

**FOOD HABITS AND HEALTH STATUS OF WOMEN
AMONG THE LALUNG TRIBE IN ASSAM**

By

SANTANA SAIKIA

A THESIS SUBMITTED TO THE AVINASHILINGAM INSTITUTE FOR HOME SCIENCE AND
HIGHER EDUCATION FOR WOMEN (DEEMED UNIVERSITY), COIMBATORE - 641 043
IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF
MASTER OF SCIENCE
IN HOMESCIENCE EXTENSION EDUCATION

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(Certified as **Bonafide** Research Work)



Signature of the Head
of the Department

Dean faculty of
Home Science



Signature of the
Guide

Acknowledgment

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Introduction

INTRODUCTION

The Kaleidoscopic picture of India's tribal life reflects a rich variety of cultures, languages, art and craft, music and dance forms, rituals and food eating patterns of multitudes of tribes inhabiting the country. There are innumerable tribes in India which are scattered all over the length and breadth of the country.

Tribals mostly inhabit forests. They depend on forest for food, fuel and economic benefits. There are over 400 tribal groups in India constituting about eight per cent of the country's population. Tribal pockets are found scattered throughout the country in varied ecological and climatic conditions (Saxena, 1996).

Assam with an area of 78,582 sq. kms is the second largest state in North-East India. The total population of Assam as per 1991 census is 2,24,14,322 out of which 28.74 lakhs belong to schedule tribes and they constitute 12.82 per cent of the total population of the state.

Topographically Assam could be divided into plain areas and hill areas. In the hill areas there are two autonomous districts namely Karbi Anglong and the North Cachar Hills which are under the sixth schedule to the constitution of India. Consequently, there are two lists of scheduled tribes

one for the plains districts and another for the two hill districts (Bordoloi, 1994).

The Scheduled Castes and Scheduled Tribes (Amendment) Act, 1976, specifies nine tribes in the plains districts and fourteen tribes in the two hill districts of Karbi Anglong and North Cachar. The plains tribes are : (1) Barmans of Cachar, (2) Baro, Boro-Kachari, (3) Deori, (4) Hojai, (5) Kachari, Sonowal, (6) Lalung or Tiwa, (7) Mech. (8) Miri, (9) Rabha (Hazarika, et al., 1994).

The Lalungs or Tiwas are one of the prominent Schedule Tribes of Assam. They are chiefly residing in the district of Nagaon although a very small group of them are scattered in the hills and plains of Karbi Anglong, Kamrup, Lakhimpur and Morigaon (Baruah, 1989).

Lalung concentrations are mainly found in the district of Nagaon and Morigaon in Central Assam. They are spread in Kapili, Mayang, Bhurbandha, Kathiatali and Kamrup Development Block areas of Nagaon and Morigaon District (Bordoloi et al., 1987).

Historians comments that the Lalungs after entering Assam, were dwelling on the bank of the river Brahmaputra. Thereafter with the explosion of population they have undergone a south ward migration towards the hilly areas of

Karbi Anglong and Kamrup. Gradually they made marital relation with the Mikirs (Karbias).

The Tiwas are primarily agriculturists. Though agriculture is the principal means of support yet among the Tiwas it is still mainly at the subsistence level. Sali, Ahu and Bao cultivation occupies a significant place among the Tiwas. Sali, Ahu and Bao crop are widely grown by all of them. Besides paddy, they cultivate mustard seeds, potatoes, pulses, cotton, bananas etc. Both men and women are equally hardworking. Besides helping their menfolk in the fields, the Tiwa women weave clothes, cook meals and collect edible roots and vegetables from the forests (Dolay and Das, 1995).

The food and drink habit of all the plains tribes of Assam is more or less similar. Their articles of food include rice, vegetables, fish and meat. Rice beer called 'ZU' is used as their national drink in different ceremonies and worships.

The status of women in Tiwa or Lalung society is high. But menfolk also occupy more or less equal status. The management of the household affairs is the responsibility of the menfolk. There is mutual co-operation between men and women in a Tiwa family. The eldest man and the woman of the family are highly regarded.

Monogamy is the predominating form of marriage among the Tiwas although polygamy cannot be ruled out. Widow remarriage is also permissible but not encouraged. If man accepts a widow as his wife he has to pay fine in cash and kind. He is to pay penalty fixed by the villagers and to offer a feast of pig and wine to the villagers for his social acceptance. Divorce is a rare phenomenon among the Tiwas.

In the past Tiwas practiced matrilineal system. But today, they also practice patrilineal system. Consequently the Tiwas follow both patrilineal and matrilineal system of inheriting property. Though women are the sole owners of property men are also allowed to hold charge of the property belonging to the family. In Lalung society daughters are also eligible to share family property.

After independence, the tribal development work was initiated by the Central and State Governments as by the various tribal welfare organisations with a view to converting the tribal societies into communities divided into classes. Today we find in every tribal society a nascent middle class that dominates its politics, economy and culture. Till the end of seventh plan, special Schemes in Assam were undertaken under the Head of development 'Welfare of Backward Classes' for the development of the Scheduled Tribes both Plains and Hills.

Efforts taken by the government for the women's education, employment and nutrition and health services. Women are benefitted through free education all schemes upto eight standard and special scholarship for girls for higher education. The government also provides financial assistance for construction of girl's hostels as an encouragement to women's education.

Through the centrally sponsored schemes like DWCRA, TRYSEM, JRY the State Government provides facilities to the tribal women to undergo training for self employment. Cottage industries have occupied an important place of the village economy of the tribals. These industries include handloom weaving, rope-making, cane and bamboo work etc. The tribal women are well known for the production of muga silk and endi (sericulture).

ICDS, IRDP, IAY are some of the programmes aimed at the total development of the tribal women of Assam. The Integrated Tribal Development Project (ITDP) also give full support to the needy women for their socio-economic development.

The health status of a group depends upon its position in social stratification which regulates the accessibility to and utilization of resources such as education, power,

developmental benefits health care etc., (Rajyalakshmi, 1991).

Under the health services the government establishes primary health centre (PHC), sub centres and dispensaries in the tribal areas. Stipends are also given to plains tribal girls for studying nursing midwifery course. The government also undertaken scheme for extension of water supply in the tribal areas with greater priority.

The investigator has taken up maiden development effort to study Food habits and Health Status of Women belong to Lalung tribes living in the selected areas Morigaon district with the following objectives to :

1. understand the socio-economic background of the selected tribal women.
2. understand the food habits of women in various conditions and
3. understand the health status of the selected women.

The procedure followed for this study is described in chapter III.

Review of Literature

II REVIEW OF LITERATURE

The literature pertaining to this study is reviewed under the following heads :

- A. Historical Picture of Lalung Tribe
- B. Socio-Economic Pattern of Lalungs
- C. Food Habits of Lalung Women
- D. Health Practices of Lalung Women
- E. Related Studies Conducted

A. Historical Picture of Lalung Tribe

The detail history or historical account on the Lalungs has not yet been published. However, from the sources available, it can safely be ascertained that they constitute a group of the Bodo group. The ancestral source of the Lalungs were Mongoloids and more specifically they originate from the Bodos. The original tribal name of the Lalung community was 'Tiwa', 'Ti' in Lalung dialect means water, 'Waa' means great, noble, high, elevated (Choudhury, 1966).

In the Karbi language 'Lang' as water 'Lung' means to get rescue, to get emancipated. Hence, the streams of water from which one can obtain emancipation is called Langlung and the people residing on the bank of that stream of holly water is called Langlung and later as Lalung. The legend says that they were the sons of the ancestral demon king Bali. Bali was originally saivite. The king Bali, on his

change of the acceptance of the faith of Vaisnavism urged upon the people to follow him and on refusal as penalty people were inscribed on forehead with red 'Lal' mark and were driven out of his kingdom. Later they were said to be recognised as Lalung (Bordoloi, 1972).

A group of belief says that from the Sailva (La) of Mahadeo, i.e., Siva two persons male and female were born. They were said to be the original ancestral parents of Lalungs. As they are supposed to be born out of the Lal of Siva they are called Lalungs. They worship Lord Siva as their most adorned deity. One of the legends is that in ancient time 12 sisters were living in the Rangamali Hills. They were in worries and anxieties as they did not get worthful husband and decided to commit suicide by plunging them into the river. Then at their last moment God appeared before them with 12 persons and gave them in marriage with the girls. From these, 12 families, gotros or clans originated. Thereafter, from these 12 gotros, severed 'kules' were formed (Bhattacharya, 1962).

According to 'District Gazetteers of Assam' the Lalung were originally residing in the Khasi and Jayantia Hills. This opinion is upheld by the Lalung writers and proverbs and legends of the Lalungs. Moreover, the authenticity of this statement is proved by the similarity in dialects of

the Lalungs of hill sides of Nagaon and the Lalungs of Jayantia Hills (Barua, 1962).

The prominent historian Gait in his History of Assam writes that in ancient times king Gova of Lalung origin was under the suzerainty of the Jayantia kings. In the year of 1958 B.C. the Lalung grand prince Promotha Rai was against the king Jaswabanta Rai. Promotha Rai apprehended Gova king for help to fight the battle against his grand father and on refusal of rendering help to him by Gova King he ransacked four villages of Gova King. Then Gova King sought help from Kachari king but with advice of the local Ahom officers, he submitted and surrendered himself before Sargadeo Jaidhaj Singha (1640 - 63) with 700 persons for shelter. Then Ahom King Jaidhaj Singha settled the king Gova with his 700 persons in Khagarijan of Nagaon district through the Barpukhan. Then to the cessation of Ahom rule the Gova king was under the protection and care of the Ahom king (Gait, 1963). The Lalung established several princely states in Nagaon after the Gova kings settlement at Khagarijan under the protection of Jaidhaj Singha. These princely states were Morigaon, Nelli, Silsang, Bangaldhara and Sahari. The Lalungs are presently found mainly in the villages of Amsoi, Lamphoi, Rangkhohi, Amani, Khablongkuchi, Mugarguri, Mubai, Hadao among are on the hills of Nagaon and Jayantia Boardele and in the plains, Amguri, Sanaikuchi, Garanikuchi, Karam

kuchi, Gaonlia, Grantol, Sakha, Amni, Balikunchi, Kabhardua, Demoreia, Dwaraula, Uttarkhola, Gobha, Maiong, Gharua, Tetelia, Bokani, Raha, Fuloguri, Kampur, Jamunamukh, Nokhola, Barapuriya and several others small villages of Nagaon and Morigaon district (Baruah, 1989).

The Lalung kings had various royal officers and their surnames are associated with royal assignment of various grades and ranks. Their descent is also traced after their professional division of labour in the royal management of their principedom (Duara, 1974).

B. Socio-economic Pattern of Lalungs

Family as a functional unit grows out of biological needs. Family can be regarded as one of the universal and permanent institutions of mankind. According to Majumdar (1956), family is 'biological matrix'. Thus, in course of time this institution became the prominent social institution of mankind. "The family is a social group characterised by common residence, economic co-operation and reproduction. It includes adults of both sexes, at least of whom maintain socially approved sexual relationship and one or more children, children own or adopted" of the sexually co-habiting adults (Murdock, 1965).

A Lalung family usually consists of father, mother and their unmarried children. In other words they have a

nuclear or primary type of family which is, by and large, a universal human social grouping. It does not matter whether there is a polygamy or polyandry or sexual licence-the one fact that stand out beyond all others that everywhere the husband, wife and immature children constitute a unit from the remainder of community. The Lalung elementary family has a variable where a further generation of old father, old mother of the existing head of the family live together. In such families the son's wife ungrudgingly carry out the orders of her husband's mother. This is called lineal joint family. In such families the unmarried brothers and sisters of the head of the family i.e., family of orientation also live together (Sharma, 1990).

The properties of the Lalungs can be divided broadly into two, movable and immovable. The former includes agricultural implements, musical instruments, utensils, dress and ornaments, livestock etc. The immovable property includes the land, both agricultural and basti and these belong to the family. After the death of the father or even before his death the land is divided equally among his sons. The father may keep one share for his use, which after his death goes to that son who lives with him and takes care of him till his death. The house goes to that son who live with his father till his death. Among the plains Lalungs daughters do not inherit property. But reverse is the case

among the matrilineal hill Lalungs. The hill Lalungs allow the daughters to inherit property from the mothers (Senapati, 1974).

The Tiwas are divided into twelve major endogamous clans and each of these clans has a number of sub-clans. A clan (Kul or Khel) consists of several 'Khutas', which is a system of social groups consisting of families of the same sub-clan. It is a kind of external family system. Thus each Tiwa family is affiliated to a particular Khuta and several such Khutas form a Clan. In celebrating socio-religious festivals on performance of religious functions members of a Khuta have to play an important role. The existence of clan system among the Tiwas is realised mostly in the matter of regulating marriage (Doley and Das, 1995).

In the past, the Tiwas followed the matrilineal system. But now-a-days efforts have been made to find out a compromise between the matrilineal and patrilineal system. Consequently, the Tiwas today recon their relationship by and large through the male line. Some of the kinship terminologies prevalent among the Tiwas are as follows : Pang (Father) Ayang (Mother) Buri (Grand Mother) Aja (Grand Father) Cha (Son) Chu (Grand Son) Choja (Daughter) Bai (Sister) etc., (Baruah, 1969).

According to Radhakrishnan, "Marriage is more a social character for the establishment of a legitimate family than a license for sexual intercourse". In Hindu Social system, the marriage is accepted as the most important social reform. Lubbock in his 'Origin of Civilisation', 1870 acknowledged this group marriage to be historical fact. Among the Lalungs, marriage is the accepted form of union between a man and a woman. Illegal unions especially incestuous relations are very much hated and in no circumstances social recognition is given to such unions. Marriages are solemnised after the attainment of puberty. Boys usually marry between the ages of 20 to 25 and girls between 16 to 22 (Sharma Thakur, 1985).

Clan exogamy is strictly adhered to Monogamy to the socially and legally recognized type of marriage although cases of polygamy cannot be ruled out. Preferential marriage are not in vogue. Whenever any illegal union is discussed the villagers immediately refer to the 'Momai Bhagin Sila' lying close to each others on the bank of the China river near the Basundhari 'Than'. They remind the people about the accursed Sola Sing and his niece who entered into illegal sexual relation. The villagers of Sahari compelled the couple to leave the village. The couple came to Basundhari 'Than' but the goddess Basundhari

also cursed them to remain as stones for their sin (Bordoloi, 1991).

Levirate is not practised while sarrorate is popular. There is no bar for a widow to enter into marriage if she gets a widower. Cases of divorce between husband and wife are few and far between.

Broadly the Lalungs have four forms of marriage they are :

1. 'Borbiya'
2. 'Gobhia Rakha'
3. 'Joron Biya'
4. 'Paluai Ana' (Sharma Thakur, 1985).

In the social life of Lalungs (Tiwas) the marriage as a social rite has some tribal significances. They prefer the marriage by elopement, i.e., the gandharva form of marriage. Although they have specific rules of performing the marriage the impact of Hindu culture is largely seen on them by now. Like other Hindus, the Lalungs discard bio-gamy. The practice of widow remarriage in the Lalung society by and large is not accepted. It is considered as a taboo. The practice of divorce in the Lalung village societies is very rare. In the tribal Lalung social pattern the separated man and women are accepted without any penalty. They do not

like to approach law but keep them mutually separated. The village society give them equal status (Bordoloi, 1988).

In the Lalung society, since the marriage by elopement is very popular among them, attainment of youth is the primary instinct for elopement. In case of girls 80% people prefer the age group of 16 to 18 for marriage and for boy 20 to 25 years. In case of the educated persons slight difference in this age group has been observed. The practice of the intercaste marriage is more among the Lalungs. In case of the intercaste marriage with girls of Schedule Caste they realise heavy penalty in cash and kind. The boy who marries a scheduled caste girl has not only to pay fine in amount fixed by the villagers, he is also to give a feast with pig and wine to all the villagers failing which he may be excommunicated from the village society. In case of intercaste marriages with the girls of other castes the Lalung village accepted them easily without any penalty (Sharma Talukdar, 1972).

In a traditional Lalung tribal society the position of girl in marriage is more valued than that of boys. Since the total liquidation of the matriarchal family system and for major acculteration with the neighbouring Hindu villages the practice of dowry is taking place in the marriages of the Lalung society (Baruah, 1989). The religion of the

Lalungs is based on a belief in some deities. Their religion can be considered as one of the branches of Hindu religion. Lord Mahadeo is their supreme God. All worships begin with a prayer to Lord Mahadeo. 'Thans' are established for each village or a group of villages. Again the villagers of a particular area may affiliate themselves with 'Thans' of different areas (Nath, 1970).

The Lalungs have elaborate festivals which are closely linked with worship of different deities. Songs and dance along with rhythmical tunes of 'Kharmbar', 'Kiringadhol', flute and 'Gamona' form important part of their festivals. The important festivals are the Bihu or 'Bisu', 'Barat', 'Sagra', 'Misawa', 'Wansua', or 'Wanzua', 'Jon Bila Mela' etc. 'Lo Ho La Hai' and 'Lali Hilali' are two songs sung in different socio-religious occasions. The Lalungs believe in the existence of evil spirits and therefore take precaution particularly when they return from cremation (burial ground). The persons attending the burial or cremation have to purify themselves by touching fire and purificatory water and taking bath (Sonowal, 1964).

Lalungs do not have any specific tribal profession. Like other people of the rural areas agriculture is the basic economy of this tribe. Although there had been the legendary reference of huntings, in the present social system it is not popular nor found in practice in any

family. Presently majority of them are cultivator. The tribal people are usually labourious and they prefer normal work. The group up children depending on others and make all efforts to earn their livelihood by toil and labour. As such in this tribal society economic dependency is lesser. The poultry and piggery are popular in the majority at the houses of the laluhgs (Tiwas). The flesh of pigs and hens are the delicious food for them. In the community's feasts and festivals, the flesh of pigs and wine of rice are used and this gives an impetus and a need orientation for rearing pig (Bordoloi et al., 1987).

The system of co-operative organisations are also found in the villages and these co-operative societies accelerate the rural economy although on a slow pace. They help in increasing the workers of the villages. Among the women, the weaving is a profitable handicraft. The fly-shuttle looms are found in engagement in some families. The Lalungs (Tiwas) feel proud still today to wear their home made garments. The economy of Lalung population of the villages is agro based rural economy with indigenous method of cultivation. The tools and implements commonly used in the area are traditional and the seeds are also traditional. The practice of cultivation is extensive. Although the method of double cropping and multiple cropping have been

practised recently the yields are within the margin of subsistence, (Shyam Choudhari and Das, 1977).

The plains Lalungs, their large scale contact with non Lalungs are losing much of their traditional traits. Almost all the plains Lalungs have forgotten their language. Vaisnavism has penetrated into the religious faith of the plains lalungs. Thus the food habit and over all living pattern of this section have close affinity with those of non tribals. There is a growing awareness among the younger section to get themselves educated and employed in Government jobs. But economic backwardness and consequent poverty is writ large on them. They are trying to minimise the expenditures on these festival occasions while at the same time preserving the past heritage. Of late a growing consciousness about their glorious heritage is noticed among the plains Lalungs. Politically awakening is also noticed among them and politically Lalung villages are administered under Panchayati Raj System (Bordoloi et al., 1987).

C. Food Habits of Lalung Women

Like other people of Assam the major food of the Lalungs is rice. Their two major meals consist of rice and vegetables. Meat, fish and Eggs are included in their menu. Dal is rarely taken. Fowl and pork are their delicacies. Guests are entertained with chicken or duck's flesh. As

pork and chicken are essential items in their socio-religious ceremonies, pigs and fowls are reared by almost all the Lalungs. Milk is not considered as an item of food because milk and rice beer 'Zu' do not go together. The Lalung's take locally brewed rice beer in their day to day life. But of late consumption of rice beer is fast disappearing among the plains Lalungs mainly due to economic reason. But rice beer is an essential item in certain religious ceremonies. The educated section of the Lalungs discourage the rice beer consumption and they take tea as beverage. Now-a-days guests are not entertained with 'Zu' rather betel leaves and nuts and tea with or without sugar or milk are first items of reception of casual guests. Previously, at least till the fifties of this century a visitor to a Lalung village had to taste 'Zu' as the refusal of 'Zu' was considered as disrespect to the host and community (Duara, 1972). Along with rice, boiled vegetables and roots and creepers also are taken. They use variety of articles for preparation, consumption and storing of food. Big earthen pots are used for carrying and storing of water. Earthen pots are also used for the preparation of 'Zu'. Bell metal utensils are used for taking meals and 'Zu'. The habit of the converted Lalungs is different in the sense that they scrupulously avoid 'Zu' and pork (Shyam Choudhari and Das, 1977).

Usually they consume nutritious foods. But during special conditions like attainment of puberty, pregnancy, child birth and nursing they give more attention for additional nutritious foods and medicinal herbs. Onset of puberty the girl assumes importance in the society. During seventh day, the girl is given only sprouted grams and fruits such as apple, orange, banana, guava. Jack fruit, pineapple, papaya and sugarcane juice are avoided particularly because they believe these fruits are heat producing. Expectant mother consume normal foods like rice, dhal, vegetables, fish, pork and chicken etc. They did not follow the normal meal pattern. Now a days they are taking care of pregnant women. There are five items of food (Panchamit) to be given to the expectant mother on their fifth month. Nursing mother used to take semisolid foods like kanji, rice with fried pieces of turmeric. Mainly, parboiled rice is used for nursing women. And other item is that, fish, lentil with papaya a mixed curry, given to the nursing mother for increase of breast milk. Any meals mixed with pepper powder are given to the nursing mother's for improving her health. Nursing mother who have insufficient milk for the infant, used to take one type of curry, which is prepared with one black fish (kaoi) and sesame for the increase of breast milk (Deori, 1994).

In order to enable the mother to recover quickly a special curry made of chicken and arum leaves (black variety) mixed with spices is given to the mother just after the child birth. A drop of this mixture is also placed in the mouth of the baby. They feed rice to children from early childhood. They take fish and meat as special food. They take the flesh of pig as a special diet for feast and family consumption. Rice powder or flakes mixed with milk and banana were given as weaning food. Sometimes they even given rice and dhal water (Sharma and Thakur, 1985).

Usually, they use medicinal vegetables like Khuttura (one type of green vegetables), colocasia etc., for subsidiary dishes. Khar also was used for boiling of foods. The khar prepared by banana plant leaf and stem burned and this ash is mixed with water and kept in a place.

For food preservation, they are using drying and salting method. The grinding of fish was kept in bamboo pipes for longer period. They use 'Kharisa' (bamboo shoots) in some kind of preparation. There are many types of cooking method, they are still using like boiling, steaming, roasting. Mainly the Lalung tribes are non-vegetarian. They used to dry the fish in sun and smoke. During, summer season, they have usually prefer to have 'Poita Bhat' (over night cooked rice with cold water) (Senapati, 1974).

The food consumed by Lalung tribal can be categories into two. There are light and heavy foods. Under heavy, there are usually use to rice and dishes with vegetables, fish, meat etc., and fried rice powder (Sandhah), flakes, rice powder (Pithaguri), round cakes (Ghila Pitha), Big cakes (Bore Pitha) etc. (Prepared by rice powder) and kheer (mixture of milk and rice), kumul chaoul (one type of soft rice) etc., are usually light foods (Deori, 1994).

In ceremony time, that day the family must take special curries prepared out of gourd, plum, chicken and banana shoots (Pachala). And any socio-religious occasions, they are using curd and flakes or kumul chaoul (one type of rice) and gur (Jaggery) (Saikia, 1976).

D. Health Practices of Lalung Women

The health practices followed by women at different stages such as pregnancy and nursing, child care and environmental practices are included. The Lalung women usually used traditional methods for health care. When expectant mother expresses her labour pain the husband invites two or three female helpers from the neighbourhood. In the plain areas the expert midwife 'ojane' is called on. After the birth the oJane cuts the umbilical cord with a very thin bamboo slice. Generally such bamboo slice is taken from any bamboo. But iron blades or knives are never used

for this purpose. After the birth the mother takes rest in a bed made of dry paddy stalks known as 'suti'. There are certain taboos which the mother of the new born baby must adhere to. The new born baby is laid in a banana leaf and mother washes him or her with a tepid water (Devi, 1968).

The umbilical cord is placed on a deep pit dug at a considerable distance from the house where the delivery took place. If the mother suffers from any serious post natal problems, the husband or any close relative may enter the room where the delivery takes place. There are some taboos in respect of child birth till the falling of the naval cord the mother must not sleep putting her back to the child. The Ojani can forecast the future health of the child by looking to the cord of the child. In order to expedite the fall of the cord the mother of the child gives the water oozing out her hair after the bath. It is believed that mixture of earth taken from 'udhan' (earthen conical tripod, used for cooking meals) and juice of tulsi plant expedites the fall of naval cord. If the cut mark is not dried easily then a mixture of powder taken out of the bamboo slice of a post and thatch of the roof is poured on the cut mark. The cord is preserved till the child is three or four years old. If the child suffers from stomach pain, the cord of the child is kept in some water which is given to the child. In order to avert danger of evil spirits, a magical herb is inserted

in the shell of an Endi cocoon which is placed around. The neck of the child with the help of red and white threads (Bordoloi, 1972).

Formerly there was no special place earmarked for sanitary purposes. The Lalungs have the reasonable sense of hygiene. Sufficient stress is given on cleanliness of the surroundings of the house as well as body and clothings (Baruah, 1989). In olden days women use to herbs as a remedy for any kind of illness. But now a days due to influence of education, modernity, urbanisation they are brought to the primary health centre hospitals instead of using medicinal herbs.

The women living in remote tribal areas of the country generally remain outside the purview of modern medical facilities. The pregnant and nursing mothers do not get sufficient amount of nourishment. They do not get their health checkup and do not follow the precautions which should be taken during pregnancy period and in post-natal care of the children. The ICDS scheme through its programmes and activities by covering the tribal women is playing an important role in the fields of health, social living, child-rearing practices, education etc., by providing facilities as well as education regarding all the aspects of social life (Sanjay, 1995).

These schemes are meant for providing grants to the Lalung tribal people suffering from diseases like tuberculosis etc., and also for providing grants to the non-official organisations engaged in anti-leprosy works, for construction of dispensaries (Misra, 1980).

Government also creates opportunities for the tribal women to take part in public life at the gram-root panchayat level through reservation of seats to the tribal women. The tribal sub-plan is prepared to give an integrated approach for all round socio-economic development of the tribal people. The various tribal developmental schemes failed to achieve their desired objectives fully. Considering all this, it is now time that both the Central Government and Government of Assam, to development of the plains tribes of Assam (Doley and Das, 1995).

Different Governmental programmes such as IRDP, TRYSEM, NREP etc., stipulate that one third of the beneficiaries is to be women. Special case has to be taken to bring women into the mainstream of development by raising their educational level on the one hand and by protecting and expanding the employment opportunities available to them.

E. Related Studies Conducted

Dashora (1995) carried out a study entitled "Status of tribal girl child". This study identifies basic education

for all children and completion of primary education by 80%. A tribal child is prone to disease, since conception. The immunisation of pregnant tribal women is at a very low level in the tribal society. Studies have shown that 60% of tribal mothers are anaemic during pregnancy. A girl child though welcome in a tribal family, due to her poor feeding, absence of inadequate mother care. She remains unattended. Her food intake in general, is below the desired nutritious level. The tribal woman is rated as an economic earning entity in the tribal society.

The studies on "status of tribal women in India" by Singh (1988) that there is need for generating studies which can fill the information gap about variations that exist and about the role and status of tribal women from one region to another and one community to another.

Kar and Gogai (1993) conducted a study entitled "Health status of Noctes in Arunachal Pradesh" and findings of the study reveals the Noctes make their living by means of agriculture in the form of shifting axe cultivation. Most of the houses were of traditional changing type. They did not have any permanent facilities for modern medical treatment. The living conditions of the people were responsible for the majority of the diseases.

Jha (1992) conducted a case study entitled "Food distribution in tribal areas - a case study". The tribals are compelled to rely mostly on agriculture and live mainly on produces like vegetables, rice and some coarse grains such as maize, millets etc. Some tribes even prefer cultivated tubers like colocasia etc. They also keep variety of animals as a source of additional food supply.

Rao, (1996) carried out a study entitled "Demographic correlates of poverty in Tribal households." About 500 household of the marati, Malekudiya and Koraga tribes in the Dakshina Kannada district of Karnataka, overall, 49 percent of tribal households are in poverty with a household income of less than 6,500 per annum, 22 percent are very poor with an income of less than Rs.4,500 per annum. About 108 percent of households do not get "two adequate meals a day" throughout the year. While another 66 percent experience much food shortage during some months of the year. Poor households have smaller household size, younger heads of households and consist predominantly to simple families. Though work participation is higher in the poor than non-poor households, the differences are less among females, school attendance among girls and literacy levels are generally higher in the non-poor than the households. In terms of literacy level these tribes reflect the cultural pattern.

A study entitled "Diet and nutritional status of tribal groups of Manipur" by National institute of Nutrition (1991). The two Naga tribal groups namely Thanghul in Ukhrul district and marring in Chandel district of Manipur. Agriculture forms the major occupation of these tribes. They also do hunting and fishing. Rice formed the staple food. consumption of goat meat is a taboo among Thangkuls. Pregnant women are forbidden from eating the flesh of animals dying of natural death. Marrings do not eat dog or cat meat. Women are forbidden to consume the flesh of animals that are sacrificed to ward off illness.

Rao (1995) conducted a study entitled "Socio economic survey of Scheduled casts and Scheduled tribes in Telangana" and findings of the study reveals that with regard to tribals the areas with regard to their socio-economic development, health and family welfare, marriages, literacy and education, land alienation, employment, drinking water, sources of irrigation, migration, occupation, housing, domestic and farm assets and economic position were taken up for the study.

A study entitled "Under standing the employment, income in relation to the status of tribal women a case study of Gonds in Madhya Pradesh" was undertaken by Mawar et al. (1993). The tribal women have varied roles to play inside

and outside the house where they perform heavy and light work. The women contributed more in items of the time spent in both income generating activities and household activities.

Basu (1993) entitled "Health status of tribal women". The study revealed that higher infant mortality rate in the tribals and low nutritional status of the tribals, high fertility rate in tribal women compared to the national average.

Arora and Chaudhary (1993) carried out a study entitled "Health modernity in rural tribal women of chotnagpur and santal Pargana." The majority of the sample (99%) did not have scientifically correct information about diet during illness 84 percent approved of drinking liquor at home. the ignorance and misconceptions were related to age of weaning, advantages of breast milk after child birth. The lack of modernity in health habit was related to food habits, immunization, birth control and personal hygiene.

Methodology

III. METHODOLOGY

The methodology of the study on "Food habits and Health Status of Women among the Lalung Tribe in Assam", is described under the following headings :

- A. Selection of the Area
- B. Selection of the Sample
- C. Selection of the Method
- D. Conduct of the Study and
- E. Analysis and Interpretation of the Data

A. Selection of the Area

The area selected for conducting the study was Morigaon, the District of Assam. This area was selected due to the following reasons :

1. The investigator came to know that no study has been conducted so far on the food habits and health status of Lalung tribal women.
2. The investigator being a native of Morigaon District found it easy to carry out the study as there was no difficulties in communication especially with respect to their language.

With the help of the Integrated Tribal Development Officer, Morigaon District, four villages namely Bhurbandha, Baghara, Manipur and Mori Burhagaon were selected for the study. Easy accessibility and co-operation extended by the

village leaders and women were the reason for selecting this area (Fig. 1).

B. Selection of the Sample

Sampling is the process of obtaining information about an entire population by examining only a part of it (Kothari, 1995). Sampling helps to get as much reliable information as possible about the whole universe.

The sample selected for the study was 100 women from Morigaon District distributed in the selected four villages. Twenty five women (25) from each of four selected villages, Baghara, Manipur, Moriburhagaon and Bhurbandha village at random.

A random sample is that sample which is selected in such a manner that every item of the universe has an equal chance of being selected. The sample is more or less general in character (Manoharan, 1991).

C. Selection of the Method

Interview was the method selected for the study.

Interview schedule was prepared by the investigator to collect relevant information regarding the Food habits and health status of the selected tribal women (Appendix I).

THE MAP OF MORIGAON DISTRICT (ASSAM)

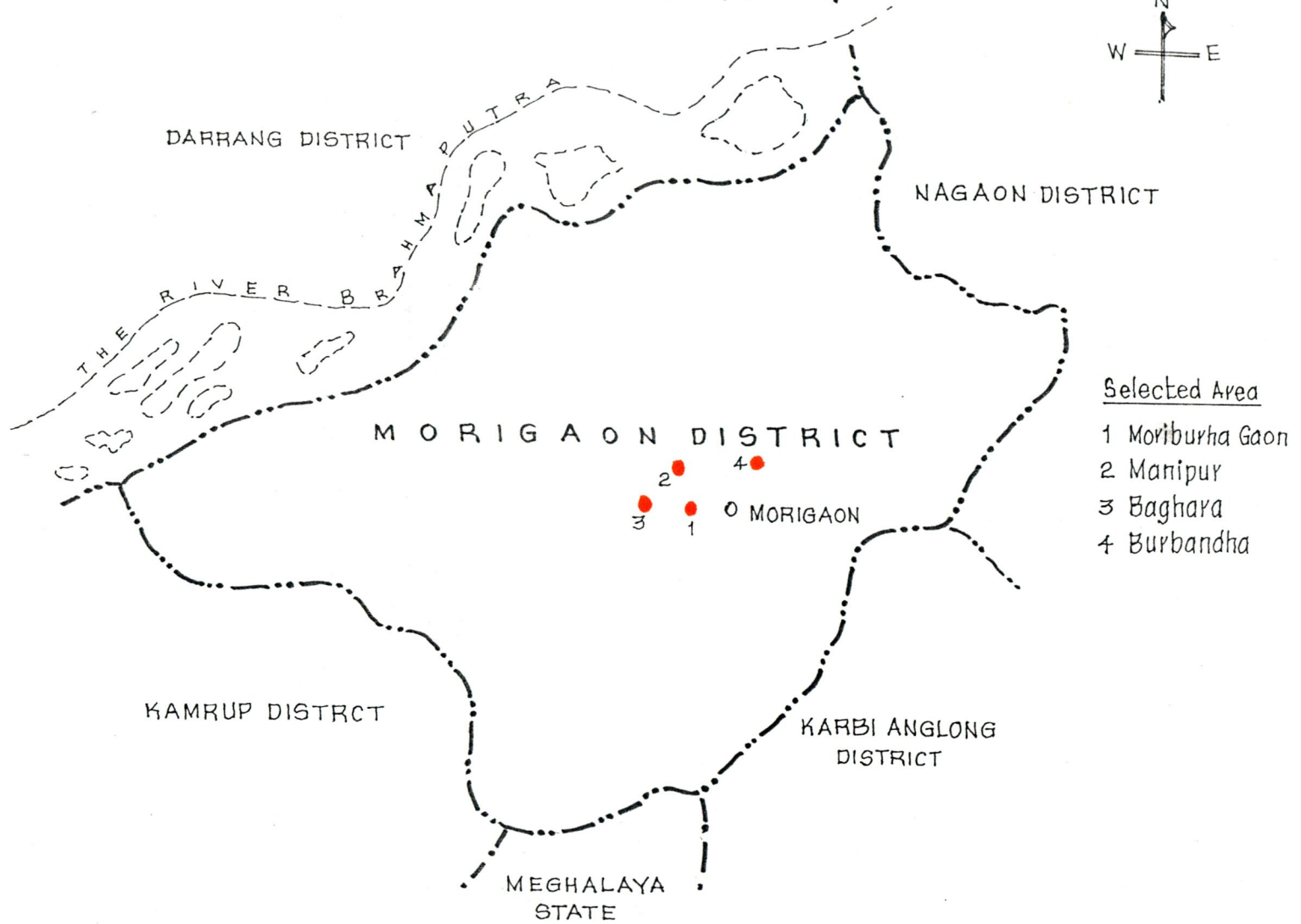


Figure 1.

Schedule is the name usually applied to a set of question which are asked and filled in a face to face situation with another person (Gupta, 1995) (Plate 1).

D. Conduct of the Study

The village president (woman) and the women counsellors newly elected extended their full co-operation in the conduct of the study. All the one hundred (100) women were approached individually and personally by the investigator for collecting the data.

E. Analysis and Interpretation of the Data

The data thus collected was analysed tabulated and interpreted in the following chapter.

Results and Discussion

IV RESULTS AND DISCUSSION

The results of the study on "Food habits and health status of women among the Lalung Tribe in Assam" are discussed under the following heads :

- A. Family Background of the Selected Sample
- B. General Information of Women in the Family
- C. Food Habits/Dietary Pattern of Women
- D. Health Practices

A. Family Background of the Selected Sample

The family background of the respondents includes the following aspects:

1. Type of the family.
2. Number of the family members
3. Age-wise distribution
4. Educational status
5. Occupational pattern
6. Income distribution
7. Expenditure pattern
8. Ration card.

1. Type of the family

The type of family that the respondents belonged to is shown in Table I.

TABLE I
TYPE OF THE FAMILY OF THE RESPONDENTS

S.No	Type of the family	Respondents N : 100	Percentage
1.	Joint	32	32
2.	Nuclear	68	68

Majority of the respondents (68 %) belonged to nuclear family. This reflects the disintegration of joint family system even in the tribal areas, as the tribal people are known for living in groups.

It was also found out that all 100 families are patriarchal in nature.

2. Number of the family members

The number of family members of the respondents is depicted in Table II.

TABLE II
NUMBER OF THE FAMILY MEMBERS OF THE RESPONDENTS

S.No	Number of the family members	Respondents N : 100	Percentage
1.	1 - 3	17	17
2.	4 - 6	43	43
3.	7 and above	40	40

Eighty three percent of the respondents were from families having more than four members.

3. Age-wise distribution

Table III gives the details of the age-wise distribution of the respondents.

TABLE III
AGE-WISE DISTRIBUTION OF THE RESPONDENTS

S.No	Age	Respondents N : 100	Percentage
1.	18 - 25	30	30
2.	26 - 33	44	44
3.	34 - 41	16	16
4.	42 - 59	10	10

Seventy four percent of the respondents were below 33 years of age.

4. Educational status

The educational status of the respondents is included in Table IV.

TABLE IV
THE EDUCATION STATUS OF THE RESPONDENTS

S.No	Education	Respondents N : 100	Percentage
1.	Illiterate	77	77
2.	Up to high school	20	20
3.	Intermediate	3	3

It is discouraging to note that 77 percent of the respondents were illiterate.

5. Occupational pattern

The occupational pattern of the families members is illustrated in Table V.

TABLE V
OCCUPATIONAL PATTERN OF THE FAMILY MEMBERS
OF THE RESPONDENTS

S.No.	Occupation	Respondents N : 100	Percentage
1.	Business	2	1.4
2.	Government Service	5	3.5
3.	Agriculture	66	46.2
4.	Agricultural Labour	27	18.9
5.	Weaving as Supplementary	43	30.1

* Multiple Response

Majority (46.2 %) of the respondents were doing farming in their own lands.

6. Income distribution

The income distribution of the families of the respondents is shown in Table VI.

TABLE VI
INCOME DISTRIBUTION OF THE FAMILIES

S.No.	Income in Rs./month	Respondents N : 100	Percentage
1.	Below 2000 (low)	6	6
2.	2001 - 6000 (Middle)	78	78
3.	Above 6000 (High)	16	16

According to Housing and Urban Development Corporation (1994), families having income less than Rs.2000 per month belong to low income group, income between Rs.2001 to Rs.6000 per month come under middle income group and those families having income above Rs.6000 per month are grouped under high income.

The majority (78%) of the families were middle income families, only 16 per cent were high income group.

7. Expenditure Pattern

The expenditure pattern of the families of the respondents is depicted in Table VII.

TABLE VII

EXPENDITURE PATTERN OF THE FAMILIES OF THE RESPONDENTS

S.No.	Items	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
		< 500	501-1500	1501-2500	2501-3500	3501-4500	4501-5500
1.	Food	-	13	60	22	5	-
2.	Clothing	45	35	20	-	-	-
3.	Education	70	25	5	-	-	-
4.	Medicine	57	33	5	5	-	-
5.	Fuel & light	81	19	-	-	-	-
6.	Pan-Supari, tobacco & alcohol, smoking	83	17	-	-	-	-
7.	Transport	100	-	-	-	-	-
8.	Socio-religious activities	-	-	-	20	45	35
9.	Savings	27	55	18	-	-	-

The expenditure on food was only between Rs.1501 - 2500 for majority of the respondents (60%) even though the size of the family of these women was big (above six). This may be due to the fact that they produced all food items by themselves including poultry and piggery.

The expenditure on education was very meagre which reflects the fact that the majority of the respondents (70%) who were illiterate did not realise the importance of education for their children too.

Since the expenditure on socio-religious occasions were found to be more when compared with other items. They could not practise savings much.

8. Ration card

It was found out that only 53 per cent of the respondents had ration cards from Civil Supplies Agency and the rest of the 47 per cent respondents due to negligence did not get ration cards which would have been very much useful to them.

B. General information of women in the family

The general information of women in the family comprised of the following heads.

1. Marital status
2. Age at marriage

3. Number of children
4. Role of women inside and outside the family.

1. Marital status

The marital status of the respondents is stated in Table VIII.

TABLE VIII
MARITAL STATUS OF THE RESPONDENTS

S.No.	Marital Status	Respondents N : 100	Percentage
1.	Married	83	83
2.	Single	2	2
3.	Widow	15	15
4.	Deserted	-	-

Eighty three per cent of the respondents were married and two respondents were single.

2. Age at marriage

Table IX illustrates the age at marriage of the respondents

TABLE IX
AGE AT MARRIAGE OF THE RESPONDENTS

S.No.	Age at marriage	Respondents N : 100	Percentage
1.	Below 18 years	37	40.2
2.	18 to 20 years	57	58.2
3.	21 to 23 years	4	4.1
4.	above 23 years	-	-

Even though early marriage (40.2%) was still followed among the tribal women it is encouraging to note that 57 per cent of the respondents got married above eighteen years of age.

3. Number of Children

The number of children of the respondents are indicated in Table X.

TABLE X
NUMBER OF CHILDREN OF THE RESPONDENTS

S.No.	Number of children	Respondents N : 100	Percentage
1.	One	5	5.1
2.	Two	11	11.2
3.	Three	7	7.1
4.	Four	4	4.1
5.	Five	38	38.8
6.	Six	30	30.6
7.	Seven	3	3.1



INTERVIEW WITH THE LALUNG WOMEN
PLATE NO. 1



TRANSPLANTATION OF PADDY SEEDLINGS BY WOMEN
PLATE NO. 2



LALUNG WOMEN IN SADAR*WEAVING

* SADAR TRADITIONAL DRESS OF WOMEN IN ASSAM
PLATE NO. 3



WOMEN IN GROUP GOING FOR FISHING
PLATE NO. 4



LALUNG WOMAN DRYING FOOD GRAINS
PLATE NO. 5



PROCESSING OF PADDY
PLATE NO. 5 a

TABLE XI
FOODS PRODUCED AT HOME/FIELDS

S.No.	Type of foods	Respondents N : 100
1.	Cereals	
	Sali paddy	75
	Ahu paddy	31
	Bao paddy	35
2.	Pulses	
	Black gram	55
	Green gram	40
	Red gram	25
3.	Others	
	Sesame	45
	Mustard seeds	32
	Chillies	20
	Potato	38
4.	Poultry	
	Chick	80
	Duck	65
5.	Dairy	
	Cows	40
	Piggery	72
	Goat rearing	35
6.	Vegetables	76

*	Multiple response	

'Sali' paddy was the major crop produced. Ahu and Bao were the other types of paddy produced in their own fields. All of them were small farmers holding less than 2 acres of

land. Processing of cereals, pulses were completely done by them as stated by the respondents (Plate. 2).

They also produced black gram, green gram, red gram, sesame and mustard seeds. Depending the size of the families, the foods produced by themselves were either adequate over the year or they had to buy from outside.

It is also encouraging to note that the families of the respondents produced poultry, dairy products and vegetables by themselves. Occasionally the families bought foods from outside.

2. Fishing

Fish catching was much popular and very frequently expedited in the winter season. Women used to go out for fishing individually or in groups. But they prefer fishing in groups (Plate 4). With the help of the fishing implements like 'chalani', 'khalai', 'Jakai' 'pala' and 'juluki' etc.

3. Preservation of foods

Salting and drying was the methods followed to preserve fleshy foods for a period of one to six months.

Cereals and pulses was stored in jute bags and earthen pots. Drying and aeration was the methods followed for storage of food grains. Processing of food grains were done

at home of course with the help of male members of the family (Plate 5 and 5a).

Raw fruits were consumed. If at all they want to preserve drying was the method followed. Only one respondent preserved vegetables by pickling and fruits into jam and jelly.

4. Food consumption of women

The pattern of food consumption of women as stated by the selected women is described under the following heads.

- (i) Food consumed on normal condition
- (ii) Food consumed on special condition
- (iii) Food consumed on special occasion.

(i) Food consumed on normal condition

Since majority of the respondents belong to middle income, they followed three meals a day. The meal pattern that they followed was,

Breakfast	Lunch	Dinner
tea with milk, snacks prepared out of rice and rice product	Rice/dhal/fleshy foods/vegetables/bamboo shoots/fruits	Rice/fleshy foods with or with out vegetables

(ii) Food consumed on special condition

Out of 100 women surveyed ten (10) were expectant mothers and twenty two (22) were nursing mothers.

The meal pattern of the expectant mothers as stated by the respondents were -

Breakfast	Midmorning	Lunch	Dinner
tea/milk with snacks prepared out of rice and rice products	Rice flakes, with curd/milk and seasonal fruits, other than, papaya, pineapple, sprouted grams	Rice, dhal/ fleshy foods vegetables	Rice, dhal/ fleshy foods vegetables

Nursing mothers used to take semisolid foods like kanji made out of rice and milk, sugar or with fried turmeric pieces and also some available fruits like orange, banana and apple from the first day of the child birth till ten days. Slowly the resumes to normal pattern of food consumption of course the quality of foods were maintained.

(iii) Food on special occasion

On the onset of puberty, the girl assumes importance in the society, on the seventh day a function (Tulani) is held at home in the midst of her relatives and friends. Except few male members of her own family, others are women only attend the function.

For these seven days the girl would be given only sprouted grams and fruits such as apple, orange, banana. Jack fruit, Pineapple, papaya and sugarcane juice are

avoided particularly because they believe as these fruits are heat producing.

Festival and ceremonial days like engagement, marriage, first birth day of the child are celebrated with pomp and grandence. Main festivals such as Bihu, Harvesting festival, Mahadev Pooja (Sivarathiri), Durga Pooja are celebrated. On these occasions usually the following meal pattern is followed. As per the custom they do not take non-vegetarian foods for Poojas.

Breakfast	Lunch	Dinner
Sandah (fried rice powder), anglipitha (finger shaped rice cakes), Tilpitha (sesame rice cakes), rice flakes with tea	Rice, pork with cooked blackgram, fish, chicken dhal, bamboo shoot, salad and seasonal vegetables and 'Zu' (Rice beer)	Same as Lunch

D. Health Practices

The health practices at different stages such during pregnancy, confinement, lactation period as well as care of the new born and the child upto the age of five are discussed in the following headings. Safe drinking water supply and housing facilities was also taken into account as they also contributed much to healthy living.

1. Care of pregnant women
2. Care of nursing women
3. Care of the child
4. Safe drinking water supply
5. Housing pattern.

1. Care of pregnant women

In addition to the special attention for women during pregnancy the tribal women of seventy per cent had come forward to take all necessary preventive methods to protect them from diseases.

Table XII gives the details of immunization that the expectant women was given as per the doctors advice.

TABLE XII
IMMUNIZATION OF THE EXPECTANT WOMEN

S.No.	Immunization T.T.	Respondents N : 100	Percentage
1.	Once	29	29.6
2.	Twice	35	35.7
3.	Thrice	4	4.1
4.	Not at all	30	30.6

Depending upon the good instructions from time to time the immunization schedules were followed. It is encouraging

to find that majority (69 %) of the women were very cautious took T.T. vaccine and were regular in periodical checkup.

The rest of the women (31%) reported that they were depending on the herbal medicines which they did not reveal. Neither they went to doctors for periodical checkup.

2. Care of nursing women

Few nursing women was still used medicinal herbs for curing ailments and relieving pain. Most of the women were aware of the importance and validity of allopathic treatment.

3. Care of child

Seventy per cent of the children were immunised against six communicable diseases of children, primary complex, diptheria, pertusis, tatanus, polio and measles. Breast feeding used to be followed upto two years. Rice or rice powder or flakes mixed with milk and banana were gives as weaning food. About children who were benefited under ICDS programme, the weaning food is taken care of by the centre and children found to be healthy.

4. Safe drinking water supply

The safe drinking water supply provides to families is given in Table XIII.

TABLE XIII
SAFE DRINKING WATER SUPPLY

S.No.	Safe water supply	Respondent N : 100	Percentage
1.	Well	60	60
2.	Tubewell	25	25
3.	River	15	15

In addition to this sixty per cent of the families have well water supply in their houses. Town panchayats/panchayat provides also these villages with safe drinking water supply. Only fifteen per cent of the respondents who lived on the bank of river depend on fully.

5. Housing Pattern

The type of houses constructed is given in table XIV.

TABLE XIV
TYPE OF HOUSES

S.No.	Types of Houses	Respondents N : 100	Percentage
1.	Thatched huts	44	44
2.	Temporary	27	27
3.	Permanent	19	19

Forty four per cent of the houses were thatched huts for which bamboo was the major type of material used. These houses are airy, well ventilated. The permanent houses (19%) were built with concrete wall with tin sheet as roof. All houses were independent houses reflecting their aesthetic sense.

Summary and Conclusion

V SUMMARY AND CONCLUSION

A study on the Food habits and Health Status of women among the Lalung Tribe in Assam was carried out in four selected villages in Morigaon District, Assam. They are plains tribes. A sample consisting of 25 women were selected from each of the four villages thus having a strength of 100 sample.

The study was conducted covering four aspects that is family background of the selected sample, general information of women in the family, food habits/dietary pattern of women and health practises.

The major findings emerged out of the study are as follows :

- * While 68 per cent of the women belonged to nuclear family, the rest belonged to joint family.
- * Majority 74 per cent of women were below 33 years of age group and 26 per cent were belonged to above 33 years of age group.
- * Seventy seven per cent of women were found to be illiterates. The rest belonged to literate.
- * Majority forty six per cent of the respondents were doing farming in their own lands.

- * Majority seventy eight per cent of the respondents belonged to middle income families. Only sixteen per cent belonged to high income families.
- * The expenditure on food for the entire families found to be less owing to this reason. They produce almost all items of food by themselves and this may be reason that 47 per cent of the respondents families did not possess ration cards. The expenditure on education is also very less which reflects the fact that the majority of respondents seventy per cent were illiterate.
- * Majority of the respondents eighty three per cent were married having atleast three children. Early marriage system was followed as reported by 37 per cent of respondents.
- * Lalung women found to have equal role and responsibilities at home and outside the families and hence command equal rights and respect with men in the family and the society.
- * Men and women play equal role in production of agricultural produce and also from poultry, piggery and fishing.
- * Processing and storage of cereal and pulses were done at home. Salting and drying were the methods followed to preserve fleshy foods. Except one respondent all consume fresh fruits and cooked vegetables.

- * Since majority of the respondents belong to middle income, food consumption pattern was found to be good and nutritious. Special foods found important place on the days of festivals and ceremonies. Expectant and nursing mothers were given much attention as far the food consumption was concerned. Therefore very few women were said to be affected by anaemia and diarrhoea.
- * Due attention was given by mothers, breast feeding, proper immunization and feeding practices helped the children to be healthy.
- * Majority sixty per cent of the houses were provided with safe drinking water by the Panchayats/Town panchayats.
- * The houses whether they were thatched huts but permanently, they were independent having good ventilation.

Conclusion

The study revealed that the Lalung Tribal Women were even though majority were found to be illiterates (70%). They were prepared to come out of their customs and superstitious beliefs so as to follow the changes that are taking place in every walk of life especially the health practices which reflects their right type of attitude that they have towards changes.

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Appendices

APPENDIX I

AVINASHILINGAM INSTITUTE FOR HOME SCIENCE AND HIGHER EDUCATION
FOR WOMEN (DEEMED UNIVERSTIY), COIMBATORE - 43.

AN INTERVIEW SCHEDULE TO ELICIT INFORMATION REGARDING "FOOD
HABITS AND HEALTH STATUS OF WOMEN AMONG THE LALUNG TRIBE
IN ASSAM"

Date :
Place :

I. General Information

1. Name of the interviewee :
2. Name and address of the head of the family :
3. Income of the head of the family :
4. Residential area : Hilly :
Plain :
5. Type of family : Joint :
Nuclear :
6. Religion and Caste :
7. Vegetarian/Non-vegetarian :
8. Vegetarian but takes egg :

IIa. Family Background

S. Name of Relation to Marital Age in Education Occupation Income
No.members the head of status years per
the family month

I Ib. Expenditure Pattern

1. Do you maintain monthly expenditure?

Yes No

If Yes, how

S.No	Items	Rs. Spent
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1. Food
 2. Clothing
 3. Education
 4. Medicine
 5. Fuel and light
 6. Pan-Supari, tobacco and alcohol, smoking
 7. Transport
 8. Socio - religious activities
 9. Savings
-

2. Do you have additional ration card?

Yes No

If No, what problem do you face?

Yes No

If Yes, what are those?

III. General Information of Women in the Family

1. What was the age at your marriage?

a. Below - 18 years

b. 18 - 20 years

c. 21 - 23 years

2. What is the role of women in your family?
 - a. Household work
 - b. Social participation
 - c. Agriculture
 - d. Weaver

IV. Food Habits/Dietary Pattern of Women

1. What type of foods you produce at home/fields?
 - a. Cereal
 - Sali Paddy
 - Ahu paddy
 - Bao paddy
 - b. Pulses
 - Black gram
 - Green gram
 - Red gram
 - c. Others
 - Sesame
 - Mustard Seeds
 - Chillis
 - Potato
 - d. Poultry
 - Chick
 - Duck
 - e. Dairy
 - Cows
 - Piggery
 - Goat rearing
 - f. Vegetables

8. Do your child get immunization regularly ?

Yes No

If Yes, do you have health card?

Yes No

If No, what problem do you face ?

9. Does your child get any vaccinated under immunization schedule?

Yes No

If Yes, what

a. Primry complex

b. Diptheria

c. Pertusis

d. Tetanus

e. Polio

f. Measles

10. Did you give any weaning food to your child?

Yes No

If Yes, what type of

a.

b.

c.

11. Did you got any help for your children by government Programme?

a.

b.

c.

2. Do you have any practise of fish catching ?

Yes No

3. Do you preserve any foods?

Yes No

If Yes, What foods?

a. Vegetables

b. Fruits

c. Cereal

d. Flesh

4. For preservation what methods do you use?

a. Drying

b. Salting

c. Pickling

d. Others

5. What type of food do you take in such condition ?

Condition

Food items

a. Normal condition

b. Pregnant women

c. Lactating mother

6. Did you taken supplementary foods in pregnancy and nursing period?

Yes

No

If Yes, what type of foods?

7. During illness, what type of foods do you take?

8. Do you prefer special foods in special day or occasions?

Yes

No

If Yes, what occasion

- a. Marriage
- b. Bihu fesitval
- c. Diwali
- d. Others

V. Health Practices

1. Did you get immunised in pregnancy period or lactation period?

Yes No

If yes, how many times

- a. Once
- b. Twice
- c. Thrice

2. Did you get Tetanus Toxide in pregnancy period ?

Yes No

If Yes, how many times

- a. Once
- b. Twice
- c. Thrice

3. Do you get periodical checkup ?

Yes No

If Yes, where

- a. Sub - centre
- b. Primary health centre
- c. District hospital

4. Did you take any measures for safe delivery?

Yes

No

If Yes, where

a. Local trained dyes

b. Women in the locality or community who used to conduct delivery

c. Primary health centre

d. Hospital

5. Do you follow birth control measures?

Yes

No

If Yes, what type of?

a. Calender method

b. Sterilisation

c. Use of herbs

6. How long did you breast feed your baby?

a. One year

b. Two years

c. Three years

d. Four years

7. Did you get any illness, during pregnancy and lactation period?

Yes

No

If Yes, What

a.

b.

c.

d.

12. Does your child suffer in any diseases?

Yes

No

If Yes, what disease?

a. Diarrhoea

b. Measles

c. Cholera

d. Whooping cough

e. Any other

VI. Safe Drinking Water Supply

1. Do you get safe water supply?

Yes

No

If Yes, from where,

a. well

b. Tank

C. Tube well

d. River

VII. Housing

1. What type of house do you prefer ?

a. Thatched hut

b. Temporary

C. Permanent

d. Group housing

2. Do you get proper ventilation at your home?

Yes

No

If No, Why explain?