International Journal for Multidisciplinary Research (IJFMR)
E-ISSN: 2582-2160 ● Website: www.ijfmr.com ● Email: editor@ijfmr.com

Child Rearing Practices of Chakama Village in Kamjong District, Manipur

Meipham Robindro Siingh[1], Dr Chanam Sonia Devi[2], Dr Peichui Vashum[3]

[1]MA Pass-out Student, Edfucation, IGNOU, Imphal
[2]Assistant Professor (S-3), Dept.of ACEE, MU
[3]Assistant Professor (Guest), Dept. of ACEE, MU

Abstract:
Child rearing practices are a pattern of raising children specific to a particular society, subculture, family, or period in cultural history. They promote and support a child's physical, emotional, social, and intellectual development from infancy to adulthood. Research on how parents raise their children and how parental traits influence children's personalities is still strong. Child rearing practices are an integral part of human civilization and have a special place in every society. *Objectives and research methodology*: The present study the existing child-rearing practice adopted by Tangkhul mothers in Chakama Village with regards to discipline, health and safety measures. Descriptive research method is adopted and random sampling is used with self-made questionnaire and interview schedule at 25 statements under the areas of Moral and discipline, feeding, Health and Hygiene, and safety measures. Data is analyzed with the help of percentage and graph presentation. *Findings:* The study gives awareness about child development and effective practices of rearing the child. The knowledge about the child's health and safety measures will bring about the physical development of the child. Proper child rearing practices will improve the child's behavior. The study on the child rearing practices is significant as it will reflect the need for educating the parents for good child rearing practices.

Keywords: child-rearing. discipline, health, safety measures

Introduction:

Parenting requires several interrelated functions related to the nurture, care, training and socializing of children. Parenting calls for helping children acquire the social and emotional competencies they need to connect to others, including parents, siblings, extended family, peers, teachers, and eventually life-married people and employers. Mother is specified as the birth giver but may not be limited to mother alone when it comes to child rearing practices because there are many children who are raised by one who is other than the birth giver. Therefore, to mould and shape a child, the birth givers as well as the care giver are equally important. Child rearing practices are a pattern of raising children specific to a particular society, subculture, family, or period in cultural history. They promote and support a child's physical, emotional, social, and intellectual development from infancy to adulthood. Research on how parents raise their children and how parental traits influence children's personalities is still strong. Child rearing practices are an integral part of human civilization and have a special place in every society. The

study of Child rearing is an interdisciplinary approach that has become a significant area of research for sociologists and anthropologists. It is believed that a child's experiences, abilities, and development reflect parents parenting methods, attitudes, and knowledge of Child rearing. A good mother is synonymous to good child care or good parenting. It spans from the moment of conception till the child gains maturity. By the word mother it is not limited to the gender or birth giver alone. It rather represents the role and values of the care giver too.

Chakama is a village in Manipur's situated at Kamjong District mainly habituated by the Tangkhul Naga tribe. It is a culturally rich people belonging to the Sino-Tibetan family who migrated from China. According with their history intertwined at the broader Tangkhul narrative of movement from ancient Samshok. The village is an independent unit, known for its strong Christian faith and agrarian lifestyle, facing typical border-area challenges like connectivity issues. The main occupation of the village people is agriculture. The village is an organized unit, emphasizing strong community bonds, with leaders like the village secretary playing key roles.

Objectives

1. To study the existing child-rearing practice adopted by Tangkhul mothers in Chakama Village with regards to discipline and health.
2. To find out the child rearing practice adopted by Tangkhul mothers with regards to safety measures in Chakama Village.

Review of Literature

The reviewed literature shows that Erwin Estrella and Rocky C Cardona (2022) "Child-Rearing Practices of Single Mothers during Covid-19 Pandemic", Single parenthood equates persistent responsibility and fervor. The holistic phases of child management direct efficient guidance and careful time handling. Hence, this study explored the child rearing practices of single mothers during the Covid-19 pandemic along with caretaking. Vijay Kumar Sharma and P. Gupta (2022) "Attitude and Awareness of Mothers Regarding Child Rearing Practices in Tribal and Non-Tribal Areas of Himachal Pradesh", Child rearing refers to nurturing of children by mother and is perhaps the most demanding duty for a mother. Haobam Danny Singh, Avinash Keisam and Bishwalata Rajkumari (2019), This study examined the child rearing practices of 369 mothers in Kshetrigao, Imphal East.Results showed that 79% breast-fed their newborn within 6 hours, 46% gave pre-lacteal feeds, 57% did not practice exclusive breastfeeding, and 90% of the children were completely immunized.

Research Methodology

Descriptive research method is adopted in the present investigation. Random sampling method is used and 80 mothers of Tangkhul Tribe which is having at least one child in the age group of 0-7 years at Chakama Village, Kamjong District of Manipur. Self-made questionnaire and interview schedule is used with 25 statements under the areas of Moral and discipline, feeding, Health and Hygiene, and safety measures. Data is analyzed with the help of percentage and graph presentation.

Results and Discussion

Table no.1 Distribution of child-rearing practices through feeding habits

Items	Yes	No
Do you know the benefit of breast feeding	53 (66.25%)	27 (33.75%)
Do you maintain a fixed timing for feeding your child?	54 (67.5%)	26 (32.5%)
Do you feed your child a fixed amount of food everyday	45 (56.25%)	35 (43.75%)
Do you agree your child starts taking baby food, breast feeding is not necessary?	36 (45%)	44(55%)
Do you make your child wash their hands before and after eating food?	29 (36.25%)	51 (63.75)
Average %	(54.25%)	(45.75%)

N = 80

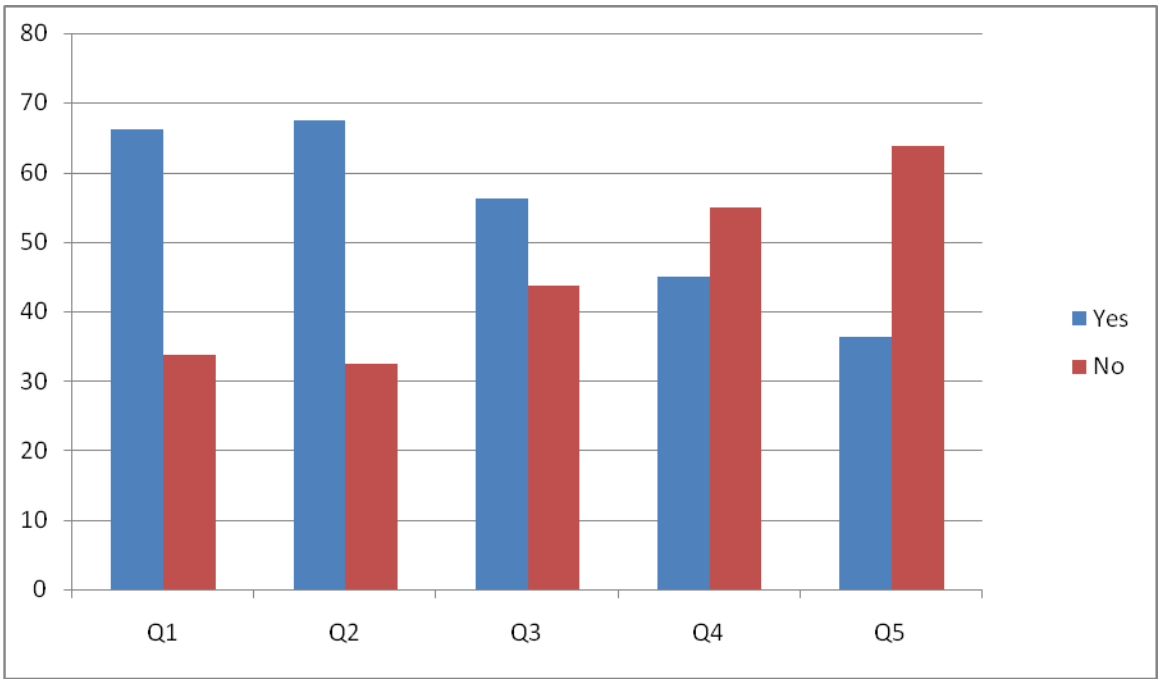


Figure no.1: Graph showing of child-rearing practices through feeding habits.

From the above table no.1 and fig no. 1; shows the distribution of child-rearing practices through feeding habits in Chakama village. The majority of the respondent with the statement agree; "Do you maintain a fixed timing for feeding your child?", majority of the respondent 54 responded "Yes" with a percentage of 67.5%, while the remaining respondent 26 responded "No", with a percentage of 32.5%. Then followed by the statement; "Do you know the benefit of breast feeding?" 53 were responded "Yes" with a percentage of 66.25%, while the remaining 27 responded "No" with a percentage of 33.75%. Another statement; “Do you feed your child a fixed amount of food everyday 45 were responded ‘Yes” with a percentage 56.22%, while the remaining 35 responded “No” with a percentage of 43.75%. Additionally, the responded highest “No” 51 at the statement; “Do you make your child wash their hands before and after eating food? 63.75 percentages while the responded “Yes” 29 with a percentage 36.25%. Then

followed by the statement; Do you agree your child starts taking baby food, breast feeding is not necessary? 44 were responded "No" with a percentage 55% and 36 were responded "Yes" with a percentage 45% respectively. Therefore, Tangkhul mothers adopt good child rearing practice with regard to feeding habits.

Table no.2 Distribution of child-rearing practices with regards to disciplining habits

Items	Yes	No
I taught my children to be responsible for his/her behavior.	35 (43.75%)	45 (56.25%)
I don't spank my child to discipline him /her?	27 (33.75%)	53 (66.25%)
Tangkhul mothers use gentle and appropriate discipline techniques.	19 (23.75%)	61 (76.25%)
Tangkhul mothers point out the mistake of their child in a manner that the child understand.	26 (32.5%)	54(67.5%)
Do you teach your child when to use "please" and "thank you"?	34 (42.5%)	46 (57.5%)
Average %	(35.25%)	(64.75%)

N= 80

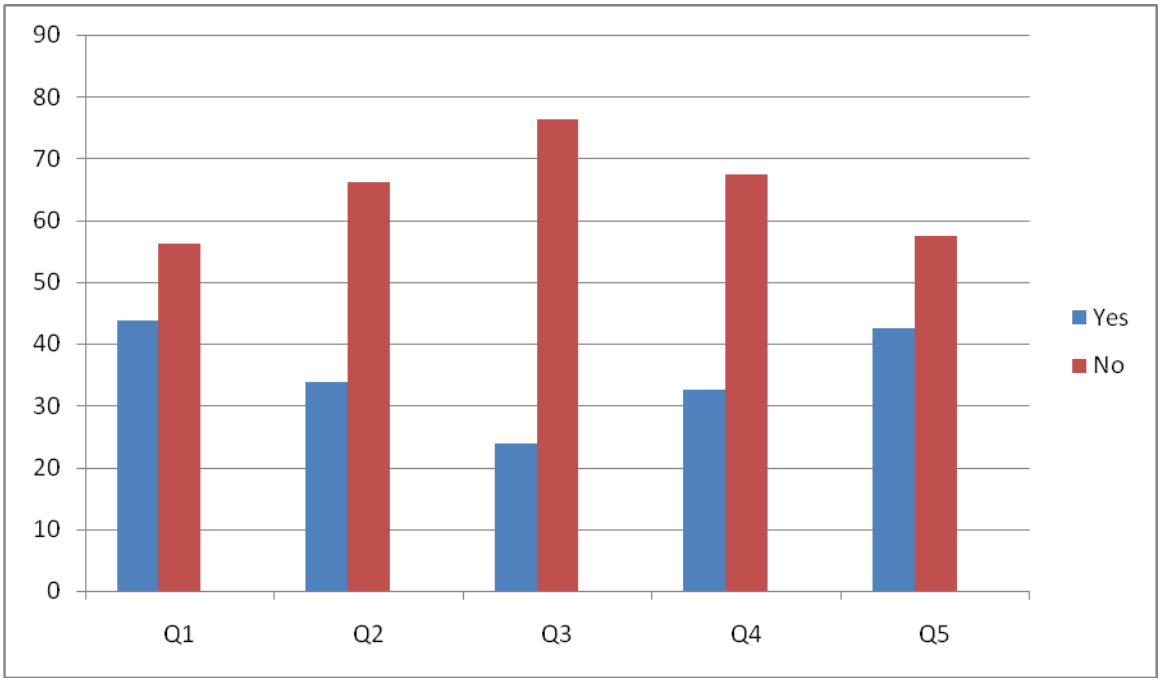


Figure.no.2 Graph showing child-rearing practices with regards to disciplining habits

The above table no.2and fig no. 2; shows the distribution of child-rearing practices with regards to disciplining habits in Chakama village. The majority of the respondent with the statement agree; "I taught my children to be responsible for his/her behavior.", majority of the respondent 35 responded "Yes" with a percentage of 43.75%, while the remaining respondent 45 responded "No", with a percentage of 56.25%. Then followed by the statement; Do you teach your child when to use "please" and "thank you" 34 were responded "Yes" with a percentage of 42.5%, while the remaining 46

responded "No" with a percentage of 57.5%. Another statement; I don't spank my child to discipline him /her? 27 'Yes" with a percentage 33.75%, while the remaining 53 responded "No" with a percentage of 66.25%. Additionally, the responded "Yes" 26 at the statement; "Tangkhul mothers point out the mistake of their child in a manner that the child understand" 32.5% while the responded "No" 54 with a percentage 67.5%. Then followed by the statement; "Tangkhul mothers use gentle and appropriate discipline techniques".19 were responded "Yes" with a percentage 23.75% and 54 were responded "No" with a percentage 76.25% respectively. Thus, it shows that Tangkhul mothers do not adopt good child rearing practice with regard to discipline.

Table no.3: Details of child rearing practices with regards to health

Items	Yes	No
Do you consult doctor whenever your child is sick?	28 (35%)	52 (65%)
Do you vaccinate and immunized your child	68 (85%)	12 (15%)
Tangkhul mothers are sensitive to their child's health?	65 (81.25%)	15 (18.75%)
Do you take your child for routine check up?	68 (85%)	12 (15%)
Do you maintain a first aid kit at home	59(73.75%)	21 (26.25)
Average %	(72%)	(28%)

N = 80

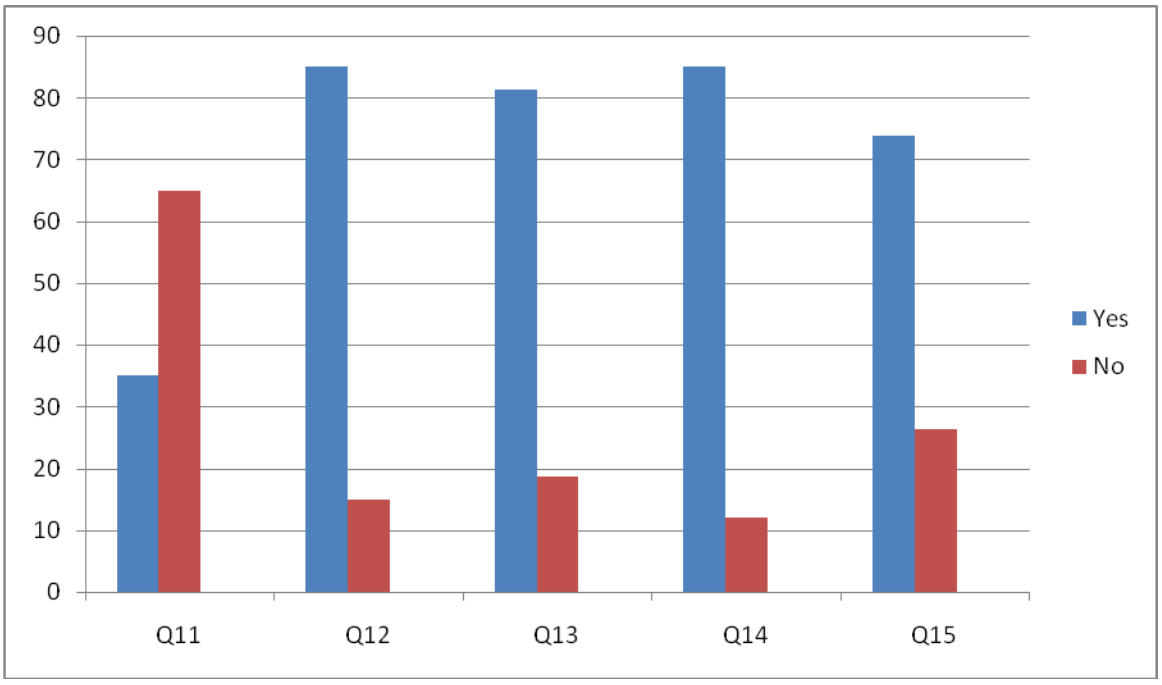


Figure no.3: Details of child rearing practices with regards to health

Table no.3 and Fig no.3 shows the details of child rearing practices with regard to health in Chakama village. The majority of the responded with the two statement agree same percentage i.e;"Do you vaccinate and immunized your child?" and Do you take your child for routine check up?, 68 responded "Yes" with a percentage of 85%, while the remaining respondent 12 responded "No", with a percentage of 15%. Then followed by the statement; Tangkhul mothers are sensitive to their child's health? 65 were

responded “Yes” with a percentage 81.25%; while the remaining 15 responded "No" with a percentage of 18.75%. Another statement; Do you maintain a first aid kit at home 59 ‘Yes” with a percentage73.75%, while the remaining 21 responded “No” with a percentage of 26.25%. Therefore, it shows that Tangkhul mothers adopted good child rearing practice with regards to Health.

Table no.4 Details of child rearing practices with regards with regards to safety

Items	Yes	No
Children should be given all the love and comfort when they feel sad or scared	41 (51.25%)	39 (48.75%)
I kept an eye on my child all the time	30 (37.5%)	50 (62.5%)
I do not allowed my child to play with sharp objects	24(30%)	56 (70%)
Tangkhul mothers provide an environment conducive for their child’s growth.	28 (35%)	52 (65%)
Does your child know what is good touch and bad touch?	37(46.25%)	43 (57%)
Average %	(40%)	(60%)

N= 80

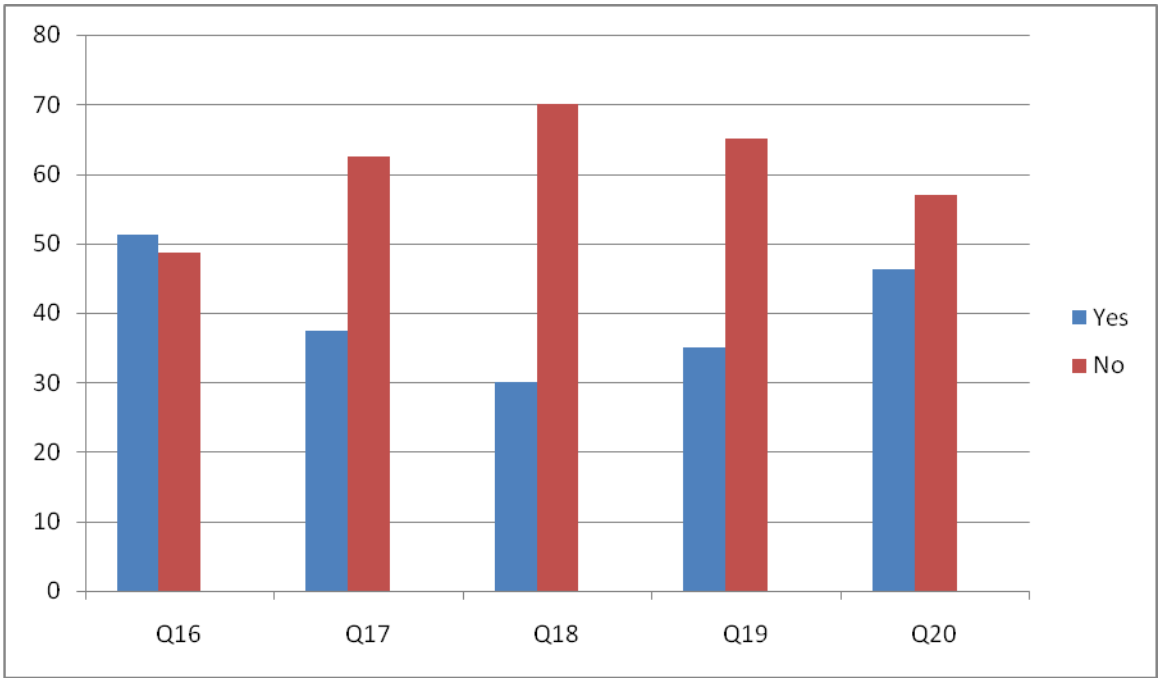


Figure no. 4: Graph showing child rearing practices with regards with regards to safety

From the above table no.4 and Fig no.4 shows the details of child rearing practices with regard to safety in Chakama village. The statement "Children should be given all the love and comfort when they feel sad or scared?", 41 responded "Yes" with a percentage of 51.25%, while the remaining 39 responded "No" with a percentage of 48.75%. Then followed by the statement; Does your child know what is good touch and bad touch? 37 responded "Yes" with a percentage of 46.29% while the remaining 43 responded "No", with a percentage of 57%. Another statement; "I kept an eye on my child all the time";

30 responded "Yes" with a percentage of 37.5%, while the remaining 50 responded "No", with a percentage of 62.5%. The statement followed by "Tangkhul mothers provide an environment conducive for their child's growth", 28 responded "Yes" with a percentage of 35%, while the remaining 52 responded "No", with a percentage of 65%. Another statement; "I do not allowed my child to play with sharp objects", 24 responded "Yes" with a percentage of 30%, while the remaining 56 responded "No", with a percentage of 70%. Thus, it shows that Tangkhul mothers adopted good child rearing practice with regards to Safety Measure" is not well practices.

Findings:

From the results and discussions it found that Tangkhul mothers adopt good child rearing practice with regard to feeding habits. Child rearing is the process of fostering and supporting the physical, emotional, societal and intellectual development of a child. Today, child rearing practices requires several interrelated functions related to the nurture, care, training and socializing of children. But it also shows that Tangkhul mothers do not adopt good child rearing practice with regard to discipline. The importance of quality parenting, the expectations of the family members and the society as a whole in child rearing practice is a theme of debate lately. However, Tangkhul mothers adopted good child rearing practice with regards to Health and therefore, Tangkhul mothers does not adopt good child rearing practice with regards to Safety Measure.The study on the child rearing practices is significant as it will reflect the need for educating the parents for good child rearing practices. No doubt, there are no hard and fast rules that constitute an appropriate practice for child rearing for the development of well-adjusted, content and social human beings, however, it is important to have awareness about the choices and knowledge of the ways and practices relevant to the available resources of the environment

Conclusions

From the above discussions, it can conclude that Child rearing practices have a significant influence on a child's personality and behavior, playing a crucial role in their overall development from conception to birth. The mother, as the primary caregiver, is typically responsible for meeting the child's basic needs, providing affection, and offering physical, emotional, and mental support within the home environment. The practices can vary across countries and regions and depends on the mother's education, employment, and urban or rural residence. Furthermore, other family members, including fathers and grandparents, can also have emotional, physical, and mental effects on the child. This study focuses on a specific sample.. During the child's formative years in the home, they are highly influenced by their parents' attitudes and treatment.

References

1. Aruna, M. Shehnaaz, Vazir and P. Vidyasagar (2001). "Child rearing and positive deviance in the development of preschoolers: A microanalysis. Indian Paediatrics, 38:332-339. Asians. Journal of Immigrant Health, 2. 89-96
2. Brook, J. S., Zhang, C. Balka, E. B., & Brook, D. W. (2012). Pathways to children's externalizing behavior: A three-generation study. The Journal of genetic psychology, 173(2), 175-197.
3. Brown LV, Zeitlin MF, Petersen KE, Chowdhury AMR, Rogers BL. Weld LH, et al (1992). "Evaluation of the impact of weaning food messages on infant feeding practices and child growth in rural Bangladesh". Am J Clin Nutr: 56: 994-1003.

4. Brown, D. (1997). Implications of cultural values for cross-cultural consultation with families. Journal of Counselling and Development, 97. 29-34.
5. Delima, Sylvia Prisca (2022). Child-Rearing, Violent and Non-violent Child-Rearing Encyclopedia of Violence, Peace, & Conflict (Third Edition). Volume 4, 2022, Pages 1-9.
6. Falicov. C. J. (1996). Mexican families. In M. McGoldrick, J. Pearce. & J. Giordano (Eds.), Ethnicity and family therapy (2nd ed., pp. 169-182). New York: Guilford.
7. Freud (1915) "Three Essays on Sexuality", outlined these stages as oral, anal, phallic. latency and genital.George, Sonia and Rajan, Amar. (2012). Factors of Child-rearing Practices: A Qualitative Analysis. J Psychology. 3(2): 99-105 (2012)
8. Herschell, A., Calzada, E., Hyberg, S.M. and McNeil. C.B. (2002). Parent-cha interaction therapy: New directions in research. Cognitive and behaviour practice. 9(1), 9-16.