



**ADULT EDUCATION
IN MEGHALAYA 1982**

ADULT EDUCATION
in
MEGHALAYA
1982



Sub. No. 101 Syarika, Ltd.
National Institute of Educational
Planning and Administration
17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100
DOC. NO. D-5047
Date: 12.12.87

CONTENTS

ENGLISH :

1. Editorial	PAGE
2. Potentialities of Electronic Media for Adult Education	1—4 D.V.Sharma, Jt. Director, DAE, Delhi.
3. Adult Education Programme-Some Aspects	5—6 N A. Ansari, Jt. Director, DAE, Delhi.
4. The all Important and much neglected Phase of Adult Education	7—11 Dr.R. Gomez, Director SRC, Madras.
5. Aspects of Training	12—14 V. Mohan Kumar, Head, Department of Training SRC, Madras.
6. Follow up and Continuing Education Services in National Adult Education Programme	15—22 Virendra Tripathi Literacy house, Lucknow
7. Involvement of Students-Adult Education,	23—25 G Sekar, Dept. of Social work, PSG, College of Arts and Science Coimbatore.
8. Role of Voluntary Agencies in Adult Education	26—28 Miss L Jyrwa, District Social Welfare Officer East Khasi Hills.
9. Monitoring of the Adult Education Programme (A Report for the Period June 1981 March 1982).	29—36 L. Shulai, A.D.P.I. W. Nengnong, S.A.
10. Brief Report of Adult Education in Meghalaya 1981-82.	37—41
11. Education and the crisis of finance ..	42—43 C. Wolflang
12. A brief report of Adult Education Programme in West Khasi Hills during 1981-82	—44 H. Kharkongor, D.A.E.O. West Khasi Hills.
13. An Experience in Supervision	45—46 G. Thyruang, Supervisor Nongstoin, West Khasi Hills.
14. A Mid-Term Sixth Plan Appraisal for Adult Education in Meghalaya.	47—51 Torist Mark.
15. Success story of	—52 Shri Kaljing Sangma.
16. A brief report of Adult Education Programme in Jaintia Hills during 1981-82...	53—55 A. Laloo, D.A.E.O. Jaintia Hills.

17. A brief report on National Adult Education C. Sangma, D.S.E.O. Tura. —56
in West Garo Hills.

18. A Decade of Educational Torist Mark 557-7-60

PHOTOGRAPH SECTION

KHASI SECTION

19. Ka spah u Khasi Pnar —I. Ki Khlaw .. R. T. Rymbai, I.A.S. (Retd) 651-1-66

20. Ki longknie ki donkam ia ka jingnang
jingstad L. Shullai. 657-7-68

21. Phai Sha ka mynnor Smt. N. Shabong. 659-3-70

22. U Siej Ha ka Jylli ka Jingim U Briew. .. S. Khongsit 714-73

23. Ka Jinghikai ia kiba la san (Adult Educa-
tion). B. M. Pugh. 74-76

24. Ka Adult Education J. Kharmih, Editor, Ka Pansara. 77-78

25. Ka Kamram jong ngi la la ka Ri .. B. Chedrack Jyrwa, Dept of Khasi
Shillong, College. 79-81

26. Ka Bynta Jong Ka Adult Education Ha kaba
Kyntiew Pat Ia ka Imlang Sahlang .. Torist Mark. 82-84

27. Khublei. Anand S. Lyngdoh, Peon District
Adult Education Office Nongstoin. —85

GARO SECTION

28. A. chik A. Songni Songadamrango Donggipa Prementh G. Momin, Dept. of
Mandarangni Janggi Tanganio Silroro- Adult Education, Williamnagar.
Naroroatani Cholrang. 86-89

EDITORIAL

At a state level meeting someone made a silent remark that Adult Education has failed-- it is! just in paper. When one considers the financial investment that goes into Adult Education activities and when one looks at the amount of human effort that goes into this programme, one can hardly refrain from evaluating the programme to see whether it is serving its purpose : where the illiterate and the poor can rise up to their own liberation through literacy, dialogue and action

We are now at the mid-term of the plan period and it calls for a mid-term plan appraisal. Though the period is undoubtedly too short for any realistic assessment on the returns of the programme, yet it is expedient to take stock of the implementation part, knowing fully well the fruits of the programme will take some time to ripen. Somewhere in this publication, a full length article is devoted to this topic.

In most of our Adult Education Centres, literacy seems to be the only in-put. The basic reason being the quality of our instructors and the absence of co-ordination on the part of the development departments. However taking literacy to be a vehicle in order to make people productive in their own environment, one would consider an achievement even to gather 20 to 30 illiterate adults for learning the 3R at the centre to the people with a literacy rate as low as 33.2 percent and who are satisfied with the culture of silence they are living with, it will take some more time for them to get adapted to such a mass programme as the National Adult Education Programme.

The pass percentages at the High School Leaving Certificate Examination for three consecutive years 1980, 1981 and 1982 were 36, 41 and 42 respectively. Converting this into monetary terms, one would shudder to think of the huge wastage in the formal system of education but people are tolerant to it. It is our experience and subsequently confirmed through studies that a student after spending nine to ten years sitting at a school desk learning to spell and absorb certain rules of grammar and he even knows how long it took four men to dig a grave ; but he has not acquired the essential thing that school should have set out to give him, namely the taste for and the habit of reading. Outside one's experience, books are the key to all serious and profound learning and the acquisition of information. The Adult Education programme have achieved a great deal even if it is just a literacy drive. Literacy is undoubtedly a privileged and irreplaceable instrument. Without a mastery in reading and writing, the roads that lead to participation in cultural life are totally barred.

The instincts to seek security and adventure co-exist in most people and the motivation to any action depends on these instincts. Relapse into illiteracy would bound to happen if literacy works have been pursued outside the context of improving the learner's standard of living. Adult Education in the state would be meaningful only if it is related to the learner's need in raising his standard of living and sense of security.

In preparing this publication on the fourth year of Adult Education in the state, we have decided to call it ADULT EDUCATION IN MEGHALAYA, 1982- with a view to bring out every year a similar publication. We acknowledge with thanks the contributions of Shri D. V. Sharma, N. A. Ansari, Dr. R. Gomez, V. Mohan Kumar, V. Tripathi, G. Sekar, Miss L. Jywa, J. Kharmih, R.T. Rymbai, B.M. Pugh, B. Chedrack Jywa, S. Khongsit, C. Wolflang, N. Shabong, P. G. Momin, G. Thyriang, Anand S. Lyngdoh, C. Sangma, A. Laloo and H. Khrkongngor whose articles, reports and poems have enriched our knowledge of adult education and adult learning. We also thank our Secretary, Education, Shri J. M. Phira, IAS and Shri. T. Budkma, ACS, Director of Public Instruction for the encouragement and support to the programme.

No one who have followed the programme as is being implemented in the state and elsewhere will have any illusions about the difficulties that are immense in implementing this gigantic and important programme. We look forward, therefore, to your valued opinions and comments to improve upon this publication and the adult education in the state so that the illiterate adult gets a fair deal of the fruits of development and social justice.

October 2, 1982

TORIST MARK C
LINDA SHULLLAIAI

Potentialities of Electronic Media for Adult Education

—DV SHARMA
*Joint Director
DAE, Delhi*

The adult education programme has been launched to enable the vast majority of our poor and deprived countrymen to have their legitimate share of the socio-economic progress this country has made, particularly since independence. We feel illiteracy, ignorance and lack of skills are the handicaps which have prevented these people to take their due share of this development. The adult education programme, therefore, not only aims at making these persons literate but also upgrade their awareness level and economic skills. We have, therefore, been advocating that adult education programme has three components, viz literacy, awareness and functionality and, hence, the comprehensive nature of the objectives of adult education programme. Acquisition of these objectives is not only needed to reduce the exploitation of these persons but also to enable them to contribute more consciously and efficiently to the developmental efforts of the country.

It is important here to briefly explain the concept of awareness as component of adult education programme. Since independence, we have not only invested huge amount for the economic development of the country but also created an infrastructure of health and other social services which are primarily meant to benefit the rural and urban poor. Many social legislations have been enacted to liberate these persons from oppression they suffer because of feudalism, capitalism and hierarchical structure of the society. Some of the significant laws that have been enacted for this purpose relate to minimum wages, urban land ceiling, abolition of zamindari, etc. It is well-known that mere enactment of these laws has not improved the lot of peasants, workers, women, and more specially those belonging to Scheduled Castes and Scheduled Tribes. This is because of the fact that sustained and systematic

efforts have not been made to educate people about these laws of farreaching socio-economic significance. No programme has to-date taken up this task in a concerted and systematic way. People not only need to be informed but they need to be helped to analyse the significance of the changes taking place around them. It is this process of education that adult education programme emphasises. Adult education programme, therefore, is not a vehicle to propagate something but is a means to enable the poor to analyse and assimilate the phenomena surrounding and affecting them. A one-time speech or slogan is not a substitute for a systematic study of issues. This is important to emphasise here because we in the adult education field, do not intend to use media as a tool for propaganda; we intend to use it as a means of systematic sharing of knowledge and information which so far has been made the preserve of educated elites. When we use the word 'sharing', it is implied that this is a two-way process. Hence, one will have to think of not only the messages we want to communicate through the use of mass media facilities but mode of its delivery and feedback mechanism. Adult Education programme through Satellite, therefore, will be one which will not only present but analyse in an appropriate sequence information and knowledge needed for the improvement of the poor and, thus, a proper sequencing of what is communicated through INSAT facilities is another dimension of education which needs to be emphasised while thinking of use of this media for adult education.

From time to time, new situations have developed changing priorities or sometime-emphasising new areas of concern. These situations may develop either due to national or international events requiring determination of new goals and their achievements. The achievement of many national goals

depends to a great extent on people's participation. Adult education translates these needs in terms of local needs, thus, enabling people to see the relevance of national objectives to their day-to-day life and as a result building a basis for people's participation in the achievement of national goals. Some of the important goals which have lately received priorities from the national point of view are family planning, environmental education, etc.

It may be pertinent to ask as to why adult education advocates media intervention on this scale. Let us admit very frankly that although objectives of adult education programme as advocated are very comprehensive, in actual practice we have not been able to make a significant dent in areas other than literacy. In fact, some of the quick appraisals done by various agencies have brought it out very clearly. There could be several reasons for not achieving all the objectives as laid down in the Policy Statement for adult education programme. One may be able to state some of the important reasons which have prevented the programme from being comprehensive in nature as envisaged. One of the most important reason could be that many people have still not understood the comprehensive nature of the programme. People continue to think of this as a programme of mere literacy and much of the criticism of the programme emanates from this faulty understanding of the programme. Another factor which perhaps is more important is the quality of our instructor. Most of our instructors are not in a position to develop awareness and functionality because of their own inadequacies. The adult education programme needs learner's voluntary participation. This participation can be secured if learner is properly motivated. The instructor alone cannot do this and any support to him from media will be most welcome. Therefore, we see in the use TV and Radio an opportunity of qualitative improvement of the programme, particularly in the area of awareness and functionality as well as support to instructor in motivational activi-

ties. Through this media, the best can be shared by a much bigger audience.

The foregoing paragraphs explain the nature of adult education programme and the component of the programme which would need special attention through the use of new technology. There is, however, need to delineate very clearly the specific objectives we should try to achieve through the use of the facilities that are now being placed at our disposal. Some of the areas which perhaps would need to be attended to through the use of INSAT can be described as follows.

1. Training of adult education functionaries particularly the instructor: The adult education instructor does receive some sort of training through a mechanism which has been developed by various implementing agencies. The Directorate of Adult Education, Government of India, developed certain guidelines for this training. It has, however, been found that due to several factors it has not been possible to stick to the national norms either in terms of content or duration for the training of instructor with the result that their training has, by and large, been of a poor quality. This has automatically affected the quality of the programme. It was also envisaged that training would continue to receive reinforcement of the training through refresher courses or through correspondence. In fact, it was stated that instructors would meet once a month at a focal village to receive their remuneration, material as well as for mutual learning sessions. It was also suggested that during these meetings project officers would invite experts in the various fields to interact with the instructors. However, it has not been possible to do anything beyond one-time short training of the instructors in most of the cases. It is therefore, suggested that INSAT facilities may be used to reinforce training of instructors specially in the areas of developing awareness and use of socialised techniques of teaching like dialogue, discussion, role play, etc. Most of our trainers are not in position to provide training

in these areas because of their own limitations due to their long association with the formal system. A systematic programme for the training of instructors in which experts can demonstrate these processes of socialised techniques can fill the gap in training of instructors. It can also, incidentally help resource persons to develop an awareness of new methods and techniques that need to be used for the training of grassroot level workers. Most of our centres are scattered and communication are a great barrier for proper supervision or on-the-spot help to our instructors. This, perhaps to some extent, can be reduced through the training sessions through INSAT.

2. Support to follow-up programmes:

The way our follow-up programmes have been conceived, they largely depend on the distribution of printed material. One is not really able to ensure whether the written material will be utilised and understood. It is also likely that questions in the minds of the neoliterates. The programme through INSAT, therefore, can anticipate some of the questions and answer them in an intimate way. This will reinforce the neo-literates' desire to read the material supplied to them and give them a chance to raise more questions which could be further clarified through experts' intervention in the form of programmes. INSAT could also introduce the neo-literates to new areas of knowledge and skill and thereby further encourage neo-literates to use written material. It could also help them identify various books available in the areas of interest to the neo-literates post-literacy programme is a means of further deepening the understanding of the participants of their socio-economic issues. A planned and systematic discussion of these issues and problems on TV/Radio can achieve this objective to a great extent.

3. Guidance for self-improvement: Many neo-literates would like to know the various directions in which they could proceed in order to improve their economic as well as educational status. Our programmes through INSAT could provide them systematic information on these aspects.

4. Keeping the morale of the workers:

Many a time, the adult education workers or the learners feel that they are alone who are struggling to get over some of their constraints. They might be experiencing the difficulties and problems which may discourage them to continue with their efforts. In order to help them overcome this situation, we may show on TV or broadcast on Radio success stories of adult education programme. This presentation of success stories can help them to find solutions to their problems and motivate them to continue with their struggle to overcome their handicaps.

5. Climate building: It has been also suggested that before we organise a programme in an area we should create necessary climate for the people to participate in this programme. This can be done by telecasting or broadcasting to the region concerned special objectives of the programmes, and how this will get operationalised, in what way people can profit by it, etc. In this way, INSAT can create readiness among the people to profit from this programme. The devices to reinforce the the motivation of the learners can be shared with the instructors through INSAT network.

6. Strengthening co-ordination: One of the important elements which could contribute to the success of the programme is inter-departmental coordination. This coordination to-date has not been achieved in most of the cases. However, certain voluntary organisations or adult education functionaries through their personal efforts have been able to secure help from different development departments. If we can show some of these models of coordination or discuss these models with the help of those who are involved in demonstrating these in actual practice, we can strengthen the hands of those who are struggling to secure coordination between various agencies working in the rural areas and serving the same client. In fact, the story of successful coordination could be one of the most important activities which would help the adult education functionaries like supervisors, instructors, to evolve suitable strategies for achieving this in their area.

In short, we can say that INSAT facilities can be used for training, promotion, sustenance, and enriching the adult education programme.

If adult education programme is to be supported by the mass media like Radio and TV through INSAT, we will have to prepare our instructors to enable them to

make use of this media for optimum utility. In fact, written guidelines may have to be prepared both for learners as well as for instructors in order to enable them to profit by this programme. Unless a programme is followed by group discussion and one is able to get answers which arise as a result of discussion, we will be keeping some of the loose ends untagged as far as the use of media is concerned.

Adult Education Programme, Some Aspects

N.A. ANSARI
Joint Director,
Directorate Of Adult
Education Delhi

The of-quoted and much repeated statement that literacy is a means to an end and not an end in itself, is easy to make but extremely difficult to be translated in practice. The success of the programme lies in the ultimate gain that accrues to the learners as a result of their participation in the Adult Education Programme. Again, generally the qualitative aspects of the programme get very little or no attention and we are all the time talking about the quantitative aspects.

I am reminded of some statements made by our revered Prime Minister the late Pandit Jawaharlal Nehru. These are very meaningful statements and need reproduction.

(i) "Education is the most important part of our plans. Industry and agriculture which is important for us will grow adequately only if there is the background of mass education.... I am quite convinced in my mind that the first plans among our plan development schemes is universal Education".

(ii) "I have called the Community Development Programme revolutionary in every sense of the word .. It is endeavouring to change, peacefully and progressively, the social order of the 300 million inhabitants of our rural area".... we welcome the Community Development movement because it seemed to us to represent our basic approach which was to do many things of course, but essentially to build up men and women. All other things including the matter of production is secondary. We need men and women to do the job and we feel that the Community Development programme would vitalise the people more particularly the rural masses and give them the energy and capacity to grow".

(iii) "The Village Volunteer Force in every village will have three tasks: more production, education and defence..... Edu-

cation is very important. The Village Volunteer Force will help in educating others and will also take up the work of giving correct information and better understanding of our great struggle. The radio and other methods will be used for this purpose. It is important that all people should know what is going on in the country and especially for freedom and economic development..... We shall then be worthy sons of our great Bharat Mata"

(iv) "But I am convinced that if (the Panchayati Raj Programme) is working on right lines and if the people connected with it realise its inner significance, its success is assured. After all, the main aim of Community Development and Panchayati Raj was to develop this outlook and a spirit of self-reliance amongst the people... the only way to train them and to lessen their failings was to give them the chance of shouldering responsibility and learning by their own mistakes. We have to undertake many development schemes, but the biggest project of all is to build men and women.. I should like to judge the success of Panchayati Raj from this point of view.

(v) "The official by helping in every way must remain in the background and make the people realise that the job is theirs' and that the success and failure will also be theirs' It is in this manner that I should like the Panchayati Raj to function. I have full confidence in its success because I have full confidence in the Indian people".

(vi) "By the establishment of Panchayats, Power is being handed over to the people to manage their own affairs and to develop their own areas without much of outside interference. By that they will be able to help the villagers grow and make them self-sufficient. What is even more important is that the villagers will become self-confident and self-reliant. This revolution will strengthen their villagers and give them new life and new India will emerge".

(vii) "We want to affect the mind of the Indian peasant; make it come out of its rut. That, of course, is a very big job. To take the mind of 400 millions out of the rut in which they have lived for generations past is a terrific problem".

(viii) "What I mean, is Cooptation ultimately means developing a mental habit, a way of thinking, a way of action and not merely some routine organisations functioning, important as they are. Naturally this means a system of, if you like education and gradually moulding the thinking and actions of human beings which is a big task. In the final analysis it is the individuals growth that is going to result in society's growth and our approach has to build up individuals and thereby organized social groups".

(ix) "The biggest revolution that has happened in the modern world is the technological revolution which has totally changed the face of the world. Technology means power; but in order to take full advantage of it, the mind must be prepared to appreciate its significance in historical perspective

and to adjust the requirements of the situation on hand".

(x) "If we train and prepare the right type of human beings in India, then the rest is easy. Our experience of the last few years has shown us that we can do this and also overcome the difficulties in the way".

(xi) "Apart from the practical results which have been achieved and these are both visible and considerable there is something even more important even though it cannot be measured and weighed. This imponderable factor is the spirit of the people, the removal of inertia in thought and action, the development of a team spirit in national world and the sense of partnership of the people in great undertakings".

(xii) "Actually the important thing is how people are moulded. Considered in this light, there are very few people who can come to that standard. We think that if we talk much about it we will be removing some of our inherent shortcomings. The inner spirit is there, no doubt, in India but one has to search for it".

The All-Important and Much-Neglected Phase of Adult Education

Dr. R. GOMEZ
Director
SRC, Madras

1. Policies and Principles

"All programmes of Adult Education (AE) and literacy must be followed up by effective arrangements for continuing education—which would include library services, group discussions and other forms of organised learning, reactivation of group cultural activities and festivals, and community action".

In these words the Policy Statement on AE (1) emphasised the importance and necessity of Post-literacy and follow-up programmes.

The Summary of the Report of the Working Group on AE for Medium Term Plan 1978-83(2) conceived AE as "a part of a continuous process of education leading to action and action needing further education". This Summary of Report points out four objectives to the Post-literacy and follow-up programmes:

- i. to reinforce the literacy of the neo-literates,
- ii. to help them gain a more critical understanding of the environment,
- iii. to make them become more aware of the impediments which are blocking their way,
- iv. to give them at the same time a clearer idea about what economic programmes could be taken up, how to utilise different Government and non-government schemes, how to grasp effectively the facilities which are provided by banks and other institutions, how to organise cooperative societies and how to form and upgrade relevant skills.

It did not stop with that. It went on to say how to organise these centres of conti-

nuing education saying that "each project will have a Project Library Centre and a network of village continuing education centres would be created.

It further conceives a continuing education centre as the focus for creation of village organisations. For this purpose, short duration training courses and condensed courses should be organised to raise understanding and levels of skills in regard to the occupational health and civic issues. It conceives massmedia and folk culture as valuable means of recreation and learning.

A third document which gave detailed guidelines and proposed operational models for post-literacy and follow-up programmes is the **Preliminary Report of the National Board of AE's Committee on PL and FU Programmes**. This Committee was appointed by the then Union Education Minister under the Chairmanship of late Shri J.P. Naik.

Six possible models for organisation of PL and FU programmes are proposed in this report and a detailed budget proposal is given. **Model I** is a Village Continuing Education Centre organised to serve persons who have completed AE programme from 2 or more AE centres in the same village.

Model II is a continuing education at AE centres. Under this, is envisaged that Continuing Education activities would be organised through the incharge an AE centre for persons who have completed the preceding course. This will apply if there was only one AE Centre in a village.

Model III is a mobile library and continuing education unit and visualises that a compact area having 14-15 AE centres would be served by one whole-time continuing education worker

Model IV is a diversification of existing village libraries assuming that funds for library services already exist. Under this model PL and FU programmes in these village should be organised through the person incharge of that library.

Model V is a need-based continuing education course. Under this two different courses are envisaged of 10 months duration:

- i. A Course leading to V or VIII Class Certificate and.
- ii. A vocational or environmental or Family life course of average duration of 30 days

Model VI is a follow-up activity through students. This activity may be taken up as part of NSS or Socially Useful Productive Work (SUPW). 50 students are to be involved either in NSS or in SUPW for 3 hours a week for 40 weeks. Each student has to cover 12 families visiting each family twice a month.

2. Actual Practice

The policies and principles on FL and FU programmes laid down in the three documents mentioned above are all-comprehensive and laudable. But in actual practice in no State any effective programme of PL and FU was undertaken, mainly due to lack of provision of funds for it. That means, it is not enough to stress the importance of PL and FU programmes, but it is also equally necessary to provide adequate funds for it.

Every adult educator was sad about this sorry state of affairs. But it was **Dr. J. Basu Roy Chowdhury**, Senior Technical Officer of the West Bengal Comprehensive Area Development Corporation, who took up a small study on **PL and FU Programme as adopted in States of India** and brought out a small cyclostyled paper about it.

Representatives from 21 States and Union Territories were present at the 34th

Annual Conference of the Indian Adult Education Association at Patna in 1980. He collected information from 11 of them. From the information he found out that PL and FU Programmes were implemented in the States of Andhra, Bihar, Gujarat, Madhya Pradesh, Mizoram, in Orissa by the Utkal Navjivan Mandal, in Rajasthan by the Seva Mandir and West Bengal.

Since the programmes of PL and FU practised by these States and organisations are explained briefly and to the point in the paper of Dr. Chowdhury, I would like to restrict myself to the PL and FU programmes organised by the Govt of Tamilnadu, the Govt. of the Union Territory of Pondicherry, and by Rural Unit for Health and Social Affairs (RUHSA), a voluntary agency in Tamilnadu

2.1. In Tamilnadu

i By the TN Govt.

The Govt decided to open during 1981-82, 100 PL Centres as an experimental measure, for the benefit of neo-literates in selected NAEP Centres then run in 61 Self-Sufficiency Blocks, at a cost not exceeding Rs. 90,000/-.

The PL Centres are supposed to function for 10 months each in two consecutive years to benefit the first set of neo-literates of NAEP Centres concerned, in the first year and the second batch of neo-literates in the second year. They are expected to function during day or night according to the local conditions of the neo-literates attending the centres.

The Centres are run by the existing instructors of the NAEP centres. They are paid an honorarium of Rs. 20/- p.m. along with a contingent amount of Rs. 5/- p.m. by the District AE Officers and they administer these centres.

Each centre is supplied with a Tamil daily newspaper and some low-priced story books and prize winning books worth of

Rs. 400/- in the first year. In the second year additional number of books worth of Rs 200/- is to be provided for each centre. The centres are provided with a Steel Trunk each at a cost not exceeding Rs. 100/- to keep the books and other materials in the centres (3).

For the year 1982-83, 122 centres of PL and FU, i.e. at the rate of two centres for 61 blocks are sanctioned which are to be continued for two years.

ii. By Ruhsa

The mobile library was started on 18th of June 1980. There is one person in charge of the mobile library. Two persons go to the villages with books—one speeds on his motor bike to far out villages and the other pedals to the nearer ones.

Each new member deposits Rs. 1/- for life and about 1420 take books regularly. Many wait all morning for the library and are disappointed when the mobile librarians do not turn up.

There is now a total of 2000 books and most readers prefer novels and historicals (4).

2.2. In Pondicherry.

- i. The Directorate of Education, Pondicherry, opened in 1980-81 143 PL Centres for the benefit of the neo-literates. In 1981-82, another 143 PL Centres were opened.

The Centres are run by the existing instructors of NAEP and RFLP - I and II They are paid a honorarium of Rs. 20/- p. m.

Books worth of Rs. 500/- to be used by the neo-literates are purchased from the SRC, Madras and from other agencies. Tamil Weeklies like **Ananda Vikadan** and **Kumudam** are also brought and used by the neo-literates.

ii. Need based Continuing Education Centres.

Neo-literates in 5 Centres are helped to appear for the ESLC exams. They are also helped to join the formal schools.

iii. Neo-literate Corner.

53 rural branch libraries are chosen to have these neo-literate corners. The Librarians are specially trained to help the neo-literates, Books are bought from the SRC, Madras, to be used in these neo-literate corners (5).

1. Remarks

1. Wherever a PL and FU programme has been organised, library service seems to be the programme with the exception of

(a) **Bharatya Gramin Mahila Samiti** in Madhya Pradesh which take up a programme of camping in villages for 15 days at a stretch when they organise short courses for the villages which mainly relate to Health, Hygiene and Family Welfare and.

(b) **Seva Mandir** in Rajasthan which has its own PL & FU programme in which the learners are organised in groups. The change agents of Seva Mandir interact with the groups after the first phase of activity is over and try to create awareness in the learners. People demand during this interaction for various information and materials are prepared to meet their needs (6).

2. In Pondicherry attempts to try out Models IV and V have been made.

4. Emphasis on PL and FU again.

The Statement made in the Rajya Sabha on 6th May, 1982 by the Deputy Ministry in the Ministries of Education and Culture and Social Welfare regarding AE programme emphasized again "PL and FU programmes with a view to ensuring that persons covered

by the basis literacy programme do not lapse into illiteracy and also to induct them into the process of self learning”.

The news which appeared on 20th May following the above Statement speak of the three phrases in which the programme is to be implemented (7). It speaks of two phases of PL and FU programmes, namely, a phase of 150 hours, spread over a year and will aim at reinforcement of the literacy skills and wider education including appreciation of science in relation to one's environment, elements of geography, history, etc, and another phase of 100 hours, spread over a year, aimed at providing a reasonable degree of self reliance in literacy and functionality.

In the latest Scheme of assistance to voluntary agencies working in the field of AE, released on 4th March, 1982 (8), guidelines about grants for organising PL and FU programmes are included in Models which could be followed by the Voluntary agencies and the budgets for the different models are indicated. It states, “Ordinarily each voluntary organisation during the first phase of one ten month project should carry on with the second phase of FU and PL relating to another literacy project completed earlier”. After indicating the different models which could be followed by the voluntary agencies it states. “Besides agencies desirous of undertaking innovative PL and FU programmes, can formulate their own proposals for consideration of the Ministry”.

5. Concluding Remarks

1. It is not enough to publish fine policies and principles on PL and FU programmes, but provision of adequate funds to implement these programmes is all the more important. Looking from this point of view the provision of grants for PL and FU programmes in the latest Scheme of Assistance to the voluntary agencies is a very encouraging factor.
2. Library service is only one means of providing PL and FU programmes. But for a more effective and efficient programme of PL and FU programmes of functional education, social service, sports and recreations, etc., have to be organised in addition to this. As it is pointed out in the Preliminary Report of the National Board of AE's Committee on PL and FU programmes, a small provision has been made for this purpose in Model VI. In other words, wherever library service models of PL and FU programmes are practised they have to be complemented by Model VI in order to have a more adequate and complete programme of PL and FU.
3. The models proposed in the Preliminary Report of the Committee on PL and FU are only illustrative and the Govt. of India expects from the State Governments and Voluntary agencies other models which are innovative, mentioning justification, coverage, organisation, monitoring, evaluation and budget provisions. This fact is mentioned also in the paper of **Dr. J. Basu Roy Chowdhury**. The latest Scheme of Assistance to Voluntary Agencies advises however to keep in view the need for economy and practicability while making such proposals.
4. If one keeps before his mind the concept that a continuing education centre is a focus for creation of village organisations, the training required for this purpose and the four objectives attributed to it as it is found in the Summary of the Report of the Working Group on AE for Medium Term Plan 1978-83, one will not be content and stop with organising library service alone. Secondly, one need not feel helpless thinking on what themes these short duration training and content courses could be organised. These are clearly stated in the Preliminary Report of the Committee on PL and FU programmes. It says, “these could vary from health and family welfare courses, in political system, cooking, sewing, domestic accounts, pump repair, seed identification and

preservation, fertilizer use, poultry development, use of Amber Charkha, various types of village industries, etc.

5. Whether library services of various magnitudes or need based continuous education courses or follow-up activities through students - all these are meant, however,

— to help the neo-literates gain a more critical understanding of their environment,

— to make them become more aware of the impediments which are blocking their way,

— to give them at the same time a clearer idea about what economic programmes could be taken up utilising different Govt. and non-government schemes and the facilities provided by banks and other institutions,

— to organise cooperative societies and to form and upgrade relevant skills for it and ultimately,

— to enable the neo-literates to rise to their own liberation through cooperative economic and social action.

Notes and References:

1. **National Adult Education and Programme--An Outline.**
Ministry of Education and Social Welfare, Govt. of India, New Delhi, 1978, p. 3-4.
2. Ministry of Education and Social Welfare, Govt. of India, New Delhi, 1978, p. 12.
3. G.O. Ms. No. 839, dated 20.5 1981.
4. **RUHSA News Sheet**, No. 20, 5th March 1982.
5. Informant: Mr. N. Muthukrishnan, Deputy Director, AE, Directorate of Education, Govt. of Pondicherry.
6. Chowdhury. Dr. J. Basu Roy, **PL and FU Programmes as adopted in States of India**, Op. cit., p. 5, 6&7.
7. **THE HINDU**, dated 20th May, 1982.
8. D.O. No F. 1-4/81 AF-3, Ministry of Education and Culture, New Delhi, dated 4th March, 1982.

Aspects of Training

V. MOHANKUMAR
Head, Department of Training
SRC, Madras

Training normally envisages action and in addition to other things provides skills of different types in a field of work. Similarly training includes education.

I would like to define training as a process of learning and delearning which helps individuals to acquire knowledge and put it into practice to develop and implement skills to achieve goals and objectives of the work that they are doing. It helps people to understand their abilities and enables them to develop their potentials for optimum utilisation in their field of work.

The definitions given above is based upon the belief that while in training situations, people go through a process of delearning what they have learnt in some areas and in certain contexts; and learn afresh (which relates to the contemporary needs and changing situations). Similarly it provides or enhances the skills of operation. These skills are acquired or enhanced to implement the ideologies and to achieve the goals and objectives. In cases where the goals and objectives are not already set, the training provides the opportunity to understand the need for and process of setting them. Any training to be effective as mentioned above needs to focus upon the individual who goes through the training. This needs to be done in the context and area of work of the trainee.

Why training?

Though in vogue it is not uncommon to find cynicisms about training. It is common to reject the possibility of an impact on those who undergo training. While it is understandable upto a point it is not fully acceptable or justified. It is time that training in itself is not the magic pill which can create efficient and effective workers.

Yet if any training fails to have any impact on trainees the fault is invariably with the way it is provided or received.

Training is important, because it runs well. It helps people to

- a. look into themselves and their own functioning.
- b. analyse the situations in which they are working with its plus and minus points.
- c. identify the problems in their work situations.
- d. identify the areas in which they need to bring about a change.
- e. plan their objectives and active programmes.

Major functions of training are three-fold:

1. Inflow of information and knowledge
2. Development of skills
3. Attitudinal change or development of certain attitudes.

A trainer

A trainer has an important role in making a training effective. Given below are some of the characteristics of an effective trainer:

1. fundamental belief in training as an effective means of helping people to become more efficient and effective in their work.
2. necessary training to function as a trainer.
3. analytical mind.
4. ability to change the programme or relate it to the needs of the trainees on the spot.
5. objectivity.
6. ability to look at self as a resource person and not the sole person who knows it all.
7. knowledge of the subject on which training is conducted.
8. confidence.
9. balanced and mature personality

with ability to keep cool in difficult and provoking situation.

10. ability to relate to people.
11. organisational capacity and executive style of functioning.

The trainer may get into a trying situation - such as a resource person going totally out of the content or a co-trainer acting difficult. In such situations the trainer has to keep the balance and find satisfactory solutions. Before entering the field the trainer needs to develop a clear understanding of what is training and why is there a need for people to be trained. The trainers may find it helpful to ask themselves from time to time what they are training people for and why. The training after all is only a media for ultimate achievement of development and for a change in the existing patterns or systems.

The following are the important elements for a training programme:

1. Objectives of the training programme
2. The programme content
3. Approaches to the programme
4. Methods adopted to run the programme
5. Attitude of trainers towards the programme and their general behaviours.
6. Trainees group.
7. General atmosphere during the training programme.
8. Physical arrangements for the programme.
9. Evaluation of the programme.

Training in Adult Education

Adult Education today is different from previous schemes. Literacy is not the only component but it is one of the three components. Other two are Awareness and functionality. Government of India's Policy Statement clearly says that the present thinking on adult education is based on the assumptions:

- a. that illiteracy is a serious impediment to an individual's growth and to

country's socio-economic progress.

- b. that education is not coterminous with schooling but takes place in most work and life situations.
- c. that learning, working and living are inseparable and each acquires a meaning only when correlated with the others.
- d. that the means by which people are involved in the process of development are at least as important as the ends and.
- e. that the illiterate and the poor can rise to their own liberation through literacy, dialogue and actions.

So, keeping in view of the above concepts the functionaries of Adult Education must be given proper training to enable them to do their role properly.

A twenty one day's training to all the functionaries is envisaged by Govt. of India. However, it has not given any clear cut indication how it should be given whether in one stretch or in a phased manner. So, now people who are incharge of training use their discretionary power to do it. Normally the training is phased and the phasing differs from project to project, agency to agency and state to state.

My humble request here is that the trainers while phasing should not misunderstand that they can phase the topics also. If one does that, then the functionary may not be fully oriented and the knowledge which he gets in piece meal may not be used by him in the field at all due to lack of time.

Let us see the role of Instructor.

1. To create proper learning environment in the area.
2. To motivate the people to participate actively in the programme.
3. To involve the community leaders including the village panchayats

4. To utilise the existing local facilities/resources/agencies/institutions.
5. To impart literacy skills.
6. To create general awareness.
7. To disseminate the functional information.
8. To build up effective two-way communication between the learners and the functionaries

Now as a trainer can any one of us divide these roles to accommodate in different phases? Certainly not. Unless an Instructor understands all the above roles he will not be able to start his centre at all.

Conclusion

What are the essential ingredients of the training programme, how long should the training last, what are all the aspects that could be improved by training are some of the main problem areas on which adequate research has not yet been done. Ours is a developing country in which optimum use will have to be made of all the available meagre resources. Under these circumstances any training programme has its own limitations and it becomes necessary to evaluate any programme at every stage of its implementations. As training programmes relate to hu-

man beings of different types belonging to different background it even becomes all the more difficult to go in for fool-proof type of evaluation. The normal practice is to circulate a simple questionnaire among the participants requesting them to evaluate that particular training programme with special reference to the broad and specific objectives for achieving which the training programme has been arranged. Surprisingly in the majority of the cases it is only a favourable evaluation.

References :

1. Wadhwa Kiron, Training manual in helping professions, Vishwa Yuvak Kendra, New Delhi - 110 016.
2. Training of Adult Education functionaries - A hand book of Directorate of Adult Education and Culture, New Delhi.
3. Towards Developing Training Programmes in Adult Education— Report of a training seminar Oct. 22-31, 1980 organised by Directorate of Adult Education, Ministry of Education and Culture, New Delhi and Indian Institute of Education, Pune.

Follow-up And Continuing Education Services In National Adult Education Programme

VIRENDRA TRIPATHI*

Illiteracy a Continuing Challenge

For centuries, the masses have been habituated to adjust their lives with the handicap of illiteracy and so they have not shown any signs of eagerness to remove this handicap. This perpetual handicap created many blocks on the path to development. For this reason, it was felt that there is a need for a broad based adult education programme which could create a new environment and act as an impetus for the masses to remove the handicap of illiteracy. This National Adult Education Programme has been conceived in this background. It is for the first time, that adult education is being planned on such a vast scale supported by the political will and large scale resources. The National Adult Education Programme aims to cover 100 million illiterate masses (both men and women) in the age group 15-35 during the Sixth Plan Period. The main objectives of the programme are:

- to reduce the incidence of illiteracy among adults in the age-group 15-35.
 - to bring about functional improvement.
 - to create awareness about the social and economic exploitation.
 - to utilise the new wave of enthusiasm and expectations emerged through National Adult Education Programme for planned group action to remove the social and economic handicap among which these masses are living.
2. These new dimensions make the National Adult Education Programme quite different from the selective or the stray attempts of the past in the field of adult education,
 3. It should be emphasised that National Adult Education Programme is not just

another attempt to teach numeracy and literacy skills to the masses. It is a programme to achieve higher freedoms of human growth which require social awareness, functional improvement and participation in development programmes.

4. A Case for Follow-up Services

One of the serious problems in a programme of such a vast dimension is how to keep persons literate once they had acquired the basic skills in reading, writing and numeracy through adult education centres. Teaching adults to read and write and do basic arithmetic is only one step in an adult education programme. Those who become literate need help in making use of their literacy skills. A large percentage of the participants of adult education centres relapse into illiteracy due to lack of suitable follow-up services. Similarly, adult education worker also need programmes of continuing education to keep themselves upto date with the latest information and increase their professional competencies. In the absence of any broad based plan of follow-up and continuing education services for both learners and workers, all over efforts are wasted.

5. These services are often neglected due to economic considerations and non-availability of suitable follow-up materials related to the life situations of the participants. Hence, there is a need to make sincere efforts to evolve a system through which suitable reading materials continuously reach the field workers to increase their professional competencies and assist the new literates in retention of literacy skills and its

*Programme Officer, Literacy House, Lucknow—226005.

use in daily life situations. This is precisely the main function of follow-up and continuing education services in NAEP.

6. In NAEP provision has been made from the beginning, for follow-up and continuing education services of new literates and persons who have acquired literacy with formal system of education. Approximately, twenty percent of the total expenditure on adult education programme has been set aside for follow-up services. No separate funds have been provided for continuing education of functionaries.

7. Approaches to Follow-up Services

The organisation of follow-up and continuing education services has, so far, been limited to setting up of a few libraries, both static and mobile and reading rooms in the field. The new literates did not make much use of these facilities due to various reasons such as non-availability of books at the door steps of the readers, lack of reading interest and shortage of suitable reading materials suited to the local needs and environment. Let us not be over enthusiastic in establishing libraries, reading rooms, reading clubs, arranging hikes and excursions as part of the follow up services in NAEP. The objectives of follow up and continuing education services in NAEP, should include.

1. to reach the new literates at the door steps through various patterns of book distribution, namely tin-trunk, bell bicycle, halting and market libraries for retention of literacy skills and provide useful information through printed media.
2. to promote a clear grasp of meaning of what is read, to cultivate habits of reacting thoughtfully, and to apply ideas acquired in meeting individual and group needs.
3. to organise programmes for improvement of functional skills and upgrade their educational qualifications.
4. to organise programmes of continuing education for field workers to raise their professional competencies.

8. Patterns of Follow-up Services

The follow-up and continuing education services in the context of NAEP, if properly organised, can be used as a great motivational force for learners to join adult education of literacy skills and establishment of linkages between adult education and development programmes. The follow-up and continuing education services can be broadly divided into two categories.

1. For Adult Learners

These services can be further sub-divided into two parts, namely services to check relapse into illiteracy and programmes to make up educational deficiency for both neo-literates and dropouts of formal system of education. The programmes under this category may include:

- a. For retention of literacy skills.
 - i. Organisation of library services (static and mobile-bell-cicycle, motor-van, market, educational institutions, youth clubs.)
 - ii. Organisation of book fairs and exhibitions.
 - iii. Organisation of reading clubs and book banks.
 - iv. Reaching new readers through magazines posted on the home address of the reader.
 - v. Bringing out a wall newspaper.
 - vi. Distribution of reading material which may have a permanent value for the new literates such as Rama-

yan, Gita, Quran, Bible and other reference materials on technical subjects.

- vii. Assigning roles to new literates which require use of reading and writing skills such as making them members and office bearers of various cooperatives and local organisations.
- viii. Encouraging private publishers and writers in production of suitable follow-up materials.

b. For Continuing Education

- i. Organisation of part-time equivalency or continuation courses to make-up educational deficiencies.
- ii. Organisation of self-learning programmes such as programmed instruction, correspondence courses.
- iii. Organisation of Life Education Centres and Mobile Vocational Education Teams in each district.

Short and long duration courses in vocational education such as tractor driving and repairs, pumping set operation and repairs poultry keeping, dairy management, accountancy, garment making, basic science and other courses can be organised by Life Education Centres and Mobile Vocational Education Teams leading to examinations and provision of certificates at various levels of education.

The above mentioned programmes of continuing education should be organised concurrently with adult education programmes having built in component of functional literacy. Very little thought has been given in NAEP to this aspect of follow-up services.

2. For Adult Education Workers

Due to shortage of funds and time it will not be possible to organise institutional long term training courses for instructors and other field workers. Hence, there is a

need to initiate a variety of continuing education programmes for their professional growth. These programmes may include:

- i. Organisation of self-learning programmes such as distribution of self-learning materials, postal instructions, lessons on T.V. and Radio.
- ii. Organisation of short-term skill proficiency courses leading to examinations and provision of certificates at various levels of education.

The above mentioned programmes of continuing education for workers should be looked upon as an investment in human resources development and cadre building for adult education. Too many institutionalised training programmes of longer duration for field workers should be avoided as they also take the shape of stereo-type programmes some what unrelated to the requirements of the field.

9. The follow-up and continuing education services are of great significance to both neo-literates including drop-out literates of formal education system and functionaries engaged in adult education. Effective organisation of these services is an investment to help maintain continuity in literacy skills among new literates, improve their functional skills and build a cadre of adult educators. Extension of these services on a large scale will be of great help for the success of NAEP. A detailed plan of follow-up and continuing education services has to be prepared at an early date.

10. The Government of India appointed a special committee on Post-Literacy and Follow-up Programmes to study the existing patterns of follow-up services and suggest models for the future. On the basis of the recommendations of the Committee, the Government of India has evolved the following models of follow-up services in NAEP.

*Model I Village Continuing Education Centres**I. Cost at the Project Level*

<i>Item</i>	<i>Recurring</i>	<i>Non-recurring</i>
(i) Pay of A.P.O. (CE) @ Rs. 600/- P.M.	7,200	
(ii) Initial purchase of books (2000 @ Rs. 2/- per book)		4,000
(iii) Replacement of books and purchase of periodicals	2,000	
(iv) Purchase of two almirahs		1,000
(v) Contingencies including TA of APO (CE)	2,800	
	Total: 12,000	5,000

II. Cost at the village level

(i) Equipment (including trunk)		100
(ii) Books (100 @ Rs.2/- per book)		200
(iii) Payment to staff @ Rs. 20/- P. M.	240	
(iv) Replacement of books and purchase of periodicals	200	
(v) Contingencies including kerosene oil etc.	160	
	Total :	600 300

Cost for 50 villages	3,0000	15,000
----------------------	--------	--------

III. Total cost of the Project	42,000	20,000
--------------------------------	--------	--------

*Model II Continuing Education at AE Centre**I. Cost at the Project Level*

<i>Item</i>	<i>Recurring Non-recurring</i>	
(i) Pay of A.P.O. (CE) @ Rs. 600/- P.M.	7,200	
(ii) Initial purchase of books (2000 @ Rs.2/- per book)		4,000
(iii) Replacement of books and purchase of periodicals	2,000	
(iv) Purchase of two almirahs		1,000
(v) Contingencies including T.A. of APO (CE)	2,800	
Total-	12,000	5,000

II. Cost at the AE Centre Level

(i) Payment to staff @ Rs. 10/- per month	120	
(ii) Purchase of trunk		50
(iii) Purchase of books (75 @ Rs.2/- per book)		150
(iv) Replacement of books and purchase of journals	100	
(v) Contingencies	100	
Total -	320	200
Cost of 60 Centres	19200	12000
III. Total cost of the Project	31200	17000

Model III Mobile Library and Continuing Education Units

I. <i>Cost at the Project Level</i>		<i>Recurring</i>	<i>Non-recurring</i>
	<i>Item</i>		
(i)	Pay A.P.O. (CE) @ Rs. 600/- P.M.	7,200	
(ii)	Initial purchase of books (2000 @ Rs. 2/- per book)		4,000
(iii)	Replacement of books and purchase of periodicals	2,000	
(iv)	Purchase of two Almirahs		1,000
(v)	Contingencies including T.A. of APO (CE)	2,800	
Total :		12,000	5,000
<hr/>			
II. <i>Cost of the Mobile Units</i>			
<i>Cost per Mobile Unit</i>			
(i)	Purchase of one bicycle		450
(ii)	Purchase of container carrier on cycle		50
(iii)	Purchase of one almirah		500
(iv)	Pay of continuing Edu- cation Worker @ Rs. 300/- P.M. (all inclusive)	3,600	
(v)	Purchase of books (1000 @ Rs.2/- per book)		2,000
(vi)	Replacement of books and purchase of periodicals	1,000	
(vii)	Repair & Maintenance of bicycle	100	
(viii)	Contingencies	300	
Total		5,000	3,000
<hr/>			
Cost of 7 Mobile Units		35,000	21,000
III.	Total cost of the Project	47,000	26,000
<hr/>			

Model IV. Diversification of Existing Village Libraries
(assuming that funds for library services
already exist)

Item	Cost (recurring)
(i) Organisation of 10 short duration functional training courses of one week duration on an average, @ Rs. 100/- per course.	1,000
(ii) Sports & Recreational activities	500
Total:	1,500

Need-based Continuing Education Courses

Model V.

A. Courses leading to Vth or VIIIth Class Certificate
(10 month duration)

Cost per course

(i) Payment to staff @ Rs. 50/- per month	500
(ii) Teaching/learning material @ Rs. 10/- per learner for 25 learners (assuming supply of free text books)	250
(iii) Teaching aids, charts etc.	250
Total :	1000
Cost of 10 courses	10,000

B. Vocational/Environmental/Family Life Courses (Average duration 30 days.

(i) Honorarium to trainer	200
(ii) Teaching/ learning material and contingencies	100
Total :	300
Cost of 10 courses	3000

Model VI**Follow-up activities through students**

Involvement of 50 N.S.S. students or in SUPW for 3 hours a week for 40 weeks. Each student to cover 12 families visiting each family twice a month

Item of expenditure	Recurring	Non-recurring
1. Purchase of 1,000 books @ Rs. 2/- per book		2,000
2. Replacement of books and purchase of periodicals etc.	2,000	
3. Purchase of two Almirahs		1,000
Total	2,000	3,000

Involvement Of Students In Adult Education

G SEKAR, MA MPhil PGDPM PGDLL
Faculty Member
Department of Social Work
PSG College of Arts & Science
Coimbatore - 641 014

In the world no other group has power and potentiality like the students community. Though they form only a very insignificant percentage, they can do any work both for construction and for destruction. They have potentiality to contribute for the national development. Younger force is limitless if they are properly guided and channelised. They are the agents for social change; they are the agents for social reform; they are the catalysts for social development. Whenever and wherever they face discontent activities either in the society or in the state they have never hesitated to eradicate such social evils, the discontent. History shows that they take every steps to sweepout the atrocities committed to them. Even the state, which failed to take steps for national development was not spared. They are evidences where the students forces were the major forces to pull down the ruling party and to change the Government.

These forces could be utilised for the national development and finally for the improvement of the whole human races, living in all parts of the world. They participate in all the developmental programmes of their nation. Most of the developing countries have community development schemes. Though the modus-operanti of CD schemes may differ from nation to nation, general aims and objectives are the same to all the nations. The general objective of the programme is the improvement of socio-economic cultural conditions of the human beings. The developing countries are not fully urbanised. Most of the countries still live in villages and so the community development schemes viz.—Agricultural development schemes, schemes for health and sanitation, schemes for providing educational facilities, developmental activities for local organisations etc are centred in and around villages. The inner assumption of all these programmes

is to raise the standard of living, to develop a self help policy, to integrate the village communities into national life, to stimulate the people to be aware of their needs and to mobilize local resources to resolve those needs; to identify and train the local leadership for the local self government. There are urban community development programmes also. But much emphasis is given to the village communities of the developing countries.

Now-a-days all the educational institutions play a vital role in the developmental programmes. Till recently the educational institution were not considering themselves as part of the community. They, the educationists, lived in Ivory Towers without thinking about the society. They were doing research and other activities mostly in science. Their world was books and Laboratories within four walls. Later they realised that there was another world which had many interesting phenomenae to be understood. They changed their attitude and started looking at the human beings. Now the educational institutions are being considered as a part of the whole gamut. In a way it is the erux of the developmental programmes. They establish good contacts with the neighbouring communities, analyse their problems, find out solutions. They teach the members of the community how to lead a better life within the available facilities; they make aware of what they really want. Thus the educational institutions help the nations for their development. The students in the institutions are given chances to contribute to the nation building, they are educated through community service. "Education through Service" become practical one.

Services of both voluntary and governmental agencies have to reach the beneficiaries in the nook and corner of the country. The down trodden must be aware of the

schemes available for them. The knowledge about the scheme alone would not of any use to them unless the ways and means of availing the benefits are made known to them. New inventions in Agriculture and allied fields ought to reach the agriculturists in villages. Likewise the modern technology in other fields also have to be transmitted to the respective groups. This transfer of technology will definitely improve the economic conditions of the down trodden.

The people living in interior rural areas are not exposed to the reality of external world. They live in ignorance. They are being exploited by the haves. They don't know the legislations enacted for their betterment, they do not know the value of human rights; they do not understand their own potentialities and capacities.

In order to make the illiterate people aware of the schemes available for their betterment, to transfer the new inventions from the laboratory to the fields, to put the social policies into action, to implement the legislations properly we need Adult Education as one of the means.

In the adult Education programme the educational institutions can play very vital role. Both teachers and students of the institutions partake in the eradication of illiteracy through Adult Education programme. Even the student community of the nation can do two different types of activities in Adult Education programme. The first type includes creating suitable climate to start an adult education centre carrying out the base line survey creating an awareness among the illiterate, motivating them to attend the centre, mobilizing the resources needed for the centre and helping the animator to run centre. In all these activities the student community acts as a catalyst. The second group, where the students are directly involved comprises of conducting the classes, imparting community education, development of curriculum, preparation of teaching and learning materials and evaluation.

Creating a Climate:

Conducting an adult education centre is comparatively easy for the animator than to start a centre. The community is to approve the idea of starting a centre. The people, who had the attitude of exploiting the weaker sections resist the functioning of the centre. The resistance from them may come in the form of threat and violence. Some other people may not resist but at the same time may not welcome the benefit. All these groups are to be changed before starting the centre. The student community is the best force to change the community. They can approach the society through three means—viz (1) Individual contact (2) Group contact and (3) mass contact. Each student may contact the members individually and explain the benefits of the programmes and the drawbacks of illiteracy. They can organise group discussions, panel discussions on various subjects with key persons of the village as members. During the course of the discussion, indirectly the students can inculcate the importance of the literacy. Workwise the mass media also can be used. Once the students could convince the village leaders and the community leaders then it would be very easy to start a centre in the community.

Base line survey:

The action the students can think of after installing the idea of starting a centre is the identification of clients. It can be done by the students through a base line survey. This survey must be a door to door survey. After identifying the target group, their interested areas, their basic knowledge in those areas must be found out and analysed thoroughly. This will be helpful to prepare the curriculum and teaching and learning materials.

Creating awareness and motivation :

The illiterate people especially villagers are in apathetic condition. They do not want to change their way of life and they do

not worry about the future. They think that they can lead the life in the same manner they say they do not get benefit of being educated, they do not know what they are and what they possess. To induce a new energy in them is important. This can also be done by the students also. It is possible to make them aware of themselves. As Paulo Freire said, one of the important aspects in Adult Education is conscientization making the people aware of themselves, i.e. self awareness. Before understanding the society it is necessary to understand one self. The acquaintance the villagers make with the students gives them more occasions to discuss various subjects. This enables them to understand themselves and the community. This awareness itself is a good motivator. It is but natural, when their intellectual needs are met by Adult Education, the people take interest in Adult Education Programme. To retain thus created interest, the curriculum ought to be based on the felt needs of learners. Here the identification of the needs to be done by the students by survey methods, by informal discussions etc. This is another good motivator. The incentives, may give good results at the beginning. But it would not last long. The students may meet the adult illiterate individually or in groups and explain to them the importance of education. They can also motivate by telling them the draw backs of being illiterates, by explaining how they are being exploited by the stronger group. Individual approach will give good result.

Resources :

Basic amenities such as place, lighting, teaching and reading materials are needed to run adult education. The animator alone cannot identify the resources and take them. Sometimes the animator can locate the resources but cannot mobilize it. The people who own the materials may not have the philanthropic mind. In both these cases the students can be entrusted with the responsibility of getting the materials. They know the way to convince the people.

Helping the Animator :

Our need based curriculum in Adult

Education includes subjects from various fields like agriculture, animal husbandary, health and sanitation, cooperation, various vocations etc. The animator may not be a competent person to deal with these subjects. Here the students can help the animator by engaging the centre occasionally. To quote a few examples-the advance in technology made the farmers to use electric motor pump sets for irrigation but they do not know how to attend to small repairs in electrical connection. They can be trained by the Engineering/Polytechnic students. Like this power sprayers repairing, driset engine repairing, cycle repairing can also be taught. Medical college students can help the animators in health aspects. In adult education centre, demonstrations can be conducted. These demonstrations can be arranged by the students "Meet the person" programme yields good result in adult education. In this programme specialists in various fields are invited to the adult education centres to discuss with the adult learners. The learners clarify their doubts in the discussions. This programme also could be organised by the students. Further the students can be used to impart social education in the centre. The villagers have high views about the college students and so they will listen careully to the students.

Frequently it is misunderstood that taking part in adult education means, running the adult education centre only. But helping the personnel to start and to run the centres also is a part of adult education. But this aspect is seldom recognised. This part of adult education could be given due place and students may be properly guided and trained to take this up.

Conclusion :

The society feels that the students do not have any capacity to take up any developmental activities. But the reality is different. They are potential but what is lacking is proper guidance and leadership. If they are guided properly they will certainly prove that they are great and capable of doing any work. The problems are with the elders and not with students.

Role Of Voluntary Agencies In Adult Education

MISS L. JYRWA
*D.S.W.O.,
East Khasi Hills*

The Country had launched the National Adult Education Programme since 2nd October, 1978, which is expected to educate 100 million people by the year 1983. Adult education is a process of Community development in its broadest sense. Adult education, looked upon as a method of human resource development, including literacy functional development, and creating of awareness among the masses. Paulo Friere, a radical Brazilian educationist emphasizes not only learning and writing through adult education programme, but relates the process with the "Totality of human development. "Adult Education is a function of Rural Development.

The task of Adult Education has been undertaken by the State Governments, University, Colleges and Voluntary Agencies. The task aimed at educating millions of illiterate persons in the age group of 15-35 with a view to provide them skills for self directed learning leading to self-reliant and active role in their own development and in the development of their environment.

Adult Education is essentially concerned with the human (Community) development. Voluntary Agencies with their virtue of "Human touch" can best be suited for community development purposes. Many a time governmental contribution to socio-economic development is set within the constraints and hence encircled by limitations. Voluntary Agencies with their freedom of enterprise and human touch are in a better position to build, rapport and convince the people about the scheme and programmes for development.

The Adult Education Programme envisages five important dimensions to make the programme need-based and also help the weaker section and ignorant masses to assert themselves to understand their rights and obligations and thus help them-

selves get liberated from the exploiting currents in a partly developed and developing society. Five components of Adult Education programme i.e. (1) Awareness (2) Functionality (3) Literacy (4) Co-operation and (5) patriotism give a wider scope for Voluntary Agency to play different roles. The last two aspects should be imbibed by the illiterate persons to give a twist to the highly selfish and competitive tendencies prevalent in the present day. Society due to the wrong twist and turns that have taken place in the Indian society during the last thirty one years after Independence.

Unless a nation develops, in its young ones and also in the youth and middle aged men a sense of co-operation and good will towards each other, no society can move forward. So also it should imbibe the spirit of patriotism, a deep sense of love for the country and for the common man. If we want to get away from selfish tendencies, we should develop co-operation.

A lot of loud thinking, is going on at various levels as how to make these concepts operational and make the whole programme integrated with the life process that are prevalent in the present socio-economic conditions. In order that the programmes takes deep roots, we have to have good and committed instructors, supervisors and project officers, the co-operators and of Government departments and agencies in the field of Agriculture, Animal Husbandry, industries, health, education and Social Welfare coupled with the department of information and public relations giving their helping hand.

One of the main emphasis that are being put in store is 'Awareness' Awareness has got various dimensions like psychological awareness, social awareness, economic awareness, political awareness, and above all physical awareness of surroundings

of an ecological nature. The Instructors, Project Officers, Voluntary Workers should have a good degree awareness of themselves and their role in this national programme. For instance, the instructor should be well informed about all important programmes that relate to the life of Community e.g. developmental schemes, loan facilities, health and extension service. One should be familiar with resources from where this information can be gathered reliably and which will help in the follow up action. One should also be able to communicate effectively with the learners and set up arrangement for open discussions, dialogue, and development of common understanding

An illiterate adult in the centre needs to be motivated to participate in the programme, as the adult education is a process of Community development. Voluntary agencies with their closer contact with the people can motivate them to create awareness, functionality, and literacy. With an integrated approach voluntary agencies can appeal to the adults with the human touch and motivate them.

Organisation of Adult Education centre is a challenging aspect of the Programme. Organising of centre is still a skillful and difficult task the task of organising human community. By motivating, creating awareness, exploring them to new situation, the voluntary agency has to organise the participants in a 'Human Education Centre'. In the process of adult education, voluntary agency plays an important role as an organiser.

Functionality is another important component of human development. Development of ability to learn, read, and write, ability to make one aware of the problems and surroundings is a very difficult and tedious process. There is a gap between the schemes and the illiterate man. This gap is because of his ignorance, lack of proper information, shyness, towards new techniques of agricultural development. Voluntary agency can bridge up this gap by developing

new resources for better and clear information about plans and schemes for development. Social responsibility of voluntary agency in this programme is to co-ordinate the resource development and skill development centre.

Running of an adult education programme involves development of resources for learning and writing, such as secondary materials, audio - visuals, it also involves the techniques and schemes for developing human resources through functional abilities of the participants. Add to them, fair and exhibitions, picture posters on Social Health and Sanitation can be effectively used for motivating and adult illiterate.

All the agencies - Governmental and Voluntary involved in the adult education programme must simultaneously tackle the problem of making the children in the 5-10 age group go to school regularly. Otherwise, with the dropouts swelling in number of year after year as at present, the number of illiterate adults will also continuously be increasing, with the result that there will be no end to the problem of adult illiteracy. The struggle to overcome illiteracy without waging a fight against poverty is sure to result in disappointment. For, a literacy programme unrelated to the working and living conditions of the learners, to the challengers of the environment and the developmental needs of the area, cannot be expected to secure an active participation of the adult learners. Therefore, adult education programme has to be visualised as a means to bring about a fundamental change in the process of socio-economic development.

The purpose of the programme must be to provide the adult learners with skills for self-directed learning leading to self-reliant and active role in their own development and in the development of their environment.

All education programmes must be integrally related to some form or other so-

cially productive work. It must also be integrated with the development in the sense, that it must involve the people actively in the programmes of Social and national development. That is why Gandhiji conceived adult education as the spearhead of a silent revolution with the most far reaching consequences.

Adult education programme will succeed fully if more devoted, well intentioned men and women in the voluntary agencies come forward and undertake the programmes for 'human uplifting,' through adult education. The voluntary agencies with all their zeal and 'Human Touch' play increasingly paramount role for relieving illiterates from the bondages of poverty and ignorance.

Monitoring Of The Adult Education Programme (A Report For The Period June 1981-March 1982)

L. SHULLAI
W. NENGNONG

This is our first attempt to compile a progress report from the data received from the Districts, on the functioning of the Adult Education Centres. The monitoring system was evolved with the main purpose of finding out defects in time in order to rectify them thereby improving the quality of the programme. We must, therefore, remember that it is not enough for us to just collect data, compile it and then forward it to a higher level. What is more important for us is to analyze the data and give the necessary suggestions or corrective measures which will help improve programme performance before it gets out of hand.

This present report is based on information received from the Districts through the quarterly Project Reports upto the period ending March 1982.

The Quarterly Project Reports for the quarter ending March 1982 were received from all the five districts but with incomplete coverage. (See Table I) Except for R F L P West Garo Hills all other Projects have not been able to report adequately. Taking into consideration the fact that the centres under direct control of the Government are as follows there should be no difficulty to receive monitoring returns at least from those centres.

Centres run by

	Govt.	V.A.	Total
1. East Garo Hills	60	40	100
2. West Garo Hills	120	180	300
3. Jaintia Hills	85	115	200
4. East Khasi Hills	164	136	300
5. West Khasi Hills	51	149	200
	480	620	1100

This means that there should be no difficulty to report for 480 centres every quarter. But this is not enough. As far as possible we would like that our reported coverage should include almost all if not all the 1100 running in the State.

Except for East Khasi Hills District where out of 300 centres sanctioned only 296 centres were functioning, all the other centres sanctioned for the other Districts were reported to be functioning (see Table II).

Distribution of A E Cs by attendance slabs. (see Table IIIa & IIIb.)

The main difficulty in the system has been the Non-availability of information as regards this particular item from the centres as such. Out of the 1100 centres running in the State the No. of reporting centres is as follows.

Quarter Ending	No. of reporting centres	% To Total
June 1981	397	36.09%
Sept. 1981	538	48.91%
Dec. 1981	616	56%
March 1982	704	64%

Within the year (81-82), therefore, we see a steady progress in the number of reporting centres which is very encouraging. However, there are still 396 defaulting centres and our future effort should be to find out the reason for the default and try to help the Instructors overcome their difficulty. It is expected that during the recent training programmes for Instructors of our centres this problem would have been tackled to a great extent. What is left now is our personal contact and direction during supervision so that the percentage of defaulting centres is reduced considerably if not totally.

Table III (b) shows that majority of learners enrolled in the Adult Education Centres belong to the 20 to 30 age group. Since we now have another programme for those in

the age group 6 to 14, effort should be made to encourage those attending the Adult Education Centres who are within that age group to join the Non-Formal Education.

**PROGRAMME-WISE PROJECTS
DURING DIFFERENT QUARTERS**

TABLE I

Type of Programme	No. of Centres reported during Quarter ending			
	June '81	Sept. '81	Dec. '81	March '82.
(1) RFLP E. Garo Hills	100	61	81	58
(2) RFLP W. Garo Hills	285	300	300	300
(3) RFLP Jaintia Hills	30(old)	8 (old) 198(New)	2 (old) 69 (New)	65
(4) RFLP E. K. Hills	—	19	73	141
(5) S.A.E.P. W.K. Hills	—	77	96	73
	385	655	619	637

TABLE II.

No. of A E C functioning for different Quarters

District	June '81	Sept '81	Dec. '81	Mar. '82
E. G. Hills	100	100	100	100
W. G. Hills	300	300	300	300
Jaintia Hills	30(old)	(10old)2 (new)	200 2old(new)	200
E. Khasi Hills	..	198	296	296
W. Khasi Hills	..	200	200	200
	400 30	1096 10	1096 2	1096

TABLE III(a)

DISTRIBUTION OF A E Cs BY ATTENDANCE

District	June '81	Sept. '81	Dec. '81	Mar '82
East Garo Hills	0	0	0	0
Below 10 West Garo Hills	0	1	1	0
Jaintia Hills	3	18	53	44
East Khasi Hills	..	2	11	17
West Khasi Hills	..	..	..	4
	3	21	65	65
10-20 East Garo Hills	15	4	8	10
West Garo Hills	52	57	57	73
Jaintia Hills	4	71	61	61
East Khasi Hills	..	6	19	50
West Khasi Hills	..	..	..	27
	71	138	145	221
20-30 East Garo Hills	55	36	46	28
West Garo Hills	201	210	210	217
Jaintia Hills	2	55	40	22
East Khasi Hills	..	8	13	36
West Khasi Hills	..	..	..	38
	258	309	309	341

East Garo Hills	30	21	27	20
30 and West Garo Hills above Jaintia Hills	32	32	32	10
	3	14	8	5
East Khasi Hills	..	3	30	38
West Khasi Hills	..	..	..	4
	65	70	97	77

Total number of Centres reporting	397	538	616	704
% to total	36.09%	48.91%	56%	64%

III. b.

Percentage Distribution of A E Cs by attendance for different quarters.

Sl. No.	Average daily attendance	% of centres for quarter ending			
		June '81	Sept. '81	Dec. '81	Mar. '82
1.	Below 10	.76	3.90	10.55	9.23
2.	10 to 20	17.88	25.65	23.54	31.40
3.	20 to 30	64.99	57.44	50.16	48.44
4.	30 & above	16.37	13.01	15.75	10.93
		100.00	100.00	100.00	100.00

TABLE — IV

ENROLMENT FOR DIFFERENT QUARTERS

District	June '81	Sept. '81	Dec. '81	March '82	According to A P R
(1) E. Garo Hills	2759	1499	1890	1303	2759
(2) W. Garo Hills	6155	6946	6946	5821	6021
(3) Jaintia Hills	979	4912	5244	5203	5203
(4) E. Khasi Hills .. ..	..	417	1711	3355	4680
(5) W. Khasi Hills .. ..	..	1842	2001	1590	2001
	9893	15616	17792	17272	20664

ENROLMENT FOR DIFFERENT QUARTERS (TABLE IV & V)

The enrolment given for different quarters at Table IV & V is not for the total No. of centres functioning. Effort should, therefore, be made to give enrolment figures for as many of the centres running in different Districts as possible.

During the different quarters enrolment given is different thereby the average enrolment too changes for each District (Table V(b)). However, as per enrolment for the four quarters an average of 23 adults per centres were enrolled. For quarter ending March 1982, in 637 centres 17,272 adults were enrolled. This shows that on an average 27 adults per centre were enrolled. SAEP accounts for only about 9 to 12% of the enrolment whereas the rest comes under RFLP.

If enrolment figures for all centres is not forthcoming throughout the year it will be very necessary for us to have at least the Initial enrolment for all centres started and also the achievement figures at the end of 10 months, for all centres started. This does not mean that we should allow any slackening on reports for the different quarters. In fact, all SEO/LSEO should be insisted upon to be responsible for the centres under their charge and enquiries be made of defaulting centres with reasons for non-ability to report. All possible help should be rendered so that we get maximum co-operation from the grass root level. This has been suggested many times before but repeating it one more time should only serve as reminder that while we are supervising centres we should not waste the opportunity

of checking, correcting and giving further instructions on how to maintain the attendance registers correctly. Then only filling in IIR/IMR correctly will follow.

Table V gives us the Sex-wise enrolment of Projects for different quarters. It is noticed that though our female population is more than the male and also the literacy % of the former lower than the latter, the male enrolment far exceeds that of the female in all quarters. The percentage of female enrolment in the different quarters ranges between 32 to 36%. More effort should therefore be made to enrol more Women learners as even the programme lays emphasis on coverage of weaker sections, women being one of them.

The majority of the centres running in the State are combined that is, they enrol both men and women (Table VI). Very few of the centres are exclusively for women and men.

Table VII shows that all centres running in the State have Instructors to man them. There are no vacancies. Almost all of these Instructors have had training before taking up the job or given in service training (Table VIII A).

During 1981, the training for Supervisors of the Adult Education Centres was held during the month of October. However, whereas this should have featured in the QPR ending December '81, it does not in the case of Jaintia Hills and West Khasi Hills (Table VIII 'B'). Our reports when sent should be as accurate as possible and not leave out such details.

TABLE V

SEXWISE ENROLMENT OF PROJECTS FOR DIFFERENT QUARTERS

District	June '81			Sept. '81			Dec. '81			March '82.						
	Rural		Urban	Rural		Urban	Rural		Urban	Rural		Urban				
	M	F	T	M	F	T	M	F	T	M	F	T				
1. E. Garo Hills	1664	1095	2759	..	995	504	1499	..	1196	694	1890	..	848	455	1303	..
2. West Garo Hills	4006	2149	6155	..	4523	2423	6946	..	4523	2423	6946	..	3945	1876	5821	..
3. Jaintia Hills	726	253	979	..	3499	1413	4912	..	3763	1481	5244	..	3728	1475	5203	..
4. E. Khasi Hills	..	..	..	..	266	151	417	..	1678	633	1711	..	2008	1347	3355	..
5. W. Khasi Hills	..	..	..	..	1197	645	1842	..	1284	717	2001	..	980	610	1590	..
	6396	3497	9893	..	10480	5136	15616	..	11844	5948	17792	..	11509	5763	17272	..

TABLE V(b)

DISTRICT	June '81		Sept. 81		Dec. '81		March '82		Average enrolment for the year.
	enrolment	Average	Enrolment	Average	Enrolment	Average	Enrolment	Average	
1. E. Garo Hills	2759	28	1499	15	1890	19	1303	13	19
2. W. Garo Hills	6155	21	6946	23	6946	23	5821	19	22
3. Jaintia Hills	979	33	4912	25	5244	29	5203	26	26
4. E. Khasi Hills	..	..	417	22	1711	23	3355	24	24
5. W. Khasi Hills	..	..	1842	24	2001	21	1590	22	22

TABLE VI.

NO. OF CENTRES BY TYPE OF CATEGORY OF THE A E C FOR QUARTERS

District	June '81				Sept '81				Dec. '81				March '82.			
	Men	Wo-men.	Com-bined	Total	Men	Wo-men	Com-bined	Total	Men	Wo-men	Com-bined	Total	Men	Wo-men	Com-bined	Total
E. G. Hills	100	100	..	..	100	100	..	..	100	100	..	..	100	100
W. G. Hills	11	3	286	300	11	3	286	300	11	3	286	300	11	3	286	300
Jaintia Hills	30(old)	30	4	..	10(old) 194(new)	10 198	..	..	2(old) 196(new)	2 200	4	..	196	200
E. Khasi Hills	1	..	297	298	..	..	296	296	..	..	296	296
W. Khasi Hills	200	200	..	..	200	200	..	..	200	200

TABLE VII

NO. OF INSTRUCTORS AND NO. OF POST VACANT

District	June '81		Sept. '81		Dec. '81		March '82	
	No. of Instructors	No. of Post Vacant	No. of Instructors	No. of Post Vacant	No. of Instructors	No. of Post Vacant	No. of Instructors	No. of Post Vacant.
E. Garo Hills	..	100	..	100	..	100	..	100
W. Garo Hills	..	300	..	300	..	300	..	300
Jaintia Hills	..	30 (old)	..	10 (old) 198 (New)	..	2 (old) 200 (New)	..	200
E. Khasi Hills	296	..	296	..	296
W. Khasi Hills	200	..	200	..	200

TABLE VIII 'A'

No. of Instructors covered under Pre-Service & In-Service Training.

District	June '81		September 1981		December 1981		March 1982.	
	Pre-Service	In-Service	Pre-Service	In-Service	Pre-Service	In-Service	Pre-Service	In-Service
1. East Garo Hills. ..	90	10	90	10	90	10	90	10
2. West Garo Hills ..	128	172	..	..	..	..	172	..
3. Jaintia Hills ..	..	..	..	190	..	..	..	..
4. East Khasi Hills ..	..	..	..	210	..	49	..	119
5. West Khasi Hills ..	..	..	..	..	..	..	..	..

T A B L E VIII 'B'

NO. OF SUPERVISORS COVERED UNDER PRE-SERVICE & IN-SERVICE TRAINING

District	June '81		September '81		December '81		March '82	
	Pre-Service	In-Service	Pre-Service	In-Service	Pre-Service	In-Service	Pre-Service	In-Service
East Garo Hills	6	..	6	..	6	..	6
W. Garo Hills	16	..	16
Jaintia Hills
E. Khasi Hills	10	..	10	..	..
W. Khasi Hills	6	..	..	..	..

Suggestions for improving the System.

(1) **Coverage**—The coverage of our monitoring system is not adequate enough and effort should be made to increase it. Taking it for granted that there will be no difficulty for getting monitoring returns from the 480 centres which are strictly under Government Control, our effort now should be directed towards cooperation from the voluntary agencies. We may better our coverage if

(i) Stress is given on the need and importance of a good monitoring System during Training of Instructors.

(ii) Authorities looking after the different voluntary agencies also are reminded of the need for the system and how they can help in making it effective.

(iii) Supervisory staff take as much interest in centres run by V. As as those under the sole charge of the Government. It has been observed in certain cases that whereas in the 10 months span a centre run by Govt. has been supervised 3 times or more, those under V. As have not been visited at all. It should be made very clear that all centres no matter who runs them, should be supervised by the respective SEO/LSEO.

(2) **Irregularity in reporting**—Whereas submission of monitoring returns from each level is expected after a particular time interval, delay, still occur and there is scope for further reduction in the time gap and all avoidable delays need to be cut down. To try and improve this we should (i) As often as possible remind the Instructors to submit reports (ii) Adequate and timely supply of forms (iii) Proper and regular maintainance of Project Register at the District (iv) Give Proper and adequate training to all functionaries.

(3) **Reliability**- It is not safe to accept the data furnished in its totality. We should, therefore, encourage our Supervisory staff to check data as far as possible and they in turn should

encourage Instructors to give correct, accurate and proper records. The supervision should also be intensified. It would not be out of place to mention the Supervision note designed for use by all SEO/LSEO. This would help in checking reliability to some extent.

Village level committees should also be encouraged to be involved in supervision/monitoring.

(4) **Feedback**— We all realise that monitoring without feedback is not complete. Each functionary should therefore know and understand the items on which he or she should receive and give feedback. Effort should, therefore, be made so that all reports and information received should evoke immediate feedback. Given below are some steps which could be taken to improve feedback.

(i) Village level committees should be formed to watch the progress of the adult education centres. Regular meetings should be arranged for appraisal and giving suggestions for improvement and solution of problems at their level.

(ii) Periodic meetings between Supervisors and Instructors and also between other functionaries of the programme so that issues which require action may be discussed and appropriate feedback given.

(iii) Feedback may be given either through on the spot advice, meetings or through circulars and letters the best being advice given on the spot as decisions are taken without any loss of time.

(iv) Feedback also requires proper follow up otherwise some of the decisions taken may remain unoperative.

(v) All useful experience and innovative features of any Project or Supervisor/Instructor /Learner must be shared by others so that they can be a source of inspiration.

Brief Report Of Adult Education In Maghalaya 1981-82

The Third year of practical implementation of the Adult Education Programme in the state has been further improvement on all sides. Most of the functionaries at different levels have been trained, teaching/learning materials are on the increase, the monitoring system has improved in its effectiveness and the programme as a whole is showing its effects. Though our proposed targets have not been achieved, we cannot also deny the fact that more and more people are aware of the benefits of such a programme and taking advantage of it.

During the year 1981-82, 1100 Adult Education Centres were running all over the state. Details of these centres are given below in Table I, II, III.

TRAINING

The Monitoring system introduced has helped us a great deal in finding out defects in our training programmes. We have, therefore, been able to incorporate whatever corrective measures seemed necessary and stress on points which definitely require attention if better performance is to be obtained.

See Table IV.

2. Teaching/Learning Materials :

Besides reprinting materials brought out in previous years, this year we were able to bring out 13 functional Charts in Khasi and Garo on topics such as Rights and Duties, Village uplift, skill improvement (Basketry, Woodcraft) and welfare of Mothers. It is hoped that these charts will not only be a source of motivation but will also definitely help in practice of the 3 Rs, in creating Social Awareness and improvement of certain skills.

3. Monitoring and Evaluation :—

Gaps and lacunae, defects and shortcomings have come to the fore through the monitoring system. Although we are yet to

receive cent per cent coverage, the system introduced has gone a long way to point out lapses and deficiencies calling for remedial measures.

Voluntary agencies continue to be the cause for a set back in the system although effort is being made to have better co-ordination with them and improve its coverage and effectiveness as a whole.

For the first time, the Monitoring cell of the Directorate was able to bring out a consolidated report for the period June 1981 to March 1982 with a view to point out our own weaknesses, better them and thus strengthen the system by using failures of the past as stepping stones and guidance for future improvement.

4. Incentive Award :

The Incentive Award to the best centres and Instructors was given with a view to encourage Instructors and learners to set up good Adult Education Centres which will really be useful to the community. An effort was made to gather information from the 5 best centres who received the award for the last year as to how the Award money was spent. This particular information may be seen in the reports of the District Officers for their respective area. On the whole we may say that the Award has helped create an awareness and activate many of our Instructors towards better performance.

The names of centres and Instructors who will be given the Incentive Award for the year 1981-82 are as at Table V

5. **Neo Literature Award** :- For the last two years we have been holding a competition for the best Neo-Literature in Khasi and Garo with a view to increase the number of suitable reading material for those who have completed the 10 months duration at the Adult

Education centres. To date we have been able to print three manuscripts in the Khasi language. It is, however, regretted that none from among our Garo friends have come forward to take part in the competition even this year. We take this opportunity to request those who have the ideas as well as the talent for writing to take advantage of such opportunities because through them we may serve and help enlighten and educate our own people.

The Award for the year has been given to Mr. Hughlet Warjri.

6. Post Literacy and Follow Up Programme.

To ensure the retention of skills learnt during the 10 months duration, the Continuing Education Centres were set up mainly through the Libraries and in very rare and selected cases vocational courses were offered. The number of such centres started in the state for the year are as follows :—

District	No. of AEC	No. of CEC	No. of Vocational courses.
1. East Garo Hills	100	50	5
2. West Garo Hills —	300	100	25
3. Jaintia Hills	200	100	10
4. East Khasi Hills —	300	100	20
5. West Khasi Hills	200	92	10
	1100	442	65

The coverage remains insufficient but it is hoped that very soon all the Adult Education Centres set up should have a continuing Education Centre as follow-up to the 10 months course so that the beneficiaries will have the chance to improve themselves through the process of on going reading, writing and learning.

7. Financial Implication's (1981-1982)

During the year the expenditure were as follows :

	Rs. (in lakhs)
Under State Plan—	.. 5.00
State Non Plan—	.. 13.58
Under Centrally Sponsored scheme	.. 18.20

T A B L E — I

DISTRICT.	NO. OF CENTRES RUNNING	COMPLETING COURSE	E N R O L M E N T .			NO. SUCCESSFULLY COMPLETING COURSE.		
			M	F	T	M	F	T
1. RFLP (EKH) ..	300	40	518	251	769	185	133	318
2. RFLP (J H) ..	200	149	2301	1632	3933	508	296	804
3. RFLP (EGH) ..	100	100	934	379	1313	362	185	547
4. RFLP (WGH) ..	300	300	3945	2076	6021	2902	1055	3957
T O T A L : ..	900	589	7698	4338	12036	3957	1669	5626
5. SAE _d (WKH) ..	200	154	1284	717	2001	367	275	642
	1100	743	8982	5055	14037	4324	1944	6268

T A B L E — II

AGEWISE BREAK-UP OF ENROLMENT

DISTRICT	Below 15			15-35			35 and Above		
	M	F	T	M	F	T	M	F	T
1. RFLP (EKH) ..	47	25	72	423	222	645	48	4	52
2. RFLP (J. H.) ..	643	392	1035	1658	1240	2898	..	..	..
3. RFLP (EGH) ..	180	99	279	588	215	803	166	65	231
4. RFLP (WGH) ..	445	262	707	2638	1532	4170	862	282	1144
T O T A L : ..	1315	778	2093	5307	3209	8516	1076	351	1427
5. SAEP (WKH) ..	150	85	235	967	502	1469	167	130	297
T O T A L : ..	1465	863	2328	6274	3711	9985	1243	481	1724

T A B L E — III
AGEWISE BREAK-UP OF NO. SUCCESSFULLY COMPLETING COURSE.

DISTRICT	Below 15			15 — 35			35 and Above		
	M	F	T	M	F	T	M	F	T
1. RFLP (EKH)	28	10	38	144	108	252	13	15	28
2. RFLP (JH)	113	88	201	363	197	560	32	11	43
3. RFLP (EGH)	60	30	90	226	115	341	76	40	116
4. RFLP (WGH)	355	214	569	1983	662	2645	564	179	743
T O T A L :	556	342	898	2716	1082	3798	685	245	930
5. SAEP (WKH)	90	45	135	157	134	291	120	96	216
T O T A L :	646	387	1033	2873	1216	4089	805	341	1146

T A B L E — IV.

District	No. of To be held	Trainings Already held	Expected No. of instructors	No. of actu-ally trained.	Places where trainings were held.
1. E. Garo Hills ..	2	2	100	100	Williamnagar
2. W. Garo Hills ..	6	6	300	300	Tura
3. Jaintia Hills ..	4	3	200	140	Jowai
4. E. Khasi Hills ..	6	2	300	100	Shillong.
5. W. Khasi Hills ..	4	4	200	185	Mawkyrwat ; Mairang ; Nongstoin ; Mawshynrut.

TABLE — V
INCENTIVE AWARD 1981-82

District	Name of A E C	Amount to be given.	Name of Instructor	Amount to be given.
1. East Garo Hills	1. Naringgri Tesokgittim	Rs. 1000/-	Praylingston R. Marak	Rs. 400/-
	2. Bangganagiri	..	Glendesh Marak	Rs. 250/-
	3. Chidek Rongbok	..	Singwan Marak	Rs. 150/-
2. W. Garo Hills	1. Kimbokgri	Rs. 1000/-	Wenison B. Marak	Rs. 400/-
	2. Diringgagri	..	Arbithson Sangma	Rs. 250/-
	3. Beltulipara	..	Birendra Kishore Roy	Rs. 150/-
3. Jaintia Hills	1. Thadbamon	Rs. 1000/-	Mary Fatima Dhar	Rs. 400/-
	2. Ialong pohshnong	..	Hunmer Dhar	Rs. 250/-
	3. Umdienglieng	..	Wessly Iacais	Rs. 150/-
4. East Khasi Hills	1. Kukon	Rs. 1000/-	Kurno Nongkynrih	Rs. 400/-
	2. Pomlanir	..	Pharit Kharsati	Rs. 250/-
	3. Mawrapad	—	Strictlington Syiemlieh	Rs. 150/-
5. W. Khasi Hills	1. Mawphanniew	Rs. 1000/-	Spainly Lyngdoh	Rs. 400/-
	2. Mawlieh	..	Drowell Syiemlieh	Rs. 250/-
	3. Tiehnongbah	..	Stanlington Marwein	Rs. 150/-

Education and the crisis of finance

(A plea for Performance Budgeting)

C. WOLFLANG

One of the four crisis of Education today is the crisis of finance. The maxim which is popularly used in Public finance, 'to order the cloth according to the size of the coat' does not hold water on many occasions of the modern society because there is a limit for deficit financing. This is true in case of education which is grouped in a Social and Community Services and which does not contribute any direct revenue to the public exchequer. The administrators or the managers of Education in the Government Department are always handicapped for want of finance though as an ever expanding industry, it needs more money. As the years roll by, the Society becomes more and more complex, demand for various things increases and the problems are multiplying. Consequently Education has to become dynamic, to keep pace with the changing situation of the Society and in doing so it has to perform more works than anticipated. But Budget allowances do not increase *pari-passu* with the demand for the works in education. It, therefore, appears that the administrators or the managers of education have to reconcile with what they get and to accept the crisis of finance as the fait accompli.

Basing on this fact and in order to come to the rescue of education it is felt that Budgetary Planning has to become more efficient to relieve the stress and strains of the crisis of finance. Perhaps this would go a long way towards relieving the frustrated executives who have to handle the various educational programmes. The crisis of finance, therefore, should be arrested by a well conceived budgeting procedure and thereby allow education to play its role towards achieving the goal of Society.

The role of a well conceived budgeting can, therefore, be expressed in terms of plan-

ning, execution and control. If its function is limited to mere recording and reporting plans and in comparison of operating results then it becomes a mere financial function and it will not help much to realise the goal as laid down in the plan documents. It should, therefore, cease to be a mere financial function of the budget branch which simply record and reporting plans and comparisons of operating result with the plans. In most cases budget are prepared by the finance/budget branch and not by operating people. This is bad because the result is a superficial set of figures rather than a grass root budget, It may also happen that plans will not tally with the budget.

With each successive Five Year Plans expenditure on education is continuously increasing but still the increase is far short than requirements and on top of that, time do arise that implementation lapses and money surrendered or last moments re-appropriation takes place. It is, therefore, necessary that Budgetary Planning needs to be more rational to ensure greater efficiency by minimising wastage and haphazard expenditure basing on the theory of minimum investment and maximum return through effective investment.

It may be observed that during the 60's the proble of limited resources occurred and the desire to use the available resources more effectively arose. This gives rise to a new approach of budgeting called Performance Budgeting. Thus the system of financial function of the budget is converted into management function. Through this system Funds are allotted specifically for selected pre-determined programmes / objectives and are also spent as allocated and as justified in the Plan documents. So budgeting and planning tally. This helps to prevent haphazard re-appropriation at the last moment.

One of the advantages of Performance Budgeting is that it establishes a definite Unit between inputs and outputs and that the budget is the real indicator of the aims and objectives.

It is observed that if planning and budgeting do not go together the whole operation would result in delays which may ultimately lead towards surrendering of funds. Systematisation of budgeting and planning through Performance Budgeting leads to the following order

Education Plan Expenditure Plan Revenue Plan

This is the first exercise which is to be done while preparing the Annual plan to be presented before the Planning Commission. In the Plan document the Revenue Plan becomes the Claim Revenue Plan which may or may not be accepted. Then while preparing the budget after the finalisation of the Plan, alteration or modification that is needed on the basis of available resources should be systematised through Performance Budgeting. Thus all the 'token provisions' of the traditional budgeting system are eliminated and reappropriation is minimised. This systematisation will not be effectively possible in case of traditional budgeting because preparation of the budget is not grass root preparation. Infact one of the main defects of the traditional budgeting is the unscientific allocation of resources basing on guess allotment. Thus it takes the other way round :

Revenue plan Expenditure Plan Educational Plan

The amount available constitutes the Revenue plan which is followed by Expenditure plan i.e. expenditure on schemes/programmes/projects which is considered as Educational Plans. If this approach is adopted it will lead to multi-irregular Plus (+) and minus (—) execution. In certain areas money is allotted much more than the requirement and in some too less which

may cripple execution. In other cases Schemes are imposed to the implementing agencies while some appears as token provisions, meant not to be implemented but to be ultimately diverted. Thus it results to what it is termed as unplanned-Planning, which is done by simply filling up figures on the old budgets' proforma. That is why even if the Plan shows many innovations yet such innovations will not focuss in the budget and innovations shall never take place.

The methods of operation.

The methods of operation in the Performance Budgeting is different altogether. The Budget estimate and the actual columns is important to be considered, upon which the estimated expenditure of the budget are based. Budget Control should, therefore, find out the correlation between expenditure and performance and that the margin anticipated expenditure column is allowed to meet the unforeseen variables but not to disturb the implementation of the actual estimated column before evaluation or reporting. Thus Budgeting will cease to mean a mere filling up of pre-prescribed proforma but functions as a realistic forecast of proposed programmes expressed in term of cost.

The introduction of Performance Budgeting will make monitoring and Evaluation meaningful and effective. In the first place the performance will be evaluated and the defects probed and identified which will be followed by monitoring. Thus it facilitates programme analysis, identification of causes of success or failures and permit suitable suggested remedies. Hence achievements or progresses are measured not only in term of money but at the physical target as well. Thus Performance Budgeting aims at accountability for spending while the Traditional Budgeting is concerned with spending the allocated amount. Performance Budgeting will help identifying the genuine priorities and the genuine weaknesses for monitoring and remonitoring.

A Brief Report Of The Adult Education Programme In West Khasi Hills During 1981-82

H. KHARKONGNGOR, DAEO.

West Khasi Hills District was sanctioned 200 Centres under the State Adult Education Programme. The Agency wise breakup the Adult Education Centres is as follows :—

Government	..	61
Rural Centre	..	61
K.J.P.	..	74

		200

All the centres did not start on the same date and all Centres did not report regularly as was required. The enrolment for different quarters as was available at the District Officer is as follows :—

Table I.

Months	Centres Func- tioning	ENROLMENT		
		Male	Female	Total
Sept. '81	186	1197	645	1842
Dec. '81	186	1284	717	2001
March '82	186	980	610	1590
June. '82	184	1437	1054	2491

The incentive award of one thousand rupees given to Pariong (Dommawlieh) AEC during 1981-82 was utilised for the improvement of Dommawlieh L.P. school building where the Pariong AEC was functioning.

Regarding the implementation of the programme, one drawback is that we could not get full co-ordination in the field level with other Development Departments. As such we are still trying to popularise the programme by inviting them to participate in our Training programmes, and other occasions to explain the impact of the programme.

Another problem faced in the District is that the Voluntary agencies are too slow in furnishing important informations such as reports, datas etc, because since implementation of the programme all responsibilities have been given to them except supervision. As such there is dislocation with the field workers (Instructors) except an our visit to the centres. Efforts have been made on this by the supervisors to call a meeting at their own Block but still then attendance is not satisfactory may be due to long distances.

In respect of retention of learners in the centres most Instructors feel that more practical activities should be introduced in the centre such as knitting, sewing, cane-work and also games and cultural activities so as to uplift the cultural and economic standards of the people.

The Community wholly or Individually have greatly been benefited by the programme. Many of them are now able to read local newspapers, short stories, Religious books etc. Some of them have been able to write simple petition, letters and also keep account on their day to day expenses, over and above this the community as a whole have become more aware of their daily activities in life through discussion, books and other learning materials that are made available to the centre.

Lastly, the CEC (Local Libraries) have created more interest to the people since various journals, Magazines and books have been distributed freely so that they will become more aware of the activities inside and outside the state. This is also being done so that they will not relapse to illiteracy. During the year 80 CEC were opened in the District where libraries were set up and on an experimental basis 10 vocational courses were opened in very selected centres.

An Experience In Supervision

G. THYRNIANG, S.E.O.,
Nongstoin, West Khasi Hills District

To many a listener, the name West Khasi Hills sounds rather wild. Many will think that tigers and elephants are roaming freely in every corner of the District and see inhabitants with only a loin on them, with ferocious faces and hostile looks. Infact, the prejudice is true to a certain extent.

The West Khasi Hills District came into existence on 28th Oct' 76 and at present it shelters a population of 1,60,150 with 69.01 % of illiterates. It comprises an area of about 5489 sq. km with four Com. Dev. Blocks, Nongstoin is the Headquarter of the District with an approximate population of 4,000 inhabitants

My area of supervision includes two Com. Dev. Blocks viz., Nongstoin and Mawshynrut Com. Dev. Blocks with 47 NFE centres and 101 Adult Education Centres, spreading out from the border of Bangla Desh in the south to Kamrup in the north and from Myriaw in the east to Garo Hills in the West (Rongthok AEC).

On one occasion, while visiting an NFE centre about 62 km from the Headquarter, an interesting episode occured which made me think of our predesessors and how they had to conquer all this in order to fight for their survival.

It thus started on 8th June 1982. The centre of visit was a village called NONG-LANGLIEH, south west of Nongstoin. On reaching the village Maweit where our bus had stopped, I was told by the teacher that we would start at 4.00 p.m. since the had some marketing to be done. (Maweit market being the only means for marketting which falls only once in a week).

Along with a group of villagers we started from Maweit market at 4.30 p.m. and on reaching Nonglanglieh I was welcomed by the headman who was very enthusiastic and taking keen interest in the Education of his villagers. After a cup of tea, I thought of

taking a shower and a change as I had sweated like a horse after a full three hours walk. I was rather surprised to find that I had sweated more than usual. Feeling that my banian was all wet, I went to take it out. Then only I realised that it was not all sweat. It was blood and I realised what had happened. Three leeches took possession of my arm pit and ribs and were happily resting in between my pant and banian like three black marbles. Luckily, the villagers are expert in first-aid. The oozing blood stopped almost instantly,

At 8.00 p.m., I was ready to visit the centre. Out of 22 in the role 19 attended. But what pleased me most was that three quarters of the village elders were inside the school ready to hear what I was going to say to their children. There were many more women and children peeping through the spaces of the bamboo wall with questioning eyes in the dim light. The inspection or rather friendly chat with my learners did not take much time. I took the opportunity of initiating a discussion with the elders and hinted on two subjects; cleanliness and Disadvantages of Jhum cultivation which is their only means of Agricultural method.

The discussion lasted for nearly two hours. By 9.45 p.m. we were ready to return to the house of the Headman who had convened an executive committee of the village elders, to assemble in my presence. The subject of the committee was 'Grants. I had to divert their mind to the present system of Government aid, i.e. Loan basis and Co-operative Societies as well as the Need of fostering Education.

To my disappointment they did not seem to be pleased with it all. Later I gathered from similar discussions in other villages that our people are very much Grant minded. Further, I was able to summerise the cause of failure of Development in our area and realised the need for Adult Education.

Meal was served at 12.45 past mid-night after almost all the village elders had retired to their respective huts cloistered round a clearing among various fruit trees.

Time passed so quickly and I was not so happy when I woke up in the morning. It was raining even more than the previous evening. My mind went back to the three leeches and I knew that I would be getting more of them on the way back.

The journey back to headquarter in a day was not possible in such a weather. So I had arranged to halt half way. I was told that there were some elephants roaming about the area, fleeing from wolves and destroying every crop they happened to pass on the way. Since the weather was bad, they had arranged for two big boys to accompany me up to my next destination. To catch up with the time which was running fast, we intended to take a short cut. Unfortunately, before reaching the river Umiang we were informed by a friend of mine who was returning from the river to locate his catch uselessly, that the river had already overflowed since 4.00 a.m. in the morning. This time I did not count the leeches as there were too many of them, all over my clothes and the leader managed to reach my neck. Time was passing and we had to turn west instead of the opposite direction. We reached the house of my friend who offered us rice as no sugar was available. We gladly accepted and had a good feed on Corn rice and "Leng" a curry made of young bamboo shoots with as many chillis as there were pieces of sliced bamboo shoots. Hunger was the first priority and I forgot the taste. I had never taken such hot curry in my life, but did not realise the effects till the next day when I had to take a capsule.

We left this village at 2.00 p.m. and after thanking the two good boys I bid them farewell as my friend had volunteered to take me to my destination. Two of us, we could take longer strides and went north-east towards the river again where there is a bridge. On the way to the river we were told by some villagers that the elephants had passed that way the previous night. I was happy we

were late to see them as I was not very willing to meet them. However on discovering that the dung left by them was quite fresh all my hairs stood up erect, especially when the streamlet we were about to cross showed signs that the animals had crossed the same stream not more than half an hour ago. My friend assured me that elephants are fast travellers and must by then be miles ahead of us. But then we experienced the smell. He was the first to recover. West of us not more than two hundred feet away were a dozen of small and big elephants happily feeding on bamboo leaves and plantain. This time I forgot about leeches and stared at the elephants but at the same time relieved that they had turned in the opposite direction allowing us to proceed on.

Before reaching Riangpoit, which was my next destination, we met two men from that very same village, who had been to their fields and were returning to their village. After greetings and smoking their local made cigars we started together for their village. The sun appeared for the first time after seven hours of misty and moisty zig-zag Journey. The journey to Riangpoit was pleasant and my friend the leeches seemed to have given me up.

The Instructor of Riangpoit AEC, was waiting for me at his friends house who happened to be my relative too, as his house had just got burned. I met the learners and together we held a meeting to find out ways and means to help the bereaved family. We wrote an application to the D.C. Nongstoin for relief fund. A discussion on the 'Evil of Drinking' was also held, a topic suggested by the learners themselves.

The next Day being a market Day at Nongstoin, we started very early, I was advised to fold my pants up to the knee and put salt all around the folds. It was a very good idea to prevent the leeches from climbing up my legs but as soon as the salt melted I experienced a very painful itch. It was so uncomfortable that I had to wash my legs in a stream. Before reaching Nongstoin, I also realised that I had caught dysentery the night before.

A Mid-Term Sixth Plan Appraisal For Adult Education In Meghalaya.

TORIST, MARK

1. Preamble

Meghalaya is still predominantly a tribal state where the tribal population constitute around 80 percent of the total population. The provisional figures of the 1981 census show a total population of 13.27 lakhs with 6.78 lakhs males and 6.49 lakhs females. The literacy percentage in 1981 is 33.22 percent compared to 29.49 percent in 1971.

In 1971 the number of adults in the age group 15-35 was 2.67 lakhs and the number of illiterate adults in the same age group was 1.68 lakhs giving a literacy of 38 percent in this age group. Though the overall percentage in literacy has increased during the decade 1971-81, the number of illiterates have also increased considerably because of so many factors like the heavy school drop-out, wastage, stagnation and relapse to illiteracy.

At the beginning of the Sixth plan period (1980-81) the estimated adult population in the age group 15-35 was estimated to be 3.28 lakhs of which the number of illiterate adults would be of the order of 2.06 lakhs. The plan document was prepared with a purpose to cover all the illiterate adults of 2.25 lakhs estimated to be by the end of the Sixth plan (1984-85). However consequent to the reduction in the plan outlay from the proposed amount of Rs. 80 lakhs to Rs. 20 lakhs the targets were revised to cover only 1.74 lakhs illiterate adults during the plan period.

2. Targets and Achievements:

(i) Adult Education Centres

	target	achievement
1980-81	520	520
1981-82	1100	1100
1982-83(*)	1200	1200
Total	2820	2820

(ii) Number of Adult illiterates

	target	achieve- ment	cumula- tive total
1980-81	15,600	11,005	11,005
1981-82	33,000	31,239	42,244
1982-83(*)	36,000	36,000	78,244
Total :	84,600	78,244	

(*) anticipated

3. Training

The success of the adult education programme depend to a large extent on the quality of our training programmes. The training programmes cover that of the state officers, the district officers, the SEO/LSEO who are the Supervisors, the Statistical Assistants and the Instructors.

During the period 1980-81 to 1982-83 we have trained as follows:—

	No. of Instruc- tors	No. of instruc- tors trained
1980-81	520	426
1981-82	1100	984
1982-83(*)	1200	1200
	No. of Super- Visors	No. of Super- visors trained
1980-81	48	46
1981-82	48	44
1982-83(*)	48	48

Most of our district/state officers have been deputed to seminars/workshops and orientation courses conducted by the Directorate of Adult Education, New Delhi and others.

Though every effort were made to make our training programmes effective and relevant to the programme, the results are not always satisfactory. Firstly, our instructors are of such low educational level that they would themselves require as much education as their learners whom they are entrusted to impart education. Most of the instructors are

school teachers, hence it is not only difficult to get them into the training programmes for many days as they cannot get leave from the school but it is more difficult to break their teaching habits/methodology which they are accustomed to teaching small children. One alternative is to give more in-puts into our training programme and to provide more supporting materials to our instructor on whom the whole education programme in the state depend.

4. Materials development;—

The last three years have seen a number of publications. We have brought out our own Primer for Khasi and Garo, our work-books, guidebooks for instructors, handbooks for instructors, Arithmetic books for adults. We have printed 15 different types of charts which could be used for development of social awareness and functionality, a few posters and a monitoring chart. We have developed our own register and monitoring proformas and published three award-winning books for neo-literates and one supporting booklet for agriculture. But unfortunately all these books are in Khasi. We have little and no response at all from the garo language for the state award competition for the best manuscript in neo-literature.

There is great deficiency in the area of material development. We would need Readers to follow up the Primers and in different subjects, co-literacy materials, pamphlets in various developmental subjects which are suitable to adult learners at our centres.

Though the State Resource Centre was planned to be attached to the SCERT but it did not function for not being sanctioned and the work had to be carried out by the Directorate and the District officers. Workshops and other publicity media were made to elicit the general public and intellectuals of the society on the need in this area.

5. Involvement of the Voluntary Agencies:—

The basic approach to adult education according to the policy guideline is that it

should be a people's programme. This could be achieved only if the voluntary agencies are involved in a greater role. Fortunately or unfortunately, our state do not have such voluntary agencies that have got experience in adult education. But the voluntary agencies that have run the formal system of education so well have expressed their commitment to this important programme and are willing to take up the programme together with the government.

Though there are no Voluntary Agencies in the state that receive fund from the centre yet we have as many as six agencies that run the centres out of government projects. Out of 1100 centres running in 1981-82, as many as 620 centres are being conducted by the Voluntary agencies. In the current year 1982-83 we expect to give about 660 centres to Voluntary agencies but of the total of 1200 centres. The Voluntary agencies are the Mothers Union, the Women Social Welfare Association, the Garo Graduate Union, the Baptist Union, the Roman Catholic Association and the Khasi Jaintia Presbyterian Synod.

Even if the voluntary agencies have started with a very vague concept of the programme, the efforts they have put in were commendable and if the programme is to be a people's programme it will be to a large extent through their effort alone. There is now great enthusiasm in the programme and this was taken advantage of in mobilising people support to it. We hope the interest created will sustain till every illiterate adult in the state is made literate.

6. Co-ordination with development agencies:—

The adult education was conceived as a means to bring about a fundamental change in the process of socio-economic development. Hence the learning process consisted not only of the acquisition of literacy but the upgradation of functional skills and raising the level of social awareness regarding their predicament among the poor and the illiterate. The co-ordination of the development agen-

cies/departments is therefore essential for effecting change in the other two components of the programme.

Unfortunately, during the three years of implementation we saw few and almost nothing of the co-ordination of other development departments with the adult education programme. The poor instructor is left alone at the centre and the only input he could give is the literacy part and there is criticism that the programme has bogged down into the old literacy programme. Nevertheless effort was being made through the State Board of Adult Education and other informal meetings with development departments to integrate their programmes with adult education and the response we could get so far is the distribution of their materials to the centres and the lectures demonstrations at the training of the instructors.

Unless the programme is made to meet their living conditions and aspirations it will be difficult to sustain the adults interest and retain them at the adult education centre. The in-puts that are expected from the development departments may to some extent help them in acquiring functional skills but they would certainly create awareness on the provision of different government programmes or schemes.

7. Post literacy and Follow-up programme :

The adult education programme must be followed up by effective arrangements for continuing education which would include library services, group discussions and other form of organised learning, reactivation of group cultural activities and festivals and community action. After a course of ten months, the most progressive centres were given what we called a Continuing Education Centre. It consisted of a steel trunk with 50 to 60 books, some magazines and one or two vocational courses ranging from one to three months duration. It was expected that a C.E.C. would sustain the learners' newly acquired reading-writing skills. Though there is great interest in getting a library in the

village but no studies have been made so far on how useful it was to the adult learners.

The absence of neo-literature and other co-literacy reading materials which are meant for the neo-literate adults is one of the drawbacks in the follow-up programme. But the real challenge would be how to create a reading group out of the 30 learners attending the centre. The formal system of education have not been able to achieve this to a desired level.

For three years the government organised competitions for the award of the best neo-literature, the response was poor and in the Garo language there were no entry at all for all those three years. In the last two years however some books written for adult learners were beginning to appear in the book-stalls and we see some ray of hope in this area as the programme gathers momentum.

8. Administrative set-up: -

At the state level, the government of India have sanctioned for the posts of Deputy Director, Assistant Director (monitoring and evaluation), and supporting staff. At the district level we have already got two officers in position from the erstwhile social Education programme and the centre have given three District Adult Education Officers which make one officer for each of the five districts in the state.

The Social Education Organisers and the Lady Social Education Organisers who are already in existence since the Social Education programme act as our Supervisors of Adult Education Centres. We have no Project Officers and our District Officers act as Project Officers since there is only one project per district.

With the expansion of the programme and the implementation of the post literacy and follow-up programmes, the volume of work at the district offices has increased. This has made the district offices busy in administrative works while limiting their time for

field visits and public relation works. Efforts to create five posts of Assistant District Adult Education Officers for the last two years did not materialise. Our state have made a lot of savings in the administrative set-up as most of the posts like supervisors, project officers were not entertained. We hope during the current year, these posts of Assistant DAEO will be created and this will give the programme the much needed support in the administrative set-up.

State	Rs. in lakhs	
	Plan	Non-plan
1980-81	8.00	4.87
1981-82	5.00	5.20
1982-83(*)	5.00	5.50

Centres	R.F.L.P		Administrative set-up	
	sanctioned	expenditure	sanctioned	expenditure
1980-81	15.60	15.57	1.04268	1.82089
1981-82	15.60	15.56	1.57	4.23733
19-82-83 (*)	16.59862	16.073		
	3.11 (**)	1.9975		

(*) anticipated

(**) Post literacy Programme.

(ii) The total outlay for the State Sixth plan (1980-85) under Adult Education is Rs. 20 lakhs, out of which Rs. 18 lakhs have been spent in the last three years. We are therefore left with only Rs. 2.00 lakhs for the next two years. Since one project in one district is under state plan, the outlay would have to be revised and increased or the SAEP is made to cover under central RFLP.

10. Epilogue

J. P. Naik's Illusive triangle of Indian education Quality ; Quantity : Equality applies to adult education in Meghalaya. To give education to a large number of people as in the National Adult Education Programme one need not be too fastidious about the quality. Without being dishonest about the programme, we should say that it has become more or less like a literacy programme. Nevertheless literacy is an important instrument for effecting social, political and

9. Financial expenditure :—

(i) As mentioned earlier, the Adult education in the state is implemented by taking four Rural Functional Literacy Projects (RFLP) under centrally sponsored scheme and one State Adult Education Project under state plan. The expenditure under state and central is given below :—

economic change. It will be an achievement of the adult education in the state if the adults use their literacy in their daily lives and also retain it.

In the beginning the concept of adult education as it was planned was not very clear especially to the voluntary agencies, yet the programme was well taken by them and there is now great enthusiasm and people support to it. However without being too pessimistic, some additional efforts would have to be made to sustain it as experience shows a flame that burns too bright also dies too soon.

Now that the infra-structure and the agencies for running the programme have been prepared, adult education in the state would need the cooperation and co-ordination of the development departments of government and the commitment of the educated of society. The most important ele-

ment in the programme is the Instructor who is expected to be a change agent, an educator and the initiator of all good works, at the centre. Much more interest and in-put would have to be given to him other than increasing the paltry honorarium of Rs. 50 per month.

Adult education is not only a personal

and social but an environmental activity. It encompasses intra-human, inter-human and extra-human aspects which may be seen as in-puts and as out-puts operating in one or more contexts. It will be a dream come true if by the year 1990 Meghalaya has become a learning society and there is no adult between the age of 15 to 35 who does not know how to sign his name and read the newspaper.

Success Story Of Adult Education Programme

SHRI KALJING CH. SANGMA.

Shri Kaljing Sangma was an illiterate man from Bolchugiri Village under Betasing T.D. Block in West Garo Hills District. He is the son of Mingan Marak, Nokma of Bolchugiri village. He was one of the learners of the Bolchugiri Adult Education centre. The centre continued for 2 years. He is now 37 years and a father of 5 children. His eldest son is now reading in class IX. After attending the Adult Education centre during 1979-80, he can now read and write simple letters and understand them.

He is now running a fair price shop at Bolchugiri for about 721 people and is earning Rs. 310/- (Rupees three hundred ten) per

month. He wanted to continue his studies and is at present also learning at home.

He has now applied for registration as a contractor under P.W.D. and is intending for better profession.

He is a Secretary of the Bolchugiri Youth club and a Secretary of the L.P. School. He started a Nursery School at his village in 1982.

He is now undertaking contract work such as construction of ringwell, repairing and dressing of roads etc. under the Betasing T.D. Block.

He is a leader of the village and is now in a better position than before.

A Brief Report Of Adult Education Programme In Jaintia Hills During - 1981-82

A. LALOO DAEO.

The implementation of Adult Education Programme constitutes setting up of (1) Adult Education Centres for illiterate Adults of age group 15-35 years and (2) Continuing education Centres for Neo-literates which is

post literacy and follow-up programme. Adult Education centres in Jaintia Hills are run by 3 agencies namely (a) Presbyterian Synod (b) Roman Catholic Mission and (c) Government. The centres run by these agencies are as follows :—

NO. OF CENTRES IN CENTRES

Agencies	Amlarem Dev. BLOCK	Thadlaskein Dev. Block	Khliehriat Dev. Block	Laskein Dev. Block	Total
1. Presbyterian Synod	9	19	23	14	65
2. Roman Catholic Mission	2	7	21	20	50
3. Government	14	15	28	28	85
TOTAL	25	41	72	62	200

These Adult Education Centres functioned for 10 months and most of them star-

ted in June. Some started late. The enrolment position of the centres was as follows.

MONTHS	CENTRES FUNCTIONING	ENROLMENT		
		MALE	FEMALE	TOTAL
June '81	151	2897	1099	3996
Sept '81	198	3292	1341	4633
Dec '81	200	3721	1462	5183
March '82	200	3728	1475	5203
June '82	51	818	315	1133

It will be seen from the above table that 151 Centres started in June '81 and during the quarter ending March '82 all 200 Centres were functioning. The quarter ending June '82 shows that only 51 were functioning to complete their 10 months duration.

Continuing Education Centres

To prevent those learners who have acquired the reading and writing skill from being relapsed to illiteracy, continuing education centres were set up. In Continuing Education Centres libraries were opened and in few centres Vocational Courses were offered.

In 1981-82, 80 C.E.Cs. were opened and a variety of books were supplied. In addition, newspapers and monthly magazine namely "U Naphang", "U Lum Shilong" and "Ka Pansara" were being supplied. These libraries served not only to those learners who had attended and completed 10 months course of an A.E.C. but also to other literate members of the Community.

Vocational Courses were offered to 10 Continuing Education Centres. List of Centres with trades are as shown below

No.	Name of Centres with name of Blocks.	Name of Trades.	No. of days.
1.	Mookaiaw .. Laskein Dev. Block. ..	(i) Cane, Bamboo works. (ii) Embroidery (iii) Tailoring ..(iv) Knitting	15 days. 15 days.
2.	Narwan .. Khliehriat Dev. Block ..	(i) Knitting .. (ii) Tailoring	15 days. 15 days.
3.	D'khiah .. Khliehriat Dev. Block. ..	(i) Carpentry (ii) Tailoring ..(iii) Knitting	10 days. 20 days. 20 days.
4.	Byndihati .. Khliehriat Dev. Block. ..	(i) Carpentry (ii) Tailoring (iii) Knitting ..(iv) Embroidery	10 days. 20 days. 20 days. 20 days.
5.	Myrjai .. Thadlaskein. Block. ..	(i) Cane & Bamboo works. .. (ii) Knitting	15 days. 15 days.
6.	Mynso .. Laskein. Dev. Block. ..	(i) Tailoring (ii) Knitting (iii) Weaving ..(iv) Basketry	5 day 10 days 10 days. 5 days.
7.	Nartiang .. Thadlaskein. Dev. Block.	(i) Tailoring (ii) Knitting ..(iii) Bamboo works	10 da 15 days. 5 days.
8.	Jalong ..	(i) Knitting (ii) Fruit preservation	20 days. 10 days.
9.	Demthring. Thadlaskein Dev. Block.	(i) Knitting ..	30 days.
10.	Umdienglieng. .. Laskein Dev. Block.	(i) Carpentry	30 days.

Incentive Awards-- A cash award of Rs.1000/- was given to the best Adult Education Centre with an aim to encourage a competitive spirit for setting up an ideal Adult Education Centre. Based on reports and performance of the centre, three centres are selected in the District by Project Officer. The State level Sub-committee specially meant for the purpose, then visit the three centres for final selection

of the best centre. The best centre of 1981-82 was given to Thadbamon Adult Education Centre run by Catholic Mission.

Utilisation of Incentive Award 1980-1981

In the year 1980-81, the Incentive Award to the best centre was given to Byndihati-Nein. The award of Rs. 1000/- was given

away by the Minister of Education, Dr. B. Pakem during the celebration of launching of NAEP on 2nd October 1981 at Khliehriat.

As reported by the Instructor of Byndihati-Nein Smt. Empormis Lyngdoh, the award money was utilised in purchasing

musical Instruments mandoline, guitar and a Violin. These materials are being used on occasions like New-Year celebration and Cultural Theatrical functions. The Secretary of the Cultural Club of Byndihati--Nein is the custodian of the instruments. They are now assets of the village.

A Brief Report On National Adult Education In West Garo Hills Tura

C. SANGMA.
DSEO., Tura.

The National Adult Education Programme was formally inaugurated in West Garo Hills at Rongbilbanggiri by Shri Gotikson Momin Executive Member of Garo Hills District Council on 2-10-78 on the birth day of the father of the Nation, Mahatma Gandhi and is now entering fourth year on 2-10-82. At that time only the District Social Education was in position to implement the scheme. Government of Meghalaya accorded a sanction for 100 centres from the centrally sponsored scheme to launch National Adult Education Programme.

Besides, the centrally Sponsored scheme the state Govt. also sanctioned for 22 centres from the state fund totalling 122 centres in all. The enrolment in both the schemes was 4178 out of which 1812 were females. Out of 4178 enrolled in the Centre 2068 adults were made literate of which 619 were females. The duration of centre was only for 10 months

In 1979 the Govt. of Meghalaya accorded a sanction for 200 centres for Rural Functional Literacy Programme. During that year East Garo Hills District was still under the jurisdiction of District Social Education Officer, West Garo Hills. Out of 200 centres 100 centres were run by the Govt. distributing 9 centres to each 10 T.D. Blocks and 10 centres to one Block and another 100 centres were run by the Voluntary agencies, i.e. 60 centres were run by Catholic Mission, 20 centres were run by Garo Graduates Union, and 10 centre each by the women Social Welfare Organisation and Mothers' Union. The total enrolment in the centre was 5932 of which 2077 were women

In July 1980, when the District Adult Education Officer was posted to East Garo Hills, with headquarters at Williamnagar 28

centres which fell within the jurisdiction of East Garo Hills were transferred to Dist. Adult Education Officer and only 72 centres were under the Govt. Agency of the West Garo Hills District.

In 1980, the district Social Education Officer West Garo Hills received sanction for 300 centres for West Garo Hills. Out of 300 centres Govt. run only 120 centres and another 180 centres were distributed among the voluntary agencies i.e. 60 centre each to Catholic Mission and Baptist Convention, 30 centres to Garo Graduates Union and 15 centres each to Mothers' Union and Women Social Welfare Organisation. Adults enrolled in the centre was 4518 of which 1849 were women. The fall of enrolment may be either due to lack of motivation in the centre or spreading more centres in the interior places. At the end of the course 2821 adults were made literate of which 1179 were women.

In 1981 the scheme was sanctioned 300 centres which were allowed to continue for the second year according to the demand of the people and necessity. The Voluntary Agencies including the Govt. run the same strength of centres as in 1981. Total enrolment in this year was 6245. Out of them 2239 were women. The increase in enrolment was due to effective motivation of the Instructors in the centres. At the end of the course 3957 adults were made literate out of them 1055 were women.

In 1982 sanction was received from the Govt. for 300 centres. The total enrolment so far received from the field staff was 7215 of which 2480 were women. Out of 300 Instructors, 33 were women. They were trained at the District headquarter for 7 days. The result from the centre will be received only at the end of 10 months of the course.

A Decade Of Educational Development In Meghalaya

(1972 - 1982)

TORIST MARK

1. Demographic profile—

In 1981 Meghalaya recorded a total count of 13,27,874 people with 6,78,883 males and 6,48,991 females. This gives an increase of 3,16,175 people over the last census of 1971. The average annual growth rate is 3.12 percent. The percentage of the Scheduled Tribe population decreases from 88.8% in 1971 to 81.0% in 1981 and the percentage of the rural population to the total falls down from 85% in 1971 to 82% in 1981. The estimated child population at the

District 1971

1. East Khasi Hills	39.33
2. West Khasi Hills	28.22
3. Jaintia Hills	19.91
4. East Garo Hills	30.13
5. West Garo Hills	21.35

3. Expansion of Education—

The period of 1972-82 marked the increase of all types of educational institutions. This reflected roughly the picture of educational development in the state, since

	Primary Schools	Middle Schools	High Schools	General Colleges	B.T./B.Ed Colleges	Teachers Training Institutes
1972-73	2528	335	94	10	2	7
1979-80	3575	374	163	12	2	10
4th Ed. survey)						
1981-82	3722	515	225	13	4	13
% increase (1972-82)	47.23	53.73	139.36	30.00	100.00	85.71

1. Enrolment—

The enrolment increased at all levels of education and the growth was highest at

	Primary School	Middle School	High School	College
1972-73	1,31,842	18,089	18,546	5,903
1979-80	1,85,696	33,838	23,838	12,981
4th Ed. survey)				
1981-82	2,03,000	40,000	32,000	17,000
% increase (1972-82)	58.57	121.12	72.84	187.95

end of the Sixth Plan is 1, 73,000 for the age group 6 - 11 and 87,000 for the age group 11-14.

2. The literacy scene—

In 1971 the literacy percentage of the State was 29.49 which compared favourably with the all India average of 29.35, whereas in 1981 though this percentage registered an increase to 33.25 yet it is below the National average of 36.17. The literacy scene district-wise is as follows:

1981

42.60
30.99
24.05
32.28
25.44

Meghalaya became a fullfledged state on 1st January 1972. The number of institutions are as follows:

According to the 4th Educational Survey (1979-80) the enrolment ratios for Primary (age 6-11) and Middle (age 11-14) are 117.7 and 44.8 respectively. This is because of the school structure at the Primary level where there is a large number of under-age children. The state has no problem of girls enrolment which is almost 50% of the total enrolment at all levels of

education.

It was estimated that the dropout rates and the wastage at the end of the Primary, Middle and High school stage are 81%, 40% and 29% respectively. The estimated effective coverage under the Elementary education for the age group 6-14 is only 58.32 percent.

5. Teachers—

	Primary	Middle	High	College
1972-73	3828	1408	1080	444
1979-80 (4th Ed survey)	6236	1945	1275	484
1981-82	6800	2253	1312	498
% increase (1972-82)	77.64	60.01	21.48	12.16

A sad feature in this area is the presence of a large number of untrained and under-qualified teachers. The percentages (1979-80) of untrained teachers at the three levels of education are 61.44, 81.85 and 69.10 respectively. To clear up the back log of untrained teachers, the state government have set

up 4 B.Ed colleges, 2 Normal Training Schools for Middle teachers and 11 Basic Training schools for Primary school teachers. Beside these, short term courses and in-service training programmes are being conducted for the benefit of the teachers.

6. Educational Financing—

The educational expenditure during the 5th Plan and the 6th Plan are given below:

	(Rs. in lakhs)	
	5th Plan	6th Plan
General Education	458.00	997.00
Technical Education	32.00	60.00
Art and Culture	19.00	45.00
Total	509.00	1102.00

The break-up sector-wise in General Education is as follows:

	(Rs. in lakhs)	
	5th Plan	6th Plan
Elementary Education	196.70	500.00
Secondary Education	93.80	220.00
Teachers Education	28.50	70.00
University Education	91.27	80.00
Adult Education	7.31	20.00
Physical Education	15.50	70.00
Direction & Administration	4.10	25.00
Other programmes	20.82	12.00
Total	458.00	997.00

7. Educational Policy—

In keeping with the National objective, the educational policy of the State is to realise the Constitutional goal in Article 45 through the programme of Universalisation of Elementary Education where all the children of the age group 6-14 be enrolled in Primary and Middle schools and with the efforts to reduce prevailing wastage and stagnation in schools.

In terms of availability of schooling facilities both for Primary and Middle Education, the policy of the State is to set up schools within 1 km. of walking distance and in those habitations that have no schooling facilities. Another important policy of the State is regarding the qualitative improvement in the standard of education and the dearth of technical manpower in the state.

In 1976 the State government have set up the State Council for Educational Research and Training to cater to the need of improving the teaching skills of teachers and to conduct research and studies in educational problems of the state.

During the decade two education commissions were set up to go into the working of the District Councils with respects to the Primary Education-Garo Hills Primary Education Commission - 1980 and Jaintia Hills Primary Education Commission-1982. Another commission for Middle and High school education was set up in 1977. The reports of all these commissions were

being implemented. Mention may be made of the Meghalaya Education Act 1981 which was made effective with effect from the 1st of April 1982. This is the first education act ever made in the North East India which will go into a systematic and judicious expansion of educational facilities in the state.

8. Science - Education--

The State have adopted the UNICEF assisted Science programme and the materials prepared by the NCERT are being introduced in all Primary and Middle schools. Recently the State have made the study of Mathematics and Science compulsory up to the High school Leaving Certificate Examination. Various incentive schemes are being evolved to attract the tribal students to take up study of science and mathematics at all levels of education up to the collegiate education.

9. Non Formal Education--

Non-Formal Education was implemented in the state only from 1978-79. This part-time education enables the students who drop out of schools to complete their Elementary Education. The Meghalaya Board of School Education is making its examinations open to private candidates from these NFE centres. It is expected that Universalisation of Elementary Education in the state will be enlarged through this complementary programme. The number of centres under NFE and the coverage are as follows:

	Primary		Middle	
	centres	enrolment	centres	enrolment
1979-80	295	6785	234	3420
1980-81	298	6894	264	5592
1981-82	304	7375	264	6675

10. Adult Education---

During the period 1972-82 the concept of Adult Education has seen a radical change. From Social Education with emphasis on Literacy and citizenship education to Farmer's Functional Literacy Programme (FFLP) and lately to the massive National

	No. of centres
1971-72	133
1979-80	486
1981-82	1100

11 Collegiate and Higher Education-

The approach to University and collegiate education has been of consolidation and full utilisation of the existing facilities

	P. U.
1972-73	3503
1979-80	7743
(4th survey) 1981-82	10,564
% increase (1972-82)	201.57

12 Technical Education--

The dearth of technical man-power has been the main bottle-neck in taking up various development activities in the state. The State has only one Polytechnic which imparts technical education in the branches of Civil, Electrical and Mechanical Engineering with a total in-take capacity of 120 students. However the state sponsored several students to pursue technical education in engineering institutions outside the state

Adult Education Programme (NAEP) for the age group 15-35.

The projected population at the end of the 6th Plan for the age group 15-35 is 3.57 lakhs and the estimated number of illiterate adults is 2.25 lakhs. The number of Adult Education Centres and their coverage is as follows:

No. of beneficiaries
5912
14265
31,239

with due regards to distant rural and backward areas of the state. The number of colleges during 1972-82 rose from 10 to 13 whereas the enrolment galloped so rapidly as follows:

Degree	Post Graduate
2400	not available
4250	568
5,778	712
140.75	

13. Art and Culture and Library facilities---

The cultural activities in the state are being organised through various units such as the State Institute of Art and Culture, the Museum and other activities like the Archives, Archeology, History and Antiquarian Studies and the Gazetteers. In the field of library organisation, three districts have well established district libraries while other districts are covered by the Library Mobile Unit introduced in 1979-80.

Photographs Section

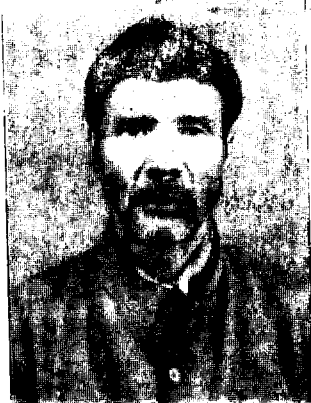


Supervisors and Statistical Assistants from all the five Districts, at their training held at Tura, pose for a photograph with their District Officers and Officers from the Directorate

THE THREE HONOURED INSTRUCTORS IN EACH DISTRICT

EAST KHASI HILLS

Kukon AEC



KURNO NONGKYNRH
Instructor Kukon AEC
(East Khasi Hills)

Name : Shri Kurno Nongkynrih
Father's Name : (Late) Shri Rajin Diengdoh
Address : Kukon Village, BPO. Ladmawphlang
Age : 65 years
Qualification : Teacher L. P. School
Whether trained/untrained — Trained

Pomlahir AEC



PHARIT KHARSATI
Instructor Pomlahir AEC
(East Khasi Hills)

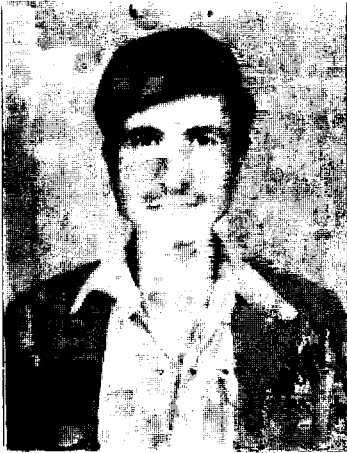
Name : Smti. Pharit Kharsati
Address : Pomlahir B. P. O. Mawryngkneng
Qualification : Class VIII
Whether trained/untrained -- Trained
Occupation : Student

Mawrapad AEC



STRIKUNGTON SYIEMLIEH
Instructor Mawrapad AEC

Name : Shri Striklington Syiemlieh
Father's Name : Shri Piselendro Shylla
Address : Mawrapad Village, P. O. Mawsynram
Age : 23 years
Occupation : Teacher L. P. School
Whether trained/untrained — Trained
Qualification : Class VIII



SPAINLY LYNGDOH
Instructor Mawphanniew
(West Khasi Hills)

WEST KHASI HILLS DISTRICT

Mawphanniew — Mairang

Name : Shri Spainly Lyngdoh
Address : Mawphanniew BPO. Nongkhlaw
Age : 30 years
Qualification : Class VIII
Occupation — Cultivator
Whether trained/untrained — Trained



DROWELL SYIEMLIEH
Mawueh AEC
(West Khasi Hills)

Mawlieh AEC

Name : Shri Drowell Syiemlieh
Address : Mawlieh-Rambrai, West Khasi Hills P. O. Nongstoin
Age : 30 years
Qualification - P. U.
Occupation - Teacher M. E. School
Whether trained/untrained—Trained



STANLINGTON MARWEIN
Instructor Tiehnongbah
AEC (West Khasi Hills)

Tieh - Nongbah AEC

Name : Shri Stanlington Marwein
Address : Tieh - Nongbah
Age : 55 years
Qualification : Class VIII
Occupation - Teacher of Nursery School
Whether trained/untrained—Trained

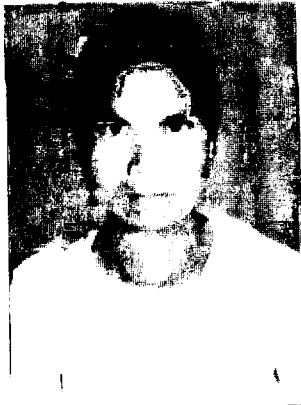


MARRY FATIMA DHAR
Instructor Thadbamon
AEC (Jaintia Hills)

JAINTIA HILLS

Thadbamon AEC

Name : Mary Fatima Dhar
Address : Thadbamon Laskein Block
Whether trained/untrained — Trained
Age : 28 years
Occupation — Teacher.



HUNMON DHAR
Instructor Ialongpohshnong
AEC (Jaintia Hills)

Ialongpohshnong AEC

Name : Hunmon Dhar
Address : Ialongpohshnong Thadlaske in Block
Whether trained/untrained — Trained
Age : 35 years
Occupation — Cultivator.

EAST GARO HILLS

Naringgri Tesokgittim AEC

Name : Praylingston R. Marak
Address : Naringgri Tesokgittim, Rongjeng.
Qualification : Class IX
Whether trained/Untrained — Trained
Age : 24 years
Occupation — Teacher L.P. School

Banggnagiri AEC

Name : Glendish Marak
Address : Banggnagiri Songsak Block
Qualification — Class V
Whether trained/Untrained — Trained
Age : 30 years
Occupation — Cultivator



SINGWAN MARAK
Instructor
Chidek Rongbok AEC

Chidek Rongbok AEC

Name : Singwan Marak
Address — Chidek Rongbok, Rongrenggiri Samanda Block
Qualification — Class VIII
Whether trained/Untrained — Trained
Occupation — Farmer
Age : 24 years



WENISON B. MARAK
Instructor - Kimbokgri
(West Garo Hills)

WEST GARO HILLS

Kimbokgri AEC

Name : Wenison B. Marak

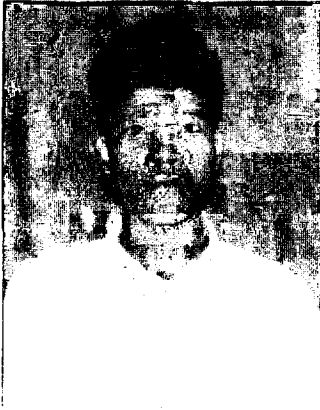
Address ; Kimbokgri, Selsella Block

Qualification — Class X

Whether trained/untrained — Trained

Age : 25 years

Occupation — Cultivator.



ARBITHSON SANGMA
Instructor, Diringgagri AEC
(West Garo Hills)

Diringgagri AEC

Name : Arbitnson Sangma

Address : Diringgagri, Dadenggiri Block

Qualification — Class X

Whether trained/untrained — Trained

Occupation — Cultivator



BIRENDRA RISHORE ROY
Beltulipara AEC
(West Garo Hills)

Beltulipara AEC

Name : Birendra Kishore Roy

Address : Beltulipara Zikzak Block

Qualification — Class X

Whether trained/untrained — Trained

Age : 34 years

Occupation — School teacher Besides teaching he is also a
Bee-Keeping enthusiast.



DISTRICT OFFICERS and SUPERVISORS
during their field visit



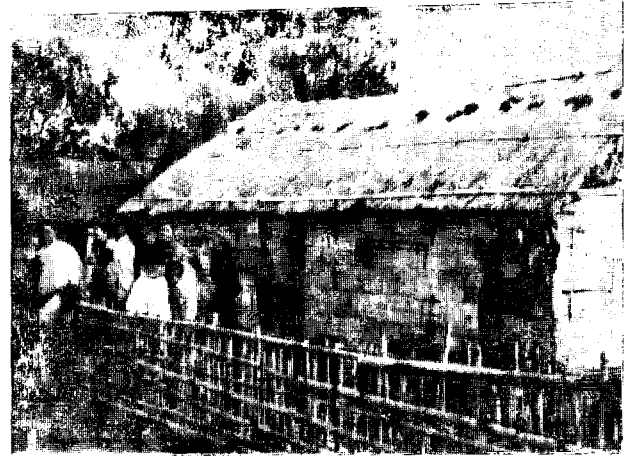
Learners at Cherangiri AEC (West Garo)
welcome the visitors.



SUPERVISORS attending lectures during their training



Supervisor (Rongjeng) A.D.P.I. (Monitoring) and DAEO East Garo Hills on way to Naringgri Tesokgittim



The centre at Naringgri Tesokgittim (EGH) built by the community



All the learners at Naringgri Tesokgittim (EGH)



Male learners at Naringgri Tesokgittim (East Goro Hills). The learner sitting second from left writes with his left hand



At Naringgri Tesokgittim AEC, most of the women bring their children to the centre



Learners, village elders, Instructor of Thadbamon AEC pose for a photograph in front of the centre, with SEO and DAEO



Village elders (at extreme right) drop in to meet the visitors at Thadbamon AEC (Jaintia Hills)

A learner at Thadbamon AEC being asked to read from the primer



Learners at Thadbamon AEC (Jaintia Hills) showing what they can write



Learners at Ialong Pohshnong AEC (Jaintia Hills)



Village elders at Chidek Rongbok



A learner at Chidek Rongbok AEC (East Garo)
trying his hands at addition



A learner at Chidek Rongbok AEC
answering questions



Mixed group of learners at Kukon AEC (EKH)



A female learner at Kukon AEC with the Instructor



Another female learner at Kukon AEC reading from the primer



Mixed group of learners at Kukon AEC (East Khasi Hills)



Learners of Pomlahir AEC (East Khasi Hills) writing their names



A section of Male Learners at Pomlahir AEC (E K H)



A section of female learners at Pomlahir AEC



More male learners at Pomlahir AEC (East Khasi Hills)



A female learner at Pomlahir AEC reading from the primer



Learners at Mawrapad AEC in East Khasi Hills





Village elder at Kimbokgri AEC



Male learners at Kimbokgri AEC with the Instructor and DSEO



:Writing his name is another learner at Kimbokgri AEC



Female learners at Kimbokgri AEC



A learner reading from the primer at Kimbokgri AEC



Learners at Nongshken AEC (E K H) watch as their friend reads from the primer



An old learner at Pyrda AEC reading from the Primer



Learners at Diringgagri AEC (West Garo)



A learner at Beltullpara AEC (West Garo) writing his name



Kaljing Sangma (Learner)
Bolchugiri AEC



The oldest learner at Banggnagri AEC proudly shows what he can write

Ka Spah U Khasi Pnar

1. KI KHLAW

BY. R. T. RYMBAI, I.A.S. (Retd).

U Khasi-Pnar hyndai u long u 'riewshai ba shisha, shemphang, sngewthuh bad iohi jngai. U iehnoh ia ki longdien ka spah ba kordor ha ki khlaw bun jait. Ki khlaw ki iarap, iada bad pynmyntoi ia u khun bynriew bad ia baroh kiba im ba khhah ha ki bun rukom. Ki pynbiang ia ka pylla jong ka mariang. Ki longshuwa jong ngi ki ri ki sumar ia ki khlaw da ka jingleit ba ki niewkor ia ka dor jong ki. Te ki jer kyrteng ia ki khlaw ha la ki kyrteng kyrteng ba ki pateng hadien kin nang ban niewkor lem, ban ym pynjot thala ia ki.

Ia kaba u Khasi-Pnar hyndai u tip bad phikir ban pynsule kam, ka pyrthei ba ngi khein ka pyrthei shai mynta ka dang kyndit ha kane ka spah snem. Ha Ri India jong ngi ka sorkar kmie na Delhi, hadien ka Independence, ka kyrsiew ia ki sorkar Jylla baroh ban ri ban sumar ia ki khlaw, ban pyn-heh pynkhrav ia ki da kaba nang iathung dieng shuh shuh. Ha ka jaka uwei ba pynngat yn thung san shiphew, kham bun katba lah. Namar ka shim por da ki phew suem ia u dieng ban san ban long diengbah, katba ka shim pat tang da ki kyntien kwai ban khet pynkyllon ia u. Ba kane ka jingkyrsiew kan ym long 'tien kai ka sorkar Kmie ka pyllong ia ka Lat Thung Dieng (Vana Mahotsova) kaba kawei pa kawei ka sorkar Jylla kan rakhe shi taiew ha ka taiew nyingkong jong u Naitung man ka snem. Kane ka la long lynter man ka snem khlem pud naduh ka snem 1950. Ha kane ka taiew ki sorkar Jylla man ka snem ki kit khia ban ialap bad ialam ia u paidbah ban thung dieng. Ki Minister bad ki Ophisar ba halor ki thaw prokram ban ia leit la ka jong ka jong ha ki shnong ba kham heh ban iathung dieng lang ryngkat bad nongmilkhmat ka shnong ban pyni nuksa ha u babun balang ba un ia kit khia lem. Ki da don ki prokram ba kham kyrpang ruh ban ring ban lum ia u paid. Ka jinglut ka sorkar ka bym kai shuh shi snem shi snem.

Hynrei kam bynnud ia kane namar ka jingmyntoi hadien ka long ia ka jait bynriew bad ia ka ri hi baroh. Ka jingshit rhem jong ki ministar bad ki ophisar bad ki rangbah shnong ba iadon ryngkat bad ki ha kata ka sngi bad taiew thung dieng kan shu pulom lada ki trai shnong hi kim ia synrop kli lang ban ri ban sumar ia kito ki dieng ba la thung. Ym tang katta. Ki ruh ki dei ban thung ha la ki jaka jaka bad ban ri bad sumar ia kiba ki la don lpa. Ki trai shnong ki dei ban sngewthuh ba kane ka long ka kamram jong ki ia ki hi bad ia ki pateng jong ki de.

Ka sngi bad la lyer kiba ai jingim ia u briew ki long kumjuh ia ki dieng ruh. Ki sla dieng ki kjit ia ka lyer kumba u briew u ring mynsiem ia ka. Ka lyer ka long kaba bun ki jait jynhaw ki ia milai lang. Kiba kongsan ki dei ka oksijen (oxygen), ka haidrojen (hydrogen), ka naitrojen (nitrogen), ka karbon-dai-ok-sait (carbon dioxide) bad kiwei kiwei de. U briew u donkam eh ia ka oksijen, ngi ju iohi ha aspatar (hospital) ba ki doktor ki ai oksijen ia ki nongpang kiba la ha tmier. Ki ju leh ia kane ia kito kiba pang klongsnam, pang sahiaw, pang shitom ban ring ne pynhiar mynsiem bad kiwei kiwei de ki jait jingpang ha kane ka liang. Ka oksijen ka dei ka jynhaw ba kham bun eh ha ka lyer ; ka karbon-dai-ok-sait pat kaba tang khyndiat. Ka karbon-dai-ok-sait ka long bih ia u briew hynrei ka ai jingim pat ia ki dieng. Haba ki briew ki ring mynsiem ia ka lyer ka kor jong ki ka bat noh ia ka oksijen bad ka pyllait pat ia ka karbon-dai-ok-sait haba pynhiar mynsiem. Ki dieng pat, markhongpong, ki bat ia ka karbon-dai-ok-sait bad ki pyllait noh ia ka oksijen. Namarkata, ha ki jaka ba bun ki dieng ka lyer ka long barabor kaba khuid ba sngur ; kaba bha eh ia u khun bynriew. Ka jingpyngngad haba leit kai sha lum sha wah kaba pynbang ja bad pyngbang thiah ka dei namar ka lyer ba paka ba beh shata na ki khlaw kiba don sawdong. Ngida ong ban leit ham lyer namar ka pynkhiah krat, ka ai bor bad ka pynkhlain. Kiba

pang ba khrew ki wad ia kita ki jaka. U wei ar u dieng um lah trei kam hynrei byllai ha ki khlaw ki long ka jingkyrkhu, bym lah pynshongdor. Wat kat ki Ri America ruh ki dang kyndit ha kine ki sngi ki snem ia ka jingma kaba mih na kaba ki pynjot ia ki khlaw ba rben syn-ia ka Amazon ban kamai peisa. Ki shem ba ka oksijen ba buria ki dieng ia ka lyer ka la duna haduh ba lah ban mynsaw. Ka jingim ki briew, ki mrad, bad ki sim ki doh, la mih ka ia kyan ia khhah ba khraw ban sangeh noh ka pom dieng khlem jingkein na kito ki khlaw.

Ki khlaw ki pynthynda ia ka lyer. Kumta ki iarap ban wan rah slap ha ki thain ba ki don. Kane ka pyntngen ia ka jinglong jong ka jaka ban sngewtynnai ki nongshong shong, khamtam ha ki por shit. U slap u bsa ruh ia ki wah ba ai um ia ki lyngkha ki risai, u pynsngem ruh ia ka khyndew ban bit ka rep ka riang, ka rep ktieh ne rep kper. U bsa ruh ia ki um dih um bam ha ki pung ne ki pukri um. Ki thied dieng kiba sam shapoh khyndew ki bat ia ka um slap ha kpoh ka ram-ew. Ki sla dieng bad ka met bah u dieng ruh ki bat hapoh jong ki ia ka um slap. Kane ka long ha ka por lyiur haba hap bha u slap. Ha ka por tlang bym don slap ka khyndew ka rkhiang. Ka um ha ki pung, ki pukri bad ki wah ka duna hynrei kam shym rngat khoit ha ki jaka ba don ki dieng bad ki khlaw. Namar ka um ha ki thied, ki sla bad ka met jong ki dieng ba ki pun myn lyiur ka jrein ban bsa ia kita ki pung, ki pukri bad ki wah. Hynrei ha ki jaka bym don dieng, ha kiba ki khlaw ki lah duh ka khyndew ka tyrkhong raw raw. Kum ha kita ki jaka ki wah kim don um ba biang ban ia rap ia ka rep ka riang. Wat ban ioh um ban dih ban bam ruh hiran hi khait. U briew um lah ban im khlem ka um kumjuh kumba um lah im khlem ka lyer.

Ka um ka ker tawiar ia ka pyrthei. Ki duriaw kiba dap da ka um ki tap 71 na ka shi spah ia ka snep pyrthei katba ka khyndew ka tap tang 29 na ka shi spah. Ka dei ban long kumne namar ka jingdonkam ia ka um ka long da baroh kiei kiei kiba don ha snieh pyrthei, kiba don jingim bad ki bym don ruh. U briew hi u donkam bun jait ia ka. U donkam ban dih ban bam, ban sum ban sleh,

ban sait ban khlieng. Ka tngit bad jakhlia ki wanrah jingpang. Ka jingkhuid ka beh ia ki jingpang, hynrei ym lah ban leh khuid khlem ka um. Ka dei ma ka kaba niad kaba rah ba rong ia ka tngit ka tngar, ka jakhlia jakhlaid. U kba u kew, ki jhur ki jhep, bad ki jingthung baroh kiba u briew u donkam namar la ka bam ban im kim lah ban mih ban san khlem ka um. Ka long kumjuh ruh ia ki syntiew ki skud kiba pynphuh pynphieng ia ka mariang bad ba ai jingkmien ia ka di-nud briew. Ka jingkmien bad jingsngewhna ba ka mariang ka ai ki iarap ban pyllong ia ka jingim kaba kham lui lui bad kham bha

Ha ka met u briew hi ruh kumba shiteng ne palat ka dei ka um. Ka um ka iai nih pat na u briew haba u syep haba trei ba kah ne ba ialeh kai ban shait ban khlain. Ka nih ruh haba u leit shabar, haba u sur ia ka khmut, haba u jaw ummat, bad wat haba u pynhar mynsiem ruh ka don ha ka jynghaw. U lei ban buria ia kane ka um ba u duh khning ba ka um kan iai don ha ka met jong u kumba ka dei ban don namar ka jingkoit jingkhah jong u. Ka um ka dei ban rung ha u brew kumba 60 pela tam shi sngi shi sngi man ka sngi ban buria ia kaba u duh. Kane ka um ka rung ha u lyngba ka um ba u dih bad ki jyngham ba u bam. Lada duna ka um hi u ka met ka tlot bad ki jingpang ki jem lan kynrup. Haba ioh ia ka prie ka pynhia u briew u iap lada kam bon kloj kloj. U iap namar ba u lut khoit ka um na ka met. Ngi ju ioh sngew ia kiba shah jingit ha ki lam sain pyrthei haba ki dawa ban ioh ei ei kiba kim lah ioh lada kim byrngem da ka siah jingngit haduh ban da iap. Kiba shah jingit khlem dih um shi jaw ruh ki lah ban im tung hapdeng 10 had 15 sngi. Hynrei lada tim bam ei ei ruh, wat tang shi symboh klaw, hynrei ki dih um pat ki lah ban shan haluh 60 s ngi palat. Katta ka bor jong ka um.

Ha ka snam hi ruh ka um ka don haluh kumba 80 bynta na ka shi spah, bad ha ka jabieng pat haduh kumba 86 bynta na kashi spah. Ki dieng ha ki khlaw ki dei ki nongkynshew ba khraw tam jong kane ka um laba khlem ma ka ngim lah ban im. Da kunta ki khlaw ki shakri ia u briew ha kane ka ling. Ka dei ka pali ha khraw jong u briew bai kit khia ban ri bad ban sumar ia ki.

Ki long shuwa jong ngi ki pynap lpa ia kita ki ban long jing-kyrkhu ia ngi. Ki tip lut ia ka jingkordor ki khlaw. Te ki seng ki buh ia ki. Ki ri ki sumar ia ki. Ban shon ha ka dolnud ki pateng hadien, teng la pateng, ba ki ruh kin nang ban kit khia bad niewkor ia ki khlaw, ban ym leh bym suidniew ia ki, ne pynjot thala khlem pyrkhath ia ka lawei, ki her kyrteng ia ki da ki kyrteng ba pher kat kum ka sãp ba la pynphong ia ki bad kata kaba kin ai kylla ha uba sumar ia ki ia ki jingdonkam jong u khnang ba ka jingim jong u kan long kaba bit ba biang bad kaba iap.

Ha khmat eh ki don ki 'law kyntang. Ym bit ban leh ei ei ka ban pynjaboh ia ki. Ym bit ban pom dieng pom seij na ki. Ym bit ban pyniap ia ki sim ki doh, ki mrad ki mreng ha ki. Ki khein ba ka long ka kam sang ka long kata kaba u brierw u pynkhein khnang ia ka ain-brierw ain-blei kaba ri kyndong ha ka akor bad burom ia ka longbrierw manbrierw ha la ing la sem, ha la i kur i jait, ha la ki lok ki jor ban iaid beit iaid biang ka imlang sahang jong ka shnong ka thaw, jong ka jaitbynrierw la jong. Ki ngeit ba kam ju poi bha ia u brierw ba leh kam sang ne ia kiba ha ing ha sem jong, u U hap shop hap lanot, iap tyrut iap smer ; ne kiba ha ing ha sem jong u, kiba u ieit u thep mynsiem. Kane ka long haba u leh ia kita ki kam sang ba dei ia u bad ia ka ing ne ka kur ka jait jong u. Hynrei u brierw uba leh kam sang ban pynkhein ia ki ain-brierw ain-blei ba la mana ban ri ia ki 'law kyntang, ban sumar ia ki, u leh sang ia ka shnong ka thaw, ia ka jaitbynrierw hi. Namarkata, kane ka kam sang ka long kaba kham shyrkhei shuh shuh. Ka kam jong u ka lah ban ym ktah ia une kiba iajan eh bad u lada ki phet shnong noh. Hynrei ka pynjot suki suki ia ka shnong ka thaw baroh kawei bad ia ka jaitbynrierw hi ruh.

Ki 'law kyntang ki long barabor ha ki lum ne ki jaka ba kham halor ban ia ka shnong. Ki don hapdeng shnong ne harud 'nong. Ki dei ma ki kiba bsa ia ki wah, ki pung ne ki pukri um kiba ka shnong ka sha-

niah namar ka um dih um bam, namar baroh hi ki jingdonkam u khun bynrierw. Ban pynjaboh ia ki ka long ka jingabih ba suki ia la ka jaitbynrierw ba kan pang kan khrew. Namar bun ki jingpang ba sniew eh ki wan lyngba ka um dih um bam kaba boi ki khniang bad ki ksain kiba ka khmat kam lah iohi. Lada ki khlaw kiba long ki tlong kine ki um ki jaboh kita ki um ki jaboh lem. Lada ki khlaw pat ki duh kita ki um ruh ki tyrkhong noh. Lada kim duh lut khoit ruh kin ym biang shuh ban iarap ia ki shnong ki thaw kiba shaniah ha ki. Ngi la ju lap ha sor bad ha nong kyndong ruh haduh katno ki brierw ki duh sngi duh nong ban ia ap um ha kor ne ban leit tong na sha jngai, jngai bah ha ki por pyrshaw bad ki por rkhiang ha ki thain kiba ki lum ki la synlen ba la pynduh ia ki dieng bad ki khlaw. Ha sor lei teng teng ka mih sa ka iamai iania, iashoh iadat haba ia knieh um ha ki umkor sorkari. Katno kane ka la pyntroin ia ka jaitbynrierw bad ka pynduk ruh ia ka Ngim mon satia ban kynmaw kyndit ba ka dei ka jingleh khlem akor ia kaba ki longshuwa ki la pyni da la ki kam kumno ban bud ia ka nuksa babha jong ki.

Ngi la ju iohsngew teng teng ia ki brierw ha sor bad ha nongkyndong ruh kiba khot riewshai ialade, kiba sngew sarong bad sngew meng ba ki nang ki stad. Kine ki kynnoh ia ki long shuwa kiba seng ba buh ia kine ki khlaw ba ki long ki riew ngeit bieit ban khein kyntang ia ki. Ki bein ia ki kum ki brierw dum ba ki mana ba ka long kaba sang ban leit leh jaboh ha ki, ne ban pom dieng bad pynduh ia ki. Ha ka hangamei ki leh pyrshah ia baroh kaba la mana bad ki ong ba kin peit kai aiu kan lah ban jia ia ki. Ah, kynrad syiem, ei ei ka lah ban ym ja ia phi ha ki sngi jong phi. Hynrei ka apot ha shyrkhei ka ap ia ki pateng ba hadien jong phi ; ia ki kur ki jait jong phi, ia ka shnong ka thaw jong phi, bad ia ka jait bynrierw jong phi hi kaba phi ong ba phi ieit eh. Te u ei kein u nongkam bymman ba kham sniew? Uba tuh ba thok bad shah pynshitom marwei shimet haba lap ia u, ne uta uba shohnoh ia la ka jaitbynrierw baroh kawei da ki kam jong u kiba ym lah ban tian bishar ia u, bad ia u ym shym jia ei ei. Dei ia une kein ba ki

khot u ing-Khong-shyllangmat. Ym don nongshet kylla ia la ka jaitbynriew ba kham runar ban ia kum kine ki briew.

Hadien ki 'law kyntang ki wan ki 'law adong. Kine bun sien ki don harud nong. Ki long kum kiba synran synriah ia ki 'law kyntang. Ki shakri sriem kunjuh hi ia la ka shnong ka thaw. La khot 'law adong ia ki namar la khang ban leit thoh dieng thoh seij na ki ruh. Ka long ka bym bit ban tamti tamjat ha ki, ban pynduh pynjulor ia ki. Ban leh pyrshah ia ka adong ka long ka bym dei. Ka long ka kam bym khein ia la ka shnong ka thaw. Kum kata ka jingleh ka ktah ym tang ia u wei ar, hynrei suki suki ka ktah pynjot ia ka shnong ka thaw baroh kawei. Ka long kum ka jingpang kaba bam mian pa mian ia ka jor ka snam khlem da tip tat haduh ban da dier ban leh ei ei. Ka bor pyniaid ia kine ki khlaw ka shong ha ki rangbah shnong ne nongsynshar kat kum ka jingpynbeit ka shnong, ka raid ne ka hima. Kine ki khlaw ki pynphuh pynphieng ia ka shnong nalor ba ki iarap ruh ha kaba ri hi ia ka umdih umbam, ha kaba pynsgur ia ka lyer, ha kaba pynthynda ia ka bneng ka khyndew. Ha ki por ba donkam eh ka dong ne ka shnong ha ki khap bym lah kiar ki nongpyniaid ki ai bor ban pom dieng pom seij na kine ki khlaw katba ki ibit. Ha ki sngi ba la leit noh, ki sngi babha jong u khun Khasi-Pnar ki ju burom eh ia kine ki adong shnong. To ngin ia kyndit ban kham nang shuh shuh ban kham burom ia ki namar ka lawei ka jaitbynriew la jong. Da shisha, haba ong lei ba la shai, ngi la dei ban kham sngewthuh kham janai ia ka jingkordor kine ki khlaw ia la ka ri bad ia la ka jaitbynriew.

Ki longshuwa ki pynkhreh ruh ia ki jingdonkam ka pateng jong ki ha ka la sngi. Ki pynap ruh ia kine namar ki pateng ba hadien. Te kumta ruh ki buh ia ki 'law shnong 'law sumar nalor ki khlaw kiba ki kni jong ka ing ka sem, ka kur ka jait ki seng ki buh. Ki khlaw jong ka ing ka sem ka kur ka jait ki dei ki nongkynti jong ki hi ; ki hok jong ki. Man la ka ing ka donkam dieng iap ban shet ban tiew. Te kumta namar ka jingdonkam man ka sngi ki thoh dieng na la ki khlaw la jong. Haba ka ing kam dap kam

kot, ne kam ioh na la ka khlaw la jong ka shaniah pat ha ka jong ka kur ka jait katba ibit ki rangbah kur. Haba jia pat ba ka wan poi kynsan kano kano ka apot kaba ktah ia ka ing, ba ka hap ha ka lanot khop, kam lah kyrda tang ma ka ; ka long ruh kaba ki kur kim lah tang ma ki ; ka apot kaba thaw hi ka pyrthei ha ka dur ba ka wan rah wan rong ka eriong erngit ia ka ing ka sem, ne ba ka bam ka ding ka um te ki rangbah shnong ne nongsynshar ba peit ia ki 'law shnong 'law sumar ki ai dieng ai seij na kine ki khlaw ban pyndap pynbiang ia kum kata ka ing bawan hiar wan hap ka nusipjot. Ki don ruh ki por ha kiba ki tymmen ne rangbah shnong ne nongsynshar ia kine ki khlaw ki sam mar sarsuk ia ka shnong ka thaw ne kiba duk ba rangli ha ka kaba ka iahap artat bad ki por ba dei ban da weng noh ia ki dieng iap ne pynkyllon ka lyer, ne ba dei hi ban ngor ban pynkhuid bad pynstang ia ki dieng ba la iaw eh ban dup ioh khie ioh san ki dieng lung. Da kumne ki pyniasnoh ia u shnong u thaw ban don ka mynsiem iasynrop lang kawei, ba ki sngew mar iadonhok ha kaba ki la pynnoh lem la ka bor ka sor. Te haba ia kit lang ia kaba bha, haba iadon kti lang, ka iapait iapra ka jngai, ka iatylli ka jan.

Ki khlaw jong ka raid ka hima kiba ki peit ki jngoh hi ki khlieh ka raid ka hima ki tap lut ruh ia ki lum ki them ba kin ym synllen, ba kin long ruh ki jaka rep haba donkam ban shyrri khlaw hapoh ka jingpyniaid ka raid ne hima katba pynshong pynbuh. Kine ki khlaw ki long ruh ki nongiada ha ki por luri lura, haba jia ka thma ka ktien, haba khie ka wait ka stieh. Ha ki la pynrieh ia ki kynthei khynnah, ki tymmen ki kro. Ha ki ruh ki ap ktem ki paid iapom ia ki nongshun. Ha ka thma 1862-63 ba ki Khasi-Pnar ki ialeh hapoh ka jingialam u Kiang Nongbah ban beh ia ki Phareng kine ki khlaw sawdong ka ri ki la long ki lok bakhrav eh jong ngi. Ki long ki kut kiba u nongshun um lah thom, um nud tur. Ki nongiapom jong ngi ki ap hapoh kine ki khlaw kiba ieng harud ki lynti na kawei ka shnong sha kawei pat ba iaid lymbung ki shipai ki Phareng. Na i jaka ba biang ki ai bad tbak bad tbak. Kat haba ki shipai ki Phareng kin khreh ban siat ki jong ngi ki la ngam jlang shapoh bym iohi shuh

Ki shipai ki Phareng ki shu ang um, dhong. Ban bud shapoh khlaw kaba nangmynsaw shuh shuh. Ka sorkar Phareng na Bilat ka lyngngoh balei ba ym lah pyndem ia ki brieve jong ngi kiba tang da ki khnam bad ki rynthieh, tang da ki wait bad ki sum, bad katto katne ki suloi tynsah. Ka da bitar ruh haba ki shipai jong ka pat la ki atiar ba biang : ki suloi ba paka, ki raiphul (rifle), ki tup ki kaman (mortars), ki kulai bad ki hati. Ia ki hati la pyndonkam ha kaba ring ba tan ia ki tup (mortars). Te kane ka sorkar ka pan koi phot na ki khlieh ka sorkar jong ka ha India. Kane pat ka pan na ki rangbah shipai jong ka ba ialam ha kane ka thma. U khlieh duh ki phareng, u Commander-in-chief, ha kane ka thma u dei u General Showers. Une u jubap kumne, "Kumno yn lah ban ialeh bad u nongshun u bym ju lah iohi". U ong kumne namar ba ki jong ngi ki ioh ka jingiasyllok bad ki khlaw ba rben ha kito ki sngi. Ki khlaw kiba ka sngi ruh ka eh ban sam la ki kjat phyrnai bad syaid jong ka. A sangsot ha ngi la nangduh ia kine ki lok ba skhem tam ka jingiada ia ngi ha ki por khywin pyrthei.

Ha ka thma mynta ki sngi lei ba tang da ki lieng suin ba pynjot bad pyniap naphang haba ki pynhap bom (bombs) ki dei ki khlaw kiba iada eh. Haba ki brieve ki leit rieh ha ki, ki nongpynhap bom na suin ki duh lad noh. Namar kim iohi ei ei ruh hapoh khlaw bad kin ym pynhap lehnoh ei ia ki bom jong ki haba kim tip hangno ki rieh ki brieve ne ki buh rieh ia ki tiar iapom. Nga kynmaw ha kane ka Thma Bah kaba Ar (World War II) ka la long kumta ruh ia ki shipai phareng ba wan phet iap na Burma sha Shillong haba ki shah beh nyngkong ha ki nong Japan (Japanese). Ki wan da ki hajar hajar bad la ki tiar iapom. Ki tieng ba ioh ki nong Japan ki wan bom ia ka Shillong. Lada kumta kin trei nyngkong eh ia ki bad ia ki atiar jong ki. Namarkata, la hap wad jaka shong ia ki ha ki khlaw kseh ba rben ki ba don sawdong ka Shillong ha kito sngi. Hangta la pynrieh lut ia ki bad ia ki atiar jong ki; ki tup ki kaman, ki suloi ban siat ia ki liengsuin (anti-aircraft-gun) bad bun kiwei kiwei. Nga tip bha ia kane namar nga long u Officer ha kata ka por uba ka sorkar ka buh khnang ban wad

pynioh ia kum kita ki jaka rieh. Ki khlaw mynta ki ruh ki ai jingiada bha ia ki trai shnong kiba ialeh kai khlaw pyrshah ia ki bor ba halor jong ki, haba ki sngew ba ki dei ban lait na kita ki bor.

Haba ngi la ioh ia ka jingshai thymmai jong ki kot ki sla, ka pule ka puthi ngi la dei ban kham nang shuh shuh ban niewkor ia ki khlaw ; ym dei ban pynduh ia ki. Peit kumno ba ki lum jong ngi ki la nangsynlen synlen. Lada poi ka huri hura pyrthei shano shuh ngin nang leit rieh ; shano shuh ki non-giapom jong ngi kin wad jaka ap ktem ia ki nongshun. Te ka um ka wah ban dih ban bam ruh ka la nangduna, ki wah ruh ki la nang tyrkhong, peit ia kaba jia sawdong ia ka Shillong, bad sha ki jaka nongkyndong ruh. Katno isangsot To ngin nang ia kyndit noh.

Ka spah ba shisha jong ka ri ka dei kata kaba pynbiang pyndap ia ka jingim jong ka jaitbynriew jong ka, kaba iarap bad ia da ia ka, kaba don halor bad hapoh ka khyndew jong ka, kaba ai lad ai lynti ia u wei pa kawei ki khun ki kti jong ka kiba phikir la ka jingim, kiba ieit hok la ka jait ka kynja, bad ia la ka jaitbynriew la jong. Ki khun ka jait-byriew kiba nang ban niewkor ia kane ka spah jong ka ri jong ki kim ju hap ne ngat ha ka shipa. Namar ka spah ba shisha kam dei ka tyngka peisa ne ka jingdon jingem u wei ar ngut, ne ki shiphew arphew ngut. Ka dei ka jongu babun ba lang. Ki tynmen ki ong ba ka peisa ka het. Ka peisa ka pynking khlieh ruh ia kito kiba sngew ba tang ma ka ba pyllong ia ka spah bad kumta ki iabeh ban ioh ia ka khlem khein sang shuh ban pynkhein ia kita kiei kiei kiba ki longshuwa ki la khang ki la mana, kiba pynlong ia ka akor bad ka spah kynsai ka jaitbynriew.

Ngil iohi mynta ba ki khlaw ki dei shisha ka spah ba khraw jong ka ri bad ka jaitbynriew la jong. Uba tuh ne uba lute ki ktah ia ka ioh ka kot jong u wei ar. Ki leh bymhok ia ki. Ka ain ka don ban pynshitom ia ki lada lap. Hynrei kane ka ioh ka kot ka wan ka leit. Kiba pynjot pat ia ka khlaw ka btap ki long nongshun ym ia u wei ar ; ki long nongshun ialade bad ia la ka jaitbynriew.

Te ka ain pat ruh kam ktah ia ki haba ki pynduh ia la ki khlaw ka ing ka sem, ka dur ka jait la jong, ne ki jong kiwei pat kiba ki thied ne ki wai toi, la dei ban don ka ain ban pynshitom ia ki kumba don ka ain ban ai saja ia u briew ba mut ban pynduh ia ka jingim. Um lah ban lait na kaba khum ka ain namar ba dei ka jingim jong u. Ha ka pyrthei ia beh rong mynta ba dei ban ioh ban thied kane, ban thied katai ban ai pyni - taw bad kiwei, ka jingiabeh peisa ha sor bad ha nongkyndong jogngi ka bym lah shuh ban ia batai. Ki wan ki khar mahajon na kylleng ka ri India kiba iohi ka spah ki khlaw jong ngi. Ki tyrwa ka dor ia ki kaba ha ki ka dang long kumba thied nei thied sohphlang katba ha ngi pat ngi sngew la kum ka ksiar ka rupa. Te ngi ia kyrkieh ban die la ki khlaw, bad ki dieng jong ngi ki la nang ngat ha ki kurat, bad ki lum ki them ki la nangsynlen, kam slem ba ka ri kan long ri shyiap.

Ki khar mahajon kim leh dalade. Ki pyndonkam da ki briew jong ngi hi; kaba nangsangsot shuh shuh.

Ka nuksa ba ki longshuwa ki la pyni ban seng ia ki khlaw ka dei ka jinghikai bah ia ki longdien ba kin tip la ka kamram ba kytang ialade, ia la ki para marjan, ia la ka shnong ka thaw bad ia laka jaitbynriew na kawei ka pateng sha kawei pat ba ngin im tang namar ka mynta, ngi im namar ki lawei de. Ngi tip kyndiang ia kata haba ki kmie ki kpa ki ai ka seng ia la ki khun; ka seng kaba kin pynheh pynkhrav ha ka kamai kajih jong ki. Ki khlaw ki dei ka seng ba ki longshuwa ki ai ia ki longdien, ki dei ki seng ba kawei pa kawei ka patengka dei ban ai ia kaba bud ia ka, Ngin long ki nongbamduh ia ki pateng ban wan lada ngi pynduh noh ia ki khlaw ha ki sngi jong ngi namar ba ngi angnud thala ban ioh peisa tyngka kiba tang katno ki leit biang sha ki synduk nar jong ki khar mahajon ha kawei pat ka dur kaba ngin thied na ki ha ki dor ba jngai tiaw ia

ki tiar ki tar kiba ki shna na ki dieng jong ngi hi, ne ia kiei kiei kiba ki pynlongkam na kito ki dieng bad da kito ki dieng na ki khlaw bah ki jong ngi.

Lada ngila long kiba kham shai kham sngewthuh ngi la dei ban tip shai ia ka jingpynjot jong ngi ia la ka ri bad ka jait bynriew la jong haba ngi leh pathar ia ki khlaw jong ngi. Ngi dei ban ri bad sumar ia ki. Kata kam mut bym bit ban pom dieng pom seij na ki. Em, kam mut satia kumta. Dei hi ban pom dieng pom seij na ki. Hynrei da ka lynti, hapoh ki pud hapoh ka jingpyniaid kaba thik pa thik, ym dei ban pammon pam laitlan ban bit shimet khlem da pynleit jingmut ba kata ka jingbit ka long tang shipor.

Ha kine ki sngi kiba ka sorkar ka la shimti halade ban pyniaid ia ka jingim ki khun ki hajar ha man la ki kyndon ka la dei ka kamram ba ha khmat eh jong ka ban kit khia ia kane, Kito kiba bat ia ka bor ki kit khlieh ma ki ia ki jingpynduh ia ki khlaw haba kim nud ban khang da ka bor jong ka ain kaba ki lah ban thaw, ban pynjari, bad pyntrai kam. Ki nongmihkhmat jong u paitbah, ha kiba la pynkhamti ia ai bor synshar ki long ki nongialam kiba da kat ki nongialam shisha haba ki nud ban kyndat ia ka phon ka pah u nongkhaii ban bit ia u bad kaba khniot pat ia u babun balang, kaba pyniap ia uba duk basuk, bad haba kut, ia la ka jaidbynriew. Ka sakhi kaba lah ban iohi mar khmat mar khmat la ki jop ne ki dule ha ka kamram jong ki ia ki briew ba ki long ki nongmih khmat ka dei ha kaba ki pyndonkam hok la ka bor ban ri ia ki khlaw ban biang ka juk mynta khlem pynsyrrwa ia kaba dei hok ban tyngkai namar ki juk ban dang wah. U paid ruh um lah ban shu iehnoh tang ha ki nongialam, Baroh ki dei ban iasnoh kti lang ha kane ka kam Ban ia pynkynmaw ia uwei pa uwei pat; ban ia phira, ban ia sharai.

Ki Longkmie Ki Donkam la Ka Jingnang Jingstad

LINDA SHULLAI

Ha ri India jong ngi 25 na ka shispah napdeng ki kynthei ki long ki bym nang thoh nang pule. Ha ka State jong ngi, ngi kham ia bit briew haba ia nujor bad kiwei pat ki bynta jong ka ri namar 29 na ka shispah ngi la nang ban thoh ban tar. Wat la katta ruh kam pat biang - aiu ngin leh na ka bynta ki-ta ki 71 na ka shispah ngut kiba sah dien namar bym don lad. Aiu kan myntoi lada ngi trei shitom ban pynnang pynstad ia ki longkmie jong ngi ?

Ki don kiba ong ba haba ngi ai jingnang jingstad ia ki shynrang ngi iarap ia u shimet, hynrei haba ngi ai jingnang jingstad ia ki kynthei ngi iarap ia ka longing hi baroh kawei. Katno ka long kaba dei kane ka jongong. Haoid, ngi burom bad ngin iai burom ia ki long Kpa jong ngi hynrei lada ngin peit bniah ki dei ki kmie kiba tei ia ka ing bad ka skhem ka tlor ka ing ka shong shibun ha ki.

U kpa jong ka jaidbynriew hi u la maham la bun bun snem mynta, ba ki longkmie kim dei ban shah set tang ha ki ing-shetja jong ki hynrei dei ruh ban ai ia ki, ki juh ki lad kiba ia ioh lang kum ki para briew. U Swami Vivekenanda u la thrang ban sdang ka rukom hikai ia ki longkmie ka ban iarap ia ki ym tang ha kaba kham pyntbit ha ki kam ing kam sem hynrei ban iarap ia ki ban ialeh ban jop ia ki jingeh kiba ki iakynduh ha ka jingim jong ki kaba man¹la ka sngi. U Dr. Radha krishnan ruh u ban bha na ka bynta ban ai jingnang jingstad ia ki longkmie namar u sngewiadei bad ka jingthoh ha ka Ramayana kaba ong :—

Ai ha ngi ki riew-kynthei kiba khraw, te ngin ioh ka pateng hynriew kaba shal.

Ai ha ngi ki longkmie kiba bha te ngin ioh ka ka jaidbynriew kaba khraw.

Hynrei ngi shem ba wat lada kum kine ki jingpyrkhat bad ki jingong ki la paw bad sawa hapdeng jong ngi la kham slem, pynban

ngi dang iai don ha ka kyrdan kaba ha trai tam jong ka jingkieng ka jingiaid shaphrang jong ngi.

Lada ngi pdiang ba ki kamram jong ki long-kmie jong ngi ki long (i) ha ing ha sem (ii) ha ka kam kaba ki trei bad (iii) ha ka imlang sahlang, ngim dei ban iarap ia ki ym tang ha kaba pyntbit ia ki ha ka kam ing kam sem hynrei ha kiei kiei kiba long ka jingmyntoi ia ka shnong ka thaw hi baroh kawei.

(i) **Ha ing ha sem** :- Ngi lah ban ong khlem jingartatien ba ka kmie kaba la don jingnang jingstad ka kham lah ban pynheh pynsan ia la ki khun ki kti ha ka rukom kaba kham bha ban ia kiwei pat. Wei haba ka kmie jong ka ing ka long kaba la ioh lad ialade niar eh ba ngin shem ba ki khun ki shah khang lad. Ki kpa ki trei shitom ban pynbiang na ka bynta la ki jong ki khun ki kti hynrei kim lah pat kat ka kmie. U kpa un da trei shitom katno katno ruh ka shet bam shet dih, ka thiah ka dem, ka suk ka sain, la nang pynkhuslai bad pynbiang ba kmie. Katno ka khia ka jingkit haba naduh ka kha ka pun, ka shet ka tiaw, ka pynkhuid, ka hikai bad sa ka iarap de ban pynbiang bam biang dih. Hynrei ngi ngeit ba ia ka kmie kaba pule kaba tip-kaba nang kaba stad ki jingkit kin kham sting.

(ii) **Ha ka kam kaba ki ki trei** :- Ha kine ki por kiba mynta ngi shem ba ka kamram jong ki kmie kam kut tang ha ing bad ha ka ba pynheh pynsan ia la ki khun. Bun na ki long-kmie ki la donkam ban trei ha kano kano ka bynta kaba ki kham sngew tbit khnang ban pynkiew ia ka ioh ka kot ban myntoi ka ing hi baroh kawei. Kane ka jingdonkam ban ia snohkti lang ha ka jingialeh pyrshah ia ka iap thngan, ka duk, ka sah bieit bad ka pang ka jhia ka long kaba ngim lah len.

(iii) **Ha ka imlang sahlang** :-- Bunsien ngi shem ba ki khun ki kham pynlut por bad ki kmie. Namarkata lada ki kmie ki long kiba tip bniah ia la ki kamram bad ia kiei kiba ka shnong ka dawa na ki khlem artatien ki khun ruh kin tip bad bud ha kine ki dienjat. Ki kmie ki don ka jingkit-khlieh kaba kham khia bad kham kyrpang ha kaba pynsaindur ia la ka ing khamtam eh ia la ki khun ki ki kti kiba long ki lawei jong ka jait bynriew. Ngishem ba kidaw kiba khanglad ia ki kynthei ban ioh jingnang jingstad kilong :—

(i) Ki Shynrang.

(ii) Ka jingtrei kyllum jong ka jingduk, ka jingbyndon por bad ka jingthait jingjrem.

Kiba bun ki shynrang ngi ioh sngew ba ki long ba ym larkam ban ai jingnang jingstad ia ki kynthei namar ka jaka jong ki ka long ha ing bad ha trai khiew. Lehse ngi lah ban ong ba ki klet pat ba wat lada ki kamram jong ki kynthei ki kut noh tang hangta hi ruh donkam hi ka jingnang kaba malu mala lada dei ban pynbiang bad pynhun ia ki jingkwah bad jingthrang jong ki. Kaba kongsan hangne namarkata ka long ba ki rangbah ki hym iohi ia ka jingkordor ka jingnang jingtip ki kynthei kin sngewthnh ba kaba ai lad ia ki kynthei ban ioh jingnang jingtip ka iarap ym tang ia ki, hynrei ha kaba pynroi bad pynbha ia la ka ing ka sem bad shnong ka thaw.

Ka jingduk ka dawa ba ki kmie kin trei kam ei ei ban iarap ha ka jingioh. Ki khun ki kti ki dawa ban biang ka bam. Bunsien. na ka bynta ki jingtrei shitom jong ki, ki ioh pynban tang ki jingtbnum bad jingbymhun.

La katta ruh ki shalyntem trei kam ki kmie ki iai tyllun.

Shisien pyrkhath ka lah ban long bieit ia ngi ban khmih lynti ba ki kynthei kin dang lah ne don por ban wan sha ki Lympung Jingt看. Hynrei ha ki jingleit jngoh jong ngi sha ki jaka ba pher ba pher ngi shem ba ryngkat bad ki jingthrang na lade bad haba ki iohi ba ka don ka jingmyntoi ia ki, ki ialeh pyrshah ia baroh, kine ki jingeh ban pyllait por khnang ban ioh wan, wat lada hap ban bah la ki khun rit. Haoid kane ka jingthrang kam paw ha baroh ki jaka hynrei ngi ngeit ba wat lada ka lynti ka dum byrngut bad ka jingiaid shaphrang ka suki ha kaba sdang, lada ngi lah ban thaw ki lad ban pynneh ia kane ka jingkwah bad jingsngewlah ban thaw ki lad ban pynneh ia kane ka jingkwah bad jingsngewdonkam ban kham tip ia kiei kiei baroh bad ha kajuha ka por iarap ia ki ban iai wad ia kane ka jingtip, ha kaba kut ki jingioh jingmyntoi kin sa paw pyrthei hi.

Haba ka sorkar ka ai ia ngi ia kane ka lad ka shong pat ha ngi mynta ban seng bad pynlong ia ki Lympung Jingt看 jong ngi kiba pynmyntoi, kiba sngewtynnad, kiba ai jingtip ia kiei kiei kiba iadei kat kum ki jingdonia la ki ing ki sem nyngkong bad hadien kam jong ki, ki ba iarap ia ki ha kaba pyniaid beit ia id ryntih pat ia ka shnong ka thaw khlem da klet ba ka jingpdiang bad jingpyntrei kam jong ngi ia kine ki lad pynroi ka iarap ym tang ia ngi hynrei ia ka jaitbynriew hi baroh kawei.

Phai Sha Ka Mynnor

BY SMI. N. SHABONG.

Lada kyrtiang dien sha ka mynnor,
Haba ia ka hok baroh dang khien kor,
Haba dang synshar suk ka Sotti Juk,
Kumta u briew ruh u dang shong suk.

Akor burom ruh ka dang wan dur,
Ka riam ka beit ruh ka dang shisur,
Kynthei ki dang tip la ka kup ka sem,
Tang da ka dhara, muka bad ryudia tlem.

Burom kylliang dang don man ka iing,
Iano ban burom bad iano ban tieng,
Ka iaid palat pud hapdeng ki kynthei,
Horkit hordang kam long kaba dei.

Ka kyrdan ki kynthei ka dang long paka,
Ba dei na ki long ka jait ka kynja,
Maki ki long ki nonglum ki nonglang
Ia u lor u kap, ne meinah meisan.

Ka kheim kur kheim kha ka dang biang thik thik,
Ban poikha poiman shikur ym ju bit,
Ne lada dang dei u juh u sohpet kha,
Kata ka dei ka poi sang poi ma.

Ki thei samla ynda la biang la ka por,
Dei ki rangsamla ba phah kylli barabor,
Lyngba ki ksiang ban swar ia ka lad,
Kumno ba kin ia poi daba bha daba miat.

Haba ym don kano kano ka wit ka wa,
Na arliang kur na arliang kha,
Ki kai na liang shynrang-kynthei,
Dei maki ban suit nia, ym kiwei.

Dang don ruh ka por ban beh kur beh kha,
Mynmiet mynstep haba pang haba jhia,
Leit kai Meikha-pakha ka dang biang,
Ju ong ba ki khun kin khiah krat khiah staug.

Meikha ban duwai bad kyrkhu kyrdoh,
Ia khunkha khunlong han ioh ja ioh doh,
Ban roi ban iar u tnum u tyudai,
Ban iar u put u sum, rynkhat ka khih ka kamai.

Sngewnohmynsiem ban pyrkhath kine ki por,
Nangkhiew ka jingstad nanghiar ka akor,
Iano dei aiu ym don jingtip shuh,
Khienkur khien kha kat shaba kynduh.

Hynrei uba hyndai u la sain dur paka,
 Naka shlem jong ka hok ia ka long kur ong kha,
 Haka dustur jong ngi ki khunkhasi khara,
 Ia kane da lei lei ngim bit khein dew thala.

Dei hangne la seng ia jait bynriew jong ngi,
 Ban lait phar na baroh ka sang ka synri,
 Ban phuh ban phieng ka long-ing ka long-sem,
 Ba ka lei long iing kan nym noh jot noh rem.

Ngì wan hiar longbriew ha Ri shongpdeng pyrthei,
 Ba pher ka rukom im, ba pher na kiwei,
 U briew uba iaid sawdong ka muluk,
 U ong, pleng ; dei tang hangne dang i don ka jingsuk.

Ka dei namar kata ia nga bad ia phi,
 Ban ri ban tynkai la dustur la riti,
 Ban sah ka jait bynriew ban sah la ka nam,
 To phai dien iaka tynneng kaba sa mangkariang.

U Siej Ha Ka Jylli Ka Jingim U Briew

DA U. S. KHONGSIT.

“Ki dieng ki siej” ngi ju pynhap ha ka ktien kynnoh. Ki long ki kyntien kiba rit pynban ki don ka jingmut kaba iar. Ha ine i jingthoh ngin ia duriap khyndiat tang shaphang u siej.

Na ki mar khlaw baroh, lehse ngin ia kubur lang baroh ba u siej u long uba larkam eh ha ka jingim u briew. Tang mar shu kha briew sha ka pyrthei, donkam nyingkong eh ia u siej. Ha ki nongkyndong, ki ju ot sohpet da ka sapied siej ba la shim na ka tang um. Wat haba leit buh shynnai, kiba bun kim don khiew khyndew hynrei ki buh ha ka kria ha ba la shna na u siej. Ha ka por ba jer kyrteng ruh, donkam ia ka ryntieh u khnam lane i khoh - i star ba la shna na u siej.

Haba u briew u la sdang ka khiih ka kamai lei lei, u donkam lynter ia u siej. Ki jingbuh jingsat kiba bun eh dei kiba la shna na u siej, yn ym lah ban niew lut ia ki. Hynrei lada shu ia jer tang khyndiat ruh ngi iohi u tong um ruh da u siej, u buh um ruh ha siej, u prah u shang, u sup ka thiar, ha kaba u lum u kynshew ia u symbai u rna i - dei da u siej. Haba u shna ka ing ka sem naduh u rishot, u khnong, u lphur u patiew, u tyrpait siang, ka syrdeng ka jingkhong bad kiwei kidei da u siej. Ban teh ban pynskhem u don ki lwar, naduh u warphiang, u wartab, u warjrong baroh dei da u siej.

Haba u leit sha lyngkha, ban da na u slap ka lyer bad ka sngi u don ka knup ka trap, ka shata bad kiwei kiwei. Haba u la thait ian baroh shi sngi, mynmiet u thiah halor u shylliah - baroh kiba la shna na u siej.

Haba shongkai bad ki lok ki jor, ia bam kwai bad iadih дума kyrhai, ki tiar ba pyn-donkam naduh u shang kawai, dong tynpew, tang дума, noisha bad u noi ruh dei kiba la shna na u siej.

Ha ka rong biria ruh, u khnam ka ryntieh, u sai-siej baroh ki dei da u siej.

Haba leit siat mrad, lada dei u nam phiah, u nam shynroh, nam pliang bad u nam tynsiang baroh ki dei da u siej.

Mynta lei lei ha ki jingialang paidbah ba ju long khah khah haba poi ki riew khraw ha kano kano ka jaka, ki shna platphom ruh da ki siej, ki jingker ban pynbeit pynryntih ia ka jingiaid u paidbah ruh ki dei da u siej. Nangta ngi iohi hi ba ki nongtei ingbah ing-san ba bun mala, khlem u siej lehse kin ym lah ban pynieng ing.

Ia ki markhaii kum u jhur, u soh u sying, kiba la dei ban shalan sha jngai, ngi phah ha ki kria ha ba la shna na ki siej.

Mynta ka Sorkar ka la mait phang hi da lade ha kaba pynshlur ia ka thaw ka wet (Handicrafts). Ha kine ki jingtrei lei lei donkam bun eh da ki siej. Ha ka catalogue “Handicrafts of Meghalaya” ba la pynmih da ka Meghalaya Handicrafts Development Corporation Ltd. bad ba la sam ha ka Indian International Trade Fair, New Delhi 1981,, la iohi hangto ba na ki 133 tylli ki item palat 100 tylli ki item dei kiba la shna na u siej. Hapoh ka skhim Bamboo Chipping, Plants kaba ha Nongshram, Garo Hills, haduh katno donkam siej shi sngi shi sngi wat la ym pat ioh ia kylli kai ruh hynrei khlem artatien ka jingdawa siej ka, long kaba jur eh.

Ngij ju poi pyrkhath ne em ba ia ka kot sada la shna na u siej. Ia ka kot, bad kot sada ngi donkam baroh naduh ki khynnah skul, ki nonghikai, ki ophis bad baroh naduh u rit haduh u khraw ngi donkam kot sada kaba la shna na u siej.

Haba ka long kumne, ngi nud ban ong ba u siej u ioh jaka lut ha ka jylli ka jingim u briew. Ki donkam naduh ki khynnah skul, ki nonghikai, ki nongsynshar, ki ophisar, ki professor, ki philosopher etc. U ioh ruh ki jaka ha ki ing paki ki ingdulan kumjuh ruh ha ing u paid kup knup u paid kup trab.

Khadduh eh, ha kaba kut ka jingim haba u brier u dei ban hiar sha ka jingtep hangne ruh u donkam ia u da u siej.

Haba ngi kren shaphang u siej, la shu jer kyllum da kane ka kyrteng ia ki jait siej baroh. Ha ka jingshisha don bun jait ki siej kiba iapher uwei na uwei pat.

Ka Meghalaya ka long kaba da riewspah shisha ha ka jingdon siej. Ngi sngew donbok shibun eh ba ka mariang ka la buh tyngkai ia ngi ha kine ki lum ia ki siej ba bun jait. Ha ka jingthoh jong u Shri L.C. Das, ha ka "Assam Information" Vol. XXXI ha ka article "Paper Industry and Bamboos in Assam" u iathuh ba ka Assam ka don 18 jait ki siej. Kawei kaba pynpyrkhat ka long, ba naduh ka snem 1880 kaba la buh jingkyrmaw uwei u Forest Officer -- u Mr. Gamble ha ka kot "Bambuseae of British India" ki siej ha Assam ha kine 100 snem ki dang sah hi 18 jait.

Ha Meghalaya nga ngeit ki riewstad ha dei ia kane ka phang, ki tip katno jait ngi don. Hynrei ngim artatien ba ngi kham riewspah hangne ban ia ka Assam. Nga ong kumne namar, ha ka jingpyrshang jong nga ban lum jingtip la lah ban ioh palat 20 jait. Ha ka jingshisha, imat ilah ruh ban poi sha ka 30 jait. La kumta ruh ym pat nud ban ong thikna, namar ia u juh u jait, ki jer ki kyrteng ba iapher ha ki jaka ba pher kum ban pyni nuksa--ha Khadar Shnong ia u wei u jait siej ki khot u Dongla, sha Nongthymmai (Dawki) pat u Latuba. Ha West Khasi Hills ki khot u Sba, ha Upper Shillong pat u Skong. Ha Nongkynbah ki khot u Slen katba kiba bun ki khot u Sylli. Ha Nongkynbah ki khot u Muro, katba shawei ki khot u Muri.

Nga la ong sha khmat ba ngi long kiba riewspah ha ka jingdon siej, hynrei ym lah ban len ba mynta ngi la nang duna. Don katto katne ki jait siej kiba ngi i syier ba ioh ki duh noh. U Stew mynshuwa u kynrei eh. Don kiba khot ia u u risaw, hynrei mynta u la shu sah syllai. U Siej khongpong, don kiba dang lap syrwet bad u dang sah snap hi

hangne hangtai. Lada ngim ia leh tipbrier ban iada ia ki, kan poi ka por ba ngin sa kynjik-kynjak ynda haba ki la duh. Napdeng ki jait siej baroh kiba ngi iohi bun eh dei u siej lieh siej iong, shken, rnai etc. Ka jingdonkam ia kine ki siej ka long lehse da ki spah ton shi sngi shi sngi. Kumno kein u siej un shan.

Ka don ka jingma ba u siej un sa duh noh na kine ki daw :-

- (1) Ngi pyndonkam paidbah man ka sngi. Kumba la ong, ka jingdonkam siej shi sngi shi sngi ka long kaba jur eh.
- (2) Duna palat ki nongthung siej. Ha ka jingshisha kiba bun eh kim ju thung siej.
- (3) Ka thangram ka pyntroin ia ki siej.
- (4) Ka jingrep shirti khlaw ka lah ban pynduh syndon ia ki siej namar ki ju shop ia ki.
- (5) Ka jingkyndiah ban thung siej kiba dang samla ka pynduna ka jingthung siej.
- (6) Kaba thoh shain ia u siej ka lah ban pynduh syndon ia u siej baroh shitynrai.
- (7) Kaba thoh siej ha ka por ba u dang ai buin khun ka pyntroin shibun eh.
- (8) Kaba bam jhur ia ki lung ka long lehse ka jingpynduh ba runar ia ki siej. Kane ka dei ka jingkyntet ba runar ia ki khunlung siej na ka knie siej ha ka por ba ki dang khunlung. Na ka bynta ban iada bad pynaeh pynsah ia ki siej, to ngin ia bam noh da kiwei ki jait jhur ha ka jaka ban bam da ki lung siej.

Na ka jingpynduh ka mariang, lehse kaba jur eh dei tang haba wan u kyrtiah. Hynrei kane ruh kam ju kham jia barabor. Lait na u kyrtiah, kiwei pat kum ki lyer rym.

phang, kyllang, er-langhari, kim ju pynsniew
ia u siej. Haba wan u kyrthiah, bun na ki
siej ki kylla siej liarngot.

La kumta ruh don ka jingpang u siej
lkaba long kumba ber da ka umphniang iong
lkaba byrthit, haba wan kane ka jingpang, ka
shu pyniong ngain ia u siej baroh shi ryenieng
da kane ka umphniang byrthit. Hynrei kane
ruh kam da kynrei.

Ki khniang kiba kham pynsniew dei tang
ka niangshkiah kaba sam ia u siej ha ka por
lba u dang lung da ki tnaw banep. Haba la
sam kane, u siej u sniew, u pei bad lyngkot
pung.

Ha kaba pynkut ia ine i jingthoh la
sngew donkam ban pynkynmaw biang --Ba

kito kiba don ka jaka ka puta, la dei ban ia
pynshlur noh ban thung ia ki jait siej ba pher.
Kaba ar ka long ban kyrpad ia u paid nong-
shong shnong ha ka ri, ban kiar katba lah
ban ym bam jhur ia ki lung siej.

Kaba lai ka long ban thoh sumar ia ki
siej ba ngi la don lypa tang katba donkam.

Ka dei shisha ban pynkynmaw ia ngi
Ki nongshong shnong man ki dong ka ri
Haba ia ka Ri shisha ngi ieit,
To ngin ri tyngkai ruh ia ki siej
Ba kin iai sah ha ki them bad ki lhuh
Ba ki longdien jong ngi kin pahuh
Ba ia ki matti ka Mariang ngin pynsah
Ba ka Ri irat kan riewspah.

Ka Jinghikai la Kiba La San

(ADULT EDUCATION)

B. M. PUGH.

La ju ong bun-bun sien ba ka lawei jong ka ri ka shong eh ha ka rukom jinghikai ha ki skul. Kane ka long ka jingong kaba ngim lah khler da iamynjur. Lada ngi peit ia ka jinglong kiwei-kiwei ki ri kiba la ia id sha khmat lane ki ri kiba dang sah dien ruh, ngi iohi ba ki long kumba ki long mynta na ka rukom ka jinghikai ha ki skul. Kane ka ri jong ngi ruh kam shym la roi ha ka snem haba ngi dang long hapoh ki British ne ka Sorkar Bilat namar ba ka jinghikai bad rukom hikai ka long kaba ym shym mut satia ban pynlong ia kane ka ri kaba roi kum ka Bilat, ne kum ka Japan, ne kiwei-kiwei pat ki ri kiba la roi mynta ha ka pyrthei. Ka rukom jinghikai kaba ngi la ioh ha kane ka ri ka long, haba shu ong lyngkot, ka *colonial system of education*. Ka jingthmu jong kito kiba don ki *colonies* ka long ban ai ka jinghikai kaba malu-mala, ka ban pynmih ki briew kiba lah tang ban iarap ia ki nongsynshar kumno ban pyniaid ia kata ka jingsynshar. Kito kiba ioh jinghikai kin long tang ki "shakri sorkar". Ka Sorkar kam kuah wat ba kin da stad haduh ba kin da long ki *administrator* lane kiba nang ban pyniaid ia ka kam sorkar. Ngi ki Khasi ngi la ju iohsngew ia ka kyrteng u Sir Henry Cotton. Une u saheb u la ong shisien ba ki Phareng ki kham sngewtynnad ia u nong-India uba kham biet ban kren Phareng, ban ia uto uba nang bha. Dei na kata ka daw ba ka jinghikai wat ia ka ktien Phareng ha ki skul jong ngi ha ri India ka long kaba poh-ia. Hynrei ym dei tang ia ka jinghikai ia ka ktien Phareng, hynrei ka jinghikai ia kano-kano ka *subject ne discipline* ruh ka long kaba pohia. Ki Phareng kim shym ai ruh ka jinghikai kaba long *practical* kata kim shym ai ia ngi kano-kano ka jinghikai ka ban pynlong ia ngi kiba nang (skilled) ki la shu ai ka jinghikai ka ban pynlong ia ngi tang kiba tip hynrei ym dei kiba nang. Wat kata ka jingtip ruh ka long kaba pohia. U Khasi u khot ia ka jinghikai ka jingnang-jingstad ne jingnang-jingtip. Ki Phareng ki la ai ia ngi ka jinghikai kaba ai jingtip malu-mala, hynrei ia ka jingnang te kim shym ai, bad ki da ym kuah ia ngi ba ngin long kiba stad.

Kane ka long ka rukom jinghikai kaba kito baroh kiba synshar ia kiwei pat ki jait bynriew ki ju ai ia kito kiba shah synshar ha ki. Ki French ki la leh kumjuh ha Indo-China katba kito ki ri ki dang long ki *colonies* jong ki ; ki Dutch ki la leh kumjuh ha Indonesia katba kato ka ri ka dang sah synshar hapoh jong ki ; ki Portuguese ki la leh kumjuh ha ki *colonies* jong ki kum ha Mozambique, bad kumta hi ter-shi-ter. Wat mynta ha South Africa, ha kaba ki dohlieh ki dang long ki nongsynshar, ka jinghikai ha ki skul ia ki dohlieh ka iapher na kato kaba ki ai ia ki negroes. Dei na kata ka daw ba ki khynnah skul ha Soweto ki ladawa ba ha ki skul kiba ha kato ka shnong ki dohiong ruh, dei ban ai hi kajuh ka jingnikai kum ha ki skul ba ki ai na ka bynta ki khynnah skul dohlieh.

Kine ki nongsynshar ha ki colonies. ki lah ban ai ka jinghikai ia ki traishnong ban nang lehse ia ka rep, kham tam lada kata ka rep kan iarap ban pynmyntoi ia ki karkhana (factories) jong ki. Hangne ha ri India, ka Sorkar Bilat ka la pynieng ia ka Institute of Plant Industry ka ban hikai ban pynroi ia u kynphad namar ba uta u kynphad u leit sha ki karkhana shna jain ha Bilat. Ki sngewtynnad ruh ban pynroi ia ka rep dumasla namar ia uto ruh ki phah sha Bilat ban shna cigarette. Ia kine ki mar pat ki wan rah shane sha India ban die ha ki iew jong ka ri jong ngi. Ha ka jingshisha kim da kuah satia ba ki nong India kin nang ka shna jain ; ki la ju ot ia ki shynriah kti jong ki nong-India kiba nang bha ha ka shna jain. Ngi kynmaw ba ka ri Bilat katba ka dang synshar ia ka America ruh ki la keh kumjuh hi ; ki la pynlong ia ki nong America tang ki nongrep kynphad bad ki nongrep dumasla.

Kawei pat kaba ki la leh ka long ban ai ka jinghikai ka bym sngew myntoi, kumta ba ki khynnah skul kim ju neh slem ha la ka jingpule. Kumta ha ka por ba ki British ki la iehnoh ia ka ri India, kiba nang ban thoh ban pule kim shym don palat ia ka 15 na ka shispah. Hadien ba ngi la ioh ia ka jinglait-

luid kiba nang ban pule bad thoh ka la kiew palat ia ka arshah ia kata kaba long ha ki por Phareng.

Kaba ngi kuaah ban pynkynmaw hangne ka long ba ka jinghikai kaba ki nong-Bilat ki la iehnoh ha kane ka ri kam iadei satia bad ka rukom jinghikai kaba ngi dei ban shna ne sain-dur kaba iadei bad ka ri jong ngi. Ka ri Russia tang hapoh 10 bad 15 snem ka la lah ban ai ka jinghikai kaba la pynlong ia kato ka ri mynta ka ri kaba ar ha ka jingnang bad jingstad ha ka pyrthei, haba mynshuwa ka la long kaba sah dien kum kane ka ri India jong ngi. Ha ki ri kiba la iaaid shaphrang, kito kiba nang ban pule bad thoh kim duna ia ka 85 na ka shispah. Ha ki ri kum ka Japan, America, Bilat (U.K.), Germany, France bad kiwei-kiwei kiba nang ban pule bad thoh ki la kot shaduh 95 ne palat ruh na ka shispah. Don namarkata shibun bah ki bymnang ban pule bad thoh ha kane ka ri India ka jong ngi. Khnang namarkata ban pynbeit ia kane ka jingduna, ka Sorkar India ka la sngew ba ka long kaba kyrkieh eh ban hikai noh ia kito kiba la san hi. Ka Sorkar ka ngeit ruh ba kane ka jinghikai ia kiba la san, da kane ka rukom hikai kaba ki khot mynta ka "Adult Education", kan long kaba kham bha ban pynroi stet ia ka jingnang ha ka jingtrei-jingktah bad ha ka jingstad kaba shisha.

Ia kane ka rukom hikai teng teng la khot ka *informal education*. Kane pat ka mut ba ka jinghikai kam long *formal*, kata, kam dei kum ka jinghikai kaba ngi ai ha ki skul, lane kam dei kaba da pynbeit ryntih kumba ki leh ha ki skul. Ka dei kane ka jingiapher kaba la pynlong ia ka *adult education* kaei-kaei kaba kham eh bad kham shitom ruh ban pynbeit ne ban pyntreikam ia ka. Namar ba mangi baroh ngi tip tang ia ka rukom rukom hikai ha ki skul, kumta ngim sngewthuh kumta yn saindur bad yn pyntreikam da kane ka rukom thymmai kaba, bun na ngi, ngim tip bad ngim sngewthuh. Kine kiba la san ki ban wan sha kane ka rukom hikai ruh ki lah ban long kiba bun rukom, ym kum ki khynnah rit kiba long baroh lajan kumjuh hi. Don hapdeng kito kiba la san

ki bym nang satia ban pule bad thoh. Don pat lehse kiba nang lypa katto-katne ka thoh ka tar. Ia kito kiba la nang lupa ban thoh ban tar ka rukom hikai ka lah ban ia pher na ka rukom kaba ngi dei ban ai ia ki bym pat nang ka pule bad ka thoh.

Ha kaba ngi hikai ia ki bym pat nang ka thoh bad ka pule, nga hi nga ngeit ba dei ban sdang shuwa ban hikai pule ia ki. Ka thoh lehse kan sa wan kham hadien. Ia kane ka kam hikai pule ia kiba san, ki nonghikai ki dei ban long kito kiba nang ia ka *technique* ban hikai pule ia kiba la san. Nga la iohi ia uwei u *expert* (U Stad) ha ka *adult education* ba u hikai pule ia ki nongrep ha Allaha-bad kumba shi page tang ha ka ar bad lai kynta. Hoid, u don ki jingthoh kiba la thoh khnang na ka bynta jong ki. Nga khmih lynti ba ka university kan *develop* ia kaba kum kata ka *technique*; lane ba ki *officers* jong ka adult education kin lah ban hikai ia ki nonghikai adult education ia ka *technique* kaba kum kata. Kane, ka long kaba donkam ba ki nonghikai ia ki ba la san (ki adult) kin nang, namar ym lah ban khmih lynti ia kiba la san ban pynlut por kumba leh ki khynnah rit.

Kaba bud ia kane pat ka long ban ai bun rukom ki kot kiba sngewtynnad, kiba kine kiba la nang ban pule (*neo-literates*) ki lah ban pulc. Ka long kaba donkam namarkata ia kito kiba pyniaid ia ka adult education ban don bun ki nongthoh kiba lah ban thoh ki kot rit kiba iapher-iapher, kiba kine ki *neo-literates* kin sngewbha ban pule. Lehse ym donkam ban kdew hangne ba dei ban shon ia kito ki kot rit (booklet) ha ki dak kiba kham heh. Ki kot khubor Khasi ruh ki long ki Jingpule kiba bun, na ki *neo-literates*, kin sngewbha ban pule. Kane ka jingthoh ia ki kot ka long kaba donkam eh na ka bynta kane ka rukom jinghikai. Nga shaniah ba ki ba pyniaid ia kane ka rukom jinghikai kin lah ban tip kiba kumno ki kot, kito kiba la wan sha ki ban ioh da kane ka rukom hikai, kin kuaah bad kin donkam ban pule.

Ka jingkhmih lynti jong nga ia kane ka rukom hikai ka long ba kan lah ban ai, ia

kito kiba trei la ki jong ki jong ki kam kiba pher, ki kot ki ban hikai ia ki ne ai jingtip ia ki ia ka rukom kaba kham bha kaba ki lah ban leh ha la ki jingtrei jong ki. Lada u nongrep phan u lah ban ioh ka kot shaphang u phan, kane kan iarep ia u ban long u nongrep phan uba kham stad. Kan long kumta ia uto uba rep soh lada un ioh ino-ino i kot lyngkdop iba lah ban ai jingtip ia u kumno ban rep ia u soh. Lehse yn don ki nongtrei

motor lane ki mechanics ban kuah lehse ban kham nang la ne ban sngewthuh khambha ia ka kynja motor lada kin ioh ka kot rit kaba batai ia ka jingtrei ki kynja motor baroh. Ka jingkyrmen jong nga ka long ba kane kan wallam ia ka *technical revolution* lane ka rukom trei kaba kham bha nadong shadong, ba kan rah ia ka *culture*, ne rukom im, kaba kham bha bad kaba kham pahuh-pahai.

Ka Adult Education.

EDITOR
(*Da U Justma Kharmih,*
Ka Panara,

Ryngkat bad ka jingiaid sted ka jingstad, ka jingkylla sted ka imlang ka sahlang bad ka jingkiew sted ka ioh ka kot, ka don, namarkata, ka jingdawa kaba jur ba ngin ialeh ban kyntiew ia ki para-shnong para-thaw ban ia ia'id lang bad ka por khnang ha ngin lah ban pynioh ha lade ka kyrdan long briew kaba kham bha bad kham aram bad ba ia ryngkat bad ki para-briew kiba lashai. Ka long, namarkata, kaba donkam ba ngin btin ia ki paralok jong ngi ki bym ioh ki lad jinghikai ba kin sngewthuh bad pei phang ia kine ki jingkylla jong ka por khnang ha kin lah ban pyniahap sur lang ha ki jingleh jingkam jong ki kaba man ka sngi.

Te, namarkata, ngi donkam ban rah ia ka kyrdan briew kham shajrong da kaba seng ka nongrim kaba skhem bad ba iai neh slein. Kata ka nongrim ka long ka ktem jong ka thma ha kaba beh ia ka bieit ka them kaba tap lup ia ka Ri. Ngi iohi ia ka jingkylla dur ka Russia na ka Ri kaba dum ha ki snem Arphew sha ka Ri kaba pawkhamat ha ka pyrthei dang tang ha ka snem 1930, kata ka nut tang hapoh 10 snem. Kam don jingmyntoi ban ai jinghikai ia ki briew ki bym nang ka pule ka puthi ne ka thoh ka tar. Kumta, ka mih ka jingdawa ba ngi dei ban ai jinghikai ia kiba la heh la san bad ka Sorkar jong ngi ka shim ha lade ia ka jingkit-khlieh ban shna ki plan bad ki scheme ha ka dur jong ka ADULT EDUCATION.

Haba synshar ka bieit, hangta don ka jingduk, ka jingpang bad ka jingsahdien. Ki briew kiba bieit, kim kot ka bor pyrkhath bad kim lah ban pyrkhath ia ki lad ki lynti ban kyntiew ia lade ha ka ioh ka kot. Haba ki shitom ki shipa, kim nang ban pynpaw ia la ki jong ki jingeh bad ban dawa la ki hok. Ki shu sngewhun ha ka nusib jot bad ki kynnoh ia U Blei ba U la ai ha ki ia ka bynta ba ki dei ban ioh. Ki briew, kiba la long ha kane ka jinglong, phim lah leh ei-ei, namar ki pdiang hun mynsiem ia ka kupar jot, kaba ki tharai ba ka dei ka jingai bynta U Blei. Kumta,

kim mon ban pynshitom ia lade bad ban ieng ialeh pyrshah ia ki jingeh.

Da kaba tip ia ka pule ka thoh, u briew u lah ban ioh bun kiei kiei ki jingtip ki ban long ka jingmyntoi ia u ha kaba un pynroi ia lade hi ka ka jingtrei jingktah jong u bad ia ka Ri kumjuh. U John Kenneth Galbraith, U Nongkit 'Tien Sorkar ba mynshua jong ka America ha India, u ong ha ka kot jong u, THE NATURE OF MASS POVERTY, ba ki nongrep ha Punjab ki la roi bha, namarba kiba bun bah na ki ki long kiba la ioh jinghikai ha ka pule ka thoh

Ka jingthmu ka Adult Education kam long tang ban weng ia ka jingbym nang thoh nang pule, hynrei ban pynduh ruh ia ka kyrduh kaba mih na ka jingbym don ki lad plie jingtrei. Ka jinghikai ha ka thoh ka tar kan long kaba sei soh, lada kata ka rukom ai jinghikai ka long kaba larkam bad ba sule kam ia kiba shah hikai. Kiba la heh la san ki sngew ia ka dor jong ka, haba ki iohi ba kaei kaba ki la ioh jinghikai ka long kaba la iarap ia ki ha kaba kyntiew ia ka ioh ka kot bad na kata ki ioh ia ka kyrdan longbriew kaba kham suk bad kham aram ka jingim. Ka jinghikai ia kiba la heh ka dei, namarkata, ban kham pher ka rukom na kaba ngi hikai ia ki khynnah skul ha ki skul. U briew uba la nang ban pule u don ka jingthrang ban nang pynroi shuh shuh ia lade bad kumta ka jingiai pule bad ka jingiai shah hikai kam ju kut ha u briew baroh shirta katba u dang im. Haden ka jingmyntoi ba ki la ioh, ki paidbah, ngi ngeit, da lade hi da ka mon sngewbha jong ki kin nang iai bteng ia kane ka programme jong ka Sorkar.

Ki mat trei kam ba kongsan jong ka Sorkar ki dei . -

1. Adult Education Centres : Ka pdeng ban pyniar ia ka jingtrei kam jong ka Adult Education ka long lyngba ki Adult Education Centres. Ki Centres ha Meghalaya :

Jaintia Hills	..	200 tylli.
East Khasi Hills	..	300 tylli.
West Khasi Hills	..	200 tylli.
West Garo Hills	..	300 tylli.
East Garo Hills	..	100 tylli.

2. Continuing Education Centres : Ka don ka jingbud dien ba kaei ka jingtip ba ki shah hikai ki la ioh kan ym jah noh. Ki Continuing Centres ki don kumne :—

East Khasi Hills	..	100 tylli.
West Khasi Hills	..	80 tylli.
East Garo Hills	..	20 tylli.
West Garo Hills	..	100 tylli.
Jaintia Hills	..	100 tylli.

3. Non-formal Education : Ha ka 1981, ka Adult Education Wing ka la shimti sa ia kane ka kam. Kane ka long ka lad ban ai jinghikai ia kito kiba la sniew bok kiba hap ban pep skul noh na kano ma ka jingjia ha ka jingim jong ki. Ka long ka Klas pynkhreh ba ki nongpule kin lah ban pyndep ia ki course kiba dang sah teng. Kane ka skul ka kham pher na ki skul jong ki khynnah skul. Ki Non-formal Education Centres ki don :

		M.E.	Pry.
Jaintia Hills	..	40	30
East Khasi Hills	..	70	93
West Khasi Hills	..	45	64
West Garo	..	59	70
East Garo	..	40	37

4. Training : Ka don ka training na ka bynta ki Project Officer, Supervisor bad ki Instructor. Ki Instructor ki ioh nyngkong eh ia ka training (Initial Training) ha ki Block Headquarters bad nangta pat ka Mid-Term Training ha ki district headquarter.

5. Publication : Ka Sorkar ka pynnih ki kot kiba ia dei bad kito kiba la lah ban pule katto katne. Ka Sorkar ka ai buskit ia ki nongthoh kot kiba thoh kum kita ki jaid kot. Ki kot kiba iadei kyrdan bad kiba shah pule ki longka jingiarap kaba khraw ia ki ban iai beh shuh shuh sha ki jingtip ba kham thynmai.

Mynta ha India, ngi don 400 million kiba la rangbah ki bym nang pule bad thoh bad ban ialeh bad kine ki million kam long ka kam kaba jem, lynda ka Sorkar ka im sngi bha ryngkat bad ka jingiatrei lang ki paidbah. Ban pyndep kat kane ka kam bah kam san, ki nongtrei ha ka Adult Education ki dei ban long kiba shit rhem ha ka kam. Ngi la sngewdonkam ban ai jingmut ia ka Sorkar, ba ka dei ban ai ki kynja khusnam ha ka dur ki medal bad ka tyngka ia kito ki nongtrei ha ka Adult Education kiba la pyn-paw u soh uba da ihun.

Ngi kyrmen skhem ba ka Ri India shi tyllup bad khamtam ha kane ka Dong jong ngi kan roi kan pa ha ka jingnang jingstad-spah ka hajar, ka koit ka khiah bad ka jing-long briew man briew kaba donburom bad don akor hakmat ka pyrthei lyngba ka Adult Education.

Ka Kamram Jong Ngi la La Ka Ri

B. CHEDRACK JYRWA,
Lecturer, Deptt. of Khasi.
Shillong College. Shillong.

Naduh kiba rit haduh kiba san, ngi don ka kamram ba kyntang ia la ka Ri bad ka jaitbynriew. Ka jingkitkhlieh ba kyrpang ba ngi don, ka long ban shakri ia ka da la ki sap ki phong kiba ngi la ioh bynta na U Blei Trai Kynrad. Shaphang katno ngi lah, kata ka shong ha ngi ba ngin sei bor. Tang ka jingpyrkhat kam biang lymda ngi pyni syndon da ki kam. Ngi lah ban duh thiah duh dem. Haba ngi pyrkhat khia ia la ka Ri, kunno kan long, kumno kan man. Ki trai muluk ki trai jaka, ki long kum ki khatar kamar ki ban saifidur ia ka lawei jong ka. Dei ma ngi, kiba don ka bynta kaba kongsan, ha ka imlang sahlang bad ha ki kam bha lang baroh. Ngi dei ruh ban kham pynlut por ia ka sap jong ngi ha kaba shakri kham bha ia la ka Ri bad ka jaitbynriew. Haba leh kumta, ngim dei ban pynbijai ei ia ka por ha kiwei pat ki kam, kibym pynphuitda. Ngi dei ban kiar ruh na ki riew khwan myntoi, ioh ki tai ia ngi kum ia u stait, ne shop ia ngi sha ka apot sepsngi. Ngi dei ban kham noh barabor ka mon sha kaba tei ia ka bha lang, khlem da pynbyrsieh ia la ki jingmut sha ki kam jakhlia, ki ban long ki symbai u Ingkhong Shyllangmat. Ngim dei ban klet, ba ngi don la ka bhah ka bhah ban shakri ia ka, ha ki kyrdan ba pher ba pher.

Ka kham bha ba ngin bsa ia lade da ki jingtip kiba bniah bad ki Symbol Ksiar ka jingshisha, ba ngin nym long ka daw ka jingjynthut ia ka Ri ba ngi ieit eh. Ngim kyrtiang dien man ka por bad phriang la ki khmat sha ki lynter bad ki pyngkiang jong ka Ri, hadien kata ngin sa kylli, aiu ngi la leh na ka bynta ka jingbha jong ka. Haba ngi phai sha ka rta, ngi lah ban sngew noh mynsiem, lada ngim pat shym la ai la ka jingshakri kaba thikna ia la ka Ri bad ka jaitbynriew. Ngi lah ban biew ia la ki jingkhieih sting bad ki jingleh bym suitbiew. Da ka mynsiem kaba kumno ngin shakri bad da ka dohnad kaba kunno ngin aiti ba ka Ri bad ka jaitbynriew kan nang kiew irat ha ka burom. Hato ngi lah ban shaniah ia kata ha ka Por ? Haba ka

por ka nang iehnoh ia ngi bran shi bran. Ngim shakri ia ka ynda ka met ka la troiñ, yn da ka jabieng ka la tlot, ynda ki thied ki jaw ki la sti bad ynda ki khmat bad ka pyrkhat ka pyrdaiñ ki la jrai ? Long lehnohei ban khie thiah ynda ka sngi ka la jan sep. Lada yn kylli ia ngi katno ka phang ngi la dep, ngin ang lyngngoh kum ki bieij. Ha ka jingshisha ka mynsiem ban shakri ia la ka Ri bad ka jaitbynriew, ka dei ban klang naduh ba ngi dang eli dang khelaiñ, khnangba ngi lah ban leh ki kam kiba khraw bad kiba pynmyntoi shisha ia ka.

Ka jingiaksaid ban shakri ia la ka Ri bad ka jaitbynriew, ynda la poi ka por ia pynmyllen ksiew, ka long kaba bakla. Ka jingkylli ia kiba kum kine ki briew ka lah ban long, "Shano ki buhrieh ialade ha ka por ba ki dang khelaiñ dang shait ?" Hato kum kine ki jait, ym dei kita ki Kyndang Kwah ? Kiba kwah tang ka myntoi shimet ? Kin shakri kumno, ha kaba kum kata ka por ? Ngi la dei ban husiar bha ia kiba kum kine ki jait briew, ioh ngi shukor ialade. Ngi dei ban sngewthuh ba haba ngi kwah shisha ban shakri ia ka Ri bad ka jaitbynriew, ngi dei ban len katto katne ki jingmyntoi ki ban pynthut ia ngi bad ngim dei ruh ban pynsepei ia la ka bor bad ka por ha kiwei pat ki kam jaboh jabaiñ, ne ban ap haduh ban da shong thait na ki kam Sorkar. Hynrei ngi dei ban thom lyngba ki at ki them, ki khohruh khohram bad ki jingeh kiba ngi ia kynduh, khnang ba kin shut bad saifidur ia ngi, ba ngin phriang ia la ka jingim haduh ba ngin da lah ban jop ia ki baroh, ha shwa ba ngin shim ia ka lyngkor ha ki tyrpeng jong ngi. Lymda kumta, ngin long tang ki tyngshop ba khlem myllai.

Ki briew kiba shakri ia ka Ri bad ka jaitbynriew, ki don ki thma ba pher, ha ka jingim jong ki, ha kaba ki dei ban shut nep bha ia la ki reng ba kin long ki nongjop ba don burom. Uba pynthiah thai ia la ka jingim, um don hok ban kner ia la ki kti ban pdiang ia ka bainong. Kiba stad ki pynphai

la ki khmat sha ki kliar lum jong ka nam bad ka burom. Ki kti jong ki ki long kiba khuid, ki kup ia ka dohnud kaba sngewlem, kaba sngewrit bad ka mynsiem kaba jynsur, ban iarap ia kiba tlot, ia kiba bieij bad kiba duna. Ki kupshiliang ki Semshiliang ki don ka jingshngaiñ ha ki thapniang jong ki. Ki don ka jingpuson ba jar jar. Ki ia kylla thiah ki ia kylla dem bad kane ka jingpyrkhat. Ki iai pyrshang ruh ban tei pynskhem ia ka Nongrim ba ka pasoh ka burom jong ka Ri bad ka jaitbynriew kan ioh diang kyrhai ki soh kiba thiang. Ka shong shibun eh ha ngi ban ñiew ia ki sngi, katno ngi la iakhai hok na ka bynta jong ka. Lada ngi la kynshew khlem klet naduh ki jingtrei kiba rit haduh ki jingtrei kiba khraw, khlem pep kin kylla long ki soh ksiar soh rupa kiban pynhun shisha ia ngi. Ki Moññ ki Manik kiba ka ri kan khung kyndung kinlong ka jingkyrkhu ia u luk u lak kumjuh. Ha kata ka por ngin nym kynmaw shuh wat ia ki sohkhliah kiba byrthit ha ngi. Ki matti lyngksiar, ki long ka shap kaba shynna ia kane ka pateng, bad ka ladai lathai kan bud ia kine ki syrwet kum ki dak ha u Maw. Ai kin pyrkhath pynshongnia bad pynshongdor, lyngba ka khan ka bishar, lyngba ka buit ka akor, ka tiplei tipbriew ba kan suh sieng pateng pakit.

Ka jingshakri jong ngi ia la ka Ri bad ka jaitbynriew kam dei ban kylla mulot ne kylla prah da ki rong iapan. Hynrei ban hikai ia la ki lynti kiba beit bad kiba shongkun. Lada ngi dei ban san, ngi dei ban ia san ryngkat bad ka, ha ki bynta baroh. Ha kaba ngi hap ban ia bidai shisyndon bad ka hangamei, ka Sarong, ka Meng bad ka buaid bor. Ngim dei ruh ban shu pushara la ka khmat da ka leh mynleh ne ka tynneng. Hynrei ban pynpaw ia la ka Hormot ba shisha. Ngin pynmlien ruh ban thum la ki nia ki jutang kiba biang sawar bha. Lada don ka tyrsiang ka btuit, ngi dei ban soi biang por. Ka lyngwiar pyrkhath jong ngi, ka dei ban long kaba kham kynjang na kiwei pat ki jingpuson jong ngi. Ki dei ruh ban long kiba shongsbai. Ngim dei ruh ban pynduk ia la ka Ri bad ka jaitbynriew da ki jingleh hym salia ia ki puramit kiba ngi la ioh pateng na ki Longshwamanshwa jong ngi. Ngim dei ban ailad ba ka pyrthei ka lah ban biah phongrai ne tah-

mationg ia ka long ryenieng ba shongblei jong ngi. Ngim dei ban klet ba u tangon u lymban u ap barabor ia kiba lyngkar bad kiba mutlop.

Kum ki Tiewdohmaw bad ki Nai khat-saw Synia ka Ri, ngi la dei ban long ki sch pyni ba kynsai, da kaba ngi panpoh triarg da ka jingiatip lem kaba sngur, wat lada ngi dei ban ia aireng bad ki jingeh kiba ngi a tyngkhuh ha ka jingim jong ngi. Ka atier ba kongsan jong ngi, ka dei ban long ka jingstad, ka jingshemphang, ka jingsmat jingsting bad ka jingiohi jngai. Ngim dei ban long kiba iohi ia ki jingithuh paw, khnang ba kan pynpeitmat ia ngi. Namar ba ngi im ha ki por kiba ngi iohi shynna ia ki jingma kiba ap ia ngi, ngi la dei ban iasyndet kti bha, ba ngi lah ban ia aireng. Ngim dei ruh ban im tang ha ka pyrkhath ne ka ktien, hynrei ban ia khawa lyngba ki jingkhie dew bad ki jingkyrthep kiba thom pyrshah ia ngi. Lynda, kumta ym pat kheifñ dor ia ka jingkit khlieh kaba ngi don, ban shakri iaka Ri bad ka jaitbynriew. Toi, ngi la dei anb iohi ia kane ka umsaw kaba kyrthep khlem por. Kumta ngi dei ban im jingmut ba ngi long ki Kynrad ha la ka jong ka Ri. Ynda ngi la pynshong nongrim bha halor kane ka phang, khlem pep kan sa kyrsiew ia ngi sha ka jinglong ki khla wait ba khraw nam, kiba don ka kamram ba kyntang shisha ia la ka Ri bad ka jaitbynriew

Ki bnai bad ki Aiom ki tip biang biang ia la ka jingsdang bad jingkut. Hato ngim kham khraw ban ia ki ? Balei ngi phohsniew Inger tang ha ka kren phlan duman. Kaei ka jingbha kaba lah ban pynkha nangta ? Ki lum ba jrong ki wer ia ngi, ki wah ba sngur ki khot ia ngi, ki them bad ki lhuh ki kyntu ia ngi, ba ngim dei ban pynshong sumor ia la ka pyrkhath ka pyrdañi, ioh ngi tih lieu lep ia la ka met bad ia la ka Ri. U symbai uba ngin bet mynta, un sei ki soh jong ka ladai uba dap da ki jingkyrmen. Ka jingiapeit matdong, ka jingia kawang ktieh bad ka jingbishni kam dei ban ioh symbai ha ka jingia shakri ia ka Ri bad ka jaitbynriew. Hynrei ka jingiasngewthuh jingmut kaba shida, ka dei ban thylleng ha ki jingmut jingpyrkhat

bad ha ka dohnud jong uwei pa kawei, haduh ba kan da suhthied kum ha uwei u briew, uba don kajuh ka jingthmu na ka bynta ka Ri bad ka jaitbynriew. Ngi tang bakla ia kata, khlem pep ngin shah jop khlem pat ialeh.

Ka jingim kaba soi, ka long ka jingim kaba pyrkhath ba ngim shym duhnong eiei haba ngi shakri ia ka Ri bad ka jaitbynriew. Ngi dei ruh ban peit pyrman sha ka phang kaba ka jaitbynriew kam pat lah bud bad ban btlm ia ki haduh ba kin da lah ban ieng ha la ki kjat. Ngi dei ban spong da ki shkor bad ki khmat kat shaba ngi leit, bad ban kieng atiar da ka mynsiem ieit Ri kaba shisha, ba ngin nym shukor ia kane ka pateng bad ia ki longdien jong ngi. U symbai ieit Ri uba la khie lung naduh ki khla wait bad ki Mar, kan bsan haduh ha ngi mynta, ba une ujuh u symbai un sei ia ki soh kiba ki longdien jong ngi kin ioh ban kheit da kaba kmen. Ki dienjat kiba ngi iuh mynta, kin shynna ha ka pateng ka ban wan kum ki sakhikiba im. Ki soh ka shyntur, ki soh ka dohnud bad ki soh ka jingpyrkhat, kim dei ban long kiba thurmur Hynrei ban long kiba dap da ka jingshemphang. Kine ki soh ki dei ban paw ha ki kam kiba ngi trei bad ki ktien kiba ngi kren. Ngi dei ban pynriewspah ialade da ki kam kiba shisha bad ba hok, khnang ba ngin nang roi kyrhai. Ngim lah ban ieit arsap ia la ka Ri bad ka jaitbynriew, ioh ngi long ki nongshet kylla ba sniew tam jong ka. Na ki par ba shlei jong u hyndai, ngi ioh ban tih ia ki Mawkordor kiba rem dor ban tyngkai na ka bynta kane ka pateng bad ka ban wan. Shisymbah ki ktien ieit ri bad shimatnia ki kam ba khraw na ka bynta la ka Ri, kin pun ia ka jingkieng ksiar sha ka pyrthei ba iar. To ngin ia kyrtiang sha ka mynnor, ban peit ia ki matti bad ki Syrwet kiba kila buh dak, ba ma ngi ruh ngin ioh ban mad ia ki um shyngiar kiba shngiam. Ngi ia dei ban thum ia kine ki nia ba rangbah ki

ban long ki shot bah ia ki jingpyrkhat jong ngi.

Ka jingshisha bad ka kamai hok, ki dei ban ioh ia ka jaka kaba ha kynjang tam ha ki jingmut jingpyrkhat jong ngi, ba ka Ri bad ka jaitbynriew ha kaba ngi shakri kan nang kiew irat ha ka burom, bad ba ka pyrthei kaba pyrman ia ngi kan nym ioh kynthoh. Ai namarkata ba u Saiksiar ka jingieit ba shisur jingmut jong ngi ia la ka Ri bad ka jaitbynriew, kin phriang kum ki phylliah ding sha ki kynian jong ka Ri, haduh ba kin da pynkha ia ki symbai ba biang dor bha. Lyngba kane, ngin trei minot khlem pynthiah thai la ki sap ki phong ba kyntang, ioh ki iap ieng ha ka lehraifi.

Mynta ngi long kum ki nongtei ba stad, bad ngim dei ban shaniah hano hano ruh. Ngi lah ban ksan ne rem kat kum ki kam kiba ngi leh na ka bynta jong ka. Hynrei tang kawei kaba ngim dei ban klet, ba ngim dei ban sngewsarong ha ka jingtroiff jong ka Ri bad ka jaitbynriew, tang namar ba ngi shong halor ka spah ka nam bad ka burom. Ha ka jingshisha ngi la dei ban sleh ia lade da u Peisich haba ngim shym lah ban shakri hok ia ka, da la ki sap ba kyntang jong ngi. Namar ba ka jaitbynriew ka long kum u Mawjabieng jong ka jingtei. Kumta ruh ka jingdon burom jong kano kano ka Ri ka shong eh ha ka jaitbynbynriew. Ka Ri Khasi-Pnar ka lah ban long kaba itynnath tam ha ka pyrthei, hynrei kan kham itynnath lada ka jaitbynriew Khasi-Pnar ki long ki Kynrad jong ka. Kane ka jingshisha ka dei ban longdoh longsnam ha uwei pa kawei lada ngi dei ban shakri shisha ia ka. Ka kamram bad ka jingkit khlieh kaba kongsan jong ngi ka dei ban long ryngkat bad ka jingsngewthuh ia ka dor jong ka. Lym kumta, ngim nym lah ban ai ka jingshakri kaba sngur bad kaba shi syrtap ingmut ia la ka Ri bad ka jaitbynriew.

Ka Bynta Jong Ka Adult Education Ha Kaba Kyntiew Pat Ia Ka Imlang Sahlang

TORIST MARK

Ka jingnang thoh nang pule kam kut tang ha ka hi, hyarei ka long ka jingsdang sha kiei kiei kiba tei bad kyntiew ia ka jingim u briew shimet shi met bad ha ka imlang sahlang. Kat kum ka World Bank, kaba kyntiew ia ka longbriew manbriew ka kynthup ia ka jingnang jingstad, ka jingkoit jingkhiah bad ka jingbam jingdih kaba tei. Ka jingnangthoh nangpule ka long kawei na ki dak jingkdew ba la shim da ka World Bank, haba nujor bad kheiu ia ka jingroi jingpar ki ri ka pyrthei ha ka liang ka imlang sahlang bad ka ioh ka kot.

Ka thong jong ki ri salonsar ka pyrthei ka long sha ka imlang sahlang kaba suk kaba sain (welfare). Shiphew snem mynshuwa ka jingpyrkhat ban poi shata ka long da kaba kyntiew ia ka ioh ka kot lyngba ka spah ka ri kaba ki khot ka Gross National Product (G.N.P.) Hynrei mynta ka rukom pyrkhat ka long lyngba ka Gross National Welfare (G.N.W.) Ka jingnang thoh nangpule kam wanrah beit beit ia ka imlang sahlang kaba suk, hynrei ka wanrah ia ka roi ka par bad ka roi ka par pat ka wanlam ia ka imlang sahlang kaba suk. Dei namar kane ka daw ba u Mahatma Gandhi, u kpa jong ka jaidbynriew, u pynshong nongrim ha kaba pynroi ia ka ri India da kaba pynbha bad pynjanai ia ka jingnang jingstad ne ka thoh ka pule ha ki briew jong ka.

Ban kyntiew ia ka imlang sahlang ne ka ioh ka kot ki briew jong kano kano ka ri ki donkam ym tang ka jingtip hynrei ka jingthrang sha ka jingim kaba kham bha. Ia ka jingim kaba kham suk ne kham bha yn ym ioh da kaba ia khiah paidbah ne shu ioh ei u khaw u kba, hynrei ka dei ka jinglong ba la kloijong ki briew ban pyndonkam ia ki rukom trei thymmai kiba pynmih kham bun bad ka jinglah jong ki briew ban jop ia ki jingteh jingkhum jong ka rukom im barim bajah. Kawei kaba pynkyntiew ia ka ioh ka kot ka ri ka long ba ki briew jong ka ki shim ia ka kam ka duk jong ki kum ka

kam bisnes, ym dei tang kaba shu ia im. Kane ka pynlong ia ki ban kheiu ban diah, ban lum ban lang bad ban pyrkhat pyrdan. Kawei pat kaba kyntiew ia ka imlang sahlang ka long kaba iohi jngai ia kiei kiba ktah ia ka ri bad ka jaidbynriew. Ka Bible ka ong, haba ym don ka jing iohi jngai ka jaidbynriew ka iap.

Ngin ia peit mynta kumno ka jingnang jingstad ne kaba nangthoh nangpule ka pynkhieh ia ki briew sha kata ka kyrdan ban kyntiew ia ka roi ka par bad ka imlang sahlang. Ha ka snem 1980, ka UNESCO ka pynbna ba kam don ka ri kaba lah ban shim kabu ia ki jingmyntoi jong ka saian bad tekhnoloji haba kaba bun ki briew jong ka ki long ki hymnang thoh nangpule. Ka thoh ka pule ka pynim ia ka mynsiem ba sngewkyrpang ki briew ka ri. (Cultural identity) Ka jingialeh ban pynduh ia ka sah-bieit sahem ka long kumba ialeh ban pynioh ia ki hok man briew long briew.

Kawei na ki jingbymshong suk ka imlang sahlang ha ka pyrthei ka long haba don eh ka jingiapher ha ka liang ka ioh ka kot ki briew. Haba ka kharai hapdeng kiba duk bad kiba riwspah ka iar bha, ki mih bun jaid ki jing iakynap bad ki jingiakhiah kiba pynorpait ia ka imlang sahlang bad ka shong ka sah. Balei ki briew ki duk, ka long ka jingkylli bad ka jing ia kren ha ki komiti bad ki seminar ki riwstad ka pyrthei. Kawei kaba ka ia mynjur lang ka long ba ka dei ka jingjia ha ka ioh ka kot ha kaba ia ka spah ka ri la pyndonkam tang namar ki khyndiat ngut katha uba bun balaang um ioh tang khyndiat ruh. Ka jingduk ka long namar ka jingsam shiliang khmat ia ka spah ka ri ha u paidbad jong ka. Kumno ka Adult education kaba pynioh ia ki briew ia ka ban nangthoh nangtar kan iarap ia ki ha kane ka liang, la pynshai da u Pope John Paul II ha ka jingkren

jong u ha UNESCO: U Pope u ong:-
 'Kane ka jingiapher uba duk bad uba
 riewspah, yn ym lah ban pyndam da ki
 jingialeh umnam ban ioh ia ka bor
 synshar, hynrei dei tang da ka jingnang
 jingstad kaba la ai lad ha ki brieve baroh.
 Kane ka dei ka lynti ha kaba ngi dei ban
 ia id lada ngi kwah bau kyntiew thymmai
 pat ia ka imlang sahlang'.

Ym lah ban len ba dei ka jingnang
 thoh nang pule kaba pynlah ia u brieve
 ban tip ialade bad kumno ban pyndonkam
 ia ki lad ba ka mariang ka ai sawdong
 jong u. Kaba nangthoh nangpule ka
 pynlong ia u uba pyrkhath, uba kylli bad
 uba iohi ia ki jingjia bad ki jingkylla
 sawdong jong u. U Gurnal Myrdal ha
 ka Asian Drama u ong; "Ki brieve ki
 bym nang thoh nang pule ki pyrshah ia
 ki jingkylla bad ki bat sah ia ki rukom
 barim bajah. Kaba kyntiew ia ka imlang
 sahlang ka donkam ia ka rukom pyrkhath
 thymmai kaba pyrshang ban bret lut ia
 ki rukom rim. Ka jinghymnang thoh
 nangpule jong ki brieve kam ia ia id
 ryngkat bad ki jingkylla ha ka saian bad
 ka tekhnoloji bad ka jingim kaba kham
 bha. Ia ki jingmut ba thymmai bad ki
 jinghikai bathymmai ym lah ban ai ha ki
 brieve kiba hieit bad duna ka pyrkhath
 pyrdain. Bad ka long ruh kaba eh ia kito
 kiba duna ka thoh ka pule ban
 pdiang bad pyndonkam ia ki rukom
 thymmai, ia ka long ha ka rep ka riang,
 ka khaii ka pateng, ka jingkoit jingkhiah
 ne ka kam hima sima." Kano kano ka
 jingpyrshang ban pynkylla ia ka imlang
 sahlang ka donkam ka jingpynkylla ia ka
 jingmlien ki brieve, ia ka rukom pyrkhath
 jong ki, ia ki jingkwah jong ki bad ia ki
 rukom im jong ki. Ka sorkar India ka la
 iohi ia kane bad dei namarkata la pdiang
 ia ka Adult Education kum ka prokram
 kaba kyrpang ha kane ka plan san snem
 bad la kynthup ruh ia ka ha ka kyrdan
 jong ki prokram ba donkam eh (minimum
 need programme).

Ka Adult education kumba la plan da
 ka sorkar India bad ba la pyntrei kam ha

kane ka jylla jong ngi ka kynthup lai tylli
 ki bynta: Kaba pynnang thoh bad pule,
 kaba kyntiew ia ka trei ka ktah bad kaba
 pynsngew thuh ia ki jingeh ha ka imlang
 sahlang. Ha ka ktien phareng ngi ong ia
 ki: Literacy, Functionality bad Social
 Awareness.

Haba u brieve u nang ban pule bad soi
 ia la ka kyrtenge u don ka jingsngewsarong
 ia la ka kyrdan bad kane ka pynlong ia u
 ban pynbha shuh shuh ia la ka jingim.
 Ki bor pyrkhath u brieve uba nang thoh
 nang pule ki kham iar ban ia ki jong uto
 u bym nang ei ei. La khmih lynti
 namarkata ba ka adult education ka don
 ka bynta kaba khraw ha kane ka liang ban
 pynnang thoh nangpule ia kito baroh kiba
 la duh noh ka lad shong skul. Kaba
 kyntiew thymmai ia ka imlang sahlang
 kam shong tang kaba pynnang thoh bad
 pule ia ki brieve hynrei khamtam kaba
 kyntiew bad pynbha ia ka trei ka ktah
 jong ki. Dei tang ki brieve kiba nangthoh
 nangpule kiba shemphang ban shim kabu
 ia ki lad trei kam bathymmai. Kine ki
 brieve ki roi bad san bha ha ka ioh ka
 kot bad ka trei ka ktah. Ka adult educa-
 tion ka pyrshang ban wanrah ha ki brieve,
 khamtam kito kiba ha nongkyndong, ia ka
 jingpule ne jingnang jingstad kaba ia dei
 bad ka kam ka jam jong ki. Haba ka
 trei ka ktah ka kiew, ka ioh ka kot ka roi
 bad ka imlang sahlang ruh ka suk ka sain.

Ka bynta ba kongsan jong ka adult
 education ha kaba kyntiew bad thaw
 thymmai ia ka imlang sahlang ka long
 ban sain dur ia ka rukom pyrkhath ki brieve,
 ban pynkylla ia ka rukom buh dor jong ki
 ia kiei kiei, ban weng ia ki rukom bad
 jingleh basniew bad ban ktik ia ki ban
 ym sngewhun tang ban shu sah hajuh. Ki
 kynjri jong ka jingmlien ki long kiba eh
 hau bthat bad hunsien ka shim por slem
 slem ban pynkylla ia ka rukom im bad
 ka rukom pyrkhath ki brieve. Hynrei kine
 kim long ki bym lah long. Na ki jingthaw
 baroh u brieve u long uba phylla eh.
 U pynkohnguh ia u sing, u khla bad ki

mrad ba shyrkhei eh. U jop ia ka mariang
bad u iuh halor u bnai. Hynrei ka jingialeh
ban thaw thymmai ia ka imlang sahlung
ka long kumno ban jop ia u briew hi-da
lade ialade. Ka adult Education ka shim

ia kane ka bynta. Ka jingjop ban pynthymmai
ia ka imlang sahlung ka shong ha ka
jingaiti bad jinglehhok ki nongsynshar,
ki bor sorkar, ki seng bha lang bad u
paid shi tyllup ka ri.

K h u b l e i

DA U ANAND SIUS LYNGDOH (PEON)
Dist. Adult Education Office
West Khasi Hills Dist. Nongstion,

1. Khublei Sorkar Meghalaya
Jingshai phi phah iangi mynta
Lyngba ophis D.A.E.O.
Phi ai jingstad Tymmen u Kro
2. Khublei iaphi ko Ophisar
Kumba phi shimti ki kam sorkar
Ki khlaw ki btap phi iaiaid khlemtieng
Ia Shnong jongngi phi pynsuhsieng
3. Khublei iaphi Nongtrei Sorkar
Lyngba jongphi ngi ioh jingstad
Na Sor phi wan sha Nongkyndong
Jingdum jongngi ban iabeh thong.
4. Khublei iaphi ko Nonghikai
Lyngba jongphi ngi ioh jingshai
Mynmeit mynia jinghikai phi ai
Na Ri jingdum sha ka jingshai.
5. Khublei shibun iaphi baroh
Naduh Sorkar haduh Organiser
Tang da ki kam barit jongphi
Mynta ngi lait naka shonkti.
6. Eiei ngim don ban ai iaphi
Tang ktien KHUBLEI ngi ai iaphi
Bad jingkyrkhu U Trai Najrong
Kan don ryngkat bad phi junom.

— x —

- English : Know a thing,
Understand it,
Weigh it,
Act upon it.
- Garo : Je kamba ong 'china uko u'ibo
Uko na'sibo
Uko tobo
Uko dakbo ba manibo.
- Khasi : To tip ia kaei kaei,
Bad sngewthuh ruh ia ka.
Da bishar, thew bad woh,
Sa pyntrei kam ia ka.

A Chik A. Songni Songadamrango Donggipa Manderangni Janggi Tanganio Silroro-Namroroatani Cholrang. (The ways for Improvement of Socio-Economic Condition In Rural Areas in Garo Hills District.

(BY SHRI. PREMENTH G. MOMIN.
*Department of Adult Education,
East Garo Hills, Wtliammagar.*

Indiani salgro-salaranchipako donggipa a.songrangoni damsia Meghalaya State-ni districrangoni ge. sa Garo Hills District ong.a jeon mongsongbate a.chikrang songdong a. chaa. Ia a.songo a.chik manderang bilsa 5000 L.C. mangon songnok dake dongahachim ine gisik a.ning bite, ui.ma.sigipa manderangni sandirikkite nie agannaniko knana man.a. Indide ua chasongrangoni chanbae chasongni chasongna a.chikrangni janggi tangbaaniko nipilate da.alona kingking uamangni janggi tangani kam, bewal aro cholonrangko sandie nina an. ching sakantini gisikrangko didia-tronga. Indide, The Ways for Improvement of Socio-Economic Condition in Rural Areas in Garo Hills ine agannon hai an.ching ia songadamrango a.chik manderangni janggi tangani kam, bewal aro cholonrangni gimin sandirikkite namdapatani rangni gimin chanchie nina.

SOCIO-ECONOMIC CONDITION :

(i) 'Socio', kattara Sociology kattaoni ong.kata.Sociology kattara mande ong.e janggi tangani niam, jat ba dolni dakbewal aro torom ba kotoko apan janggi tanganio maikai silroro-namrorona man.gen uarangni gimin chanchie dakani ja.pang ong.a.

(ii) Economics :- 'Economic', katta-ko kan.dike aganode indake ong.genchim. Nokdango, songsaro maikai gam ba tangka paisani bidingo krae jakkalani aro uarangko man.am cholrangko skie ra.ani niam ine ong. aia.

A.chikrang mongsongbate a.ba o.e game-sue cha.giparang ong.-bata.Skangonin a.chik pagitcham-ma.gitchamrang a.ba o.e game cha.baha.A.chikrang dingtangman.cha torom maniani gnanng.Kristian toromko ra.na skang uamang gipin torom ba mite olakkianiko

mania.A.chik ma.-gitcham-pagitchamrang je toromko mania, uno kimkim aro mikkim gnange bebe ra.achim.Uamang a.ko o.e game-sue bilsio mangipa akkaru-inegarua aro mi, misi ba gipin game-ge.e mangipa a.bani bosturangko uamaangni mitena on.chenggija ba rugalchenggijade cha.ja ringjachim. Sal jongnamitena, mite-chikarena, Chisik-nagandena boli on.chenggija, bidan chotchenggija cha.ode ringode a.bani ge.a-gamarangha siljana aro noronamandena sabisi-sakanchiko ong.atrongana ine raken bebe ar.a. Indakesa uamang a.bani mi-misiko cha.na skang Patti-gipa Sal jongnamitena rugalchenga ba amuesa a.bani akkaru-megarua ba gipin bosturangko cha.a.

Nokni saoba sao-ding.ode mite kirtachi ha amuachi sagipa nama ine bebe ra.a.Indaken sagipa mande mai biatiko man.e saenga uko u.ina Kamalona re.ange uamang kamalko sima niatronga.Unon Kamal mite-chikare-Chisik-nagande rim.enga ine ui.ode, ua mitea maiko nanga, Kamal miteo sing.ronga.Miteo sing.o kamalni jak wakchi kritna sima claa ine agannode sagipa mande namchina wakko mitena boli on.e krita. Unon sagipa mande an.senga ine a.chikrang bebe ra.a.larangna agre bang.a a.chikrangni bebe ra.anirangba gnanng. Jerangko ontisa janapaha uarang a-chikma.gitcham-pagitchamrangni torom ba bebe ra.anisan ong.aia.

1. A. CHIKRANGNI NIAM (Garo Law)
A.chikrangni dingtangman.cha segimin Law ba ainrangde dongja.A.chik manderang plak kamrangkon mikostosa (Memory) kam ka-rongaja.Jekai, Jik gnanggipa me.asa gipin me.chik ba jikko tilek-an.chaode, me.chikni segipana dai Rs. 30/- ko onna nanga aro tilekgipa me.asa an.tangni jikgipana, Gitokni dai Rs. 6/- ko onna nanga aro tilekgipa me.chikba apan daken dai gamna nanga.Skango

a.chikrang songo-noko ma.dong ba bakdong donggipako song-noko jinma baksa dongna on.gija rikale gala ba me.a-me.chik sakgnikon sko sote galaiachim.Indake dakoba darangba badi ka.gipa dongjachim.Cha.u-gipa mandeko patok donnani dongja indiba cha.ugipa mandeni jakko sittonge galaiachim.

2. A.CHIKRANGNI DAKBEWAL (Customary Law of the Garos) :-

A.chik kotokrangni janggi tanganio skangonin jakkalbaenggipa adita bewal aro niamrang gnang.A.chikrang paa-gachiko. mama-adako aro ma.de-ma.jong nangako mande ra.a.Nokdang 'ba.kuni kosakoba mama-ada bilko man.a.Jejai, Saniba jik ba se siode, mosa-boningna ba nio-sarina jik ba seko on.taina chra-depaanteau bilko man.aia. Nokdango demechik-t'hawarini kajia-golmal on.oba chratang-depante bilko man.a.larangna agreba bang en donga.Indiba jeko kosako on.tisa janapaha, uarang A.-chikrangni Customary Lawrangoni mitamrang ong.a.

3. A.CHIKRANGNI JAKSRAMANI (Charity of the Garos):--

A.chik manderang on.e cha.a-ringanio nimen jaksramgipa ong.a. Uamang an.tangtango je gnang ukon songsul-nokripengua on.grike cha.-ronga.Maina a.chikrang mandeskana dakchakna ba on.e cha.na man.osa kusi ong.a aro rasongba chaa.Katta me.apao indake agannani donga, "Cha.a-ringa giso Agannara kiro", uni ortoara cha.a-ringani bostuara sogipasan; indiba namgija kattarangchi agan-mitakaniara pangnan dongkama.

Da.ode an.ching a.chikrangni songadamo jinma baksa nangrime janggi tanga (Social Life of the Garos in the rural areas)ni gimin adita chanchie niaha.

Indiba ia a.chikrangni indakgipa bewalo janggi tanganiko maikae nambata janggi nambata janggi tangani gadango na radona mangan; dakchakaniko on.a gita chanchiangkuna cholko ra.kuode namgen.A.chik a.songni songadamrango songdonggipa mande-rangko man.e cha.gipa ba gam gnauggipa

ine aganna man.kujawa.Maina gipin a.son-grango gipin jatni man.e cha.aniko aro gam gnanganiko tosusae niode, A.chik a.songo donggipa a.chik ong.ja maina Hajong ong.ja maina pilakon mamiungan ong.rikpajawa.-Indake ong.oba a.chik a.songni songrango donggipa manderango ge.e-game man.gipa bosturang aro manderangni tang-ka paisa man.anirang aro uarangko chimonge uamangni nokdangko chalaina unikoa song-sarko rikna chu.ongama chu.ongja uko an.ching sandina nanggan.

4. JINMA BAKSA JANGGI TANGANIO GAMRANGKO KRAE JAKKALANI--(Economics in Society):-

A.chik a.songni songrango donggipa manderang an.tangtango tange rakkina gita a.ba o.e mi, misi, ta.a, tabolchu, jalik, baring, kil, e.ching aro gipin bosturangko uamangni a.bao ge.a.A.chikrang uamangni a.bao game ge.e man.gipa bosturangko nangana batpile man.jaoba adha bilsimangnade mi aro misiko man.a.Indiba bang.gija nokdangragn bilsigimikna chu.onge cha.na mi-misiko man.ai. A.chik a.songo mongsonggipa cha.aniara mian ong.a. Unigimin mian a.chikrangni rongjanggi ong.a. Unigimin, an.ching mi-misiko krae jakalna nangchongmota.A.chikrang mi-misi, me.su-samjakrangko man-ani somoio nangana batpile jakkala.

Nokdango mande sak 5 dongode aro pattisao merong poa 5 aan sakbonga mandena okae cha.na ong.ode, indide uamangni a.bam mi-misirangko man.ani somoide merong poa 5 cha.na nanggipao poa 8 songskaa. A.chik manderang indake aganronga, "Man.mitingo himpet cha.na nanga, Siosa cha.kunama. "Beben siahaon darangba mamingkoba ui.ja. Aro darangba signi sal ba somoiko ui.ja.Indiba man.gimin gam ba tangka-paisarangko krae jakkalode aro uarangko ripinge nangani salrango kraa gita jakalna man.genchim ode baditan mandeni janggi tanganio dakchakani ong.genchim.Man.miting somoio krae jakkal janigimin aro uarangko ripinge don janigiminan a.chikrang bilongen kangal ong.a. Pilak mau.gimin gam ba tangka paisarangko name jakkalgenchi-

mode A.chikrangni nokdangrangko nama-tani mingsa chol ong.gen. Indake gamrangko krae jakkalani niamkon English-o 'ECONOMICS' ine minga.

A.chikrang 'Economics' inon akoti dakani inesan ui.aia. Indiba Economics-ara an.tangtangni man.gimin gamrangko krae jakkalani aro uarangko ripinge mikkangchi janggi tangani cholrangko daksoanisa ong.-achim.

Indide a.chik jatrangni janggi tanganiko nipilate nion uamang an.tangtangni man.gimin gamrangko krae jakkalna aro uarangko ripingani cholko dakna ui.-ja ine nikna man.a. Maina a.chikrang 'Economics' dongjarsang ine aganoba gualani gri. Iarangsang ong.-aia, a.chikrang toromo janggi tanganioba economics dongjani gimin kangal ong.a ine nikna man.gen.

A.chikrang sagipa mandeko namatna matchu ba wakchi mite kritaniko dakronga. Uamang an.chiko mitena on.e be.enko an.tangtang cha.a lasan ong.ja.uamang chikoba ringa aro mirangko nangana batpile song.e chane wal sal bon.pilgija cha.a-ringa.

A.gilsak dingtang ong.e silrorobaani kri, a.chikrangba rokomrokom kal.anirangko skie ra.aha.Jekai, carrom Table Tennis, Tas aro indakgiparang. Iarangko kal.naba uamang somoiko jakkalna changkuja., Maina bangbata a.chik manderangkon bajarni dokan-rango ba badiaba bol salakkimrango salgimik-gimik Tas ba Carrom kal.anirangko nikna man.a. Tas ba Carrom kal.gipa manderang indake dakachi an.tangtangna janggi tangani cholko ra.hana man.jae bangbatan kangal ong.aniko ra.baa aro uamangni nokdaugranggo bildingbildang ong.anirangko nikna man.a. Indake dakachi somoiko indin re.atani pal, ua somoirango mandena, jatna aro a.songna namgipa skianiko on.a.; namgipa ki.tap-rangko see palskana aro namgipa game-sue cha.ani cholrangko skie on.skana cholrangko dakskaode baditan jat aro a.songni silroro-namroroaniko man.genchim.

5. MANDE RA.E DAKANI BEWAL ARO KAMRANG (Usages and Practices):—

Skang intal a.chikrang bak-chatch, mahari-ma.drang, mama-ada, jonga-gri plakkon sandie simsakani aro mande ra.e dakani bewalrang donga. Aro ia bewalan a.chikrangni dakbewalo nambatgipa mingsa ong.a. Saanding.an salo, sia-chon.an salo mamasa-adasa, jikcholsa-sadusa maharini kamo bilgnange kamko ka.a.Sio on.rikanio chon.o songrikanio dakna nangani kamrango mama-sa-adasa, jikcholsa, sadusa kam ka.a. Unigiminsa a.chikrang mamako-adako, jikcholko-saduko mande ra.a. Indiba iarangoba a.chikrang agrepile dakskaa. Mania-ada, sadu-sade soka-sokode do.o ba wak doke soka chakaniko dakronga.Sio chon.o sigipana matchu den.e, be.enko soka-sokgipana song.e-chane on.a laranga sigipa mandeni nokdango duk ong.an baksa mal, gam chon-anganina duk man.dapani ong.a.Jamanoba ua grorangko chotna tikkelianio ua nokdangni dongspa manderang kangal ong.a. Iarangsang a.chik jatko kangal cha.asiona ra.baani oiga.

6.A. CHIKRANGNI BIA-BARU KA.ANI BEWALRANG (The Marriage Customs of the Garos):—

Kosako janapagipa a.chikrangni dakbewalrangni gisepo mingsa namjabegipa bewal; Songsarek ba Kristian ong.ja maina jik aro se ra.ani somoio ba bia-baru ka.ani somoio dal.a alaniko dakronga. Merong su.e, wakmatchu doke salsa ba salgnina kingking ritchaniritcha manderangna alaniko dakronga. Chongipa aro kangalgipa nokdang ong.pae, demechik sakaniko indake alachi jik aro seko dakatnara namen neng.beani ong.a.Gro jinang dake kamko jenten chusokatna man.oba, bia ka.ani salsagipaon cha.anigri ong.e okimu chakna nanga aro sakgiping ni a.bakuo gongsa-gonggni tangkanaba salsal kam ka.na nanga.Ian namen namjabegipa bewal ong.a Uara sani kratcha.ani? Unigimiu Kristianni bewalo kraa niamo bia ka.atgipa Reverend ba Pamongko rime saksa ba sakgni sakkirangko ra.e alaniko dakgija bia ka.aniko chusokatna man.ode nambatgen gita nika. Dal.a alaniko dake jamano kangal onganian

namen namjabegipa bewal ong.chongmota. Unigimin indakgipa bewalrongko gimaate maibi namgipa bewal jekon jinmani janggi tangni (Social life) ona ra.baskana man.gen, uarangko dakna sakantian chanchi-bewalniko on.e nokdangtangtango, songtangtango, jinma (Society)o Socio-Economy ko namatna tikkelpiparang ong.na iachi sakan-tikon didiata. A.chikrangni dingtangdingtang Social lifenigimin agenanguode bang.engkua.Indiba jerangko janapaha sakantiko chanchianina dakchakani ong.gen ine anga bebe ra.a.

Bilsi 1800 A.D.na skangonin a.chik a.songo donggipa manderang a.ko o.e. game sue janggi tangbaoni da.alona kingking badita dingtangaha nipilate niode ui.na man.gen.-Da.o 1982 A.D. bilsirango janggi tangenga. Da.akoba a.chik jatrang a.ako o.e game sue ua apsan bewalon janggi tangengpiti. 1800 A.D. bilsirango a.chik manderang uamangni game sue man.aoniko pale tangka paisarangko ripinge a.ao gope sichipangaiachim. Maina ua salrangko da.ogita tangka chimongani biap (Bank) rang dongpajanigimin jeko man.a cha.e bon.ataia aro koros ka.sprangko a.ao dapchipe sichipangaiachim.la bewalrangba namtaija.

Unigimin a.chik a.songo songdongpagipa a.chik manderangni janggi tangani gadangko tangdoatna aro nambata gadango janggi tangani cholko on.a gita, namgipa skianiko uamangna on.skana nanggen.Saksa mande salgimiko kam ka.e tangka Rs.20/-ko man.e ukon bon.e koros ka.odè ua mande economicsko ui.kuja ine aganna man.genchim. Man.aoniko mitamko kraa gita koros ka.e mitamko chimongna man.ode indide nokdangko chalaianio nambate dakna man.gen. Unon an.ching nokdango, songsaro aro a.songo gam gnanggipa ong.e bangki salrangko name janggi tangna man.gen.

Da.alo an.ching skia man.kalgipa manderang ong.baaha.Nokdangko namatani, a.songko silatani aro jatgimikna namgniko ra.baani angni aro nangni jakon ong.a.Unigimin an.ching Isolni an.chingna ka.sae pattigimin gamrangko krae jakkalna aro uarangko ui.kugijagipa manderang an.chingni gisepo dongenkua, uamangko ui.atna cholko ra.kuna. Kamni kri man.dapani donga.Maina "Mandena kam ka.on Isolnaba kam ka.a"ine agana. Hai •an.chingba uagitan daka a.songo namgipa songdongpagipa ong.e Toromo, Jatni bewalo aro pilak janggi tangani gadango sil-oro-namroroaniko ra.bana.

JAI HIND.

NIEPA DC



005047