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Impact of ethnicity on child rearing practices

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Abstract

The present research has been structured to assess the impact of ethnicity on child rearing practices of tribal and non-tribal mother. The sample under study consisted of 200 respondents 100 tribal mother and 100 non-tribal mother. For the purpose of conducting research Hazaribagh and Ramgarh district in Jharkhand has been selected. Descriptive research design has been adopted in the research. Personal Data sheet (PDS) and Manual for Child Rearing Practices Scale (For Mother Forms) by Dr. Roma pal and Mrs. Shamim. Karim were used for collecting the data.

The main findings were that ethnicity has no impact on child rearing practices.

Keywords: Ethnicity, tribal mother, non-tribal mother, Hazaribagh

Introduction

“Just as the twig is bent, the tree’s inclined,” wrote the eighteenth century English poet alexander Pope. But raising children is not so simple. Children aren’t saplings to be bent of their parents’ will. In early childhood, as children become their own persons, their upbringing can be a baffling, complex challenge.

How are parents raising their children today? Some parents, of course repeat the child rearing patterns that their own parents followed. Other adopt practices that are very different from those their parents used.

Almost all parents sometimes offer rewards to get children to do something they want them to do, and use punishment to get the children to stop doing what they do not want them to do. Many parents are less comfortable with rewards seeing them as bribes than punishment, but the weight of research shows that children learn more by being reinforced for good behavior than by being punished for bad behavior.

Till this date, a large number of studies have been done to assess the impact of child rearing practices on the health problem but no uniform results has been obtained. Diana Baumrind set out to discover relationship between children’s social competence and parents’ different styles of child rearing. Her research combined lengthy interviews, standardized testing, and home studies of 103 preschool children from 95 families. She identified children who were functioning at various levels and then sought to relate the children’s adjustment to their parents child rearing styles. She then categorized three child rearing styles and described typical behavior patterns of children raised according to each style (Baumrind, 1971; Baumrind and Black, 1967) ^[10, 11]. Of course, no parent is authoritarian, permissive, or authoritative all the time. Being human, parents have different moods and react differently to various situations (Carter and Welch, 1981) ^[12].

In the long run, specific parenting practices during a child’s first five years may be less important than how parents feel about their children and how they show their feeling. That is the conclusion of a major follow up study (Mc Clelland, Constantian, Regalado, and Stone, 1978) of young adults whose mothers had been interviewed about their child rearing technique 20 years earlier (Sears at al 1957) Although the children of “easygoing, loving parents” had often behaved less acceptably when they were growing up than the children of stricter parents, this may be a necessary step toward independence from parental values (McClelland *et al.* 1978) ^[14]. No doubt the present generation has more adequate information than any previous one on how child and how various method of child rearing influence this development. In recent years, psychologists, educators and parents have argued the case for permissiveness in child rearing as opposed to the old fashioned discipline.

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But those is a general agreement today a child can be just as handicapped though in a different way by a lack of discipline a by overly severe restraints, (Pal and Karim 1985) [8]. Kall and Aldone (1960) studied the trends in child care over three generations and found that child rearing values of children have changed due to change of child rearing practice.

The modern dynamic Psychology lays heavy emphasis on the socialization process, the process by which an individual grows from a dependent infant into an independent and dependable adult. The infant's life after birth is dependent upon the child rearing practice. Because the first source of nutrition and the child's security, comfort and survival depend upon the mother's care. Studies like Nalini Devi (1967) [13], Hussaini (1970) [16], Choudhari (1975), Husaini (1970) [16], Bhogle (1978-79) [15], Sinha (1981) [17] have pointed out the effect of different maternal attitudes on the personality development of the child.

Needless to say, "the child is the father of the man." Freudian Psychoanalysis testifies this fact that the personality traits of an individual are sown in the childhood which grows in the adulthood. In their words the nature of an individual is determined in the childhood through nurturance. Nurturance is nothing but child rearing practice by the parents. The healthy individuals are produced by healthy psychosexual development. Thus, child rearing practice plays a pivotal role is personality development. And healthy individuals are the born of a nation. Since this research will measure the child rearing practices of tribal and non-tribal people, it will indicate what type of citizen a nation is going to achieve, because the development of any nation depends upon its youth and their quality. In this sense, this study is very initial because it will indicate what type of individual a tribal society is going to produce and what type of individual a non-tribal society is going to produce. Secondary this study will help what type of mistake a tribal or non-tribal mothers commits and what will be its consequences.

As far as Jharkhand is concerned a sizeable population is involved in nalax activities. Social scientists are very anxious about it and trying to research the root of nalax activities. This research will tell about the child rearing practice and its effect on nalax activities. Furthermore, this research will tell what is the weakness of tribal youth who don't compete with non-tribal youths. Why tribal youths and lacking behind? This study is significant in this sense also.

Since, this study is aimed to study this child rearing practice of tribal and non-tribal population. This will study the impact of culture on child rearing practice also. This study is significant in this sense also.

Methodology

Objectives

1. To measure the impact of ethnicity on child rearing practices.
2. To study the impact of ethnicity on child rearing practices of tribal mother.
3. To study the impact of ethnicity on child rearing practices of non-tribal mother.
4. To measure the impact of ethnicity on child rearing practices of tribal and non-tribal mother.

Sample Size

200 sample will be select trough random sampling.

Sample Selection

Following criteria will be used for the selection of the sample.

Inclusion Area

1. The child must be reared by parents.
2. The child should be normal physically, mentally and psychologically.
3. All subjects should be motherhood and fatherhood.

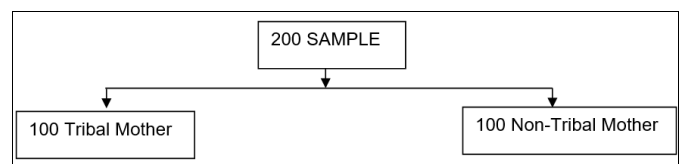
Exclusion Criteria

1. The parents of handicapped children will be not included.
2. The parents must not be suffering from abnormal disease like AIDS, Hepatitis B, etc.
3. The parents not must be pushed by court.
4. The child must be reared by parents.
5. The child must not be reared by Sorrento, nannies and like.

Sample area

Sample area will be Hazaribagh, Ramgarh district of Jharkhand.

Sample design



Tools Used

1. Personal Data Sheet (PDS):

This PDS has been developed by the researcher to get some demographic information like name, age, sex, ethnicity etc.

2. Child Rearing Practice Scale (Mother Form):

This scale has been developed by Romapal and Shamim Karim. It measures the child rearing practices in six factor:

- a) Comfort and Encouragement
- b) Acceptance and Harmony
- c) Control sex and Aggression: Authoritarian
- d) Punitive and controlling
- e) Intrusiveness and
- f) Maintain boundaries between child and others. It has been published by Agra Psychological Research Cell, Tiwari Kothi, Belangaj, Agra 282004. Its reliability vary from 0.83 and 0.79

Procedure

Firstly proposed sample were contacted personally and their appointment was taken. Then both scales were administrated in a single session. Data were collected and tabulated and analyzed.

Statistical Analysis

Following statistical technique was adopted.

- a. Mean was calculated.
- b. SD was calculated.
- c. t - ratio was calculated.
- d. Some graphical representation was done for the clarity of the fact.

Findings

1. Ethnicity has no impact on child rearing practice.
2. Educational qualification has no impact on child rearing practices.
3. Younger mothers differ on child rearing practices.
4. Elder mothers do not differ on child rearing practices.
5. Matriculate mothers do not differ on child rearing

- practices.
6. Intermediate mothers differ on child rearing practices.
 7. The tribal and non-tribal mother with 15,000 per year differ on child rearing practices.
 8. The tribal and non-tribal mothers with 20,000 per year do not differ on child rearing practices.

Significance of the study

Needles to say, "the child is the father of the man." Freudian Psychoanalysis testifies this fact that the personality traits of an individual are sown in the childhood which grows in the adulthood. In their word the nature of an individual determined in the childhood through nurturance. Nurturance is nothing but child rearing practice by the parents. The healthy individuals are produced by healthy psychosexual development. Thus, child rearing practice plays a pivotal role in personality development. And healthy individual are the born of a nation. Since this research will measure the child rearing practices of tribal and non-tribal people, it will indicate what type of citizen a nation is going to achieve, because the development of any nation depends upon its youth and their quality. In this sense, this study is very initial because it will indicate what type of individual a tribal society is going to produce and what type of individual a non-tribal society is going to produce. Secondary this study will help what type of mistake a tribal or non-tribal mothers commits and what will be its consequences.

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