

# Rural Camp at Riangmang Village



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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.

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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

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## 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 Sahnām 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**

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.



#### LIST OF PARTICIPANTS

1. Dr. Rituparna Rajendra
2. Ms. Ainamlin Dkhar
3. Ms. Hazel Berret Wahlang
4. Mr. George Kerry Sunn
5. Mr. Wanlamjur Lawriniang
6. Mrs. Baiantis Sawkmie
7. Mr. Charemiki Diengdoh
8. Mr. Malcolm Manbha Nongsiej
9. Ms. Amika Marweñ
10. Ms. Chongdeinieng Changsan
11. Ms. Priyanka Kangjam
12. Mr. Nathan dondor langstieh
13. Ms. Evanzara L. Marshillong
14. Mr. Pynhunlang Thongni
15. Mr. Wilfred Marweñ



## 2. 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(Male: 614 & Female: 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.

## **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 chinks, 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
1800	Riangmang was then known as Riangblang.
1820	First human settlement which include the Lawriniang clan and the Nongphod clan.
(1950-1956) approx.	The first Church was established which belonged to the Presbyterian Church.
1970	Ration cards were given to the residents of Riangmang.
1979	Pukka roads were constructed by the P.W.D. in the village of Riangmang.
1980	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. *Basaiamoit*
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 Najjar, 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 Riangmang 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-confident. 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. Batiwkordor 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) Dakershisha 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 Riangmang village Mr. Kwom Lawriniang, the Secretary of the Village, Mr Wanlambok Marbaniang, the Anganwadi worker, ASHA, the teachers of Riangmang 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.



Final Product of Riangmang Anganwadi Centre A

## 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 form 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 Thygniang 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 27<sup>th</sup> 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 Sahnām b’la Suhthied naduh Thymmei. Longdien kin Sakhi, Kan Phuhphieng ka Lawei*”.

“*Mati Ban Sahnām 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 through 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>10</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.

**“Vingosano 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.

**“Khrawkupar 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.

**“Tumiki 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

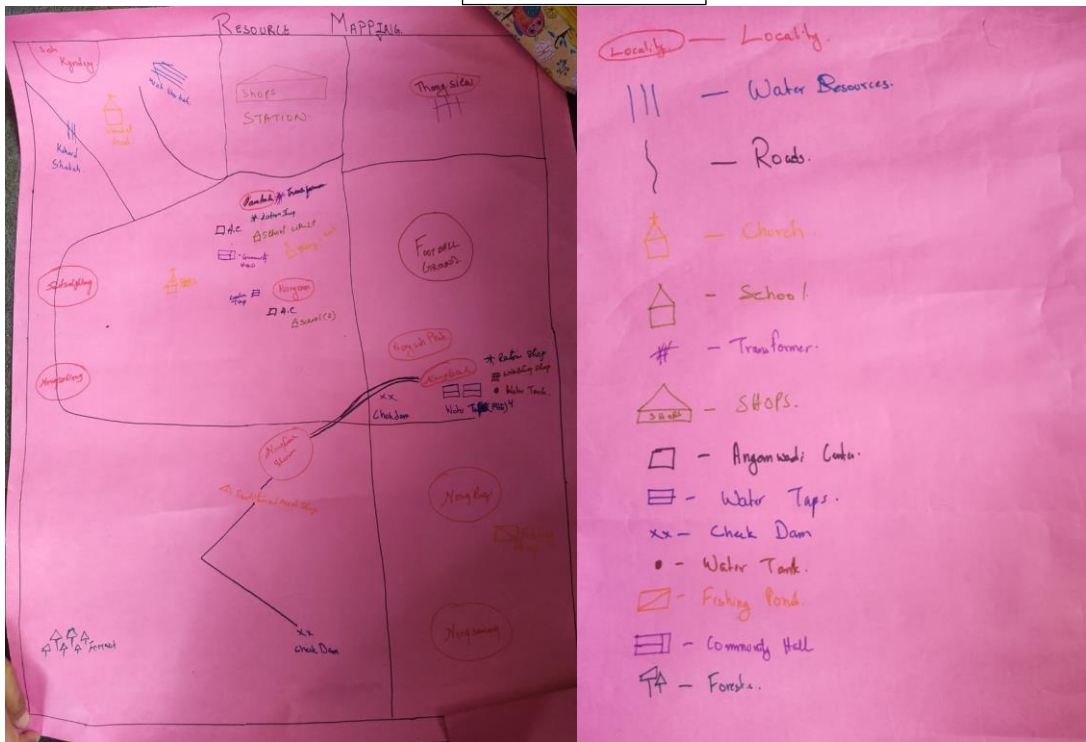
Venue: Riangmang Village

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 AM	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	-	-	-	-	-	Rice	-	-	-	-	Rice	-
P	-	-	Ginger	-	-	-	-	-	-	-	-	Ginger
S	-	-	Pumpkin	-	-	-	-	-	-	-	-	Pumpkin
T	-	-	Yam	-	-	-	-	-	-	-	-	Yam
T	-	-	-	-	Maize	-	-	-	Maize	-	-	-
T	-	-	-	Orange	-	-	-	-	-	-	-	Orange
	-	Plum	-	-	-	Plum	-	-	-	-	-	-

Seasonal Calendar

PAIR-WISE RANKING

TYPE	FINANCIAL	WATER SHORTAGE	DECLINING MARKET	HEALTH	ALCOHOLISM	SINGLE PARENT	SORE	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



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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 themed on 'Matti Ban Sahnam B'la Suhthied Nadduh Thymmei. Longdien Kin Sakhi, Kan Phuhphieng 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/>