



ROLE OF MOTHER IN CHILD DEVELOPMENT

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Abstract: The condition of the woman in Indian society in home and at the work place, their status as a woman in the family in the backdrop of traditions and culture. The second part of the introduction is consisting of the woman's journey through history. It is explained how the woman has been the target of exploitation, how she has been deprived of the basic rights as a human being. Then the concluding part of the introduction is devoted to the theoretical base of the child growing practices and the role of the woman as a mother. It came to notice that the women play a crucial role in Indian domesticity and are an integral part of the society. The explanation of the key heads like various food habits, nutritional awareness, their knowledge of child psychology, spousal relationship, understanding of parent ship, health of the women in Indian society, prehistoric information about the health care of women in Indian society, culture of the society, its traditions etc. are given in detail.

Keyword: Modernization, Healthcare, Malnutrition, Adolescence, Psychological.

Introduction

While studying the Indian society in which prominently the male dominance is found in every walk of life, the role of women is limited to domesticity in Indian family system. Since long in history, the bringing up of children is assigned to the women in the society. Traditionally, in the Indian culture, the woman has been playing different roles. She plays her role as daughter, wife and mother. Her duty as a mother is vital in the family. She is responsible towards children's nourishment, growth and development in the family. Therefore, it is very important to understand the status and condition of the woman in the society. Nowadays, after independence, after spread and propagation of education, in the wake of modernization of society, the role of woman has undergone a sea change. Sometimes, she is a career woman with performing household duties. In this regard her education, health and awareness become key factor in the study child growth and development practice.

In ancient period women were deprived of economic, Social, Religious and Political rights. In religious rites she was given some liberty, she used to live under order of men. Women must deliver male child to supply working force for farming activities. If she is unable to deliver male child second marriage of men used to took place. Male and Female siblings were given different treatment. Male child was given proper care and attention with respect to food, healthcare facilities and living standard. Lower caste women's condition was more miserable than higher caste women. In Smruti Period situation was grimmer and more serious. During war period women were not allowed to leave their home, they were home quarantine. Thus, they suffered through generations but now their lot seems to get better.

Rural women are busy in agriculture and its allied activities, Dairy business, Poultry-Farming, Hand-Loom weaving, Selling Fruits and Vegetables, some household business like Running Mess, Selling Sarees and beauty Items, stitching work, Piko-Fall work. In India's population such women are in great number. They work shoulder to shoulder with men but receive less payment. Her work is considered as of Inferior quality. In very few sectors she gets equal pay. All these factors affect her psychological development.

1.1 Rationale of Child Development

It is believed that the proper growth and development of the child is greatly influenced by the emotional relationships of the members in the family including both the father and the mother. The family discussion should be done carefully in the context of children. Regarding the upbringing of children, the social events and events in the environment around them during their growth are expanding their experience and vision. Children are inculcated with the way all other people, including parents, work and behave. Observing all this is a social experience for them.

Being close to your parents is one of the primary experiences of children. Observing things like baby cradle, cradle color, room walls are also part of their experience. Of course, we are thinking that the baby was not born in the open, but in a closed room. The house, the walls of the house, the bed, the colors, the clothes, the toys are all social objects. Parents collect these items especially for the baby according to their financial strength. That is, according to their class position, the child cannot be reared in a separate world, that is, in the world of the three, the parent and the child. Children come into contact with many elements of the society around the home. Children are aware of each of these factors. Gradually children's sensitive relationships with all the elements are established. As their world expands, it is natural for children to be able to cope with as much financial burden as they can.



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But in the end, children come under the influence of their parents and school class-rites, and from that they acquire a class personality. The social, political and economic forces that affect the growth of children are simultaneously active. Therefore, it would be narrow to think and study children's lives only in the context of the family. In independent India, all these three forces affect the lives of children. They are most affected by poverty, malnutrition and cultural change. The history of modern exploitation of Indian villages is at least two hundred years old. Both the plunder by the East India Company in the eighteenth century and the exploitation that began in the nineteenth century with a systematic capitalist system.

1.2 Children's education

The responsible child of today became a pillar of a developed nation. In India, children's education is in fact no different from literacy. Because instead of connecting children to the cultural consciousness of the society, education has become a tool to keep them ignorant of it. Childhood is not a part of life but a stage of life. At that stage, one is only prepared to live, not to live, the four walls of the school have become not only a means of security, but also an obstacle in childhood and social life. In the four walls, children are given information that has nothing to do with daily life. That is to say, the school develops the language of the children. But language derives meaning from the constant experience of life. Textbooks are so strictly controlled in Indian schools that the living language of the out-of-school community cannot enter the classroom. For the past two decades, our textbooks have been evolving in a centralized system, and they are becoming a tool to separate the school from its surroundings. The source of knowledge given in the textbook is not in the geographical and social context of the children, but in the capital of the state or country. The person who does not understand our relationship with the reality around us gradually becomes a stranger, and not knowing the source of our alienation, finally surrenders himself to a wider, unknown force.

Another way parents and teachers find ways to control their children. In the name of educating children, the image of a hero as a role model in their imagination is often a political leader, a politician of old, 'Who will be?' This question is asked to almost every child in the book, at home and in the classroom, and a list of the names of the great political leaders is piled up in his answer. By asking them to write essays on topics such as 'I am the Prime Minister', very narrow ideas of greatness are imposed on children, as well as a striking distinction between greatness and generality is created in their minds.

During adolescence, many children suffer from the psychological consequences of these differences, including depression and apathy. As they get closer to the adult community, they realize that the competition for position and honor is fraught with financial obstacles. Losing the pink world of childhood means creating resentment in children and losing self-confidence, in the end it only benefits the political power. In the form of young people, the only ones who get power are those who are selfless and devoted to political power. It is necessary to inform the society about the use of children for politics and to monitor it regularly. We are independent from a government point of view. But all our important systems like administration, law, education are gifts of the colonial era. In order to find a state whose educational policy is based on equality; it is necessary to create awareness in the society itself. The idea of such a state do not come through education, but in a broader political context.

1.3 Life and Condition of Women in Various Ages

To understand women's present condition, it is necessary to understand the life and condition of women in various ages. We can describe them in following ways.

a) Women in Vedic ages

Women enjoyed prestigious position in this age. Men and Women had equal rights and freedom. Women used to go at Gurukul for education. Marriage took place after education where both couples enjoyed equal status. Matriarchy was respected in the family. "Women were progressive in this age. Vedic Literature revealed that women enjoyed property, self-confidence, education, marriage equally with men. Women enjoyed prestigious position in male dominated society."⁷

Widow marriages were accepted. People were broadminded. If any women practised celibacy than her decision was respected. "Vedic period was ideal for women. She was believed to have all powers. Women like Shemasa, Surya, Apali, Devyani, Savitri were termed as Krishika or Brahamani. Sulabha, Maitrei, Gargi were saluted during Yadnya. Women were Teachers, Scholars and recitors of vedas. Women were supposed to possess 64 attributes (Kalas) before and after marriage. She was free to choose her husband. She enjoyed total freedom in society."⁸ Moreover it was strongly felt that women are complementary to men, hence people adored her.

"In this era women gladly practised celibacy, they postponed marriage for education; they worked as Teachers freely in large numbers. Even parents used to practice penance for their Girl child to become Pundit. Even Jain and Buddhist followed this tradition. Entire history of Buddha's confluence is given in 'Therogatha' of Buddhist religion. To attain Nirvana, they easily could leave their riches and married life behind. In Jain Dharma 'Jayanti' daughter of Sahastranik, king of Koshambi is highly respected."⁹



Position of women in vedic age does not lasts long. Social values, Time, Place all changed. ‘Niyog’ vidhi was practiced during the end of Vedic age i.e., women had the right to conceive from person apart from her husband if he is impotent. Various conditions were prevalent for those women whose husband were dead or left alone due to doubt, or agreed for marriage unwillingly. Age of marriage in vedic period was 16 to 18 years. Gradually age of marriage decreased with time. In this age ‘Varnashram’ system came into existence. Position and status of women started depleting.

b) Women in ‘Smriti’ age

"Aryans started conquering Southern part followed by strengthening superstitious belief and limiting freedom of women. Early age marriage, prohibition of widow remarriage, Arya-Anarya marriage, Anulom marriage, performing more than one marriage became the order of the day. Women became mere objects and values started depleting."¹⁰

Manusmriti deprived women rights which she enjoyed in earlier ages. It was considered as heinous crime to have contact with mother, sister and daughter. "In this age women became slave of man and lost her strength. She became feeble and turned into a property. Once she became property, she was not allowed to raise her voice and speak. Child Marriage, Purdah system soon followed. Smritikar after Manu also advocated early child marriages by propagating the concept of sin in society."¹¹

Concept of many wives’ crop in. Women became dependent on men due to superstitious, religious and matrimonial belief and lack of education and ignorance. She became helpless. These beliefs were detrimental to her freedom. Some Smritikar opposed divorce. Male became dominant and women became feeble. Right of remarriage was granted to men but not to women. In short during Manu’s age women was governed from cradle to grave by various superstitious beliefs and her life became miserable.

c) Different occupations for women in Middle Ages

Moghul Sultan ruled this age where Hindus have developed caste system and women restrictions. Muslim women followed Purdah system likewise Hindu women were also prohibited to leave home. In such situation they used to perform farming activities in vicinity areas and remain busy in household chores. Poor women have to take responsibility of her house; they were worst sufferer compared to well to do women. During war period men used to go on warfront while women took care of home and looks after the need of everyone.

Condition of women did not change even in Maratha’s regime but social and political condition was different. Girl child lived happily in their parental home. Childhood was good for them. But in-laws house practiced superstitious belief, traditions and customs under whose pressure she used to succumb. Following activities were usually carried by those women in both houses i.e., her parents and in-laws.

It is necessary to understand the social atmosphere of the period. Women were deprived of education, of job opportunities, of purchasing any movable and immovable property. Poor or common women have to face even more serious situations.

1.4 Research methodology

The research methodology is needed to be followed in any research to maintain the scientific nature of research. For the present research, the field of study method is used by selecting 7 tahsils of the Akola District. The researcher has selected the sample of 350 respondents from this district. The sample is taken from both the rural and urban areas of the district. The interview schedule is prepared and respondents are interviewed by the researcher visiting to their locations in person. Accordingly for the present research, field survey method is used. The questionnaire was also distributed to collect the responses with their convenience. It is found that most of the respondents were illiterate, for which the researcher interviewed them by asking questions using their dialect. As the researcher belong to the same district, it was not difficult to interact in their mother tongue. In response to the questions of the researcher, many women did not answer freely in the presence of the elders from their family. This is one of the limitations noted down by the researcher.

However, to collect the primary data, the observation on the part of researcher was a useful tool to arrive at conclusion. Therefore, if required, the researcher has recorded his own observation to find out the facts related to the research problem on hand. This field work study method has been a very useful tool in social science research. To find out the ground reality, in the line of the hypothesis prepared in advance and stated in research design the researcher has collected information which served as primary data of the research. This information was used in the process of data analysis by the researcher. Thus, the findings are supported by logical argument evidenced by the primary data.



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Conclusion

The role of women in Indian society towards child development is more important. However, the social status and condition of women in the family and society is also very crucial from the point of view of child development. Today, women in Indian society are among the weaker and backward section of Indian society. The reasons are different. It can be a competition between the capitalist class emerged out of industrialization and the old traditional ways of system. In this regard the role of woman in making society is important as the child grows under her influence.

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