CHAPTER 1

INTRODUCTION
Life begins with conception. Pregnancy foreshadows birth. After gestation period, child-birth takes place. Birth introduces a new member into the family and hence into the community. The child is gradually reared to become a member of the family and community.

'Child-rearing' is a broad concept. It is described by various scholars as to include the overall care, socialization and training of the growing child in a particular culture. Thus, it may be viewed as the tasks that aid meeting the needs of the growing child and of various stages of the life cycle. Child-rearing is designed to study the degree to which the treatment a child receives in the first years of life which in turn determine its behaviour in adult life.

Child-rearing is a continuous process referring generally to all the social, cultural and psychological interactions between parents' and their offsprings. These interactions include the parents expression of attitudes, values, interests and beliefs as well as their care-taking and training behaviour.

Ethel Kawin (1963) reports that the two processes viz., growing and learning constantly change children in
appearance, personality and behaviour. There is a third process, closely related to the first two, which we call maturing. All are interdependent. Each affects the other, but we constantly separate them in everyday context. We remark that a child has grown up two inches taller and learnt to walk. Usually, we use the term growing to describe changes that normally occur in a healthy child with the passage of time.

When we say that a child is "growing up", however, we imply more than just growth in size. We mean that he is maturing in structure and function and this process is known as maturation. As a child grows, he normally becomes more mature and is able to function at a more advanced level. Growth and maturation are important in learning at all stages of a child's development, but they are especially so during infancy and the early years of childhood.

A child is a thinking, feeling and acting person, who is the growing and changing person not only in physical appearance but also in mental activities. His body is his equipment for living and through it he receives impressions from the environment around him. He uses his body to his thoughts and feelings and also to manipulate his environment. The child, in his behaviour, reflects his constitution and experience.

A child's behaviour differs in different situations. Each child has its own emotional make-up. At
home he has relations with members of his family and in a community has contacts with neighbourhood. The child develops from a combination of biological and cultural factors, which functions in a social setting.

The type of family has its influence on the child-rearing practices. In joint families, the responsibility of bringing up a child is shaped by all the members. As a result, there may not be one consistent pattern to be followed. In joint families, mother does not have greater contacts with her child than the grandmother and others. Hence, the child-rearing practice in a joint family is somewhat different from that of a nuclear family, where the rearing up of a child is mostly the responsibility of the mother.

Traditionally, the child-rearing practice is considered primarily a mother's privilege and responsibility. In reality, the mother has more opportunities than the father to influence her child's psychological behaviour and growth. Each and every mother has inevitable influence on the child-development process either directly or indirectly. Child training, which is given by the mother and others, can only modify the child's personality and help him to meet his emotional problems in his particular environment.

In Gardner's (1971) opinion, patterns of authority and parental control over children differ from one social
class to another and techniques of child guidance and discipline are related to social class. In India, as in the other parts of the world, there are different socio-cultural groups and it is obvious that the child development process will vary from one group to the other. For example, Indian Society is largely patriarchal where boys are preferred to girls, the sex of the child also contributes its part in influencing the child-rearing practices. In such societies, the mothers are likely to be more permissive to the boys than to the girls. In addition, every society has some set rules that the growing infant is required to conform to. Each group in turn also differs in techniques that are used for enforcing and reinforcing conformity.

To summarize the conceptual background, the researcher viewed - ecology, socio-cultural and economic systems as the parameters for the behaviours of the agents of child-rearing. They viewed child behaviour as an index of child personality; adult behaviour and beliefs and values as indices of adult personality.

Culture has much influence on child rearing practices and the growing up of a child. The child rearing practices differ in different cultures. The growing children in poverty cultures particularly in slum areas face several problems in competing and conflicting with other cultures in urban environment.
Urban slums, in rapidly growing cities, is a major characteristic of our era and "slums are growing like skin disease over the surface of our globe", (Mr. Nils Thedin, Chairman of UNICEF's Executive Board).

In a few cases slums become breeding grounds for juvenile delinquents and criminals. The intensity of delinquency is positively correlated with urbanization and more prevalent in metropolitan cities. The child rearing practices and the socialization in the poverty culture and the neighbouring rich culture contribute much in shaping the child into an adult personality.

Slum is predominantly an urban phenomenon. Slums are found in developed as well as in developing countries. Slum is an outcome of modern industrialisation and urbanisation. It is often said to be the cancer of the body of the town. Slum conditions may prevail not only in urban areas but also in rural areas but then, the problem of slums, as we understand it today, is of the urban and not of the rural.

Ventilation is the poorest standard unimaginable. A single room serves as a living room, bed room, sick-room, kitchen and dining room. And to add to this the number of persons living in the single room is also large.

Like water and air pollution, the slum is also a by-product of modern industrialization and urbanization.
slum population in most of the cities in India is estimated at 20 to 30 per cent of the total urban population and slum children constitute about 1/16th of the population of any industrialized city in India. Among the slum dwellers the worst affected are the children, because the slum environment has an adverse impact on the child's socialization and personality development since slums negatively promote grounds for juvenile delinquents and criminals.

According to UNESCO documents "a slum by overcrowding, deterioration, unsanitary condition or absence of facilities or amenities which, because of those conditions or any of them, endanger the health, safety or morals of its inhabitants or the community" (Nels Anderson, APR, 1952).

A seminar on slum clearance held in Bombay in May, 1957 went a step further to provide a more realistic and concrete description of a slum: "a slum may be described as a chaotically occupied, unsystematically developed and generally neglected areas which is over populated by persons and over crowded with ill-repaired and neglected structures. The area has insufficient communication, indifferent sanitary arrangement and inadequate amenities necessary for the maintenance of physical and social health, the minimum needs and comforts of human beings and the community. There is a general absence of social service and welfare agencies to deal with major problems of persons and families in respect of substandard health, inadequate income and low
standard of living, who are the victims of biological, physiological and social consequences of the physical and social environment (Report of the seminar on slum clearance, Bombay, 1957).

There are many causes for the origin and growth of slums in India. The growth of population and migration to towns, high industrialization in and around towns, poor wages for workers and their inability to pay rent, increasing rate of building materials may lead to the formation and growth of slums.

The problems of urban slums are more serious not only on the slum inmates but also on the urban population at large, because of their impact on the social and physical health. For example on account of the floating population and resulting anonymity, the urban slums become centres of prostitution, gambling, delinquency and crime besides being places for the poor and destitutes. Of course professional gangsters, middlemen and pimps who live with the unfortunate needy residents, thrive (C.J. Stokes, 1962).

For this state of affairs, the family, the slum community, its poverty culture and the urban rich culture at large are responsible in shaping the child into such an adult. In this context, present study is undertaken to examine the child rearing practices among the slum dwellers in Tirupati, a famous pilgrim town in India.
REVIEW OF LITERATURE

During the past several decades there has been rapid advances in our knowledge about child development. The child-rearing practice is drawn upon many fields such as psychology, sociology, anthropology, biology, nutrition, medicine and psychiatry. The gathering of facts and theories from these fields have become of particular interest in this century. During the early period of the 20th century, the studies on child rearing were characterised by a highly sentimental approach with emphasis on self regulation and understanding of the child's needs. In 1920's and 1930's much of the research was concerned with the nature, structure, functions and behaviour.

In 1940's the emotional aspects of development received additional attention. By 1950's attempts were made to explain the behaviour by studying motivations. In a child, his family and community influences were considered in terms of feelings as well as behaviour. By the 1960's interest increased in correlating information with the child. This correlation of information in the study of child development is necessary because of the complexity of human beings.

Anthropologists have contributed much to the understanding of child development by pointing out that cultured influences on the personality development. The cultural anthropologist's view of child rearing or child
development places greater emphasis on cultural and environmental influences of the individual. They believe that the child is a function of the specific socio-cultural forces that impinge upon him. They assert that the value and institutions of each culture produces a distinct personality type. The anthropologist does not ignore the basic physical or organic needs to be met as a member of the culture. Each and every need is modified to some extent by the cultures. Among the anthropologists who have given special attention to the pattern of development in primitive societies and in sub-groups in western society, are: Margaret Mead (1928), R.Linton (1945), R.Benedict (1961), Whiting (1963), Kluckhon (1965), Bateson (1972) and others.

Functional approach in relation to child rearing was profounded by Malinowski. In a popular book, "The Sexual life of savages" (1927), he demonstrates how pregnancy, child birth and the organization of the family may be related meaningfully around the context of sexual relations.

Several pre-Freudian scholars were well aware that national personalities were formed largely through cultural training. John Locke wrote in 1963 that little or almost insensible impressions on our tender infancies have very important and lasting consequences. The German Philosopher Immanuel Kant in his book Anthropology (1789) dealt with the character of peoples and related them to historical factors as well as to enculturation. Burckhardt (1943) demonstrated these personality changes by analysing various cultural
manifestations, including art and literature, folk festivals, forms of dress, etiquette humor, and similar factors which later on received much attention in psychological anthropology (Malefijt 1976).

Although anthropological culture and personality studies have their roots in earlier thought and scholarship, they began to proliferate when the writings of Sigmund Freud's (1856-1939) thesis about the origin of totemism, incest, taboo, exogamy and Oedipus complex became well known. Boas (1940), Kroeber (1952), Malinowski (1955), Jones (1925), Abram Kardiner (1939), Eggan (1953) and several others studied on Freudian theory and some of them criticised on the presence of Oedipus complex in some of the societies.

Subsequent anthropological field work was carried out in order to demonstrate that the relationship between culture and personality was of an entirely different nature. It was culture itself that molded personality to a significant degree, and there were few absolute universals. Mead (1928) and Sapir (1917) realized that anthropological studies of personality represented a whole new approach to the understanding of culture. Anthropologists have shown much interest in studying enculturation or the relationships between childhood training stressing such matters as breast feeding, weaning, swaddling, toilet training, sibling rivalry, modes of punishment, degrees of indulgence and
similar character-conditioning variables and adult personality.

Life cycle approach is accomplished by showing how behaviour and artifacts are integrated by virtue of their infringement on the individual between birth and death. For example in "Coming of age in Samoa" Mead (1928) reveals the career of a growing girl. A life history of a simple individual showing the successive socially standardized experiences which he encounters brings together many sectors of culture, for example family relations, kinship behaviour, subsistence activities, sex play, initiation ceremony and marriage.

Erikson (1949) studied the Sioux Indians who treated their children with great indulgence. Geoffrey Gorer (1962) studied the Russian peasants and connected childhood practices not only with natural character but also with some momentous events of Russian history. Gorer's "swaddling hypothesis" achieved great notoriety and was strongly attacked by anthropologists, psychologists and historians alike. Erikson's and Gorer's studies presented examples of attempts to discover the relationship between childhood experiences and adult character.

Most psychoanalysts, for their part accepted the anthropological insight that culture was a salient factor in personality formation. Kardiner (1945) believed that the early years of life were most crucial in the formation of
personality, but he dropped the emphasis on the Oedipus complex and the sexual determinants of culture. He argued that techniques of child rearing, duration of breast feeding, methods of weaning, sexual training and similar conditioning factors are roughly similar in a given group. Adults thus have had certain important common experiences that give rise to a common basic personality type. These institutionalised a common determinants were in Kardiner's terminology the "primary institutions" but the special personality structure thus formed projected itself in the "secondary institutions", which included art, myth, folklore, religion, ethics, and world view in general.

Kardiner also opined that if primary institutions changed, the resultant changes in basic personality structure would also alter secondary institutions. Thus if the economy of a certain group demanded that mothers spend much time away from home, older siblings or others would be charged with caring for the infants. In these circumstances many tensions may develop, and a child might feel ambiguous towards the mother, which in turn could well become reflected in myths or religious beliefs. Anthropologists pointed out that Kardiner's theory plausibly explained the existence of certain cultural institutions, but could account for them only in psychological terms.

A more sophisticated attempt to reconstruct cultural personality was developed by the Columbia University Research in contemporary cultures project,
inaugurated by Ruth Benedict shortly after the outbreak of World War II. Its participants included Margaret Mead, Rhoda Metraux, Gregory Bateson, Jane Belo, Geoffrey Gorer and others. Their approach became known as 'the study of culture at a distance' and it answered a very pressing need (Malefijt 1976).

In further developments of psychological anthropology, Kardiner's concept of basic personality received a great deal of attention. Whiting's (1941) monograph contributed to the insight that stricter scientific approaches were possible in the study of personality and culture. These findings led to a closer scrutiny of basic and model personality. Furthermore, psychological anthropologists began to take note of organic influences on personality formation.

A further complicating factor was environment, to which the human organism was inextricably related not only in terms of climate, but also in respect to diet and nutrition, the use of alcohol and narcotics, and similar cultural-environmental features that affect personality and behaviour. John Whiting and his collaborators were able to take most of these newer insights into account and to arrive at a new synthesis without relinquishing all previous work that had been done. In this approach, child training was still considered an important determinant, but it encompassed much more than the more or less conscious
feeding or weaning patterns. Sleeping arrangements, for instance, might be quite significant, and these may in turn be related to specific forms of family organisation.

Several studies stress the influences of the total cultural setting upon personality and behaviour. Oscar Lewis in his Mexican (1967) and Puerto Rican (1965) studies demonstrated how poor economic conditions will give rise to similar behaviour and expectations. He found this so pervasive cross-culturally that he coined the phrase 'culture of poverty' to indicate the regularities of personality among peoples living under deprived social conditions.

Many studies on child rearing practices have been undertaken by Sociologists, Anthropologists, Psychologists and others. The relevant studies on child rearing practices related to marriage and child birth, religious ceremonies performed on children, feeding practices, health and hygienic practices, disciplinary measures, parental educational aspirations for their children, socialization, personality development, juvenile delinquents and so on.

Marriage is an event of great social and religious significance and marks the first stage in the family-building process. Minturn, L. and Hitchcock, J. (1964) conducted a study on Rajputs of Khalapur and found that the girls were generally married between 16 and 17 years and boys between 18 and 20 years. Food taboos during pregnancy
were observed and they included the avoiding of milk, cold rice, a pulse dish, food which is either excessively 'heat' or excessively 'cold'.

Devadas, R.P. (1968) and Easwaran, P.P. (1986) conducted studies on food habits of pregnant women in some South Indian Villages. The quantity of rice and milk were restricted for fear of the foetus becoming 'big' and making the delivery difficult. The lactating mother was given extra milk, ghee, garlic rasam and jaggery water for increasing breast milk. The food-stuffs like papaya and drumstick leaves were tabooed for fear of causing abortion and indigestion respectively. The pregnant mother did not receive any priority in food intake.

Lahiris, S. (1974) finds that urban India showed a very great preference to male child in all sectors of population. He also reported that generally 3 or 4 children were considered ideal by a large proportion of population. A higher frequency of consanguineous marriages was noted among the illiterates.

The purificatory and name-giving ceremonies were found to be a common practice among communities in India. Minturn, L. and Hitchcock, J. (1964), Aphale, C. (1976), Sinha, R.K. (1984) found sexual bias in performing various rituals among the male and female children.

Tribals perform their birth rites and rituals associated with their various beliefs and practices.
Dube, L. (1949), Hussain, S.K. (1951), Jha, M. (1963), Bahadur, K.P. (1977) reported about the rituals associated with pregnancy and child birth and stated that the purificatory and name giving ceremonies were performed within a week after delivery. Birth of the first child and especially of the first male child was celebrated with great enthusiasm.

Reddy, A.B. and Reddy, S.B. (1977), Saibaba, K., Reddy, B.V.S. and Reddy, P.S. (1979) carried out some studies on life cycle ceremonies in lower classes in different parts of Andhra Pradesh and noticed that all of them performed naming and cradling ceremonies in association with each other though the age at which these ceremonies were performed were found to be different in different communities.

Sarkar, A. Chaudhuri and Sankar Ray, G. (1955) collected case histories among the Oraons of Chala village in Ranchi district of Bihar state. They found that on the sixth day after delivery the Chatti ceremony was performed. On that day mother, new born child and all the members in the family had a purificatory bath.

There are cultural attitudes, values, practices and beliefs regarding the food habits among different groups in a community. Belavady, B. et al (1959) conducted studies on lactation and dietary habits of the tribes of Nilgiri in Tamil Nadu. The results indicated that the majority of
tribal women breast feed their infants until two or three years of age. Though supplements were started invariably in the earlier half of the first year, the impression of the authors was that these supplements were of a poor quality.

Bailure, A. (1971) studied food consumption patterns of pre-school children in six cities of India and found that breast feeding was a universal practice and continued until two or three years. Pregnancy was the main factor for discontinuity of breast feeding; otherwise weaning prolongs to 4 or 5 years age of the child.

Bhogle, S. (1978) studied the child rearing practices in Hyderabad city among three cultures viz., high caste Hindus, Backward Hindus, Muslims and found that the majority of the caste Hindus and backward Hindus started breast feeding on the third day and Muslim mothers started it on the fifth day. Muslim mothers prefer the method of bottle and breast feeding while most of the backward Hindu mothers breast feed their children.

There are a few studies on tribals in the area of feeding practices. Dube, L. (1949), Kakar, S. (1979) observed that feeding continued as long as mother had milk. If the mother conceives again, she allows the child to such feeding till the foetus is about five months old or till the pregnancy is confirmed. To discontinue or to forget the breast feeding, the child was given such alluring things like roti, chana, murra (fried rice) or tea. But, if the
child persisted in not giving up its right, a bitter paste of neem leaves was applied to the breast of the mother to get an aversion for sucking for the child.

Das, K. and Ghosh, A.K. (1985) found that breast feeding was the main form of food for the infants among the Santhals of Bihar. They believed that breast milk of sick mother is harmful for the health of the baby. In such cases cow's milk was preferred as replacement and the same was introduced though they regarded cow's milk to be very heavy and cause indigestion or stomach disorder to the babies. Normally, the child was breast fed for a long time until a subsequent one is born.

Sampath, R. (1964) studied the child care and child rearing practices among the Gonds of Tamia and found that their children were breast fed until they could walk and take food by their own hand.

Patodi, R.K. et al (1976), Rajyalakshmi, M. (1979) and Indira Bai, et al (1981) reported that breast feeding was more common in rural areas than in the urban areas. Walis, B.N.S. et al (1974) study in an urban population of Chandigarh indicated that the act of weaning was highly correlated with socio-economic status. In the rural areas most of the children were weaned on to solids without interviewing supplementary feeds with fresh and artificial milk. It was observed that the most common age of weaning was 13 to 15 months in rural areas while in urban
areas it was 10 to 12 months.

Health problems and health practices of any community are being profoundly influenced by the interplay of a complex of socio-cultural, economic and political factors. These factors have also had considerable influence not only on the development of medical technology but also in determining the access of different social strata of a community to such technology.

Bhogle, S. (1978) reported that the majority of the high caste Hindus and backward Hindus bathed the child everyday. Muslim mothers believe that not bathing the child everyday prevents cold. There were also differences with regard to the material used to bathe the baby. It included items like oil, soap, milk flour and haldi. Both the Hindu mother and backward Hindu mother believed that the use of these items strengthened and smoothened the babies' body, while Muslim mothers did not give any definite reason.

Dave, P., Hakin, M. and Tavkar, N. (1984) studied child care amongst the tribals of Gujarat and found that there was no particular age at which the mother trains the children for toilet. The mothers were not particular about training the children, for achieving independence at an earlier age. Till 4 years of age the child generally moved around with upper garment or nothing at all, so the question of changing the clothes seldom arise. The child was bathed with warm water. Bathing the child was the matter of a
mother's job till the baby reaches 5 years of age. The magico religious belief in evil spirits evidently has a stronger hold as it out-numbers hygienic consideration.

Ghosh, B.H. (1966) in his study indicated that poor standards of hygiene cause malnourishment in young children. Kaur, M., Sisodia, G.S. and Mehra, S. (1979) reported regarding personal hygiene that bathing and changing clothes of the child was observed to be less in the lower castes. They further found that diseases like fever, cold, cough, diarrhoea, dysentery, whooping cough, constipation were of high prevalence and home treatment was adopted to cure. The toilet training of the child was found to be very casual, especially in the lower class.

Minturn, L. and Hitchcock, J. (1964) studied the practices of toilet training which seemed to have no problem for adults and children. As far as arrangements for sleeping are concerned it was found that the free school child continues to sleep with its mother, which prolongs for some more years.

Naghabushanamma, K. (1984) studied the Harijans in the same district and found that majority of the children among the salaried group were getting daily bath which was not the case with those in the daily wage group. Regarding the frequency of changing clothes it was noticed that 62 per cent of parents in the farmer group were changing the clothes of their children daily and the corresponding ratio
among daily wage group was only 30 per cent. They further noticed that the belief in magical and indigenous treatment was very strong and that only a few availed themselves of the medical services.

Narayana, S. (1983) studied the health care of the Oraon children of Barambe village in Ranchi District, Bihar and found that children usually did not clean their teeth upto the age of eight. They hardly had bath once in fortnight. Only 30 per cent of them had some kind of clothes to wear on the upper part of the body and to cover their private parts. It was only after the fifth age that clothes were considered essential for them and one set of dress was provided. The parents were not aware of small-pox vaccination or immunization for polio, diphtheria and tetanus. Children usually used the area around the house for toilet purposes.

Roy, S.C. and Majumdar, D.N. (1933) reported about tribal health and medicine in the ethnographic studies made on tribal communities. It indicated that a number of deities are often associated with diseases or disease and that the nature of treatment in such cases is also associated with the influence of supernatural agency. Elwin, V. (1953) had shown a great interest in tribal health and medicine and made a number of studies on tribal communities. He indicated the importance of understanding the socio-cultural dimensions of health and disease. Das, K. and Ghosh, A.K.
(1985) conducted a study on the Santhals of Bihar to observe the health care of their children and it revealed that if children are significantly ill and do not immediately respond to domestic medicines given by the folk practitioners (ojha), then only they take the patients to modern doctors.

Minturn, L. and Hitchcock, J. (1964) also reported that malaria, sore eyes, small pox, chicken pox, measles, boils, colds and pneumonia were common ills for children and the treatment given were herbal medicines, massage, prayers and offerings as well as treatment by people skilled in magic, such as wandering holymen or by sadhus and saints.

Pandey, D.N. Agnihotri, S.N. and Srivastava, A.K. (1979) reported that immunization in the males and in the elder children was higher than in female and younger children. Immunization was more common in children belonging to middle-income families and in children whose mothers were literates.

Discipline has double function of taking care of the present situation and at the same time preparing for the future. The pre-school period is the time for the parent to establish the basic principles of the plan of discipline.

The studies on disciplinary measures among the other communities in India and other countries undertaken are presented in detail. Ames, E. and Randeri, K. (1965) conducted a study and observed some differences in child
rearing practices of Indian and Canadian mothers. It was found that Canadians employ spanking or beating whereas Indians used rejection methods for punishment. There were no differences in the use of scolding or withholding of privileges as a form of punishment. Canadian mothers more often practice early training of the child and then refuse to help him what he is supposed to know, while Indian mothers let the child solve problems for himself but are more willing to help him.

Aphale, C. (1976) revealed that the parents were little aware of the probable ill effects of their threatening or beating of children and used these measures frequently. Children were disciplined by parents in a haphazard manner and no care was taken to see that children observed the prescribed norms.

The influence of socio-economic status of family on various aspects of parent-child interaction had been studied by a number of research workers. Kohn, H.L. and Carroll, E.E. (1966) examined the different types of disciplinary methods preferred by the members of different social class. They found that middle class parents regard it as of primary importance that a child be able to decide for himself how to act on his decisions. To working class parents however it is important that a child acts reputably and without breaking rules.
Muthayya, B.C. (1972) in his survey at Hyderabad, revealed that the majority of the parents mentioned that they would spank the child. The next higher percentage of responses indicated that the child would be given advice. Punishment by mothers was severe when compared with the fathers. The punishment accorded was lenient in the high socio-economic status group compared with low-socio-economic status group.

Nagabushanamma, K. (1984) reported about disciplinary methods used by parents in Harijan community that a large proportion of the parents who were daily wage earners tended to use physical punishment as compared to the parents with regular income. Physical punishment tended to be used more often by parents in large families as against those with a few children.

Radke, M.J. (1946) revealed that the children from more restrictive and autocratic home discipline showed less aggressiveness, less rivalry and were more passive, but less popular. They did not get along so well with other children. The children from homes with free discipline were more active, showed more rivalry and were more popular.

A study on the child rearing in a Colombian village was made by Reichel, A.D. (1979). Here the severity of the punishment was found to be dependent on the mothers' up-bringing and the poorest mothers seemed to punish their children most severely. Much stress is laid on the
importance of avoiding physical punishment, for fear that too much of it will make the child become a person without shame. Ideally, it is said that child should be so well brought up that it can be controlled with a glance. Another method of punishment is to frighten children by putting them in a dark place.

Sidana, U.R. and Sinha, D. (1973) conducted a study in Kanpur city which aimed at finding out the relationship between the child rearing practices of the parents and the development of fears in children, found that children who were less often punished by their parents had little fear than those who were more often punished.

Singh, M.D. and Kaur, S. (1981) studied mother-child interaction in rural and Urban areas of India. Results showed that rural mothers are interested more in girls than with boys. They felt that girls needed more instruction and discipline than boys. Mother-child interaction was greater when mothers had more education. Both urban and rural mothers used tactics such as attention diversion, discouragement, scolding and spanking to discipline their children.

Very few studies on communities deal with parental educational aspirations for their children. Grover, S. (1977) accounted parental aspirations and found that there was a significant correlation between the aspirations of father and mother for their sons. There was a positive and
significant correlation between aspirations and the self-concept of their sons. High aspirations of parents led to low dominance in sons. The school achievement of sons of low aspiring parents were better than that of the sons of average aspiring parents and high aspiring parents. Kaur, M., Sisodia, G.S., Mehra, S. (1979) found that in a majority (72%) of children in Haryana were not helped in learning to read. The majority of respondents thought that either there was no need for educating the child or that the child was very small. Literacy of the mother was positively associated with helping the child in learning to read.

Joshi, D.C. (1982) studied educational problems of the scheduled castes and the scheduled tribes of Baroda District and found that the parents of scheduled caste and scheduled tribe students had a positive attitude towards education but were doubtful about the capabilities of their children. They complained about their inability to take interest in the day-to-day home work given by school for their children because of their own limitations. Thus the positive attitude become ineffective in bringing about the expected results.

Muthayya, B.C. (1972) reported the aspirations of the parents for the education of their sons and daughters. From high to low socio-economic status groups, the percentage of father and mother respondents who aspired for higher secondary education for girls was in the decreasing
order. But in the case of the respondents who mentioned that education was not necessary for girls, the percentages were in the decreasing order from low to high socio-economic status groups. In the backdrop of the above discussion a study entitled "Growing up in Slums: An Anthropological Study" is carried out as studies in this direction on slums are scanty.

OBJECTIVES OF THE STUDY:

The main objectives of the present study are:

i) to understand the socio-cultural and economic life of the slum dwellers under study,

ii) to study the ways and methods of child-rearing practices among the slum dwellers.

iii) to analyse different parameters influencing the behaviour and personality development among the slum dwellers, and

iv) to study the facilities provided by different governmental and non-governmental agencies to the mother and child and their impact on the development of their children.
METHODOLOGY

1. AREA AND SAMPLE OF THE STUDY:

The area of the study is Mallayya Gunta Katta, a slum in Tirupati. Tirupati is one of the important pilgrimage centres and a fast growing town in Andhra Pradesh. The slum under study poses inadequate housing, over-crowding of population with poorly arranged structures, inadequate light and ventilation, lack of design and facilities. It has also been declared as a slum by the Municipal authority in Tirupati.

The slum consists of 216 families and all the families have been surveyed for the study. After the collection of identification data among the 216 families through census schedule, 100 families with children of below 14 years age were selected for the intensive study.

DATA COLLECTION:

The data was gathered from both primary and secondary sources. In the first phase, the pertinent literature has been gathered from the text books, journals, records and other material. The secondary information relating to child development programmes and slum development programmes was gathered from the records of the Municipality, Rayalaseema seva samithi (voluntary organisation) and other development agencies. The primary
data was gathered through field-work which was carried out from November, 1989 to October, 1990.

A census schedule was prepared and administered to collect the identification data of all the families in the slum. By analysing the data of the families with at least one child under the age of fourteen years from each family is identified for intensive study.

An interview schedule was prepared to collect information relating to family structure and organisation, food habits, personal hygiene, health, education, recreation and other information. As there was no uniformity in child-rearing practices in these families, several aspects of child care were taken into consideration while preparing the interview schedule. Pretesting was done to see whether the questions really elicited the desired information or not and to make necessary alternations. Moreover, it also helped the investigator to find the time most convenient for the interviewers to carry out the study. Totally 100 mothers, who have children in the age group of one month to 14 years were interviewed. The pretesting was conducted on 5 mothers from different caste groups.

Systematic observations and interviews were made bearing in mind to detect behavioural and personality differences. Key informants were selected for the collection of intensive information relating to various socio-economic and cultural parameters influencing the behaviour and personality development among the children.
Observation guide was prepared to collect information relating to socio-cultural aspects of marriage patterns, practices related to conception, pregnancy, child-birth, post-natal care, infancy, childhood, educational and recreational activities of the children, celebrations of social and religious festivities for women and children. Information on breast feeding and weaning pattern was also collected. Information on the facts such as status of the family, age of the mother, position and sex of the child in relation to child rearing practices has been collected. Old women and mid-wives of delivery, were interviewed for evaluating maternal and child care, disease and curative steps adopted.

Though the investigator becomes aware of many individual differences among children, through observation over a period of time, one can determine the childrens' characteristic pattern of responses, feelings, convictions and perceptions of the world.

A few case studies were gathered to understand the processes of socialization and the child rearing practices and various socio-cultural variables that play an important role in the processes of socialization and personality development.

The life-cycle method was also employed in studying the child rearing practices to understand how certain socially standardized acts, through feelings and
artifacts impinge on the maturing individual. All the events in life-cycle are shaped by culture which the person shared along with others. The life-cycle method was restricted only to a few stages of life-cycle as the study includes from conception to adulthood only.

The data were analysed and presented in tables and charts. The differences in child rearing practices among the slum-dwellers were ascertained through percentages.

CHAPTERIZATION:

The data were analysed and presented in nine chapters.

A brief introduction to the subject and review of literature was made in the first chapter. It also covers the methodology such as the area of study, objectives of the study, the sample, the types of data, techniques of the study and analysis of the data.

The second chapter describes the socio-cultural life of the slum dwellers—the historical development, settlement pattern, population, economy, social aspects, political aspects, religion and developmental programmes of the slum.

The third chapter gives a general idea of conception, pregnancy, sterility, family planning and child birth. The fourth chapter explains the neonate, infancy,
toddler and a brief account of feeding and weaning. The fifth chapter deals with cleaning, clothing, toilet training, sleeping arrangements, health and hygienic practices including curing of diseases.

The sixth chapter deals with the pre-school and the school child and gives the information on education and recreational activities among the slum children. The seventh chapter explains the child's behaviour and personality development. The eighth chapter describes the child development programmes and its impact on the slum children, and the last chapter gives a summary of the findings based on this empirical study and conclusions drawn.