

# THE INTERNATIONAL JOURNAL OF HUMANITIES & SOCIAL STUDIES

## Assessment of Traditional Child Rearing Practices and Its Implication for Early Childhood Program of Dire Enchini Woreda, West Shoa Zone, Ethiopia

**Dinke Aga**

Lecturer, Department of Special Needs and Inclusive Education,  
Institution of Education and Behavioral Sciences, Ambo University, Ethiopia

**Gurmessa Chala**

Lecturer, Department of Special Needs and Inclusive Education,  
Institution of Education and Behavioral Sciences, Ambo University, Ethiopia

### **Abstract:**

*This study assessed traditional child rearing practices of Dire Enchini Woreda, West Shoa Zone and its implication for development of early childhood program. Accordingly, qualitative method phenomenological approach is engaged. Respondents and site of the study were selected through purposeful sampling technique besides in-depth interview was administered for ten key informants. Qualitative data were thematized and interpreted to get its implication. In traditional child rearing practices of Dire Enchini woreda there are learning and development in natural setting of the situation. Participants indicated that, through play, game and song the child's learning and holistic development can be realized. In this investigation traditional plays game and songs were identified as enhancing mental and emotional maturities, physical strengths, logical and reasoning skills, problem solving abilities, and science and mathematical concepts. This implies that during their early childhood period and development of the program, this is a strong point that could be recommended to our early childhood programmer's to hold these practices.*

**Keywords:** *Traditional child rearing, early childhood development Holistic development, early childhood program, early childhood program development*

## **1. Introduction**

### *1.1. Background of the Study*

The importance of children's cultural knowledge has become a major theme in the study of children's learning. Because culture supports children's thinking, the activities, materials and social events introduced to children in their home environments shape their thought processes and performances. So culturally competent curriculum and teachers can better prepare environments for learning, choose materials, and plan experiences that are respectful, stimulating and valuable for all (Tassoni, 2007)

Child rearing consists of practices which are grounded in cultural context. This means caregivers have a set of practices/activities available to them. These have been derived from cultural practice, ideas of what should be done, and constitute the accepted practices or norms. These, are based on beliefs about why one or another practice is better than another. Also, the practices and beliefs affect the style and quality of care giving. For instance, the practice of constantly carrying a child has a different effect on the development of that child than the practice of placing the child in an arrangement. Child rearing Practices which are found in most societies include activities which are guarantee for the child's physical well-being, like keeping the child safe and free from harm, and support the child's physical development, feeding, bathing, providing safe places to play; providing shelter and clothing, preventing and attending to illness. In addition, promoting the child's psycho-social well-beingsuch as provision of emotional security, socialization, nurturing and giving affection and explore; promote the child's mental development like interaction, stimulation and play. Similarly, facilitating the child's interaction with others outside the home within the community and the school is cultural sensitivity. Culture is common advice in the field of early childhood learning and development. But we are not willing to take this advice to the point of securing to culturally-based understandings of how children learn and how to promote optimal developmental outcomes. Many educators, researchers and international development specialists acknowledge the geographic and cultural limitations of the research base that informs current child development theory, learning assessment tools, and program models (Cole, 1998). So that While there are many unities across cultures in goals for children's early learning, researchers and educators must work to identify cultural uniqueness in developmental routes and expectations (Gonzalez-Mena & Eyer, 2004).

### 1.2. Statement of the Problem

Developmental variety and profiles are excellent tools for planning curriculum and experiences that fit children's developmental strengths and abilities, numerous profiles should be available to early childhood professionals. Each program should use the tool preferred from cultural backgrounds. Presenting characteristics of children's growth, development and learning profiles suggest some predictable ways that young children interact with and make sense of their world. Although children follow predictable patterns of development, the rate, pace and actual manifestation is unique to each child.

In addition, different researchers conclude that children learn with family and cultural context. Learning and development are inseparable from the concerns of families and interpersonal and community process. Cultural identity therefore is seen as significant area of concern with in quality of early childhood program (Anning, Cullen, & Fler, 2009).

Furthermore, many features of traditional childrearing can still be appreciable. Most parents still carry their babies in the context of their community, providing them with an emotional and physical comfort no carriage can provide. In this practice there are values of childrearing and the requirements of modern society such as emotional concepts, social values and play, history and physical/psychological attachment (Naqi & Uqsuralik, 2000). Thus, certainly can say we were taught to lead a very good culturally childrearing practices with strong life having strong family relationships, stimulating environment and promoting holistic development of the child. So, it can conclude that the practices used by more traditional parents may a fruit full sources of ideas and hypothesis which could be further investigated in our effort.

Thus, the family and community implement specific childrearing practices which they believe whether it is promoting or demoting child's development. So that, these practices need to be identified. Existing child-rearing practices, which are likely to promote children's development should be reinforced. Locally available and traditional play materials; games, and songs should be an integral part of the early childhood program.

In Ethiopia, searching the practice of childrearing in particular culture and preparing for early childhood development is untrained in general. Particularly, the case of early childhood development program is almost marginalized throughout the country until very recent year except in some cities (Tirussew, 2007). Furthermore, it has not been researched widely and deeply although some researches were conducted in the area of early childhood education (Tirussew, 2007; Tirussew, Tekla, Belay, Belay, & Demeke, 2007; Tesema, 2012). As far as the researchers' knowledge is concerned, there is no research conducted that focuses traditional childrearing practice of West Shoa Zone, Dire Enchini Woreda.

This research, therefore, will be conducted on traditional child rearing practice and its implication for early childhood program. Accordingly, the study attempted to answer the following basic research questions:

What are traditional child rearing practices of West Shoa Zone, Dire Enchini Woreda community?

- What types of play practices contribute in promoting child learning and holistic development?
- How play practices contribute in promoting child learning and holistic development?
- Which types of games contribute in child's learning and holistic development?
- Which types of songs contribute in child's learning and holistic development?

What are the implications of these traditional child rearing practices for early childhood development program?

### 1.3. Operational Definition

Children: Refers to young people under the age of eight in Dire Enchini Woreda

Child Rearing Practices: What and how communities are doing different guarantees for the child's future well-being

Early childhood program: any activities that is done for the child holistic development from conception through birth to eight years of age

### 1.4. Significance of the Study

The researchers of this study believe that the study may have paramount importance for the beneficiaries to examine and improve the practices of childrearing in West Shoa Zone, Dire Enchini Woreda. The study will also create awareness about the practices and beliefs of child rearing for the community with its implication. In addition, the findings of the study may have a broader application in to early childhood development. It may also provide some valuable suggestion and recommendations for concerned bodies in development curriculum for early childhood development program. Finally, the study may initiate other researchers to undertake in depth study on the problem.

### 1.5. Delimitation of the Study

The study will be cover, West Shoa Zone, Dire Enchini Woreda (western Ethiopia). By taking time and financial constraints in to account, the scope of the study was delimited West Shoa Zone, Dire Enchini Woreda; and the study was delimited conceptually to practice of child rearing and its implication for early childhood program.

## 2. Literature Review

### 2.1. General Understanding of the Cultural Character of Early Childhood Learning

Understanding the cultural character of early childhood learning has resulted in a situation where effective forms of learning and sense making that take place in a play context are viewed from children's life. When learning is defined in terms of analytic understanding, children's own subcultures and play forms are denied. A negative consequence of this view may be diminished impact of learning on child development (Hakkarainen & Bredikyte, 2008). This implies that, learning in child hood should give priority for each child's specific culture and respond in line with that.

## 2.2. Theoretical Foundation of Child Learning and Development

In order to provide high quality service and meet the needs of children, teachers face many challenges when choosing pedagogical and methodological approaches and teaching philosophy. In the light of contemporary views on teaching practice, the approach should be child centered and play based. At the same time, the teacher is an active observer who gives the support and stimulates the child to reach his highest developmental potentials. Different developmental theories like psychoanalytic child development theories, cognitive, behavioral and socio-cultural theories, give wide scope of approaches and definitions that can help teachers in their understanding of children's behavior and developmental capabilities. Different Learning and developmental theories like psychoanalytic child development theories, cognitive, behavioral and socio-cultural theories, to mention few give wide scope of approaches and definitions that can help care givers in their understanding of children's behaviour and developmental capabilities. The one who is directly related with cultural/traditional issue is Vygotsky's socio-cultural theory.

Vygotsky's socio-cultural theory of human learning refers to learning and development that occurs at two levels, first, on the social level and later on the individual level. Social environment and interactions with other humans are of the main importance for Vygotsky, who saw the development as the transformation of socially shared experiences into internalized processes (Rogoff & Morelli, 1989). According to socio-cultural approaches, humans act in a social environment where their actions and interactions are presented through language and other symbols (John-Steiner & Mahn, 1996). Vygotsky (1978) argues that, human's higher mental functions have to be treated in the social sphere, before they are internally integrated through thinking and the use of language. Lutz and Huitt (2004) argue about the principles that underline Vygotsky's theory and state that the importance of social interactions for cognitive development is related to what is learned, where, and how the learning process occurs. This principle highlights the importance of the fact that the learning process should be a result of social interactions, where the learner's use of language and symbols brings complexity to the thinking process. Socio-cultural theory focuses on the social and cultural context of child development and language as a cognitive tool.

## 2.3. Traditional Child Play and Game

Different forms of play and games create different kinds of cultural environments for learning. However, there are wide cultural variations in the extent to which adults sanction different forms of play during early childhood. Preschool activities are expected to be governed by children's needs and interests and the time children spend in free play becomes very important. Especially traditional cultural play is critical in which country technological and electronic play is not promising. It is an important part of a child's life in fosters creativity, imagination, social connections, and learned behaviors. Play is the activity which can be defined as a range of voluntary, intrinsically motivated activities that are normally associated with pleasure and enjoyment.

Role-play or make-believe is a very common way for children to engage in play activities. Roleplaying gives them a possibility to act and imitate the situations they face every day and, in that way, understand them better. Hendy and Toon (2001) argue that in make-believe play children manipulate identities and 'play out' features of their culture and environment. Gupta(2009) argues that make-believe play gives children a space to mature in areas of cognitive, emotional, kinesthetic and creative development. Further, she argues that while role-playing, every time when storytelling takes place, children are able to express their emotional needs, improve their language and enhance their vocabulary.

### 2.3.1. Play Contributes for All Aspects of Developmental Domains

Play helps physical development. Muscles and nerves are improved through play. The heart and lung system are aided. Proper weight is more likely to be maintained. Balance and co-ordination are improved (Celia, 1988). In play children develops fine manipulative skills, motor skills and they build general coordination (Tassoni, 2007). According to Tassoni(2007) play has a great role on cognitive development and different plays improve spatial awareness, develops concept of speed and height, and develops awareness of surrounding. It helps children to think logically, to develop sense of shape and sorting skill. The other contribution of play is building of awareness of others. Parents who play with their children during the childhood years seem to be close to them in later year. Along with awareness of others comes concept of rights and properties, sharing and settling disputes. In play, children learn to detect others' feelings. When children play cooperatively, they encourage turn taking and sharing. According to Tassoni (2007) play boots self-esteem and confidence, give children a sense of freedom, release tensions, gives children a sense of adventure, gives children a sense of achievement, and allows children to set their own goals.

Play also promotes teaching and learning in educational and early childhood settings. Playing cooperatively provides the opportunity of introducing new vocabulary and the possibility of extending their vocabulary. It encourages communication (Tassoni, 2007). This implies the important teaching methods in preschools include play; story telling; motivating the curiosity of the child; helping the child to learn through experience; discussion; rhythm, music and movement; dramatization and field trips and excursion (Chowdhury and Choudhury,2002).

## 3. Research Design and Methodology

### 3.1. Research Design

In this study qualitative method was employed. Qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. From different type of qualitative approach for this study Phenomenological research is selected. In this strategy of inquiry, the researcher identifies the essence of

human experiences about a childrearing practices as described by participants. In Phenomenological research understanding the lived experiences marks phenomenology as a philosophy as well as a method, and the procedure focused; in studying a small number of subjects through extensive and prolonged engagement to develop patterns and relationships of meaning in this process (Creswell 2009). The researcher brackets or sets aside his or her own experiences in order to understand those of the participants in the study. So that in this study some purposefully selected site and participants were assessed about child rearing practices.

### 3.2. Study Site

The study will be conducted in West Shoa Zone, Dire Enchini Woreda. Because there is an assumption that the woreda is rich of cultural norms and the researchers themselves know the place well and built a very good rapport with the communities in the area as well.

### 3.3. Participants and Sampling Techniques

As Creswell (2009) in qualitative approach, setting the boundaries for the study is first step and sites or individuals will be selected by purposeful sampling techniques for the proposed study. For in-depth interview key informants (elders both male and female) were selected by availability sampling technique so that they can share their own experiences on traditional way of child rearing practices.

### 3.4. Data Sources

Primary data was used in this study. Primary data sources were Householders (elder mothers and fathers).

### 3.5. Data Gathering Tool

The combination of in-depth semi structured interviews was used in this study. Semi structured interviews were used to collect data from householders about traditional child rearing practices. It also included questions about community goals in relation to child learning and development.

### 3.6. Procedures of Data Collection

First, the letter of the recommendation from Ambo University which explained about the researcher and the investigation was presented to the Zonal and Woreda administrators where the research will be conducted. Once permission was secured, the researcher explained the purpose of the research to the principals. Next, the researcher with the principal of the participants arranged the time and place to get the participants. Adequate orientation was provided to the participants to secure reliable data. And data collection was carried out.

### 3.7. Data Analysis

The process of research involves emerging questions and procedures, data typically collected in the participant's setting, data analysis inductively building from particulars to general themes, and the researcher making interpretations of the meaning of the data. So, in this study qualitative data, gathered through semi structured interview was themed and interpreted or transcribed. Lastly a description of practices among Dire Enchini woreda communities in relation to childrearing practices and implications for early childhood setting was drawn.

### 3.8. Ethical Consideration

This study will be conducted confidentially. The participants in this study will be informed that their response would be kept confidential and could not be used in ways that would harm them and their response would not be used for other purpose than this study.

## 4. Results and Discussion

Ten individuals have been participated in the in-depth interview for this study. All participants were house heads came from different socioeconomic backgrounds. The following table 1 illustrates their demographic data.

No	Name	Sex	Age	Marital status	No of Children	Educational Level	Occupation
1	Taatuu	F	85	Married	6	No formal education.	Farmer
2	Soromaa	M	81	Married	2	No formal education.	Illiterate
3	Shibirree	F	42	Married	3	12 complete	Merchant
4	Hambisaa	M	71	Married	9	7th grade	Farmer
5	Obsinee	F	59	Married	6	No formal education.	Farmer
6	Hundattuu	F	60	Married	8	No formal education	Farmer
7	Bakkalchee	F	74	Married	11	No formal education	House holder
8	Beektuu	F	82	Married	11	No formal education	House holder
9	Shuumaa	M	56	Married	6	No formal education	Farmer
10	Tumsaa	M	68	Married	10	4th grade	Farmer

Table 1: Demographic Data of the Respondents

As it is clearly shown in table 1, most of the participants have been uneducated, married, elders and have children experienced in child rearing. When the elders told their practice in raising up their children others in addition to the communities' child rearing practice, told their own raising up.

#### 4.2. Traditional Child Rearing Practices through Child Plays, Games and Songs

Based on the data gained from the in-depth interviews, there were different traditional practices of child rearing in play, social values, stories, and games that promote child learning and holistic development of the child. Children rose up by sobbing attachment, and helping them to identify which is acceptable or not in the community. For example, an interviewee called Soromaa confessed;

If the child led by adults, nothing is difficult to them. Leading means asking them, what is this, for what purpose and the like? If that thing is dangerous, telling them how it can harm them is how the community brought up the children.

As to the above respondent the child needs critical guidance and follow-up. This assumption is true as Albert Bandura. Social learning theory reinforces the need for children to see and model socially acceptable behaviors and positive role models (Sheila, 2009). This implies that, community facilitates role modeling so that early childhood centres should take communities' views and theory of child rearing into practices.

Other respondents Hudattuu and Hambissa sharing the above ideas and added the following;

For the child, the family should be role model especially father and mother should guide all the activities. Through role modeling they learn respecting others, develop good conduct, can be obedient, accept criticism and go in line with what is observed from the family.

Albert Bandura also stated that, if children hear adults using abusive language, they will believe that this is an acceptable way to behave and will copy this behavior; on the other hand, if they see adults being altruistic, cooperative and caring then they will copy this behavior (Sheila, 2009). Here this implies whether it is adult, care giver or early childhood centers children needs good modeling.

And Shibirree and Taatuu, other respondents added;

Caring for the child by giving appropriate diet and cloth, keeping sanitation, looking after them are unquestionably need, but criticism is also too important to research successfully.

B.F. Skinner's theory says that, reinforcement and punishment molds behavior. Children are conditioned by their experiences (Sheila, 2009). Skinner used this idea to suggest that babies and young children stop making some sounds if adult did not recognize or respond to the sounds. So, this implies rather than telling formally reinforcing or criticism is important for learning and development.

#### 4.2.1. Types of Plays Practices Which Contribute in Promoting Holistic Development of the Child

##### 4.2.1.1. The Importance of Play

Plays have a great role in child's holistic development like physical, psycho social, and language. According to data gained from the respondent, play has countless contribution in caring the child. The communities were suffered when their child minimize playing. They consider as their child disrupted and stressed physically and psychologically. Beektuu, a respondent in the depth interview, told the impact of play on the child's development as;

I am sorry for today's child. They do not get chance to play with each other. Once the mother or father locked the compound to their children and care giver and open when they came back from job. There is no appropriate follow-up of the child's diet even; they do not care about the absence of play. But play contributes a number of things for the child's holistic development. For instance, through play they exercise work, master language and vocabulary, enhance their social skill, become independent and develop wisdom. The child rises up without play became foolish generally. saying "daa' imni ammaa midhaan muka jalaati". They are like seeding under big tree which can't get proper minerals and lacks sunlight.

The above respondent miserable in practices of child rearing or she is observing in her surroundings. "daa' imni ammaa midhaan muka jalaati" mean now a days the child is like that of plant under the tree. We lack enough to guide child's learning and development in scientific way. As a result of absence of early childhood centers at all level like that of foreigner, in other hand we are undermining the traditional one to facilitate child's development through it we lost both. Currently, the children are neither grow traditionally nor reared up by early childhood centers.

Taatuu and Hambisaa, expressed the significance of play as such;

The child should have been play, otherwise he/she became stressed, unhappy, restless, disturbed when sleeping, lacks physical strength, immature, selfish, and intolerant. Other respondent Bakkalchee stressed that the importance of play as following;

Play is the child's life. They practice what they will face in the future in their lifespan. When they are playing, they are applying what they observe from adults, and also training for the coming life cycle. There is no valueless play even one type of play contributes for a plenty type of function. A play which have more of jumping and running may has more contribution for physical development but contain also socio emotional and cognitive aspect. Conflict resolution which is becoming hot issue in civilized community is practiced during early year through play. Even if they do not observable over playing, they are gaining some thing by contacting each other.

All respondents are confirming that their traditional child rearing practice gives emphasis for importance of play for child's wellbeing. This is sometimes referred as constructivist approach because Piaget suggested that children build up or construct their thoughts according to their experiences of the world around them (Sheila, 2009). Play contributes for

elasticity of the brain, happiness, creativity, physical strength, language development, social competency and indicator for developmental status and future of the child. Piaget believed social interactions were needed for intellectual growth and development (Sheila, 2009). This traditional child rearing and theorists implies that early childhood activities are expected to be governed by children's needs and interests and the time children spend in free play becomes very important.

#### 4.2.1.2. Types of Play

The respondents explain that the play is developed from locally available materials and practices from what they observe at home and neighborhood. Taatuu, one of the participants explained the issue;

The children use the dust as powder and practices grinding and dauphin using at the time of summer by flood or they use their urine. And they go up to making injera or bread and eat in group. Not only this have had they made injera from leaf of the tree. Build house by using the tree that available their surroundings. Sand is also useful in promoting child's play. Sand can represent cows, goats, Sheeps, and it facilitate a play. This has its own implication for early childhood centers. Scholars also stated about developmentally appropriate practices (DAP) by saying a consistency between home and school would allow for children to express and show the importance of their own family culture and identity by using children's personal experience (the way they play, in what they play mean locally available materials), family culture, and diverse language expressions as important sources of learning and teaching" (Hyun, 1998 cited in Godon & Browne, 2010 ). The core component of DAP, addressing the social and cultural contexts in which children live, highlights the importance of connecting a child's sense of cultural continuity between home and school. So that, early childhood centers should give attention to the experience of child at home and community. In addition to this, cognitive development and stimulation is greater in the children when their use their more developed language. This implies in early childhood setting the first language or home language is important for children learning and development. Although, teaching children in mother tongue is recommended by different scholars, Ethiopia preschools are most dominantly use foreign language (primarily English) as a medium of instruction and children communication tool but this has its negative impact on child learning as stated in (Demeke, 2007).

And Shuumaa another respondent added; *In past decades our children play with different things. For instance, straggle is a play which has a kind of competition. swemming, target play "ilaamaa" (waan geengoo ta'e tokko kaa'uun abbaa darbatee sana waraanu wal dorgomu. They prepare ball from old clothes.*

Traditionally children were playing a number of things in group when they are collected at home and looking after castle. So that early childhood centers should adapt their play and other activities to local context (Bruce, 2011). As to respondents there are different categories of stories, riddles, ati kan eenyuutii (who is your father) this goes to the end of the child's ethnic group, yaa raadaa yaa jibichaa (female and male) merged as play. Here it is what Soromaa has said, *Ati kan eenyuutii (who is your father) is a play which starts early as soon as the child can identify names of individuals. This play has a great role in teaching vocabulary, recalling ability and identifying the race of the family. The play is like this, the child is asked to tell his/her fathe's name...and the grand father's name ...the father of his grandfather's name... up to the specific race*

Ati kan enyuuti?	Who is your father
Kan A	I am A's.
A'n kan eenhuuti?	Who is the father of "A"
Kan B (B's)	
B'n kan eenyuuti?	Who is the father of "B"
Kan C (C's)	
C'n kan eenyuuti?	Who is the father of "C"
Kan D (D's)	
D'n kan eenyuuti?	Who is the father of "D"
Kan E (E's)	
E'n kan eenyuuti?	Who is the father of "E"
Kan F (F's)	
F'n kan eenyuuti?	Who is the father of "F"
Kan G (G's)	Who is the father of "G"

Table 2

*Kan H(H's) Who is the father of "H" it can go up to the end called "duubaa hallayyaa"*

The above play "who is your father" is critical and children compete in completing the all names of their relatives in both father and mother. There are a number of plays but now a day's child missed and not playing. If it is compiled and trained in early childhood centers it may give tremendous advantage in child's development. Hundattuu has also said about this;

There are a number of plays even we can't explain yet in short period of time. It needs critical investigation to understand the rule, member of player and types of play. Even there is one play called "konte/kinte". kinte is a type of play that is played in group of children. By putting their finger on the back of their hands and say kinte.kinte...kinte... in the mode of melody, at the end says "bir.r.r.r.r...jabbiin hote" then disconnect their hands. This play has a great contribution in making fun. Especial young children fill happy when they are playing kinte..kinte.

Different forms of game and play (object play, symbolic play, and pretend role play) create different kinds of cultural environments for learning. Play is very important in a child's life and even though sometimes it is perceived as separate from learning, a great body of literature advocates that playing is a child's way to learn and meet the world (Gupta, 2009). Especially if children play out features of their culture and environment gates a space to mature in areas of cognitive, emotional, kinesthetic and creative development.

#### 4.2.2. Games which Contribute In Promoting Holistic Development of the Child

Game is a kind of play which has its own rule. The participants told as the "yaa raada yaa jibichaa/hiboon teene" female/male play it is a kind of game which has its own rule and needs answers. If the answers are missed there is a kind of punishment. This kind of game is essential in enriching imagination, in socialist community helps to know family member of neighborhoods. According to socio-cultural approaches, humans act in a social environment where their actions and interactions are presented through language and other symbols (John-Steiner & Mahn, 1996). Human's higher mental functions have to be treated in the social sphere, before they are internally integrated through thinking and the use of language (Vygotsky, 1978).

Here it is how Sooromaa expressed his feeling for "yaa raadaa yaa jibichaa".

The above question is appropriate for those family members who have is four group members (one wife, one husband, one boy and one girl). According to Sooromaa if the participants of the game unable to get the answer, there is a kind of punishment seems like curse. So that to be blessed that child uses his/her full potential. In this process the child's thinking ability is enhanced by try and error.

In Social environment and interactions with other humans are of the main importance for Vygotsky, who saw the development as the transformation of socially shared experiences into internalized processes (Rogoff & Morelli, 1989). In the game of 'hiboon teene' also the child should know the socio environment, share information and experience with neighborhood to answers the question. Like that of socio-cultural theory traditional game and play also gives emphasis for interaction of society for occurrence of learning and development. It is also an important link among member of the same family, across families, across communities and different cultures, and across oral and written modes of language (Seefeldt, 1992).

There are also additional games which called "jimmaa jimmaayyoo" and "hummoon maal baatti" that contributed to child's learning and holistic development. These plays have their own rule. As one of the respondents Taatuu indicated;

*In game of jimmaa jimmiitee there is one child who take the stage start by giving instruction saying jimmaa jimmiitee.....jim. (jimmaa jimmiitee mean a kind of request to be silent)*

*Malaa saree...jim .....(pus of dog)...jim*

*Malaa bofaa...jim .....(pus of snke)...jim*

*Kan farad nyaatu...jim (eating horse flash)...jim*

*Amma handaanqoonko baar gama geessee deebitutti anbaan dubbate kan armaan olitti eeraman gaanii tokko tokko dhuga (til hen come back after reaching abroad, no one should speak.*

After instructing the facilitator try his/her best to make them break the silence (laugh) but no body can speak anything. If there is any sound taken as that individual who speaks drank what is listed above.

Hambisa shares the idea of Taatuu and added the following;

*Jima jimite is important play that teaches to make silence, discipline and teaching self-control. Even if there might be activities which may make them as a result of funny action, they have to control themselves. There is also other game called "humon mal bati" meaning what does humo carries? And the respondent says "haaduuf qarabaa" mean sharp material and the facilitator says "mormashee" mean its neck and respondent says "shaf" mean hangout or behead. This game has a great role in teaching concentration and pace.*

*Huummoon maal baattii?.....haaduuf qarabaa*

*Mormashee .....shaf*

*Mormashee .....shaf*

*Mormashee .....shaf*

*Mormashee .....shaf*

.....

*Mormake .....should be silent otherwise you are going to say hung my neck.*

Both 'Jimmaa .. jimmiitee' and 'huummoon maal baatti' are a kind game which have their own rule to be followed. In jimmaa...jimmiitee there is an action which is observable, a sound which is listenable. In all actions and sounds the observer and listener should control his/her emotion. According to (Bruce, 2011), children must learn to really observe by seeing, hearing, touching, smelling, and tasting. During early years, children should be able to see details and compare (see how things are alike) and contrast (see how things are not alike) and games are used to improve these skills. In the above traditional games also there is enhancement of listening skill, concentration and speed of the child. If one losses concentration, not listen well, he or she may say "mormako shaf". Then after saying mormako shaf you may not proceed the game so that with this game child may practice listening skill and concentration.

Obsinee added other game called 'kalbo';

*There are a number of plays and games which has its own value and contribution for the child's wellbeing. For instance, children game a play called "kalbo". Kalbo is types of play which is played in group. One takes the stage/turn. In the first place the facilitator is selected by interest or in randomly. The others sit by creating circle. The facilitator uses a kind of ball or piece of sheet and put at the back of one of the members. Turning to the back is impossible but can search actively by*

using hand. If that individual gets the material before facilitator reach near him/her, he/she can take the stage otherwise that child is taken as lost game and sit the in centre of the participants as circle been defeated. If that individual gets the material, he/ she tried his/her best to touch facilitator to make him/her deafted. If he/she unable to touch the facilitator until he/she rich the place of the participant who took the material, the facilitator can participate as other members. The winner of the game is who left in the row of the circle.

As one of the interviewees indicated one of the games is called "kuku/". Kuku is a game that is played in group. The following is what Tumsaa one of the intervieweesaid,

*In kuku play, one of the participants cover his/her eyes as he and can't see other participants and says kuku mean a king of handanqoo ganamaa mean that is the time up to open my eyes. Other participans respond that if they are hyded ..barieera if not "hin bariine"... please wait. If they say bari'eera the facilitator open his/her eyes and search for the participants.*

Kuku is other type of game which has the winner and the defeated one. As Hirphee indicated, all participants make a kind of circle and one facilitator take a kind of sheet and put under the one of participants. If he/she arrived to the one who has sheet under him this pero became lose the game.

'Qalboo' and 'kuukkuu' is a kind of game that is played by both mind and motor skills. This traditional game is supported by Celia. According to Celia, children move and act up on objects, they not only become more skillful in physical ways, but in mental ways (Celia, 1988). In 'qalboo' there is extremely motor skill to rich the place and being on the go to get the material before facilitator reaches the ball or the sheet. 'kuukkuu' also enhance concentration and listening skii of the child.

Other game is shekkellee

Hirphee one of the participants, expressed shekellee as follows

Shekelle is a kind of game that is takes place in holding the leg up right and in group. A kind of rectangle which has around ten parts has created in the ground. A kind of small stone material is thrown to the parts of the rectangle starting from the first one. Who take the turn take that material from its place, no need of going beyond that the thrown material. If there is mistaken in throughing the stone or jumping the line that person lives the turn for the next participant. If the turn taker completed the parts in two directions, from the beginning to the last and vice versa that individual build house in the one of ten parts. So, participant who build house can take rest in his/her home in next play.

In this game there are a number of tasks to be performed and manipulated. First there is upholding a leg and jumping by one leg is expected from turner. This enhances physical strength of the child. And there is also counting the parts of the rows needed mean numbering. Other thing is the child should be strength forward in making the line and throwing that little stone. And there is a kind of award for completion of activities in line with the rule of the game building the house. After building one house you may work for next house to get more rest place.

So that this implies the game has its own implication in child's physical strength, planning and acting, thinking ability, hardworking and reward for hard working. As in the focus of different literature (Bruce, 2011; Tassoni, 2007) this game contains all developmental tendencies in a condensed form and is itself a major source of development.

#### 4.2.3. Types of Songs Which Contribute in Promoting Holistic Development of the Child

Songs are help full in developing physical coordination, teach phonics, provide opportunities for creative dramatics, contribute to a greater understanding and appreciation of people, places, and cultures, and bring new meanings to the study of history (Bowles 1998). Traditionally there are different songs used for different purposes. Almost all respondent has been played different types of songs when they were childhood and it is believed sing song has positive effect on child's development. Beektuu, the other interviewee also associates her memory of early childhood in this way, In last decades we do have a number of sons that we played with each other. For instance, there is one play which is essential in teaching numbers.

There is also other game a kind of song which is useful in teaching numbers with relative run to that number. Shibire expressed this as follows.

This game is a kind of song which has its own contribution to teaching numbers. It is played in pair. One says, ' tokko maali?' 'what is one?' Other partner responded, ' tokkeen tokkittuma' one is one. it goes up to ten.

Traditional work is well because of children's natural interest in and intuitive knowledge of musical patterns and rhythms (Shilling, 2002). In the above two songs; (the first 'sinbirroo shanitu mukarra qubattee' mean there are five birds on the three and one run away and four left. Another also runaway and three left...and the like. The next one is what is two...two represents goat's breast... 'what is three' oven is used by community to make injera or wet putting on it... 'what is four?'...four is breast of cow. and the like.). So, when children say it in the way of song or melody, they can understand simply numbers with the correspondent material.

Traditionally, parents engage in music making through singing songs to calm infants and in literacy activities more frequently with toddlers, thus supplicating music with literacy (Custodero, Britto, & Brooks-Gunn, 2003). For example, rhyme, rhythm, song and movement have historically been used as powerful teaching tools that have infused the values, mores and customs of cultures and societies. Some teachers may shy away from using story songs because they are self-conscious about singing.

Other game is called "ya kurupeko" meaning 'you rabbit' as stated by one of the participants yaa kuruheekoo is a kind of game which has action. Kurup mean it is a kind of jumping or 'hop'

Hundattuu has said about this,

This game is takes place in pair or the participants can be more than two.



But one part says yaa kurupheekoo and other sayings. The other group says, only hop. In addition to this, there is other game called "ya gamo gamoko"

Like that of yaa kurupheekoo this is also played in pairs. But the difference in this game is the question is more complicated and the answers need coherence with the question. Primos (1998) supports this view through her inclusion of integrated studies among holistic activities, postulating that the connection of music with other areas of knowledge opens up opportunities for connections and relations between disciplines. Here 'ya gamo ya gamo' is more about science. This implies we have a plenty of songs to use, the care giver should respond thus views song from a holistic perspective when we use it to introduce lessons, change from one activity to another, count, develop language skills and further other educational goals.

## 5. Conclusion and Recommendation

### 5.1. Conclusion

Early childhood teaching may not be a reflection of the culture where teaching and learning are taking place, but the traditional rearing practices are the rich of teaching in natural setting of the situation participants indicate that, through play, game and song the child's language development, physical development, emotional development, self-esteem, energy and kindness, safety and independence can be supported.

This study provides traditional way of child rearing (learning and development) paths that can be used to enhance child's learning and development use within preschool programs. These include the plays, games, songs which are critical in enhancing holistic child learning and development in natural setting. These are culturally and developmentally appropriate when we realize with literature. When children use locally available materials, they can get the chance to use their well-developed language then their holistic development and learning is realized.

With all this said and done and in practical terms, traditional way of childrearing remains open minded, flexible, spontaneous, curious, playful, trusting, and inquisitive, and willing to learn by trial and error. In brief, we must think in terms of pure artistic action, and then playful interactions with children will emerge naturally, within a supportive learning environment that is framed by the child's frame of mind, and development will then display.

## 6. Implication for early childhood program development

Childrearing practices, traditional way of play, game and song at any time during their early childhood period, this is a strong point that could be recommended to our early childhood centers complements to hold this practice. As the content of instruction, there needs to be a progressive plan for professional development in terms of setting realistic goals in conjunction with early childhood facilitators in both the two traditional and civilized. The early childhood care giver and facilitator practices are still far from those suggested by the traditional way of teaching and caring.

The research participants' responses indicated that traditional fundamental child rearing practices (play, game and song) were not often used or considered useful by practitioner of early childhood center.

Finally, this study indicated that despite the differences in our approach to early childhood setting, providing the best education possible is acknowledge that using strategies used in different cultures provide fresh insightful perspectives that can shape our work and practices with young children and give us not just new approaches but new ways of thinking. To achieve this goal calls for genuine collaboration between teachers and elders in sharing their practices.

Considering back at the research and its implication to date, it seems the traditional way of rearing, educating and early childhood professionals might need new models of collaboration and partnerships in order to improve the educative practices.

## 7. Recommendation

- An exposure to traditional children's play, game and songs must be seen as an asset and accordingly used.
- The area of creating play, composing songs, playing, games and using a natural voice remains an area that needs to be explored in curriculum of early childhood development.
- This would go a long way in strengthening our practices especially to teachers either with no formal training in choosing play activities, games and songs.
- Exposure to these various types of trainings could boost preschool teacher knowledge of implementing traditional way of rearing within preschool setting.
- We need to develop a strategic, long term plan for practical change, based on what we have read from professionals in this investigation.
- More research in this area would hopefully provide convincing evidence to stakeholders.

## 8. References

- i. Anning, A., Cullen, J., & Fler, M. (2009). *Early Childhood Education: Society & Culture*. 2nd ed. SAGE.
- ii. Bowles, C. (1998). Music activity preferences of elementary students. *Journal of Research in Music Education*, 46(2), 193-207.
- iii. Bruce, T. (2011). *Early childhood education* (3rd ed.). London: Hodder and Stoughton Publishing group.
- iv. Celia, A. (1988). *Children: The early years*. NY: The Goodheart-Willcox Company.

- v. Chowdhury, A., & Choudhury, R. (2002). *Preschool Children: development, care and education*. New Delhi: New Age international Publisher.
- vi. Cole, M. (1998). Culture in development. In: Woodhead M, Faulkner D, Littleton K, eds. *Cultural worlds of early childhood*. London, UK: Open University Press.
- vii. Custodero, L., Britto, P., & Brooks-Gunn, J. (2003). Music lives: A collective portrait of American parents and their young children. *Applied Developmental Psychology, 24*, 553-572.
- viii. Creswell, J.W. (2009). *Research design: Qualitative, quantitative, and mixed methods approach*. London: SAGE.
- ix. Demeke, G. (2007). *Philosophical and historical foundations of early years education in Ethiopia*: A paper presented in Ethiopian psychologists Association (EPA) 7th National conference Head in Addis Ababa.
- x. Godon, A., & Browne, K. (2011). *Beginning and beyond: Foundation in early childhood education (8thed.)*.USA:WADSWORTH.
- xi. Retrived from:www.cengage.com/search/productoverview.do?Ntt...N=16
- xii. Gonzalez-Mena, J., Eyer, DW.(2004). *Infants, toddlers, and caregivers: A curriculum of respectful, responsive care and education*. 6th ed. New York, NY: McGraw Hill.
- xiii. Naqi Ekho and Uqsuralik Ottokie (2000). *Childrearing Practices: Interviewing Inuit Elders* Volume 3 Retrieved From:
- xiv. Gupta, A. (2009). Vygotskian perspectives on using dramatic play to enhance children's development andbalance creativity with structure in the early childhood classroom. *Early Development andCare, 179* (8), 1041–1054. doi: 10.1080/03004430701731654
- xv. Hendy, L., & Toon, L. (2001). *Supporting drama and imaginative play in the early years*. Buckingham,Philadelphia: Open University Press.
- xvi. John-Steiner, V., & Mahn, H. (1996). Sociocultural approaches to learning and development: A Vygotskianframework. *Educational psychologist, 31*(3-4), 191–206. doi:10.1080/00461520.1996.9653266
- xvii. Lutz, S., & Huitt, W. (2004). Connecting cognitive development and constructivism: Implications from theory for instruction and assessment. *Constructivism in the Human Sciences, 9*(1), 67–90.
- xviii. Rogoff, B., & Morelli, G. (1989). Perspectives on children's development from cultural psychology. *American Psychologist, 44* (2), 343.
- xix. Sheila, R. (2009). *How to observe children*. Boston: Heinemann Educational Publisher.
- xx. Shiiling, W. (2002). Mathematics,music and movement:Exploring concepts and connections. *Early Childhood Education Journal, 29*(3), 179-184.
- xxi. Tassoni, P. (2007). *Child care and education*. (4th ed.). London: Heinemann
- xxii. Tesema Reggasa, (2012). Assessing the Situation of Early Childhood Education at Robe Administrative Town: unpublished
- xxiii. Tirussew, T. (2007). *Early childhood care and education in Ethiopia*. Addis Ababa: Addis Ababa University printing press
- xxiv. Tirussew, T., Teka, Z.,Belay, T., Belay, H., & Demeke, G. (2007). *The Status of early childhood care and education in Ethiopia*. Ministry of Education in Collaboration with UNICEF. Addis Ababa: Graphic Printers.
- xxv. Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological process*. Cambridge,MA: Harvard University Press.