

A REPORT



EDUCATION FOR ALL

DECEMBER 3 - 4, 1993

Project Sponsored by the Indian National Commission
for Cooperation with UNESCO Ministry of Human Resource
Development Department of Education,
New Delhi

State Resource Centre
North Eastern Hill University

Director, State Resource Centre, North Eastern Hill University, Shillong, Meghalaya, India. Phone: 702 002

A Report on

EDUCATION FOR ALL

Edited by: Biloris Lyndem Laso
C.J. Thomas.

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State Resource Centre
North Eastern Hill University
Bijni Complex, Laitumkhrah, Shillong - 793 003

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FROM THE DIRECTOR'S DESK.

The State Resource Centre, NEHU, Education Department, NEHU and NERC - TCS&R organised a seminar on "Education for All" on the 3rd and 4th December, 1993, at the Don Bosco Youth Centre, Shillong. The Seminar was sponsored by Indian National Commission, UNESCO/MHRD, New Delhi. It was encouraging to have people from all walks of life attending the Seminar. The papers presented were informative and thought provoking. Emphasis was laid on a large, systematic programme of non-formal education with quality comparable with formal education; linkages between ECCE (Early childhood Care Education); primary education; adult literacy, post literacy and continuing education; professional upgradation of teachers; role of NGOs and community to further the cause of primary education. In accordance with the guidelines of Govt. of India for the Seminar. Strategies were thought of regarding, universalisation of Elementary Education, i.e., access, retention attainment and monitoring; also expansion and upgradation of educational facilities; Teacher training implementation of non-formal education, a broad appraisal of adult education and total literacy campaigns, post literacy and continuing education.

About sixty (60) persons participated effectively in the Seminar.

EDUCATION FOR ALL

- Objectives

Biloris Lynd m Laso

What is EFA?

The World Conference on Education for All held in Jomtien in 1990 was sponsored by Unicef, Unep, Unesco and attended by 147 countries, and all major multi-lateral and bilateral agencies. The Conference adopted a declaration calling upon all member states and agencies to strive for achieving Education for All (EFA) by the year 2000. In a way EFA is an international acknowledgement of the basic postulates of NPE, 1986 namely that,

- primary education should not be restricted to primary schooling and should encompass Non-formal systems of education so that those beyond the pale of school system are reached, and
- along with the pursuit of UEE, adult literacy and post-literacy/continuing education need to be provided;
- the focus should be on girls and disadvantaged groups.

EFA in the Indian context

In the Indian context, Education for All (EFA) would imply:

- (i) Expansion of early childhood care and development activities including family and communities, especially for poor disadvantaged and children.
- (ii) Universalisation of Elementary Education (UEE), viewed as a composite programme of access to elementary education for all children upto 14 years of age; universal participation till they complete the elementary stage through formal or non-formal education programmes; and universal achievement at least of minimum levels of learning.

Why India is important?

Three quarters of the World's illiterate population and half of out-of-school children live in 9 high population countries: China, India, Pakistan, Bangladesh, Nigeria,

Egypt, Indonesia, Brazil, and Mexico. India alone accounts for one third of the World's illiterates and 22 per cent of out-of-school children.

Status of EFA

Since the beginning of planning, India has been striving towards EFA. What has been accomplished, in terms of literacy, spread of institutions, participation and equalisation of educational opportunities is spectacular.

Keeping this in mind the State Resource Centre, NEHU, is organising two days Seminar to high light on enrolment with greater emphasis on retention. While the achievement have been impressive, UEE is still a distant goal.

"EDUCATION FOR ALL"

Prof (Mrs) M.S. Padma
Dean,
School of Education,
North Eastern Hill
University, Shillong.

"Education For All" - who is this "All" ? Briefly it may be said that it means for everyone who is capable of learning. When this is interpreted with reference to our Country, it brings to focus the diversities of the nation. The country is a home for people speaking numerous languages with very many dialects people of different religions live here. Various tribes with their distinct cultures abode in the country. If one travels from one end to the other either north to south, or east to west, one will encounter with the intricate patterns of nature comprising dense forests to deserts, mountains to plains and valleys, rich agricultural land to dry arid zones, etc. In addition there are diversities caused on account of the rural-urban, rich-poor, industrialised - non industrialised and such other differences. When we mean 'Education For All', it implies provision of education for everyone living under any of the aspects thought of earlier. In fact the Article 26 of the Universal Declaration of Human Rights in 1948 states that everyone has the right to education. It states further that education shall be compulsory and free at least in the elementary stage. The Declaration of the Rights of the Child, as proclaimed by the General Assembly of the United Nations in 1949, also includes that the child is entitled to receive education which shall be free and compulsory at least in the elementary stage. Even the Article 45 of our Indian Constitution provides for compulsory and free education to children upto the age of 14.

The struggle for achieving this goal is on, but it has become like chasing a mirage. The rate of population growth is not yet checked and all the efforts in the

promotion of education appears like filling water in a bucket with holes. Achieving the goal can only be made a reality if certain key issues are tackled on priority.

I feel that the key lies in the girls' education. As is often said, educating one girl is like educating a family. Education does not stop with reading and writing or counting. It carries with it several values which promote later to a healthy and better human society, as an educated woman can play a major role in promoting education for her children, whether they are boys or girls, and this can be visualised to set in a snow ball effect.

I will refer to a recent report in the newspaper 'The Times of India' (New Delhi, Thursday, November, 18th 1993, Page - 6), according to a UNICEF study 'low enrolment of girls is characteristic of northern plains and large states with large populations below the poverty line with sexism and feudal social relations'. It also says, 'In the north eastern states, although the enrolment ratio among girls in primary and Upper primary classes is very high, the dropout rate is also equally high.'

Let us draw our attention to the northeastern states. Accepting the above study report, what may be the causes for the above phenomenon? Though the parents admit their daughters in schools, how is it that they slip out of the school system? Answers could be many. Let me think loudly on this issue. Probably it is the pressures within the family structure that plays an important role, the size of the family being a key issue. In the patrilineal families, the girl in the family is made to sacrifice for the promotion and progress of the boy in the family, the reasons of which are highlighted often. But when we think of Meghalaya, where the tribal society is matrilineal, the reasons have to be thought of with more attention. Thought it is not prominent in the educated families, early parenthood with quick succession of children seems to be a bit common. When

the number of children are large in a family, it is probably felt by mothers that a girl could take care of her siblings better, or could be of a great help in running to the chores of the family. It is here that the formal as well as informal agencies should concern themselves to reach education to such unfortunate girls. Strategies or models in this direction should be considered.

The important issue in this regard is to bring an awareness among people for education in general, and for education of girls in particular. It is the non-formal agencies which can play a crucial role in this regard.

I have thought loudly with the experts in the field who have assembled here. I hope it will be of some use in their deliberations.

With these few words I inaugurate this seminar on Education For All.

EDUCATION FOR ALL - EFFORTS IN INDIA

Dr. (Mrs) Pilloris Lyndem
Laso

Three quarters of the worlds' illiterate population and half of out-of-school children live in 9 high population countries : China, India, Pakistan, Bangladesh, Nigeria, Egypt, Indonesia, Brazil and Mexico, India alone accounts for one third of the world's illiterates and 22 percent of out of school going children. If Education For All is to be achieved by 2000 as envisaged in Jomtien, a break through must take place in these countries.

During the last three decades population in the country has been increasing at exponential growth rate of more than 2 percent per annum. While the expanded educational facilities pushed up the number of literates in the country, it has not been able to keep pace with the increasing population. Number of illiterates has simulteneously increased though at a declining state of growth. Statement of population, literates, illiterates of the age group 5 and over for 1961, 1971 and 1981 and age group 7 and over for 1981 and 1991 is given in Table I :

TABLE - I

Comparative growth of Population, Illiterates and Literates during 1961 - 91.

YEAR	AGE GROUP	POPULATION	ILLITER- ATES (IN MILLIONS)	LITERATES	LITER- ACY RATES	INCRE- ASE IN LITER- ACT RATES
1961	5 and over	372.84	267.32	105.52	28.30	-
1971	- Do -	468.60	307.19	161.41	34.45	6.15
1981*	7 and over	581.78	340.75	241.03	41.43	6.98
1991*	- Do -	688.16	328.88	359.28	52.21	8.64

During 1961-71, population of the age group 5 and over increased by about 96 millions and the number of literates increased by about 56 million. Thus the number of illiterates increased by 40 million.

* Excludes Assam census was not held

* Excludes Jammu & Kashmir census was not held.

During the 1971-81 increase in population taking into account estimates for Assam for 1981 was of the order of 129 million and the corresponding increase in population taking in literates was 85 million and that of illiterates it was 44 million. Taking into account estimates for Assam for 1981 and Jammu & Kashmir for 1991 increase in population aged 7 years and above during 1981-91 was about 138 million and increase in the number of literates was about 120 million. Increase in the number of illiterates was only 18 million. It shows that increase in population and literates has been substantially high during these decades but the rate of increase in the number of illiterates has declined over the three decades. For the first time in 1991 number of literates has exceeded the number of illiterates thereby taking the literacy rate above 50% land mark.

TABLE - II

Gender disparity in literacy rate is a historical phenomenon. In 1901 while the literacy rate for males was 9.83 percent it was only 0.60 % in case of females. Comparative change in literacy rates for males and females during the last three decades has been under :

YEAR	AGE GROUP	LITERATES IN MILLION		LITERACY RATE		MALE/FEMALE DIFFERENCE IN LITERACY RATE (% AGE POINTS)
		MALES	FEMALES	MALE	FEMALE	
1961	5 and over	77.94	27.58	40.39	15.33	25.06
1971	- Do -	112.04	49.37	45.95	21.97	23.98
1981*	7 and over	158.22	77.51	56.38	29.76	26.62
1991**-	Do -	229.53	129.75	64.13	39.29	24.84

* Excludes Assam Census not held

** Excludes Jammu & Kashmir census not held.

Since the beginning of planning, era India has been striving towards EFA. Since independence, there has been a substantial increase in enrolment at all levels of education. Enrolment at the primary stage increased about five fold from 19.2 million to 101.6 million in 1991-92, the increase in the upper primary stage is far higher from 3.1 million to 34.4 million.

The gross enrolment ratios of children in the age group 6-11 increased from 42.6 percent in 1950-51 to 10.27 percent in 1992. Likewise, the gross enrolment of 11.14 has increased from 12.7 percent in 1950-51 to 61.2 percent in 1991-92. While the gross enrolment ratios (GER) at the primary stage in the country as a whole and in most of its states exceeds 100 percent there are quite a few states where the ratio is considerably lower. These states are Uttar Pradesh, Bihar, Rajasthan, Haryana, Jammu & Kashmir and Meghalaya. At the upper primary stage also these states in addition, Andhra Pradesh, Arunachal Pradesh, Karnataka, Madhya Pradesh, Orissa and Sikkim have GER lower than the national average. There is thus a strong regional dimension to EFA.

From 1987 onwards India has covered both the UEE and adult literacy. The approach has been set up under the New Education Policy 1986 modified in 1992 with a focuss on UEE Non-Formal Education Adult Literacy Girl's Education and the disadvantaged group.

It is evident in recent years, the number of primary schools had increased, enrolment has risen, girls accounts for 41.73 percent of the enrolment in the primary school stage and more than 200 districts are covered TIC. These are the good signs for the country's achievement.

More efforts for EFA are to be emphasised on the following low literacy states like; Uttar Pradesh, Bihar, Rajasthan, Madhya Pradesh, Jammu & Kashmir, Arunachal Pradesh, Andhra Pradesh, Orissa, Meghalaya and Dadar Nagar Haveli (U.T).

EDUCATION FOR ALL

Mobilising Political Support and Community Participation.

Shri T. Mark
Jt. Director of Public Instruction,
Meghalaya

There is no disputing on the need for education. All Governments are committed to it. However when we are on the threshold of the twenty-first century, the concept, need and expectation of the type of education we need varies from country to country. Education For All (EFA) means, that "no one is left illiterate and uneducated". Every one is entitled to a minimum level of education which will enable him to develop his self esteem and contribute to the improvement in the quality of life. Education For All is taken to be synonymous with the concept that education is a fundamental right and is a critical means for development. EFA in the context of India in general and the state of Meghalaya in particular would include universalisation of elementary education, eradication of illiteracy and continuing education. Constitutionally the country is committed to provision of primary education. Article 45 of the Constitution reads, "The state shall endeavour to provide within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years". Even after 44 years, we have found that a large number of our children are outside the school system and half of the population is illiterate. These are strong indicators that political support and community participation was not commensurate with the commitment we made on paper.

Illiteracy and universal access to elementary education are interrelated problems. Ensuring universal elementary education to all the children would guarantee that the future adult population will have no illiterates. Making literate the present day adult illiterates will accelerate the process of eradicating illiteracy and contribute to the cause of universalisation of primary education. Hence the general issues in EFA are

(i) ensuring all children of primary school age have access to education (ii) ensuring such children enrol in school (iii) retaining all children who enrol in school for the full course (iv) ensuring those who retain achieve a minimum level of learning (v) providing appropriate education for all out-of-school youth (vi) achieving universal adult literacy (vii) providing continuing education facilities for all (viii) improving the quality of education and (ix) creating supportive learning environment to provide education for all.

Universalisation of elementary education is therefore now a matter of urgent national concern and the national effort need to be directed to achieving this goal in a specified time frame.

The deficiencies at the elementary state of education are to be a considerable extent a consequence of inadequate and injudicious investment in education. Sometime even the available funds are not allotted according to the needs and requirement of the priority areas. The regional imbalances are often due to political and other considerations. Much of the demand for educational expansion could be viewed as an expression of consumer preferences. Social status has been associated with education and some took it as a mean to escape from manual work and soiling one's hands. In the context of EFA the assumption that education is the acquisition of knowledge and the pursuit of research has to be corrected and view education as an investment in human resources. Education cannot be treated as a closed system. It should be regarded as a subsystem of the wider society, having interfaces with the economic, political, social and cultural domains. Actions should be planned taking into account all these domains. It is here that political support and community participation is much needed.

Mobilising resources and allocation of these resources will depend solely on political support while community participation will ensure optimum utilisation of the resources and

the infrastructure created. Compared to the advanced and developed countries, the investment in education in India is far too less. In 1990 - 91 the percentage of budgetted expenditure on education to total budget (revenue account) is only 19.94 and the state figures range between 10.14 (Dadra & Nagar Haveli) to 42.38 (Goa). In Meghalaya the percentage is 19.35. Unless resources are mobilised and the political leadership are convinced to earmark more funds and efforts in elementary education and adult education programmes, the EFA will continue to evade us even by the end of this century. Many villages are still without schooling facilities and many of the existing schools lack the basic infrastructure like building, furniture and other basic teaching - learning material. Political support would not only mean mobilising resources and allocation of those resources but assistance in the pragmatic utilisation of those scarce resources. Political consideration and party politics should not dominate in the selection of area for development so that regional imbalances are reduced but development of valued human resources should be our consideration. The sector wise allocation of fund should not be based on the demand but on the need. The ten percent cream of society usually get their way of diverting resources to higher education at the cost of ninety percent who are deprived even a basic elementary education. Political support in allocation of funds is very much needed for the success of EFA.

Literacy programmes are basically mass programmes and for their success active community participation and support are indispensable. Community participation is also necessary in building up awareness for education and creating a favourable climate for promotion of parental education. The problem of non enrolment of children in areas where schooling facilities are available and their retention in schools is basically parental attitude and commitment to education. Continuing education and exposure to its benefits may help parents who could support and assist the schooling of their children.

The achievement of EFA by the year 2000 A.D. will depend on the urgency the country takes on its education agenda. This would require the unstinct support of all political parties and the generous participation of all people in the community.

EDUCATION AND SOCIAL CHANGE IN MIZORAM

B. Beltanpuia
NEIU.

Introduction :

Mizoram is a mountainous region which became the 23rd state of the Indian Union in February 1987. The state is sandwiched between Burma in the east and south and Bangladesh in the west. Mizoram occupies an area of great strategic importance in the North Eastern corner of India. It has an international boundaries of 403 Km with Myanmar and 306 Km with Bangladesh.

The Mizos came under the influence of the British Missionaries in the 19th century and now 83.81% of the total population of Mizoram are christians. The Missionaries ushered in the written language by introducing the Roman script for the spread of education among the Mizos.

The word Mizo is a generic term and is used to mean hillmen or highlanders. According to Zatlunga, the Mizo tribe can be divided into seventeen clans namely; Lusei, Balte, Khawhring, Khiangte, Chawngthu, Ngente, Chawhte, Renthlie, Pautie, Tlau, Rawite, Zawngte, Vangchhia, Punte, Hmar, Pawi and Paite, Again these clans has subclans and branches.

Language :

Mizo dialects are commonly grouped among the Tibeto-Burman group of languages. Luhliah or Mizo tawng is used as a lingua franca by different tribes and clans of the Mizo people and it is the state language. Mendus and Lewis described it as monosyllabic words of one sound having totally different meanings.

Education and Social Change :

While looking into the role of education in bringing about changes in the Mizo society, it is imperative to mention the role of western christian Missionaries who introduced the formal system of education in Mizoram. It may be mentioned here that there was no formal education in Mizoram before the coming of the Christian Missionaries in 1894. At this time there was no alphabet and no literature whatsoever in the Mizo language.

The Missionaries first act was to open school. They started learning the Mizo language and reduced it to writing by adopting a simple Roman script with a phonetic form of spelling. They then started the first formal school in 1896. The Missionaries began their work of proselytising the Mizos into Christianity by introducing education to them. It can be said that education was the base created by them for the spread of christianity.

The Christian Missionaries did not only preach the Gospel but they also introduced the system of learning and reading. Soon after, the Mizos began to realise the value of education. The newly educated were very anxious to pass on what they learnt. Thus those who had learnt only the alphabet passed on the knowledge to others. Lloyd, a pioneer missionary said that many youths who were found to have the facility of expression and illustration were sent on fairly lengthy visits to various villages. They brought the sediments of education to people who had never seen a book. Moreover, each new converts' ambition was to be able to read the Bible and the hymn books prepared by the Missioannies. Sunday was devoted to learning the script where adults learn to read and write.

The aim of the school was to give knowledge to the christian community in the development of its character during the early years and to prepare them for teaching when more schools would be opened. In addition to the usual subjects dealing with general knowledge the boys were told how to be independent, self-sufficient in every possible way. Apart from the regular school many Mizos learnt reading and writing privately. Those who had learnt only the alphabet passed on the knowledge to others voluntarily with true missionary zeal. As a result, only a little over a generation Mizoram had a very high percentage of literacy which is 82.27 percent surpassing in India only by Kerala.

The new education had greatly affected the Mizo traditional way of life and change their outlook to a great extent thereby paving the way for a new lease of life of the Mizo society.

This has brought in new concepts, new values and new ideas in the minds of the common people. With the growth of a number of beneficiaries of christianity and education the people's aspiration for evolving new power equation started gaining momentum. This ultimately led to the emergent of Intelligentsia in the simple emancipation through salaried jobs, professionals, trade and commerce. They wanted freedom from the chief which was finally abolished under the Acquisition of Chiefs Rights Act. of 1954. In this way the educated elites, having political consciousness, not only endeavoured to abolish the institution of Chieftainship, but also contributed lots in the restructuration of the entire social structure of the Mizos.

Activities and Achievements to make Mizoram State a totally literate State.

According to 1981 census literacy percentage of Mizoram was 59.88 and her position in respect of literacy among the Indian states was fourth. During 1981-1991 a commendable achievement had been made and the literacy percentage had been jumping upto 82.27 and the state herself, thereby occupied second position in the literacy rate of the country. The department since 1990 switched over her policy from centre-based approach to each-one-teach-one scheme which paved a good way for rapid progress in literacy and as a result of which Mizoram has now achieved 86.00% of literacy - (June 1992). The Mizoram Govt. has been trying to achieve total literacy by the end of 1993-94 and now two circles viz; Sialsuk Circle in Aizawl Dist. and Hnahthial Circle in Lunglei Dist. to achieve total literacy. It may also be mentioned that 138 villages have so far declared them-selves as totally literate villages.

2.

Post Literacy Programme/JSN

In order to facilitate Post Literacy and Continuing Education for neoliterates 21 circle Adult Education Centres, 79 sub-centres and 38 JSN have been run all over Mizoram. To each of these centres a small library has been attached. Numbers of books supplied to these libraries is 2,56,003.

During this period, 7 trainees undergo training in carpentry in the vocational training school. All of them completed the course successfully. It may also be mentioned that 47 learners came out successfully from the two experimental schools at Phullen in Aizawl Dist. and Tuikawi in Lunglei Dist.

3.

Involvement

To look after the implementation work of adult literacy. Village Adult Education Committees has been formed in almost all villages. All teachers working under the school education have been involved in this work. The contribution and participation of Church organisation, NSS, NCC (students) Volunteers, and Voluntary Organisation are worth-mentioning.

4.

Campaign

As the Govt. of Mizoram has been trying to achieve total literacy in Mizoram during the current year Literacy Campaign have been conducted all over Mizoram and almost all villages have been visited by the Departmental Officers and field staff. Sufficient teaching/learning materials have been produced and distributed to the learners. Audio-Visuals aids with 16mm Cine a Projectors P.A. system, Generators TVs, Video Cassettes players, Radio & Tape recorders have been used to impart awareness and for training programme. These equipments have also been used for Mass Literacy Campaign.

5.

Involvement of Teachers

The Govt. of Mizoram has made it compulsory to all the teachers under the Directorate of School Education to involve actively in literacy campaign. Negligence on their part can affect the ACR, transfer, recommendation for National Award, allotment of building advance etc. As a result every Govt. school teachers are actively involving themselves in this TLC Programme.

Involvement of NGOs

In Mizoram the percentage of literacy has been enhanced due to the influence of Christianity as well as the dynamic work of NGOs namely; the Church, Young Mizo Association (YMA) , Mizo Hmeichbe Insuihkhawm Pawl (MHIP) etc.

As part of the Gospel centenary celebration to be held on 11th January 1994, the Church has taken active step and work hand in hand with the State Government to achieve Total Literacy during 1993-94.

The Young Mizo Association (YMA) which was established in 1935 with the object of carrying out social economic and political activities. Even though YMA is not a political party, it can rightly be claimed as the fore-runner of modern political organisation in Mizoram. YMA is the only social organisation which sets norms and conventions for the restructurisation of the Mizo society and initiate changes according to the need of time. As such, the role of YMA in TLC is also worth mentioning.

It is also learnt that the Women's' Organisation namely; Mizo Hmeichbe Insuihkhawm Pawl (MHIP) is now taking active part in promoting literacy in the state of Mizoram in collaboration with the State Education Department as well as the Social Welfare Department. They initiated programmes by teaching the neo-literates the art of knitting and sewing as well as various programme on child and nutrition and hygiene. In this way the NGOs are doing tremendous work in the field which has help to promote literacy percentage in Mizoram. Every Mizo now has a strong conviction that education is a key to development.

The following table shows the progress of literacy in Mizoram.

Table progress of Literacy in Mizoram (1901 - 1991)

<u>YEAR</u>	<u>TOTAL POPULATION</u>	<u>LITERACY PERCENTAGE</u>
1901	82,434	0.93
1911	91,204	3.98
1921	98,406	6.28
1931	1,24,404	10.71
1941	1,55,100	13.48
1951	1,96,202	31.13
1961	2,26,063	44.00
1971	3,32,390	53.77
1981	4,93,757	59.88
1991	6,89,756	82.27

LANGUAGE EDUCATION IN MULTILINGUAL SOCIETIES IN INDIA
WITH SPECIAL REFERENCE TO MEGHALAYA

Chitra Datta
Reader
CLEFL R/CENTRE
Shillong

INTRODUCTION

Language Education is an important aspect of the scheme of Education For All, particularly in multilingual societies. This is so because language is both - a subject for study as well as the medium of instruction in education, and in multilingual societies selection of the medium of instruction and the weightage to be given to study of other languages poses peculiar problems. This paper addresses issues related to multilingual and multi-cultural India with special reference to Meghalaya.

I would like to make it clear in the beginning that LANGUAGE EDUCATION is not to be confused with LANGUAGE IN EDUCATION. By Language Education I mean systematic instruction and training in language learning and efficient use of language to perform various day to day social, academic and official functions. Language in Education, on the other hand, has greater implications for selection of the medium of instruction and choice of languages to be taught and learnt in schools and colleges. The two issues are, of course, closely related, and the problems of pedagogists is to ensure that the languages taught/learnt in academic institutions and the methods adopted for teaching these languages prepare the learners for efficient use of language in which ever field in society they have to function.

The focus of this paper is on language education in Meghalaya from the wider perspective of the multilingual scenario in the sub-continent. In the complex multilingual situation prevailing in this country, Language Education in Meghalaya, as in most of the other States in the North Eastern Regions, poses peculiar problems that needs special consideration.

This paper begins with a review of language education in India to place the Meghalayan situation in proper historical perspective. It then goes on to discuss the specific problems of language education in Meghalaya with reference to the changing social context and ends with a proposal for gradual bi-lingual/multilingual education that may lead towards solutions of some of the major educational problems in the states.

SOCIAL CHANGES AND LANGUAGE EDUCATION IN INDIA : A HISTORICAL PERSPECTIVE

Though in India almost every individual is a bilingual or multilingual the question of language education did not receive much attention till recently. One reason for this is that in the multilingual societies in India, where different language communities are in close contact with one another, languages are learnt easily and without any formal instruction or training in natural communication situations. Another reason is that in the historical past, literacy and academic pursuits were confined to a small elite section of the society, and the medium of instruction was always the state-language, which was often a foreign language such as Arabic or Persian or the classical language, Sanskrit.

It was from the late eighteenth century onwards, when the British had taken control of most of India and gradually established firmly the British Raj, that the question of language education became a major issue in the field of education. We all know of the great controversy between the Orientalists and the Anglicists over the education policy to be followed in India. As Chatterjee (1976) points out, when the British came to India they found in the country a wide spread system of elementary and higher education, of which the former was mainly practical and the latter mainly literary, Philosophical and religious. But during the period of transition from Mughal to British rule that educational system had come to decay. In the initial period of the British Raj nothing like a new education policy developed.

Warren Hastings (1773-1804) Governor-General of the then British realms in India, whom Chatterjee describes as a sort of India-nised Englishman, founded a College at Calcutta to promote Oriental scholarship. In the 1880s the Orientalists in the British Raj became quite a powerful voice, William Jones (1746-94), renowned scholar and researcher, who introduced Sanskrit to Europe, was one of the pioneers of Orientalism. There were various other scholars in England, France and Germany eager to explore the rich resources of Indian civilization. In the meantime, another powerful school of thought was gradually developing from 1790s onwards in favour of European Education and introduction of English in India. The pressure for European education and introduction of English in the academic field initially came from Clapham Evangelists, notably Zachary Macaulay, William Wilberforce, Samuel Thorton, and Charles Grant. Later many Indian intellectuals, the most important among them being Raja Rammohan Roy, supported the Anglicists. In the controversy between the Orientalists and Anglicists, the Anglicists ultimately won. (Chatterjee 1976 : 4-22).

The credit of successfully introducing English Education in India at the official level goes to Thomas Babington Macaulay, who came to India in December 1834 as a member of the Governor General's Council. Macaulay's famous Minutes with its recommendation of the filteration theory is well known. While the academicians and intellectuals were engaged in this controversy, imperceptably and without much ado, the English language was already transported to India, and quietly pervaded different sections of the Indian society at different levels and the process of being enrooted deeply in the Indian soil had already begun, ultimately giving rise to what is now often referred to as different varieties of Indian English.

There is no record of when English was first introduced in India or how it came to be learnt by the common people. The earliest record of the spread of English in India we have is an essay by Schuchardt (1889) entitled "Indo English". In this essay, Schuchardt makes a distinction

between the "Indo-English" of the English and the "Indo - English" of the English and the "Indo-English" of the Indians, which varies more or less in accordance with the various Indian Languages. The "Indo-English" of the English is British English interspread liberally with words and phrases from different Indian languages, particularly Hindi, Bengali and Tamil, that the Sahibs picked up from the native labourers and servants. The English "Sahibs" often adopted the Indian Indo-English of their servants in order to ensure that they were properly understood by their servants. To quote an example from Schuchardt :

Thus an Englishman wishing to assure himself that an order has been duly executed, asks, 'Is that gone gone finished, Appoo?' and Appoo replies in the same elegant phraseology, 'Yes, sare, all done gone finished whole'.

The Indo-English of the Indians developed several varieties some of which may be regarded as Indian - English pidgin. Schuchardt describes several varieties of Indo - English of the Indians. Of these, "Butler English" of native servants working for Englishman and "Boxwalla English" of paddlars who went from house to house to peddle their wares, may be regarded as varieties of Pidgin. He goes on to describe the "Chee Chee" English spoken by Anglo-Indians which was looked down upon as distorted English disapproved and looked down upon by the "Pukka British Sahibs" who wanted to maintain the 'purity' of their standard British English. Another variety he mentions is the "Baboo English" that developed among the Bangali Baboos or clerks in Calcutta. These two varieties cannot be regarded as Pidgins as they are not deficient in Vocabulary and grammatical rules. Apart from these varieties of Indian English, later researchers refer to regional varieties of English as well. I will only quote a few jokes from Mehrotra (1982) to illustrate differences in these varieties.

1. "A Bengali speaker once annoyed his Punjabi neighbour by his enquiry "Do you have T.B."? What the Speaker actually meant was "Do you have a T.V. (set)?"
2. At a Gujarati wedding ... an announcement was heard from the microphones, "The snakes are in the hole". It created panic among the guests. "Which hole?" was the unspoken hysterical question. There was a scramble for the exit until someone explained that the message was, "The Snacks are in the hall".

It is not the purpose of this paper to describe the forms and functions of these varieties of English. This digression was meant to emphasize the fact that Macaulay's "filteration theory" was neither necessary nor applicable in the Indian situation. Of the three channels through which English spread in India and established firm roots, viz. the missionary endeavour, the government education policy of the British Raj and informal encounters through day to day business communication, the first two may be said to have implications for language education, whereas the last confirms the statement that in multilingual India second languages may be easily learnt without formal instruction and training. The question then naturally arises "Should Language Education" be an essential part of the scheme of "Education for All". The answer is an emphatic, "Yes!" The reasons for suggesting a new scheme for language education and the modalities of implementation in Meghalaya will be discussed later. Before that it is necessary to review the social changes that came about simultaneously with the spread of English in India and their impact on language learning/teaching and language use in the state.

I will not elaborate on the social changes that took place simultaneously with the spread of English for the obvious reason that they are well-known. Politically it is assumed that the spread of English in India along with the astute British state-mentship, contributed a great deal

more or less secluded, except for occasional contacts with the immediate neighbours, attracted, along with the English employees of the British Government in India and Foreign Missionaries, affluent people from other states of India. This influx of people proved to be both a boon and a curse.

It can be regarded as a boon because it opened the doors to educational, economic and political developments. However, in course of time, the hill people felt threatened that the influx of people from other language communities and cultures may lead to loss of the distinct identity of the hill tribes. Of the problems and prospects mentioned above, the purpose of this paper is to focus on the language issue and language education.

Before Meghalaya acquired Statehood, the native inhabitants of the hill districts of Khasi and Jaintia and Garo Hills comprised two major language communities, the Garo speakers and Khasi speakers. If we take into consideration the various dialects of the two languages, for practical purposes, the community may be regarded as multilingual, even if we do not take into consideration the other language communities who later established their habitat in these regions.

PROBLEMS AND PROSPECT OF LANGUAGE EDUCATION IN MEGHALAYA

Before the natives of these hill regions came into contact with foreign missionaries, an oral tradition was followed in teaching and learning of practical skills and for religious and cultural studies. It was in the 1830s when the British first occupied the Khasi Hills that the London Missionary Society opened the first schools in Cherrapunji. The missionaries, in their endeavour to educate the common people, first introduced the written script. After an attempt to introduce the Bengali script for translating the New Testament by William Carey, the Welsh missionaries adopted the Roman script for transcribing the Khasi language. Thus, literacy and the modern system of education was

introduced in the hill regions. This helped greatly to enrich the tribal languages, Subsequently, rich resources of written literature began to develop in the tribal languages.

As Shillong was the capital of Assam under British rule, many schools and colleges were established in Shillong and in the surrounding mini-towns. The medium of instruction in most of the Schools was English as English was the language that led to prestige and social and economic prosperity. But a considerable number of vernacular medium Schools were also established to cater to the need for education in the mother tongue. The medium of instruction in these schools were not only Khasi and Garo, but Assamese, Hindi and Bengali as well. The medium of instruction at the College and University levels was, and still is, English for the obvious reason that imparting higher education to such a complex, heterogeneous language community of students is neither feasible nor cost-effective.

However, the establishment of two types of schools, - the more prestigious English medium schools and the vernacular medium schools led to peculiar problems for the learners that have not been fully investigated. In this paper, I would like to highlight some of these problems that have been entirely overlooked so far.

First of all, we must remember that the problems are not peculiar to Meghalaya, but a strong voice has already been raised in other parts of the country as well against English medium schools, for creating a dichotomy among the student community. It is assumed that the more affluent sections of the society send their children to English medium schools; and the students in these schools enjoy privileges and better job-prospects. So agitators insist that English-medium schools should be done away with as they tend to widen the gap between the "have-alls" and the "have-nots". Personally, I don't think this is a serious problem, as experience shows that bright intelligent youths from any section of society can find ways and means to achieve their ambitions and anyone who wants to, can acquire a good command of English. Some of our

grand-father and great-grand fathers who studied in village vernacular medium schools. I think, had a much better command of English than some of us who have had all the privileges of an English medium education from the start.

The second problem that the two types of schools create for the student community, which has not yet surfaced, I feel is a much more serious issue for concern. I feel that both the sections of the student community, that is, those who enjoy the privileges of an English medium education and those who study in vernacular medium schools with English as one of the subjects for study, are deprived in different ways. The affluent sections of society, as already mentioned, send their children to English medium schools from the nursery stage. The result is that though they learn to speak the mother-tongue at home, many of them, particularly in the North-Eastern states, are not literate in the mother tongue and are reluctant to study the mother-tongue even as a subject in school. The result is that they become cut-off from their own cultural heritage. On the other hand, as they are not part of an exclusively English-speaking community with a distinct culture of its own, they tend to become aliens in their own society. The problems of these so called "privileged" sections of the student community have not received as much attention as those of the "under-privileged vernacular medium" students.

Apart from the fact that the vernacular medium school students may be deprived of equal job opportunities with those who receive an English medium education, they also face other problems that go unnoticed. As I have already said before, there has been no tradition of language teaching in India, apart from teaching of classical languages through direct oral discourse with the Guru. The teaching of English has received much attention in India from a period as early as the eighteenth century. Howatt provides evidence that as early as 1797, John Miller had published, The Tutor or A New English Bengalee Work, well adapted to teach The Natives English (Howatt 1984 : 68-69). Later, in

the 1920s, Michael West had undertaken considerable research to produce his New Method Readers. Subsequently, we have tried out every approach and Method - The Direct Method, the Structural Approach, and recently, Prabhu's research on Communicational Language Teaching - that have been developed in the English Speaking West or in our native soils. Comparatively, to the best of my knowledge, no major project has been taken up in India for teaching the modern Indian vernacular languages. The assumption seems to be that if the learners are taught to read and write in the mother-tongue, given instruction in formal grammar and made to study classic literary text in the mother-tongue, they will become efficient users of the language in any field of discourse. I believe that this is a misconception. Michael West's research findings indicated that basic literary skills in English could often be acquired much more rapidly if the children were literate in their mother-tongue; and training in reading in English helped to improve the reading skills (the mechanics of reading) in the mother tongue (Howatt 1984: 245-250).

Apart from this evidence, as a teacher-trainer, I have often heard complaints, both from teachers of English and vernacular languages, at workshops and training courses, that the teaching of English as well as the vernacular languages is adversely affected because we do not follow the same methods for teaching these languages.

TOWARDS A SOLUTION TO THE PROBLEMS

The official language policy attempts to solve the problems of language education throughout the country by introducing the three-language formula and recommends a gradual switch from English medium to the regional language as medium of instruction even at the University level. These recommendations have not been very successfully implemented in other states and is absolutely not feasible in the complex multilingual situation prevailing in Meghalaya.

The recent decision of the state government to recommend the mother-tongue as the medium of instruction upto Class VI and then to switch over to the English medium for higher studies seems to be more likely to cater to the needs of the heterogeneous language community in Meghalaya. However, this reorientation has been too hastily implemented, posing problems for both students and teachers to switch over to English medium suddenly without any preparation.

The solution to this current problem seems to me to adopt an adequate model of bilingual education. It may be noted that a model of bilingual education has already been introduced in Central Schools where certain subjects such as Mathematics and Science are taught through the medium of English and other subjects such as the social sciences through the Hindi medium. This model does not solve the problems of "mother-tongue education".

Three models of bilingual education developed on the basis of research in America and Canada have been described by Ambert and Melendez (1985), viz. Transitional Bilingual Programme, Language Maintenance Bilingual Programmes, and Enrichment Bilingual Programmes. To cater to the needs of the students in multilingual Meghalaya, I think we will have to evolve a model combining the principles of the Transitional Programmes which recommend gradual transition from other-tongue to English and the Language Maintenance Model to espouse pluralistic education in a pluralistic society from Class VI onwards.

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14

EDUCATION FOR ALL

(SOME PRACTICAL SUGGESTIONS)

Fr. Joseph Cilia, S.P.B.
Director
Don Bosco Youth Centre
Shillong.

What follows are some practical points which could enable the "Education-for-all" Plan make better headway in rural areas especially.

1. In a tribal set-up, the institution of the Village Headman/Village Elders wields great authority in the Village. This being the case, the village headman/elders should be taken into confidence for a smoother running of the Plan.
 - a. At the start of each scholastic year, they should be entrusted with the task of carrying out a survey in their respective villages, in order to find out the number of children who should start going to school. They should put pressure through persuasion on the parents to send their children to school.
 - b. Village heads/elders should be actively responsible for the smooth running of the school. In practice, scholastic problems as they come during the year, should be referred to them, as far as possible. This will make them understand that the school is their concern as well. Besides this will strengthen the hands of the teacher and enhance his/her authority in the school.
2. Parents need to understand the importance of sending their children to school. With this in mind, occasional meetings for parents should be organised, English-toned parents will help diminish the wastage of dropouts which is rather high.

3. Village school-teachers should be given a thorough training and periodical refresher courses should be organised for them. This will help make their teaching more appealing.
4. Textbooks should be thoroughly revised and relevant topics be inserted (pollution, women, child labour, personal hygiene, etc.) The present-day textbook presentation format is far from appealing to young minds. Note the poor type of paper used, the print proper, indistinct pictures Money spent to improve this poor presentation is money well spent.
5. Education shouldn't be just textbook oriented. It should be practical as well. Thus children should be trained to clean up their village, see that water resource meant for drinking purposes are not polluted, rubbish is disposed of in a suitable places, etc. Children should be made to feel proud that their village gradually takes a different look.
6. The novel idea of having evening study for at least the higher section of students should be given a fair trial. This could be for a period of one hour daily under the personal supervision of the teacher. This need is felt as children do not find a conducive atmosphere to study at home.
7. Nowadays, dramas and Plays, Play a very important role in present day education. Relevant topics (integration, the role of women in society, etc) should be taken up and staged village-wise.
8. Present-day village education still lacks the support of audio-visuals. The excuse that many villages lack electricity facilities is irrelevant as portable generators are available and should be supplied.

9. The purchase of textbooks poses a serious problem in rural areas, due to the poverty of the people, who are unable to set money aside for the purchase of the same. The idea of a textbook lending library should be tried. These textbooks, it is true, will not last for long but, under the careful supervision of the teacher, the children could be taught how to use textbooks without damaging them irreparably.
10. Teachers employed in rural areas should be offered better incentives so as to make them more interested in teaching. It is a known secret that teachers coming from town areas are unwilling to go and teach in rural areas as, by doing so, they will miss so many facilities (TV, films.....) which are available in town.
11. The entire issue of examinations, at least in the early stages of school, should be seriously examined as the present system of examinations leaves a lot to be desired. Should we not rather go through promotions on the basis of the child's performance throughout the scholastic year?
12. The phenomenon of single teacher schools in rural areas should be tackled without delay as this system of running schools renders teaching ineffective, leads to indiscipline and makes teaching very boring and unattractive. Part of the high dropouts rate is due to this wrong approach.
13. The supervision and inspection of schools in rural areas leaves much to be desired. As a result, you get teachers who habitually get late to school and later dismiss the children before time, do hardly any teaching or absent themselves often from school.
14. Very often school-buildings proper in rural areas are far from appealing. Actually, the school should be the

centre of attraction in any given village. It should be attractive to the child so as to enable him/her to go willingly to school.

15. At the early stages of education especially, some incentives should be there for children to come regularly to school. Thus, for instance, children could be told in advance on the first day of school, that their regular attendance at school will be rewarded at the end of the year. From time to time, the teacher may need to remind them of this.
16. The physical health of the child is as important as the intellectual progress he makes in scholastic subjects. As a matter of fact, the child will be unable to make progress in scholastic matters, if he/she is poor health-wise. With this in mind, educational policy-makers should begin to introduce periodical physical check-ups by medical practitioners in order to detect ailments and diseases on time, and recommend suitable remedies. This in itself is a further incentive for the child to come to school.

EDUCATION AND SOCIETY

Smt. I.M. Syiem
Lecturer Sociology Deptt.
St. Edmund's College,

The ultimate aim of Education is what the man becomes, not just the information and knowledge he acquires. It is a life-changing and a life-long process. It is difficult to really define a process that is so close to life. Explanations can veer from the practical to the spiritual, depending on the aims and objectives seen by the one who defines it. The objectives can be merely handing down of knowledge already acquired from generation to generation, or it can be the teaching of certain skills. It can also be Vivekananda's ideal - the realization of that which is perfect already in man and what a man learns is what he really discovers by taking off the cover off his own soul which is a mind of infinite knowledge. Education actually emphasises an all round development of mind, personality and shul of a person. Ultimately it is agreed that when an individual develops, society will also develop. In its basic sense to educate means to 'bring out' or to use a more emphatic term 'to free'. To free that which is latent in man, to bring out of darkness and the bondage of ignorance, to free one both from an inner bondage and a vulnerable, exploitative, confining situation be it an oppressed class situation or any manipulative situation for that matter. Education has the possibility of becoming 'the practice of freedom' the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of the world. Education should supposedly provide enough options and skills for one to free and better oneself.

Before we get enthusiastic with the slogan 'Education For All' irrespective of caste, creed, age or sex, it would do well for us to examine certain aspects of what education has done and is still doing for us positively and negatively, and what it can do, and what actually needs to be done.

In itself, Education can be a neutral word, but we have made it a value loaded concept. Value implies scarcity, and gradation. Those who are educated are ranked differently from and uneducated. Immediately we create a rift of attitudes and world-views. If one section has benefitted, that is laudable, if the other sections are given the chance to achieve that same enviable position. What is not so obviously acknowledged is that the ones who have achieved a higher position would like to retain their position and maintain the status quo. It becomes a competitive struggle in which are ultimately forgets the real objectives of Education 'to free'. One becomes trapped in a system. Institutions are meant to reinforce it. Education in fact either domesticates or liberates. The present education is meant for domestication. Traditional theories of literacy training have tried to adjust man to a given society while their methods treated him as an 'object' into which superior being poured knowledge. There is very little student participation and very little student-teacher dialogue. Education, according to some educational philosophers suffers from 'inertness sickness'. Students become more receptacles and present teaching do not really activate the critical capacity of individuals. The teachers act merely as depositors. It is a fact that the Educational system favours the elite against the masses. This is a reflection in planning and the inevitable results of the present socio-economics system. 'The lopsidedness in priorities investments and expenditure in education is deliberately meant to further consolidate the position of the privileged classes in the country.' The Kohari Commission Report (1966) puts it this way - 'The present system of Education is designed to meet the needs of an imperial administration within the limits set by a feudal and traditional society'. At present education is tending to increase social segregation to perpetuate and widen class distinctions.

Our methods of evaluation also reinforce this tendency. It does not free us. We are evaluated for what we know and

more specifically, for what we remember to retain what has been fed us in the classroom and this includes university classrooms. It gives us a false sense of success. Academic success which does not ensure that it has qualified us for living. Our present kind of evaluation creates a hierarchy of superior attitudes and feelings which spills out into our behaviour in the social world. It does not take into account other kinds of success and achievements like home-making, of friendship or even community building.

We cannot deny the fact that the present education system places a high value on academic and intellectual excellence. It does not teach us the skills we really need. Not just skills for getting the best placement in society in terms of employment and economic benefits, but relationship skills. Society will bear out this fact in our personal failure to deal with our marriage, our children, our communities, or to cope with the pressures of our jobs and sometimes even the ability to make the right decisions for ourselves.

There is another question that is posed to us as we observe education in our society. Does education make us more culture conscious? (more aware of our own culture). Does it help us to interpret and re-interpret our culture which has been based on folk wisdom, to suit the requirements of modern living? or does it make us more adept in borrowing a new one which increases the feeling of alienation from our own? This question has to be considered when we examine education in India and especially in North - East India.

What is happening in our educational institutions with the high expectation we put on performance? A very serious question to examine is how does our educational system affect our children? Are we breeding fear? A child would refuse to go to school because he could not finish the increasing amount of home-work given at school, to cite one

example. Are we creating an atmosphere of stress and strain in our class-rooms ? There children will carry their fear to their work-place, to their homes and their children, when they will push for greater excellence in their performance because they (Parents) have felt inadequate and failures themselves. Their children will feel the pressure too. Do we wonder when we have deviant behaviour and a significant number of drop-outs among our children because of these factors. The causes may be multiple but one of them is definitely the high expectation we have of our children. Ultimately, education boils down to a minimum understanding and a good memory during exams.

Again, how are our teachers evaluated ? Is academic achievement alone sufficient ? Teacher are the ones who will have the closest contact with the next generation. What are the non-formal values that is being brought out in their contact with students every-day ? Usually teaching is considered the last option especially in schools where there are no other openings left. One cannot really blame them, for the low pay and poor facilities. There are admittedly dedicated teachers but these are dwindling in number. Our society leave their children in schools where most often teachers are just 'stoppers by', before they move on to better jobs. Can all these happenings that are rarely talked about academically breed insecurity and instability, conflict of ideas and interest and personality problems among other things - in an atmosphere where teachers are not constant, or if they are, not really caring enough ?

Yet for all these flaws, in our present system of education, we cannot deny the fact that human society would not develop this far without education. In today's world especially, with the increase in scientific knowledge and technology, education has become synonymous with development. Education is a necessity and as Pestalozzi asserts - 'education is our birth-right'. The right to learn, to

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develop skills, to understand, to grow in self-realization, to be free, to contribute meaningfully to society. The United Nations Declaration of Rights of the Child includes the right of children to a free education which most third world countries are struggling hard to achieve.

There is no doubt that we still have a long way to go before we can achieve the real objectives of education. We cannot also ignore the tremendous potential that education has for liberating our children, our men and women and our environment from whatever bondage that binds them. This is the real task of education, to create a society in which we can all live in, by giving our best and getting the best from it. Lately, we have put more emphasis on certain social issues that affect us - women issues for one, their oppression and suppression, their rights, their moral and social obligations, and how best they can go about from freeing themselves especially in traditional societies like India where child marriage is still practised and dowry is a bane.

Environmental education is another important area where greater awareness and 'education for all' is needed. We are finding out that the earth is not inexhaustible and we are, and shall suffer reprisals for our ignorance and mismanagement of our environment. Our planet needs 'to be free' from our wanton abuse of it, and this knowledge will educate us to respect the earth that nurtures our very existence. It will teach us to change our behaviour towards it.

There is another type of behaviour that affects the very existence of our society today - our sexual behaviour. In an age which Aids has become a global problem and is eroding the very fabric of our societies, safe sex education is a must. Society is responding to these needs but when we examine the gravity of our times, it becomes more important to advocate education for all. Like the networking of life support systems in nature every individual is a link to life for all humans. Communication of social needs and liberation from ignorance among the masses is imperative, to survival and not

just to maintain the status quo. Every child and adult, irrespective of sex, race, belief or culture need to be given this option to choose life and a better life at that, through education. Education which involves not only dissemination of knowledge and information, but the teaching, skills to make right life decisions and the direction ability to critically examine themselves and the direction in which society is headed, so they can make some changes. This definitely means the right as well as ability to ask questions. Education should teach us to ask the right questions. Only then, can we be on the way of finding answers. We come to be aware that something is wrong, is missing and that the solution is already there, jumbled up in our individual and collective thinking processes. Such questions about the lot of our women, our environment, our health, our political systems, war and peace, our beliefs and values create waves and shake us out of our complacency so that we begin to look earnestly for answers.

In order for education to meet these life situations and social needs, it must be re-evaluated. It must be closer to these life needs-the need is to re-examine our out-dated curriculum, to re-think the way we evaluate and what we evaluate in our present examination system, to re-arrange our priorities for education, to consider the human resources involved in education, for instance, the teachers (and the supporting system), who perhaps are not valued enough monetarily, or in terms of social prestige and the children and parents who are at the receiving end of education, their right to learn what will ultimately contribute to them, their families and society in general. Ultimately as they benefit, society will also benefit.



IEFA : COMMUNITY PARTICIPATION AND POLITICAL SUPPORT

Dr. C. WOLFFANG

In spite of the fact that education system has undergone a series of transformation over the years yet the task to achieve education for all is still very challenging. There is no denying the fact that education has extended its reach to a large section of the people and the coverage has become wider and wider down the history and the percentage coverage has registered an increase, but in term of absolute number the deprived are also on the increase. This is due mainly to the growth of population.

It is true that the Government has made its endeavour to expand education through direct participation by setting up Govt. Institutions. It has also extended its patronage to the private institutions by providing grants and financial assistance in various forms. The Government policy, inspite of the financial constraint, has always been liberal for community participation in education. The policy which confines the government's concern for the growth, development and progress of education.

The private agencies have made their denut into the fields of education where they have the freedom to operate. They have, of course, to abide by the Board's curricula, examination system and rules of affiliation which are necessary to ensure uniformity, standardisation and recognition of certificates. Beyond that they enjoy the freedom to run their institutions without much regulation and control even in term of commercialisation and discrimination in term of fees, facilities and qualities. Such institutions flourish in areas where the demand for education is high. Such private institutions tantamount to limit educational facilities to the well to do under the Law of Increasing Demand and not to all.

The task ahead is to provide education to all, to remove

the disparities, to break the barriers of regional imbalance and to equalisation of facilities to the poor and the masses. The task which the New Policy on Education (NEP) emphasised in the following words; "..... to lay special emphasis on the removal of disparities and to equalise educational opportunity by attending to the specific needs of those who have been denied equality so far". In this context the policy mention about education for women, the scheduled castes, the scheduled tribes, other educationally backward sections and areas. The term education for all embraces everybody including the adults and the handicapped.

Education for all is considered very vital because man is an accelerating factor for progress and development. People's participation is very important in the process of planned development programmes. The wheel of planning shall not rotate by itself without the soul behind it and that soul is man which education is handling. But inspite of that, education has to be cloppwd under Social Service in the book of planning, basically because education is not an immediate basic need though it is an urgent basic need. The government, therefore, cannot invest heavily on education in preference to other development programmes. Community p-articipation is, therefore, very essential for the development of education.

In order to obtain Community participation we have to define what do we mean by Community. NCERT says, "Community means a group of people with common interest and needs, participating in promoting the cause of education within a particular area - Village/locality"2.

Fo-llowing from the above the community must be an organised community. The most effective organised community in the present days is the Church Community or the Religious Community. We can also think of other communities like the Teaching Community, the Community of the elite, of the educationists or the educationalists. The mission and the Religious Communities have already played their role in

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expanding educational facilities to the deprived and the out of school areas. Unlike the private institutions run by the private individuals, the institutions run by the Community cater to the need of the needy and the poor especially in the rural areas.

In view of the slogan Education for all the government must adopt a dual policy for education for quantitative expansion and qualitative improvement. Equal opportunity cannot mean a solid combination of quantity and quality. But we have to tap the talents from the rural poor and that is why the NPE advocate for pacesetting schools known as Navodaya Vidyalayas. The task for EFA is gigantic and appears to be insurmountable in our lifetime and even when of all be dead. However, to travel hopefully is a better thing than to arrive and of course, we long to arrive at the destination either in the near or the far future.

In order to ensure affective participation of the Community. We may have Village Education Committee at every village where members can be drawn from those who are interested and committed for the cause of education. The Teaching Community who serve in the rural areas can do a lot to enlighten the illiterates. The challenge of the to persuade the people to take advantage of education. "One of the notable problems of education for the tribals, especially in the rural areas where about 80% of the total population lives, is that education operates under the Law of Diminishing Demand. This is because the majority of the parents are illiterate and think that there is no demand for education in their environmental needs. The socio-economic condition is such that the parents are indifferent to education".³

The role of the teaching community and the enlightened members of the village committee is to enlighten their brethren in their areas. Further, "I had occasion to talk with some parents in Jaintia Hills Village in Meghalaya about their indifference to education. Some of them

categorically stated that they were not very much in favour of sending all children to schools because they would be required to look after their cultivable lands when the parents grew old. They would rather encourage their children to go to schools if education was provided to improve their productivity and their products. This is a challenge to educational planners".4

Here we can draw a conclusion the EFA also calls for the introduction of function and functional literacy and no longer a simple literacy. We need the type of education which would empower the learners for a better quality of living, so that it would be acceptable to the community and useful to the Nation.

EFA also calls to tackle the problem from two angles - enrolment and retention. For enrolment the organised enlightened community may organise enrolment drive besides mobilising educational facilities. Secondly, another problem is the problem of retention because dropouts is still at exhorbitant rate.

Perhaps the government must also think about the discriminating policy where a high percentage of grant-in-aid have to be earmarked for the deprived areas where private institutions are shy and where the rural poor live.

Flexibility of timing and school duration should be allowed in order to assure attendance according to the convenience of the locality. In doing so care may be taken to see that school programmes should not be made rigid but should at least see that whatever timing is adopted the minimum level of learning (MLL) is achieved.

EFA needs the participation of the community and the political support should also aim at achieving the goal. Sometime or rather always we talk about the political parties as a menace to democracy. Whether there is truth about such sweeping general remark, yet we have to accept that political parties are the spikes to the wheel of Democracy.

Hence they expected to rotate in a strong axle to drive the wheel of democracy for the cause of education.

With the announcement of the New Economic Policy which advocate for privatisation, the role of Community Participation has become greater still. It all depends how the community become effective. It is high time that organised community come out with programme of action to effectively play their role to provide education for all. Personally I feel the two areas that they have to prepare the Programme of Action is for providing physical facilities and move for enrolment drive. Secondly to tackle the problem of dropouts, the causes of which cannot be reduced to a single formula. Hence, the organised community along with the political support should approach to the problem with a single mind and a single motive - to provide education for all.

The teachers, the well wishers of education, the elders and the élites must come forward to form various associations like the Teachers - parents Association etc.

The programme of Action should seek to tackle the problem through formal and non-formal education. As I have pointed out above, EFA is a challenge which has to be accepted by all with the spirit of sincerity and commitment.

The much talk decentralisation of management should be properly planned and focussed to suit the local conditions without dislocating the effectiveness of the programme of action. Adult Education programme should be strengthened to be complimentary towards universalisation of primary education. We should also remember while preparing the Adult Education programme, the adult though they are illiterate they are not ignorant. They carry with them a lap of practical experience which many of the educated and literate are not aware. Thus while preparing adult education programme we should not forget the attitude and aspiration of the adults and his needs.

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UNIVERSAL EDUCATION AND SOCIETY : CHANGES & CHALLENGES

Prof. Juanita War
Dept. of Linguistics, NEHU.

AIMS OF EDUCATION FOR ALL :

Every programme rationally arises out of certain needs. Generally the need for universal education is acknowledged by all, but it is more problematic to pinpoint the specific needs for education for all. Why do we want to educate the whole population of a country ?

At the very outset, it may be therefore relevant to identify the specific needs for UFA as follows :

- 1) To equip the masses with basic education to enable them to participate in a democracy, a government which in principle, is by the people of the people, and for the people.
- 2) To bring literacy at par with more developed countries. India with around 50% illiterate population should be propelled by the prestige motive to bring literacy rate at a level with other nations.
- 3) To implement Article 45 of the Directive Principles of State Policy of the Indian Constitution "for free and compulsory education for all children" till 14 years of age, and Article 26 of the Universal Declaration of Human Rights (1948) for free education in the elementary stage.
- 4) To do away with the social injustice of past eras when education was accessible only to the privileged few.
- 5) To provide every citizen with the basic education needed for social and economic upliftment.
- 6) To use education to further other ends e.g., population education, family health care, consumer rights, savings, productivity in agriculture and business etc.

The above are some of the more important goals for EFA in India. The phrase 'education for all by 2000 A.D.' as a target, also implies a projection for the 21st century society. The Industrial Revolution of the 19th C has paved the way for rapid developments and changes in subsequent societies. The 20th C is marked by acceleration of scientific and technological know-how, increase in knowledge in different fields, global networking etc. The space age no longer means only the historic walk on the moon, but extensive explorations of the uncharted regions of the universe. Electronics and sophisticated technology has made communication very easy, with the possibility of linking each home in the whole world, through T.V. screens, fax, telex, computers, phones etc. Hence no nation can afford to remain isolated through ignorance and illiteracy. Secondly, technology has entered almost every share of activity; every citizen therefore will need to be educated enough so that he can survive in increasingly complex societies. Changes like over-population, urbanization, environmental degradation, greenhouse effect, dwindling natural resources etc., have posed new challenges to modern societies. Such challenges mean increased demands on the cognitive and mental abilities of today's citizens of the world. We are also called to manage our resources of people, land, environment etc. We are to be equipped with more and more information so that we can plan effectively and take optimum policy decisions.

In India ready to meet the challenges of today? With 50% illiterate, perhaps 35% semi-educated, and a mere 15% truly educated, the answer is definitely 'No'. I have used the word 'semi-educated' because of our outmoded concept and practice of education. Such a concept views education as an academic or scholastic exercise, with more emphasis on textual knowledge than on the development of the intellect. An education that is mainly book or teacher - based has little relevance to society or to the needs of an individual in a fast-changing world. Educational programmes that lay more emphasis on memory and rote learning, feed learners with

irrelevant information, and look to the past rather than the future, are neither appealing nor useful to the learners.

A Challenge for change in the concept of Education

Educationists, psychologists and sociologists of India should work together to review, rethink and redirect the course of education in India at all levels. The Mentalist-Rationalist concept of the human mind as one having innate ideas and inherent capabilities could be the basis for a more effective concept and practice of education. Using this underlying principle, a change could be effected from the "put in" or "push into" the "blank slates" of Behaviourists, to the "draw out" approach of the Mentalists-Rationalists. Educational programmes which incorporate problem-solving, performing different tasks or skills, meeting challenges etc. will bring out the innate ideas and abilities present in every normal human being. The aim of education is to develop the human mind by developing its cognitive and mental powers through challenging tasks. Truly educated individuals have general intelligence, are able to solve mental and other problems, take correct and rational decisions, and generally participate in and contribute to society.

Problems in traditional Schooling and concept of Education:

The crucial question arises - can school alone provide such an education for all? According to Illich "Universal education through schooling is not feasible (p.7). Along with Reimer, Friere, Goodman etc, Illich is critical of a traditional, narrow concept and practice of education. The reasons given by writers of this school are:

- 1) Schools have not achieved their objectives i.e. neither learning nor social justice nor intellectual development has been achieved for the most part. Illich's essays set out to prove that "the institutionalization of values leads inevitably to physical pollution, social polarization and psychological impotence: three dimensions in a process of global degradation and modernized misery" (P.9).

- 2) Schools perpetuate the illusion that teaching is learning, grade advancement is education, a diploma or certificate is competence, memory is general intelligence. Most learning is in fact casual and informal, the by-product of some other activity. Learning and the assignment of social roles therefore should not be restricted only to schooling.
- 3) School certificates and college degrees are a form of market manipulation since they do not guarantee the goods (educated minds) delivered. The greatest flaw in educational institutions is the packaging of instruction with certification. Such commercialization of learning restricts the scope of education.
- 4) Schools aim at equality in democratic countries. But in fact they bring about social injustice by the creation of a new 'class' Educational institutions polarize society into 'educated' and 'uneducated the 'haves' and 'have-nots', and grade nations into first, second and third worlds, developed and undeveloped nations.
- 5) Since education is not free in most countries, it is accessible only to a few. This negates the very idea of universal education Relying on education within the school alone will not obliterate educational disadvantage.
- 6) Most third world countries do not have sufficient resources - money, educational materials, personnel, time or buildings for their numerous citizens. The result is mutual frustration, both for the teachers, the students, and the administration.

Suggestions for Change and Alternatives in Universal Education

To meet the challenges of universal education and to avoid the problems of institutionalized education, Illich suggests alternative institutions modelled on schools. These education resources are "educational webs which heighten

the opportunity for each one to transform each moment of his living into one of learning, sharing and caring" (3) The approaches suggested include :

- 1) Reference services and access to educational objects, stored in museums libraries, laboratories, factories and other institutions of a modern society.
- 2) Reference services and access to educators at large, professionals, para-professionals, either through face-face interactions, correspondence courses, radio, T.V. etc.
- 3) Skill exchange i.e., skilled workers act as models and provide know-how to young learners. This kind of non-formal education has been practised in earlier societies., e.g. Herbal medicines, midwifery, massages, treatment of burnt victims and of dislocated bones, was a traditional art passed on from generation to generation among the Khasis of Meghalaya. This is fact dying out because all education and learning are recognised today only through formal institutions. Similar instances can be cited.
- 4) Peer matching to meet the felt needs and desires of various learners, who choose their relevant learning activities and find partners for the projects. This concept of peer learning of a chosen activity is psychologically sound and feasible.

Each country and region can suggest their own resources according to the existing socio-economic milieu, e.g. T.V. for mass education, mobile schools and libraries in rural areas, use of NGO's, church or parachurch organizations in tribal NE areas gurdwaras, etc. in other areas. The basic underlying principle of alternatives in education- concept, content, course, organization and finance - suggested by Reimer may be examined by each developing country struggling with the tremendous task before 2000 A.D. This calls for a 'educational revolution' to liberate the individual from restricted social expectations and obligations,

to liberate his critical and creative resources, to liberate access to things and opportunities, to build networks of resources for learning which are available to the public at large. By liberating education and learning from the closed confines of the schoolrooms we will be facilitating access and providing equal opportunity for learning and teaching without the normal credentials and conditions of schooled societies.

In the context of India, the suggestions made by Illich, Reimer and others may be worthy to note and be adapted. India with its traditional divisions of caste, class, communities, language, religion, sex etc., cannot hope to meet the challenge of EFA on the western model of obligatory or compulsory schooling alone. For example; can orthodox Muslims be persuaded to send their girls to co-ed schools if no girls schools exist in the area? Can Harijans sit in the same class with Brahmin children? Should everyone, regardless of linguistic backgrounds, be mad to learn and be educated only through some chosen languages? (Hindi, English, Sanskrit) Secondly, it has become clear that India cannot and does not have the resources for educating its near billion population through expensive formal schooling. Hence alternative resources and means to education should be sought. Our educational system borrowed from the east hundreds of years ago should be reviewed and overhauled completely, if we are serious about universal education in India. Formal education will continue to be accessible only to a few privileged section of society. For the underprivileged, the poor, the marginalised, the majority of girl children in India - for these we need to think of alternatives, by way of informal and non-formal education. Only then will we be able to empower and equip India's teeming millions to face the changes and challenges of today's world.

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EDUCATION FOR ALL : MYTH & REALITY

C. Joshua Thomas

There is no exaggeration to say that most of the countries are plagued with two major fundamental problems, ignorance and poverty. The former is directly related to illiteracy that in turn breeds poverty. Thus, there is a definite correlation between illiteracy and poverty.

Illiteracy is a global phenomenon. The Indian Education Commission of 1964-66, popularly known as Kothari Commission, unequivocally observes that "illiteracy blocks economic and social progress, affects economic productivity, population control, national integration, and the security and improvement in health and sanitation. Government all over the world has taken two significant steps in order to eliminate illiteracy: universalisation of primary education and adult education.

Education for all is the huss word today as most of the states in the world more particularly in nine highly populated states viz., Bangladesh, Brazil, China, Egypt, Indonesia, Mexico, Nigeria, Pakistan and India, are striving hard to achieve cent percent literacy by the turn of this century. Infact the United Nations through its organ UNESCO championing for this cause.

By Education For all we mean, that "no one is left illiterate and uneducated." This automatically reveals that education is a fundamental right. Ever since independence the Government of India has been emphasising more on primary education for all. Infact it has been constitutionally recognised through Article 45 in the Directive Principles of State Policy of the Indian Constitution :

The State shall endeavour to provide within a period of ten years from the commencement of this constitution for free and compulsory education for all children until they complete the age of fourteen years.

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C.J. Thomas, Assistant Director, Indian Council of Social Science Research, North Eastern Regional Centre, Shillong.

It is a great irony that even after four and a half decade of our independence we are still far away from this constitutional obligation. According to 1991 Census, India has 316,713,246 literates of which 230,150,363 are males and 131,562,883 are females. Percentage of literates to estimated population aged 7 and above are total number of literates 52.11% Males 63.86% and Females 39.42%.

TABLE - I
INDIA : LITERACY % RATES BY SEX
POPULATION AGED 7 YEARS AND ABOVE 1951-1991

YEAR	TOTAL	MALE	FEMALE
1951	19.74	29.00	2.32
1961	30.11	42.96	16.32
1971	36.49	48.92	23.00
1981 (Excl. Assam)	43.56	56.92	29.75
1991 (Excl. J & K)	52.11	63.86	39.42

NOTE : Literacy data for total population excluding 0 - 4 age group was available. It has been adjusted for 1951, 1961 and 1971 for population ages 5 and 6 on the basis of 1981 census literacy data.

SOURCE: Prem Chand, Literacy Digest, (Based on 1991 Census) Directorate of Adult Education, Ministry of Human Resources Development, Government of India, New Delhi, 1991, p. 3.

TABLE - 2

GROWTH OF POPULATION AND LITERACY-INDIA 1951-1991

(For age Group 7 and above)

CENSUS YEAR	POPULATION IN MILLION	DECADE INCREASE IN POPULATION IN MILLION	PERCENTAGE OF INCREASE	LITERACY & RATE %	INCREASE IN LITERACY RATE
1951	288.6	-	-	19.74	-
1961	343.6	55.0	19.0	30.11	16.37
1971	432.4	88.8	25.8	36.49	6.38
1981	556.2*	123.8	28.6	43.56	7.07
1991	701 **	144.8	26.0	52.11	8.55

* Includes estimated figures for Assam

** Includes estimated figures for Jammu & Kashmir.

Literacy for 1951, 1961 and 1971 adjusted on the basis of 1981 census data on literates of age group 5-6. Literacy rate for 1981 excludes Assam and for 1991 excludes Jammu & Kashmir.

SOURCE : Prem Chand, Literacy Digest (Based on 1991 Census) Directorate of Adult Education, Ministry of Human Resources Development, Government of India, New Delhi, 1991, p.3.

The Kothari Commission rightly observed, "India was more illiterate in 1961 than in 1951, with an addition of about 36 million illiterates. The same remark also holds good for 1971, 1981 and 1991 literacy figures. Thus, it may be concluded that although in terms of percentage some progress has been registered but in terms of absolute numbers, India has literally been more illiterate than what she was before Independence. A faster growth of population has pushed the country further behind in its attempts to reach cent percent literacy.

A World Bank report says, "By 2000 AD India will not only have the highest number of illiterates but also the largest number of graduates in the world. "Today the majority of the illiterates in the World are Indians, By the turn of this century, 60% of the World's illiteracy will be in India. According to another report, out of every 100 children who are in class 1, only 23 children reach Class VII. Out of every 20 people in the World, 3 are Indians of whom 2 are illiterates. Out of every 10 illiterates in India, 7 are women, 3 out of every 4 women in India are illiterates.

The above grim data warns us that the Government of India should take cautious steps to face the 21st Century. Education for all in India to be real the following three important aspects may be given proper consideration.

- i) National Population Policy : As it is mentioned above, a faster growth of population has pushed the country further behind in its attempts to reach cent percent literacy. Recently the Ministry of Health & Family Planning has set up a panel of experts to prepare a draft of India's first National Population Policy under the Chairmanship of Dr M.S. Swaminathan. It has been said that Uttar Pradesh, Bihar, Maharashtra, West Bengal, Andhra Pradesh and Madhya Pradesh are the six most populous states of India. This group of six states together constitutes about 60% of the total population. The expert committee has to provide viable alternatives and solutions in controlling faster growth of population.
 - ii) Women's Education : The noted Algerian Reformer (1889-1940) has laconically said, "Teach a boy and you will train one individual. Teach a girl and you will train the whole nation." This slogan must be taken in proper spirit. We should remember that out of every 10 illiterates in India, 7 are women, 3 out of every 4 women in India are illiterates.
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iii) Awareness : Though we are in a scientifically, technologically advanced world yet millions of people in the rural background are still away from the mainstream and women folk in many communities are not allowed to enter into schools. This shows the lack of awareness. If awareness is created among the people, more particularly among the women folk both in urban and rural areas it will arrest not only faster population growth but also improve in literacy rate and later eliminate poverty.

Education for all should be a people's programme. A thorough revamping of our educational system is needed. Text book oriented education system should be changed.

Education for all by the turn of this Century may appear to be a myth but if proper political commitment, participation and co-operation from all sections of the people along with the above suggestion taken in a proper spirit, certainly it will become a reality.

EDUCATION IN MEGHALAYA : HOW FAR HAVE WE ACHIEVED
- PRIMARY EDUCATION FOR EVERY CHILD BELOW 11 YEARS
Sister Philomena Kharaker RNDM

Introduction :

Education as the backbone of the nation is the most noble of all ministries, because it deals directly with the formation of the person. The country's economy, scientific progress and human relationship both at the national and international levels depend greatly on the type of education it gives to its citizens. In a way Education can be also considered as the most vital industry that brings lasting returns.

Eradication of illiteracy has been the target of every government. Nevertheless, due to the unwieldy size of the country, education keeps posing problems from all quarters. It is no wonder then that at every phase of the country's programme and plan for action, education gets priority and receives the lion's share of the government's annual budget. Compulsory and free education for every child below fourteen years of age has become the refrain of commissions after commissions.

Ironically, this right of every child to free education, after four decades of independence remains as a luxury to be coveted by those who can afford. A very big percentage of school-going age children between six and eleven years of age do not see the school. If the world has 100 million children aged between six and eleven who are not in school, and the average percentage of those who are in school in our country reflects only (63.86%), it is not difficult to locate the vulnerable areas where education is still at the periphery. Arunachal Pradesh for example, according to the latest statistics given in the papers has the highest percentage of dropouts annually. Between classes one and eight it records 60.70% of boys and 70.05 of girls. The bulk

comes from the rural schools. 56% for boys and 64.24 for girls. Meghalaya too has a long way to climb the ladder of literacy.

Meghalaya at a glance :

Meghalaya came into existence only in 1972 and covers an area of 22,000 Km which is only 0.7 percent of the total area of the country. Its population according to the 1991 census is 1,760,626 constituting only 2.1 percent of the country's total population. Its up-to-date literacy percentage is 51.36.

Judging from the report of the Fifth Survey of Education sponsored by the Department, Meghalaya's primary education is presently serving only 50% of its school going students. Out of the 5337 rural habitations, 3350 habitations are served with primary schools. This gives a coverage of 63% of the total population. And if we take a coverage of school within 1 Km the total number of habitations served by the same schools are 400%, raising the percentage to 75%. Again, and if students were to travel the distance of 2 Km daily, there will still be 773 habitations without any Primary School.

Enrolment and Dropouts :

The enrolment statistics of the same Survey gives cause for anxiety. The landsliding percentage of dropouts it discovered shows that out of the total number 2,51,502 in Class A, only 18% continue for Class B, 15% for Class I, 12% for Class II and finally only 10% remain when they reach Class III. Can we locate or pinpoint the key factors that bring about this enigmatic erosion in the educational stream? The answer is 'Yes'.

- a) Appointment of untrained Teachers
 - b) Unattractive Buildings and lack of Play grounds
 - c) Poverty and early marriage
 - d) Illiterate parents and Child labour
 - e) Lack of regular Inspection
 - f) Bulky Curriculum, Paucity of Text Books and Financial Assistance
 - g) Others.
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Appointment of Untrained Teachers :

50% of Meghalaya's rural Teachers are not trained and with the minimum education they are expected to shoulder the responsibility of the entire school. Out of 6871 Primary teachers, 5031 (73%) are under matric and of these, only 2514 (50%) are trained. We know that teachers are able to give only from the abundance of their overflow. What happens if they themselves are half-filled?

Teachers in the Primary Schools

Out of 3692 Primary Schools, 1969 (53.%) are single teacher schools. The percentage of schools having two teachers, three teachers, four teachers and five teachers are 27.8%, 9.9%, 3.9%, 2.2% respectively. The percentage of single teacher schools in the five Districts are as follows,

- East Khasi Hills (41.8%)
- West Khasi Hills (44.8%)
- Jaintia Hills (42%)
- East Garo Hills (68%)
- West Garo Hills (67.4%)

How much input can each child receive when the barely two or three school hours are being shared by three to four classes simultaneously due to the paucity of class rooms ?

The state is trying to retain its in-service teachers. But will the old be ready to change and adjust ?

Unattractive Building and Play grounds :

The State possesses 3692 primary schools but children are crammed like sardines into one room. Some schools, 986 (27%) were able to have two rooms. Out of the 3692 primary Schools, 1482 (40%) schools, were forced to accept renewable thatched huts with single room, 593 (16%) or double rooms, 2503 (68%) respectively. Further, furnitureless and one blackboard culture class rooms are not uncommon. Where is justice? What kind of knowledge can a teacher manage to impart to the students of varying classes. The teacher also is made of

flesh and blood, he is not a legendary figure who can stretch his span of attention to listen to every child.

Playground :

Playground is considered a luxury, only 33% have playgrounds. How true the saying: "All work and no play makes Jack a dull boy." We still have a long way off to reach the target of giving an all-round education for the children. It is not an exaggeration to say that village children hardly see a ball or a skipping rope. Don't they have the right to explore their world through games and sports? Are we not burying talents depriving the nation thereby of its stars?

Illiterate Parents and Child Labour :

Added to this, we are aware that parents keep their wards at home to assist them in their menial home chores. Little girls are being kept back to look after their younger brothers or sisters and other domestic jobs, while, little boys are occupied with tending the sheep and cattle as well as acquainting themselves to the beaten path either as tillers of soil or as unskilled labourers. Early marriage is another phenomenon that increases the illiterate group.

Family Co-operation and Adult Education :

Education is an industry that seems to reel in a vicious circle keeping the government and other voluntary agencies on their toes in trying to control the number of illiterates. One of the steps taken is to create awareness of the illiterate parents on the importance of education. This implies that adults, women especially mothers, need to be educated. Once enlightened they will be the best and effective agents for promoting literacy and perpetuating learning down the generations. This initially, may increase the budget of the government but in the long run it will bring high dividends. What is required is a certain amount of compulsion and constant vigilance from the part of the government so that grants sanctioned are rightly utilised.

Lack of regular inspection :

Historical records remind us that as early as 1882 the Hunter Commission created incentives in the form of grants and recognition of primary schools on the basis of result. Down the years ever since, encouragement was never wanting. Commissions after commissions echoed the same message and pinpointed similar problems.

As the agent of the government, the department for education, wrestles continuously against the dragon of ignorance and dire poverty. More and more problems emerged to the fore. The magnitude of the problems became all the more unwieldy which can be expected from a country as big and as diverse in language and culture as India.

If literacy drive and laudable programme organised by the government and voluntary agencies not go to wastage. Regular inspection and strict vigilance is a must. Gross negligence in this point has been the prime cause for most of the evils and poor performances that we witness in our existing schools. Until and unless sufficient attention is given to this point, there will be no room for complacency priding ourselves that we are going ahead with giving every child primary education.

Recognition of voluntary agencies by way of appointing them as adhoc district inspectors and assisting them with finance will go a long way in reaching out to unreachable villages that are topographically being locked from all sides having literally no communication whatsoever with the rest of the country. Proper and regular inspection will automatically check and control dropouts where children will not be made to repeat the class for three or four years consecutively. Grants will also be utilised for the projects sanctioned.

Curriculum, Paucity of Text Books and Others :

Rural Primary Schools are victims of all imaginable exploitations. There is not proper curriculum or syllabus. City schools are being provided with computerised convenience while the curriculum followed by the Primary Schools dates back to the the Pre-independent Days. English Medium schools are being pampered by modern books suitable for a growing child with pictures and all sorts of visual aids. But our poor children in the villages receive the same old book interspersed with one or two black and white pictures here and there. It is true that both central and provincial Governments have allotted sufficient cash for books in the form of book banks, but does it justify that what we have done, is enough ?

Children need uniform and proper meals too. Free Education means FREE in every sense of the word for our poor people.

Our Country, will reach its forty-seventh year of Independence in 1994. The year named by the UNO as the International Year for the Family. May every family receive the light of wisdom and grace from the renewed effort and resolution that every Indian child receives free education. *

This is doubt, is a realistic awareness but education should be recognised as a multi-pronged ministry having working cells at the heart of every village and home.

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INTERNAL AND EXTERNAL RESOURCE MOBILISATION FOR IEFA

- Tarijab Chakraborty*

It is no denying fact that education is a productive investment not only for individual's development also for society's or nation's development. Education for All is thus pre-requisite and merits due priority. In India, continuous effort is being made since independence to make our country self-reliant and self-sufficient. Achieving self-reliance and self-sufficiency demands productivity of any type of products be it in the field of Agriculture, industry or technology. Increase in productivity rests on the amount of knowledge and skill supported by attitude of the people. Taking into consideration of the aspects that is knowledge, skill and attitude of Indian population one may observe that majority of the people are negligibly knowledgeable, but they do possess considerable amount of skill (may be traditional in most of the cases) in one of the fields and another section of people are those who are knowledgeable (degree of knowledge may vary) but lacks in sufficient skill. These are the two major categories of productive human resources. Let us concentrate on the first category only. Knowledge refers to power or strength which helps in refining one's skill or potentialities in an improved way. Literacy is the ~~first~~ first step for acquiring knowledge. Majority of the people in India are still illiterate. It is noticed that poverty, dissatisfaction with life, or deteriorated standard of living is/are more among the illiterate population. Under such circumstances, quality of products produced is sure to hamper.

Lecturer, Department of Education, Women's College,
Shillong - 3.

Therefore, it is of utmost importance to strengthen the knowledge base. Knowledge is a broad area which extends from being simple literate to acquire specialisation. Let us think of making our country a totally literate.

Existing Resources

Already, Government of India established a number of schools and adult education centres; provided scholarships and other facilities for the welfare of the people. In addition, voluntary organisations are engaged in all over India for making people literate. Inputs such as massmedia is playing a vital role in propagating valuable information thereby, assisting in improving the knowledge of the people both in rural and in urban areas.

External agencies like UNESCO, UNDP, UNICEF and other organisations are helping in various ways to educate the mass people.

Though there is a constant effort on the part of Government, of India and other organisations yet, we observe that illiteracy prevails. Government of India formulates five year plans, projects and schemes for speedy and effective development, still, most of these plans, projects or schemes for speedy and effective development, still, most of these plans, projects or schemes remains unachieved or ineffective. One of the probable reasons may be because of misleading facts and figures based on which plans are formulated. At this stage, certain examples may be put forward for better understanding. In India, Census is carried out after every 10 years, whereas, major plans are formulated after 5 years duration. There is a wide gap between the two. Whatever annual figures are available that too, are not errorless.

Taking the case of 1991 Census, till today we are unable to say exactly how much total population were there during 1991 leaving aside the detail information.

A number of schools, adult education centres are set up every year, but it is most unfortunate that we are not in a position to say exactly how many institutions are there,,. Enrolment figures in the institutions are also not in order.

Looking into the child population upto the age of 14 years it is quite difficult to get the actual figure. Same is the case with the population of other age groups. Though there is a provision for compulsory birth and death registration of all individuals but, appropriate data are hard to trace out.

Similar instances could be cited in almost all fields of activities. Now, under these constraints it is quite obvious that whatever good a plan may be, is bound to fail at one stage or the other. We already had seven number of Five-Year Plans which were formulated by experts and specialists from various walks of life. But, it is seen that the desired achievement could not be attained during any plan period to its fullest extent. Most of the things need to be carried out under guess work.

Therefore, it is essential to provide some serious thinking for performing any kind of activity. We need to assist the governmental and non-governmental organisations to make the plans, projects or schemes successful.

Mobilisation of Resources

Our country is faced with economic constraints, which restricts the use of physical or other facilities. Under the existing economic condition, we need to think of effective way of tackling various situations. It is of utmost necessity that activities based on guess work need to be wiped out; plans must be carried out on actual facts and figures.

Looking into the things as it is, it would be worthwhile to suggest certain strategy for all round and speedy development. Our data base information requires strengthening and be accessible easily. Taking total population into account, we are ignorant about the figure. A drive is a must all over India, to issue individual citizenship/identity card for all. In doing so, it will assist in a number of ways.

- 1) It will be possible to figure out exact total population in the country.
- 2) Age of every individual can be identified easily.
- 3) Educational level of every individual will be available.
- 4) ~~Sex~~ and address may also be identified.

Based on these data proper planning in any field would be purposeful and productive. With the available data it would be quite easy to identify the number of literates and illiterates. In addition, illiterate age-wise grouping is readily identifiable. Moreover, a number of other problems can be solved.

Now, questions arise, who will issue the cards and why should an individual possess such card ?

The responsibility for making and issuing the cards are a huge task. Internally, Governmental as well as non-governmental organisations must take the initiative. Also, external support from UNESCO or other agencies may prove to be beneficial.

Possession of such card by every individual is a must for all, otherwise an individual will not be entitled to seek any kind of occupation either in the private or public sector; possess ration card; to reside in a locality and so on. It is quite obvious, one may argue that for an illiterate possession of such cards bears hardly any

meaning. We must remove such notion. Also, one may question that there are people who have no place to live, takes food only once a day, and a host of such arguments, Such arguments are no doubt justified but, at the same time we need to think the development of our nation as a whole. Development is possible on some basis and the basis rests on facts and figures which are authentic and complete.

Based on the identity cards, actual illiterate population will be known and accordingly, plans, policies or schemes can be formulated and implemented. In the field of education, perhaps the amount of guess work is maximum. Education for all is possible within a specified time period only when exact population of illiterate people are known besides the exact number of children upto the age of fourteen. It is sure and certain that any gap in determining the size of population may result in a percentage of population remain illiterate even result in a percentage of population remain illiterate even after a period of forty or fifty years from now. For the reason that today's children, if remain illiterate, will survive for at least forty to fifty years from now.

ADULT LITERACY - A COMPONENT IN URBAN BASIC SERVICES

A STUDY UNDERTAKEN IN THE SHILLONG CITY

Biloris Lyndem Inso
E. Odyu
I. Lall
L.G. Sawian
SRC, NEHU.

INTRODUCTION :

Provision of basic services and facilities in slums with particular attention to the needs of women and children", a centrally sponsored scheme called Urban Basic Services was implemented during the seventh plan (1986-90) on a pilot basis in different state in the Country. This scheme has now been called "Urban Basic Services For The Poor".

The principal aim of the programme is to improve the quality of life of the poor especially the most vulnerable sections of the population such as women, children, youth members of SC/Tribes/full for and minorities who tend to get neglected in the urban setting.

According to the 1981 Census, 15.63% of the urban households did not have a single literate member. The Seventh Plan estimates, indicates as 50.5 million people were living below the poverty line in urban areas in 1984-85 having 27.70 % of the urban population.

The global "Education For All" initiative talks of the reduction of disparities in educational opportunity as one of its key concerns. The disparity between what is happening in education for the urban elite and what is available for the urban poor is one that cannot be ignored. The urban services programme has always expressed a concern for the provision of basic education. A greater awareness and understanding of what is really happening, a clearer consensus on the nature and causes of the problems are a pre-requisite for action.

As such, any comprehensive effort at improving the lot of the urban poor must be based on providing socio-educational facilities on a family basis.

OBJECTIVES :

One of the objectives of the Urban Basic Services for the poor is enable the urban poor to have access to basic social services such as :

Non-formal education

Adult Education

Nutritional Supplementation and
Health Education.

SAMPLE :

The study conducted in the city of Shillong is to access how successfully this programme is being carried on in the slums of :

- (i) Harijan Colony, Laitumkhrah, Shillong.
- (ii) Naspati Ghari, Upper Mawprem, Shillong.

The respondent consists of 79 learners who had already attended the adult literacy classes conducted by the Shillong Municipality Board, under the Urban Basic Services, Shillong.

Sample population consists of 74 (93.67%) female and 5(6.32%) male belonging to SC between the age group of 11 to 27 years.

METHODOLOGY :

Questionnaires and Interview schedule, developed in consultation with experience resource persons were the two different tools used in the study. The same tools was administered to 79 learners respondents of the stated above slum areas in Shillong. The coverage of the tools are, daily income for the respondents, size of family, reasons for joining the centre, role of the instructors, provision of teaching and learning materials, content of the programme, provision of post literacy programme, usefulness of the programme etc.

FINDINGS :

Analysis of the questionnaire and interview schedule administered to respondents evolved the following major findings:

- The finding showed that 7 (8.86%) out of 79 respondents only were employed.
- The total number of respondents' families is 478 having an average of 6(six) members per family.
- 72 (15%) out of the total population of 478 were children.
- 68 percent of the children are going to school and the rest 32 percent did not get the chance.
- It was found that 57.74% out of the total respondents' families were literate and 42.26 percent illiterate.
- The study indicates that 49.46 percent were persuaded to join Adult Literacy programme by Women Welfare Association 45.56% by their friends and 12.65 percent joined the programme on ones' own initiative.
- Cent percent Adult Education Centres covered by the present study held classes at Gurodwara.
- In the opinion of 97.46 percent respondents the location of the Adult Education Centres of this locality are conducive for learning, where as 2.53 percent preferred open spaces for the classes to be held.
- The finding indicates that 54.37 percent of the learners attending classes for 6 days in a week, 26.58% learners attending classes for 5 days in a week, where as 6.32% attend 4 days in a week.
- 96.46% respondents pointed out that the instructors held classes regularly.
- 87.34% of the learners comprehended the instructors teaching while 12.65% had problems in comprehension.
- The study indicates that 39.24% of the respondents stated the behaviour of the instructors as encouraging and 60.75% appreciate the pleasantness of the instructors behaviour.

- In the event of the instructors being absent 55.69% respondents said that a substitute instructors engaged classes. 26.58% respondents indicated that the learners used the time to play. In the opinion of 17.73% learners respondents, the centre remained closed.
- It was found that cent percent learners were provided with learning materials.
- 84.81% learners respondents had no difficulty in understanding the learning materials, where as 15.18 % found it difficult in understanding the learning materials.
- Cent percent respondents were taught, 3 R's i.e. Reading, Writing and Arithmetic.
- As regards the beneficiaries of the programme 83.54% response were positive but 16.45% response in negative.
- Regarding advantages of the programme of the learners 86.08% responded affirmatively to learning of reading and writing. But 13.92% felt that they gained nothing in attending the programme.
- 54.53% learners respondents suggested continuity in holding classes even after the fixed programme period is over.

DISCUSSION

The findings of the present study clearly indicates that.

- (a) Continuation of Adult Literacy programme is felt necessary, with post literacy programme like JSM Centres for Continuing Education.
- (b) There should be co-ordination among the different development departments like health, social welfare department so as to let this programme be more successful and make the learners confident to participate in the society.

THE EDUCATIONALISTS OF MEGHALAYA

- Hamlet Baneh Ngap Kynta*

This paper gives a gist to the conspicuous services of the Educationalists of Meghalaya. Circumstances have impelled us to admit that it was only 50 years after a regular education was established in the State, that the local geniuses came out and played their remarkable roles to equip the educational machinery in the different spheres of education.

The regular education in Khasi Hills was started in 1841, it was brought by the Welsh Presbyterian Mission. In Garo Hills, the American Baptist Mission introduced the system of Modern education about 1865 to 1867. High School education started in Khasi Hills in 1875-76 and in Garo Hills about the late 30s of this century. However, even before a regular education was started in the Hills, the first known Khasi and Garo students went to prosecute studies in Serampore College in 1817-18, the College started by William Carey in Bengal. The antecedents to the first college education in which the first Hill Tribal students are acquainted are given below -

U Bi Tham and Ram Singh Raneer were the first Khasi College students in the Serampore College which started in 1817. This first team consisted also of the few first Garo students, deputed by David Scott, Commissioner, Cooh Behar and Goalpara. A Bangal school set up at Shella in the Khasi Hills in the anterior times, was one of the factors in which the Khasis were acquainted with Bengali. It is known that our fore-fathers also used the scripts of their neighbours which included Arabia, Persian and Assamese. This had helped them to maintain their land records and other correspondences.

* National Fellow, UGC, Professor & Head of Centre for Creative Arts, NEHU, Shillong.

In December 1813, the Khasi literates joined the Serampore Mission and started to translate the New Testament, perhaps from the Bengalee New Testament which came out in print. The Gospel of Mathew was pointed printed in 1816-17 and the Serampore record says, "By 1817 a Khasi St. Mathews has been distributed to those Khasis living nearest to Bengal and who could read the Bengali script". This evidently means that a) The Khasis had been widespread in the Sylhet plains and beyond, nearest to Bengal; (b) some were acquainted with reading and writing in the archaic Bengali character; (c) That was prior to the year 1817. This was the first trace of literacy. Simultaneously the first Khasi students prosecuted English education perhaps through the medium of Bengali.

Translation of the rest of the New Testament which came out in print in 1829, comprising more than 900 pages, copy of which is still noticed in Serampore College Library, was completed by a team of "five or six boys, sons of rich persons and people of consequence in their tribe" to help in the translation. The team of these first educated Khasi boys was obtained through the help of English Collector, stationed at Sylhet in Bangladesh, who was in contact with the Khasi Rajahs. These first gems of literacy effulgence and educational growth are projected, prior to the coming of the regular education in the district of Meghalaya.

Till 1870, Education was confined only to a middle and primary schools, with one normal centre located at Sohra or Cherrapunjee, the first district Headquarter. They were manipulated by the Welsh Mission. In 1864 - 65, the District headquarter was shifted to Shillong which became the provincial Headquarter in 1874. Demands for the provision of higher Education were raised by the Public led by Babu Jeebon Roy who funded the Shillong Zillah High School around 1875-76 and in which the first Matriculate came out in 1880; The course evidently was prescribed by Calcutta University. He continued to support the school from his

own pocket for salaries and cost of establishment till 1888, when the school was amalgamated with Shillong Boys' Government High School, which was then instituted. He also started the Mawkhar Bengalee School for Khasi pupils having invested a sum of Rs. 3,000/- and also continued to invest more and more to the cost of that school perhaps till his demise. He employed the Bengali Headmaster and also the Bengali and Khasi teachers for the first High School which ran for more than a decade.

Subsequently, other Christian Missions entered and after the lapse of years the Ram Krishna Schools and several other local schools were established. Therefore, stress here is laid on the role of the local educationilists in re-enforcing the system of educational administration, strengthening of the disseminating functions, and establishing the proper methods of teaching and study. In Garo Hills, the Catholic and other local bodies embarked on the active educational pursuits from the 30s or 40s of this century. The role of educationilists, other than Jeebon Roy is summed up below -

Monsoon Bareh

The quinquennial review of the progress of education from 1926-32 serves as a record. The inherent defects were due to the defective enrolment and wastages caused by the slow methods of teaching as also the low morale of teachers and poor staff in primary schools. Hence, teachers conferences were held to remove the inherent objects, as also improvement of teaching by securing a large number of teachers under training, use of rapid methods of teaching, holding refresher courses, selection of schools frequently for special improvement and securing the sympathy and support of villages. Courses were oriented to update moral welfare, corporate life, and discipline in schools and enforcing the effective methods of teaching and study.

Teaching of general arithmetic, geography and english among others was re - enforced through rapid methods. District Conferences usually held had reiterated successful responses. School inspection works were intensified and self-supporting village schools have evoked successful responses. The model of Shillong as "the centre of government department... and a resort of the choicest brain", must have its double effects.

Mavis Dunn - B.A., B.T., B.L., Minister of Industries, Co-operation and Registration and later on Health Minister in Assam. Her remarkable

contributions are in succeeding to update primary education by providing better salaries to teachers and thereby impart good incentives; she fought hard to strengthen women education and provide greater support to Girls' Institutions in Assam; She sought to make adequate provisions to the cause of the first Women college in Assam named the Lady Keane College, She said : "I would recommend here a radical change in the system of education and would advocate a system of suitable educational-cultural, vocational and sanitary to make us a good asset in the country", which in principle was meant to orient the system of education to the need of engineering, vocational and medical sciences as the cultural needs also. Prepared all the modalities for establishing the first Assam Medical College and also a Medical College in Sylhet (the later, however, was not materialised before independence) boosted higher training in nursing and red cross services in the last war; she had a brilliant educational career.

R.R. Thomas - M.A., P.R.S., B.L.

Topped the B.A. Hons, Examination in Philosophy (Calcutta University) - 1912; secured First Class Second position in M.A. (Philosophy) examination of Calcutta University; recipient of the degree of P.R.S. on his thesis. "The problem of knowledge". Lecturer in Scottish Church College, member of Assam Provincial Educational Service; Senior Professor of Philosophy and Logic in official rank at Murari Chand

College, Sylhet, and then Cotton College, Gauhati; Secretary, Assam Public Service Commission from 1937-40; Inspector of Schools, Assam Valley Division and Asst. D.P.I., Assam; Principal of Cotton College; Inspector of Colleges and lastly principal of D.M. College, Imphal. Author of "Students Logic-Deductive and Inductive Vol. I" and "Inductive and general topics Vol. II"; the two books occupying the size of about 1000 pages and prescribed in the Calcutta University; raised the standard of Higher Education in its administrative capacity and co-ordinated activities to provide the greater scope for intellectual acumen, insightedness and rationality. Co-ordinated educational activities at super-structural level to raise the standard of education and maintain its quality in the entire North-Eastern Region.

Bransly M. Pugh - B.Sc. (Calcutta), B.Sc. (Agri)(California) Passed the B.Sc. examination 1920; specialised in Agronomy and Botany in United States - Professor and Head, Dept. of Agronomy, Allahabad Agricultural Institute in 1928. Co-ordinated activities in that college to intensify and update Agricultural sciences of various forms. Edited a magazine, the Allahabad Farmer; Principal, Allahabad Agricultural Institute from 1940; member, Agriculture Master Course Faculty of Allahabad University from 1944; pioneered the Assam Agricultural College as Principal after Independence; author of Crop Production in India and Soil, Science and Climatology which was widely prescribed and read in Agricultural Colleges before and after independence.

Jobang D. Marak secured the Provincialisation of Schools in Garo Hills and pioneered a high school. He said in the Legislative Assembly : "Sir, now there is a good number of Government Primary Schools in the Garo Hills due to my attempt; they are pure Government Schools and their number is not less than 300... I am against compulsory education for a time being only for this reason that all over the world in civilized countries primary education is free". There were other illustrious Garo educationalists who started the first education and the higher education in their land.

Dr. Orlando Lyngdoh, M.B.B.S., M.A. completed the medical graduate course in Calcutta; entered Assam Medical Service. served as S.D.M.O. at Jowai being deputed by Assam Govt., prosecuted study in USA and passed the examination which qualified for the Master degree of anatomy; 1951 held the post of Asst. Professor of Anatomy in Dibrugarh Medical College; became Prof. and Head of Dept. of Anatomy of that college in 1955; member of the Medical Faculty of Gauhati University; examiner and paper-setter in many universities; in 1960 he Joined the Medical College at Gauhati and worked out the modalities for its commencement in which Medical college and hospital buildings came out to completion; 1968 became the Vice-Principal and Dy. Superintendent of Assam Medical College, Dibrugarh; Director of Health Services in Meghalaya in 1970 with the other responsibilities as Inspector General of Prisons and Director of Pasteur Institute; 1977 Principal of Regional Medical College, Imphal; 1978 Chairman of Meghalaya Public Service Commission; Principal, Regional Medical College, Imphal in 1981 - 82 and held the post of Dean of Science in Manipur University; 1983 Health Consultant of North Eastern Council.

Silverine Swer, She distinguished herself in a host of girl guides services - later on served as Social Education Officer in Arunachal Pradesh, shortly after served as Principal of Buniadi Siksha Bhavan, Teachers' Training Institute at Changlang, in NEFA (modern Arunachal Pradesh). The pattern of Basic education and partly vocational was introduced in NEFA from the fifties till recently. The centre required a unique importance in developing and expanding education where indeed, nothing was done in the earlier time. Training of teachers at the Junior and Senior level was made compulsory and schools were attached with crafts based centres. Till date Miss. Swer, has been the great propounder of vocational education. Now, therefore, the situation has improved since creative expression and work experiences as new subjects included in our 10 + 2 school curriculum. Training in these subjects has been

intensified and experimentation in a few schools in Meghalaya, has started.

Education has its variegated roles. The Educationists have given their lasting services to the State. Our duty now is not only to perpetuate them but to improve the present overall system of education. The students now have their very vital roles to make learning highly utilitarian and productive by pursuing the serious method of study as correctively, systematically and consistently. The other issues in which a good system of reinforcement is necessary, include mostly the better system of dissemination of instructions to evoke in class room's responses much more successfully and efficiently. The other issues such as the system of evaluation, testing performances and practices are the obvious necessity. A planned system of rectification is also most essential to remove the common errors and the elements of mental ambiguity. Education is the combination of several factors, ethnic, cultural, economic and social necessary to formulating and shaping all forms of creativity. Therefore, the best forms of creativity are equivalent to the infrastructural standard of human genius.

The role of education in elucidating and operating the scheme of national reconstruction with particular reference to the economic regeneration is conceived and propagated by our Educationists.

Mondon Barch in 1930-31 observed that "Education is the necessity of human race. It is therefore a living seed and whatever changes the economic or social fabric might undergo, Education will always be at the helm of affairs to guide mankind to its destiny," he also observed the importance of all forms of morality necessary to perpetuating and strengthening the inherent, possessive and operating forces of statesmanship, which is vital to our present situation. He notes that; "Statesmanship and diplomacy have their functions and very important functions too. But so long we believe that beneath the seeming discord and disturbance of the world, there runs the perennial spring of spiritual

laws, we have to maintain that the economic and moral problems can be solved only by the conformity of mankind to the right principle of religion". The forces which are antagonistic to the educational values and the social vices which preponderate, seem to have urged and boosted the creative societies to take steps towards preserving the intrinsic machinery of education and providing safeguards that the inherent values will not be worked down. This is because we believe that we have a mission to create the better social order to our rising generation and abide to the motto of a sound system of national reconstruction.

EDUCATION AND SOCIETY

S. PAULSAMY *

Education is the prime most important for Social change. Any kind of social order, in a society, is an out come of education. Education assists the society in achieving its goals. In India, providing education to millions, is one of the neglected problems, seventy percent of the population is still illiterate and hence the educational system still remains highly ineqatitarian. Any democratic nation cannot, simply bear with millions of uneducated masses. Because an illiterate democracy is a danger not only to itself but to the World. Where the illiteracy prevail there the injustice and denial of basic rights common place.

In India, the educational strategies are aiming to achieve the following goals;

- attaining development in the field of technology, Science and other spheres of economic development.
- attaining social equality by creating egalitarian society.
- moulding the characters of the citizens as responsible and politically conscientious members of democratic society.

Till today, achieving these goals, have been distant dreams of our educational planners. The reasons could be attributed to complex social problems, commitmentless policies and deviationless implementation of the policies. In this perspective, it would be worthy to look back at the various channels through which our educational system has been travelled.

Till the dawn of the British empire in India, the education has been the private property of certain classes. The backward communities i.e. Bhudras and Atishudras and women from all communities had been kept aloof of education, under the false doctrine of an imaginary God and religion and the same dirty traditions continue still today and we find that classes are enjoying and the masses are neglected.

Britishers were interested in educating the classes than the masses, because their aim was to produce subordinate clerks. The particular class which enjoyed education under British rule, was orthodox Brahmins. They in their turn prevented certain backward communities and women from education. This was contradictory to the British administrators "Downward filtration theory" i.e. upper classes will educate lower classes in the latter stage.

British administrators tried to implement the educational system which was argued in England. They failed to understand or deliberately neglected the socio-political and economical differences between India and England. Therefore, British power failed to make a mass based education in India.

Even after 46 years of Independence, the educational system which we follow, failed to bring about the desired social change or failed to play any role in uplifting the deprived and socially backward classes, of the society, rather nation has been burdened by the growth of unemployed youths along with negligible increases of literates. The class barriers kept maintained and the elitism finding its way in the society. Few people in the country i.e. 3% are enjoying all fruits of education facilities. They are getting higher type of education and all the key positions are occupied by them.

The present educational system failed to penetrate deep into grass root level. Still it is inaccessible to most of the rural masses, living in rural areas. The rural masses are, mainly small land holders, landless labours, workers, backward communities and atwasia. Most of them are poor and leading their life below the poverty line. The compulsory primary education which we try to implement in rural areas is futile, unless & until the beneficiaries find time to attend the classes. Poverty compels them to be pre-occupied with bread winning activities. Since many a times children's contribution is necessary to pull the day to day life of the family.

In the contemporary India, we find ourselves in a very confused state. We are not in a position to tell, what kind of

social order with which we are bound. Some of our educational thinkers and social scientists, say that we are in a transitional state i.e. and social death bell has rung. Due to the death of our indigenous education our youths are slowly moving away from indigenous culture, traditions and values. The good part of which are very essential for the unity and growth of the nation. At the same time the so called "Modern Indian Education", the brainchild of Macaulay, to which alternative yet to be worked out, creates millions of unuseful degree holders. They seek employment to which their degree is no way related. It paves way for nexalism and makes the frustrated youths as an easy prey to separatists and communal forces. In urban India youths were simply afflicted with the dangerous virus called "English Culture".

Soon after Independence so many educational commissions were set up, as an effect to give a changed out look to the Indian educational system. All the educational commissions have done the work of pruning while leaving the radical as such. One of the University education reports says that, "A University aims, at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying principles to popular aspiration, at giving enlargement and sobriety to the ideas of the age, at facilitating exercise of political power and refining the inter course of private life.

It is doubtful to say that our universities are capable or equipped to carry out the above mentioned noble ideals. Because most of our Universities are centres of intellectual bankruptcy and mass producers of unskilled youths. It is partly true that our flawed educational policies have its hand in making the society lumbanized and philistauized. Actions of self centered social groups are adding fuel to the fire. They try to incorporate unsecularist ideals even in the curriculum, which they perceive, may be helpful in the pursuance of their communal ideals. They refuse to foresee the future India and her fate.

.....

India is one of the poorest countries of the world and many circumstances enable her to maintain the social hierarchy and stratification. In such a situation, a few educated members of the particular group, who try or tried to undo the social discrimination, finding it very difficult and eventually get alienated from their own culture or a group.

In many a occasion, the reasons for the deplorable conditions, which prevails in the society, is caused by educated members of the society than the uneducated masses. Educated unscrupulous members of the society try to take advantage of ignorance of uneducated masses, to satiate their self interest, fulfil their political aspirations of regional hegemony. Besides these, many youths becoming disloyal to their nation try to identify themselves with certain community or class which in turn brings social disorganization.

The above mentioned facts are corroboratives of flawed educational policies.

Our endeavour, to create a new social order in the socialistic democracy can be fruitful, only if we turn the uneducated millions into educated once. Healthy and justful democracy is possible only with educated electorate. The present political status in India indicates that the millions people are simply puppets of politicians, whose emotive ideals are self centered. Many of the citizens lack self control, tolerance, mutual good will, leadership and consideration for others.

India can easily prosper and rectify her social imbalances if she understands and realise the inner meaning and vitality of her well nurtured spirituality. She should come forward to marry her spirituality with Modern Scientific advancement. The children borne out of this marriage would be of hybrids and definitely they will try to set a new social order.

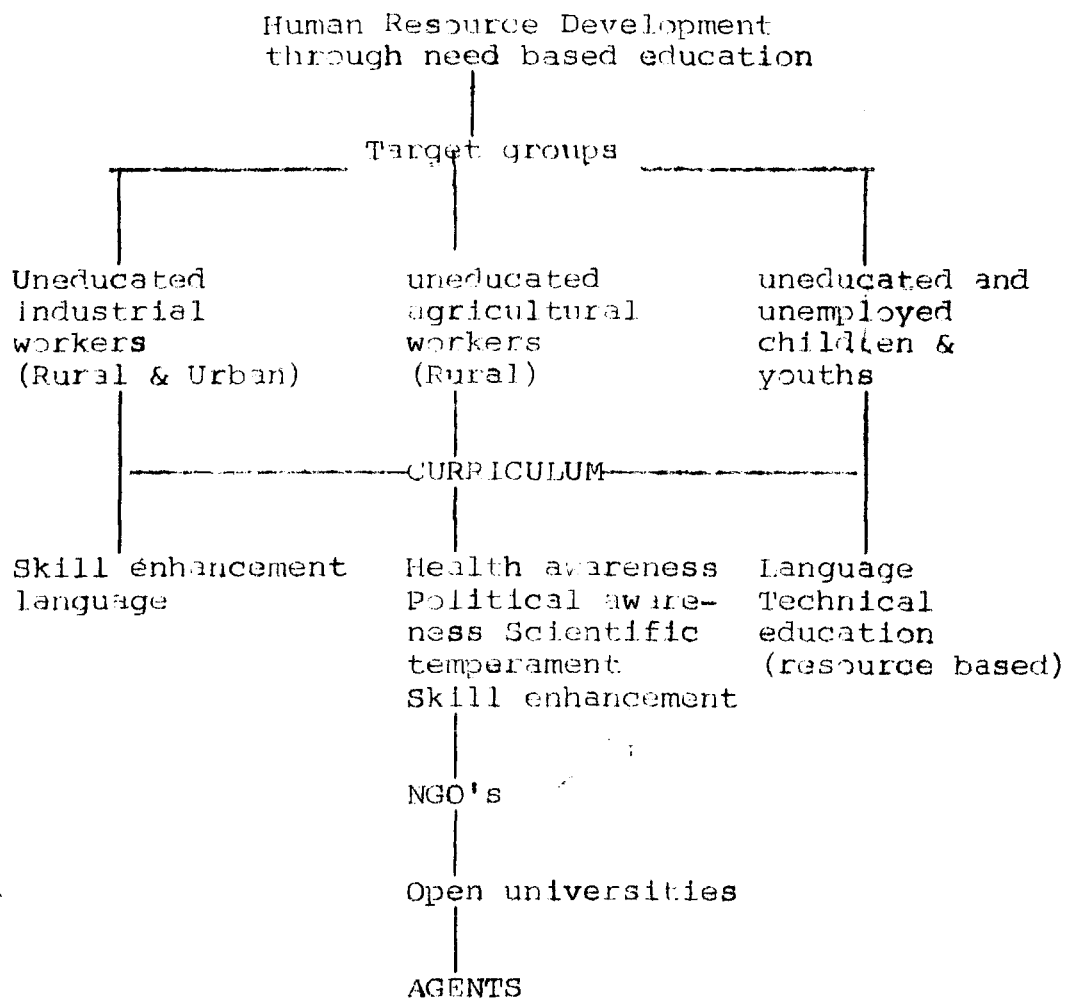
In this connection it is worthy to, quote the observation of Kothari Commission.

"If social change on a grand scale is to be achieved without violent revolution there is one instrument and one instrument only, that can be used; Education.

Therefore, the education which we talk about must be need-based and must be a permanent measure. It should penetrate deep into the grass root level and should bring long lasting impact among the masses. It should aim at egalitarian society. It should provide the necessary strength.

To achieve this, both conventional and Non-conventional methods should be exploited. Whatever may be the mode, the goal must be realising the National aspirations, and meet the National challenge "Education for All". If the need is reorganisation of educational system than that should be attempted and accomplished promptly.

The reorganisation must be target oriented. The following small plan out lay can be a food for thought of educational planners.



SPATIAL PATTERNS OF LITERACY IN MEGHALAYA AND ITS GENDER
DISPERITIES: A CASE STUDY OF SELECTED VILLAGES.

Dr.Siddhaswar Sarma
Deptt.of Geography
NEHU,Shillong.

1. INTRODUCTION.

Literacy is that qualitative attribute of population considered as one of the indicators to evaluate the level of backwardness, economic status and political standard of a society. To eradicate illiteracy in our country, Indian National Commission for Cooperation is launching the programme of 'Education for All'. About 200 districts of our country have been covered under 'Total Literacy Campaign'. Again it proposes to increase this to 350 districts by the end of the Eighth Plan, to raise the country's literacy rate to 75 per cent. Literacy scene of Meghalaya is not very bright as it rank is 22nd in Indian context. For any plan for development of a region, one should carry out research from the grass root level to see the fact that disparity within the region, if any, could be improved in a phased manner. With this idea the spatial patterns of Literacy in the state of Meghalaya is carefully studied, so that concerned authorities may take action-plan accordingly.

2. STUDY AREA.

Meghalaya is one of the smallest state of Indian Union. It lies between $89^{\circ}50'E$ and $92^{\circ}50'E$ and between $25^{\circ}02'N$ and $26^{\circ}06'N$. It comprises five districts in 1991 and has thirty community development blocks on which level the study has been carried . 85.53 per cent of the total population in the state are constituted by scheduled tribes with three major tribes - Garos, Khasis and Jaintias. The society belong to matrilineal which means their family line traced through the women.

3. DATA BASE AND METHODOLOGY

State and block level data has been collected from NIC based on census of India 1991 reports. In addition the village survey has been made under the project work of Geography Deptt., NEHU, Mawbri village has been surveyed in 1991 while Lyndem and Urksew-Wapathaw village have been surveyed in 1992.

The study of levels of literacy rate is calculated by a simple arithmetic formula on aggregated data to the gender of the population. The formula is very simple as follows:-

$$L = \frac{\sum x}{(Y_1 - Y_2)} \times 100$$

Where L = Literacy rate

x = Total literates of 7 years and above

Y₁ = Total population

Y₂ = Total population below 7 years.

The percentage of literates both for males and females have been compared and depicted through bar diagrams. The overall total of various blocks of Meghalaya has shown over pace by applying choropleth cartographic method.

4. ANALYSIS

The population in the age group of seven years and above, who have ability to read and write with understanding is classified as literates in 1991 census of India. This definition of literates with aged seven years and above makes half of its strength down by illiteracy in Meghalaya. Subtracting the age group of total population below seven years the illiterate population accounts for 7,02,944, whereas only 6,78,105 population is literates. Hence the percentage of literates in Meghalaya becomes 49.10 against 52.21 percent of Indian average (1991 census).

a DISTRICT SCENARIO:

East Khasi Hills district is the only district of Meghalaya to attain the highest literacy with 60.04 percent (Table-I). All other districts of Meghalaya depict literacy rate below the national average. The census report of 1991 clearly stated gender disparity among the districts. Significant mark with high female literacy of Jaintia Hills district alone proved the

matrilinial strength in education. (Fig.2) Other districts of Meghalaya maintain high male literacy like other states of India. Large variation between the urban and rural literacy is not a new phenomenon in India which all districts of Meghalaya are also bearing (Fig.3). Hence the authorities should aim at the upgradation of rural literacy among the hill tribals and also among slum illiterate dwellers of urban area.

4.b. BLOCK SCENARIO:

Out of 30 community development blocks of Meghalaya, the Myllem block, which conceived the capital city Shillong in its womb, bears the highest literates (78.88). The migrant service holders and jobseekers into the capital city should not be credited with the honour of the first ranking of literacy rate of Myllem block. The second ranking literacy block Rongram also accommodates the second ranking Tura town. The lowest literacy block Khliehriat (28.06) is in the Jaintia Hills district. In addition, there are as many as six C.D. blocks which could be categorise below 35 percent literacy rate in Meghalaya. They are Laskein, Khliehriat in Jaintia Hills, Songsak in East Garo Hills, Dedenggiri, Selsella, Betasing and Zikzak in West Garo Hills district. More emphasis on literacy campaign should be placed on the lowest literacy C.D. blocks on priority basis (See Map.1).

Gender disparity among literates is to be considered for equilibrium of sex difference. The computed and classified data of male-female literacy revealed clear disparity (Table II) The males claim more share than females in literacy rate with 24 out of 30 C.D. blocks of Meghalaya. It means 24 C.D. blocks show less female literacy. Financial assistance under 'Non Formal Education' which central and State Govt. share with ratio of 90 : 10, should be extended in those low female literacy blocks. Other six blocks contain higher female literacy, out of which three C.D. blocks are from Jaintia Hills alone.

4.c VILLAGE LITERACY SCENARIO:

The study of literates in village level reflects their economy and status in society. Field survey on three villages were carried by the Department of Geography, NEHU in 1991-92.

The village literacy revealed the following: The Mawbri village of Bhol area attains the distinction of crossing the national average of literacy. The percentage of literates in Mawbri village is thus encouraging; it is 54.08 (Table III). The female literates significantly are found to be higher than male literates in this village. The Lynden village of Pynursla block is inhabited by uniform Khasi tribes with a low percentage of literate (37.50), while Urksew-Wapathaw village of the same block shows a high literacy rate (53.77) as the village is constituted of both tribes and non-tribes. This survey proves that the migrant non-tribes help to increase the literacy rate.

5. CONCLUSION:

While formulating and implementing the policy to achieve the goal of literacy the following considerations may be kept in mind: 1. Existing village and block level literacy in relation to social structure and economy are to be studied carefully. 2. Village Headman should be taken into confidence and Education officer in each C.D. blocks is to be recruited for smoother running of the programme.

3. Awareness of education among the illiterate parents is to be created as to motivate them to send their children to school.

4. Text books, black boards, wall maps globes and charts should be supplied free of cost and necessary financial grant to the poor is to be provided by way of adopting appropriate legislation, and execute those on a war footing.

5. Free medical facilities should reach to each individuals villager to enable children to attend school regularly.

Despite Govt. efforts made by Formal and Non-Formal education the aims and objectives of the programme seem to be far from targeted goal. For achieving this target, the modalities of Christian Missionaries, adopted in the pre-independent India, but with a clear secular bias, may be followed by the Govt. of India, so that states of post independent country would be free to attain total literacy. Add to this for encouragement of women's education which was the dream of Mahatma Gandhi would become reality if job reservation policy for women is implemented to continue atleast for one decade.

Table : I Percentage of Literates* in Meghalaya, 1991

Dist./State Country	Total Literacy	Total Male Literacy	Total Female Literacy	Total Rural Literacy	Total Urban Literacy	Sex Difference in Literacy	
						Male	Female
1. Jaintia Hills Dist.	35.32	34.37	36.31	30.35	81.37		1.94
2. East Khasi Hill Dist.	60.04	62.86	57.04	46.36	83.68	5.82	
3. West Khasi Hills Dist.	50.52	52.98	47.98	49.06	71.82	9.00	
4. East Garo Hills Dist	48.38	54.70	41.70	46.99	68.78	13.00	
5. West Garo Hills Dist	39.32	46.93	31.32	34.34	78.29	15.61	
Meghalaya	49.10	53.12	44.85	41.05	81.44	8.27	
INDIA	52.21	64.13	39.29	44.69	73.08	24.84	

*Literates population aged 7 years and above.

Source of Data: Census of India 1991, Series -1, Paper II.
Calculated by author.

Table - II

Blockwise Literacy Rate of Meghalaya, 1991

District/ Block	Total Literacy	Total Male Literacy	Total Female Literacy	Sex Difference in Literacy	
				Male	Female
1	2	3	4	5	6
I. JAINTHIA HILLS DIST.	35.32	34.37	36.31	-	1.94
1.1. Thadlaskein	42.15	40.96	43.32	-	2.38
2. Laskin	30.35	25.89	37.74	-	11.89
3. Khliehriat	28.06	29.30	26.66	2.64	-
4. Amlarem	40.80	41.48	40.09	1.39	-
II. EAST KHASI HILLS	60.04	62.86	57.04	5.82	-
1. Nongp.	38.35	44.33	31.81	12.52	
2. Bhoi Area	40.98	43.56	38.29	5.27	
3. Nawryngkneng	44.71	41.21	48.19		6.98
4. Myllem	78.88	82.59	74.78	7.81	
5. Mawphlang	41.00	40.38	41.61		1.02
6. Mawkynrew	36.63	35.33	37.95		2.62
7. Shella Bholaganj	54.04	55.86	52.24	3.62	
8. Pynursã	49.77	50.57	48.96	1.61	
9. Mawsynram	45.90	48.91	42.77	6.14	

1	2	3	4	5	6
II. WEST KHASI HILLS DIST	50.52	52.98	47.98	9.00	
1. Mairang	48.05	47.07	49.00		2.07
2. Mawkyrwat	52.65	55.66	49.46	6.20	
3. Nongstoin	49.32	52.14	46.01	6.43	
4. Mawshynrut	53.21	59.06	46.97	12.09	
IV. EAST GARO HILLS DIST.	48.38	54.70	41.70	13.82	
1. Resubelpara	55.85	61.09	50.33	10.78	
2. Dambo Rongjeng	47.86	54.60	40.83	13.77	
3. Songsak	34.85	41.36	28.01	13.35	
4. Samanda	46.96	54.61	38.51	16.10	
V. WEST GARO HILLS DIST	39.32	46.93	31.32	15.61	
1. Dadenggiri	30.41	38.16	22.42	15.74	
2. Selsella	29.17	36.25	20.62	14.43	
3. Rongram	59.96	66.30	52.04	13.26	
4. Betasing	35.39	43.14	27.50	15.64	
5. Zikzak	33.98	42.33	25.14	17.19	
6. Dale	36.62	44.36	28.55	15.81	
7. Chokpot	36.83	44.13	29.37	14.76	
8. Baghmara	49.96	58.36	40.04	18.32	
9. Rongara	39.95	49.34	30.00	19.34	

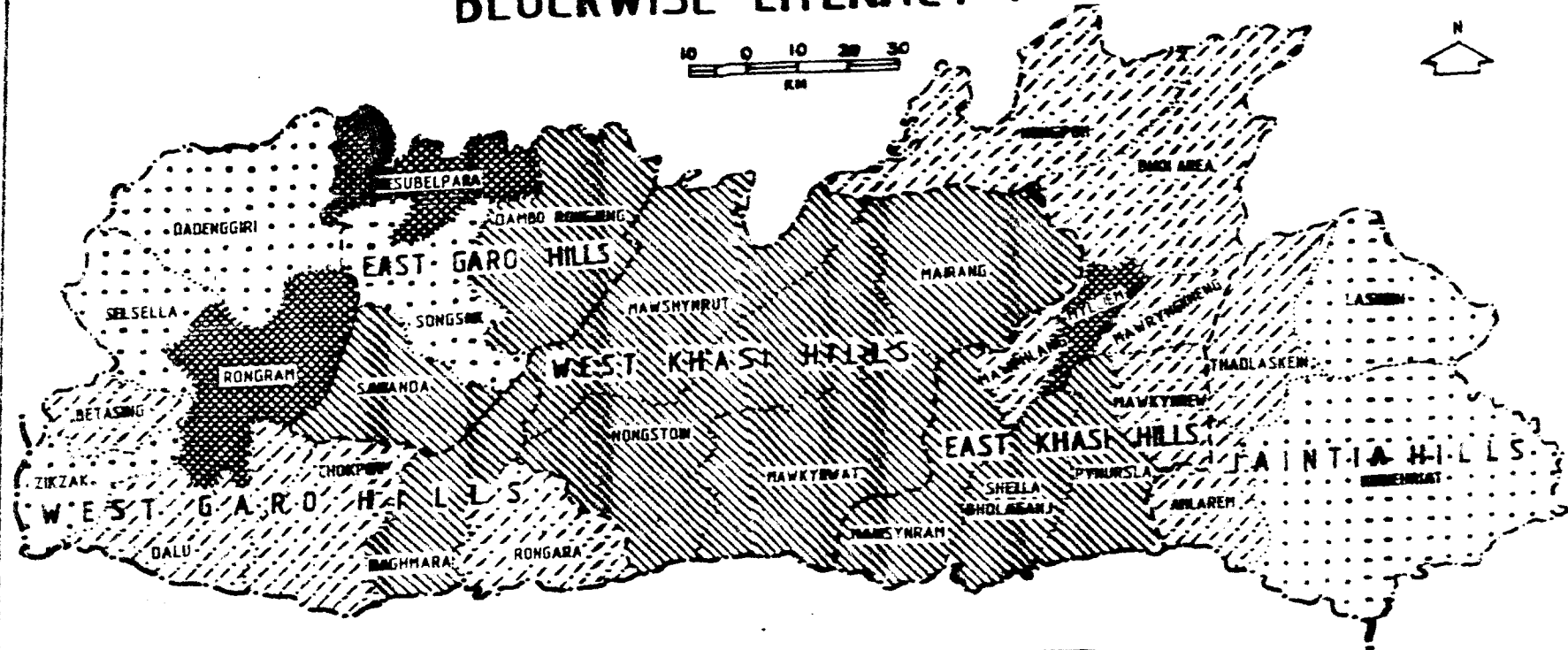
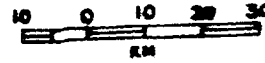
Source: Primary Census Abstract Collected from NIC, Planning Commission of India, & Computed by author.

Table - III: Literacy Rate of 3 Villages* of Meghalaya

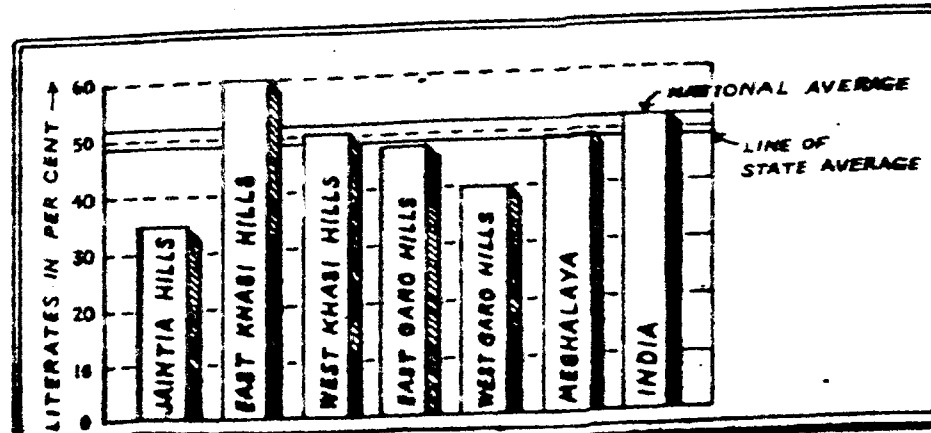
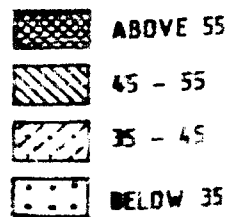
Village		Total Population	Total Literates	Percentage of Literates
MAWBRI 1991	Total	331	179	54.08
	Male	166	84	50.60
	Female	165	95	57.58
LYNDEM 1992	Total	144	54	37.50
	Male	66	29	43.90
	Female	78	25	32.05
URKSEW-- WAPATHAW 1992	Total	212	114	53.77
	Male	114	63	55.26
	Female	98	51	52.04

*Survey carried under the project work of Geog. Deptt., NEHU.

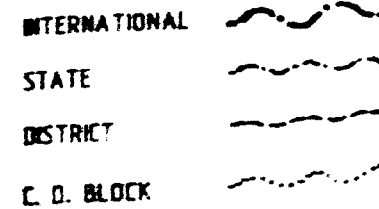
MEGHALAYA BLOCKWISE LITERACY RATE



IN PER CENT



BOUNDARIES



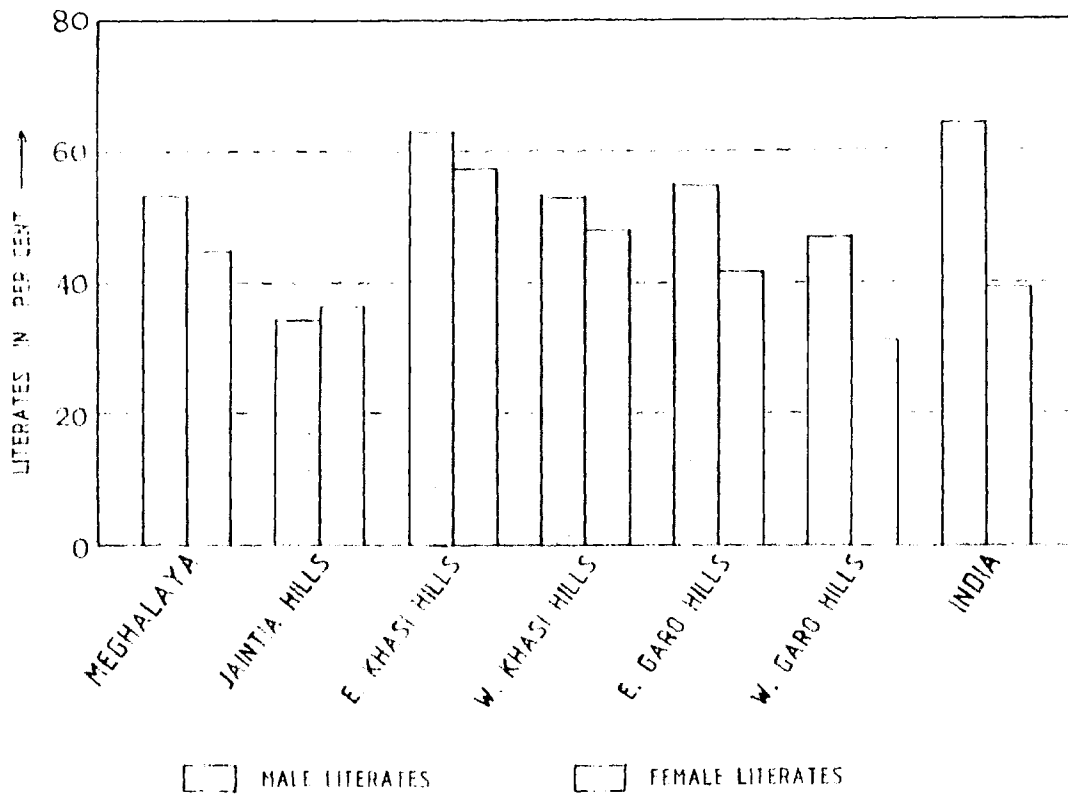


FIG. 2 MALE FEMALE LITERACY OF MEGHALAYA 1991

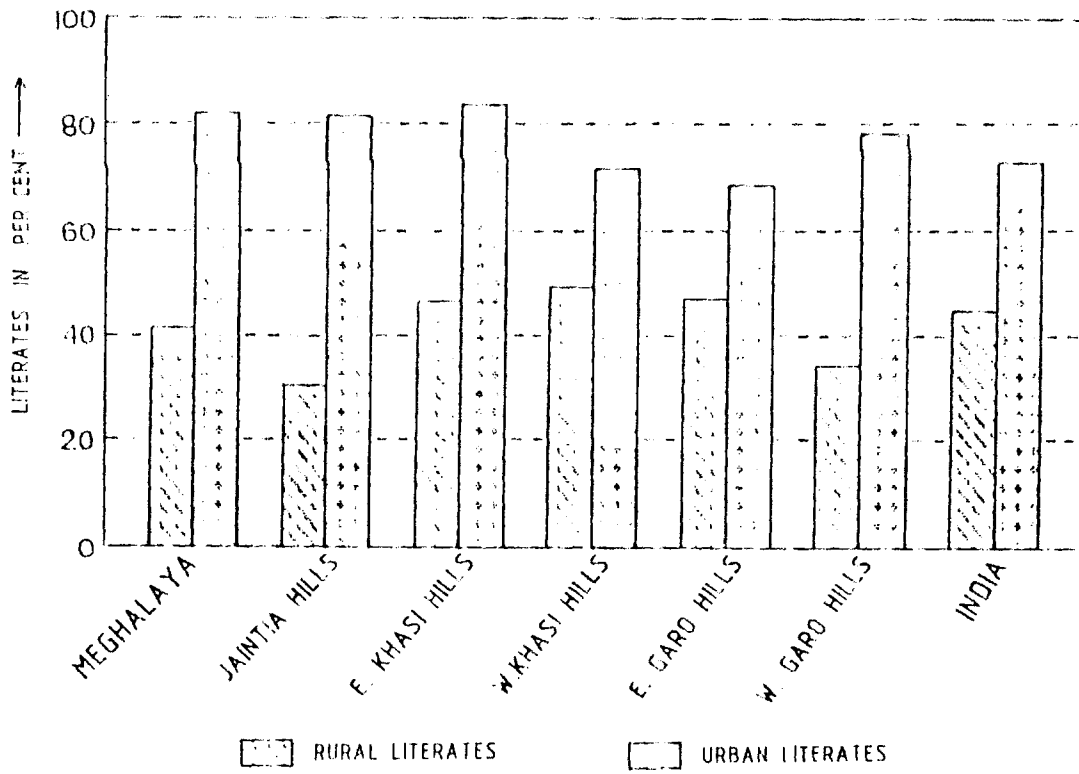


FIG. 3. RURAL URBAN LITERACY OF MEGHALAYA. 1991

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