CHAPTER II

REVIEW OF LITERATURE

Although the study of child rearing practices seems to be a new area of interest among social scientists in India, many studies had been conducted since long time back in other parts of the world. In this context, the historical development of the study of child rearing practices abroad and in India may be reviewed in this chapter as under.

2.1 Study Abroad

Child Training Practices”, Brody (1956) Patterns of Mothering, Brim (1957) Education for Child Rearing, White (1957) “Social Class, Child Rearing Practices and Child Behaviour”, Winnicott (1957) Mother and Child, Sears (1957) Patterns of Child Rearing, Mead and Wolfenstein (1958) Childhood in Contemporary Cultures, Kluckhohn (1962) Culture and Behaviour, Duncan (1964) Customs and Superstitions of Tibetans, Whiting (1964) Six Cultures: Studies in Child Rearing, Prothro (1967) Child Rearing in the Lebanon, Read (1968) Children of their Fathers. One of the pioneers in the study of culture and personality is Margaret Mead, an American anthropologist. Mead demonstrated unequivocally that personality and temperament are determined by child rearing practices which vary from one society to another. Her Coming of Age in Samoa (1928) is an outstanding work in which she describes the basic principles of Samoan life and behaviour from birth to maturity and portrays the moral and social problems the adolescents have to solve, the values that guide them in their solution. Mead reported that the Samoan children are not carefully disciplined until they are five or six years old. Her most thought provoking report is that adolescence in Samoa is peculiarly free of all those characteristics of adolescence and that what is the most difficult age in American society becomes in Samoa the age of maximum ease, perhaps the pleasantest time the Samoan girl will ever know, with no religious worries, no conflicts with their parents, and no confusion about sex and their development is smooth, untroubled, unstressed, and they grow up painlessly, almost unselfconsciously. But the conclusions drawn by Mead had been refuted by Freeman (1983) on various grounds. Her Growing up in New Guinea (1954) is a comparative study of primitive education in which she tries to show in what manner human babies born into these water-dwelling communities gradually absorb the traditions, and prohibitions, the values of their elders and become in turn the active perpetuators of Manus culture. Mead reported that the Manu child is expected to master four departments of knowledge (i) understanding the house, (ii) understanding the fire, (iii) understanding the canoe, and (iv) understanding the sea. Understanding the
house includes care in walking over the uncertain floors, the ability to climb up the ladder, remembering to remove a slat of the floor for spitting or urinating or discarding rubbish into the sea, respecting any property lying on the floor, not climbing on shelves or on parts of the house which would give beneath weight, not bringing mud and rubbish into the house.

Understanding the fire means an understanding that the fire will burn the skin, or thatch, or light wood, or straw. It does not include making fire with the fire-plough, and art learned much later, when boys are 12 or 13 years of age. Fire is never made by women. Understanding the canoe and sea come just a little later than the understanding of house and fire, which form part of the child’s environment from birth. A child’s knowledge of canoe is considered adequate if he can balance himself; punt the canoe with accuracy, etc. It does not include selling knowledge. Understanding the sea includes swimming, diving, swimming under water, and knowledge of how to get water out of the nose and throat. Mead reported that children between 5 and 6 years of age have mastered these four departments of knowledge. Some of the findings of child care practices adopted by the Manus were: During pregnancy, a woman was prohibited from eating a paired banana for fear of twin-birth and she must not cut fish or wood with a knife for fear she will cut off one of the limbs of the child. Sexual intercourse is not forbidden during pregnancy or mensuration. But it was forbidden for thirty days after birth and a wife is not allowed even to see her husband during this period. At the time of delivery, only women who have born children are present. the umbilical cord cut with piece of bamboo is considered to be good and the placenta a bad and unlucky object. About feeding, a new-born is not fed until 20 or 24 hours after birth and milk is given by other nursing mothers. A mother does not suckle a baby herself until 3 or 4 days after birth. A child is seldom weaned before the age of two and a half or three. All curing is in supernatural terms, as the Manus have no conception of medicine.
Radke (1946) in a study of relation of parental authority of children’s behaviour and attitudes concluded, among other things, that children from more restrictive and autocratic home discipline showed less aggressiveness, less rivalry, were more passive, more colorless and were more popular and they did not get-along so well with other children; while the children from homes with free discipline were more active, showed more rivalry and were more popular than that of the children with authoritarian homes.

McGraw (1949) reported that twin I was initiated into bladder training at the age of 30 days, while the bladder training of twin C started when he was 700 days old. Yet both the twins showed the same level of control when they were 800 days old, the time at which the experiment was stopped.

Ammar (1954) in his study on early child training in an Egyptian village reported that a number of beliefs and practices were observed by the pregnant women. The news of pregnancy was kept secret from all except the closest family in the belief that the embryo is more susceptible to the influences of the evil eye than any other stage. In the second month of pregnancy, God starts shaping the baby in the womb; consequently a pregnant woman should not be awakened by anybody if she is asleep, lest such disturbance interfere with the process of creation. The third important stage is that of craving in which pregnant women is allowed free and wider choice in her food. The first forty days were considered as ‘the angelic period’ for the child, as the child is guarded by angels against the evil spirits and the mother must never leave it alone. The next event is name giving ceremony held on the seventh day or fifteenth day after birth known as ‘sobou’.

Breastfeeding: In the Egyptian society, a child is breastfed whenever it cries and when the mother’s breast becomes full. The frequency of breastfeeding varied from day to day and from child to child. The louder the longer the child cries, the greater the time the mother spends on its suckling.

Weaning: No child is ever weaned before the end of the first year. Some children are suckled for two years and a few as long as three years. A boy is
usually nursed less than a girl. When the mother starts weaning her child, she increases the amount of pre-masticated food given to it. About weaning technique, the mother begins by weaning her child first from one breast, and later from the other. Rubbing the nipple with cactus juice, henna, concoction of spices, etc., were the weaning techniques adopted by the mothers. Efforts were made to wean a child in two or three days before the beginning of the lunar month as it was believed to be very difficult to wean a child after the appearance of the new moon.

Walking and Talking: No deliberate teaching of walking and talking could be observed. Great variation in the ability to walk and talk was reported.

Toilet Training: When a child starts to walk, it is trained to say ‘kaka’ when it wants to defecate, whereupon the mother asks the child to go to a special corner or room in the house or to go outside. After the age of three or four most parents insist that both boys and girls defecate outside the house, or go to the special room.

Sears et al. (1957) studied the child rearing practices of 379 mothers of five years old children in relation to the disciplinary techniques adopted by the mothers of different socio-economic statuses and reported that middle class mothers imposed fewer restrictions on their children than did the working class mothers. In general, the middle class mothers were less punitive and more permissive towards their children than were the lower class mothers.

Erikson (1963) reported that in the Sioux system of child rearing, the colostrums were generally considered to be poison for the baby, thus the breast milk was not offered to the child until there appears a good stream of perfect milk. He also reported that among the Yurok, the new born is not breast fed ten days. They had a definite weaning time around the six months. The first solid food is salmon or deer meat, well salted with sea weed.

Minturn and Hitchcock (1964) studied in child-rearing practices in India as part of cross-cultural investigation. The study was conducted in a Rajput caste
in a village of Uttar Pradesh about 145 Kms. North of Delhi. Some of the major findings of the study were:

The Rajput mothers were rated as the least warm group among the six cultures studied. They also ranked low in the ‘amount of praise’ given to the children. Lack of emotional expression in the mother was found to be one of method of communicating to the children that moodiness is not to be the children that moodiness is not to be tolerated. The Rajput mothers did not emphasise self-reliance in their children; they were willing to help their children in bathing, dressing etc.; even when the children could do these tasks by themselves. The mothers frequently scolded the children for crying, even when the children they were physically hurt. Demands for attention were also met with similar impatience. Training in emotional unresponsiveness begins right at birth. Babies are put to sleep on cots completely covered with thick cotton quilts. Weaning does not result in any emotional upset in the children.

Ames and Randeri (1965) in a study on some differences in child rearing practices between Indian and Canadian mothers found that Canadian mothers used spanking or beating as a technique of behaviour control, while the Indian mothers used rejection. The Canadian mothers more often practice early training of the child and then refuse to help him with what he is supposed to know, whereas the Indian mothers let the child solve problems for himself, but are more willing to help him. However, there were no differences in the use of scolding or withholding of privileges as a form of punishment.

Dosanjh and Ghuman (1966) studied child rearing practices among the Punjabis living in Britain and North America and concluded that (i) Boys are generally preferred to girls, for a son would look after his parents, (ii) Babies were breastfed mostly on demand and solid food given around the age of six months, (iii) A new baby was usually wrapped in a piece of home-spun cotton, which was changed as the occasion demanded. A mother would be holding her baby at around the age of six months over her feet, and this was the beginning of the toilet training. This would continue until the baby could ask to go,
usually around the age of two and a half years, and (iv) About reward and
punishment, a crying baby will be instantly picked up by the mother or
another person. However, the situation changes quite dramatically when the
next baby arrives. Gentle smacking is used by some parents to discipline their
toddler. A child of three years must be chastised, otherwise they become very
naughty.

Kohn and Carroll (1966) in their study of different types of disciplinary
techniques used by the members of different social classes reported that
middle class parents regard discipline as of primary importance that a child be
able to decide for himself to act on his decisions, whereas to working class
parents, it is important that a child acts without breaking rules.

Read (1968) in her study of bringing up of children among Ngoni, an African
tribe, reported that a pregnant woman did not say anything to her husband and
tried to conceal her condition from him as long as possible. The placenta was
buried in a hole, in the floor at the back of the hut on the women’s side.

Feeding: After washing the child, very thin gruel made of fried and ground
finger millet was given to the child. The mother washed her breasts with warm
water and massaged them to make the milk flow, ready for the child to suck.

Weaning: The decision for weaning was taken by the mother-in-law and the
other senior women of the father’s family. Those same senior women who had
assisted at the birth of the child arrived one morning on the veranda of the
mother’s hut and announced, “We want to wean this child”. So when the
senior announced that they had come to do the weaning, most young mothers
meekly submitted, whatever their personal sentiments were. About the
technique of weaning, the senior women pounded chillies and put it on the
mother’s breasts, and held the child near enough to smell the chillies, even to
touch them. They said to the child, “Leave it alone. This breast is now bad”
and they spat downwards. While the child was howling with fright and
frustration, the mother’s breasts were covered with a cloth. Cow’s milk as well
as gruel the curds were given to the child. They believed that if a weaned child was given cow’s milk, it would forget its mother’s breasts quickly.

Maloney et al. (1981) in their study on belief connected with pregnancy and child birth in Bangladesh reported that in rural Bangladesh, ‘mrigel’ fish is not given to pregnant women because it would cause epilepsy and ‘gajar’ fish is not given because of the belief that it would have ugly eyes.

Grotberg (1986) studied child rearing practices among high and low income Sudanese parents. Some of the major findings were: (i) Parents from both high and low income status want their children to obey immediately to a command, while high income parents praise their children who do a task immediately more frequently than low income parents and it was statistically different at 0.05 level of significance. (ii) Low income fathers punish their children more frequently than high income fathers and use physical punishment. (iii) High income mothers punish more by hitting with their hand, while low income mothers punish more with an instrument like a stick. (iv) High income parents answer the many questions of their children more than the low income parents. Parents of neither income level were willing to ignore a child’s anger outburst against adults. (v) Parents of both income groups interact with their children through play and doing some activities together, but high income families take their children to the library or a museum or a trip more frequently than low income families and it was highly significant at 0.05 level. High income parent answer questions children ask more frequently than do low income parent. (vi) Both high and low income parents want university education for their boys and girls and want high status positions for them in the future. However, more high income parents are providing a preschool education programme for their children.

Myers (1994) in a study on child rearing practices in Latin America reported the following findings. (i) Birth control is rarely practiced. (ii) During pregnancy in Chile, women among the Mapuches avoid heavy physical labour but continue working at habitual chores until the last minutes. (iii) The role of
the midwife continues to be important during pregnancy and birth. (iv) It is common for women to have food cravings and to believe that these ought to be satisfied. In Peru, there exists a belief that cravings come from the foetus and therefore one has to respond. (v) In Peru, colostrums are seen as harmful. (vi) Almost all mothers breastfeed their children. (vii) In urban areas, weaning frequently occurs before six months. (viii) The father rarely participates directly in early child rearing. (ix) Play is often seen as a waste of time. (x) Most of the babies sleep with their mothers and in some cases until two years of age or later. (xi) Physical punishment is seen as necessary.

Ali Hirani (2008) in a study conducted on child rearing practices in Pakistan reported that (i) in rural areas, home deliveries preferred to hospital deliveries, (ii) as a traditional practice, the umbilical cord is cut with blades of knives, and many a times cow dung or ash is applied on the baby’s cord for healing purpose, (iii) most of the mothers hold the belief that baby should be fed only when they start crying and awake from sleep, (iv) the use of honey is quite common in many Pakistani families as a pre-lacteal feed; few families hold the belief that the mother’s first milk (colostrums) must be discarded as it is unhealthy, (v) Congenital genitalia, seizures, communicable disease and jaundice are viewed as the influence of witch crafts. Because of these beliefs, many people do not access allopathic healing systems; rather they access folk treatment, (vi) many families think that the child should not be cuddled otherwise the baby would become a demanding child. Therefore, babies are encouraged to sleep unattended in a quiet, dark room for long hours to keep them calm. (vii) Mothers bear the major responsibility for childcare as the fathers are not encouraged to take part in direct child care. However, fathers are the major decision-makers in household matters.

It has been observed from various studies carried out world-wide that breastfeeding has been declining among mothers. The world Health Organization (WHO) (1981) found socio-cultural factors such as education, employment, income, and urban residence to be the strongest determinants of the length of breastfeeding.
2.2 Studies in India

Many studies on various aspects of child care have been made in India. Some of the relevant literatures on the present problem are reviewed as under:

Dube (1949) in a study conducted child rearing practices among the Amat Gonds of Raipur District reported that Chhati (purification and name-giving) ceremony was observed on the sixth day after the birth of the child, that the first born child, especially male child, was celebrated with great enthusiasm, that breastfeeding took place as long as milk was available in the breasts of the mother; if the mother was pregnant, she was allowed to breastfeed the child till the fetus was about five months old, and that for weaning a child ‘roti’, ‘chana’ fried rice or tea were fed and smearing bitter substance on the breasts was used as a technique of weaning.

Mahboob Hussain (1951) in a study conducted among the Koya tribes inhabited in Warangal, Karimnagar and Adilabad districts of Andra Pradesh reported that Chatti was performed on the third day after delivery and name-giving ceremony on the fifth day.

Sarker et al. (1955) in a study conducted on pregnancy and birth rites among the Oraon tribe of Bihar found that a pregnant mother was prohibited from eating meat, edible herbs and she was not permitted to go to the crematorium and after the third month of pregnancy she avoided doing heavy domestic work, and that sexual intercourse was not allowed after four months of pregnancy.

Belavady et al. (1959) studied the lactation and dietary habits of Nilgiri in Tamil Nadu and reported that the majority of the tribal women breast fed their infants for a period of two or three years after birth.

Swaroop (1963) reported that the cravings of an expectant mother among certain primitive tribes were considered to be sacred wishes and it must be fulfilled.
Datta Banik (1975) in a study conducted on breastfeeding and weaning practices of pre-school children in an urban community in Delhi reported that the majority of children were breastfed 13-24 hours after delivery, that 97.3 percent children were either completely or partially breastfed up to six months, that 55.8 percent breastfed till the age of one and a half years and 2.1 percent up to the age of four years, and that most mothers of higher socio-economic group started solid food at about six months, while mothers with lower socio-economic group started it after one year.

Aphale (1976) in her study on child rearing practices among the Maharashtrian Hindu families in Poona reported a number of interesting findings. Some of the major findings of the study were the following:

i) Most of the deliveries took place in hospitals.
ii) Normally milder forms of punishment were used by the parents and corporal punishment was used in case of extremely serious offences.
iii) Scheduled caste was prohibited from celebrating the rituals of high caste Hindus, except the ceremony of Caula.
iv) Breastfeeding continued up to the end of first year, in some cases up to the end of second year.
v) Weaning took place between the first and second year and bitter stuff like quinine was smeared on the nipples for weaning.
vi) Feeding schedule was maintained by the medium and highly educated families, while the majority of the illiterate and slightly educated women did not do so.

Grover (1977) in a study conducted on parental aspirations and its relation to personality and school achievements of their children in Chandigarh, Punjab, reported that there was a very high and significant correlation between father’s and mother’s aspirations and self-concept of their sons, that high aspirations of parents led to low dominance in sons, and that the school achievements of sons of low aspiration parents were better than that of the sons of average aspiration parents.
Bhogle (1978) has reported her study of child-rearing practices among three groups, namely caste Hindus (45), backward Hindus (32), and Muslims (52) of Hyderabad city. Of the 129 children studied 42 belonged to the rich group, 42 to middle class and 45 to poor group. The age range of the children was from 1 to 3 years of age. None of them had been enrolled in a nursery school or kindergarten. It was found that breast feeding started on third day among Caste Hindus (C.H.) (73 percent) and Backward Hindus (B.H.) (91 percent), while among Muslims (M) (71 percent) it started on 5th day. While 50 percent C.H., 81 percent B.H. and 38 percent Muslims used only breast feeding, 40 percent C.H., 22 percent B.H. and 49 percent Muslims used breast and bottle feeding. Thus, while B.H. mothers depend on most on breast feeding, the C.H. and M group mothers combine both. Also while 87 percent on B.H. followed demand feeding, 35 percent C.H. 38 percent M followed scheduled feeding as against only 12.5 percent of B.H. Thus there appears to be some amount of awareness about child care in C.H. and M mothers, the B.H. mothers seem to be unaware of them. Most of the mothers of all the three groups believed that the solid food should food introduced in the seventh month. The entire B.H. group and 73 percent of C.H. group allowed freedom to the child to roam about while eating only 34.5 percent of M. group do so, thus indicating that they are quite disciplinarian in their attitude. As high as 94 percent of B.H. and 73 percent of mothers encouraged the child to eat by himself only 40 percent of C.H. mother did so. As regards weaning, there is hardly any difference between the three groups. The weaning is after one year. It is abrupt in 38 percent C.H. 28 percent B.H. and 25 percent M groups and gradual in 47 percent C.H. and B.H. and 38 percent M groups respectively. It was found that the rich mothers tend to wean the child abruptly, while the mother of middle class and poor groups adopt the gradual weaning method. As regards bathing, while the majority of C.H. and B.H. bathe the child every day. All mothers made it a practice to use incense immediately after the bath. Also all the three groups follow the custom of dressing the child in old clothes in the first week, on the basis of the belief that it would make the child remain healthy like older
child. All the three groups also have the custom of lying a black string around the waist and putting black spots on the forehead, check and feet after a bath to make the child less attractive. Regarding toilet training C.H. and B.H. begin bowel training first while the M group start both bowel and bladder training. Toilet training starts before six months among the two Hindus groups and 6 to 9 months in M group. While 61 percent of M group use the pot from the beginning, only 27 percent of C.H. and 12.5 percent of B.H. use it. As high as 75 percent of B.H. ask to child to ease himself anywhere he likes. In spite of these differences, about 30 to 40 percent of the children keep dry during the day around 18 months. Also the husband cooperates in 60 to 70 percent of the families.

Saraswathi (1978) studied the customs and beliefs connected with pregnancy and child birth in rural Orissa and concluded, inter alia, that a new born was fed on pure honey for two days after birth and breastfeeding started from the third day, and that a child was breastfed till the mother was pregnant and in most cases weaning started from the sixth month.

Bahi (1979) in a study on the feeding practices among the tribals of Himachal Pradesh reported that the majority of the children (84%) were given their first feed 12 hours after birth and most mothers breastfed their children upto 36 months. Semi-solid food began to be introduced from the age of 13-24 months.

Pandey et al. (1979) conducted a study and found that mothers who chose to get their children immunized and their immunization practices differ along certain bio-socio and demographic characteristics from those who chose not to get their children immunized against any particular or all disease. 75% of all the children were not provided protected against all the categories of disease, though 88.9% immunized against small pox.

Rajalakshmi (1979) in her study on breastfeeding and weaning in two Indian villages in Karnataka reported that the sub-urban women stopped breastfeeding when the child was one year old, while that of the women in the
remote areas continued breastfeeding till pregnancy. Thus, weaning in the case of the sub-urban women took place earlier than that of the mothers living in remote areas.

Gupta (1980) conducted a study and found that very few of mothers did not keep the infants on exclusive breast feeding upto 4 month. Twice the percentage of mothers having education above class X than those having less education started giving semi-solid to their children by the age of 4 months. On the other hand, mothers with a low educational level started semi-solid food to their children after the age of 8 months as compared to mothers with higher education.

Gunadhior (1983) conducted a study and found that most mothers start their children controlling excretory functions at the age of 6 months. The Meitei mothers did not breast feed a new born child for three days after its birth, as the mother’s milk is considered impure.

He also found that solid food began to be introduced the child usually at the age of 5th or 6th month of age. He observed that mother often changes the baby’s wet clothes.

Awasthi et al. (1983) conducted a study in a rural community of Jhansi Budelkhand area characterized by low level of literacy and poor socio-economic standard and found that colostrum was utilized as a first feed i.e., only 9.1% of cases. Diluted milk was given in 31.1% cases and honey with water was used at first feed in 17.1%.

Dave et al. (1984) reported that among the tribals of Gujarat breast feeding on demand was a rule, that the frequency of breast feeding decreased with increase in age, and that the majority of the children were completely weaned between the age of two and two and a half years.

Swain (1985) in a study on feeding practices among Santal tribe in northern Orissa reported that a child was fed with honey immediately after its birth and it was breastfed after 12 hours. Breast feeding continued till the mother conceives again.
Banerjee (1987) reported that among the Sikligars, the placenta was buried deep in the belief that the deeper it is, the better will be the health of the mother and the child. It is buried with great caution and without any delay in the belief that if a barren woman happened to come across it, she can trouble the baby.

Chandra and Lakshmiswaramma (1991) conducted a study and found that occupation-wise distribution of respondent mothers who are not taking their child to work place according to the type of arrangement made by them for child-care during working hours 44% of the total respondents stated that family members, that is parents, parents-in-laws, husband, older siblings etc. look after the child.

Barua and Bora (2000) studied the child rearing practices of the Sonowal Kacharis of Assam and reported a number of interesting findings. About social taboos during pregnancy, a pregnant mother never touches any cooked food items which are sent from a family were death occurred recently. She is prohibited from stitching any torn cloth and also from eating any paired fruits for fear of twin-birth. The husband is also restricted from killing any animal and from anything under the earth, for it will be harmful for the foetus. About placenta, it was buried in the bed room of the couple by the husband and they never bury it outside. Regarding umbilical cord, it is preserved in the belief that the water extracted from the dry cord is very useful for certain diseases like dysentery, fever, etc., and this cord is put on child’s waist with a thread in the belief that the child will be healthy and strong. With regard to breastfeeding, a child is breastfed immediately after birth and there is no time schedule for feeding. Children are breastfed, whenever mothers could spare time or when children cry. Concerning weaning, the majority of the children weaned automatically when they began to take solid food. Bitter objects, chillies, solid foods, beating on the mouth of the child, etc., were the weaning techniques adopted by the mothers. In the case of the toilet training, it was started between the age of three and half years.
Jambunathan and Counselman (2002) studied the parenting attitudes of Asian Indian mothers living in the United States and in India, and reported that the Asian Indian mothers living in India favoured the use of corporal punishment more than their counterparts in the United States.

Medhi and Marak (2002) studied the child rearing practices of the Garo of Assam and drawn the following conclusions:

i) A pregnant mother was not allowed to sit on a mortar, a pillow, in the doorway, etc. She was prohibited from burning firewood from the roots for fear of breech delivery. Eggs are avoided in diet. Cravings for unusual items like broken pieces of clay utensils, pieces of cow dung and mud plaster, etc., were fulfilled.

ii) A child is born usually in the maternal grandmother’s house. The umbilical cord is buried in the garden; if it is thrown across a river, a woman will never conceive again. The cord-stump after it falls off is washed, dried and preserved. When the infant suffers from stomach ache, the cord-stump is soaked in water and the solution given to the ailing infant.

iii) Breastfeeding takes place almost immediately and continues for about two and a half years or more.

iv) Praising is most commonly used for disciplining a child, however, scolding and deprivation of foods are also employed. Naughty boys are threatened and beaten by the father, whereas girls are hardly beaten.

Rahi et al. (2006) found that breastfeeding was initiated within four hours significantly more in institutional delivery as compared to home delivery. Singh et al. (1997) and Sharrif and Farsana (1990) reported that colostrum was given to babies by majority of mothers. 84.7 percent mothers gave demand-based feeds to their babies. Kalra et al. (1982) reported that most mothers do not follow any strict schedule and they breastfeed whenever the baby cried.
Seema and Begum (2008) in a study conducted on child rearing practices among the Kurubas and Soliga tribes from south India reported that child care was shared by both the mothers and fathers in a considerable percentage of families, that fathers were mostly responsible to discipline the child, that in most cases toilet training started at age one or two years and most parents believed in explaining children about bowel and bladder control, while a few parents abused children and others punished in extreme cases, that most families adopted democratic and permissive methods of behaviour control.

Deshpande et al. (2010) studied socio-cultural practices in relation to breastfeeding, weaning and child rearing among Indian mothers and assessment of nutritional status of children under five in rural India and reported that almost all the mothers breastfed their child, and 63 percent mothers initiated breastfeeding within two hours of birth. 88 percent women had hospital deliveries, while only 12 percent had home delivery. 91.7 percent mothers gave their babies colostrum. 8.3 percent of the mothers did not breastfeed their children for two days due to advice from mother-in-laws, as the concept of witch’s milk prevails in rural India, and few due to separation from their baby and gave them pre lacteal feeds like sugar water (3.2%), ghee (2.2%), honey (1.8%), jiggery water, gripe water and discarded the colostrum.

The study also found that most women (86%) breastfed their child 6 to 8 times a day, with duration of 10 to 15 minutes and interval between feeding was 1 to 3 hours. 84.7 percent mothers gave demand-based feeds to their babies. 28 (9.3%) infants were less than 4 months of age and were exclusively being breastfed and weaning was not started yet. A majority of mothers (42.6%) weaned their children between 6 to 8 months of age, while in 37.4 percent weaning was stated within 4 to 6 months of age.

Fresh cow’s milk was commonly selected instead of dried milk powder. 54.3 percent mothers gave their babies animal milk (cow/buffalo), homemade preparation like dal water, rice water, mashed vegetables, khichiri at the time of weaning. 25.7 percent gave commercially available food, while 32 (10.7%) gave both homemade and commercially available food. Of the common social
practices, oil massage was given to 245 (81.7%) babies, followed by application of Kajal in 210 (70%) babies and in 5 (1.6%) opium was given by mothers.

The next Chapter III deals with the methodological part of the study.

REFERENCES


Secondary Schools, Socio-Economic Status of Students, Students’ Perception of Rewarding Behavior and Their Academic Achievement, Ph.D., Education, Osmania University.


