

Chapter 1 : How They Do It: An Overview of Child Rearing around the World

Before we talk about Nigerian parents, I wish to start by adding the benefit of my time as a student and then resident in the UK. Living in Abuja now. The first thing that I discovered about UK-born, white, English undergraduates was that all of them did holiday or weekend job to support themselves - [].

Content provided on this site is for entertainment or informational purposes only and should not be construed as medical or health, safety, legal or financial advice. Click here for additional information. How They Do It: An Overview of Child Rearing around the World Claire Matze All the signs were there—the pitter-patter of little feet, high-pitched voices rising and quickly escalating into yells: My husband had grabbed the coveted toy and within minutes both culprits were stalking off to their respective time-out spots. In separate rooms, of course. Quietly, I backed out for the mandated one-minute-per-age-of-life wait. Only a few years earlier, that same scene would have been followed by a tangle between my California-born husband and me, his Egyptian-born and bred wife. China Discipline practices in China are based on ancient Confucian ethics and the belief that infants arrive from the gods with an inherently good nature that is to be respected. Ritts states that during the age of innocence, Chinese mothers nurture their children and tend to their every need, often to an extent that would be considered lenient or indulgent by Western standards. This is because they believe that children lack cognitive competence at that age and are not capable of much learning. As part of this training, there is an emphasis on culturally-approved behavior as well as academic performance. Ritts quotes Kojimo, Every bump is fussed over and given a bandage, every whimper is addressed and consoled. Conforming to social standards seems to take place once the child enters school. Grandmothers also play a dominant role in child-rearing. Thus, the environment, especially the parents, are believed to play an important role in child development. Co-sleeping during the early years is another characteristic of the close mother-infant relationship. Yet, while infants and young children are indulged, Dr. Ritts points out that the need for guidance is recognized, as is the belief that children are capable of learning at a young age. Discipline is often strict and children are taught to obey their parents. Physical punishment is sometimes used to discipline, control, and teach the child appropriate behaviors. Although little is known of disciplinary practices in ancient Egypt, it is clear that children were valued. Many toys and games were found in excavations. Discipline in the temples, where children were placed for academic education, was often harsh. Today, children are cherished among Egyptian families, but socio-economic structure plays a large role in how they are raised. In rural settings farmers have large families, and kids as young as five work with their families in the fields. In urban settings, families tend to be smaller. Kids are taught obedience and respect for their elders, with high value placed on academic performance. As in the rest of the Middle East, society sets strict codes of conduct and behavior, and children are expected to conform. In those countries, not only are children highly valued, but being childless is considered the worst fate that can befall a man and a woman. Elders transmit their cultural values and teach the young, and discipline centers around the values that children are expected to learn. Nigerian parents disown a child who does not conform to cultural norms. Native American While recognizing that generalizations about Native American Indians can seldom be made because tribes are different, it appears that children occupied a special place in Native American culture. They were taught to respect life, and were viewed with love and caring Gridley, ; Terrell and Terrell, The teachers were asked to state childhood behaviors they found most bothersome and methods of discipline used. Talking about bothersome behavior and explaining what should or should not be done was the method most frequently used to discipline the children. Ritts, in the Navajo Indian culture collective behavior is encouraged, but individualistic behavior is respected without punishment. Corporal punishment is basically nonexistent. An adult or older child tends to divert the young child rather than use punishment. While there are many differences from one country to another, certain attitudes and family features are common to Latino families. Extended family support is the norm. It was originally thought that Latino parents were more authoritarian than American parents. Today the belief is that Latino parents exhibit a broad range of parenting styles comparable to American parents. Distraction tactics work for very young children, while rewards and withdrawal of privileges are effective for

older kids, as are democratic parenting styles that involve kids in family rule-making, all of which appear to be fairly universal among American and European parents. The range of child-rearing philosophies and discipline styles around the world is perhaps as wide and numerous as there are parents to implement them. Learning about other cultures provides parents with opportunities to discover alternative discipline-effective methods that foster motivation, creativity, and emotional health in our children. Article Posted 7 years Ago Share this article.

Chapter 2 : Child rearing practices in Northern Nigeria in SearchWorks catalog

To identify temporal trends in child rearing practices in Sub-Saharan Africa and their implications for child mental health, using Nigeria as an example. Method Using the literature, temporal trends in child rearing practices and beliefs related to conception, birth, nutrition, weaning, attitudes toward children were examined.

Taboos of childbearing and child-rearing in Bendel state of Nigeria. Certain marriage, childbearing, and child rearing practices within the Bendel State of Nigeria are outlined. In the rural communities early marriage is encouraged in order to ensure partners for eligible bachelors and "maidens of good repute. Most marriages take place for the major purpose of childbearing. In Bendel State 2 types of birth attendants are prevalent. The traditional birth attendant TBA who does not have formal schooling and who acquires her skill and knowledge from either a relation or friend by means of an informal apprenticeship. In contrast the midwife has a formal--basic and professional--education and can only practice independently after passing the prescribed national examination and being registered by the Nigerian Nursing and Midwifery Council. The midwife is responsible for the care of the woman during the antepartum, intrapartum, and postpartum period. She is also responsible for the care of the baby during the same period and up to the age of 28 days. From the 3rd month of pregnancy onward, the midwife will carry out regular abdominal massage and palpation. This technique is used to loosen the nerves and relax the muscles, facilitating an easy pregnancy and delivery as well as correcting malpresentations. The mother to be will also make a paste with kola nuts and rub the paste on her abdomen every day to prevent thrush and other skin infections in the newborn baby. In the northern parts of the state, the young primigravida is sent to her parents for circumcision. This practice is dying out as the young mothers to be become more knowledgeable about the risk of infection and other problems. The mother to be is encouraged to avoid places where people fight and quarrel so that the baby is peace loving when born. After birth, the placenta is disposed of with care because it is regarded as part of the baby even after birth. The mother is given a warm bath and a specially prepared oil is applied over her body. The abdomen is bound tightly with a cloth believing it will help the abdominal muscles regain their tone and maintain the prepregnancy figure. Much importance is attached to the 1st bath of the baby, for it is believed that lifelong body odor can be prevented at this stage. Lactation is encouraged by giving the mother palm wine to drink or an unripe paw paw is crushed and the liquid is given to the mother to drink. These liquids are believed to have an almost immediate effect on the mammary glands. As soon as the baby is born, the mother or grandmother talks to the baby with words of praise and blessing. It is believed that a baby talked to in this manner grows to be happy and peace loving.

Socialization and Child Rearing Practices Among Nigerian Ethnic Groups Children are socialized into adult roles in society through the process of socialization particularly through the family which is the first contact point of any child into the open world of human relations.

Posted on December 9, Before we talk about Nigerian parents, I wish to start by adding the benefit of my time as a student and then resident in the UK. Living in Abuja now. The first thing that I discovered about UK-born, white, English undergraduates was that all of them did holiday or weekend job to support themselves - including the children of millionaires among them. It is the norm over there - regardless of how wealthy their parents are. And I soon discovered that virtually all other foreign students did the same - except status - conscious Nigerians. To my amazement, he said that his young children travel in the economy class - even when the parents he and his wife are in upper class. Richard Branson is a billionaire in Pound sterling. A quick survey would show you that only children from Nigeria fly business or upper class to commence their studies in the UK. No other foreign students do this. There is no aircraft attached to the office of the Prime Minister in the UK. He travels on BA. And the same goes for the Royals. The Queen does not have an aircraft for her exclusive use. These practices simply become the culture which the next generation carries forward. Have you seen the car that Kate Middleton the wife of Prince William drives? VW Golf or something close to it. We have Nigerian Children who have never worked for 5 minutes in their lives insisting on flying "only" first or business class and using the latest cars fully paid for by their "loving" parents. I often get calls from anxious parents" my son graduated 2 years ago and is still looking for a job, can you please assist! It is not at all strange to hear a 28 year old who has NEVER worked for a day in his or her life in Nigeria but "earns" a six figure "salary" from parents for doing absolutely nothing. Of course, he has a driver at his beck and call and he is driven to the job interview. We have a fairly decent conversation and we get to the inevitable question- so, what salary are you looking to earn? Answer comes straight out - N, I ask if that is per month or per annum. We have a society of young people who have been brought up to expect something for nothing, as if it were a birthright. Even though the examples I have given above are from parents of considerable affluence, similar patterns can be observed from Abeokuta to Adamawa. This syndrome - "my children will not suffer what I suffered" is destroying your tomorrow. You are practically loving your child to death. I learnt the children of a former Nigeria Head of State with all the stolen billions monies in their custody, still go about with security escort as wrecks. They are on drugs, several time because of the drug, they collapse in public places. The escort will quickly pack them and off they go. No one wants to marry them. Henry Ford said "hard work does not kill. It is time to prepare your children for tomorrow, the way the world is going, only those that are rugged, hard working and smart working that will survive. How will your ward fare? This is an article of the year! Chinwe, I wish you the best. Keep it up girl!

Chapter 4 : Pregnancy & child-rearing practices in Africa by Andrea Joseph on Prezi

â€¢To determine the child rearing practices of men and women in the rural Igbo vilâ- lages of Eastern Nigeria. Parents with children aged birth to eight years old will be studied. â€¢To determine the concept of reward and punishment as used by the Igbos in their child rearing practices. â€¢To assess how gender role is communicated through the child rearing practices of the Igbos.

In a study by Evans-Pritchard , the Nuer tribe along the upper Nile in Africa, are remarkable of the value attached to cattle in almost every aspect of their lives. They eat the meat and use the hides from slaughtered animals. Among the Nuer, a man takes his name from his favourite oxen and spends a major part of his time in providing for the welfare and safety of his cattle. The Nuer-cow-value system is genuinely symbiotic. They use a thousand and one terms to distinguish their cattle. This is how thousand and one values held by cultures are transmitted to generations of human beings through the home socialization in the child-rearing processes. The children reared in Nuer tribe may not know any other language than that of human-cattle-relationship, because they will be initiated into cattle rearing early in life; like the Fulani in Nigeria who initi- ate their children to their street lifestyle of cattle rearing as early as the age of five. This value of following cattle up and down hills and streets which is transmitted to offspring through child-rearing might make it quite impossible for most Fulani children to understand any other value language than that of cattle-rearing and following cattle. Herskovits observed that all over the world, and across period of time, very diverse concepts of value system have evolved. For instance, homicide, suicide, cannibalism, homosexuality and incest have all apparently been regarded as permissible and may even be desirable behaviours in some societies while they are taboos in some other societies. For example, in some part of America they are acceptable, in some part of Africa, they are taboos. For example the Plains Indians of North Amer- ica often sought hallucinatory experiences as a form of divine guidance or as a sign of initiation. These authors affirmed that other symptoms such as delusion of being possessed by spirits and experiencing of dissociative trance states, have not only been accepted but in some cultures opened up opportunities for their victims to serve as a shaman or priest. Indeed, it may be obvious that such value system may be foreign or abnormal and could be seen as the onset of pathological cases in some cultures like Nigeria. This value system is inculcated to generations of off- spring through child-rearing practices. Talking about cultural value system, Nwideduh dis- closed that the Ogonis of Rivers State are culturally matrilineal and this is inherited as well as inculcated. Culturally, every group of people value their land, but, Downess ; Wegh ; Jov, ; Nwoke, indicated that the Tiv people do not conceive their land simply as a tract of the earth on which they live. It is the land of their fathers. That is why Tiv always fights against any encroachment made on Tiv land. Tiv cultural value system is often portrayed in their attire. Bohannan referring to the unique characteristics of the Tiv, stated that the Tiv do not present the difficulty prevalent among Africans in identifying the ethnic group. This assertion is because the Tiv were strongly hostile to any external force that would infiltrate their cultural heritage. These values are inculcated to generations of Tiv children through child-rearing practices. On how great an influence of the home value system incul- cated to the child through rearing practices; was expressed by an anonymous writer in Hurlock, in the following ways: In line with the assertion in Hurlock , value system is an inextricable cultural or home value which the individual is born into, and is innately fixated in the behavioural pattern of such individual or group of individuals. The value system of any group affects their lifestyle and such is inculcated to the children. For example there some religious sects whose means of livelihood is beggary, they inculcate this value by sending their children to the streets early in life to beg for alms. Differ- ent cultural and home value systems influences, have produced a variety of patterns of values in the contemporary society. Every culture initiates her young ones to their way of life and occupation and the values attached to occupations are intro- duced to the child at the crib. For instance, the Fulani teaches M.

Chapter 5 : Child-Rearing Practices in Different Cultures

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From deciding whether or not to work, to selecting breast milk vs. Some practices can appear neglectful by American standards, while others just seem unusual. Norwegian parents let their kids sleep in the freezing cold, NPR reports. Her study on cultural models and developmental agendas for early infancy concluded that American mothers were more likely to emphasize the importance of maintaining high levels of mental arousal and activity than their counterparts in other countries. Notable Cultural Differences in Parenting: There are two fundamental patterns in child-rearing, individualistic and collectivist, explains communication expert Marcia Carteret on Dimensions of Culture. Individualistic cultures emphasize self-sufficiency, while collectivist ones emphasize the dependence of individuals on the group of which they are a part. American parents embrace the former. Out of the four types of parenting modes Americans tend to practice, just 20 percent belong to the mode most likely to emphasize tradition. The other 80 percent of parents were defined by factors unrelated to custom or conformity, such as an emphasis on personal freedom, a lack of a particular child-rearing agenda and the desire to raise children more materially successful than themselves. Through this lens, the gap between parenting styles in America and many parts of the world gives more of the impression of a chasm. Collectivist cultures, by far the global norm, train children in dependent behaviors including obedience, calmness, politeness and respect toward others. Specifically, collectivist values can often be observed in many Asian-based cultures. The Frances McClelland Institute for Children, Youth, and Families explains that Chinese and Filipino traditions regard adhering to the status quo as paramount in importance. Children raised with Chinese values are instilled with an obvious and accepted duty toward their family. As part of their child-raising technique, Chinese parents are also expected to teach their children the specific practice of how to live harmoniously with others. Therefore, individual emotional expression is considered harmful, as it is a threat to maintaining harmony. Filipino families have a similar system. Again, if these principles are rejected or breached, intense shame is attached to the act. Causes of Differentiation Parents generally raise their children with the goal of molding them into effective adults. But the definition of an effective, productive member of society differs from culture to culture: How important is happiness? Children stay up until 10 p. Some African cultures, like those in Zambia and Malawi, treasure the passing down of unique cultural traditions, considering it the job of elders to continue this practice. The Kisii people of Kenya give weight to eye contact. They refuse to look their babies in the eye, believing it will cause them to grow up thinking they are in control of their caretakers. For many cultures, a strong intergenerational family unit is critical to the success of a society. Children provide the social safety net for elderly parents. The United States, in contrast, places a premium on job success and individuality, which can mean children moving far away to pursue careers. Indeed, societal philosophies and their influence on families can prove both substantial and, at the same time, enigmatic. But knowing how culture ties people together, for better or for worse, can have a significant impact on raising well-adjusted children. Cultural differences in parenting abound, and for marriage and family therapists, understanding cultural mores is even more important to effectively help clients with the complicated web of family and cultural dynamics. Touro University Worldwide offers a Master of Arts in Marriage and Family Therapy that gives students an understanding of how to embrace different cultures when treating clients. The fully online program allows students to maintain their personal and work schedules.

Chapter 6 : Child rearing practices in Northern Nigeria - James M. Hake - Google Books

Understanding traditional child rearing practices in the Sub-Saharan African region and the changes that have occurred over time are important, especially as this region is undergoing rapid.

The human species perpetuates itself through children; cultural, religious and national groups transmit their values and traditions through children; families maintain their lineage through children; and individuals pass on their genetic and social heritage through children. The ultimate value of children is the continuity of humanity. We have information on what children are being fed and how often. We know how children are socialized to pass on the culture. Despite the extremely rich data that exist on traditional childrearing practices, patterns and beliefs, it is only relatively recently that those involved in creating interventions have thought to use these data as the basis for program development. Early Childhood programs have been based primarily or exclusively on what is thought to be scientifically appropriate for young children, without taking into account the traditional childrearing contexts within which the programs are being developed. This often creates a gap between what the program providers think should happen for young children and what parents are used to doing. One of the challenges faced by those developing policies and programs to support young children and their families is how to maximize what can be provided for the child by interweaving practices that "scientific" evidence would suggest a child needs with effective traditional childrearing practices and beliefs. The first set occurred during and was focussed on Latin America. More recently, in , the Consultative Group conducted a comparable workshop in Sub-Saharan Africa. Within the workshops there was an expressed need to have a better understanding of how to assess childrearing. There was also a desire to share information and develop strategies on how to use this information to develop appropriate programs for young children and families. In this article we will discuss what was learned about ways in which scientific information can be brought together with an understanding of traditional and evolving practices to develop programs that serve young children and families. In the two articles that follow there is a presentation of the specific childrearing practices and beliefs uncovered in the Sub-Saharan African and Latin America Workshops, drawn from the reports on the workshops. Today we have considerable knowledge about what makes programs for young children and their families successful. We have understood the importance of community involvement in all steps of the process, building on what already exists within a community, and creating partnerships to help sustain efforts. However, even with this knowledge we sometimes miss the mark when creating programs. Why is this so? One of the most basic reasons is that frequently programs are designed without a clear understanding of the culture within which they are being offered. Even programs based on a community-defined need may not be designed in response to the community context. Unfortunately, ideas about practices to be promoted in a program frequently come from individuals who are not part of the culture or group that the program is intended to serve. A clearer understanding of childrearing practices, patterns and beliefs would help us do our job better. More specifically, knowledge of childrearing practices patterns and beliefs is important: There are also some actions that are detrimental. Even within cultures there is diversity. There is no "right way" to bring up children. Nonetheless many programs intended to help young children are conceived of as if all children and circumstances are the same. Too often there is a search for the one model that will serve everyone. Understanding practices and patterns and incorporating that knowledge into programs is crucial if programs of early childhood development are to serve the variety of children and families and circumstances that any program is bound to encompass. The rhetoric of most programs includes a plea to respect cultural differences. Indeed, the Convention of the Rights on the Child indicates that children have a right to their cultural identity. If this is to occur, a much greater effort must be made to define, describe and understand the reasons for cultural differences in the up-bringing of children. In the process, some practices are being lost that continue to have both cultural and scientific value. Other practices, which appear to be "deviant" represent novel adaptations to particular settings, and may be followed for good reasons and with good results. An attempt should be made to understand rather than suppress them. Conversely, old practices are being applied in new settings or new practices are being adopted that may not be appropriate to

the changing settings in which a child is growing up. Unless these changes in circumstances and in forms of childrearing are identified and understood, policy and programs may take a misguided view. What is meant by childrearing practices, patterns and beliefs? Childrearing practices, patterns and beliefs are based on a culturally-bound understanding of what children need and what they are expected to become. They also influence childhood, adolescence and the way these children parent as adults. Childrearing consists of practices which are grounded in cultural patterns and beliefs. These have been derived from cultural patterns, ideas of what should be done, and constitute the accepted practices or norms. These, in turn, are based on beliefs about why one or another practice is better than another. The practices, patterns and beliefs affect the style and quality of caregiving. For instance, the practice of constantly carrying a child has a different effect on the development of that child than the practice of placing the child in a cradle or playpen. Further, a social and parental belief that children are given by God, and therefore should be treated in a particular way, has effects that are different from the belief that children are human creations. What and How Practices include activities which: At a very general level all of these behaviors can be found in most societies. At a more specific level, what is done to help a child survive, grow and develop merges with how it is done to define and distinguish practices that vary widely from place to place. For instance, in responding to the need for food, the practice of breastfeeding contrasts with the practice of bottle feeding. Feeding on demand contrasts with scheduled feeding. The practice of constant carrying differs dramatically from the practice of placing a child in a crib, cradle, hammock or playpen for prolonged periods. The practice of talking to a child about appropriate behavior contrasts with an emphasis on non-verbal forms of communication in the socialization process. What should be done? The childrearing patterns of a culture are the childrearing norms. They include the generally-accepted styles and types of care expected of caregivers in responding to the needs of children in their early months and years. The patterns define childrearing in a way that assures the survival, maintenance and development of the group or culture as well as of the child. There are norms in relation to how a child is named. There are expectations in terms of how the child will learn to become a responsible member of the society. While the patterns govern the culture as a whole, these patterns may or may not be followed by individuals; there are variations in the particular circumstances in which a child is raised and individual caregivers differ in their beliefs and knowledge. Sometimes within a culture there is considerable latitude in terms of adherence to cultural patterns. In other instances, deviation leads to ostracism. Why should things be done that way? The explanation for why particular childrearing practices are used comes from the traditions, myths and the religious systems that underlie the culture. The beliefs are a response to the demands of the culture as well as the needs of individuals. The family and community implement specific childrearing practices which they believe will: Ensure the survival of the social group by assuring that children assimilate, embody and transmit appropriate social and cultural values to their children. In some instances beliefs evolve as the needs of the people change. In most societies, the family, however defined, is the primary unit given responsibility for raising children. There is considerable individual variation in practice from family to family, depending on the psychological make-up of the parents, including their own personality, the experiences they had as children, and the conditions under which they are living. The role other members of the society play in the raising of children differs depending on the specific cultural group. In some settings community members play a significant role and in others they take on a more distant role. When societies are more or less isolated from one another and there are few outside influences, what one generation passes on is similar to the way the next generation raises its children and there is a relative stability of values, practices and beliefs. While some cultures have remained relatively isolated and intact, there are other cultures which have been more vulnerable to change. This vulnerability is the result of increased exposure to other ideas, sometimes through formal education, and increasingly through mass media. For some societies the introduction of different ideas has resulted in a relatively easy incorporation of the new, with maintenance of the traditional. They no longer provide children with the grounding, stability, and vision that was found within traditional belief systems. In the struggle for identity and in the desire to be "modern", some have completely cast off their traditions, or think they have. Yet the modern does not always work for them. As a result, people are seeking to identify and recapture traditional values. There is an increasing awareness that much of what existed within traditional

cultures was positive and supportive of growth and development, for the individual and for the society. It is this search to define and understand the traditional in relation to what is known today that is the basis of current research and programs in many parts of the world. The Interface between Childrearing Practices and Scientific Knowledge While childrearing practices may be different across cultures, scientific knowledge would suggest that there are basic needs that all children have and a predictable pattern of development during the early years that is universal. Studies from different parts of the world reveal that all young children need adequate nutrition, health and care from birth onwards. The lack of these supports during the early years has permanent negative effects on later development. For example, in many cultures in Sub-Saharan Africa the practice is for pregnant women to observe food taboos that restrict their consumption of foods that are in fact important to their nutrition and the growth of the foetus. At birth and during the first year of life the child is at the greatest risk of mortality. That may be why there are so many beliefs and practices within traditional cultures that surround the birth of a child. It is recognized as a critical time for both the child and the mother. Where a period of confinement is a part of the tradition it allows the mother time to recover physically and to bond with the child before she is required to assume her tasks. The negative side of this practice is that it may keep the mother from getting medical care that she requires. During the post-partum and early infancy stages the child is completely dependent on others for care. Generally the mother is the primary caregiver, sometimes with considerable support from others and sometime alone. She is responsible for providing all the things an infant needs: During late infancy or when complementary foods are introduced, the child is at greatest risk of growth faltering. Evans, Thus, not only is it important to know what kinds of foods are available to children, it is also important to understand the context within which food is provided. These involve the kinds of foods that are recommended for children, food taboos, and what kind of food is introduced and when. Also of importance are feeding patterns within the family. In some cultures children are fed only what remains after all other members of the family have eaten.

Chapter 7 : child rearing practices in northern nigeria | Download eBook pdf, epub, tuebl, mobi

1. *Child Care Health Dev. Sep-Oct;11(5) Child-rearing practices among nursing mothers in Ile-Ife, Nigeria. Odebiyi Al. This study attempts to highlight the relationship between the educational status of mothers in Ile-Ife and their child-rearing practices. It was observed that the educated mothers in good jobs spent less time at home with.*

Chapter 8 : Child-Rearing Practices in Different Cultures | How To Adult

Nigeria there are three major ethnic groups in addition to about two hundred and forty seven minor ones, the pattern and forms of socialization among these ethnic nationalities differ. Ethnic identities and loyalty are built up in children in Nigeria based on these different cultural settings.

Chapter 9 : Child-rearing practices among nursing mothers in Ile-Ife, Nigeria.

The study investigated influence of cultural values and home on child-rearing practices in Nigeria. Value systems are embedded in the culture of people. Culture is a set of shared values, attributes, customs and physical objects that are maintained by people in a specific setting.