

CHAPTER II

HISTORICAL PERSPECTIVE AND DEVELOPMENT OF RIGHTS OF CHILD

2.1 PRELUDE

The history of childhood is a nightmare
from which we have only recently begun
to awaken

For children there has never been a golden age. Throughout the history of Western societies, children have been killed, abandoned, severely beaten, and sexually abused. In fact, the further back we go in history, the harsher and crueler appears to have been the lot of children. Considered the property of their parents or the state, children in the past had little recourse or protection from adult society, which frequently rationalized abusive behavior as being for the good of the child. To a large extent, contemporary concern with child abuse and neglect is the result of redefining child-rearing practices that have been occurring since time immemorial. Certain child-rearing practices considered abusive today were, when viewed in their social and historical contexts, once "reasonable" ways of dealing with children.

In the following pages we will be seeing not exactly the various child rearing practices but how they were dealing with the children right from Classical period to twenty-first century ie Egyptian to Modern era.

2.2 EGYPTION PERIOD(3400B.C.-2980 B.C.)³³: THE DAWN OF HISTORY AND THE CHILD

³³ Vishw Ki Prachin Sabhyatayen [The Ancient World Civilizations] By Shriram Goyal, ISBN 81-7124-015-1, Edition; 2002, pg no. 276

Egyptian civilization is nearly as old as Mesopotamian and has a reputation for phenomenal stability. This is more remarkable in a country as prosperous as Egypt; than it would be in the primitive societies existing today, which have also probably changed little over thousands of years. For wealth has a tendency to bring restlessness and change. It would therefore be logical to assume that the socialization techniques Egyptians used with their children were among the reasons for their stability.

Egyptian did not appear to practice infanticide or at least were punished for doing away with unwanted children. The Greeks believed that Egyptian did so because Egypt was rich and fertile country and could afford growing population.³⁴ It also surprised them that the Egyptian did not swaddle their children. Greeks like most peoples took this wrapping or binding of infants for granted.

Apparently, there are many different justifications for the practice as there are societies which do it. Some claims that it gives the child a straighter frame, or it keeps him warm. Some assume that it is needed to keep the child from tearing at himself or frightening himself sight of his own limbs. Surely they also reduce to the fact that swaddling immobilizes the child. Parent can hang the bound up on a nail and go about their business secure in the knowledge that he cannot crawl into the fireplace or fall down a well. Egyptians did not wrap their children this way much indicated that they were not too busy to pay attention to them.

A concern for the child's comfort could also be seen in Egyptian medical texts which prescribe opiates to get children over the rough period. Anyone who has sat up with an infant too young to say what hurts will recognize a bond of sympathy with these ancient parents. The text also mention doctoring children thus, we may conclude that they did not consider children simply expending.

³⁴ On the other hand, we know of birth control advise from the Egyptian texts around 11500B.C.

An interesting fact was that the children were not beneath Egyptian artists either. Boys and girls are often pictured, usually marked and sometimes as professional mourners or dancers. They were often shown with their parents, in hunting or party scenes, which indicate that they had a recognized place in the family's activities. Egyptian texts have revealed that some children were held in awe by Egyptian society as having the gift of divining the future. But even rather ordinary families buried their children's toy with them showing some respect for their desires and some hope for their continued existence.

2.3 GREEK PERIOD (3000 B.C.-1150 B.C.)³⁵: A LIFETIME OF LEARNING

The two great sources of the Western cultural tradition are the Ancient Greeks especially the Athenians and the Hebrews. The reason they hold this position is that they lifted their eyes above the economics and political means of survival to reflect on the ends of man's life. The two peoples represent very different views on many important questions. But in one respect they were similar: They both elevated education into a way of life. Childhood, therefore, was seen as a part of life and not simply a preparation for life. For the learning which began in childhood would never cease.

In one of the Greek States Sparta, well known for their child-rearing practices, the method of upbringing child was military preparedness and unthinking obedience to the state. Boys were trained very deliberately to be soldiers and girls to be mother of soldiers. So the goal of Spartan training was to mould boy into parts of a military machine, Plutarch wrote that the Spartans had "neither, the wish nor the ability to live for themselves, but like bees they were to make themselves always integral parts of the whole community, clustering together about their leader, almost beside themselves with enthusiasm and noble ambition to belong wholly to their country.

³⁵ Ibid, p.294

Spartan elders began to shape this personality from the child's earliest years. They inspected every free-born child at birth, deciding whether it would be allowed to live. Those who failed this inspection were abandoned in the dung-pit. The chosen were put under the care of nurses for the first seven years, who began making Spartans of them. They taught the children to eat every kind of food without complaint, not to be afraid of the dark or of being alone, and not cry. Again, the other Greeks remarked on the Spartans failure to swaddle their infants. They gave their babies the full use of their limbs; in hope that this would make them strong and brave.

Spartan parents were not allowed to interfere in the child's training even at this early stage. The state did not want strong family bonds to develop, for the state itself was to be the focus of loyalties. So at seven the boys were sent to something like a boarding school on dormitory, to remain until age twenty. Their training in these years was mostly physical exercising and exposing themselves to all kind of weather. Meanwhile they barely learned to read. This did not mean they were without a literary culture, however, for they memorized the epics and histories of their people so they might remember examples of heroism while on campaign. Spartans were famous for their choral singing and sang the praises of past victories as they marched into battle. Likewise their laws were not written down, so that all citizens would be forced to master the code of their nation. They were taught a mental toughness, too, by a process of hazing and ridicule which they learned to ignore. In short, everything was designed to produce boys who possessed an unquestioning loyalty and physical and mental stamina.

Girls in Sparta underwent much the same training as boys. This, too, was a matter of surprise among other Greeks, who let girls grow up in a sedentary and secluded home atmosphere. Spartan girls did gymnastics with the boys and wore as few clothes as the boys did which might be nothing at all. Their physical training - running, wrestling, throwing the discus and javelin - was supposed to make childbirth easier. As a consequence; Spartan girls had a greater sense of involvement in the national life than other Greek women. Of course, they were

valued mostly as brood mares. But the boys were little more than cannon fodder, when it comes to that.

As Mothers, Spartan women were encouraged to practice eugenics - that is, the breeding of the best possible children. If it did not seem likely that a married couple would have strong children, it was their duty to allow someone else to impregnate the wife. Other Greeks considered these practices as odd as we do. Ancient Greeks sometimes made fun of the Spartans as barbarians or wild animals.

Speaking in concerned with present era such kind of love loyalty devoted towards the nation is required but treatment should be child friendly. Athenians paid almost no attention to the child's first seven years. It was education that began the process of making one human. Until boys were capable of taking care themselves they were left to their mothers' exclusive care.

In the classical period (say 400 B.C.) the boys of the upper class were given over to a male servant called a pedagogues at age seven. The pedagogue became the child's constant companion until his late teens. He was not a tutor or teacher, but a companion. The job was not demanding: he took the boy to school each day, carrying his books and his lyre, and saw that e minded his manners. He then saw that his charge arrived home at night and was empowered to punish him if necessary. Thus, he could make a major contribution to the child's moral training.

The status of their keepers, the pedagogues, was very low. They were usually slaves, and often old or otherwise unfit for anything else. Thus, the child's main adult companion was from the dregs of his society. To be bossed and perhaps beaten by such a person may have been part of what gave upper-class boys a lifelong distaste for childhood and for family life generally.

For these students, education was something quite separate from practical skills. It was not dictated by economic or military considerations, or even by any need

to bolster a shaky social Status. It was "liberal education"- that is, the education of free men who would never need to earn a living by it. Liberal education was an end in itself. It was the beginning of self-knowledge and opened up the universe so that one could understand one's place in the world and the inner necessary of all things. After all, what does one find to do when one is already rich?

The free-born had three teachers: One for reading, writing and arithmetic and for learning the poets by heart; one for athletics and one for music, which consisted of playing the lyre and singing the lyric poets. For making the learning process attractive. There were metrical alphabets and alphabetical riddles by which to teach the letters. There was a kind of dance drama used to teach spelling, in which the children postured in the shape of the letters.

What the boys began at school they continued as men at the gymnasiums, which combined the functions of social club, lecture hall, and gym. Only then did the efforts of childhood reach perfection. Only then could one think correctly, handle oneself with grace, and continue one's education without direction. Children could not yet do the things that made life worth living.

So in the end, the integration of education with life did little to elevate childhood in Greek thought. And there is reason to think that children had rather a bad time of it in Athens. This is not a reference to the practice of infanticide.

Considering the first seven years of life, while one's upper class father was hardly ever at home, the mother was hardly ever away. In fact she was forbidden to go out except to religious observances else with a chaperone. Couple seems to have had little to talk about few friends in common. Partly, this was due to the fact that men typically married at around 30 years of age, picking girls who were only 16 to 13 or even younger. But the frequently neglected them to the point of eating and sleeping separately. We may well imagine that women resented this treatment, whether or not they admitted it to themselves. And

apparently they focused their envy and resentment on their sons, in those first impressionable years. The boys were almost substitute husbands while the real ones were away. There was something a little scary about this attention, to boys of that age.

Mothers were menacing figure, killing their children or getting them to avenge wrongs to the mother. And the menace usually has clear sexual overtones.

This pattern is sufficiently consistent to indicate that Greek mothers were intruding on their sons' sexual awareness at such a time as to create lifelong fears. Following Freud's analysis, one would conclude that such pressure during a normally narcissistic period would tend to arrest psychological development at that stage. Narcissistic self-absorption can continue to disturb adult character. It may have been a powerful influence onward the exhibitionism and competitiveness of Greek society. It may also have diverted energies into the cultural activity for which the Greeks are famous. As these boys grew up, they started the cycle again.

The Hebrews likewise stand at the beginning of our history. Like the Athenians, they came to view education as a lifelong enterprise. It was a narrower education, to be sure, but it offered a more positive image of the child.

Most evidence for ancient Hebrew civilization is in the books which were their teaching materials. The Scriptures containing their laws, histories, and praise preserved the Hebrews' national identity even in the absence of a state of their own. This is the same as to say that their educational program was responsible for the survival of Hebrew culture. For after the Babylonians destroyed their state (in 587 B.C.) and with their Temple and public buildings in ruins, they turned toward their children from a fear of vanishing from history.

Education in those primitive times was the job of parents, with even the mothers playing a part. Father's were supposed to explain the national festivals, giving their historical as well as agricultural significance. At first, this was oral

instruction and recitation. With the return from Babylonian exile, around 530 B.C., the editing of the Old Testament was completed and instruction became literary. Hebrew had increasingly become a literary language, as they revived, nation began to teach the Hebrew scriptures. The first synagogues were, in effect, schools where everyone- young and old - came to read and learn as well as worship.

This was something new among the world's religions. Before this, as in other religions, the Jews thought of the Temple as the centre of religious life, and of sacrifices as the focus of worship. With the Temple in ruins the sacrifices ceased. Worship in the synagogue had quite a different character. Religion became a matter of thought and reflection rather than ritual behavior. And children went along, to begin a lifelong search for the truth contained in God's law.

Education begin with the law of sacrifice and the praises of God, along with the proverbs which were particularly appropriate for the young. All this was sufficiently important that it called for memorization. After 1, the laws all had a moral application, and action could not wait while one consulted a book. The study of scripture was not meant to be simply literary, leading to speculation. Its goal was obedience. But in the end, the schools found that they could not contain adventurous minds that easily. So at age 10, those boys who showed some aptitude went on to study the traditions (in the Mishnah). After 15 a few continued with the theological disputations in the Talmud.

Children continued to be taken seriously even after they were relegated to institutions of their own. For education never lost its place at the centre of the nation's hopes. After the second Temple was destroyed (by the Romans in A.D. 70) the sacrifices ceased again. But education continued more intensely than ever, starting still with the law of sacrifice for a one writer put it: "Sacrifices are pure and children are pure, let the pure be occupied with that which is pure".

Those who went on with Talmudic studies, education never ended. In the final stages of that pursuit, teachers and students were considered partners in the search for truth. When they had gone through the books, they simply started over, expecting to find new depths of meaning. The Jews did not become speculative philosophers by this kind of study, but they did become scholars. And the respect that was accorded to them was greater than that due to one's own father, gave even their smallest pupils a status which today's child might envy.

2.4 ROMAN PERIOD (753B.C.-473A.D.)³⁶: THE TRUSTEE FAMILY

Unlike Athens, in Rome things were different. That **state grew up around the family and the clan and consciously depended on them to raise the kind of children they considered necessary to Rome's survival and power.** The authority of the Roman family included never the right to execute its own members. Primitive Roman religion, which centered on the "genius" or spirit of the family, was very much like ancestor worship.

The Roman family concern had been what is called a stem or lineage or trustee, family. That is was considered to be eternal, with the living members only acting trustees of the family name, honor, and wealth. The member worship had united them with the family ancestors, and their care to the family's property and its good name was their duty to posterity.

In the years of Roman Republic, before the Christian era, **Roman education was meant to produce those character traits that would make the ideal family man.** Children were taught primarily to be good to their families. To revere the Gods, one's parents, and the laws of the state were the primary lessons for Roman boys. Cicero described the goal of their child rearing a "self-control, combined with dutiful affection to parents, and kindness to kindred **"Mothers were**

³⁶ <http://www.jewish-virtual-library.org/source/History/reformtime.html>

obviously important to such training as these stories of the nation heroes often give their mothers recognition for their part in building character. Plutarch recorded how the mother of the Gracchus brothers, for instance, coped with 12 children after being left a widow: Cornelia, taking upon herself all the care of the household and the education of her children, approved herself so discreet a matron, so affectionate a mother, and so constant and noble-spirited a widow that Tiberias seems to all men to have done nothing unreasonable in choosing to die for such a woman, who, when King Ptolemy himself preferred her his crown, and would have married her, refused it, and chose rather to live a widow. In this state she continued, and lost all her children except one daughter, who was married to Scipio the younger and two sons, Tiberias and Caius, whose lives we are now writing. These she brought up with such care, that though they were without dispute in natural endowments and dispositions the first among the Romans of their time, yet they seemed to owe their virtue even more to their education than to heir birth.

The Ancient Romans showed considerable respect for the child. **Till seven years of age he is with mother she used to take the full care of the child. After seven the boy became his father's constant companion.** He helped him in his work, was his acolyte in religious observances. Went along when his father visited friends, and could even attend the Senate if his father was of the Senatorial class.

In the midst of the affairs of state, father insisted on spending hours with their sons, and grandsons, teaching them swimming, riding, reading and writing, and the laws and history of Rome. Although some of these lessons were not thought appropriate for girls, fathers were expected to devote some time to daughters as well. **Then, at about 16, the boy was officially introduced into society** in kind of coming-out ceremony. He adopted adult dress, became a full citizen, and went to live with some respected family friend for a year. This put him on his best behavior and probably helped to avoid the kind of tensions that are common between fathers and sons of the age. After that his apprenticeship was over.

Professional interest in children may have been rising at the same time the families were falling, for it was not confined to teachers. The first extended treatise on obstetrics and children's diseases appeared around A.D. 130-- the *Gynecology of Soranus of Ephesus*, a Greek living under Roman rule. There had been a few references to children's particular medical problems as far back as Hippocrates (400 B.C.) The writings credited to him make a number of observations about fetal development, about the various states of the tensils in children, about weight gain and teaching. He commented on several afflictions as they affected children, such as convulsions and epilepsy, recognizing that children might require different treatment. These writings are also responsible for the long tradition that human life falls into the seven-year periods viz; infancy, childhood, adolescence, youth, adulthood, elderliness and old age. Cornelius Celsius, a Roman, had also described several operations then common for children. Soranus summed all this up, along with the kind of advice mothers-in-law then gave on how to salt the newborn, how to swaddle, bathe, and wean the infant, and how to choose a wet-nurse.

There were Roman, then, who took up the child's cause. Roman society was at least self-critical in regard to the neglect of family responsibilities. Because Rome, paid for its neglect of children and the family. Towards the end, the Western empire simply did not have the native manpower to fight its own battles. The emperors had long foreseen this. They blamed the falling population on a decline of commitment to the family. It may be that the decline of the trustee family was itself of result of the failure of other supporting institutions, especially the family-size farm. This would mean that the fall of the family was only one aspect of the decline of Rome and not itself a cause. It is to the credit of the Roman state that it recognized its own contribution to the weakening of family bonds and tried to revive a sense of family responsibility. But they were the first to discover how little the state can do to repair that institution.

2.5 CHRISTIAN PERIOD(325A.D.-590A.D.³⁷ :REVOLUTION IN THE CHILD STATUS

By the beginning of the Christian era it was clear that the importance of the Roman family was declining. The spread of Christianity through the Roman empire brought decisive change in attitudes toward children. The change was related to Jesus' own statements about children and to the revolution in values he promoted in making the child as model of the life of faith.

The preaching of the Jesus was that one should not attach to the conventional sentimentality about children prevalent. i.e. practicing infanticide, bringing up only those children who in their opinion was fit for survival and exposing or abandoning the others and these abandoned children were either reared as gladiators or maimed for begging.

Jesus comments on children were meant to shock even his followers into new perception. He preached that, "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of God. Whoever humbles himself like this child, he is the greatest in the kingdom of God. Whoever receives one such child in my name receives me" First, he was suggesting that the child's spirit as the very essence of the religious life - a life of wonder and dependence. Second, he was expressing the ideal of a society of service rather than of dominance. **True religion was a faith, like children express.** And true greatness was in a life of service that could extend even to caring for children.

This was the most positive assessment of the child's worth up to that point, and perhaps in all of history. Other similar episodes were also reported in all of the synoptic Gospels in some form. Once, apparently on the Day of Atonement when children were brought to rabbis for their blessing, the disciples of Jesus were trying to protect him from their clamor his reaction was, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of God" It

³⁷ Ibid

is hard to imagine how odd these familiar sayings must have seemed at that time. For it would not have occurred to those listening that children were capable of the same religious status as adults. According to him Children have an advantage in spiritual matters because they have not yet been consumed by mundane concerns.

None of Jesus's reference, to children deal with exceptional case. **But his followers consider only an exceptional child as noteworthy.** Luke recorded a story of Jesus himself as a child, amazing the teachers in the Temple with his precocity. Later apocryphal writings of the early Church included tales o miracles in Jesus's childhood. Thus began a tradition of such stories about the saints. St. Nicholas was supposed to have stood up at birth and to have fasted by taking the breast only once on Wednesdays and Fridays.

The epistles of the New Testament reflect a kindly view of childhood but do not develop Jesus's novel perspective. In fact, they tend to present the child as a problem: **St. Paul made the successful rearing of children a test of their parents, fitness for authority in the Church.** This was not to be done entirely through a hard line. He warned parents not to provoke their children to anger, because this would stand in the way of their spiritual development. And he put a limit on their authority over children by reminding them that parents were to provide for their children and not the other way around. All of this shows that child was reared not because he is having the right to line but for their on spiritual advantage.

The first Christian emperor, Constantine, made infanticide a crime (in AD. 318). Later it was made punishable by death . We must not assume that the practice ceased just because there were edicts against it. But Western societies did begin to develop a conscience against imposing of children on the garage heap. Of course, this added to the burdens of poor families who could not afford to feed all the children that came along. So the Church had to try to save the children abandoned on its doorstep. At first, it found foster parents for them, but

by 787B.C., at least, there were Church run foundling homes, the first we know of being in Milan.

Constantine and the other Christian emperors continue to issue as desired to revive family life, as Augustus had done before them. Specifically, they forbade breaking up slave families and reduced the number of ground for divorce. Beyond that, they encouraged parents who could not feed their children to put them up for adoption rather than to sell or abandon them, and secured the rights of those who raised foundlings or foster children against parents who might threaten to declaim them once they could be put to work. These have shown a concern for the child's welfare that went far beyond the earlier anxiety about the upper-class family. But again, historians have doubted that they had much effect.

Oddly enough, the Church had no distinctive ideas on education. Even as **Christian parents were coming to dominate Roman society they were accepting more and more of the classical education curriculum.** Theologians objected to the immorality of the myths. But parents never considered Church's catechetical schools to be a substitute or an ordinary grammar school education. Some of the more puritanical Churchmen argued that the Scriptures revealed all true wisdom and that a classical education was therefore unnecessary. But the prevailing view as to Christian children needed knowledge of the classics in order to refute the errors they contained.

Thus there was a merging of Judeo-Christian and Greek-Roman thought - the two main streams of western civilization. Parents wanted the best of both for their children. The Church's only stipulation was that Christians should not teach classical literature unless they made clear their moral and religious objections to parts of it. In reaction, a pagan emperor - Julian "the Apostate" - tried to recapture education for the old religion in 362.

At this point, around the year 400, the Church began to debate the subject of the child's nature, a debate which engaged some of the greatest minds of that age. Pelagius argued that infants start life with a clear slate, as did Adam, and are responsible only for such sins as they themselves commit. St. Augustine countered with the view that all men were contained in Adam, as we might say that we existed as germ cells in the first man. He gathered that souls were generated by a natural process too, so that every soul in the world was contained in Adam's. Thus, all men were indeed living in the first man and are therefore implicated in his original sin. Their later sins are simply the result of that rebellion when man first decided for himself what was good or evil. Mankind now looks upon God as an enemy and even children show the effects of this estrangement. They are out of tune with the universe and with their own true nature. As they grow up it becomes apparent that their emotions are warped, their reason darkened, their wills perverted. So from the start, they are incapable of any truly unselfish act. Augustine thought that baptism takes away the guilt of the original sin. But as children grow up the inherited tendency towards sin inevitably manifests itself. There must be something of a conversion, a change of direction, if their self centeredness is to be changed into a life of trust in God and charity towards others. Augustine's autobiography shows that his views derived, not only from a study of Scripture, but from what he thought was common experience.

Infant baptism, therefore, was not the Church's response to a prior doctrine of infant depravity. Oddly enough, it was the other way around, as the doctrine explained an earlier practice. The Church ruled in favour of Augustine and drew the logical conclusion that children who died unbaptized would go to hell. Such a teaching would seem to show an unconscious hostility toward children, if we assume that theological doctrines are rationalizations of secret wishes.

What is clear is that Christianity directed increased attention to childhood. For the first time in history it seemed important to decide what the moral status of children was. In the midst of this sometimes excessive concern, a new sympathy

for children was promoted. Sometimes this meant criticizing adults, as when those memoirs described coarse and worldly fathers. Such frankness would not have occurred to classical authors. So far as parents were put on the defensive in this way the beginning of the Christian era marks a revolution in the child's status.

2.6 DARK AGE(400A.D.-1000A.D.)³⁸: AN ATTEMPT FOR THE REVIVAL OF FAMILY AUTHORITY

As we have seen in the previous pages that the cause for the fall of Roman Empire was the lack of responsibility of the head of family towards, its family member. Due to which they indulged in various immoral activities making themselves weak subject of the Nation. In the later part of the fifth century King Constantine tried to strengthen the family bond, but we could not succeed in his mission. It was only in the end of eleventh century that the family authority revived.

The one major institution that did survive Rome's fall was the Church. Churchmen admired the barbarians for their devotion to the family and for their domestic virtues. They tended to idealize this more primitive society contrast with Roman decadence. For while they believed that celibacy was the highest lie, they thought the rest of the population was better served by the strong Germanic family than by the rampant individualism of sophisticated Roman society. Churchmen had been told, rightly to wrongly, that these barbarians did not allow infanticide and that others nursed their own children.

There was a contrast in the sixth century, too. The church was civilized than its new members, who still carried on ferocious feuds. The Church supported monarchies that would attempt to control such feuds. The Church also found that some of these groups still practiced infanticide. Deformed children were killed as the devil's changelings, and twins were sometimes may dare on the

³⁸ http://www.allabout history.org/the_dark_ages.html

theory that they were evidence of adultery. The Viking the last of these Germanic groups to settle down, had a folklore "haunted by the ghost of dead children" - probably the sign of a bad conscience *Njal's Saga* indicates that the prohibition of infanticide was one of the biggest changes Christianity made in Viking life. The Church tried to be strict, there are records of French women been punished for the crime of killing their infants. But preserving their lives was a lot to ask of people who lived on the edge of survive. Eventually the Church allowed penances for it, taking into account the poverty of parents, accidents, and insanity, which becomes common defense.

The record of the Church's compromises extends into marriage law, Church courts, which has the duty of regulating sacraments like marriage, had limited success in stopping child marriage, which was a traditional was of creating family alliances The Church only ruled that girls could not marry before age 12 or boys before 14. Church law also tried to limit marriage between kin, which was often for purposes of strengthening existing family ties. But the marriage of first cousins was common among these people and the Church was powerless to stop it, despite Biblical injunction against the union of such close relatives. Churchmen often successfully intervened to stop forced marriage, especially if the girls had expressed interest in becoming a nun. And there may have been many girls who were attracted to convent life, given the alternative of life in such families.

In ruling against the rights of bastard children, too, the Church sees to have bowed to the demands of the barbarian family. After all, discriminating against the child punishes the wrong person. But families have never wanted to share their wealth with illegitimate offspring. And so the Church courts (which also governed bequests) ruled that they could not inherit property. It also barred those of illegitimate birth from holding Church office. Having done that, the Church compromised once again by issuing special dispensations so that the rich might put their bastards into Church offices. In due time there were

illegitimate popes. The only surprising thing in all this is that the Church should have felt any embarrassment over it.

The period between the fall of Rome and the year 1000 is the most obscure in all of Western history.

The first stirrings of formal education among these new peoples came with the arrival of missionary bishops. One of their orders of business was to take local boys in to their households in order to train them personally for the priesthood. Sometimes they were given the sons of the chiefs themselves, in other place they inherited unwanted orphans. Later, when cathedral churches were set up in each bishop's town, the cathedral staff organized schools for the same purpose. They taught Latin for the purpose of reading the Latin Bible and the writing of early Church fathers. They taught music (for chanting the service) and astronomy (for calculating the date of Easter). Some teachers who were lucky enough to have read books could not restrain themselves from teaching whatever they knew. They might add Greek and mathematics to the curriculum, out of a pure zeal for learning. For as bad as education then was, it appears that there were children with a real thirst for knowledge. These were later the scholars who compiled histories and encyclopedias which, pitiful as they seem now, helped to keep ancient learning from perishing altogether. Novice monks likewise helped in the effort toward cultural preservation by copying manuscripts. Time was set aside every day for reading as one of the duties and pleasures of the monastic life. Probably the only girls who learned to read were the novice nuns. All other children remained in an oral culture, and therefore were subject to the influence of traditional pagan folklore alongside the newer Christian influence.

For all occupational training in Europe, boys expected to leave home to live with their masters in learning most trades or crafts. Perhaps when the system was just beginning, home life was sufficiently impersonal that the change made little difference in emotional terms. But in later years parents felt they had to justify the practice of sending children to live with their masters. There came to

be a variety of explanations- to over-come the child's natural shyness, for health, to move up in social status, to pay off some debt to the master.

The only notable attempt before 1000 to encourage a general literary occurred in England. King Alfred (c.900) tried to require that all free born boys learn to read English, if not Latin. He himself helped to translate a number or essential works into English, including the first few books of the Bible. But that is as far as his campaign progressed, for he and his people spent most the time and power in fending off Viking invaders.

Civilization remained in a perilous state for centuries Europeans feared that the rampaging Vikings would snuff out the last embers of literary culture. With no assured future, it would be perfectly understandable if society have given little thought to its children. The Church appears to have recognized their importance to the extension of its influence. But we would hardly expect children to benefit greatly from their place in such a long-range strategy. Very likely there was no one who could afford the luxury of enjoying or encouraging children simply for their own sake.

2.7 MEDIEVAL PERIOD(500A,D. 1500A,D.)³⁹: CIVILIZATION BEGAN AGAIN

After the year 1000 the last wave of barbarians settled down. For once there were no serious external threats to Western Europe, things began looking up. Trade and town life, which are essential to what is called civilization, had a notable revival. There was more building in stone, which shows a certain faith in the future. Population was increasing. A more settled and peaceful life made families less defensive, so that the Church could make some headway in its efforts to promote the ideal of a more companionable family. These developments could not help but change the position of the child in the family and in society.

³⁹ Ibid



Historical artifacts and writings show that childhood was regarded as a separate period of life as early as medieval Europe-the sixth through the fifteenth centuries. ⁴⁰ Medieval painters often depicted children as childlike- dressed in loose, comfortable gown while playing games and looking upto adults. Written texts contained terms that distinguished children under age seven or eight from other people and that recognized even young teenagers as not fully mature.⁴¹

Nothing could better symbolize the new atmosphere than the rise of certain holidays associate with childhood. St. Nicholas' Day¹ was fixed as the feast of the patron saint of children and scholars and during the twelfth century it came to be thought of as children's day. After all, the most famous legends of the saint concerned his bringing murdered children to life and giving dowries to girls to keep them from being sold into prostitution.

Christmas associated with Children Traditionally, Christmas had not been a very important part of the Church's year. Rather, the emphasis had been on Christ's (adult) baptism as the beginning of his divine mission. The Apollinarian heresy, which denied Jesus's humanity, had awakened the Church to the need to celebrate his human birth. And now the feast of the Nativity on December 25 became part of a more general recognition of childhood. Epiphany (January 6), which originally had commemorated Jesus's baptism, was so overshadowed by Christmas that in the twelfth century it was taken to refer to the visit of the Magi - a rather different manifestation to the world. All 12 days between these feasts were thus associated with the childhood of Jesus, and children everywhere had a recognized place in the festivities.

This new recognition of children coincided with certain social changes which allowed or encouraged the relaxation of family authority. With the rise of a

⁴⁰ Child Development by Laura E. Berk, Seventh edition

⁴¹ Lett, D. (1997). L' enfant des miracles: enfance et societt au Moyen Ages, XIIe- XIIIe siecles Paris: Aubiet.

market economy nuclear family came into existence because it was easy for them to move their business.

Civilization began to reassert itself in the West during what we call the medieval period. One of the forces it had no content with was the family. Families had been largely a law unto themselves until the other institutions of the medieval period arose to check the absolute power of parents. The Church now tried to keep alive some notions of the child's worth. Political authorities sometime extended the power in the name of protecting the individual.

The conjugal family, which seemed to be the model implied in Scripture, offered the best balance between responsibility and individual freedom. So the Church court ruled that parents could not block a marriage forever by withholding their consent. (They could, of course, withhold an inheritance in such a case). The Church insisted on the consent of both parties to the marriage, to save mere children from being forced into this step by their families. Only a public marriage before witnesses who could attest to the free consent of the partners was valid; therefore it was by performed in the Church porch and not in the groom's house was customary. The Church tried to prohibit the gift paid by the groom to the bride or her parents, for, like a dowry, this indicated treaty between families rather than a union between individual wives should not need property of their own to feel secure. Rather the Church promote the concept of community of property which showed the moral and spiritual basis of the union. Finally, the Church insisted that divorce be handled in its courts and not by parents or his as before. It only failed in its effort to insist that a priest officiate at the marriage ceremony, according to the sacramental rite. The necessary for this was not established until the early modern period in main part of Europe.

The Church was more directly involved in the lives of older children. By the twelfth century, some schools were outgrowing their original role of training priests. Certain teachers began to broaden the horizons of education by pursuing

more philosophical questions with their students. The schools that could attract famous teachers like Abelard drew students from all over Europe. Children, typically around 14, came long distances to such great international centers as Paris, forming Europe's first universities. There they lived a bohemian life, taking care of each other as best they could. The surviving evidence mostly records their scrapes with the townspeople who so often took advantage of them, rather than giving us a sense of the intellectual adventure which must have accompanied this educational revival.

Several books of child-rearing advice exist from the thirteenth century, which of course, were by churchmen. Because they could write, we know more of their attitude toward children. By the fourteenth century, manuals offering advice on many aspects of child care, including health, feeding, clothing, games and participation in family life, had become common.⁴²

The advice they gave was mostly concerned with urging parents to pay more attention to their children and to be more strict in their care. They praised women who nursed their own babies rather than leaving them to hired nurses. They made a host of practical suggestions, advising cradles for infants in order to avoid the danger of suffocating the child in his parents' bed. Many offered directions on washing and other pediatric matters, and they repeated the older ideas, on how to make education pleasant by the use of games and alphabet cards. They even suggested how discipline might be accomplished by love rather than by force. One German writer ruled out physical punishment altogether.

Children won't do what they ought

If you beat them with a rod.

Children thrive, children grow

When taught by words, and not a blow.

Evil words, words unkind .

⁴² Alexandre Bidon, K.L. & Lett. D. (1997), *Les enfants and Moyen Age. Ve-XVe*, Sicles Paris: Hachett.

This was not a common sentiment at this time, however, for beating was still considered an essential part of child rearing and education.

A few parents saw this as cruelty, however a schoolmaster was fined \$1480 for beating the son of a Bristol merchant. The students themselves could only dream of revenge, as one did in the following verse:

*I would my master were an hare
And at his bokes howndes were
And I myself a joly hontere;
To blow my horn I would not spare,
For it he were dede I would not care!*

Churchmen societies warned each other against excessive discipline, suggesting that teachers confine themselves to switching the children or pulling their hair, for this did less real damage than kicking, slapping, or slugging.

The Church had not overseen the rise of these universities, but it came to feel some responsibility for the students. Soon it was asserting control over the students' lives by providing hostels or dormitories to protect and discipline these youngsters. Later, when the Church became alarmed over the direction some of the debates might take, it also began to regulate instruction. As for educating girls, churchmen were not agreed as to its desirability. Some like Vincent of Beauvais, thought that upper-class girls should be taught to read and write. But others thought that only those destined for the convent would have any need for those skills, It had not yet occurred to anyone that there might be schools for girls.

Finally, the Church bore some responsibility for the episode known as the Children's Crusade.¹ Later accounts of this affair give a rather false impression of what happened, but they are quite revealing of contemporary attitude toward children. According to those accounts, the crusade was the idea of two boys,

Nicholas of Cologne and Stephen of Cloys. Stephen, a French shepherd boy was inspired by a vision of Christ announcing that the Cross and the holy places of Palestine could be recovered only by innocent children. So he bravely set out with a group that was said to have numbered some 30000 boys and girls, many of them under 12. The crowd headed for the Mediterranean coast, expecting the waters to part like the Red Sea so that they could walk to the Holy Land. Their eventual goal was to appeal to the infidel Moslems to open the holy sites to Christian pilgrims.

Even these chronicles do not pretend that the crusade was anything but a disaster. Pope Innocent III was said to have approved the children's zeal. At the same time chronicles do not hide the fact that the children were robbed, raped, and kidnapped along the way. And in the end when sea did not fold back, some ship owners who promised to take them across actually sold them to Arab slavery.

An increase in commerce made the family less significant in the economy. School grew, however slowly. In time, these institutions would become contested territory. For the moment, the West could congratulate itself that it was at least beyond the point of simply producing a future generation. It was already seeking to improve conditions for it. Sometimes infants were portrayed as possessed by the devil in need of purification through exorcism and baptism. At other times, they were characterized as innocent and closed to angels.⁴³

2.8 RENAISSANCE AND REFORMATION (1515AD-1569)⁴⁴: CHILDHOOD AND CREATIVITY

2.8.1 RENAISSANCE

“Renaissance” is the name historians have given to the period of history in which an interest in Roman and Greek literature which stimulated a rebirth of

⁴³ Hanawalt, B.A. (2003), *The child in the middle ages and the Renaissance*. In W. Koops M. Zockerman (Eds.)

⁴⁴ http://www.allabout history.org/the_dark_ages.html

art and speculation. In fifteenth century Italy, and later in other parts of Europe, there was truly marvelous outpouring of creative activity.

Children were now seen as a dependent class in need of protection from the vagaries of society. Due to their immaturity, children needed to be prepared for life. They had to be "subjected to a special treatment, a sort of quarantine, before they were allowed to join the adults. This education would begin at home.

The new morality of the Renaissance stressed the importance of the family and the special responsibilities of parents in teaching proper behavior. Family discipline was to be strict and absolute as there was a fear that children would be spoiled by excessive indulgence or coddling.

In the sixteenth century, a revised image of childhood sprang from the Puritan belief in original sin. According to Puritan doctrine, children were born evil and stubborn and had to be civilized.⁴⁵ According to *P. Jonathan Edwards* said, "The Sinful Tenderness, and Indulgence of parents, is the Ruin of Many Children". In all manner of behavior children were expected to show deterrence to their parents. Among the upper classes children addressed a parent as "esteemed parent" honoured Sir, and Madam, It was customary for them to bow before their parents each morning to ask their blessing and they were never to speak lest spoken to first. Such acts of deference in the home conformed with the behavioral norms of society as a whole. The early Puritans were sufficiently concerned with establishing a high standard of family discipline that they provided the death penalty for disobedient children, although there is little evidence that it was actually ever invoked. Nonetheless, parents were expected to control their children, and they risked having them removed from their custody if they were unable to fulfill their obligations. Although punitiveness was the prevailing child-rearing philosophy, love and affection for their children

⁴⁵ Shahar, S. (1990). *Childhood in the middle ages*. London: Routledge and Kegan Paul.

prevented many puritan parents from exercising extremely repressive measures.⁴⁶

The homes of Aristocratic family was having the portrait of mother and child, this does not meant devotion to the child. This was because there was large age difference between the girl and boy. Boy was almost the double of girl.

This age difference again meant little companionship in the union. Mothers would therefore invest more emotional energy in relations with their children at a certain age. Thus Renaissance Italians found one more link with the Greeks whom they admired, there were increasing complaints of maternal domination, effeminacy, and homosexuality in fifteenth-century Florence.

The tender scenes of mothering which meet us everywhere in Renaissance art⁴⁷ do not represent social reality very accurately. The fact that madonnas, both religious and secular, reached the height of their popularity in the Renaissance does not seem to have resulted from better mothering. It may well have been the reverse - a compensation for the loss of one's home. This would follow from the growing practice of paying someone else to care for one's children in their most demanding years.

Any discussion of childhood during the Renaissance should say something of the increased concern for education, which was a major thrust of the Renaissance. "Humanism" was first a rebirth interest in Roman and Greek literature. The schoolroom experiences should have been crucial to the birth of any such enthusiasm. However, we cannot say that schools were notably more pleasant in 1500 than they have been in 1100. Humanists loved to write on schools reform and lamented the traditions of beating children for failure their lessons. But there is nothing to indicate that it declined. All the prints we have of schoolrooms then show a switch, usually a bound of twigs, either in the master's

⁴⁶ Moran & Vinovskis, 1986, The great care of godly parents: Early childhood in Puritan new England.

⁴⁷ Artist like Lenardó Da Vinci, Raphel, Shakespeare were from this period and in their art and cinema child were in the centre position.

hand or within easy reach. Often we see it in use. Some historians surmise that beating was on the increase in Renaissance schools.

The curriculum was more impractical than in the medieval schools, for classical Latin did not have the practical value. Medieval Latin had in the law courts and in the Church. Classical Latin was a dead language which students were told would someday unlock the glories of ancient literature for them. In the meantime, it may have seemed a pointless drudgery.

It is true that the Renaissance was the first time some individuals began to look on grammar school teaching as a real calling. And they produced works on educational method which were kindly, suggesting ways to make the process of language instruction as logical as possible and discouraging violent punishment. But all this may have made little difference in practice. Whenever we read of the students actual life we still hear of tyrannical masters. Resistance to change is great, and masters who had been whipped did the same to their students.

To end on brighter note we should observed that these were the years when the toy industry was born as one feature of the economic diversification of that period. **Toys made during this era** were tops, kites (sometimes in the dragon shapes favored by the Chinese), pinwheels, hobby horses, and glove puppets (some with live birds sewn inside to make them move) lead soldiers over horses and glass animals.

The Renaissance saw certain advances in the cause of the human spirit. But children do not always share in our cultural advance. Renaissance suggest a greater devotion to the child's welfare. Sentiment was collecting around the image of the infant and the adolescent, but there is no reason to believe this was of practical benefit to children. In fact, it is indications of a more demanding attitude toward education.

2.8.2 REFORMATION: RELIGIOUS REFORMATION

The world of the sixteenth and early seventeenth centuries was vastly more chaotic than that of medieval Europe. The Protestant Reformation had shattered the unity of Christianity. To preserve the social order, children needed to be properly educated and disciplined, for it was through them that order would be restored and a godly society created on earth. **Thomas Hobbes wrote**, "To insure a child's proper development, he must be stringently safeguarded, both physically and morally, he must receive a carefully structured and special education, and, only after long years of preparation, will be properly prepared for adulthood".

The Renaissance of the fifteenth century had much to do with education, but at a rather high level. **The religious reformations of the sixteenth century had more to do with elementary education and with the child himself and his family environment.** For the reformers were interested in character formation at the earliest stages of life. Thus, they often seem more modern than the Humanists, who wanted to hurry children along until they could appreciate classical literature. In fact, interest in children first began to grow noticeably with reformers' concern for the spiritual welfare of children and for the future of their churches.

The issue of religious reform was raised most dramatically in 1517 with Martin Luther. Luther wanted families to worship together and for parents to be active in the religious education of their children. And he wanted them to learn to love their children, as God the Father loved them.

Luther thought, recovering a proper love for God required nothing less than a spiritual conversion in every individual. He hoped that this process would prove less difficult by more careful attention to the childhood years.

But Protestants did not wholly trust the sacraments: they concentrated instead on an interior change, Scripture seemed to them to preach the necessity of an

individual calling, a conversion that would free one from rebellion and selfishness. Whatever they practiced in the way of infant baptism, they still found the notion of the child's self-centeredness to be confirmed by common experience and took it as evidence of a flawed nature. So they waited anxiously for some sign that their children were being converted. Thus it was that they became more concerned and more intrusive parents than we have met to this point.

Later for protestant infant baptism became a theological problem for them. But only fringe groups called Anabaptists were so consistent as to deny baptism until the years of discretion. The rest fell back on the analogue between infant baptism and Jewish circumcision. In this case, it may be that sympathy for their own children overcame logical consistency. They even proceeded to develop a theology of the two covenants of God, by which they asserted that their churches and even their families were in the same relation with God which the Jews has to be under God's chosen people. Thus their children could be thought to be under God's special care, whatever this implied for the doctrine of God's arbitrary predestination. John Calvin thought that the existence of the covenant meant that the faith of Christian parents would save the unbaptised child.

Reformation became more important to the spread of educational opportunity than the Renaissance. Whereas Humanists had thought in terms of educating elites, often by individual instruction, the Reformers were more interested in the cause of primary education, it was not enough to prepare men for the priesthood an the professional and to make aristocrats more genteel; every Christian needed to be able to read the Scriptures for himself. Some went so far as to include girls in their plan.

In Catholic areas of Europe one finds a rather different pattern of attitudes toward children at that time, apparently the result of a different theological perspective. Medieval Catholicism was built on the power of the sacraments, and Catholics accordingly relied on baptism and confirmation to safeguard their

children. Their emphasis, therefore, was not on conversion or character change but on preserving the child's original innocence. And this often meant isolation and repression.

A large part of the increasing attention to children was doubtless due to a contest for the religious allegiance of the rising generation. Even those who took their stand against Protestant reforms were becoming aware that main elements of popular culture were more akin to pagan traditions than to Christian practice. This made them more critical of what their society was teaching its conscious consideration, making children one of the discoveries of the age of discovery.

In the sixteenth century, when the religious reformations were occupying men's minds, the large nation-states were taking on more power than ever before. They were finally in a position to break down the regional loyalties that had been so important, to limit the authority of the Papacy in their political affairs, and to subdue the aristocracies that had once divided power with the kings.

If a noble man died, the king had a duty to see that his heir are cared for until the child came of age. But until the heir reached 21, the king or some guardian appointed by him was free to pocket the income of the child's estate and put him on short rations. More and more, kings looked upon this arrangement as a way to raise money for their increasingly ambitious projects. **Henry VIII quadrupled his income from this source by auctioning orphans off to the highest bidder.** The more the bidding process governed the child's mother had to bid along with the rest and she was usually not successful. The percentage of aristocratic child who suffered from this system was quite high, due to the relatively short life expectancy of their fathers.

Those who had bought the wards were often not content with the income from their lands because of narrow profit margin. So they try to sell the wards in

marriage as well. The sale of marriage had long been customary in England, in the upper middle class as well as the aristocracy.

By 1600 there was some criticism of the ward ship system, as monarchs used it more heartlessly. Scandals had come to light in which wards had been kidnapped or gambled away in dice games. This continued with a more general criticism of marrying children off for mercenary motives.

When the Puritans came to power during the Civil Wars, they ended these practices. And even after their regime fell apart in 1660, ward ship was not restored. We can hope that childhood became that much better for the children involved, though one cannot be sure.

As the Puritans emigrated from England to America, they brought the belief that child rearing was one of their most important obligations. Although they continued to regard the child's soul as tainted by original sin, they tried to encourage their sons and daughters to use reason so they could separate right from wrong.⁴⁸ The Puritans were the first to device special reading materials for children that instructed them in religious and moral ideals. As they trained their children in self-reliance and self-control, Puritans parents gradually adopted a moderate balance between severity and punishments.⁴⁹

2.9 MODERN ERA(1600- ONWARDS)

2.9.1 PERIOD OF ENLIGHTENMENT: 17th and 18th Century⁵⁰

The modern world might be characterized as the time of social movements. Earlier ages had not seen these organized groups, which exist outside the recognized institutions of a society and seek to change them. They are a mark of freedom and restlessness of our times and the plurality of modern culture. And

⁴⁸ Clarke-Stewart,1998 Historical shifts and underlying themes and ideas about rearing Young children in the United States: Where we have been?.... 7, 101-117.

⁴⁹ Pollock,1987, A lasting relationship: parents and children over three centuries. Hanover, NH: University press of new England.

⁵⁰ <http://www.mcallen.lib.tx.us>

because they do not have the base among the institutions of society, they seek the security in children. It is never long before movements realize that future success will depend on attracting the younger generation.

The first organized groups promoting social change were religious in character. The seventeenth century, in which the first such movements arose, was an age in which all ideals and attitudes were related to religious values and expressed in a religious idiom. In the context of English history, for example, the first reform movement was Puritanism. Despite the many constitutional, ecclesiastical, and social changes of the previous century, Puritans pressed for wider changes - changes in the Church of England that would reverberate through all areas of the nation's life. Many of them saw the wider implications of their religious reforms and allied themselves with the most advanced thinking on the reform of law and politics, business, education, and the arts.

During the Elizabeth's reign; we see numerous signs of new awareness of children among the Puritans. For example, there was a **revolution in the names they gave to children**. In medieval Europe, children inherited the names of their parents and relatives. And to avoid confusion, the names were varied by nicknames and pet name endings. No one considered that the names meant anything; they were just labels. In Elizabeth's time all this changed. Parents began to use great variety of Bible names and they showed that they know the meaning of those names.. For the names did have meanings on appendix in the Geneva Bible listed the English equivalents. Sometimes Puritans simply gave their children those equivalents, and so we have the curious phrase-names like Grace, Prudence, Joy, Thankful, Praise-God, Sin-Deny, and Safe-on-High.

The point of this change in nature was to symbolize a break with the past and with family tradition. Children would need new names in the new age the puritans dreamed of. They did not think of children merely as family replacements, but recognized that they were little individuals. Accordingly they tried to give their children some directions as they set out in life. In Catholic

France, which did not become a Bible-reading nation and was not then debating reform, the old ways of naming persisted.

Once Puritan parents had given their children these names, suggesting the Child's personal destiny, they felt the needs for books that would tell how to rear this new generation. It was Puritans who published the great bulk of child-rearing advice. The books followed a pattern. All of them urged mothers to nurse their own children and answered the objections against that practice. All of them pointed out that learning began long before the school years, and that parents should be careful to set a good example in those impressionable years. From the very first they complained that parents were too prone to indulge their children's whims- "cockering" them, as it was called. They warned parents against encouraging naughtiness by expressing their amusement, since they would have to beat it out of the child later. This especially has been used by historians as evidence that Puritans were more severe with children than were their contemporaries. But Puritans view was that most parents erratic Spanking was not the first choice in discipline. **The goal of punishment should be a change in the child's behavior, not the venting of a parent's anger.** Therefore, they said, parents ought to be satisfied with "admonishing" the child if that would be sufficient to work repentances.

But many others gave a different impression from this popular parental stereotype behavior. According to *Robbert Cleaver* "The child must have his fault explained and be allowed to speak in his own defense. If a scolding will bring repentance, that should suffice: "Superiors must take heed of coming to the greatest remedies of correction too soon, for so they may soon mar the party by over-sharp dealing, which by a wise proceeding by degrees might have been gained" Still, if all else fails, parents should not be deterred by over fondness for fear of being thought cruel."⁵¹

⁵¹ Godly form of Household Government (1598) by William Gouge

According to William Gouge's "The fountaine of parents duties is Love...Great reason there is why this affection should be fast, fixed in the heart of parents towards their children. For great is that paine, cost, and care which parents must undergo for their children. But if love be in them, no paine, paines, cost or care will seem too much. Herein appeareth the wise providence of God, who by nature hath so fast fixes love in the hearts of parents, as if there be any in whom it aboundeth not, he is counted unnatural."⁵²

In his book he describes the duties of parents to nurse, instruct, care for children ways to discipline them. In them he describes a middle way between permissiveness and severity; Reprehension is a kind of middle thing betwixt admonition and correction: it is a sharp admonition, but a middle correction. It is rather to be used because it may be a means to prevent strokes and blows, especially in ingenious and good natured children. Blows are the last remedy which the parents can use: a remedy which may doe good when nothing else can.

Regarding corporal punishment Gouge had suggested certain guidelines. The parent must be sure that the fault was committed and that it really was a fault. Then, "Correction must be given in a mild mood, when the affections are well ordered, and not distempered with choler, rage, fury, and other like passions." It should be proportioned to the fault and to the child's years. In the end, he says, it is better to err on the side of leniency.

We have no real evidence of whether seventeenth century Puritan parents took this advice or needed it, or to what extent they differed from their contemporaries. The point which I want to make is that Puritans shared the same instinct as other parents of their day. In this respect **the Puritans were the first modern parents**. Like many of us, they look on their treatment of children as a test of their own self-control. Their goal was not simply to ensure the child's duty to the family, but to help him make personal, individual commitments. They

⁵² From the book on Domestic Duties by William Gouge (1622)

were the first author to state that children must obey God rather than parents, in case of clear conflict. True, they probably thought this a remote possibility. But even to have imagined such a case showed an uncommon sense of the child's moral autonomy. The obedience they demand was obedience to principle rather than to the parents arbitrary authority.

The puritans were on the forefront of seventh century educational reforms. During the English Civil Wars of the 1640s some Puritan educators put forward plans for universal education, for government aid to schools, and for a more practical curriculum. Obviously, they thought that a general enlightenment could only help their cause. Under this pressure, the government could only help their cause. Under this pressure, the government opened a number of new schools allowed scientific subjects into the universities. There was even talk of educating girls, of the need to train teachers, and to have government inspection of schools. All of these efforts and plans came to nothing when the Puritans and their allies lost control of the political situation and the monarchy was restored in 1660.

The most prominent school in England in the middle of the seventeenth century was Westminster School under the notoriously brutal Dr. Richard Busby. It produced architect Christopher Wren, philosopher John Locke, poet John Dryden, and scientist Richard Hooke. One can hardly imagine these men doing any better in their respective fields as a result of kinder treatment. But one contemporary, John Aubrey, observed. "Dr. Busby had made a number of good scholars, but I have heard several of his Scholars affirm, that he had marred by his severity more than he had made.

Most tragically, England lost the opportunity to put the ideas of Jan Amos Comenius into operation, after bringing him from the continent to explain his educational philosophy.⁵³ To help teachers Comenius published a primer⁵⁴ with

⁵³ Comenius was Czech, the head of a sect called the Moravian Brethren. The formative influence in his thought was the Thirty Years War, in which he had lost his family and all that he owned. As a

pictures on every page showing common things and everyday life. Beneath the pictures were captions in the vernacular and in Latin: The child would want to read these, since they described his world, and would puzzle out the words for himself. The originality of this little book was in starting from the child's experience rather than from the material he was to learn. Comenius also promoted the idea of the "class lesson" in which all the children in the room learned together. This was an innovation in an age when children stood in a line waiting to read or recite to their teacher individually. The class lesson would excite both teacher and class to greater effort and a higher level of expectancy. And we can credit Comenius with some notion of the kindergarten, or the "Mother School" as he called it, in which mothers would design learning experiences for their preschoolers.

By this time European society was becoming more child centered. Interest in proper care and management was growing, more children, were being fed at their mother's breasts, no doubt saving countless lives; and swaddling was dying out, thereby leaving children free to interact with their caretakers. Popular family portraits showed children playing with their parents rather than posing stiffly. During this period, the formal deferential acts toward parents that were so much a part of post-Renaissance family life were replaced by greater informality and less reliance on physical punishment to install conformity. According to de Mause, the first evidence of children not leaving beaten at all, dates from the period 1690 to 1750, Before that time virtually, all child-rearing tracts advocated severe corporal punishment as a means of correcting the behavior of children.

By the end of seventeenth century, certain Protestant thinkers in England had developed the sympathetic view towards children. A few of them began applying a humanistic view of man to childhood. The first to propose a serious

schoolteacher, he hoped that education might be used to bring peace to the world and to increase the general happiness of mankind.

⁵⁴ The Orbis Sensualium Pictus (1658)

re-evaluation of childhood was a group of neo-platonist philosophers. Plato has written that souls are eternal and that child is born with experience of certain truths from his pre-existent state. This was how he explained the fact that some fundamental habits of thoughts do not seem to come from sensory experience, they were inborn. In *Phaedo* Plato discusses how growing up is actually the process of losing, one's grip on these eternal verities and being caught up in transitory concerns.

Alongside this Platonic philosophers were others who had adopted what we would take to be a more realistic view of children. In 1690, *John Locke*(1632-1704) published his attack on innate ideas in *An Essay Concerning Human Understanding*. He attempted to show in detail how it is possible for all of men's ideas to drive from experience, rather than to be explained as innate. In such changing attitudes, the Calvinist notion that children were innately depraved was superseded by the environmentalist theory that children were born neither good nor bad. Those who adhered to environmentalist doctrine believed that a child was born a *tabula rasa*, a blank slate to be shaped by human experience⁵⁵. Locke's philosophy characterizes children as doing little to influence their own destiny, which is written on "blank slates" by others. The vision of passive child has been discarded. All contemporary theories view children as active, purposeful beings who makes sense of their world and contribute substantially to their own development. *John Locke*, physician and philosopher, gave literary and philosophical force to this new conception of children in his seminal book.⁵⁶ This treatise, which had been reprinted 25 times by 1800, took a dim view of flogging as an instrument of education. Locke taught that punishment was to be used in moderation only, and for very young children who had not yet developed the powers of reason. He believed that **greater reliance should be placed on psychological punishments** such as shame and guilt, or on moral persuasion. Locke urged that "fear and awe ought to give you the first power over their minds and love and friendship in ripper years to hold it". Physical

⁵⁵ John Locke

⁵⁶ Some Thoughts on Education (1693).

punishment was found not to be an effective means of educating the young.

The **eighteenth century** saw a dramatic change in this regard, particularly in some classes in Europe. The child, or at least the child's image, was fully accepted and even glorified in the literature of that time.

Child-rearing practices were diversifying in eighteenth century in England and America. No longer was there common tradition in each class, but rather several contrasting approaches as the social structure became more fluid as religious diversity grew. Descendants of the seventeenth century Puritans and dissenters seemed even more anxious about their children as they dwindled in numbers, and they expressed this in their discussions of obedience. The phrases like "breaking the will,"⁵⁷ which was not very current in the seventeenth century, seems to have increased in popularity." If you give a child what he cries for, you pay him for crying: then he will certainly cry again"⁵⁸

Other religious leaders, however, were becoming self-conscious and defensive about strictness. In the 1730s Jonathan Edwards, the new England theologian, says "When child displays any considerable degree of will and stubbornness, he would attend to them till he had thoroughly subdued them and brought them to submit. And such prudent through discipline, exercised with greatest calmness, and commonly without striking a blow, being repeated once or twice, was generally sufficient for the child; and effectually established his parental authority and produced a cheerful obedience ever after".

The Genevan philosopher *Jean-Jacques Rousseau(1712-1778)* took *Locke's* belief a step further by asserting the essential innocence of children. He introduced a new view of childhood. Children, Rousseau claimed, are not blank slates and empty containers to be filled by adult instruction. Instead they are *noble savages*, naturally endowed with a sense of right and wrong and with an innate plan for orderly, healthy growth. Although Rousseau assigned his own children

⁵⁷ The classic statement of this view is "John Wesley"

⁵⁸ Ibid

to a foundling hospital, he played a crucial role in elevating the place of children in society. **One of the first writers of great stature to call attention to the special needs and rights of children.** Rousseau astounded the world by not only disclaiming the belief that children were depraved but by claiming that they were born innocent and were corrupted by society institutions. Opposed to wet nursing and swaddling, Rousseau encouraged interest in the process of growing up, not merely in the end product. In *Emile*⁵⁹, Rousseau encourages us to "love childhood, indulge its games, its pleasures, and its lovable nature. Why take from this little innocence the pleasure of a time so short which ever escapes them? Nature wants children to be children before they are men."

It is curious that in the eighteenth century the public began to pride itself on its kindness toward children. As proof of their kindness, the two most prominent philanthropic of eighteenth century, England both were concerned with children. The first of these, the charity school movement, was a truly massive attempt to educate and domesticate the children of the poor.

Accordingly, charity schools were founded which trained hundreds of thousands of children in religion and in the proper attitudes toward work. Boys were given at least four years instruction in reading and writing. Although some of the girls were not offered the same instruction, they learned basic household skills which good families would have taught, so that they could be employed as servants or even be marriageable. Both sexes were also taught the deferential manners which would make them attractive to employers and to society in general.

Because the growing power of the state had helped to weaken the family, the state had tried to take up some of the responsibility families could no longer carry. The net diet, though, many have been to weaken the sense of family responsibility still further. As the state reached the end of its resources, the

⁵⁹ The book written by **Jean Jacques Rousseau's** which is most often treated as the dividing line between the dark age of childhood and the beginning of an enlightened concern which appeared in France in 1762.

wealthier classes demonstrated their goodwill toward children by philanthropy. But even this sentimental dialogue may have had a negative effect, if it blinded society to the growing abuses of that century.

The eighteenth century is also known for resistance for wet nursing. In 1784 *William Buchaa* tried to interest the British Government in a plan that would have discouraged the hiring of wet nurses. The state was to pay poor mothers to nurse their own children, promising them a certain amount every year for each child still alive. Besides giving more leisure to these women to care for their own children survived, they would not be able to nurse extra children, nor would they need an outside income so desperately. As a result the rich would be forced to keep their own children.

By the late eighteenth century, parish children were being sent into the growing navy as "powder monkeys" and into the new factories where they were worked until they dropped. With the imperial and industrial competition, children were being given increasingly grim roles at the bottom of society. By ignoring such conditions, these nations had actually encouraged the abuses which they later tried to cub.

2.9.2 SCIENTIFIC BEGINNINGS: LATE 19TH AND EARLY 20th CENTURY⁶⁰

Research on child development evolved quickly during the late nineteenth and early twentieth centuries. Early observations of children were soon followed by improved methods and theories. Each advance contributed to the firm foundation on which the field rests today. So this approach is also known as Normative approach.⁶¹

⁶⁰ Laure E. Berk, *Child Development*, seventh Edition, page no.13. Illusion State University, Pearson Education.

⁶¹ An approach in which age-related average are computed to represent the typical child's development

A century after Rousseau, British Naturalist *Charles Darwin (1809-1889)* joined an expedition to distant parts of the world, where he observed infinite variation among plants and animal species. He also saw that within a species, no two individuals are exactly the alike. From these observations, he constructed his famous **theory of evolution**.

The theory emphasized two related principles: *Natural selection* and *survival for the fittest*. Darwin explained that certain species survive in particular parts of the world because they have characteristics that with fit, or are adopted to, their surroundings. Other species die off because they are not well suited to their environments. Individuals with in a species who best meet the survival requirements of the environment live long enough to reproduce and pass their more beneficial characteristics to future generations. Darwin's emphasis on the adoptive value of physical characteristics and behavior eventually found its way into important twentieth- century theories.⁶²

In the late 19th century, interest in the characteristics and needs of children produced more systematic efforts to study their development. The modern theory of evolution, conceived by British naturalist Charles Darwin, contributed to this interest by arguing that human behavior is best understood through knowledge of its origins—in both the evolution of the species and the early development of individuals. Darwin himself studied children's growth by writing one of the first "baby biographies," consisting of careful observations of his children.⁶³

In the early 1900s, the theory of psychoanalysis focused on the importance of early childhood experiences. American psychologist G. Stanley Hall at Clark University began large-scale investigations of child development through surveys and interviews with the adults who cared for them. For the first time,

⁶² Cairns, (1998), *The making of a developmental psychology*. In R.M. Lerner (Ed), *Hand book of child psychology: Vol. 1. Theoretical models of child development* (5th ed., pp25-105). New york Wiley.

⁶³ http://Encarta.msn.com/encyclopedia.761574327/Charles_Darwin.html

children warranted scientific attention because of society's interest in their development and well-being.

In the 1920s developmental scientists at other American universities began large-scale observational studies of children and their families, including the Berkeley Growth Studies at the University of California, the Fels Growth Study at Antioch College, and the Harvard Growth Studies at Harvard University. Each investigation studied a large number of children repeatedly over many years to identify changes and consistencies in their behavior and thinking. At Stanford University, psychologist *Lewis Terman* created the Stanford-Binet Intelligence Scale, which remains one of the most widely used assessments of children's intellectual capabilities. Terman also started his own long-term study of highly intelligent children. At Yale University, psychologist *Arnold Gesell* established a research institute devoted to identifying age norms for a wide variety of behaviors and characteristics. While *Gesell* believed in the importance of maturation on children's development, other psychologists emphasized the role of learning from environmental influences. One of these, *John B. Watson* of Johns Hopkins University, advised parents to treat their offspring in an objective, consistent manner to encourage the development of desired characteristics. Watson believed that all human behaviors could be explained as learned responses to stimuli in the environment, an approach known as behaviorism. This approach to the study of child development remained dominant for the first half of the 20th century.

Although behaviorists contributed much to the study of children, their concepts eventually were viewed as being overly narrow. In the early 1960s scholars began to focus more attention on the work of Swiss psychologist *Jean Piaget*, who had been studying children's cognitive development since the 1920s. Piaget claimed that children construct new knowledge by applying their current knowledge structures to new experiences and modifying them accordingly. His

perspective, called *constructivism*, emphasized the active role children play in their own mental growth as inquisitive thinkers.

Piaget's theories led to other approaches to the study of child development. In the 1960s and 1970s British psychologist *John Bowlby* and American psychologist Mary Ainsworth introduced the concept of attachment. They proposed that infants and young children form emotional bonds to their caregivers because, throughout human evolutionary history, close attachments to adults promoted the survival of defenseless children. In the 1970s and 1980s *American psychologist Urie Bronfenbrenner* sought to describe child development in terms of ecological and cultural forces. In his model, environmental influences on the child extend well beyond the family and peer group, and include schools and other community agencies, social institutions such as the media, political and economic conditions, and national customs. Other developmental scientists have studied how cultural values guide the skills and attitudes that children acquire as they mature, and how brain maturation influences the development of thinking and feeling.

Thus till the mid twentieth century, the field of child development expanded into legitimate discipline. Specialized research centers and professional societies devoted to the scientific study of children were founded. A leader among these in the Society for Research in Child Development, established in 1933 to promote interdisciplinary research, dissemination of information, and applications of research findings. The societies inaugural membership of 425 grew rapidly. Today approximately 5,500 researchers's, applied professionals, and students from more than 50 countries are members.⁶⁴

Henceforth much literary work was done on the rearing and development of children and the society was also responding in the same manner. At the same time, after the collapse of British Empire and the German Empire, there was a

⁶⁴ Laure E. Berk, *Child Development*, seventh Edition, page no.16. Illusion State University, Pearson Education

remarkable shift in the way that vast numbers of people lived as a result of technological, medical, social, ideological, and political innovation. Terms like ideology, world war, genocide, and nuclear war entered common usage. Scientific discoveries, such as the theory of relativity and quantum physics, drastically changed the world-view of scientists, causing them to realize that the universe was fantastically more complex than previously believed. Accelerating scientific understanding, more efficient communications, and faster transportation transformed the world in those hundred years more rapidly and widely than at any time in the past. It was a century that started with steam-powered ships and ended with the space shuttle. Horses and other pack animals, Western society's basic form of personal transportation for thousands of years, were replaced by automobiles within the span of a few decades. These developments were made possible by the large-scale exploitation of fossil fuel resources (especially petroleum), which offered great amounts of energy in an easily portable and storable form, but also caused widespread concerns about pollution and our long-term impact on the environment. Humanity explored outer space for the first time, even taking their first footsteps on the Moon. All these affected the child's right to get the environment as their ancestors enjoyed.

Rapid technological advancements, however, also allowed warfare to reach an unprecedented height; World War II alone killed over 60 million people, while nuclear weaponry gave humankind the means to destroy itself in a very short period of time. The world also became more culturally homogenized than ever with developments in transportation and communications technology, popular music and other influences of Western culture, international corporations, and what was arguably a true global economy by the end of the century.

The position of children in the Scientific and Information age was not applaudable as it is appearing. The above mentioned development which took place in this era was limited to higher class people as access to Scientific education was beyond the reach of lower strata of the society. Before the 1930s children were routinely exploited in a variety of settings. Frequently beginning

their working lives before their tenth birthday, children worked in hazardous jobs at mines, mills, factories, sweatshops, and on farms, with little or no wages. Labor laws did not exist, and the common perception of the ease with which children were manipulated made them targets for a variety of rights violations.

It was in the 1980s the United States provided global leadership by acting as a lead among nations in crafting the **Convention on the Rights of the Child**, or CRC. Long before this some other legislations were enacted by the United Nations Organization to list some of them; are International Covenant on Civil and Political Rights, 1966; International Covenant on Economic, Social and cultural rights, 1966; Optional Protocol to the International Covenant on Civil and Political Rights, Optional Protocol to the Convention of the Rights of the Child on the Sale of Children, Child Prostitution and Child Pornography and the Optional Protocol on the Involvement of Children in Armed Conflict. The detail study of these Conventions and Declaration has been dealt in chapter IV of this thesis.

2.9.3 INFORMATION AGE⁶⁵: LATE 20TH CENTURY AND 21ST CENTURY

Information Technology is the use of computers to handle, store, process and transmit information. The impact of technological inventions, especially those connected with information and communication, are far-reaching on socialization, ways of thinking, and modes of learning. In light of the changes that have taken place, mainly since the second half of the 20th century, one wonders who the new child of the Information Age might be? One thing is clear that children of the Information Age differ substantially from the children of previous generations. The hierarchy and authority that adults once had over children are disappearing.

In a beautiful poem, written by Israel's late poet laureate, *Yehuda Amichai*, the poet says:

⁶⁵ http://www.acm.org/ubiquity/views/e_aphek_2.html.

*I don't know if I'll have a share in the next world,
But I want to have a share in the world of my children
Their nostalgia for the future
And mine for the past
Pass parallel to each other
Never meeting
As if in a huge mistake
Caused by a tunnel engineer*

My childhood and my grandchild's childhood will never meet. My daughter's childhood and her daughter's differ substantially.

It is "An approach that views the human mind as a symbol-manipulating system through which information flows and that regards cognitive development as a continuous process. From presentation to the sense at *Input* and behavioral responses at *Output*, information is actively coded, transformed, and organized."⁶⁶

All is not good for children in information age. The development of Technology has brought about with itself many drawbacks. The rise of computer and others high technologies equipments has paved the way for the genesis of new crime types. High-Tech Crime involves an attempt to pursue illegal activities through the use of advance electronic media. High Technology as a form of sophisticated electronic devices- computer, cellular telephone, internet and other digital communication- that is in common use today. The concept of cyber crime is not radically different from the concept of conventional crime. And in such crimes children are actively involved not to harm others but for fun and entertainment.

Cybercrimes like **child-pornography, Cyber stalking, Cyber defamation, Morphing, Email spoofing** harassment of any one with the use of a computer such as e-mail. The trafficking, distribution, posting, and dissemination of

⁶⁶ Klahr, 1992

internet was beyond the reach of family with lower income group. With Industrial and Technological development the difference between these two classes was increasing as a result children of poor family became the instrument of exploitation in the hands of rich people and industry. Thus this era (Modern era) witnessed the enlightenment (17th & 18th cen.) and exploitation of the children. To be specific the industrial growth brought the child labour and technological development brought porn crimes. Against such exploitation children of this era required protection. Hence Modern children's rights issues include **child labor** laws, including many agricultural settings where young people between the ages of 14 and 18 routinely work **full time** jobs and receive half of the **minimum wage**. Another common issue are **child custody** laws that make it extremely difficult for non-custodial parents to spend quality time with their children.

Apart from children's right not to work in any hazardous activity under certain age, only under the conditions as provided in the Statute, child has the right to pollution free environment, right to education including the right to information and many more humanistic rights were recognized for the children of twenty and twenty first century.

Mass media, telecommunications, and information technology (especially the **Internet**) put the world's knowledge at the disposal of many in the most industrialized societies and some in developing countries as well. Many people's view of the world changed significantly as they became much more aware of the suffering and struggles of others and, as such, became increasingly concerned with **human rights**.

The century from 1901 to 2000 saw perhaps the greatest changes in humanity's culture and technology in history. It saw the decline of the great houses of Europe. The great empires of Russia, Britain, the Ottomans and Austria were destroyed by conquest or weakened structure. The United States came from being a relatively insignificant country with an isolationist policy to one of the

major players on the international stage. It emerged as one of the super powers of the world. The development in this part substantially affects the rest of the World. The major events related to child rights in U.S. in chronological order is; **Children's Crusade (children's rights)**. In 1903 Mary Harris "Mother" Jones organized children working in mills and mines in the "Children's Crusade," a march from Kensington, Pennsylvania to Oyster Bay, New York, the home of President Theodore Roosevelt with banners demanding "We want time to play!" and "We want to go to school!" Though the President refused to meet with the marchers, the incident brought the issue of **child labor** to the forefront of the public agenda. Accordingly in 1904, The National Child Labor Committee was formed to abolish all child labor. World-renowned photographer *Lewis Hine* produced much of his work for the organization.

For the first time in 1912 The Children's Bureau was formed and in 1935 The American Youth Congress was formed. The Bureau focused more on all children than the disadvantaged children.⁶⁸ This was very first attempt where concern for all children was made. The American Youth Congress as one of the first youth-led, youth-focused organizations in the U.S, issued *The Declaration of the Rights of American Youth*, which they were invited to read before a joint session of the U.S. Congress.

As during the early modern era the Exploitation of children in the form of child labor was at peak there was the need to regulate the employment of child labor if not eliminated. In this concern in 1938 President Franklin D. Roosevelt signed the **Fair Labor Standards Act**, which includes limits on many forms of child labor. And in 1959 UN Assembly adopted **Declaration of the Rights of the Child** which was endorsed in 1960 by Golden Anniversary of White House Conference on Children and Youth.

⁶⁸ http://en.wikipedia.org/wiki/timeline_of_children's_rights_in_the_United_States#cite_ref-Burns.26-m._1977_.102_25-1

The first child abuse reporting statutes were explored at a national conference sponsored by the federal Department of Health, federal Department of Education, and the Children's Bureau.⁶⁹ in 1962. The Child Abuse Prevention and Treatment Act was passed by the U.S. Congress in 1974 creating the National Center on Child Abuse and Neglect and other steps designed to increase children's rights and reduce child neglect and abuse.

Child Labor Deterrence Act, 1992 was first proposed by Senator Tom Harkin which was subsequently proportioned in 1993, 1995, 1997 and 1999. "This bill would prohibit the importation of products that have been produced by child labor, and included civil and criminal penalties for violators."⁷⁰

The Children's Online Privacy Protection Act 1999 has focused on the online collection of personal information by persons or entities under U.S. jurisdiction from children under 13 years of age. It details what a website operator must include in a privacy policy, when and how to seek verifiable consent from a parent or guardian, and what responsibilities an operator has to protect children's privacy and safety online including restrictions on marketing to those under 13. Most recently The U.S. has ratified the Worst Forms of Child Labour convention on **December 2, 1999**.⁷¹

In America some more work was done on children. In 2007 Senator **Dianne Feinstein** introduced The Unaccompanied Alien Child Protection Act. The Act is formulated to give protection to those foreign children who are not accompanied by any one. The act would establish an Office of Children's Service at the U.S. Department of Justice.

⁶⁹ [http://en.wikipedia.org/wiki/timeline_of_children's_rights_in_the_United_States#cite_ref_-29-Yell, M. L. \(1998\). The law and special education. Columbus, OH: Merrill-Prentice Hall](http://en.wikipedia.org/wiki/timeline_of_children's_rights_in_the_United_States#cite_ref_-29-Yell, M. L. (1998). The law and special education. Columbus, OH: Merrill-Prentice Hall)

⁷⁰ [http://en.wikipedia.org/wiki/timeline_of_children's_rights_in_the_United_States#cite_note_34- \(nd\) Child Labor. Senator Tom Harkin website. Retrieved 5/9/07](http://en.wikipedia.org/wiki/timeline_of_children's_rights_in_the_United_States#cite_note_34- (nd) Child Labor. Senator Tom Harkin website. Retrieved 5/9/07)

⁷¹ [http://en.wikipedia.org/wiki/timeline_of_children's_rights_in_the_United_States#cite_note_39-Tucker, L. \(2000\) Fingers to the Bone: United States Failure to Protect Child Farmworkers. Human Rights Watch. p. 74.](http://en.wikipedia.org/wiki/timeline_of_children's_rights_in_the_United_States#cite_note_39-Tucker, L. (2000) Fingers to the Bone: United States Failure to Protect Child Farmworkers. Human Rights Watch. p. 74.)

In 2008, Stop Child Abuse in Residential Programs for Teens Act of 2008 was introduced by George Miller. The Act was supported by organizations such as Community Alliance for the Ethical Treatment of Youth. The Act would require certain standards and enforcement provisions to prevent child abuse and neglect in residential programs, and for other purposes. It did pass the house on **June 28, 2008**.

2.10 TRADITIONAL CULTURAL ATTITUDES TOWARDS CHILDREN IN INDIA

Since Ancient times "The Family" has been the most important child care Institute in India. A Satisfactory rearing of the child was ensured by an Effective social organization through the Institution of "Joint Family," and close knit community. These stressed co-operative responsibility and provided care and protection to children.

The traditional cultural attitude towards the child in India, shows not only longing for children but a faith and belief that satisfaction of marriage really does not take place until children are born in the family.

Each development phase in the life of the child was marked by elaborate ceremonies which symbolized the importance attached to the proper and systematic upbringing of the child. Ancient texts provide detail instructions about child care at-home. The kalpa Sutras, written between the 7th and the 2nd century B.C., only 16 of the Griha Sutras are available today for reference, as the remaining are lost. One find in them prescribed Sanskaras, each meant to help in 'Living' the Vedic knowledge and to cultivate a 'value' in life. Together they determine qualitative development and endow maturity, involving both body and mind.

Few Sanskaras concerning childhood and adolescent are mentioned below which are practiced today also.

2.10.1 CHILD PRACTICES AMONG HINDUS

2.10.1.1 NAMKARAN SANSKAR (NAMING OF THE CHILD)

It is establishing the specific identity of the new born as a member of the family.

2.10.1.2 NIKRASHAN SANSKAR

After 40 days or during the 4th month after child birth, the mother and the infant for the first time cross the threshold of their home, where they were in a secluded, protected, clean and hygienic environment. They first visit the temple to have "Devdarshan" and "Suryadarshan." It is from now accepted that the mother and infant are coming out to establish contact outside the home, and to invite "Active Immunity" to consequent exposure to communicable stresses and strains of life.

2.10.1.3. ANNAPRASAN OR USHTAVAN

When the infant is 6 months old it is considered to be time for weaning to start. It involves adding of other food to the infants dietary, but to continue with the breast-feeding, and this has been recognized since centuries in India.

2.10.1.4. CHOODA KARMA OR CHOWLA KARMA OR VAPAN VIDHI

This sanskar is known by either of these names. This is the first hair cut of the child. This is done after the completion of first year of life. The entire scalp is shaved.

2.10.1.5. UPANAYAN CEREMONY

This sanskara is held as the second birth of the child. This is done when the child completes his fifth or seventh year of age. With this sanskara, the parents and the family who bore the entire responsibility of the child's upbringing, part with it in favour of a preceptor who is an expert, a professional in the art and craft, and science and education. Normally for 12 years, during which the child lives

away from home admitted to the homestead of an acharya and is now in company with member of other similarly accepted children for training.

After the Upanayan ceremony the are given a nine rounds thread made together to wear, this to remind them of the nine virtues they must follow in life, such as honesty, good habits, good thinking, education, respect to the elders, meditation, charity, humility etc. and to cultivate within them these in their every day life from and early age. (Formerly this ceremony was done by all with out any caste or sex distinction. But today it is not so, it is the prerogative of Brahmin boys only and is done more as a symbol and has become a ritual). As times are changing many perform the Upanayan ceremony, when the boys are much older. Some do it first before performing marriage, a ritual act.

Human life has been intimately connected with customs and conventions from earliest times, and have been part of the glorious Indian heritage, whether they are followed or not. Customs has its own significance which ensures continuance, and are also affected by the location of the community. This is also very true of the Muslims,

The Muslims also like Hindus have childhood customs as follows:

2.10.2. CHILD PRACTICES AMONG MUSLIMS

2.10.2.1. AZAN

When a child is born in the Muslim house, it is given a bath at first instance. A pious member recites, Azan in the right ear and Iqamat in the left ear of the child. The Azan is given in Arabic and means to inform and call for Namaz. Iqamat literary means "stand up for prayer". This customs was started by Prophet Mohammed.

2.10.2.2. CHHATI (THE SIXTH DAY)

Both the mother and child are given bath.

2.10.2.3. AQIQA

Literary means hair on the head of the body. This is the seventh day, when the baby is given a name, and is announced on at the Aqqa ceremony, i.e., when the child's hair are removed. The sacrificial meat is distributed, but generally both sides grand-parents and the parents do not take Aqqa meat. In case of birth of a male child 2 goats or 2 sheep are sacrificed. The hair are weighed and its equal in gold and / or silver is donated. In case of girl, only one goat or one sheep is sacrificed and the hair consigned to the river.

2.10.2.4. CHILLA

The mother takes a big bath and the mother and child are freed from confinement.

2.10.2.5. KHATNA (CIRCUMCISION)

The removal of the fore-skin of the penis is called Khatna, and is also known as Sunnat and thus becoming a Muslim which was practiced by Prophet Mohammed. It is a must from the religious point of view. It is done at the age of seven up to the age of 12 years old. However, it may be done when the child is one week old. The fore-skin is tied in a cloth and tied to the left foot to ward of evil. When the wound heals up, the skin is thrown away and Ghori charana (mounting the mare) ceremony was celebrated earlier.

2.10.2.6. BISMILLAH

Among Muslims Bismillah means initiation into religious education. A child is sent to school when he is 4 years, 4 months and 4 days old. This schooling ceremony is called Bismillah, and in certain areas this ceremony is known as Maktab. When the child is able to learn and understand, he is initiated into Arabic primer called Qaida (before he begins to study the Quran), after which the child starts taking religious education.

2.10.2.7. HADIYA OR AMIN

After the Bismillah, the child begins to study the Quran. Hadiya or Amin ceremony is observed when he completes the study of Quran, and on completion the teacher asks the children to stand and start reciting Amin, which literally means "O God so be it," This custom is important from both religious and social point of view. Religious, in the sense that the child completes the study of scriptures, and socially the child get and opportunity to mix with other children and thus learns social behaviour.

2.10.2.8. ROZA (FASTING) KUSAR

A child is expected to observe the Roza when he is 7 to 11 years old. The child is kept diverted throughout the day by all possible means. Special arrangements are made for Aftari, i.e., completing the Roza. First Roza of the child is observed with great enthusiasm. The girls do the same learning etc. as boys but within the house.

2.10.3 CHILD PRACTICES AMONG SIKHS

2.10.3.1. AFTER THE CHILD IS BORN on the 13th day the Garanthi comes from the Gurudwara. Amrit is given to mother and child, they are taken to the kitchen, to make everything touchable and eatable.

2.10.3.2. NAME CEREMONY: After 40 days the mother and child go to the Gurudwara, and the child is given the name.

2.10.3.3. DASTAR BANDHI is a function held in the house when the child is about 4-5 years old approximately, and the Ardass of Granthsaheb is done. The Garanthi and others are fed. Anytime after the age of 5 years old the boy is **given the pagdi** and the importance of 5 K's is explained. 5 K's stand for Kes, Kripan, Kangi, Kada and Kacha which they have to start using it.. The reading of scriptures and prayers are learnt from the parents.

2.10.4 CHILD PRACTICES AMONG CHRISTIANS

The Christians have two important ceremonies. Which might slightly differ from state to state.

When the child is about 8-10 days old, the parents **select the God-mother and God-father** who takes the child to the church for the Baptism. The parent may go if wanted.

The name is given and the child is blessed by the priest with holy water. When the child is 6-7 years old, the child starts learning the catechism generally the father teaches him/her, and the child starts attending the Sunday school regularly.

When the child has finished learning the catechism and knows all the prayers, he is taken for his **first Holy Communion** to the church and it is the Bishop who give his blessings and performs the ceremony for the group of children present. It is only after the first Communion that the child is taken into the fold of Christianity. This is very important for the Roman Catholics and a 'must', it is only after this he is declared a Catholic. Generally the definite day and date is declared in the church, hence those children who have to take their first Holy Communion, come on that day and the Bishop also comes and does the ceremony. It is same for both girls and boys.

2.10.5 CHILD PRACTICES AMONG PARSEES

First important event in a Zoroastrian's life is the **initiation or Navjote ceremony**, which takes place between the ages of 7-12 years in the presence of parents, relatives and friends.

Religion of Parsees is Zoroaster, followers of Prophet Zarathushtra. The Prophet believed and put great emphasis on the fact that a child born of Zoroastrian parents is not held to be a Zoroastrian till he chooses the faith at the Navjote

ceremony when he is invested with the **Sudra and the Kusti, the two great symbols of religion.**

Before the Navjote, every child is taught the Kusti prayer and also how to tie Kusti on the Sudra.

The Sudra is made of white muslin cloth, with a V shaped neck, at the bottom of which is a square on inch pocket with a slit. This pocket is known as the 'Kisseh-i-Kerfeh' pocket of good deeds. This symbolizes purity, to remind that in comparison with God's goodness, whatever man may do is just one square inch.

Ceremony of Navjote is performed early morning or evening, facing the east. After a bath child is given leaf of pomegranate and a little drink of Haoma Juice. Pomegranate symbolises wisdom and the juice immortality. The priest brings the child on the stage and burns a sandal-wood fire in an Afarghan (fire censer). Child wears a white pyjama called Ijar and a shawl is wrapped on the upper part. The priest invests the child with Sudra then holding the Kusti, chants prayers ending with FRAVARANE, taking the faith.

The Kusti which symbolizes the tenets of the faith is woven of 72 threads of fine lambs wool, as there are 72 chapters of Yasna the book of worship, is wound thrice round the waist -signifying that person must dedicate every thought, word and deed to the service of Ahura Mazda. The first knot of Kusti is tied on the word "Shyanotherenam" meaning action and the prayer "Ahuna Vairya" recited twice. Today Kusti ritual is performed in the morning, after bath and before retiring to bed.

This is the most important and educational ceremony in Parsees, performed for both girls and boys in the same manner, at a young age.

2.11 ABUSIVE CHILD REARING PRACTICES IN INDIA

Though ancient texts provide details in upbringing of the children, concentrating on their religious training which they think will put them on the right path, yet it

can be noticed and noted that within this general attitude of regarding children as desirable in themselves, an unmistakable preference for the 'Male Child' has been evident. Some of the practices are listed below.

2.11.1. INFANTICIDE

The period before coming of Islam, was known as "Dark Age." During this time, the Arabs who entered Sindh, also use to kill their newly born female child as their birth in the family was considered as an insult and humiliation to them. Here the father would kill the child by any method, or even burying her alive in the sand. This was stopped after the arrival of Prophet, who held women in great esteem, and due to him they got their status.

Infanticide was a normal practice in India even more than 5000 years back. May be for different reasons but it was normal, when the infants were found weak, starving and difficult to feed or to carry. This murderous tradition even in Independent India continue in certain parts of the country, especially in case of girls.

As traditionally demanded in some states of India, if a female child is born, the infant is killed before the child sees the light of the day. A bag full of sand is used to suffocate the child or a heavy dose of opium is administered, if the new born is tough enough to resist this, then she is simply strangled. All this is done by the mother, while the women stand round and provoke her to get rid of the unwanted. Traditions are changing but rather very slowly.

2.11.2. CHILD SACRIFICE

Its unbelievable that people still believe and continue with 'Child Sacrifice' for getting certain desires fulfilled by such sacrifices, at the instance of fake Sadhus or such magicians who earn money through it.

2.11.3. CHILD MARRIAGE

Social and cultural milieu of India has long favoured universality of marriage and early marriage for girls-even before the legal age of 18 years. According to

the National Sample Survey (43rd round), in rural India, 44 per cent of girls in the age group of 15 to 19 years and 5 per cent in the age group of 10 to 14 years were married in 1987-88. The corresponding Urban proportions were 21 per cent, 1.4 per cent respectively. The mean age of girls during the decade has increased from 15.5 in 1981 to 19.5 in 1991. Child marriages are still culturally prevalent in some parts of rural India, mainly in Rajasthan, Uttar Pradesh, Bihar and Madhya Pradesh.

Child marriage was and is still a serious problem in the country. They are performed and against the law, punishable by fines and even imprisonment. But rarely is the law enforced and the marriages are rarely reported or anyone prosecuted.

2.11.4. PROHIBITION AGAINST WIDOW MARRIAGE

In some States the widow marriages are still banned, and rarely a young widower will be ready to marry a widow as she is considered "In-auspicious." In some States the heads of the widows are shaved off and they are made to look ugly. The Hindu Widow Marriage Act 1856 was an enabling measure permitting and legalizing the marriage and offspring of the marriage of an Hindu widow remarrying. But this Act was repealed in 1983. **In Rajasthan if a child becomes a widow before even going to her husband's place or reaching puberty, she is not allowed to marry.** This is the case in many rural areas or orthodox homes in other States also. **In the Patel community of Rajasthan the widow is not married, but is given to an older man as his common wife.** Slowly this practice is changing among the urban and educated masses and remarriage has started taking place, at times against the wishes of the elders.

2.11.5. PURDAH SYSTEM

Some of the practices which became a part of the social system were a handicap to the development of the girl child. They were confined to the seclusion of the house which left them in total ignorance. Even the young brides were not

allowed to come before the elders without covering their heads or faces. In some places even the feet are not supposed to be seen.

This custom is slowly on the decline; as more women are taking jobs outside their homes. But in rural areas though they move about freely, they have to cover their heads and faces before the men. This is more prevalent in the North.

2.11.6. DEVADASI

Young girls dedicated to the temple was a challenge to social conscience of the people. The type of Devadasi mentioned in the Artha Vastra were not enslaved to the temples or objects of worship. She was not a temple dancer or a courtesan, but was more like a nun. Post Vedic period was the period of Puranas. During this period the priest came to occupy the top position. They preached gifting of girls to the service of God or temple. Thus the Padma Purana in its Srishtikanda recommends the purchase of pretty girls (virgins) by the people for gifting them to temples. The Bhavishya Purana laid down that the only way to seek entry to Suryalok or Heaven was to offer a band of beautiful girls. these Puranas are ascribed to the 3rd century A.D., when due to poverty and want of money the families sold their girls to the temple. By the 7th century A.D. temple activity was very exclusive in South due to Royal interests. Beyond 10th century the total number of Devadasis in any temple was in direct proportion to wealth and prestige of the temple.

The Indian Penal Code was amended and Sections 372-373 declared the practice to be illegal. But in the south this system continued and by the 20th century it turned into an Institution of Prostitution and completely commercialized. Since independence some change has taken place. But even today this system is still flourishing and is unchecked. In Karnataka – thousands of minor girls are initiated into the cult of Goddess Yallamma every year during Magh Purnima. During the period 1989, in one Belgaon District 390 minor girls were inducted into Devadasi system. Though Law prohibits the action, the government takes no action and on the contrary traffic and crowds are managed by the police.

Actually no definite estimates are available about the number of child Devadasis and Jogins, though this system has been in existence traditionally in some societies as a socially sanctioned form of exploitation of women particularly those from lower socio-economic groups, specially in the states of Karnataka, Maharashtra and Andhra Pradesh.

Devadasis-little girls of just 12 or 13 form 80 per cent of the brothel population. Interestingly, the "Signs" used to identify the "chosen" child (who is then dedicated to the Goddess Yallamma) are those of ill health-white patches of eczema, leprosy, even mental retardation. In prostitution, this was one way of making a lucrative way of making use of otherwise "worthless" children.

The tribes who, in the past lived on the earnings of their prostitute women are now part of a systematic lucrative urban traffic in child prostitution. The best organized are the Bedias of Central India who send their daughters traditionally famous for their erotic, singing and dancing to large Indian cities.

The Dormara Tribe of Telangana, first marries at puberty the eldest girl of every family to the village deity. Then she is raped for a week by elders and priests within the temple. Her family and the villagers feast outside. Scores of such children die of injuries and shock. Those who survive is the family's main livelihood. Entire village of Venkatasanis live together in the Warangal and Nizamabad district of Andhra Pradesh.

The National Crime Records Bureau reported 100 per cent increase in kidnapping in last 2 years, 60 per cent are forcibly married and then hidden by the brothel until they reach profitable age of 9-13 years. (Times of India, dated April 16, 1997, Article 'Child Prostitution' by Shahnaz Anklesariya Aiyar).

2.11.7. JOGINS

In Andhra Pradesh, there are Jogins who are condemned to this trade of prostitution at an early age of six. In actual ceremony, the drinking and revelry,

the girls are dressed as brides and the priest ties the Mangalsutra. As soon as they reach puberty, they are deflowered by some rich merchant or businessman, and they pass on from one to another.

2.11.8. PROSTITUTION

However, the business in the Child Prostitution is growing in India. Prostitution in India has manifested itself in various forms with varying degrees of social sanction. There is now increasing concern about children being inducted for commercial purposes into the trade and becoming subjects of shocking sexual abuse and sexual diseases. All nations in the UN are committed to suppress and prevent trafficking in persons for exploitation and for immoral purposes. There are no reliable statistics available about the number of prostitutes-least of all about Child Prostitutes. According to newspaper and child prostitution point out there are some castes and communities in various pockets of the country in which family based prostitution is traditionally practiced.

The Supreme Court of India in a 'Public Interest Litigation' in 1990 on the subject of Child Prostitution has passed an order stating that Central and State Governments should set up Advisory Committees to suggest measures to be taken in eradicating child prostitution. The plan of action was finalized and accepted and the implementation machinery was set up..

According to the Country Report prepared for the "Convention on the Rights of the Child" (December 1994), Prostitution in India has manifested itself in various forms with varying degrees of social sanction. Actually child sex is rapidly growing business, where children are prostituted before they are 15 years old. Ironically, the scare of the killer AIDS virus has translated into a rise in demand from prostitute users for supposedly uninfected children. There is increasing concern about children being inducted for commercial purpose into the trade and becoming subjects of shocking sexual abuse and sexual diseases. Many children are thrust into prostitution by their families. It is family members of girls-acting independently who execute a sizeable percentage of the total

trafficking operation. Most of the children belong to schedule castes. Almost all are poor. A sizeable number are tribals. Most come from the Southern States of Andhra Pradesh, Karnataka, Tamil Nadu, Maharashtra and West Bengal.

The British earlier took steps to abolish prostitutions during 1906-1907. In 1924 the Indian Penal Code was amended and Sections 372-373 declared the practice as illegal, and those who did it under the age of 18 were prosecuted. There was Immoral Traffic in Women and Girls Act 1956, which has been amended and now called "the Suppression of Immoral Traffic in Women and Girls (Amendment) Act 1986." It got President's assent on 8th September 1988.

2.11.9. SATI

Burning of the widow on the pyre of her husband was a common practice and a characteristic which existed among the Aryan tribes also. During the Muslim period Akbar attempted reforms and forbade the practice of Sati. Also Raja Ram Mohan Roy's name is closely associated with the abolition of Sati. Actually Regulation No. 17 passed on 8-12-1829 by the foremost social reformer Lord William Bentick outlawed widow burning.

In spite of the provision in the Law for the prevention of suicide, the continuance of Sati and its glorification has been on increase. Therefore, the Act called 'the Commission of Sati (Prevention) Act 1987 was passed and received the consent of the President on 3-1-1988. Accordingly there are heavy punishments or offences relating to Sati.

2.11.10. CHILD EXPORT FOR CAMEL RACE

Many families because of economic hardship have been selling their children, they come mainly from backward areas with low literacy rates. This selling racket is found in Rajasthan, Hyderabad, Mumbai and Delhi and other places. It mainly deals with minor boys under 10 years of age for camel racing and using them for this barbaric sport. The children of their parents are aware of the

purpose they actually are taken for. The parents are told they will be trained to take care of the camels.

The Desert Paradise as it is known by in Abu Dhabi has camel races four times a year, when all the Sheiks, King and Sultan from the area come to witness this race. Actually the whole Saudi Arabia gather together for this festival held in great pomp and show with glaring together for this festival held in great pomp and show with glaring music going on. Here takes place the 5 km. camel race. The children are given drugs and an electric shock before they go in for the race. One child is strapped to one camel's back. As the race starts the child jockey starts crying and shouting, mainly due to fright and discomfort. The more children wail the faster the camels pick up speed and moves faster and the crowds roar with excitement. On completion of the race, the children are immediately taken to an enclosure, from where they watch the winners taking their prizes. Later they are removed to hospitals for the treatment of their hurts and shocks. Young minor boys are taken as they are light in weight, they are lured not only from India but from other countries belonging to the third world.

2.11.11. EUNUCHS

The word Eunuch is derived from the Greek word 'Eunoukhos' which literally means bed chamber attendant.

In Mughal periods, eunuchs for obvious reasons were put in charge of the harems. The eunuchs were generally strong men who were subjected to castration, then they were put in charge of the harem as outside guards. This was the practice with kings of that time because they wanted someone who could defend the harem and in no way harm the women. This custom was prevalent during the Greek and Roman empires also.

In the total population of eunuchs in India, 75 per cent are castrated males. The world of Eunuchs is highly organized. They have their community with clans, with one Guru heading it. Each Guru has his own Sthan (area) within which he

operates. In Delhi alone there are over 10,000 eunuchs with 40 Gurus. He hangs over his group of eunuchs like the sword of Domocles.

The eunuchs get hold of the parents who have abnormal children born and they take them into their fold. In India there are Doctors and Quakes who in collusion with the organized gangs indulge in castrating male children into eunuchs, male children are lured or kidnapped for the purpose. There is lot of money in this business for both Doctors trained in this craft and the eunuchs.

2.12 CONCLUSION

People have thought very differently about children in different historical eras. In **ancient Rome** and throughout the **Middle Ages**, for example, A boy or girl was considered an "infant" until the age of six, but soon afterward worked alongside adults in the fields, workshop, or home. Children were thought to be born in a state of sin and were viewed as the property of their fathers. Such beliefs contributed to strict discipline of children and neglect of their special needs.

These harsh attitudes softened during the **Renaissance** and **Enlightenment** as the humanistic spirit of the times caused a rediscovery of the special qualities of childhood. In paintings, for example, young children were depicted more realistically as they played, nursed, and did other childish things, rather than being shown as miniature adults. The importance of childhood as a unique period of development was understood more fully in the 17th and 18th centuries, as reflected in the writings of two important European thinkers. The English philosopher **John Locke** argued that the newborn infant comes into the world with no inherited predispositions, but rather with a mind as a *tabula rasa* (Latin for "blank slate") that is gradually filled with ideas, concepts, and knowledge from experiences in the world. He concluded that the quality of early experiences, particularly how children are raised and educated, shapes the direction of a child's life. Later, the French philosopher **Jean Jacques Rousseau** claimed that children at birth are innately good, not evil, and that their natural

tendencies should be protected against the corrupting influences of society. The sympathetic, romantic attitude toward children inspired by Rousseau had an important influence on society. For example, the novelists **Charles Dickens** and **Victor Hugo** decried the exploitation of **child labor** and highlighted the need for educational and social reform.

As far as India is concern, traditionally the child rearing religious practices in India was for the benefit of child. For the same it is prevalent today also. Unfortunately, over the years in the Pre-independence period, due to socio-economic and cultural changes, the code of child centeredness got replaced by neglect, abuse and deprivation, particularly in the poverty afflicted sections of the society. From being advantaged children plummeted into disadvantaged group.

* * * * *