

ST. EDMUND'S COLLEGE, SHILLONG



# Pre-Visit to Riangmang Village

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Preparation for Rural Camp 2022

Department of Social Work- PG

4/22/2022

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## Introduction

A group of second semester MSW students from St. Edmund's College, Shillong, along with four faculty members, Dr. Rituparna Rajendra, Ms. Hazel Wahlang, Ms. Ainamlin Dkhar, and Mr. George Kerry Sunn, visited Riangmang village in April 2022 in preparation for the Rural Camp. So, on this day some student social workers went to Riangmang village along with their teachers. During this visit, they also met with a Riangmang upper primary teacher, Mr. Wallamjur Lawriniang, and an ASHA worker, Mrs. Baianti Sawkmie, with whom they interacted and asked about the village's profile as well as the problems in the community. In addition, the purpose of this visit is to learn about the community first, and then obtain permission from them to conduct a rural camp in the village.



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11. Ms. Priyanka Kangjam
12. Mr. Nathan dondor langstieh
13. Ms. Evanzara L. Marshillong
14. Mr. Pynhunlang Thongni
15. Mr. Wilfred Marweñ

### Profile of Riangmang Village

Riangmang village is in Meghalaya's Eastern West Khasi Hills district, Mairang. It is located 15km from the district office in Mairang (tehsildar office). Riangmang village is coded 277086, and there are approximately 1242 people in the village, and the headman is Kwom Marbañiang.

There are also nine localities in Riangmang namely Nongram, Pamtuh haneng, Pamtuh harum, Nongbah harum, Nongbah haneng, Nong-Rangi, Nongshilliang, Thangbyrsu and Kyndong-Nulin.



### Demographic Profile of the Village

<b>Total No. of Household</b>	213
<b>Total population</b>	1242( <b>Male:</b> 614 & <b>Female:</b> 638)
<b>Under 5 years old</b>	150
<b>10 - 16 years old</b>	144
<b>17 - 18 years old</b>	45



## **Educational Facilities**

There are five schools in Riangmang village namely

1. Riangmang Upper Primary School
2. Riangmang Lower Primary School
3. Persara English Medium School
4. Shipara Lower Primary School
5. Nongshiliang Lower Primary School

Additionally to the five schools, the village also has two Anganwadi Centers that cater to children less than 6 years of age. Moreover, Government schools serve mid-day meals to supplement the nutritional intake of students.

## **Other Information about the Village:**

- Majority of the community members are Christians, belonging to four Christian denominations, namely, the Presbyterian Church, the Catholic Church, Church of Christ (Balang U Krist) and Church of God (Balang U Blei).
- In terms of the health status, the villagers generally suffer from seasonal cold. ASHA facilitates regular vaccinations and checkups for pregnant women and children at the village in collaboration with Nongum PHC each month. Around 50% of the villagers give birth in a hospital, and the rest deliver their babies at home. When the villagers are ill, they usually seek medical attention at Nongum PHC and Mairang CHC, and the village also has one traditional healer clinic.
- A total of 7 Self Help Groups are available and utilizing the CIF Scheme.
- The Riangmang Sports Club organizes all sports activities for the kids, such as football and basketball.
- Despite the abundance of water in the village, home tap water remains scarce.
- Rice, ginger, and squash are among the crops cultivated in the village, and pigs, cows, fish, and chickens for livestock are raised.
- Burning their own garbage is a common practice among the people.

# Rural Camp at Riangmang Village



Department of Social Work-PG  
St. Edmund's College, Shillong

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## Acknowledgement

We, the second semester MSW students of the Department of Social Work-PG, St. Edmund's College, would like to thank God Almighty for his guidance and support in the completion of our Rural Camp in Riangmang village, Eastern West Khasi Hills District, Meghalaya, from 23rd to 28th May 2022.

We want to express our gratitude to the members of St Edmund's College's Management Committee, who has been an important part of our preparations for the camp, as well as our constant support throughout it.

Our sincere gratitude goes out to all the teachers from the Department of Social Work, Post-Graduate, of St Edmund's College MSW, who have contributed immensely in making this camp a success, especially our Field Work Coordinators who have acted as constant guides and encouragements throughout the camp. We would also like to thank Mr Phyrnai Marbaniang for organizing our ideas and helping us design the rural camp theme.

We extend our gratitude to all the resource persons namely Mr. John Thyrniang, Sub-Divisional Education Officer, Mairang; Mrs. Audrey Khonglah, Skill Development Officers, Meghalaya State Skill Development Society; and Ms. Christy Najiar, Counselor, ARSH Clinic, Ganesh Das Hospital for dedicating so much of their time and expertise to the benefit of the community

In addition, we would like to acknowledge the Management of St Edmund's College for always helping to provide us with logistical requirements for the rural camp and for continuously lending their support whenever we needed it. Furthermore, we acknowledge the Nongum PHC Medical Team for their support and assistance during the Health Camp conducted at the village. .

We are grateful to the Sardar, the executive members, community stakeholder and every member of Riangmang Village for their generous welcome and for their continuous support, from providing accommodation, to providing electricity and water as part of Community contribution, to participating actively in all of our programmes conducted during the Rural Camp.

Furthermore, the MSW students should be commended for their dedication, commitment, and efforts in preparing and implementing all of the activities for the successful completion of the rural camp. The most important thing is that we owe huge gratitude to everyone who guided, inspired, and encouraged us during the rural camp.

## A. Introduction

The Model Curriculum of Social Work stipulates that the rural camp is a mandatory component of the master's degree in social work (UGC, 2001). Every year, the Department of Social Work-PG of St. Edmund's College, Shillong conducts a One Week Rural Camp for the students of social work in their second semester. This year's Rural Camp was held at Riangmang Village, Eastern West Khasi Hills District, Meghalaya from 23rd -28<sup>th</sup> May 2022.

### 1. Objectives of Rural Camp <sup>1</sup>

1. Develops an understanding of the rural social system with particular reference to a specific group of people living in poverty.
2. Gain insight into the value of living in a group in terms of self-development, interpersonal relationships, sense of organization, management, and taking on responsibility.
3. Prepare for (planning), organize, and implement the camp, which will include developing skills related to time management, effective communication, teamwork, handling relationships, handling conflicts, handling differences of opinion, making decisions, evaluating, appreciating, transferring resources, tasks, learning problem-solving skills, and cooperating.
4. The learners should be encouraged to address basic civic needs of society through concrete tasks.
5. To identify and understand better the Community's Strengths and Weaknesses, its resources, assets and to integrate the various potentials of the Community.
6. On their return, students participate actively in the planning, implementation, and presentation of their experiences.

### 2. Rural Camp Theme

**“Matti ban Sahnam b’la Suhthied Naduh Tymmei. Longdien kin Sakhi kan Phuhphieng ka Lawei”**

This theme encompasses the aspect of sustainability that indicates the imprint of our ancestors which has been deeply rooted with our origin and roots. It stresses on the idea of the imprint that needs to be value, cherish, witnessed, experience and appreciate by the upcoming generations for the future to sustain effectively and efficiently. Further, it focuses

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<sup>1</sup> "Social Work Education - UGC." [https://www.ugc.ac.in/oldpdf/modelcurriculum/social\\_work\\_education.pdf](https://www.ugc.ac.in/oldpdf/modelcurriculum/social_work_education.pdf).

on bringing about growth and development that need to emphasize on the capacity of sustainability with respect to the customary law, rights and principles with special emphasis on the culture and tradition. Therefore, there is a need for us the present generation to be aware and understand the historical aspects of the olden times in order to structure and design the better future.

Thus, this tradition needs to uphold the moral rights, societal goals and the natural law to keep them alive among us so that the future generation will have the ability to see and benefit without comprising the imminent needs of the future.

**“Matti ban Sahnam”** refers to the *“imprints”* of our ancestors’ societal contributions, which were the continuing processes through succeeding generations since time immemorial. Their value is deeply rooted so that it carries on and leaves a lasting imprint for future generations to cherish as well as to learn from the wisdom of the past for appreciation of a sustainable future.

The term **“Suhthied”** translate to deeply rooted. This firmly embedded the sustainability of our roots which is strong and resilient that has been existing for a long period of time. Thus, it entails the ability to hold firm of the strengths (Mentally, Physically, Emotionally and Socially) which emerge from our roots.

The term **“Thymmei”** translates to the value of our roots and origin. The hearth is the origin which has been design and structure the well-being of an individual and the society in every aspect of our lives. Consequently, the origin of existence needs to be sustained and uphold the moral rights and ethics for the sustainability of our future.

The term **“Lawei”** literally means the future. The word ‘Lawei’ in the Khasis’ older generation concept has its societal goals which are abstract that can prospect imminently the anticipation and premonition of the days comes in the future.

### 3. Rural Camp Strategy

Three phases were included in the Rural Camp:

In the first phase, the department went on a pre-camp preparation visit to Riangmang Village to consult with community stakeholders about the demographic profile of the village and the various issues they encounter. Upon reaching an agreement regarding the camp site, the team from the department continued communicating with the concerned community stakeholders about the logistical requirements that are needed to accommodate the college students. In

addition, a comprehensive list of activities would then be developed and communicated to community stakeholders by the college students. The college students, in the meantime, began preparing for the camp by organizing themselves into various committees, including travelling, accommodations, meals, finance, discipline, cultural, and documents & reporting. They would also practice different cultural items, develop and perform street plays illustrating various issues with solutions.



In the second phase, community members and students would collaborate with different agencies to carry out the activities planned in the first phase. These activities are outlined in *Section B. Activities Conducted*. Besides being open-minded, students and community members must also be flexible to accommodate any changes that might occur during the implementation of the pre-planned activities since they should be done at the convenience of the community at large, especially when it comes to the timing of the activities.

The third phase included reviewing the work implemented during the rural camp, finalizing the reports for the camp, deciding the date for the camp presentation, and looking at next steps as part of the follow-up process. Students would be guided on how to prepare for the presentation of the rural camp, including the programme schedule, invitations (community as well as college management), refreshments, and ushers on the presentation day. They will also be required to prepare a presentation about rural camp, video documentation, and theme skit for the presentation day.

## **B. Background of the Project Area**

### **1. Pre-Visit to Riangmang Village**

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and Mr. George Kerry Sunn, visited Riangmang village in April 2022 in preparation for the Rural Camp. So, on this day some student social workers went to Riangmang village along with their teachers. During this visit, they also met with a Riangmang upper primary teacher, Mr. Wallamjur Lawriniang, and an ASHA worker, Mrs. Baianti Sawkmie, with whom they interacted and asked about the village's profile as well as the problems in the community. In addition, the purpose of this visit is to learn about the community first, and then obtain permission from them to conduct a rural camp in the village.



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- Burning their own garbage is a common practice among the people.

## **3. Participatory Rural Appraisal**

### **Introduction**

Robert Chambers (1997) describe PRA as a growing family of approaches and methods to enable local people to share, enhance and analyze their knowledge of life and conditions, and to plan, act, monitor and evaluate;. It is being extensively used in natural resources management, agriculture, health, and nutrition, poverty and livelihood programmes and urban context

Participatory Rural Appraisal (PRA) is the most commonly used set of participatory assessment tools. It describes a growing family of approaches and methods for learning about

rural life and conditions (Patil A.R 2013). It offers and provides information and knowledge of the clear picture of the needs and the ability of the individual, groups and community to meet them. Thus PRA is a process of involving the local people in the community to understand, analyse and interpret their own problems, needs and situation of a particular community.

The MSW 2<sup>nd</sup> Semester organized a Rural Camp in Riangmang Village, Mairang, Eastern West Khasi Hills District, on the 23<sup>rd</sup> May till 28<sup>th</sup> May 2022. In the course of the Rural Camp, Participatory Rural Appraisal (PRA) was conducted by the MSW 2<sup>nd</sup> semester in the village. The PRA tools which were conducted are listed down below:

1. Social Mapping & Resource Mapping
2. Timeline
3. Seasonal Calendar
4. Daily Activity Clock
5. Venn Diagram
6. Pair Wise Ranking

### Objectives

- To improve and understand the needs, situation, environment and the living condition of the local community
- To recognize the community participation in any developmental and welfare programmes
- To explore and understand the community through various methods.
- To identify and understand the indigenous knowledge of utilization of the local and natural resources for the development of the individual, groups and community.
- To explore the relationship of the community people and the various social institutions in the community.
- To enable the community to analyze, plan and make collective decision making and problem solving.

### 1. Social Mapping and Resource Mapping

Social mapping is a visual method of showing the relative location of households and the distribution of different people (such as male, female, adult, child,)



together with the social structure, groups and organizations of an area. It provides an understanding about the housing pattern, location of the community assets such as (shops, school, community halls. Anganwadi centre, banks, educational institutions, well, ponds etc)

It is also refers to the design and construction of the map of the village by using the natural resources available such as (charcoal, pebbles, leaves, sticks etc.) in the village and also by using other resources such as (rangoli powders, chalk etc.)



### Objectives

- To discuss and draw the map and boundary of the village with the participation of the community people.
- To get the clear picture of the map, the boundary and the natural resources available in the village.
- To gather the information on the natural resources and community assets available in the village.

### Methods

On 25<sup>th</sup> of May 2022, the MSW 2<sup>nd</sup> Semester students had their PRA sessions on Social Mapping and Resource Mapping at Riangmang Village. The students conducted the social and resource mapping with the local people of the village. In this session, the students collected materials needed for Social and Resource Mapping such as colored chalks, chart papers. For the open space, they used the road at the station of Riangmang Village for drawing the map and locating and navigating the direction, the local resources and community assets available in the village. In the process, the students mobilized the local people for their participation in this session. As a result, eight community members participate in drawing the boundary and the map and identify the resources available in the village. During PRA session, the students played the role of a facilitator and a note taker to initiate the practice.





## Findings

The students found out that there are 4 schools in the village, one L.P School and one U.P School (Govt Funded SSA) and two private L.P school school are 3 churches in the village belong to different denomination viz; Presbyterian Church, Church of God and Church of Jesus Christ. There are 2 Fair Price shops, two Anganwadi center, one Football Ground, water taps are available in the village there are numbers of shops in the



village including Retailer Shops, Tea Shops, Hardware Shops, Butcher Shops, Fast Food Shops. There are private fishing ponds, a river called “Wah Shaliah”, a waterfall, one private steel and fabrication workshop. There are Cemeteries in the village belonging to different Christian denominations.

The process of social mapping was conducted in the evening with the help of the community people. They navigated the directions of the village (North, East, South and West) and then marked the boundaries of the different localities in the village. They acquired the number of houses of each locality which came up to a total number of 289 houses in the village. They also obtained information about the important services in the village which is The Digital Seva Service Centre commonly known as *Common Service Centre* and the Anganwadi center. The village is connected with *pakka* (through Pradhan Mantri Gram Sarak Yojana (PMGSY) and *kaccha* roads.

## 2. Timeline

Timeline is one of the Participatory Rural Appraisal (PRA) tools that outline the major historical community events and changes that occur and is arranged in a chronological order. This tool serves as the base for record keeping as well as for future studies. Histories of changes in the Agricultural scenery like development of new crops, incorporation of modern ways and techniques of farming, major establishments in the



community like Schools, Colleges, Universities, Primary Health Centers, Hospitals and the like, are some of the examples of Timeline.

### Objectives

- To gather information about the history and background of Riangmang Village.
- To understand the social structure and culture practices of the community people.
- To understand the various events taken place in the village

### Findings

On the 24th of May, 2022, the MSW 2<sup>d</sup> semester students conducted a PRA tool on Timeline with the community members of Riangmang village. The purpose of the session was to understand and trace the history and events that has taken place over the years in the village. In the course of the discussion, the students interacted and interviewed two elderly people of the village along with seven members of the village



council and two youths of the village. In the interview with them, they intended to acquire the important dates and the major events that correspond with the dates from the participants and based on the interaction and information gathered. As a result of the interview, the following data about the Timeline are highlighted in the table below:

#### TIME LINE OF RIANGMANG VILLAGE

Year	Events
<b>1800</b>	Riangmang was then known as Riangblang.
<b>1820</b>	First human settlement which include the Lawriniang clan and the Nongphod clan.
<b>(1950-1956) approx.</b>	The first Church was established which belonged to the Presbyterian Church.
<b>1970</b>	Ration cards were given to the residents of Riangmang.
<b>1979</b>	Pukka roads were constructed by the P.W.D. in the village of Riangmang.
<b>1980</b>	The first football ground was constructed in the village by the villagers themselves.

<b>1986</b>	First Lower Primary School was established having till the standard “Class B” and there were only 20+ houses.
<b>(1987-1988) approx.</b>	The Lower Primary School upgraded to have till the IIIrd Standard.
<b>2000</b>	The first I.C.D.S. Center was established.
<b>2003</b>	MGNREGA Scheme was introduced.
<b>2008</b>	The first Private School known as “Shipara School” was established.
<b>2010</b>	The P.H.E. supplied water to the villagers.
<b>2019</b>	Toilet Schemes were introduced.
<b>2020</b>	PMGSY Scheme was given.
<b>2021</b>	PMAY Scheme was availed by the villagers.

### 3. Seasonal Calendar

Seasonal calendar is a visual representation of activities that take place over a year. It is useful exercise which attempt to determine seasonal pattern in rural areas. It offers a visual presentation of the various activities that are taken place and practice in the community.



#### Objectives

- To interact with the community of Riangmang Village about the seasonal activities throughout the year
- To determine and understand the seasonal patterns practice by the rural people

#### Findings



The MSW 2<sup>nd</sup> Semester students conducted a PRA tool of a Seasonal Calendar in Riangmang Village. In the process they discussed and interacted with five community members about their seasonal activities throughout the year. During the interaction with one of them, they learned that most of the people in the village are engaged in agricultural activities where they



cultivate various kinds of seasonal crops and vegetables according to the time and season. The crops and vegetables cultivated in the village are list down below:

- In the month of January, the villagers plant Chayote (Squash) and cultivate it in the month of November
- In the month of February, the villagers plant Potatoes and harvest it in the month of May. Apart from potatoes, the villagers also plant yam and Pumpkin and fruits such as Plums and Myrica Escalenta (Sohphie) in July
- In the month of March, the villagers plant ginger and harvest it around the month of December
- In the month of April, orange starts blooming its flowers and it bears fruit in the month of December
- In the month of May rice is cultivated and harvested during September
- In the month of June jute is planted and harvested around the month of November
- In the month of November December and January, mustard leaves are planted.



#### 4. Daily Activity Clock

The Daily Activity Clock illustrates all the different kinds of activities carried out in one day. It is particularly useful for looking at relative workloads between different groups of people in the community, e.g. women, men, children, old people.

Daily Activity Clocks show the comparison who works the longest hours, who must divide their time for a multitude of activities, and who has the most leisure time and sleep. This knowledge can be very helpful during programme planning or evaluation to determine who should be targeted with what activity and assess the potential and actual impact of a programme activity on beneficiaries' workload.

#### Objectives

- To explore and compare the daily activity patterns of men, women and children.
- To understand the daily time management, their lifestyles and living condition of the community people.

- To understand the daily working schedule of the community people.

## Findings

On the 24<sup>th</sup> of May 2022 the students conducted a Daily Activity Clock with the Children, Men and Women of Riangmang Village. To begin with, the students went to different households and interacted with the women from different neighbouring household and sat together to discuss about their daily activity schedule. Through this activity the student came to know that women usually wake up at 5:00am, prepare food and complete all the household chores by 7:00-7:30 am. On the way to their agricultural field, a walking distance for 2 hours (approx) from their residence, they trek and reach around 10:00am. From 10:30 am they start their work and at 2:00 pm they have their lunch. In the summer season, they usually go home at 5:00 pm and reach home at 7:30pm. However, during winter season they would go home early around 4:30pm. After reaching home at 7:30 pm they wash up and at 8:00 pm they start to prepare food for dinner and have dinner at 9:00pm and eventually they retire for the day at 10:00pm.

The student conducted this activity with the Children in the school at Riangmang. In this activity, ten children participated where the children gathered together for the collection of information about their daily routine. The daily activity clock of the children starts by waking up at 5:00am. They have their breakfast together with their parents at 6:00 am, after that they study from 6:30am-7:30am. At 8:00am they get ready for school and the school starts from 8:30 and gets over at 3:00pm. After school, they go back home and reach at 3:30pm (depending on the distance). On reaching home they quickly change their clothes and have tea at 4:00pm. The children then have their playing time with their friends from 4:30pm till 5:00pm. Study time begins from 5:00pm till 7:00pm for their homework and schoolwork. At 8:00pm they have their dinner and spend some leisure time with their family and finally they sleep at 9:00pm.

The student conducted this activity with the Men of the village and in this activity 6 men participated and the information was gathered from them. From the men who were present, they discussed with them the daily activity or the daily routine of the men in the village. To start with, they wake up at 5:00am or 5:30am, and have their breakfast at 6:00am. They get ready for work and they trek for two hours to reach their agricultural field at around 10:00am. They would take rest for half an hour and start working from 10:30am till 2:30. They have their lunch from 2:00pm-3:00pm, after that they would start working again till 4:30. After

completion of their work, they go back home and reach home at 7:30 or 8:00 pm. After reaching home they take bath and rest for a while. At 8:30pm they would have their dinner followed by spending some leisure time with their kids and family. Eventually, they go off to sleep at 9:30pm or 10:00pm.

### 5. Venn Diagram

Venn diagram is a commonly used method of PRA which is used in institutional context to identify and understand the importance and functions of various institutions and their communication between organizations. It also act as a tool of improving the links between institutions and organization



### Objectives

- To conduct a Venn Diagram on the social engagement with their surrounding institutions.
- To understand the relationships and the importance of various institutions and organisations.
- To understand the perception of the community people about the different institutions in the village.

### Finding

The student social workers conducted a PRA tool on Venn Diagram with the community members on the 24<sup>th</sup> May, 2022 in Riangmang. The purpose of this activity is to gather information and understand the relationships between community people and the various social institutions which are closely engaged with. For this activity, they visited a few rural houses in the community to gather the information about their social activity. There were 10 participants in total to which 6 were females and 4 were males belonging to the age group of 30-80years old.



The student social worker learnt that the community people are closely engaged and associated with the local organization (Seng Samla, Seng Kynthei), Traditional practitioner/Healer, Self Help Groups, Churches, Schools, Village Council and Aganwadi Centre in the village. According to Venn diagram, the villagers are not closely engaged with the Primary Health Centre, since the distance is far from the village. As a result, the community people imparted important information of their social engagement with the institutions in their region and the activities that are involved in the process.

### **VILLAGE STRUCTURE**

*Hima Nongkhlaw*



*Khatsawphra*



*San ngut Myntri Syiem:*

1. *Lyngdoh Kynshi Myntri*
2. *Lyngdoh Mawnai*
3. *Nongum Lyngdoh Myntri*
4. *Basaiaimoit*
5. *Lyngdoh Nongbri*



*Sordar (Rangbahshnong)*



*Member*



*Treasurer*



*People in the Village*

## 6. Pair-Wise Ranking

Pair-wise ranking is a method which helps to priorities the problems and needs of the people. It is a tool that can uncover the most important problems of the community. It is a structured method for ranking a list of items in priority order



### Objectives:

- To conduct a pair wise ranking among the rural people
- To identify and priorities the needs and problems of the community people

### Methods



On the 24<sup>th</sup> May 2022 the MSW 2<sup>nd</sup> semester students conducted a PRA Tool on Pair Wise Ranking with the community people of Riangmang Village. The purpose of this activity is to find out their problems and need and prioritize in order for a pair wise ranking. For this activity, they conducted house to house visits and

discussed with the people in a neutral place to gather the important information. The target group for this activity was within the age group of 40-70years old. Ten participants including 7 females and 5 males participated in this PRA activity.

### Findings

The student social workers found out that financial crisis, water shortage, declining market, health, alcoholism and single parenting were the major problems faced by most of the community people in the villages. According to the Pair wise ranking financial problems were prioritized as the number one issue faced by most of the households followed by health, single parenting, water shortage, declining market rates and alcoholism.



### Highlights of the PRA session

- The first time experience for the students in conducting a PRA, were able to complete the PRA on time with the participation of the people.
- Through the PRA sessions they came to know that most of the people in the village are farmers since most of the men and women in the village spend most of their time (day time) in the agricultural field.
- Understand and learn about the time management and the daily routine of the women, men and children.
- Building a team work in strengthening solidarity among the community members.
- Community members actively participated and responsive in imparting important information regarding the Seasonal agriculture and the activities that are involved in the process.
- Understand the varieties of agricultural crops and vegetables that are planted and available in the village. However, the crops and vegetables are mostly for personal consumption and not for commercial purposes.
- The village needs a sub-centre for healthcare services, proper roads and footpath, and higher education(since there is only a U.P school present in the village)

## C. Activities Conducted

### 1. Ice Breaking Session

An ice breaking session is designed to break the ice at an event or meeting. A technique such as this is often used when people who do not usually work together, or may not even know each other; meet for a specific, common objective<sup>2</sup>. As the Rural Camp is the first Group Activity where all



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<sup>2</sup> "Ice Breakers - Communication Skills Training from MindTools.com."  
[https://www.mindtools.com/pages/article/newLDR\\_76.htm](https://www.mindtools.com/pages/article/newLDR_76.htm).



students will be participating, it would be helpful to conduct the Ice Breaking Session. The students come from different backgrounds, so this will facilitate them bonding quickly and help them achieve a common goal.

The Ice Breaking Session was conducted on the day they arrived at Riangmang Village which was on the 23rd May 2022 and it was facilitated by Kunoli Chishi and Chongdeineing Changsang. The group played Chinese Whisper, which is fun and efficient in building rapport since it enhances team building. The facilitator picks out any sentence and whispers it to the person sitting next to her and till it reaches the end of the line. After that, starting from the last person, s/he says the sentence out loud for everyone to hear and it is likely that it's meaning changes with every whisper<sup>3</sup>.



The team was divided into five groups, each of which had to develop ten rules/guidelines that had to be adhered to in order for the Rural Camp to be. Each team will then loudly yell out their rules, for instance, be punctual, work as a team, and respect one another. The whole class has the freedom to agree or disagree. The team will only put rules that were agreed upon by the majority of the student's. The Discipline

committee then puts down the Group Agreement on a Chart Paper, and everyone signs on it as a symbol of agreement.

## 2. Community Mobilization via Street Plays

Mobilization is a way of organizing people with the use of techniques such as the theme song, solo songs and street plays with an aim of getting maximum participation of people in the camp's programmes and activities.

In the course of the Rural Camp, mobilization was organised every evening.



<sup>3</sup> "5 fun team building activities for your team - UnderstandBetter." 27 Aug. 2018, <https://understandbetter.co/blog/how-to-break-the-ice/>.

The mobilization usually starts from 6:00 PM, and all the students gather together in common places where there is a gathering of villagers. They start singing the theme song, “*Matti Ban Sahnam*” followed by the renowned Khasi traditional song, “*Khynriam U Pnar, U Bhoi, U War*” played along with the guitar and Khasi musical instruments (Nakra & Ksing).

On hearing the students sing accompanied by the musical notes of the khasi musical instruments, the community people specially the children came to participate and sing along. During mobilization, the role plays were performed by the students which addressed the following social issues:

**23rd May 2022:** Deforestation and teenage pregnancy.

**24th May 2022:** Negative impact of substance abuse.

**25th May 2022:** Malnutrition and skill development

**26th May 2022:** Food processing, governmental aids and agriculture

**27th May 2022:** Preserve the earth's natural resources.

In the community mobilization, the students were able to attract a huge crowd and make the community people aware and understand about the various programs and activities to be implemented in the course of one week.

The role plays portrayed meaningful and significant messages and ideas in the mobilization process. As a result people were able to get the message and idea about the programs by creating an opportunity to learn and sustain their life.

The solo songs were performed by Malcolm M Nongsiej and Nathan D

Langstieh viz; **Kynmaw shwa ban pda l'u khnam, La Rympei, Sier Lapalang and Ri Baieid.**



Thus, it was one of the highlights of the rural camp and a good way of communicating and building purposeful relationship with the community people.



### 3. Awareness on Adolescent Health

An adolescent is an individual who is between childhood and adulthood, ranging in age from 10 to 19. The adolescent years are a unique stage of human development and a critical time for laying down the foundations of good health. Adolescents undergo rapid physical, cognitive, and psychosocial growth. As a result, this affects the way they feel, think, make decisions, and interact with the world. Adolescents need information to grow and develop in good health, including comprehensive sexuality education, opportunities to develop life skills, access to relevant, appropriate, and effective health services, and a safe and supportive environment <sup>4</sup>.



In this regard, the Department of Social Work-PG, St. Edmund's College Shillong in collaboration with the Adolescent Reproductive & Sexual Health Clinic, Ganesh Das Hospital organized an Awareness Programme on Adolescent Health on 24<sup>th</sup> May 2022 with an aim to provide adolescents with the tools they need to grow and develop in a healthy manner, including age-appropriate comprehensive sexuality education and life skills in a safe, supportive environment.



75 adolescent students from 3 schools namely, Riangmang Upper Primary School, Riangmang Government Lower Primary School and Persara English Medium School

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<sup>4</sup> "Adolescent health - WHO | World Health Organization." <https://www.who.int/health-topics/adolescent-health>.

attended the programme and Ms. Christy Najiar, Counsellor of the Adolescent Reproductive and Sexual Health Clinic, Ganesh Das Hospital was resource person.

A welcome speech was delivered by Nathan Langstieh and Sukkynjai Syiem served as the program's MC. The program was attended by teenage students of three schools: U.P School, Riangmang Government L.P School, and Persara English Medium School. The program was held at Riangmang U.P. School.



Prior to the session starting, the resource person asked the students how old they were, and she told the students who are younger than 12 to go outside because the session was not suitable for them. They discussed teenage pregnancy after which they learned that the legal age of marriage is 18 years old for girls and 21 years old for boys.

She also emphasized that relationships at a very young age should be avoided because it may lead to teenage pregnancy. In addition, she stated that women begin menstruating between 10 and 16 years old. The average period should last below 10 days. If the period lasts beyond 10 days, then a doctor should be consulted. When a girl is on her period, she should change her sanitary pad every four hours and during her period, she can drink hot water, or cover herself with a shawl to ease cramps. She also explained the difference between good and bad touch.

For students who are younger than 12 years old, a separate session was given for boys and girls by student social workers. A video about the difference between good and bad touch was shown to the school students by the student social workers. The student social workers went on to conduct games for both boys and girls after they taught the school students about good touch and bad touch. Following the end of the session, Ribanlin Lyngdoh gave the vote of thanks.

#### 4. Health Camp

In conjunction with the Rural Camp 2022, the Department of Social Work-PG, St. Edmund's College Shillong organized a Health Camp in collaboration with Nongum Primary Health Centre, Mairang,



Eastern West Khasi Hills on 25th May 2022, The Health Camp was held at Riangmang Upper Primary School with a purpose to enable the villagers to know their health status and also allow us to develop future strategies to address the health issues of the villagers in that Village.

The registration began at 10:00 AM with the screening of patients by the medical team comprising of Dr. Clever White Lyngdoh Nongbri, Medical Officer, Nongum PHC, along with one nurse and one pharmacist were on duty on that day. On this day, the team screened 175 patients in total, including 66 men and 109 women.



There are a number of diseases that the people in the area have to deal with, the most common being acute peptic disease, characterized by body pains, vomiting, difficulty breathing, feeling faint, unexplained weight loss, and a change in appetite. Among the patients who came for treatment on this day are older adult patients who have fever and high



blood pressure, and small children who have acute respiratory infections. Women with high blood pressure, cough, and headache are common among patients who are between the ages of 20-23 years.

The vast majority of patients received their medicine free of charge as prescribed by the doctor, so there was no shortage of medicine.

## 5. Storytelling cum Awareness Programme on Good and bad Touch

Storytelling is an innate love of children. The stories we tell create magic and make us wonder about the world and teach us about life, about ourselves, and about others. It can help students develop a positive attitude toward people from different lands, races and religions by promoting an understanding, respect, and appreciation of other cultures<sup>5</sup>. The MSW students conducted a Storytelling session for the students of Nongshiliang Lower Primary School on 25th May 2022 and Riangmang Government L.P School on 26th May 2022 with an aim to

<sup>5</sup> "Storytelling - benefits and tips | TeachingEnglish | British Council | BBC."  
<https://www.teachingenglish.org.uk/article/storytelling-benefits-and-tips>.



bring language learning alive, enhance their innate imagination and create a participatory and immersive experience amongst the school children.

In addition to storytelling, they used posters as teaching aids to teach boys and girls proper and improper touch. The purpose of raising awareness of this topic is because children are in



a growing stage and is prone to making wrong choices, not expressing their feelings and becoming victims of child sexual abuse, as well as reporting if they are victims.

There were 26 female and 17 male students attended the programme at Nongshiliang Lower Primary School on 25<sup>th</sup> May 2022 and 22 female and 24 male students who attended the programme at Riangmang Government L.P School on 26th May 2022.

Dr. Baljuda War Nongbri, the Dean of St. Edmund's College, also attended one of these programmes and she participated in the guessing game. For this game a number of students displayed various drawing skills on the blackboard, and the others have to answer in English was on the Blackboard. This game created excitement amongst the school students, boldness to answer, and also potential in art was seen while playing the game.

## 6. Art and craft cum Drawing Competition



Art and Craft cum Drawing Competition activities help develop communication, listening, attention, and imagination. It encourages children to play and build skills in a variety of areas including: Fine motor skills by improving children's hand-eye coordination and increasing their manual

dexterity; Identification of colors, shapes and textures by working with materials teaches them about colors, shapes and textures; and Creativity by allowing children to be creative and play<sup>6</sup>.

<sup>6</sup> "The benefits of arts and crafts for kids - Early Learning - ABC." 22 Oct. 2018, <https://www.abc.net.au/kidslisten/ideas/earlylearning/benefits-of-arts-and-crafts-for-kids/10382780>.

As part of the Rural Camp Activities, the Department of Social Work-PG organised Art and craft and Drawing Competition at Riangan Government L.P School on the 25<sup>th</sup> of May 2022 and Nongshiliang L.P School on the 26<sup>th</sup> of May 2022.



First, the students were taught to make different craft by using various colour papers and then they participated in the drawing competition. The students were from classes 1 to 5 and they were divided into two categories; classes 1 to 3 to draw a ball and classes 4 to 5 have to draw a flower.

The MSW students realised that the school students didn't even know how to spell them, and some wrote in the Khasi language. So on seeing this, they taught them how to spell their own name, their class name, and their school name. The School students did a commendable job in the drawing competition as well as the art and craft exhibit.

## 7. Games and Sports Programme

Sports and games convey important life lessons such as teamwork, accountability, confidence, responsibility, and enhance self-confidence. Additionally, they stimulate the spirit of competition and promote good mental health. Keeping this purpose in mind, the Department of Social Work-PG conducted Games and Sports Programme on the 26<sup>th</sup> May 2022 in Shipara School and Persara School.



At Shipara School, the MSW students conducted activities such as the freeze dance, marble race, and balloon balancing, as well as action songs. The students from the Shipara School participated, and the winners in the different activities were:

The freeze dance competition winners were:

1. Ashwika Kharsyntiew
2. Steprupa Sawkmie
3. Synthia Nongphod
4. Nakibanshan Lawrynniang
5. Kynthuplang Nongphod

The winners of the balloons balancing were:

1. Pynskhemlang Nongphod, Wansingstar Marbaniang
2. Batiewkordor Nongphod, Melaiada Nongphod
3. Darios Nongphod, Pyniarbok Sawkmie

And in the marble race competition, the winners were:

- 1) Kynshewlang Nongphod
- 2) Mewanpynshngain Lyngdoh Nonglait
- 3) Badawanjingkmen Lawrynniang
- 4) Dakersshisha Nongphod
- 5) Shanbar Nongphod

The afternoon of the same day, a similar program was conducted at Persara School. The program was attended by the Dean of St Edmund's College Shillong, the students' social workers, the teachers at Persara School, and the students. About 102 students from the school took part in the programme.

The winners of the Freeze dance were:

- 1) Nashabakmen Nongphod
- 2) Mecharles Sun
- 3) Iaraplang Kyllain

The winners of the Balloon balancing were:

- 1) Naisabet Lyngkhai, Dawansukjai Rapsang
- 2) Ibalarihun Nongphod, Balbarian Marbaniang
- 3) Rishabankmen Sawkmie, Babetdashisha Mairang
- 4) Nangpynjanai Nongphod, Iaphibanshai Marbaniang

- 5) Elingstar Nongphod, Rimingstar Lyngdoh Mairang
- 6) Badonbok Lyngdoh Mairang, Iainehskhem L Nongum

The winners of the Marble race (boys) were:

- 1) Mebankyrshan Kharsyntiew
- 2) Gideon Nongrum
- 3) Dajiedkynsai Sawkmie



The winners of the Marble race (girls) were:

- 1) Rosmiful Nongphod
- 2) Alphihun Marbaniang
- 3) Daphibanri Nongphod

The winners of the Musical chair were:

- 1) Dahunmysiem Nongphod
- 2) Lishabunkmen
- 3) Batbokskhem Nongphod





## 8. Home Visit

The MSW second semester student conducted a Home visit on the 25<sup>th</sup> and 26<sup>th</sup> of May 2022 in Riangmang Village. For this activity, the MSW 2<sup>nd</sup> semester students were divided into 12 groups comprising of 3 students each in every group and they were placed in different localities within the vicinity of Riangmang Village namely: Nongram, Pamtuh Haneng, Pamtuh Harum, Nongbah Haneng, Nongbah Harum, Nong Rangi, Nongram, Nongrani and Nongbah.

On the 25<sup>th</sup> May 2022, the home visit was conducted by the students. The students conducted a survey for the 'Identification of Skills among the Youth' of the village and the Survey was targeted mainly for the school dropout, the unemployed youth and daily wages labour youth. The students gathered certain important and valuable information from the youths in understanding their capacity and ability in realising their potential in bring out the skills



and talent they possess and they collected certain information about the different types of training if they had attended in the previous years. The main objectives of the Home Visit:

- To discuss and examine the Survey on 'Identification of Skills among the Youth' with the youth between 18-35 of years.
- To understand and determine the problems, challenges and a living condition of the rural community



- To establish a good rapport and meaningful relationship between the MSW students and the community people.

During the survey through house to house visit, the students learned and discovered the several sets of skills possessed by the youth whereby there were some who were good in carpentry and farming; however the youth faced difficulty and some feel that they are not equipped with proper or quality skill and training. Hence, they showed keen interest to get the opportunity to hone their skills in skill development and training program since in the recent years they have not received any kind of training in the village be it skills development or any kind of training programs.



Another finding of the home visit is that, the students seek information from the parents about the skills and talents among their children and they observed particular skills that their children own since they do possess a potential in different skills such as hairdresser, driving, farming, carpentry, cooking etc. However, due to their lack of information, knowledge and training these skills are not developed and used to the optimum.

Apart from that, most of the people in the village are farmers and these were the main skills that the people in Riangmang village have developed since the time of their fore fathers. Majority are working in the agricultural field and cultivate variety of crops such as; Ginger, Tomato, Squash Cayote, Rice paddy etc. Another type of farming they practice is livestock rearing which includes Poultry Farming, Goatary, Piggery Farming, Cattle rearing, Bee Keeping and Fish Farming or Pisciculture. This enables the youths and the community members to generate income in improving their livelihoods and uplift their standard way of living.

On the 26<sup>th</sup> May 2022, the home visit was again conducted by the students in the village. The students could identify several problems and difficulties which cause a major drawback in the growth and progress of the village. In the discussion, the students found that people in the village are living a challenging life especially when it comes to road connectivity, since the place is steep and hilly and no proper footpath was being constructed.





During the home visit, the students found out that there were numerous school dropouts because of different reasons. Some of the reasons were due to the lack of interest in studying especially with the effect of Covid 19 pandemic which resulted in the complete shutdown of educational institutions. Teenage pregnancy is another reason which is common among the youth, some are due to financial problems and some due to lack of information and proper guidance from the parents and family members.

It is through home visits that the student learned and gained insights, ideas and knowledge in dealing with the people in rural community and this enhances the student's understanding about rural life with enriching experiences throughout the Rural Camp. As a result, the students were able to build a good rapport and meaningful relationship with the people and in their interaction they learned and observed that the people are kind-hearted, compassionate, hospitable, friendly and welcoming.

## 9. Workshop on 'Supporting youth in Skill Development and Entrepreneurship

Skill Development is the process of identification of the skills gap in youth and providing skilling training & employment benefits to them. Skill development programs aim to acknowledge the ability of the youth and extend their support by serving them with the proper guidance; infrastructure, opportunities, and encouragement



that help them achieve their ambitions. Education and skills are essential for everyone, and they both walk hand in hand in everyone's career journey. They are the roots behind the economic growth and community development of a country. Therefore, both central & state governments are continuously making efforts to provide skill development to the youth with their skilling partners around the country. The benefits of Skill Development include increased business profits, improved performance, improved accuracy & quality, improved communication, complies with rules & regulations, improved recruitment & career opportunities, and development of good customer relations.

Skills Meghalaya' envisions designing and implementing practical programmes for youth development and youth empowerment. The scheme shall emphasize on arming the youth with the required skill-sets to the path of achieving self-dependency and a growing career. It aims to empower youth above 18 years to become 'market ready' by means of imparting skill training, providing incubation support, alleviating poverty, raising incomes, and enhancing livelihood, among others to make youth more productive in the local economy. Though this scheme, they provide different types of training such as Mobile Repairing, Tailoring/Embroidery, Farming/Agriculture, Food processing, Hospitality, Sports, Cooking and beverages, beautician etc.



Several training programme are provided to the self-employed from 15 years of age and wages employees from 18 years above according to the duration of training which depends on the courses chosen by the aspirant candidates. The training programme for the aspirant candidates is free of cost which includes food and accommodation. They also provide stipend and remuneration after completion of the training. Therefore, the aspirant youth who wish to apply can register themselves in the website: [mssdspmis.in](http://mssdspmis.in). Hence, there has been a paradigm shift in the course of providing training to the youth which was then a 'Supply Chain Model', however, the result was not productive as many trainees did not complete the course of their training and hence it result in the failure of the approach they practice. Thus, the organization decided to transform the approach to a 'Demand Driven Model'. Consequently, the organization carried out the 'Demand Driven Model' where they provide trainings to the youth according to the need and demand of such courses of the training.

On the 26th of May 2022, the MSW 2<sup>nd</sup> semester of St Edmunds College, Shillong conducted a Workshop on 'Supporting youth in Skill Development and Entrepreneurship in collaboration with Meghalaya State Skills Development Society, Government of Meghalaya. The program starts with a welcome speech from MSW 2<sup>nd</sup> semester student, Mr Nathan Dondor Langstieh. The workshop was graced with the presence of Dr B.W. Nongbri, Dean of St. Edmund's College, the Sordar of Riangan village Mr. Kwom Lawriniang, the Secretary of the Village, Mr Wanlambok Marbaniang, the Anganwadi worker, ASHA, the teachers of Riangan U.P School and the participants. The Resource Person for this

workshop was Mrs. Audrey Khonglam, the Skill Development Officers of the Meghalaya State Skill Development Society, Government of Meghalaya. In this workshop, there are 44 participants who attended the workshop including the youth (both male and female), key stakeholders of the community and the MSW 2<sup>nd</sup> semester students.

The main objectives of the workshop are:

- To introduce and make the youth in the community aware of a scheme 'Skills Meghalaya' which envisions to design and implement practical programmes for youth development and youth empowerment
- To emphasise on the employability of the youth through skill development and entrepreneurship.
- To enhance the youth in achieving the career success and supporting entrepreneurship with their goals

The resource person started to interact with the youth who attended the programme and also highlighted some points, by asking questions to the youth about their talent and skills. After that she starts explaining about the organization, "Meghalaya State Skill Development Society" (MSSDS). The Government of Meghalaya has established the "Meghalaya State Skill Development Society" (MSSDS) on the 5th December 2011. The society is registered under the Meghalaya Society Registration Act XII of 1983 and was designated to promote employable skill formation in Meghalaya. The basic purpose of forming this society is to



develop cohesive skill information, entrepreneurship, and placement framework for Meghalaya, based on current and emerging needs of the economies of the state and to carry out skill development & placement activities through its Project Implementation Agencies. MSSDS aims to implement the

Meghalaya State Skill Development Mission, and all such matters incidental to it, to collect, collate, analyze, process, and document all skill development initiatives of the state.

In this workshop, the resource person emphasized on "knowing yourself first, in order to know your skills" and realized the passion, in order to achieve the goals.. She further



mentioned that not everyone one can become a doctor or an engineer. However, we should be responsible and be accountable for our own skills by making use of the talent and ability that they possess. Moreover, she addresses that everyone is gifted with a talent and they need to strengthen and build up their skills to improve and enhance our talent and make it productive. She encouraged and supports the youth to attend the Skills Oriented Training, which has a market value, rather than searching and waiting for employment from any private or a government organization.

Furthermore, she mentioned on the support and help provided by this organization which has change the lives of many youth and pave a way for them in becoming self-employed through several trainings provided by the organization. On completion of their training, the organization helps and support the youth for starting their own business and getting a loan to start their business. The organization funds the private parties or training provider agency to set up the training centre in different areas as per the need and requirement.

Towards the end of the workshop, the session was opened for discussions whereby the participants discussed and inquired to clarify their doubts by interacting and consulting with the resource person. Hence, the session with the youths and the village key stakeholders was productive and effective since it paved the way for the youth to envisage and visualize ahead of the various opportunities for their future in sustaining their livelihood.

## 10. Building as Learning Aids

BALA is an innovative concept aimed at improving the quality of elementary education by improving school building infrastructure. The majority of a school's assets, including its buildings, are expensive, so the most educational value should be derived from those assets. BaLA is about exploring the uniqueness of three-dimensional space in a child-friendly learning environment<sup>7</sup>.



<sup>7</sup> "Building As Learning Aids (BaLA)."

[https://publicadministration.un.org/unpsa/Portals/0/UNPSA\\_Submitted\\_Docs/2018/2C34C593-52D6-415C-B05B-253941E37D0F/BRIEF%20NOTE%20ON%20BaLA.pdf?ver=1439-06-10-091520-517](https://publicadministration.un.org/unpsa/Portals/0/UNPSA_Submitted_Docs/2018/2C34C593-52D6-415C-B05B-253941E37D0F/BRIEF%20NOTE%20ON%20BaLA.pdf?ver=1439-06-10-091520-517).



With this purpose in mind, the Department of Social Work-PG, St. Edmunds College, integrated the concept of BALA into the activities of the rural camp at Riangmang village. They selected the Anganwadi Centre A as a project area and painted one of its **walls to create a child-friendly and learning environment** in the Anganwadi center by

introducing the students to the various alphabets of the English language, natural numbers, and the colours of the rainbow.

As a starting point for the BaLA art, the 2nd semester MSW students referred to other organizations to create their type of Wall Paintings geared towards children. After finalizing the concept, they removed all the things mounted on the wall that they wanted to paint, as well as all the furniture, **and then** they proceeded to draw it on one of the walls of the anganwadi center.



After the sketching was completed, they painted the walls, and they mixed some colours to get the desired colors such as indigo, violet, etc. As the wall was big and they only had three days to complete it, it took a long time. Various details, such as outlining, detailing, and fine-tuning of certain colors, were added to the painting.

The students enjoyed the improvements made to their classroom, as well as the painting that they did for them, as well as studying in the new environment that was child-friendly and student-friendly.





### 11. Consultation meeting for Upgrading the UP School to Secondary School

People in Riangmang village have indicated that one of their major concerns is the high rate of school dropouts. Many factors could be behind this, and one of them could be the lacking education facilities. They only have a school program up until the Upper Primary level, and parents does not feel safe to send them to other villages or to stay in rent place at such a young age to pursue their education.



One way that the village can do to address the issue is by introducing class IX and X, hence on 27<sup>th</sup> May 2022, the Department of Social Work-PG, organized a Consultation Meeting between the Upper Primary School teachers with Mr. John Thyriang , Sub - Divisional Educational Officer, Mairang. During this meeting they discussed the process and procedure that they need in order to initiate and upgrade their school to Secondary School.

From this meeting, they learned that their school is eligible for upgrading their school by applying through the **Rashtriya Madhyamik Shiksha Abhiyan (RMSA)**. This scheme is a



centrally sponsored scheme of the Ministry of Human Resource Development, Government of India, for the development of secondary education in public schools throughout India. It was launched in March 2009.

The Regional Committee for Granting of Opening Permission for secondary/Higher secondary School in the state, after careful scrutiny and examination of each school as recommended by the District School Education Officer concerned, will consider granting of Provisional and Regular Opening Permission to the schools as indicated District wise, on the following term and conditions:

1. The schools shall fulfil the conditions as indicated in the Remark column
2. The schools shall appoint only Trained Teachers
3. Maximum Reserved Fund equivalent to 3 months' Salary of Teachers shall be maintained in the Account of the School concerned
4. One Teacher for Environmental Education should be appointed
5. All schools having Upper Primary Section should have at least one Hindi teacher
6. This permission does not entail any assurance or commitment for grant of any kind of Financial Assistance from the government
7. All schools are to abide by the rules and regulations as laid down by the Government from time to time
8. The schools should strive to improve in performances in all spheres
9. For evening and morning schools, the hours of teaching should not be less than 3 hours per day
10. For Affiliation/ Examination matters the schools should seek information and guidance from MBOSE Office Shillong/Tura

Also, the Resources Person highlighted the notification issued by Education Department for granting of Opening Permission/Recognition of Secondary/Higher Secondary School. The following points were discussed and taken up in the following:

1. The Committee was of the view that the notification issued recently by Education Department vide No.EDN 206/2019/34, dated 25.06.2020 and the proposal for Opening Permission were submitted before the notification and the Regional Committee meeting could not be held in the year 2018, 2019 and 2020. The new parameters and guidance may be followed henceforth for the new proposals of opening/recognition of new schools in future
2. The committee also decided that Provisional Opening Permission will be granted to schools for a period of 3 years after which such schools can apply for Regular Opening Permission. After Regular Opening Permission is being granted, schools are to apply for Affiliation form MBOSE and then apply for Permission form DSEL's office
3. The Committee further also decided that for granting of Opening Permission for class IX - X and class XI - XII Schools should have proper Classroom, Library Room, Computer Room, Science Laboratory, Proper Toilet Facilities, Play Ground, Electricity etc.
4. It was also discussed that Schools which do not have their own land and buildings and do not have sufficient enrollment shall not be considered for Opening Permission.
5. The Jt. Director MBOSE raised the issue regarding registration of schools and the same was clarified that registration of schools in accordance with the Societies Act of 1860 is required only for new schools to be established henceforth.
6. The committee stressed on improvement of pass percentage of different schools in all the District

The session was very successful, as the teachers were able to seek clarification about their doubts by putting up various questions to Mr. John.

As a follow up, on 14<sup>th</sup> May 2022, the Headmaster of the Riangmang UP School carried all the documents and met Mr. John Thyrniang at his office. They successfully reviewed all the documents and the teacher was asked to write an NOC letter of permission to start Class IX and at the same time, they can also apply the scheme.

## **12. Cultural Programme**

A cultural festival was held in the compound of the Riangmang UP School on Saturday, the 27th of May 2022. Hundreds of community members came to attend the event. During the Cultural Programme, performances were showcased of the traditional dances and dresses of



different communities, which included the Khasi, Jaintia, Garo and Naga communities as well as the enthralling participation of the people of Riangmang Village which ranged from song performances, dance performances and speeches.



A major purpose of the programme was to promote the understanding and acceptance of different cultures of the community people and the college students who are from a variety of tribes. By coming together and celebrating the diversity of all participants' cultures and backgrounds, a deep sense of unity is created.



There were prizes distributed to all the winners of the students who attended the different programmes conducted in the schools and Moments were also given to the local stakeholders who contributed greatly to the success of the Rural Camp 2022.

### Theme Song

Ki Sur ki siang ki ud  
 Ha i dpei barhem i mei  
 I sneng i kraw ia ngi  
 Ki khun Jong I  
 I Ong ko khun wat klet  
 Ia jingsneng ba nga la kren

Oh wat klet ia la rympei ruh da lei lei (Chorus)

### Chorus

Matti ngin ia pyni  
Ba longdien kin ia sakhi  
Haduh hadien habud  
Junom kan ud  
To pyiar ia tnat lawei  
Ba suhthied nala rympei  
Wanrah ka nam burom  
Man la aiom

Hato kan eh aiu  
Lada ma nga bad ma phi  
Ngin da ngin iai burom ia Ri khasi  
To pynneh la riti  
Ba lawei kan ioh sakhi  
To kdup to ri kyndong i'u khun khasi (Chorus)

To pyiar ia tnat lawei  
Ba suhthied Nala rympei  
Wanrah ka nam burom  
Man la aiom



### Theme Skit

Theme Skit is a short play which is design and structure according to the theme of the Rural Camp 2022. The theme for this year Rural Camp is “*Mati Ban Sahnam b’la Suhthied naduh Thymmei. Longdien kin Sakhi, Kan Phuhphieng ka Lawei*”.

“*Mati Ban Sahnam b’la Suhthied naduh Thymmei. Longdien kin Sakhi, Kan Phuhphieng ka Lawei*”. is the theme of the Skit. From this theme, we understand Humanity was design and structure around the hearth and we believe that the imprints of our cultural richness and



heritage of the Khasi can be witness and cherish depending on our Integrity, Values, Moral rights. It can be understood that nurturing the nature and not exploiting the richness of the biodiversity with its flora and fauna present is significant and integral part of a human being. Hence, developing the sense of preservation and safeguarding the natural resources and the biodiversity can mark a valuable imprint for our future generation to witness the richness of our identity, culture, heritage with respect to its customary law and practices which can be appreciate by the upcoming generations for the future to sustain effectively and efficiently.

The story of the theme skit has been structure inclusive of the legendary folktales and myth of the Khasi society. As we all know that the Khasi society is rich and plentiful in term of the folktales and myth of the forefathers which has been existed since time in memoriam and this has been passes through generations until today. These folktales has been left as an imprint by our forefathers to depict the richness of the culture heritage, the moral values that needs to be cherish and value by the future generations and to carry on with the good practice of upholding the moral values, our culture and tradition of the Khasis.

The Theme Skit has been structure into scenes.

### **Scene 1: Sawdong ka Lyngwiar Dpei**

The scene takes place around the hearth, a place where the family members gather together. They usyally sit together in a circle and round the hearth which is placed right at the centre of the kitchen room. This is where stories, legendary folktales and myths have been told by the parents and grandparents, the uncle guide and educate the nieces and nephews the manners and follow the right way. Around the fire place they educate and teach the culture and tradition and how to nurture and preserve the cultural richness and heritage of the Khasi and sustaining the future. In this scene, the traditional music was played along with the traditional instrument, *Ka Duitara*, portray the richness of music through the vocal music to entertain themselves.

### **Scene 2: A metaphor of a Legendary Folktale of U Sier Lapalang**

This scene depicts the folk story of U Sier Lapalang, a male young reindeer who resides with his beloved mother in the foothill of the Khasi. He love adventure and desires to experience the beauty of the Khasi Hills and to taste the delicious and scrumptious vegetation of a wild edible name '*U Jangew*'. He insists his mother to allow him to go to the Khasi Hills and experience the delicious of '*U Jangew*'. His mother did not allow him to go, however, his

disobeyed his mother and flee to the Khasi Hills heartlessly. This popular folktale actually portrays two side stories which rolled into one. The one side of the story depicts the unconditional love of a mother to the only beloved son who gets whatever he want and thus, it spoil him and he became disobedient and impudent. The second story is metaphorically portraying the relationship between Man and Mother Nature. This shows the supremacy and exploitation of a man over the nature towards the biodiversity including flora and fauna because of its greediness and selfishness.

### **Scene 3: The Killing of U Sier Lapalang**

On reaching the Khasi Hills, he mesmerizing the beauty of the Khasi Hills and experienced good taste of U Jangew in the hills. Unfortunately, he was shot and killed by the people who were the hunters and the people rejoice and celebrate the killing of U Sier Lapalang. The mother of U Sier Lapalang was anxious and apprehensive about his son, hence, she decided to search for him and she climb the hills of the Khasis and on climbing the hills she heard the thrilling noise of the people rejoicing and celebrating and on seeing his son, she got the shock of her life and her heartfelt on the ground to see his beloved son was shot and killed by the people. She weeps and shed tears with an overwhelming feeling of sadness and despair.

### **Scene 4: Man supremacy over Mother Nature and its Flora and Fauna**

This scene portrays the supremacy of a Man towards the nature and the lives living amidst its natural surrounding and environment. It shows how man exploits and destroys the natural resources and its environment without thinking for its sustainability. Man destroys the richness of its great biodiversity which include flora and fauna and the aquatic life and most importantly the excessive occurrence of deforestation. This shows the greediness and selfishness of a man without seeing the need of the future generation.

### **Scene 5: The beginning of Deprivation, Scarceness and Starvation**

In this scene, it shows the deprivation and scarcity of the natural resources with the unfruitful and unproductive of the agricultural products, scarcity of water and shortage of food and resources. Human beings are anxious and worried about it and they begin to remember the olden time when they had enough supplies of the needs and requirements. As a result, they realized the importance of the nature and its surroundings and regret their wrong doings and bad behavior towards the Mother Nature and its lives in the surroundings.

## Scene 6: Repenting of the Malpractices and Wrong doings

In the serious discussion among them, a supernatural voice of the deity can be heard which summoned and call upon the wrong doings of the human being. This voice reminds the peace and harmony and the good practice and teachings that has been taught to a human being in this world during the olden time but the wind of change storm with greediness, proudness and selfishness which subside the dignity, good manner and practices of man. The voice also addresses the malpractice, misbehaving and disrespectful of a man towards the environment they are living in and their roots and origin where they were once brought up and raise. As a result, human being cries out loud in despair and they regrets and repent and apologized God and the Deity for their wrongdoing and bad behavior.

**Moral of the Play:** In the modern era people are starting to forget and disregard all the goodness and integrity that has existed before and how proudness, greediness and selfishness has overwhelmed man and how we had forgot and ignore God and our ancestors teaching. It also talks about how we should wake up and look how things have changed and not to exploits the resources, Therefore, everyone should work together to make our mother earth a better place, and to be united and do away of all the malpractices and wrong doings.

## 13. Ecological Trekking to Kyllang Rock

Ecological Trekking is a way of hiking and rock climbing which offers a combination of adventure and thrill. It also provides benefits of health conditions. This ecological trekking enhances the discovering of new landscapes, the beauty of the mountains and ecological friendly environment which instil spirit of trekking among the students.



Kyllang Rock is a massive red granite dome-shaped rock located at Mawsmai in Eastern West Khasi Hills district of Meghalaya. Locally, known as Lum Kyllang, it is one of the unique tourist places in Meghalaya and among the interesting places to visit near Shillong. This monolithic structure stands 5400 feet above the sea level and has a width of 1000 feet. It is a mammoth block of granite which is part of

the Khasi folklore and seems beautiful in its shape.

### Objectives

- To allow the students to interact with nature and its natural habitat, through activities like climbing rock walls or a mountain and navigating the location of forests.
- To identify the various natural resources available around the Kyllang Rock e.g, wild plants and wild edibles, medicinal plants natural objects etc.
- To relate and understand the culture and traditions of the diversity of life forms in an ecosystem.

The MSW 2<sup>nd</sup> semester student on the 28<sup>th</sup> of May, 2022 went to Kyllang Rock for ecological trekking which is about 2.2km from Riangmang Village. The forest in Kyllang Rock provides shelter to variety of flora and fauna which allows its natural habitat such as insects, birds, wild

plants (wild orchids, jewel orchids (Tiewdohmaw), medicinal plants, mushrooms( wild edible plants such as khliang syiar, jakhain, jamyrdoh, jail, jajew and many more) and wild edible fruits.



The experience of this trekking is undeniably fulfilling from the amazing scenery, the clear blue sky, the forest and its tremendous small creatures inhabiting it. For many of us we find pleasure satisfaction in being around the immense, towering greenery while others appreciate the breathing space it gives them from urban noise and this is what it makes this place a unique attraction for tourists and hikers or trekkers. Besides, it is also an ideal place for trekkers and adventure lovers. It was a fulfilled experience, while walking some of us fell because of the slippery pathway to the top of the rock. For most of the students it was the first time to visit the place with a unique experience to be there on the top of the rock and to mesmerize its beauty.

### D. Self-Evaluation Session

Evaluation is a method which enables the students to assess the performance and achievement of the activity. It offers great significance to students because it enables them to

be systematic, organised and creative thorough the activities, which involves the intervention work with individuals, families and communities. It helps in assessing the process, the impact, the outcome of the activities that can increase and improve the effectiveness, efficiency and quality of the work and activities carried out throughout the day



Thus, Evaluation as a process provides a platform for the students to share their view, opinions and experiences of the various activities. Hence, it encourages the students to inculcate the practice of critical thinking, creativeness and analyse their perception by sharing the learning and experiences encounter in the field.

### Objective

- To assess the performance of the students on the daily activity and program and learn from each other.
- To critically examine the students experience and learning on the various activities and programme.



In the course of the one week Rural Camp 2022 in Raingmang village, the MSW students organised an evaluation session in the designated residential place. In this process, the students started with the Ice Breaking session which allowed the students to create a relaxed environment and share ownership for the learning environment. Subsequently, the students were given the flexibility and

freedom to discuss and make a Group Agreement which needs to be followed during the one week Rural Camp.



The MSW 2<sup>nd</sup> semester students organised an evaluation session every evening after dinner along with the faculty supervisors as they gathered together for a discussion to examine the performance of the students throughout the activities conducted in a day. During evaluation, each student shared their learnings, observations and experiences which they encountered and learned the entire day. Evaluation is necessary for each and every student to critically examine their learning and knowing the worth and value of the activities. During evaluation, the students would share significant points which are necessary and important; and also which needs to be improvised by the students such as; Time Management, punctuality, Good Etiquettes and Cultural Sensitivity and many more. `

## **E. Students' Personal Reflection**

Reflective journaling is a conscious and systematic mode of thought where students have an inner dialogue with one's own service experiences, beliefs, perceptions about an idea/experience/emotion and connect them with the course content. This process results in information and transforming knowledge and experience that brings about social transformation and effective application of the course. It is our reflection and introspection of what we truly feel inside, our views and opinions and sometimes we integrate it with other's perspectives of that particular experience or situation.<sup>8</sup>

In this way writing down our thoughts, feelings about the Rural Camp experiences to have a better understanding of the situation and enhanced our ability to connect what we learn in class and its application in real life situation<sup>9</sup>. David Kolb argued that if we want to learn something new we should go beyond an experience, we need to also reflect on it. So we need to STOP and REFLECT on what we have experience. We should constantly ask ourselves, why things are, and this instinctual reflective process must be cultivated purposefully as a habit of the mind<sup>1011</sup>. In this same context, the MSW students also stop to reflect the rural camp experiences and it was noted in the following:

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<sup>8</sup> "6 Unexpected Ways Journaling Every Day Will Make Your Life Better."

<https://www.lifehack.org/articles/lifestyle/6-ways-journaling-will-change-your-life.html>.

<sup>9</sup> "Journaling for Mental Health - Health ...."

<https://www.urmc.rochester.edu/encyclopedia/content.aspx?ContentID=4552&ContentTypeID=1>.

<sup>10</sup> "A practitioner's guide to reflection in service-learning - WordPress.com."

<https://leduccenter.files.wordpress.com/2015/02/practitioners-guide-to-reflection-in-service-learning.pdf>.

**“Evanzara L Marshillong”:** The trainees during the rural camp experienced a new weather condition in Riangmang village. The people are very co-operate and friendly. They also welcomed everyone into their house and even invited you for lunch, dinner and even gave you a place to take a bath at their house. The place is beautified naturally by nature itself due to the present of mountains hills, evergreen forests, streams, waterfalls and rivers and from Riangmang we can also see the Kyllang Rock. The trainee observed that there was no street light, no dispensary, PHC or CHC. Even though the people in this village have a busy schedule they still manage to give time and to take part with the students of social work during home visit, and in different activities like role play, health camp, and awareness programmes and skills development workshops and especially during the cultural program. Team work is very important because without team work this camp will not be a successful camp and we won't be able to finish all the activities. The trainee also builds a good rapport with the community people as the trainee communicates with them in local dialect and it's more easy to interact with the children, youth and elder people in own dialect.

**“Vingosanu Khatso”:** The rural camp I attended taught me a lot and gave me a lot of good experiences. The people were really kind and very welcoming. It was wonderful to see everyone's dedication to complete the task despite the busy schedule. We got closer with the teachers and the classmates by doing the different activities together too.

**“Chongdeinieng Changsan”:** It was a wonderful experience for me to attend the rural camp. This was a once-in-a-lifetime opportunity. The camp allowed me to observe many things around the rural area. I gained insights into rural society, how to interact with people in a rural environment, and how to set our facts about life in the villages straight. It was a great opportunity for me to bond with others and to acquire valuable life skills during the Rural Camp. Additionally, campers had a lot of fun. One of the best things that happened to me during the camp was mobilization and night showers.

**“Nosavinu Ltu”:** Rural camp was a great opportunity for the student social workers to experience and learn about rural life. As an urban individual, it was difficult to live a rural life but the rural people were so welcoming to the student social workers that it was easy for us to live with them. A rural life in Riangmang village lived up to the quote, "Beauty lies in

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<sup>11</sup> "The 4 C's of Reflection: Continuous, Connected, Challenging ...."

[http://www.loyno.edu/engage/sites/loyno.edu.engage/files/4C's%20of%20Reflection-project%20\(1\).pdf](http://www.loyno.edu/engage/sites/loyno.edu.engage/files/4C's%20of%20Reflection-project%20(1).pdf).

the eyes of the beholder." From the rocks to the streams, across the valley and Kyllang rock, it was worth living in a rural setting.

**“Charemiki Diengdoh”:** The student social worker of M.S.W 2nd semester of St.Edmund's College, Shillong, experienced a lot during his rural camp at Riangmang Village during which there was also a two-way learning process. Thus, the student social workers gained new knowledge from the village people and the village people gained knowledge from the student social workers. Furthermore, he learned that the people still face many problems like poor education, no proper roads, etc. from this camp. Also, from the home visit, the student social worker learned that there is an MNREGS program, but it wasn't helpful since they didn't receive anything. In Riangmang Village, the student social worker saw many things that needed to be improved since it is not a small village.

**“Mondayna Shadap”:** The Rural Camp experience allowed us to explore our potentials and form a good relationship with the people of Riangmang village who were generous and kindhearted. During the visit, we also had the opportunity to interact with the village children and teach them some new games. Personally, I learned Jaiñtia dance, which I have never been able to participate in. Furthermore, I developed my communication skills while going on home visits and while doing the PRA (Pair Wise Ranking).

**“Pynhunlang Thongni”:** The camp, from my own experience, was successful. It is a great opportunity for student social workers to learn and experience a lot. Some even discover their talents and areas of interest. Students attending the camp get to apply many theories of social work into practice (like principles, tools, skills, techniques), which can help them become professional social workers in the future. Having the opportunity to interact with the people in the community and build a good rapport with them was a very positive experience. Having a good relationship and gaining their trust with the people is very important to carry out the activities successfully. As a student, he also enjoys living in rural areas while learning and gaining experience. The social worker learned that teamwork is very important when working with a large group of people or a community. About the community the student observed that the village is quite developed in terms of socioeconomic backgrounds (like housing, cleanliness) and very friendly and welcoming also talkative to the students. A higher education facility is one of the most critical needs in the community. The absence of which has resulted in many school drop-outs and teenage pregnancy problems.

**“Wilfred Marwein”:** The students of social work went for their rural camp at Riangmang village in Eastern West Khasi Hill’s from 23rd till 28 May. He learned something from the camp, which was a learning outcome for him. The trainee learned what people do and spend their time on in the village on a daily basis. The majority of them are farmers, so they spend most of their time in the field. The trainee also learned that as a social worker team work is very much needed and cooperation among each other should go hand in hand. The trainee also learned that the importance of secondary education in the village is very needful since they had only till class 8.

**“Gracefulness Dkhar”:** At the rural camp, we conduct home visits, PRAs, health camps, and school activities. The most important thing is mobilizing the community people to participate with us and the theme song and role play were instrumental in getting more people to attend the role play programme and also we have a meeting after food to share our experiences of the day. Besides learning and sharing what I had done, I also found that the people are very kind, and the environment is very beautiful and amazing, as well as cooperating with the team and participating as one.

**“Medokhrienuo Seyie”:** It was a new experience for me as it was my first time. As a result of this rural camp, I was also able to learn how to deal with children in a positive manner. The experience also provided me with a better understanding of the culture of the rural area.

**“Darihun Lyngdoh”:** As I reflect on the village during the Rural Camp, I gain a great deal of experience from the villagers. One school that I visited had only one teacher for all the classes, and it was a government school. I reflected on how people live in the village and learned about the schools and students. The people in the village are so kind hearted, and during our home visit, they served us tea, snacks, and food. We are provided with bathrooms in which to take a bath in. It is also worth mentioning the place, as the surroundings were very good and I have never been to a village like that before. There was also a lesson I learned, which was that most people in villages earn their living by cultivating and they have to get up early in the morning to go to the field, which is far away from their homes, and they have to walk on foot for 1½ hours and 2 hours to reach the field, which is far from their homes. Moreover, I have learned that the majority of children drop out of school as a result of teenage pregnancy, the lack of higher education, as well as financial issues. Currently, there are only four schools in the village and some of the students have to go to Mairang if they want to study higher education there. There is also a need for the health center in the village

to be improved, since there are no health facilities in the village, and they have to go to Nongum if they are sick. As a result, I learned a lot from the village, and I will never be able to forget this place in my lifetime.

**“Khrawkumar Roywan”:** From the first day to the last day of the Rural Camp held at Riangmang Village (23 - 28/2022), I had learned and experienced so much with the Villagers. They were kind, humble, and cooperative as well as willing to work together. In my own experience, I had learned to adapt to the lifestyle of the villagers. It was my goal to conduct home visits to gain a better understanding of how to deal with community members. As part of the process of building a strong relationship with the people, mobilization was also an important component. The various skit programs that we conduct are very useful in promoting self-awareness among the youths and all the members of the community.

**“Amika Marwein”:** Through the rural camp, we gain experience and improve our professional skills by organizing need-based programs and awareness campaigns. We, as social work students, observe that many families in the village face financial difficulties. The villager co-operated well with us. For the first time ever, I personally participated and learned the Jaiñtia dance, and it was an excellent experience that improved our skills and enhanced our appreciation towards other culture. I also experienced rural life in the village (Riangmang) and participated in many activities.

**“Deimayami Suchiang”:** While I was staying in Riangmang village, I observed that the terrain was quite hilly and there were no street lights, which is a big concern for people at night, and the road was not well constructed, especially in the Nongrangi area. However, observing the people there, they were friendly and eager to participate in any activity organized by the student social workers, which at the same time has helped them to complete the job on schedule. PRAs were also a new experience for me; overall, it was a valuable experience and accomplishment for the students. I have been able to build my confidence through the rural camp and show my potential and skills, as well as contribute to the community by helping those in need.

**“Richard W Susngi”:** I found the village to be very beautiful and the villagers to be very welcoming and friendly. Sleeping on the floor is no longer an issue for me since I have gotten used to it. In my experience, I have learned to adapt to the behaviour of other people, I have learned not to depend on others, and I have been willing to help and adapt to any task I am given. Working as a team and listening to others' opinions were also important lessons for



me. Furthermore, I realize I need to improve my communication skills with friends and members of the community.

**“Norinda Kshiar”:** From the rural camp in Riangmang village, the student social worker has experienced the kindness and warmth of the locals. In addition, she observes that most people in the village are farmers and make their living from agriculture. It was also an experience for her to take a bath late at night. She also experiences that while she goes to school programs, students seem quite shy and can't even spell their own names. During the mobilization, the student social worker also discovers that the people are quite excited and ready to participate. She also experienced sleeping on the ground that was given by the community people. The rural camp was successful and quite enjoyable.

**“Shyamsa R Marak”:** During the rural camp held at Riangmang village from 23-28 May 2022, I had an amazing experience right from the beginning. Meeting the Riangmang people was a great pleasure. They were heartwarming and kind. From my experience, even though I faced a language barrier, my co-workers did not feel left out during the survey. I received a lot of assistance and explanations during the home visit. Secondly, the conduct of the awareness programme showed that people cooperated, acquired their skills, and I observed people developed their skills and participated in the camp in a large number. Thirdly, my first observation during mobilization was the kids. Seeing their smiling faces and knowing that they even knew the theme song made us so happy to see them so active and happy. It was an amazing experience to attend the Riangmang village rural camp for one week.

**“Movin Rickson R”:** The camp was organized for a week. It was a great learning platform for all of us where we had fruitful experiences. As a result of participating in various activities in groups, we developed team spirit and developed the capacity to work together. I learned how to observe and analyze more effectively as a result of this experience.

**“Malcolm Manbha Nongsiej”:** The reflection that I had during the rural camp was that, mobilization becomes a problem if we had to play, sing and walk at the same time. Though it was really challenging, it was worth it and it became a habit since we did it every evening. Sleeping on the floor with sleeping bags and cardboard mattresses is not a problem anymore now. Bathing without a bathroom is also not a concern anymore since its way more fun to have a bath in the streams. Learning how to live without network connectivity was so fun since most of us were isolated from city life and we could have a chance to reflect on ourselves for the first time in forever.

**“Sukkynjai Syiem”:** The Riangmang village had around 6 zones, namely (i) Pamtuh (ii) Nongram (iii) Nongbah (iv) Nongrangi (v) Nongshiliang and (vi) Thangbyrsu. She learned that the Government L.P. School in Riangmang has only three teachers. Kitdondor Rani is the head teacher. The transect walk allowed me to see many things in the villages, such as water tanks, terrace farming, squashes, and bamboo. One spring water was used to drink and for washing purposes near the water tank where the student social workers bathed. While going on home visits, I noticed that most people are employed in agriculture. In Skill Development, she observed that nowadays, they give trainings according to the needs of the youth, for example: mobile repairing, food processing, agriculture, and beauty therapy. Those aged 15 or older can register for the Skill Development Program on the website [MSSDSPMIS.in](http://MSSDSPMIS.in). Through the Adolescent Health Programme, I learned that teenagers should avoid bad habits like smoking, drinking and getting into relationships at an early age. During the role play, which was conducted every night in the streets by the student social workers, I noticed that the village people came forward to witness the play, acted out by the students social workers of different groups. Every night before the evaluation, I observed that the majority of the students went to take bath in the water tank which was near the Presbyterian Church. The water was clean and also the surroundings of the village were safe and comfortable.

**“Meba -ai- ia- i Marwein”:** Through the rural camp I was able to experience, learn and also improve myself in different things. With the help of my teammates I was confident in communicating with the people from the village and through them we learned the different difficulties that the people face in the village, and the different resources that are available in the village. This is my first ever rural camp and during the camp everyone took part in different activities, like role play, singing, cultural dance, working alongside the community like the PRA activity, school program and many more. These activities took me out of my comfort zone. I was able to do my part and thanks to everyone we were able to support each other in our own activities.

**“Priyanka Kangjam”:** What I have evaluated during my stay in Riangmang Village was that, the people of the village were seen very excited and eager to what we had brought to them and during every mobilization they were seen participating in large numbers. As a result, during our home visits, the villagers were very welcoming and kind towards all the student social workers. And from my observations, I got to know that most of the villagers are engaged in agricultural work. They rely on the fields for their livelihood. Youths in the village are mostly school dropouts due to financial problems as well as due to the non-

existence of higher education. So, they're also engaged in agricultural work alongside their parents. Due to that, teenage pregnancy exists in high numbers. Even though they were financially not stable, they tend to bear more than 4-5 babies in a household. The condition of roads and water was quite good, but the network and electricity need to be improved. For me, as a non-Khasi the only difficulty was the language barrier but overall, the village is actually a very beautiful place with kind-hearted people in it. We actually communicated with our smiles too.

**“Sonia Paslein”:** During the whole stay I experienced the life of rural people which is very good. At first I thought it would be hectic but as time goes on I can easily adapt to rural life. And by doing a home visit I was able to understand the problem which is faced by people in rural areas. It was fun and I really miss the rural camp. We had many ups and downs in the camp but at the end of the day it was all good. To take a bath with cold water for one whole week straight was also an experience. I must say my whole experience in the camp was so good and interesting. Our teachers are one of the best. They guide us really well.

**“Kunoli I chishi”:** The rural camp experience at Riangmang was very effective for the student social worker as she had a very productive time participating and cooperating in the activities that were conducted. Besides that, the villagers were very hardworking and very welcoming towards the student social workers. It was an amazing and a heartfelt experience for the student social worker which she could imply in her future duties. The children were very promising and enthusiastic which motivated the student social worker to give more effort to combat unreasonable circumstances in the future.

**“Suiyidaule”:** It was a new experience for me as I had never attended a rural camping before. At first it was really hard to cope with the new environment and the differences in languages was really hard to communicate with the local people. But as days went by, I was able to adjust to it and the local people there were quite welcoming and kind towards us. Had a really good time bonding with my lectures and my mates.

**“Ibansara Syiemlieh”:** The student social worker went to a rural camp in Riangmang village, which is from 23rd to 28th May 2022. The student social worker did a lot of activities and also got a lot of experiences from the camp through many activities that is through transect walk, mobilization, home visit, Health camp, Adolescent health, School outreach program, and also during cultural program and also through many role plays, PRA, Ice breaking session and through self-evaluation. The student social worker gets to interact and

communicate with the children and also with the school student during the school outreach program and also gets to interact with the people during the home visit to get information and knowledge about the Riangmang village. Through transect walk the student social worker gets to observe the village and gets to know the resources available in the village. During PRA the student social worker gets to know the origin of the village or the people or the clan who settled first in Riangmang village by doing or using one of the tools of PRA, which is Timeline.

**“Martin M Nongrum”:** The Rural Camp in Riangmang has been a great experience for the student social worker and he has learnt a lot about the lifestyle of the locals, their livelihood and their surrounding landscapes. All the days that he spent in the camp were nothing short of an amazing experience. From the generosity of the people, the local food, the scenery, the relationships that he had made with everyone, everything that had happened during the Rural camp had been a wonderful and an unforgettable experience for him. Thus the rural camp ends with joy and also with much learning for every student.

**“Larisa Nonghyndah”:** The student of social worker observed that Riangmang village has a lot of rivers and water falls, and the village is near Kyllang Rock. Since there are no proper roads in this village, they must walk up and down on foot. In this village, the people are very welcoming and cooperative with the social work students. Our hosts were very kind and friendly, especially the headmaster of the L.P school, who gave us a place to stay, as well as the headmaster of the U.P school, who allowed us to hold programs there.

**“Lisidora Suting”:** During the rural camp my experience is that the community people are very kind, friendly and they interact well with us. And also during the home visit, I observed that many of them are drop out students when they reach at the class 8 and in this village all they need is higher education since they cannot go and purchase their studies outside Riangmang due to financial problems.

**“Tage Sumpi”:** We started our journey to the rural camp on May 23rd. Our team arrived there on the 23rd afternoon and in the evening, we had a transect walk that made me realize how much like my own village that village was. The forest had beautiful plum trees, pears trees, and rivers, just like my village. My first impression of the village was that it made me feel like I was at home, but the people weren't because they were all Khasi speakers, which was not as comfortable for me, but the people in the village were very kind and friendly, which is what I liked. I found everything to be quite good and I liked the village as well. The

roads there are better, but because of my breathing problem, the roads in the village area were not so comfortable for me. As far as my learning observation goes, the villagers in Riangmang are quite friendly, just like in Shillong's main district. Having been to Riangmang was quite fun, and it made me glad that I visited. Finally, I have been able to interact with Khasi people by using basic Khasi language, although I am still unable to understand them.

**“Dakermika Sweety Shylla”:** The student social worker during the whole camp got to learn and experience many things, which helped the student social worker apply many theories of social work into practice like principles, skills, tools, etc. which helped the student social worker develop into a professional social worker. The student social worker also built a good rapport with the community people. The student social worker also observed that during the home visit the community people were kind enough to let them enter their house and share their personal problems.

**“Iumiki Shylla”:** My first reflection was mobilization because we got more people for the role play, and due to mobilization the role play has been successful. In mobilization we have done a theme song. The student social workers also observe that in this whole week we have done PRA, Home visit, School Activities, Health camp, Skill Development and cultural programme and every evening we have an evaluation. During the evaluation, I got a lot of experience to share what I have learnt the whole day and also I found that this community is very clean and the people also are very kind and cooperate very well.

**“Daphiwanpli Shadap”:** In the rural camp the student social worker got a chance to learn and experience many new things. She also got a chance to build a good rapport with her co-workers, teachers and the villagers. She gained some confidence/courage to stand in front of the crowds/audiences.

**“Aditya Bahadur”:** In this rural camp the student social worker got exposed to the lifestyle of the villagers and also learnt about their culture and norms. The student social worker was able to adapt quickly to the hard life of the village and also participated in drawing the BALA art for the Anganwadi center. Moreover, the trainee did a role play on food processing which highlighted the economic problems faced by the farmers of the village.

**“Thomson N Sangma”:** During rural camp in Riangmang village, there were many experiences that could qualify as life-changing. Every experience was at one time or another, the first experience for me. For good or bad each instance changes the life. From good



gestures from villagers that we experience, we also learned the biggest hurdles of the youth of villagers and we got to know the reality of villagers how they live in rural areas. The rural camp at Riangmang village has many unforgettable experiences that one could end with gratitude and learning experience for the student.

## **F. Conclusion**

Rural Camp 2022 was part of the Social Work Curriculum of the Department of Social Work-PG, St. Edmund's College, Shillong. The camp was designed to provide the 2<sup>nd</sup> Semester MSW students with an opportunity to gain a deeper understanding of reality, community issues, and identifying the strengths and weaknesses of the community and working to develop these strengths in cooperation with them. Additionally, it has helped the students to think critically and make strategic decisions to resolve many issues that we identify in the community, including the conflict we face living in a new place with other people other than our families, and learning as much as possible while trying to make the programs as beneficial to the community as possible.

This year's theme is "**Matti Ban Sahnem B'la Suhthied Naduh Thymmei. Longdien Kin Sakhi, Kan Phuhphieng Ka Lawei**", a concept that emphasizes the importance of leaving an imprint upon the generations to come that will be treasured, cherished, witnessed, experienced and sustained effectively and efficiently. Most of this year's rural camp programmes were based on this theme emphasizing sustainability. During the first day itself, students engaged with the community people through Transect Walks, a method of Participatory Rural Appraisal covering the geographical area of Riangmang Village. In addition to building rapport between the students and the community members, it provided the students with a fresh perspective about rural life, livelihood practices, and the resources available in the village, as well as identifying areas for improvement. Several social issues such as teenage pregnancy and substance abuse are addressed through Role-Plays that include topics like Food Processing and Skill Development, in addition to the Community Mobilizations every evening.

Several other agencies were also involved in the Department's Rural Camp 2022, including ARSH Clinic and Ganesh Das Hospital, where adolescents from Riangmang Village were educated on teenage pregnancy and menstrual hygiene. Furthermore, the program provided adolescents with the tools they needed to grow and develop in a healthy manner, including age-appropriate comprehensive sexuality education and life skills. We also conducted a

Health Camp in collaboration with the Nongum PHC with the aim of enabling the villagers to know their health status and to develop future strategies to address their health concerns.

Additionally, a workshop on "Supporting youth in Skill Development and Entrepreneurship" was conducted in collaboration with Meghalaya State Skills Development Society, Government of Meghalaya (MSSDS) to recognize and support their abilities, provide them with information to help them achieve their ambitions, and introduce them to 'Skills Meghalaya'. In order to assist the community youth with registering for the portal, one community member was identified to be the Community Leader. During the hands-on peer-learning session, she and the Team from St. Edmund's College learned more about the registration process and the required documents for Skills Meghalaya, and then registered a community youth so that later they can simply seek her assistance. Building community leaders is the most sustainable approach since students will not always be present but community leaders will.

A Virtual Consultation Meeting between Upper Primary School teachers and Mr. John Thyrniang, Sub-District Educational Officer, Mairang was also conducted to discuss the process and procedures they will need to follow in order to initiate and upgrade the Riangmang UP School to Secondary School. To follow up, on 14th May 2022, the Headmaster of the Riangmang UP School met Mr. John Thyrniang at his office with all the documents. Following a successful review of all documents, a letter of NOC was requested from the teacher and they can also apply for the Rashtriya Madhyamik Shiksha Abhiyan (RMSA) as they are eligible to do so.

As part of Asset Creation, the Department launched BALA, an innovative concept that explores the uniqueness of space in a child-friendly learning environment. The Anganwadi Center A was selected as a project area and one of its walls was painted to create a learning and child-friendly environment. Additionally, they also conducted several School Programmes which included activities such as Arts and Crafts, Sports, Storytelling and Action Songs, Awareness Programmes on Dental Hygiene, Proper and Improper Touch, to build the confidence of school children, sensitize them about different issues, and develop their psychosocial skills.

As a way to promote harmony among students and with the community, and to appreciate diversity, a Cultural Programme was held which showcased the traditional dances of the Khasi, Jaintias, Garos, and Nagas, along with the commendable contributions of the people of

Riangmang Village, including speeches, songs, and dances. Every night after dinner, students had the opportunity to discuss their concerns, conflicts, and learning during the Evaluation Session. This session enhances the students' empathy skills, communication skills, and interpersonal relationships, since they learn from each other what behaviors could create conflict, and how to resolve them. Thus, this session is the most important because it gives the students a chance to feel heard, as well as enhance their overall life skills through listening to one another and cooperating on the best alternatives to make the camp more successful and to learn effectively from it.

## Annexure

### Annexure 1: Rural Camp List of Students/Faculty

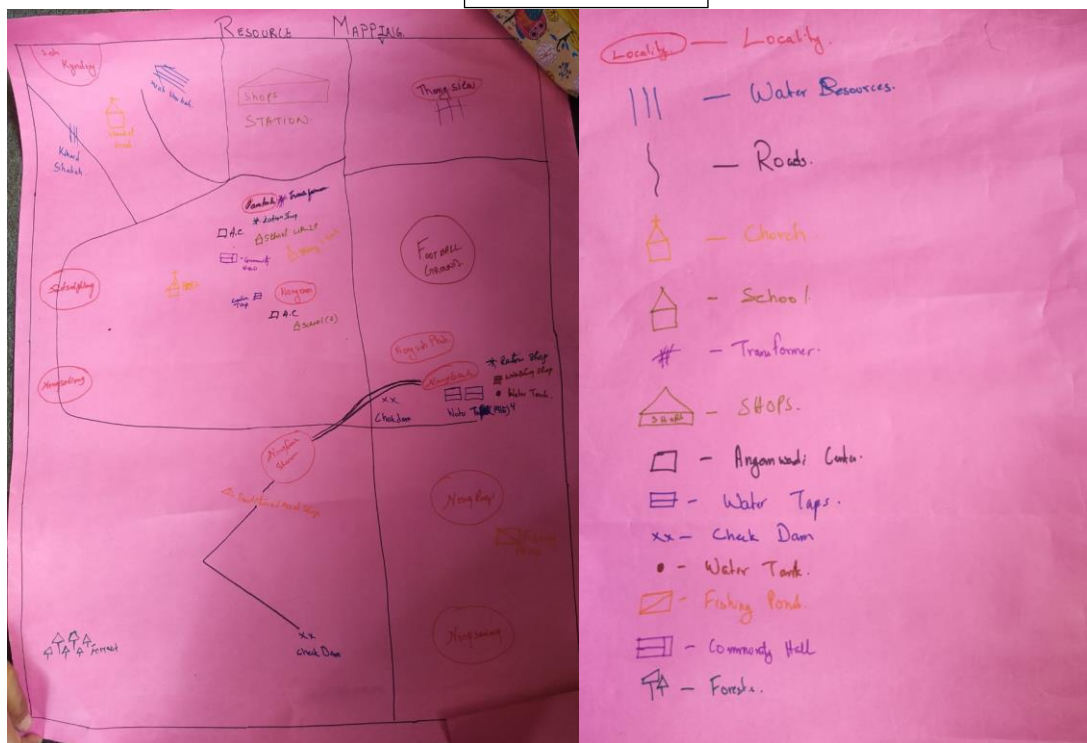
Venue: Riangmang Village

Date: 23<sup>rd</sup> – 28<sup>th</sup> May 2022

Female Students		Male Students	
Sl. No.	Name	Sl. No.	Name
1.	Amika Marwein	1.	Aditya Bahadur
2.	Chongdeinieng Changsan	2.	Charemiki Diengdoh
3.	Dakermika Sweety Shylla	3.	Khrawkupar Roywan
4.	Daphiwanpli Shadap	4.	Malcolm Manbha Nongsiej
5.	Darihun Lyngdoh	5.	Martin Michael Nongrum
6.	Deimayami Suchiang	6.	Movin Rickson R
7.	Evanzara L. Marshillong	7.	Nathan Dondor Langstieh
8.	Gracefulness Dkhar	8.	Pynhunlang Thongni
9.	Ibansara Syiemlieh	9.	Richard W Susngi
10.	Iumiki Sayoo	10.	Thomson N Sangma
11.	Kunoli I Chishi	11.	Wilfred Marwein
12.	Larisa Nonghyndah		
13.	Lisidora Suting		
14.	Meba Ai Ia I Marwein		
15.	Medokhrienuo Seyie		
16.	Mondayna Shadap		
17.	Norinda Kshiar		
18.	Nosavinu Ltu		
19.	Priyanka Kangjam		
20.	Ribanlin Lyngdoh		
21.	Shyamsa R marak		
22.	Sonia Paslein		
23.	Suiyidaule		
24.	Sukkynjai Syiem		
25.	Tage Sumpi		
26.	Vingosanuo Khatso		
Female Faculty		Male Faculty	
1	Ms. Hazel Berret Wahlang	1	Mr. George Kerry Sunn

## Annexure 2: Participatory Rural Appraisal Charts

### Social Mapping



### Daily Activity Clock

CHILDREN		MEN	
TIME	ACTIVITIES	TIME	ACTIVITIES
5:30 AM	WAKE UP	5:30 AM	WAKE UP
6:00 - 6:30 AM	BREAKFAST	6:00 - 7:00 AM	BREAKFAST
6:30 - 7:30 AM	STUDY	7:00 - 8:00 AM	PREPARING TO GO FOR WORK
7:30 - 8:00 AM	GETTING READY FOR SCHOOL	8:00 - 10:00 AM	GOING TO FIELD
8:30 - 3:00 PM	SCHOOL TIME	10:00 AM	REACHED
3:30 PM	REACHED HOME	10:00 - 10:30 AM	REST
4:00 - 4:30 PM	TEA & SNACKS	10:30 - 2:30 PM	STARTS WORK
4:30 - 5:00 PM	PLAY	2:30 - 3:00 PM	LUNCH
5:00 - 7:00 PM	STUDY (HOMEWORK)	3:00 - 4:30 PM	CONTINUATION OF WORK
8:00 PM	DINNER	4:30 PM	END OF WORK
9:00 PM	SLEEP	4:30 - 6:30 PM	GOING HOME
8 and 1/2 HOURS	DURATION OF SLEEP	6:30 - 8:30 PM	LEISURE TIME
		8:30 - 9:00 PM	DINNER
		9:00 PM	SLEEP
		8 and 1/2 HOURS	DURATION OF SLEEP

FARMER		TEACHER		HOUSEWIFE	
TIME	ACTIVITIES	TIME	ACTIVITIES	TIME	ACTIVITIES
5:00 AM	WAKE UP	5:00 AM	WAKE UP	6:00 AM	WAKE UP
5:30 - 6:00 AM	BREAKFAST	5:30 - 6:00 AM	BREAKFAST	6:30 - 7:00 AM	BREAKFAST
6:00 - 7:30 AM	HOUSEHOLD WORK	6:00 - 7:30 AM	HOUSEHOLD WORK	7:00 - 9:00 AM	HOUSEHOLD WORK
7:30 - 9:30 AM	GOING TO THE FIELD	7:30 - 9:00 AM	PREPARING FOR SCHOOL	9:00 - 12:00 PM	TAKING CARE OF BABY
9:30 - 10:00 AM	REST	9:00 - 9:30 AM	GOING TO SCHOOL	12:00 - 1:00 PM	LUNCH
10:00 - 2:30 PM	STARTING OF WORK	10:00 - 12:00 PM	CLASSES STARTS	1:00 - 3:00 PM	DOING LAUNDRY, DRESSING, ETC.
2:30 - 3:00 PM	LUNCH	12:00 PM	LUNCH	3:00 - 4:00 PM	TEA & SNACKS
3:00 - 4:30 PM	CONTINUATION OF WORK	1:00 - 3:00 PM	CONTINUATION OF CLASSES	4:00 - 7:00 PM	COOKING, HOUSEHOLD WORK
4:30 PM	END OF THE DAY'S WORK	3:00 PM	SCHOOL HOUR OVER	7:30 - 8:00 PM	DINNER
4:30 - 6:30 PM	GOING BACK HOME	3:00 - 3:30 PM	GOING HOME	8:30 PM	SLEEP
6:30 - 7:00 PM	REST	3:30 - 4:00 PM	TEA & SNACKS	9 and 1/2 HOURS	DURATION OF SLEEP
7:00 - 8:30 PM	HOUSEHOLD WORK	4:00 - 4:30 PM	REST		
8:30 - 9:00 PM	DINNER	4:30 - 7:30 PM	HOUSEHOLD WORK		
9:30 PM	SLEEP	8:00 - 9:00 PM	DINNER		
7 and 1/2 HOURS	DURATION OF SLEEP	9:30 PM	SLEEP		
		7 and 1/2 HOURS	DURATION OF SLEEP		



GROUP 2 **SEASONAL CALENDAR**

Months	January	February	March	April	May	June	July	August	September	October	November	December
C	Squash	-	-	-	-	-	-	-	-	-	Squash	-
R	-	Potato	-	-	Potato	-	-	-	-	-	-	-
O	-	-	Ginger	-	-	Rice	-	-	-	-	Rice	-
P	-	-	Pumpkin	-	-	-	-	-	-	-	-	Ginger
S	-	-	Yam	-	-	-	-	-	-	-	-	Pumpkin
T	-	-	-	-	-	-	-	-	-	-	-	Yam
T	-	-	-	-	Maize	-	-	-	Maize	-	-	-
T	-	-	-	Orange	-	-	-	-	-	-	-	Orange
	-	Plum	-	-	-	Plum	-	-	-	-	-	-

Seasonal Calendar

**PAIR-WISE RANKING**

Types	FINANCIAL	WATER SHORTAGE	DECLINING MARKET	HEALTH	ALCOHOLISM	SINGLE PARENT	SCORE	RANK
FINANCIAL	X	FINANCIAL	FINANCIAL	FINANCIAL	FINANCIAL	FINANCIAL	5	1 <sup>st</sup>
WATER SHORTAGE	X	X	WATER SHORTAGE	HEALTH	WATER SHORTAGE	SINGLE PARENT	2	4 <sup>th</sup>
DECLINING MARKET	X	X	X	HEALTH	DECLINING MARKET	SINGLE PARENT	1	5 <sup>th</sup>
HEALTH	X	X	X	X	HEALTH	HEALTH	4	2 <sup>nd</sup>
ALCOHOLISM	X	X	X	X	X	SINGLE PARENT	0	6 <sup>th</sup>
SINGLE PARENT	X	X	X	X	X	X	3	3 <sup>rd</sup>

Pair Wise Ranking

## Annexure 3: Press Release in Shillong Times

# The Shillong Times

ESTABLISHED 1945



Home &gt; MEGHALAYA &gt;

## St Edmund's College organises rural camp at Riangmang village

MEGHALAYA

By By Our Reporter — On Jun 1, 2022



Share



SHILLONG, May 31: The Department of Social Work-PG, St. Edmund's College, organised a series of activities as part of a six-day rural camp at

## St Edmund's College organises rural camp at Riangmang village



By Our Reporter

SHILLONG, May 31: The Department of Social Work-PG, St. Edmund's College, organised a series of activities as part of a six-day rural camp at Riangmang village.

According to a statement, the rural camp, which concluded on May 28, was thematised on 'Matti Ban Sahnam B'la Suhthied Nadduh Thymmei. Longdien Kin Sakhi, Kan Phuhpieng Ka Lawei.'

"There were several activities organised in the village during the camp, including role-plays that addressed teenage pregnancy, substance abuse, food processing and skill development; Building as Learning Aid (BALA) programme, where the team painted on one of the walls

of the Anganwadi Centre to create a child-friendly and learning environment," the statement said.

The department also organised an awareness programme on adolescent health, workshop on 'supporting youth in skill development & entrepreneurship', one-day health camp in collaboration with Nongum Primary Health Centre, etc.

"As the camp concluded, a cultural programme showcased the traditional dances and costumes of different communities, including the Khasi, Jaintia, Garo, as well as the Naga communities with the people from Riangmang village participating from singing to dancing to making speeches," the statement said.

Link to the Press Release:

<https://theshillongtimes.com/2022/06/01/st-edmunds-college-organises-rural-camp-at-riangmang-village/>



# **STUDY TOUR IN SIKKIM**

**MSW 3<sup>rd</sup> SEMESTER  
BATCH 2021-2023**



**DEPARTMENT OF SOCIAL WORK-PG  
ST EDMUND'S COLLEGE, SHILLONG**

**Date: 29<sup>th</sup> October 2022 - 7<sup>th</sup> November 2022**



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## **DEPARTMENT OF SOCIAL WORK-PG**

### **ACKNOWLEDGEMENT**

At the very outset, we would like to thank God Almighty for His blessing and grace for keeping us in good health and guiding us throughout the study tour journey which completed successfully.

The MSW 3<sup>rd</sup> semester would like to express their gratitude to the Principal of St Edmund's College, Dr Sylvanus Lamare for lending his helping hand for the journey of Study Tour.

We would like to express our sincere gratitude to the Secretary of the Governing Body, Br Simon Coelho and the Management for their positive response and continuous support for our study tour.

We would like to express my hearty appreciation and thanks to the Head of Department, Social Work-PG, Dr Rituparna Rajendra who always support, motivate and encourage us for the Study Tour journey.

We would like to express our sincere appreciation and gratitude to the two faculties, Dr Rituparna Rajendra and Mr Martius R Rynjah for their heartfelt contribution in sparing their valuable time throughout the Study Tour journey in Sikkim.

We would like to express our special thanks to all the Faculty members of the Department of Social Work, St Edmund's College, Shillong who have always been helpful and supportive with their insightful knowledge and ideas in carrying out this Study Tour Trip to Sikkim.

Our special thanks and appreciation to all the Organisations (Namgyal Institute of Tibetology, Association for Social Health, Swadhar Greh Mamtalaya, Specialize Adoption Agency, Inspire Humanity Foundation, Sikkim Mayalmu Sangh Shelter Home, Sisters of Mercy of the Holy Cross Freedom Rehabilitation Centre and Himalayan Indigenous Rural Development Society Aadarsh Samaj of Development Area) for sparing their precious time for the orientation program of MSW students during the study tour journey without which the Study Tour would not have been a successful without their support and cooperation.

## **DEPARTMENT OF SOCIAL WORK-PG**

### **INTRODUCTION**

The Model Curriculum of Social Work stipulates that the study tour is a mandatory component of the Master's Degree programme in Social Work (UGC, 2001). Every year, the Department of Social Work-PG of St. Edmund's College, Shillong conducts a 10 days Study Tour for the students of social work in their third semester. This year's Study Tour was held at Gangtok, Sikkim from 29<sup>th</sup> October -7<sup>th</sup> November 2022.

The Study Tour is an educational field trip which enables the students to experience and understand the group dynamics and the various programs and services offered by the different esteemed organizations in the field of Social work which work towards the marginalized and disadvantaged section of the society. It aims at building personal development, critical thinking and life skills such as team work, communication, problem solving skills and decision making that is learn through life experience of the Study Tour.

The MSW 3<sup>rd</sup> semester students of the Department of Social Work-PG of St. Edmunds College undertook a study tour in Gangtok, Sikkim for 10 days. During the study tour, the students visited various organizations that work in different thematic areas which are associated in the field of social work practices in Sikkim. For the orientation program of the Study Tour, the MSW 3<sup>rd</sup> semester students visited 8 organizations which works and operates independently in the field of Health, Education, Rehabilitation & Detoxification, Shelter Home, Mental Health and the Cultural Aspect of Sikkim. In addition, they were given a chance to go for sightseeing to Baba Mandir, Nathula Pass and Tsomgo Lake which is also part of the study tour trip for student life experiences. Through this study tour, the student social workers gained immense experience in various aspects of group interaction and living. The student social workers were also exposed to new environment and acquired valuable knowledge about the cultural aspects and also a vast exposure to the discipline of social work. Hence, the study tour was a successful one which the student social workers gained comprehensive knowledge in the field of social work.

## DEPARTMENT OF SOCIAL WORK-PG

### OBJECTIVE OF THE STUDY TOUR

- To provide an opportunity to the students to experience group dynamics and understand the importance of social relationships.
- To be aware of various socio-cultural patterns, value systems and social practices in different parts of the world.
- To visit various NGOs, Organization related to the field of specialization and understand and functioning of such successful organization.
- To build in competencies related to planning, implementation and execution of tasks related to the organizing group travel and accommodation and visit.
- To impart training in social work education through purposeful recreation, sightseeing and discussion in different places and atmosphere.

### Background of the Organizational Visit

#### 1. NAMGYAL INSTITUTE OF TIBETOLOGY

##### About the Orientation Visit

The MSW 3<sup>rd</sup> semester students of St. Edmund's College visited the Namgyal Institute of Tibetology, as part of the study tour visit on the 31<sup>st</sup> of October 2022. In this visit, 37 students along with two faculty members of the department participated with an objective to understand the working dynamics and functioning of the organization to cater to the need of the disadvantage and underprivileged section of the society.

On reaching the organization, the staff including the Secretary of the organization greeted and welcomed the MSW 3<sup>rd</sup> semester to their organization with kind words and gestures. After that, they proceeded to the auditorium of the institute for the orientation programme. The interactive session started with a welcome speech from the staff of the organization followed by an introduction by



## DEPARTMENT OF SOCIAL WORK-PG

the MSW 3<sup>rd</sup> semester students. During the session, Mr. P.W.Rinzing, the secretary of the organization was the resource person of the program and he oriented and explains the students about the history of the organization and working dynamics and how it runs and functions. The resource person interacted with the students regarding the history of Sikkim in terms of arts, culture, language and religion. Towards the end of the orientation session the students interacted with questions being put up for better clarification and understanding about the organization, culture and traditions of the people of Sikkim. Eventually, a vote of thanks was proposed by the MSW 3<sup>rd</sup> semester student and a presentation of momentous to the organization. Finally, after the orientation visit, the student took a tour inside and outside of the museum to observe the rich culture of Sikkim in the form of arts and craft, the beautiful and mesmerizing infrastructure of the monasteries and the traditional cottage and mansion.

### Profile of the organization

**Namgyal Institute of Tibetology (NIT)** is

a Tibet Museum in Deorali Gangtok, Sikkim, India, named after the 11th Chogyal of Sikkim, Mr Tashi Namgyal. The institute employs researchers and one of its new research programs is a project which seeks to document the social history of Sikkim's approximated 60 monasteries and record this on a computer. Another project seeks to digitize and document old and rare



photographs of Sikkim for knowledge distribution. Khempo Dhazar served as head of the Sheda, a Nyingma college attached to the Institute, for six years.

The foundation stone of the museum was laid by the 14th Dalai Lama on 10 February 1957. On October 1, 1958, Pandit Jawaharlal Nehru, the then Prime Minister of India inaugurated the Sikkim Research Institute of Tibetology. Sir Tashi Namgyal the then Maharaja of Sikkim, changed its name into the "Namgyal Research Institute of Tibetology".



## DEPARTMENT OF SOCIAL WORK-PG



Namgyal Institute of Tibetology is an important Tibetan institute that promotes and carries on researches in the field of Tibetan language, art, religion and its culture. Its building boasts of traditional Tibetan architecture amidst lush greenery, which is a striking sight for the visitors. It is embellished with golden lined towers, colorful frescos, attractive murals and array of windows on the top floor overlooking beautiful sun-lighted mountains and natural

scenery. On its first floor, there is Tibetan library that has one of the largest collections of Tibetan documents and literature in the world. However the center of attraction here is the majestic image of Manjushri 'the Bodhisattva of knowledge' that was brought from Tibet. The land on which the institute is built was donated by the late King of Sikkim Tashi Namgyal, because of which the institute bore its name.

Namgyal Institute of Tibetology is Tibetan Museum, also known as the Tibet Research Institute of Studies, situated at an altitude of 5500 feet above sea level. Since its inception Tibet promotes research related to civilization, religion, language, art and culture and history, and sponsorship. There are many rare objects exist in the museum of this institute. Snakes and wood drums, clarinet, handicrafts depicting various incarnations of the Lord Buddha and the paintings on Lord and other stories and stories telling on clothes are prominent among them.

## 2. ASSOCIATION FOR SOCIAL HEALTH

### About the Orientation visit

The MSW 3<sup>rd</sup> semester students of St. Edmund's College visited the Association for Social Health, as part of the study tour visit on the 1<sup>st</sup> November 2022 which is located near Gurung Gupta Indira Bypass Road, Gangtok. In this visit, 37 students along with two faculty members of the department participated with an objective to understand the objectives and functioning of the

## DEPARTMENT OF SOCIAL WORK-PG

two organizations which are associated with the Association for Social Health which is Swadhar Greh Mamtalaya and Specialize Adoption Agency.

During the visit, the resource person oriented the students on the various services provided under the workflow of the agency such as the need for Adoption Regulations, laws that govern adoption, types of adoption under Juvenile Justice Act 2021, child eligibility for adoption under JJ Act 2021, the salient aspects of adoption, and the procedure for declaring a child legally free for adoption. The resource person mentioned that the agency takes an active part in the area of taking care of the neglected and abandoned

children, the rules and norms given by the government are abide and well maintain by the organization. The agency have a qualified counselor who looks after the people who are registered under the agency and a doctor who comes to the agency occasionally to check the health of the people. There is a sick room which is provided to the sick people for treatment. Hence, the Specialized Adoption Agency provides a good family environment for the child where the child feels safe and protected and is under their care and protection.

Since, Swadhar Greh Mamtalaya is associated with Association for Social Health, the orientation about the Swadhar Greh Mamtalaya happened simultaneously after the orientation about Specialize Adoption Agency. The resource person began with the introduction of the organization, the staff and the working areas which they function to cater to the need of the homeless women. The resource person explained about the establishment of Swadhar Greh Scheme, which was introduced in 1969 and how it supports and provides shelter for various homeless women who are in need of shelter, care and protection.

Hence, in the interaction during the orientation visit, the resource person encouraged the students to come for an internship programme in their organization during their winter break or even after the completion of their post graduate programme for learning and experiences in finding new opportunities to learn and grow in the field of Social work practices.



### **2.1 SWADHAR GREH MAMTALAYA**

#### **Profile of the Organization**

Swadhar Greh Scheme was launched in 1969 and it provides shelter to various homeless women in need, it is run by the Ministry of Women and Children development in order to provide accommodation, maintenance and rehabilitation services to women and girls in need. Swadhar Greh is run by the Ministry of Women and Child Development in order to provide temporary accommodation maintenance and rehabilitation services to homeless women and girls. The Scheme envision transitional shelter to women in need by the creating an institutional framework that enables the empowerment and provides necessary access to support services.

#### **Objectives of the Organization**

- To cater to the primary need for shelter, food, clothing, medical treatment and care of women in distress, especially those women who do not have economic and social support.
- To enable them to regain their emotional strength that gets hampered due to the encounter of unfortunate circumstances.
- To provide them with legal aid and guidance so that they are able to readjust with the family and the society.
- To rehabilitate them economically and emotionally.
- To act as a support system that understands and meets various requirements of women in distress.
- To enable them to start their lives fresh with dignity and conviction.

#### **Strategies of Swadhar Greh Mission**

- Temporary residential accommodations with provision of food, clothing and medical facilities.
- Vocational and skills up-gradation training for economic rehabilitation of such women.
- Counseling, awareness generation and behavioral training.
- Legal Aid and guidance.

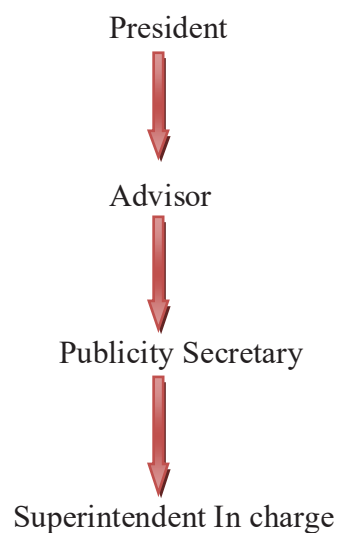
### 2.2 SPECIALIZE ADOPTION AGENCY

#### Profile of the Organization

Specialized Adoption Agency is one of the projects under Association for Social Health in India, Sikkim. It aims to provide a safe place for the children without parents. SSA is also run by the Ministry of Women and Children development in order to provide accommodation, maintenance and rehabilitation services to women, children and girls in need.



#### Structure of the Organization



#### Aims and objectives of the Organization

- To provide a safe home for the children.
- Restoration to the biological family or legal guardian
- Be responsible to complete referral process of a child to prospective adoptive parents and the legal procedure related to adoption as provided in these regulations
- To provide basic human needs to the children.

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### 3. INSPIRE HUMANITY FOUNDATION SIKKIM

#### About the Orientation Visit

The MSW 3<sup>rd</sup> semester students of St. Edmund's College visited Inspire Humanity Foundation Sikkim (IFHS) on 1st of November 2022. The resource person who is the working president of the agency, Miss Indira Subedi welcomed the team and initiated the discussion about the profile of the organisation. The organization started 3 years ago with clients who are registered



in the agency are women from the streets with no one to help them, where the family members

The resource person of the orientation program, oriented the students about the organization which was started 3 years ago with clients who registered in the agency are destitute women from the streets who are helpless in which the family members had abandoned and discarded them for a reason or so. These destitute women or clients are then recognized by IFHS, and the organization takes them to Sikkim Manipal Hospital for their medical checkup. After their check up was done they give these clients a shelter place to stay in the agency till the time they could earn a living and sustain their lives.

The resource person highlighted the major drawback faced by the organization and that, they still lack proper shelter homes for clients and for this reasons the clients are sent back to their normal way of living once they earn a living for themselves. The main reason as to why there is no proper shelter home is because they lack funds and although they get some amount from the Government of India it is still





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not enough since the agency is not registered officially. At this moment the organization still do not have proper working individuals or employees but they have got freshly graduated volunteers who need work experience with 18 volunteers who are helping the agency at the moment. Hence, the organization still faced financial crisis for funds to run the organization and they are still searching for a place to start a shelter home for the vulnerable section of the society.

### **Profile of the organization**

The Inspire Humanity foundation is a non-Profit organisation registered under MSME, Niti Aayogi, Ministry of Cooperate Affiants Tax exemption under Section 124 and 809. It is located at Sikkim near SNT weigh Bridge, Tadong, Gangtok. The mission is to build a shelter home for the destitute and bring smile in their face. The Inspire Humanity foundation brings everyone together to create them a food welcoming environment and treat-everyone fuels Safe and band bathing for the proper treatment to the hospital.

### **Vision and Mission of the Organization**

The organization started with a vision and a mission to help mentally disturbed women on the streets to take proper care with all the help they could render.

### **Objectives of the Organization**

- To render services to the vulnerable section of the society specifically women from the streets
- To build a shelter home for the destitute in order to make the destitute feel safe.

## **4. MAYALMU SANGH SHELTER HOME**

### **About the Orientation visit**

The MSW 3<sup>rd</sup> semester students of St. Edmund's College visited the Mayalmu Sangh, Shelter Home for mentally unstable women, situated in Metro Point, Tadong, Gangtok, East Sikkim, as part of the study tour visit on the 2<sup>nd</sup> of November 2022. In this visit, the students along with two faculties of the department attended the organizational visit with an objectives to understand the functions of the agency and experience its group dynamics through the orientation programme

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and to interact and understands how the organization operates and cater to the people in need of shelter and mental health.

During the orientation visit, there were two Resource Persons for the orientation program namely Ms Nirmal Mangar and Ms. Ten Cho where they highlighted on the functions of the organization and how it cater to the need of the disadvantaged section of the society, the women in distress who are in need of shelter, care and protection, and mental health attention.

### **Profile of the organization**

The Mayalmu Sangh shelter home for mentally unstable women was established at Syari, Deorali, Gangtok, East Sikkim. The shelter home takes care of destitute and mentally unstable women who are unwanted and unloved by their own families. The ultimate objective of the shelter home is to support and give help to all the mentally ill or unstable who are in need of care from across the state. The agency's plan is to provide necessities to deserving students of the state and financially backward people. The agency creates a friendly environment and also provides shelter to abandoned people, who are in need of care and protection.

The Mayalmu Sangh organization consists of staff members including the President, Secretary, caretakers and other staffs. There are about 10 staff members and several caretakers in the agency. Initially, the home started out with just 3 inmates and currently, the house consists of 21 inmates. Hence, the ages of the inmates are from 20-73 years of age.

## **5. SISTERS OF MERCY OF THE HOLY CROSS**

### **About the Orientation Visit**

The MSW 3<sup>rd</sup> semester students of the Department of Social Work-PG, St. Edmund's College went to The Sisters of Mercy of the Holy Cross on 2nd November 2022 situated at Zero Point, Gangtok Sikkim. In this visit, the Sister In-charge of the Congregation of the Sister of Mercy of the Holy Cross and also the Principal of Montessori School (LKG & UKG), Sis Shirly was the resource person for the orientation programme during the visit.

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On reaching the Agency, the Sisters welcomed the MSW 3<sup>rd</sup> Semester of the Department of Social Work-PG, St. Edmund's College. Initially, Sister Shirly, the Superior of the congregation started with an introduction, which was followed by the other two sisters of the Convent, Sister Angelica and Sister Gloria Toppo. After that, it was followed with an introduction from the MSW 3<sup>rd</sup> Semester of the Department of Social Work-PG, St. Edmund's College.



Sister Shirly, the In-charge of the Congregation of the Sister of Mercy of the Holy Cross and the Principal of Montessori School (LKG & UKG) was the resource person for the orientation programme.



Sister Shirly along with the other two sisters viz; Sister Angelica and Sister Gloria Toppo gave a brief description about the Congregation. They orient about the Sisters of Mercy of the Holy Cross which is an International Congregation that was first started in Switzerland. The Congregation came up in the early years for the reasons of the young community were poor. The sisters felt the calling to take up works which are not likely to yield profit and to move to different places where

others would hesitate to go. Hence, wherever human need called upon them, the Holy Cross Sisters were ready to offer a helping hand. Ultimately, this Congregation was for the under-privileged and disadvantage sections of the society.

In Sikkim, the Congregation of the Sisters of Mercy of the Holy Cross started first with few Skill Training Programmes like vocational training for both young boys and girls, for example, shorthand and typing. However, it was in the year 1975 that the Congregation of the Sisters of Mercy of the



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Holy Cross came to start their journey of helping the people in Sikkim. Hence, many young boys and girls started to engage themselves in Vocational training and majority of the trainees are boys who came for vocational training. Since, it was a private institution run by the congregation. However, there is no external funding or scheme to support these training programmes.

Apart from vocational training, the congregation run and operates a coed Montessori school from class 5 till Class 8. The total number of the students in their school is 450 students with majority of the boys in total. There are 15 teachers in the school and 10 sisters who looked after the LKG and UKG Montessori school.

Overall, the interaction during the Orientation Programme was a learning and enriching experience with the valuable information on the operation of the vocational training and the Montessori school and significantly, how this Organization offered assistance to the poor family and inspire the youths to engage in skill based program. In conclusion of the orientation programme, a vote of thanks was proposed by the student of MSW 3<sup>rd</sup> semester.

### **Profile of the Organization**

The Congregation of the Sisters of Mercy of the Holy Cross was founded by Fr.Theodosius Florentini OFM Capuchin and Blessed Mother Maria Theresia Scherer in Switzerland in the year 1856. It is affiliated to the Third order Regular of St. Francis of Assisi, and is pontifical Right. The Motto of this Congregation is **"The need of the time is the will of God"** and their Charism is **"Compassionate love to all especially to the underprivileged"**.

This Congregation has 5 provinces in India spreading across different states, such as Sikkim, West Bengal, Arunachal Pradesh, Assam and Manipur. The Holy Cross Sisters established their own novitiate in India at Hazaribagh in 1952. It was in the year 1985 that the First Indian Provincial's was started. This event was like a signal for further expansion and development. The sick were cared for in the Government hospitals and dispensaries and later in the Congregation's own hospitals.



### 6. FREEDOM REHABILITATION CENTRE

#### About the Orientation Visit

The MSW 3<sup>rd</sup> semester students of the Department of Social Work –PG, St Edmund's College, Shillong, on the 3<sup>rd</sup> of November 2022 visited Freedom Rehabilitation Centre, Tathangchen Sikkim as part of their Study Tour in Sikkim. During the visit, 37 students along with two faculty in-charge from the Department of Social Work- PG St. Edmund's College participated in the orientation visit to the organization and the staff members and all the patients of Freedom Rehabilitation Centre.



On reaching the organization, the staff cordially welcomed and greeted them along with the students around the organization. During the organizational tour inside the organization campus, the students found out that the organization has got one female room, one male room, one classroom, one counseling room, one detoxification room and others and the main ground.

The program was arranged in the main ground of the organization where the orientation program was conducted. Initially, the orientation program started with the introduction from the two parties which was followed by an orientation about the organization which was facilitated by the Secretary of the organization, Mr. Norden Teering Bhutia who is also a resource person of the orientation program. The resource person explained about the organization and shared about the different activities and treatment that are there in the organization like counselling, yoga, meditation, input session, games and sports, cleaning drive, Alcoholic Anonymous meeting, etc. The organization is extremely helpful in taking care of the alcoholics and drugs users where they make them aware of inform decision and walk in the right path of





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their life. It has served a lot of individuals for their brighter future and helps them recover and overcome their various problems and challenges in life. This organization has create an impact in the society for the reason they brought about change and transformation into the lives of those who are addicted to alcohol and drugs, even though the society felt that such individual cannot change themselves anymore. Hence, the organization taught the people to abstain from neglecting and criticizing or stigmatized them for the reasons of their wrong doing in the past. However, as human beings we all make mistakes and we should accept them and bring a sense of togetherness and believe that they will be able to change themselves through the support and guidance of individuals, families and society as a whole.



In the process of interaction the student social worker explain to them about the purpose of visiting the organization which is part and parcel of their field work curriculum and the patients



also interacted by sharing their problems and experiences on how they got addicted to substance abuse including drugs and alcohol. Furthermore, one member of the organization who recovered from drugs shared about his life on how he got addicted to drugs and his experiences when he decided to quit and go for rehabilitation in the Freedom

Rehabilitation Centre. His experience felt like home since the organization accepted everyone without any stigmatization and discrimination and all patients lived in a friendly environment with the regular treatment, medication and psycho-therapy provided to him which is why he is able to worked in this centre and help other individuals and patients who are addicted to substance abuse especially drugs and alcohol. Hence, the program went well in which the student along with the patients participates actively and attentively and also interacted with one another.

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### Profile of the organization

The Freedom Rehabilitation Centre was founded on 21<sup>st</sup> February 2015 and the founder of this centre was K.C Nima and it was situated at Tathangchen, Gangtok, Sikkim, India. This centre deals with addiction of any form, such as behavioral, alcoholism, substance abuse, and other

addictions and helps their clients to recover and at present there are 8 staffs working in this centre and the facilities or treatment that are there in this centre are Inpatient Treatment, Psychotherapy, 12 Step, AA (Alcoholic Anonymous) meeting, Alcoholism Treatment, Detoxification, Drug Addiction Treatment, Family Services, Gambling Addiction, Individual Counseling, Relapse Prevention, Residential Rehabilitation, Family Counseling, Yoga Center, etc.



### The Vision

The Vision is a global healing presence.

### The Mission

The mission of the organization is striving towards Non-discrimination, supportive community living, helping people to introspect and bring about change in lifestyle, to alter the risk perception, to minimize harm and to see the need to monitor life as an ongoing process of spiritual growth.

### Objectives of the Organization

- To provide the individual with opportunities for full and effective participation and inclusion in society, including studying, working and access to all services on the same basis as other citizens.
- To provide care treatment and support.

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- To interface with community through prevention modules.
- To develop and implement training modules.
- To generate human resources.
- To include research in all aspects of service.
- To maintain international standards.

### 7. HIMALAYAN INDIGENOUS RURAL DEVELOPMENT SOCIETY

#### About the Orientation visit

The MSW 3<sup>rd</sup> semester of the Department of Social Work –PG, St Edmund’s College, Shillong, on the 4<sup>th</sup> of November 2022

visited Himalayan Indigenous Rural Development Society (HIRDS), which is situated in Zero Point, Lingdum Barbing Dhajey, Ranka East Sikkim as part of their study tour in Sikkim.

At the very outset, the MSW 3<sup>rd</sup> semester reached the organization and they were greeted by the staff of the organization and the program was started with the introduction by the resource person and the Head of Department of Social Work-PG introduce the team and mention about the purpose of visiting the agency.

During the visit in the organization, the resource person, Ms. Muna Hangma Subba, gave an orientation about the organization and the services and programme offered in cater to the need and support of the people in need of health care, rehabilitation, and other health related issues. Furthermore, the resource person talked about the welfare and functioning of the agency and explained that the society is a registered non-profit organization which provides education and assistance particularly to the poorer sections of the community.

After the orientation the student social worker had an interactive session with the resource person on matters relating to the welfare and functions of the society by asking questions to clarify



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doubt. Eventually, a vote of thanks was delivered by one of the student and a token of appreciation was given to the resource person and ended with a group photo.

### Profile of the organization

Himalayan Indigenous Rural Development Society, The society is a registered non-profit organization which provides education and assistance particularly to the poorer sections of the community. It is located at Zero Point, Ranka, Gangtok, East Sikkim. The registered



office of the society is located at the same location. The Society was established in the year 2000 and since then it has initiated and conducted programmes which cater and support the communities and people by providing rehabilitation centers, health-care centers, and other necessary infrastructures, such as low cost sanitary, latrines, etc for preventive and curative measures on health related issues. The Society worked hand in hand with the Biblical Baptist Church and the Orphanage. There is a school, Grace Academy, and the orphanage which are run by the Society and the Church. The people in charge of the Society and the Church are relatives and they worked with one another together in order to be able to provide assistance and guidance to the students in need in the school and the Orphanage as well.

### Aims and Objectives of the Organization:

- To establish education institution namely general, vocational, technical and religious at primary to provide general academic, spiritual, vocational and technical education to people. Effort will be made to initiate adults education ( mass literacy) programs also.
- To provide formal and non formal education among the population, particularly the poorer sections of the community with special emphasis to schedule caste, scheduled Tribes and other backward communities and tribes.
- To establish hostel/ old home / day care centre/ orphanage home or orphan and destitute children home, etc.
- To start a counseling centre for the addiction and to rehabilitate them.

**Target group:** Children (0 to 18 years)



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**Source of Funding:** They received funding from the state Government and the central government but at present they did not receive any funding from the government for the shelter home, so the fund they have from school they contribute it to the shelter home and manage it till today.

### 8. AADARSH SAMAJ OF DEVELOPMENT AREA

#### About the Orientation Visit

The orientation was organized on the 4<sup>th</sup> of November 2022 at 11:00 am, venue Meeting hall of Sikkim Sahitya Parishad, Development Area, Gangtok.

The main resource person for the programme was Mr. Susin Pradhan who gave a brief information about the organization along with Mr. Deoraj Bagdas who helped him with the power point presentation about the various objectives, goals and activities that the organization has been implemented.



On arriving, the MSW 3<sup>rd</sup> semester students participated along with two faculty supervisors, Dr.

Rituparna Rajendra and Mr. Martius Rynjah.

At the very outset of the program, the students and teachers were greeted and welcomed by the staff of the organization with Garlanding of Khadas. The program started with the welcomed speech which was delivered by the General Secretary of the Organization. After that, the programme was followed with the introduction of all the staff of the organization



and the introduction of the students and teachers of the Department of Social Work-PG, St Edmund's College, Shillong. The resource person gave a PowerPoint presentation on the various

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objectives, functions and activities implemented by the Organization by Shri. Deoraj Bagdas. After the presentation, Dr. Rituparna Rajendra, Head of Department, Social Work-PG, St Edmund's College, Shillong delivered her address by giving an introduction about the course and the purpose of their visit to their organization. Towards the end of the program, the interaction took place whereby Q&A session took over for discussion and clarification on the doubt and understanding about the organization and their work. The programme was concluded with the votes of thanks.

After the programme, there was a momentous presentation from the two parties' whereby the organization presented a memento as a token of appreciation for the department of social work PG, St. Edmunds College, Shillong for visiting their agency and similarly with the Department of Social Work- PG. Hence, the programme was arranged and coordinates in an organized manner.

### Profile of the Organization

Aadarsh Samaj of Development Area is a non-governmental organization (NGO) working in Sikkim, India. The registration number of the organization is 1752 VOL I(24-07-2008)?. Established in the year 2008. Aadarsh Samaj Of Development Area works in the area of Art & Culture, Children, Civic Issues, Disaster Management, Environment and natural resource management, Health & Nutrition, HIV/AIDS, Human Rights, Information & Communication Technology (ICT) , Land Resources, Micro Finance (SHGs), Micro Small & Medium Enterprises, Sports, Vocational Training, Women's Development & Empowerment, Youth Affairs, etc. The NGO works towards the promotion of sustainable development.



### Objective of the Organization

- The main focus of the organization is on - Art & Culture, Children, Civic Issues, Disaster Management, Environment & Forests, Health & Family Welfare, HIV/AIDS, Human



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Rights, Information & Communication Technology, Land Resources, Micro Finance (SHGs), Micro Small & Medium Enterprises, Sports, Vocational Training, Women's Development & Empowerment, Youth Affairs etc.

- The organization works towards the promotion of sustainable development.

### SIGHTSEEING IN SIKKIM

The MSW 3rd Semester students of St. Edmund's College undertook a sightseeing trip to three places in the Indo-China and Tibet border of the Eastern part of Sikkim, on 5th November 2022 along with 2 faculty supervisors. These three tourist destination places include Nathula Pass, Baba Mandir and Tsomgo or Changu Lake. Hence, these places are located at an elevation of approximately 12000-14000 ft above sea level with a freezing and chill weather ranging from 5 degree centigrade to 0 and minus degree centigrade.

#### NATHULA PASS

The MSW 3rd Semester students first visited Nathula Pass which is a mountain pass in the Dongkya Range of the Himalayas between China's Yadong County in Tibet, and the Indian states of Sikkim and West Bengal in Bengal, South Asia. The pass, at 4,310 m above sea level and it connects the towns of Kalimpong and Gangtok to the villages and towns of the lower



Chumbi Valley. They visited the site but were not able to take pictures as Nathula Pass being an Indo-Chinese border area photography and videography are prohibited.

Nathula Pass was clearly the highlight of our visit to Gangtok and Sikkim. For travelling, to Nathula Pass, permits were needed for which they have to go

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through a travel agency. The drive to Nathula is mesmerizing, snow clad mountains lend a mysterious feel to the surroundings. They got to see the China border and the Chinese soldiers. The temperature can go below zero so we were informed to dress accordingly beforehand. Some of us had breathing problems but it's manageable. It's definitely a once in a life time experience.

### BABA MANDIR

The next destination they visited was Baba Mandir. It is sightseeing and a tourist attraction place of Sikkim which is located between Nathula and Jelep Pass at an altitude of 13,123 ft and about 52km from state capital, Gangtok. Baba Harbhajan Singh Temple is popularly known as Baba Mandir. This mandir or place of worship is dedicated to “Baba” Harbhajan Singh, who was a soldier of the Indian Army who died near the Nathula Pass in Eastern Sikkim, India. There are two shrines have been built to show reverence to Baba Harbhajan Singh.



### TSONGMO LAKE

The third and the last destination visited for sightseeing was the Tsomgo Lake, also known as Tsongmo Lake or Changgu Lake. It is a glacial lake in the East Sikkim District of the Indian state of Sikkim, around 40 kilometers from the state capital Gangtok and situated at 12000 ft above sea level. Tsomgo is revered as a



holy lake by the people of Sikkim. As the lake is located in the Indo-China and



Tibet border; therefore it is a restricted area in which it was essential for all visiting the area to obtain permits for visit the place. On reaching the

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destination, the students rode on colorfully decorated yaks and mules and enjoyed the mesmerizing view and clear blue sky with a freezing and chill weather. There were also a variety of food stalls serving local snacks, local cuisine and beverages. Overall the students had a fruitful sightseeing experience and got to know more about the culture of the Sikkimese and understand the living condition of the people living in remote and freezing weather in high altitude above sea level.

## **COMMITTEES FOR STUDY TOUR**

### **1. Transportation Committee**

The transportation committee is responsible for booking the two round train tickets for the study tour from Guwahati to New Jalpaiguri (NGP) and from New Jalpaiguri (NGP) to Guwahati in KYQ Express. The committee members also booked Sumos for two ways round from Shillong to Guwahati and Guwahati to Shillong. They also arranged the transportation to travel to various organizations for organizational visit and for sight-seeing to Nathula Pass, Baba Mandir and Tsango Lake.

### **2. Food & Accommodation Committee**

The Food & Accommodation committee is responsible for arranged food and accommodation for the students and faculties. The committee arranged accommodation in Makhim Guest House in Zero point, East Gangtok. The accommodation was arranged separately for the boys and girls. The students were accommodated for 7 days at Makhim Guest House in Zero point, East Gangtok.

### **3. Organizational Visit Committee**

The organizational visit committee is responsible for identifying the organization working in different thematic areas. They prepare letter and emails and also contacting the organization for the organizational visit and orientation. In the process, they could identify 8 organizations and hence, they visited all the organization situated in different places in Sikkim. The committee members arranged a sightseeing trip to Nathula Pass, Baba Mandir and Tsomgo Lake.

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### 4. Documentation Committee

The documentation committee is responsible for documenting and recording the day to day activity carried out during the study tour. The committee members recorded the details and collected the information. The committee is responsible for submission of the summary report after the study tour and the committee prepared the entire report and presented the study tour presentation as well as compiled the entire report and submitted it to the department for the future reference.

### 5. Finance Committee

The finance committee examines and scrutinizes the budget, expenditure and amount collected from each student. The committee head disburse the amount to each committee according to the requirement of the committee. The committee is also responsible for keeping record of all financial receipts and expenditure from each committee according to the budgetary plan of the study tour. It is also responsible for the accountability of the amount spend throughout the journey of the study tour.

### COMMITTEE MEMBERS OF STUDY TOUR

Sl. No	TRANSPORTATION COMMITTEE	ORGANISATIONAL VISIT COMMITTEE	FOOD & ACCOMMODATION COMMITTEE	DOCUMENTATION COMMITTEE	FINANCE COMMITTEE
1	AMIKA MARWEIN	DAPHIWANPLI SHADAP	CHAREMIKI DIENGDOH	KUNOLI CHISHI	ADITYA BAHADUR
2	LARISA NONGHYNDAH	DAKERMIKA SWEETY SHYLLA	CHONGDEINIENG CHANGSAN	MARTIN M NONGRUM	EVANZARA L MARSHILLONG

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3	MALCOLM MANBHA NONGSIEJ	DEIMAYAMI SUCHIANG	DAKERMIKA SWEETY SHYLLA	MEDOKHRIENUO SEYIE	MOVIN RICKSON R
4	PRIYANKA KANGJAM	IBANSARA SYIEMLEH	GRACEFULNESS DKHAR	NATHAN DONDOR LANGSTIEH	VINGOSANUO KHATSO
5	PYNHUNLANG THONGNI	KHRAWKUPAR ROYWAN	IUMIKI SAYOO	NOSAVINU LTU	
6	RICHARD W SUSNGI	MEBA AIIA I MARWEIN	LISIDORA SUTING	WILFRED MARWEIN	
7	SUIYIDAULE	MONDAYNA SHADAP	NORINDA KSHIAR		
8	THOMSON N SANGMA	RIBANLIN LYNGDOH	SONIA PASLEIN		
9		SHYAMSA R MARAK			
10		SUKKYNJAI SYIEM			
11		TAGE SUMPI			



## DEPARTMENT OF SOCIAL WORK-PG

### STUDENTS' CONTRIBUTION FOR STUDY TOUR

Number of students	Amount Collected per students	Total
37 students	Rs 11000 per person	Rs 4,07000

### STUDY TOUR EXPENDITURE

Sl. no	Particular	Amount	Total
1	Sumo Fare (Shillong-Guwahati) (Two way Journey)	$3000 \times 5 = 15000 \times 2$	30000
2	Train Fare (GUW-NJP) (Two way Journey)	$1892 \times 39$	73800
3	Train Fare (Rangya Station-Kamakhya Station)	$30 \times 39 = 1170$	1170
4	Hotel Food & Accommodation (Accommodation+Breakfast+ Dinner) 7 day	$4417 \times 39 =$	172263
5	Taxi Fare (Sumo station to Hotel in Sikkim)	$300 \times 12$	3600
6	Sumo Fare NJP-Gangtok (Two way Journey)	$4500 \times 4 = 18000$	36000
7	Sightseeing Sumo Fare	$8000 \times 4 = 32000$	32000
8	Vehicle Permit	$1480 \times 4 = 5920$	5920
9	Report Printing	$600 \times 5$	3000
10	Food & Refreshments	$20 \times 60 = 1200$ $60 \times 20 = 1200$	2400
	Grand Total		3,60,153

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### STUDENT'S FEEDBACK

In order to gain insight into how the Study Tour 2022 was implemented, a feedback session was held with the MSW students in their third semester. The feedback was rated on a five-point scale, where 1 represents Very Bad and 5 represents Very Good. Based on the students' feedback, the following results were obtained:

**Figure 1: Graph showing student satisfaction with the study tour**

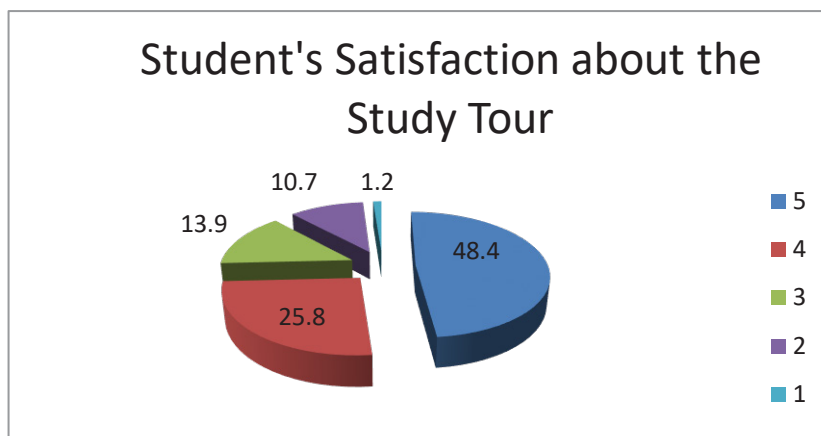
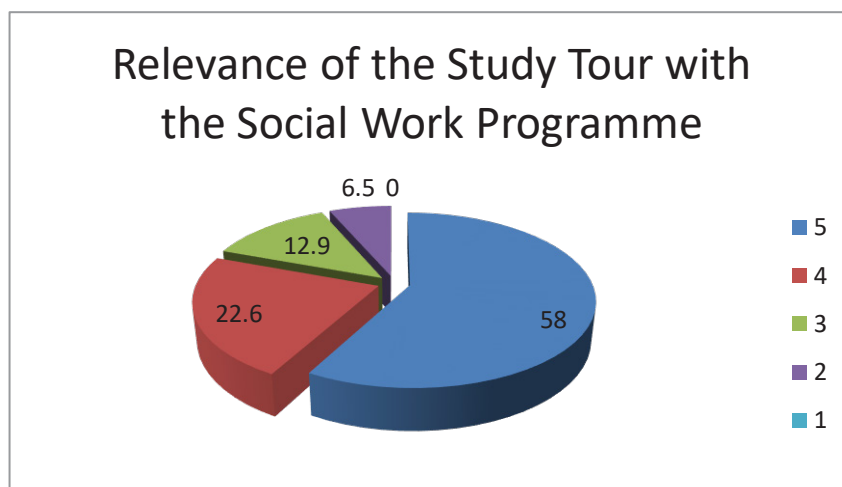


Figure 1 shows that the majority of the students experienced a very positive experience during their study tour, as it has been rated as a five on a five-point scale by the majority of students.

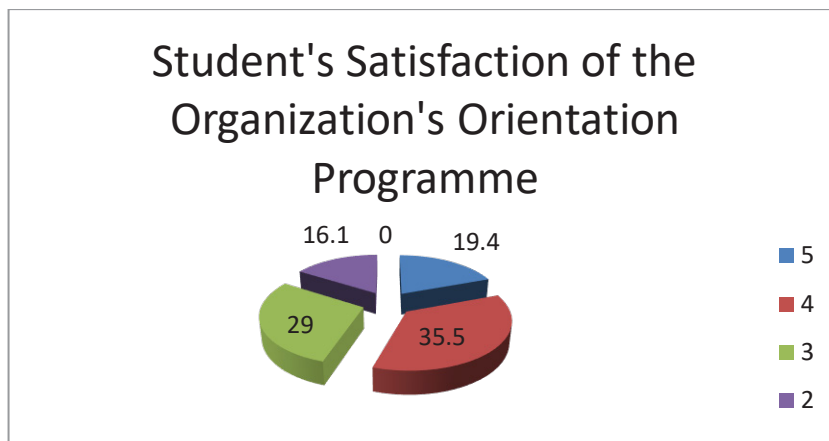
**Figure 2: Graph showing the Relevance of the Study Tour with the Social Work Programme**



## DEPARTMENT OF SOCIAL WORK-PG

There is also evidence in Figure 2 that a majority of students, which comprised of 58 % rated 5 out of 5, indicating that they found the Study Tour to be of relevance to the social work programme in which they were enrolled.

**Figure 3: Graph showing what students think of the organization's orientation programme**



In Figure 3, it is shown that majority of the students, which comprised of 35.5% of them gave a rating of 4 out of 5 for their satisfaction with the orientation program at the organization. Among students, 29% rated it 3 out of 5, 19.4% rated it 5 out of 5, 16.1% rated it 2 out of 5, and none rated it 1 out of 5.

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### **STUDENT'S REFLECTION**

From the students reflection submitted during the feedback session, the students expressed that the Study Tour experiences gave them the opportunity to learnt and explore different NGO organization and it helps them see their works, functions and goals how they perform in the society. Majority of the students expressed that the study tour was a good experience, and productive as they learn about different agencies outside the state. All of the organizations were very helpful to students since they were able to gain a great deal of insight from them.

They also expressed that they get to explore new culture, environment and new places, and to experience their lifestyles. Overall the students stated that the people of Sikkim were really nice and the place is also really beautiful and calm. As a result of the study tour, they gained an understanding of the environment of the people, their way of life, and their traditional clothing, called the "Kheda". They also have a fond memory of the place because of the kindness of the monks who served them food and treated them well. The place is very clean and we learned that most shops are closed on Thursdays in order to clean the market.

Students also emphasized the importance of adapting to the schedule and rules of the study tour in order to contribute to the success of the tour. There has also been some discussion regarding the fact that Study Tours are costly for students from low-income backgrounds, thus a financial strategy is necessary to ensure that students do not incur any financial burdens as a result of the tour. Despite the fact that the place chosen for the tour was quite good, we still see room for improvement, as some organizations are just starting out, and the staffs are unable to speak English properly during orientation, which makes it difficult for some students to comprehend.

During this study tour, some students gained personal experience that will benefit them for the rest of their lives. As one student expressed, it was one of the best tours she has ever been on since it was her first time traveling by train and it was very enjoyable as well as educational. It was a valuable experience for most students, especially since they were able to learn about different organizations that contribute to the improvement of the lives of people, especially those of the underprivileged. Overall, the Study Tour was a great success and we appreciate all of the teachers and co-workers for their cooperation.

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Overall, the tour was quite a successful one, the visits to the different Organizations were very informative and very inspiring as well where each and every Organization displayed very well its unique objectives, visions and missions, their workflows are also very remarkable. In terms of the Landscape, the Geography of the State of Sikkim, the sights of the gigantic mountains, from the scintillating view of the Himalayan ranges to the beautiful small houses on the mountain tops, are all so awe inspiring.

### Newspaper Clipping of the Press Release in Sikkim

शिलाङका विद्यार्थीहरूले गरे आदर्श समाजका प्रतिनिधिहरूसित अन्तरक्रिया



गान्तोक, ४ नोभेम्बर (निसं): पूर्वोत्तर भारतकै सबैभन्दा पुरानो महाविद्यालय मेघालयको राजधानी सिलङस्थित सेन्ट एडमण्ड्स कलेजको समाजशास्त्र विभागको स्नातकोत्तर तेस्रो वर्षका विद्यार्थीहरू अहिले अध्ययन भ्रमणको क्रममा गान्तोकमा छन्। भ्रमणको क्रममा आज विद्यार्थीहरूले स्थानीय डेभलपमेन्ट एरियाको आदर्श समाजका प्रतिनिधिहरूसित अन्तरक्रिया गरे। यसको निम्ति स्थानीय नेपाली साहित्य परिषद, सिक्किमको प्रेक्षागृहमा एउटा अन्तरक्रिया कार्यक्रम आयोजना गरिएको थियो।

महासचिव फुर्वा शेर्पाले स्वागत सम्बोधन राखेका थिए भने एकजना सदस्य डा. सुसेन प्रधानले आदर्श समाजको बारेमा जानकारी गराउनुको साथै समाजले गर्दै आएका विभिन्न सामाजिक कार्यहरूमाथि प्रकाश पारे। उल्लेखनीय छ, आदर्श समाजको स्थापना वर्ष २०१७मा क्षेत्रको सर्वाङ्गीन विकासमा योगदान दिने उद्देश्यले गरिएको थियो। स्थापनाकालदेखि नै यस संस्थानले विभिन्न सामाजिक, शैक्षिक एवं पर्यावरणमुखी कार्यहरू गर्दै आएको छ। आफ्नो क्षेत्रको सुरक्षाको निम्ति सीसी क्यामेरा जडान गर्ने राज्यकै पहिलो सामाजिक सङ्गठन रहेको आदर्श समाज, डेभलपमेन्ट एरियाका दावी रहेको छ।

विद्यार्थीहरूलाई अगुवाइ गरेर आएको सेन्ट एडमण्ड्स कलेजकी समाजशास्त्र विभागकी प्रमुख डा. रितुपर्णा राजेन्द्रले जानकारी गराएअनुसार समाज शास्त्र विभागको पाठ्यक्रममा विभिन्न क्षेत्रका सामाजिक सङ्गठनहरूसित अन्तरक्रिया पनि रहेकोले विद्यार्थीहरूको ३७ सदस्यी टोली गान्तोक आएको र आज डेभलपमेन्ट एरियाको आदर्श समाजका प्रतिनिधिहरूसित अन्तरक्रिया गरेको हो। अन्तरक्रियाको क्रममा विद्यार्थीहरूले आदर्श समाजका प्रतिनिधिहरूलाई विभिन्न प्रश्नहरू पनि गरे।



## DEPARTMENT OF SOCIAL WORK-PG

**Translation:** The Department of Social Work-PG, St. Edmund's College in North-East India, one of the oldest colleges in that region, took the third semester of 2022 for its Study Tour in Sikkim. During the tour, the students interacted with representatives of the AdarshSamaj Society Development Area in the theatre hall of the Nepali SahityaParishad.

During the meeting, Dr.RituparnaRajendra, Head of the MSW department at St. Edmund's College, informed the audience that a team of 37 students visited Gangtok and met representatives from the aforementioned society. In the course of the interaction, the students posed a variety of questions to the representatives. During the program, Furva Sherpa, the General Secretary of Adarsh Samaj, delivered the welcome address, while another member, Dr.SusanePradhan, provided an overview of the Samaj and various initiatives undertaken by the organization. The Adarsh Samaj was founded in 2016 with the purpose of contributing to the progress of the regional community.

## CONCLUSION

Study tour is a vital component in social work education as it provides knowledge and education which developed a great opportunity for the students to experience and learn a new culture, places and the people of Sikkim. The study tour trip established a memorable and tremendous experience with plenty of insightful information and knowledge about the social work practice in Sikkim. The organizational visit enable the student to have a new exposure and learning about Social Work practice ranging from the organization dynamics to its working culture and environment of the various organizations across Sikkim. The sightseeing tour to the Eastern part of Sikkim in the Indo- China and Tibet border offer an extraordinary experience to the students as they visited interesting places which stood at the higher altitude with an elevation of 12000-14000 ft (approx) above sea level with a freezing and chill weather ranging from 5 degree to 0 and minus. This sightseeing tour creates a new exposure and travelling experience for the students for visiting such places as they have to travel and scale through the road mountains and observing the steep cliff and gorges along the way.

Generally, the study tour enhance the students capability to broaden their perspectives in the context of social work though facilitating learning from different organization working towards the betterment of society in rendering their services to the underprivileged and disadvantaged section of the society. Therefore, this study tour enable the students to impart and comprehend the perspective of social work education and practices in such places, and provide a refreshes

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voyage with lots of memories and recollections from the organizational visit, sightseeing trip, living together in one roof and sharing equivalent provision of healthy food throughout the study tour journey.







# 2022

Department of Social Work- PG

St. Edmund's College, Shillong



## [ORGANIZATIONAL VISIT]

18th November 2022- 9th December 2022



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First and foremost, the 1st semester MSW students would like to thank Almighty God for His blessing, protection, and guidance throughout the Organizational Visit.

Our appreciation goes out to Dr. Sylvanus Lamare, Principal of St Edmund's College, for his continuous support and guidance during the organizational visit.

We would like to extend our sincere gratitude to the Secretary, Br Simon Coelho, as well as the Management Committee as a whole for their positive response and their continuous encouragement and support.

In appreciation of the support, motivation, and guidance provided by the Head of Department, faculty members, and field coordinators at St Edmund's College, Shillong during the organizing visit, we wish to express our deepest appreciation.

I would like to express our sincere appreciation and gratitude to all organizations which accepted our request for an orientation session during the Organization Visit, including Kyrshan Foundation, Bethany Society, SOS Children's Village, Wisdom Centre, Bosco Integrated Development Society, District Mental Health Programme, Friends Corner Clinic, Iohlynti, One Stop Centre, North East Slow Food Agrobiodiversity Society (NESFAS), Composite Regional Centre. Thank you for sparing your valuable time during the organizational visit. Without your support and cooperation this visit would not have been successful.

**INTRODUCTION**

As part of the Post Graduate Social Work Curriculum, Organizational Visits is mandatory for the 1<sup>st</sup> year MSW students. The students were expected to visit 10 institutions/organizations along with field supervisor/teachers according to the fields of social work. During the Organization Visits, the students were given an exposure and orientation to the ongoing services by different agencies to communities, groups and individuals in response to people's needs. The specific objectives of the Organizational Visits are as follows:

1. To provide students with the opportunity to gain exposure to a variety of social welfare organizations.
2. To orient social work students on social work intervention and practices through the works of voluntary and Non-Government Organizations in addressing issues and social concerns.
3. To provide students with a comprehensive understanding of the organization's structure, functioning, staffing patterns, and activities.
4. To gain a deeper understanding of the organization's profile. To develop the student's understanding of organizational structures, resource management, and the day-to-day management of human services programs involved in human development and welfare.
5. To understand the strategies and approaches adopted by the voluntary and Non-Government Organizations while working with different marginalized individuals, groups, and communities.

A total of ten organizations located in East Khasi Hills District and Ri Bhoi District were visited by the MSW Batch 2022 as part of their Organizational Visits during the first semester. These visits were organized on fieldwork days, i.e., Friday and Saturday, between 18th November and 18th December 2022. The staff of each organization also organized an orientation program during the visit for the students. Listed below are the ten organizations:

Sl. No.	Name of Organizations	Place	Date	Area of Work
1	<b>Kyrshan Foundation</b>	Nongthymmai, Lawjynriew,	18 <sup>th</sup> November	Education Empowerment and Health Issues

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Sl. No.	Name of Organizations	Place	Date	Area of Work
		Shillong	2022	
2	<b>Bethany Society</b>	Laitumkhrah, Shillong	18 <sup>th</sup> November 2022	Persons with Disability, Sustainable Waste Management and Skill Development
3	<b>SOS Children's Village</b>	Umiam, Ri Bhoi District	19 <sup>th</sup> November 2022	Shelter home for the parentless children and young adult
4	<b>Wisdom Centre</b>	Umdihar, Nongpoh, Ri Bhoi District	19 <sup>th</sup> November 2022	Rehabilitation Care centre for the Addicts
5	<b>Bosco Integrated Development Society</b>	Nongthymmai, Nongshilliang, Shillong	2 <sup>nd</sup> December 2022	Children Rights and Welfare, Skill Development and Entrepreneurship, Women Empowerment and Community Livelihood and Sustainability
6	<b>District Mental Health Programme</b>	Lawmali, Shillong	2 <sup>nd</sup> December 2022	Mental Health Issues
7	<b>Friends Corner (Adolescent Reproductive and Sexual Health) Clinic</b>	Lawmali, Shillong	3 <sup>rd</sup> December 2022	Adolescent Reproductive Health and Issues
8	<b>Iohlynti (One Stop Centre)</b>	Lawmali, Shillong	3 <sup>rd</sup> December 2022	Women Issues and Violence Against Women
9	<b>North East Slow Food Agrobiodiversity Society (NESFAS)</b>	Laitumkhrah, Shillong	9 <sup>th</sup> December 2022	Indigenous Food System, Advocacy and Empowerment and Health



## DEPARTMENT OF SOCIAL WORK-PG

Sl. No.	Name of Organizations	Place	Date	Area of Work
				and Nutrition
10	<b>Composite Regional Centre for Skill Development, Rehabilitation and Empowerment of Persons with Disabilities (Divyangjan)</b>	Dhankheti, Shillong	9 <sup>th</sup> December 2022	Rehabilitation and Empowerment of Person with Disability.

### DETAILS OF ORGANIZATIONS DURING THE ORGANIZATIONAL VISIT 2022

#### 1. KYRSHAN FOUNDATION

##### Profile of the Organization

Kyrshan Foundation is a young organization established in January 2020. It is centered on the grassroots, youth and children through advocacy, education and children and development activities. The foundation aims to uplift children and youth coming from socially or economically challenging backgrounds by providing access to resources and mentorship. Kyrshan foundation is led by inspiring



and encouraging young members who aim to make a change and difference in any way they can. This is done through various projects that they are implementing and executing.

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As a result of the efforts of members of the organizations who work on a volunteer basis, Kyrshan Foundation has been able to accomplish a variety of activities and projects. Through a program called Owl Library Initiative, mini libraries are being established in remote areas as well as in urban areas. A project of SAW AIOM was undertaken by the organization in order to promote menstrual health and hygiene. Further, it provides legal advocacy to children and youth living in shelter homes, residential homes, children's homes and government schools



### Brief about the Orientation Programme

As part of its Organizational Visit, St. Edmund's College's MSW 1st semester visited Kyrshan Foundation on November 18th, 2022. 19 students participated in this visit, along with two Fieldwork Coordinators, Ms. Hazel Berret Wahlang and Mr. George Kerry Sunn. During the visit, an orientation session was conducted by the organization's founder, Mrs. Badapbiang Dkhar.

During the orientation session, the first semester MSW students were introduced to the resource person, Mrs Badapbiang Dkhar. As part of the interaction, she explained the various projects that the organization is currently involved in. As a result of their interaction with the resource person, they learned that the libraries of the organization are not being funded by any funding agencies, organizations, or governments, but rather by crowd-sourcing, which is being funded by people from all over the country. Through the help of individuals, ten mini libraries with a total of 100 books have been established.

According to the students' feedback, the organizational visit provided them with an opportunity to gain a deeper understanding of the organization's approach to foster professional self-development and to perform different roles as social workers.

### 2. BETHANY SOCIETY

#### Profile of the Organization

Bethany Society was founded in 1981 in Mendal, East Garo Hills, Meghalaya, India under the vision and inspiring leadership of Sister Rosario Lopez as a non-profit, secular, registered charitable organization. They dream of an earth fully alive, where everyone enjoys the fullness of being. They work towards forming partnerships with people, communities, and resources so as to create opportunities which empower, enhance dignity, include and lead to the security of health, nutrition, livelihoods and shelter in a sustainable manner. They work with people in vulnerable situations such as persons with disabilities, children, youth and women living in extreme poverty, particularly those residing in remote rural areas.



The organization is committed to the following strategies:

- To organize programs on disability which are inclusive, barrier free and rights based, using the Community Based Rehabilitation (CBR) approach.
- To create sustainable livelihoods, particularly among rural communities, through the application of appropriate technology and promotion of micro-enterprises.
- To promote an attitude of stewardship towards the earth.
- To create and join networks for greater impact.



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### Brief about the Orientation Programme

A group of MSW 1st semester students from St. Edmund's College and two faculty members from the Department of Social Work-PG visited Bethany Society in Laitumkrah, Shillong. During the organizational visit, they gained a general understanding of welfare organizations and how they operate. During the program, the



Director provided an overview of the organization, highlighting the various activities and programs conducted by the organization. The visit was followed by an extensive tour of the organization's campus in order to gain an understanding of the various departments and services available. Their visit included a visit to the Jyoti Sroat School, which is an inclusive school that offers educational assistance and mainstreams this ability through the Community Based Inclusive Development Initiative. As part of the Inclusive Skill Development Programme, the students were introduced to bamboo crafting, where they were able to observe the process of bamboo crafting being demonstrated. Thereafter, they visited the hostel and the Hospitality department, which is responsible for food and beverage preparation and catering. Additionally, the Director demonstrated how waste materials can be used to make paper and other arts and crafts. Furthermore, the students were introduced to organic farming practices (Key Hole Garden) and poultry farming practices, which are eco-friendly and beneficial for organic farming.

As a result of the students' feedback, it is evident that the students learned that this welfare organization promotes sustainable livelihoods by utilizing technology. Additionally, they have gained a deeper understanding of the importance of inclusive education and skill development programmes. It should be noted that the campus is also accessible due to the rails and ramp lifts, the adaptation of toilets for wheelchair users, Braille signage and auditory signals, tactile flooring, and there are no stairs visible outside the campus. Therefore, it ensures accessibility for Persons with Disabilities.



### **3. SOS CHILDREN'S VILLAGE, SHILLONG**

#### **Profile of the Organization**

In 1949, Hermann Gmeiner, who advocated for child welfare in Austria during the post-World War II era, founded the SOS Children's Village for parentless children with no guardians. As a result of the World War II, many children were left parentless, and Mr. Hermann Gmeiner took care of some of them and built a house that eventually turned into a village, which eventually spread around the world.



India started with SOS Children's Villages in 1963, and Shillong followed in 1999 where Meghalaya government donated the land. The Village is currently housing 127 children in 12 family homes under the loving care of an SOS Mother, who is assisted by an SOS Aunt.



In Shillong, SOS Children's Villages focuses primarily on providing support to children and families through its Family Strengthening Programme (FSP). The program offers a comprehensive array of services designed to assist families in staying together and taking good care of their children. This organization aims to raise awareness about hygiene, child rights, and positive parenting techniques.

In addition to providing and supporting families with food, they also provide educational assistance, as well as medical expenses for treatment.

#### **Brief about the Orientation Programme**

On the 19th November 2022, the MSW 1st semester from St. Edmund's College visited



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SOS Children's Village, Ri Bhoi District as part of their Organizational Visit. This visit involved 19 students and one faculty member, Ms. Ainamlin Dkhar, as well as two Fieldwork Coordinators from the department, Ms. Hazel Berret Wahlang and Mr. George Kerry Sunn. During the Organizational Visit, an orientation programme was held and Mr. Biswajit Chetia, Senior Co-worker Education was the resource person.

As part of the orientation session, the resource person introduced the students to the various project areas, functions, and services offered by SOS Children's Village. A number of amenities and facilities are available within the village, including a sick bay and a pharmacy that provide basic medical care. In addition to providing vocational training, career counseling, and assisting children in finding employment opportunities to support their families for income generation, they also provide them with vocational training. By participating in this orientation, the students gained a better understanding of the children placed in SOS Children's Villages. These children have access to educational opportunities, and all necessary efforts are made to help them adjust to the changing environment and to their families. Children in the SOS Kindergarten are provided with daycare services, while older ones attend local schools with the purpose of supporting the children who require tutoring for their academic work or therapy. As these children grow up with their sisters and brothers, as well as a mother from SOS, they find a loving home with one of the twelve SOS families.

They also learned during the orientation that when the young adults are ready to leave their SOS families, they can join the SOS Youth Programme, which offers qualified professionals the opportunity to guide them as they embark on a new phase in their lives by undergoing vocational training courses, completing higher education, and seeking employment. Thus, young people are encouraged to develop perspectives for their future, learn responsibility, and have the freedom to make their own decisions. After the orientation, the resource person took the students around the campus to give the students an exposure to have a better understanding of what they were oriented to during the Orientation programme.

Through this visit, first semester MSW students acquired a more comprehensive understanding of how the organization served parentless children and how the various services they provided were beneficial to ensuring their basic needs, including proper education and a safe family environment, were met. To conclude, the students understand that SOS Children

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Village is not an ordinary orphanage, but a complete home for any orphan without a guardian who is contributing to the betterment of society as a whole.

### 4. WISDOM CENTRE

#### Profile of the Organization

The Wisdom Centre was established on 5th February 2010 and was officially opened on 25th January 2012 by Mr. John Schlitt, a musician and lead singer of Christian rock band Petra. The center was located in Umdihar, a district of Ri-Bhoi.

A rehabilitation and retreat center focused on addiction, the Wisdom Center provides counseling for people who are addicted to drugs, alcohol, and other substances.

Since its inception, the center has provided care and counseling to a number of young men and women. Through counseling and activities undertaken by the center for the campers, the motto of the center is "Transforming Lives." Since it aims to transform the lives of individuals by providing them with wisdom. As a retreat center, Wisdom Center refers to its clients as campers rather than, for example, a rehabilitation or de-addiction center, which refers to its clients as inmates or patients.

As a rehabilitation and retreat center, it provides an opportunity for campers to develop a devotional routine and utilize their creativity and skills for arts and crafts or the construction of a concrete structure at the centre. By doing so, the campers are able to utilize their potential in addition to the daily routine that has been scheduled during their stay. It is important to note that the center was not funded by any organization, but only through the savings of the founder and donations from the campers. However, the centre recently received grants from NEEPCO, the local representative, under MLA scheme.



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### Brief about the Orientation Programme

The MSW 1st semester students, along with one faculty member, Ms. Ainamlin Dkhar, and two fieldwork coordinators of the department, Ms. Hazel Berret Wahlang and Mr. George Kerry Sunn, visited Wisdom Centre in Umdihar, Ri Bhoi District, on 19th November 2022. An orientation programme was conducted for the students, where Pastor David Jamir, founder and counselor of the Wisdom Centre, served as a resource person.

In the very beginning of the lesson, the resource person enlightens the students about the Wisdom Centre and explains why it has been named Wisdom Centre. Further, he discussed how young men and women in this generation are engaging in and abusing drug, alcohol, and other substance abuse.



Pastor Jamir emphasized the adverse effects of substance abuse on an individual's sociological, psychological, emotional, and cultural well-being. In addition to campers from Meghalaya, there are also campers from surrounding states, such as Tripura, Manipur, and Mizoram. A number of campers from neighboring countries are also present, including Bhutan, Singapore, and Nepal.

According to the resource person, Wisdom Center has a unique feature in that it does not have fencing across its boundaries, as the founder believes that the center is not a prison or jail (individuals are not allowed to be called inmates) to lock them in, but rather a retreat center for those who are addicted to alcohol, drugs, or other substances to help them and transform their lives. After the orientation program, he took the students around the campus which has a size of 7 acres and observed the various facilities at the center, including the swimming pool, café, open conference hall, apartments for men and women, dining area and kitchen, and other buildings under construction at the center.

As the resource person shares his own experiences regarding the founding of the center, students gain a better understanding of his journey and inner calling to establish the center. Through the orientation programme, students are encouraged to explore their own interests and

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potential by responding to their inner voice. In order to transform the lives of individuals, a set of qualities is required, such as perseverance, motivation, commitment, determination and strong willpower. Family and community support is also crucial, as well as physical and mental strength.

### 5. BOSCO INTEGRATED DEVELOPMENT SOCIETY (BIDS)

#### Profile of the Organization

The Bosco Integrated Development Society is the official Province Development Office or the Social Development Wing of the Salesians of Don Bosco, Shillong Province of Northeast India. Founded on 24th May 2012, it is registered under Meghalaya Societies Registration Act, XII of 1983 and has its headquarters in Nongshiliang, Nongthymmai, Shillong.



The organization is dedicated to assisting the underprivileged population of the society, regardless of their race, creed, caste, or gender. Currently, the organization is working on 11 projects in Meghalaya, Tripura, Mizoram and Barak Valley of Assam, providing assistance to the poor and underprivileged sections of society.

As a result of the projects implemented by the organization, children, youths, and women in need have been provided with interventions that are necessary for their social and economic development. Enhancing the wellbeing of people is the essence of the organization. Consequently, it strives to improve the lives of the deprived sections of society.

BIDS serves the poor and underdeveloped section of society in Meghalaya, Tripura, Mizoram and Barak Valley. **Services offered by BIDS**

- Child Rights and Welfare
- Skill Development and entrepreneurship
- Women Empowerment

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### ➤ Community Livelihood and Sustainability

#### Brief about the Orientation Programme

A visit to Bosco Integrated Development Society (BIDS) was conducted by the MSW 1st semester students on 2nd December 2022. The purpose of the visit is to provide the student with a better understanding of the organization's work and services related to Child Rights, Skill Development, Women Empowerment and Community Livelihood. The resource person for this orientation program was Ms Riha Manar, Project Co-ordinator.



The students were introduced to Ma'am Riha Manar, the Project Coordinator for Bosco Migrants Care (DB4M), an organization within the BIDS. During the introduction, the resource people provide a brief overview of the organization and its various services. A further discussion of the organization's vision and mission was given, which included raising awareness, developing skills, building capacity and dreaming of creating a society where people of all backgrounds enjoy equal opportunities to progress and become self-reliant, self-sustaining, and child-friendly by raising awareness, developing skills, and building capacity. During her presentation, she spoke about the Rilang educational home (2010), the Rilang aftercare (2019), the Community school and children's projects in Meghalaya. In addition, she explained the various awareness programs conducted by the different units of the organization to support the various activities that they carry out.

## 6. DISTRICT MENTAL HEALTH PROGRAM, MIMHANS

#### Profile of the Organization

The District Mental Health Programme (DMHP) was started under the National Mental Health Programme (NMHP) to decentralize mental health services and provide mental health services at the community level by integrating mental health with the general healthcare delivery system.



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DMHP is a mental health programme working under the MIMHANS hospital that provides mental health services including prevention and promoting community awareness in delivery of mental health services. The aim of DMHP programme is to break down the stigmatization and discrimination of a society towards an individual facing mental health issues. The main objectives of DMHP is to provide mental health services including prevention, promotion and long-term continuing care at different levels of district healthcare delivery system.



The DMHP under MIMHANS Hospital, Shillong provide several of treatment and services includes OPD, Psychiatric treatment, Psychological treatment, Counselling and Social and emotional support, Psycho-social intervention and Psycho-education. Simultaneously, they conduct various training programme, Capacity building and target intervention programme for Schools, colleges and Community, monitoring and evaluation and community awareness.

### Brief about the Orientation Programme

The MSW 1st semester students visited the District Mental Health Programme, MIMHANS Hospital, located at Lawmali, near Ganesh Das Hospital in Shillong, on December 2, 2022. The purpose of the visit is to gain insight into the various mental health services offered by DMHP at the district level as well as its role in the field. Mr Truman Basawiamoit, a Clinical



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Psychologist with the DMHP, MIMHANS, served as the resource person for the session.

During the orientation program, the MSW students were introduced to the resource person, Mr Truman Basawiamoit a Clinical Psychologist of DMHP working under the MIMHANS Hospital, Shillong. At the beginning, he introduced to the students on the importance of mental health awareness and the challenges. The speaker emphasized the need for stress management and psychoeducation among students in dealing with stress and pressure in all aspects of their lives. In his presentation, the Resource Person described various services and programs offered by the DMHP, particularly those dealing with mental disorders and substance abuse, such as drug abuse, alcoholism, and suicide. They provide multiple types of treatment for patients suffering from various mental illnesses and mental health issues as part of a long-term continuous process. The DMHP program facilitates the mental health issues and challenges faced by individuals in the local communities, schools, colleges, and inpatients at MIMHANS Hospital.

The organization visit provides students with a deeper understanding of the mental health issues prevalent in our society. This health issue is approached differently than other issues that individuals face in a society. As a mental health program, DMHP is designed to provide immediate treatment for mental health issues and to integrate mental health into other programs in a comprehensive manner. Therefore, DMHP has been highly successful in providing mental healthcare to the community, at least up to the district level.

### 7. FRIEND'S CORNER CLINIC (ARSH), GANESH DAS HOSPITAL

#### Profile of the Organization

As part of the Adolescent Health Strategy, the Ministry of Health and Family Welfare has launched the Adolescent Reproductive and Sexual Health Clinic. The aim is to provide clinical and counselling services to the adolescents through the existing health systems.



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Rashtriya Kishor Swasthya Karyakram (RKSK) highlights the need for adolescent friendly Health clinics (AFHC) under its facilities-based approach. The approach was initiated in 2006 under RCH in the form of Adolescent Reproductive Sexual Health (ARSH) clinic to provide counselling on Sexual and Reproductive health issues.

The Adolescent Reproductive and Sexual Health Clinic (ARSH) offers four types of services; clinic services, counselling services, referral services, and outreach services. This program is geared towards helping young people to become consistent in their lives, and its main purpose is to promote adolescent health. They ensured the usage of contraceptive methods for STIs and Unwanted pregnancy for family planning such as Cooper-T, I-pills, contraceptive pills and protection.

### Characteristic of ARSH Clinic

- Warm and inviting: ARSH's physical appearance is critical for creating an environment where adolescents feel comfortable
- Two expectations that adolescents have of the service are to be treated with respect and to have their confidentiality protected.

### Objectives of ARSH clinic

- Equitable: All adolescent in age group 10-19 years is able to obtain services
- Accessible: Adolescent are able to obtain the available health services
- Appropriate: the right health services are provided to adolescent
- Effective: the right health services are provided in the right way, and make a positive contribution to their health





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### Brief about the Orientation Programme

The On the 3rd of December, 2022, the MSW 1st semester students along with the field coordinator and faculty of the department visited Friends Corner (ARSH) Clinic at Ganesh Das Hospital. Additionally, an orientation programme was conducted with Christy Najjar, a counselor with Friends Corner.

They were welcomed by the ARSH Clinic Counselor, Ms Christy Najjar, during the session, and she explained the functions and role of the ARSH clinic for adolescents. She also discussed Adolescent Health, Sexual Health, Sex Education, misconceptions and myths about sex in the orientation programme. She also provided them with information regarding sexually transmitted diseases and infections. Furthermore, she stressed the importance and use of contraceptive methods such as I-pills, condoms, and cooper-T, as well as information regarding adolescent health strategies.

## 8. IOHLYNTI (ONE STOP CENTRE), SHILLONG

### Profile of the Organization

One Stop Centres (OSCs) are intended to support women affected by violence, in private and public spaces, within the family, community and at the workplace. They are committed to providing support and redress to women facing physical, sexual, emotional, psychological and economic abuse, regardless of their age, class, caste, education status, marital status, race or country of origin. Aggrieved women facing any kind of violence due to attempted sexual harassment, sexual assault, domestic violence, trafficking, honour related crimes, acid attacks or witch-hunting who have reached out or been referred to the OSC will be provided with specialized services.

The One Stop Centre arises as a result of the Nirbhaya gangrape case. The One Stop Centre provides support to women affected by violence both in private and public space, within the family, community and at the workplace and women facing physical, sexual, emotional, psychological and economic abuse irrespective of age class caste, education status, marital status,



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race and culture. The services available are Emergency Response and Rescue Services, Medical Assistance, Assistance to women in Lodging FIR/NCR/ DIR, shelters and Legal Aid and Counselling. Initially it started as a support Centre for women and it became official in 2016. The One Stop Centre is very crucial for the community and is very useful in their mission to aid women and children facing violence.

### Brief about the Orientation Programme

MSW 1st Semester students from St Edmunds College visited the One Stop Center located in Ganesh Das hospital, Shillong on the 3rd of December 2022. The purpose of this visit is to provide students with an overview and understanding of the organization, its roles and functions, and its activities. During the orientation program, Ms Coleen Lyngdoh, a Case Worker with One Stop Centre, served as the Resource Person.



During the session, Miss Colin Lyngdoh, the Case Worker from One Stop Centre, was introduced to the participants. Ms Coleen began the orientation programme by introducing the organization, its role, functions, and activities related to violence against women. According to her, the organization was initially a support center for women before becoming an official organization in 2016.

Furthermore, she stated that the agency provides services for various types of violence against women and children, acts as a referral agency, and does not handle cases on its own. To date, they have registered a total of 2004 cases. Furthermore, she briefed about the services provided under the Domestic Violence Act of 2005. The organisation works collaboratively with other sectors including medical professionals, the Meghalaya State Commission For Women, Reach Ministries and Lamjingshai (an NGO). It was an informative and interactive interaction as she indicated that the Center is supposed to operate around the clock, and that they handle approximately five to six cases daily. They also provide temporary shelter for women facing violence.



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In response to the rise of false accusations, the organization conducted a detailed and thorough history of clients, as well as in-depth counseling to prevent false accusations and cases from occurring. By coordinating with schools, colleges, and local headmen, the organization also conducts programs in educational institutions and communities. In the discussion they also discussed the difficulties and challenges that the organization is facing which include limited space and the high number of cases to be handled each month.

### 9. NORTHEAST SLOW FOOD AGROBIODIVERSITY SOCIETY (NESFAS)

#### Profile of the Organization

North East Slow Food & Agrobiodiversity Society (NESFAS) was started in the year 2012 in Meghalaya. It is a platform that connects people to the pleasure and importance of local foods and the process links them to its journey from farm to the fork. A special focus for NESFAS in the facilitating of community level network is to empower local communities to celebrate and defend their diverse food and agricultural practice and to have a seat at local, national and international level for food lands,



territories and resources. NESFAS strives to promote the importance of local agricultural practices for livelihood and wellbeing of local communities.

#### Brief about the Orientation Programme

The first semester MSW students from St. Edmund's College visited North East Slow and Agrobiodiversity Society (NESFAS) Shillong on the 9th of December, 2022 in order to learn about the importance and practice of Indigenous Food Systems in the state as well as the rich diversity of wild edible food products available in the state and their health benefits. The resource person was Ms Alethea Kordor Lyngdoh, a Communications Lead Associate with NESFAS.

During the orientation programme, a Resource Person provides students with information about the organization and its activities and projects. Additionally, she explained to the students that NESFAS believed that traditional ecological knowledge was equally

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important to modern science and, therefore, it facilitates a mutually respectful dialogue for the advancement of sustainable development. She also explained to the students that the organization aims to connect partners from different sectors to enhance agrobiodiversity to achieve food sovereignty. The director also highlighted a few programs including Knowledge Management and a training programme they conducted with the community on how to collect data about nutritional and dietary. As a consequence, people are able to enjoy and understand the pleasures and benefits of local and nutritious food. The resource person presented a video clip at the end of the session that discussed the diversity and eco-systems of nature, as well as the climate change in Meghalaya and its rich biodiversity.

### 10. COMPOSITE REGIONAL CENTRE (CRC) FOR SKILL DEVELOPMENT, REHABILITATION AND EMPOWERMENT OF PERSONS WITH DISABILITIES (Divyangjan)

#### Profile of the Organization

Composite Regional Centre (CRC) for Skill Development, Rehabilitation and Empowerment of Persons with Disabilities (Divyangjan), Shillong is a service institution set under the department of Empowerment of Persons with Disabilities (Divyangjan), DEPwD, Ministry of Social Justice & Empowerment (MSEJ), Government of India. It aims at creating and developing resources and services required for Persons with Disabilities (PwDs) in the State of Meghalaya.



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Founded on 19th July, 2021, the organization initially had 7 staff members (presently 8) who operate the organization. A Union Minister of State for Social and Empowerment, Smt Pratima Bhoumik, virtually inaugurated the Composite Regional Centre for Skill Development, Rehabilitation and Empowerment of Persons with Disabilities (Divyangjan) in Shillong. Its vision is to create a society where persons with disabilities enjoy equal opportunity, rights protection, and respect for their autonomy, enabling them to live productive, safe, and dignified lives.



The Mission of the organization is to play a significant role in creating awareness in the society to recognize persons with disabilities as valuable human resources of the country and to foster an environment which facilitates equal opportunities, easy accessibility, protection of rights and full participation of persons with disabilities, through advocacy, awareness creation, capacity building, rehabilitation services, human resource development and technological advances.

### Objectives of CRC

- To serve as a resource centre for rehabilitation and special education of persons with disabilities
- To undertake human resource development by training rehabilitation professionals, village level workers, multi rehabilitation workers and other functionaries in government and non-government sector, required for providing services to PWDs
- To undertake public education programmes for creation of awareness in the parents and the community
- To undertake designing, fabrication and fitment of aids & appliances



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- To undertake services of education and skill development leading to enhancement of opportunities for employment, rehabilitation, mobility communication, recreation and integration in society.
- To undertake research and development with specific reference to needs of diverse groups of people with disability, keeping in view the nature and severity of disability in the region.
- To stimulate growth of services by encouraging and supporting voluntary organization, parents groups and self –help groups.
- To establish linkages with existing medical, educational and employment services, following the principles of community based rehabilitation and offer extension services in the rural area.
- To develop strategies for delivery of rehabilitation services suitable to the socio-cultural background of the region

Composite Regional Centre (CRC), Shillong have 6 departments which include:

- Special Education
- Clinical Psychology
- Physiotherapy
- Rehabilitation Unit
- Vocational Training and Rehabilitation Unit
- Orientation and Mobility Unit

CRC offered several services including:

- Special Education
- Physiotherapy
- Vocation
- Rehabilitation
- Clinical Psychology
- Occupational therapy
- Audiology services



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- Speech and hearing intervention
- Speech language pathology
- Prosthetic and Orthotic services
- Sensory integration therapy
- Adult independent living programme
- Guidance and Counseling
- CBR programmes
- Outreach and extension services
- Parents Empowerment programmes
- Awareness and advocacy programmes for public and Para professionals.

### Brief about the Orientation Programme

MSW 1st semester students from St. Edmund's College visited the CRC Shillong as part of the organizational visit with the objective of better understanding the services provided for Persons with Disabilities (PWDs) by the organization on 9th December 2022. The Resource Person for the Orientation Program is Mr. Ram Shakal Sahan, an Assistant Professor as well as a Special Education Consultant. During the orientation, the resource person provided a brief overview of the organization's structure, workings, activities and services. Additionally, a Consultant from each department introduced the various departments of CRC during the session.

During the interactive session, they were informed that the organization has served more than 300 clients and has successfully completed more than 275 cases to date. There are seven districts in Meghalaya covered by this organization. The organization provides rehabilitation services in centers and camps, raises awareness, and provides academic and service provision activities. Therefore, it serves as the state's apex resource center for persons with disabilities.

As a result of the interactive session, the students were taken to a variety of departments for a demonstration of the services provided by each department, along with an introduction to the function and various types of rehabilitation and therapy programs offered by each department to individuals with disabilities (PWD) in the state of Meghalaya.



**STUDENTS REFLECTION**

During the organizational visit, the students were able to gain a better understanding of the working ethic of the organization, in terms of fostering attitudes toward professional self-development, and in terms of performing various roles in the role of a social worker.

**Javiya Ashraf:** My overall experience through the organizational visit has helped me to understand the vision and mission about different organizations and how to support people with problems in a therapeutic way to promote change. I have learned to be empathetic, gained more values and skills and a desire to contribute more towards my society as an individual.

**Marseillis Pohlong:** Throughout the organizational visit the experience was good. We were able to learn more about the organizations we visited, thanks to our visits to these organizations. We studied about their activities, operations and contributions to society's advancement. For example our visits to BIDS informed us of their efforts to enhance society including their assistance to the underprivileged and those in need" We learned more about the organization and how they aid addicts. I discovered that ARSH clinics works and operates to promote adolescent and reproductive health through counseling and raising awareness for adolescent and young adults to understand the importance of Sex Education.

**Angelista Syiemlieh:** From the organizational visit, I had gain more experience and learn alot during the visit as I can observed that all the organizations are working with different target group with different activities and purposes in cater to the need and betterment of the people and society as a whole. For Example an organization like Bethany Society is indeed helping and assisting the Persons with Disability (PWD) in bringing change and transformation in their life.

**Beneranda Shadap:** During the organizational visit, I had an enriching learning experience. My educational experience has also been fruitful and amazing because it has been positive and engaging. I also came to know about the different agencies and organizations that are present in Meghalaya. As a student social worker, I was able to find to put my principles into practice. I also attained new knowledge and information, skills and responses from the experience. To conclude, the visits to different organizations were also interactive and interesting.

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**Kendonglener Lemtor:** I really had a good time visiting different organizations and it was in fact a good time for all the students visiting different organizations together and learning different thematic area in the field of social work. I personally collected a lot of information from the visit and learned about the different roles and functions played by different agencies and how they are implementing to help the needy and underprivileged section of the society. Hence, the organizations are giving their best for the betterment of the society not only in Meghalaya but all over North-East.

**Likhumbila Sangtam:** Through my organizational visit I have learned alot about the different organization and their function and structure of working for the betterment of our society in helping the people in need. I have learned and gained a lot of knowledge and information through meeting and interacting with people of different organizations. Therefore, this visit enhances and gave me a-lot of exposure and learning from various organizations.

**Ibalarisa Khongwir:** It was indeed a great experience for me since I had learnt and experience new things from the organizational visits. All the organizations work for the welfare of the people with different target groups and they functions differently and serves with a different purposes. An organization like Bethany society has really changed my outlook towards people with disability. Hence, I was also able to identify in which field I was more interested and would want to contribute myself working in this field.

**Th.Wijonliu:** The Organization visit was learning and interesting visit as I got an opportunity to visit different organization working in different thematic area in Social Work. For me, it was a great learning experience in adapting to a new environment enjoying the positive vibes around people in different organizations.

**Graceful Suting:** Through the organizational visit, I have learnt how a different organization performed and operates different services and assistance in contribution to the betterment of the community and society. The visit to the different organizations had been a learning and informative visit for me.

**Detisha Nongrang:** Through the Organisational Visit I personally learned and experience new idea and perception of Social Work practices from the various organizations. As a social work student it was a great learning and a helpful experience from their service offered to the marginalized section of our society.

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**Moon Borah:** My overall experience of organization visit was a great learning experience for me. I got to learn many new things about fieldwork and organizations working in the field of social work. The organizational visit provides me the basic information about the work and services offered by organizations. I would like to thanks the department for their support and guidance, and for given an opportunity to visit various organizations working in the field of social work.

**Priyanka Phukon:** The organizational visit was really interactive and helpful session for me as well as for my fellow classmates. It helped me to explore and learn new ideas and understanding about each organization. Most importantly I learned how to improvise our observation, listening and communication skills. Overall it was a great learning experience.

**Maphilin Kharthangmaw:** From the organizational visit, I had learn so many good things and it was a great experience for me to know and understand that all the organization function effectively in their field of providing assistance and analyze the problems of the disadvantage section of the society. I enjoyed the positive vibes of being surrounded by people around me. An organization like Bethany society have really change my personal life towards people with disability which I love seeing people with disabilities can do be productive in their own area of work.

**Monmayuri Hatibaruah:** It was a very wonderful experience and greatly beneficial for me to visit various organizations that operate in various social contexts. They were incredibly helpful and gave me lots of insights and they gave excellent explanations of their organization and it works. This oragnisational visit has taught me a lot of new information and knowledge in the field of social work.

**Kevin Pdang:** When I went for organizational visit to the different organization, I learned and experience that these organizations are very helpful and offered effective services by assisting the needy, the underprivileged and marginalize group in the community. Personally, from all the organizations we have visited, I found out that Bethany Society, is one of the most important agency which captures my understanding and perception about the persons with disability that they are people with a different ability with lots of potential.

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**Inimeriki Suja:** From the organizational visit, Personally, I have learned that the organizations are rendering their assistance and services to the needy and marginalized group. Our visit to Kyrshan Foundation makes me understood that foundation is taking a colossal responsibility to spread and disseminate an understanding about Menstrual Health & Hygiene through social and educational awareness. The Bethany Society provides a safe accommodation and opportunity for quality inclusive education and development to young persons with disability. Therefore, they obtained a lot of benefits in their life. The visit to SOS village serves a purpose that this organization assists and helps parentless children and young adults to achieve their goals in life in a safe and nurturing environment. My visit to Wisdom Centre brought an understanding on how to do away with addiction from substance abuse. The inmates in this rehabilitation centre are receiving a proper guide and experiences to deal effectively in life from this centre. In BIDS it enables me to understand the development of the underprivileged section of the society including unemployed youths and the destitute, the parentless and abandoned children. Hence, this organization has enable me to empathized and understand the real life situations of those people from poor background.

### CONCLUSION

An organization visit plays a fundamental part in the field of social work education, providing students with knowledge and information necessary to experience and learn a new course of learning in the field of social work, as they visit ten different thematic organizations. The organization visit was a memorable and enriching experience that provided plenty of insightful information and knowledge about the various organizations working in the field of social work.

Through the organizational visit, the student is exposed to a new aspect of Social Work practice, ranging from the dynamics of the organizations to their working cultures and environments in Shillong and Ri-Bhoi. As most of the students are new to the field of social work, the organizational visit tour provides them with new experiences.

Organizational visits generally enhance students' knowledge and understanding by providing them with a greater understanding of the workings of the organizations through the services they offer. This is reflected in the context of social work by facilitating learning from

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different organizations that work towards improving the lives of people in underprivileged and economically disadvantaged areas.

This organization visit has, therefore, provided the students with an opportunity to understand and impart their perspectives on Social Work and fieldwork practices in various organizations that work in a variety of thematic areas and cater to the needs of individuals, groups, and communities. Through the organizational visit, the students have been able to gain a deeper understanding of the working dynamics and activities of the various organizations visited during the organizational visit.



**DEPARTMENT OF SOCIAL WORK-PG**

**Annexure 1**  
**LIST OF PARTICIPANTS IN THE ORGANIZATIONAL VISIT**

<b>Sl. No.</b>	<b>Name of the Students</b>	<b>Sl. No.</b>	<b>Name of Faculties</b>
1	Airisha Ryntathiang	1	Ms. Ainamlin Dkhar
2	Angelista Syiemlieh	2	Mr. Martius R Rynjah
3	Beneranda Shadap	3	Ms. Hazel B Wahlang
4	Detisha Nongrang	4	Mr. George K Sunn
5	Graceful Suting		
6	Ibalarisa Khongwir		
7	Inimeriki Suja		
8	Javiya Ashraf		
9	Kendonglener Lemtor		
10	Kevin Pdang		
11	Laiohpdiang Mawlein		
12	Likhumbila Sangtam		
13	Maphilin Kharthangmaw		
14	Monmayuri Hatibaruah		
15	Marseillis Pohlong		
16	Moon Borah		
17	Priyanka Phukon		
18	Pynshisha Shadap		
19	T H Wijonliu		

# Rural Camp Pre-Visit



May 8  
2023

## PAHAMMARDOLOI VILLAGE

**Organized by: Department of Social Work-PG, St. Edmund's  
College, Shillong**

**Event  
Report**

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## Introduction

On 8th May 2023, a group of MSW 2nd semester students as well as four faculty members: Dr. Rituparna Rajendra, Ms. Ainamlin Dkhar, Ms. Hazel Wahlang, and Mr. George Kerry Sunn from the Department of Social Work-PG at St. Edmund's College, Shillong visited Pahammardoloi village in preparation for the Rural Camp 2023. During the visit, students and faculty



had the opportunity to speak with Mr. Louwis Syngkli, the headman of Pahahmmardoloi village, regarding the village's history and current challenges. Furthermore, the visit aims to gain a better understanding of the community and to secure their permission to hold a rural camp in the village.



## List of Participants

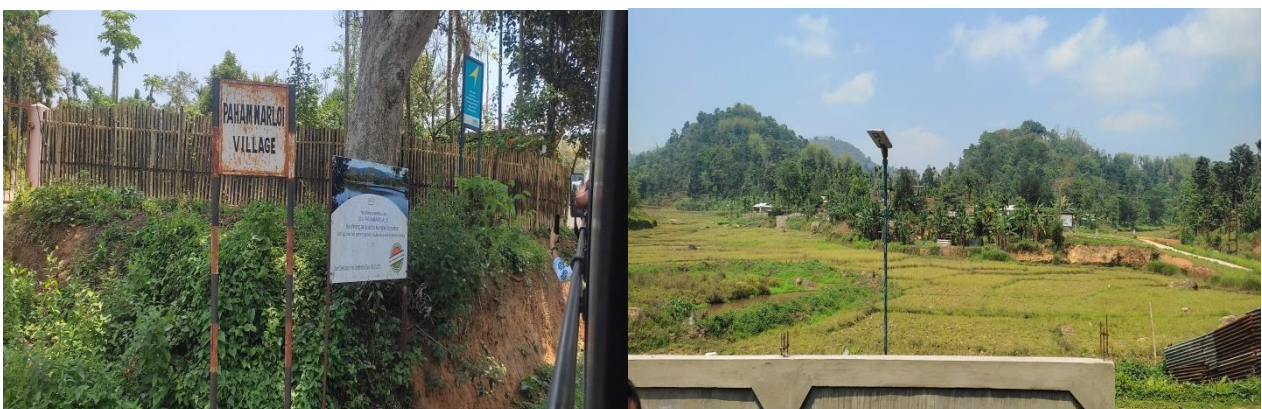
1. Dr. Rituparna Rajendra (Faculty)
2. Ms. Ainamlin Dkhar (Faculty)

3. Ms. Hazel Berret Wahlang (Fieldwork Coordinator)
4. Mr. George Kerry Sunn (Fieldwork Coordinator)
5. Mr. Louwis Syngkli (Headman of the village)
6. Mr. Marseillis Pohlong (Student)
7. Mr. Kevin Pdang (Student)
8. Ms. Detisha Nongrang (Student)
9. Ms. Beneranda Shadap (Student)
10. Ms. Moon Borah (Student)
11. Mr. Kendonglener Lemtor (Student)
12. Ms. Th. Wijonliu (Student)

## **Profile of Pahammardoloi Village**

The Based on the 2011 Census data, the village code for Pahammardaloi village is 277579. Pahammardaloi village is located within the Umling subdivision of the Ribhoi district of Meghalaya, India. The village is located 5 kilometers from the district headquarters Nongpoh and 16 kilometers from the sub-district headquarters Umling (tehsildar office). Its total area is 407.14 hectares. The area of Pahammardoloi falls under the jurisdiction of Elaka Nongpoh and Ms. Louwis Syngkli is the headman of the village.

A total of 357 people live in Pahammardaloi village, out of whom 185 are males and 172 are females. There are 66 households in this village.





## Demographic Profile of the Village

Demographic		Female	Male
1.	Total number of household	66	
2.	Total Population	357	
		172 F	185 M
3.	0-3 years old	25	
		13 F	12 M
4.	3-6 years old	26	
		12 F	14 M
5.	6-10 years old	34	
		16 F	18 M
6.	10-16 years old	72	
		37 F	35 M
7.	16-19 years old	36	
		14 F	22 M
8.	19-35 years old	69	
		34 F	35 M
9.	35 years and above	95	
		46 F	49 M
10.	Differently Able Persons-	4 people above 18 years	

## Facilities in the Village

### Education Facilities

There are two schools in Pahammardoloi village which are both private run schools, namely

1. Pahammardoloi Lower Primary School
2. St. Mary's Secondary School

The village does not have an Anganwadi Centre. In order to pursue higher education, students go to the closest higher secondary school, such as St. Paul's Higher Secondary School, Alpha English Higher Secondary School, and others, located in Nongpoh. The Ri

Bhoi College is another educational institution in Nongpoh for those who wish to continue their educational pursuits.

### **Community Facilities:**

- A total of 15 street lights are powered by solar energy in the village. It should be noted, however, that some of them do not work. The street lights were sponsored by FXB India Suraksha.
  - The village has one community hall.
  - The community has its own set of community cooking utensils that members of the community can use whenever they need them. One of the rules that they must comply with is to return them in the same condition as when they received them.
  - There is 1 **fair price shop** that caters to two villages: Nongkhrah and Pahammardoloi village. As for the distributor, a Joint Action Committee, nominated every three years, was elected between the villages of Pahammardoloi and Nongkhrah. As a result, the fair price shop will be located in any of the villages, depending on the location selected by the distributor.
  - There is a Women Wing (Seng Longknie) as well as a Youth Wing (Seng Samla) present in the village.
  - A community forest covering more than 40 acres is located in the village.
- 
- **Water Facility:** From 2022, all households in the village are provided with access to tap water at their own homes. The project was sponsored by JJM (Jal Jeevan Mission). Throughout the village, there are two sources of water that supply water to every household.
  - **Health Facility:** A clinic is located at St. Mary's School to treat minor illnesses among the local population. The clinic is staffed by a nurse and a helper. The clinic charges a private rate for its services. The main health concerns in the village are coughing and diarrhea.

### **Other Information about the Village**

- **Main Occupation:** Farming is the main occupation in the village. Among the daily wage

earners in this village, the male daily wage is 300 rupees, while the female daily wage is 250 rupees.

- As well as providing solar-powered street lights, FXB India Suraksha is also undertaking an agricultural project from 2019 to 2021. In this project seeds were provided and awareness programme relating to agriculture.
- Every year, the village used to celebrate Shad Sajer, a kind of Thanksgiving festival and Shad Rah Kynthei. Both of these traditional dances are part of the Shad Shut Wait category.
- A few community members from the village of Pahammardoloi are involved in making traditional Khasi instruments. The village owns a set where these instruments can be rented.
- There are two Self Help Groups in the village, each consisting of approximately 10 to 12 members. It is based on the concept of SHGs, whereby members help one another harvest the fields and instead of paying the minimum daily wage, they will pay approximately half of it, and they will rotate between each other's fields according to the rotation schedule.
- A number of the villagers are experiencing financial hardship, unemployment and alcoholism.

# RURAL CAMP 2023

Organized by the Department of Social  
Work-PG, St. Edmund's College, Shillong  
from 5th to 10th June 2023

*Pahammardoloi  
Village, Ri-Bhoi  
District,  
Meghalaya*

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**RURAL CAMP 2023****MSW 2<sup>ND</sup> SEMESTER****DATE: 5<sup>TH</sup> -10<sup>TH</sup> JUNE 2023****VENUE: PAHAMMARDOL****OI, NONGPOH, RI BHOI DISTRICT****Introduction**

The Model Curriculum of Social Work stipulates that the rural camp is a mandatory component of the master's degree in social work (UGC, 2001). Every year, the Department of Social Work-PG of St. Edmund's College, Shillong conducts a One Week Rural Camp for the students of social work in their second semester. This year's Rural Camp was held at Pahammardoloi, Nongpoh, Ri Bhoi District, Meghalaya from 5<sup>th</sup> -10th June 2023

**Objective of the camp**

1. Develops an understanding of the rural social system with particular reference to a specific group of people living in poverty.
2. Gain insight into the value of living in a group in terms of self-development, interpersonal relationships, sense of organization, management, and taking on responsibility.
3. Prepare for (planning), organize, and implement the camp, which will include developing skills related to time management, effective communication, teamwork, handling relationships, handling conflicts, handling differences of opinion, making decisions, evaluating, appreciating, transferring resources, tasks, learning problem solving skills, and cooperating.
4. The learners should be encouraged to address basic civic needs of society through concrete tasks.
5. To identify and understand better the Community's Strengths and Weaknesses, its resources, assets and to integrate the various potentials of the Community.
6. To engage the students to participate actively in the planning, implementation, and presentation of their experiences

## RURAL CAMP THEME

*“I’u Symbai u rnai Ngin Bet ha Khyndew, B’la Aibuin Aithiang na ka Ramew*

*Meirisawkun ai kan Sara Ia Spah Tynrai ba don ha ka”*

English Translation

*“Cultivate the Seed in the Soil, Breastfed by the Mother Earth*

*Nurturing by the Mother Natural Surrounding, for its Rich Cultural Biodiversity”*

This theme connotes and imply the sowing of the seed of sustainability from the nature to nurture its own for growing and developing in the laps of the mother Earth that filled with all the rich biodiversity that exist in the mother earth. This theme emphasize on the idea of sowing the seeds of development for fostering a sustainable living. It encompasses the aspects of development which needs to be nurture and starts with a firm roots which connects the present to a sustainable future. The seed can be reflected as imprint that can be cultivated in the community with the aspect of growth and development be it social, economical, political cultural and psychological. Therefore, nurturing the seed of sustainable can be conceptualized with the community initiative through indigenous knowledge and practices by developing a sense of belongingness and responsiveness towards the sustainable societal goal of preservation and conservative approach towards development.

It is believed that the Khasis embrace so much of a respect and affection towards a ‘Mother’ who takes cares and nurture her offspring till they are grown up with the unconditional love and affection. Likewise, the Mother Nature itself breastfeed its own entity and ensures that its ecological surroundings and the natural livings survives and sustain their life from generation to generation. In addition, it can be reflected that the Mother Nature itself personifies the natural surrounding with its own paramount element and quality of nurture and takes care of its own natural creature and inhabitants. Thus, it gives a sense of we-feeling and connectedness between man and nature to utilize and preserve the rich biodiversity with its flora and fauna and its natural resources that exists in the laps of nature. Hence, this recognizes the capacity of efficient utilization of natural resources for productivity by protecting and

conserving the rich culture, tradition and customary practices in attaining sustainable livelihoods among its inhabitants the rich cultural biodiversity of our society.

**Symbai u Rnai:** This is a hypocorism which can be translated to a '*Seed*'.

**Aibuin Aithiang:** This is a hypocorism which literally means '*breastfeeding*'

**Ramew:** The term '*Ramew*' refers to the '*Mother Earth*'

**Meirisawkun:** The term '*Meirisawkun*' refers to the '*Mother Natural Surrounding*'.

**Sara:** The term '*Sara*' can be translated to '*Nurture*'.

**Spah Tynrai:** This refers to the '*Rich Cultural Biodiversity*'

## Profile of the Village

The Based on the 2011 Census data, the village code for Pahammardaloi village is 277579. Pahammardaloi village is located within the Umling subdivision of the Ribhoi district of Meghalaya, India. The village is located 5 kilometers from the district headquarters Nongpoh and 16 kilometers from the sub-district headquarters Umling (tehsildar office). Its total area is 407.14 hectares. The area of Pahammardaloi falls under the jurisdiction of Elaka Nongpoh and Ms. Louwis Syngkli is the headman of the village.

A total of 357 people live in Pahammardaloi village, out of whom 185 are males and 172 are females. There are 66 households in this village.

## Demographic Profile of the Village

Demographic		Female	Male
1.	Total number of household	66	
2.	Total Population	357	
		172 F	185 M
3.	0-3 years old	25	

		13 F	12 M
4.	3-6 years old	26	
		12 F	14 M
5.	6-10 years old	34	
		16 F	18 M
6.	10-16 years old	72	
		37 F	35 M
7.	16-19 years old	36	
		14 F	22 M
8.	19-35 years old	69	
		34 F	35 M
9.	35 years and above	95	
		46 F	49 M
10.	Differently Able Persons-	4 people above 18 years	

### Programmes Conducted during Rural Camp 2023

S No.	Major Activities	Date	Target group	Venue	Organizationfor Collaboration
1	Tree Plantation Drive In Observing The World Environment Day 2023	5 <sup>th</sup> June 2023	Women, Children, Men, Youths and School Students	Pahammardoloi RCLP School and St Mary's Secondary School	Divisional Forest Office, Nongpoh Region
2	Participatory Rural Appraisal	6 <sup>th</sup> June 2023	Women, Children, Men	Pahammardoloi village	MSW 2 <sup>nd</sup> Semester
3	School Kitchen Garden Workshop	7 <sup>th</sup> June 2023	Upper Primary Students Class 6-8	St Mary's Secondary School	North East Slow Food & Agrobiodiversity

					Society (NESFAS)
4	I. Awareness Programme On Adolescent Health	8 <sup>th</sup> June 2023	Secondary Students Class 9-10	St Mary's Secondary School	Friend's Corner, Ganesh Das Hospital, Shillong
	II. Awareness Programme On Internet Safety	8 <sup>th</sup> June 2023	Upper Primary Students Class 6-8	St Mary's Secondary School	Social Work Alumni, St Edmund's College
	III. Awareness Program On Skill Development And Entrepreneurship	8 <sup>th</sup> June 2023	Unemployed Youths and Higher Secondary Students	Community Hall	PRIME MEGHALAYA and Deen Dayal Upadhyaya Grameen Kaushalya Yojana (DDU-GKY), Umling C&RD Block
5	Cultural Programme	9 <sup>th</sup> June 2023	Community People	Pahammardoloi RCLP School Playground	MSW 2 <sup>nd</sup> semester
6	Cleaning Drive	10 <sup>th</sup> June 2023	MSW 2 <sup>nd</sup> semester	Pahammardoloi RCLP School and Playground	MSW 2 <sup>nd</sup> semester



## Annexure

### Annexure 1: List of Participants

#### Rural Camp 2023

Date: 5<sup>th</sup> June 2023- 10<sup>th</sup> June 2023

Sl No	Name of the Students	Sl. No	Name of Faculty In - Charge
1.	Angelista Syiemlieh	1	Ms. Hazel B.Wahlang
2.	Beneranda Shadap	2	Mr. George K Sunn
3.	Graceful Suting		
4.	Ibalarisa Khongwir		
5.	Inimeriki Suja		
6.	Javiya Ashraf		
7.	Kendonglener Lemtor		
8.	Kevin Pdang		
9.	Likhumbila Sangtam		
10.	Maphilin Kharthangmaw		
11.	Marseillis Pohlong		
12.	Monmayuri Hatibaruah		
13.	Moon Borah		
14.	Priyanka Phukon		
15.	Th Wijonliu		

## Annexure 2: Event Posters




# RURAL CAMP 2023

**THEME:**

**“I’u Symbai u Rnai Ngin Bet ha Khyndew  
B’la Aibuin Aithiang na ka Ramew  
Meirisawkun ai kan Sara Ia Spah Tynrai ba don Haka”**

**ORGANISED BY MSW 2ND SEMESTER  
DEPARTMENT OF SOCIAL WORK-PG  
ST.EDMUND’S COLLEGE,SHILLONG**

**DATE: 5th-10th JUNE 2023  
VENUE: PAHAMMARDOLOI  
VILLAGE**





## WORLD ENVIRONMENT DAY 2023 TREE PLANTATION DRIVE

**THEME:**

**“SOLUTIONS TO PLASTIC POLLUTIONS”**

**ORGANISED BY  
MSW 2ND SEMESTER  
DEPARTMENT OF SOCIAL WORK-PG  
ST.EDMUND’S COLLEGE,SHILLONG  
IN COLLABORATION WITH  
SOCIAL FORESTRY DIVISION GOVT.  
OF MEGHALAYA,  
RI BHOI DISTRICT**

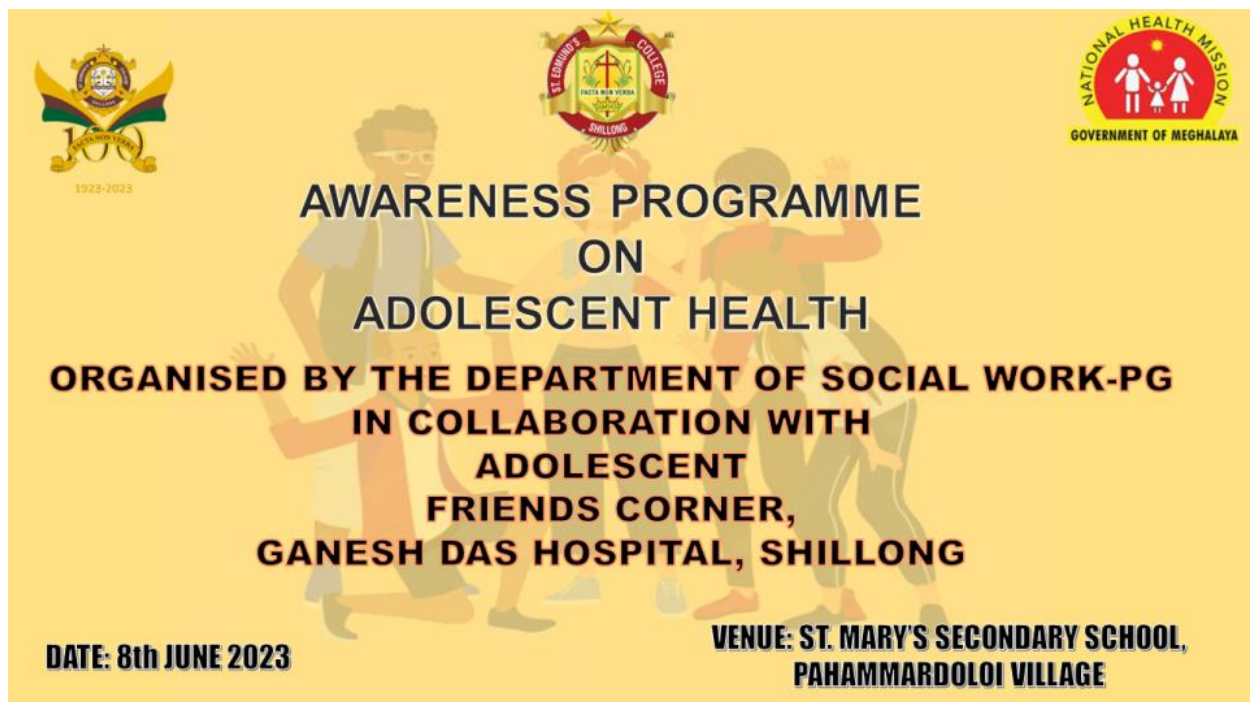


**DATE: 5th JUNE 2023  
VENUE: PAHAMMARDOLOI VILLAGE**



**Annexure 2.2:  
World Environment Day 2023: Tree Plantation Drive**



**Annexure 2.3:  
School Kitchen Garden Workshop**



**Annexure 2.4:  
Awareness Programme on Adolescent Health**









# **“AWARENESS PROGRAM ON INTERNET SAFETY”**

**ORGANISED BY MSW 2ND SEMESTER  
DEPARTMENT OF SOCIAL WORK-PG  
IN COLLABORATION WITH ALUMNI, DEPARTMENT OF  
SOCIAL WORK  
ST.EDMUND'S COLLEGE,SHILLONG**

**DATE: 8th JUNE 2023**  
**VENUE: ST. MARY'S SECONDARY SCHOOL,**

**Annexure 2.5:  
Internet Safety**

# **AWARENESS ON SKILL DEVELOPMENT AND ENTREPRENEURSHIP**

**ORGANISED BY MSW 2ND SEMESTER  
DEPARTMENT OF SOCIAL WORK-PG  
IN COLLABORATION WITH DDU GKY, UMLING C&RD  
BLOCK AND PRIME MEGHALAYA**

**DATE: 8th JUNE 2023**  
**VENUE: PAHAMMARDOLOI VILLAGE**

**Annexure 2.6:  
Awareness on Skill Development and  
Entrepreneurship**