



A STUDY ON OPINION ABOUT COMMON DISCIPLINING PRACTICES OF PARENTS

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ABSTRACT

This goal was met since obvious insights were gathered, such as the differences in the disciplining procedures of mothers and fathers, as well as the practises utilized by them for their daughters and boys. However, these discrepancies are more noticeable in the responses of parents of Marathi medium children, resulting in a statistically significant difference between the two groups' responses to both sections of the gender inquiry. Youngsters were surveyed to learn more about their perspectives and experiences with parental discipline. The interview was conducted with an equal number of girls and boys to see if there were any gendered variations in responses. To see if there were any disparities in responses between English and Marathi medium children, an equal number of children from each medium were included. Children's responses were investigated in two methods. First, there was an open-ended question with two hypothetical common situational cases of young children that they would be familiar with either from personal experience or from watching siblings or classmates go through. These were condensed versions of the first two scenarios discussed in the section for parents. The kids were asked what their parents would say and do in the situation, as well as if they would react differently if the girl was present. The second topic was a closed-ended inquiry, but it came with a creative task that was directly related to their experiences.

KEY WORDS: Classmates, Experiences, Siblings, Parents, Discrepancies



INTRODUCTION

Parenting appears to be a natural skill that does not require any training. When a married woman conceives a child in her womb, parenting begins, and both husband and wife demonstrate love, care, and compassion for the unborn child. Though family members close to the pair offer suggestions on how to care for the kid, the couple has developed their own parenting style. Their parenting, however, is influenced by the culture, ideas, and values instilled in them by their parents or the society in which they live. If we look for examples of parenting in Indian culture, we will find them in the Epics, Vedas, Upanishads, Puranas, Jatakas, and Hitopedsha, as well as Panchantantara. These are either narrative tales or animal fables or folk tales from our ancient literature that show how to parent or how parenting effects child development. In the literature, there are several situations where one might see a peek of parenting. Even some of India's finest figures, such as Lord Rama, Lord Krishna, Shivaji, Rani Laxmibai, Swami Parmanhans, Swami Vivekananda, Rabindranath Tagore, Subhash Chandra Bose, Mahatma Gandhi, and others, owe their success to their parents' excellent parenting.

One of the first examples of parenting may be found in the teachings of the Atharva Veda, which emphasises the importance of instilling faith and family values in children: Children should develop knowledge of man's brotherhood and God's fatherhood, according to it. We are depriving them their due if no provision is made in this atmosphere and teaching. Parents should be aware that if their children learn to idolise money and material possessions, they will grow up loving harshness and deception rather than love and compassion. In Indian tradition, evidence of parenting begins even before the birth of the child.



PARENTING AND VALUE ORIENTATION: EXAMINING THE RELATIONSHIP

Values are achievement goals that inspire, define, and colour all of our cognitive, emotional, and conative behaviours. They are socially determined desires and goals that are internalised through the conditioning, learning, and socialisation processes. Every country creates its own educational system to express and promote its unique socio-cultural character while also addressing current concerns. Although countries have advanced rapidly in areas such as scientific technology and economic infrastructure, their value systems have deteriorated. Currently, the globe is experiencing a massive value crisis. Today's world is characterised by scepticism about value and its institutions. The re-emergence of primitive tendencies such as selfishness, clashes, and conflagration are unmistakable indicators of human society's degradation. A major effort is urgently needed to revitalise and reform human life values, as well as to rejuvenate civilization's base. As a result, value education in schools, colleges, and universities, as well as in society in general, plays a significant role in modern society. Parents, teachers, and society as a whole are concerned about children's values and value education. If a child develops proper moral principles, ideals, and life philosophy, his relationship to the universe can be more meaningful. No youngster can develop in isolation. All of the variables in this environment must work together to help him grow, develop, and become full; in other words, he must have integrity. A key question here is whether values can be taught. The answer will undoubtedly be no. How do kids learn the rules of their family and community, as well as what is fair, reasonable, and right? According to Daniel Goelman (2005), a tree's strength is determined by how deep its roots have gone. Similarly, the type of family climate that parents establish in their homes influences children's values, goals, difficulties, cognitive, emotional, and social development. Children learn all of the good and unfavourable social conventions from their parents' actions. Parents have a huge role in a child's life to raise healthy persons. Family, being the first and most important source of socialisation, has a significant impact on shaping a child's character and building the framework for personality development.



Parents of today believe they are confronted with new obstacles in raising responsible children. The world is a different place in the twenty-first century than it was even ten years ago, and it will continue to evolve. Change brings with it both obstacles and possibilities. No task is more vital than teaching our children to be responsible individuals with strong values. From their parents and people close to them, children learn about the world and acquire a conscience and sense of values. Children are sensitive to genuine messages and ideals, and they quickly notice if their parents' actions do not match their words. What should a parent do? The methods in which parents interact with their children follow a pattern, and striking the proper balance is crucial to assisting youngsters in developing an internal sense of conscience and values.

RESEARCH METHODOLOGY

The schools and all biological parents of children studying in the elementary portions of the schools in Raipur and bilaspur(100 schools) were the universe for this study due to the enormous sample size. Before constructing the interview schedule, each study objective was examined and investigated. The researcher was careful to incorporate the theories into the Interview Schedule and to examine each aim from both quantitative and qualitative perspectives. The questions were created with a mixed approaches approach in mind. The researcher took great care to ensure that all of the objectives were represented in the data, that each aim was weighed from all perspectives, and that the Interview Schedule reflected this. After adding ideas such as Ecological Systems Theory and the Model of Disciplining Styles, all of the objectives were investigated with questions in the interview schedule. It was also important to include open-ended and closed-ended questions, as well as questions that combined quantitative and qualitative features. Analytical Units and Sample Size Parents: The biological parents of fifty children from each of two schools (a total of 203 parents) in the age period of six to ten years in the primary division served as the study's analytical units. The parents of both girls and boys spoke out in equal numbers. Because some of the participants were single parents, they were included in the study. Five of the respondents were young widows, and the spouses of fourteen Marathi medium students' moms were unable to attend due to a variety of factors that the researcher discovered while questioning the mothers. The interviews with the mothers were included, but because the number of dads in the sample size was fewer, the Marathi medium sample size was expanded, resulting in sixty-three moms of Marathi medium pupils.

TABLE-1: COMPOSITION OF THE SAMPLE

Medium	Mothers	Fathers	Couples	Total Respondents
English Primary	49	47	46	96
Marathi Primary	63	44	44	107
Total	112	91	90	203

Teacher: All senior teachers with at least ten years of experience in the elementary division, as well as counsellors with at least a year of experience, were included. Only teachers were interviewed because one school did not have a counsellor and the other did have a counsellor who was a recent college graduate. Seven Marathi medium school teachers and seventeen English medium school teachers (for a total of 24 instructors) met the criterion.

Children: The final unit of analysis included twelve nine-year-old children from each school (for a total of 24 children), with an equal number of boys and girls in each group.

RESULTS

OPINION ABOUT COMMON DISCIPLINING PRACTICES OF PARENTS

This was a mixed question that looked at parents' perspectives on the propriety of certain typical punishment methods. When parents had anything else to say, they were encouraged to do so. The behaviours were mixed together in one table, but for ease of analysis, they were divided into three styles: authoritarian, permissive, and authoritative.

**TABLE-2: COMMON DISCIPLINING PRACTICES ADOPTED BY PARENTS -
 AUTHORITARIAN**

S. No.	Common disciplining practices adopted by parents	Appropriate	Somewhat appropriate	Inappropriate	Total (203)
1.	Spanking a child lightly	50 (24.6%)	75 (36.9%)	78 (38.4%)	100%
2.	Hitting the child when you are really angry	11 (5.4%)	34 (16.7%)	158 (77.8%)	100%
S. No.	Common disciplining practices adopted by parents	Appropriate	Somewhat appropriate	Inappropriate	Total (203)
3.	Threatening a child to behave according to what has been told	33 (16.2%)	40 (21.7%)	130 (64.0%)	100%
4.	Talking to the child for a long time and repeatedly, till the child promises whatever you wish	57 (28.0%)	48 (23.6%)	98 (48.2%)	100%
5.	Making the child feel ashamed so that he/she is motivated to improve	20 (9.8%)	33 (16.2%)	150 (73.8%)	100%
6.	Showing the child all of his/her faults regularly so as to remind the child to improve	75 (36.9%)	48 (23.6%)	80 (39.4%)	100%
7.	Taking immediate and strict action when a child behaves in an inappropriate way	85 (41.8%)	45 (22.1%)	73 (35.9%)	100%

Opinions regarding authoritarian practices: Some people believe that spanking, hitting, shaming, or taking prompt and swift action when a child makes a mistake is justified because it is vital to teach children to be well behaved in order to curb rebelliousness and create authority in order to achieve the desired objectives. Some claimed that beating the youngster was OK since it

produced the desired consequences. Other parents believed that blaming their children was the only way to fix their errors. Some parents warned that beating, threatening, finding fault with the child on a frequent basis, or publicly shaming the youngster was not worth it because it became a dangerous habit that may turn abusive or harm the child's confidence. Few people recommended discussion and listening to the youngster as an alternative to authoritarian practises. Some parents labelled certain tactics as inappropriate, yet admitted to using them to achieve the desired effects. For example, slapping and beating a child under unusual circumstances, or talking to a youngster repeatedly to get desired results.

TABLE 4.8: COMMON DISCIPLINING PRACTICES ADOPTED BY PARENTS - PERMISSIVE

S. No.	Common discipline practices adopted by parents	Appropriate	Somewhat appropriate	Inappropriate	Total (203)
1.	Trying to make the child obedient by praising him/her all the time	82 (40.3%)	56 (27.5%)	65 (32.0%)	100%
2.	Indulging the child so that the child responds and obeys the parents	53 (26.1%)	60 (29.5%)	90 (44.3%)	100%
3.	Disciplining the child only when he/she is doing something inappropriate	61 (30.0%)	42 (20.6%)	100 (49.2%)	100%

Opinions on permissive practises: The number of people who gave positive responses in this section was decreasing. Some people believe that constantly praising the children is a better

alternative than punishing them since it encourages cooperation, while others believe that over disciplining is bad and that it is preferable to be vigilant instead. Many parents claimed that lavish praise and indulgence spoiled children and made them demanding, while others claimed that praising them was a bad idea because it made them excited, disobedient, and difficult to manage, and still others claimed that disciplining a child only after they had done something inappropriate would never instill good habits.

**TABLE-3: COMMON DISCIPLINING PRACTICES ADOPTED BY PARENTS -
 AUTHORITATIVE**

S. No.	Common discipline practices adopted by parents	Appropriate	Somewhat appropriate	Inappropriate	Total (203)
1.	Finding out the cause of unacceptable behaviour before taking decisions	180 88.6%	8 3.9%	15 7.3%	100%
2.	Withdrawing privileges for a time till behaviour becomes acceptable	70 34.4%	56 27.5%	77 37.9%	100%
3.	Giving reasons and discussing expected behaviour	170 83.7%	19 9.3%	14 6.8%	100%
4.	Giving guidance and support to prevent problems	190 93.5%	8 3.9%	4 1.9%	100%
5.	Setting curfews and monitoring the child	102 50.2%	44 21.6%	57 28.0%	100%



Parents thought that investigating the source of unsatisfactory behaviour and withdrawing privileges, setting limits, and monitoring the child were beneficial practises because they created confidence, promoted optimism, made the children accountable, and they never took privileges for granted. There would be no need to be concerned if this was done until the behaviour became acceptable, after giving reasons and addressing acceptable behaviour and providing advice. Few said that authoritative methods were good to discuss but difficult to put into reality, and that children may take their parents for granted or find ways to get around curfews and surveillance, which both disappointed youngsters.

OPINION FROM TEACHERS ABOUT COMMON DISCIPLINING PRACTICES

Teachers were also asked to answer a question about prevalent disciplinary practises. The discrepancies in opinions were noteworthy because all Marathi medium instructors had exclusively marked authoritative activities as appropriate, whereas English medium teachers had a mix of authoritative and combination practises.

DISCUSSION

The focus of parental discipline definitions was definitely on obeying. The majority stated it explicitly, and many others alluded to it when describing their expectations of children or reflecting on their own abilities in assuring child compliance. The majority of women responded with specific practice-based replies, but the fathers' comments were more geared at preserving and perpetuating current societal institutions. This may be due to the fact that more moms were homemakers in charge of the children's day-to-day activities, and fathers as heads of households within patriarchal institutions with more outside-world experience felt the burden of preserving society structures.

Overall, the comments were found to be comprehensive, however the majority of them were goal and practise oriented. The strategies for reaching the aims of optimal child discipline have been mentioned in a relatively small number of comments. These answers could be attributed to two



factors: first, age-specific daily life chores are shared by all members of a family, including youngsters, and second, the tasks of one family member are frequently linked to the responsibilities of the other. It would be critical in these circumstances for the students to accomplish all of their tasks correctly and on time. Second, collectivist societies put a lot of pressure on parents and adults to not only raise their children according to society's expected norms, but also to hold parents and other family members directly responsible for any infringement of limits or any act that is deemed disruptive or unacceptable. This was stated in several parent answers as well. These direct and indirect demands would cause anxiety in parents as they strive to ensure that both they and their children meet expectations, perhaps diverting attention away from the child.

Given the foregoing, many of the descriptions appear to be asking, "What can we do to get youngsters to listen and obey?" That is, what can be done now and in the future "to" children. This is in contrast to depictions that tend to ask, "What can be done for the child that will help the child?" What can be done 'with' and 'for' the child, in other words.

Their views on common disciplinary techniques can be seen in this document. While the majority of parents believed that extreme authoritarian activities were wrong, a sizable percentage of parents approved of 50% of authoritarian practises. Many parents believed it was their responsibility to use these techniques for the benefit of their children. Permissive practises were authorised by a number of parents, but unlike the other two kinds, they were not solely approved by anyone but were included in the mixed practises. These methods are frequently regarded as 'excellent' since they achieve the desired goals in a non-controlling manner, and as 'appropriate' for young children in the Indian culture. These various points of view demonstrate the complexities of people's feelings and ideas towards authoritarian actions. These findings suggest that while utilising authoritarian practises in isolation is not a popular concept or practise (as following replies will illustrate), they are regularly employed as a co-variable or in combination with other practises. They do, however, follow a continuum from infrequent use of



a lower intensity to more regular use of a higher intensity, similar to authoritarian tactics. These authoritarian and lenient methods are frequently found to be harmful.

While the parents' age cohort dictates the focus of their disciplinary definitions and explains their strong proclivity to apply specific methods, the parents' profile reveals their overall thought processes and decisions. It can be inferred that the notion of discipline varies and is influenced by different parts of the parents' ecological systems.

A number of studies have documented the intergenerational continuity of parenting, suggesting that today's parents tend to utilise similar parenting tactics or practises as their own parents did when they were growing up (Chen and Kaplan, 2001). Furthermore, the same researchers claim that parental relationship experiences and marital satisfaction have an impact on their practises. The following are the results of a research on parents' experiences.

CONCLUSION

In each of the locations investigated, some parents, especially of Marathi medium children, who claimed that they had made no modifications, had really made small changes' because the original procedures had to be altered to meet changing circumstances. Three hypothetical case studies were provided, and parents' perspectives on each instance, as well as the best punishment measures according to them, were investigated. The most common responses were authoritative responses, followed by a mix of the three methods. Parents of English-medium children used more authoritative responses, while parents of Marathi-medium children, particularly moms, used a mix of techniques. An examination of this section reveals that procedures vary depending on the situation and the child's age. When a crisis occurs in a public location, parents are more likely to utilise authoritarian discipline tactics, and they are also more likely to be more authoritative in practise with a younger child, even if they are furious and frustrated. Finally, parents had more authoritative thoughts in each scenario, which decreased in practise, suggesting that parents try to modify their practises from furious and annoyed thoughts to more authoritative practises in reality, as well as make changes to suit the situation and changing times. Parents



were also asked if they had any difficulties disciplining their children and, if yes, what those issues were. This was an open-ended question, and the results showed that 80% of English-medium children and 68% of Marathi-medium children whose parents were interviewed were considered problematic to be disciplined by them. In both sections, the numbers of girls and boys were evenly distributed. The statistically significant differences between the two mediums can be attributed to the following factors: a) Many Marathi medium fathers had not responded; b) More parents of English medium children had differing opinions on disciplining, and a large number of them chose to remain silent, resulting in conflict and influencing practises.

Because of their children's behaviour, personality traits, and manipulative methods, most parents had difficulty disciplining them. Some parents blamed their inability to deal with challenging conditions on themselves, while others blamed the joint family system and solo parenthood. These enormous numbers, however, do not suggest that parents are incapable of disciplining their children (as just a few have stated), but rather that they face challenges that they overcome, albeit with great effort.

The disparities between the disciplining behaviours of mothers and fathers, as well as the differences, if any, between disciplining girls and boys, were investigated. Sixty-eight percent of parents, more from the Marathi medium than the English, believed that the mother and father's methods differed. While mothers were perceived to be more controlling and nagging than fathers, they were also perceived to be more understanding and patient, and to strive harder to discipline their children than males. A higher proportion of parents said that fathers were no more rigid than mothers. This was a surprise conclusion because, contrary to common assumption, fathers are supposedly stricter.

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