CHAPTER- IV

PATTERN OF CHILD REARING PRACTICES
4.1 Prenatal Practices

4.1.1 Conception

Every woman considers that the stoppage of the menstruation is the symptom of pregnancy. If her menstruation ceases at its next normal period, the woman assumes that she has been pregnant and the same is confirmed when the menstruation fails to appear for the second time and immediately followed by morning sickness or in other word 'chakmouba' which is a Manipuri word. During this period a woman has to undergo the feels of like nausea, giddiness, loss of appetite, unusual exhaustion, boredom, etc. In most cases, the symptom begins to appear from the second or third month after pregnancy. As chakmouba is quite natural for pregnant women, no special care is being taken. No serious case of chakmouba was found during the course of investigation. Pregnancy is calculated according to the lunar calendar from the day the menstruation ceases. When a woman realizes that she is conceived, she informs her husband first and then other close relatives of hers: the mother-in-law and/or her own mother or her husband's elder or younger brother's wife. If there is none of these relatives, she informs any of her own sisters, preferably the elder one, if she has, or even a neighbouring woman.
4.1.11 Beliefs and Practices

As soon as a woman notices sign of pregnancy, she and her husband ought to observe certain prohibitions imposed on them culturally. The woman is advised by her mother-in-law or by the wife of her husband's elder brother or by any other neighbouring woman about what ought to be done and not to be done by a pregnant woman till she gives birth to her child. On the other hand, the husband also acquires such a knowledge of prohibition from his sister-in-law or his mother through his wife or from his married friends.

Pregnant women should avoid the bitter food during the first three months of pregnancy in order to avoid miscarriage. Mocking upon a disabled person is prohibited as it is believed that the expectant child will get some kind of appearance or deformity. She cannot cut vegetables like pumpkin, gourd, etc., with a knife; she can cut it only after it has been first cut into two halves by a male person. This is a taboo for all females. However, women who had attained menopause have no such restriction. It is believed that the shape of the womb looks like the pumpkin, so it is taken as cutting one's womb. She is prohibited to kill any living being.

The expectant woman cannot indulge in stitching because it is believed that it is similar to the stitching of the womb of the would-be mother. Another popular belief is that a pregnant woman should not go to the latrine at night. The associated belief is that evil spirit would attack both the mother and would-be baby. If she has such a need, she must carry a lighted lamp
because the evil spirit cannot approach near the fire. She should not remove all the cloths from her body; if she wants to be naked then a leaf or grass should be kept on her head. It is believed that the evil spirits always try to kill the baby and also try to do harm to the mother. If the body is covered with something, the spirit can not do any harm. The expectant mother is forbidden from visiting the house of a deceased in the belief that the forth coming child and its mother may get some misfortune like death.

The pregnant women should not see the sculptured image of Hanuman, Jaganath and Lainingthou (a male sylvan deity) and Lairembi (a female sylvan) because the people consider that the baby will be having the same non-human like facial structures of these deities. Therefore, the mother does not visit the temple of Hanuman, Jaganath and also does not participate in the Lai – haraoba festival. There are some prohibitions on the food of the expectant mother. She should not eat twin banana or any other pair of fruits or vegetables because it is believed that she will have twin baby. Eating of any edible pair of things is strictly prohibited for all males and females for fear of twin-birth. However, man and woman who have crossed the reproductive stage do not observe such a taboo. A woman must immediately offer drinking water whenever any person asks for it, otherwise, it is believed that she would not get proper lactation.

During this period the property of the family, especially those belonging to the mother – gold, silver, landed properties, etc., should be properly
protected from being sold-out. If she wants to sell such properties, she should do so after the birth of the baby. The belief is that selling of the property would make the delivery difficult. The expectant parents both husband and wife are prohibited from stealing ginger, turmeric, arum, etc., because in doing so the child may have deformed limbs. The husband should not do any work like tying knots and fixing handle of the spade, axe, dagger, knife, etc., and even closing of rat-hole in the belief that there would be complications in the delivery or the expectant mother may give birth to a deaf baby.

It is expected that sexual intercourse between husband and wife should be stopped as soon as the woman realizes her pregnancy. In actual practice, it continues till the late pregnancy. At the fifth, seventh or ninth month of pregnancy, the woman is fed with curry, such as, fish curry, vegetable curry or any other curry of her choice by her parents, so that the baby may not suffer from secreting too much saliva. The mother’s craving for food is considered to be the demand of the growing foetus and the satisfaction of food for the mother is considered to be the satisfaction of the baby in the womb. During this period she is engaged in normal household work. It is considered that heavy work may lead to miscarriage.

Hence, effort is made to avoid heavy work. It is believed that if the expectant mother smears the floor with a mop in an improper way, the child will be born with “uniformed” complexion. She can take part in other festivals except Lai-haraoba and Rath-Jatra. She may go to market. Actions like
running and jumping are customarily avoided. Sleeping by daytime is taken to be bad. Trouble at the time of delivery is attributed to frequent sleeping by day. Till the advanced stage of pregnancy, there is no change in the ordinary routine of her work. She is permitted to do only light work during the ninth or tenth month – such as cooking, cleaning of utensils, washing of light cloths, fetching water from the nearby tank, pond, etc.

It is known from the above discussion that every pregnant woman irrespective of her socio-economic status observes various traditional beliefs and practices once pregnancy has been confirmed.

As some beliefs regarding the sex of unborn child are deeply rooted in the mind of the people, the lives of the pregnant woman are, though not totally, controlled by these belief described below:

(1) When the foetus is on the right side: the would-be baby is expected to be a boy.

(2) Similarly, when the foetus is on the left side: a girl is expected by the parents and relatives.

(3) When the mother sees gold, flower and sarong (tunga phanek) in her dreams, then the would-be-baby is predicted to be a girl.

(4) When the mother sees of turban, kurta, dhoti, and pant then would-be-baby is a boy.

(5) If the mother feels very heavy then would-be-baby will be a girl.
(6) In the case of the first pregnancy, the parents of the expectant mother are obligatory to give two pots to their pregnant daughter on a auspicious day for use in cooking rice and curry for her when she undergoes post partum isolation, specially in dietary habit, that customarily last for three months. There is a strong belief that, if the shape of the bottom of the pot is round then would-be-baby is a girl and if it is then would-be-baby will be a boy.

4.1.11 Medical Care During Pregnancy

A pregnant woman often hesitates even to take a simple dose of medicine during the first three months of pregnancy for fear of miscarriage. As Table 4.1 shows, 18.26 percent of the pregnant women adopt special medical and diet cares during this period; they go regularly to Imphal for medical check up whereas 44.35 percent visit doctors at the Moirang Community Health Centre only when they become sick or when they need medical intervention. And 37.39 percent of the pregnant women never attend special medical and health care during the course of their pregnancy.

<table>
<thead>
<tr>
<th>Type</th>
<th>Number of mother</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>At regular interval</td>
<td>21</td>
<td>18.26</td>
</tr>
<tr>
<td>When become ill</td>
<td>51</td>
<td>44.35</td>
</tr>
<tr>
<td>Never</td>
<td>43</td>
<td>37.39</td>
</tr>
<tr>
<td>Total</td>
<td>115</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Table 4.1

General Profile of Medical Check ups of Mothers during Pregnancy.
Table 4.2
Correspondence of Medical Check-ups of Mothers during Pregnancy with Their Educational Statuses.

<table>
<thead>
<tr>
<th>Educational status of the mother</th>
<th>Medical Check-ups</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>At regular interval</td>
<td>When become ill</td>
</tr>
<tr>
<td></td>
<td>f</td>
<td>%</td>
</tr>
<tr>
<td>Illiterate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Literate</td>
<td>8</td>
<td>(16%)</td>
</tr>
<tr>
<td>Educated</td>
<td>13</td>
<td>(30.23%)</td>
</tr>
<tr>
<td>Total</td>
<td>21</td>
<td>100.00</td>
</tr>
</tbody>
</table>

* Significant at 5%
Table 4.2
Correspondence of Medical Check-ups of Mothers during Pregnancy with Their Educational Statuses.

<table>
<thead>
<tr>
<th>Educational status of the mother</th>
<th>Medical Check-ups</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>At regular interval</td>
<td>When become ill</td>
<td>Never</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
</tr>
<tr>
<td>Illiterate</td>
<td></td>
<td></td>
<td>6</td>
<td>11.76</td>
<td>16</td>
<td>37.21</td>
<td>22</td>
<td>19.13</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(27.27%)</td>
<td>(72.73%)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Literate</td>
<td>8</td>
<td>38.10</td>
<td>22</td>
<td>43.14</td>
<td>20</td>
<td>46.51</td>
<td>50</td>
<td>43.48</td>
</tr>
<tr>
<td></td>
<td>(16%)</td>
<td></td>
<td>(44%)</td>
<td></td>
<td>(40%)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Educated</td>
<td>13</td>
<td>61.90</td>
<td>23</td>
<td>45.10</td>
<td>7</td>
<td>16.28</td>
<td>43</td>
<td>37.39</td>
</tr>
<tr>
<td></td>
<td>(30.23%)</td>
<td></td>
<td>(53.49%)</td>
<td></td>
<td>(16.28%)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>21</td>
<td>100.00</td>
<td>51</td>
<td>100.00</td>
<td>43</td>
<td>100.00</td>
<td>115</td>
<td>100.00</td>
</tr>
</tbody>
</table>

* Significant at 5%
Table 4.2 clearly shows the extent to which such varying practices of the pregnant mothers as medical and diet cares are associated with their literacy statuses. The data reveal that there is a significant difference ($\chi^2 = 22.35$) in the frequency of medical care during pregnancy between the educated and illiterate or literate mothers. This leads to the fact that the educated mothers take up special medical care at regular interval (30.23%) more than that of literate mothers (16%). And Table 4.3 reveals that unlike the low income mothers, the majority of the higher income group mothers take special medical care during pregnancy. As revealed by $\chi^2$ value ($\chi^2 = 14.156$), there is a significant difference. Between the women belonging to the higher and lower income groups in respect of their pre-natal medical checkup and the difference is obviously because of their income difference. Those women who belong to higher income group can afford the expenditure of medicine as well as fee for the doctor, while the reverse is the case for the women of lower income group.

4.1.4 Abortion and Contraception

Earlier abortion was not generally practised as they consider a child a gift of god and consequently an abortion a sin. However, there are reports of spontaneous abortion (natural cause) occurred in some women. People generally attribute the cause to heavy work, lack of special care during pregnancy, inadequate nutrition, frequent deliveries. But nowadays they are very much aware of family planning programmes and have started adopting contraceptive devices. As many as 72.17 percent of the womenfolk use
modern contraceptive methods like Copper T, condom, rhythm method, etc. Withdrawal + Condom (20.87%) are the most common method of contraceptive used by the women of Moirang followed by IUD (13.04%) and rhythm method (12.17%) respectively (Table 4.4). As a result of this majority of the families have few or less than four children and the gap between the two children are about two to three years. 27.83 percent of the women do not use any family planning method. It is observed that majority of the women have accepted and undergone birth control measures.

Table 4.4

Frequency Percent Distribution of Use Birth-control Methods among the Women.

<table>
<thead>
<tr>
<th>Methods used</th>
<th>Number of women</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oral contraceptive pill</td>
<td>4</td>
<td>3.48</td>
</tr>
<tr>
<td>Hysterectomy</td>
<td>3</td>
<td>2.61</td>
</tr>
<tr>
<td>Tubectomy</td>
<td>2</td>
<td>1.74</td>
</tr>
<tr>
<td>IUD</td>
<td>15</td>
<td>13.04</td>
</tr>
<tr>
<td>Rhythm method</td>
<td>14</td>
<td>12.17</td>
</tr>
<tr>
<td>Withdrawal</td>
<td>10</td>
<td>8.69</td>
</tr>
<tr>
<td>Condom</td>
<td>11</td>
<td>9.56</td>
</tr>
<tr>
<td>Withdrawal + Condom</td>
<td>24</td>
<td>20.87</td>
</tr>
<tr>
<td>Total User</td>
<td>83</td>
<td>72.17</td>
</tr>
<tr>
<td>Total Non- User</td>
<td>32</td>
<td>27.83</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>115</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>
4.1.V Attitudes of Parents towards Male/Female Child as the First Issue

In this society, since time immemorial, there has been a trend of dislike for a female child as the first child. But nowadays such attitude has been changed. The birth of a female child is also considered to be of equal importance as that of male child. However, an eldest son is always preferred to the eldest daughter. Table 4.5 shows that 74.78 percent of mother prefer male child as the first child. 25.22 percent of parents prefer either male or female child as the first issue. This preference of a son is because of the patrilineal principle of their social organization. Moreover, the mothers who have given birth to an eldest son has a higher ritual status than the mother who has given birth to an eldest daughter. The mother who has the first male child is traditionally, regarded as the symbol of goodness and welfare. Consequently such a mother has to initiate all the rituals generally assigned to womenfolk and she is followed by others. The reason behind this practice is rooted in the patriarchal principle of the society that directly has a bearing with the belief that male children are the agents of the continuity of the family, the bread-earner and the one who will bring fortune to the family, and also are the most precious immovable property of the family. And even the members of the family or relatives also feel happy when a son is born to the family in the belief that there will not break in the lineage line. It deserve special mention here that the Meitei culture sanctions a man to have a second wife if he does not have issues particularly male ones with his first wife. No reflection is made on his character when he marries another wife. Having a
son helps in solidifying the marital relationship of wife and husband. A mother who has given birth to an eldest son feels secure about her future marital relationship with her husband. It is not a happy occasion for married couples to have a number of successive daughters. However, it generally happens to those couples who already had daughters but wish to have at least one son as they have decided to have issue till they get a son. Under such circumstances it is a common belief and practice that the last female child was customarily called by a male name in the belief that, the next issue would be a male child. In spite of the facts mentioned above a daughter is never considered a burden to the parents. She is always brought up and guided like a son without any bias of sexual difference. Any form of ill treatment of daughter is not encouraged by culture. And a daughter born among several sons is generally regarded as a blessing. Such a daughter is brought up by parents with great care and affection.

Table 4.5
Distribution of Mothers According to Sex Preference of the First Child.

<table>
<thead>
<tr>
<th>Particular</th>
<th>Number of women</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boy</td>
<td>86</td>
<td>74.78</td>
</tr>
<tr>
<td>Girl</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Anyone</td>
<td>29</td>
<td>25.22</td>
</tr>
<tr>
<td>Total</td>
<td>115</td>
<td>100.00</td>
</tr>
</tbody>
</table>
4.2 Child Birth

4.2.1 Place of Parturition

When labor pain begins, the mother goes to the clinic or hospital of the Moirang. If the case is complicated they go to hospitals in Imphal, the capital of Manipur. Table 4.6 reveals that deliveries of 54.78 percent of the women have been taken place at hospital. They believe that a better medical care at the time of delivery is possible at a good maternity hospital. Hence, more and more women go to hospital at the time of delivery. But the delivery in the case of 45.22 percent takes place at home, in the presence of an experienced midwife. Actual birth occurs in the living room. At the time of delivery, the woman's mother and her mother-in-law are also present; whereas the husband is not present, but he should be available nearby. A group of interested kin, both male and female may have gathered to chat while awaiting the birth, children too may join this group. The expectant mother should wear washed clothes of any colour other than the red or black as these colours are considered bad omen for the mother who is in labour at the time of delivery. After the birth, the midwife locally called, maibi cuts umbilical cord with a sharp slice of bamboo but now-a-days it is cut by a sharp blade. The end of the cord still attached to the child's body is coiled up on its abdomen. And the midwife cleans the child just after its birth with warm water and wraps it in the swaddling clothes and keeps the child near the mother. She then joins the group of friends and visitors in the living room, who are busy with the selection of an appropriate name for the new born from amongst the names
proposed by different persons. The still born is regarded as Soiren, a symbol of an evil spirit and a bad omen.

<table>
<thead>
<tr>
<th>Type</th>
<th>Number of mother</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Institutional</td>
<td>63</td>
<td>54.78</td>
</tr>
<tr>
<td>Home in presence of mid-wife</td>
<td>52</td>
<td>45.22</td>
</tr>
<tr>
<td>Total</td>
<td>115</td>
<td>100.00</td>
</tr>
</tbody>
</table>

4.2.11 Disposal of the placenta

After the birth disposal of umbilical cord is take place. For this purpose a pit exactly one foot in depth is dug by a male person just to bury it. It is believed that if the pit is more than one foot in depth, the baby would become dull of hearing and if it is less than one foot, then the baby would suffer from frequent vomiting spasm/tendency. The pit should not be dug near the pillar of the house. In case of male child, the umbilical cord is buried on the right side of the living house, whereas for female child on the left. This customary practice of burying the placenta is practised if the delivery takes place at a distant hospital.
Table 4.7

Distribution of Women According to Place of Their Child Delivery in Relation with Their Educational statuses

<table>
<thead>
<tr>
<th>Educational status of the mothers</th>
<th>Place of delivery</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>At Hospital</td>
<td>At home with mid-wife</td>
<td>Total</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
<td>χ²</td>
</tr>
<tr>
<td>Illiterate</td>
<td>6</td>
<td>9.53</td>
<td>16</td>
<td>30.77</td>
<td>22</td>
<td>19.13</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(27.27%)</td>
<td>(72.73%)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Literate</td>
<td>27</td>
<td>42.86</td>
<td>23</td>
<td>44.23</td>
<td>50</td>
<td>43.78</td>
<td>10.713*</td>
</tr>
<tr>
<td></td>
<td>(54%)</td>
<td>(465%)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Educated</td>
<td>30</td>
<td>47.62</td>
<td>13</td>
<td>25</td>
<td>43</td>
<td>37.39</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(69.775)</td>
<td>(30.23%)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>63</td>
<td>100.00</td>
<td>52</td>
<td>100.00</td>
<td>115</td>
<td>100.00</td>
<td></td>
</tr>
</tbody>
</table>

*Significant at 5% level

The umbilical cord is kept in an earthen pot along with three white grains of rice, three red rice grains and the earthen pot is than gently placed along with one coin into the pit in the belief that the site for its burial is purchased from Mother Earth. Then the pit is filled up with earth in a very slow process and with light pressure. It is strongly believed that if the earth is pressed forcefully the infant will be partially deaf. They also take care that the
Table 4.8

Distribution of Women According to Place of Their Child Delivery in Relation with Their Educational statuses.

<table>
<thead>
<tr>
<th>Socio-economic status of family</th>
<th>Place of delivery</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>At hospital</td>
<td>At home with mid-wife</td>
<td>Total</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
<td>chi-squared</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Low</td>
<td>11</td>
<td>17.46</td>
<td>17</td>
<td>32.69</td>
<td>28</td>
<td>24.35</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(39.29%)</td>
<td>(60.71%)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Middle</td>
<td>28</td>
<td>44.44</td>
<td>25</td>
<td>48.08</td>
<td>53</td>
<td>46.09</td>
<td>9.249*</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(52.83%)</td>
<td>(47.17%)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>High</td>
<td>24</td>
<td>38.10</td>
<td>10</td>
<td>19.23</td>
<td>34</td>
<td>29.57</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(70.59%)</td>
<td>(29.41%)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>63</td>
<td>100.00</td>
<td>52</td>
<td>100.00</td>
<td>115</td>
<td>100.00</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* Significant at 5% level

buried things are not taken out by a cat or a dog. The people believe that if female infant is buried on the right side of the house, the next baby would be a male baby and vice versa. For the initiation of first breast feeding, the father of the baby or any older male person of near consanguineous kin of the father chants Hari Nam on its right ear in case the baby is male and on its left year in case the infant is female. The infant is nursed by the mother by touching its lip on her nipples (for male baby on the right nipple first and for female nipple on left first).
Table 4.7 indicates that mother's educational status had significant association with delivery place at 5% level. The highest number of delivery takes place at hospital and it is found among the literate mothers (43.78%) followed by educated (37.39%) and illiterate mothers (19.13%) respectively. And there is a significant association between the income of the mothers and delivery place at 5% level.

4.2.III Yummang Pao (yummang-house pollution, Pao-news)

Just after the birth of the baby, the mother and the members of the father's lineage are considered impure for 11 days and the news of the house pollution is sent to all the patrilineal relatives, and it is observed by the members of the father's lineage (sagei) for eleven days. No religious rite and ceremony are observed by the members of the lineage during this period.

4.2.IV Mother's Food

The food of the post-parturient mother is cooked separately by her mother or sister in the pots given by her natal family during pregnancy. Due care is taken for the mother for a period of five days. She can not take bath during that period and she eats only properly cooked rice with dried or roasted fish and salt. On the sixth day the mother and baby take bath and get their nails cut. She begins to take the curry prepared out of plantain or yendem (Alocasia indica) from the sixth day. Certain foods are prescribed for the mother for the period of two or three months after delivery. The plantain is believed to be good for lactation and yendem for her blood. Some restricted
foods are coriander, Ulī (curry prepared with sodium bicarbonate), edible oil, etc. These restrictions on food to be observed for at least two/three months after delivery.

4.2. V Rites and Ritual

On the sixth day, a ceremony called Yupanthaba (Ipanthaba) and Swasthipuja are observed. The former is performed in the morning whereas the latter in the evening.

On the night of the fifth day after delivery a ritual is also performed in which some grains of rice, langthrei (Eupaterium birmanicus) buds, a pot full of pure water, a book, a pen, a bunch of banana, etc., are offered to the goddess, Devi. It is believed that the goddess would leave behind signs predicting omen for the future of the child. The offerings are removed on the following day.

4.2. VI Lai – Yupanthaba (Ipanthaba)

On the morning of the sixth day after the delivery a ritual ceremony known as Lai – Yupanthaba is performed for the welfare of the new-born baby. Offering is made to a female deity, Pithrai – Khongdraibi. The offering consists of a mixture of uncooked rice, vegetables, Yendem(Alocasia indica), Heibimana(leaf of meyna spinosa), roasted Ngamu (Channa punctatus), chilli and salt. The mixture is then placed on the seventh pieces of banana leaves put on a Yangkok (kind of flat basket) and offered to the goddess’ Pithrai – khongdraibi. It may be noted that before performing the Ipanthaba ritual, the
offerings made to the goddess in the previous night are examined. If the 
Langthrei buds are fresh, the baby will have enough strength to undertake any 
activity, and if the buds happen to be faded the future of the baby is supposed 
to be obscure. In case any dirty particle is found in the water, it is believed 
that the baby will suffer from skin disease. The Langthrei buds are placed 
near the pillow of the baby for day. The book and the pen offered to the 
goddess are connected with the hope and expectation that the baby will 
become a learned person.

The baby is bathed by maternal or paternal grandmother with warm 
water boiled with a coin in the belief that the baby’s future will be as bright as 
the coin. (This particular bath-water is the very water offered to the goddess in 
the previous night). Then the baby is covered with a clean cloth which has not 
been touched by the mother and the baby is ritually purified by sprinkling 
water with a bunch of Tairen leaf (toon). After that the maibi (mid wife) will sit 
facing the east in the Pibaka (a room meant for male) of the living house, by 
placing the baby on her lap and start the ritual act of symbolic of feeding of 
the baby with the prepared mixed food, repeatedly for five times with the 
words: “Father’s food, grandfather’s food, human food; eat this”. After that, the 
maibi hands over the baby to the grandmother, who comes out of the 
homestead and offers all the contents in the yangkok to the evil spirit.

The grandmother sits beside the hearth, putting the baby on her lap, 
the baby is then placed on a winnowing fan and rocked gently above the fire
and in the mean time a dialogue takes place between the *maibi* and the grandmother, which runs follows.

Maibi: *Oh! Angang pambra, sana pambra?*  
Oh! Would you like the baby or gold?

The grandmother replies: *Oh! Angang pammi.*  
Oh! I want the baby.

Maibi: *Oh! Lupa pambara, angang pambra?*  
Oh! Would you like silver or the baby?

Grandmother: *Oh! Angang pammi.*  
Oh! I want the baby.

Maibi: *Oh! Angang pambra, mani pambra.*  
Oh! Would you like the baby or diamond?

Grandmother: *Oh! Angang pammi.*  
Oh! I want the baby.

Accordingly the baby is given to the grandmother, and the *maibi* is rewarded with cash for her services. It may be noted here that the articles offered to the goddess on the night of the fifth day are a part of the remuneration of the *maibi*, but the bunch of banana is taken back by the members of the family in the belief that banana, which is the symbol of blessing, it is taken away by others, the blessing bestowed by the goddess upon the baby for its welfare will go astray. This ritual ceremony performed irrespective of the sex and order of birth of the child, is celebrated to protect the baby from evil spirits.
4.2. VII Swastipuja

On the evening of the same day, the members of the natal family bring various articles meant for the baby, such as cradle, dresses, small mosquito net, a small mattress with a pillow, bow and arrow, sweets, fruits, vegetables, etc. However, bringing of such articles on the swastipuja of the second and subsequent children is optional.

The worship of Swasti Devi, performed at night in the room of the mother, is officiated by a Brahmin priest and father of the child. Fruits, sweets, books, pen, ornaments, mirror, dress, fan made of palm leaf, scissor and kuthi (horoscope) are offered to the Swasti Devi for the welfare and longevity of the child and simultaneously Ten-Kappa (shooting of arrow) is performed by the maternal uncle of the child who is dressed in white dhoti, white shirt, white turban, and a white scarf hanging from the shoulder diagonally which is tied at the end around the waist. The significance of this dress is that the uncle appears as if he were on war path. He comes out along with the bow and the five arrows from inside the room and stands at the courtyard of the house. Under the supervision of an elderly person who has had a thorough knowledge of the ritual act. Then he, shoots the arrow to four directions, namely, north-east, south-east, north-west, south-west and the last arrow is symbolically shoot towards the sky and then towards the earth, for the purpose of driving away evil spirit from the child. He chews some baked peanuts just after each shooting, and then he enters the room where he keeps the bow and arrow hanging on the wall. He offers dan (gift) to the baby as he is the first eligible person to offer dan, then the father and other invitees who
participate in the ritual ceremony fellow unit. The reason for performing Ten-
kappa ritual by the maternal uncle is that the baby's nearest blood relation
next to its father, as believed by the people, is maternal uncle, and they are
confident that he would perform it in good faith for the welfare of his nephew.
It may be noted that Ten-kappa ritual is compulsorily observed, and if the
actual maternal uncle is not available it is performed by a classifactory
maternal uncle. Thus the sixth day ritual comes to an end. This ceremony is
performed for all the babies but in case of the first born son the ceremony is
celebrated in a more elaborated manner.

4.2.VIII Yumseng Pao (House-purification rite)

On the twelfth day after the birth of the child, all the belongings of the
mother are washed and old cooking pots are replaced by new ones and
performed the incantation ceremony. The mother and the baby, after taking a
bath came outside and pray to sun god. In this ritual the paternal
grandmother along with the baby on her lap sits on the edge of the verandah,
and then the Brahmin chants prayers. The baby, the mother and also the
house are ritually purified by the Brahmin sprinkling the sacred water used in
the puja with a leaf of tulashi.

4.2.IX Going Back

Forty-three percent of mothers, who are primarily responsible for
household work, return to regular work two months after the birth of the child,
while 57 percent of mother return to regular work after three months of the
child birth.
Fig: 3 A *maibi* pretends giving food to child at *Ipanthaba* ceremony

Fig: 4 The offering of Swasti Puja ceremony and the child
4.3 Infant Care and Training: From Birth to 2 year

4.3.1 Infant Care

After the birth of the baby, the mother always attends on her child. She always nurses the baby. Wherever she goes, she carries it in her arms. She spends most of her time attending to the needs of her child constantly. This is especially true during the first few months, when she considers it dangerous for the child's health to leave the house. If the child appears vigorous at the end of three or four months, the mother may visit the house of the immediate neighbours to show off her infant, but she will not go beyond the limits of the hamlet until the fontanel hardens. She does not carry the baby out of the house at least for a month. During this period the mother usually keeps the baby either on her back or in her arms or on her lap. At night the baby sleeps with the mother by her side. The mother continues to stay together with the child till she gives another birth. When the child is one month old, the mother goes along with her baby to a nearby temple to purify herself and the baby in order to regain her normal ritual status ritually. Now-a-days such a practice of ritual purification has been found waning as the same is not strictly followed by a member of families.

An infant is not carried on the back until it is about three months old in the belief that the baby's legs will get crooked. When the baby becomes about four months old, it is carried on the back. When the mother is in and around house, she carries it on her arms or on her back. A mother always tries to protect her child from pain inflicted by the natural environment. Crying is
considered the most common call that an infant makes when it feels pain and
hungry. It makes the mother to discover the source of the trouble. Her first
response is to feed the baby, if this fails to quit the baby, she tries something
else. If she thinks that the child is crying as it feels hot, she makes the baby
physically moved away from her body and removes its clothes of. If she thinks
that the baby is cold, she cuddles the baby with warm clothes. Whenever a
baby is crying, she tries to distract its attention by singing lullaby to it or
rocking and putting it gently. Each time a mother reacts to her child's cry, she
tries to discover and remove the source of her child's discomfort. A motive
which becomes strongly established during infancy is the wish of the child to
be near to and in physical touch with its the mother. Almost all the pains and
discomforts which an infant experiences are reduced while it is either sitting in
its mother's lap or lying by her side. The father occasionally participates in the
care of the baby but he seldom cuddles a little infant in the presence of other
people, for baby tending is regarded as entirely a woman's duty. He, therefore,
feels ashamed of it in the sense that the male person who is always
with a little baby is considered to be a henpecked husband. He, however,
sometimes picks the baby and holds for a few minutes to show it to the visitor,
but he soon returns the baby to the mother, especially if the baby starts
crying. Although the father takes interest in his baby, it is expected that he
should do so implicitly. When the infant is three or four years old, the mother
and other members of the family are, to some extent, free from keeping the
baby under their strict vigilance. They, however, look after the child as the
Fig: 5 Child under the care of their older sibling while the parents are busy with other duties.

Fig: 6 A grand-mother is taking care of her grand-children.
Some beliefs and practices associated with the child care are deeply rooted in the mind of the Moirangs. They are as follows:

1. It is forbidden to let a baby laugh or cry excessively, for it will suffer from abdomen pain and as a result of this it may also defecate abnormally.

2. Any cloth brought from outside the house for the use of the infant must get warm by the fire before it is put for use. Such an act is locally called *mei-okpa* (mei = fire; okpa = application). This is observed strictly till the child is two years old.

3. A person is returning from a distant place must get himself warm by the fire before he or she holds a baby.

4. Baby’s nail or hair should not be cut on its birthday in the belief that the act may shorten life span of the baby.

5. One should always use the word *hakpa* instead of word *lumba*, though the two can not the same literal meaning, while expressing the weight of a baby.

6. Sour eatables like sour fruits are not fed to the infant before it is about one year old.

7. When a baby sneezes, an adult will say *jeesba krishna* (may you live long).

4.3.11 Kabok-chaiaba

This ceremony is observed by the people of Moirang, when baby is taken to market for the first time after the birth. The mother or grandmother
carries the baby on her back and throws some Kabok (puffed rice) backward and comes towards home without looking back. This Kabok is offered to the goddess of market (Keithel Lairembi). Before the performance of this ceremony one cannot take the child to the market. It is believed that if such an offering is not made, the goddess would be displeased with the baby and she will make the baby cry by pinching its navel.

4.3. III Feeding

Nursing begins from the moment when a child sees the light of day. As soon as a baby is born, the mother has to feed her child. There is no schedule for regular feeding; it varies from day to day and from child to child. However, a nursing mother feeds her baby when ever it cries. She keeps her breast constantly available to the baby so that it is enable to satisfy its hunger drive by merely exercising its sucking reflex. As the baby grows it learns certain preliminary behaviour useful in bringing its hunger satisfaction more quickly and efficiently. It learns to turn its head to take the nipple in its mouth and to stop sucking from one breast when that becomes dry. In such a way till weaning mother is to take constant care of nursing for her baby. But in the case of working mothers, the child is left from about 10.00 a.m. to about 4.00 p.m. under the care and supervision of a baby sitter or grandmother or a relative with regular provision of food. Employed mothers generally engage a little girl of 6 or 7 years of age as baby sitter who is paid with some amount of money as her remuneration. When she returns home in the afternoon, she, after getting symbolically warm by the fire and her dress changed, nurses and
takes care of the child. 80.87 percent, of the mother's breast feed, their children whereas 13.04 percent of them practise bottle feeding and the remaining 6.09 percent practice both breast and bottle feeding as shown in Table 4.9.

Table 4.9

<table>
<thead>
<tr>
<th>Nature of feeding</th>
<th>Number of mother</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Breast feeding</td>
<td>34</td>
<td>89.47</td>
</tr>
<tr>
<td>Bottle feeding</td>
<td>3</td>
<td>7.90</td>
</tr>
<tr>
<td>Breast + Bottle feeding</td>
<td>1</td>
<td>2.63</td>
</tr>
<tr>
<td>Total</td>
<td>38</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Because they do not have sufficient breast milk, and then it is supplemented by cow's milk or commercially prepared milk. Very rarely I can see a child of three years still nursing. When one does, it is become of the fact that the mother does not have a younger child, for it is an exception for a mother to nurse an older child when she has a younger one.

4.3.4 Chakumba

All the people of Moirang perform an elaborated feeding ceremony locally known as "Chakumba", when the baby is five or six months old in case of a female child and six or eight months old in case of a male child. In this
ceremony, the baby is fed with cooked rice for the first time. Before this ceremony the baby is prohibited from taking any solid food.

This ceremony is performed on the late morning of an auspicious day. It is observed at the verandah of the living house. On the morning of the day of Chakumba, all the things like banana, a lighted candle or lamp, some fruits, incense stick and sweets are kept ready for the ceremony and these are offered to the presiding god and goddess of the house-hold, namely, Sanamahi and Laimaren respectively.

Gold, silver, paddy, a lump of earth, a book and a pen are placed on a piece of banana leaf in front of the child so that the child can catch any of the objects he prefers. The child’s future is predicted according to the object first chosen by it. If it chooses the book, it is predicted that it will become a learned person and if it chooses gold or silver it will be a rich person and if it chooses paddy it will become a farmer. Kheer (rice cooked with milk) and curries prepared from a white fish and six other species of fishes – Meitei ngamu (Channa orientalis), ngachik (Heteropneustes fossilis), ngamhai (Chandanama), nganap (Lepidocephalichthys irrorata), ngakha meinganbi (Puntius manipurcas), ngaten (Ompok bimaculatus), and rice are offered to the sun god. Such a ritual practice is deeply rooted in a strong cultural belief that human beings suffer different misfortunes which are supposed to be resulted from fire, water, earth, sky, the ocean and other seasonal variations and hence the child is fed with the seven species of fish to reduce the bad
consequence thereof. On this very occasion the mother puts on her best
dresses. If the baby is a boy, it is dressed in dhoti, kurta and turban and if the
baby is a girl, it is dressed in Tunga Phanek or Mayek Naibi (loin cloth). From
this day onwards the child will wear necklace, bangle and anklet made of
silver till it is 5 or 6 years old. The mother facing east places the baby on her
lap and feeds it with water for five times saying the words "kuk....kuk....kuk"
and with coked rice and curry saying "mum....mum....mum". After this
ceremony, the baby is ritually permitted to take any food except sour fruits.

4.3. V Introduction of Supplementary Food

After chaumba ceremony, the infant is allowed to eat any kind of food.
So, mother’s milk is supplemented, of course, by the food-followed by a days’
nursing. When a child is eight months old it begins to eat rice either with
banana or milk or curry and when it is about 16 months old, it learns to eat
rice and curry with hand with the help of the mother. Mother continues to feed
the baby regularly until it is about two and a half years old. It is a common
practice among the mothers that they make a child sit on a seat and the
mother places a plate of rice in front of the baby and then she mix the rice
with the curry from the bowl and feed the baby. The introduction of
supplementary food to the child varies according to the parents. 6.09 percent
of the mothers introduce supplementary food before the child is six months
old, 60.87 percent of the mothers give supplementary food to the child when it
is 7-12 months old and remaining 33.04 percent of the mothers when the child
is above one year old.
Fig. 7 A child dressed in chaumba clothes and other ritual items are ready for the ceremony

Fig. 8 A father is giving food to his child at chaumba ceremony
Table 4.10

General Profile of Mothers According to the Age at which Supplementary Feeding Introduced to the Baby.

<table>
<thead>
<tr>
<th>Age of the baby (in months)</th>
<th>No. of women</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Before 6 months</td>
<td>7</td>
<td>6.09</td>
</tr>
<tr>
<td>7 months - 12 months</td>
<td>70</td>
<td>60.87</td>
</tr>
<tr>
<td>Above 1 year</td>
<td>38</td>
<td>33.04</td>
</tr>
<tr>
<td>Total</td>
<td>115</td>
<td>100.00</td>
</tr>
</tbody>
</table>

There is no significant association of the educational status of the mothers with the specific age of the child at which the mothers give the supplementary foods to their children ($X^2_4 = 5.787$) as shown in Table 4.11. Table 4.12 reveals the significant association of the income of the mothers with the age of the children at which mothers introduce supplementary foods to their children.

Lower income mothers introduce the supplementary foods to their children earlier than the middle and the higher income mothers ($X^2_4 = 30.624$). The low income mothers (42.86%) have given supplementary food to their children earlier than the middle income and higher income mothers with 28.57% each.
Table 4.11
General Profile of Mothers According to the Relationship of their Educational Status with the Age of the Children at which Supplementary Feeding Introduced.

<table>
<thead>
<tr>
<th>Educational status</th>
<th>Age of the children</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Before 6months</td>
<td>7months - 12months</td>
<td>1 year and above</td>
<td>Total</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>f.</td>
<td>%</td>
<td>f.</td>
<td>%</td>
<td>F</td>
<td>f.</td>
<td>%</td>
</tr>
<tr>
<td>Illiterate</td>
<td>2</td>
<td>28.57</td>
<td>14</td>
<td>20.00</td>
<td>6</td>
<td>15.79</td>
<td>22</td>
</tr>
<tr>
<td></td>
<td>(9.09%)</td>
<td>(63.64%)</td>
<td>(27.27%)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Literate</td>
<td>3</td>
<td>42.86</td>
<td>25</td>
<td>35.71</td>
<td>22</td>
<td>57.89</td>
<td>50</td>
</tr>
<tr>
<td></td>
<td>(6%)</td>
<td>(50%)</td>
<td>(44%)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Educated</td>
<td>2</td>
<td>28.57</td>
<td>31</td>
<td>44.29</td>
<td>10</td>
<td>26.32</td>
<td>43</td>
</tr>
<tr>
<td></td>
<td>(4.65%)</td>
<td>(72.09%)</td>
<td>(23.26%)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>7</td>
<td>100.00</td>
<td>70</td>
<td>100.00</td>
<td>38</td>
<td>100.00</td>
<td>115</td>
</tr>
</tbody>
</table>

*Not significant
Table 4.12
General Profile of Mothers According to the Age at which Supplementary Feeding Introduce to the Baby in Relation to Socio-economic Statuses.

<table>
<thead>
<tr>
<th>Socio-economic status</th>
<th>Age of the children</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Before 6months</td>
<td>7months - 12months</td>
<td>1 year above</td>
<td>Total</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
<td>f.</td>
</tr>
<tr>
<td>Low</td>
<td>3</td>
<td>42.86</td>
<td>25</td>
<td>35.71</td>
<td>-</td>
<td>-</td>
<td>28</td>
</tr>
<tr>
<td></td>
<td>(10.71%)</td>
<td>(89.29%)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Middle</td>
<td>2</td>
<td>28.57</td>
<td>35</td>
<td>50.00</td>
<td>16</td>
<td>42.11</td>
<td>53</td>
</tr>
<tr>
<td></td>
<td>(3.77%)</td>
<td>(66.04%)</td>
<td></td>
<td></td>
<td>(30.19%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>High</td>
<td>2</td>
<td>28.57</td>
<td>10</td>
<td>14.29</td>
<td>22</td>
<td>57.89</td>
<td>34</td>
</tr>
<tr>
<td></td>
<td>(5.88%)</td>
<td>(29.41%)</td>
<td></td>
<td></td>
<td>(64.71%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>7</td>
<td>100.00</td>
<td>70</td>
<td>100.00</td>
<td>38</td>
<td>100.00</td>
<td>115</td>
</tr>
</tbody>
</table>

* Significant at 5% level
4.3 VI Walking

Generally, when a baby is about five months old it begins to overturn itself and starts lying on its belly; at seven it begins to sit; and at nine it begins crawling. It is confined to a relatively short period when the child is able to sit on a mat or on the floor with the help of some one. As the child gets older it attains a pre-walking stage of physical development. At this stage it sometimes crawls in a sitting position, sometimes it crawls on its hands and knees and then it raised up on all fours, crawl on sit crouched. At this stage it crawls about in search of thing which attracts its attention. The first response it gives to the object is to lift it to the mouth. When the child in its own volition begins to stand, it most commonly pull itself upright holding onto the leg of a nearby adult or a table or a pillar or a mora (seat made of bamboo and cane). When a child begins trying to stand, it is encouraged by adults saying lep.....lep. Every stage of a baby's achievement is full of enjoyment. When the mother and other members of the family look at the physical development of the baby, they reward the baby by kissing and hugging. The mother or an elder sibling by teaches the child to walk saying heina heina (walk walk). Mothers generally help the baby to step forward holding on to its armpits. Some parents use baby walker to let the baby stand and walk. In this way, by the time it attains 15 months it has learnt to walk. But there are few children who can not walk even at two years of age. When a child able to walk, a mother seldom carries it on her back.
4.3. VII Bathing and Cleanliness

During infancy the baby should take a bath everyday or on alternate days. It is believed that regular bathing helps rapid physical growth and development of the baby. The baby is bathed with warm water everyday or on alternate days, depending on the weather, and condition of the child's health. In winter the baby is bathed between 10.30 am and 11.00 am and in summer between 11.00 am and 12.00 noon. A rhyme gives below with its free translation:

*ting ting chaoro*.

(Grow bigger/taller)

*numitna karikhei kahouro,*

(As the sun goes up higher)

*numitna wanglinghei wangouro,*

(As the sun rises higher)

*Napa machum taro Napu machum taro,*

(Fellow the path of your father and grandfather)

*Ting ting chaoro.*

(Grow bigger/taller)

is customarily sung by the mother or grandmother after each bath. The child is then dressed in clean every day wear and lit it sleep. The next task of the mother is to wash the dirty swaddling clothes. If she is busy with some other
works, it is done by the grandmother or elder sibling. Little babies are dressed by their parents while the bigger ones who are five years of age dress themselves with the help of the mothers. Little girls wear different type of dresses like frock, skirt and sarong (*phanek*), pants, shirt etc. A boy wears pants and shirts. A girl can wear like a boy but a boy never wears a girl's dress.

**Table 4.13**

*Frequency of Changing the Children’s Clothes*

<table>
<thead>
<tr>
<th>Frequency of bathing</th>
<th>No. of children</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Once in a day</td>
<td>37</td>
<td>32.17</td>
</tr>
<tr>
<td>Once in two days</td>
<td>43</td>
<td>37.39</td>
</tr>
<tr>
<td>Once in three days</td>
<td>35</td>
<td>30.43</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>115</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

All the children wear shoes or *chappals*. Most of the infants are neat and clean 32.17 percent of mother bath their children everyday whereas 37.39 percent of them give a bath to their children once in two days and the remaining 30.43 percent bath their children once in three days as shown in Table 4.13. The mothers wash the child’s dress in alternate days or everyday. The higher the income and educational status of mother the more the number of baths taken by their children as concretised quantitatively in Tables 4.14 and 4.15.
Table 4.14
Relationship between the Frequency of Changing the Children's Clothes and Educational Statuses of Their Mothers

<table>
<thead>
<tr>
<th>Educational status of the mother</th>
<th>Frequency</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Once in a day</td>
<td>Once in two days</td>
<td>Once in three days</td>
<td>Total</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
</tr>
<tr>
<td>Illiterate</td>
<td>6</td>
<td>16.22 (27.27%)</td>
<td>7</td>
<td>16.28 (31.82%)</td>
<td>9</td>
<td>25.71 (40.91%)</td>
</tr>
<tr>
<td>Literate</td>
<td>14</td>
<td>37.84 (28%)</td>
<td>22</td>
<td>51.16 (44%)</td>
<td>14</td>
<td>40.00 (28%)</td>
</tr>
<tr>
<td>Educated</td>
<td>17</td>
<td>45.94 (39.53%)</td>
<td>14</td>
<td>32.56 (32.59%)</td>
<td>12</td>
<td>34.29 (27.91%)</td>
</tr>
<tr>
<td>Total</td>
<td>37</td>
<td>100.00</td>
<td>43</td>
<td>100.00</td>
<td>35</td>
<td>100.00</td>
</tr>
</tbody>
</table>

*Not significant
Table 4.15

Relationship between the Frequency of Changing the Children's Clothes and Economic Statuses of Their Mother

<table>
<thead>
<tr>
<th>Socio-economic status of the mother</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Once in a day</td>
</tr>
<tr>
<td></td>
<td>f</td>
</tr>
<tr>
<td>Low</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>(17.86%)</td>
</tr>
<tr>
<td>Middle</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>(28.30%)</td>
</tr>
<tr>
<td>High)</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
</tr>
<tr>
<td>Total</td>
<td>37</td>
</tr>
</tbody>
</table>

*Significant at 5% level
4.3. VIII Talking

A child is taught to talk by the parents and older siblings not formally but through their love of playing with it. They are very much interested in the baby's learning to talk and make encouraging comments on its ability to pick up new words. When most of the children of one or two years age cry seeking attention, they will intersperse their cries with rhythmic wails that sound as though they were trying to say "ma ma". In the traditional method of teaching a baby to talk the mother or or the grandmother carrying it on her back lets the baby say ma ma (mother), pa pa (father), da da (brother), che che (sister), bo bok (grandmother), pu pu (grandfather) and so on and so forth. Thus a baby learns to say words like ma, pa, da, che, pu, bok etc. In such a way, baby is taught kinship terms in a play way method. The first word which a child generally learns to speak is ma ma. Another word that is learnt very early is 'pio' (give). In the field site I frequently observed children of about one and a half year of age who pointed to things like toys or the edible what they want, saying "pio" (give) again and again. At this very young age they know their name. If someone calls them by their names. They respond saying "hao" (yes). By the time the baby is about 16 months old, it begins to say ma, pa instead of mama, papa and so on. During pre-school days a child thus grows under the care of their own brothers, sisters and parents. During this stage it picks up the basic knowledge of language.
It is an established fact that a child growing in a family with a large number of members who converse with the child in one way or the other learns to talk early as 62 percent of the mothers in a big family report that their babies learn to speak at an early stage, i.e., at around two years.

4.3. IX Toilet Training

All the mothers use swaddling cloth day and night till the child is six or seven months old. When the baby is about nine or ten months old, they use swaddling cloth mainly at night because the baby may still wet the bed at night. 77.39 percent of mothers have advocated the necessity of giving toilet training to their children at an early age. So, mothers begin to teach the baby the habit of controlling excretory function from a very early age, when the baby is about 3 or 4 months old. But 22.61 percent of mothers feel that there is no need to give toilet training to their children at an early age (Table 4.16). A mother teaches a baby to urinate and defecate by uttering *shi...shi...* and *aye...aye...* respectively. Every mother makes her baby excrete before going to bed or whenever she feels needed uttering the above words. All the mothers report that they can feel whether their babies have the tendency for excretion or not from their behaviour. For instance when a baby feels excretion, it begins to move its body at random as well as starts whimpering. Whenever the mother happens to notice such a behaviour, she makes the baby to excrete.
Table 4.16

Attitude of the Mother towards Toilet Training to Their Children

<table>
<thead>
<tr>
<th>Attitude towards toilet training</th>
<th>No. of mother</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Necessary</td>
<td>89</td>
<td>77.39</td>
</tr>
<tr>
<td>Not necessary</td>
<td>26</td>
<td>22.61</td>
</tr>
<tr>
<td>Total</td>
<td>115</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Table 4.17

Distribution of the Mother in Relation to Their Educational Statuses and Attitude towards Toilet Training of Their Children.

<table>
<thead>
<tr>
<th>Educational status of the mother</th>
<th>Attitude towards toilet training</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Necessary</td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
<td>χ²</td>
</tr>
<tr>
<td>Illiterate</td>
<td></td>
<td>8</td>
<td>8.99</td>
<td>14</td>
<td>53.85</td>
<td>22</td>
<td>19.13</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>(36.36%)</td>
<td>(63.64%)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Literate</td>
<td></td>
<td>42</td>
<td>47.19</td>
<td>8</td>
<td>30.77</td>
<td>50</td>
<td>43.48</td>
<td>26.768*</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(84%)</td>
<td>(16%)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Educated</td>
<td></td>
<td>39</td>
<td>43.82</td>
<td>4</td>
<td>15.38</td>
<td>43</td>
<td>37.39</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>(90.70%)</td>
<td>(9.30%)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>89</td>
<td>100.00</td>
<td>26</td>
<td>100.00</td>
<td>115</td>
<td>100.00</td>
<td></td>
</tr>
</tbody>
</table>

*Significant at 5% level
Table 4.18

Distribution of the Mother in Relation to Their Economic Statuses and Attitude towards Toilet Training of Their Children.

<table>
<thead>
<tr>
<th>Socio-economic status of the mother</th>
<th>Frequency</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Necessary</td>
<td>Not necessary</td>
<td>Total</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
<td>X²</td>
</tr>
<tr>
<td>Low income</td>
<td>19</td>
<td>21.35 (67.86%)</td>
<td>9</td>
<td>34.62 (32.14%)</td>
<td>28</td>
<td>24.34</td>
<td></td>
</tr>
<tr>
<td>Middle income</td>
<td>43</td>
<td>48.31 (81.13%)</td>
<td>10</td>
<td>38.46 (18.87%)</td>
<td>53</td>
<td>46.09</td>
<td>1.954*</td>
</tr>
<tr>
<td>High income</td>
<td>27</td>
<td>30.34 (79.41%)</td>
<td>7</td>
<td>26.92 (20.59%)</td>
<td>34</td>
<td>29.57</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>89</td>
<td>100.00</td>
<td>26</td>
<td>100.00</td>
<td>115</td>
<td>100.00</td>
<td></td>
</tr>
</tbody>
</table>

*Not significant

If the baby urinates while being held in the arms, the mother let it urinate without moving its body, for the cessation of urination is considered to be injurious to health. In case of defecation, the buttock of the baby is cleaned with a piece of soft cloth. And by the time the baby is about seven months old, its buttock is washed with water. When the infant becomes one or two years old, the mothers use potty or a piece of paper for defecation. When the infant becomes 5 or 6 years old 78 percent of the mothers train their infants to use toilet. By this time the child also learns to use water to wash its buttock after going to the toilet. Mother does this for small babies under 3 years of age.
Table 4.17 reveals that there is significant association ($\chi^2 = 26.768$) of the educational status of mothers with the attitude towards toilet training of their children. The higher the educational status of the mothers the greater their positive attitudes towards toilet training of their children. Table 4.18 shows that there significant correlation between income of the family and attitude of the mothers towards toilet training of their children.

4.3. X Aggressive Nature of Infants

Very few aggressive responses have been developed during infancy. Crying and whimpering are the aggressive behaviour of the infants and these are rewarded rather than giving punishment. Parents try to stop the crying and whimpering of their children by giving whatever they wants or try to control this very nature of their children by making diversion of their attention. However, if the insistent crying of a child cannot be controlled by the efforts of the mother then finally harsh shouting orspanking on its back / leg or both are adopted as a last technique.

4.3. XI The Period of Weaning

Weaning, in the life of a child, is a critical stage which creates an emotional problem. The weaning age of the children, however, varies from one family to another and from one child to another child. A mother customarily stops further breast feeding when she thinks that the child is big enough to take normal diet. She chooses the time of weaning in accordance with the physical condition of her child rather than its absolute age. For
instance, a sickly child is weaned later than a healthy one. Several mothers have reported that their children wean of their own accord, but still there are reports that some mothers are weaned their children with great difficulty. For instance, they sometimes resort to various methods, such as smearing bitter substances like Leipung khanga (sollanum suratteuse), Nongmangkha (Phlog acanthus thyrsifto) on the nipples. The mother pretends to her child that she is spitting on her nipples saying acha cha (bad, disgusting, rotten).

After weaning the child has learnt to live on the normal diet. It begins to eat rice, fish and curry. The child cannot eat whenever they are hungry but must wait until the mother prepares meal at the regular time. Between this time the child eat some edible like banana, biscuit, milk, nuts etc.

Cleanliness and weaning go hand in hand. The mother is a bit gentle in teaching her children toilet habits. She takes the child with her to the latrine or back side of the house and hold the child while it relieves itself. Such training continues till the child pick up adequate knowledge of toilet training. Similarly, she instructs the child to urinate in the household latrine or on the back side of the house.

When the child is weaned it no longer sits in its mother’s lap by day nor sleeps with her at night. However, in care the child is the last one it may sleep with its mother till 9 years if the child is a boy and, till 13 or 14 years in case the child is a girls.
During this period a mother readily gives help to her child whenever the latter is in need of the same. She takes the child into her lap and gives food to it particularly when the child is sick. Parents and older sibling teach a child to anticipate pain. They also make the child aware of various kinds of dangers so that it may avoid them. For instance, they warn him not to go to lake, pond alone and to take care of the running vehicles and kidnappers.

A child, at this stage, also learns that people as well as the natural environment may inflict pain upon him. Parents scold and sometimes even spank the child when it deviates from the norms of the normative culture. However, they are simply trying to make the child understand their commands and scolding but not hard enough to injure him. His older siblings also scold and punish him. He learns to respond to punishments with two special kinds of behaviours: obeying and escaping. He learns that if he does as he is told he will not be punished and also that if he runs away when someone threatens him he is less likely to be hit.

Weaning greatly increases a child’s experience of anxiety. Its desire to sit in its mother’s lap, its fear of being pushed away and scolded for it, the desire to suckle, the belief that there is a marsalai in its mother’s breast, the wish for its demands to be huge and the punishments it receives for crying, all are anxiety-producing sources of conflict. Aggression still plays a minor role in this period.
4.4 Childhood: From 2 to 5

4.4.1 Sex

There is no segregation of sex in this stage. Children, irrespective of their sex are expected to play together. Children, as reported by almost all the mothers, are not permitted to ask any question related to sex. They are prohibited from holding and fondling their genitals. If they happen to do it anyone, who observes it, scolds him/her for it and will say "it is forbidden (adu touheide), don't touch it". An adult customarily ridicules a naked child saying "acha cha" (fie fie). So, a mother never allows her children to play outside the house naked. Adults always conceal their genital or anything related to sex from the sight or knowledge of the child. The sexual training of a girl during childhood differs somewhat from that of a boy. She is taught to sit modestly stretching her legs. Moreover, she is advised not to draw her legs up or set them apart while sitting. She is also warned not to lean on any man standing or sitting behind her. Husband and wife are expected not to relationship near the baby.

Mothers report that their children know the name of all the parts of the body by the time they are 4 or 5 years old though they do not know their function completely. Words referring to male and female genitals are not freely used by parents in presence of the children. Though some obscene words, such as huithu (dog's vagina), hoirong (anus), etc., are being commonly used by the older siblings parents always discourage their infants from speaking obscene words.
4.4 Il Churakaran and Nahutpa Puja (Tonsure ceremony and ear lobe boring)

Churakaran is a ritual ceremony performed for a child when it attains the age of three or five years in the belief that it makes the child free from all misfortunes. This ceremony, though is not performed for all the children, is performed mostly for the first born son. However, if the mother of the child is pregnant, the ceremony cannot be performed. The ceremony ritually centres round the shaving the hair of the head of the child and boring its ear lobe. The ritual is officiated by a Brahman priest. In this ceremony, three girls who have not yet attained menarche, locally called “Kumari”, play an important role. They fetch water in three earthen pots from the nearest pond or river and keep them in a ritually purified and physically protected place so that domestic animals cannot reach the pots. It is followed by Ganga puja. The water in the pots is considered as the water of the Ganga, for they, being devout Hindus, believe that the water of the Ganga is the purest water.

The head of the child is tonsured by the maternal uncle, then the child is bathed with the water from the three pots. The nature of this ritual bathing is very much different from that of the normal bathing. The water from the pots is ritually poured through a white sheet of cloth, locally known as chadar, stretched over the child by the four girls standing and holding the four corners of the cloth in order to shower the water to the child. The child is thus bathed and ritually purified and dressed properly. If the child is a boy, he will be dressed in dhoti, kurta and turban whereas in case the child is a girl, she will
Fig. 9 A ritual place

Fig. 10 Priest performing *churakaran* (Tonsure ceremony and ear lobe boring) ritual
Fig: 11 A child is being tonsured before ear-lobe boring ceremony

Fig: 12 Ritual bath of a child before ear-lobe boring ceremony
4.4 III Play

Small children, who are free to play from daybreak to sunset, generally play with their peers. They are allowed to play together near the home or at a nearby playground as long as they do not quarrel. Mothers always advise them not to go outside the homestead and not to move alone without the company of an older sibling. If the day is hot or rainy or very cold, they are told to remain inside the house. As they grow older, they get more freedom of going outside their homestead.

Children’s play consists of almost all their random activities. Small children generally play chasing one another and running about outside. When they are 4 or 5 years old, they participate in the game played by the older children. Different types of toys have also been played by children of different age and sex. At night they usually spent their time listening to the folk tales narrated by their grandparents.

The culture of the people is rich in game that inculcate a strong sense of collective behavior and responsibility in the mind of the children, who, in the course of their enculturation process, learns the traditional ideal values of the society. Some of the traditional games that deserve special mention here are “Keko lop” (hide and seek), “Uchi chi chi Khangmeital” and “Tong tong tongdrumb” (a kind of traditional play).
I) *Keku Lotpi* (Game of hide and seek)

This is a traditional game played by the parents / elder siblings and the infant of about 11 or 12 months old in the process of teaching the game by the former to the latter. In this play, an adult covers his/her face with his/her hand or a piece of cloth in front of the infant saying *ke ku* (hide) and then opens his/her face saying *ya* (here *ya* is used when the hidden person is found). Infants feel very happy with this game and they try to imitate it. Two or three year old infants are very fond of playing this play with their elder siblings.

II) *Uchi Chi Chi Khangmeitat*

It is a play generally played by three or more children. In this play, all the hands of the players are put one above the other by pinching on the back of each palm. They then rock together their hands up and down saying the following words in chorus.

......... *Uchi chi chi kahangmeitat*

*Kharung mapan khousaba*

*Sendrang Lake Pharang.*

The game comes to an end with the rhythmic saying of the last word "*pharang*" and simultaneous release of the hands of the players.

III) *Tong tong tongdrumbi*

This game is played by the infant who are one or two year old. The players, who are sitting in a circular manner, spread their palms on the floor.
One of the players, who lead the game, rhythmically beats the spreading palms one after another saying the following words:

*Tong tong tongdrumbi*

*Chakrik nakrik chakwhaibi*

*Lai morok machinhti*

*Thadoi kaobin*

*Temu temu matontai*

*Temu sana kak – swah yaah.*

The children are also found playing at a number of games that not only inculcates gender roles in their mind but also strengthens their commitment to the performance of the normative roles they are going to play in their future lives. There are no specific names of such games, for they are played by a group of boys and girls imitating the ideal roles of their father, mother and elders. However, two popular players commonly played by the children of Moirang are described below:

IV) Selling and Buying

It is played by the girls with dolls; some dolls represent sellers and some buyers. Pieces of paper serve as currency notes and some leaves, flowers, fruits as sweetmeats. Some will act as if they were sellers and some others as if they were buyers. The most interesting fact of the play is dialogue, physically gesture and behaviour of the children who behave as if they were adult males and females. Boys are also participated in this play.
V) Cooking

It is one of the most favourites plays among girls. They have their own toy cooking pots and other utensil. This play is played with the dolls. The dolls represent father, mother, brother and sister and little babies of the family. The mother cooks the food and serves it to all the members of the family.

4.4. IV Aggression Nature of the Child

Parents discourage the aggressive behaviour of their children. They, at the same time, also try to protect the children from the aggression of others. Children are warned not to fight with one another and also not to provoke, others into the act of fighting. But fighting among boys is a common event; they generally box, kick and wrestle each other while fighting. Girls rarely lock into physical fight. However, they hurt abuse at each other using obscene words. When they get into a fight, they fight pulling each other's hair and scratching each other's faces. Parents generally ignore the verbal aggression that take place between two children. They, however, give a mild scolding to them. Any older person may scold the boy, whom fighting with a girl, for girls are consider physically weaker than the boys and consequently fighting between them improper. Parents strongly warn their children not fight each other and whenever they find their children fighting each other they customarily punish the offender. They however, turn a deaf ear to the quarrel of the children.
Children become aggressive when parents disregard or fail to fulfill their demands. Small children express their aggressive behavior crying over their demand. Majority (73%) of the parents respond to the aggressive behavior of their children by giving a scold or a threat whereas 27 percent of them fulfilling the desire of their children, such a fact leads to the conclusion that scolding and threatening are the important means employed by the people to check the aggressive behavior of children.

4.4.V Relation with Parents and Other Elders

Fathers are expected to look after their child when the mother is away or while she is doing household work in case there is none in the family to look after the baby. He hardly fondles or kisses his own little baby in the presence of others. However, children, when they are about 2 or 3 year old, have started having physical and emotional attachment with the father as they accompany their father whenever the latter pay visit to his nearby neighbours. Baby-sitting is regarded as entirely a woman's job. Mother acts very affectionately towards her infant by kissing on the cheek, fondling, praising, feeding and comforting. When she comes back after a long work, she first breast-feeds her baby. The relationship between the baby and the mother remains warm and intimate throughout this period.

Relationship between grandmother and grandchildren is very close. 51 percent of the families have grandmother who takes the responsibility of looking after their grand-children. When the mother is busy with her
household chores, grandmother always takes care of the baby by carrying it on her back. As concretised by the data from the field 42 percent of the grandfathers engage themselves in telling folk tales and other stories to their grand-children. In such a way there is a very cordial relationship between the grandchildren and the grandparents. Sibling relationship is also observed to be very cordial.

4.4. VI Discipline

Children have been disciplined by way of giving punishment like beating and scolding whenever they are found deviated from the ideal norm expected of them. Parents shout to their children to stop yelling and rushing around the house when they are taking rest or in conversation with their friends. Mothers try to stop the cry of their child by saying Churanthaba lakle (Churanthaba has come! Churanthaba is popularly believed to be a man who kidnaps and kills the baby), Tapta lakle (Tapta has come! Tapta is the name of a mysterious character in a popular folk tale of Manipur), Lai – Khutsangbi phaklangdagi makhut thingjinlakle (Lai khutsangbi will insert her long hand through the wall! Lai – khutsangbi is an evil fairy in folktale). But now-a-days such a serious frightening device is no longer in vogue as a means of controlling the emotional outburst like crying of children. Now-a-days, mothers generally say hui lakle (dog has come), houdong lakle (cat has come), mow lakle (cow has come) to stop the crying of their children. On the other hand, some mothers try to please their crying children saying “You see the moon is
shining in the sky. How nice! "You see, the stars are shining above the sky" or "See, the birds are flying over the sky".

One of the most popular old lullabies which is still sung by mother/grandmother, carrying the baby on her back and walk in the courtyard of the house in a moonlit night, in order to lull a baby sleep, is given below.

_Tha tha thabungton_

_Nacha moirangbi pobige_

_Pobi sanam nambige_

_Heibong charong amatta_

_Thadabirak – u – ba._

The foregoing discussion leads to the ethnographic generalization that instillation of fear and satisfaction into the mind of the children is the means of inculcating the sense of obedience and self control in the mind of the children. Over and above these parents also resort to giving advice to discipline their children. A child is generally advised by their parents not to play in the sun, rain and dirty places; not to play with a dagger, a knife, fire; not to touch any belongings of others; not to take things from others without parents' permission; not to fight with others and so on.
Table 4.19
Disciplinary Method Used by the Mothers

<table>
<thead>
<tr>
<th>Methods</th>
<th>Number of mothers</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spanking</td>
<td>30</td>
<td>26.09</td>
</tr>
<tr>
<td>Scolding</td>
<td>36</td>
<td>31.30</td>
</tr>
<tr>
<td>Advice</td>
<td>11</td>
<td>9.57</td>
</tr>
<tr>
<td>Scolding and physical punishment</td>
<td>38</td>
<td>33.04</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>115</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

As revealed by Table 4.19, 33.04 percent of parents adopt scolding and physical punishment as a disciplinary method, 31.30 percent of the parents use scolding only as a disciplinary method and 26.09 percent of the parents resort to spanking to discipline their children. Very few (9.57 percent) parents are found to give advice as a method of disciplining their children. On the other hand, literate and educated mothers give counsel to their children, whenever they are found deviated from the ideal norm, to make behavioural corrections over and above the spanking, scolding and physical punishment.
Table 4.20

Distribution of Mothers According to Disciplinary Methods Used by Them in Relation to Their Educational Statuses

<table>
<thead>
<tr>
<th>Educational status of the mothers</th>
<th>Spanking</th>
<th>Scolding</th>
<th>Advice</th>
<th>Scolding and physical punishment</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
<td>f</td>
</tr>
<tr>
<td>Illiterate</td>
<td>11</td>
<td>36.67</td>
<td>4</td>
<td>11.11</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(18.18%)</td>
<td></td>
<td></td>
<td>(31.82%)</td>
</tr>
<tr>
<td>Literate</td>
<td>11</td>
<td>36.67</td>
<td>17</td>
<td>47.22</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>(22%)</td>
<td></td>
<td>(34%)</td>
<td></td>
<td>(36%)</td>
</tr>
<tr>
<td>Educated</td>
<td>8</td>
<td>26.66</td>
<td>15</td>
<td>41.67</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>(18.60%)</td>
<td>(34.88%)</td>
<td></td>
<td></td>
<td>(30.24%)</td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
<td>100.00</td>
<td>36</td>
<td>100.00</td>
<td>38</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>11</td>
<td>100.00</td>
<td>115</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Significant at 5%
Table 4.21

Distribution of Mothers According to Disciplinary Methods Used by Them in Relation to Their Socio-economic Statuses

<table>
<thead>
<tr>
<th>Socio-economic status of the mothers</th>
<th>Spanking</th>
<th>Scolding</th>
<th>Advice</th>
<th>Scolding and physical punishment</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
<td>f</td>
</tr>
<tr>
<td>Low income</td>
<td>11 (39.29%)</td>
<td>7 (25%)</td>
<td>2 (7.14%)</td>
<td>8 (28.57%)</td>
<td>28</td>
</tr>
<tr>
<td>Middle income</td>
<td>12 (22.64%)</td>
<td>17 (32.08%)</td>
<td>5 (9.43%)</td>
<td>19 (35.85%)</td>
<td>53</td>
</tr>
<tr>
<td>High income</td>
<td>10 (29.41%)</td>
<td>12 (35.29%)</td>
<td>4 (11.76%)</td>
<td>11 (32.35%)</td>
<td>34</td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
<td>100.00</td>
<td>36</td>
<td>100.00</td>
<td>11</td>
</tr>
</tbody>
</table>

* Significant at 5% level
Table 4.20 clearly shows that illiterate mothers never advise their children for correction, they are rather employing spanking, scolding and physical punishment for correction of their children's behaviour.

Table 4.21 clearly shows non-existence of the significant association between economic status of the mother and disciplining method adopted by her.

4.4. VII Technique of Socialization

A child is taught to be polite and not to be aggressive towards its near kin like mother's brother, mother's sister, father's sister, father's brother their children etc and to address each of them by the appropriate kinship terms. Parents advice their children to behave gently to the children of their friends in order to instill into them the idea that. Moreover, a child is expected to obey its parents and elder people. Seventy seven percent of mothers have reported that they have taught their children to respect the value of other's property as soon as the children acquire the knowledge of possession. For instance, parents never encourage their children to take other's belonging without the knowledge of the owner. The knowledge of possession among even the little children is so prominent that they often use the phrase: “Our mother, our father, your mother, your father, my lay your lays, etc", that expresses a distinction between "Ours" and "Yours" while talking with one another. As soon as a child can toddle around and understand commands, it may be sent on errands and ordered by adults to render small services. When a baby
stumbles on the ground and falls, a mother says quickly “Very strong, very brave, you are the hero, get up, get up, and don’t cry”. Then the mother simulates that she beats the earth and says: this earth is very bad, it deserves beating. Children use some obscene words, like hoirong (anus), huithu (dog’s vagina), kashubi (prostitute), besha (prostitute), etc., when they are quarrelling each other. However, the parents discourage their infants to speak obscene words.

4.4. VIII Responsibility Training

When a girl child is about five years old she started knowing the knowledge of home keeping. She understands the names and appropriate use of almost all the household articles. By learning the gender model of her mother she starts helping her mother in the household chores. She is obligatory to offer daily morning prayer of her family performed by offering dhup (incenses stick) and flowers. Children of six or seven years of age are seen helping their parents in the household works. Majority of the parents (56%) interviewed have reported that have started sending their children to buy small things, such as sweets, cigarettes, matches etc. from the nearby shop when the latter are five or six year old. But 44 percent of the parents report that they never sent their children to the shop though they seek assistance from them in the household work. In such a way, a child begins to undergo responsibility training, sometimes imitating the gender roles of its parents and sometimes under the instruction of its parents/elders, as soon as it attains five years of age. And the training intensifies as it grows older. In
other words, the older a child is the more responsibility training it gets from its parents.

4.4. IX Education of Children

The people of Moirang have positive attitude towards education of their children, for they consider it a necessity for mental development of their children and who a means for earning a better life in the contemporary, materialistic society. There is no difference between the rich and the poor, the educated and the unschool as to their attitude towards the formal education of their children irrespective of their economic status and educational standard. When the children are about four or five years old, parents, send their children to Anganwadi centre or pre-school just to habituate them to school atmosphere.

(i) Anganwadi Centre as a Socializing Agent

Parents accompany their children go to the Anganwadi centre as they are too young to go alone. When they are unwilling to go to the centre parents try to take them to the centre by any means. However, no corporal punishment is inflicted upon them for their unwillingness to go to centre. At first the child may feel shy. But, after sometimes, their shyness vanishes gradually.

Children go to the centre at around 6.00 a.m. Since the Anganwadi centre is not far from their home, they reach the centre within five minutes or so. In this very centre, there is only one lady teacher. She teaches all the
children accommodated in a single room using different methods of teaching. The style of teaching includes simple methods like citing rhymes (both English and Manipuri); English as well as Manipuri alphabets etc, in chores.

Children are very obedient towards their teacher. No serious punishment is imposed them when they do not obey their teacher. Sometimes the teacher twists the ears of the pupils who fail to obey her. Spanking is generally employed as a way of punishment. Verbal praise or warning is very frequently used for disciplining them. They are not allowed to use obscene words at all.

They return home direct when the school time is over. Just after reaching home, they have their lunch. In the evening they read their lessons and do the assignment given by the teacher for the following day. They sometimes helped by their educated elders in doing their home assignments.

(ii) **School as a Socializing Agent**

Children go to school at around 8.30 a.m. or 9.00 a.m. in company with their peers and older siblings. When they reach school they keep the book on the desk and they play around the school. At 10.00 a.m. the school bell rings and they assemble at the ground. They sing “Assembly song”. The pupils are then dismissed and asked to march to their classrooms. Roll call is done by the class teacher when they take their seat in the class room. The beginners are taught how to respond to the roll call made by the teacher. After roll call,
the teacher begins to teach English and Manipuri alphabets and numerals along with rhymes.

The homework and assignments of the class are examined by the teacher and special credit is allotted for the good handwriting and correct writing as an encouragement. They are not allowed to go out or enter the classroom without the permission of the teacher. If they want to go out from and enter the class room they seek permission from the teacher by saying "May I go out Sir/Madam or Miss" and "May I come in Sir/Madam or Miss" in English respectively.

Children are advised to keep their body and dresses neat and clean. The teacher always does a good deal to see that they do not have long nail or hair. Everyday the classes are dismissed at around 12.00 noon or 1.00 p.m. Children return home direct from the school. If the teachers assign them homework, they do in the evening. They also read their lesions before dinner.
Fig: 13 Children of Moirang pose for photograph

Fig: 14 A mother taking care of her baby
4.5 Case Studies of Child Rearing Practices

CASE NO. 1

Household No.10

Name of the informant : Kumam (O) Hemolata Devi
Husband's name : Kumam Raja Singh
Age : 39 yrs
Husband's age : 47 yrs
Educational status : XII standard (passed)
Husband's educational status : XII standard (passed)
Occupational status : House keeping
Husband's occupational status : Fishing
Annual income : 87,200/- p.a. (middle income)
Type of family : Conjugal family
Size of family : Medium size
Number of children : 5 children (3 sons and 2 daughters)

last son 5 years old school going.

My first daughter regularly cooks food for us. Occasionally my husband also cooks, specially the dinner, on days when he is free. He is not disinterested in to cooking, but sick of doing other household works. As for myself, I very rarely do kitchen works. My husband goes to the farm every morning. As he is a short-tempered person, he often gets angry. Once he get angry, he leaves home and returns home very late in the evening, and
remains angry for a long time. So I find it difficult to get myself adjusted to this temperamental disposition of my husband, ten years before he got into the habit of drug use, incurring much monetary loss, as well as severely affecting our domestic financial exchequer. He has now abandoned his bad personal habit. The financial damages incurred have not yet been properly made up so far. Luckily, however, we do not suffer much of the financial burden of educating our children as my father-in-law backs up us in this sphere of our household affairs; he meets the expenses of our children’s education, such as payment of their school fees, procurement of their dresses, providing them with their daily pocket money etc. Sometimes he gives me also money to meet sundry expenditure. Once vexed my husband tends to be quickly furious. So, most of the time I keep quiet without confronting him. One day I was quarrelling with him about milking. I told him to do milking of the cow that we rear at our home. He said, “You do it by yourself,” and again, I told him, “I am doing all the works and so I can not do it.” Suddenly, he threw at me a tub lying nearby and scolded me and then left the place. So, most of the time I keep quiet. Sometimes I thought of going back to my natal I home but in consideration of my children I could not leave the house. I rarely beat my children but scold them using obscene words. But their father beats them if they disobey him or do not listen to him. One day my last son went out to play with his friends and he came back home late. That day his father kicked him on his stomach. I felt very bad but I could not do anything. I did not say anything to my child but I said to my husband, “Why are you beating him like
this, he is too small to understand you and he might take you otherwise." He replied, "I love my son but I do not want to show him much affection. We should love our children in our heart. When I was young, I spoiled myself. So, I do not like my child growing like me. I am afraid of that; that is why I am beating him so that he may become a good and responsible person." In rearing my last son I was assisted by my husband's elder brother's wife who is a widow. So, I do not face much hardship in raising this son during his babyhood. My husband was of little help in this regard.

Since the fourth year of his age my son stays most of the time with his grandfather. His grandfather teaches him everything, what to do and not to do. He teaches him how to do toilet, how to swim, how to eat etc. He instructs him to clean his hands before and after eating, and to take more water in the toilet and so on. Everyday he narrates his last grandson stories of various kinds. This boy is much attached to his grandfather, I also advise all my children, "You must obey your grandfather, he does everything for you and whatever he is doing is for you."

My children rarely study at home, because they go for tuition in the morning and evening. At about 6 p.m. daily they return home from tuition. They have dinner at 7 p.m. So, after dinner they feel tired and do not want to study anymore. After enjoying T.V. for a while they soon fall sleepy and go to bed. I scold my son but I do not beat him; if I beat him, his grandfather scolds me and throws sandal at me. So, I do not want to beat him. One day my last son asked me for money. I said, "I do not have." At that time my father-in-law
scolded me with reference to my parents. (This way of scolding is in vogue in
the entire Meitei society; here indignation to the extent of the parents of the
offender is reflected). We hardly discuss our children's future. What I want is
simply to see them as successful persons. I usually advise them not to touch
their grandfather's sandal, obey him without fail and fulfill his hopes.

**CASE NO. 2**

**Household No.28**

<table>
<thead>
<tr>
<th>Name of the informant</th>
<th>Salam (O) Bidyapati Devi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Husband's name</td>
<td>Salam Surjit Singh</td>
</tr>
<tr>
<td>Age</td>
<td>33 yrs</td>
</tr>
<tr>
<td>Husband's age</td>
<td>35 yrs</td>
</tr>
<tr>
<td>Educational status</td>
<td>M.A (passed)</td>
</tr>
<tr>
<td>Husband's educational status</td>
<td>M.Com (passed)</td>
</tr>
<tr>
<td>Occupational status</td>
<td>Salaried employee</td>
</tr>
<tr>
<td>Husband's occupational status</td>
<td>Fish farm</td>
</tr>
<tr>
<td>Annual income</td>
<td>8, 31,000/- p.a. (High income)</td>
</tr>
<tr>
<td>Type of family</td>
<td>Extended family</td>
</tr>
<tr>
<td>Size of family</td>
<td>Medium size</td>
</tr>
<tr>
<td>Number of children</td>
<td>2 children (Both are sons)</td>
</tr>
</tbody>
</table>

last son 4 months old.

On my query about the domestic labour organization of her family my
informant Bidyapati (33) reports, "We keep a female helper in our family. She
cooks for us and does all the other household chores, too. Sometimes I help her. I never cook but my husband cooks whenever some special dishes, particularly chicken curry, is prepared. He likes cooking, it is his hobby. During the day he prepares some light food to eat and most of the time he feeds the children by preparing special food for them. He goes to the farm in the morning and he comes back home before lunch. He teaches them to do's and don'ts of life and also amusingly passes his time with them. At times he enjoys liquor by way of getting rid of boredom. But his consumption of liquor is within a controlled limit. So, no one knows this secret of his personal life. I don't quarrel with him. He scolds me sometimes but I never reciprocate it by controlling myself. I keep mum as I take his reproaching as correction of my wrong doings. I reserve no personal secrecy in my relation with my husband. We have open minds mutually. Whatever I do he knows. I do not do anything without his knowledge. I respect my in-laws, too; without their permission I hardly do anything. So, they allow me to do whatever I want. My duty is to take care of my children and their food and to serve my husband, father-in-law and mother-in-law. Service to god twice a day, one in early morning and the other at the dusk also falls under my daily routine of domestic works. Around 10 o'clock in the morning I go to the Higher Secondary School where I am working as its librarian. In my absence, my last son stays with our helper. She takes care of him. My mother-in-law helps her. After my office I come home straight and I soon change my dress and engage myself in preparation of tiffin of my sons. After his tiffin my first son goes for tuition and the last one stays
with me. As it has been told already, I do not cook food but I undertake the over-all supervision for the preparation of the meals. I beat my children sometimes but their father never scolds and beats them. If my sons disobey me, I advise them by saying, ‘Look, your father and your uncle always obey your grandfather and grandmother. So, you must obey us and your elders. If not, you won’t become a good boy and god will punish you.’ Sometimes I tell them “If you disobey me, then I will leave you and will go to my parental home”. Whenever I utter these words, they reply, “Mama, we will obey you; please do not leave us.” I send out my first son to play with his friends. Sometimes they play at our house, and sometimes they quarrel with one another. On such an occasion my first son hurriedly comes back, narrates the minutes of the quarrel and then prepares to go again and beat the boy involved in the quarrel. I thereupon resist him to do so. I tell him not to mix up with such a bad boy. Let your grand-mother go and point out the faults of the boy to his parents. “Do you discuss with your husband the future of your children.” I asked her. She replied me, “Yeah, we do discuss. I want to keep him in the boarding but his father objects to it.”

CASE NO. 3

Household No. 67

Name of the informant : Salam (O) Bimola Devi
Husband’s name : Salam Samungou Singh
Age : 41 yrs
Husband’s age : 52 yrs
Educational status: Illiterate
Husband's educational status: IX standard (passed)
Occupational status: Vegetable seller
Husband's occupational status: Rickshaw driver
Annual income: 14,000/- p.a. (Low income)
Type of family: Conjugal family
Size of family: Medium size
Number of children: 3 children (2 daughters and 1 son)

: last daughter 2½ years.

Bimola (41) said, "I am a vegetable vender at Moirang market. So, though my elder daughter is only 10 years old, during my absence at home she does all the household works. She cooks food and takes care of her junior siblings. Thus she runs the household, I very rarely do household works as I seldom stay at home under the circumstances of my daily occupational chores: I use to go to market early in the morning and come back in the evening around 7 p.m. I feel sorry for this plight of condition of hers, but there is no other way out; by this occupation of mine I maintain livelihood of my family." "What about your husband? Does not he help you?" I asked in the meantime. She replied, "He drives rickshaw, he earns money but he never gives me his earnings; instead, he frequently asks me for money for his stray expenses. He consumes whatever he earns; he never thinks of the family. He drinks most of the time. In his drinking bouts he does not keep quiet; rather, he shouts and scolds others. Whenever I approach him to stop these
nuisancial behaviours he beats me. Sometimes I feel afraid that one day or other people will beat him down black and blue." I asked her again. "Did you react to him when he beats you?" She said, "He beats me now and then. On many occasions, I find it difficult to adjust myself with him". One day also, he came home very late. He was drunk and he told me to fetch his food. I replied him, 'I am very tired. So, you please get it yourself.' He suddenly kicked on me on the abdomen. I was terribly pained. "Did you go to the parental home?" I further asked. She said, "On certain occasions I went there, I took my last daughter but I left my first daughter and the son with him. I stayed there usually 3 or 4 days, but once on one instance I stayed there for 5 months. His sister and someone else came to carry me back but I told them to send their brother. He came. I came back home with him in consideration of my children". My children are very good and obedient. They never complain and protest to us. But, to our sorrieness we can not send them to school. Last two years my son went to school, but now I can no longer meet expenses of his study at the school. So, he also has given up his studies. They stay at home playing together among themselves. They do not play with other children. Their father also advises them not to play with other children. They are scare of their father's wild nature. I scold my children when they tend to misbehave but they do not listen to me. I tell them, 'Your father is coming. He is drunk. Don't shout, don't make noise, go and sleep; otherwise he will beat you all.'
CASE NO. 4

Household No. 83

Name of the informant: Salam (O) Bala Devi
Husband’s name: Salam Romen Singh
Age: 26 yrs
Husband’s age: 25 yrs
Educational status: VII standard (passed)
Husband’s educational status: IX standard (passed)
Occupational status: House wife
Husband’s occupational status: Business
Annual income: 1, 22,400/- p.a. (High income)
Type of family: Extended family
Size of family: Big size
Number of children: 3 children (all are sons)
: last son 5 years old.

On my query on her relations with her husband in the family with special reference to the rearing of her children, Bala (26) says, “Everyday I cook food for my family. I do all the household works. Sometimes my husband helps me in cooking but not in other works. My in-laws never help me in household works. Early every morning my husband goes to the shop we are running at Moirang bazaar. He is good to me. All the time we jointly discuss before doing anything. Sometimes, my husband chides me for not obeying him. He, however, never beats me but on the feats of his anger he damages
things. One day he asked me for money to give to his friend. I refused to give it. He burst out his anger by breaking the glasses of the almirah inside which I keep money and took away the money from there. He drinks liquor but not publicly. If he drinks he remains quiet without speaking to anyone; he keeps quiet and sleeps. He never beats children but I beat my children. Sometimes my husband scolds me for beating them. I can not keep quiet if they do wrong things, I just beat them. And, if they do not listen to me also, I beat them. Sometimes we quarrel for this. So, whenever my husband stays at home, I do not beat my children. My last son is fond of playing water. It is a bad habit. And he is at the sametime not attentive to his studies. So, I beat him frequently. But, beating is ineffective sometimes. In such situations I advise him that if you do not study I will report to your Miss tomorrow. This technique is found useful. Small school-going children are usually very faithful to their class teachers. Whenever I warn him in this way he responds; he pays attention to his studies at home. However, the overall trend of this boy’s habit and behaviour is that he gradually becomes naughty. Observing this tendency his father has put forward suggestion of sending him to a boarding. We have not yet made any specific plan for his future but I wish my son to become a doctor. I hold the private purse of myself and my husband, apart from that of my in-laws. If my husband wants money, he asks from me. But if his demand is not reasonable I do not give him it because being a male person, he indiscriminately uses money. Sometimes we quarrel over his misuse of money. My in-laws are not adverse to me; they also render their might most of
the time in taking care of my sons. My last son stays most of the time with his grandmother. My mother-in-law takes special care of him. If I want to go out to bazaar he stays with his grandmother. But if I go to my parental home I take him with me. At night he sleeps with his grandparents. They narrate stories to him and they watch T.V. If I am free I teach him books but not all the time. Sometimes his father teaches him. We do not give too much heed to his study as he is now at his minor stage of learning.

This boy has developed child-like naughtiness. He quite often quarrels with and beats his play-mates. I do not know, what will happen to him when he grows up.

**CASE NO. 5**

**Household No.85**

<table>
<thead>
<tr>
<th>Name of the informant</th>
<th>Kumam (O) Premila Devi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Husband's name</td>
<td>Kumam Rajen Singh</td>
</tr>
<tr>
<td>Age</td>
<td>48 yrs</td>
</tr>
<tr>
<td>Husband's age</td>
<td>54 yrs</td>
</tr>
<tr>
<td>Educational status</td>
<td>I standard (passed)</td>
</tr>
<tr>
<td>Husband's educational status</td>
<td>VIII standard (passed)</td>
</tr>
<tr>
<td>Occupational status</td>
<td>Wage labour</td>
</tr>
<tr>
<td>Husband's occupational status</td>
<td>Farmer</td>
</tr>
<tr>
<td>Annual income</td>
<td>24,000/- p.a. (High income)</td>
</tr>
<tr>
<td>Type of family</td>
<td>Conjugal family</td>
</tr>
</tbody>
</table>
Size of family : Medium size
Number of children : 4 children (2 daughters and 2 sons)
                  : last son 5 years old.

Premila (48) said, "I cook food for my family. Sometime my daughter and husband help me. I do all the household works. After food I go to a local restaurant as a helper, for which service I get Rs, 50.00 a day. My husband helps me in cooking but he does not help me in other works. He is basically good to me and to others but once he is drunk, he is lost; in that state of affairs he is taken to find fault with me. So, in that condition I try to avoid him. He gives me ridiculous comment on me. Sometimes in the feat of my anger out of control, I grip him by the neck. But, he never scolds and beats me, instead. Rather, I beat him. One day I told my last son to study. He told me that he had done it just now. Again, I told him to study in front of me. So, he obliged me; he opened his books and resumed his study. Meanwhile my husband in a state of drunkenness sat in front of us and started to talk all nonsense. He told my son, "If you study too much, you will run mad. I know you are tired, shut your books and go and sleep." He repeated the same sentences again and again. So, I told my son to stop the study. After my son went to bed I griped my husband by the neck and I left home and stayed at the gate for a few minutes. After he slept I came back home. My husband never gets angry with anyone and he never beats me. So, I never think of going back to my parental home."
I asked, "Who holds household purse?" She replied, "I hold the household purse. I maintain the family. If my husband wants money, he asked me for it. Whatever he and I earn, I keep all under my custody, and all household expenses are met out of this exchequer. Everything is under my control. I scold and beat my children but their father never beats them. I beat my children if they do not oblige me and listen to me. I beat my last son in particular mostly because he plays indiscriminately with anything he finds. So, they love their father more than me. I love my children but I don't want to show them this emotion; if I do so, they will become naughty. I want my children to become successful in their lives. We don't have much time to stay with our children at home as my husband goes out for his work and I, too, go out for my work. At night we feel tired and so, we go to bed early. But sometimes, after dinner we all together watch T.V. and we discuss our children's future. They are very happy to be with us; they make noises and quarrel with one another in light vein. I say to them, "You must obey your elders and your parents. Without discipline and study you can not become responsible persons." I don't know about their future. It all depends on them, but what I expect of them is their cognizance of the values of things.

CASE NO. 6

Household No.87

Name of the informant: Salam (O) Sumila Devi
Husband's name: Salam Suresh Singh
Age: 21 yrs
Husband’s age : 23 yrs
Educational status : XII standard (passed)
Husband’s educational status : XII standard (passed)
Occupational status : Weaving
Husband’s occupational status : Fish Farm
Annual income : 1, 80,000/- p.a. (High income)
Type of family : Extended family
Size of family : Medium size
Number of children : 2 children (both are male) first son
5 years old school going and last son 1½ years old.

My informant Sumila (21) reports, “Our food is cooked by me and my sister-in-law; I cook for the dinner and she for the morning meal. My husband never helps me in domestic chores. He drinks liquor sometimes but not publicly. My father-in-law is a man of high morale. So, in front of him my husband can not do anything unwanted. I do not quarrel with my husband. If he scolds me, I keep quiet. I do not exchange words with him when he is in anger. All the other members of my family are good; they join hands with me in taking care of my children. My first son stays most of the time with my sister-in-law. She takes most necessary cares of him. My last son stays most of the time with me. After my household works in the day time I let him sleep during which I weave cloths. If he wakes up, I feed him first and thus he stays with my father-in-law, and I resume my work of weaving. My sister-in-law also
weaves cloth. So, when both of us are engaged in weaving my father-in-law takes care of the last son. My brother-in-law is also good. He is in army. He also looks after our family. He hardly stays at home. My children receive seemingly more responsible cares from him than their own father. Whatever I earn is for myself. My husband is running a fish farm that is a joint property of our whole family. Thus, he is engaged in the farm most of the time. He comes home in the evening. With what I and my husband earn we keep a separate account for us only, not for the entire family.

I scold and beat my children if they do not obey me. But my husband beats them very rarely. Sometime he scolds me for beating children. As he is out of the door most of the day time he does not know the children's behaviours. My first son goes to school. He is very naughty. He wants to play all the time. But his problem is that he frequently quarrels with his play mates; he is in the bad habit of fighting with them. He is not afraid of anyone in our family except his father and his uncle. Whenever his father or uncle is at home, he studies and he pretends to be obedient.

Another problem with him is that he never studies alone; someone has to sit near him while on study. I am very lucky that my sister-in-law looks after him all the time. Sometimes, I beat him very badly but my father-in-law scolds me. He comments, "He is too small to understand things." Beating fails to correct him on certain occasions. In such a situation I have recourse to giving him warning that I will report his obstinacies to his school Miss, this threat is
effective; he is found dutiful at the threat of this mode of warning. The last son is still small; moreover, he is not as yet that naughty, high-handed and strong-headed. As parents, myself and my husband scarcely hold discussion about the upbringing of our children with a desired aim; the main reason is that he, as has already been pointed out, is not available most of the day time at home as he is busy then at his farm work, it thereby yielding no opportunity of our joint conversation on the affairs of our children. In the evening also, tired of his whole day time engagement at the farm, he retires to bed soon after his early dinner.

CASE NO. 7

**Household No.131**

Name of the informant : Moirangthem (O) Anita Devi

Husband's name : Moirangthem Basanta Singh

Age : 38 yrs

Husband's age : 40 yrs

Educational status : XII standard (passed)

Husband's educational status : XII standard (passed)

Occupational status : Grocery shop-keeper

Husband's occupational status : Grocery shop-keeper

Annual income : 2, 29,000/- p.a. (High income)

Type of family : Conjugal family

Size of family : Small size
Number of children: 2 children (1 son and 1 daughter)

: last daughter 5 years old.

Anita (38) says, "My husband does all household works, he cooks food in the morning, he fetches water. She cooks sometimes for the dinner. He does not wait for me in doing these works. He finishes all works fast. After morning meal he goes to the shop everyday." 'Is he never angry with you?' I asked her. She replied me, "No, he is very good, lenient and liberal to me. He never questions against anything I wish to do. He hears my words and helps me all the time. See, now I am participating in a laiharaoba dance drama playing the role of the legendary Moirang Thoibi, a show to be presented at the temple of Moirang Thangjing, the chief deity of our locality. He is considerate to my children also. He loves his children very much. They are very close to him. About my children, I do take care of them. I manage to give them food in time. I do not allow them to eat any unfit stuff of food, particularly those imported from Myanmar. But it is my own mother who, living close by, gives them direct supervision as I am very busy with my own business at the shop. Both my children are at their school going age. After their school they go to tuition. After her tuition, my daughter stays at home with my mother. Whatever she wants, she asks from her grandmother, not from me. As a lone little girl in the family my daughter develops unrestrained attitudes in her behaviour; as such she sometimes cries for fancied objects of temporary indulgence till she gets the same. I sometimes scold and beat her for this tendency of her behaviours. But her father never objects to her demands. He
gives whatever she asks for and never beats her. Sometimes I quarrel with him for this over-indulgence in her. My daughter is therefore more obedient to her father. Sometimes they make fun of me. He helps her in her study in the evening before dinner. After dinner she amuses with her brother and father. Somehow, emotionally I feel more attached to my son; and the same relation seems to prevail between my daughter and her father. Anyhow, we are now very happy after we are nucleated from my in-laws’ family. You know, when I was with my in-laws, I could not do anything. I was not free then. They always talked badly of me to neighbours. Most of the time I was quarrelling with them, Shifted here, now I am very free and happy. I can do everything freely what I want.” I asked, ‘Do you have any aim for your children?’ she replied, “Till now we do not have any aim for them but I want my son to become a doctor.”

CASE NO. 8

Houshold No. 36

Name of the informant : Kumam (O) Damayenti Devi  
Age : 43 yrs  
Educational status : B.A (passed)  
Occupational status : Contractors  
Family type : Broken family  
Family size : Medium size  
Household income : 1,80,000/- (high income)  
Number of children : 5 (3 daughters and 2 sons)  
: last son 5 yrs old.
Damayenti (49) said, "My first and second daughters cook food for us. My daughters are grown up now; they can help me in household works also. These days I do not cook food because I do not get time. My husband expired in October 2005. Seven months after his death, I became a contractress. Both I and my husband before his death had planned to do this work but unfortunately he had died after getting the work order. Now I am very busy with my work. I do not get time to stay at home, I have to meet ministers, officers etc". "Who look after your son in your long absence then?" I asked in the mean time. She replied, "My daughters look after him, when they were small I did everything for them, now it is time for them to look after their brother and to do household works. They are mature enough to help me." I further asked, "How did you find your husband when he was alive?" She said, "He was good but not manly and very shy. I did everything. I earned money to live with and stayed at home." "Did you quarrel with him about that matter," I enquired her again," She said, "One day I went to Imphal, the capital of Manipur, to purchase finger rings for sale at Moirang. That day I came very late; when I reached home it was almost dark. And he had fed the children and they slept. He closed the door. I called him to open the door but he didn't open. Only when I knocked at the door he did open the door and then started beating me. I got angry and thought of leaving home, but decided first to explain to my husband the true reason of my late arrival at home that day. I did the same. He now got convinced and thus came to normalcy. On my further query as to how she found her mother-in-law, she replied, "When she was alive, I was always quarrelling with her. She always talked bad things
about me. She didn’t treat me as her daughter-in-law; she scolded me for roaming and sitting with my neighbours. She ill-treated me. She never talked good of me. She blamed me all the time that I was not good in cooking food and so expected of me not to cook food.” And she scolded me for laughing loudly. Sometime, I quarreled with her also. One day I cooked fish curry very nicely and it was very tasty, too, but she gave her comment that the preparation was not upto the mark. So, I got angry and told her ‘Okay, if it is not tasty don’t have it.’ By way of reaction to my counter-comment she left the kitchen without having the meal. I felt bad, and after a few minutes, I called her back but she refused to come. Then, I sat down near her and persuaded her till she conceded to take her dinner. After her death, I am now free; I can do whatever I want. “Tell me your relationship with your children, whether they obey you or disobey you,” I added my query. To this query she said,” I love my children. They know my situation. And all what I am doing is for them. So, they accept me. If I want to talk with my friends, especially male ones over mobile phones to enjoy rest, I tell them that I want to take rest. Do not come in my room and don’t disturb me. I spend my time by designing my dresses and my daughter’s dresses. I rarely scold or beat my children. I give advice to them. But if they don’t listen to me, I beat and scold them; I give advice mainly to my son to study hard by telling him that if you are good in study then you will become an officer. Then people will respect you. Once my son got first position in Mathematics competition, I was thereby very happy, even my tears rolled down on my cheeks. I said, ‘My son, if you get highest position in class X examination, I think I shall be at the zenith of my
happiness’. I presented him one gold finger ring as a reward of his achievement. I know that people talk badly of me, but I don’t care for all those. Who care for me when I am in distress? All what I have been, doing good or bad in the eyes of the public, is for my children’s good prospect. In the present day materialistic life money counts above all. All my activities are money-oriented.

In this mission of my life devoted to the almost material comfort of my children I never care for the slander and criticism of anybody else against me. I am firm in this way of life of mine.