CHAPTER IX
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SOCIALISATION

The term socialisation refers to the process by which the child is being prepared to be a member of the society. Each society is fabricated by its own cultural traits, motives, values, rules and code of conduct. The child has to proceed through all these to be an acceptable member of the society. By socialisation the child is trained about the norms and rules of the society and he or she acquires the attitudes and values of that culture to adjust in that socio-cultural environment with culturally approved behaviour. It is a practical problem of child rearing by which the child is prepared to make himself an adequate adult member of the society to which he belongs. There is a very close relationship between the parental practices in the upbringing of children and the behaviour patterns of adults. There are two ways in which unique types of thinking, feeling and mode of acting of a particular group of people get transmitted to the next generation: (a) directly and formally as in educational programmers and (b) informally through inter-actions between parents and their children which occur in the course of child rearing. These inter-actions
include the parent’s expression of attitudes, values, interests and beliefs as well as their care taking and training behaviour. Some of the informal learning arises through inter-actions with relatives, neighbours, and peer groups and teachers (Kuppuswami, 1080:47).

In view of the importance and significance of socialisation in child rearing and development of the child, data were collected to understand the process of socialising the child in the tribal population of the study. Since the children below 4 years do not go for formal education, therefore, in this study the term education mainly caters to the training or teaching child about different behaviours and aspects of socialisation only in the home and nearby social environment. The mothers were interviewed in various aspects such as process of name giving, toilet training disciplinary measures, teaching rhymes and songs, telling stories, etc. In addition, observation was made in regard of play activities, parent-child inter-actions, inter-action with other family members, etc. In this chapter the different aspects of socialisation of the children are presented.

NAME GIVING

In every society each and every child is named to give him or her an identity in the society. Organizing a function or ceremony in the occasion of giving a name to the child is very common in many societies of India. To cite a
few, the Khoya and Sugali tribes of Andhra Pradesh, Munda in Bihar, Ollar in Orissa, etc. perform name giving ceremonies (Kusuma, 1996:12-13,55).

Among the studied tribes no such specific ceremony was reported on the occasion of naming the child. The Deoris, name their children on the day of purificatory ceremony after the falling off of the umbilical cord and generally the ceremony is held on the odd numbered day, such as third day, fifth day, seventh day, etc. The invited village ladies at least from three different clans usually give name to the newborn. However, if the parents do not like the name, they may find out some other name for their baby in addition to the name given by the village ladies. In this regard they consult other family members, relatives or astrologers.

Among the Karbis, though they believe in re-birth and think that the children are the reincarnations of their ancestors and thus names of the newborns are kept after their departed soul, but the present study did not find any such case following their traditional culture. In fact children were named by the parents, relatives and astrologers according to their likingness.

The Garos neither have any such traditional belief nor reported any function organized in the occasion of naming the child. The Garo children were named mostly by the parents, grand parents, village ladies, other family members and relatives.
Majority of the children (62.33%) in all the three tribes were named within one week of birth. Little more than half of it was named within three days of birth and it is mostly covered by the Garos. Next largest group (25.33%) of children were named between 7-14 days of birth and among the remaining, most of them were named after two weeks but within one month of birth. Only 3 Garo children were given name very late, i.e. after completion of one year.

Case 1

Mrs. Lipika Deori, aged 27 years, wife of Mr. Dhan Deori, lives in Chamaguri village of Sivasagar district of Assam. She lives with her family of procreation in a joint family, which is composed of 10 members. She had passed High School Leaving Certificate Examination before her marriage. Her husband Mr. Dhan had passed High School Leaving Certificate Examination and now serves as lower grade employee in a government office of Sivasagar town. She is the mother of a single male child whose age is only 9 months. It is the custom among them to perform name giving ritual on the day in which the baby's umbilical cord falls. Her son’s umbilical cord had fallen on the seventh day after his birth and on that day they performed the name giving ceremony of the baby. Till the umbilical cord is attached to the newborn, the baby is treated by the society as impure. It is the custom among them to perform purificatory ritual along with the name giving ceremony on the day of the umbilical cord falls. On that day Mr. Dhan Deori invited three elderly ladies of the village who belonged to three different clans, along with some other invitees from the village. The family of the newborn, later treated the invitees with rice, curry, rice beer, etc. Those ladies cited a few names for the newborn. But those names could not satisfy the couple, because they wanted a very meaningful and uncommon name for their child. Though it was the rule in their society to accept the name for a newborn given by the old ladies on that auspicious day, the couple discarded all the names given by the assembly. After consultation with the adult family members they had selected the name Darshan Jyoti for their only son. It should be noted that the word darshan means vision and jyoti means light; therefore, the name Darshanjyoti is 'light of the vision'.
Case 2

Mrs. Victoria N. Sangma, aged 21 years, is the wife of Mr. Samuel N. Marak, aged 28 years, a cultivator of Lankana village, district Kamrup, Assam. The family of Mrs. Victoria is a nuclear one. It is pertinent to note here that the Garos are matrilineal and according to the tradition of their society, Mrs. Victoria is the head of the family. A Garo family is not completed without a female child. Mrs. Victoria and her husband are happy because they are the proud parent of two female children. Among the daughters, the elder one is 3 years 3 months of age and the younger one is only 2 months old. They have not performed any name giving ceremony. Mrs. Victoria had selected the name Rezina for her elder daughter, while the name of the second daughter is selected as Priyanka by the younger sister of Mrs. Victoria. Both the names were given on the very first day of birth of the two daughters. It should be noted here that, Rezina and Priyanka are not the traditional names found in Garo society. In the context of Assam, Rezina is a common name found among the Muslims, while the name Priyanka is recently became popular among all the religious groups of the state.

Case 3

Mrs. Lili Terangpi (22 years) is the wife of Mr. Chandra Teron (31 years) of Sonarsing Teron village, district Karbi Anglong, Assam. Mrs Lili is illiterate, while her husband had passed the examination of class IX from a local high school. She is the mother of 4 children. The eldest one is a daughter and the second one is a son. Her youngest issues are twin (aged 7 months). Between these two, one is son and the other one is a daughter. During her 4 months of pregnancy, the village headman came to her house to offer a ritual. After the birth of the twin babies, Mr. Chandra had requested the village headman to select names for their children. Accordingly, the headman had coined the names Sonmili for the girl child and Udaysing for the boy child.

The above case studies reveal that, as such none of the family performed any elaborate name giving ceremony for their children. Parents and family
members of Darshanjyoti (case-1) are found to be concerned about the meaning of the name, which is not found in the other two cases of the Garo and the Karbi communities. The names of the children in the Garo family (case-2) show assimilation of names of both the traditions of the Garo and the general Indian society. Parents of Sonmili and Udaysing accepted the names given by the village headman without any objection.

From the above it is seen that, though the studied population do not have any particular function for giving name to their children, but most of them seem to be conscious about the importance of early naming of their children. Involvement of kins and community members in naming the children in all the three tribal societies is noteworthy as a part of socialisation of the children.

**FAMILY, NEIGHBOURHOOD AND THE CHILD**

The family is the first basic unit of a society and the home is the first workshop in which the child's socialisation begins. The newborn first experiences the warmth and value of love at home. The child also experiences and learns the dealings with other family members. The child who cannot get along with the other siblings and elders in the family may have difficulty in getting along with his peer group. The family plays the most significant role in socialising the child. The traditions, customs, beliefs, etc. of the society is at first learnt by the child in the environment of the home. It also plays the most
important role in personality development of the child, which would reflect in his/her later life.

Next to the home environment, is the neighbourhood where the child gets chances to be acquainted with the other members of the society. The child comes into contact with the other adults, children and peers in the neighbouring environment. He or she learns many things form neighbourhood through these social agents. Such learning sometimes is advantageous and sometimes disadvantageous. Gesell says that, ‘growing into maturity is not a uniform, steady process’. To the child, it is a confusing time, full of seeming contradictions, question and fears (Bhattacharya, 1985:151).

Healthy and cultured home and society are, therefore, very important agents to play significant roles in socialising process of child development. In this study attempt was made to understand the home as well as the neighbouring environment of the studied tribes and are discussed below:

(a) Parent-Child Inter-action

The parents serve as the first socialising agents within the family atmosphere and the child learns what he is and what it is that his parents and siblings expect of him. The family process of instruction is sometimes planned, sometimes incidental, but either way, the goals of transmitting the family culture are accomplished (Bhattacharya, 1985:139). The inter-action between
parents and child generally takes place in care taking such as feeding, bathing, care during illnesses, etc. Proper and adequate inter-action between parents and children promotes physical as well as mental growth of the child.

In this present study, in the majority of the cases of parent-child relationship were not very intense. Mothers found doing the needful towards their children like other household tasks of the family. Young children get attention only when they cry. It was observed that, many mothers (especially in nuclear families) perform their household works such as thrashing, pounding rice, cooking, etc. carrying the baby on her back. Many a times when the child is slept off on her back, she transfers the baby to the bed. Sometimes, the mother walks around in a rhythm and sing in a low tone voice to make the baby sleep. Apart from this most of the mothers are not found singing any lullaby for any of her children. Children who are little older get attention mainly when they are hungry, sleepy and unwell. Otherwise parents are not found giving extra attention to their children by talking, singing, playing with them while offering cares to the children. However, some of the mothers while breast feeding, observed doing cuddling, talking, mild massaging the body, etc. to their babies. Few fathers of the babies, of course found doing hugging, cuddling, baby talking, etc. with their young children. Although little more than 43 per cent of parents informed of playing up to some extent with their children, yet frequency of it is very less. The main reasons of not giving much attention to their children in these regards are due to lack of time because of work load, ignorance of importance of such activities, not feeling to do so because of
tiredness or other problems, and too young to play (especially in case of infants). Parents' attachments with their children are found more in nuclear families. Children in joint families because of other family members, the frequencies of contacts with their parents becomes a bit less and both the parents go out for work leaving their babies with grand parents or sister-in-laws or older kids. Whereas many parents of nuclear families found taking their babies along with them to their work places, so that they can keep an eye on them. According to Bowley (1958) there are five innate and un-learned responses, which bind the infant to his mother, namely - sucking, clinging, following the mother with his eyes, crying and soiling. Ainsworth (1973) says 'an attachment is an affective tie that one person forms to another specific person, binding them together in space and enduring over time' (cited in Kuppuswami, 1985:49). In the tribal societies under study, such attachments of the children are found much higher with their mothers than their fathers. Although, the mothers are not found putting extra efforts and interests for enhancing more attachment, yet they are quite affectionate and caring, which they cannot reveal openly. It is not because of their shyness, but just because of their nature. In comparison to the mothers, the fathers of the children are found a bit away from their children in this aspect. In many of the cases the investigator came across that, many of the male counterpart of the family does not even console or pacify when the baby cries, instead, he will be waiting till the arrival of the wife in order to console the baby. The tribal parents, although their inter-actions with children are not so intense in one hand, yet they are also not very strict, rough, rude or aggressive to their children in the other.
Their love and affection towards their children are internal and how much ever such intense feelings they have, are not so visible in the eyes of others. Contrary to this, a few fathers of the surveyed families were observed playing with their children, feeding them and talking with them whenever they are at home.

In general, it can be said that the parent-child inter-action among the surveyed tribal population is average. It is neither very intense nor very neglected. People allow their children to grow freely and naturally and whenever needs arise they take care of those.

(b) Family Members and the Child

In joint families children are very much attached with their grand parents. Generally, if the grand parents are old enough and unable to go out for work and stay at home or within the campus they spend much of their times with their grand children and other toddlers of the family or from the neighborhood. It is also observed that, many of the older siblings fasten their younger brother or sister on their back and go around to play. In the absence of the mother, generally the grand mother fulfills the child’s needs such as feeding, making them to sleep, cleaning and bathing, changing of garments, etc. Besides, the sister-in-laws and older children also take part in it. Therefore, the young children do not feel much about the absence of their mother. However, the mothers of breast fed babies do not spend much time away from their
babies. In nuclear families children generally do not get such environment as in joint families and thus their inter-action mainly lie either with their brothers and sisters or with the persons of the neighbourhood.

The general impression, after visiting those families of the three tribes was that, the overall inter-actions of other family members with children are affectionate. Even the older children do not feel annoyed to carry their younger brothers and sisters on their back or playing with them.

(c) Neighbourhood and the Child

The neighbourhood or the community, next to the home environment, is very important in determining and moulding a child's behaviour and personality. It is observed in all the villages visited that the bonding and cohesion among the community people are very strong and quite an encouraging one. The children of the neighbourhood generally stay together and play together in groups. The congenial neighbourhood is a great advantage, especially for the nuclear families. When the parents of such families work together, they leave their children at home relying on the adults and older children of the neighbourhood. Usually if any grandmother or grand father is there in that area, children are found to be playing in or nearby to their houses. Although the adults constantly do not keep an eye on them, yet perhaps their presence will only provide safety and control to restrict their movements. The investigator also observed few mothers feeding neighbourer's children along
with her. Besides this, sharing and distributing of foods item to other children present at that time is also seen. In Karbi villages, as the villages are small, many of such villages resemble like a big neighbourhood. They are found to be of preparing and distributing roasted and boiled corn/maize, various potatoes, yum, etc. to the group of children nearby. Perhaps, because of such activities strengthen the bonding with one another and the children acquire those cultural behaviours since childhood.

(d) Disciplinary Measures

The term ‘discipline’ primarily refers to control especially over the undesirable behaviour of children. In other sense, it is any kind of influence designed to help the child to learn the socially approved behaviour. Discipline does not mean giving punishment and imply of strict rules on children. The three main elements of discipline are- education, reward and punishment. By birth, the child does not come with the sense of judging behaviours that are socially approved or disapproved. This tender human bud needs to be trained with great care, blending the three features of discipline in right proportion and at correct age. Rules in educating or training the child are very essential because they acquaint the child with the standards of conduct acceptable to the group and they restrain the undesirable behaviour (Kuppuswami, 1980:186). Likewise, giving reward or praising the child is also very important, because it promotes and facilitates learning through brightening and contributing healthy emotional growth. Punishment in discipline is necessary to make the child to
understands about the misbehave that he/she did. However, both reward and punishment need to be understood by the child, otherwise it will be wasted. There must be one objective of giving reward or punishment and should be explained to the child, otherwise the child will be lost in confusion.

Understanding the importance of discipline and measures it was tried to find out such disciplinary measures adopted for the children below 4 years among the studied tribal population. Questions were asked about the type of behaviour of the children that annoyed parents and types of measures they generally adopt for those.

(i) Reasons of Disciplining

The activities or behaviour of children that annoyed parents, mostly the mothers, were mentioned mainly as- if the child does not listen/obey to her and continues performing the activity that is not approved (e.g. Playing with sharp and pointed things, playing with water or mud, aggressive behaviour, repeated and annoyingly demand something, etc.), if the child quarrel with other siblings or peers, if he/she gets dirty just after cleaning or bathing, disturbing at work, etc.

(ii) Measures of Discipline

Most of the mothers (63.33%) mentioned of not giving any punishment to their children below 4 years for conducting or showing such activities and
behaviour. Instead, the mother bears all such agonies and simply tries to make the child understand by talking to him/her. If still the child continues such behaviour, mother lets him allow to continue but keep an eye if that activity is a risky one. Sometimes she will send her child away from home with others just to make him forget that matter or try to console or pacify by giving food items or play materials or else the mothers will ignore it. The remaining of the group (36.67%) informed of application of some mild punishment in such behaviour of their children. Such punishments generally are - scolding, spanking, slapping, beating, frightening with stick and not talking to the child for sometimes. However, these punishments are reported giving in mild doses. Moreover, punishments are generally given to the children who are above 3 years. Some mothers informed of slapping and spanking their babies when they bite their mothers with their newly erupted teeth. However, such type of physical punishment is very occasional for children of this age group and mothers use in extreme situation. Moreover parents feel that the children below 4 years are very young for physical punishment and thus usually they avoid giving such punishment much. Generally, it is mainly the mothers who give punishment to their children. The percentage of fathers in punishing their children at this stage is only 11.18 per cent. Besides, older children also sometimes take part in disciplining their younger brothers and sisters.

Except very few families, strict rules and regulations for disciplining their children at home environment are not observed much. In those families, it is mainly the man folks who show somewhat strictness to their children.
Rewarding or praising children arises only when they can perform certain activities such as standing, walking, jumping, etc., especially for the first time. Apart from these milestones children are not praised much. Sometimes the grandparents praise in this regard while playing or talking with their grandchildren. The general impression received after visiting the households is that, the tribal people are neither very strict in disciplining their children nor very soft in this aspect. Their attitude was felt that the children would learn themselves by seeing others while growing up.

(e) Toilet Training

Toilet training is a very important aspect in child development. It refers to the habit that the child has to develop to control his bladder as well as bowel. There is no specific time period to start toilet training. It usually occurs as soon as the child attains maturity. Toilet training if started prematurely may result in some adverse effect on child such as negativism, aggression or timidity. Contrary to this if training is not given at proper time, the child will not be able to control the organs of eliminations and may develop complexity in front of others and peer group. Therefore, whenever the mother finds the readiness of her baby for toilet training she must take the advantage of it and should train her child. Researchers show that harsh and punitive measures used for toilet training have detrimental consequences on children's personality (Bhuyan, 1993:229).
Data shows that, nearly 64 per cent of the mothers did not show any interest in imparting toilet training until and unless the child understands and comes forwards on his own. That too as such mothers do not train them except telling and showing the place for evacuation of bladder. In this category the Karbis scored highest with 37 per cent followed by the Garos (34.03%) and the Deoris (28.27%). In all, 23.67 per cent mothers started toilet training before one year of age of the baby, nearly 10 per cent of the respondents imparted training between the ages of 1-2 years and remaining after completion of 2 years. While asking the mothers, who imparted toilet training, regarding the way of imparting it, majority (62.39%) of them mentioned of taking the child out to a particular place at regular intervals and making some ‘sizzle’ sound to stimulate the child for elimination. Little more than 22 per cent informed of taking the child out only when the child shows some symptoms (e.g. restlessness, crying, irritation, etc.) and remaining 15.6 per cent of the mothers train their children by taking them out only in the morning after getting up from bed and in the evening before retiring. In comparison to bladder training, bowel training begins little late and usually between 2-3 years. Among all the interviewed mothers, nearly 70 per cent of them started bowel training only when the child could expresses. Generally, the mothers take the child to the corner of the back yard, makes him to sit till the act of evacuation is complete. A small segment (2.33%) of the Deori and the Garo mothers informed of using potty for bowel training. Some of the Deori families mentioned of training their children for bowel evacuation from the openings of the bamboo made platform of the house (also mentioned in chapter VIII). Many a time the dogs and pigs act as natural
scavengers for the excreta. Such kind of observation was also made by Kar, Gogoi among the Nocte tribe of Arunachal Pradesh (Swarankar, 1995:28-29). Although, majority of the households possess latrines, yet the young children generally do not use these and thus most of their wastes are cleared by the domestic animals or the mothers dispose it by throwing it little farther from the campus with the help of a hoe or straw or waste paper. The children are generally cleaned immediately with plain water with or without soap. Nobody reported of giving any punishment to the children for toileting anywhere.

It is found that children’s toileting is not a hurdle for the mothers. They give enough time to their children to develop toilet habits. It indicates that the mothers wait patiently till the physical and mental maturity of their children for toileting are attained.

(f) Play

Play begins at the very early stage after birth. It is a spontaneous activity through which the child gets joy and satisfaction. He becomes familiar with the immediate surroundings through play. The child learns all these by touching, seeing, listening to sounds, tasting, pulling and pushing, breaking, etc. by using his senses. According to Jean Piaget the period from birth to two years is known as sensory motor stage and generally in this period the child learns about his environment through motor actions coordinated with his perceptions (Goonesinghe, 1984:91).
In our country play is not given much importance especially among those who are economically poor. Due to ignorance and misconception, for many people play and games are luxurious items. A proportionate section of children in India are engaged in bread earning since their early childhood. Many of them are deprived of these activities, as they are pushed to carry out various household works, such as carrying fire woods, looking after younger children, washing vessels, and so on. Not only among the poor people, the perception of play varies according to the individual in middle and upper middle class group too. Narayan (1995:67-68), in his book 'Play and Games Among Tribes Living in Different states of India' said:

The definition of play changes with the perception of the individual defining it. Because children bring a set of experience, thoughts and feelings about themselves and others to the play situation and because play does not exist in isolation, a formal definition is difficult. Also depending upon the individual viewpoint, play may be seen either as something useful to learning and to development process or as something trivial and non-essential. Play is defined by behaviours that are prevalent or abounding at particular ages. Beyond this it is defined as a design for development. That, is, that in addition to defining play by what a child does, it can be shown how different play activities help a child to develop cognitively, physically and socially. Too often our society's view of play restricts it to exercises and games or only those activities involving motor development. But play also includes those activities that contribute to the social growth of the person and to his ability to recreate the society in which he lives.

Play activities are very important for each and every child. It provides tremendous opportunity for all round development of a child. In other words it can be said that play is one of the basic rights of child. Combination of different
types of play activities such as outdoors and indoor, solitary and group, active and passive, guided and free, etc. contribute a lot in physical, intellectual, emotional and social development of the child.

The present study collected data on types of play activities of the children, play materials, attitude of parents and family members towards children's play, teaching songs, rhymes and telling stories. These are briefly narrated below:

(i) Types of Play Activities

Children in the age group of below 4 years mostly observed playing free plays and usually in groups. Besides running, jumping, climbing, throwing, etc. children were found playing ball, skipping, pushing and pulling toy cars, driving bicycle tire with the help of a small rod or a small metal wheel pushing with a metal ended long stick, cricket, marble, doll house/corner, pulling and pushing of locally made three or four wheelers, pulling a sheath of betel nut tree on which another child is sitting, playing musical instruments, balloons, swing and any material from the surrounding such as - leaves, flowers, seeds, pebbles, etc.

These play activities are generally played by the children (below 4 years) with little older children. In real sense, they participate in such play activities while older children are actually playing. In those cases, young children are
mostly found touching, feeling and carrying the play items, instead of playing with them. No play activity as such was reported or observed for the young children who were not matured enough to stand and walk. Those children either are generally fastened on the back of the older children or mother, or they are allowed to roam around freely in the house or in the courtyard or nearby where the other children are playing. They enjoy moving freely by seeing and touching new items. However, the child will be under constant supervision of the older children and precaution is taken to keep him away from any risk. It was observed that many a time, these young children are kept in the work place of their mothers and they keep themselves busy and happy by seeing, touching, picking up some items and throwing - such as vegetables, paddy, kitchen equipments, etc. Mothers generally do not restrict the child in doing so but prevent them from putting such items (mainly raw eatables) into mouth.

From the above observation, it is found that the play activities of children are free activities, which enhances their self-confidence. Touching, carrying, picking up things, etc., though these are not play as such, in young age these activities help them to develop their motor skills, emotions and explanation. Children staying and playing in groups is a very important factor for socialisation.
(ii) **Play Materials**

Play materials found in the surveyed families can be divided into three groups, namely- purchased from market, prepared at home and materials collected from environment. Amongst all, play materials collected from nature were found more followed by purchased from the market and home made.

Play materials that are collected from the surroundings are mainly - seeds of different trees such as *ghila* (a kind of flat, round disk type seed), *sirish seed* (capsule like seed inside a long flat pod) seeds of tamarind, litchi, betel nut, bamboo sticks, leaves, flowers, stems of various trees, vegetables, sheath of betel nut, broken earthen pot, bottle cap, empty containers, old and torn cloths, broken and unused kitchen utensils, straw, pebbles, clay, and so on. Play materials, which are purchased from the market, are mainly - different toy cars, doll, ball, tricycle, plastic blocks, balloon, musical instruments like drums, whistle, plastic trumpet, etc., toy pistol, cricket ball and bat, plastic badminton racket and shuttlecock and skipping rope. Home made play materials are - doll (made up of waste cloth), ball (prepared with waste cloth and polythene bags), cricket ball (made up of rope and polythene bags), three or four wheeler pulling cart (made up of pieces of wood, bamboo and metal or wooden wheel), unused cycle tire and small bamboo or wooden rod used as axel, small metal or wooden (4-6 inches diameter) wheel and curved metal ended long stick (wheel is driven with the help of that stick touching the wheel by the curved metal end), skipping rope (made up of jute, waste cloths and crippers), swing (prepared with
gunny bags, cloth ropes, etc. and generally tied in a strong branch of tree or bamboo or timber beam of house supporting roof) and sheath of betel nut.

In all the three tribes, it is found that the two hill tribes possessed more play materials than that of the plain tribe. Use of natural resources was also found more in the hill tribes. It is also observed that although various play materials are found among the families, yet these are not proportionate to the number of children. As they play in groups, sometimes they get chances to see or use these items of their friends. Many of the play materials purchased from the market were found old and in dilapidated condition.

(iii) Attitude of Parents towards Play Activities

From the data available it is found that although majority of the parents do not play with their children, yet a large majority (92.77%) of them encourage their children in playing. However, in true sense, it is not exactly direct encouragement, but they generally do not restrict or rule their children's instinct of play. In many occasions, they are rather sent to play, so that the parents can finish their work without any disturbance. Of course, they try to fulfill the demands of their children by providing play materials according to their capacity. In this regard, other family members especially the grand parents and older children also play a very significant role. As both the parents of the child have to keep themselves busy in one or the other work, they do not get much time to play with their children and so those children spend time with
older children, grand parents, other family members, children from the neighbourhood, etc. It helps in socialisation, developing communication, self-reliance, etc. in children. Therefore, such positive attitude of parents and elders, do inspire the children in play activities. The other small section of the parents who do not encourage their children to play is just because they think that their children are too young to play and may acquire some injury or accident.

(g) Singing Lullabies and Teaching Songs

The term 'lullabies' refers the adult verses that are generally used at bedtime to make the child sleep. These lullabies are generally not found in written form, but have been coming from generation to generation by means of oral tradition. These are generally culture specific and give many insights to a particular community. 'Nursery rhymes' are usually recited by the adults for children and are also taught at homes and schools. Lullabies, nursery rhymes, songs, stories are very fruitful activities through which the young ones are taught words and languages and thus are helpful for socialisation. Realizing the importance of these the present study collected the information in this aspect of socialisation which are discussed below:

In all the three tribes, 69 per cent of the respondents answered negative to the question of teaching any songs or rhymes to their children by anyone in their families. The remaining families (31.0%) informed that the children learn
songs and rhymes from their grand parents, older children, other family members, the other children in the neighbourhood, the Anganwadi Worker, Church and media (Radio and TV).

Parents’ contributions towards teaching songs or rhymes are very limited. Moreover, they do not put any pressure on their children below 4 years to learn these. Among all the three tribes, however, the Garos scored highest than the other two tribes. This is so, because there is a special provision in most of the Churches for teaching children about songs and rhymes relating to the Bible. In this aspect the Karbis are in the last place and the Deoris are in the middle. Following are a few examples of lullabies used by the tribal mothers:

**Deori Lullabies**

(1)

*Da uga babu pisa*  
*Yoyo yanh ja*  
*Yoyo kirari sechhe nikonoy*  
*Konoy son saram.*  
*Niyo yoyo sechhe nimon*  
*Nadan monoh kuduri*  
*Niyo yoyo nonamay*  
*De sachhe laerehan*  
*Goy da uga*

*Kachhiyamoh niyo yoyo nolset laheri*  
*Arake lahari de de doo doo*  
*Gaya da uga.*
Meaning

Baby, don’t cry
Mom has gone for fishing
It’s time to return
Baby, don’t cry.

Mom is remembering you
So, she will bring fish of big size
For you.

While coming she will bring
*Nal tenga pat* (a kind of plant), and
*Tara gajali* (offshoot of a kind of plant) of big size
Baby, don’t cry.

(2)

*Jariyo goyo tete lin o’*
*Midige kari nona yekunoy*
*Tete nime laharisi.*

*Jariyo pisa mukuti misin*
*Yoyo chhuna sekuh lan*
*Gadooh goom ladungna*
*Igabasa magadun.*

Meaning

Sleep baby sleep
Cat may bite otherwise
Sleep baby sleep.

Baby, close your eyes
Sleep on the pillow,
Listen to Mom, and
Go on to sleep.

Garo Lullabies

(1)

*Pattigimin angni dede, tusiboha na’a*
*Somoi ong’jok tusiani, nang’ni neng’tabani*
*Oh-Ding de - de – de*
Meaning

My blessed child, go to sleep
It's time for you to sleep and take rest
Oh – my child
Walk, and your bones become stronger

My warm chest is mightier than anything
Protector from any harm
Oh - my child
Walk, and your bones become stronger

Sleep my child under my shade
When you are awake, I will breast feed you
Oh – my child
Walk, and your bones become stronger.

(2)

Ranggirani Takrakho o – e - o
Chiringsamni Ta’chigi o – e – o
O – e -------- o   o – e - o
Mih chipbone de – de – de o – e – o
Nama jumang sibone o – e – o
O – e -------- o   o – e - o
Angni Taina vaniho o – e – o
Neng’tah bone dedene o – e – o
Nang gipa anti rianga o – e – o
Nang’na mam mam ra’bona o – e – o
O – e -------- o.
Meaning

Yum plant from Ranggipa Hill o - e - o
Close your eyes o - e - o
Have sweet dreams o - e - o
O - e --------- o
My queen baby o - e - o
Take rest o - e - o
O - e --------- o
Your father has gone to market o - e - o
To bring you food o - e - o
O - e --------- o

Karbi Lullabies

(1)

O’ siklopy pen saklaso
Nangso nangpenpitanglo
Pepon aling pepon nang
Behen aling pepon nang
Behen atikup tikup
Sok nongtok pangduk pangduk
Dhepeloma sarsun aduk?
Teptelang jen angpong
Kenglongpo uwang flut
Methan sekardut
Itan pen theleng parkup
O’ somar theflung.

Meaning

Hello! Dear (mother of the child),
Baby has been taken by
The moon and star
Let them wherever they have
Have you finished pounding paddy?
Have you finished grinding garlic?
Rice bran is not yet finely powdered
Kenglop is coming
Dogs are biting each other
Keep the bamboo basket and the winnowing fan upside down
All children have escaped.
(Kenglop: an imaginatory malevolent spirit)
(h) Telling Stories

Little more than one fourth of the studied group reported telling stories to their children. Unlike teaching songs and rhymes, the role of parents in this regard is encouraging. Between both the parents the number of the fathers of the children exceeded their mothers in regard of telling stories. They generally tell stories in the evenings when the mothers of the children are busy in cooking. Next to them are the grand parents who tell stories to the children. The other family members, viz., older children and friends do not play a major role in telling stories. There is not much difference between the Deoris and the Garos in this regard and such families were found more than the Karbis. However it is not a regular activity and its frequency was also found less.
From the foregoing description it can be opined that, although the children are not restricted from playing, learning songs and rhymes, telling stories, etc., yet parents are not aware about the importance and benefits of these activities in child development. The impression received from visiting the villages is that, the parents and the other members of the family allow the children to grow freely and they think certain things such as play, songs, stories, etc. will be learnt by the child spontaneously when he grew up. Such attitude of parents is praiseworthy in one way, as they do not restrict the children's movement and instinct in playing, but in other way their lack of awareness about stimulating activities in this aspect of child development need to be educated.