

NORTH **EAST** NETWORK
Meghalaya

Kaei ka Kynthei?
What is a Girl ?

Uei U Shynrang?
What is a Boy?



**KAEI
KA
KYNTHEI?
WHAT IS A GIRL ?**

**UEI
U
SHYNRANG?
WHAT IS A BOY ?**

Kamla Bhasin

Illustration - Ban Casper Mawlong

La pynkylla Khasi da I Farida Warjri
bad I Darilyn Syiem

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Ka Jinglamphrang

Wat hadien 50 snem ka jinglailuid ka Ri India, ki khun kynthai jong kane ka ri ki dang shah ñiewbein-ñiewshiliang la ha la ing ne ha ka imlang sahang. Ka jingka ia i khun kynthai kam wanrah ia ka jingmen kum ba kha ia u khun shynrang bad bunsien ki khun kynthai kim ioh ia ka jingieid, ka jingumar ne ka bam ka di kaba biang. Ka jingong ba “ ***Ka makhon na ka bynta ki shynrang, bad ka dud khlem malai ia ki kynthai*** ” ka dang dei ka jingshisha haduh mynta. Don lei lei ki longing kiba pyniap noh ia ki khun kynthai mar ia kha.

Ka jingdon jong kum kine ki rukom ñiewbein ñiewshiliang khmat ha ki longing longsem ka pynlyngngoh bad ka pynkyndit ia nga namar kane ka ktah ym tang ia ki kynthai hynrei ia ki longing longsem bad ia ka imlang sahang hi baroh kawei. Hato u nongrep un kmen lada tang shiteng na ki jingthung ki man bha? Te kumno keiñ ka longing longsem ne ka imlang sahang kan kmen lada shiteng na ki dkhot jong ka kin sngewsih kin pang bad kim don ka jingnang jingstad?

Ngi ngeit ba ngi dei ban pynkylla noh ia kine kiei kiei ban wanrah ia ka rukom im bad pyrkhat kaba pher na kaba ngi ju don. Bad khnang ban ngin lah ban leh kumta, ngi dei ban sngewthuh shuwa ia ki daw kiba pynlong ia ki briew ban mut ban pyrkhat kumne kumba ka long. Don kiba ngeit ba ka jingiapher bad jingbymiaryngkat hapdeng ka kynthai bad u shynrang kadei kaei kaba la don lypa.

Hato kane ka long kaba shisha? Ne dei mangi hi ki briew kiba pynmih ia kine ki jingiapher bad jingbymiabiang kyrdan hadeng u shynrang bad ka kynthei? Hato ki jinglong, ki jingthrang ka mynsiem bad ka jingnang ka jingtip jong u shynrang bad ka kynthei ki dei kiba la iapher lypa ne dei mangi hi kiba pynmih ia ki?

Ha kane ka kot ngi la pyrshang ban ia phylliew jingmut halor kum kine ki jingkylli da kaba kyrmen ba ki khun kynthei jong ngi kin ym mad shuh ia kum kine ki rukom ñiewbeĩ ñiewshiliang khmat bad ki khun shynrang kin nym leh ia kiei kiei kiba ha ka rukom ba la pynphngaiñ lypa da ki longshwa, hynrei ba kin lah ban ia heh ia san lang bad ioh ia kijuh ki lad ki kabu. Ka jingthrang jong ngi ka long ban iohi ba ki longing longsem kin im ha ka jingsuk bad jingkmn ha kaba yn ym don ka jingpeit shiliang khmat ia ka kynthei ne u shynrang.

Ngi kyrmen ba phin sngewtynnad ia kane ka kot bad ioh jingmyntoi na ka. Ka paralok jong nga, ka Ritu (Menon) ka la don lang bad nga naduh ba sdang haduh ban da lah pynmih ia kane ka kot. Ka Juhi (Jain) bad baroh ha Jagori ki la iarap ha kiba bun ki bynta. Ia kane ka kot la thoh kyrpang na ka bynta kine ki jingialong paralok bad jingiatrei lang ban wanrah ia ka hok bad ka jingkmn ha ka jingim jong ngi.

Kamla Bhasin
Nohprah – 1998

Foreword

Even after 50 years of Independence girls and women in India are considered second class human beings. The birth of a daughter is often not celebrated, she is denied adequate love, care, nutrition, health care. The saying “Butter for boys, buttermilk for girls” is still a reality. Some families go to the extent of killing their daughters before they are born.

The existence of such blatant discrimination and injustice within the family surprises me because it harms not only girls but the entire family and the whole community. Can any farmer be happy if only half his/her crop is healthy? Then how can families and communities be happy if half of their members are unhealthy, unhappy, uneducated?

We believe it is necessary to challenge and change this state of affairs. In order to do that we have to understand why things are the way they are. Some people believe that it is Nature that has created the differences and inequalities that exist between men and women. Is this true? Or, are these differences and inequalities created by society? Are the qualities, behaviour patterns, likes and dislikes, skills and paths of girls and boys determined by nature or by all of us who constitute society?

In this book we have tried to initiate discussions on, such questions in the hope that one day our daughters will not face

discrimination and injustice, our boys will not be pushed into predetermined roles and behaviour patterns and our families will be just and peaceful and they will provide equal opportunities for the growth of daughters and sons. We hope you will like this book and also find it useful.

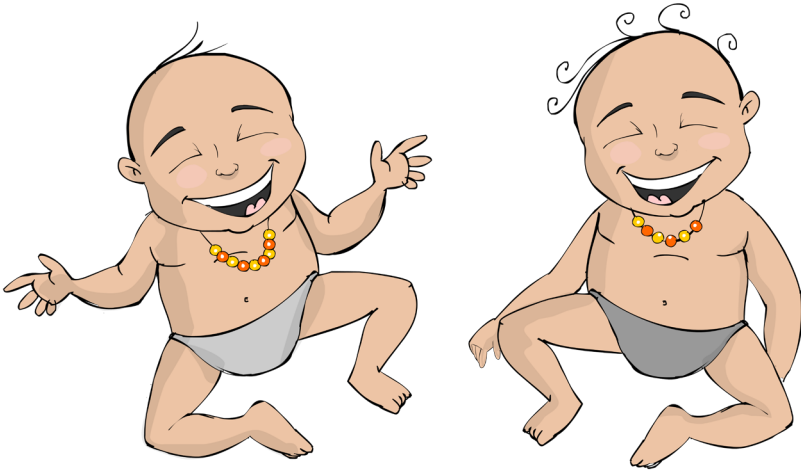
My friend Ritu (Menon) was fully involved in the conception and creation of this book. Juhi (Jain) and the Jagori group helped in many ways. This book is dedicated to such friendships and co-operation for bringing justice and joy into our lives.

Kamla Bhasin.
December– 1998.

KAEI KA KYNTHEI?

UEI U SHYNRANG?

**I KHYLLUNG IBA LA KHA I LAH BAN DEI I
KYNTHEI NE SHYNRANG**



WHAT IS A GIRL?

WHAT IS A BOY?

**WHEN A CHILD IS BORN, IT IS EITHER A GIRL OR A
BOY.**

KAEI KA KHYNTHEI?



WHAT IS A GIRL?

**DON KIBA ONG BA KA KYNTHEI KA
DEI KABA JRONG SHNIUH.**



**SOME PEOPLE SAY THAT A GIRL IS
ONE WHO HAS LONG HAIR.**

**HYNREI U LAMBOK U JRONG
SHNIUH TANGBA U DEI U
SHYNRANG.**



**BUT LAMBOK HAS LONG HAIR AND
HE IS A BOY.**

**DON KIBA ONG BA KITO KIBA DENG
KPIENG DENG KHAILA KI DEI KI
KYNTHEI.**



**SOME PEOPLE SAY THAT THOSE
WHO WEAR JEWELLERY ARE
GIRLS.**

**U SAMBOR U DENG KPIENG, DENG
KHAILA HYNREI U DEI U
SHYNRANG.**



**SAMBOR WEARS A NECKLACE AND
EARRINGS AND HE IS A BOY.**

UEI U SHYNRANG?

**DON KIBA ONG BA KI SHYNRANG
KI DEI KITO KIBA PHONG PATLUN
LYNGKOT BAD KIBA LAH BAN KIEW
DIENG.**



**WHAT IS A BOY?
SOME PEOPLE SAY THAT BOYS ARE
THOSE WHO WEAR SHORTS AND
CLIMB TREES.**

**I BANRI I PHONG PATLUN LYNGKOT
BAD I LAH RUH BAN KIEW DIENG,
HYNREI I DEI I KYNTHEI.**



**BANRI WEARS SHORTS AND CAN
CLIMB TREES VERY QUICKLY, AND
SHE IS A GIRL.**

**DON KİBA ONG BA Kİ SHYNRANG
Kİ DEİ KİTO KİBA KHLAIÑ BAD
KİBA LAH BAN KİT BAN BAH İA
KİEİ KİEİ BAKHİA.**



**SOME PEOPLE SAY THAT BOYS ARE
THOSE WHO ARE STRONG AND CAN
CARRY HEAVY LOADS**

**I KONG MEM BAD I THEiRiT
Kİ RAH UM AR KHİEW-PHİANG
SHİSİEN RAH BAD Kİ OT DİENG
THANG RUH SHİKHOH SHİKHOH,
HYNREİ Kİ DEİ Kİ KYNTHÉİ.**



**KONG MEM AND THEiRiT CARRY
TWO PITCHERS OF WATER AND
HEAVY LOADS OF FUEL WOOD, BUT
THEY ARE GİRLS.**

**DON KIBA ONG BA KI KYNTHEI KI
DEI KITO KIBA IARAP KAM HA ING
HA SEM.**



**SOME PEOPLE SAY THAT GIRLS
ARE THOSE WHO HELP IN
HOUSEWORK.**

**U BAH SHAN U iARAP HA Ki KAM
SAiT KAM KHLiENG, HYNREi U DEi
U SHYNRANG.**



**BUT SHAN HELPS WITH COOKING
AND CLEANING AT HOME AND HE
iS A BOY.**

**DON KİBA ONG BA Kİ SHYNRANG
Kİ DEİ KİBA TREİ HA
LYNGKHA.**



**SOME PEOPLE SAY THAT THOSE
WHO WORK IN THE FIELDS ARE
MEN OR BOYS.**

**I SYNTIEWMON BAD I MEI JONG I
KI DEI KIBA TREI LYNKHA,
HYNREI KI DEI KI KYNTHEI.**



**SYNTIEWMON AND HER MOTHER
WORK IN THE FIELDS AND THEY
ARE WOMEN.**

**DON Kİ BRIEW KİBA ONG BA DEİ
TANG Kİ SHYNRANG KİBA DİE
JİNGDİE HA İEW HA HAT.**



**SOME PEOPLE SAY THAT THOSE
WHO TRADE IN THE MARKET ARE
MEN.**

**I LARISSA I SHONG DIE DOHKHA
HA IEW, HYNREI I DEI I SAMLA
KYNTHEI.**



**LARISSA GOES TO THE MARKET TO
SELL FISH, BUT SHE IS A GIRL.**

**DON KIBA ONG BA KI KYNTHEI KI
DEI KITO KIBA JEMNUD BAD KI
BAIEID KHUN.**



**SOME PEOPLE SAY THOSE WHO
ARE GENTLE AND MOTHERLY ARE
GIRLS.**

**U DONBOK U LONG UBA JEMNUD
BAD UBA iEiD BAD SUMAR iA LA
Ki PARA, HYNREi U DEi U
SHYNRANG.**



**DONBOK IS GENTLE, FULL OF
MOTHERLY LOVE, AND HE LOOKS
AFTER HIS YOUNGER SISTER, AND
HE IS A BOY.**

**DON Ki BRIEW KiBA ONG BA Ki
SHYNRANG Ki DEi KiTO KiBA NANG
BAN PYNiAiD iA Ki KAM Ki JAM
SHABAR iNG.**



**SOME PEOPLE SAY THAT THOSE
WHO ARE CAPABLE OF MANAGING
AFFAIRS OF THE OUTSIDE WORLD
ARE MEN.**

**I KONG SARALIN I DEI I OPHISAR
BA PEIT IA KA JINGKHRONG
KHAJNA HA KA JYLLA BAROH
KAWEI BAD I LAH BAN PYNIAID
IA KI KAM KI JAM BAROH HA KA
RUKOM KABA DEI, HYNREI I DEI I
KYNTHEI.**



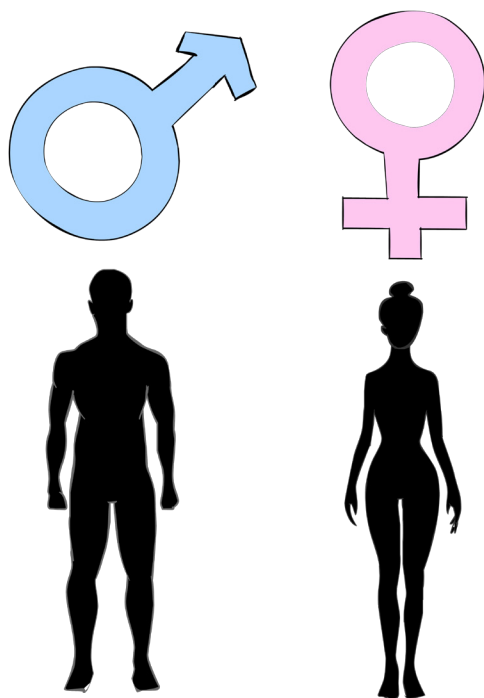
**BUT SARALIN IS A DISTRICT
COLLECTOR, AND MANAGES THE
ENTIRE DISTRICT, AND SHE IS A
WOMAN.**

**TE KAEI KA KYNTHEI BAD UEI U
SHYNRANG?**



**THEN WHAT IS A BOY, AND WHAT
IS A GIRL?**

**U SHYNRANG U DEi UTA UBA DON
KA MYNRAiÑ SHYNRANG.
KA KYNTHEi KA DEi KATA KABA
DON KA MYNRAiÑ KYNTHEi.**



**A BOY IS ONE WHO HAS A PENiS
AND TESTiCLES.
A GiRL iS ONE WHO HAS A VAGiNA
AND A CLiTORiS.**

**MAN U KHYNNAH SHYNRANG
UN SAN SHA KA JINGLONG
RANGBAH. MAN U SHYNRANG U
DON LA KA MYNRAIÑ SHYNRANG.**

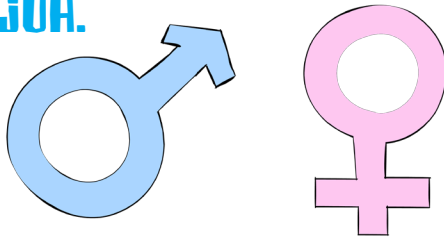
**MAN KA KYNTHEI KA DON LA
KA MYNRAIÑ KYNTHEI. KA KYN-
THEI KA PUN IA I KHUN BAD YNDA
KA LA KHA IA I SHA KA PYRTHEI
KA AI BUIÑ IA I MAN KA SNGI.**

**EVERY BOY GROWS UP TO
BECOME A MAN.**

**EVERY MAN HAS A PENIS AND
TESTICLES.**

**EVERY GIRL GROWS UP TO
BECOME A WOMAN. EVERY
WOMAN HAS A VAGINA, A UTERUS
AND BREASTS. A CHILD FORMS IN
THE BODY OF A WOMAN, AND SHE
GIVES BIRTH TO AND
BREASTFEEDS THE CHILD.**

**HA KA JINGSHISHA KA MET
KA PHAD U SHYNRANG BAD KA
KYNTHEI KI KHAM BUN KI
JINGIASYRIEM BAN IA KI
JINGIAPHER. TANG KA MYNRAIN
KYNTHEI BAD KI JYMBUIN JONG
KA, KI DEI KI DAK KIBA PYNIA-
PHER HA KA JINGLONG MET JONG
KA NA U SHYNRANG. BAROH KI-
WEI PAT KI DKHOT MET KI LONG
KUMJUH.**



**OTHER THAN THESE FEW
BIOLOGICAL DIFFERENCES, GIRLS
AND BOYS ARE NOT DIFFERENT. IN
FACT, THE BODIES OF GIRLS AND
BOYS HAVE MORE SIMILARITIES
THAN DIFFERENCES. ONLY THE
SEXUAL AND REPRODUCTIVE
ORGANS ARE DIFFERENT. ALL
OTHER ORGANS ARE THE SAME.**

**KANE KA JINGLONG KYNTHEI,
JINGLONG SHYNRANG KA DEI KATA KABA
KI ONG KA 'SEX' NE KA JINGIAPHER
HAPDENG KA JINGLONG KYNTHEI BAD
SHYNRANG. NAMAR KINE KI JINGIAPHER
HA KA MET, KI SHYNRANG KI HAP HA KA
JINGLONG SHYNRANG BAD KI KYNTHEI KI
HAP HAKA JINGLONG KYNTHEI.**

**KINE KI JINGIAPHER HA KA MET KI
DEI KIBA U BLEI U LA THAW LYPA BAD
KINE KI DON HA MAN U NE KA BRIEW.
NAMARKATA, U SHYNRANG U LONG KUM-
JUH HA BAROH KAWEI KA PYRTHEI BAD
KA KYNTHEI RUH KA LONG KUMJUH HA
BAROH KAWEI KA PYRTHEI.**

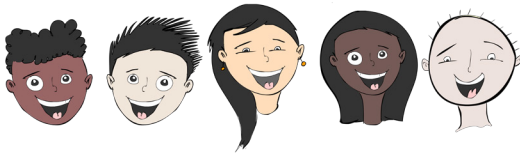
**THIS BIOLOGICAL OR PHYSICAL
CONSTRUCTION IS CALLED SEX. BECAUSE
OF THEIR PHYSICAL CONSTRUCTION,
BOYS BELONG TO THE MALE SEX, AND
GIRLS TO THE FEMALE SEX.
THESE BIOLOGICAL OR PHYSICAL
DIFFERENCES ARE CREATED BY NATURE,
AND THESE DIFFERENCES ARE THE SAME
IN EVERY FAMILY, COMMUNITY OR
COUNTRY. THUS, BIOLOGICALLY, A BOY
IS THE SAME ANYWHERE IN THE WORLD,
AND A GIRL IS THE SAME ANYWHERE IN
THE WORLD.**

**KIWEI PAT KI JINGIAPHER HAPDENG
U SHYNRANG BAD KA KYNTHEI KUM KA
RIAM KA BEIT, KA RUKOM KREN, RUKOM
KHANA, KA JINGNANG JINGSTAD, KA
PYRKHAT PYRDAIÑ BAD KUMTA TER TER
KI DEI KIBA KA IMLANG KA SAHLANG HI
KA PYNMIH NE THAW. NA KANE KA DAW
KI JAIT BYNRIEW BAPHER BAPHER JONG
KA PYRTHEI KI DON LA KI JONG KI
RUKOM KI DUSTUR BAN PYNiAPHER
HAPDENG KA KYNTHEI BAD U SHYNRANG.**



**THE OTHER DIFFERENCES BETWEEN
BOYS AND GIRLS LIKE THEIR CLOTHES,
BEHAVIOUR, EDUCATION, THE ATTITUDE
OF SOCIETY TOWARDS THEM-ARE ALL
SOCIAL OR CULTURAL DIFFERENCES, NOT
NATURAL DIFFERENCES. THAT IS WHY
THESE SOCIAL OR CULTURAL DIFFERENC-
ES ARE NOT THE SAME IN EVERY FAMILY
AND EVERY SOCIETY.**

**KUMBA NGI LA IOHI SHAKHMAT,
DON KI KYNTHEI KI BAJRONG SHNIUH,
DON KIWEI PAT KI BYM JRONG SHNIUH,
HA KIWEI PAT KI ING DON KI SHYNRANG
KIBA IARAP KAM IARAP JAM HA ING,
KATBA HA KIWEI PAT KI ING KIM LAH LEH
KUMTA. DON RUH KI ING KI SEM HA KIBA
KI KYNTHEI KI KAMAI KAJIH SHABAR,
HYNREI DON RUH KI KYNTHEI KIBA
SHONGING BAD PEIT TANG IA KI KAM HA
ING.**



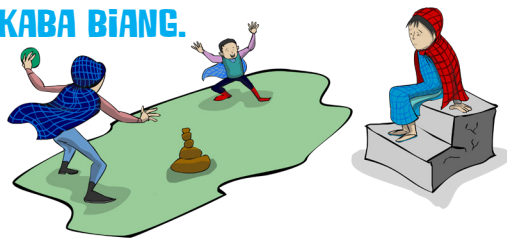
**AS WE SAW EARLIER, SOME GIRLS
CAN HAVE LONG HAIR AND SOME SHORT,
IN SOME FAMILIES BOYS HELP IN THE
HOUSEWORK, IN OTHERS THEY DON'T,
SOME WOMEN WORK WITHIN THE HOUSE
AND FAMILY, WHILE OTHERS GO OUT TO
WORK, ETC.**

**KINE KI JINGBATAI KIBA KA IMLANG
SAHLANG BAD KI DUSTUR JONG KA KI
BATAI SHAPHANG U SHYNRANG BAD KA
KYNTHAI KI DEI KITA KIBA KI KHOT KA
'GENDER' NE KA JINGLONG KYNTHAI BAD
KA JINGLONG SHYNRANG.**



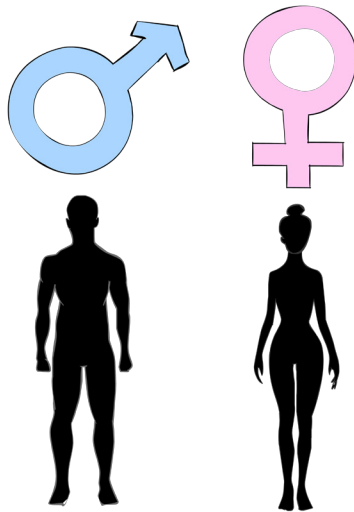
**THESE SOCIAL AND CULTURAL
DEFINITIONS OF MEN AND WOMEN ARE
CALLED GENDER.**

**KUM BAN SHU Ai NUKSA, KA DEi KA
iMLANG SAHLANG KABA THAW iA Ki Aiñ Ki
KANUN BA KA KYNTHEi KA DEi BAN SHONG
iNG BAD TREi iA Ki KAM iNG KAM SEM KAT-
BA U SHYNRANG U LAH BAN LEiT KAI NE KA-
MAi SHABAR; BA KA KHYNNAH KYNTHEi KAM
DEi BAN iOH BAM NE iOH POR iALEHKAi
MAR KATJUH KUM U KHYNNAH SHYNRANG;
BAD BA iA U SHYNRANG DEi BAN PHAH PULE
KHAM KLOi SHA Ki SKUL KiBA KHAM BHA
KHNANG BA UN LAH PEiT PAT iA LA KA iNG
KA SEM, KATBA iA KA KHYNNAH KYNTHEi
PAT YM DA PYRWA EH BAN Ai JiNGNANG
JiNGSTAD KABA BIANG.**



**FOR EXAMPLE, IT IS SOCIETY THAT
MAKES RULES SUCH AS A GiRL WiLL
STAY WiTHiN THE HOUSE WHiLE A BOY
CAN GO OUT, OR THAT A GiRL WiLL BE
GiVEN LESS FOOD TO EAT AND LESS TIME
TO PLAY THAN A BOY, THAT A BOY WiLL
BE SENT TO A BETTER SCHOOL SO THAT
WHEN HE GROWS UP, HE CAN LOOK AFTER
THE FAMiLY BUSiNESS OR GET A GOOD
JOB, WHiLE NOT MUCH ATTENTION WiLL
BE PAiD TO A GiRL'S EDUCATION, ETC.**

**KiNE Ki JiNGiAPHER KiM DEi KiBA
LA BUH LYPA U BLEI. U BLEI U LA THAW
iA U SHYNRANG BAD iA KA KYNTHEi
BAN iAPHER TANG HA KA MET KA PHAD,
HYNREi KA iMLANG KA SAHLANG PAT KA
PYNiAPHER iA U SHYNRANG BAD KA
KYNTHEi KUM KiBA LEH KYNTHEi, KiBA
LEH SHYNRANG, HADUH BYM DON SHUH
KA JiNGiARYNGKAT KYRDAN HAPDENG
JONG Ki.**



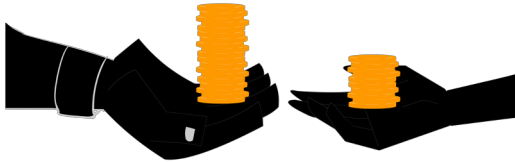
**THESE GENDER DIFFERENCES HAVE
NOT BEEN CREATED BY NATURE. NATURE
PRODUCES MALES AND FEMALES,
SOCIETY TURNS THEM INTO MEN AND
WOMEN, FEMiNINE AND MASCULiNE**

**NAMAR KINE Ki JINGPYNiAPHER
KiBA SHU THAW Hi DA U BRIEW, NGi
SNGEW KUMBA U SHYNRANG BAD KA
KYNTHEi Ki DEi KiBA MiH NA AR Ki
PYRTHEi KiBA iPhER KAWei NA KAWei
PAT.**



**BECAUSE OF THESE SOCIAL
DEFINITIONS, THE DIFFERENCES
BETWEEN GIRLS AND BOYS GO ON
INCREASING AND IT SEEMS AS IF GIRLS
AND BOYS BELONG TO TWO ENTIRELY
DIFFERENT WORLDS.**

**KA DEI KA 'GENDER' KABA WANRAH
IA KA JINGBYMIARYNGKAT HAPDENG KI
KHYNNAH KYNTHEI BAD SHYNRANG BAD
KUMJUH RUH HAPDENG KI RANGBAH,
KYNTHEI BAD SHYNRANG. KA DEI KA
IMLANG SAHLANG (LANE MA NGI BAROH
KIBA LA PYNLONG IA KANE KA IMLANG
KA SAHLANG) BA SHIM IA KA RAI BA U
SHYNRANG UN BAT IA KA KYRDAN KABA
KHAM HANENG BAN IA KA KYNTHEI;
BA KA JINGSIEW BAINONG TREI IA KI
SHYNRANG KAN KHAM HEH BAN IA KA
JINGSIEW IA KI KYNTHEI; BAD BA U
SHYNRANG UN LONG UBA DONBOR BAD
KA KYNTHEI KABA TLOT BOR.**

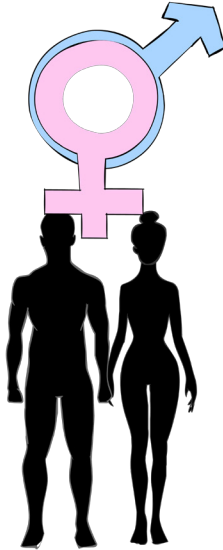


**IT IS GENDER WHICH CREATES
INEQUALITIES BETWEEN GIRLS AND
BOYS, WOMEN AND MEN. IT IS SOCIETY
(OR ALL OF US WHO MAKE UP SOCIETY)
THAT DECIDES THAT MAN IS SUPERIOR,
WOMAN INFERIOR, THAT THE WAGES
PAID FOR MEN'S WORK ARE HIGHER, FOR
WOMEN'S WORK LOWER, THAT MAN IS
POWERFUL, WOMAN IS POWERLESS.**

HA KA JINGSHISHA YM SHIM LA BUH
LYPA KA KINE KI JINGBYMIARYNGKAT
KYRDAN. HA KA POR BA KHA IA NGI, NGI
DON LYPA TANG KI BYNTA BAPHER JONG
KA MET (KUM KA MYNRAIÑ KYNTHEI, KA
MYNRAIÑ SHYNRANG). IA KA JINGBYMI-
ARYNGKAT KYRDAN IA KA RUKOM IM LA
THAW DA KA IMLANG KA SAHLANG, KATA
KA MUT DA MA NGI BAROH KI PAID BYN-
RIEW. KA JINGPYNIA PHER HAPDENG KI
BADUK BAD BARI EW SPAH, KI BAKHRAW
JAIT (BRAHMINs) BAD KI BAPOH JAIT
(SHUDRAS), KI BALIEH BAD KI BAIONG,
KI KYNTHEI BAD KI SHYNRANG KA LONG
KABA LA PYNMIH DA KA IMLANG KA SAH-
LANG YM KABA LA BUH U BLEI NE KABA LA
DON LYPA NADUH KA POR BA KHA IA NGI.

**NATURE DOES NOT CREATE
INEQUALITIES. NATURE ONLY PROVIDES
DIFFERENT ORGANS FOR REPRODUCTION,
THAT IS ALL. INEQUALITIES,
HIERARCHIES, CUSTOMS ARE CREATED BY
SOCIETY, WHICH MEANS BY ALL OF US.
THE DISCRIMINATION BETWEEN RICH AND
POOR, BRAHMINs AND SHUDRAS, BLACKS
AND WHITES, MEN AND WOMEN HAS BEEN
CREATED BY SOCIETY, NOT BY NATURE OR
GOD.**

**HA KA JİNGSHİSHA DON KA
JİGLONG SHYNRANG HA MAN LA Kİ
KYNTHEİ BAD KA JİGLONG KYNTHEİ HA
MAN LA Kİ SHYNRANG, HYNREİ KA DEİ KA
İMLANG KA SAHLANG KABA KHANGLAD İA
KA JİGLONG SHYNRANG HA Kİ KHYNNAH
KYNTHEİ BAD İA KA JİGLONG KYNTHEİ
HA Kİ KHYNNAH SHYNRANG BAN SAN NE
BAN PAW SHABAR.**



**ACTUALLY, THERE IS A MAN AND
A WOMAN IN EACH ONE OF US, BUT
SOCIETY DOES NOT ALLOW THE MAN IN A
GIRL OR THE WOMAN IN A BOY TO GROW.**

HA KA JAKA BAN TEI IA KANE KA
JINGIASYRIEM HAPDENG KI KYNTHEI BAD
SHYNRANG, PYNBAN KA IMLANG SAHLANG
BAD KA RITI DUSTUR KA WANRAH PYN-
BAN IA KA JINGIAPHER HAPDENG KINE.
DEI NA KANE KA DAW BA KI KHYNNAH
KYNTHEI BAD SHYNRANG KI HEH KI SAN
HA KA JINGIAPHER BAD KI LYNTI JONG
KI, KA IA KHLAD LA KA JONG KA JONG.
KI DEI KINE KI JINGBYMIARYNGKAT KIBA
WANRAH IA KA JINGEH BAD KA JING-
BYMIASNGEWTHUH JINGMUT HAPDENG KI
KYNTHEI BAD SHYNRANG HA BAROH
KAWEI KA PYRTHEI.

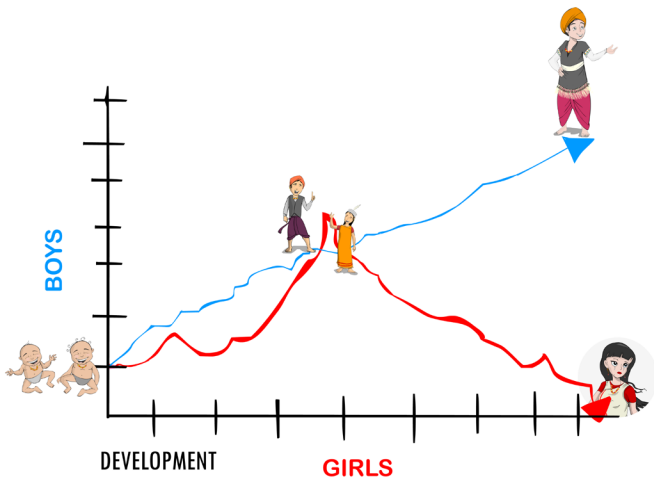
**INSTEAD OF ENCOURAGING
SIMILARITIES BETWEEN GIRLS
AND BOYS, SOCIETIES AND CULTURES
HAVE BEEN EMPHASISING THE DIFFER-
ENCES. THAT IS WHY GIRLS AND BOYS
GROW UP SO DIFFERENTLY AND THEIR
PATHS ARE SO SEPARATE. IT IS THESE
INEQUALITIES THAT HAVE CAUSED
SO MANY TENSIONS AND CONFLICTS
BETWEEN MEN AND WOMEN.**

KA JINGPYNiAPHER iA KA JINGLONG
 KYNTHei BAD KA JINGLONG SHYNRANG KA
 JU PAW BHA HA KA iMLANG KA SAHLANG
 HA KABA U SHYNRANG U BAT LUT iA Ki BOR
 BAROH. HA SATLAK KA PYRTHEi LA SHEM
 BA JAN BAROH Ki JAiTBYNriEW Ki LONG HA
 KANE KA DUR LADA KA iMLANG SAHLANG
 JONG Ki KA LA Ai LUT iA KiEi KiEi Ki JING-
 MYNTOi BAROH HA Ki SHYNRANG, KATBA
 LA KHANGLAD iA Ki KYNTHei BA KiN iOH iA
 KiNE Ki JUH Ki JINGMYNTOi. NA KANE KA
 DAW KA KYNTHei KA SHAH N̄IEWBEiN̄ BAD
 SHAH LEH THOMBOR.



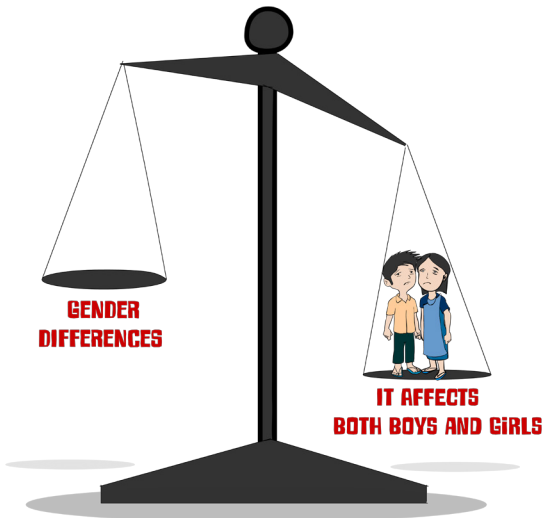
ALL OVER THE WORLD, GENDER
 DIFFERENCES ARE MAINLY PATRIARCHAL,
 WHICH MEANS THAT THEY ARE MALE
 DOMINATED, THEY FAVOUR MEN. BECAUSE
 GENDER DIFFERENCES ARE ANTI-WOMEN,
 GIRLS FACE MANY OBSTACLES, THEY EXPE-
 RIENCE DISCRIMINATION AND VIOLENCE.

DEI NA KANE KA DAW BA KI
 KYNTHEI KIM LAH BAN KIEW
 SHAPHRANG LANE BAN PYNPAW IA LA
 KI SAP KI PHONG, HA KA RUKOM KABA
 U SHYNRANG U LAH. HA KAJUH KA
 LONGING NGI IOHI BA KI SHYNRANG KI
 NANG SAN IRAT KATBA KI KYNTHEI PAT
 KI NANGTLOR.



THIS IS THE REASON WHY GIRLS
 CANNOT PROGRESS OR DEVELOP THEIR
 TALENTS THE WAY BOYS CAN. WITHIN
 THE SAME FAMILY, WE CAN SEE BOYS
 FLOWERING, GIRLS WITHERING.

**KANE KA JINGIAPHER IA KA
JINGLONG KYNTHEI BAD JINGLONG
SHYNRANG KA KTAH YM TANG IA KI
KYNTHEI, HYNREI KUMJUH RUH IA KA
LONGING LONGSEM, U PAIDLANG BAD
KA RI HI BAROH KAWEI. KI DON BUN KI
JINGPYRKHING, KI JINGMANA BAD KI
JINGKITKHLIEH BA LA TYNRONG JUBOR
HA U SHYNRANG BAD DA KUMNE MA KI
RUH KI KYLLA LONG KI KOIDI JONG KANE
KA JINGPYNIAPHER.**



**SUCH GENDER DIFFERENCES DO NOT
HARM ONLY GIRLS, THEY HARM THE ENTIRE
FAMILY, COMMUNITY AND COUNTRY.
SEVERAL RIGID ROLES, QUALITIES AND
RESPONSIBILITIES ARE IMPOSED UPON
BOYS AS WELL. THEY TOO ARE PRISONERS
AND VICTIMS OF GENDER.**

**NAMAR BA KA JINGLONG
KYNTHEI JINGLONG SHYNRANG KA IAID
RYNGKAT BAD KA IMLANG SAHLANG,
KABA LA THAW DA MA NGI HI, KUMTA
NGI LAH BAN PYNKYLLA IA KA LADA
NGI MON DA KABA PYNWAN THYMMAI
IA KA JINGBATAI SHAPHANG KA
JINGMUT KI KTIEN “KYNTHEI” BAD
“SHYNRANG”. NGI LAH BAN THAW IA
KA IMLANG KA SAHLANG HA KABA KA
JINGLONG KYNTHEI KAM MUT KABA
KHAM POH, LANE KHAM TLOT: BAD HA
KABA KA JINGLONG SHYNRANG KAM
MUT KABA KHAM KHLAIÑ NE KABA
LAH BAN SYNSHAR HANGAMEI NE LEH
THOMBOR.**

**BECAUSE GENDER IS SOCIAL,
CREATED BY ALL OF US, WE CAN
CHANGE IT IF WE WANT TO, BY
CREATING NEW DEFINITIONS OF GIRLS
AND BOYS, WOMEN AND MEN. WE CAN
CREATE A SOCIETY WHERE BEING A
GIRL DOES NOT MEAN BEING INFERIOR,
BEING WEAK, AND BEING A BOY DOES
NOT MEAN BEING HARSH,
DOMINEERING OR VIOLENT.**

KA JINGSHISHA KA LONG BA KI
KYNTHEI NE KI SHYNRANG KI LAH BAN RIAM
BAN BEIT, BAN IALEHKAI, BAN LEIT PULE HA
KANO KANO KA RUKOM BA KI KWAH, BAD
BAN HEH BAN SAN HA KI RUKOM BA KI HI KI
JIED. TANG NAMAR BA DON KA MET KYNTHEI
KAM MUT BA KI KYNTHEI KI DEI BAN TBIT
TANG HA KI KAM ING NE TANG BAN SUMAR
IA KIWEI; KA JINGDON IA KA MET SHYNRANG
KAM MUT BA U BRIEW U DEI UBA DON IA KA
JINGSHLUR, KA JINGSTAD NE KA BOR MET.
KINE KI JINGLONG BAROH KI DEI KIBA NGI
IOH NA KI JINGHIKAI HA KA JINGIM JONG
NGI BA MAN KA SNGI. KA DEI KA RUKOM
PYNHEH PYNSAN KABA SAIÑ DUR IA KA
JINGIM BAD KI JINGLONG JONG NGI HADIEN
HABUD.

THE TRUTH IS THAT GIRLS AND BOYS
CAN DRESS, PLAY, STUDY ANY WAY THEY
WANT, AND GROW UP AS THEY CHOOSE.
HAVING A GIRL'S BODY DOES NOT TEACH
YOU HOUSEHOLD WORK OR CARING FOR
OTHERS; A BOY'S BODY DOES NOT ENSURE
FEARLESSNESS, INTELLIGENCE, STRENGTH.
ALL THESE QUALITIES ARE LEARNT. IT IS
ONE'S UPBRINGING THAT DETERMINES HOW
ONE GROWS, WHAT ONE BECOMES.

LADA NGI KWAH NGI LAH SHISHA
BAN THAW IA KATA KA IMLANG KA SAHLANG
HA KABA NGI LAH BAN JIED IA LA KI KAM,
KI JINGKITKHIA BAD SAIN DUR IA LA KA
JINGIM NE KI JINGLONG JONG NGI KHLEM
DA SHAH PYNIAID JUBOR HA KA JINGIA-
PHER KA JINGLONG KYNTHEI SHYNRANG
(GENDER), KA JINGLONG BARIT BAKHRAW
(CASTE), KA KYRDAN (CLASS), LANE KA JAIT
KA KYNJA (RACE): KATA KA MUT KA IMLANG
KA SAHLANG HA KABA BAROH NGIN DON KA
HOK BAD KA JINGLAITLUID BAN JIED IA LA
KI JONG KI BYNTA, PYNROI IA LA KI JONG
KI SAP KI PHONG BAD BAN IM HA LA KA
RUKOM IM BA NGI LA JIED HI.

IF WE SO DESIRE, WE CAN CREATE A
SOCIETY WHERE ROLES, RESPONSIBILITIES,
QUALITIES AND BEHAVIOUR
PATTERNS ARE NOT DETERMINED AND
IMPOSED BY GENDER, CASTE, CLASS
OR RACE, A SOCIETY WHERE EVERY-
ONE HAS THE RIGHT AND FREEDOM
TO CHOOSE ROLES, DEVELOP TALENTS
AND TO HAVE A LIFE OF ONE'S CHOICE.

Katto katne ki Jingai Jingmut ha kaba Ngi lah ban ioh ban ia Pyrkhat Lang

Don Arjait ki Rukom Im.

Kawei ka long ban im khlem da kylli jingkylli ne pyrkhat arsien ia ki dustur ba la don lypa, ne ia ki aiñ ki kanun: ban shu pdiang, iai bud bad iai mlien ia ki khlem da pyrkhat ne kylli balei ngi leh kumne.

Kaba ar pat ka long ban pyrkhat bad puson ia kaei kaba ngi leh, ban kylli la ngi bud ia ki dustur namar ka ju dei ka rukom; namar ba la buh lypa ia ki kyndon, lane ba kito ki riti ki dustur ki long ki babha bad ba ai jingmyntoi ia baroh kito ki jait bynriew kiba bud ia ki.

Ngi sngew ba ka jingim ka bashemphang bad kaba da sngewthuh ka long kaba kordor bad kaba kham sngewtynnad. Lada ngi leh kumta ngin lah ban pynwan dur ia ka jingim jong ngi ba kan iahap bad ki jingkylla jong ki por bad ruh bad ka jinglong jong ki jaka ha kiba ngi shong. Lada ngi lah ban sngewthuh ia kane, ban shlan ban kylli, te ka hok ban pynlong pynkylla ia ka imlang sahleng kam long shuh tang jong ki katto katne.

Kawei na ki jingeh kaba la ju iaphylliew jingmut man ka teng, hynrei kaba dang donkam ban iataiñia bad pyrkhat jylliew bha, ka long ka kyrdan jong ka kynthei bad jong u shynrang ha la ing ne habar bad ka jingiadei hapteng jong ki. Ia kane ka kot barit la pynkhreh bad shon da ka jingthmu ba kan pynmih shuh ia ki jingtaiñia halor kane ka phang. Ka lah ruh ban pynmih katto katne ki jingkylli ba donkam kum:

Kiei ki jingbatai bad jingsngewthuh
shaphang u khynnah shynrang bad ka khynnah
kynthei, rangbah bad riew kynthei? kiei ki jingipher
hapteng jong ki. Hato ka long kaba donkam ban da
pyniapher ia ki bynta treikam bad jinglong jong ki?
Lada haoid, hato balei?

Lada ki jingiapher ki long kiba donkam,
te hato ki dei shisha ban long ki bym iaryngkat
kyrdan? Hato lah ne em ban iapher hynrei ban
iaryngkat kyrdan? Hato lah ban kheiñ kor burom
kumjuh ia ki kam bad ki rukom treikam ki kynthei
bad shynrang, wat lada don kine ki jingiapher?

Ki khynnah bad rangbah shynrang kynthei
ki lah ban ia shim bynta lang ha kine ki jingiataiñia
bad ki jingiaphylliew jingmut tangba kham bha ban
leh ia kane hapteng ki kynhun ba kham rit. Dei ban
pynlong ia kine ha ka rukom kaba dei khnang ba ki
briew ki lah ban pyniadei ia kine ki jingiataiñia bad
la ka jingim bad jaka ba ki shong. Kum ka nuksa, ngi
lah ban kylli:-

Hato baroh ki khynnah kynthei ha shnong
ki don u shniuh uba jrong bad baroh ki ki khynnah
shynrang ki don shniuh uba lyngkot?

Lada ka khynnah kynthei ka don shniuh uba
lyngkot, hato kan shah pyndom?

Don khynnah kynthei ba phong patlun
lyngkot, ne phong patlun jrong. Kaei ka jingsngew
jong ki halar kane?

Don khynnah shynrang uba deng kpieng ne
sohskhor?

Hato un long noh kum ka kynthei lada u leh
kumne?

Hato ki khynnah kynthei ki ju mlien kiew

dieng? Lada em, hato balei?

Ha ing jong phi, kiei ki kam kiba ju trei tang da ki kynthei? Balei ka long kumta?

Kiei ki kam kiba kim ju ai trei ia ki kynthei? Balei ka long kumta?

Ka kam jongno kaba kham shitom bad kham tan bor met?

Hato ki khynnah kynthei ki ju ialehkai? Hato ka por ialehkai jong ki ka long katjuh bad ka jong ki khynnah shynrang?

Hato ki khynnah kynthei bad shynrang ki ialehkai lang ia ki juh ki jingialehkai?

Hato ki khynnah kynthei ki ioh lad ban shong skul kumjuh kum ki khynnah shynrang?

Hato ki khynnah kynthei ki lah ban iaaid ha shnong ha thaw ynda la dum, khlem jingsngew-tieng?

Hato ka samla kynthei ka ju shah pynwit lada ka iaaid marwei? Mano ba pynwit ia ka?

Kaei kaba ki para shnong ki leh halor kane ka jingshah pynwit? Ka long mo kaba sngewdei ba ha ka imlang sahang kaba laitluid ba ka kynthei kan nym lah ban iaaid ban ieng marwei da ka burom bad ka jingshngaiñ mynsiem? Balei ka shnong ka thaw ka sngap jarjar shaphang kane?

Hato phi sngew mo ba ka longing longsem jong ngi la buh ha ka juh ka kyrdan ia ki khynnah kynthei bad shynrang? Hato ki ioh kajuh ka jingieid, kijuh ki lad ki kabu, bad kajuh ka burom? Lada em, hato balei?

Phi sngew kumno lada don jinglehshiliang ne jingpyniapher hapteng ki kynthei bad shynrang ha ing ha sem? Phin shu sngap jar ne phin pyrshang ban leh eiei ban pynkylla ia kane?

Hato phi la pyrshang ban pynkylla eiei ha la

ing lajong? Lada haoid, kaei kata?

Kaei ka jingsngew jong kiwei pat?

Ha kane ka rukom, ngi lah ban iataiñia halor kiwei
ki mat, kum:

Katno ngut ki kynthei ki trei kam ne kamai shabar?

Ka kam aiu ba ki leh? Kaei ka jingsngew ne bai bylla
ba ki ioh? Hato ka bai bylla jong ki ka long katjuh
bad ka jong ki shynrang.

Hato la ju kham ai burom ia ki kynthei kiba
kamai kajih?

Hato ki kynthei ki iashim bynta ha ki kam
shnong kam thaw ne ki kam saiñ hima sima?

Ka kynthun ba iatai ñia ka lah ban pynkhreh bad
kdew ia kiei kiei kiba ka sngew ba ki long ki bym I
shonghok.

Lada phi domkam jingtip shuh halor kine ki
mat, phi lah ban ioh na kiwei pat ki kot, ki jingthoh
postar, phlim (video) na Jagori - New Delhi bad
North East Network, ne na kiwei de ki seng kynthei.

Ka jingangnud jong ngi ka long ban ioh ia ki
longing longsem bad ka imlang sahang ha kiba ki
khynnah kynthei bad shynrang kin ioh ki juh ki lad
ki kabu ban san ban rangbah ban kiew shaphrang.
Lada baroh ngi angnud kumne bad ngi leh eiei ne
pyrshang katba lah ban pynioh ia kane ka
jingangnud, khlem pep kan sa wan ka jingkylla. Ki
riew stad saian ki ong ba haba I thapbalieh barit
I kaweh ia la ki thapniang, kane ka wanrah ia ka
jingkylla ki rong ki rup ha kata ka jaka. Ym don
jingartatien ba lada baroh ngi iatrei lang kan wan ka
jingkylla ha kiei kiei sawdong jong ngi.

Some Suggestions for Initiating Discussion.

There are two ways to live.

One way is to live without questioning any of the existing traditions, laws, rules and regulations; to accept, repeat and perpetuate them without asking why we are doing so.

The other way is to think about what we do, to ask whether we follow some traditions only because it is the done thing; because the parameters have been laid down or because those particular traditions or customs are good and beneficial for all concerned.

We feel that to live intelligently and mindfully is better- it is much more fun. In doing so, we are able to change with changing times and our surroundings are more in harmony with ourselves. If we are all aware and have the courage to ask questions, then the right to create and mould society is also no longer with a handful of people.

One issue on which there has been some discussion but which requires much more discussion and rethinking, is the issue of the status of women and men both within the home and outside and relations between women and men. This small book has been prepared as an aid towards further discussion on this issue. It can help us raise some crucial questions like:

What are the definitions of a boy and a girl, a woman and a man? What are the differences between them? Is it essential that their roles, areas of

work and qualities be different? If yes, why?

If the differences are necessary, do they have to be unequal? Is it possible to be different but equal? Can equal worth, respect and dignity be given to the qualities and work of both men and women despite the differences?

Both children and adults can take part in these discussions which are best done in small groups. The discussions should be done in such a way that people are able to relate these issues to their own lives and surroundings. For example, we can ask-

Do all the girls in the village have long hair, and all boys short hair?

If a girl has short hair, is she teased?

Does any girl wear shorts, or pyjama-kurta. What is people's response to this?

Does any boy wear a necklace or earring? Does he become like a girl by doing so?

Do girls climb trees? If not, why not?

Within your household, which tasks are done by girls and women only?

What tasks and jobs are not given to girls or women? Why is that?

Whose work is harder? Whose is more arduous?

Do girls go out to play? Do they play for as long as the boys do? Do girls and boys play the same games?

Are girls sent to school?

Can girls move about the village freely and fearlessly?

If a girl is alone is she harassed? Who harasses her? What do the people in the

neighbourhood do regarding this harassment? Is it acceptable that in a free country, girls and women cannot move about with dignity and freedom? Why is society silent about this?

Do you think within our families girls and boys are considered equal? Do they get equal love, equal opportunities, equal respect? If not, why not?

Are there any traditions or customs that you do not like and would like to change?

Should girls and boys be considered equal? If yes, why, and if not why not?

How do you feel if there is any injustice or discrimination within the family? Do you remain silent or do you try to do something to change that?

Have you tried to change something within your family? If yes, what was it?

What was people's reaction?

Similarly, we can initiate discussion on other issues like:

How many women work outside the home? What work do they do? What wages do they get? Are their wages equal to men's wages?

Is more respect given to women who earn money?

Do women participate in social and political activities?

The group can prepare a list of things which it feels are unjust and therefore need to be changed. This can be followed by a discussion on how to change these wrongs. It will of course be very good if the group can take concrete steps to change things which it thinks are unjust.

If you need more information about these and other related issues, you can get books, posters, (video) films from Jagori - New Delhi and North East Network, or other women's groups.

Our dream is to have families and communities where girls and boys are given equal opportunities to flower and flourish. If many of us have this dream and we do something to make it come true, things WILL change. Scientists say that when a tiny butterfly flutters its wings, it has an impact on the surrounding atmosphere. Collective action by all of us will surely bring about changes in our surroundings.



WOMEN TRAINING
AND
COMMUNICATION CENTRE