



# Social Monitoring Report

---

Project Number: 46166-001  
August 2016

Period: July 2014 – December 2015

## IND: Supporting Human Capital Development in Meghalaya

Submitted by

Finance Department, Government of Meghalaya

This report has been submitted to ADB by the Finance Department, Government of Meghalaya and is made publicly available in accordance with ADB's Public Communications Policy (2011). It does not necessarily reflect the views of ADB.

This social monitoring report is a document of the borrower. The views expressed herein do not necessarily represent those of ADB's Board of Directors, Management, or staff, and may be preliminary in nature. In preparing any country program or strategy, financing any project, or by making any designation of or reference to a particular territory or geographic area in this document, the Asian Development Bank does not intend to make any judgments as to the legal or other status of any territory or area.

**Asian Development Bank**

GOVERNMENT OF MEGHALAYA  
FINANCE DEPARTMENT

No.FEA(ADB)/PMU/SSG/1/2015/65,

Dated: Shillong, the 28<sup>th</sup> July 2016

From: Shri Sanjay Goyal, IAS  
Secretary to the Govt. of Meghalaya,  
Finance Department & Deputy Project Director  
Supporting Human Capital Development in Meghalaya

To: Ms. M. Teresa Kho,  
Country Director, Asian Development Bank,  
India Resident Mission,  
4 San Martin Marg, Chanakyapur,  
New Delhi 110 021, India

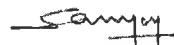


Subject: Loan No. 3033-IND for ADB assisted project "Supporting Human Capital Development in Meghalaya" – Submission of Monitoring Report for Social Safeguard

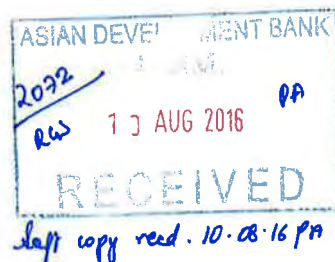
Dear Ms. Kho,

In inviting a reference to the subject cited above, I wish to submit herewith a copy of the Monitoring Report on Social Safeguard for the period from July 2014 – December 2015. This is for your kind information.

Yours faithfully,



(Sanjay Goyal)  
Secretary to the Govt. of Meghalaya,  
Finance Department & Deputy Project Director,  
SHCDM.





***ADB Loan 3033 –IND***

**Report on Social Safeguard activities under SHCDM**

**Reporting for the period of July 2014 – December 2015.**

## CONTENTS

<b>List of contents</b>	<b>Page No</b>
Introduction and objective	5
Summary	5
Progress matrix	7
<b>Details of Activities:</b>	11
GRM Monitoring	11
Table No 1.1- GRM Monitoring	11
Capacity building on social safeguard	11
Table no 1.2- Capacity building	
Consultation with SMC	14
Table no 1.3- Consultation with SMC	15
Consultation Monitoring (Type- Traditional headmen)	19
Table no 1.4- consultation with headmen.	19
Consultation Monitoring. Type- women groups	21
Table No 1.5- consultation with women groups	21
Consultation Monitoring: Type- Youth	22
Table no 1.6- Consultation with youth	22
Consultations with Community	25
Table no 1.7	25
Summary of baseline conducted on Indigenous people residing in the project area.	29
Recommendations	31
Lesson Learnt	31
Key plans	32

**Acronym:**

<b>ADC</b>	Assistant Deputy Commissioner
<b>AEA</b>	Aide – et – Action
<b>CBCS</b>	Community based Construction Specialists
<b>DAP</b>	Disabled Persons
<b>DCM</b>	District Community Mobilizers
<b>DOE</b>	Department of Education
<b>DPCU</b>	District Planning Implementation Unit
<b>DSC</b>	Design and supervision consultants
<b>DSEO</b>	District Social Education Officers
<b>EGH</b>	East Garo Hills
<b>EJH</b>	East Jaintia Hills
<b>EKH</b>	East Khasi Hills
<b>FGD</b>	Focus group discussion.
<b>GAP</b>	Gender Action Plan
<b>GESI</b>	Gender Equity and Social Inclusion
<b>GOM</b>	Government of Meghalaya
<b>GRM</b>	Grievance Redressal mechanism
<b>IEC</b>	Information education and communication
<b>IP</b>	Indigenous People
<b>IPP</b>	Indigenous Peoples plan
<b>ISI</b>	Indian Standard Index
<b>ITI</b>	Industrial Training Institute
<b>M&amp;E</b>	Monitoring and Evaluation

<b>MOU</b>	Memorandum of Understanding
<b>MSSDS</b>	Meghalaya State Skills Development Society
<b>MT</b>	Master Trainers
<b>NGH</b>	North Garo hills
<b>NGO</b>	Non Government Organisation
<b>NWGH</b>	North West Garo hills.
<b>PIU</b>	Project Implementation Unit
<b>PMC</b>	Project Management Consultant
<b>PMU</b>	Project Management Unit
<b>PPMS</b>	Project Performance monitoring System
<b>PWD</b>	Public works department.
<b>RFPs</b>	Response for Proposals.
<b>RMSA</b>	Rashtriya Madhyamik Shiksha Abhiyan
<b>SBC</b>	School Building Committee.
<b>SCF</b>	Skills Challenge Fund
<b>SGH</b>	South Garo hills
<b>SHS</b>	Secondary and Higher Secondary
<b>SMC</b>	School Management Committee
<b>SWGH</b>	South West Garo Hills
<b>SWKH</b>	South West Khasi Hills.
<b>TVET</b>	Technical and Vocational Education and Training
<b>WGH</b>	West Garo Hills
<b>WJH</b>	West Jaintia Hills.
<b>WKH</b>	West Khasi Hills.

## **1. Introduction:**

---

- a) For any development project to succeed, it is imperative that the people who are native to the project area are considered at all levels.
- b) The Supporting Human Capital Development in Meghalaya is a project implemented by the State Government with the intention to enhance the employability of Meghalaya's youth by improving the quality and delivery of Secondary School and High School education, and skill development programs.
- c) An Indigenous Peoples Plan is prepared, that sets to provide the borrower (in this case the Government of Meghalaya) with a general overview of the nature, background, culture and resources of the indigenous people in the State and how the project may impact on them.
- d) The Bank (ADB) safeguard policy emphasizes the need to have a safeguard policy for this project in Meghalaya; since the project does not have any resettlement issues, the social safeguard policy will focus on the Indigenous Peoples Plan (IPP) which is design in a way that furthers respect for Indigenous Peoples' identity, dignity, human rights, livelihood systems, and cultural uniqueness, so that they (i) receive culturally appropriate social and economic benefits, (ii) do not suffer adverse impacts as a result of project, and (iii) can participate actively in the project activities.

## **2. Objective and frequency of this report:**

---

- a) Objective of this report is to provide regular progress updates to all key stakeholders on the implementation and compliance of the Social Safeguard policy in terms of the Indigenous Peoples Plan of the project. .
- b) This report will be created and shared after every six months in a year. This current report however reflects the actions related to social safeguard w.e.f July 2014 to December 2015. The next report will be shared on 6 months duration i.e. January 2016- June 2016.

## **3. Summary:**

---

- a) The project falls under category C for resettlement and B for Indigenous People.
- b) There is no resettlement Plan required.
- c) Indigenous people plan is already prepared, as a prelim document. IP Plan provides measures to mitigate impacts on IPs and to ensure their participation in the project
- d) Baseline conducted to identify tribal groups prevalence in project areas, with focus on mapping of minor ethnic groups.
- e) School profile of 117 schools completed, IP information is available in general and not specific. For eg; there is mention that students from the Garo community in the school, but it are not mentioned

how many. Tracking of enrollment is in the process of being implemented, the format is currently designed by AEA and discussions with Schools are ongoing.

- f) Grievances of local people and SMCs are reported to District Community Mobilisers.
- g) Grievance redressal mechanism-document prepared and submitted to GOM.
- h) Designs of new buildings have ramps in ground floors (to enable DAP to have access from yard/compound to the ground floor) rearrangement plan( possibility of having facilities like toilet, library etc on ground floor) will be conducted for old buildings.
- i) Gender and Social safeguard advisory submitted to Public Works Department.
- j) Checklist shared with SMCs
- k) Consultations with Indigenous people ongoing



**Report on Social Safeguard activities under SHCDM****Supporting Human Capital Development in Meghalaya.****Social Safeguard : progress matrix.****Reporting period- July 2014- December 2015.**

SL No	Activities	Progress	Challenges in lack or no progress.
1	<b>Output 1. Improved teaching and learning in government-aided secondary and higher secondary schools.</b>		
1.1	Infrastructure	23 schools under construction have ramps in ground floor. The ramps are constructed from ground level to plinth level to enable DAP to have access from the ground/yard to the ground floor..	
1.2	Consultations with SMCs/construction committee of SMC.	60 SMCs are sensitized on the relevance of the project to the community, discussions on the various challenges and issues that the indigenous people face and how the project can help addressing the same.  Manuals for SMC reporting designed for the project have integrated IP indicators	
1.3	Consultations with Headmen and Dorbar (local village administration)	23 consultations conducted with Headmen/traditional leaders on relevance of social safeguard.	
1.4	Training of teachers-	Social inclusion is integrated in the RFPs for Teacher Training.	
1.5	Inclusion of IP and vulnerable groups in enrollment in HS school.	The process has started, tools are developed to measure the IP during enrollment, discussions has started with School authorities.	
2	<b>Output 2. Increased capacity and responsiveness of technical and vocational education and training.</b>		
2.1	Encourage and promote indigenous forms of livelihood through capacity in marketing strategies and improvement in production.	Planning stage. Team from NGO is designing a communication that will address this aspect.	
2.2	Ensure tribal trainees are included in the trainings through: (a) Consultations	Consultations with Traditional leaders/headmen, women, youths/students, community at large is a continuous process to ensure that they are involved in the project at all times.	Communication team is waiting for GOM approval of IEC budget.

## Report on Social Safeguard activities under SHCDM

SL No	Activities	Progress	Challenges in lack or no progress.
	(c) IEC.	The various consultations etc are attached in appendix...  IEC development is ongoing.	
3	<b>Output 3. Increased awareness and participation</b>		
3.1	Design a standard material for campaign that will include social economic and gender barriers and accessibility to the benefits of the project by IP.	IPP has been shared with communication specialists and campaign planner, and a brief workshop will be conducted to discuss the areas of inclusion in the IEC.	
	Translate the material into appropriate tribal languages.	Pamphlets on the project components, inclusive of IPP has been translated into khasi and garo and used during consultations , awareness, mobilization meetings with community.	
	Include IP indicators in campaigns documents including registration and reports.	Campaigns/consultations/meetings in the project, all maintain a registration of all participants based on their gender and IP status.	
	Conduct Vocational workshops with students giving emphasis on traditional livelihood.	19 vocational workshops held with students of various schools.	
	FGDs with community leaders, youth and women leaders to advocate for participation of IP.	Methods and tools for FGD exercise is being developed by Aide et Action and will be shared.	
	Consultations with Indigenous Groups in project area	84 consultations with communities conducted, inclusive of minor groups like the Rabhas and hajongs.  23 consultations held with traditional leaders/village councils.  11 consultations held with women/women groups from indigenous community.	

## Report on Social Safeguard activities under SHCDM

SL No	Activities	Progress	Challenges in lack or no progress.
		61 consultations held with indigenous youths/students	
4	<b>Output 4. Improved project management and monitoring and evaluation</b>		
4.1	Develop capacity of relevant government departments/PIU/Consultants	Completed for PIU I ,II, III. Completed 2 for PWD Contractors. Completed 2 for District Community Mobilizers. Completed for Government Staffs Completed 4 for DPCUs. Completed 1 for DSEOs	
	IP-disaggregated data collected, analyzed and key findings disseminated to address implementation gaps	IP indicators submitted to M&E designs of schools and skills.  PPMS is currently being designed.	
	Skills gap analysis reports covering the various districts of Meghalaya	Unavailability of analysis report	Absence of research firm
	IP -disaggregated baseline data for monitoring progress in reducing skills and earning gap between ethnic groups.	Unavailability of analysis report	Absence of research firm
	Design Grievance redressal Mechanism to be implemented in Project areas.	Grievance redressal mechanism document designed but not yet implemented.  Temporarily, any grievance redressal is done by the Community mobilizes as the primary reporting Officer	Final draft is not yet approved by PMU.
	Monitor progress of safeguard related activities	Gender Focal persons identified in PIU I, II and III, they are being capacitated in social safeguard.	

**Report on Social Safeguard activities under SHCDM**

SL No	Activities	Progress	Challenges in lack or no progress.
		Focal person in PMU is in place. Project Director of SHCDM is the Focal person, Meeting with FP will take place regularly for updates.	.
5	Legal Assurances	<p>Approach roads to 23 schools are in place.</p> <p>Payment of teacher salaries is irregular.</p>	SMCs unhappy with this issue and this may have adverse effects on the teacher training component.

#### 4. Details of activities:

**4.1: GRM Monitoring:** To safeguard the interests and to respect the opinions of the indigenous people and the stakeholders in the project area a grievance redressal mechanism is proposed as an integral part of the project. The final document is in the process of receiving the final approval from PMU. Currently, to address any grievances, the project is temporarily implementing the direct approach from Community mobilizer to related firm/consultant. The following table indicates few grievances that were reported and resolved.

**Table no 1.1: GRM monitoring.**

Date	Complainant	Receiving Officer	Complaint	Status of Resolution	Comments
4/2/15	Tirot Singh Memorial	PMC	>Activity room for girls was not seen in the copy of the school design.	>Original design from DSC indicates presence of activity room.	>Activity rooms not regarded important by school, SMC was briefed about the need to adhere to the design strictly.
5/2/15	Mukhlarij sec school	NGO construction specialist	>Quality of the plywood is substandard and does not have ISI label.	>Contractor was asked to dismantle any work done using the sub standard ply and replace it with quality ply.	> A pro active SMC is essential in ensuring the ground work is of quality. The building committee of this school is well verse with constructions and civil works.
10/2015	Mawryngkneng HSS	NGO	>Laborers are from outside the State/village	>Village durbar has allowed for the construction to start.	>Unskilled labourers are taken from Village >Skilled labourers from outside
2/2015	Village Durbar HSS	NGO	>Retrofitting could not start- no proper foundation in the building .	>New design in place to address the lack of good foundation	>Most schools have this similar challenge, DSC advised for new designs to resolve this issue.

**4.1.1: Summary:** Grievance Redressal Mechanism is awaiting approval from the PMU. A number of issues/challenges faced by people in the community, Schools/SMCs are not reported. While most grievances are resolved on spot or at the community level, the project should have a system of documenting the same, for the purpose of learning and information

#### 4.2: Safeguards Capacity Building Monitoring:

(a).Relevant training workshops were delivered for Government officials, members of PIUs, Community mobilizers, Contractors under PWD and Consultants. The workshops provided the participants with insights into the project vis a vis social safeguards and the indigenous people plan; capacity building was also provided in monitoring and evaluation of performance indicators from the indigenous people plan.

**Table No 1.2 : Capacity building .**

Date	Venue	Participants (No. & Type)	Topics covered	Comments
8/9/2014	Asian Confluence-Shillong	14-(PIU members and consultants)	(i).Social safeguard-concept, policies and relevance	(a). Participants yet to get a grasp of the entire project, many queries were raised about the project objectives and activities.
13/2/2015	Conference Room 3rd Floor, Directorate of Craftsmen and training.	9-(District Community Mobilisers)	(i)Social safeguard-concept policies and relevance.  (ii).Issues pertaining to community grievances in terms of construction.	(a).Community Mobilizers are the primary contact of the community with the project. It is vital that they are aware about IP issues and the relevance of social safeguard in the success of the project.
17/2/15	Village durbar school	41-(PWD contractors)	(i).Social safeguard-concept policies and relevance.	(a).Main concerns raised: >Core labour standards-
13/3/15	PWD conference room Shillong	18-(PWD contractors and Staff)	(i).Social safeguard-concept and policies.  (ii).Meghalaya building and other construction workers ( Regulation of Employment and Condition of Service Rules 2008	> equal pay in respect of gender.  >creches for female labourers with children  >Registration of labourers.  >Housing of labourers with toilet facility.
22/6/15	Tura, west Garo hills	11-(District Community Mobiliser)	(i).Social safeguard-concept policies and relevance.  (ii).Issues pertaining to community grievances in terms of construction.	(a). Community Mobilizers are the primary contact of the community with the project. It is vital that they are aware about IP issues and the relevance of social safeguard in the success of the project.
25/6/15	Shillong-Project Committee room/Office. 3rd Floor.	29/ PIU III (ITI Instructors, Principals and Employment Exchange Officers	(i).Social safeguard-concept, policies and relevance.	(a).Apprehensions on employment after training is voiced; there is a general reluctance even with instructors on the future of

## Report on Social Safeguard activities under SHCDM

Date	Venue	Participants (No. & Type)	Topics covered	Comments
		from EKH, JH and Ri-Bhoi)		the trainees, especially the females and those coming from a low income background.
14/7/15	DSEL conference room-Shillong	22/ PIU 1- members.	(i).Social safeguard-concept policies and relevance. (ii).Issues pertaining to community grievances in terms of construction. (iii).Enrollment of IP students and relevance in the project.	(a).Main concerns raised include:-  >Criteria in the selection of schools.  >Equal representation in gender in SMC.
16/7/15	Project Comitee room-Shillong	10/ PIU II members		
27/7/15	ITI Tura	28/ PIU III members		
28/9/15	Project Office Conference room-Shillong	5/ Gender focal person from PIU I,II,III.	(i).Gender Action Plan and reporting. (ii).Concept and relevance of Social Safeguard – ADB Policy in Social Safeguard.	>Activity room for Girls.  >Security of female trainees when trainings/placements are outside the State.
14/10/15	Conference room WJH DC Office-Jowai	20/ DPCU members-District level officers of department of Labour, Education, MSSDS and ADCs	Concept and relevance of Social Safeguard Social Safeguard policies-ADB Gender Action Plan Monitoring and evaluation- social safeguard indicators	>ITIs and their roles in the project and how these institutes can perform as expected.  >Selection of contractors, issues of labourers.
15/10/15	Conference room EKH DC Office-Shillong	25/ DPCU members-District level officers of department of Labour, Education, MSSDS and ADCs	Concept and relevance of Social Safeguard Social Safeguard policies-ADB Gender Action plan Monitoring and evaluation- social safeguard indicators	
27-28/11/15	Conference room, DC-Tura	25/ DPCU members,District level officers of department of Labour, Education, MSSDS and ADCs	(i).Concept and relevance of Social Safeguard.  (ii).Social Safeguard policies-ADB	Need for consistent communication was stressed by the DPCU.

**Report on Social Safeguard activities under SHCDM**

Date	Venue	Participants (No. & Type)	Topics covered	Comments
			(iii)Monitoring and evaluation- social safeguard indicators	
1/12/15	Conference room, DC Nongstoin	22/ DPCU members, District level officers of department of Labour, Education, MSSDS and ADCs	(i).Concept and relevance of Social Safeguard (ii).Social Safeguard policies-ADB (iii).Monitoring and evaluation- social safeguard indicators	(a).Any programmes/ consultations done through the project in the district should be informed to the DPCU so that its members can be involved as well.  (b).Some of the DSEOs are due for retirement soon. The challenge is in ensuring that the new DSEOs will require capacity building and that the training provided this time is exhausted on Officials who will not continue in service.
11/12/15	Conference room DSEL Office Shillong	29/ District Social Education Officers and senior Officers from PIU I.	(i)Concept and relevance of Social Safeguard (ii).Social Safeguard policies-ADB (iii).Monitoring and evaluation- social safeguard indicators	

**4.3: Consultation Monitoring (Type: SMCs):**

(a).SMCs are an integral part in the project; they are the connecting link that enhances the effective implementation of the project and sustains the activities beyond the duration of the project. It is significant that they are thoroughly involve in the project; frequent consultations with SMCs are conducted to ensure that SMCs are prepared, sensitised and consulted on all aspects related especially to the School.

(b).The following table indicates the number of consultations done with SMCs of various schools under the project. To address time constraints, consultations are done in totality about the whole project, with one session set aside for discussion on social safeguards;

(c).The content is uniform for all SMCs and focused on (i) relevance of the project to indigenous people;(ii).The role of the SMC in the project- referring to the MOU signed with DOE; (iii). Description of the design and how SMC can monitor the civil work and address grievances that the SMC feel threatens their tradition, opinions and advantage in the project. (iv). Gender Action Plan.

(d).The comments column indicates the observation in general and is not specific to one SMC.



Table No 1.3: Consultation with SMC

SI No	Date	Venue	Participants (Total No)	Comments
1	4.2.15	Tirot Singh Sec School	10	(a).There is an acceptance and appreciation that the project gives importance to indigenous people/students. And that there are special indicators/activities to ensure that the project benefits the indigenous people first.
2	5.2.15	Mukhla Sec School, Jaintia hills	12	
3	5/1/15	Laitumkhrah Assamese SS	9	
4	6/1/15	Good Shepherd SS	4	(b).Various queries were raised on role of SMC especially on the building committee. All queries were clarified
5	6/1/15	Mawsynram HSS	6	
6	7/1/15	Laishnong HSS	4	
7	7/1/15	Tirotsing memorial SS	10	(c).Awareness about activity rooms is limited. SMC members were not tune to the significance of an activity room. Explanation was provided, about how the activity room can be utilized and how it can benefit girls and reduce their absenteeism from school. The awareness helped them understand and realize its significance.
8	8/1/15	Village Durbar HSS	5	
9	9/1/15	Garos Union SS	9	
10	12/1/15	District pyndensohsaw HSS	9	
11	12/1/15	Khasi Jaintia Presbyterian Girls HSS	10	
12	13/1/15	Malaisohmat SS	8	
13	13/1/15	Rama Krishna Mission SS	5	(d).Gender is understood vaguely by the members; . However there is no disagreement at all that education should be equally accessed by both boys and girls. Separate toilets are mostly not available although SMC members agree that there should be separate toilets for girls and boys. The lack of space and resources is always given as the reason for the unavailability of separate toilets.
14	13/1/15	Nongkrem HSS	11	
15	14/1/15	Smit HSS	9	
16	14/1/15	Mawryngkneng HSS	7	
17	14/1/15	Tome Memorial SS	11	
18	15/1/15	Seng Khasi HSS	10	
19	15/1/15	Shangpung Presbyterian		

## Report on Social Safeguard activities under SHCDM

SI No	Date	Venue	Participants (Total No)	Comments
		HSS	4	(e).SMC of Mukhla Raji, complained of sub standard materials and that their feedback was not respected by the contractor. Grievance of SMC recorded and addressed immediately. Low quality Ply is replaced.
20	15/1/15	St. John Bosco Boys HSS	6	
21	16/1/15	St. John Bosco Girls HSS	5	
22	19/1/15	St. Peters SS	7	(f).Questions on background of the labourers are always raised. It was suggested that-
23	19/1/15	St. Peter SS	12-	>Tracking of laborers during school hours in order to safeguard safety for girls and boys in school is important and the school should be responsible in ensuring the same.
24	19/1/15	Holy Cross HSS/Umkiang SS	4	
25	20/1/15	Raid Lyngkhat Presbyterian SS	19	
26	20/1/15	Hawakhana HSS	1	>Consult with contractor on the background of his labourers. Any issues, to bring it to the notice of the DCM.
27	20/1/15	Seng Khasi SS	7	
28	21/1/15	Khadar Blang HSS	5	
29	28/1/15	Wadanang HSS	1	>Adhere to safety norms during construction in co-ordination with the contractor. Eg. Dwellings of labourers should be distant from the main school compound and need to be shielded from the students.
30	2/2/15	Village Durbar HSS	5	
31	14/2/15	Village Durbar HSS	4	
32	10.09.15	Raksamgre Sec. School. Tikrikilla, WGH	8	(g). Availability of water and constant power supply seem to be a common challenge of all the schools, especially the ones in the rural areas. Some schools, like the raid lyngkhat Presbyterian secondary school is initiating water harvesting, to meet this problem. The matter is being taken up at PMU level to involve the Public Health Engineering Department.
33	11.09.15	Pedaldoba Sec. School, Tikrikilla	7	
34	15.09.15	Kherapara Sec. School , Gambegre	9	
35	16.09.15	Williampur Sec. SchoolSelsella	6	(h).The interest of SMCs is more on the building plans
36	14.09.15	Dalu Bengali Def. Sec. School, Dalu	7	

## Report on Social Safeguard activities under SHCDM

SI No	Date	Venue	Participants (Total No)	Comments
37	16.09.15	Melim Hr. Sec. School	8	and the construction work. Sessions on retrofitting and school designs are packed with questions and views. Where there is a lack of education in understanding the architectural drawings, CBCS address this constraint by taking the members to the site and show them what is going to be done.
38	17.09.15	Selsella Sec. 10School, Dalu	8	
39	21.09.15	St. John BoscoBoys.HS S.Betasing	6	
40	28.09.15	UmroiPres SS, Selsella		
41	26.10.15	KhliehriatPres SS, Khliehriat	7	
42	27.10.15	Garo Union SS, Shillong Municipal	6	
43	27.10.15	Wadanang SS, Rongram	7	
44	16.10.15	Kherapara SS, Gambegre	16	
45	26.10.15	Rongsangaba griSce. School.Betasing Block	8	
46	31.10.15	Rongsangaba griSce. School., Betasing Block	7	
47	26.10.15	KhliehriatPres SS, Khliehriat	7	(i).SMCs are very keen to discuss and provide solutions to any issues that impede construction.
48	29.10.15	Rongjeng	6	
49	30.10.15	Songsak SS, Songsak	15	
50	19.10.15	Rongrikkingre HSS, Gasuapara	13	
51	20.10.15	Sibbaril HSS, Baghmara SGH	5	
52	21.10.15	Rangku Memorial HSS Chokpot	9	
53	16.11.-15	Rohonpara Sec. School.Zikzak Block	7	
				(j).School dropout is common mostly in rural based schools. With the exception of very few schools, most SMCs, although aware about the issue of drop out, are however not involved in addressing the problem earnestly. After repeated discussion on the issue some SMC explain that whatever initiative they took to bring the students back to school has not been very successful.
				(k).Availability of teachers, especially in schools of remote areas is a constraint in ensuring quality teaching. SMC in rural areas lament that qualified teachers are difficult to get and retained. Some schools have teachers performing multiple tasks of teacher, administrator and office staff. Teachers for science subjects are more difficult to find and to keep.
				Issue of late payment of salary to the teachers is also a constrain of quality teaching staff in the schools

SI No	Date	Venue	Participants (Total No)	Comments
54	17/11/2015	Salmanpara Sec. School.Zikzak Block SWGH	8	
55	18/11/2015	Janapriya SS Selsella	12	
56	25/11/2015	Jekabari SS Selsella, WGH	8	
57	12/12/2015	Gimegre SS Selsella, WGH	22	
58	16/12/2015	Gonchudare SS, Dalu WGH	9	
59	17.12.15	Rangsakona SS Betasing, WGH	10	
60	18.12.15	HawakhanaHS STura Urban, WGH	10	

#### 4.3.1: Consultation with SMCs: summary

(a).Most SMCs have less knowledge in construction matters and hence are not aware about the details of the construction happening in their school buildings. Although all SMCs have building committees, yet it is observed that the members of such committees are not able to comprehend the designs and the actual construction. This is being addressed by the constant visits from the Community Base Construction Specialists (CBCS) from the NGO, who visits the building sites and address queries on the site.

(b). With the exception of SMCs of Urban based schools, all SMCs have raised the issue of lack of teachers, especially in the science stream. Retention of teachers in science subjects are a major issue, it is observed that a teacher who is qualified in teaching social science is also teaching math and science. Most schools have serious fund constraints and are compelled to utilize with whatever resource available. This cannot be addressed at the moment, and requires changes at the policy level.

(c).School dropout is common mostly in schools that are based in the rural areas. SMCs have tried curbing the increase in school drop outs but their efforts have not been very effective. For eg, one school has tried counseling for students that are potential drop outs, and those who have dropped out, however the counseling was not consistent and hence not effective.

#### 4.4: Consultation Monitoring (Type- Traditional headmen):

(a).The headman and the executive council/village council that he represents is the key factor in ensuring support and cooperation of any village/locality- rural or urban. The system is such, that majority of government schemes for development are implemented through the village council; while this system is being questioned and debated over, and there may be a possibility of transition, the headman continues to be an influential institution and the efficacy of any developmental effort may be affected if he is not consulted. The consultations held with headmen of various villages that lie in and around the project school are usually very vibrant, with opinions, disagreements and questions.

(b).The content covered is uniform for all consultations with headmen- (i). Project components of SHCDM. (ii). Benefits of the project in the community (iii). Gender and social safeguards. (iii). Skill development and trainings for the tribal youth.

(c).The comments are general of all consultations with headmen.

**Table 1.4: Consultations with Headmen.**

Sl No	Date	Location	Participants (Total No)	Comments
1	26/6/15	Pynursla Block Office	82 (headmen of adjoin villages)	(a).Traditional leaders are aware about SHCDM and its effect in the community education and skills development. (b).The consultations allow headmen to question and pursue any discussions that are related to the project-eg-construction, employment, safety in the community, involvement of local people in the project planning and implementation etc.  On various occasion the Block Development Officers are also present in these meetings .
2	August 3-28,2016	Resubelpara	35	
3		Rongram Block Office	84	
4		Mawkyrwat	127 (Headmen and members of village councils)	
5		Mairang	71 (headmen and village council)	
6	22/9/15	Tikikilla	115 (headmen and members of village council)	(c ). The key concern is always about the selection of schools and the dissatisfaction that more schools are not included. The criteria of schools that are selected is always shared with this group to satiate their curiosity.
7	22/9/15	Mawphlang	11	
8	21/9/15	Mawryngkneng	34	
9	30/9/15	Ranikor	80	
10	28.10.15	Mawphlang Block	146	
11	29.10.15	Selsella Block	99	(d).Queries and issues that ensued from these consultations include: ➤ Where trainings are held? ➤ Who will support. Travel, accommodation etc? ➤ What are the prospects of a job placement after the Training? ➤ What is available for the majority who prefer to work closer to home? ➤ What security can be assured for young women who have to stay in the city for her training? Etc
12	30.10.15	ZikzakBlock	120	
13	28.10.15	Rongjeng Block	64	
14	19.10.15	Umthari, Khliehriat Block	11	
15	28.10.15	Latyrke, khliehriat.	10	
16	24/11/15	Kharkutta	98	

SI No	Date	Location	Participants (Total No)	Comments
17	25/11/15	Songsak	77	<p>➤ What jobs /skills training are available for those who are disabled.</p> <p>(e). All the above queries are responded with appropriate answers; headmen were also requested to consult the DCM for any doubts and assistance.</p> <p>(f). Contact details of DCMs were provided to ease the flow of communication for any queries from the community/SMC.</p>
18	26/11/15	Dalu	101	
19	27/11/15	Betasing	89	
20	18/11/15	Laskein	76	
21	12.11.15	Myllem	141	
22	26/11/15	Mawthadraishan	34	
23	25/11/15	Khliehriat	74	

#### 4.4.1: Consultation with Headmen: Summary.

(a). Headmen are always dissatisfied with the number of schools that are selected for the project. There was acceptance only when an explanation was provided about the objectives of the project and the ADB criteria in the school selection for the project.

(b). There is also insecurity about the skill development trainings in terms of job assurance, training and job location, expenses and safety of the trainings which are all clarified by the team from Skill Development Officers of MSSDS.

(c) Construction issues such as labourers from outside, labourers temporary residence etc were raised , with most of the headmen stating that local labourers should be employed; On awareness about the challenges in availability of skilled labourers, the leaders conceded that since skilled laborers are usually not available in the village/community, they can be brought from outside with conditions in place for their place of stay, report of legitimate identifications to the headman and compliance to the village rules.

#### 4.5: Consultation monitoring: (Type- Women groups):

(a). Almost every village/locality in Meghalaya would have a women group/ organization. Such groups play an influential role in the community in terms of social concerns. Women groups in the State are well-known for addressing major social issues like alcoholism, violence and security; the strategies that are usually adopted include awareness programmes and campaigns.

**Topics covered:** (i).Project components of SHCDM. (ii).Benefits of the project in the community. (iii). Concept of gender and the GAP and its relevance in the entire project. (iv). Skills

**Table No 1.5 - Consultation Monitoring-Type- Women groups**

Sl No	Date	Location	Participants (total)	Comments
1	17/4/2015	Khliehriat East Jaintia hills.	12	(a).The GAP is appreciated by Women.
2	21/4/15	Alagre village. West GARo Hills	40	(b).There is uneasiness in matters related to SMCs of schools, due to unawareness about the SMC and its role.
3	23/4/15	Ronsakgre village EGH	26	(c ).Most women are open to sending their children outside for studies, vocational training or pursuing a career- they however recommend safety measures to be in place for their children.  (d).In the various discussion, women seem to favor traditional livelihood like, agriculture and weaving, while suggesting that more options should be available to expand vocations like tailoring and food processing .
4	29/4/15	Thadlaskein village WJH	9	
5	22/5/15	Rongram WGH	15	
6	25/5/15	Kharkutta. NGH	73	
7	28/5/15	Selsela. WGH	58	
8	9/6/15	Bagmara. SGH.	17	
9	10/6/15	Gausaupara. SGH.	20	
10	"	Bagmara	17	
11	10/9/15	Samanda	8	

#### 4.5.1: Consultation with Women groups: Summary

(a). Women are more open about sending their children outside for trainings and working. However there is an emphasis that security and safety of the trainees is in place.

(b). Women are also more incline towards enhancing traditional livelihood such as agriculture, weaving, bamboo/art work, and also conventional skills/ traits such as tailoring, plumbing and masonry .

(c) Women are usually not clear about the SMCs; about the significance of gender equality in the SMCs, women generally feels it is needed but are unsure as to the responsibilities of an SMC member.

**4.6: Consultation monitoring: Type- Youth:-** Young people are the key beneficiaries of this project. Young people in this context would include current students and the others (drop outs, unemployed.). These consultations are conducted with students of schools, youth organization, and student unions. The consultations are usually lively and filled with questions that are related mostly to skills, trainings and employment. The content include:- (i) Components of SHCDM (ii) Benefits of the project to indigenous youth. (iii). Employability of young people in Meghalaya- challenges and related project activities. (iv). School drop out- reasons and responses.

**Table No 1.6: Consultation Monitoring- Type Youth.**

SI No	Date	Location	Participants (total)	Comments
1	16/5/15	Umsning Ribhoi	30	<p>The discussion ensued the following observations-</p> <p>(i). SHCDM objectives are generally understood, although, apprehension about activities like the skills training and potential employment do cropped up in the discussions. Clarity about the activities and the output and probable impact of the same is provided to ensure the participants leave the consultations well informed.</p> <p>(ii). There is a lot of interest in the various skills discussed by related departments (MSSDS), there is still a vague understanding about the ITIs in the State.</p> <p>(iii). Challenges in terms of Language, lifestyles and safety are the common responses on the inability of an indigenous youth to venture outside his/her hometown/village or to venture into a vocation that is not conventional.</p> <p>(iv). School drop out is a problem that young people in the consultations all agree, is persistent and various responses to reduce drop out has not help curb the problem as expected. The common reasons of school drop out are:-</p>
2	29/5/15	Umsning - Ribhoi	31	
3	11/6/15	Gasupara SGH	31	
4	/6/15	Khliehriat-EJH	25	
5	16/6/15	Khliehriat-EJH	17	
6	20/4/15	Agalanggri-WGH	27	
7	28/4/15	Thadlaskein. WJH	16	
8	12/5/15	ShillongMunicipal&Cantt	25	
9	14/5/15	Umling. Ribhoi	20	
10	21/5/15	Rongram. WGH	21	
11	25/5/15	Kharkutta. NGH	62	
12	11/6/15	Gausapara. SGH	34	
13	19/6/15	Baghmara SGH	52	
14	23/6/15	Selsella. WGH	48	
15	12/6/15	Pynursla-Raidlyngkhat-EKH	16	
16	11/6/15	UmsningRibhoi	13	
17		Gasaupara	34	
18	2/9/15	United	85	



## Report on Social Safeguard activities under SHCDM

SI No	Date	Location	Participants (total)	Comments
		Rongjeng HSS		(a). Poverty- Family is unable to finance the schooling and the student is compelled to drop out. The tendency of school dropout in this case is more on the elder siblings, who are thought to be more useful by the parents to take care of the younger siblings at home while they are away at work.
19	7/9/15	Umroi Presbyterian HS	74	
20	8/9/15	MukhlaRaij SS	75	
21	11/9/15	Myngken Christian HS	88	
22	14/9/15	Monabari SS betasing	137	(b). Insignificance of education- Students in rural areas especially drop out when they start believing that the education they are receiving is not a guarantee for their livelihood. Boys are more prone to drop out since it is easier for them to start earning from doing odd jobs in the village. Getting an income has become a priority for them than getting a complete education.
23	15/9/15	Nogopara SS Zigzak	208	
24	23/9/15	KJP HS Shillong	90	
25	24/9/15	Nongkrem HS	91	
26	21/9/15	Shillong Municipality	77	(c ). Early pregnancy- Young girls admitted that most drop out of school when they became pregnant and were compelled to leave school.
27	22/9/15	Smit SS	91	
28	09/11/15	Amguri WGH	23	
29	10/11/15	Salmanpara SWGH	49	
30	12/11/15	Malchapara SWGH	32	(d). Health- unavailability of quality health services and the high expenses incurred to receive good medical help was one of the reasons for school dropout according to a few youths. A sick child is de- motivated to attend school regularly if his disease/condition does not improve. Similarly, when a parent is sick for long period, it is usually the older child who will have to stay at home and nurse the parent.
31	1/12/2015	Nongmadan village	15	
32	2/12/15	Tikikila area	10	
33	03.12.15	Selsella Village	7	
34	2/12/2015	Khliehriat Village	27	(e). Death of a bread earner/parent- There are a few instances where a child drops out when a parent dies; again herein the child assumes the responsibility of an adult by contributing to the family income and joining the living parent in working, or in staying at home to complete household chores.
35	4/12/2015	Kpermasi village	29	
36	5/12/2015	Pyndensiej village	15	
37	07.12.15	Suchen village	10	
38	8/12/2015	Mawpen Village	21	
39	10/12/15	Kynrang Village	23	
40	11.12.15	Jongksha village	81	

## Report on Social Safeguard activities under SHCDM

SI No	Date	Location	Participants (total)	Comments
41	11/12/15	Wahsiej village	37	(f). Financial debt- because of high financial debt a family cannot support the child to pursue higher studies/specialized fields, especially if he/she has to leave his home town/village to continue his studies.
42	11.12.15	Lumshken village	9	
43	12/12/15	Jyllep village	50	
44	12/12/2015	Diwian village	11	
45	12.12.15	Block Unit of Garo Students' Union in Kharkutta & followup meeting on 15.12.15.	28	(g). Family problems- the discussions also perceive that there are students who dropped out from school because of trouble at home. (Domestic violence, parents separation, child abuse etc) .
46	12.12.15	Kharkutta NGH	28	
47	14.12.15	Pomlahir village	111	
48	14/12/2015	Rangweng village	24	
49	15/12/15	Dewsawlia village	20	(v). Unemployment is obviously a subject that interest the young participants. There is an opinion that being unemployed for many years despite a college degree is a common situation in the State of Meghalaya; this is probably the reason for the general view that educational qualification cannot open ways for employment. Surprisingly, participants in these consultations all agree that the school curriculum in the State is meant only for a certain section of students .
50	16.12.15	Zikzak	11	
51	17.12.15	Umsning	35	
52	17/12/15	Pomblang Village	44	
53	17/12/15	Rangdkhiew Village	12	(vi). Lack of resources , inefficient communication, transport and technologies are the major factors in zero employment opportunities and avenues for the average youth.
54	18/12/15	Mawpdai Village	24	
55	18.12.15	Betasing	10	
56	21/12/15	Jympiat village	41	
57	22/12/15	Lyngkhom village	24	
58	23/12/15	Mawkaphan village	45	
59	23.12.15	Zikzak	20	
60	28/12/15	Domskong village	69	
61	29/12/15	Phlangmaws yrpap	14	

#### 4.6.1: Consultation with youth: Summary.

- (a). There is apprehension (especially from student unions) about the target of the skills trainings and the employment that comes after, within the project duration.
- (b). While there is a lot of interest in the skills training discussed, young people are however not very clear about ITIs and what they have to offer.
- (c). Language and drastic lifestyle change is the most common challenge and reason for opting out of studying or working outside the State or outside ones village.
- (d). Besides the general reasons, young people felt that school drop out occurs because people fail to see the relevance of education and find earning a livelihood is more advantageous; also, when there is trouble at home (domestic violence, constant arguments, parents separation etc) children tend to stay away from school.
- (e). A key concern that came up from the youth is that the education/school curriculum in the State favours only a certain section of the population and has fail to meet the needs and potential of the indigenous youth, especially the ones in the rural areas.

#### 4.7: Consultation Monitoring: Type- Community (men, women, youth in a village/block/ covered by the project.:

- (a) Consultations with communities are usually broad and not detailed. The objective is to update them about the progress of the project while making them aware about the project, its benefits and activities. Consultations with the community are conducted to involve the members in the community to be in constant touch with the project. Such consultations are relevant for the project to be able to understand and monitor the involvement of the indigenous community throughout the project. Feedback and queries from the community are usually addressed in these consultations.
- (b) The main topics covered are: (i). Components and objectives of SHCDM. (ii). Relevance of the project and involvement of the indigenous people (iii).Skills and education and employability of the indigenous youth.

**Table No 1.7: Consultation Monitoring- Community.**

Sl no	Date	Location	Participants (Total No.)	Comments
1	24/6/15	Mawsynram EKH	20	The discussion ensue the following views:  (a).Apprehension if so much can be achieved in 5 years. (community members are familiar about the challenges for any scheme, aid, development work in any village or town)
2	11/6/15	Narpuh EJH	6	
3	16/6/15	Mawlynnong EKH	19	
4	30/6/15	Mawsynram	21	

## Report on Social Safeguard activities under SHCDM

Sl no	Date	Location	Participants (Total No.)	Comments
		EKH		(b).Unemployment is the underlying cause of young people becoming frustrated and turning to alternatives that are harmful not only to them but to the whole community as well.
5	30/6/15	Dangar EKH	19	
6	3/8/15-28/8/15	Gasaupara	34	
7		Baghmara	52	(c ).Unemployment is prevalent even in those who are employable.
8		Betasing Block	15	
9	10/9/15	Shangpung	41	
10	26/9/15	Mawkyrwat	16	(d).Unemployment will continue to be a pressing issue and the lack of political will in this aspect is prolonging any efforts to curb the problem.
11	12/9/15	Mawspong	17	
12	18/9/15	Weiloi village	41	
13	22/9/15	Langsymphut	20	(e).The demand is more for vocational trainings , the common view is that because there is Demand for vocational education, there should thus be more vocational training centers and institutes in the districts and blocks.
14	30/9/15	Mawlyngkut	22	
15	8/9/15	Kharkuta	162	
16	9/9/15	Rongjeng	25	(f). subjects related to reproductive health especially on Family planning is rarely considered as one of the solutions in unemployment. People, especially in rural areas continue to believe that a large family adds to the economy/income of the family; those who believe otherwise are tied by strong religious principles.
17	23/9/15	Samanda	8	
18	13.10.15	Tyrsad HSS	178	
19	14.10.15	Mairang	36	
20	15.10.15	Sengkhasi SS	182	
21	16.10.15	Bynther SSS	186	
22	24.10.15	Mawsynram	126	
23	07.10.15	Nongkhrem village	81	
24	29.10.15	Mairang	35	
25	21.10.15	Laskein	43	
26	09.10.15	Nongdom Mawryngkang Village	13	
27	10.10.15	Laitmawsiang Village	28	
28	14.10.15	Pyndenmawra mhah Village	38	
29	17.10.15	Rangmaw & Domjyrti Village.	18	
30	19.10.15	Pamdaba Village.	20	
31	20.10.15	Chikunbari-B Village.	20	
32	21.10.15	Chintusora & Munaisora Village.	31	
33	22.10.15	Alekwareng Village.	11	

## Report on Social Safeguard activities under SHCDM

SI no	Date	Location	Participants (Total No.)	Comments
34	23.10.15	Largao Village.	22	
35	24.10.15	Mawsadang & Pyndenumbri Village.	49	
36	27.10.15	Myriaw, Ditungtum & Pyndenlaru Village.	38	
37	29.10.5	Mawhiang Wahmawpat village	29	
38	30.10.15	Lawkhla Mawlong village	16	
39	17.10.15	Umlangmar Village	28	
40	22.10.15	Mawliehpoh Village	40	
41	27.10.15	Nongriwah Village	16	
42	15.10.15	Mawmerang Village	32	
43	10.10.15	Thadlaskein	25	
44	10.10.15	Mairang	19	
45	23.10.15	Mairang	23	
46	31.10.15	Mawphlang	20	(g).Indigenous forms of livelihood (agriculture, weaving) can be promoted with marketing linkages and business skills so that rural youth does not need to migrate outside for employment.
47	31.10.15	Mawsynram	59	
48	31.10.15	Mawphlang	24	
49	31.10.15	Mairang	44	
50	19.10.15-27.10.15	Resubelpara	26	
51				
52	27/11/15	Shella Bholaganj	23	
53	2 to 30 Nov, 2015	Resubelpara & karkutta	49	
54	06/11/15	Mawphlang	32	
55	28/11/15	Mawphlang	95	
56	30/11/15	Mawphlang Miirang	39	
57	02/11/15	Ranikor	13	(h).Rural development can also help in making employment available in the village. Grievances of bad, inaccessible roads, lack of communication facilities, Power etc is affecting development and livelihood like agriculture cannot advance to its full potential.
58	02/11/15	Mawkyrwat	32	
59	03/11/15	Ranikor	32	
60	04/11/15	Ranikor	22	
61	05/11/15	Mawsynram	27	

## Report on Social Safeguard activities under SHCDM

Sl no	Date	Location	Participants (Total No.)	Comments
62	06/11/15	Mawsynram	13	
63	07/11/15	Ranikor	12	
64	07/11/15	Mawkyrwat	50	
65	09/11/15	Ranikor	22	
66	11/11/15	Mawkyrwat	35	
67	16/11/15	Mawsynram	18	
68	17/11/15	Mawsynram	13	
69	18/11/15	Mawsynram	16	
70	19/11/15	Mawsynram	29	
71	21/11/15	Ranikor	27	
72	23/11/15	Mawsynram	17	
73	25/11/15	Ranikor	119	
74	26/11/15	Mawkyrwat	16	
75	27/11/15	Mawkyrwat	40	
76	28/11/15	Mawsynram	13	
77	17/11/15	Mawphlang	20	
78	19/11/15	Mairang	50	
79	11.12.15	Plasha Village ( Karbi people)	33	(i). Current education system does not help their children to become skillful. There is feeling that there is less or/no exposure to information that is relevant or that will help a student to study or compete with the world outside his village or town.
80	15.12.15	Laitumukrah Bengali Secondary school, shilling	122	
81	16.12.15	Madan Laban Nepali Secondary School, EKH	46	
82	29.12.15	Shiliang Jashiar village , EKH	122	
83	21.12.15	Nongkwai Village	40	
84	17.12.15	Jowai	35	

**4.7.1: Consultation with Community: Summary.**

(a). Community is worried that the rising unemployment in the State is leading to youth opting for undesirable, alternatives for livelihood.

(b). There is a common opinion that unemployment is prevalent even with the employable; and that there should be more efforts in vocational trainings and institutions, at the districts and block levels.

©. Indigenous forms of livelihood (agriculture, weaving) can be promoted with marketing linkages and business skills so that rural youth does not need to migrate outside for employment.

(d). Current education system does not help their children to become skillful. There is feeling that there is less or/no exposure to information that is relevant or that will help a student to study or compete with the world outside his village or town

(e). The community voiced a common opinion, in that, rural development, in the form of roads and communication, besides the willingness and political will to ensure development schemes are utilized correctly, can resolve the unemployment and lack of development in the villages to a large extent.

\*\*\*\*\*

## **5. Summary of Baseline Survey:**

The following are the key findings of the baseline survey conducted. The details can be found in the full report attached in Appendix 1.

### **5.1. People:**

(a). In Meghalaya the tribal people are already in the mainstream. 91% of the population are major tribal groups like Khasi, Jaintia, and Garo. Besides, 17 other minor tribal and other language group also reside in Meghalaya.

(b). The matrilineal system seem to be misunderstood at certain levels. Men think that the women in the khasi and garo society are privileged and have more opportunities and benefits; Woman feel that having a mothers surname and inheriting the ancestral property does not make them privileged. There are many more families who do not have any ancestral property or any other property to hand down to, and there are more women who are landless and houseless; the fact that men have decision making powers at home and at the community/State arena is overlooked.

### **5.2. Administration:**

(a). Local governance like the traditional headmen/Executive Committee (Dorbar shnong and the Nokmas) is the most influential in the grassroots administration. it is the local headman, who the people would rely on for redressal of issues that may be social or financial. In recent times, the role of the pressure groups has also become influential, people turn to such groups when they feel oppressed and helpless.

(b). Traditionally, the Dorbar does not encourage female representation. Women can come for the meetings but are not allowed to voice their opinions. Recently this has change, especially in durbars that are in the urban areas where women are allowed to speak and even hold office.

### **5.3. Education:**

(a). There is growing opinion that education is not relevant ; the lack of employment after graduation or after completing the higher secondary level has resulted in this discouragement.

(b). School drop out is more common in schools in the rural areas than in the urban based schools. School drop out is evident in all stages (primary, secondary and Higher secondary) with different reasons for each stage.

(c). School building has a lot to do with motivation and retention of school children. It was shared that schools are closed during the rainy season; that the partition between 2 classroom is so thin that attention in class is compromised.

(e). School management committees (SMCs), indicate dissatisfaction in areas of management and development of the schools. There is also indication that most SMCs do not function as expected and there is lack of members who are committed and knowledgeable.

(f). Representation of women in SMCs is very low; apparently, women themselves refuse to join an SMC because they fear they won't be able to fulfill what is expected from them.

#### **5.4. Skills:**

(a). From the group discussions it is observed that people are complacent in terms of exploring new venture for livelihood. It is noticed that despite many development schemes and grants, people still live in poverty, or at a very low income situation.

(b). Agriculture, while practiced as a livelihood by majority of the people in the State, does not have high productivity, probably because the methods/tools used are not modern. Hence, despite being a major livelihood form, yet the productivity from agriculture is still low and not contributory to the economy of the household, the village and even the State.

(c). Horticulture crops like flowers, potato and fruits like oranges, pineapples, Plums, Jackfruit, Peach and Banana have a high productivity, but are yet to be accepted by the people, especially those in the villages, as the major crops for planting

(d). There is very less knowledge in marketing strategies. Due to their ignorance in marketing links and business, farmers do not yield profit from their production even on years that have good production

(e). There is very less knowledge about the skill development initiatives of the State.

\*\*\*\*\*



**6. Recommendation:**

- a) A formal grievance redressal mechanism need to be followed so that each issue reported, resolved or pending is recorded and shared so that PMU is kept informed .
- b) Tracking of IP enrollment in schools is ongoing and should be a practice with all schools that will be included in the project.
- c) A lot of consultations on social safeguards with Indigenous people has been conducted, the content of the material shared needs to be standardized for social safeguards. Ideally, a standard manual that can be used by District Community Mobilisers, Construction Specialists and relevant Experts, should be designed by PMC with support from NGO, to ensure that the communication is uniform.
- d) It has been realized through the consultations with communities that traditional Livelihoods are still favored in the rural areas; hence they can still be continued, with improvement and up gradation in knowledge/expertise/equipment/tools. Skills training and development efforts should regard this aspect in identifying traits for skills development.

**7. Lessons learnt:**

**7.1: Refusal of indigenous community to start construction of school:**

**A. Mawryngkneng Higher Secondary School.**

(i). Mawryngkneng Higher Secondary School encountered a crisis, when the contractor of their school building was denied by the local *Durbar (village council)*, to start working because all his Labourers are from outside the State and do not belong to the indigenous population in the village of mawryngkneng. Despite advocacy by the SMC with the village council/Durbar, the issue was not resolved, and construction work was hugely affected.

(ii). The matter was resolved after the meeting held between the SMC, the Head of the village council/Durbar, ADB Officials and Project Consultants and the Contractor concerned, at the Office of the Principal of Mawryngkneng Secondary School. In this meeting, a thorough explanation of the project was provided, with focus on the significance of completing the construction of the school building as scheduled ; it was clarified to the Headman that since the village does not have skilled labourers , the contractor will have no alternative but to bring labourers from outside.

(iii). The headman agreed to relay the meeting proceedings to the local durbar and assured that the matter will be considered

(iv). The Dorbar allowed for the construction to start using skilled non indigenous labourers, while the unskilled labourers should be taken from the village and its adjoining areas.

**8. Key Plans for the next 6 months:**

- i. Campaigns and consultations on social safeguard with community, to continue.
  - ii. Sensitization workshops for Contractors under PWD in garo hills. .
  - iii. Sensitization and consistent consultations with SMCs to continue, with focus on those SMC that are facing issues.
  - iv. Grievance redressal Mechanism document to be approved and implemented.
  - v. Standard module on social safeguards will be designed, which the project can use in sensitizations, community mobilizations and awareness, consultations and training workshops.
  - vi. Follow up of rearrangement plan of schools without DAP provisions.
  - vii. Follow up with PWD on Gender and social safeguard Advisory and its adherence.
  - viii. IP assessment in schools to continue.
-

Consultation with headmen



Consultation with women



Consultation with headmen



Consultation with headmen



Consultation with community (women and youth)



On construction site visit by CBCS and SMCs



Consultation with SMC





Consultation with Community



Traditional heads of villages of Raid Lyngkhat  
Secondary School.



# **BASELINE SURVEY**

**Needs and challenges of the Indigenous People in Meghalaya**

**In reference to the Supporting Human Capital Development Meghalaya.**



<b>Content</b>	<b>Page number</b>
Abbreviations	3
Introduction	4
Background : Ther Khasis and Jaintias	6
The Garos	8
Indigenous People of Meghalaya	9
• Administration	10
• Traditional form of Governance	10
Baseline study:	12
• Key objectives	
• Methodology	
• Content of tool	
Findings	13
Scenario of indigenous people presence	
Governance, economy and social system	14
Education-relevance and constraints	16
Skills development- relevance and constraints	17
Available means of livelihood	18
Community suggestions	18
Recommendations	19
References	21

**Abbreviation:**

<b>ADB</b>	Asian Development Bank
<b>IPP</b>	Indigenous People Plan
<b>FGD</b>	Focus group discussion
<b>SMC</b>	School management committee
<b>MDC</b>	Member District Council
<b>MLA</b>	Member Legislative assembly
<b>SHG</b>	Self help Group
<b>IEC</b>	Information education and communication
<b>MSSDS</b>	Meghalaya state Skills Development Society
<b>DOL</b>	Department of Labour



## **A. INTRODUCTION:**

(i). The Supporting Human Capital Development in Meghalaya is Government of Meghalaya project to enhance the education and skills sector of the State by improving the quality and delivery of its secondary higher secondary (SHS) education, and technical and vocational skills development programs

### **(ii). Impact and Outcome.**

The impact of the project will be enhanced employability of Meghalaya's youth. Its outcome will be improved quality, delivery, and access to SHS education and technical and vocational skills training in Meghalaya.

### **(iii). Outputs**

The outcome will be achieved through the following four outputs:

Output 1: Improved teaching and learning in government-aided secondary and higher secondary schools.

Output 2: Increased capacity and responsiveness of technical and vocational education and training.

Output 3: Increased awareness and participation.

Output 4: Improved project management and monitoring and evaluation.

### **(iv). Social Safeguard:**

Any development project loan by Asian Development Bank (ADB) must fulfill its safeguard policy on based on these 2 categories

- (a) Resettlement: When land is required to be purchased and owners of the Land have to be displaced or re located. Borrower must have a resettlement plan and ensure that all displaced people are compensated.
- (b) Indigenous people: When the project area has presence of indigenous people, and the project should ensure that they are included in the project benefits and that their customs and traditions are not compromised. Borrower need to have an Indigenous People Plan that will ensure that all activities and benefits of the project have included the Indigenous people .

(v). The Borrower, hence, must ensure that the project must abide by the social safeguard policy of ADB wherever applies. In the case of the SHCDM project, there are no resettlement issues, since there is no purchase of land. It does however have a large presence of Indigenous people, hence, an Indigenous People Plan (IPP) is prepared, and project is referring to this document at all levels of implementation.

(vi). This baseline survey was conducted to support the IPP and to witness issues of Indigenous people in the project area as a preparation for activities that are related to project effectiveness.

## I. Background:

1. The major indigenous tribes in Meghalaya: The people of Meghalaya are not of the same ethnic origin the Khasi and Jaintia are believed to be remnants of the first mongolian overflow into India.

### 1.1. The Khasi and Jaintias:

According to the 2011 Census of India, over 1.6 million Khasi lived in Meghalaya in the districts of East Khasi Hills, West Khasi Hills, and South West Khasi Hills, Ri-Bhoi, West Jaintia Hills and East Jaintia Hills. In Assam, their population reached 15,000. In Bangladesh, they number to around 25,000. It is generally considered by many Khasi sociologists that the Khasi Tribe consists of seven sub-tribes, hence the title 'Children of the Seven Huts': Khyntiam, Pnar, Bhoi, War, Maram, Lyngngam and Diko. The Khyntiam (or Nongphlang) inhabit the uplands of the East Khasi Hills District; the Pnar or Syntengs live in the uplands of the Jaintia Hills. The Bhoi live in the lower hills to the north and north-east of the Khasi Hills and Jaintia Hills towards the Brahmaputra valley. The War, usually divided into War-Jaintia in the south of the Jaintia Hills and War-Khasi in the south of the Khasi Hills, live on the steep southern slopes leading to Bangladesh. The Marams inhabit the uplands of the West Khasi Hills Districts. The Lyngngam people who inhabit the western parts of the Khasi Hills bordering the Garo Hills display linguistic and cultural characteristics which show influences from both the Khasis to their east and the Garo people to the west.

*The Khasi mythology traces the tribe's original abode to "ki hynniewtrep" which means seven huts. According to the mythology, "u Blei trai kynrad" (God the Lord Master) had originally distributed the human race into 16 heavenly families. The myth is that a heavenly ladder resting on the lum Sohpetbneng peak in, Ri Bhoi district, was meant to allow those divine families on earth to visit the heavens for worshipping God. Seven of the sixteen families committed a grave sin; they cut down a holy tree situated in Lum Diengei peak in Ri Bhoi District; going against God's command not to do so. This angered him to a point that he destroyed the heavenly ladder and seven families were stuck on the earth. Based on this myth, the Khasis like to call themselves, "khun ki hynniewtrep",*

**(a). Language:** The khasi language is believed to be one of the very few surviving dialects of the Monkumer family of languages in India.. The Khasi language was essentially oral until the arrival of Christian missionaries. Particularly significant in this regard was a Welsh evangelist, Thomas Jones, who transcribed the Khasi language into the Roman script. While the main language for communication is in Khasi, the sub tribes have dialects of their own, and usually

communicate in Khasi only when they are communicating with another sub tribe and with the major tribe, referred to as the “*khynriam*”.

### **(b). Religion:**

The Khasi people form the majority of the population of the eastern part of Meghalaya, and are the state's largest community. Though the majority of the 85.00 % Khasi populace have embraced Christianity, a substantial minority of the Khasi people still follow and practice their age old indigenous religion, which is known as "Ka Niam Khasi" and it is their belief that the rooster (U Syiar Khraw Jutang) is sacrificed as a substitute for man, it being thought that the rooster "bears the sins of men and by its sacrifice, man will obtain redemption. A small number of Khasis, as a result of inter-community marriages, are also Muslims. There is also a very small number of Khasi Hindus inhabiting the Jaintia Hills of Meghalaya, a result of hundreds of years of exposure to the plains of Bengal and Assam.

### **(c ).Culture:**

The Khasis follow the matrilineal system of society. Here, the lineage of the tribe is traced through the woman. The children take the name of the mother and their children continue to do the same. Ancestral property is passed down to the youngest daughter (*ka Khatduh*), and to the daughter elder to the *Khatduh* , if the *Khatduh* dies or marries a non khasi/takes the name of her husband. Although the woman in this society is secured with the ancestral property, it is the man, usually the eldest brother, or the maternal uncle who decides on the management of the property. The husband is the bread earner and holds the final decisions in matters of his immediate family, and also in his Mother's family as the maternal uncle. The khasis follow the matri local type of residence, where the man stays in the womans house after marriage.

## 1.2: The Garos:

The Garos are indigenous people in Meghalaya, India and neighboring areas of Bangladesh like Mymensingh, Netrokona and Sylhet, who call themselves **A-chik Mande** (literally "hill people," from *a-chik* "bite soil"+ *mande* "people") or simply A-chik or Mande. They are the second-largest tribe in Meghalaya after the Khasi and comprise about a third of the local population. Like the Khasis, the Garos are also one of the few remaining matrilineal societies in the world. The Garos are mainly distributed over the Kamrup, Goalpara and Karbi Anglong districts of Assam, Garo Hills and few in Khasi Hills in Meghalaya, and substantial numbers, are found in greater Mymensingh (Tangail, Jamalpur, Sherpore, Netrakona, Mymensingh) and Capital Dhaka, Gazipur, Sirajgonj, Rangpur, Sunamgonj, Sylhet, Moulvibazar district of Bangladesh.

### (a).Religion

Garos are mainly Christians, although there are some rural pockets where the traditional animist religion and traditions are still followed. The book, *The Garo Tribal Religion: Beliefs And Practices* tries to interpret and expound upon the origin and migration of the Garos consisting of different tribal groups who settled in Garo hills, their ancient animistic religious beliefs and practices, numerous deities, which control their life and must be appeased with rituals, ceremonies and animal sacrifices to ensure welfare of the tribe. The Garo tribal religion is popularly known as *Songsarek*. The Garo people refer to their traditions as "Dakbewal" relating to their most prominent cultural activities.

### (b). Language

Linguistically, the Garos is akin to the Bodo or Kachari which belongs to the Tibeto-Burman family of languages. Garo language is not traditionally written down, customs, traditions, and beliefs are handed down orally. It is also believed that the written language was lost in its transit to the present Garo Hills.

*Legend has it that the Garos originally inhabited a province of Tibet name Torua and left Tibet for some reason, under the leadership of the legendary Jappa-Jalimpa and Sukpa-Bongepa. They wandered in the Brahmaputra Valley for centuries in search of a permanent home. In the process they survived an ordeal of wars and persecutions in the hands of the Kings ruling the Valley. They then branched out into a number of sub tribes and the main body under the legendary leader Along Noga occupied Nokrek the highest peak in Garo Hills.*

The Garo language has different dialects, viz- A·being or Am·being, Matabeng, Atong, Me·gam, Matchi, Dual [Matchi-Dual]Ruga, Chibok, Chisak, Gara, Gan·ching [Gara-Gan·ching] A·we etc. In Bangladesh A·being is the usual dialect, but A·chik is used more in India. A·we has become the standard dialect of the Garos. A·we is used in Garo literature and hence for the translation of the Bible. The Garo language has some similarities with Boro-Kachari, Rava, Dimasa and Kok-Borok languages.

### **(c ). Culture:**

Like the khasis the Garos are also matrilineal. They take their clan titles from their mothers and the youngest daughter (*nokmechik*) inherits the property from her mother. Sons leave the parents' house at puberty, and are trained in the village bachelor dormitory (*nokpante*). After getting married, the man lives in his wife's house. Garos are only a matrilineal society, but *not* matriarchal. While property of Garo's is owned by the women, it is the men who have the decision making powers in the society as a whole.

## **2. The indigenous people in Meghalaya:**

*2.1. Meghalaya is predominantly an indigenous State. The majority of its Population are from the major tribes of the Khasi, Jaintia and Garo. The Jaintia, although considered a major tribe in the State in many writings and information about the State, is originally a sub tribe of the khasi tribe; base on the tribe's predominance in the jaintia hills and the khasi hills region, and being a sub tribe which is the largest amongst all sub tribes in the State, the Jaintia tribe turn into a major tribe in all references of the tribes in Meghalaya. The Jaintia tribe speaks a different dialect, as do the other sub tribes, and follows the same social system as the larger Khasi tribe. In local terms, the Jaintias are usually referred to as the Pnar . Some of the major tribes within the khasi tribe include, the Khynriam, Pnar, Bhoi and War. To avoid any confusion, this document will refer to the major tribes of Meghalaya as Khasi, Jaintia and Garo. It should be understood that the term khasi will include all the sub tribes of the Khasi except the Jaintia, and the term Jaintia will include all those who belong to this sub tribe.*

2.2. The Garo as aforementioned are more homogeneous, while their language has different dialects, they have no sub tribes and are distinctive from one another base on their traditional names.

2.3. Besides the Khasis, Jaintia and Garos, the State has a host of other tribes that have reside in the State for years and have ownership of land and legal residency . Such groups are the Mizo, Hmar, (Mikir, Rabha,), Paitei, Meitei etc. All these groups are indigenous groups from neighbouring states who migrated to Meghalaya and have settled here for countless years. These groups continue to follow their own customs and traditions.

2.4. Intermarriage amongst all these indigenous groups are hence inevitable. The State today has citizens who are offsprings of mixed marriages; while many a time, the issue of an identity crisis does arise in these situations, it is also found that such offsprings prefer to identify themselves with the tribe whose social system they follow. Technically, a khasi, loses his/her identity as a Khasi, when he/she takes on the surname of a different tribe or a non khasi.

2.5. Besides the indigenous people, Meghalaya is also home, to a number of non indigenous groups such as the Assamese, Bengalis and the Nepalese. These groups have no traditional connection with the major tribal groups of Meghalaya but in the case of the Assamese and Bengalis, there is a political and social connection, in that, Meghalaya was once a part of Assam ;

2.6. Hence, Meghalaya is indigenous in nature, yet its mixed population of a sizeable non indigenous groups, gives it a character of a small India, especially in recent times, when the State is witnessing increasing migration from other States and neighbouring countries such as Bangladesh. Being a transit State with porous borders, Meghalaya will see an increase in migration of non indigenous groups into the State.

### 3. Administration:

**3.1.** The State has a unicameral Legislature. The Legislative Assembly consists of 60 members, 29 from Khasi hills, 7 from Jaintia hills, and 24 from Garo hills. Meghalaya originally comprised of 2 districts and 3 sub divisions. In order to accelerate the pace of development and to bring administration closer to the people, the State has been reorganized into 11 Administrative Districts and 4 sub divisions; the whole State is covered by 39 community development blocks. There are 3 Autonomous District Councils in the State, the Jaintia Hills Autonomous District Council, the Khasi Hills Autonomous District Council and the Garo hills autonomous District Council. All these ADCs are represented by members from the major tribes of the State and are elected on the basis of adult suffrage. These councils discharge their duties and functions assigned to them under the provisions of the sixth schedule of the Constitution of India.

### 3.2. Traditional Form of Governance amongst the Major Tribes of Meghalaya

(a). Historically, the major tribal groups of *Khasis, Jaintias, and Garos* have had well-developed political systems of their own with wide ranging power and authority. The Khasi *Dorbar* has as its primary unit, the village (*ka shnong*), which ordinarily consists of one or two clans. The administration of a village is conducted by an assembly of adult males (*durbar shnong*) under the direction of the village Headman called *Rangbah Shnong*. Besides looking after the welfare of the villagers, the *Dorbar Shnong* supervises customary practices and enforces discipline among its members.

(b). Like the Khasis, the Jaintias also had a three tier systems of traditional administration and governance with the *Syiem* at the top who occupied the highest position in the hierarchy of administration. The *Dolois* were placed at the middle level with the authority to run the administration, followed by the village Headman (the *Waheh Chnong*) at the lowest rung of the hierarchy. The British abolished the office of the *Syiem* in 1835 but the offices of the *Doloi*, *Pator* and the Village Headman were retained to run the administration of the hill section of the Jaintia Kingdom. Each *Doloi* was assigned a definite area called *Elaka*, which was administered according to the popular will and approach by the members of the *Elaka Durbar*. The *Dalois* perform certain administrative, executive, judicial and religious functions within their respective jurisdiction.

(c ). In the Garo Hills, the institution of the *Nokma* and the village council has been the two traditional agencies of governance. Although there are four kinds of *Nokma*, the *Gamni Nokma*, the *Gana Nokma*, the *Kamal Nokma* and the *A'King Nokma*, only the last one was entrusted with certain powers and authority to govern. The *A'King Nokma* occupies a high position in the Garo society as the head of the clan and as the custodian of the *A'King land*. He plays a leading role as the central figure in village activities and represents the village in outside activities. However, the power and function of the *Nokmas* were substantially reduced during British rule.



#### **4. Baseline study.**

4.1: As part of the Project Supporting Human Capital Development in Meghalaya, a baseline survey was conducted to have an insight on the needs and challenges of the indigenous people in Meghalaya. The baseline is essential for the project; to have a picture of the indigenous population presence, especially in the project area; to design a mobilization campaign that is apt for indigenous people and that the objectives of the project are achieved;

#### **4.2: Key Objectives of the Baseline:**

- (a). To understand the structure, system and culture of the Indigenous people in the State.
- (b ). To ascertain the needs and constraints of the indigenous people in the State.
- (c). To bring together the Indigenous people views and propositions in relation to the Project.

#### **4.3: Methodology:**

- (a). The baseline was conducted using the focus group discussion (FGD), consultations with indigenous groups - Traditional leaders/headmen, youth groups/students, women and members of School Management Committees (SMCs).
- (b). Consent of the participants were taken before the FGD.
- (c). Participants were explained about the reasons for the FGD and also about the Project.
- (d). Collected information from the FGDs were collated to produce a synopsis of the entire exercise.
- (e). 7 districts from a total of 11 are selected for the baseline. The selection was based on (i). Presence of the major tribes of Meghalaya. (ii). Significant presence of other indigenous groups in the district. (iii). High number of selected schools (iv) lowest number of selected schools.

#### **4.4: Content of tools:**

- (a). The FGD is prepared with relevant questions/ key points for discussions that will give out the needed information.
- (b). The content includes the following:
  - (i). Scenario of the indigenous people presence in the area.
  - (ii). Governance, economy and social system.

- (iii). Education – relevance and constraints.
- (iv). Skills development/training- relevance and constraints.
- (v). Available means of livelihood and skills.
- (vi). Any suggestions from the participants.

## 5. Findings:

### 5.1: Scenario of the indigenous people presence in the area:

(a). In Meghalaya the tribal people are already in the mainstream. 91% population are major tribal groups like Khasi, Jaintia, and Garo. Besides, 17 other minor tribal and other language groups also reside in Meghalaya.

(b). In the villages visited during the baseline period, it was found that the Khasi Hills districts and the Jaintia Hills districts have equal proportion of Khasi and Jaintia tribal groups, the West Khasi hills district has a mix of Khasi and Garo tribes besides other groups. The Garo Hills districts (North & West), have a predominant Garo tribal population.

(c). Besides the major tribes there are other tribes like the Boro, Chakma, Hajong, Hmar, Koch, Kuki, Lakher, Man, Mikkir, Mizo, Rabha, Pawi etc. Majority of these tribes are found in the borders of the State which also witness a mix of non indigenous population.

**Table: 5.1.1: Indigenous People presence in 6 districts of Meghalaya.**

SI No	District	Indigenous group present-
1	East Khasi Hills	Majority of Khasi and Jaintia groups. Other groups in a large presence include the Garo, Mizo, Hmar, Kuki, Thankul.
2	West Khasi Hills	Majority of Khasi groups.
3	Ri Bhoi	Majority of Khasi group. Others also include indigenous groups such as the Garo, Karbi and Hmar.
4	South west Khasi hills	Majority of Khasi group; however in the border areas there are also groups from the Garo tribe, Hmar, Hajong
5	Jaintia Hills	Majority of Jaintia tribe and the Khasi tribe.
6	West Garo hills	Majority group is the Garo tribe others include the Khasi, Bodo,
7	North Garo hills	Majority group is the Garo.

## 5.2: Governance, economy and social system:

### (i) Governance and economy:

(a). Local governance like the traditional headmen/Executive Committee (Dorbar shnong and the Nokmas) is the most influential in the grassroot administration. The local political representatives such as the members of the Autonomous District Council (ADCs) and the Members of the Legislative Assembly (MLAs) have the legal authority, it is the local headman, who the people would rely on for redressal of issues that may be social or financial. Traditionally, the *Dorbar does not encourage female representation. Women can come for the meetings but are not allowed to view their opinions. Recently this has change, especially in durbars that are in the urban areas where women are allowed to speak and even hold office.*

(b). Most of the development schemes introduced by the Government or by private parties, can have negative repercussions, if the local headman and the *dorbar /nokmas* is not consulted. In many cases, even the elected representatives (MDCs and MLAs), depend on the Local headman for mobilizing support during elections.

(c). This influence of the headman, can have harmful consequences; apparently, in many instances, the headman abuses his powers and the trust of the people. There have been reports, where development schemes given to villages were siphoned off and people in the villages do not benefit from the scheme as expected.

(d). It is when people reach a state of helplessness, that they turn to pressure groups for support and to react to any injustice in the community. There have been a number of cases that a headman was removed, when the whole village rebels and demands a re-election of headman. But this is reported from a few villages, where people are more empowered and have sincere pressure groups to support them. Otherwise, the accountability of the headman is a grey area and requires some regulation and monitoring.

(e). From the group discussions it is observed that people are complacent in terms of exploring new venture for livelihood. It is noticed that despite many development schemes and grants, people still live in poverty, or at a very low income situation. The Self help groups initiative introduced by the government and many non -governmental organizations working for development, have contributed in improving the economy of a household and a village at some level, but the lack of consistency in monitoring and capacity building, has lessen the positive impact that was expected.

(f). The major form of livelihood is agriculture, horticulture and weaving. Other forms of livelihood, which are supplementary, include, craft and woodwork, livestock farming. Daily wage labour (as un skilled masonry, domestic help etc), petty business ( small arecanut/betel leave shops, tea shops, vegetable shops etc) also form some of the major form of livelihood

among the indigenous people here. In the urban setting, major form of livelihood include- daily wage labour, retail business, private enterprise.

(g). Agriculture, while practiced as a livelihood by majority of the people in the State, does not have high productivity, probably because the methods/tools used are not modern. Hence, despite being a major livelihood form, yet the productivity from agriculture is still low and not contributory to the economy of the household, the village and even the State.

(h). Rice is the major food grain that is grown. Others which are common are- potato, ginger, turmeric, black pepper. Plantation crops like arecanuts and Betel leave is common among the warmer regions of the State, especially those villages bordering Bangladesh, Assam; and seem to be the crops that has a higher productivity than rice.

(i). Horticulture crops like flowers, potato and fruits like oranges, pineapples, Plums, Jackfruit, Peach and Banana have a high productivity, but are yet to be accepted by the people, especially those in the villages, as the major crops for planting. There is an insecurity that these crops may not yield, and rice, being a staple food, has more security, in terms of personal consumption, in times when overall production is bad.

(j). Similarly with weaving, craft and woodwork; the method and tools are not up to date, hence the production is low, leading to discouragement not only of the weavers but also the customers.

(k). There is very less knowledge in marketing strategies. Due to their ignorance in marketing links and business, farmers do not yield profit from their production even on years that have good production. For eg; Some farmers in Ri bhoi district have shared that their cultivation of ginger is very good, but they are caught in the market between the middlemen and the main consumers. The rate sold to the middlemen is much lesser than the market rate. In other words, the middlemen have high profits, but the farmer does not.

## **(ii): Social System:**

(a). The matrilineal system seem to be misunderstood at certain levels. Men think that the women in the khasi and garo society are privileged and have more opportunities and benefits; Woman feel that having a mothers surname and inheriting the ancestral property does not make them privileged. There are many more families who do not have any ancestral property or any other property to hand down to, and there are more women who are landless and houseless; the fact that men have decision making powers at home and at the community/State arena is overlooked.

(b).The role of men in the management of ancestral property is not appreciated; today, most women are empowered and manage the property without consultation with the men in the family. Women have very less presence in the political arena- this is evident from the State

legislative Assembly, the Autonomous District Councils and the Dorbar Shnong ( local council of headmen).

©. Male and female offspring are treated equally. There is no lack of affection or provision, because of a gender . Children are send to school, and when they are stopped from going to school because of poverty, the child who is stopped can be either a boy or girl, but usually the eldest, because of his/her ability to take care of the younger siblings, and contribute in helping with household chores.

(d). Gender stereotyping is predominant. The discussions showed that the traditional/conventional beliefs and social norms attached to a gender is abide by quite earnestly.

## **5.2: Education- relevance and constraints:**

(a). Discussion with community has indicated the growing opinion that education is not relevant ; the lack of employment after graduation or after completing the higher secondary level has resulted in this discouragement. Those who have discontinued education have found menial jobs in the village or a nearby town, and earning , even if it's just a little, has become more attractive than being in school.

(b). Continuing to higher secondary school and college, for a lot of rural students, means leaving their village , which equals to financial investment (travel, accommodation etc), change in lifestyle- adapting to unfamiliar environment and understanding the english language at the speed that they are used to.

(c ). School drop out is more common in schools in the rural areas than in the urban based schools. School drop out is evident in all stages (primary, secondary and Higher secondary) with different reasons for each stage. The most common in all stages is poverty, lack of motivation- eg, children (especially boys) do not enjoy school and prefer to sit at home and help with livestock rearing (cattle, goats) or earning a little money doing odd jobs; early pregnancy is a key reason for girls dropping out at the secondary and higher secondary level;

(d). It was evident, that the school building has a lot to do with motivation and retention of school children. It was shared that schools are closed during the rainy season; that the partition between 2 classroom is so thin that attention in class is compromised; there are no toilets, and available toilets are not clean; there is no space to play during break/lunch time (especially true in urban schools), no facilities for children to be involved in productively (eg library) and that furniture – benches or chairs are sometimes not conducive for a girl ( too high and surface very rough).

(e). Discussion with teachers and members of School management committees (SMCs), indicate dissatisfaction in areas of management and development of the schools. There is

also indication that most SMCs do not function as expected and there is lack of members who are committed and knowledgeable. There is a lack of teachers in rural schools; multi tasking of teachers is very common.

(f). Representation of women in SMCs is very low; apparently, women themselves refuse to join an SMC because they fear they won't be able to fulfill what is expected from them (since they are tied up with domestic obligations).

(g). Gender stereotyping in regard to career options, skills training is prevalent. Women continue to be attached to vocations such as teachers, homemakers, beauticians, secretarial jobs, etc and Men to vocations such as doctor, engineer, pilot, contractor etc. However, with a little more probing along with information and clarity about the job market, the participants have listed many unconventional work and are not gender stereotyping when examples are shown of a woman as a pilot and an engineer .

### **5.3: Skills development/training- relevance and constraints.**

(a). There is very less knowledge about the skill development initiatives of the State. Understanding of skills is limited to learning a trait, but not going beyond how the trait can prove to be a source of livelihood.

(b). There is reluctance to embrace a non traditional skill or even to explore the possibility of planting different /more lucrative crops.

(c). Traditional livelihood such as agriculture, weaving, craft work are still favoured by the community. There is grievance, that what is produced is not marketed efficiently and results in less profit.

(d). On being inform about the various training initiatives on skills development, there is a general acceptance of the need to venture into new vocations, however, people are insecure about the trainings (accommodation, placements, finance); uncertainty about working outside and the income derived .

(e). Women have more insecurities in terms of accommodation, nature of the place of training and how they will manage when they start working. Although , there is general interest, especially from women, to explore other avenues of earning.

(f). Some women have completed vocational trainings done through their Self Help Groups (SHGs) through various development programmes of the Government and Non government organizations. Such trainings include tailoring, craft work, food processing; however such trainings did not have much impact in terms of sustainable livelihood.

(g). There is no knowledge about marketing linkages and small scale business management and investment.

#### **5.4: Available means of livelihood and skills:**

(a). Key forms of livelihood common among the Indigenous People:

- (i). Agriculture
- (ii). Horticulture.
- (iii). Weaving.
- (iv). Livestock farming (Cattle, chicken and pigs)
- (v). Cane and bamboo work.

(b). Key skills common among the indigenous people:

- (i). Masonry (not trained)
- (ii). Plumbing.
- (iii). Teaching.
- (iv). Beauty and wellness.
- (v). Tailoring

#### **5.5: Community suggestions:**

(a). Involve headmen in all levels of programme (planning to implementation).

(b). People representatives like the MDC and MLA of the area , should be more sensitive to the problems of unemployment and initiate employment generation programmes in their constituency.

©. Schools need to be more child friendly- safe and spacious building, quality furniture and good toilets.

(d). Teachers in rural areas should have facility for living quarters or incentives for accommodation.

(e). School building should also be conducive for teachers. Female teachers must have separate toilets and separate common room.

- (f). School management committees need to have more members who are knowledgeable and committed.
- (g). There should be more clarity on the Skills initiatives of the State. More awareness about the skills training available and the institutions providing the same.
- (h). School drop out can be reduced if the above is implemented.
- (i). traditional livelihoods, need to be strengthened.

## 6. Recommendations:

Based on the findings, this report puts forward the following recommendations.

- (a). Campaign and mobilization in the community must be done after consultation with respective Headmen. Separate consultations about the project etc can be conducted for Headmen.
- (b). Communication/IEC materials to be developed, should respect the sentiments of the indigenous people and must be understood (language).
- ©. Communication about the project to be designed taking into account the suggestions made by the community; communication should be within the bounds of the project.
- (d). Campaign and awareness to also focus on the skill development programmes. (involve MSSDS, DOL, in the consultations)
- (e). Counselling on career/skills to address gender stereotyping and ensure that students have equal opportunities in trainings and all project related activities.
- (f). Consultation with SMCs, to also focus on the strength of the SMC not only in numbers but also in quality.
- (g). Introduce/design a mechanism that will address issues of safety for trainees.
- (h). Include marketing linkages/skills, communication/soft skills and more information about the trainings in terms of the place where it is held.
- (i). Ensure , traditional livelihood are included in the Skill challenge fund or ensure that support is provided that will enhance the productivity and profit of such livelihood .
- (j). Local headman/village committee may be included as the first reference in the entire structure of the grievance redressal mechanism.



*References:*

1. *Project Administration Manual*
2. *Indigenous People plan*
3. *Basic Facts of Meghalaya-Department of Information and Public Relations-Government of Meghalaya*

\*\*\*\*\*