Appendix I
Interview Schedule
Appendix -I

Interviewing Schedule

Mother’s interview:

i) Pre-natal practice

1) How do you know that you have been pregnant?

2) Do you consult doctor during pregnancy for save delivery?
   a) Do you suffer from morning sickness? If yes, do you seek doctor’s help?
   b) Do you take special diet during pregnancy? If yes, what are those foods?
   c) I have learned that it is traditional for the mother to have pregnancy feast and also for the expectant parents to observe certain taboos.

ii) Child-birth & Child care

3) Where does parturition take place?
   a) Is it at home or in the hospital? If it is at home who will officiate as midwife?
   b) Do you breast feed your child just after delivery? When do you begin to carry your baby in your arms and on the back?

iii) Mothers food

4) What nutritive food do you take after delivery?

5) What are those nutritive foods?
iv) **Period of confinement**

6) For how many days do you confine to your house after delivery?
   a) How much rest do you take after delivery?

v) **Name giving ceremony**

7) Do you observe name-giving ceremony?
   a) What are those names which you prefer to give to your child?

vi) **Sleeping**

8) How many hours a day does your child sleep? For how long is your child
   sleep with you?

9) If you do not sleep with your child, who will sleep with him?

10) When do your children being to sleep separately? Which children sleep
    together?

vii) **Feeding**

11) How tell me something about the way of feeding your child?
    a) Do you think that mother’s milk is good?
    b) How many times a day is the child fed?

12) When did you introduce solid food to the baby?
    a) Did you observe feeding ceremony?
    b) What was the solid food which was first introduced to the baby?

viii) **Weaning**

13) How tell me something about the method of weaning him.
    a) When did you begin to wean him? What lead you to begin weaning him?

14) How did the weaning affect him?
    a) Did you use any substitute food after weaning? Could you wean your child
    within one to three days?
15) I have learned that mothers use to smear bitter substances on their nipples in order to stop the child from suckling?

ix) **Walking**

16) How old was the baby when he began to lay its face downward, to sit up, top crawl, to stand on its feet, to go a few steps, and to walk.

x) **Talking**

17) Have you done anything to help your baby to learn to talk?

    a) How old was the baby when he began to say words?

    b) How old was the baby when he began to speak properly?

xi) **Toilet:**

18) Did you use diapers for him? For how long?

19) When did you start training him in bowel control?

20) What will you do if your 5 years old had elimination at improper place?

21) What will you do if your 6 years old had a vowel movement in his clothing?

22) When did he begin to use latrine?

    a) Where did he eliminate before using latrine?

    b) What did you do when you found the bed wet at night? Upto what age did your child wet the bed at night?

xii) **Cleanliness:**

23) Do you give daily bath to your child?

24) When did the child begin to cleanse his teeth?

25) What do you expect of a child of 5 years of age with regard to his cleanliness?

26) Who will take care of your 5 years old child’s cleanliness?

27) From what age did children begin to take care of their own cleanliness?
xiii) **Play:**

28) Do you think that play is good? If yes, do you encourage your children to do so?

xiv) **Aggression:**

29) Did you sometimes come across quarreling among your children? If yes, please tell me the frequency of quarreling?

30) Whether the quarreling among siblings was physical or verbal?
   
a) How did you tackle the quarreling?

31) What will you do when your children quarrel with other neighbour’s children?

32) “A child sometimes gets angry and tries to hit his parents, or tries to shout at them and to insult them. To what extent should the parents just ignore this? What will you do when your child behaves in that way”?

33) “Some people feel it important that the child not to learn to fight with other children, while others feel that it is important for them to learn how to do this. What is your opinion in this regard”?

xv) **Responsibility:**

34) What do you expect of a child of 5 or 6 years of age to do household chores?

35) What do you expect of a child of 7 or 8 years of age to do household chores?

xvi) **Sociability:**

36) Do your children feel shy or bold with strangers?

37) Do you allow your children to play with other children of the village?

xvii) **Sex:**

38) “Children sometimes want to go around without their clothes on”.
   
a) How do you feel about this? (If disapprove) what did you do to teach him that this is not approved of? When did you start teaching him this?
39) Does your 5 or 6 years old have any idea how children are born? (If yes) where did he get this information?
40) What did you do when you found the child playing with his genitals? (If never happened) is it advisable to prevent children from doing this?
41) Does your five yes old children allow witnessing child birth?

xviii) **Expectation:**
42) What educational level you hope your children would achieve and what type of persons would you like your sons or daughters to be when they become a young man or lady?
   a) What do you expect him or her to become in the future?

xiv) **Identification:**
43) Whether the child of 5 years of age seems to imitate the father or the mother in gesture, speech, manner or walking or the like?
44) Does your child behave better with you or your husband?

xx) **Attitude toward sex:**
45) Which is more preferable between boy and girl?
46) Do you think there is any difference between rearing girls and rearing boys?

xxi) **Sense of Belongingness:**
47) Whether children should learn to respect the articles of other members of the family?
48) What will you do if your child happens to take the article of other person?
49) What is your opinion about the intentional theft?

xxii) **Obedience:**
50) People differ on the meaning of ‘good boy’ or good girl’ , in your opinion.
a) Who is a good child? Some parents explain or praise their children so as to encourage them to behave well, while other parents scold, warn, threaten and beat their children to behave well.
b) What do you do when your child is intentionally disobedient?

**xxii) Role of parents and other members of the family in looking after children and in carrying out family responsibility:**

51) In some families the father decides matters concerning the children, but in other families the mother is responsible for everything concerning the children.
   a) Could you tell me who is responsible in your family?
   b) Who is responsible for the places a child is allowed to go to?

52) Who determines the amount of help which your children should give the parents at home?
   a) Who makes family decisions which do not concern children?
   b) Regarding money who is responsible for expenditure and account?

**xxiv) Proverb:**

**xxv) Riddle:**

**xxvi) Festivals and Ceremonies:**
Appendix II

Paper Published
Betterment of Education

Preyanandini Dixit
Mahesh Bhargava
About the Book

In this book, 20 very useful and informative articles are included to give the shape of education towards betterment. These articles were contributed by the forty authors of various disciplines like Psychology, Education, Home Science, Management, Statistics etc. to highlight their thoughts for the betterment of education. The educational theory of Sri Sathya Sai baba, Cognitive Construct Instructional Theories, Path Analysis and yoga & Stress management are very valuable articles for improving the quality of education. Many articles which are relating to Early Childhood Education, Elementary Education and Secondary Education have tried to resolve the various problems and make the better in all respect. Some research based articles also arrived fruitful results for improving the quality of education at various levels. It is hoped that this book will work as a useful treatise for educational administration and planning.
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Hence, pregnancies are not publicly acknowledged (Lawn, et al., 2009). In the Indian context, pregnancy taboo is one of the areas of study on child-rearing practices. Among Oraon tribe of Bihar, pregnancy taboo with regard to sex, food, and movement were observed; cohabitation was not permissible after four months of pregnancy (Sarker, et al., 1955). Among certain primitive tribes, the cravings of a pregnant mother must be fulfilled (Swaroop, 1963). The same practice was found in a study conducted by Aphale (1976). However, no special food was given to pregnant women (Devadas, 1968). Eating papaya during pregnancy was forbidden among Sugali women (Kusuma, 1997) and a similar practice was found in other communities in South India (Rajyalakshmi, 1969) and in rural areas of Madhurai (Devadas and Easwaran, 1986). Gurumurthy (1984) reported that 85 percent of the Yanadis of Chittor district in Andhra Pradesh believed that it is the destiny to have large number of children. Sinha (1984) reported about pregnancy taboos of Bhilala tribe of Madhya Pradesh, Gujarat and Rajasthan that crossing a broom-stick and tying ropes of horse, ass and mare were forbidden. Eating of ginger root by a pregnant woman was not permitted for fear of deformity of limbs (Rudd, 1960). Similarly, eating twin things was prohibited in the Meitei society (Gunadhor, 1983) and also among the Kabui tribe mothers of Manipur (Rashitombi, 1996) for fear of a child being born with double fingers or toes. In this way, a number of beliefs are generally observed in many societies during pregnancy.

The purpose of the present study was to examine the extent of beliefs and practices adopted by the Chothe mothers during pregnancy. From such a study we can ascertain how far such practices influence the life of this tribal community. The findings of the study may be of practical value to the planners and policy makers in the efforts to remove superstitions and dogmas—a stumbling block to bringing out modernization.
METHOD

Participant: A total of 250 young lactating mothers participated in the study. The Mean age of the mothers was 23 years with SD=2.217 and age range =16-30 years. These mothers were selected through the purposive sampling so as to enable us to elicit as much information as practicable from their recent practices. The characteristics of the sample are given below.

Table 10.1

<table>
<thead>
<tr>
<th>District</th>
<th>No.</th>
<th>Name of Village</th>
<th>No. of mothers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chandel</td>
<td>1.</td>
<td>Old Wangparal</td>
<td>25 (10)</td>
</tr>
<tr>
<td></td>
<td>2.</td>
<td>New Wangparal</td>
<td>30 (12)</td>
</tr>
<tr>
<td></td>
<td>3.</td>
<td>Bethel</td>
<td>22 (8.8)</td>
</tr>
<tr>
<td></td>
<td>4.</td>
<td>Purum Khulel</td>
<td>20 (8)</td>
</tr>
<tr>
<td></td>
<td>5.</td>
<td>Zionlang</td>
<td>40 (16)</td>
</tr>
<tr>
<td></td>
<td>6.</td>
<td>Chandolpokpi</td>
<td>26 (10.4)</td>
</tr>
<tr>
<td></td>
<td>7.</td>
<td>Lungluh</td>
<td>21 (8.4)</td>
</tr>
<tr>
<td>Bishnupur</td>
<td>8.</td>
<td>Lamlanghupi</td>
<td>56 (22.4)</td>
</tr>
<tr>
<td></td>
<td>9.</td>
<td>Lamlanghupi Khunou</td>
<td>10 (4)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total</td>
<td>250 (100.0)</td>
</tr>
</tbody>
</table>

The figure given in the parenthesis is percentage.

PROCEDURE AND MATERIAL

To begin with, rapport was established with the respondent-mothers by explaining them the nature and purpose of the study. The researcher was, however, in a very difficult position to meet and interview the respondents at any time as most of them were busy ones. The most convenient time for data collection in the case of some mothers was 7 to 8 in the morning and in some cases from around 4 to 6 in the evening during which the data were collected through unstructured interviews held in a very free, informal, homely, and face-to-face situations in which a single question was asked to the mothers about the beliefs and practices which were adopted by them during pregnancy period and then free discussion took place. The question was: ‘I have learned
that it is traditional for an expectant mother to observe certain beliefs and practices during pregnancy. In this context, please tell me the practices adopted by you during the period. All the mothers extended full co-operation to the researcher during the course of the investigation.

**DATA ANALYSIS**

The investigator came across a number of beliefs and practices observed by the mothers, but in the present analysis, only those beliefs and practices observed by all the mothers were analyzed and interpreted along with the social significance of the practices.

**RESULTS AND DISCUSSION**

**Pregnancy Feast**: It was a customary practice to give pregnancy feast called ‘anhei-na’ to the Chothe pregnant mothers by their parents at the 6th or 7th month of pregnancy in order to keep them cheerful and to satisfy their cravings for food. They believed that a mother’s craving for food was considered to be the demand of the growing foetus; her satisfaction for food was considered to be that of the satisfaction of the baby in the womb. If such a feast was not offered, it is believed, the child as well as the mother would not be good. A similar practice was found in some societies. While describing the life of people in Samoa, Mead has referred to the practice of bringing ‘gifts of food to the prospective mother’ (Mead, 1961): A pregnant mother can knock on any door where she smells cooking food and ask for a smell (Mead, 1953). Among Egyptian women, the pregnant woman is allowed free and wider choice in her food during the third and fourth month after pregnancy (Ammar, 1954). Swaroop (1963) reported that among certain primitive tribes the cravings of an expectant mother are regarded as sacred wishes, which must be fulfilled. Aphale (1976) also found the pregnancy feast given by relative of pregnant women in a study conducted in Poona City and Kusuma (1997) reported such a special food given to the Traditional and Transitional Sugalis.
Eating: A pregnant mother was prohibited from eating crab, twin things, and bitter substances. They believed that just as the crab has many legs, the child would have abnormal fingers or toes and that bitter substances would make the mother suffer from miscarriage. A similar practice was found in the Samoan society in which a pregnant woman is forbidden to eat a paired banana for fear she will have twins (Mead, 1954). In Ruud’s study (1960) it was found that a Malagasy pregnant wife must not eat the ginger root as the shape of the root, which is somewhat flat with excrescences like deformed fingers or toes. If she fails to observe the taboos, the foetus will become deformed, with too many fingers or toes.

Seeing: A Chothe mother was restricted to see monkey in the belief that the child would look like monkey. Another belief was the prohibition of the mother from looking at a dead body – a practice prevalent among Malagasy women (Ruud, 1960), Meitei women of Manipur (Gunadhor, 1983), and Traditional and Transitional Sugali mothers (Kusuma, 1997).

Laughing: A pregnant mother was not permitted to laugh at any deformed person or animal or ugly child, lest the child get the same kind of appearance or deformity. The same practice was also reported by Ruud (1960), Gunadhore (1983), and Rashitombi (1996).

Killing: Killing was strictly prohibited with a strong belief that ‘killing means the taking of life, just as giving birth means the contrary, i.e., giving life’. Such a killing taboo was prevalent in some societies (e.g., Ruud, 1969; Gunadhore, 1983; Rashitombi, 1996).

Sitting: Sitting in the doorway of the dwelling house was strictly forbidden in the belief that it would hinder free passage of the foetus. The doorway was compared to the organ of the delivery. This was a commonly wide-spread taboo in Malagasy society (Ruud, 1960) and also in the Meitei society (Gunadhor, 1983).
Doing: In the advanced stage of pregnancy, a pregnant woman was not allowed to do heavy work as it would do harm to the baby. This was also a practice among the pregnant Samoan mothers (Mead, 1961) and also among the Oraon tribe of Bihar (Sarker, et al., 1955) and the Meitei mothers (Gunadhor, 1983). The Chothe mother was also prohibited to stitch cloth with a threaded needle in the belief that it would stitch her own womb just as the thread fastened the cloth. Besides, closing up rat-holes was forbidden in the belief that the delivery would be made very difficult. A similar practice was found among Malagasy women (Ruud, 1960) and Meitei women (Gunadhor, 1983).

CONCLUSION

It has been discussed above some of the beliefs and practices adopted by the Chothe tribe mothers during pregnancy period. It is found that every mother used to observe certain prohibitions, but the most common practices are related to pregnancy feast, eating, seeing, laughing, killing, sitting, and doing. The taboos have been lifted with the birth of the child. Any sort of mental or physical malformation on the part of the baby seems to be attributed to the mother’s or the father’s carelessly breaking one of the taboos. Therefore, most particularly a pregnant mother strictly observes the taboos. From the results, it may be inferred that a Chothe tribe mother appears to be superstitious and that a child seems to be born in the midst of numerous beliefs and practices. The attention of the planners and policy makers is highly called for.

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