CHAPTER V
Problems and Prospects of Social Work in Kannada Folk-Songs

This chapter is devoted to interpret and analyse the Kannada Folk-Songs which provide fund of information and treasure of knowledge useful for Social Work. These folk-songs are studied in relation to Child Welfare, Youth Welfare and Family Welfare, as fields of Social Work. The folk-songs are sung in various occasions like rituals and ceremonies, fairs and festivals, during leisure time, i.e. play and recreational activity and even day today work by various people. These will depict the individual group and community problems and pleasures, ameliorative and preventive measures. All these activities have social and religious importance and social work relevance too.

As it is known by every one that the rituals have much importance among homosapiens in almost all ancient and modern societies different special occasions warrant the observance and performance of specific, rituals. And particularly in the case of marriage the performance of some rituals; normally is inevitable in all societies. They are the modes and methods of behaviour that reflect the individual's awareness towards society.
In a country like India all rituals that are performed on various occasions have social as well as religious importance. These rituals help in social control. For example the rituals that are observed on the occasion of marriage help to strengthen the bonds that are inherent in this social institution. The performance of each ritual clearly indicates both individual and social benefits. These rituals are not merely intended for individual edification but also for awakening him to his responsibility towards the society. In this way rituals serve to maintain the synthesis and adjustment between the society and the individual which is the very purpose of social work.

In the same way the observance of ceremonies in real spirit certainly has the desirable effects. According to Radcliff Brown, as quoted by Vatsayana, ceremonial consists of (1) Collective actions (2) Required by customs (3) Performed on occasions of changes in the course of social life and (4) Expressing the collective sentiments relating such social change. Further he says that the functions of ceremonials are five viz (1) Social Education (2) Moral Education (3) Socialisation (4) Social Solidarity (5) Social Control. All these functions which are vividly expressed in Kannada are described in the following pages.

1. Quoted by Vatsyayan - Social structure and Social function, Kedar Nath Ram Nath, Meerut, Page.96.
folk-songs are quite helpful for Social Work. Equally the celebration of fairs and festivals also has social, moral and religious importance and brings harmonious relation among the different communities and caste groups where all these participate forgetting communal and caste differences. For example during Muharum festival which is celebrated by Muslims, Hindus and other communities also join in their folk-dance called, Hejjemela (हैज्जेमेला) where they sing and dance together. Muslims and others also participate in the folk-dramas called Bailata (बैलाटा) during Hindu fairs and festivals. These fairs and festivals pass on the important messages for good and moral life. So the performance of these festivals, with folk-songs and dances leads to social solidarity and social organisation.

The Kannada folk-songs connected with ceremonies, rituals, fairs and festivals as well as work and play activities have powerful influence on individual and social life. Most of these songs and occasions give the best chance for the case workers, group-workers and community organisers and other social workers, like Child Welfare Workers, Youth Welfare Workers, and Family Welfare Workers, to function effectively. No doubt there are certain, evil practices and misconceptions expressed in songs about baren lady, exploitation, prostitution etc. The remedies to them are also expressed vividly in them.
Therefore the social workers can make best use of these songs to study, diagnose, treat and prevent the socio-psychological problems of the people.

The study in its scope, covers as hinted before the fields like, Child welfare, youth welfare and family welfare. There are very many kannada folk-songs which provide scientific knowledge to teach and practice social work effectively and motivate the people easily for social action because of the simple and attractive nature of the songs. These songs are presented in the following pages in the correct situations and interpreted and analysed in relation to the fields of social work.

(A) Child-Welfare in Kannada Folk-Songs

The Child Welfare has come to acquire a broader meaning and extended its sphere also. It has been accepted as one of the important fields of social work in the World. Child-Welfare is not only concerned with the care of maladjusted children and delinquents, but also incorporates the social, economic and health activities which protect the well-being of all children with physical, intellectual, emotional and social development.

The splendid aim of child welfare schemes is to promote a sense of self-respect and well-being of all and prepare for
the development of the spirit of universal brotherhood or fraternity, irrespective of sex, caste, creed, nationality and religion.

Mr. M. M. Rajendran, says, "the spirit of the declaration of rights of the child was reflected in the preamble which declares, "Mankind owes to the child the best it has to give. But investment in the man i.e. child comes behind machine. This standard is a cruel and chronism and earlier it ceases the better for the future of man-kind".

To invest on the child, it is required to study the child's basic needs. These basic needs of the child are to be satisfied in the house or by the agencies. As D. Paul Chowdhary put it some of these basic needs are obvious. These may be broadly enumerated as follows:

1. Healthful food, comfortable clothing and a house that offers protection and safety.
2. Love and understanding are the emotional needs of all children which are easy to state but difficult to fulfil in practice. If a child feels that the people around him are loving and understanding, he, in turn will feel friendly, develop trust and feels emotionally secure.

3. A child also needs occasional affectionate pat on the back i.e. in other words recognition and appreciation.

4. A child needs to grow at his own pace without being pushed ahead of his capacity or held back by being babied and over protected.

5. A child also needs constructive and creative activity both physical and mental.

Those who are interested in child welfare and have studied child psychology are of the opinion that the only place for the satisfaction of the child is the house."

Declaration of the rights of the child adopted by the United Nations in November,1959, defined children as individuals upto 16 years of age. In India Central Children Act defines children as individuals upto 16 years in case of boys 18 years in case of girls. Karnataka State also defined in the same way. The rights of the child are affection, love, understanding, adequate nutrition, medical care, free education, full opportunity for play and recreation at the stage of post-natal, infant, the pre-school and the higher schools. The child welfare has gained much importance since the children are the raw materials, wealth and will be the pillars of Nation in future. The development of children means the very

development of the society and thereby of the Nation. Now it is the concern of the society and the Govt. to provide services through private and public agencies and institutions.

The recent developments in the fields of psychology, psychiatry, psycho-analysis, sociology, criminology, education and social work reveal with striking clarity that the family should take up the early and pervasive role in conditioning the behaviour of the children. According to Bossard and Boll, "The family is the first society in which the child lives and the most powerful in changing original nature into the socialised personality".\(^1\) The family atmosphere should then be conducive to the development of the child. Even the family ties are to be strengthened to take care of the children and mothers. The children should grow in the natural home surrounding. If the family is economically transient, the financial help should be given from the outside sources, if inward and inside sources fail to meet the needs. As far as possible child is to be brought up in a natural surrounding. For this purpose parents are to be educated in such matters so that the children are to be informally told about all matters pertaining to the development in various ways.

It is well known fact that the child welfare starts from the mother's womb where it develops and grows. The method of providing information should be of the type, "Give and Take" which is the very foundation of society. Through rites and ceremonies the information is given to the parents even potential parents, children, family, neighbours and to the whole community. There are several folk-songs in Kannada to this effect which suggest the ideas of child's care from the pre-natal period. So the pre-natal care is also important for the development of the children after the birth, in a healthy way; pregnancy ceremonies like those of flowering ceremony (ẖvā ḡvā ḡvā ḡvā ḡvā ḡvā), providing meals of desire, child birth include a great many rites. The celebration of "Flowering Ceremony" is shown in picture 1. According to Arnold Van Gennep, "the rites are sympathetic or contagious, direct or indirect, dynamistic or animistic whose purpose is to facilitate delivery and to protect mother and child against the evil forces (or carelessness)? The pregnancy indicates the changes in the mother. She is to be treated very tenderly. There are folk-songs, in Kannada which give the idea and education in this connection. The songs are given here below:

1. Arnold Van Gennep - The Rites of Passage, The University of Chicago, 1960. page.41.
Picture 1: Flowering Ceremony
You and I heard four months' pregnancy
Folk and river too heard it
and confirm the blossoming child
The father-in-law is joyous to celebrate same.

Here, even the troubling in-laws will not be cruel at this stage. This will be a festival occasion in the house. In flowering ceremony the flower garland is given to wear on the braid. This symbolically means that the pregnant mother should be free from fear, tensions and worries. Her mind should be light, heart should be bright like the flower.

Then the special diet is prepared for her and served at this stage to suit and meet the need of mother and growing child in the womb. Later, the neighbours, relatives also provide special food, of her desire, prepared with due care. There is a song, which the mother of the pregnant daughter expressing about the diet to be carried to her daughter.

Song is as follows:

```
.atoauo* ooa
eoorfBdoo aratfjBl asS aorttfo
ooy c3o3 aohtf uosjb$u11
```
Sweet meat prepared out of bengal gram flour and lemon pickle, I am carrying 0, boatman ferry me across the river please, my daughter's pregnancy desire food I carry. Do boat-man do.

This way whole village even a boatman all provide conducive atmosphere and protection to a pregnant mother as a service, duty and humanitarian principle. These are all very well depicted through kannada folk-songs and explained during pre-natal stage. If we understand these songs we can prevent many of the problems regarding mother and child. Because prevention is better than cure. Therefore, kannada folk-songs are most useful material for Anganawadi workers and child welfare workers.

The child came to the serious attention of the modern world as an object of tender solicitude and of organised welfare endeavour. With this original primary emphasis upon social amelioration, the welfare of the child became obvious and logical objective. The kannada folk-songs express the idea still more vigorously. The songs are given below:

\[
\text{song}
\]
Let it be anywhere
But it should grow spreading like grass
It should sprout like stem of a tree
My baby should develop vigourously and gloriously.

Above song expresses vividly the desire of a mother about the
cchild in the family. She desires all-round growth and
development of the child like grass and stem of the tree.

Oh! baby why do you cry? What do you want?
I will give the fresh milk of four buffalos
and sugar, whenever you want.

This song depicts the physical care going to be taken by
the mother.

The emphasis in the scientific approach to human welfare was
upon prevention and the prevention of social problems. If
it meant anything, meant the promotion of well-being of the
children. There is a folk-song which is sung at the time of
naming ceremony. We see the desire for well-being and happy
living of the child is expressed joyously and vividly by the
women of neighbourhood. So this depicts collective desire
of the folk to see the well-being of the children. The
song is as follows:
The women getting together give the sweet name to the baby unanimously. Having brought the baby and keeping in the cradle gently, express their wishes saying, "O, baby, you live happily with all well-being and praise us in the group".

This naming ceremony has religious and social importance as described about the ceremony earlier. The Basavanna Vacanas which are avowedly religious, reflect a realistic trend in the context of social progress through social reformation. There is no progress in social vacuum. Hence the emphasis on social work and special care of the children. Thus naturally in the course of time, the child became the largest concern in the field of social work both in number of workers employed and in the amount expended.

As Bossard and Roll state, "The child in short serves as a project study drawn from life rather than from the laboratory, in which may be observed the various processes of human growth and development. To say that the child emerges as a focal concept for scientific analysis does not imply an approach
that is theoretical or academic as the phrase might indicate, but an intensely practical one".  

Pre-natal Care

The pre-natal care means the care of pregnant mother from conception to birth of the child. This is the first developmental period in the life span of the child. It is very important aspect of the care in many respects: "The health of the mother and emotional condition during pregnancy play important roles in determining the ease or severity of birth and the ease or difficulty the infant experiences in his adjustment to post-natal life."  

Ross Stanger expresses the consequences of lack of pre-natal care during pregnancy. In his own words, "It seems likely that severe emotional disturbance of a pregnant mother can effect her unborn child and will probably result in greater anxiety, fearlessness and similar excessive susceptibility for disturbance of equilibriums as compared with normal children of similar parentage."

It has long been known that birth injury including accidents of delivery, pressure, lack of oxygen and similar traumatic situations may affect intelligence adversely. In recent years it has also become apparent that some behaviour problems of children are due to such injuries. Injured children manifest more delinquent symptoms than ordinary children. It would appear that trauma effect will result in the problems of mal-adjustment which will damage the personality in later years.

"The children born during the second world war were mostly physically infirm and psychologically unsound and also deranged. These children were born when their mothers were under hypertension. This view has been upheld by Elizabeth;"

"Complications of pregnancy and birth are shown in hypersensitivity and confused, disorganised activity during the infancy period. These greatly complicate the infant's adjustment to his new environment. And malnutrition of the mother during pregnancy has been found to be responsible for premature births, still births and infant mortality during early days of life. Improvement in maternal nutrition, on

1. Dr. B.B. Rayanade, Prof. and Chairman of Jainology, K.U.D. gave this information out of his four years experience in Germany, where he used to visit the hospital for deformed children.
the other hand, helps to prevent these hazards and makes post-natal adjustment easier for infant."¹

Due to the effects of maternal stress during pregnancy and unsatisfactory fetal environment new born infant may be a neurotic infant. The other causes to make the child neurotic is not bad home alone, but his very birth under unfavourable situation of the mother herself. It was done for him before he ever saw the light of the day.

According Elizabeth, "When physical and emotional states of the mother are healthy, the infant will make quick and satisfactory adjustments to his new environment. The studies have shown the healthy features; who are normally active during the latter months of pregnancy, not only adjust more satisfactorily to their post-natal environments immediately after birth but, they also adjust better and develop faster during the early part of baby-hood"². The following folk-songs depict the same idea.

2. Ibid. page.90.
Golden bangle has pressed, round bracelet has pressed knot of the necklace has pressed, my young sister. And she has slept desiring a ruler baby

Having pasted the termeric powder and colirium taking warm water bath and heat of the cow dung My friend has slept giving birth to Shankar, the God baby.

My baby if urinates in wrath it will be full of bath room and other room too. His maternal uncle will have bumper heap of paddy crop because of this heavy rain fall (heavy shower of urine)
Let my sister-in-law give birth to a child
and ten buffalos milk,
let the child call me loudly as aunty,
0, brother, lead a life more happily.

The above songs explain about beautiful, healthy, strong and
good baby. That means even the simple folk also want the
physically, socially and morally healthy baby.

For a healthy baby it is necessary to have healthy mother.
"The studies done in the country and abroad have shown that
malnutritions of the mother during pregnancy may have
deterious effects on the child at birth, in the neonatal
period and even later". The supplimentation of her diet
during pregnancy results in the birth of the healthy baby
radiation and drugs can also have an adverse effect on the
child. The mother must be told not to take drugs unless
advised by her doctors. If the diet is good, harmful drugs
and X-rays are avoided. Thereby the mother has a better
chance of having a healthy child. There are kannada folk-
songs which provide the list of nutritious diet to a

1. Govt. of India - Profile of the child in India,
   page.90.
pregnant mother. Mother, Mother-in-law, father-in-law, relatives, close friends and all will serve with desired food of pregnant mother, specially prepared with due care.

The following songs give fund of information about the diet of a pregnant mother.

Desire of pregnancy is grand,
Green bodice is charming,
A light laughter is beautiful,
Elder sister, your pregnancy desire is a joyous experience.

The above song gives clues about fulfilling the pregnancy desire and keep her happy and peaceful. "Green bodice" symbolically stands for peace and 'laughter' for happiness.

Now the question arises as to what type of food should be given to the mother, so that she should bear healthy child. The present trend is towards a natural diet. Vegetables, milk and other food articles easily available within their surroundings can be prepared and given to the pregnant mother. Happily, Integrated Child Welfare Projects have been started imparting the knowledge to ladies through Anganawadi Programmes. The spirit of Anganawadi Programmes
is brought out by the folk-songs in their own way. For example various eatables, raw or cooked are desired by a pregnant mother; the things vary with advanced stages of pregnancy. The desires are not uniform but vary with various situations as shown here in Blousing/Satin ceremony song.
A lady with one month pregnancy desired tender tamarind and salt on her palm.
A lady pregnant by two months desired tender mango with two leaves.
A lady with three months' pregnancy desired riped mango-fruits from eastern part of Karnataka.
A lady with four months' pregnancy desired handful of small berries (canthium parviflorum).
A lady with five months' pregnancy desired to wear fress budding jasmin flowers' petty garland.
A lady with six months' pregnancy desired rice cooled with creamy curds.
A lady with seven months' pregnancy sent the message to her parents.
A lady with eight months' pregnancy desired dried coconut, cardamom and potful of Ghee.
A lady of nine months' pregnancy gets slight pains in all joints, nook and corner of the body. This pain troubles me from time to time like the rhythmic beats of flat brass instruments O, mother, I cannot tolerate the pain and stand erect.
So, I strongly desire my mother to be by my side.
The pain that occurs from time to time is like cutting the body with sword.
Mother must be there by my side.
On the tenth month she gave birth to a nice baby. The auspicious women gathered around.

Yet another song expressing pregnancy desire is eloquent; the pregnant mother starts vomiting during this period. She has to be provided with food of her desire, and requirement to fulfil her appetite. Sometimes many other families in the village invite her for meals which will be of change and prepared with due care so that it will suit the requirement of pregnant mother. The song is as follows:

\[ \text{song} \]

\[ \text{transcription} \]
A song of pregnancy desire

If you keep infront of me the poppy seed, kernel of coconut, pure sweet meat, Stuffed hot cake, bleached jaggery, bananas and sugar cane ready, I can eat a mouthful of food
O, mother, pregnancy desire trouble me. In various ways they trouble me.

Please prepare sweet out of cow milk, prepare sweet dish out of wheat vermicelli of the size of cucumber seed, prepare sweets out of wheat, sugar and milk. Cardamom, nutmeg, mace and all. Make balanced preparation of food out of all these, O, Mother, pregnancy desire trouble me,

Please clean circular metal plate, globular brass vessel
Keep that water vessel filled, by my side.
If you keep Ghee, full of leaves cup before me, I can dip my finger and put in my mouth.
O, Mother, pregnancy desires trouble me.

These songs depict keen awareness of the necessity of hygienic condition, nutriticious and balanced diet, and
soothing atmosphere with music therapy, which are essential for the health of the mother and the child. These simple desires and their implications are not noticed by the elite society.

My desire demands Jawar bread by pasting seasamum and br‘njal gable made in oil
cul the baec i also warm rice
And ginger and root of gingerm
jaggery and wood apple, and all
O, Mother, really desires trouble me.

Further the folk sing that they are not in a position to know what the pregnant mother crave for, though they serve with variety of nutritious and tasty food.

The tasty Bajra bread, cake of wheat and Jaggery
Side dish of raw carrot and seasamum oil
O, my younger sister, your urge is not known to us yet with all this

Rather than elaborating the objects of her pregnancy desire, it is enough to note that the desired things have definitely an impact on her mind which may have decisive effect on the progeny. List of items provided in the above kannada folk-songs meets out the pregnancy desire of pregnant mothers.

The important point to note here is that they are easily
available in their own house and surroundings. This list of items coincides with the tables prepared, for Nutritional Needs during pregnancy mentioned in the book edited by Gardner, the balanced diet for pregnant women of South India, prepared by the National Institute of Nutrition, Hyderabad and a chart prepared by the Agricultural Science College, Dharwad, Government of Karnataka. Only thing, the simple folk have not indicated the scale. But they have their own measurements to prepare very tasty and nutritious food for the pregnant mothers. They have developed this skill out of observation and practice. The objects expressed in the folk-songs come to have a scientific value. The analysis of grains, vegetables, fruits and milk products, indicate, in short, the essential ingredients and their value for growth. The simple folk prepares and provides special food for pregnant woman out of required food objects and stuff.

The tables and charts to show the balanced diet prepared by different experts and a list of desired food and objects, as expressed in Kannada folk-songs, for pregnant mother are given below:
<table>
<thead>
<tr>
<th>Nutritional Needs</th>
<th>Daily Amount</th>
<th>Protein (growth of)</th>
<th>Calcium and phosphorus (for bones and teeth)</th>
<th>Vitamin C</th>
<th>Vitamin D</th>
<th>Vitamin E</th>
<th>T-Cell growth</th>
<th>Iron (for blood cells)</th>
<th>A, B, folic acid (for DNA formation)</th>
<th>B (pyridoxine, thiamine, riboflavin)</th>
<th>Iodine</th>
<th>Energy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foods</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Milk (fortified), cheese, yogurt</td>
<td>4-6 cups</td>
<td>40%</td>
<td>100%</td>
<td>10%</td>
<td>100%</td>
<td>-</td>
<td>24%</td>
<td>10%</td>
<td>-</td>
<td>640</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Meat, fish, poultry, liver once a week</td>
<td>4 oz</td>
<td>40%</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>10%</td>
<td>-</td>
<td>420</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eggs</td>
<td>3-4 week</td>
<td>10%</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>16%</td>
<td>-</td>
<td>-</td>
<td>80</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vegetables</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dark, leafy green, deep-yellow, other</td>
<td>1 cup</td>
<td>10%</td>
<td>10%</td>
<td>100%</td>
<td>-</td>
<td>-</td>
<td>200%</td>
<td>10%</td>
<td>-</td>
<td>100</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Potato with skin</td>
<td>1 medium</td>
<td>5%</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>13%</td>
<td>75</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Citrus or tomato</td>
<td>2</td>
<td>5%</td>
<td>10%</td>
<td>100%</td>
<td>-</td>
<td>-</td>
<td>16%</td>
<td>1.6%</td>
<td>-</td>
<td>320</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other fruit</td>
<td>2</td>
<td>5%</td>
<td>10%</td>
<td>100%</td>
<td>-</td>
<td>-</td>
<td>16%</td>
<td>-</td>
<td>-</td>
<td>320</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grains, cereals, legumes</td>
<td>4-5 servings</td>
<td>10%</td>
<td>10%</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>30%</td>
<td>-</td>
<td>-</td>
<td>540</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fats, oils</td>
<td>2 tbsp</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>16%</td>
<td>-</td>
<td>-</td>
<td>200</td>
<td></td>
</tr>
<tr>
<td>Salt, iodized</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>16%</td>
<td>-</td>
<td>-</td>
<td>200</td>
<td></td>
</tr>
<tr>
<td>Liquids in addition to a quart of milk</td>
<td>6-8 cups</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>16%</td>
<td>-</td>
<td>-</td>
<td>100%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Custards, puddings for energy</td>
<td>10%</td>
<td>14%</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>9%</td>
<td>2%</td>
<td>-</td>
<td>200</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Folic acid: increased need for folacin (for cell growth and protein synthesis) is 400 micrograms.

### Table II: Showing the Balanced Diet for a Pregnant Woman of South India

<table>
<thead>
<tr>
<th>Food Group</th>
<th>Food-Stuff</th>
<th>Amount per day g</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Rice, Wheat and millets</td>
<td>350</td>
</tr>
<tr>
<td></td>
<td>Oil, ghee, butter etc.</td>
<td>35</td>
</tr>
<tr>
<td></td>
<td>Sugar and jaggery</td>
<td>40</td>
</tr>
<tr>
<td>II</td>
<td>Milk, curds etc</td>
<td>225</td>
</tr>
<tr>
<td></td>
<td>Pulses, dried beans, nuts</td>
<td>45</td>
</tr>
<tr>
<td></td>
<td>Meat, fish, egg.</td>
<td>60</td>
</tr>
<tr>
<td>III</td>
<td>Fruits</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>Green leafy vegetables</td>
<td>150</td>
</tr>
<tr>
<td></td>
<td>Other vegetables</td>
<td>125</td>
</tr>
</tbody>
</table>

Estimated cost (approximately, excluding cost of condiments and fuel) Rs.3-00 as per prices prevailing in Hyderabad in April, 1978.

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(Courtesy)

Table III Showing the Daily Balanced Diet suggested for a pregnant Woman

<table>
<thead>
<tr>
<th>Food Stuff</th>
<th>In grams or home use</th>
<th>utensils</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Jawar, wheat Rice, Ragi Navani etc.</td>
<td>745</td>
<td>or 2½ big or large cup</td>
</tr>
<tr>
<td>2. Pulses</td>
<td>60</td>
<td>or 2½ Table spoon</td>
</tr>
<tr>
<td>3. Leafy vegetables</td>
<td>100</td>
<td>or 1 Small bundle</td>
</tr>
<tr>
<td>4. Other vegetables (Beans, Brinjal etc)</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td>5. Root vegetables (Potato, Sweet potato etc)</td>
<td>50</td>
<td>or 1 Average size</td>
</tr>
<tr>
<td>6. Milk</td>
<td>250</td>
<td>or 1¼ Cup</td>
</tr>
<tr>
<td>7. Sugar and Jaggery</td>
<td>30</td>
<td>or 2 Table spoon</td>
</tr>
<tr>
<td>8. Oil &amp; Ghee</td>
<td>25</td>
<td>or 1 Table spoon</td>
</tr>
</tbody>
</table>

(Courtesy)
Chart I
The property and utility of the desired items expressed in folk-songs are described in the following chart:

<table>
<thead>
<tr>
<th>Desired items</th>
<th>Property and Utility Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Tender Tamarind</td>
<td>Growth hormone (Auxins)</td>
</tr>
<tr>
<td></td>
<td>Tannic acid, citric acid</td>
</tr>
<tr>
<td></td>
<td>vitamin 'C'.</td>
</tr>
<tr>
<td>2. Tender Mango</td>
<td>Citric acid, Auxins, Iron</td>
</tr>
<tr>
<td></td>
<td>and Carotene, Fructose,</td>
</tr>
<tr>
<td></td>
<td>Glucose</td>
</tr>
<tr>
<td>3. Ripe Mango Fruits</td>
<td>Sucrose</td>
</tr>
<tr>
<td></td>
<td>Fructose</td>
</tr>
<tr>
<td></td>
<td>Glucose</td>
</tr>
<tr>
<td></td>
<td>Starch Carbohydrate</td>
</tr>
<tr>
<td></td>
<td>Pectin</td>
</tr>
<tr>
<td>4. Small Berries (Black, Red, Yellow) Canthium Parviflorum</td>
<td>Resins and Gums</td>
</tr>
<tr>
<td>5. Jasmin Budding Flowers</td>
<td>Vitamin 'A' and 'C'</td>
</tr>
<tr>
<td></td>
<td>Fructose, Galactose</td>
</tr>
<tr>
<td>6. Curds (Sweet Curds) Protien</td>
<td>Hormonal Release</td>
</tr>
<tr>
<td></td>
<td>Fats and Calcium</td>
</tr>
<tr>
<td>7. Cardamom</td>
<td>Anti-Bacterial, Fragrance</td>
</tr>
<tr>
<td></td>
<td>Ahtiviral, Antidote for</td>
</tr>
<tr>
<td></td>
<td>many ailments.</td>
</tr>
<tr>
<td>8. Ghee</td>
<td>Fat easily associable to</td>
</tr>
<tr>
<td></td>
<td>body fat, and source of</td>
</tr>
<tr>
<td></td>
<td>Vit.A.</td>
</tr>
<tr>
<td>9. Poppy seed</td>
<td>Mild sedative, Vitamin B.12</td>
</tr>
<tr>
<td></td>
<td>It is good for digestion.</td>
</tr>
<tr>
<td>Desired Items</td>
<td>Property and Utility Value</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>-----------------------------------------------------------------</td>
</tr>
<tr>
<td>10. Coconut Kernel Oil</td>
<td>Fat; Lubricating effect.</td>
</tr>
<tr>
<td>11. Bleached Jaggery</td>
<td>Sucrose, Calcium, Dental Cleaning, Digestive &amp; Improves liver activation.</td>
</tr>
<tr>
<td>14. Mace, Nutmeg Pathri Jaikai</td>
<td>Antibacterial, Digestive enhancing</td>
</tr>
<tr>
<td>15. Seasamum seed</td>
<td>Curative for Ulcer, dysentery, urinary calculion</td>
</tr>
<tr>
<td>17. Bajra</td>
<td>Starch and Protein</td>
</tr>
<tr>
<td>20. Lemon pickles</td>
<td>Lactic Acid, Sodium Chloride, Digestive capacity.</td>
</tr>
<tr>
<td>21. Sweet Meat prepared out of Bengal Gram flour</td>
<td>Starch Carbohydrate and Protein</td>
</tr>
<tr>
<td>22. Brinjal, Vegetable prepared with oil.</td>
<td>Fats (High energy). Mild laxative</td>
</tr>
<tr>
<td>23. Fried cake prepared out of pulses, jaggery and wheat</td>
<td>Increased Biological Value</td>
</tr>
<tr>
<td>Desired items</td>
<td>Property and Utility Value</td>
</tr>
<tr>
<td>--------------------------------------------------</td>
<td>----------------------------------------------------------------</td>
</tr>
<tr>
<td>24. Dhummasa prepared out of cow's milk</td>
<td>Energy</td>
</tr>
<tr>
<td>25. Jowar</td>
<td>Protein and Calories</td>
</tr>
<tr>
<td>26. Carrot</td>
<td>Vitamin A.</td>
</tr>
<tr>
<td>27. Jowar bread pasted with sesame seed</td>
<td>B.Complex Vitamin &amp; High Biological Value</td>
</tr>
<tr>
<td>28. Sesame oil</td>
<td>High source of Energy and essential fatty acid.</td>
</tr>
<tr>
<td>29. Cake prepared out of wheat semolina and jaggery</td>
<td>Gives supplementary Value to the diet</td>
</tr>
<tr>
<td>30. Dates (dried)</td>
<td>Rich Source of Calcium and Iron</td>
</tr>
<tr>
<td>Cereal grains/</td>
<td>Moisture</td>
</tr>
<tr>
<td>--------------</td>
<td>----------</td>
</tr>
<tr>
<td>Vegetables/</td>
<td>(gm)</td>
</tr>
<tr>
<td>Fruits/Products</td>
<td></td>
</tr>
</tbody>
</table>

### I Cereals

<table>
<thead>
<tr>
<th>Cereal</th>
<th>Moisture</th>
<th>Protein</th>
<th>Fat</th>
<th>Minerals</th>
<th>Fibre</th>
<th>Carbohydrate</th>
<th>Energy</th>
<th>Calcium</th>
<th>Phosphorus</th>
<th>Iron</th>
<th>Carotene</th>
<th>Thiamin</th>
<th>Riboflavin</th>
<th>Niacin</th>
<th>Vitamin C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bajra</td>
<td>12.4</td>
<td>11.6</td>
<td>5.0</td>
<td>2.3</td>
<td>1.2</td>
<td>67.5</td>
<td>361</td>
<td>42</td>
<td>296</td>
<td>5.0</td>
<td>132</td>
<td>0.33</td>
<td>0.25</td>
<td>2.3</td>
<td>00</td>
</tr>
<tr>
<td>Jawar</td>
<td>11.9</td>
<td>10.4</td>
<td>1.9</td>
<td>1.6</td>
<td>1.6</td>
<td>72.6</td>
<td>349</td>
<td>25</td>
<td>222</td>
<td>5.8</td>
<td>47</td>
<td>0.37</td>
<td>0.13</td>
<td>3.1</td>
<td>00</td>
</tr>
<tr>
<td>Rice</td>
<td>13.7</td>
<td>6.8</td>
<td>0.5</td>
<td>0.6</td>
<td>0.2</td>
<td>78.2</td>
<td>345</td>
<td>10</td>
<td>160</td>
<td>3.1</td>
<td>0</td>
<td>0.06</td>
<td>0.06</td>
<td>1.9</td>
<td>00</td>
</tr>
<tr>
<td>Wheat flour</td>
<td>12.2</td>
<td>12.1</td>
<td>1.7</td>
<td>2.7</td>
<td>1.9</td>
<td>69.4</td>
<td>341</td>
<td>48</td>
<td>355</td>
<td>11.5</td>
<td>29</td>
<td>0.49</td>
<td>0.29</td>
<td>4.3</td>
<td>00</td>
</tr>
<tr>
<td>Vermicelli</td>
<td>11.7</td>
<td>8.7</td>
<td>0.4</td>
<td>0.7</td>
<td>0.2</td>
<td>78.3</td>
<td>352</td>
<td>22</td>
<td>92</td>
<td>2.0</td>
<td>0</td>
<td>0.19</td>
<td>0.05</td>
<td>1.8</td>
<td>00</td>
</tr>
</tbody>
</table>

### II Vegetables

<table>
<thead>
<tr>
<th>Vegetable</th>
<th>Moisture</th>
<th>Protein</th>
<th>Fat</th>
<th>Minerals</th>
<th>Fibre</th>
<th>Carbohydrate</th>
<th>Energy</th>
<th>Calcium</th>
<th>Phosphorus</th>
<th>Iron</th>
<th>Carotene</th>
<th>Thiamin</th>
<th>Riboflavin</th>
<th>Niacin</th>
<th>Vitamin C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brinjal</td>
<td>92.7</td>
<td>1.4</td>
<td>0.3</td>
<td>0.3</td>
<td>1.3</td>
<td>4.0</td>
<td>24</td>
<td>18</td>
<td>47</td>
<td>0.9</td>
<td>74</td>
<td>0.04</td>
<td>0.11</td>
<td>0.9</td>
<td>12.00</td>
</tr>
<tr>
<td>Carrot</td>
<td>86.0</td>
<td>0.9</td>
<td>0.2</td>
<td>1.1</td>
<td>1.2</td>
<td>10.6</td>
<td>48</td>
<td>80</td>
<td>530</td>
<td>2.2</td>
<td>1890</td>
<td>0.04</td>
<td>0.02</td>
<td>0.6</td>
<td>3.00</td>
</tr>
</tbody>
</table>

### III Fruits

<table>
<thead>
<tr>
<th>Fruit</th>
<th>Moisture</th>
<th>Protein</th>
<th>Fat</th>
<th>Minerals</th>
<th>Fibre</th>
<th>Carbohydrate</th>
<th>Energy</th>
<th>Calcium</th>
<th>Phosphorus</th>
<th>Iron</th>
<th>Carotene</th>
<th>Thiamin</th>
<th>Riboflavin</th>
<th>Niacin</th>
<th>Vitamin C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Blackberries</td>
<td>87.2</td>
<td>1.3</td>
<td>0.5</td>
<td>0.5</td>
<td>3.8</td>
<td>6.7</td>
<td>37</td>
<td>30</td>
<td>20</td>
<td>4.3</td>
<td>7</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2.0</td>
</tr>
<tr>
<td>Lime</td>
<td>49.6</td>
<td>1.5</td>
<td>1.0</td>
<td>0.7</td>
<td>1.3</td>
<td>10.9</td>
<td>59</td>
<td>90</td>
<td>20</td>
<td>0.3</td>
<td>15</td>
<td>0.02</td>
<td>0.03</td>
<td>0.1</td>
<td>63</td>
</tr>
<tr>
<td>Mango ripe</td>
<td>81.0</td>
<td>0.6</td>
<td>0.4</td>
<td>0.4</td>
<td>6.7</td>
<td>16.9</td>
<td>74</td>
<td>14</td>
<td>16</td>
<td>1.3</td>
<td>2743</td>
<td>0.08</td>
<td>0.09</td>
<td>0.9</td>
<td>16</td>
</tr>
<tr>
<td>Mango raw</td>
<td>87.5</td>
<td>0.7</td>
<td>0.1</td>
<td>0.4</td>
<td>1.2</td>
<td>10.1</td>
<td>44</td>
<td>10</td>
<td>19</td>
<td>5.4</td>
<td>90</td>
<td>0.04</td>
<td>0.01</td>
<td>0.2</td>
<td>3.0</td>
</tr>
<tr>
<td>Wood apple</td>
<td>64.2</td>
<td>7.1</td>
<td>3.7</td>
<td>1.9</td>
<td>5.0</td>
<td>18.1</td>
<td>134</td>
<td>130</td>
<td>110</td>
<td>0.6</td>
<td>61</td>
<td>0.04</td>
<td>0.17</td>
<td>0.8</td>
<td>3.0</td>
</tr>
<tr>
<td>Tamarind</td>
<td>20.9</td>
<td>3.1</td>
<td>0.1</td>
<td>2.9</td>
<td>5.6</td>
<td>67.4</td>
<td>383</td>
<td>170</td>
<td>110</td>
<td>10.9</td>
<td>60</td>
<td>-</td>
<td>0.07</td>
<td>0.7</td>
<td>3.00</td>
</tr>
</tbody>
</table>

### IV Fats and Oils

<table>
<thead>
<tr>
<th>Fat</th>
<th>Moisture</th>
<th>Protein</th>
<th>Fat</th>
<th>Minerals</th>
<th>Fibre</th>
<th>Carbohydrate</th>
<th>Energy</th>
<th>Calcium</th>
<th>Phosphorus</th>
<th>Iron</th>
<th>Carotene</th>
<th>Thiamin</th>
<th>Riboflavin</th>
<th>Niacin</th>
<th>Vitamin C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ghee</td>
<td>-</td>
<td>100.0</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Sesame Oil</td>
<td>-</td>
<td>100.0</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Groundnut Oil</td>
<td>-</td>
<td>100.0</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

...2...
V Sugar and Jaggery

<table>
<thead>
<tr>
<th>Sugar</th>
<th>Jaggery</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moisture</td>
<td>0.4</td>
</tr>
<tr>
<td>Protein</td>
<td>6.4</td>
</tr>
<tr>
<td>Fat</td>
<td>0</td>
</tr>
<tr>
<td>Minerals</td>
<td>0.6</td>
</tr>
<tr>
<td>Fibre</td>
<td>-</td>
</tr>
<tr>
<td>Carbohydrate</td>
<td>-</td>
</tr>
<tr>
<td>Energy</td>
<td>383</td>
</tr>
<tr>
<td>Calcium</td>
<td>11.4</td>
</tr>
<tr>
<td>Phosphorus</td>
<td>40</td>
</tr>
<tr>
<td>Iron</td>
<td>0.04</td>
</tr>
<tr>
<td>Carotene</td>
<td>0.5</td>
</tr>
<tr>
<td>Thiamin</td>
<td>0</td>
</tr>
<tr>
<td>Riboflavin</td>
<td>0</td>
</tr>
<tr>
<td>Niacin</td>
<td>0</td>
</tr>
<tr>
<td>C</td>
<td>0</td>
</tr>
</tbody>
</table>

VI Dairy Products

<table>
<thead>
<tr>
<th>Products</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cards</td>
</tr>
<tr>
<td>Milk</td>
</tr>
<tr>
<td>Energy</td>
</tr>
<tr>
<td>Calcium</td>
</tr>
<tr>
<td>Phosphorus</td>
</tr>
<tr>
<td>Iron</td>
</tr>
<tr>
<td>Carotene</td>
</tr>
</tbody>
</table>

VII Spices and Condiments

<table>
<thead>
<tr>
<th>Spices and Condiments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cardamom</td>
</tr>
<tr>
<td>Ginger fresh</td>
</tr>
<tr>
<td>Mace</td>
</tr>
<tr>
<td>Nutmeg</td>
</tr>
<tr>
<td>Coconut kernal cry</td>
</tr>
<tr>
<td>Poppy seed</td>
</tr>
<tr>
<td>Energy</td>
</tr>
<tr>
<td>Calcium</td>
</tr>
<tr>
<td>Phosphorus</td>
</tr>
<tr>
<td>Iron</td>
</tr>
<tr>
<td>Carotene</td>
</tr>
<tr>
<td>Thiamin</td>
</tr>
<tr>
<td>Riboflavin</td>
</tr>
<tr>
<td>Niacin</td>
</tr>
<tr>
<td>C</td>
</tr>
</tbody>
</table>

Importance of different foods present in the diet, as depicted in the folk-songs.

Cereals:

The cereals (Rice, wheat, Jawar, Bajra, Ragi) are the cheapest sources of calories and they contribute to as much as 70-80% of the calories in the diets. They also contribute to about 6-12% protein. Ragi and Bajra are however very rich in minerals. Ragi is a rich source of calcium whereas Bajra is rich in iron.

Whole cereals are important sources of B-Vitamins

Pulses:

Pulses are rich sources of protein especially for the vegetarians. Pulse proteins however are of relatively low biological value because of low amounts of essential amino-acid. However when pulses, legumes and oil-seeds are combined then they supplement each other and increase the biological value and availability (Eg. Jaggery and Wheat, Jaggery and Pulse) prepared out of pulses, Jaggery and Wheat, (ladu) prepared from Bengalgram and Jaggery).
Nuts and Oil-seeds:

Like pulses, nuts and oil-seeds are also rich in proteins and in addition they contain fat so that they are rich in calories. Oilseeds are also rich sources of B-complex Vitamins. They have high biological value in combination with cereals.

Vegetables:

Vegetables in general are good sources of vitamins, minerals and fibre. The leafy vegetables are rich in calcium, iron, carotene, vitamin C, riboflavin and folic acid. Root vegetables are rich in carbohydrates and hence yield energy. Vegetables like carrots are rich in carotene (Vitamin A) and potatoes are rich in Vitamin C. The other vegetables such as brinjal, ladies-fingers etc add variety to the diet as well as contribute to vitamins and minerals.

Brinjals prepared with oil (牖) contribute to increased amount of energy other than vitamins and minerals.

In the song, green leafy vegetables are not included which is very important for a pregnant woman.
Fruits:

Fruits are in general good sources of Vitamin C, and Mango is especially rich in Vit.A, C and other vitamins. Green mango also provides a good source of Vit.C. Lime is a very rich source of Vit.C. (citric acid).

The fruits are also good source of sugars especially sucrose, fructose, glucose, galactose and others. Tender tamarind, contributes to Vitamin C which includes citric acid and tartaric acid. It is also a rich source of Vitamin A.

Berries such as black, red and yellow (berries) are cheap sources of Vitamins, minerals and soluble sugars.

Fruits have laxative property and act as medicine which helps to overcome constipation.

Milk and milk products:

Milk contains proteins of good quality and also other nutrients in proper proportion and is thus a complete food. Milk also contributes to sugars, total carbohydrates and calcium. Milk in the form of curds is a good source of beneficial bacteria (Lacto-bacillus) Along with rice (curds rice) it gives a good supplementary value. It is a perfect food for pregnant and lactating women and infants.
Sugar and Jaggery:

Sugar and Jaggery are used as sweeting agents. They increase the palatability and are mainly sources of energy. Jaggery also provides iron. Food products prepared with a combination of cereal, pulse, sugar/jaggery and oil seeds enrich the diet by providing all the nutrients in the most available form.

Condiments and spices:

Condiments and spices are mainly used for flavouring food preparations. However some are also fair sources of iron (eg turmeric and tamarind) some spices are believed to contain active principles which inhibit the growth of putrefactive bacteria in the intestine. They have good digestive action and also inhibit gas formation (Ginger).

According to the experts, "The inadequate consumption of foods from especially milk and leafy vegetables, will lead to a dearth of certain nutrients vitality necessary to build sound strait bones and ample red blood in the unborn baby. An inadequate supply of these nutrients results in a baby with bent or poorly formed bone-structure and pale, insufficient blood. Further, additional amounts of these nutrients are needed to be stored as reserves in the baby's liver, spleen and bones to provide for early months after birth, as breast-milk does not contain a sufficient amount of these
nutrients, if the mother is weak and consumes an inadequate diet, she will be unable to supply these additional amounts of nutrients to her baby, resulting in low reserves and consequent development of nutritional disorders. Moreover constant withdrawal of these nutrients from the maternal body, to meet the demands of pregnancy, can cause anaemia and soft or bent bones (osteomalacic) in the mother.¹

It is advised, a fully normal diet should be given to the pregnant mother. It includes citrus, fruits, meat, vegetables and milk and equally basic nutritious food during pregnancy. The pregnant mother's appetite increases during pregnancy, hence, there should be a sufficient increase in calories to cover the needs of the growing child. Except green leafy vegetables the food and fruits described in the folk-songs are sufficient enough to meet the needs of the pregnant woman. In this connection the modern science has remarked, "The chief element likely to be lacking in the diet is calcium. This is needed for bones of the developing child, the need being greatest during last three months of pregnancy since nature ranks the needs of the developing child as first; calcium out of the mother's bones to supply any deficit in the diet itself. However, there is no need for the diet to be deficient

in calcium. A quarter of milk per day supplied, approximately one gram of calcium; this, plus the lesser amount of calcium, available from other food is sufficient. If it is necessary to curb calories, skim milk can replace whole milk. It has exactly the same calcium content. For the exceptional woman who has trouble with milk, calcium can be supplied in form of pills. The other chief element which may require supplementation during pregnancy is iron. Iron is necessary building block for the red blood cells of the developing child and if it is not present in adequate amounts in the diet, milk, anemia in the mother may result. The pregnant woman can easily get supplementary iron most commonly, in the form of pills. There are some pills made up.

If the diet is entirely adequate, supplements of this sort are not necessary. "Doctor's advice should be followed in this respect."¹

The kannada folk-songs as stated above gave the knowledge of nutrition to the mother and others concerned in their traditional way. Though they were not in written form before, yet they were sung by unlettered mass to the benefit of the family of pregnant mothers and potential mothers and

even to the whole folk. Now these songs are available in print. They are quite useful for social work in general and child-welfare in particular.

Even today in Karnataka, the people celebrate this 'flowering' or 'Satin' ceremony during first pregnancy. This stands for removing tension, fear, emotional problems in a pregnant mother. "Flower" stands for fragrance, lightness, whiteness and brightness. This symbolises that pregnant mother's mind should be free from any tension or fear so that she should feel at ease and comfort. Even a cruel mother-in-law takes so much of care, interest in pregnant mother and happiness in inviting women, for the ceremony because she feels proud of her daughter-in-law's pregnancy which is thought to be a blessing to perpetuate the family.

In this ceremony recommended diet of the pregnant mother is depicted through folk-songs. The folk learn about the diet and the prospective mother is also given the information about her physical changes and diet requirements by which she is getting the correct idea which will help her to be aware of her physical changes without any difficulty. These songs are sung in praise of pregnancy, with much delight. The village ladies participate in this ceremony in groups caring the individual pregnant mother. This will
encourage and inspire the mother as if it were a group therapy built in with team of persons which will have soothing effect on the prospective mother, since so many are there around to take care. This will definitely help us to find out and give name to our own method. The role of a pregnant mother's mother is also, important during pregnancy and pains at the time of delivery. The kith and kin, friends and relatives invite her from house to house and serve the variety of nutritious food specially prepared and present her a blouse-piece as a token of good wishes. This will provide a solace to the pregnant mother and will have a healthy psychological effect on the child, in the womb. Though the folk celebrate traditionally, the scientific value is implied therein, although they are not aware of it. So these songs are quite useful at the pre-natal stage; of first pregnancy, and also mothers and potential mothers; finally it is the most useful source material for social work, where child-welfare scheme is fundamental for social development.

One of the most important components of child health and welfare services in Health Education given to the family, especially to the expectant mother, can help not only in the eradication of disease but also in keeping a child healthy. In order to keep a child healthy, physically,
mentally, socially, emotionally, concern for it should start naturally from the stage of conception but even before it. Right from puberty "every girl is a potential mother and her care in terms of diet, prevention of infection etc should start much before she gets married".¹

In preventive medicine, Maternal and child Health is defined, as "the field of work related to the physical, mental and emotional health of women immediately, before Antenatal, prenatal, neonatal, intra-natal, post-natal stages".²

In the new home i.e, in the husband's home during first pregnancy there is the excitement of new sights, new people and the discovery of the person and personality of her husband. She may visit her parents' home during some ceremonies even before she is pregnant.

David G. Mandelbaum states, "But real relief comes when she becomes pregnant. Her mother-in-law can afford to relax a bit in her role as task mistress; her husband is pleased; the men of house-hold are glad; there is an awakened interest in seeing that she eats well and rests easily. This first

¹. Govt. of India - A profile of the child in India, Ministry of Social Welfare, New Delhi, 1980 page.89.
burgeoning also marks her first upward move in the family hierarchy". This beautiful expression is given in one of the folk-songs, where the pregnant mother does feel elated in the ceremonial atmosphere. There are songs not only give the picture of the members of the group and others but also present hilarious expression of those present to celebrate the occasion. The sense of fellow feeling, is expressed on such occasions irrespective of relation, caste and financial position. Following are the kannada folk-songs which depict the same idea.

Desire of the pregnancy is grand
Green bodice is charming
Light laughter is enchanting
If my elder sister becomes pregnant
It will be a joyous experience.

1. David G. Mandelbaum - Society in India
   page.88
You and I heard four months' pregnancy
The folk and river too heard
And confirmed the blossoming child
The father-in-law is joyous to celebrate the same.

The above folk-song shows, how definitely and scientifically the pregnancy is confirmed in the fifth month i.e. after the completion of four months. After knowing this the flowering ceremony is in the fifth month only.

According to Arnold Van Gennep, "The purpose of pregnancy ceremony and child birth ceremony is to facilitate delivery and to protect mother and child".

It is common in India that before the birth of the first child the pregnant mother returns to her parents home for delivery. There is a stanza of a kannada folk-song to this effect:

A lady with seven months' pregnancy sent the message to her parents. Even where birth takes place in the husband's house she goes to her parent for a long period after the child birth. There, she feels at ease, takes rest, thanks to the familiar surroundings; where she is much loved and liked by the

relation. She is a daughter of the house and a village as well. Hence, the value of mother and child care. For e.g., even the humble man like the boatman helps the mother who carries a special food to her pregnant daughter who is in husband’s house while crossing the river. The mother’s request is respected by the boatman. The folk-song to requesting boatman about the same is given below:

Oh! boatman ferry me across the river please
My daughter’s food of pregnancy desire
I am carrying.

The act of the boatman is symbolic of his good and sympathetic approach towards the mother and her pregnant daughter. The boatman helps immediately to cross the river happily at her request. In normal course she would have been asked to wait for sometime, some more persons to come. Here the boatman feels the urgency of the situation and realises the responsibility to help the mother. This spirit of service is prevalent amongst all villagers and even among town people who have such experiences.

I myself have observed in my own family and outside, this kind of social responsibility and service, in many occasions,
which is still continued. It was in the year 1970 that the wife was first conceived. When she was glaring at guava fruits in the neighbour's back-yard, it was witnessed by an old woman in that neighbourhood. Though she was not in talking terms, she immediately sent some fruits by saying; "See, she is a pregnant lady, I should send some fruits to her; Whatever may be our differences. One should help the pregnant mother by fulfilling her desire, according to his/her capacity. Otherwise the baby may born with troubles and injuries". In this connection a kannada phrase is used even today i.e., "ವೊಕ್ಕ ಸೂಣ್ಣಪಿ, ಇದನ್ನು ಸಮಸ್ತವಾಟಿ" That means if the desire of the pregnant lady is not fulfilled the child will develop injury in the ears.

Recently in 1989 when the wife was requested by a woman of a different family in the neighbourhood to stitch a bodice, on the very day, the wife said that it was not possible to stitch with so much hurry. But, when she came to know that the same woman was pregnant, the wife got the cloth immediately from her and stitched and gave on the same day, setting aside her own personal and family chores.

Therefore, it must be realised that primary health training must aim at providing health and nutrition and must be in confirmity with local customs, habits and mores. I am to
quote Dr. G. A. Paul whose observation is noteworthy, "One of the methods of carrying the message of health and nutrition education is the use of mass media and other forms of publicity.¹ When it is realised that mass media should be used to educate mothers, potential mothers and other family members to have knowledge of maternity and child care in conformity with local customs, habits and mores the kannada folk-songs are of great help and use for imparting the knowledge. Because they have depicted even scientific knowledge for the same.

There are also kannada folk-songs which depict the knowledge of labour pains or birth pangs in a systematic and scientific way, to enable the smooth delivery of the child. The songs are given below:

Labour pain songs

or

A song of Birth Pangs

I knew not such stomach pain
ever since my birth
Feel as if I am hammered within
Pain I tolerate not, pangs are axing me
But advise to deliver, tolerate I must
Pangs repeat as if I am cut minute by minute.

Help mother, sit by my side
Near ankel cot, but the lady
Beseeches to deliver fast and quick!

So trembling, shivering in thighs
The braid is loose, I press in mouth
Offer herewith coconut
Blesses from Girimalla for relief
Toleration so severe yet, I pray!
This song will give the ready information, as if a lady doctor or doctors, at the first pregnancy through ceremonies and rituals where she may become aware of the pains. The song accompanied by rhythmic recitation in a chorus will have redeeming effect on the lady as if the music therapy is used. Experiments have been made to relieve the excruciating pain and torturous tension with the help of melodious music in the Nursing Homes. In absence of such facilities the simple folk could bring about the same effect by singing in chorus or solo in subdued tone with the desired effect. An important aspect in this connection which needs to be noted that the chorus or even solo singing even dancing is a manifestation of social work implying sympathetic expression and facilitating smooth delivery or at least reducing the pains and relieving the tension to a large extent. These songs are almost tranquilisers to the lady. There are other ways in reducing the pains by taking drugs, not without adverse effect. Dr. Ronald Droh of Germany is using the music therapy in his nursing home for delivery cases also. Music will remove the tightening of muscles with the result that the delivery will be smooth. "In recent years much has been heard about natural child birth. The advocates have correctly pointed out that some of the pains even prolongation of labour may be due to the mother's fear or ignorance. It is certainly
true that a woman who approaches child birth without undue tension and fear, will go through labour at ease. Fear tension and tighten-up muscles increase the pain. Women are sometimes surprised to find that the pains are not as severe as they had imagined them to be or that the actual delivery often goes with far more ease than had been anticipated. The drugs are used in controlling pains. In, virtually all deliveries, analgesics (pain-killing drugs) are now used so that pain and the memory of the pain need no longer be thought of as a necessity. With on-set labour, however uterine contractions reach painful intensity. It happens, occasionally that a woman in the last week or two, as pregnancy will experience increasing pains and is admitted to the hospital, the pains disappeared as if it were a miracle. This is called false labour and is more common in first pregnancies than in subsequent ones. A woman may feel embarrassed by such an incident and feels sorry that she has troubled both the doctor and the hospital unnecessarily. However false-labour is relieving apparently, signalises the true labour to begin.¹

Apart from the pure physiological explanations of the false or true labour, we have to analyse how the simple folk know the nature and intensity of the labour-pains. They had their own rustic remedies but with sure sign of relief as accounted

by the modern clinical methods. "In true labour the pains
genearly increase in strength and the interval between
them diminishes in fairly regular way, e.g., from fifteen
minutes to twelve to eight and so on". We can witness
the same idea which is profoundly expressed in the following
lines of a kannada folk-song:

« Jenner Jenner Jenner Nendukul»

This pain troubles me from time to time
Like the rhythmic beats of flat brass instrument.

The pains usually start in the back but later as they increase
on intensity are felt throughout the entire lower abdomen,
their duration increases at the beginning, the pains may last
perhaps half a minute but as the labour progresses pains last
more than a minute as expressed in the song refer to above.
Almost all these descriptions are found expression in the
above labour songs.

Further, as I.J. Rosman put it, "on the average a first labour
lasts approximately thirteen hours for women who have had more
than one child; it may last for eight hours too. However, it
is by no means unusual for a woman to have a 24 hours of first

1. I.J. Rosman (ed) - Better Living Encyclopaedia Vol.IV
Home Library Press New York, 1966,
Pages 90, 92.
labour pain and contrariwise it can be as short as four or five hours."¹

The following lines of the folk song give the similar ideas:

let us see the lines.

For the pain which occurs hour by hour
I feel as if the flat brass instrument beats
And my waist and abdomen as if cut by the axe.
And when the labour last late
But the women say to deliver.

¹ For more information, about labour pain is depicted in the above mentioned kannada folk-song which provides information like a doctor to the pregnant mothers, mid-wife and others. These lines are most useful and effective source material for even doctors, mid-wife and medical social workers. Because they are required to know not only physiological and medical aspect but also required to know and apply social as well as psychological aspects of the beneficiary. Kannada folk-songs provide all these. At the same time such songs
can be used even in new programmes viz., Anganawadi Programmes, Mother-child, health programmes, and child welfare programmes. These songs are helpful as good teaching material for social work because social work deals with the above mentioned fields and programmes. And they provide incitement and impetus to the spirit of social work and an idea of what one has to do. These songs are sung in group in tune with group work approach, of course an indigenous approach as built in the society with a slant on self abnegation and social work. This definitely helps for natural child-birth.

It has been reported that infants whose mothers were heavily medicated showed disorganised behaviour for three to four days after birth as compared with one to two days for those whose mothers were lightly medicated or who had no medication at all; the folk-songs do not recommend artificial methods to speed up the delivery; yet they had their own devices without damaging the health of the mother at the time of delivery.

According to Elizabeth B. Hurlock, "The infant who has been born spontaneously usually adjusts more quickly and more successfully to his post-natal environment than one whose birth has been difficult enough to require use of instruments or caesarean section. Infants whose mothers have been heavily
medicated lose more weight and take a longer time to regain. Irradication therapy by deep X ray or radium during pregnancy causes deformity*. ¹

In this connection one must appreciate the natural service of folk-songs that are useful to prevent all these irregularities, medication, over sophistication which leads to suffocation and hazards. Equally the rudness and ignorance also lead to danger of death.

So far as the background of pre-natal ceremonious songs and their soothing effects on the mother and baby are described. Now, folk-songs also account for the steps to be taken to nurse and nurture the child and the measures used for the care of the mother.

¹. Elizabeth B. Hurlock
Developmental Psychology
Tata, McGraw Hill Publishing Company,
New Delhi, 1976, page.48.
Post-Natal Care

The mother has given birth to the baby; the new era begins with coming of the baby. A new kind of loving relationship starts for the new mother, that is durable; it is a symptom of all love with the attendant responsibility. A significant observation in this connection is worth mentioning. It is well known that the birth to the baby is almost without exception a brutal process still with all these problems and pains, mother feels happy after seeing the face of the baby and later the plays of the child. This spirit has been vividly described in the following verse:

Mother's face was faded while giving birth to a child
But now her face is like shining pure gold when child comes after playing a ball.

This happiness and pleasure even in pain are but natural to all the mothers. So the experience of inward joy is most common to all mothers, despite temporary set-backs in real life. Now let us know about how the mother shoulders the responsibility of rearing the child.
In the words of child specialists, "As soon as you first cuddle and feed your baby in the hospital you start influencing his life; you start giving himself in getting vital needs satisfied; you start supporting the idea that being alive, having been born is going to be pleasant; certainly, you yourself feel this way. Behind whatever feelings you might have about the tremendous accomplishment of giving birth, there probably is a pride in yourself and your husband and your new child. You want him to be happy and well and you are eager to start shouldering responsibility on him."¹

The folk-songs personify the decorative objects as if they do some service to the child and the mother; like the Turmeric and Colyrium Warm water, and heat (cow-dung). These are used as anti-septic objects; the message is so sure and scientific apart from aesthetic value.

First few days are the most important and the newborn is the most vulnerable. The mother should be told to handle with the great care. She must be told about the importance of

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breast feeding. Bottle feeding should be resorted to only as a last measure. Through naming ceremony, cradle songs, or lullabies, mother's get information about caring the child with love and affection, balanced with rejection, feeding and protecting with little of punishment for the bad and somnolising/sonorising/socialising the child. There are kannada folk-songs which show the importance of breast feeding. They are described very effectively for the benefit of the mothers.

Fed at the mother's breast
stomach filled with

crawling and scrawling
The baby plays.

The simple song describes the healthy boy playing to the utter joy and a sense of fulfilment on the part of the mother. The emphasis on the importance of breast feeding and the consequent sound health of the child should be noted against the culture of the bottle boy.
All have asked why is the baby crying?
The reply is that the baby
wanted the cream of unboiled milk i.e., breast milk,
That is why the baby was troubling and not
coming down from the arms of the mother.

The breast feeding is not only a reason for good health of
the child but mother develops deep sense of affection and
the child feels comfort and security with the mothers warmth
love. The child cries for the mother's milk only. Further,
we see the superiority of the breast milk from the point of
view of around food for the growing baby, in the following
song.

Mother's breast milk is decidedly superior
to fruits, butter, bananas etc.
The child wants nothing but mother's milk

The breast feed is the best feed is shown in Picture.2

The mother's milk is better, perfect and pure food for the
infant. It is actually suitable to the infant and contains
vitamins and antibiotics about which nothing is known and it
is delivered at a temperature which suits the infants. It
does not require extra preparation like bottle milk and
animal's milk. More than that, it develops resistance against
Picture 2: Breast Feeding is the Best Feed.
many diseases. It is said, "Animal milk, if boiled reduces the calcium content of 50% and affects vitamin contents."

The importance of breast feeding is having five beneficial factors as pointed out by Sridhar Rao, "Benefits of breast feeding are multiple. First on account of its colostrum and its antibodies against common childhood diseases, the mother's milk protects the baby against gastro intestinal diseases, exanthematic infections and allergy. Significantly death rate among the breast fed babies is only one-fourth to one-sixth of the rate among the bottle fed babies. Second, breast milk has much greater quantities of essential fatty acids and vitamins A & C than the cow's milk. It is therefore superior to the latter in promoting the physical and mental growth of the baby. Third, breast feeding helps the baby to acquire speech early. The movements during sucking the breast (and not so much the feeding bottle) accelerate the development of neuromuscular mechanisms concerned with speech. Fourth, breast feeding boosts the psychological health of both mother and the baby. Finally, it partially protects the mother against breast cancer."

But unfortunately, the civilised, educated and rich people only do not give the breast feed for their lame excuses. Mrs. S. Herbert elaborates this point as "Seeing that mother's milk is the most accessible food and needs no preparation before being given to a baby, it might be thought that whenever possible, mothers would suckle their own children. Yet all over the world among peoples of all degrees of civilisation, we find that women refuse to nurse their children and instead give them over to wet nurses, or resort to artificial foods—some of the many excuses given for this practice are physical incapacity, want of time on account of work, fear of losing beauty or the pride of class consciousness based upon richness.

The modern Greek woman of the upper classes does not suckle her child, for she is afraid of spoiling her figure and injuring her health." In India also some unhealthy practice is prevailing. Recently, Bhargavi Nagaraj from India also furnishes some bad practices in the name of irrational fashion with the in-escapable consequences in this way. Regarding breast feeding, field studies showed that educated women did not breastfeed children. And the health programmes which were directed mainly at the semiliterate or illiterate women, spoke to them about breast feeding which were already doing.

1. Mrs. S. Herbert - Child-lore
So the message could be expanded to take in educated or literate women. On the contrary healthy practices are followed by the simple folk. Bhargavi Nagaraj happily points out, "The use of folklore, folk-songs and folk-plays is laudable, in the (IEC) Information, Education and Communication strategies for better child and self survival." But real mother cares her child even at the cost her health; she considers it as the service. But it is really a service. "The original meaning of the Roman Famulus was a domestic slave (the English word Slavy is a reminiscence of that position); and the familia meant primarily a collection of slaves (attached to a house-hold). Now we can give a scientific meaning as all members of the family, including head of the family are like servants rendering service to the welfare of the family. The head of the family is just a leader. So the parents, children and other members should cultivate in themselves the attitudes to maintain family group morale.

Then comes naming ceremony. The neighbours' women whose husbands alive and the relatives will be invited to this ceremony; on that day, the women of such class name the child.

1. Bhargavi Nagaraj - At second Regional Conference, South East Asia Regional Bureau, of International Union for Health, Education Feb 11 to 13, 1989, Bangalore.

The family members and the women who have named the child partake a meal. This is also called as cradle ceremony. Here the women sing folk-songs, in kannada which will be in the interest of the child and mother, and wishing the good future and good health to the child. And the women describe the baby as if it were Lord Krishna and Lord Shiva; it would lull the child from crying and troubling. These songs are called as lullabies. This act of gathering and giving recognition and importance to the child and mother gives courage and protection to the child and mother.

(Translated from Kannada)

We called on the people of our street
They came in cluster–the young and married came and graced the occasion
Though sweets are given to the child with morsel
Yet grumbles and insists for moon and sun cries non-stop, please calm-down!
(They repeat "Jo, Jo" after the end of every stanza.)
It is to be noted here that the crying of the child is a good exercise for lungs and that the mother should not worry too much. If the child goes on crying too much then the child should be consulted by the doctor. That is why our simple folk-sing lullabies and take rocking to make the baby sleep, inspite of its crying. It is very much well said by Eve Jones, "You are right in believing that he cannot be very happy, if he is crying, so much, don't you know, new babies usually cry to exercise their lungs? Certainly, it is true crying and struggling are your baby's way of expressing tension. Prolonged crying however is a sign of something is wrong." Another song which depicts the good wishes for well-being of the child is given below:

Those women having brought the baby, making it sleep in the cradle, they sing:

Let you live happily with well-being in future and forget us not.

In the cradling ceremony women come in groups. Those women will give courage to new mother and they exchange their

experiences and help the new mother to get information about rearing the child. Now she is taken in the group of mothers. In this way the simple group work service with a feeling of affinity and Group-Communion is given to the mother. It is a sort of group therapy effect also. The naming ceremony is shown in picture.3. 

While coming from natal home the parents present cradle to the first baby. There is also a tradition of giving a cow or a buffalo as a gift, in addition to a saree. This is a symbol of joy and further a help and advice to care the baby and mother well. There is no compulsion to give these gifts on such occasions. But it is functioning as compulsory duty because of their sentiments and convention. There is a folk-song which depicts this idea.

\begin{verbatim}
SvijSkSjU asoaartjsodu ddd ovwrtoaodu
3ddJc>d
tJUa-Sj £dfi •
Carrying the cradle, wearing the colour (saree) of natal home
Taking the buffalo offered by the father
Turns towards her natal home.
\end{verbatim}

Importance of Lullabies

We find the fund of information and knowledge for child-rearing, in Lullabies. These folk-songs are sung with enchanting voice, thereby, baby sleeps happily. By singing
to him we can cultivate tolerance and patience in him. This is also an occasion to express love and affection, appreciation and rejection to the child. They indirectly give opportunity to the grown up boys and girls also to develop good character, because they contain morals and ideals. This will have a beneficial influence on the children. It is proved experimentally that singing has a definite influence on the disturbed mind, aggressive behaviour and other emotional problems. The information is also provided about good behaviour and moral character brought about by love and affection. Singing mother and sleeping baby are shown in picture 4. Now let us see lullabies here below:

Child, like washed pearl, slept with stomach upward
Dispelled the evil sight by the pearl itself.

The tender love and deep affection help the child to grow fast.
Sleep O, baby mine of beauty
Clever, rose-ringed, parrot
and a pearl of our eyes! Jo, Jo

On the shining gem cradle,
holding the glittering scarlet garland toys
Play my affectionate baby without crying.

If I take you always in my arm pit
Oh! my treasure of good morals
who will attend to the house hold chores?
Please, go to sleep immediately! Jo, Jo.

Whose dear baby are you?
Whose real treasure are you?
Whose gem and whose ruby are you?
I swing and sing Oh, my baby,
Saying that a gem of heaven has joined me
Jo, Jo.

The mother affectionately put the child in the cradle and
pacifies the crying child by sweet words and likes to attend
to her domestic work. This itself manifests the mother's
capacity of tolerance and her anxious moments for the care
of the child. The calmer the child, the unruffled is the mother. The moment the child sweetly smiles, the exertion of the mother vanishes forthwith. The folk-songs indicate the keen observation of the functioning of the mind of the mother and the child as expressed in these simple words.

The baby played happily for mother's song
Dried jasmine creeper sprouted and blossomed
Troubled (Dirty) mind became solaced.

The child's capacity to listen to the songs is an apt case for child's psychology.

So far, the experiments show that the plants grow more and cows or animals milk more. And a German doctor Ronald Droh proved that the surgical operations are successful, wounds heal up quickly and emotional or psychological problems of children are solaced or treated well by the music. In the same way the simple folk proved successful in treating child, solacing the troubled mind. Nay, they have even gone a step ahead to say that dried jasmine creeper sprouted and blossomed, by music or singing. This may be the fact also. One should make an experiment with music, Therefore, we get a clue to make further experiments by music and singing. Some more songs
are also given below:

If lullabies are sung the child is captuated by them
It forgets the longing for mother
But dear baby demands arm for pillow”.

The folk-songs hint that the simple mother that she knows the psychology of the child better than trained psychologist. Her care for the child and child’s response to the song sung by mother is at once sensible and defensible. Too much longing for mother leads to adverse effects on the child. This is psychologically proved also. Therefore, these lullabies are very important to mother and the child. They provide conducive atmosphere for the development of the child.

Crying baby’s lip is like coral bud
Budding eye-brows are like mango slice
Baby’s palm is like a shining sword of Lord Shiva
Come my child after playing
I wash the sole of your feet
So I wash the baby's golden feet
Taking the pure water of coconut.

Here mother gives the importance to the baby's play.

Any body does regret like you my baby
demanding to bring the moon to give you!
I have'nt seen a child like you
in the whole world!

The above song depicts the mother's sign of rejection by
those words. This itself is a balanced treatment of the
child. It is essential for the development of the child's
personality in a proper direction.

Mother of crying child has gone to river
to fetch water
Don't weep o, Gangi, Gouramma,
Your mother brings water, full of large pot
Let the baby cry but this baby must be there for me
Let there be an obstruction to my household chores
But let there be children like him full of my house.

Even if the child cries more, the mother, relatives or the elderly children (girls) sing folk-songs to make the child stop weeping. So these songs help to divert their attention and give up crying. There is another interesting folk-song to help in situations where baby cries and mother or others console the baby with a song. This folk-song is given below:

Don't cry my baby I go to bazaar and come
Don't cry my baby I sell the curds and come
while coming after selling the curds,
I will bring you a green cap
Don't cry my baby I sell the milk and come
while coming after selling the milk
I will bring an anklet to you
Don't cry my baby I sell the butter-milk and come
While coming after selling the butter-milk
I will bring a silver grain string to you
Don't cry my baby I sell the butter and come
While coming after selling the butter
I will bring woolen coat to you.

In the above song, the mother promises the child with many attractive articles, toys, clothes etc, so that the child is induced to go to bed or keep mum. The wonder is the child obeys as the mother hints; this simple home-truth has a psychological bearing. Particularly this song is sung in a melodious way.

Therefore, these folk-songs are really helpful to the nurses in the cretch, teachers in the pre-school, even primary school, Baby-sitters and Child welfare workers to work effectively and efficiently in their fields. Because these give fund of information about child psychology and child's psychological development which is the main objective of all those child welfare agencies and schools.
Why the pearls have fallen down the cheeks if the child cries?

My elder brother-in-law, please lift him up in the armpit.
So, then, the kid's, kith and kin kiss the baby lifting him up.

A pair of husbandwife, is a pair of round pearls.
Like that, a pair of male and female deers in the forest.
O my son, you are a good company to me in the house.

Arm length pillow and a long bed, my baby, by my side is a jewel to me, why fret about others?

Eyes with collyrium, eye-brows treated
Your eyes are like mango slice
O baby, lovely you are to your uncle.
The father's sister's daughter is extremely happy with not only for coming of the girls in house but she is equally satisfied with the virtuous character of her maternal uncle's daughter who should be like the Hemaraddi Mallamma, the incornate of virtues, chastity, enormous capacity for tolerance, despite pernicious and tormentous situations.

Spreading the torn out mat in broken cradle placing the crying baby to sleep sings her sister with joy and glee.

Psychological pleasure is expressed despite broken cradle and torn and tattered mat. A sense of deep self gratification pours out the innocent heart.
With whom should I get rid of the tiresomeness and boredom?
My child at my lap, that itself dispels the agony.

In fact child develops certain traits which are approved or disapproved by the parents or his companion; at first child exhibits what are generally held to be of naughty character, obstinacy, haughtiness. These traits persist through the main years of childhood; it is with great difficulty that little children can be trained to overcome, their selfishness and greed of any intensity and magnitude.

It is only when the child comes to realise the nature of relationships that consideration for others emerges gradually itself as a necessary factor in maintaining its position in the community. It can be wondered at the children, slowly and steadily learn to overcome their selfish tendencies.

But when the child grows up and realises that the people whom he loves, have needs and wants similar to his own, he can be trained and taught to control his acquisitiveness. The grown up boys/girls feel a sense of pride in giving toys or articles to others and accepting from them. A sense of give and take
gradually develops and thereby he socialises himself. This is the process which operates not only amongst the city-bred but also even among the boys/girls and brought up in the village.

Unselfishness, generosity become meaningful in due course. The child develops these traits to an appreciable degree as it begins to feel sympathy for others; again, it is the emotions of love and affection which first teaches the child to consider for others.

Naturally as it grows older, its circle widens, and there arise further demands for unselfish sections which are mostly of social orientation. In other words, "the child learns to adjust its behaviour to a social standard".¹

The child then begins to react to this pattern you are providing him and his attention is focussed on the media through which he sustains his interest in his own development and through this development of others. It is almost as if he can realise that the world is not all mixed up and it would not over-whelm him but rather that, it is some what predictable and he can make sense of it.

The child develops some extremely important attitudes at this time. He develops tolerance for frustrating situations; he

¹ Mrs. S. Herbert - Chilidore, Methuen & Co, Ltd, London, 1923, page 158
learns how to realise, the difficulties and discomforts in the society. He learns that some one will help him under adverse circumstances.

The unlettered people are very much conscious that their boys/girls should be free from inhibition and corrosive influences, for the reason that if they are not assimilated in the society they may turn either aggressive or melancholia. Hence every care should be taken to make the boy/girl normally.
Music and Child Development

Through music and songs children develop the motor ability and feel relief of emotional tension. By chorus songs children learn group living and the value of harmony. Therefore, music or songs have good impact and influence on children. These ideas are expressed and practised through folk-songs.

The mother's song moved the baby to play
And caused the dry jasmine creeper sprout and laugh.
Sick minds became fresh.

The invigorating effect of mother's song has enlivening effect on the child as much as the flowers bloom by the effect of sun-shine, water and weather. The song refreshes the child's mind which is morose.

If the child is reluctant to eat food for some reasons the mother or the elderly ladies in the family take the baby in the arm-pit and make him to eat food happily by singing songs or telling stories with affection and warmth as if they know the psychology of the child as the expert psychologists and
music therapists. We are surprised to know the practices of simple folk when the expert child psychologist, like Elizabeth B. Hurlock also made the same observation with regard to eating problems in childhood. In her own words, "many eating problems in childhood are carry over from babyhood.

In order to get a baby to eat, for example, it is quite usual for a mother to amuse him by telling him stories meanwhile shoveling food into mouth". The simple folk sing songs and change the mind of the baby to get him to eat. The folk-song is given below:

1. Elizabeth B. Hurlock - Modern ways with children
Moon is beautiful
Berries are cupful
Moon is beautiful
He comes holding vessel
Cart of twelve oxen.
On the cart a round stone.

Shoveling mother and responding baby are shown in picture 5.

There is again a folk-song in kannada to induce the child, with affection, to walk in event of music therapy; it will overcome an initial fear while learning to take steps. The mother or any elderly person in the family, first holds both the hands of the child and mutter songs and withdraw the support gradually so that the child moves automatically; this capacity is the result of songs and music which help the motor activity as expressed in the following folk-songs.
Picture 5: Shoveling Mother and Responding Baby.
Where is the necessity of fan?
When a baby in the house
Walks inside and outside
There get the wind of the fan.

Toddling, Toddling
Kitchen and Verandha
Left, left, verandha
Tightened jingle bells to my elder brother's legs.
Beautiful small bells to my own legs.

Singing and supporting mother and a toddling baby are shown in picture 6.

These songs are incorporated in plays which speed up the walking or movement of the children. They provide recreation simultaneously. The folk-songs, thus are useful tools to learn and exhibiting the knowledge of psychology. The above methods have been substantiated by the modern psychological techniques as for example; this has been discussed by Ruth E-Hartly, Lawrence K. Frank, Robert Goldenson. According to them "Many specialists in the fields of dance and musical education believe that the two are inseparable when working with children. The immense potential of this combined medium has been recognised by a number of specialists in the field of
Picture 6: Singing and Supporting Mother and Toddling Baby.
child development and in psychotherapy.

The music therapy helps to release the impediments at the initial stages of the child's attempt to walk, this stimulates primitive and infantile movements and attitudes by relieving instinctual tensions. The specialists find that music and movement make a second contribution to help the child, sublimate aggressive and destructive urges and channelise disorganised energy in socially accepted ways.¹

The effect of releasing emotion and achieving order and self control through rhythm is to give the child harmonious contact with himself and through this increased integration of body and mind and enhanced self-acceptance.

Again to quote Hartly and others, "These benefits may in turn account for the value of musical experiences in promoting participation, adaptation to others and social growth. The teacher can often find in the child's movements, a wealth of clues to his inner most thoughts and feelings. When we turn to recent literature dealing with the concepts of what music can offer to children, we find decisive effect on the children, by the song and music combined.

For the most part the major emphasis is on the achievement of skills; the psychological implications and the wealth of experiences are hardly mentioned. Two examples may be noted: Sheely stresses the importance of permitting a child to express himself musically in his own way to give him a feeling of respect for his own expression. Buttolph claims that music should have its place in every day living and points out that all citizen all children are capable of a joyous response to it and that out of their constant calls and shouts, stamps and jumps, walks and runs, bendings and swayings, our great symphonies and modern dance forms have developed. With more and more wide spread recognition of this point of view, the traditional gap between the educator's orientation and that of psychologist may well be bridged. Group singing is also very popular, either as an integral part of the music programme or conducting such programmes occasionally, the children are encouraged to accompany these songs with rhythmical interpretative actions. Rhythms are popular; children like to march accompanied by music. Music has helped some children physically and helped their coordination; it has also been an opportunity to make up songs for the use of many objects or instruments.¹

¹. Ibid - pages 301 and 305.
Sometimes the uncontrolled and aggressive children have been subdued by the employment of musical instruments. Although no such elitist devices are employed by the simple folk, yet their songs—solo or group, have a desired effect as it can be found in the villages. For all these reasons folk-songs are useful to social work. With the help of group songs we can conduct group work activities and recreational activities also.

Love and affection as expressed in Folk-Songs

It is said if you love your children they will love the world and society in turn when they grow up. Love, affection and appreciation should be balanced with punishing and rejecting the child to the bad behaviour. Both sociologists and psychologists agree with this experiment which is more useful for social work in dealing with child welfare. The childhood experience speak on the behaviour when they pass on to the life of adolescence and adulthood. An ortho-psychiatry, consisting of psychology, psychiatry and social work, studies the behaviour with the help of psychoanalysis. According to Bossard & Boll, "the importance of family situations in the formation of personality is emphasised today by all the social sciences which are participating in the study of human behaviour. Much of the recent advances in the fields of
psychology, psychiatry, psychoanalysis, sociology, criminology 
education and social work reveal with striking clarity the 
early and pervasive role of the family in conditioning the 
behaviour of its child members. The family is the first 
society the first in which the child lives and the most 
powerful in changing original nature into the socialised 
personality."

If there is lack of love and affection the child grows with 
problems and becomes a problem-child. On the contrary if 
there is over protection child may not be in a position to 
face the life situations on his own. Therefore, the children 
should receive love and affection, protection and appreciation 
balanced with punishment, criticism and rejection. These all 
found expression in our kannada folk-songs. They are 
discussed and analysed below. There is a proverb in Kannada, 
"ಪರಿಶ್ರಮ ಹಾಕಿ ರಾಯು, ಹಾಲಿಗಳಿಗೆ ಹಿಂದುಕಸಲ" which says, that 
there should be punishment also to the child while upbringing 
the child i.e. "children should be punished and cared as we 
require to break the drum sticks into pieces while preparing 
curry or soup". We can very well quote the observation of 
Ross Stanger, a psychologist, in support of this idea. In 

1. James H.S. Bossard & Eleanor stoker Boll 
   The sociology of child development 
   Harper and brothers publishers 
his own words, "Use of physical punishment by a 'warm' mother may have desirable social effects whereas such punishment by 'Cold' mother leads to anti-social aggression". Following are the kannada folk-songs which depict the same idea in an effective manner:

Don't beat your children though you are poor
The poverty that has come
Will certainly disappear,
if your children come and sit
On your lap after their play.

The above song gives serious instructions to the parents, even the poor ones not to punish severely. Because it will hamper the child's development. The poverty may vanish after some time. But the evil effect on the child will speak in the adulthood. There are criticisms and mild threats to the children whenever they go astray or disobey which is essential to control the behaviour.

The following song depicts the idea of controlling the child if it bothers persistently with behaviour symptoms.

A bugbear has climbed the fig tree
It has eaten seven fruits around
Be quiet my baby because bugbear might come.

The folk-songs indicate the mild punishment to the disobedient children with the view to correct them and not to spoil them. The parents with balanced love see both good and bad in their children. There praise and punishments are tempered with thought for further growth.

Unhappy home situation and unsatisfied human relations lead to deviant behaviour. Family atmosphere is an important factor affecting the behaviour of a child, sometimes, becoming a delinquent. It may be noted here that the role of the home as a contributing factor has been strongly emphasised by such authorities as Burt, Healy and Bronner.

Therefore, affection and love are the great bonds in every family, and through them children are taught to control their primitive anti-social tendencies and to become citizens of the world. Through its very helplessness, the child first learns to love the members of its environment and then to appreciate them for their individual qualities. With love and affection comes sympathy for the loved ones. This is later
on extended beyond the family and home to the world at school and social life and thus forms the signal for his future social conscience. Sympathy arouses generosity in children and a general fellow-feeling for others which expresses itself in willing, sharing of all things good or bad, that crop up in daily life.

Respect from children is insisted on by their elders without any thought of whether it is deserved or not; but it is impossible to gain respect without their being liked as its base. Fear may stimulate their feeling, but it is not the genuine thing. Admiration can exist without liking, it is generally the fore-runner there of but respect implies admiration and liking. The parents are generally the first to arouse the strong admiration of their children. To the child's mind they are everything that is noble, beautiful, clever and it endeavours to emulate them in every way.

In the words of an eminent psychologist Mrs. Herbert, "The fear of punishment is perhaps one of the most fatal weapons to use in education of normal children; and generally it does not even achieve its end. Corporal punishment should be absolutely abolished. It is degrading both giver and receiver, and in case of a sensitive child may leave a spiritual scar for life. Only in rare cases it may be really
effective. Perhaps a bully may be cowed by it. Similarly, rewards are unnecessary, unless it be the reward of pleasing people by doing a kind of service for them. Children will often work for a material reward instead of trying to do a thing for its own value. This is not conducive to unselfish social work in the future. Too much criticism crushes the personality, unwanted appreciation and reward spoil the child.

It is almost an article of faith with the civilised countries that the children should have opportunities for the fullest development and growth towards maturity through physical, emotional, mental and spiritual well-being.

Socialisation of the child

Child should learn to live with others in the society. Man is not only the product of heredity but he is a product of both heredity and environment. In the words of Dunham, "Socialisation is a process by which the new born child is moulded into the culture of his group and hence becomes an acceptable person in the society".  

The same impact of the above quotation is implicitly brought out by the following song:

O, my child adjust well with other children  
People should remember you even after your death.

The above song helps to cultivate in the children the behaviour to adjust with other children. The same no doubt, leads to socialisation process.

All people talked good of Mr. Sankaliah  
for his sweet tongue and good character.

1. Quoted by Durganand Sinha (ed): Socialisation of Indian child concept publishing company, New Delhi 1981 page. 3
If you lead a good life,
the people appreciate and call you.
If you behave spoiling your life
You would become an enemy to your own clan.

What is the use if you read and listen
hundred of things
If you don't behave well?

You must be wanted by the people
as long as you are in this world
All will come to send you off
While leaving to God's place
after you feel no more to stay.

Advising mother, son and other children, with whom he is to
adjust, are shown in picture 7.

The folk think that the socialisation is not ended after the
child reaches adulthood. But it continues till the end of
the life. Many sociologists and psychologists agree this
Picture 7: Advising Mother, Son and Other Children With Whom He is to Adjust.
point. These matters are expressed through folk-songs mentioned above. The process of socialisation ends when life itself ends. This shows the plasticity of human nature. Therefore, this kind of socialisation begins with family enriched by environments.

The duties prepared by the individual are not only for personal welfare but must entail altruistic functions. In fact the family is a miniature of larger society.

In the opinion of David Mandelbaum, "The family in India as elsewhere is a corporate group whose members act together to meet their common purpose. Each person learns the fundamentals of his culture and of his society through his family status; he experiences his main satisfaction and shares his personal achievements with other family members".

His whole life experience is embedded in his family relations. The main episodes of the life cycle are family celebrations and the happy occasions of social ceremonies and the joyous occasions of one's own life which are celebrated in the context of family. Further, it can be elaborated that socialisation helps the individual to develop his innate potentialities for his good and for the benefit of the society, if properly canalised.

Socialisation is the process by which young human beings acquire the values and knowledge of his group and learns the social roles appropriate to his position in it. William J. Goode says, "A person is made aware of his role-relations through a long period of socialisation during his childhood, a process in which he learns how others in his family accept him to behave and in which he himself comes to feel this is both the right and the desirable way to act."¹

This emphasis upon the family's primary importance in the socialisation of the child must not be taken to mean as frequently happens, that the personality is wholly and irrevocably formed during the first few years of life. Generally too much emphasis is placed upon childhood experiences, determinative of the importance of these early activities and that the individual instead of being the product of his child-hood, is the result of what adolescence, youth and adulthood do to childhood experiences. Yet opinion vary regarding the causative factors, influencing the development of personality to the effect that the development is faster at the level of childhood or adulthood. Folson points out that "no one has yet proved that the total rate of personality development is faster in childhood than in later

¹. William J. Goode - The family Prentice Hall New Delhi, 1965, page.11.
life"). Some may not agree with Folson, since after second world war the all-round individual progress and social control over the individual compel us to hold that the society is more decisive than the individual.

The crucial result of the socialisation process is that individuals come to want to do the tasks that must be done if the society and its members are to survive. They are motivated to gain various kinds of personal satisfaction from carrying out their role obligations, such as caring for their children or teaching them something of their religious heritage, while these tasks also contribute ultimately to the continuance of the society. Within their role-networks, they also received punishments or rewards for fulfilling these obligations, which are mostly not to society, but to particular individuals or groups.

This means that for an infant to survive and thereby the society itself, he must be socialised; similarly more individuals may want to socialise themselves. This in turn means that these persons must have been socialised themselves when they were young and to want to socialise their children. This structural relation, linking three generations, by

which one generation socialises a second and wants to
socialise the third, is a necessary link between the
cultural and the biological heritage.

You be with smiling face while you open
the storeage of food-grains
Give a kind look if the poor come
Oh! my younger brother, you be like our
father, of generous character.

If you give food to the hungry man
and butter to the baby
If you call on the people who stood in the sun
to the shadow
Your son will get the virtues for the good deed.

Our master has given us money
for the marriage
Now the bride-groom and bride, their children
and children of grand children and all
are loanees.
The above folk-songs give moral ideas about helping the helpless and poor and to develop the virtuous, generous nature and sympathy and to be aware of the exploitation also, which are passed on as messages and morals from generation to generation. Merely to teach the young the necessary cultural conduct for the society, would not maintain the culture, if, it did not include the moral injunction to teach each generation carrying through the same legacy to the succeeding ones. The human family possesses several characteristics that facilitate socialisation,

There over quarrels among brothers yesterday and day before. The painted door divided into two because of the partition. You, my last son please get aside being a small brother.

Be fearing to mother-in-law and father-in-law And fearing to husband! O, younger sister, be in this way in Mother-in-law’s house.
Become a king of good character and good morals
Become a jewel of crown in tongue
O, my child become a light to the whole world.

This socialisation lasts a relatively long time because human beings have a long life in relation to other animals. This gives a fuller opportunity for transmitting the cultural traditions of the society to the child. The mother-child tie is emotionally intimate, which also facilitates socialisation. In addition, the pattern of dominance of mother gives further authority to what is learnt: The authority and greater force wielded by parents on the children make the child more respective and responsive to the instructions of the parents.

The transmission of the biological and cultural pattern to the succeeding generations with a view to bring about or accelerate the socialisation is not obligatory, but spontaneous. The obligation degrades itself to particularisation of a section of a society. In fact it is a natural phenomenon.

The obligation must be anchored in a specific unit. Hence, it has its own limitations. It must contain an adult female, to bear and nurse the child. It must be linked by dominant role of parents (thread of force) and affection, to facilitate socialisation of the children. Examples can be cited wherever
such plans have been made functional e.g., over all but the reproductive function, but even the Isrel, Kibbutz, the Chinese Commune and the Soviet Nurseries which have attempted to make them successful.

The crucial link in this, inter-dependence is that the child is taught right at the initial stage to learn and implement where it grows up and it is made to employ the same technique in future so that through continuation of such methods a cultural pattern emerges which becomes a model for others. Thereby, biological continuity is assured through the cultural patterns transmitted in the socialisation process. The social control over child care has become more important that the human being in his evolutionary process has become to depend increasingly on culture and not merely on its instincts or drives. That is, the human community and its culture have come to depend on effectiveness of socialisation i.e. how well the child acquires the values, attitudes, or behaviours of his family/community. Consequently, the community must shape or guide the unit that passes on the values to its next generation.

The mother inviting other children to her house to induce her child to take meals, is symptomatic of group therapy hinted in folk-songs (Please see picture 7 mentioned earlier).
All of you, children, please come to my house
Take the sweet balls (Laddooses of fried gingillies
oil seed and jaggery)
Come to help my baby please.

O, you, playing children,
have you seen my pretty parrot?
Whoever has seen, bring him please
Let him take meals and go
Because he might be hungry by now.

When the child is playing with his age-group, it forgets even
the hunger; generally children are fond of plays. When her
own child does not come for eating, mother takes the help of
other children with whom he plays and she calls them too.
And tell that she is going to give some sweets to the children.
This act has again a therapeutic approach.

The children learn mostly by imitation in almost all spheres
of their activities, e.g. if a child whistles, other children
imitate him; if a child is eating something, the observing
children will have appetite and express their hunger. This
simple psychological truth is beautifully expressed in the
above songs. The group therapy has been applied by the mother of the child as per the folk-song.

The above folk-songs act as music and group therapy for the children who other-wise would not listen to their mothers. In this connection mother wisely takes the help of other children to help her own child. Here we can also find the reciprocal way of treating others' children i.e., giving sweets and jaggery and taking help from them. This will also help in healthy socialising of the child.

In the process of socialisation, the child imbibes the cultural pattern consciously or unconsciously and develops its own attitude towards life, which matures gradually into life-value itself. In the meaning and observation of Eileen Young Husband, "In socialisation of children, values are inculcated in the children chiefly by the parents. As the children are exposed to influences outside the family, they will derive other values that will in turn influence the value pattern of family groups".

_recreation for the children in Folk-Songs:_

When the children grow, they develop an intense desire for indoor and out-door plays which give them again a chance to

socialise themselves and derive much pleasure in the plays. This recreation is one of the needs of children.

Butter-fly wing
0, my sister where had you been?
O, my brother, bazaar I had been
Leave bazaar etc
Play with me sister.

Children's play is attractive
Youth is charming
White beard is beautiful to the old.
The laughter is charming
every where in the world.
It is well known fact that because of lack of recreational facilities or unhealthy recreation, children develop deviant behaviour. Indigenous games and songs etc. can be provided to the children so that they will have indirect control over the children as well discipline them in the society. There going to be a group influence on the child by the recreation groups in addition the affection and love of parents, flow through recreation. The recreational or cultural activities should contain values in shaping and developing the children. It is evident that recreation prevents and controls the delinquent behaviour. To reduce the incidence of juvenile delinquency there should be healthy recreation or family recreation and healthy home and environment, conducive to the child's emotional growth. According to D. Paul Chowdhry, "society in its social work today places an emphasis on family life in some form and tends to board the children, who for one reason or the other have been deprived of their own families or else arrangements should be made with other families putting the children to the old-time institutions. These institutions lack natural parental care and love, intimacy etc. But in case of uncontrollable and delinquents such institutions bestowed upon the children protective and curing atmosphere.

There are non-institutional programmes also to help these.

Whatever it is for normal children family is the best place where the physical, emotional, environmental, mental and spiritual needs of the children are best satisfied.

Some of the children who do not come within the sphere of institutional care are subsumed here.

1) Infants under three years of age who need warmth love and security.
2) Children between 3-6 years, because of special needs.
3) Children who need special individual care and are unable to be benefitted by group care.
4) Orphans and destitutes.

In the opinion of Chowdhry, "The word recreation" implies re-creation of the individual through constructive use of leisure time activities affording relaxation, release from tensions, freedom to be one's own-self. Recreation is an essential factor in physical, mental and spiritual growth of an individual or group. Through recreation a person expresses himself fully. Personality problems like fear, shyness and dislikes can be remedied or minimised.

1. Ibid Page 33.
Recreation is a process of socialising the members particularly juveniles participating in a group life. Recreation also has another purpose i.e., for making use of the leisure time of the children towards constructive ends so that instead of wandering in the streets, quarreling and taking to bad habits, the children could express themselves and channelise their energies and learn through a group process. With the help of the trained group worker, recreation also becomes a process of helping maladjusted juveniles through group therapy. Through recreation and leisure time activities, it is possible to get over many difficulties of adjustment. Properly organised recreation gives training in democratic living.

Music and folk-songs have been used for controlling emotional problems of the children and folk-songs and dances are used in Thailand Prisons to reform the prisoners.

The following kannada folk-songs really have the educative values and with meaningful moral lessons. Such songs are very old. Yet they are refreshing in the context of family or society.
Removed the ash and Removed the ash
Smeared the floor and Smeared the floor
Put a design
Put the pan on hearth
Gave fire to the hearth
prepared the jawar bread

Where did your hands gone?  
Behind the door panel,  
What did panel give?  
Gave piece of wood  
What did you do with that wood?  
Put in the hearth  
What did the hearth give?  
Gave ash.  
What Have you done to ash?  
Put it into dung-hill  
What did the dung-hill give?  
Gave manure  
What did you do with that manure?  
Spread it in the field.  
What did that field give?  
Gave jawar.  
What did you do with that Jawar?  
Gave little portion to a potter
What did potter give?
Gave a pot.
What did you do with that pot?
Left it in the well.
What did well give?
Gave water.
What did you do with water?
Poured to the plant.
What did plant give?
Gave flower.
What did you do with that flower?
Put on the (idol of) God
What did God give?
Gave the bell.
What did you do with that bell?
Tied to the cow's neck
What did cow give?
It gave milk.

The theme of the above song is depicted in picture 8.

The above song depicts vividly the ideas of cleanliness, health and hygienic atmosphere, decorating the house and preparing the food, to the children. These teachings from the songs are passed on to children who preserve those habits for their own good and help others to learn. In case of a girl, she learns perfectly and transmits to others so that they learn the duties and value of domestic work to make it a way of life.
Further, it gives the ideas in a very attractive way to the children about agriculture, growing of food grains i.e., consumers goods and how to grow trees and plants to be treated as device and also to get some knowledge of rearing the cow with kindness and affection. If the children from their early stage cultivate the habit of growing plants and trees they develop a sense of intimacy with nature. This idea gives strength to the noble idea of social forestry. The social forestry is actually the practice of forestry for the society by the society. The social forestry has attracted the attention of many concerned people in the recent past mainly due to the threat caused by rapid depletion of forest wealth for fuel, fodder and timber.

To achieve the objectives of forestry in our country it is necessary to shift forestry from No man's property to the care taker Agency. The significance of Social Forestry is not to be minimised as generally believed. How beautifully Swami Vivekanand has expressed his idea about the Nature. In his own words "True education can be gained by constant living in communion with nature". Similarly Tagore has expressed his deep sense of fellow-feelingness with Nature in his essays. In folk-songs the rural children are shown to display their relation with nature. There is also a folk-song which cultivates the culture of sharing through play.
We had been to Iman fair
Brought coconut of one sheer
Broke it into pieces to share
And distributed to all small children.

Here the grown-up children take care of small children. This
in turn cultivates the culture of sharing among the children
and the grown-ups as well.

Then the game of "Whirling Round" provides an opportunity to
the children to take round and feel one with Nature in the
thickness of trees; while playing they feel as if the trees
of various kinds are also playing with them. Besides the
play, it is a very good physical exercise also. A girl
standing infront of another girl, holds the right hand with
bent fingers by her left hand and her left hand with right.
Both of them bending fully backward, pulling each other's
hands in cross, go in circle with much elation and speed
and singing simultaneously.

Playing children and enjoying mother are shown in picture 9.
Picture 9: Playing Children and Enjoying Mother.
There is another Kannada folk-song where children bring a joyous festival occasion and enjoy in the group. They play "Gurchi" to bring rain to the fields and forests, rivers and rivulets. "Gurchi" is considered as 'Rain God' for the
farmer. A ball is made out of cow dung which has the shape of 'Lingum' (Symbol of Lingayat God). Then the children duly stick-in the holy grass with worship on the top of 'Gurchi'. This 'Gurchi' as mentioned above as 'Rain God' should bring rain to farmer, river, rivulet, fields, forests etc, whenever they need during the season. The children go house to house keeping 'Gurchi' on the head with the plate, singing songs. The farmer's families and others in the village worship 'Gurchi' and give jawar and money to the children. It has got religious, social and Psychological relevance and make the children get acquainted with nature, farmer, crops, rivers and forest. The song is given below:

..
Gurchi, Gurchi, where had you been?  
Having wandered rivulet, valley, I came.  
Heavy rain, thick rain  
Shower rain, shower rain  

If there is a pouring rain  
O, farmer, you sow the golden grain  
Rain poured all around  
Shower rain, shower rain  

Green crop, O, mother earth, mother earth  
Magi-rain (which falls in the month of Bhadrapad and Ashweej)  
has now fallen  
Flowers and tender grains have been grown  
Festival for the birds in the grainy field  
Heavy rain, thick rain  
You, pour rain, you, pour rain  
Fill the rivulet and valley with rain  
I give you lime, please pour rain  
I give you colour, please come rain  
Fall rain, pour rain, shower rain.

Sometimes the children try to imitate the elders. They sing the folk-songs as if they are in their husband's house and are learning cooking and household work. This is in a sense
a preparatory ground for their future domestic life. They feel as if they are grown up. In this connection folk-songs are sung in various moods and actions.

Pounded the rice, pounded the rice with coloured wooden pestle
Winnowed the rice, winnowed the rice with a coloured fan.

Prepared the rice, prepared the rice with a round copper cooking vessel filtered the rice, filtered the rice in a bamboo basket.

Served the meals, served the meals into a bronze meals plate.

How simple the above song appears to a superficial observer; but truly the contents express the domestic work being done with joy and gives a picture of family life which breaths free and frank atmosphere, homliness and hospitality.
The children as they grow up try to know the realities of the life. By way of imitation of the elders, children make marriage parties and play 'Guja Guja Mapuri'. Here bridegroom's party goes on asking the girl for marriage. The bride's party goes on replying. At the same time bride-groom's party declares about the money, ornaments that they are going to give to girl if they agree for marriage. But the bride's party does not demand anything except the good character of the bridegroom, sacred thread and a nose-jewel. This is very much an advice for not demanding money or wealth as dowry which breeds several problems. Now, let us see the following songs:

- जगोधर्म - गृहम मरुतु अवार्त \n  गृहम मरुतु अवार्तः \n  सरसन मोह श्रावर् \n  संघनर्थोऽस्माः श्रावरः।

- जगोधर्म - गृहम मरुतु गोलम \n  गृहम मरुतु गोलमः \n  सरसन मोह श्रावर्भः \n  संघनर्थोऽस्माः श्रावरः।

- जगोधर्म - गृहम मरुतु मानसीं \n  गृहम मरुतु मानसीं \n  सरसन मोह श्रावर्भः \n  संघनर्थोऽस्माः श्रावरः।
ಸಿಹಿ - ಇಸ್ತ್ರಿ ಮೇಲಿನ ಚಲ್ಲಿಯಲ್ಲಿ
ಬೆಳೆದಿಡುವ ಒಂದು ಪ್ರಕಾರ
ಬಳಗೆ ಬೆಳೆದಾಗಿದ್ದು
ನೃತ್ಯದ ಅಂಶಗಳಿಗೆ
ಪ್ರಾಮುಖ್ಯ, ಪ್ರಾಮುಖ್ಯ

ಕರ್ನಾರು - ಕರ್ನಾರಿ ಮನವನ್ನು ವ್ಯವಸ್ಥಿತಿಯಲ್ಲಿ
ಬಾಗದಲ್ಲಿ ಮನುಷ್ಯ ಸಮರ್ಪಿಸಿದ್ದವು
ಸಂಬಂಧಿಸಿತ ಅಂಶದಲ್ಲಿ
ನೃತ್ಯದ ಸರಳತೆಯಲ್ಲಿ,
ನೃತ್ಯದ ಸರಳತೆಯಲ್ಲಿ

ತಿರುಭವಾನ - ತಿರುಭವಾನಿ ಮಾಡಿದ್ದಾಗ
ಸ್ವಾತಂತ್ರ್ಯದಲ್ಲಿ
ನೃತ್ಯದ ಸರಳತೆಯಲ್ಲಿ
ನೃತ್ಯದ ಸರಳತೆಯಲ್ಲಿ
ತಿರುಭವಾನಿ, ತಿರುಭವಾನಿ

ಹಳ್ಳಿರಿ - ಹಳ್ಳಿರಿ ಮನವನ್ನು ಹಾಡುತ್ತಿದ್ದು
ನೃತ್ಯದ ಬೆಳೆದಿದ್ದು
ಸಂಬಂಧಿಸಿತ ಅಂಶದಲ್ಲಿ,
ನೃತ್ಯದ ಬೆಳೆದಿದ್ದು
ಹಳ್ಳಿರಿ, ಹಳ್ಳಿರಿ
Both the parties - Let us play Guja Guja Mapuri,
Let us play Gujera Mapuri
Let us play negotiation garland
Let us inform the whole world.

Guja Guja Mapuri bridegroom's party
Gujera Mapuri bride's party
The weavers of negotiation garland
The people in the assembly of whole
world.

What is there for Guja Guja Mapuri?
What is there for Gujera Mapuri?
What is there for negotiation garland?
What is there for the whole world?

Boy -
There is a bridegroom for
Guja Guja Mapuri
You, Gujera Mapuri bride's party
There is a bridegroom for
negotiation garland
A Bridegroom for the whole world.

Girl -
Guja Guja Mapuri bridegroom's party
There is a bride for Gujera Mapuri
There is a bride for negotiation
garland.
A bride for the whole world.

Boy -
What are the requirements for
Guja Guja Mapuri?
What are the demands for
Gujera Mapuri?
What are the requirements for negotiation garland?
We give a rupee
Give the girl, You, elder brother's wife

Girl - A rupee means a bed to make
and a fan to wave
you, servant of my brother's wife
To such a cheap woman like you
No, girl. O, you elder brother's wife

Boy - What ornaments for Guja Guja Mapuri?
What ornaments for Gujera Mapuri?
What ornaments for negotiation garland?
What ornaments for whole world?
We put a curved armlet and necklace
Give the girl O, my sister-in-law

Girl - Curved armlet and necklace
are unnecessarily heavy on the body
Grabbing for hard work will be more
to the daughter
To such a cheap woman like you
I don't give the girl, you, my sister-in-law.

Boy - Guja Guja Mapuri for marriage
O, Gujera Mapuri Girl's party
We brought negotiation garland
Invited the whole world
We give whatever you demand
We put whatever ornaments you ask
Please give the girl, my sister-in-law.

Girl -
The clan must be clean in the house
The bridegroom should be of good character.
If you conduct the marriage in your house
With a sacred thread and a nose jewel,
in the public
There is a girl for you, my sister-in-law.

Both the Parites-
Tell O, Guja Guja Mapuri
Play o, Gujer Mapuri
Knit the negotiation garland
Sing to the whole world,

The marriage play of children is shown in picture 10.

The above folk-song gives real advice to both the parties for not demanding anything except good character, sacred thread and a nose jewel which are very much treated as necessities in marriage.

The folk-songs, some times, reveal a surprising degree of ethical, scrupulous, social responsibility and repulsion for mere wealth at the cost of morality and appreciation of good character of the bride and bridegroom. No temptation for gold and money is encouraged. In fact the valuable aspect of life is to be morally supreme. If so, it would imply
Picture 10: Marriage Play of Children.
that there would be no disputes. All think magnanimously. This is expressed in folk-song; and not in any Text book on Ethics.

We pass from pregnancy, child-birth, marriage, code of conduct youthful days of boys and girls, etc, to such songs which are like cross-word puzzles. In common parlance, such witty, humorous sayings and songs are known as Riddle songs. Definition of the Riddle has already been given in page 55.

Riddle songs are means of test of quick insight as well as recreational; yet they are simple worded, with deep meaning for example.

- రాంధు రాంధు రాంధు
  రాంధు రాంధు రాంధు
  రాంధు రాంధు రాంధు
  రాంధు రాంధు రాంధు
  రాంధు రాంధు

- రాంధు రాంధు రాంధు
  రాంధు రాంధు రాంధు
  రాంధు రాంధు

Riddle - Two people to climb (tree)
Ten persons to fell (fruits)
Thirty two to eat
It is only one who has tasted.
Answer - Two legs to climb
Ten fingers of hands to fell
Thirty two are the teeth to eat
Only one tongue to taste.

Riddle - Elder sister while going to home-town
Goes with quick and fast speed
While coming back to husband's place
She comes slowly, step by step,
with tears-out

Answer - Woman drawing the water
from the well.
Riddle - O, God of poets, good and wise kannada man,
You please listen
and answer the fanciful riddle
after understanding the meaning of it.

A thief has entered from column to column
(in the house)
Another also entered immediately after him
Both of them started fighting/biting each other.
But not vomiting the blood there after
Those elder brothers who answer this riddle
Certainly they get handful of money.

Answer - The riddle that you have asked
is - betelnut, leave and lime
I ask a riddle and you answer now.

Riddle - Whirling, whirling and moving round
It is not a wheel
There are two wings but not a flying bird
There is a horn on the head
But not a beast

It is that which is found
in every body's house.
Answer - The riddle that you have asked
is grinding stone
I ask a riddle and you answer now.

The folk-songs, riddles and play, play their own respective role. The songs expressed through the plays are quick to understand the force of meaning of the song and easy for communication to others. As such plays with folk-songs have become part of folk-life.

In learning about the real world, a child is less at the mercy of the unknown. Young children seem to perceive objects as having a life of their own, being capable of hitting back.

Imagination is creative, but fantasies can be overwhelming unless balanced by reality. Even simplest play of girl having a doll indicates a sense of belongingness (The toy belongs to a girl), the girl in turn feels, it is her responsibility to take care of the doll, thereby the girl learns her duty to the house through her play, despite being very unripe, but itself has deeper implication.

Intellectual and social development of ideas exhibit a connection with the child's efforts and toys. A little girl smacks her doll for being naught while anxious herself
to conform. Children, need to be able to express aggression in a known environment without its retaliation or disintegration. There is a folk song which expresses the emotional attachment of the girl to a doll, where she cries when the doll is no more:

There was a place
And there was a king
King had a daughter
And daughter had a doll
Doll had a shirt
And shirt had a button
Button was torn out
Went to the tailor
And tailor stitched a button
But the doll gone dead
The daughter of the king
Cried and cried.
Play is a vital need in the life of the child and his/her playing activities may be in the home, school or community environment and take the form of companionship and playground activities. It is said by Chowdhary, "Play activities should not be organised merely from recreational point of view but the educative and social values of each activity should be judged."¹

Kannada folk-songs therefore, for children's play, have lot of varieties and they are helpful for cultivating the values of co-operation, participation culture of sharing and spirit of sacrifice. They are really helping the social worker who helps the people to help themselves.

**Education in Kannada Folk-Songs**

It is commonly believed that only the educated people think of the value of education. In contrast to this, uneducated people also realise the importance of educating their sons and daughters. That is why they urge at least they should get educated. At the same time they pray to God and Goddess of learning to prepare their mind towards education. Even the shepherds, farmers and others sing such songs which

depict the problems of exploitation and poverty because of lack of knowledge for not having minimum education. The anxiety and deep desire are expressed in the following song:

O, Ganapathi (God of Learning), the Lord of Gods, Please give us advice and prepare our mind for education. Oh! Ganaraya, we will be elevated by you of learning.

Similarly the folk invoke the Goddess of learning to bless them to learn well and Goddess of wealth to give fruit for their work.

Pray at the start, we the puppet boys
Let Saraswati Goddess of Learning bless us
And Laxmi Goddess of Wealth of our harvest yard give the fruit.
Cuckoo, Cuckoo, Oh! cuckoo, Baby Cuckoo
We should get admitted into the school,
We should read and write there
Holding the slate in right hand
You write the name
of Lord Shiva and read the same.

A singing farmer, with his oxen, cart in the harvest yard
is shown in picture.

Following is another folk-song, sung by group of shepherds
with drums tied to their bellies. This song is also about
the education which they want it for their children.
Picture 11: Singing Farmer with his Oxen, Cart and Dog in the Harvest Yard.
We greet Swamy, the God,
Come on, men Gods have come
Sing the song of God Bira
O, friends, come on all of you
and join together.
Tell, who are parallel to us!
Our village only is the most
beautiful village for us on the earth.

Let children and young learn to read
Let the rude mind of the people vanish
Let food grains grow in abundance
Let money be increased in every house
Let there not be any quarrel and conflict
Let poverty don't come to our people
Let there not be a fear of poison and fire
O, God, protect us with clean life
by your helping hand, without leaving us.

Singing shepherds with their drums and instruments are shown in picture 12.

Even the nomadic shepherds sing in praise of learning, which refines the untutored children who after learning bring about an ideal society free from cut-throat competition, murderous rivalry and hateful jealousies. The shepherds with such education which develops the personalities and should not be of the category "colleges polish the pebbles and dim the diamond*. How much meaningful their song is and relevant
Picture 12: Singing Shepherds with their Drums and Instruments.
it is to modern times.

Learn and become wise
Give up sleeping in the noon
Bow after reading palm leaf
O, baby, become wise man in the society.

Banana fruit is beautiful, Boy's voice is enchanting
Map of Bharata (India) is nice, in the cloister (school)
The voice of the boy who is reading, sitting on the pedestal, is charming!

A reading boy, India map and mother are shown in picture 13.

Any remedy for sleep and malady for knowledge and fear to the learned!
Oh! God, any solution to birth and death.
Picture 13: Reading Boy, India Map and Mother.
Wise man’s wife is on high seat
But your wife O, dullard, due to lack of wisdom brings water for money
Yet interest on money taken in advance growing.

Practically every one earns to live comfortably. This is possible when the man spares money for special occasions. In this process one has to be very frugal. But there are such cases when the person or the family takes advance money from employers and there-by, some times, the whole family has to work to refund the money. The interest accumulates and becomes a burden to the family for regular refund. In such cases wife or son or daughter works just to refund only the interest; Let alone the total borrowed money. Simple financial problem with their implications were understood by the simple folk. Hence, there is warning to be scrupulous in all such circumstances.

What we find in the above folk-songs is the interest of the uneducated or unlettered of different sections of society to educate their children, and adults so that there will not be exploitation. It shows that illiterates themselves have realised that the problems of poverty and exploitation are
due to their illiteracy and ignorance. Therefore, the folk-songs will be of great help to make adult education programmes a success. There are also a few songs which depict the other side of the problem. Simple folk does not hesitate to criticise the education system, if it is not useful to the life and meeting out the societal needs; and not progressive. If there is an education system of this type it will be as if just leading to learning alphabets. Learning of alphabets would not help if that is not bringing the change in man, not preparing the man to face life and enjoy the life. That education is useless which does not inculcate a disciplined life, governed by higher ethical principles. Education must make a man complete one.

Just as the folk is worldly wise in financial matters, the people have some idea about the correct and useful education. Truely understood, education aims at not crowding the mind, but enlightening it. If it does not help man to have insight into the future of life, it is mere prattle of a parrot. The folk-songs which criticise such type of education are given below:

. kodoj_,
rrrfe). 3 rijafl kodju*
3, <$a, a saoJvj kodvjo, djasL#d
O, you teacher,
Ka, Ka were taken away by the crow
Ga, Ga were taken away by the owl
Na, Na were snatched away by the dog.

Ka, Ka were taken away by the crow
Ga, Ga were taken away by the owl
Na, Na were snatched away by the dog.

Ka, Ka were taken away by the crow
Ga, Ga were taken away by the owl
Na, Na were snatched away by the dog.
Boldly and bluntly I tell
This: the matter concerned to all
Not sparing any; refers to one and all
and encompassing the world as a whole.

There is no enemy like stomach and no friend
like bread.
You, all calculate the friendship and faithfulness,
in terms of personal end.
There remained no respect to the elders and the
young, after having read the law book.

You try to make your son wise by putting him
into school.
Yet he has not left eating dung
Why they all not became wise,
who have learnt in the school?
See, there is nothing to eat in the house.

Wine shop is the pedestal of Lord Shiva
Justice is given there, day and night
(Do you know) How many are there in toddy shop?

Ultimately they left drinking buffalo’s milk
With curved hair style, and boots in the legs
Wearing the coat they make fashion with vanity
But wait and see, time will not spare them
They will be ruined one day.

A folk-singer with his instrument singing to the audience
is shown in picture 14.
Picture 14: Folk Singer Singing with his Instrument to the Audience.
Realising the value of education the folk had accommodated the scheme of education in the context of their aspirations and practical needs; at the same time they had developed an indigenous Weltan-Chaung (World view) which could give us an insight into their thinking capacity. They were very particular about mannerism, e.g., if any boy or girl exhibits arrogance or betrayal despite formal education; they would not hesitate to condemn him/her. They spurned bad habits like drinking, thereby loosing correct sense of judgement; no drunkard can think properly and hence no question of judgement. Further we can see in the following folk-song the importance given to the character by the folk, even with education.

What is the use if you read hundreds and listen to hundreds?
What is the benefit if you talk hundreds of them?
You see, your conduct and character must be good.

The folk is fully conscious of character and conduct as decisive factors not only for one’s own good but to bring about social reformation implying the social work. With this end in view that society can be re-oriented and regenerated.
only if men of good conduct lead the society. The value of reading, preaching and translating the ethical value in action is the chief ideal of the folk who display an insight into the nature of society, they want to establish. If children happen to associate themselves with bad company of friends they develop similar character. Therefore, parents should keep them away from bad elements or nasty character. There are few songs which will hint at such knowledge to have good friends, good company which will have preventive character on most of the children.

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You, my friend, who is in front of my house
Come on, join your voice to sing
Oh, my friend, I make friendship for the character.

If friendship is made it is like joining together the small bells
and like cutting the stalk of carrot
Oh, friend, we the female dwarfs, how can we depart from each other.

Why should I forget the strong desire for you?
I invite you for my son's marriage
Dear friend, I give the gift of saree and bodice to wear.

The import of these meaningful songs is an apt illustration of the English proverb, "A man is known by the company he keeps." The fraternity based on moral virtues is not a pious wish, but a sustained effort has to be made, so that the foundation of society is unshakable; the folks had firm faith in the moral approach to the social health and solidarity. Friendship is above caste. The caste, before friendship is mean and meagre. This is very well depicted in the following folk-song.
My friend and myself went together
to fetch the water
Many people have asked about our caste
When they asked me, I told, "Our heart is one
though we belong to two different castes.

Almost all philosophers, social reformers, social thinkers
have unanimously praised the value of friendship as the
alpha (ω) Omega (Ω) for building an ideal society, from
hypocrisy, cunningness, self-centredness and self-conceit;
the simple folk had sung in praise of broad-minded friend­
ship which in true sense of the term, does not pre-suppose
caste, creed and socio-economic status. True friendship
results in such a society known as in modern term 'Sarvodaya'
which is not an intellectual luxury, but a hard reality for
moral reformation. The concept of Sarvodaya was clearly
mentioned and defined by Samantabhadra in his Yuktyanusasan
Vol.65. The folk had displayed a penetrating insight into
the type of such society which should not accommodate anything
less than morally supreme values. They did not merely think
about but they could build such society.
The real active members of the society are adolescents; and this very stage of adolescence is the formative period of man. Hence, the emphasis laid on the good habits in this direction.

Adolescence is a formative period of personality. It is an adult in the making. Here the adolescent requires the guidance in order to understand himself and his environment. An adolescent is neither a child nor an adult. It is a crucial period of formation of character since the mind of adolescent is plastic. This is the period for awakening new powers and adventure. Adolescent is an enthusiastic, energetic, rebellious and revolutionary person. Some times he/she takes the wrong decisions and steps due to lack of understanding and guidance.

He is confused and bewildered on being told, "You are old enough to know better; then in almost the next breath one can say, "You are not old enough to do this or that". In the same way the folk expresses, furiously whenever adolescents try to do something without the permission of the elders, It means, "You are not yet physically and mentally matured don't do such
of the things". And if he does not do it, thinking that the elders scold him, they say "سکر داتلاہ رکاوو ازرو" ناجدالاہو. It means, "mustaches are coming up can't you do this simple thing?" To add to this there is also a proverb in kannada "ಅದು ಷೆರಿ ಕಟ ರಾಮು", ಅದು ಷೆರಿ ಕಟ ರಾಮು. It means "His eyes wouldn't see the country to whom the mustaches have (just) appeared. And her eyes wouldn't see the floor to whom the breasts have (just) appeared.

He is further told to accept responsibilities, to display some judgement and make decision with the result he will be treated as a child and be expected to be submissive and obedient to his parents and teachers. It is, therefore, rightly said, "Adolescence is a period of stress and strains".

To see that adolescent develops properly into proper youth and adulthood, certain needs are to be met or satisfied. D. Paul Chowdhary divided the needs of the youth into the following categories:

1. To effect an integration of personality for becoming a mature and responsible adult.
2. No over protection for the reason he will not develop intrinsic capacity for self protection at the same time he should feel that he is resourceful in the society.
3. To bring about necessary adjustment with opposite sex 
and achieve mature relations with his age-mates and to 
prepare for the family life.

4. To prepare himself for a vocation, in order to achieve 
economic independence.

Even the village folks drawn our attention to the responsible 
work to be analysed to the grown up boys and girls, so that 
they should develop the sense of responsibility in the society. 
The duties evolved by the folk may not be statistically stated 
and economically planned. Yet the grown ups could help the 
eiders in accordance with facilities available to them.

1. D. Paul Chowdhary - Child Welfare Manual, 
Atma Ram and Sons, New Delhi, 
1963, page 103.
The hand that sweeps the dust
will have the pleasant smell of musk
Oh, Basava (ox) the hand that removes your dung
will have the fragrant smell of petal cardamom.

One who always plays and eats is ruined (bad)
One who thinks bad is ruined (bad)
One who does not see the fertile land is ruined (bad)
And one who brings the daughter of a sister or
maternal uncle is ruined (bad)

Basava, a reformer of 12th century was the leader
to teach philosophy and practice of (kayaka) work
as worship.
He was the master brain behind the new religion
and spread the devotion of Lord Shiva.
He was the Royal man of new ideas and words,
of life.

Black ox is Kalinga, White is Malinga
While my princely ox, Saranga
was coming, the Govt. have gone trembling
Plough the land at right time, sow when the field is wet
See, the feather of the sugar cane crop to reap
0, my elder brother, hold the skirt of saree (hand)
knowing the character of the girl
(Select a girl to marry, knowing her character).

Look at the cotton field, look at the wheat crop
Look at the smile of passer-by
And look at the agriculture and our Basava(Ox)
in the land.

These folk-songs depict such of the effective and varied ideas based on lived experiences. The single song is relevant at more than one context or situation. For example in the folk-song which goes to say one who always plays and eats is ruined (bad) etc refers to the vocation i.e. man should work and earn the bread. It is the human dignity. In the last line we see, "One who brings the daughter of a sister or a Maternal uncle is ruined (bad)" refers the problems of in-breeding and hereditary defects.
There is a proverb in Kannada which draws the attention about learning and acquiring the skills in the vocations, for e.g., "स्वयं तेरी हेतु लॆर इन तो रजिः" It means while learning or starting lessons one should not wait for the auspicious day, while working in a vocation one should not work without the knowledge and skill. Ignorance to work and waiting for an auspicious day for learning are not allowed even by the simple folk, according to the above said proverb. So happily, remarkable progress done by these 'folk' are plenty everywhere.

In modern times the duties assigned at the adolescents are systematically stated as above but such ideas are incipient in the songs.

To turn to the modern analysis of the adolescence we can state in the words of Hurlock, "On the average adolescence extends from thirteen to eighteen years for girls, and from fourteen to eighteen years for boys" But in India legal maturity of age is declared as eighteen years. In order to be clear we may accept the definition of the youth as the adolescent and young adult in the age group of 14 to 30 years. But the Planning Commission in 1968 regarded the age group of 12 and 30 years as youth. This was divided

into three stages i.e. 12-17, 17-21, 21-30 years.¹

We witness some changing characteristics and features in the adolescent. The physical and sexual maturation become self-evident at the primary and secondary sex characteristics resulting in shifts in the attitudes as regards sex life. Youth is the stage of life when immaturity develops into maturity helpful for work, deciding the marriage, participating in the social work and taking interest in cultural activities. The period of youth should stand for growth, development, preparation, action and leadership. The promoting of all these in the right direction is considered as youth welfare activities or programmes. Youth matures steadily and surely in an atmosphere which is congenial, free, active and scope for recognition and opportunity.

Objectives of Youth Welfare

The youth movement has two objectives according to G.R. Madan,

First it should take up those activities that contribute towards self expression or personality development, character formation and citizenship.

In other words objective should be to offer individual young people in their leisure time opportunities of various kinds complementary to those of home, formal education and work to discover and develop their personal resources of body, mind and spirit and thus better to equip themselves to live the life of mature, creative and responsible members of the true society and secondly those activities that lead organised action in nation. Having these two objectives in mind the youth movement has to be developed and revitalised in the new set up of the country\textsuperscript{1}. For the youths, there must be timely counselling and guidance because it is the formative stage. In the words of psychologists, adolescence also includes searching for emotional, social and economic independence. It is a time for individuals to utilise at a more mature and complex level the ability to give as well as to get, to communicate with others and to trust them, and to learn what is harmful and what is good for themselves and others.

The hazards of adolescence according to Erikson, are identity diffusion or role confusion. He believes that many adolescents temporarily experience as "falling in love" and inability to commit one-self to an occupational endeavour, or to believe in

\begin{itemize}
  \item The hazards of adolescence according to Erikson, are identity diffusion or role confusion. He believes that many adolescents temporarily experience as "falling in love" and inability to commit one-self to an occupational endeavour, or to believe in
\end{itemize}

a set of ideological beliefs as examples of role confusion or identify refusion. Most adolescents, however, emerge from these experiences with a sense of identity and are able to commit themselves to intimacy with another person.\(^1\)

The socialisation of an individual is continuous and cumulative process. Puberty brings increasing social awareness. Adolescents become more aware of their tastes and attitudes. The self awareness of their own attitudes manifests in their social behaviour. They strive to attain approval of those of the same sex as well as from those of opposite sex. The emotional tensions that attend these adjustments often cause adolescents to be anxious, insecure, fearful and suspicious of others. Our society has within itself or its midst a set of small teen-age interests and attitudes.

During the period of transition from childhood to adulthood, the adolescent group may experience some discontinuity due to unforeseen factors. But there is a constant but deep lying interest and attraction for the opposite sex may be approved or disapproved by the society in the context of the prevalent norms, conventions and customs.

Clearly the stands in the vital areas of life are being influenced by the behaviour of the young. Rockefeller reported that many young people are exploring human relationship with a new kind of freedom and that their approach to sex is basically open and positive. In the present day terminology, it is a permissive society. This of course, contrasts sharply with the approach of society in general where the practice has been to try to control sexual behaviour by taboos and inhibitions by silence.

The puritanism generally regard sex as dirty, illicit and to be guarded against by the imposition of rigid moral codes. This attitude opens the way for exploitation of the excitement of which is forbidden. The more the sex is exploited the more pressure is generated to re-affirm and reinforce the puritan ethic, the more the appetite for the forbidden is whetted.

Despite the medical advances and in truth because of the problems related to sexual involvement continue to confront the young; Veneral disease and illegitimate pregnancies continue to increase among this age group. A physician once remarked that teen-agers seem to know enough to get into bed but not enough to stay out of trouble. Some folk-songs can be seen in support.
Do you know what happened to the one
Who visited a prostitute and how he is?
He became a wild dog and a monkey
That enemy, became a sandal to a prostitute.

Western practice of permissive society with liberal distribution
of pornography has a mischievous influence over the adolescence
creating a terrific gap in the moral, hygienic and a sensible
life process. There should be restraining power to guide the
misguided youth or find workable solutions to the spoiled
adolescent.

Sex is a powerful force as such must be handled wisely and
with self restraint; if its meaning is to be realised.
Sometimes the innocence of a girl is misused by the misguided
and spoiled youth. For adolescents there will be difficult
personal decisions to be made all along the way if their
course of action is to live with for longer time. For e.g.
we can see the following Kannada songs:

He came talking and talking with colourful words
What an enchanting talk and his like;
But O, mother, I am shocked because
he left me in river Ganges.
Globular water vessel slipped from the hand and fell in the pond.

O, my dear lady, can you trust a man!
He has gone away cutting your throat having made you believe.

With one eye on the God and another on the social aspect with the hint that the girls should be careful from the pretentions and fastidious adolescents who may dupe the young girls.

That means he has cheated you by making you to trust him; hence the warning. The protection of the girls is a must from the advances made by the bad character in the society.

It is not always true that the adolescents are interested only in friends of their sex. Sometimes it is found that the opposite sex becomes increasingly stronger.

Besides theoretical knowledge of the adolescence the practical rituals that are necessary to make the position of the man firmer and surer in the society, these rituals have been come to stay in the society and as such they are normative. The rituals and their corresponding objects and symbols have gained acceptability. Yet, these are not to be taken as dictated by
simplistic approach. They imply cultural values. Hence, the rituals are not faith-oriented and dogmatic, but express sober, simple and sermon activities, set against the background of simple, free, non-presumptuous way of the life of the folk. With regard to the physical puberty of the girls and boys Arnold Van Gennep says, "The average girl reaches the puberty at thirteen years. A boy's puberty is established in the opinions of the public by the growth of beards, pubic hair etc."¹ Further psychologist, Elizabeth states, "there are marked variations at the age of puberty and also in the time needed to complete the puberty changes."² The age of puberty which according to modern scientists is between 12 to 16 for girls, between 14 to 18 for boys³ In one of the kannada folk-songs the same idea is elucidated about puberty with regard to girls.

Girl has attained the puberty at twelve years
What should I carry to give my younger sister?
Yes, I should carry mirror, bodice and garland of buds.

The following song gives sufficient evidence about the changes in the boy's puberty.

O, my sisters, have you seen the garden before Munavalli village?
Buds have beautifully blossomed
And there sprouted mustaches to my handsome younger brother.

The rituals performed to celebrate the puberty bring about a momentous change in the life. The intention of all that is done at this ceremony is to make momentous change in boy's/girl's life. There is a marked degree of change in boy's attitudes, towards his parents, brothers and sisters. His connections with his mother as her child is mildly affected and he becomes henceforth attached to his fellow beings. He now to be a man, sensible enough to be the members of the community. And girl is also now to be a woman.

In continuation of rituals and their impact on the individual and social life some rituals are to be observed indoors, with the view the sanctity attached to such rituals is maintained e.g. ritual of celebrating the puberty of a girl is kept very sacred by creating such an atmosphere just as inviting guests for special meals, giving her cloths of selected colour, feeding
her by special diet etc.

In Karnataka as soon as the girl attains the physical puberty she is separated from previous environment, the world of women and children. The novice is secluded just as pregnant women is, and seclusion is accompanied by all sorts of taboos, primarily of dietary nature. Here people celebrate this and special food and gifts are given to the girl; songs are sung by the women folk. These songs depict the ideas about the special food and her physical appearance after physical puberty is attained. They give instructions here-with. Really this is an information and guidance given to the people to provide special diet during her physical puberty for required days. The folk-songs are given below:

 Girl having attained the puberty is standing at the door
 Her face is faded like that of tender plantain leave
 Her mother calls her O, my dear girl come here.

 My beautiful girl having attained the puberty
 is standing in the front yard
Her face is paled out like a lemon leave
Her mother calls her O, my beauty
come here.

\begin{verbatim}

\end{verbatim}
Say good omen, say good omen
The girl is matured physically
What should I take to her?
Winnowing fan full of pouch pearl.
The young daughter has attained the puberty
What should I carry to my young daughter?
A large plate full of meal
with vegetable curds and sauce.
My beauty has attained the puberty
What should I take to my beauty?
A platter with oil filled (for ceremony)
and a garland of buds.

My young virgin has been matured
What should I carry to my virgin?
Small vermicelli and sugar

My female serpent has attained the puberty
What should I take to her?
A sweet prepared out of coconut
Kornel and fruits of Meliadubia and pure ghee.

Young lady has been matured
What should I carry to my young woman?
Sweet dish of wheat vermicelli

My fair girl has attained puberty
What should I take to her?
The coloured rice with termeric
and vermillion to spread on cot.

My friend has matured
What should I carry to my friend?
The puppets on her left and right,
This variety of special food helps the girl to cope with changing physical condition and supply the required nutrition for maintenance of good health. And the care is taken for 7, 9 or 13 days by not allowing her to come out of the house.

Through these songs and ceremony, friends and relatives create a conducive atmosphere to the adolescent girl so that the girl would not feel strange to the changing aspects of her body. According to Gennep this ritual is called as an initiation rite where the girl is informed about, and given required nutritious food and initiated to the adolescence stage where she should bear with transitional hazards and will be instructed about taboos.

Further there are love songs sung by young adults during harvest or thrashing season and summer while going to the field on cart carrying manure to spread it in the field. No doubt these folk-songs depict love and lust. Both girls and boys even are attracted thereby. But likes and dislikes depend upon their choices. This may lead to expression of early sex relation i.e., premarital, sometimes, premature sex information and relation. But one must be careful about unexpected things to happen. The elders also give advice by observing the conduct of a boy or a girl. There are folk-songs depicting matters of love as expressed usually by young adults. They are as follows:
Lady who is with collyrium on eyes and joint eye-brows
O, my love, I am longing for you very much
I came running to join you after seeing.

A cross-hill is beautiful, a large fig tree is beautiful
O, you, short lady, bangles are charming to your hands
O, my dear girl friend, a belt of gold is beautiful to your waist.

A girl, my companion, is like a black-berry holding my hand making me laugh
Her face with expression shines like lightening of early rains.

واقت الفضاء في الورق
هذا الوسائل التي تساعد في معرفة اليأس
لا يوجد نقاء

A girl, my companion, is like a black-berry holding my hand making me laugh
Her face with expression shines like lightening of early rains.
The colour complexion of the body is
as attractive as lemon fruit
My forced longing fell on you
O, girl, I came upto your house, trusting you.

If I see your face it is like a mango,
Ornament of gold
If I see your sari it is silver wire
covered with gold,
O, girl, who is not attracted by you?

These folk-songs sound love consciousness in the heart of a
young man whose appreciation of the beauty of a girl comes
so natural and so poetic; yet without vulgarity. His
appreciation is chase and spontaneous. He is fascinated by
the complexion of her body which is like fresh lemon; her
eyes are stars' twilight and her dusky hair attracting all.

Just as we referred to folk-songs sung by a restless young,
seeing the village belle, the village girl becomes conscious
of herself and is attracted by a strong built village boy.
She too expresses her love towards the boy in her own way.
I came listening to your shouting voice with joy
come on, O my boy friend, to the open
I am not a daughter of those who break the promise.

I saw on the way this handsome guy
When going to fetch water;
making neat his curved mustaches.
Having liked him I asked
stoping by the side.

Rubbing the mustaches having climbed
On a bower, Kanch, a fair lad thrown a sling
with a top plan
A fair girl of the neighbouring field, seeing
that meticulous aim became one with him.

He, who has straight eye-brows
like black sugar-cane
Who is driving the cart of manure
Is there anything equal to my boy friend's
eye-brows!
If a boy/girl tries to behave in an unapproved way, the instructions are given through songs not to go beyond the limits. Every where there is a taboo, supported by law, religion and popular sanctions against sexual relations between persons who are not married. Folk-songs are given below:

Your waist is so slim, if you walk
You are a 'Paduma' variety of woman
Mango slices are your eyes,
O, my daughter, Go inside
Your father-in-law/Uncle has arrived.

Here the word, "Paduma" needs elaboration of the doctrine of classification of women, into four varieties viz.,
Padmini, (పదమిని) Hastini (హస్తింపి) Chittini (చిత్తింపి)
Shankini (శంకింపి), in ancient India. Vatsayana has beautifully discussed these four varieties in his Kama Sutra. Padmini
stands for chastity, honesty, cleanliness and straightforward or frankness, of rosy colour with gaiety like an elephant (gajagamini), obedient etc. The woman of a village belle regards her daughter with all virtues of a "Padmini class", she is alerting her, not to reveal her body in the presence of her maternal uncle/father-in-law; or for that matter she guards her daughter against the eyes of any man; mother's instinct to protect her daughter, against possible advances by others.

By seeing a girl who is standing in the backyard, wearing a small saree and laughing by wagging her nose jewel with attractive style. He (the adolescent boy) jumped over the wall of the backyard.

Don't jump into the backyard because your elbows may breakdown, 0, my chief officer, come taking the round of the yard.
There is none, in the house except me.
But mostly the elder brothers or sisters will not tolerate the transgression of the limit of decency and chastity by their newly attained puberty. They want to admonish right at the early stages when there are maximum chances of going astray. This step (of sister) to admonish her younger brother is the consequent of witnessing her brother’s attempt to jump over the wall (or fence) to meet the girl. This implies that the villages had developed their own code of conduct, regarding the social life. The same advice is given through the following kannada folk-song:

The gold like girl hiding the cheek by sisal hemp,
a Goddess of wealth Mahalaxmi is coming to our house.
O, my younger brother, you should leave the company of a girl in the neighbour’s house.

There are also very interesting kannada folk-songs accompanied by folk-dance which give mild warning to the adolescents and others around regarding the cautious behaviour and character. The shepherd folk sing and dance in group beating deafening drums; their songs seemingly simple but with a sure message for prayer and self enlightenment which flow from God’s grace.
and self efforts. These songs are quite useful for conducting group work activities effectively.

Shiva, Shiva our Gods have come now, you come on Hara, Hara our Gods have come you come on O, my younger brother, here is an advice like a pearl, by the true sharanas you must listen to it with greater attention.

Don't tell lies and Don't steal
Don't deviate from the right path
O, my younger brother, don't see other's woman turning back.

Singing and dancing shepherds with drum are shown in picture.
Picture 16: Singing and Dancing Shepherds with Drums.
Wearing the slant turban stood in the street  
Don't you have anything to do in the field?  
O, man, don't you have ladies in your house?

Any gesture or gesticulation with a malevolent desire is spurned by the elders as a warning against inadvertent or unconscious pitfalls; the efforts are to be made by the girls or boys under such circumstances to convert their desires for brotherly or sisterly relations. A girl is equally competent to snub the advances of adolescent by drawing his attention to his own relations at home. The following folk-song begins with a warning to the intruder into Banana garden:

\[
\begin{align*}
\text{Any gesture or gesticulation} & \text{ with a malevolent desire is spurned by the elders as a warning against inadvertent or unconscious pitfalls; the efforts are to be made by the girls or boys under such circumstances to convert their desires for brotherly or sisterly relations. A girl is equally competent to snub the advances of adolescent by drawing his attention to his own relations at home. The following folk-song begins with a warning to the intruder into Banana garden:} \\
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\end{align*}
\]
As it is mentioned above the folk-song begins with a warning to the intruder into Banana garden; seeing the village belle the passer-by tries to seduce the girl; but the girl gives him a tough reply by several appropriate steps if he transgresses the decent limits of social behaviour. Being hammered by her bold and convincing but not reckless, arguments, the boy feels repentent and is subdued by her mild but firm admonitions, declares that he be treated as her brother, himself, such cases of sudden conversions from bad intentions is not uncommon. The harmonious relations are not for poetic fancy but imperative needs for a healthy society. The simple folks display rare insight into the urgency and poignancy of social hygiene without which no work can be accomplished and no exemplary work can be established. Thanks to the psychologists like Freud, Jung and several American psychologists who have done immense research in the field of human behaviour-instinct, emotion, drives and propensities; the behaviour can be predictable in the light of desires noble or ignoble, normal or abnormal. From this
scientific approach we pass on to the field of folk-songs which are fully of worldly wise observation about behaviour of girls and or boys. The folk-songs depict such cases which are to be accounted within a very limited conditions. The results are astonishing despite enormous difficulties. The elders amongst the folk knew the pulse beats of youth and hence they had deep knowledge of the consequences of unsettled emotions; therefore elders used to persuade the young boys and girls to desist from the wrong path. This is well expressed in the following folk-songs:

There is no head to the crab
and no heat of the sun when it is covered by the cloud.
And no happiness if one who runs after a girl.
No song parallel to this song.

Adolescent Ranga comes for asking lime
You, my girl, having sensed this gesture,
be inside the house.
Because his coming for lime has got different reason.
The advice is also given through festivals, religious and moral instructions. One of such festivals is Holi. The chief aim of observance of the Holi festival is generally misunderstood. This festival is a cheerful and rejoicing occasion to the people. Holi songs are not sung during other occasions of the year. The old and the young, fair and dark, beautiful and ugly all enjoy playing colour during this festival. The youths celebrate it with a vigour and enthusiasm; More concentrated on sex. Suppressed sex feelings of youngsters are expressed through songs which give soothing effect to them. Elders also observe and participate in colouring with gay and glee.

In fact the origin of Holi lies in the expression of pure love between man and woman, perpetuation of such mutual respect for each other, cultivation of refined feeling resulting in common bond based upon perfect co-operation and maintenance of harmony in the society, "love begets love" and this spirit is manifested through colours on Holi festival.

Joyful celebration of Holi festival is shown in picture 17.

The people celebrate it again, giving a religious tone i.e. Kamadeva is the God of sex desire here. Ratidevi is the Goddess of lust, who is most beautiful. Both want to enjoy
Picture 17: Joyful Celebration of Holi.
sex life. But unfortunately because of Kamadeva's overt sexual behaviour he will be burnt and vanished by the furiousness of superior God Shiva by his third burning eye on the forehead. Then Ratidevi cries and cries beating her chest. This particular way of celebration teaches the lesson to the youths that the overt behaviour is not tolerated by any body, even by the mother. One who behaves like this will become orphan and be burnt like Kamadeva. This is very well expressed in Kannada folk-song.

O, Kamadeva, what is it that your mother calls you as?
O, my son, Kamanna you are an orphan
So come to give your head to burning fire.

The above folk-song gives training in character building. At the same time celebration of this festival gives opportunity for free expression of sex desire in oral form in this occasion and a relief therapy. There are certain folk-songs given below: Even here also the people pray first to the Lord Ganaraya who is the God meant for preventing the obstacles of life.
We, first pray, Shri Ganaraya who is infront of Gouri,
(The Goddess and mother of Ganaraya)
The obstacles that come will disappear
If we pray him.

We have come here to sing in the gathering in two groups.
Don't stare at the faces of each other simply.
You must sing in reply to our questions after questions.
You girls don't run away further from;

Let us sing together in group for Holi festival
Don't slip please my dear girl friend,
Because the people have come to listen our songs.
Round faced lady is charming
Scarlet seed's colour is beautiful
Mustaches are beautiful to young boy
Breasts are charming to the girl
Hump is beautiful to the bull
Come on, G, Gajanana, welcome to you
I am your obedient servant at the feet.

At the moment of excitement and hilarious out-burst of emotions, one may express the beauty of the girl or one's beloved in a very obvious phrases like "మండలు కండం కండు పండుం"
(Breasts are beautiful to girl) etc, the appreciation of beauty without an iota of vulgarity is expressed in simple but picturesque phrase. The similes used to describe the limbs are not the outcome of overstrained imagination, but natural flow of unturgid emotions.

హూడా హూడా హూడా హూడా హూడా

Howdah is beautiful to the elephant
A saddle is beautiful to the horse
Kamanna is handsome to assembly
Ratidevi (wife of Kamanna) is charming at the armpit of Kamanna.
If one who embraces other's woman
will become a worm of the hell.
Will wander to beg for food becoming blind
0, mother, he will beat the stomach by both
the hands.
Without getting alms,
he will become weak, lean and miserable
and prey to a falcon
He will suffer from cancerous skin disease
and wound, while living only.

While celebrating the riot of colours, revelry of powders,
the attempt to restrain the boys and girls from going
astray at the heat of emotions perpetrated by mild dose
of intoxicants, the elders used to admonish the young ones
for their own benefit; thus the grace of Festival was
maintained. At the same time, they were advised firmly,
whenever they realised the urgency.
In that state, where there was no celebration of Holi
It became jungle, place of trouble, and a base for miserable state of affairs to people without even seeing tomorrow
And that state became ruined day by day Without rain fall.

According to popular belief 'Kama' is a symbol of sex life.
In the opinion of Dr. Vatsyan, "symbols and rituals have much importance and significance in both individuals and social life. For example, the flag is believed to be the symbol of the country and hence it is held on great respect."¹

On the day of Holi Purnima, the boys and girls display their emotional awareness of sex through red, yellow and other colour although red fundamentally symbolises the heat of emotions without any attempt to manifest in vulgar manner.
Such observance of Holi-festival is practised in Mathura, Vrindavan and Shantiniketan even today. Holi festival is celebrated in Karnataka also. But it leads some times to quarrels. Therefore it should be celebrated without affecting its spirit. Any initial associated with this Festival is to promote the feelings of fraternity, as witnessed today

¹ Dr. Vatsyan - Social structure and Social function.
Kedarnath Rammath, Meerat, page 55.
in Banaras, Allahabad, and several other places, by mutual embrace and providing sweets, cold drinks; it is a sort of "Thanks Giving" in Christianity, or Greeting amongst Muslim on the next day of Id-Milad; the Jainas observe it on eleventh day after Paryushan Parva, as a day of Khamavani- 'Forgive and Forget'.

The main drift of this observance has a tendency to moderate impetus behaviour in society and an implied suggestion for social work through selfless service without being ordered by any body. Selfless service is ethically motivated and spontaneously cultivated. This is not all. It is an occasion to have a correct insight into the behaviour of others who by exemplary behaviours inspire others to do such work which results in the betterment of misguided youth. The celebration of Holi is a redeeming feature in that sense, that it brings about a strong sense of belongingness in the society in absence of which the picture of society can be compared with (সমাজের  পায়ে নিয়ত একত্রে যে দৃষ্টিকোণে তা দেখা যায় যে তা করা যায় তা করা যায়) In that state where there is no celebration of Holi became bad. And there began troubles and ultimately it is ruined,
Marriage Ceremony

According to David G. Mandelbaum, "Marriage is a sacrament, ordained and imperative which every normal man and woman should undergo."

By emotion we mean the motivating force for stable relation between a boy and a girl; the stable and enduring relation necessarily presupposes an event sanctified and solemnised and socially sanctioned by the parents, relations etc., through marriage. Marriage is an institution itself legally approved. There are some countries in the world that marriage is not an institution. e.g. Jamaica and recently Sweden have declared a type of marriage known as co-habitation of life i.e., the couple can live without marriage as long as they like each other; in event they want to continue their relation, they have to declare to public. So far as our Folk-songs are concerned, no where there is a room for permissive behaviour.

It has been observed by several social thinkers that marriage is necessary for the formation of family. The views expressed by Mrs. Bosanquet in her book "Family" and the opinion of Muirhead and Mackenzie are noteworthy here; Marriage leads

to family. It is an obvious reality. Yet it has not been
treated as very essential function of social life for the
simple reason that it is so natural and so very conventional.
The reflective approach has been practically ignored. What
is very obvious on reflection is not always obvious to the
reflective. In this connection the observation of Mackenzie
is to be carefully noted: "The supreme importance of the
primary basis of the family gives a sufficient ground for
attaching certain sanctity and permanance to the institution
of marriage".1

I will promise you, my younger sister,
When the auspicious time for marriage
celebration comes.

You only should celebrate our marriage,
thinking properly so that our creeper of
life sprouts,
the buds of desires bloom in the canvas of
life.

As stated by Western thinkers and also as expressed by simple
folk in their song the man and woman are liable to undergo

1. J.S. Mackenzie - Outline of Social Philosophy, George
Hillen and Unwin Ltd., London, reprint,
1952, page 83.
considerable changes in their tastes and in their modes of thought and feeling. The members of the folk advise the married boys and girls to realise the value of permanent association so that children born, should have the full protection, guidance etc.

Marriage constitutes the most important transitions from one social category to another, because for at least one of the spouses, it involves change of family. The rites of marriage consist chiefly of rites of permanent incorporation into the new environment. It will be apparent that marriage is an essentially a social act.

Further it may be remarked that there is no impassable gulf between the boy and the girl; the gulf has been bridged and the bridge is the family; the growth of the family whether the boy or the girl born to the newly wedded couple is a matter of joy as referred to in the preceding pages. The child is looked after nursed and nurtured by the family. Muirhead's significant observation is apt here: "If the parent in a way makes the child, it is not less true that the child makes the parents!"¹

Our simple folks also display a remarkable sense of timing of the marriage particularly the seasons favourable for marriage were preferred. This presupposes their keen sense of biological urges and climatical influences on the mind of the marriable boys and girls. Further the elders in the family think about the marriage of the grown-up boys and girls and decide whether he/she is ready for marriage.

According to Elizabeth B. Hurlock, the developmental psychologist, the voice of the boys changes as they grow into youthful age. In her own words "Voice changes begin after some pubic hair has appeared. The voice first becomes husky and later drops in pitch, increases in volume and acquires a pleasant tone. Voice breaks are common when maturity is rapid."¹ There are folk-songs to these effects:

My sisters, have you seen the garden before Munavalli village?
Buds have beautifully blossomed
And there sprouted mustaches to my handsome younger brother.

Further in the same context the parents or elders in the family start thinking about the marriage by seeing the changes in the physical appearance and voice. In the following folk-song we find information where we see even the folk has got scientific knowledge out of their life experience.

We should conduct the marriage of my boy who has the voice of Tabor or drumet.
A sisal hump petal Madava's marriage is on the very next day of thrashing season.

For example the song beautifully expresses the impact of climatic conditions and his own preparation for marriage, e.g., the availability of grains like wheat, pulse etc.

There is also a proverb in kannada, "ಸಸು ಸಾರಗಳಿಗೆ ಸುಮಾರು ವೈದ್ಯ ಪಾಲದ ಜನರು ಒಮ್ಮೆ". It means, even a donkey would not be ready to marry after June. This is in support of above said subject.

It all shows clearly their practical wisdom in systematic arrangement of requirement of gold, silver, grains, accommodation their convinences sparing time for the participants of the near and dear, kith and kin and small and great persons. This reflects a keen awareness of social help,
sense of belongingness. Some times it has been found that
due to social changes or political turmoil, the persons turn
revolutionaries depending upon the situations. Such persons
too attend the marriage as if they are invited or are the
members of the marriage party. The curious occasion is that
these people may play a beneficiary role. In this way the
simple folk aspires to have blessings of revolutionaries
and in turn bless those revolutionaries to achieve independence
through folk-songs.

But in the absence of marriage at the right time it is very
likely that boy may find substitute, by visiting a prostitute
as expressed here.

I had thought of celebrating a marriage
But the bridegroom is saying, shedding the tears,
"I don't want marriage and even a house
O, mother, I cannot leave that prostitute
who has full faith in me.

Above kannada folk-song gives the idea that the boy has fallen
in love with a prostitute, if she is trust worthy after finding
out by thorough study by the social-case-worker, the marriage
can be conducted by counselling both the parties—the boy involved and the prostitute with the help of family casework of Indian orientation. This may be pretty difficult, no doubt. Yet it helps for the rehabilitation of the prostitute through marriage.

Generally the youth have shyness to express their desire of marriage before their elders, particularly before parents. But they tell it secretly to their elder sisters. In one of the folk-songs this is expressed vividly. The young man wants to marry a girl or a daughter of elder sister. He speaks often before her about the girl he wants to marry. And even he goes on mild strike by leaving food in the house. At this stage elder sister reconciles by requesting him to take food, telling that the girl has come here for. The folk-song is given below:

My younger brother doesn't want sweet of small vermicelli
Doesn't want sugar too.
Not at all leaving the fancy word "girl"
0, younger brother, girl has come now
kindly get up and take food.
In the words of a social thinker Mandelbaum, "A marriage mobilises the family's social resources. Through marriage the members renew their kin ties or establish new bonds of kinship. Celebrating a marriage requires that all who can genuinely counted as kin or allies participate through giving gifts performing services, or just being present for the occasion.\(^1\)"

The rituals that are performed on the occasion of marriage help to strengthen the bonds that are inherent in this social institution and also to grant it, social recognition. The rituals consistent and congruous with this occasion are both social and religious. According to Vatsyayan the rituals that are performed on the occasion of yajnopavita observed by the Hindus, exercise considerable control on the individual. The rituals observed at the time of marriage are intended to socialise the individual because he takes oath to prolong the life of community through procreation. In Hindu society the performance of each ritual is clearly indicative of the relation between the individual and social benefits. Some new responsibilities are placed on the individual, the observance of which is his main duty. Upanayana, Marriage etc, are rituals that are not only intended for individuals edification but also for awakening in him a sense of

\(^1\) David G. Mandelbaum - Society in India, Popular Prakashan, Bombay, 1984, page 98.
responsibility towards society. In this way, rituals serve
to maintain the synthesis and adjustment between the society
and the individual."¹

The folk has accounted for the physical features of the boy
and the girl. They believed that an ugly and unhealthy boy
is no match for a beautiful girl; they correctly thought of
physical similarities and homogeneity of mind (Modern
psychologists) of the boy and the girl as decisive factors,
for harmonious life. In the words of Mandelbaum, "The
marriages of children are the grand events of a family's
career. In his person the boy should be active, healthy,
some what older than the girl, not usually disfavoured in
appearance and of a suitable level of education. The family
of the boy looks for counterpart attributes in the girl, her
demeanor (behaviour) health and diligence are politely but
firmly ascertained. Fairness of skin is a decided boon as
is also her general attractiveness of appearance."² The
following kannada folk-songs express the same thing in an
attractive manner:

¹ Dr. Vatsyayan - Social structure and social function
Kedarnath, Ramnath Meerut, pages 54 & 55
² David Mandelbaum
Indian Society, Popular Prakashan, Bombay, 1984 page 95,
and 105.
If the bridegroom is morally pure
If the clan is pure and clean
If the fore-head and tongue are neat
Go and give your daughter to him.

See the prince who is coming on an elephant
He is more handsome than any six handsome persons put together
Give the bride to that bridegroom seeing the strength of his arms.

Besides these physical aspects for the smooth functioning of married life, the consideration of financial status of the families related through marriage counts a lot. The wealth of the bride's family is particularly important because her natal family must be a sort of perpetual donors, to the boy's family. Among many of the jatis of the South, there is some notion that the groom's family should be wealthier, but this is mitigated by the concurrent idea that the bride should be from a closely related family and that the family should be liberal to present the domestic objects after wedding.

There are some of the premises for negotiation of marriage. The mutually desired outcome is that both sides should feel that they have gained. The principle payments, whether in the form of dowry or bride wealth, are intended to stabilise
the marriage to benefit the girl, and to enhance the prestige of the donors. Providing suitable dowry for a marriage of the daughter is a common problem for families. No doubt, it is a difficult and crushing problem for the parents of the daughter. To stick on dowry is not only to put one's own child at disadvantage but also to demean the whole family. So, although social reformers have long opposed the payment of large dowries and legislators, have tried to limit dowry to a small size, a father faced with the problem, rarely has the heart to heed the reformers arguments (with which he may agree) rather than to promote his daughter's welfare. Nor does he usually have the fortitude to follow the law rather than wife's urging. And the payment of the dowry is only one part of the total expenditure. In the following kannada folk-song the objects of heavy prices are demanded ironically against dowry:

कुरूकुल्ले कुल्हालशे,
कुरूकुल्ले सुदर्भारे सुधे.

कुरूकुल्ले विधानगाळे,
कुरूकुल्ले लोगे लोगे वरूने,
कुरूकुल्ले लोगे बांध्ये वरूने.
कुरूकुल्ले कुल्हालशे,
कुरूकुल्ले सुदर्भारे सुधे.

कुरूकुल्ले विधानगाळे,
कुरूकुल्ले लोगे लोगे वरूने,
कुरूकुल्ले लोगे बांध्ये वरूने.
कुरूकुल्ले कुल्हालशे,
कुरूकुल्ले सुदर्भारे सुधे.
We don't want dowry
You need not bring borrowing loan
But to go and work in the office
at least two woolen suits are must and should
To match them, there must be
a dozen of neck-ties with coffee colour

Faver-luba, Westend watch is a must
It should be accompanied with gold chain
Bata shoes are must and should
Nailan socks also, you must give

A rally cycle you must bring
It should run with a high speed
To go for walking with the wife
a car is a must
You must bring surely and give
it without fail.

Undoubtedly, the dowry system is a social evil as for the
simple reason that it has debilitating effect on the family
of the daughter and to the extent even on the family of
husband. It has been found that the dowry has not solved
any problem. But on the other hand intensified the complexity
of marriage. The greed is enhanced. Even the educated and
rich demand more and more. The poor and unlettered imitate them. The psychological appetite for more offers from the girl is increased. Yet with no corresponding happiness to the girl, under the situation is keenly aware of the need of the accommodative and healthy husband in preference to the ornaments and that too under agonisingly depressing conditions.

I don't want money and material
Don't desire land and garden
A sacred thread of black pearls
And a coil of palm leave are enough
(worn as earring occasionally)
O, mother, I desire only a young and strong husband.

According to Mandelbaum, "after the negotiations are completed the wedding is solemnised and enjoyed. A wedding not only confirms a particular couple's union and alliance of families, it also affirms the centrality of marital union in the universe of man and God. The immense importance attached to weddings throughout village India is reflected in the example of wedding expenditures in two Mysore villages where these costs have been studied".¹

Among the vast majority of India's people a wedding is at once a culmination and a beginning, a demonstration and a test, a stage and a theater an affirmation and a consolidation. It is a climax of the negotiations and for the beginning of the new relationships. Consideration of wealth and money in marriages very often make for unsuitable matches. In a few cases there may be disparity in age. A young bride may find herself married to an old widower. If her parents are poor, they think that they are doing her something good by giving her away to a rich man even though he may be old. But sometimes the daughters tell their mothers about their lack of knowledge and ignorance or unwise acts of doing so.

Giving a tender young daughter to an old man in marriage is as good as throwing the green gram pulses into the mud. O, mother, do you think I am an innocent cow?

Giving an affectionate daughter to an old man in marriage is as good as throwing a common pulse (Phasolus Mango) in the paddy field. O, mother, is it wise to do so?
Don't want money and material
Don't want land and garden
A sacred thread of black pearls
and coif of palmyra leave (worn as
earing occasionally) are enough for
O, mother, I want a strong and young husband.

From the above folk-songs it is clear that there should not be much of greediness of money, material etc, and age difference in marriage. A strong, healthy, handsome young boy/girl is the right person to marry. They will lead a healthy and happy marital life. This helps for family welfare and cohesion.

In the foregoing pages it was analysed and elucidated the value of marriage, with its attended brighter sides and set backs in event of unskilful handling of the situation at the initial stages, we now to proceed to the modes, rituals and their psychological and social aspects which have benevolent role to play. Just as the rituals are part of prayer and worship in religion, Similarly, these rituals at the fixation of marriage and celebration of the marriage have become inseparable from the marriage as such. The folk-songs touch the emotional, social political and religious aspects of
marriage. Some of them reflect the nature of society; but even in the primitive stage of people, the marriages are celebrated with songs, dance, common meals etc. But our main interest is to show how the folk-songs reflect the cultural and social sides of the folk.

The main point of the preparation is the smearing the yellow turmeric powder with oil which forms the most striking part of the marriage colour scheme. While anointing turmeric, women folk sing a folk-song. It is given below:

Come on you, auspicious women folk
Let us anoint oil and turmeric to the bride
Who is like the earth with flowers
And decorate with pearl star tying green and red woolen tape to her braid.

Here the majority of the villagers poor or rich all invite either bride or bridegroom or both to their houses and smear the turmeric powder and oil. And they serve a special food to both. This is called as "Sharing the food". This is done reciprocally in the village. So there grows mutuality "Give and Take", culture of sharing and a belongingness which are essential for social organisation.
One or two days before marriage, the folk worship the mortar, pestle and grinding stone as a part of marriage ceremony and sing songs while pounding and grinding. This occasion is wisely used by the folk to give call for the freedom struggle through a folk-song. The same song is given below:

(While pounding the rice the pounders begin the song with, "Suvvee, Suvvee, Suvvale" and repeat the same at the end of every stanza)
Suwee, Suwee, Suwale
Suwee, Suwee, Suwale

There should always be unity
While pounding rice and win clear independence
Whether Britishers give it, if we beg!

Those who are really interested
to start a freedom movement
Why are you simply sitting inside?
Take bath, wear Khaddar
and come on, to worship mortar.

You, women come together
to celebrate the marriage of good people
and to have our own sovereign
throwing out the rule of foreign

Draw on the grinding stone
the picture of a baby with
a wooden weaving tool (Charakha)
and write, "You are God Ishwar"
And remember Gandhi singing
songs while grinding,

If there is no one to grind here
by worshiping the grinding stone
If you send all the wheat
to grind in a machine
How do you get your freedom?

This song is in common parlance known as hope for the best.
And also to the sympathy for revolution without implying any
contempt for alien Government. Wish for freedom is not only
a political right but an inborn urge for independent life. Slavery is antithetical to the basic concept of life. Further this is not a mere expression of sympathy for revolutionary life of freedom fighter; it means much more; the relation between the revolutionaries and the well wishers of them resulting in constructive work which are aimed at the enlightenment of the society as well as elimination of mischievous gulf between the rich and the poor, the educated and unlettered, the high and down-trodden communities resulting in generation and reorientation of the whole social fabric. This is leading to a social action in social work on a grand scale. Such occasions and songs can be very well used for community organisation and social action.

While wedding takes place there are certain rituals accompanied by songs recited to make the bride and bridegroom known each other mutually by introducing through light and funny plays so that they will overcome their shyness.
The couple played open and close game
The pair played even and odd game
One betel nut is ours and one betel nut is yours
Play quietly, you bridegroom, the even and odd game

On the bed that is fully filled up, like a lemon fruit
O, my elder sister, I cannot stay there alone
I want the wife who can play chess with me.

On the pearl bed which is colourful like an orange
O, mother-in-law, I cannot stay there alone
I want the wife who can play chess with me.

He won the banana flower and won the banana tender fruit
Won the seven bunches of banana fruits
My younger brother, won the young virgin in a moment.

Won the tender lemon fruit and won the lemon flower
Won the seven bunches of lemon fruits
My younger brother, won the most beautiful angel girl.

Shall I get eight seers of wheat and keep in between the two? (bride and bridegroom)
If I say to keep, she laughs with shy
Only two of them (bride) are playing now.

Shall I get eight seers of rice and keep in between the two?
If I say to keep, she laughs with shy
Only two of them are playing now.

Shall I get eight seers of split pulses and keep in between the two?
If I say to keep she smiles with shy
Only two are playing now.

Shall I get the stone-ring and request the young ladies
to put on by their hands?
If I say to put on, she (bride) smiles with shy
Only two of them are playing now.

Shall I get pearl-ring and request the gem ladies
to put on by their hands?
If I say to put on, the bride smiles with shy
Only two of them are playing now.

Bride and bridegroom, playing the game of "searching the ring",
are shown in picture 18.
Picture 18: Bride and Bridegroom Playing the Game of Searching the Ring.
Bring chess and bring chess plank
Bring the mother-in-law's daughter along
I should win over having played with her.

Bring the dice and bring the dice plank
Bring the father-in-law's son along
I should win the game having played with him.

For the beauty of that hand twisting this hand
Having pressed by the coloured ruby stone and finger
O, bridegroom, the beautiful lady is defeated
Please leave the hand.

If the edge of the saree is caught, the girl is
trembling terribly
Lovely girl has sweating as if the potful of water
is poured
So immediately she joined herself in the
assembly of people.

Instead of joining in the assembly, please come
and sit on my thigh
My dear wife don't be afraid of

Telling this the lovely boy gives courage
to the wife and says that he would
invite her sisters.

The above folk-songs show that the bride and bridegroom want
to have the privacy to talk and have romance. If any third
person comes means the bride feels shy and the bridegroom
turns the face. This is to be understood in fitness of the
things. These songs give natural lessons to both bride and
bridegroom to get acquainted as husband and wife with rapport. The people especially women folk bring them closer with the marriage songs and games. This is a recreation which provides both entertainment and enlightenment about the life through songs and games. There are many more games the women make both bride and bridegroom to play e.g. searching the ring in the corn basket and opening the button of the shirt of bridegroom, tying of knot, taking rounds which bring both more closer.

We find departing painful scene in the folk-songs which are sung since the time immemorial. Here we find the request made to the mother-in-law of the daughter to care as her own daughter.
Tell good wishes pray good blessings from Lord Shiva.
I wandered nine months having you inside my womb
And delivered you with a great desire
O, My beautiful dolly, how can I give you to others?

I wandered carrying you for ten months
Empty will be the saree pouch if a pearl is poured.
O, my daughter, how can I give you under the care of your mother-in-law?

Think not this girl, is my daughter
Think she is your daughter, so protect her well
saying this all, the mother of the girl
Gave the daughter under the care of mother-in-law.

We give our daughter today like giving the pumpkin to the sickle.

O, Parvati, kindly care and rear her as your own baby.

No wedding is without its own lighter sides like the wit and humour which are expressed through folk-songs without any inhibitions; even if the song is obscene, of course in guarded language, yet it displays the entertainment to give relief to the over worked and over burdened participants of both sides. Very often the participants enjoy the songs,
dance and witty anecdotes resulting in hearty laughter. In this connection, it is necessary to bring out the significance of laughter in life particularly in the society of simple folk. Laughter is so unartified and so natural, so spontaneous. The great philosopher, Henry Bergson in his book, "The laughter" has brought one of the needs and values of laughter in life; briefly summarised, it would suggest as further, laughter is a corrective factor and a social gesture in event the situation in services, grave and full of grumbling elements; Bergson quotes Kant; "Laughter is the result of an expectation which of a sudden ends in nothing, a witty saying makes as smile". The simple village folk are some time very hilarious at the time of marriage. According to Bergson, laughter has a social meaning and importance.

The joys and sorrows are shared through laughter¹ Karlail says" in cheerful souls there is no evil"² There is also an Italian proverb "Laughter makes good blood". It is said that laughter enhances the longevity of life, i.e. there is a saying, "Laugh and live long". Earnest Ditcher the well known psychologist says that humour can help in motivation and bringing harmony among individuals. In his own words, "Good joke

2. Quoted by B.S.Gaddagimath - Kannada Janapada Geetagalu, Karnatak University, Dharwad, 1963 pages 4 and 64.
brings changes in behaviour. The social worker also is required to be a man with sense of humour. The role of laughter, wit and humour are sufficiently instrumental in reducing if not eradicating a serious moments in the social functions like, Holi-festival, marriage and such other occasions.

A lighter-vein of the marriage is an interesting episode itself as the parties involved in making light hearted comments only to strengthen the bond of relationship, without an iota of sarcasm or ill-feeling. In the words of Radcliffe, Brown, "Joking relationships show friendship. Chapple and Coon mention that joking is a means to maximum interaction. It also finishes or diminishes conflicts. According to Lowie "Joking is a psychological tendency among potential matter". The folk-songs which are witty and humorous are given below:

2. Quoted by Vatsyayan - Social structure and Social function Kedarnath and Ram Nath, Meerat Page, 43.
Now the cat is out of bag, so soon,
The real colour of the marriage relations
is now clear.

Thinking that elephants would come
We purchased six stacks of graze
Where are your elephants? and where is your military?
Oh! our relative comes on bald bull i.e. donkey

Thinking that the camels would come,
We purchased eight stacks of graze
Where are the camels? and where is your military?
O, our relative comes on lame bull.

Thinking that my female relative is nice
I provided her, God's room, in my house
But she has stolen the idol of God itself.

Thinking that my relative is good
I gave her the authority of my kitchen
But, the bundle of cakes folded in cloth,
were found in her armpit
But her elder brother has snatched the same
to serve (because there was nothing to eat)
All have had a small bunch of jasmine flowers
But my female relative has tied a bundle of grass
But her elder brother has plucked it
Because his horse did not have the grass to eat.

`Dosas (eatable in breakfast) of Mother-in-law's house are so nice like cotton flowers
Bridegroom ate seventy of them
God only knows, as to what is there in his stomach."

Baby at the little cap and floor ate the bed
And the rat ate the beards of my brother-in-law (Mama)
Hearth ate the whole food which was kept prepared.

The above folk-songs are sung as jokes on the relatives of bridegroom. Now we can see the folk-songs which are sung on the relatives of bride.
A little piece of cake and a little piece of pappad
Thrown by the woman of marriage relation
Her fame went upto our village
A cake of wheat was served and the Ghee was served by a needle
The woman of marriage relation is an itching scabies
The fame went upto Rajur village
The fried cakes that she had prepared were like large pestles.
That woman of marriage relation is a lame or a capering lady
Her fame went upto Kulur.

The vermicellis that she had prepared were like tailed worms found in drainage
O, she is the wife of Satyavan (Virtuous man)
Her fame went upto Savanur town.

The woman of marriage relation had prepared the rice it was like course grass rice
She is a woman with mass of dots on the face
Her fame went upto Ganjyal village.

The vegetable soup that she had prepared was like nail grains
The woman of marriage relation has got oblique legs
Her fame went upto Sondur town.

Rotten leaves and worm eaten betelnut
The woman of marriage relation is an auspicious lady holding holy water vessel
But her fame went upto Belagal.

In addition to humour there come ornates which are told with humour, criticism, irony, appreciation, description, pun etc., by the husband about wife, her blood relations and by the wife about husband, father-in-law, mother-in-law and other in-laws also. These ornates have alliteracy which attract
giving colour and humour like, that of jokes. There is puffing and buttering in all these ornates, like jokes, which may also change the behaviour of husband, wife, in-laws and others. The cruel husband and in-laws may become kind after listening to them. And an adamant and arrogant wife may become sober and change her behaviour for adjustment into the family. At the end of the ornate wife tells her husband’s name and vice-versa. Right from the rise of concept of marriage as an institution to perpetuate generation at the same time retaining the dignity and descency of the family, the leaders display a perspicuous insight into the mind of the people. No event took place without its charming elegant and ornate aspects; they took care that no event concerning naming ceremony, puberty ritual, marriage and birth ceremonies, should be ostentatious and gaudy, displaying vulgarity and arrogance. The elegancy was tinged with cultural refinement. To illustrate few occasions when they make fun without any malice or mischief about the behaviour of the husband, mother-in-law, father-in-law or other relatives and wife and her relatives. All humour, jokes aim at the smoothening the angularities of new relations. The main aim of these ornates is to have a healthy and durable effect on the new relations; to elucidate this spirit we can quote the verses:

\[\text{Verse I}\]

\[\text{Verse II}\]
On the leg finger of innocent daughter
there find wheat petal designed ring
You, younger sister, coming in the street
of Basava, please tell the name of your husband.

My mother-in-law's name is red wooded fig tree
flower
(which is small and beautiful)
Father-in-law's name is jasmine flower
He who is born from the womb of my
mother-in-law is like a pearl.......

I tell my teacher's (Guru's) name with
good character
Tell the names of my younger brother-in-laws'
heartily. Tell the names of sister-in-laws'&
co-sisters' amidst hundreds of persons
I tell the names of my mother-in-law
and father-in-law with joy & smile
I tell my Lord husband's name in
a sitting assembly......
My wife with curly hairs, golden mouth and beautiful lips she pours water from boiled rice and prepares rice sitting in a golden fort......

Even an unpleasant situation is moderated and corrected by the very meaningful verses.

Bed on a bed, coriander nursery field
Beat me how much you want to
But, wait I call the people too———

There should be a slate to write
Bazaar place is called as market
Plough is essential for agriculture
But my husband's head is more harder......

Gummy jaggery, hodge-podge of knoty wheat
My wife takes up quarrel once a week......
Golden brinjal, beautiful cluster beans
If I ask my wife to take meals
She starts back biting.

Biggest bungalow among bungalows
Only elders had built that bungalow
My husband wears green shawl
All that he does, goes to prostitutes.

Such verses indicate definitely an acute sense of the realisation of gravity as well as risks involved in the slightest aberration from the routine and regular ways of life. The husband bursts if he listens the nasty remarks by others about his wife. The wife too will not stand any humiliating or sarcastic remarks about her husband by others, including the members of the family. Although the simple folk were not taught or tutored, they had the keen sense of self respect. The wife or husband realised their duties. In the words of Bradley, "My station and Duty" (Ethical Studies); Any violation of duty was censured by others, hence the members of the family were very cautious about discharging their duties; at the same
time, the husband or the wife do not deviate from the normal way of life, implying love and affection for each other. The event of any discord arising out of misunderstanding the elders could advise them about the value of 'forget and forgive'. Not that they were angles who could live without failure. The counselling for happy life was not disrespected nor was challenged. The simple folk respected the elders and adjusted themselves according to the beneficiary advices.

Describing the lot of a bride in village life, Opler observes that "In story, proverb and song, the society has from her earliest years reminded her of the sharpness of the transition at marriage and of the possible hostility of the mother-in-law and sister-in-law".

Contrary to the light moments on the occasion of marriage there are some touchy, almost pathetic and titilating situations like the sad parting scene. When bride is taken away from her parent's home, touches onlookers' hearts when it is enacted in reality as it is often described repeatedly in dramas, stories and songs.

A Sad departing scene is shown in picture 19.

Quoted by:
1. David G. Mandelbaum - Society in India; Popular Prakashan, Bombay, 1984, page.84
Even before the literacy came into existence there were folk-songs and folklore in general. In one of the classic dramas Shakuntala of Kalidasa, we find the advice given to Shakuntala by the adopted father Kanva. Pandarinath Prabhu quoted Vatsyana in which these words of advice are expressed. In his own words, "In the drama, Shakuntalam of Kalidasa, the sage Kanva's advice to his adopted daughter Sakuntala on the eve of departure for her husband's abode, is similar; Sakuntala is advised by the sage to obey her husband's parents and behave courteously with servants; and above all says he "do not fall out with your husband even if he happens to insult you".

In these advising words there is the likelyhood that she will encounter personal rivals in her husband's household and that the husband may not actually behave as she very much wishes that her husband would behave in a kind, affectionate way. Still she must keep her emotions in check, for a self-willed women are curse of life", obedient and docile behaviour are the assets for a newly married girl. Gradually however the girl will develop her own personality and feels her-self as an inseparable member of the family.

Before marriage many girls and boys dream blissfully of marital state as one where eternal romance and freedom

reign. Then after marriage some of them awaken to their new life with a jolt. Instead of moonlight and roses their life turns out to be made up of lost jobs in laundry chores and weekly market-shopping—a routine and mechanical life.

The very first step that one should be careful and cautious to promote is how to be co-operative in all activities so that the harmony in the family is maintained and becomes the contrary factor throughout life. But very few succeed.

The elders in the village (folk) advise the newly married couples with their keen sense of the significance of mutual belongingness of the newly married couple; the elders and parents give piece of advice which becomes a turning point in the life of the couple. They emphasise on the value of love, mutual respect and regard for each other so that the family situation will be on common bond of comradeship and deep sense of attachment without which the success of the family will not be ensured; at the same time care should be taken that at no time there should be any room for suspicion regarding the efficiency, alertness and loyalty to the husband and other members of the family. Suspicion leads to the gradual rise of hostile feelings which may upset the apple-cart of life. Hence, the folk-songs repeatedly warn against any careless pitfalls e.g. the following songs summarise the advice given by mother to the daughter.
If you touch the feet of mother-in-law and father-in-law obediently And again, if you remember the rich feet of husband, There lies the heaven just behind you.

You become the Goddess(Laxmi) of wealth to neighbours Don’t bring in your mind the differentiation and partialities in the house 0, daughter, don’t break the family which is full of happiness and full of members.

It is very, very clear from the above folk-song that the simple folk have given importance to the neighbourhood. Most of the time the modern society does not bother much and think more about the neighbourhood, especially urban dwellers. But studies show that the neighbourhood influence is powerful on the members of the family. Besides, the co-operation is also required. This is well stated by the scholars like Hetherington and Muirhead, "---the neighbourhood, though perhaps hardest to define of all social groupings, is still a significant
entity. We mean roughly that area of social life which is contiguous to the family, on co-operation with which the family has to rely for the provision of certain services necessary to its life.---------------------------

It (neighbourhood) is not simply a geographical expression. It means that body of social life which belongs to a given area, and which surrounds and enters into the life of the family.¹

If you make your life properly the people call you "Come here".
But if you mar your life and become non-sense you become an enemy to the whole clan of your parents.

You should be a pearl in mother-in-law's house. Should eat meals even if they serve late. O, my daughter, you should bring name to your natal home.

In the surveys of most married couples the subject of money is cited as a chief source of arguments and frictions. All the troubles originate from the disgruntled father-in-law and mother-in-laws who are avaricious and greedy resulting in family disputes. It is rare case in which there is no conflict. However, the prevalence of jokes, songs, proverbs about mother-in-law mostly in-law problems can be relieved through common sense and efforts on the part of each person to understand the others problems with sympathy and mature consideration.

Every marriage has its ups and downs. Every marriage has to pass through several hurdles and perhaps none is without some sort of setbacks in life. Yet one should not give up hope for smooth and successful life. If a couple is made desperately unhappy by these problems and if they cannot solve the problems by talking things out between themselves, it might be wise for them to consult a marriage counsellor.

Q, Lord Shivarama

The intricacy of life will never be reduced
But you should win or succeed in the life
by living in it to remedy the problem
after knowing the way of sharanas(devotees)
Life means, a river and an ocean
It is up to the chest for one who knows to swim
O, dear parrot, it is heaven to one who can read it.

They must act upon the knowledge they have gained to resolve their problem.

You should say your mother-in-law is very nice
Tell father-in-law is jasmine
And say your husband is a place of pearls
All lies in your nice talk and tongue

You should become the master of moral
Become the Lord (King) of behaviour
And become a jewel of the crown in your speech
O, my child, become a light to the whole world.

There is no marriage without conflict and at times in most marriages the predominance of loving feelings is threatened by the frustrations and anxieties which inevitably arise.

These who seek help in such a time may have particular
difficulties in tolerating emotional conflict but seeking help also indicates some hope and some degree of willingness to go on with the relationship. Eileen Young husband says, "eventhough clients may insist that their marriage is hopeless and that they must separate, they should come to a place like a family discussion Bureau. They hand over these cases to the case-worker whose job is to prevent marriage break-down". These folk-songs aid the case-worker or social worker in general to help such disturbed cases.

There is of course little doubt that generally speaking the emancipation of women has resulted in the understanding of one's duties and rights. The assumption that the more joint and interchangeable the roles of husband and wife are the more interest they share, the better for them and their children.

Elizabeth Bott has also thrown light on another assumption, "that social worker often makes in evaluating the stability or goodness of a marital relationship. We seem to suppose that the good and happy marriage is based on a close partnership in which interests are shared, problems discussed and roles flexible and interchangeable".

There are certain kannada folk-songs which depict the matters of help in understanding the life, becoming partners, getting on with life facing the ups and downs of married life, adjustment with family life. These songs give a sort of social education, orientation and counselling, as they are lived experiences of the people. So they are the useful material for effecting changes in behaviour, motivation and also for adjustment.

Here the parents of the girl persuade her to realise in comforting and convincing way, the permanent place of their daughter to spend her life, irrespective of inconveniences, in the house of her husband; however later on the girl identifies herself as the inseparable member of the house itself, she expresses her identity within these words.

It is my house even if I am tired
It is my house even if I am bored
It is my house even if I am troubled by the baby
But my natal place is a neighbour's house though stay there any number of days.
Banian tree does not have flowers
No end for loan

The grate tree is not a shadow
0, my daughter mother’s place is not
a permanent place for you,

Be fearing to your mother-in-law and
father-in-law
Be fearing to your neighbours around
And be fearing to your husband
My daughter, be there thus in your
mother-in-law’s house.

The feeling (which are psychological at the initial stages)
which she forms about her identity with the family and her
place in that family acquires the form of ethical conscious-
ness as days and years roll by, feeling becomes judgement.

Even mother goes to say that the daughter should come and
tell whatever problems arise after some days spent, in the
husband’s house. Here the daughter comes after a month or
so after the marriage either compulsorily or for fairs
and festivals and even for some ceremonies in the house.
There is a place and scope to discuss with mother and other closest members of the family about the crisis situations if any in the husband's place. Further it will be solved with the advice of the elders. The following folk-song gives the idea to a daughter to tell about the problems of husband's place.

Come and tell us my daughter about what has been said by the husband,
O, my daughter, a pure gold born in a great clan, come and tell about that talk to your natal place.

Lastly while departing from mother's place to her husband's place both mother and daughter and other close relatives kith and kin weep. This is a touchy and sad scene. In this sad situation even the daughter consoles the mother telling that mother should not give birth to female child and abuse God while departing. The following folk-song depicts this idea.
Don't give birth to a female child
And give the same to others in marriage
O, my mother thereby don't abuse God Shiva
with anger.
And don't weep while the daughter is going.

Inspite of this they weep with sigh. This is but natural.
Weeping also gives relief from grief, emotions and tensions.
It is very well expressed in the words of Vatsyayan "On the
casion of marriage there is a lot of weeping. It makes
feelings reveal, in those who take part in it. By it social
ties are modified. When the mother of the bride or the
bridegroom weeps at marriage she tells that her daughter or
son is being taken away from her care. Thus she feels the
sorrow of a partial separation. She consols herself by
weeping and expressing her tenderness towards her child.
This ritual makes her feel that her child is still an object
of her affection and still bound to her inspite of the fact
that he or she is being taken away from her"1 With all this
it is inevitable she will have to go to husband's house.
But at the same time the simple folk knew that the immediate
or sudden termination leads to emotional upset which affects
the personality of the daughter. Therefore, in one of the
folk-songs the follow-up work is expressed as if it is the
manner and method of social work.

1. Dr. Vatsyayan - Social structure and Social functions,
Kedar Nath, Ram Nath Meerut, page.88
Well, after four days from today we will come with delight.
You, slow and mild girl be with the bridegroom in victorious atmosphere.
You should be addressed by your mother-in-law as good girl for your moral character
Don't jocose with your elder brother's wife and his sisters.
Don't argue with your father-in-law and don't keep an enemity with your elder brother-in-law.
You be there happily eating sumchuous food, rice with milk daily.

The bride after listening so much of advice she gives reply in one of the folk-songs. This song depicts not only her careful listening to the advice but also her preparedness to adjust in husband's house and become sweet and affectionate member to every one in the house.
Ginger in the shop, jaggery in the market
Bearing in mind the advice given by all
I come: surely becoming sweet member to all.

These folk-songs give fundamental guidance and fund of
information to the newly married and the marriage parties to
understand the conflicts, problems and solutions and pre-
cautions as if social workers do in the marriage guidance
bureaus. Through these songs people get guidance to make
adjustment in the family thereby promote the family welfare.

Lastly when father goes back home after sending his daughters,
he weeps and keeps silent for some time with grief. The
following folk-song depicts the said feeling of the father.

Having sent the daughter and shedding tears
The father of the daughters covering the
face with a small shawl uttered
Alas! girls, enough no more in life.
Some aberrations in the smooth functioning of the family are not improbable for the simple reason that the harmony in the family is affected by the economic status, the educational level, sociological situations and some time political affiliations directly or indirectly govern the family. No doubt family would not wish for maladjustment of the members. Every head of the family tries his best to maintain harmonious relations amongst the members. Harmony is not natural but a wished for or cultivated.

Although the concept of family described and developed in the folk-literature is not a scientific one when judged by the theories propounded by the social thinkers like Mandelbaum, Mackenzies, Muirhead, Max Weber, Durkheim etc; the Western thinkers evolve the theory about family strictly against the background of industrial revolution, educational development and economic prosperity. Hence, they have not cared to think about the norms, customs and traditions which have the capacity to hold the family as a homogeneous unit and developing a keen sense of loyalty, obedience and spirit of fraternity which are practically ignored or relegated to the background in view of cut-throat competition in the industrialised society. The folk-literature offers a remarkable spectacle of joint family system which prescribes
the cultural identity as splendidly proved by some tribes and other slightly developed society.

Yet it is not irrelevant or out of place to assess and evaluate certain views of Western thinkers on the family system. The earliest thinker who has propounded certain rules and regulations is Plato who has espoused a peculiar theory of family which was, in his own times, deemed quite unconventional and practically challenging. No doubt there was opposition to his views. Even his celebrated disciple Aristotle did not accept Plato's view of family. It was taken as impracticable as children could not identify their parents. Such a theory was deemed as antihumanistic if not altogether inhuman. Hence, it was never successful. Aristotle realistic and pragmatic as he was refused to accept his own preceptor's views. In due course the concept of family gained more importance; thanks to the socio-biological and socio-political developments. The members of the family realised their own position and duties and responsibilities.

In support of our broad generalisation a brief survey of some of the best views about family will be made here. First of all the view of Muirhead runs like this, "Of all institutions there is none which has deeper root in the human mind or is more pregnant with meaning for human life than the family."
According to Muirhead, psychophysical factors play a role in maintaining solidarity in the family; each person learns the fundamentals of his culture and society from his family. He shares with others the personal and social achievements. But his whole life experience is based upon his intimate relations with others, not only in the family but with his associates outside the family. In the words of Madan, "A family is not only a reproductive unit and a socialising agency; it also provides each person with his main link to the wider society. Kinship ties are generally taken to be the most durable, reliable, worthy and model of social relations."¹ Mackenzie's emphasis in connection with family is on the key role played by the parents to bring up the child. His view is "it would seem that the normal function of the family is primarily to secure what is best or the best available for the nurture of the children with a view to their preparation as citizens of a large community".²

The supreme importance of family in the society has been estimated by Mrs. Bosanquet, "Even if the world could carry on without the Family, it could not afford to lose the qualities which would go with it. It is sombre world as it

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1. Quoted by David G. Mandelbaum; Society in India, Popular Prakashan Bombay, 1984, page.43.
is, and no shade on tone of feeling that makes for depth and variety and richness can be spread from it. To reject the source of so much warmth and beauty because it sometimes fails, would be like banishing the sun from the sky because it is sometimes covered with the clouds.

This spirit of maintaining harmony in the family has been recognised by the simple folks in these words.

Light up the family which is in darkness
We greet and pray putting coral thread in the pearl lamp.

Let the light have long life and
Let the life be like flowering morning;
Like flowering at the touch of light.

We can say, borrowing Plato's phrase that "society is family writ large" or in the words of Goode, "The strategic significance of the family is to be found in its mediating function in the larger society. It links the individual to

1. Ibid: Page,93.
the larger social structure—Socialisation makes most of us wish to conform. The family, by surrounding the individual through much of his social life, can furnish that set of forces.\(^1\)

Society is made up of families. In the words of the Nobel Laureate Dr. Alexis Carrel, there are only individuals. The individual differs from the human being because he is a concrete event. He is the one who acts, loves, suffers, fights and dies. He is impatient with the corrosive influence of modern society. Modern society ignores the individual; on the contrary, the individual remains a man when he belongs to a small group, when he inhabits a village for a small town, where his relative importance is greater.\(^2\)

The relation between family and society is interrelated and interdependent. Again to quote Goode, "The content of the socialisation process is the cultural traditions of the society, by passing them on to the next generation. The family acts as a conduit or transmission belt by which the culture is kept alive."\(^3\)

Exactly so, the folk people were very conscious of their rights and responsibilities to preserve the cultural identity irrespective of several onslaughts by external forces; culture pre-supposes certain well accepted customs, norms which are not anti-progressive but help the clan to preserve their values and transmit to the next generations. In this connection several examples can be cited, e.g. Bhills of Jagdalpur district of Madhya Pradesh, Siddies of Karnatak, Tribes in Assam, Orissa, Rajasthan, who despite living in modern society have not relegated to the background of their own customs and norms. No tribal community will imitate other.

From the brief analysis of what family is, we pass on to the welfare schemes planned for the progress of the family in various fields. The welfare schemes are the natural outcome of certain difficulties experienced by the family. In general, most of the families suffer from maladjustment in the surroundings. Lack of harmony in the family itself is due to insufficient economic facilities, psychological misfitness, aggressive nature of the mother-in-laws or father-in-laws domineering husband or disobedient wife etc, with the result that the conflicts and quarrels are regular features of the family. The cumulative effect of imponderable crises result in the upsetting of the family itself.
Hence it is the task of the social worker who has sound knowledge of the remedies to alleviate the ills in society and to foster sense of solidarity and spirit of fraternity, thereby maintaining harmony and resorting dignity to the family from further splits. There are several Social Agencies which can be of some help in the field through several beneficiary schemes. The family welfare agencies provide special housing units equipped with maximum required facilities so that the family may be able to live contentedly and set an example for others too. Such schemes arose immediately after the end of the second world war in Europe. In India, too, such of those families, down-trodden and down-caste were provided small houses constructed in a systematic way with spacious area, at minimum rent or cost. The special houses for the infirm, deformed, widows, orphans and incapable of movement or crippled were provided by the agencies in Germany after the Second World War; similarly the people without land, house and job were provided with pension type, financial help in Maharastra, Karnataka etc. This could help the most neglected strata of society and it had a psychological sense of relief from local contemplate by others. To quote a concrete example, the Parsi, Charity Organisation Society in Bombay did a splendid service in supplying better amenities and financial help so that no member of the Parsi community
remains without job and earning. But such benevolent bodies are very rare in India with the consequence that the talent amongst the poorest stands totally neglected. The Karnatak, Govt through social work agency provided small houses known as Janata Houses to the poorest people. The tribe people have been generously granted several facilities like free education, accommodation and vocational training; the educated people are given jobs according to their qualifications. Note worthy feature of the social agency or Govt agency is a scheme to select the best muscular built young boys and girls for sports, athletics from the less known community of Siddies of African origin, domiciled in Karwar district of Karnataka.

Besides this social service by the social worker in the social planum, the other extraordinarily useful ways are of promoting social welfare schemes to the families, providing psychological treatments, such as treating abnormal cases through psychiatric medicines by the seasoned psychiatrist. It may look strange, almost unconvincing if we state here that psychiatric treatment was meted even by the simplest folk people; by artificially inducing drowsiness, repetition of some names and hypnotic influence by Muttering the names of Gods and Goddesses without any side effects. The medicines prescribed by the village
psychiatrist comprises the leaves, petals of flowers, juice of herbs which had a desired effect e.g. the petals of Marigold, juice of Dasala (China Rose). These herbal treatments cured various ailments. There are some tantric approaches to get rid of physiological as well as psychological disturbances and diseases; however an exhaustive and closer study is not possible, as my interest is not to bring out the importance of folk-treatments of the diseases and the continuation of such several treatments through generation, keeping the name of the medicine or herbs a guarded secret.

What passes off in the name of social service has wider ramifications in the society. As a result of economic, educational and industrial, developments, everywhere, the social service too received a new impetus and new techniques, new horizons; these complicated types of social services may not be there in the life of simple folk who lived within the limited but useful facilities.

In the survey of most married couples, the matter of financial resource is cited as a chief source of arguments, and friction. All the troubles originate from disgruntled father-in-laws and mother-in-laws who are avaricious and greedy resulting in family disputes. It is a rare case in which there is no conflict. However, the prevalence of jokes and songs about mother-in-law,
mostly, in-law-problems can be relieved through common sense effort on part of each person to understand the other's problems with sympathy and mature consideration. As quoted by Pandarinath Prabhu, Prof. B.Malinowski has so pointedly remarked; in his own words, "We find too often in ethnographical accounts generalities and stock of phrases such as that the wife is regarded as the personal property at the husband as his slave or chattel; or else again we read the status can be given by a full enumeration of all mutual duties of the limits to personal liberty established by marriage, and the safe guards against the husband's brutality or remissness or, against the wife's shrewishness and lack of sense of duty".

It is well said "He only is a perfect man who consists of his wife, himself and his offspring!"

The problems that arise in the life of the family are of great variety. There may be lack of harmony between husband and wife, in-laws troubles, emotional instability. We may find problems in relations of parents, brothers and sisters or adults, with children, or delinquency or other maladjustment of the children. In the words of Friedlander, "Personal and family difficulties are usually caused by a combination of various elements frequently involving several members of the

family and based upon social, economic, emotional and physical factors.¹

For these difficulties, there should be corrective methods through proper understanding among the members of the family by eliminating unsatisfactory and unhappy family situations. In this connection the remedies may be evolved by explaining to the members of the family the reasons for their difficulties and the need for changing their emotional reactions and behaviour. Because it is the family which provides warmth, security, food, clothing, shelter, education and care during illness etc. For these reasons and in the interest of society the family life is to be protected and strengthened. No doubt, there may be conflicts and changes due to many factors. They may be temporary or may be serious. But there is also a scope for improvement of individuals, inducing in them the urgency of accommodative behaviour. To solve such difficulties professional social workers use the family-case-work methods, group-therapy and the like. The aim of family-case-work as stated by Friedlander, "to assist the individuals in family to develop their capacities in order to lead personally satisfying and socially useful lives"² Therefore the family should have healthy and happy life. That is why family

² Ibid Page.323
welfare gains importance here. In addition to social case-work, there are other sources also to help the family to overcome the disquieting factors to normal and healthy family living. In the words of G.R. Madan, "Social work is not the only source which attempts to help in such difficulties, other professional aid by the psychiatrist, the physician, the priest or the nurse might be effective but social case-work remains one of the most important ways of helping to straighten the family problems".

Recently, the experts of social work profession have suggested to tap the resources which can be of great help to solve the problems of the various regions and their local handicaps and social shortcomings. In this connection they are very much convinced of the fact that folk-songs have such potentiality for effective social work. Even these songs may assist or aid family case-work. In the opinion of Friedlander, "Often family case-work includes premarital counselling when the social worker is consulted by the young couple or the parents. It is concerned with marital disturbances - helping the couple to gain better mutual understanding and satisfaction - and with the adjustment of difficulties which have arisen between parents and children".

F - Son, Daughter, Mot - daughter-in-law, old form or tradition ridden with their own fancies and foibles about the position and right of the Father or Mother in the family, the adjustment among the parents, adolescent and children poses problems. The old form of family living may not be acceptable by the new generation. And new form of family living equally may not be liked by the old generation. As a result, the conflicts arise, affecting marriage, adjustment between the husband and wife and in-laws. One of the members who joins the family is stranger to this family. He/she was brought up in a different family atmosphere. This factor of difference also poses certain conflicts. Modern progress in psychology, psychiatry as well as natural sciences enable the case-worker to recognise the problems of the family life. In addition to these the experiences of the previous times as expressed in folk-songs also help the case-worker in diagnosing the nature of each member of the family and find out solutions. So far as Kannada folk-songs are concerned they have depicted the problems of the family and its members with fund of knowledge for diagnosis and solution of the problems in this context. For example, the conflicts between husband and wife, parents and children, brothers and sisters and in-laws etc are vividly expressed in folk-songs. At the same time profusely provide the solutions with
delicate diagnostic approach. According to Abraham Luchins, "The rationale, behind the methods of controlling and shaping behaviour stemmed from "folk wisdom" from certain philosophies of life religious ideas and the like". We can see in kannada folk-songs such potential for social work in general and family welfare work in particular.

Though there are difficulties to make adjustments in the new family for a daughter-in-law, she is already given advices by the elders of her family while leaving the natal home, as given in the previous chapter. Still we find some new problems do crop up in this family. The same types and patterned expression which the daughter-in-law uses for herself, indicate the part which she plays in her life; in folk-songs, she has ample room for expressing her protests which do not harm or insult any particular person. In other words, these songs are the conscious or unconscious outlets for the sorrows of the women folk. Though conflict and tension between the daughter-in-law and husband's sisters are universal phenomena, the folk-songs are the important cultural means to solve the cause of tension by saying traditional songs, and diluting the anxiety, by bringing about peace and harmony.

There is a ritual to welcome the daughter-in-law into the house. This is conducted by the sisters of the bridegroom.

at the threshold of the groom's house. There are also folk-songs sung at the ritual.

O, my younger sister, I have come to call you because the auspicious duty of waving holy vessel has come on you. Therefore you please wave this holy vessel praying Lord Shiva.

A ritual of warmth receiving of daughter-in-law along with her husband is shown in picture 99.

There is another kannada folk-song which expresses the importance of daughter-in-law as pearl and ruby. Not only that her coming to the husband's house is so auspicious and prosperous, wherein the coconut trees started giving coconuts. The folk-song is given here below:

A pearl a gem, two in one has come home
O, mother-in-law, daughter-in-law has arrived at your home
As coconut trees started giving yield;
So her arrival heralds the family.
Picture 20: A Ritual of Warmth Receiving.
With all this, warm welcome yet the daughter-in-law is not free from troubles. In the words of Mandelbaum "After the marriage she must be self-effacing neither seen nor heard too much, whatever misfortunes come to the household within a year or so of her arrival may well be attributed to her inauspicious qualities"\(^1\) Whatever goes away from the house she is apt to be called the culprit. Whenever the finger to blame is pointed some how swings towards her. It is very well expressed in the following kannada folk-song:

They may keep me hungry, and curse me in thousand ways
Blame me hundred and eight times
O, mother, they beat me repeatedly.

A scene of beating mother-in-law is shown in picture \(\text{21}\).

The mother-in-law is more a disciplinarian than a comforter to the daughter-in-law. In an Indian family after marriage newly married girl works normally under the authority of the husband's family; this authority is mainly exerted by her mother-in-law. She will not be happy about the daughter-in-law's preparation of food or vegetables; the daughter-in-law

\(^1\) David. G. Mandelbaum - Society in India, Popular Prakashan, Bombay, 1984- page.86.
expresses it through song when she works or while grinding the grain. This will not affect anybody directly. Here daughter-in-laws express their feelings, tensions and problems to the grinding stone. The grinding stone is personified as mother or friend, or patient listener and philosopher like a social worker. We find some kind of client centred therapy. Through this grinding songs the daughter-in-laws find solutions and soothing effect to relieve their tensions arising out of suppressed feelings and frustration etc., which also will reach the daughter-in-laws in the neighbourhood. They also find solutions to their problems which are common amongst them. This is in a way, may be called as auto-therapy. At the same time, the daughter-in-law is not supposed to spend time with neighbours or friends because mother-in-law is the ruler and she watches all her movements. If she talks to any person outside, mother-in-law gets angry. Elders also advise not to talk. But grinding stone never gets angry. That is why she sings:

O, grinding stone,
You, please don't get angry on me
O, my mother, you please protect me.
Her only solace is that the Grinding stone listens patiently, when she talks to the stone as if the stone is listening with sympathy. The following folk-songs give the picture of mother-in-law's lack of appreciation of the work done by daughter-in-law, wherein she receives only the blames by all the family members.

Bitter gourd vegetable is bitter
Howsoever you cook
It will be less bitter, if cooked with milk
It is not liked by mother-in-law howsoever I do.

Mother-in-law asked me to do the job that should not be done
She asked me to milk the bear tying it.
Oh my God! she asked me to hold the front leg of the tiger.

Sometimes father-in-law, husband, his brothers and sisters all blame her. The husband and father-in-law beat her even. The following folk-song expresses the pathos and predicament of the daughter-in-law.
moms in the street, I can't bear the gabbling and squabbling.
Mother-in-law is as hard as stone
Vagabond father-in-law is also like stone
Vagabond, brother-in-laws are blaming me like anything!
Sitting by the side of the front door
gossip and talk whatever comes to their mouth
I am the daughter of a respected family
So, I tolerate all
Elder brother's wife is aggressive and unapproachable.
Sister-in-law is horrible,
My equals (i.e. co-sisters/husband's brother's wives)
Say that they don't like or approve of,
Sitting on the bench of stone talk
ill of me in raised voice
I am the daughter of strong parents
That is why I tolerate indignities.

Husband is gold, father-in-law is like
the burning charcoal
They come to beat me, from inside and outside

I don't need much time to go from here
My parents are not poor
Yet, I don't want to bring bad
name to my parents by going there.

Rarely sometimes daughter-in-law expresses her problems before
the friend in the husband's place, during spare time. This is
depicted in the following folk-song:

My friends ask me as to whether I have had meals.
I have had my meals, yes,
But I have no happiness
My life is like a banana stem
rotting in the water!

With all these problems still husband and wife try to make
romance but they get very little time and privacy for the
same; especially in joint families in rural area. When
they find even little time, rarely in a day, daughter-in-law
is more careful about the mother-in-law's watch on her. Mother-in-law does not tolerate the romance even with the husband. She is not supposed to talk with him too. Therefore, this is expressed in one of the Kannada folk-songs.

Don't press my tattooed hand
Blood may flow on your fingers
O, my husband, please leave my hand because mother-in-law may scold...

The disadvantageous situation is deeply resented by the daughter-in-law, since her tender feelings towards her husband are spurned and inner displeasure and dissent by her mother-in-law, even though the husband is full of mirth, mercy and love for his newly married wife. The girl cannot whisper to neighbours or girls of her own position. She has the fear that her movements are watched and marked, not excluding the free time with her husband. The sensitive mind becomes harder and sterner in due course, possibly affecting the marital relations. These problems are to be understood by the social worker so that the diagnosis will be correct, to find out remedies for such problems.
There is an occasion to go and stay in natal home during the whole month of Ashadha which falls in the part of July and August. There is a custom, bordering on taboo, where mother-in-law's face is not to be seen by the daughter-in-law. So she is called back to the parents place for a month or so. Here, she finds relief and pleasure; takes rest and discusses the problems of husband's place. The mother and elders in turn, give proper advices; some times abusing the husband's family of the daughter. And they all feel that there will be an adjustment in due course, despite intolerable situation in the house. In conclusion elders advise saying that it is inevitable and she should go and live in husband's family with in-laws and tolerate troubles. Here the folk-songs display the situations where one can find some remedies to the tensions and conflicts. Daughter-in-law even before the start of Ashadha-month itself, waits for her brother to come and take her to parents place. In her anxious moments, she feels as if her parents or brothers are arriving very soon; so much so, that she starts working for them! The song is given below:

\[
\text{เนื่อง ให้ น้อง ครอบครัว แม่ แจ่ม ย่าน} \\
\text{ย่าน สร้าง แม่ ทะลุ เหนื่อย} \\
\text{น้า} \text{ลาง สมุทร จักรฐาน} \\
\text{คน ท่าน จักรฐาน} \\
\text{คน กระดูก น้อง ทะลุ เหนื่อย} \\
\]

Ashdha month has come, yet my elder brother did not 
How long should I wait for brother's arrival?

It is sunset time, the time of lighting the lamp 
My elder brother has come.

Making ready the travel food 
loading it on the oxen 
I am eager to go to my parents' place.

The ox which is behind let it be there 
The ox which goes ahead, no matter 
But I am eager to see my mother's face.

My mother only came out and gave water, 
I saw her face and 
felt as if my hungry stomach is filled with food.

After coming home, she starts revealing all her excruciating 
experiences before her mother and other close relatives. This 
will definitely give relief to the daughter-in-law. Therefore 
such occasions are important from the point of view of family
welfare. The following kannada songs give the vivid picture of painful and silent sufferings and sorrows experienced in the husband's place.

To describe my sufferings and happiness neither there is a grand mother nor a maternal uncle. It is like the cluster beans sprouted on a jungle tree (which bears bitter fruits in the size of orange). My heart burnings are so hot but suppressed inside the heart only.

It is clear from the above folk-song that the sorrows and happiness should be expressed before the close kith and kin. There again the grand mother and maternal uncle are more affectionate to this lady. Maternal uncle is taken as substitute for mother in the absence of the mother. There is a saying in kannada to support this idea. There must be a maternal uncle (sada ad djad) even if the mother is no more.

( sada ad djad djad, djad djad)
(sada ad djad djad)
(sada ad djad djad)
The words spoken by the worst persons pained my heart. Those words are like both sliced onion and wet ginger which make me suffering in heart because of their burning nature.

Those who listen to me may sympathise with. Those who see me may pity about. But O, my mother, listen to my sufferings. They are like poisonous bites of low quality bees in the wilderness.

No body is there for; no boldness in me. O, mother, if an orphan dies in the jungle who will cry for?

The daughter feels intensely the absence of her parents; she wishes that her maternal uncle should have been alive to listen to her owes. The feeling is all the more intensive as her experiences in her mother-in-law's house have been full of agony, torture and humiliation. The outlet for her deeply wounded feelings lies in giving vent to their expression in the presence of her childhood girl friends, parents, close relatives; thereby, she feels much relieved.
and gains sympathy.

If there is a daughter-in-law who has married a year back and has the baby, still she is to work more in addition to taking care of the baby in free time. Sometimes the elders in the husband’s house do not allow her to feed the baby properly. She should work and work without sitting or spending time with baby for a sheer while too. The following song shows the suffering of the daughter-in-law at this situation.

There are strong thorns in the husband's house
They never allow me to sit or stand,
They don't allow me to breast feed my baby even.

No tears will come out if my husband scolds
If the younger brother of my husband abuses
the tears will roll down like rainfall without the clouds.

The above song makes it clear that she tolerates the abuses by the husband not by his younger brother.
At the same time if the illtreatment is not bearable the information may reach the parents, family somehow. In this situation this daughter-in-law gets wild and tells that her elder brother is also a brave and bold man he may also set right the things in her husband's house. The following song depicts this idea:

This news of illtreatment has reached the natal home
My elder brother, a man of anger left to husband's place on young horse listening to the news. (and to correct the situation.)

After listening to sufferings and sorrows of the daughter because of the illtreatment by the husband's family, mother gets wild but she is also helpless. Then she abuses the daughters new family and further gives advice and send her back to husband's house. The songs are given below:

This news of illtreatment has reached the natal home
My elder brother, a man of anger left to husband's place on young horse listening to the news. (and to correct the situation.)

After listening to sufferings and sorrows of the daughter because of the illtreatment by the husband's family, mother gets wild but she is also helpless. Then she abuses the daughters new family and further gives advice and send her back to husband's house. The songs are given below:
Where was this marriage bond to my jasmine flower-like daughter?
It is like throwing the fire on the dried grass and pouring the marriage water on the hard stone of the hill.

Where was this marriage bond which was unwanted?
It is like mixing jaggery with neem and pouring the marriage water to a stone in the wilderness.

No doubt, repentance is good corrective to wrong deed, but sometimes we find there is no room for atonement or repentance in case of chronically insensitive, and hard feelings of some mother-in-laws or father-in-laws. This makes the mother of the daughter who is married, where there is a heartless mother-in-law, all the more anxious and worried about the future course of life of her daughter. She has a ray of hope that one day her son-in-law may realise the gravity of the situation in the house. This hope only, makes her bold to send her daughter to her husband’s house (daughter’s husband). Because of her firm faith in the self-repentance, the mother advises her daughter that the abusive or insulting words are passing
phases (పహేస్ సంగమ్మ పాదిం వాపు) etc - The adverse situations have a very short life. The convincing argument is equally note worthy to bring home the persistent existence of truth; she gives the examples, the great Pandavas too had to face the hardships. What cannot be cured must be endured; suggesting thereby the troubles will fade gradually. Hence the importance of advisory words contained in the folk-songs.

So the mother gives advice once again to make adjustment in the husband's family. These folk-songs give counselling service in such crisis situations.

మావ్వారి స్వామి స్వామి నాను
మావ్వారి స్వామి సత్యనితి నంద నాను
మావ్వారి స్వామి ప్రాయ నాను

The abuses that are attributed by them will never come following you. O, my daughter, listen to my good words; You go and wear those abuses as flowers.

మోడు మనం మేము ముక్కు మరాతు
మోడు మనం మరాతు మరాతు
మోడు మనం మరాతు మరాతు

Don't worry my affectionate daughter
You become weak and lean because of the worry
Don't you know that even Pandavas were made to live in the forest!
Let any difficulty come to you
You must face it boldly
It wouldn't leave you if you fear
O, my daughter, swallow it inside
If sorrows bother you.

With this advice and counselling, the daughter says that she is prepared to face and win over the problems in the family of the husband. She gains courage and confidence in herself. These songs will definitely give a picture of realities of the life in a convincing manner and thereby prepare the person with problems to face them and find out solutions to make adjustments in the family. Thus one can say that these folk-songs do yeoman's service to the family welfare.

Now, the daughter stands firmly convinced by her mother's advices and also in some cases admonishes, that her destiny lies in the house of her husband. The daughter realises the utilitarian attitude of her mother; yet it is not a case of expediency with temporary solutions, but should have a durable effect of her mother's advices. The daughter grasps the value of her suggestions and is sure to bring about some change in the attitude, mannerism of her husband. Once the
husband is converted to her plan, gestures and decision, everything will go smoothly. There is no miraculous cure to correct the eccentric behaviour of her husband or recalcitrant mother-in-law or father-in-law, yet the daughter-in-law has to go ahead with firm decision to bring about a healthy change, just to solve the family problems and make it prosperous and credible in the society. The authors of the folk-songs display a rare spark of sagacity, insight into human nature and the value of harmonious atmosphere in the family.

To whom should I give promise in the wild forest?
O sun, I promise you and God Shiva And win the forest of life and come with victory.

I don't say anything even if there is fatigue I don't feel anything even if there is disgust O, mother, you don't cry even if I die I definitely complete my life as woman
The facility and necessity of getting advice from the parents, is available on several occasions when the parents take their daughter to their house and get acquainted with newly, developed progress or regress; then feel happy and elevated of progressive changes, but feel depressed by the set-backs to their daughter's role and position in her (daughter's) family but the parents feel all the more hopeful and relieved, when the daughter boldly asserts "I will go ahead and fulfill her role as wife, with firmness and confidence." One should not think that these are aspects of simple people advised in much simpler words but the truth contained in these words have universal validity.

There are again some more occasions when these daughter-in-laws come to parent's place and get relief and remedies for their problems and conflicts one such occasion is Nagapanchami festival. Here the daughters come to celebrate Naga-panchami because it is considered as the festival of women. These daughter-in-laws after preparing sweets and eating them, they play swings which are specially tied to big trees for this festival in Karnatak. The daughter-in-laws of the age group meet, play and discuss about their both bitter and sweet experiences in those families and get redressal about their grievances. This is in a way a group therapy administered within themselves. The folk-song, of Naga-panchami, itself
acts as group therapy.

Just as the educated people discuss on important topics pertaining to various segments of life—educational, commercial or industrial in the light of their own experiences, with the view to apply the new techniques for further development, similarly the simple girls exchange their views:

Let us play with joy after taking festival food walking up and down And let us forget the problems of husband's house by singing and playing in the group.

They share the joys and sorrows of their respective husbands' houses; it has a group-therapy advantage; such simple exchange of ideas should not be scoffed off. The songs do mention such remedies to account for the maladjustments in the families. They are happy to meet again and again so that they would find ways of bringing helpful changes in their respective houses. Not only this method which is certainly helpful but other methods like music dance, group songs therapies do play a very decisive role in bringing about a soothing effect and harmony in the disturbed families.
Let us give the share of milk in the name of our teacher, in the name of God, in the name of elders and sharanas, i.e., Virtuous devotees.
Let us sing and wish good 
future to young ones.

Sweet made out of the flour of parched Jawar 
and sweet made out of the flour of parched wheat 

And prepared sweet balls 
All these are offered to you

O, Cobra who is around the neck
of Lord Shiva, with greeting.

O, friends of age-group and friends of 
the street
Let us meet together at one place
Let us swing with force throwing the 
swing with force.

Wearing red-border black saree 
And a red border black bodice 
Let us enjoy the festival and 
depart having laughed and lived together.

Let us swing until we exhaust 
Let us play like young cobra 
And let us meet for Nagapanchami 
every year.

Let us play with joy after taking 
festival food walking up and down 
And let us forget the problems 
Of husbands' house by singing, talking 
and playing in the group.
Let this Panchami come every year
Let there be a swing tied to the house
Let my fair coloured friends meet
Let our swing rise up to sky
with lightening force in speed.

Offering of share of milk and singing, swinging women are shown in picture 22.

These daughter-in-laws after discussing their problems with their parents close members they also discuss freely and frankly with their thick friends who have married and experienced the life to the extent in their husbands' place. And they come to the conclusion no family is free from such conflicts and tensions. This is known as off hand group therapy which according to Luchins means, "therapy simply given in a group or simultaneously to two or more individuals."

Our simple folk flock together in group and solve their problems and go back to their respective places. Indeed throughout the ages there has been attempts by parents, teachers, friends and others to influence and change an individual's behaviour and personality, either by regulating the structure of groups to which an individual belongs or by placing him in certain groups. But in folk-songs we find a

Picture 22: Offering of Share of Milk, Singing and Swinging Women.
natural get togetherness in group and influencing one another. This we may call as a built-in Group Therapy.

Self-correction of any faulty ways of life amongst the uneducated girls arises or is occasioned by the accidental meeting of the married daughters who by discussing amongst themselves, become bold enough to face the intolerable agonies perpetrated on them by their in-laws, particularly mother-in-laws. No body is there to advise them how to solve the problems; no specialist or social Agency is there; they themselves evolve such method in the Group, by which they gain some experience. This may be termed as built-in-therapy, to use modern psychological terminology.

Group psychotherapy, although a modern technique justifies the permissive or undeveloped method of Group Therapy used by simple folk to bring about remarkable success in treating the members of the family or even of society subjecting them to group songs, dramas, preachings, sermonising the value of adjustment by drilling in his/her head the evil side of egoism and egotism, smudge complacency born of self-regarding sentimentality, accompanied by sluggish executive capacity. Such cases are successfully cured in the group. This method is known in psychology "Group Psychotherapy". It is defined thus as "Group Psychotherapy is a method of treatment in which
a number of people are treated at one time, or in which group dynamics are used in the treatment of one person.\textsuperscript{1}

The author further observes that the technique was used by religious leaders, philosophers to release tension in the minds of people gone astray. The folk-songs have got therapeutic value in releasing anxious states of mind and make them lead a normal life.

In the words of Luchins, "In sum the technical know-how of the past, and present concerning the manipulation of group structures and group processes is being re-inforced by the social sciences to develop a scientific behaviour technology or human engineering."\textsuperscript{2}

Group therapy is found quite useful in counselling the youth, even the children whenever they are confronted with problem of marriage maladjustments in the house and solving the conflicting groups or class or families; approach is persuasive and no coercive, so that the persons involved are asked in a convincing manner to get rid of pet fancies and favourite prejudices. These factors generally flourish and manifest in the absence of sociability of human society. The aberration in the human behaviour is unsociability which nurtures

\begin{enumerate}
\end{enumerate}
the egoistic impulse; this very factor results in anti-
sociability. To remedy this anti-social behaviour Group
Therapy is found a very effective approach.

It will be more clear if the explanations are quoted from the
International Encyclopedia of social sciences in connection
with family group therapy. It is stated, "—-each family
member may come to understand how he contributes to the
problems of others and learn to modify behaviour.

Successful therapy groups overcome members demoralising sense
of isolation by enabling them to discover that others have
similar problems. An important aspect of both the supportive
and influencing power of therapy groups lies in cohesiveness;
successful ones develop growing out of members discovery of
common problem experience of mutual helpfulness and history
of shared crises and triumphs.1

In the words of Luchins, "Group Therapy has been used in family
and marriage counselling and for child guidance work. It has
been used to meet a particular family's social and economic
problems, problems due to disturbed husband-wife and parent
child relations; problems with the school and community at
large, and problems due to having family member who is a

1. David L. Sills (ed) - International Encyclopedia of
Social Sciences Vol.9, The Macmillan
Company and the Free Press New York
pages, 187 and 188.
Besides these therapies, some occasions do play a healthy role in bringing solace to the otherwise upset families. The occasions are Nagapanchami, Dasara, Divali, Sanskranti etc., when the girls generally spend their time in their natal houses. At that time, songs proper to the occasion are sung in group form, accompanied by musical instruments. The married girls/boys feel moved by the delicacy of the songs, which might induce the girls/boys for healthy adjustment. Besides, there are other methods like persuasive words by the parents, friends and well-wishers. Generally the people are selected who know the value of Group-Therapy and whose words might have some weight. The pent-up arrogance, aggression are reduced as a result of joint efforts of several well-wishers. Psychiatric social worker and psychiatric nurses play a constructive role, if they are so easily available. Their non-availability is compensated by the matured elders both men and women who have a rare insight into the ways and means to reduce the impetuousity of the emotionally surcharged boys/girls. These folk-songs may even help the social workers to solve the family problems effectively.

Life means a river and an ocean
It is up to chest for him
Who knows to swim
O, dear parrot, heaven
to him who can read it.

Why so much, you worry
When life itself is temporary
Your body will be reduced because of worry
No body, is there without worry
in this mortal world.

Sometimes, the suppressed hostility and ill-feeling of
daughter-in-law are expressed towards her mother-in-law.

Even the death of the mother-in-law will not move the daughter-
in-law as she was an object of harrassment and constant insults
hurled at the daughter-in-law. The acute hatred for the
mother-in-law makes the daughter-in-law to express in a
derogatory manner using intemperate language as follows:

Do you know what does the daughter-in-law
express, if mother-in-law dies?
She tells that the donkey has died
and drag it out, by holding the
shutter of back door.
Such problems should be taken note of by the social workers to bring harmonious relation between the two. These conflicts should be expressed in a constructive and healthy way. There is again a problem in future if the feelings are suppressed. This is very well expressed in one of the proverbs, "指导 mother-in-law and daughter-in-law. Not exactly as every dog has its day. If the suppressed feelings are not relieved of they wait for the chance till this daughter-in-law becomes mother-in-law who creates problems to the daughter-in-law. These psychological upsets and set-backs should be understood properly by the family welfare workers.

At the same time, we are not to take it a permanent feature of the relation between mother-in-law and daughter-in-law. There are such cases which vindicate the motherly kindness of the mother-in-law towards her daughter-in-law. Both work with mutual regard and loyalty, making the family life smooth and harmonious. This has been attested by the following song:

```
Let my mother-in-law live
Even if she abuses ten times
She repents after one more abuse
and calls me as a pearl of the sea.
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Mother-in-law also appreciates in moments of joy that her daughter-in-law is as affectionate as her own daughter and son.

My daughter is beautiful for her eyes and nose
Daughter-in-law, for her colour complex
My son is handsome when he wears
the prickly leave as symbol of gold
at the time of Dasara festival.

For lack of sympathy, affectionate attitude, the mother-in-laws are usually blamed; some times even the wives of the brothers met out rude behaviour to the sister of their husbands. The sister in the house of her brother(s) faces much worse behaviour of brother's wife than her mother-in-law. The daughter-in-law finds that her mother-in-law is more courteous, kindly than the wife of her brother in her own natal home. A very nice story has been written by a well-known Marathi writer Miss. S. Babar on the role of the wife of the brother towards her husband's sister who is very much ill-treated.
My elder brother's wife is nice to see
But she served me lime water
as buffalo's milk, keeping it before the hearth.

Even the brief stay will be intolerable to the brother's wife;
granting that the brother is affectionate towards his sister,
he will be in the grip of his wife if she is of domineering
nature. Under such circumstances the daughter of that house
will feel safe in her husband's house, despite occasional bad
behaviour of the mother-in-law. But she feels at home if the
mother-in-law is more motherly, she feels as if she is at her
natal home, whereas her natal home more inhospitable than her
husband's house.

Do go with your golden ear-rings
Your radiant face, lustrous like the
morning sun
My sweet daughter-in-law, stay not long there.

But greatest astonishment of the mother-in-law is manifest
when her daughter-in-law comes earlier than expected; that
too she finds her daughter-in-law worried and pale-faced.
The daughter-in-law could not express her agonies keeping
in mind the usual affectionate behaviour of all in her house.
But this has been denied to her and hence her moments of
self-torture. This makes the daughter-in-law all the more unhappy when her mother-in-law asks:

So soon you are coming back.
My loving daughter-in-law. 
No success for your stay there?
Speak the truth to me!

Her reply is not direct but clothed in metaphors circuitous and evasive.

I saw a tiger while going,
Saw a stag while coming
O, my mother-in-law I came back,
having seen on the way cobras at
Seven places of my natal home.

The symbols stated in the folk-song depict the dark side of human nature which play a diabolical role in the family life. Cruelty (Tiger) and submissiveness (Stag) are antithetical to each other. The daughter-in-law felt that her brother's wife is hostile to her; ironically her own brother is a least assertive. Hence she feels as if she is surrounded by the hissing snakes. In clear terms she is so helpless in the
absence of her mother. Her hopes of expecting affectionate 
behaviour are smashed out. Hence, the coming back sooner than 
expected. This is not only the experience of her in the elder 
brother's house but equally humiliating is the atmosphere in 
her younger brother's house she (brother's wife) is too clever 
to manage the things in her house. Faced by the insulting 
welcome the atmosphere of that house comes to such a conclusion 
that it is preferable to be in mother-in-law's house rather 
than counter the arrogant, mean and taunting wives of her 
brothers. Hence, her expression:

Husband's home is the good place to stay 
though we drink gruel.

But ridiculing mother's place is not at all 
desirable, though they blow 
a bushy tail fly-fan keeping me 
in a palanquin.

The daughter-in-law, describes to her mother-in-law the details 
of illtreatment received by the wives of her brothers. We can 
see this in the following songs:
Elder brother's wife is nice to see
But served me the lime water
saying that it is buffalo's milk
keeping before the hearth

Younger brother's wife is wiser than
the elder brother's
No sister is happy in the home,
O, motherly mother-in-law,
We prefer the sea than going natal home.

We find from the above songs that the daughter-in-law is more happy with her mother-in-law. In fact mother-in-law becomes a substitute for mother herself. If mother-in-laws are briefed and educated through such folk materials, at least some of them, may change their attitude towards their daughter-in-laws.

There are folk-songs which elevate the status of mother-in-law, father-in-law and husband because of their kind attitude and virtuous behaviour towards the daughter-in-law who forgets really her natal home. One of such folk-songs is given here below:
My mother-in-law is like a cow (innocent)
Father-in-law is like Gokul, the residence of Lord Krishna (protection)
My husband is like Lord Krishna (Loving)
So I forget my natal home
Where I was nursed and nurtured.

A happy and organised family is shown in picture 23.

It is found in another folk-song about an organised family, where daughter-in-law herself appreciates her husband for his quality, her brother-in-law for his work, and her mother-in-law for her goodness and guidance to lead a life. Song is given below:

My husband is equal to that of king and earning brother-in-law in the house
And mother-in-law who takes work from me is like that of rich river Gaṅgēśa
I definitely learn to lead a life.

Sometimes, the human ingenuity is expressed in peculiar circumstances, throwing to the wild winds the cultural heritage implying moral values and customs. The nearest relations
through marriages turn out to be arch enemies; the circumstances leading to such unfortunate happening can be redressed if not altogether eliminated. A peculiar case of family disturbances and upsetting of domestic life is described below. It can be summarised here under: The inter-marriages like the

1. Boy marrying his sister's daughter
2. Boy marrying his maternal uncle's daughter
3. Boy marrying his aunti's daughter
4. Boy marrying his brother's wife's sister
5. Girl marrying her maternal uncle's son
6. Girl marrying her aunt's son
7. Girl marrying her etc., etc.,

The case which I have taken for interpretation here falls in the group (2) as stated above; the illustrative explanation is as follows:

Elder Brother    Sister
                Mother-in-
                Law
Daughter marries Son
Daughter-in-law.
This diagramic explanation shows an example of inter-marriage, with the hope that the married life will be happy and smooth without much cause for disharmony, since the mother can have control over her daughter-in-law as she is the daughter of her elder brother. The fond hope for happy life by both the brother and sister is swept away by the son who deviates from normal married life and turns licentious and vagabond, dashing the hopes of his mother and his maternal uncle. Under these circumstances the relation between the mother-in-law and daughter-in-law draws our sympathy as the feelings of both stand wounded. The following folk-song depicts this situation vividly:

Thinking that she is my elder brother's daughter
I brought her in marriage with proud
But my son is not at all listening to my words.

O, my affectionate daughter-in-law,
You please go to your parent's place.
A son baby played a ball in a banana garden
O, my son, my daughter-in-law is more
charming than banana tree

If she is more charming
You push her in the well
Take out her marriage saree
which she has worn.
Send her to her parents' place.

He was not amenable to the rational arguments. The worst
result of his irresponsible behaviour was, he started visiting
the prostitute and never cared to come to his house. Not only
that he went away with that prostitute to an unknown place.

His wife was bold and persistent in her effort to convert him
to the normal life. One day she is disguised in the form of
Koravajji (sooth-sayer) to find out the where-abouts; At last
she succeeds in her efforts, to trace him after some years.
She finds him emaciated, mentally collapsed and financially
bankrupt. Yet, she brings him to her house and corrects him.

The question arises whether simple folk could bring about such
remarkable changes by their simple means and devices and
restore harmony and dignity to the distorted family! We have
to admit here that the folk-songs are sung with such effort,
that the elders take the lead in bringing about permanent
solutions to the upset families. Social workers can play a
decisive role in maintaining the spirit, unity from going
astray, besides these professional workers who undertake the beneficiary role in helping the afflicted families to gain social acceptability and credibility.

Such miraculous results are achieved by the simple daughter-in-laws and mother-in-laws. The sister agitated by the unhappy and unlucky wife of her brother, argues with her brother about the risks arising out of pitfalls, short-comings and tries to convince him to lead the normal life, so that both would be an asset of the family.

Moisture is not rain, sand is not sugar
Fine prostitute is not the wife
O, my elder brother, please bring your wife and keep here.

O, my elder brother, why now the chain, new dhoti and a ring to the finger?
Why that pair of sandals?
And why the neighbour's house in midnight?
Her persuasive style is not artificial but direct and sincere and therefore, convincing and effective as for example. The song is challenging to her brother gone astray. Yet the brother takes much time for correcting himself. The experience of the simple folk, in general, is that the prostitute will be after money but not after man. The same idea is expressed convincingly in the following folk-songs.

He went to prostitute taking loan after loan,
When the money lender abuses with vanity
He requests the prostitute to give surety.

Who am I to give surety?
Who are you to ask me?
A thousand of rupees has been recovered by you already
And thereby all your money is cleared off
If you want the surety bring your wife whom you have brought in marriage.

In one of the examples the man realises that he could not clear off the dues of a prostitute though he sold out his oxen. We can see such expression in the following song:
If the elder brother is again trying to have extra-marital relations with the woman, a married one, younger sister tells not to have such relation as it is disgraceful. It affects the health too.

O, my elder brother, why your association with a virtuous woman who has the husband? Her physique is different and her character too is different. Betelnut tree and banana tree are different. Their whirls are different.

We can generalise that any travesty of normal truth brings in its train moral degradation, upsetting every segment of life; put in simple words:

My black ox Kalinga, White ox Malinga
Govt. ox is Shivalinga
You, prostitute, I could not clear off
Your loan though sold my oxen.
Though the flowers on the fence are white
It is not good to wear them i.e. not
good to have relation with the man other
than the husband who is just like
jasmine flower in the house.

Thus there are several folk-songs which give counselling,
guidance and advice to the people who deviate from moral
values and go to the prostitute or try to have extra-marital
relations other than their wives. Such of the folk-songs,
will certainly help the social workers also to function
effectively in solving certain problems.

Further the conflicts and quarrels between husband and wife
are common. But there will be compromising ends also. Some-
times over emphasis is laid on Group-Therapy to bring about
the harmonious relation between husband and wife, between
families of both sides, forgetting that the causes for dispute
arise due to the lack of will or determination on the part of
a minor role if we judge the ill-will between husband and wife
themselves; hence efforts should be made to convince the couple
to evolve their own code of conduct; solutions arrived thereby
are more durable. Hence, the wife should implore her husband
to be humane, kind and responsible to the constructive
suggestions made by the girl to her husband as follows:
You, my wealthy husband
What made you to be angry on me?
Kindly, don't have that difference with me
My parents have left and gone
giving me here in marriage to your home.

My husband saw me with staring lotus eyes
O, my lord, why are you angry on me?
I am not a daughter of such parents
who speak, cooking up the things.

The method or device can be expressed in the terms, "forget and forgive" to save the situation from splitting. Hence the value of individual initiative, without depending upon others or in modern terminology, "Group Therapy". The case 'forget and forgive' is beautifully expressed in the following song:

You, my wealthy husband
What made you to be angry on me?
Kindly, don't have that difference with me
My parents have left and gone
giving me here in marriage to your home.

My husband saw me with staring lotus eyes
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He has beaten the wife and worried
in the heart of hearts
And held her feet going inside
Asked her whether he was not more important
than her natal home?

In the same way the wife also goes to hold the feet if the
husband gets angry and doesn't speak with her for some
reasons:

My Lord husband who shakes to the breeze
Leaving the prepared bed, slept in the
passage
How many times shall I hold his feet?

If the animosity persists between husband and wife, the well
wishers of either side may advise the couple to amicable and
amiable terms, as expressed in the following song:

Don't beat the virgin, the bangles,
the small border ear-rings may be broken
O, my son, my promise don't beat your wife.

The following folk-songs elucidate the compromising end of
their quarrels:
Quarrel between the husband and wife
is like rubbing the sandle wood with water
It is like putting the water on Lingam,
And it is like flowing water
of great river Gangese.

If the wife does not give respect to her husband and behaves arrogantly the elders do not approve of it. They try to correct the behaviour. We can find this expression in one of the following folk-songs:

You, shameless, low level lady,
Who abuse the husband, get up,
see, she calls the husband without any respect.
Sometimes imponderable couples find a remarkable patience to adjust oneself (say the wife of the man) to the second wife; but such cases are rare; in most of the cases the first wife is made to play a secondary or subordinate role in the family, for which the husband is mainly responsible. The influence of youth and beauty of the second wife has debilitating effect on the harmonious relation between husband and wife. Sometimes the first wife is totally eclipsed by the second wife, it is more devastating and pernicious if the second wife is of fair colour and attractiveness.

The second wife becomes dominant and over-bearing as she is over-fondled by her husband. A stage comes when the husband starts repenting his decision to marry for the second time and that too for younger woman than himself. The lack of contentment and satisfaction is inevitable. Hence day-to-day disputes. He feels that he has made himself a fool, a monkey as expressed.
He married two wives and became
the thorns of porcupine
Became monkey and a monkey player
And finally became a coil of torn out
cloth, made by the girls to keep under
the pot.

Quarreling wives, repenting husband are shown in picture 246.

Caught in the mess of family disputes, the husband becomes
more miserable. If he is hypnotised by the over dose of
gossiping by other-woman about his wife’s affiliation else­
where; the ladies in the neighbourhood gossip and drill
groundless news into the ears of his wife about his affilia­
tion and illegitimate relation with other women, with the
result the wife or wives both begin to keep the husband away
and exhibit cold relation towards him. No doubt, there are
some cases where-in the wife turns down the gossiping characters,
yet she remains inwardly worried, seeking occasion to burst
out. In such emergent situation, the social worker, or
psychiatric doctors or nurses are of immense help.

These are all extraneous approaches to maintain the dignity
and solidarity and cohesiveness in the family; but the durable
one is of the inward conversion on the part of husband or wife.
in the context of happy and harmonious life. Wife sometimes thinks that her husband will overcome his suspicions about the wife's fidelity, when there is mutual understanding between husband and wife; the couple will never think of seeking any advice from outside. With all this, the wife feels that chastity and dignity are maintained by concentrating on her own chaste behaviour and more particularly of her possession of Mangalasutra, the symbol of married life and her loyalty, despite her erring husband.

O, my mother what more can I tell about my husband's house? The virgin if sits in the courtyard She wouldn't have hunger as the wind blows from the fig tree. No body is there like my husband anywhere if you see! His teeth are nothing but corals I get great relief if I listen to my husband's sweet talk.
O, my chieftain, I have forgotten every thing because of you
When there is a marriage badge and you are there I have forgotten all my kith and kin.

The folk-songs are given here to clear off the suspicious attitudes:

You, my lady, engaged in collecting the fragments of stalks, having worn golden necklace
Don’t you have to worry for?
Your husband is laughing there with another woman.

Let her laugh what is there?
You, smiling sisal,
Let her also wear once the fragrant flower that I am always wearing, secretly.
There is an irony in the above folk-song. Then the wife comes home and after a day or two she humbly asks with request about the matter. The husband makes the matter clear whereby they develop clear understanding about each other. The folk-songs are given below:

O, my lord, husband, is wearing another shirt on a shirt look nice?
If there comes true copy of beauty on original beauty in the house is it right?

Here the shirt refers to the wife, symbolically.

I kept the water to warm up thinking that my lord would come when he came, I asked him putting a decorated plank in the bath room as to why the step-wife on me?

Again the husband reveals the fact to clear the misunderstanding.
I am not a rich man to bring
a step-wife.
Neither do I have money as a businessman
O, my most beloved wife, I am the
poorest being and really suffering.

A true wife is least bothered about the economic earnings,
let alone status. If he is a tolerant and kind husband, She
has prepared to stand shoulder-to-shoulder or in stress and,
storm, as inseparable from her husband. This is a case of
self evolved loyalty towards the husband, and she says:

O, my lord, the money of a businessman
is not permanent.
I don't worry at all about money
My lord, husband, I am so greedy
of you that I need you for ever.

Speaking from her side poor husband is more than a rich seth.
The man should not bring step-wife even if he is rich.

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Speaking from her side poor husband is more than a rich seth.
The man should not bring step-wife even if he is rich.
Even if my husband does coolie
though he wears a torn out
coarse blanket
Is my husband poor?
No. He is the golden-store house in the home!

The husband is not also prepared to send his wife to her natal
place; even if she goes he feels her absence; the impact of
fidelity is decisive factor in maintaining the harmony in the
house.

I can not live without seeing you,
my lotus flower
I can not leave the fancy for
jasmine
And I cannot live departed from
you my sisal feather.

Even if his wife is virtuous
he shouldn't leave her for six
months in her natal home
Even if you do so, You should visit
her place frequently.
The situation becomes all the more delicate and heart rendering if the children are the victims of family disharmony. True to the instinct of motherhood, the wife wants her children not to be disturbed. If the husband comes late at night or not coming for whole night, she cannot stand the husband’s behaviour, if he gets ready to sleep or sit near her children; she fears that her children will be spoiled and sullied by her husband’s proximity. She displays her noblest instinct of motherhood here. The details as mentioned here below, as it would highlight the main tenure of the arguments in favour of maintaining the cohesiveness of the family. The dialogue between husband and wife in the form of two love birds are expressed in a typical rustic background touching at the same time the silken thread like affection between husband and wife and the parental affection of both towards their children. The conversation between wife and her husband with regard to children and his coming late are expressed vividly in the following folk-song:

\[\text{ao,z<X}ov\]

\(\text{ockred crsrt 3*JD0q$vJb}

\(o riuoato ZoQ&cSOq aodtiS\)

\(\text{Ae.8/9, Stfddo.1 Sdodo}\)
What is this? you my he weaver-bird?
Whole body has got red soil?
Who was that queen who had stopped you?

You weaver-bird, who was that prostitute who had stopped?

I came having sit in the red soil pit
Promise O, my Weaver-bird
Please open the door.

What is this? You my he weaver-bird,
Whole body has full of fragrance?
Who was that queen that had stopped you?
and who was that lady?

I came having sit in the musk jar
And brought the bunch of pearls going to east, to give them to my affectionate children, you, virtuous weaver bird.

Having afraid of seeing the hunter went hiding into the hill was caught in origammum part.

Hen cried first; sky became red-
Flaming sun came bragging
O, you, he weaver-bird
Where did you leave that virgin?
Where did you leave that queen?

O, my virtuous weaver-bird, I came having sit and slept on the lotus
You, my bird, see, I have brought
the graze for thousands of children.
Please get up you virtuous,
She weaver-bird, please give the graze.

Don't put your foot on the bed
And don't come on the cot too
Don't eat in the leaf
And don't drink water from the vessel
Don't touch children and don't give graze.

O, my she bird, please see the sufferings
of children
O, virtuous weaver bird you worry about
the children
I have brought grass going to
a distant grassland.

Then you, he bird, having built a nest
above and a nest below,
my children and myself will be in
the nest above
And you stay alone, in the nest below.

Not that the wife feels intensively for the love of her husband
during her departure for her natal home, the husband also is
not less than her in the intensity of attachment for the love
of his wife. He expresses in his typical rural style that he
cannot bear the pangs of separation, howsoever short her
absence from the house is. He compares her with flowers-fresh
enlivening and invigorating which exude an atmosphere of ever
freshening process. Yet the wife leaves for her natal home,
bidding a temporary good-bye to her husband who is enamoured of her beauty enhanced by a sari of pomegranate colour:

Having served the meals to the husband in the lantern light covering by the pomegranate designed border sari requests her husband that she is interested to go to her natal home.

Let Nagar panchami festival come after the celebration of four Gullavva worship (soil worship)

Before Nagapanchami there comes one more festival called Gullavvana worship. This is celebrated on every Monday of Ashadha month. After this, Nagapanchami festival is celebrated. Here the husband is permitting her to go after a month and that too after her brother comes to call her. He is interested to send her with pomp. Here the husband shows the regard and respect to his wife.
Although he sends her with her brother (usual custom with the folk) to her natal home, the moment he enters his home suddenly the feeling of her absence overwhelms him and whatever has been kept for his meals or tiffin, is not appetising for sheer deep sense of separation, though temporary. Psychologically interpreted, this short period of separation has a curative and compensative value in the married life. A faint or deep sense of atonement takes place in the mind of her husband and vice-versa, which has healthy effect on the further domestic life. Cases of this type are not few in day-to-day life. The net result of improvement of slightly disturbed married life is emulating for such family. The feeling of husband is expressed below:

There is no movement of my loving wife in the kitchen; 
No taste of the food. 
O, mother, my wife has gone to her natal home.

Thus there are folk-songs for every step and situation with solutions suggested therein.
Besides the relation between husband and wife which are chief conditions for happy family life, there are certain occasions, when the disputes in the family, e.g. mother, sons and daughters start quarreling amongst themselves; the harmony is upset; the psychological effect on the daughter-in-law of the house and the children in the house has a very pernicious effect; the bond of affection becomes less and less. The economic conditions become severely bad. Efforts by social workers have to be made to restore the harmony in the family. They should be convinced of the split of the family and its attendant evil effects. There are such cases who attest to the success of maintaining cohesiveness in the family. The daughters or sons in the family realise their own mistakes and implore their mother to forgive them for their mistakes mostly committed out of sudden provocation by external reason or situation and that not only by personal grievances. Even mother may be wrong but true to the instinctive motherhood, she embraces her daughter and pours her affection. These observations are sung by the illiterate or semiliterate folks. But the force of their argument or message is applicable to all, for the simple reason that feelings, understandings, are universal. The curative methods are evolved, commensurate with the education facilities and expertise available.
The family, with its multifarious relations involving several social factors, economic status, educational level etc, is not without brighter and darker sides. The rise of the problems may be traced to the combination of several factors. Hence, the solutions draw our attention to multi-dimensional factors. Hence the need of seasonal worker or an expert members of the society even in the poorest sections or aborigins; there are elderly persons who bring about an appreciable change in the family disturbed or upset by the internal quarrels.

Really speaking there is no end to the songs; they live as long as the life breaths on the earth. Because life itself is a song; and songs reflect the life. We can see in the following folk-songs the conflicts and quarrels, compromises and remedies, in the family.

Who gives the judgement to the quarrels of mother and children
The pearls are not heavy to ear-rings
O, mother, whether the words spoken by me are really true!
O, my parent, my affectionate mother,
I abused you the virtuous woman (mother)
Without any reason
O, mother, I hold your feet; please come to take food

He resolved the quarrels of daughters
Without taking even food.
Lord of virtue is my father
Let golden rain fall in your field.

We, two are the best pair like the breast
pair of she-goat
Please, don't quarrel, you my younger sister,
because the pair of birds may be departed by
such quarrels.

Here the affectionate sister reminds the pain of separation
and segregation of loving sister. Thereby resolve the
quarrels.
The flowing Gangese (river) has been divided into two by the taunt instigated thereby. The fondness in the mind has become poison. Who is that person, created this conflict in the mind of minds.

Further the following folk-song depicts quarrel of brothers with suggestion to resolve the conflict.

Both, elder brother and younger brother, quarreled yesterday and day before. The single door with beautiful design is divided into two. Oh, mother, kindly counsel the younger brother.

In case of younger sister who had quarreled with her elder brother for the small gift of saree repents very much. And expresses her deep affection with desire to see the face of her brother who had stopped going to her house because of the quarrel. The song is given below:

Kindly tell my elder brother of Sholapur to come immediately on the tip of toe. I don't want his saree or bodice. I desire strongly to see his face.
Interesting episodes in the family do take place, e.g. if the wife of husband's brother is absent because of her stay at the natal home, the face of her husband's brother is long drawn, pale and melancholic. The lady realises her husband's brother's deep agonies and persuades him for special meals, assuring him at the same time of early return after Dasara. The delicate feelings, the sympathetic tone and co-operative spirit are self-evident as are spontaneous or natural expressions, occasioned by abnormal situations; the beauty of such expression of feeling is that they do not themselves plan that way. All happens in a natural way:

I have prepared sweet oil cakes on Shravana Monday
O, my dear younger brother-in-law, please come to take food
Your wife will certainly come after Dasara.

If the elder brother of my husband gets angry
I hold his right leg and apologize
If his wife gets angry, I address her as my elder sister.
There will be conflicts with sister-in-law also. The wife tries to smoothen the relation with even the sister of her husband.

My husband's sister has four seers of carved golden armlets in her arms
O, my lord's sister, please wash your face taking the globular water vessel that I had brought from my mother's home.

Every one knows the methods of alleviating the sufferings arising out of family set-backs. But the cause of psychological repulsive attitude which is ingrained in the blood, as it were, of step-mother's attitude to step-son; the relations between two wives etc. An interesting case can be cited here to find the truth over observation:

The case: One man, with his sons and daughters, married a woman with a son and a daughter by her previous husband. In due course, the couple got one son and a daughter. One day the wife complained to her husband.

Your sons and daughters, my son and daughter are quarreling with our son and daughter.
The quarreling under such situation is quite expected, coming as they are from very different backgrounds. The solution to this above situation lies in sufficiently educating the children and making them to realise that all are brothers and sisters; yet one cannot guarantee a durable solution; the only solution which is practical, feasible is the separation of the family into the units. The social worker is not a visionary nor a poet. His approach is definitely a pragmatic and realistic. Hence his services should be sought. The solutions are contained in the folk-songs which he can very well employ in thrashing the difficulties:

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    The quarrel of step-children could not be stopped until we die.
    O, my brother-in-law's wife, your quarrel did not stop till we divide.
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Many a times these expressions through folk-songs certainly give relief to the grief of life. The conflicts and quarrels, fights and crises may be resolved and ended in compromise and rarely by division and divorce. Mothers discourage fighting among the children and elders discourage conflicts among blood relations with strains and stresses with soothing effects in reality. Therefore, if the fund of knowledge of
lived experiences is adopted in teaching and practice of social work, it gives wonderful results.

The Old age

Until now, we accounted for the problems and solutions in the interest of families. Our main concentration is confined to the younger people, their role, hopes and aspirations etc. The place of old father and mother has to be ascertained and estimated. It is a common saying amongst the villagers that house without senior man and a Math without Guru are barren. Hence the deep reverence for elders in the family has been upheld. But sometimes the abnoxious situation arises whereby the old couple becomes a burden and is consequently separated. It is truism to say, "every one has to face such situation passing through the happiest stages of life; If Shakespear sings in his, "As you like It" the seven stages of life, author's of folk-songs display an equally penetrating insight into the stages of life. It is interesting as it is convincing. The song is as follows:

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\end{align*}
\]

\[
\begin{align*}
&\text{\textit{S\text{\textendash}S\text{\textendash}S}}
\end{align*}
\]
The eighth and ninth stages refer to the old age. But the man and woman, despite their emaciated bodies, still exhibit deep attachment to each other. In the words of Elizabeth Hurlock, "People who derived enjoyment from sexual behaviour and were sexually active during the earlier years of their marriage continue to be sexually more active in old age than those who were less active earlier. When there is a close bond between husband and wife built on mutual interests and respect, the desire for intercourse is much stronger than when a frictional relationship exists. Married people are more likely to continue, sexual activity into old age."

Even the folk-songs are not much behind the spirit enunciated by Dr. Elizabeth. The folk-songs beautifully express the attachment, though on the border of senility, and a source of belongingness.

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Do you know where did the old man and woman converse?
They conversed at the root of bastard teak tree
(A tree with large orange flower)
And the old man was giving the kiss to his Old woman.

That scene is shown in picture 25.

The old couple went to Mudakavi Market
The old woman demanded the baby cap
And old man was crying, seeing the super spinning top.

This shows that the behaviour of old couple is like children.

There were no hostels for old men and women as in the Western societies. This concept of keeping the parents in the hostel is foreign to folks, as the old parents are constantly required for the guidance, advice and consultations in day-to-day matters. It is not out of place to record here the roles played by various members of the family under the guidance of the eldest member, without rhyme or reason, no grumbling; all voluntarily execute their work assigned men/women. In the context of modern family where the individualist impulse is decisive, in the case of the joint family of about one hundred
Picture 25: Loving Old Couple.
and ten members in Lokur village near-by Dharwad, the members are functioning in a harmonious manner; coercion is totally absent. The youngers are sent out for education; the elders to their work; in perfect spirit of co-operation. In such families the idea of sending the old parents is not only psychologically impossible but ethically indispensable, but sociologically quite feasible. The family has 200 acres of land, 50 cattle, 14 oxen, two tractors and a separate flour mill. Every body works in the family. They save and invest money, purchase lands and help kinsmen also.

Thus the advantages of the extended family are achieved. Goode's observations can be quoted in support of this. In his own words: "The extended family is also better able to amass the capital for an important economic enterprise, whether it is obtaining enough cattle for a marriage, buying land or a governmental office, or paying for the education of a young man of promise. As long as those also continue to feel obliged to share that benefit with their kinsmen, the group as a whole can function as a kind of savings bank."¹

With all this they adopted technology and started adopting family welfare methods without affecting the joint family system.

But in the words of Elizabeth Hurlock "Role reversals are very difficult for older people to make successfully; one role reversal that is specially difficult is that of becoming dependent on grown up children. Many elderly people, even when they depend on their children for financial support and companionship are unable or unwilling to relinquish their role of authority over their children and continue to treat them as they did when they were young. Grown up children resent this especially when they are supporting their parents and taking care of their physical and social needs. Financial dependency on their children is a bitter pill for most parents to swallow."

At particular age and stage of development the people behave in certain manners. The old people develop senility and lack in making adjustment. If these factors are analysed properly they definitely help the social workers to help the family members to adjust with aged and the aged with the younger.

At the event of the death of eldest member, the remaining members have to perform the last rites. When the neighbours, their relative assemble to pay homage to the departed soul.

The problem arises in case of young, married man/woman dies. If a young man dies, the rest of the members have to look after the widow, so that her remaining life does not become miserable. The villagers are quite competent enough to engage the widow in the home work to overcome her grief and to realise that all others share in her grief.

The weeping after the death of any one in the family, particularly the wife weeping after the death of her husband, has a redeeming and relieving feature. Tennyson in one of his poems has said: "She must weep, or she will die". When the sorrow is suppressed it becomes all the more psychological problem. The village folk knew all these therapeutic solutions. Hence, they caused others to overcome their grief by weeping and heart-beating. In some areas like Gujarat, Karnataka, ladies are hired to create an atmosphere of pathos and infect others by their weeping acts, to bring about immediate grief so that the affected members will feel relieved of tension and sorrow by weeping. This is exactly like a role play in Group Therapy. The folk-songs expressing the grief by mother and wife as mother and wife by the hired are given below:
Alas! what has happened to you, my son!
Always, you used to come, calling me
as mammy, mammy!

I had nothing to worry and bother
when the young son like you was there.

How is it that the God has called
only you with him!

I was thinking that you only would
put the handful of soil
on my dead body, at the burial pit.

But alas! you have passed away
before my eyes.
Oh! God thou did it like giving flame
to a burning hill
And pouring fire in the ant's hollow,
Alas! let thy family go destroyed.

Mother curses even the God with anger and grief. Then the
wife cries:
Alas! my lord husband, what has come to you!
you were telling that you would live with.
But you have put off that life; now.

O, my lord, you are passing away leaving
behind the prepared food, warmth water,
house and all of us
Now, who is there for us to protect and care?

Oh! God thou hast snatched away
my auspicious womanhood so soon.
Thou hast put the soil in our mouth
poured lime in the eyes that could see
Oh! Goddess of destiny what had you
written on the forehead of my husband!

He used to come like a tiger
While he was coming from
O, my lord husband, have you left
this whole big property for us to eat!
0, my husband, God has given you
the death so soon.

Weeping and crying at the event of death are shown in picture
26.

According to Elwin and Havale, "The real mourning is to be
found in the often beautiful and moving spontaneous poems
that are sung by the bereaved husband\wife, parent or child
on the day of a loved one's death. Such songs are not, of
course, altogether spontaneous. As for love making so for
death, there is a great reservoir of poetic clicke's on
which the singer can draw re-arranging his material to suit
the circumstances. But often, too, where grief is deep and
genuine as it usually is the singer produces from strength
of intense emotion, some beautiful images and ideas"¹

A question may be asked, whether it is possible to bring about
such natural or artificial enactments of weeping in the most
civilised, or rationalistic society. The more a rationalist
is, the lesser feelings of remorse and pathos. But tension
is not relieved; and if it persists, it may result in mental
derangement; one may turn dumb and may die. Hence we have
to appreciate the remedies evolved by unlettered and untutored

¹ V. Elwin and S. Havale. Folk-songs the Maikal Hills: Humphrey
Milford, Oxford University Press
London-1944 (published for man in India)
page-255.
village folk. These folk-songs are most useful and relevant for both Social Work Education and Practice.

Further the follow-up service is also done by counselling and consoling through rituals and ceremonies. After the dead is buried/cremated the people who attended the funeral come back and take bath. The neighbours help by serving food prepared by them to the affected. Then the family of the deceased arranges the feast for those who had gone for funeral after three or thirteen days. Here again elders and relatives give advice and guidance about the future adjustment, smooth functioning of the family by saying that the death is eternal; life is mortal. So everybody will have to die one day. This is very well expressed in one of the kannada proverbs, "जीवन-मृत्यु जीवन-मृत्यु" whether those who cry for the dead, will not die?"

In the words of Arnold Gennep, "Among rites of incorporation, I shall first mention the meals shared after funerals and at commemoration celebrations. Their purpose is to re-unite all the surviving members of the group with each other and sometimes also with the deceased, in the same way that a chain which has been broken by the disappearance of one of its links must be rejoined."

The widowhood is a great curse in Hindu society. The widows have to put off all their garments and ornaments which they used to put on while their husbands were alive. But after the death of their beloved, they wear simple dresses. They should shave their heads in some castes. Sometimes they had to suffer in the cruel hands of their societies.

According to prevalent customs a widow is neither allowed to welcome newly married couple, nor she should be present at the place where the bridal ceremony is going on. Though there is a provision for widow remarriage the men rarely come forward to marry the young widow. There is a folk-song expressing the problems of a widow.

Why now the sandal paste and red powder (sindur) on your forehead
when your husband is dead?
Why the gold ornaments and bangles
When Lord Shiva only has snatched away
the charm of your neck?
I have now become the burden and problem to the people in the society because of the destiny.

It is said:

"Hard is the life of woman
Harder is the life of wife
Hardest is the life of widow"

But the obnoxious practice of treating widow as an unsuspicious symbol must and should not be the part and partial of community life. The people should offer opportunities to the widows to forget her predicament and involve in social activities. These bold approaches refute the uncharitable and inhuman expressions about widows by Rishi, Manu, in his Manusmriti. Thanks to reformative steps undertaken by the All India Mahila Parishat the widows are allowed to keep the bangles on person and apply sindhur on the forehead.

Further as a remedy to this problem there is a folk-song which gives a real humanitarian treatment to uplift and protect such an unfortunate and afflicted lady. So called civilised society if it considers her as equal to that of other women/men there would not be a problem to her, to her son/daughter and to the society. If the widow has a son/daughter and if society does not give opportunity for her to involve and participate in social activities she will certainly collapse and her orphan
child may become deviant. This individual or family disorganisation may further lead to social disorganisation. There is an effective Kannada folk-song, as hinted before, which gives a status, protection, guidance and knowledge to the society and social worker. This song discords the superstitious belief of widow as a bad omen. Let us see the song:

\[ \text{God Soda d} > a > \text{ God Soda d} \]
\[ \text{God Soda d} > a > \text{ God Soda d} \]

To that woman who has lost her husband
Don't address her as (Rande-Munde)
Widow with stigma
She is penancing, holding her son.
So, you should call her as
holy Goddess, Gangese.

A widow, her son and advising elderly man are shown in picture 27.

Thus the folk-songs give knowledge and awareness of problems and solutions in which social worker is very much interested and involved. Since these songs are in easy and effective, simple and attractive language they are really the most helpful and relevant source to social worker who is a skilful and talented man.
As we find in the field of family welfare the redressing of conflicts and quarrels with caring and protecting of the aged, widows, orphans etc, the kannada folk-songs which are discussed so far are really effective in motivating advising counselling the people and trainees to make up their mind to act and react to promote the family welfare. Even this material is useful to handle the cases in family court which is also interested in family welfare.

**Idea of Small Family Norm in Folk-Songs**

Before the governmental schemes to have a small family with its attendant benefits to promote family welfare the simple folks had evolved the scheme of family and praised in the folk-songs. They had all appreciation for big families; gradually, however, they realised the advantages of small families also as vividly expressed "when the existing children have nothing to eat, who will pray, Lord Shiva, to bless with one more! This is severally indicated that the simple folk realised the difficulties of having more children. They are sure that the resources are scares. And hence it would be difficult to met out the needs of the additional child.

Though the peasants, most of them were and are illiterates they realise sometimes, the problems with which they are beset.
If the family planning worker takes the clues from the folk-songs and proverbs and motivates or educates by creating awareness of the problem of population the public will be convinced of the benefits of having small families also. In olden days, the people in India wanted more children because there were infanticides, inadequate medical facilities and risks of epidemics destroying the whole family. So they thought of more children. Now, because of medical facilities, death rate has been reduced. The problem of the past is not a problem of to-day. On the contrary, the government is planning to have several methods to bring down the population, like the birth control, late marriages etc. Previously though they were aware of the problem, they did not have the measures to control. There are songs giving the idea of required ideal number of children as the days passed, difficulties and problems arouse. Initially they demanded more and more children. Later they prayed for less and less children. The songs are given below:

- పుష్పం పుష్పం పుష్పం పుష్పం
- పుష్పం పుష్పం పుష్పం పుష్పం
- పుష్పం పుష్పం పుష్పం పుష్పం
- పుష్పం పుష్పం పుష్పం పుష్పం
- పుష్పం పుష్పం పుష్పం పుష్పం
- పుష్పం పుష్పం పుష్పం పుష్పం
O, God, bless with nine male children
And one charming female child amidst them
For holding holy water vessel during auspicious days

She who gives birth to ten male children
is called as a barren lady
If a female child (who is like a mother earth)
is delivered
She is called as really a mother of children.

The above songs suggest that the family is not averse to have female child although there were boys in the family. The desire for boy or girl was uniformly welcome. They never discriminated intensely. This is perhaps to keep balance of sex. At the same time the female child is an asset to the family, since she preserves and perpetuates the family tradition and also display a remarkable capacity for tolerance and sometimes exploitation. Yet the desire for girl is expressed like " الشمال شجرة ضر ينها". In the following folk-songs we find that the desire of the folk goes on for less and less children:

O, Lord Shiva, bless us with four children
After four children kindly end with a female child
to hold holy water vessel/auspicious lamp.
O, Lord Hanumana bless me with one female child and one male child. That is enough for the life.

The above song gives the idea of today's quota of one female and one male child for India in order to control the growing population. Even the simple folk get ready for national programmes. Like this, these folk-songs will definitely help to social work teachers and practitioners of family welfare and family planning. Such programmes will be successful if the workers communicate (convey) in their own words. It may look funny today when the folks sing in praise of having one son and indicative of continuity of generation (son) and holding an auspicious lamp in the family for any auspicious occasion (daughter). The folk exhibits insight into nature of family they should have.

They aspire for a son who should be ideal in every sense and Daughter-in-law should be pious Loving, helping like Padmavati.
These songs are very effective in raising the problems and offering solutions to such problems.

The folk doesn't discriminate between male and female children intensely. Though they have expressed the problems of having female children. They only gave solutions through songs.

But Hindu religion says: "Apaurashya Gatir-Nasti" that means one who doesn't have son looses the eligibility for salvation. This is a misconception. There are also songs by saint poets like Kanakadas who offered a solution by giving scientific outlook to religion.

All the while Indian constitution has not differentiated men and women: Both are equal as declared in the constitution. Family Welfare Programme also made a slogan, "Either male or female two are enough". When Hindu Religion says, "Apaurashya Gatir-Nasti" people marry second wife to get children if the first wife is barren or having only female children, with or without the consent of the first wife. Not having salvation because of absence of the male child is an erroneous idea.

Above mentioned saint poet of Karnatak called Kanaka Das raises questions about this wrong notion and thereby offers solutions in one of the devotional songs:
Is there a salvation from a son in the world! without proper thinking of philosophy of life and social purpose.

If you protect truth, peace, control of bad character and equity of mind as children, No matter you may have or may not have children.

In case of woman who has only daughters, the folk-songs account for some remedies which display a pragmatic attitude towards day-to-day life. The songs indicate what is known as "Philosophy of healthy mind" (William James). The advise given by the relatives of a woman having only daughter is remarkable for their realistic trend in life. Such woman is consoled for her pathetic position. She is made to forget her owes. At the same time such a woman is not to be segregated. Although the songs seem simple, they mean a lot.

In Kannada folk-songs we find the problem of inequality as expressed about male and female children. The people mostly
prefer male child to female child. They express the dislike or hatred because of certain problems like dowry they face. But solutions are also provided to remedy the problem with a proper reasoning. They are discussed in the following songs:

Don't give birth to female child
and give her to some others in marriage
Don't cry when she goes to husband's place
O, my mother, don't abuse God Shiva with anger thinking that he only has blessed with female child.

In a house where girl is born
is like a house chased by a bandicoot
If a boy a mighty elephant, like Bheema is born.
The pictures and bolts of the house even laugh.

Don't send the message to tell, a girl is born, in the husband's place.
If you say so, they will be afraid of
O, my beloved daughter, girl is not a pure gold for us.
The above mentioned folk-songs depict the problems that the parents and the family face, if the girl is born. Firstly, parent worry that a girl's marriage is always a problem. Secondly they worry that there is a problem of dowry. If they spend on her education they think that it will be a waste because after her marriage she will not be helpful to her parents' family and she goes to her husband's place. Among all these, dowry problem is really a burning problem; it is a chronic disease, reflecting the picture of sick society. Yet we find solutions to these problems in the folk-songs. They are as follows.

For us, the female children are the fruits of virtuous act;
O, Lord Shiva, bless us with female children
So that the son of another man will come to my house asking the girl for marriage and later he may come as son-in-law.

If there is a girl in the house
Why do you need a mirror to that house?
When a small girl, my daughter is inside the house
She shines like a mirror
Don't you worry my elder brother because a female child has been born. Girl is always an ornament to others. But she prays that the elder brother in the mother’s place to live long.

What does a mother know about the Woman, Who is the fruit of virtuous deeds? Her husband will tell her to lie-down in the golden swing even if you give her in marriage to a poor fruit seller.

Why are you having so much of pride for having given birth to a son-baby. If the son-baby grows and marries in future. He may lead his life in accordance with his wife's will and wish.
O, my son, my soul has reached the sky
While giving birth to you
But when my ruttish daughter-in-law
comes to live with
My son, you are in two minds.

See, that lady feels so very happy
because the daughter-in-law is going to come
as she is having a son
But, when that daughter-in-law takes her son
away to live separately
The mother-in-law opens her wide mouth
to sky to cry.

As we have seen before, that the attempt to estimate the
success or failure followed by the birth of son or daughter
in the family, the simple folk had displayed an appreciable
degree of rationalisation regarding the birth of a son or a
daughter. With day-to-day experiences in practical life, the
folk has come to accept the birth of male or female child.
Yet sometimes the mother of the son feels restless and
agitated in case the son is too much attached to his wife at
the cost of his respect for parents. In such case the mother
grumbles, if not laments, against the son who indulges too
much in his beloved (మయిన తప్పిన నీతిలో నీతిలో).
Sometimes the mother of the son is delighted at the idea of her son's marriage, but her psychological pleasure fades out, the moment the mother feels that her daughter-in-law has practically snatched away the husband from affectionate mother or father. There is naturally great rejoicing, enjoying, and feasting when baby is born. If it is male the joy is boundless if not, a peculiar gloomy atmosphere emerges, although it is a passing phase.

We find the daughter-in-law plays pivotal role in strengthening bond of affection amongst all in the family.

If there are no women, No decoration even to the dead body
If there are charming daughter-in-laws with colourful saree
There will be son-in-laws with collyrium to their eyes.

There find the younger daughter-in-law in the house at Dasara festival to exchange prickly leaves, as symbol of gold and token of human bond. While my son with his young wife exchanges
the leaves among the people
people poured the gold full of her saree pouch.

I went to my natal home with joy
Gave the handful of prickly leaves
Seeing my daughter-in-law
And my elder brother, put a star on the forehead
of daughter-in-law with pleasure.

According to Mrs. Herbert, girls are an asset to the tribe
people. In her own words: "Among tribes which will sell
their daughter in marriage, girls are looked upon as a great
asset and are wished for, more than boys.--------there is a
great rejoicing if the new comer is a girl for parents, hope
to receive a good price for her as a bride".¹

In India and in Karnataka we find even the educated and the
rich demand dowry to marry a girl. This is not an exception
to the poor or working folk of the country or state. Educated
and illiterate poor and rich all started demanding dowry with
due exception. People started thinking in terms of loss and
gain, plus and minus at the cost of valuable life and great
humanity.

¹. Mrs. S. Herbert — Childlore:
Museum and Co Ltd., London, 1923,
Page 14.
Even doctors have found out new device to identify sex of the baby while it grows in mother's womb itself. For this they have written on banners and boards to attract customers and earn money at the loss of a life. They write boards, "If you spend only Rs.500/- today, you will earn Rs.50,000/- in future (as dowry). That is why people when they come to know the girl is growing in the womb, they seek doctors and get abortion of child. Sometimes it is found that there will be failure even with the help of so much advanced device. Suppose if all produce only male babies where will be the balance? And what will happen to human race?

Ordinarily in most of the cases the parents would like to have a male baby in preference to a female. Suppose if they do not give birth to male baby after female baby they go on trying till they get male baby and vice-versa. This also adds and creates imbalance in sex and population problem. In this regard we can use such of the folk-songs which will convince the people to understand the intricacy of the problem.

There are also Kannada folk-songs to console even the barren lady who always worries about having no child. Once a life comes on the earth it will have to live happily. There should not be any chance of worry or committing of suicide for not having a child. But the barren lady thinks and society too,
that it is a curse of God or Karma of the past. Her presence or participation in any social or religious functions is not considered as auspicious by her own family members, relatives, kith and kin and others in the community. This isolation creates several emotional problems, unhappiness and frustration to the barren lady. Those problems are also expressed vividly and pathetically with concrete solutions, in the following folk-songs.

What is the life of a lady who does not have sons? 
It is as good as working like a hired ox 
And like a banana leave which will be thrown away after eating food.

Oh, Lord Shiva, bless me with a child 
Because I cannot tolerate the punishment of childless life. 
Cann't take the food of ridicule 
And cannot bear the stigma of the word, "barren" in this mortal world.

The above songs expressed about the unhappy and frustrated life of a barren lady. But social work is kind to all the human beings in the society. However, there is a concrete
solution given by the following folk-song:

No child don't you worry
Son of your sister is like a moon to you
He will help you in distress.

It is a common belief that the mother's sister was as good as mother, so far as affection is concerned. Hence a boy is as good and affectionate as one's own son. For a barren woman her sister's son is her closest relation and a substitute for her own son. This was accepted in the society. Sometimes it is leading to the adoption by the boy's aunt. In event of no issues, the sister's son or daughter was taken as affectionate by a barren lady. This will be a clue to social workers. In case of barren woman if she is fond of baby even if she does'nt get the issues from her closest relatives, social worker can arrange the adoption service by giving an orphan child which needs rehabilitation where both will be benefitted by this service. Thus the folk material provides an effective impetus to social work education and practice.