

GOSSNER EVANGELICAL – LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM

GELC ARCHIVE

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- **Economic Life Community Programme**

I
INDIAN EXERCISE BOOK No. 2

Gumla

Subject Contingent a/c

Name Christkalyan Bhengra

Class _____

Roll No _____

Year

19.10.1945

GOSSNER EVANGELICAL LUTHERAN CHURCH

In Chotanagpur & Assam

(Registered Under Societies Registration Act XXI of 1860)

Vide No.-237-J of 30-7-1921

HEAD OFFICE : RANCHI (BIHAR) PIN-835001

BHUBANESWAR CONGREGATION

C/o. Sri S. Kandulna

V A 6/2, UNIT-2

Bhubaneswar-751001

Ref. No. _____

-2-

Date _____

At present we conduct Sunday church services only twice in a month but will be having it every Sunday if we are given time in the Union Church.

We are also raising a fund by our monthly contributions for acquiring a piece of land to construct a church of our own.

We hope, our Parish Chairman will be able to give you the particulars of members at other centres (to the extent he has been able to find them out). The particulars ~~which you would like to know~~ which you would like to know about Bhubaneswar are as follows :

CENSUS FIGURES AS ON 31.12.1988.

No of families- 37

Baptised members- 140

Confirmed members.-74

As on 15.3.89

43

161

86

MONTHLY AVERAGE INCOME.: Rs. 250/- (only two services in a month)

ACCOMODATION FOR PASTOR:

To be arranged. The houses are costly here. The rent of a one-bedroom pucca ordinary house would be around Rs.500/-pm at present. Ordinary hut-type house can also be looked for at a cheaper rate but such houses are also scarce.

CONVEYANCE:

Cycle will be the normal mode of conveyance within city. Town buses also ply.

COST OF LIVING: As in other towns of Orissa.viz.Rajgangpur,Rourkela, Bimtrapur etc.

ECONOMIC VIABILITY: The income of the congregation at Bhubaneswar will once the pastoral services are available. There will be four services in a month against the two at present. If the pastor is able to organize at other centres, more income can be expected. Till such time the adequate income is raised, the Anchal may bear the agreed percentage may be 75% of the rent of the pastor's quarter and the pastor may be allowed to draw his salary as advance from out of the income of the congregations and any shortfall in the salary should be taken care of by the Illaka/Anchal.

PADRI PAN: Bhubaneswar may be considered as a prospective Parish Head Quarter consisting of the following congregations:

1-Bhubaneswar.

And prospective congregations at

2-Cuttack. 3-Angul. 4. -Talcher. etc.

There are regular bus services connecting these centres.

We hope, the Anchal Samiti would be taking up the matter seriously and a pastor will be posted at this centre at an early date

Contd - 3

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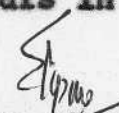
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Date _____

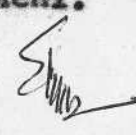
We will be glad if you could personally visit the congregation at least once.

Thanking you.

Yours in His service,


(E. TOPNO)
SECRETARY

CC: Pramukh Adhyaksh, G.E.L.Church, Ranchi.

- 3/89 ✓
- : Director, B.E.L. :GELC,Ranchi.
 - :Parish Chairman, Rairakhol.
 - :Illaka Chairman, Madhupur Illaka.
 - :Supervisor, Mission Field, Kuchinda.
- 

For information and necessary action.

चार-वर्षीय कार्यक्रम (Four Year Programme)

परिचय

यह सौभाग्य की बात है कि आर्थिक-विकास की दूसरी अखिल भारतीय सम्मेलन ~~सन् १९६२~~ १९६२ में हुआ जब भारतीय लोग हर-करी सामाजिक एवं आर्थिक उन्नति के निमित्त दूसरे पांच-वर्षीय योजना के घोषित होने की आकांक्षित देखते ~~थे~~ थे।

पहला अखिल भारतीय आर्थिक विकास सम्मेलन १९४६ में हुआ जब अमेरिका के प्रोटेस्टेंट कमीशनरों relief और rehabilitation () के काम में लगे हुए थे। उन

विषयों के प्रोटेस्टेंट से आर्थिक-विकास के निमित्त दस-वर्षीय कार्यक्रम तैयार हुआ। इस कार्यक्रम के अनुसार गता ६ वर्षों

काम हुआ - सुफलता मिली या नहीं - इन सभी बातों को रखना तथा स्थिति का जो है अध्ययन का गन्तव्य

है। सम्मेलन (१९६२) ने निम्न कार्यक्रम अगामी चार

के लिये तैयार किया है।

दस-वर्षीय कार्यक्रम, खास का पहली देखा की अतिविधियों प्रोटेस्टेंट तथा निम्न के फलस्वरूप बना। इस उद्देश्य से कि यह कार्यक्रम प्रखमरी को इस आने का दस-वर्षीय प्रोग्राम था।

१९६६ के बाद हिन्दुस्तान तथा भारत की अतिविधियों ने प्रखमरी को इस आने का तथा देश में अलसी समर्थन को

हल करने का करिब काम किया। इसका दस-वर्षीय का

ले द्वाारा कुछ और काम हुआ। निश्चय ही अलसी सम

बुत इस तक हल हुई यह लाया तथा अतिविधियों की

और पहिचान का फल है और १९६२ में यह स्पष्ट प

है कि अलसी आने तथा सामाजिक एवं आर्थिक के सुधार का विषय एक देखावा के लिये चि

आपरा विषय हो गया है। भारतीय महिलाओं के लिए यह

प्राथमिकता का कारण है इसलिए महिलाओं को चाने, त

तथा बुद्धि दान दे का लेना अल आवश्यक है।

सहाय्यी योजना में रुध्र बटाना

महिलाओं के आर्थिक उन्नति का विषय पूरे राष्ट्र की उन्नति से संबंधित है इसलिए हर एक प्रान्त के Economic Committees (प्रान्तीय वृद्धि-योजना समिति) को आर्थिक उन्नति की चिन्ता अती है। को यह भगवत किया गया है कि भारत सरकार द्वारा दिये गये दूसरी पांच-वर्षीय-योजना में प्रान्त

प्रस्ताव: हाथ बटावें। मृत सत्त्व के उत्पादन मंत्री एवं अन्य केन्द्रिय मंत्रियों ने ऐसे सहयोग के लिए हर्ष प्रकट किया है।

Extension Service - विकास कार्य -

कलीब्रिमा को मनुष्य की पूरी आवश्यकताओं के लिए चिन्ता और कार्य करना पड़ता है। राष्ट्र या समाज के विकास का कार्य कलीब्रिमा के जीवन और जवाबों का एक हिस्सा है। ऐसे देश में जहाँ अधिकतर लोग गाँवों और देहातों में रहते हैं, राष्ट्रीय विकास कार्य का देहातों में होना चाहिये जिस काम में सरकार द्वारा विकास योजना में दूर दूर सहयोग देना आवश्यक है।

ऐसे विकास कार्यक्रम को बनाने में निम्नलिखित का ध्यान विशेष ध्यान देना चाहिये —

- (1) कार्यक्रम बनाने वाले को यह जानना चाहिये कि देहातों की उन्नति के लिए क्या प्रोग्राम रखनी है। विकास कार्य सरकारी अधिकारियों को पूर्य लेना चाहिये कि किन क्षेत्रों में ऐसा काम हो रहा है या होना चाहिए ताकि एक ही काम कई ओर से या संस्था से न हो।
- (2) कार्यक्रम बनाने वाला उस क्षेत्र के लोगों के रह-रहन और वहाँ की अवस्था का अध्ययन कर ले जहाँ के लोगों के बीच वह काम करना चाहता है। लोगों की सहायता और सहयोग के बिना कोई काम नहीं बनना चाहिये। कोई भी ज्ञान लोगों को जरूरी नहीं देना चाहिये।
- (3) ज्ञान (कार्यक्रम की प्रतीति) ऐसा होना चाहिये आवश्यकतानुसार बदला जा सके।
- (4) विकास कार्य में जो चार्जिबल शुरुआत में उसे खो नहीं देना चाहिये बल्कि यह प्रकट करना चाहिये कि हम मशीनी के विषय होने की देवें हैं।

कार्यक्रम (प्रोग्राम) में निम्नलिखित काम रहना चाहिये —

- (1) खेती की उन्नति — उत्पादन बढ़ाने के कार्यों में सुधार
- (2) घरेलू उद्योगों के उन्नति — इन वस्तुओं से प्रयुक्त चीजों की बिक्री का इन्तजाम।
- (3) स्वास्थ्य — रोगों से बचने के उपाय, सफाई का प्रचार, स्त्रियों और बच्चों के बीच कल्याण का काम
- (4) अन्धों की जीवन व्यतीत करने के संबंध में शमीरणों को सूचना और सलाह देना। अन्धों और जमाबंदी नागरिक बनने के लिये उचित शिक्षा और ट्रेनिंग देना।

उपरोक्त कार्यक्रम कलिबिद्यओं द्वारा चलाये किये जाएंगे।
इन्हें प्रान्तीय कृषि विभाग कौंसिल सुलाह और सहायता देंगी।

विकास योजना में लगे हुए कलिबिद्यओं की सूचना के निमित्त
नेशनल क्रिषि विभाग कौंसिल कई पुस्तिकाओं को प्रकाशित की है जैसे
"Towards Richer Life". विकास कार्यक्रमों और आयुओं के लिये
"Economic Adventure" और "Poultry Keeping" जैसे लाभदायक
हैं। एन. सी. सी. यह सोचती है कि विकास योजनाओं से संबंधित
विषयों का निरीक्षण कर सूचना समझी (जिसमें "एम्प्लेनसम
ट्रेनिंग" का ^{मार्ग} निर्देश भी होगा) तथा का वितरण होगी।
चर्च और लाउच इंडिया (दक्षिण भारत) के प्रचार और तिरुने
वेली आदि में जो ग्राम-विकास योजना है वह ऐसे ट्रेनिंग
का मोह लेती है। डा. डब्लू. एच. विजर भी नेतृत्व में जो
'इंडिया विलेज सर्विस' का प्रयोग हो रहा है उसके द्वारा
विकास कार्य के लिये जो तरीके काम में लाये जा रहे
जानने योग्य हैं। इन बातों को जानना लाभदायक है।

खेती

खेती की वृद्धि रहे हो इसके लिये और तरीकों के बारे में
प्रेशम से सहायता मिलेगी। ^{मशीनरी को} यह जानना आवश्यक है कि "यह प्रचलित
प्रणाली है।" मनुष्य, जो पृथ्वी के काम में जमीन को खेता है यह
समझाओ कि वह अभी और अधिक में जमीन को काम में लाए।
जमीन की समय में जोता जाय, उसके दास-घात रुकें जाए, जमीन
खेत के शाक के मंडा फिर मिट्टी में मिलाये जाए। जानवरों
से प्रशु खार जलावन के काम न लाये जाए, बांध व
का जमीन के विसर्ग को रोका जाए तथा जमीन के उर्वर
को हर प्रकार से हिताहित कर एवं तबकि हमारी मशीन
सुतानों के लिये जमीन को उसके पूरे उर्वरता
दे सकें।

मशीनरियों को, फल, सब्जी खाद्य सामग्री की वृद्धि के लिये
इन नामों को काके सहायता देना चाहिये (क) शाक सब्जी
बली जंगल और हल्लों में अधिक पैमाने में सेम लगाना चाहिये
(ख) फलदायी वृक्षों को लगाना (ग) दूध देने वाले जानवरों को
पालना (घ) मुर्गी आदि पक्षियों का पालन।

शहरों में पानी मिलाया दूध अखंड मिलता है। जो मशीन दूध
बेचने का कार्य करते हैं वे, हो सके तो, सहायक सुविधियां बना कर
अधुन दूध बेचने का प्रवर्धन करें जो उचित समय में किया जा सके।

उपरोक्त दोहे काम बांधों की उपयोगिता और आवश्यकता
को विषय गांववालों को प्रदर्शनी के द्वारा बताया जा सकता है।

गांवों में सहायक काम बंधों का प्रचार तथा ऐसे कार्य करने के लिये अंगुकों की आवश्यकता हमारे युवा-युवतियों के लिए एक चुनौती है। जहां कहीं भी युवक लोग गांव-गांवों की इन बातों में अंगुवर्द्ध कर सकते हैं, वहां बहुत महत्वपूर्ण काम होता है जैसे- दीनाबन्धुपुरम में पांडी जोसेफ जोन, कृष्णम में श्री. गुरुबाधम (दोहा) तथा मध्य प्रदेश में श्री. भरी (दोहा) और श्री विबवास।

उद्योग

औद्योगिक कार्यक्रम बनाने में राष्ट्रीय विकास योजना द्वारा बताये तरीके इस्तेमाल में लाना चाहिये। इनके पहले क्षेत्र का एक निरीक्षण कर लेना चाहिये कि मशीन गांवियों में मौजूद हैं पुराने तरीके और हुंकर मौजूद हैं, किन उद्योग बंधों में को वे करते हैं, इन बंधों के वि. कच्चा माल और औजार कहां से मिलते हैं, कच्चा माल लाने और तैयार माल बिक्री को ले जाने का कैसा इंतजाम है।

एक कार्यक्रम का उद्देश्य —
यह है कि

गान्धिवार्द सन्मेलन —

तिथि - ६-१० से १२-११ - Ingham Institute - Ghaziabad,

द्वि-दिवसीय ने २४ घण्टे लिए। यह सम्मेलन ^{Conf} Second All India
Economic Conference - on - Econ. Development of Christian Community.

Papers — 34 papers दीये गये थे जो ४ नियुक्त कर्मियों द्वारा
द्वि-दिवसीय लिए गये।

Appraisal of 10 yrs Program — के विषय बताया गया — जहाँ ६ वर्षों के लिए
काय लक्ष्यवादी मिली गयी थी २ मसफलवादी हुईं

हमारे कार्यक्रम की सफलताओं - असफलताओं के माप के लिए (Evaluation)
की आवश्यकता है - इस पर Dr. Bhatia के लेख पढ़े गए।

Dr. T.A. Koshy ने अपना paper पढ़ा जो — सुनारी २ वर्षों के लिए के
सुपर हमारे program का क्या सुबेय है। दूसरे programme के लिए
हमारा क्या सुबेय है इस पर Rev. R.R. Keithan ने अपना paper पढ़ा

Commissions — 4 Commissions ने अपना findings or report दिया

इकोनोमिक प्रोग्राम	1	Training Program —	Mr. H.S. Azariah
औद्योगिक प्रोग्राम	2	Industries Development —	Dr. S.P. Raju
कृषि	3	Agriculture —	Rev. B.H. Pugh
प्रोमोशन - सर्विस	4	Extension Service —	Rev. Ralph R. Keithan.

Four years' Program — उपरोक्त कर्मियों के रिपोर्ट के आधार पर एक
चार-वर्षीय योजना बनाई गई — जिसे Mr. Maltus Smith ने सुनाया।

Time has come when ^{the} churches have to

I

Churches have to take
the recommendations to the churches to do the following:-

1. Co-operate in the project of training personnel for village service on voluntary basis
2. Sanitation work - Health service to be started in all the congregations - i.e., maternity & child care better wells, -
3. Revolving funds

to the suggestions embodied in the plan

on their own
either by themselves or as interdenominational
bodies

We endorse the ~~the~~ 4 yrs' plan of the N.C.C. and invite the attention of the churches in Chotanagpur ~~to~~ and the whole of Bihar to the suggestions made for the Extension Service Programme to meet the total needs of men and women in the rural areas. To this end we suggest ^{for setting up} that full utilisation of lands ^{in the rural areas} owned ~~held~~ by the churches and missions under the control of the churches and missions to increase the supply of food ^{of the economic products} in the country,

a) by ~~cultivating~~ vegetables and fruit growing fruit trees and on church compounds and ^{on any vacant lands} small plots of vacant lands, by

b) by maintaining ~~on~~ cattle animals,

c) A small poultry unit

II That the villages be helped to ^{effect} ~~improve~~ the soil ~~by~~ because the earth is ^{richer} ~~lands~~ ^{in trust for them} and for present & future generation of people; that the soil must be tilled regularly and ~~well~~ ^{filled} and that vegetable ~~staken~~ matter taken from the soil ~~to~~ ^{should} be put back in the soil;

that cattle manure ~~may~~ ^{should} be used for fuel,
that erosion of the soil can be arrested by simple
and well known methods of bunding, ~~and that~~
~~all possible methods~~ They say ~~that~~ ^{that} be insisted
that all information regarding this may be given
to the cultivators.

D Steps be that in the opinion of this Conf. the prac-
ticability & the benefit of subsidiary occupation will
be more obvious to villagers if demonstrated in
their villages. ~~The present~~ ^{the present} ~~of the christian community~~ ^{in the village}
among the rural communities ~~constitute~~ ^{constitute} a challenge to
the youth in this area. The youth ~~shd~~ ^{shd} be
challenged with the opportunities of service to the
rural communities by actually living in the
villages and earning livelihood from occupations
in which the villagers themselves are engaged.

III The present need of the christian community ~~shd~~ ^{shd} be presented
as a challenge to the christian youths of this area.
They ~~shd~~ ^{shd} be encouraged to settle in the villages or
land in the villages & provide leadership to the
village groups.

the much
needed

IV ~~That effort be made to promote on a regional~~
~~basis the utilisation of the traditional & acquired skill~~
~~among the village christians and the industries~~
~~that we make a survey to find out a)~~

in which they are now engaged, the raw materials
equipment available for these industries and the
transport & marketing facilities (Ref. Plan p 4)

V

7 Study shd also be made to find out whether it was also possible to introduce tanning of leather in this area. Subsidiary occupations for women shd also be studied and introduced to enable women to augment the family income.

8 The finding & training of personnel shd be the first priority. No program can be carried out without trained persons. Training at the village level is of greater importance at the present time. This training if possible shd be in the village itself, in the situation where the villagers live and work. It is also necessary that Christian youngmen who have aptitude and flair for business management & marketing shd be trained to help in conducting the village marketing & marketing program.

This Conf requests the churches to provide scholarship to the youngmen for

we also urge the churches to set before themselves goals for achieving the economic development of Christians in their area. This is being suggested because of the developments now taking place and being in the 2nd five year plan. Christians must be helped to take advantage of the facilities available for their improvement in the 2nd 5yr plan.

The Green life conf calls upon all Christians in Chhargpur to give their fullest cooperation to govt agencies & depts which are effecting improvements in the economic life of the people in this area. They are asked to receive from these agencies economic aids & subsidies for development projects in their villages as

Finding Committee's recommendations

We endorse the Four Years Plan of the National Christian Council and invite the attention of the churches in Chotanagpur and the whole of Bihar to the suggestions embodied in the Plan for setting up Extension Service Programmes ^{on this plan or on an interdenominational basis} to meet the total needs of men and women in the rural areas — N.C.C. Plan page 2

It is suggested:

I That full utilisation be made of lands under the control of the churches and missions to increase food and other economic products in the country,

- a by growing fruit trees and vegetables on church compounds and on any vacant land,
- b by maintaining milk animals,
- c a small poultry unit

II That the Christian villagers be ~~helped~~ ^{instructed that they should} to effect improvement ^{on the} soil ~~by~~ because the earth is Lord's and we hold it in trust for Him and for present

to realise that it is their Christian duty to effect improvements on the soil, and that, the earth is Lord's we hold it —

15. 1. 45 - Jirka Kagaj. 0 - 12 - 0
16. 1. 45 - Jhara + Tawar + Joritel 1 - 12 - 0
18. 1. 45. Joining report to C.C. Secy. 0 - 1 - 6
18. 1. 45 - L. to President C.C. ^{Raichin} 0 - 1 - 6
18. 1. 45. L. to C.C. Fr. Juvula - 0 - 1 - 6
18. 1. 45 - L. to G. & L.C. Branch Manager. 0 - 1 - 6

January

19

20-1-45 from C.C. of 14-1-45

Rs a p

5 - -

Total C.O.

5 - -

45

January

		P	a	p	
22.1.45	1 Jista Kagaj	-	12	-	
"	Joining report to C.C. Secy 18.1.45	-	1	6	
"	L. to President C.C. Secy 18.1.45	-	1	6	
"	L. to C.C. Treasurer 18.1.45	-	1	6	
"	L. to G.E.L.C. Bros Ranchi	-	1	6	
"	Attendance Register for staff	-	4	-	
"	" " for Catholics	-	6	-	
"	1 Writing pad	-	6	-	
"	Envelope 1 Packet	-	4	-	
"	1 Phial Goud	1	-	-	3-6-
24.1.45	T.A. Bill of Rev. C.K. Chandra				
"	& Rev. L. Ecks to C.C. Secy.	-	1	6	
"	L. to President regarding J.A. bill	-	1	6	
"	P.C. to G.E.L.C. Bros Ranchi	-	-	9	
25.1.45	appli. to Mr. Panna of C.C. for 1 hakauni tree	-	1	6	
28.1.45	1 Kujal Kuli syahi	-	14	-	
"	2 Exercise book for mtn		12		
	Total C.O.	5	5	3	

Date	Receipts	Rs	a p
	Total B. 7.	5	-
28.1.45	Loan from C. K. Bhengra.	-	5 3
	Total	5	5 3

45-

Date	Exp.	Po	a	p
Total	B-9	5	5	3
Total		5	5	3

June February

19

Received on 10.3.45-

5- - -

5-0-3

March

19

Date

Amount

Balance B. 7.

2 4 -

Grand Total

2 4 -

45-

March

Date		Amount
10-3-45	1 diary 45-	1 12 -
17-3-45	Receipt 304/1/- Feb. bill to C.C. Treasurer, Ravelu	- 16
28-3-45	March bill to C.C. Tr.	- 16
-	L. to Honey Seey. Re. yakul Tepuo & Rs 80/-	- 16
		/
Total		2 - 6
		- 36
		2 4 -
Balance in hand		
Grand Total		

April & May 19

		Amount		
	Balance B. 7.	-	3	6
24.4.45	C.C. Fr.	10	-	.

45-

April + May

Amount

25.5.45 May bill to C.C. Fr.

- 1 6

Total

- 1 6

Balance in hand

10 2 -

Grand Total

10 3 6

C. K. Blunz

31.5.45

June

19

Balance B. F.

Amount

10 2 -

12-6-45

C. C. Tr. re

5 -

Grand Total

15 2 -

45

June

	Amount
2.6.45 Loan refunded vide D/28 ¹ / ₄₅	- 5 3
" 1 Jista Kagaj	- 5 -
25.6.45 Bill for June 45 (Rs 324/-)	- 1 6
" L. to C.C. Secy regarding the lifting of the Budget Com	- 1 6

Total	- 13 3
Balance in hand	14 4 9
Grand Total	15 2 -

July

19

Date	Amount
Balance B.7.	14 49
7.7.45 from C.C.Tr.	5 - -
Grand Total	19 49

45-

July

Date	Amount	
9.7.45 Receipt of Rs 324/-		
to C.C. Treasurer Raudh	- 1 6	
25.7.45 Bill for July 45 / Rs 324/-		
to C.C. Treasurer	- 1 6	
26.7.45 L. to C.C. Tr. regarding Rs 150/- + my T.A.		
Takasura - Gumbala	- 1 6	
30.7.45 appl. to C.C. req. d. allow ance of K. Bhengem and K. Echa	- . .	Handed over Chk. to Mr. [unclear]
1.8.45 L. to Dr. Lorbeer's Laboratory for medicine (Tiriyag)	- 1 6	✓
Total	- 5 -	
Balance in hand	18 15 9	
Grand Total	19 4 9	

July

19

Date

Receipts

Amount.

Balance B. 7.

18 15 9

Grand Total

18 15 9

Dwarka Prasad Sharma.
STATIONERS,
GUMLA.

90

2-2-82

Gurman Misson
 Gumla

313 रुगिर 22.

III. रुमिना 21

83 J. Sharma

2.8.45.

11/ Kestarian
Su

E. Tigg.

1-8-45

45~

July

Date

Exp.

Amount

1.8.45 Marial rasi' S 11

- 8 -

2.8.45 Two registers + 1 Box Chalk

4 2 -

2.8.45 One Kudali

3 4 -

3.8.45 L. to Revd H. Munnif
Assam - report of
Punch - class.

- 1 6

Total

7 15 6

Balance in hand

11 0 3

Grand Total

18 15 9

296-15-3
 239-8-0

 57-7-3

152

1103

1815

Total
 Balance in hand
 Grand Total

$$\begin{array}{r}
 18-15-9 \\
 7-15-1 \\
 \hline
 11-0-3
 \end{array}$$

$$\begin{array}{r}
 15-2-0 \\
 13-3 \\
 \hline
 14-4-9
 \end{array}$$

324-0-0
41-10 3
3 65-10-3
3 27 942

1942

CALENDAR

38-4-3

January		February		March		April	
S	4 11 18 25	o	1 8 15 22	1	8 15 22 29	5	12 19 26
V	5 12 19 26	o	2 9 16 23	2	9 16 23 30	6	13 20 27
T	6 13 20 27	o	3 10 17 24	3	10 17 24 31	7	14 21 28
W	7 14 21 28	o	4 11 18 25	4	11 18 25	1	8 15 22 29
T	1 8 15 22 29	o	5 12 19 26	5	12 19 26	2	9 16 23 30
F	2 9 16 23 30	o	6 13 20 27	6	13 20 27	3	10 17 24
S	3 10 17 24 31	o	7 14 21 28	7	14 21 28	4	11 18 25
May		June		July		August	
S	3 10 17 24 31	o	7 14 21 28	o	5 12 19 26	o	2 9 16 23 30
M	4 11 18 25	o	1 8 15 22 29	o	6 13 20 27	o	3 10 17 24 31
T	5 12 19 26	o	2 9 16 23 30	o	7 14 21 28	o	4 11 18 25
W	6 13 20 27	o	3 10 17 24	o	1 8 15 22 29	o	5 12 19 26
T	7 14 21 28	o	4 11 18 25	o	2 9 16 23 30	o	6 13 20 27
F	1 8 15 22 29	o	5 12 19 26	o	3 10 17 24 31	o	7 14 21 28
S	2 9 16 23 30	o	6 13 20 27	o	4 11 18 25	o	1 8 15 22 29
September		October		November		December	
S	6 13 20 27	o	4 11 18 25	o	1 8 15 22 29	o	6 13 20 27
M	7 14 21 28	o	5 12 19 26	o	2 9 16 23 30	o	7 14 21 28
T	1 8 15 22 29	o	6 13 20 27	o	3 10 17 24	o	1 8 15 22 29
W	2 9 16 23 30	o	7 14 21 28	o	4 11 18 25	o	2 9 16 23 30
T	3 10 17 24	o	1 8 15 22 29	o	5 12 19 26	o	3 10 17 24 31
F	4 11 18 25	o	2 9 16 23 30	o	6 13 20 27	o	4 11 18 25
S	5 12 19 26	o	3 10 17 24 31	o	7 14 21 28	o	5 12 19 26

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How a Rural Reconstruction Program is Developed.

IN THE PREVIOUS SECTION we have seen that the rural missionary must have thorough understanding of cultural behavior and interaction before proceeding with a rural reconstruction program. An awareness of behavior patterns helps us to use most wisely the limited local resources and to bring forth the latent capabilities of individuals and communities. This also helps us to avoid any imputation of "cultural imperialism."

Some Basic Requirements.

Any rural reconstruction program to be successful must meet certain basic requirements in development, among which are (1) it must be carefully planned; (2) it must have village support; (3) it must have good leadership. We will consider each one of these factors in the order given although in actual practice they are overlapping and inseparable.

PLANNING.

In planning a program it is important that we have a clear picture as to possible procedures even though we mean to work with the people and largely at their own pace. To plan with the people does not mean to drift without a clear sense of direction. Certain basic questions arise. What are our resources of personnel, funds and institution? What potential local resources are capable of development? What potential local resources are capable of development? What are the foreign or outside resources? What number of villages should be included?

The program should generally be related to the village church but insofar as possible we should anticipate the participation of the entire village as the program advances.

The planning stage is usually the best time to secure recognition from the appropriate Christian Councils and other church leaders. At this time we can often cultivate relationships with government officers and learn what resources might be available from them.

Village pastors of the region should be included in planning efforts in such ways as to make use of their counsel. It is seldom wise to make grandiose plans on paper nor can we expect busy church leaders to make commitments regarding plans that to them seem unrealistic. It is better to secure the interest of church and community leaders in some small beginning and then cultivate that interest as we move from one step to another.

Our next approach is to the village people themselves. Probably, our first step here is to elicit and give coherence to the felt needs of the people rather than attempting to superimpose a ready-made program or suggest procedures that we, ourselves, would like to have adopted. This helps to minimize village dissent and reduce our own consequent sense of personal frustration.

But what needs do the people have? For convenience, the most common needs growing out of village life may be separated into health, economic, social, religious, and educational categories. The people may use tradition or fear to explain their needs away. Perhaps, long exploitation and despair have made them indifferent to their own needs, or then again perhaps chronic malnutrition has sapped their energies. It is the business of program leaders to help the people to assess their needs and stimulate objective consideration of people or often just by listening unobtrusively.

The desires of the people, the so-called felt needs, are not always immediately apparent even to the villagers themselves. Frequently, we will have to find some way of stimulating the people to an awareness of their own needs. However, once rapport is established the people will speak freely and they usually have some shrewd ideas as to their hopes and needs.

It must be recognized, too, that not all felt needs are of equal importance or capable of fulfillment. We must avoid the peril of arousing false hope or even appearing to make promises that cannot reasonably be fulfilled. Selecting and defining the objectives and procedures, then, is the first requisite of planning. Other aspects of planning are devoted to methods, ways of achieving the chosen defined objectives.

A program normally begins with a small scale "wedge" or pilot project. This beginning project should; (a) make maximum use of local resources, (b) be of such interest as to encourage cooperation, and (c) be assured of success. Toward these ends.

- A project might begin with the improvement of a present, familiar practice like the use of ammonium sulphate, a kitchen garden or composting. It should be of relatively low cost and be compatible with the living standard of the village. It should be some thing that is repeatable and capable of wide adoption. Avoid novelty or the use of things foreign things to the experience of the people.
- As many aspects of village life as possible should be embraced in the program. Include not only the formal leaders but encourage selfreliance and initiative so that natural leaders will come to the fore. Opportunities should be found to include women and children. In the older cultures the women who often appear to be living a secluded life can often veto our efforts - or help them to succeed.
- The more simple and needed a "wedge" project is, the more easy it will be to interest village people in it.
- Let village leader know about indigenous projects that have been successful in other rural areas. This helps to quicken interest and confidence.
- A wider program can often best move forward on the momentum created by a successful "wedge project". The first planning step will depend for guidance on program leader, often the rural missionary. But, as early as possible, every planning leadership should be shared with others.
- Planning should allow for a flexible program that can be altered from time to time to conform to the mood and wishes of the people. Realistic time and progress goals or targets, should as a rule be used and our church related programs should stand for the highest quality. While we wish to give full respect to the felt needs of the people the time factor also is important. Today we are under pressure to meet urgent critical human needs in the shortest time possible consistent with good workmanship and enduring results.
- Regular evaluation of program performance is always helpful as a part of continued planning. Just how well are we succeeding? What suggestions do the people have for improvement? What changes in emphasis, or in projects are needed?
- Records of yields, procedures, and results are of value, because of the information and the sense of thoroughness they can add to our work.
- Responsibilities of leaders and other participants should be as clearly understood as possible. The program leader must ever be alert to means for continuing the pristine zeal of the people and seek to place added responsibility upon local leaders and the village people as rapidly as possible.
- As a program develops, the leader can make wider use of auxiliary resources available, serving as liaison between the village and the outside world, while he explores appropriate governmental, religious, or technical sources that may help the people achieve their goals.

VILLAGE SUPPORT.

Village support is the second basic requirement in rural reconstruction. We must begin where people are and include whatever they have that might be of use, however limited it might be. This is essential in order to secure maximum cooperation from the people--it is estimated by some that 90 per cent of the people should in some way, at least, be interested in a project in order to insure success.

All possible resources of the village should be tapped as the program widens. This would include leadership and skills, the accumulated knowledge and experience of the people, the supply of materials and necessary financial support. An African proverb says, "If it does not hurt it does not do any good."

This process of eliciting support from the people and finding ways to use it in action is at once the obligation and the challenge of the program leader.

If the people are to help themselves achieve the more abundant life there must be desire and sense of self-confidence on their part. Such "motivation" can best come through early experience of success may be said to consist of five steps; to know, to choose, to act, to evaluate, and to accept. These steps must be recognized and stimulated if our efforts are to be fully successful.

The community, family or social organizations are helpful to us as widening channels of approach to the people. The children, young people, women, and the family are all important elements to success. We are not "just deepening wells" or "growing larger yields of wheat." People are the major factor of success in rural reconstruction.

The process of obtaining village support is a painstaking one for here we must move from their felt needs to ways for meeting them, beginning first with whatever resources they may have. We must want to share with the people, even more than they may want to achieve a better way of life.

LEADERSHIP.

Just as planning and village support are overlapping in their content and application, so also is the third of the basic requirements, Leadership.

In brief there are four types of leaders. Each type of leader carries varying degrees of responsibility, but they should not in any way be considered hierarchical. Rather they are parallel and interdependent. No one person's work is more important than that of another. Separate consideration, however, is useful in delineating the nature of leadership required. These levels of leadership include:

The program leader

The pastor and other church workers

Local leaders, often designated as "village companions" or "village guides".

Volunteer workers.

The following paragraphs will examine briefly each one of these types of leadership.

1. The Program Leader. This is usually either the rural missionary, or a national leader especially prepared by training and experience for this task. The program leader works in close conjunction with village pastors and he is assisted by an extension team of local village workers. He is the specialist, the one who leads by helping others to assume leadership. His success lies in seeing others succeed. His responsibilities include helping to:

Establish principles
Determine procedures
Select projects

Select and train leaders
Serve as liaison with other agencies
Evaluate results.

The chart, pages 16-17, represents an effort to outline the program leader's work a little more clearly. Program leadership is probably the most exacting task to be found anywhere. Devotion to God is taken for granted, but there must also be devotion to the children of God and to the natural world. The program leader must be a person of self-effacing devotion, capable of imaginative adventure who can inspire others to develop toward his own high standards.

He carries heavy responsibility, but the less official authority he exercises the more successful he is likely to be. The capacity to develop good human relations and to prepare local leaders to maintain high standards are major qualities of a successful program leader. He needs to be intelligent but not necessarily clever, for in this work one can easily win a point but lose friends--or a cause.

Academic theological training alone is inadequate as preparation for the program leader. Usually in addition to Bible training a recognized agricultural course with a major in extension methods and rural education is considered essential. He should have mastered at least several technical skills. It is said that good public relations and the ability to communicate are the chief determinants of success.

2. The Village Pastor. It is through the pastor and his assistants, that the program leader can often make his most effective approach to village life. Indeed some very successful rural programs are now being led by village pastors as part of their parish ministry. The close contacts the pastor enjoys with the families of his parish, and frequently with the village leaders, place him in a position where he can be of both inspiration and practical help to people in meeting their social and economic needs. It is he who best knows the people and feels their needs. They often turn to him for guidance.

The responsibility of the pastor is a continuous relationship between the program leader and the people. Using every resource of the church--youth groups, Bible classes, men's and women's groups--he can do much to develop sustained interest in village improvement.

We recognize that the village pastor is frequently an overworked man, but rural reconstruction can well become a right arm to him in his effort to form a stronger village church.

Since the Gospel is concerned with all aspects of life, the pastor and other village church leaders need at least elemental training in agriculture and rural problems. The curricula of seminaries and Bible schools are already crowded, but with choice in emphasis time can usually be found for a practical survey course to include some of the essentials in subjects like:

Agriculture--Soil; vegetable production; livestock; poultry
Health--Water supply; immunization programs; simple first aid
Home Science--Nutrition; food selection; food preservation; family planning; childcare; ventilation; smokeless stoves; purification of water; rodent and insect control.

Cottage Industries--It is important that the village pastor have at least some knowledge of the following; and that he know one craft well enough to practice it in any spare time; Weaving; spinning; fiber and grass work; pottery; leather work.

Poultry husbandry and kitchen gardening also are often classed as essential cottage industries.

Cooperatives--Kinds of; how they work; how to form them; essentials for success.

Literacy--Methods of teaching adults; sources of reading materials

Rural Life-- The social background of village people; customs; religious beliefs and folkways; knowledge of governmental programs of rural welfare and technical assistance.

It is not advised that the pastor could or should become a technical expert in any of these topics. However, with rural improvement holding an increasing position of central prominence, some adequate orientation in technical subjects should rightly be a part of his preparation for his task.

Wherever possible such training should be offered as a regular part of seminary or Bible school course. Where this is not feasible we would urge that opportunities be provided for in-service training by means of short courses, seminars, and special apprenticeships.

It would be hard to overestimate the important role that the village pastor can have in a program of rural betterment. It is impressive to realize the great possibilities ahead if the leaders of the 85 thousand or more village church groups could receive at least a minimum of training and become active participants in efforts for improved village life. In nearly all lands of the "younger churches" the major problems are rural. The people today are in a mood of expectancy and hope. There is probably no other aspect of our overseas endeavor in which effort expenditure can achieve so much good as in relating the Gospel to the quest of people striving for a better way of life.

3. Local Leaders. The local leader is the contact person for carrying forward the program in the villages to which he is assigned. While he needs to be a man of technical knowledge and skills he must also be able to communicate his ideas to the people. Experience shows that complex technical information can be taught to illiterate adult people if it is skillfully presented. Village people might be illiterate, but they are often quick in acquiring new information and skills.

Local leaders, or "village guides," are usually selected on the basis of their education, health, personality; and spirit of cooperation. A major qualification is deep concern. To their formal training there is usually added an intensive course of preparation for community service. This is largely practical field training and it includes agriculture, various technical skills such as record keeping, methods of setting up rural demonstrations, and principles for working with others. It may range from one month to a year. Some program leaders prefer intensive training with regular opportunities for two months of such in-service training is two- skills, and to sustain the enthusiasm

4. The Volunteer Worker. The local people--men, women, and young people who give freely of their time to a rural program without compensation are most important. It is they who conduct result demonstration stimulate local interest, keep the needed records, and advance the work in many ways. We have been slow in using these people even though no program can succeed without them. Where the village pastor includes rural improvement as part of his parish interests, he usually depends almost entirely upon volunteer workers and on specialists invited in on special occasions.

For the training of volunteer workers, local demonstrations, short term institutes, and field trips to observe work in other villages can be very helpful. Public recognition should be given on such occasions as fairs, exhibits, or field days.

For the preparation of all workers, practical experience under field conditions is what counts most. Institutes and short term schools should simulate field conditions just as far as possible.

T Selecting Projects.

THE SELECTION OF suitable projects is another essential element of rural reconstruction procedure. What activities or projects shall we use? Where shall we begin? What sized area shall be included?

Some Factors Affecting Project Choice.

The choice of projects will depend on several factor. The cultural development of the area; the readiness of the people resources available; and availability of leaders.

CULTURAL DEVELOPMENT.

Education, health, agricultural development, problems and resources of the people will help to determine the choice of the projects to be undertaken. For example, eroded soils and fragmentation of land holdings would affect agricultural planning. In the same way, a poor water supply or the presence of parasites, disease, and malnutrition would shape the approach to a sanitation and public health project. Transportation is often an important factor. Overpopulation and unemployment are also matters that need to be considered. The status of women, the division of work between men and women, availability of land, credit, or markets would be other factors.

READINESS OF THE PEOPLE.

Discouragement of the people or vested control by some of their leaders may influence the progress in some cases, for people must want to move forward and their fears should be allayed before a program can move far. Readiness can usually best be achieved by conversation with local leaders. Group meetings or public meetings may also be helpful. An unanswered question is: Shall we wait and cultivate the essential interest and readiness of the people before we begin, or shall we begin some activity with the first manifestation interest, hoping to cultivate more interest from successful experience?

RESOURCES AVAILABLE.

As a rule it is best to base our work on indigenous resources where ever possible. Better land use, the making of useful articles from local raw materials, may mean slow progress at the start, but seldom is it desirable to let our first projects depend too much upon imported resources or materials. Of course, there will be exceptions, but rarely if ever is a community without some local resources or some process that can be developed as the initial first step to a large program.

AVAILABILITY OF LEADERS.

Finally, the success of rural reconstruction depends upon the procedures may be a program can ed-
th of its leaders. The type and

and number of projects we can select and undertake depend to a large degree upon the number and quality of leaders available. A common error is to choose too many projects or complex projects before leaders can be secured and prepared.

In some quarters there is an inclination to rely in the initial stages not so much upon individual leaders as upon group leadership. This has its advantages in gaining acceptance earlier, but to have group leadership where all are considered equally responsible, we must have certain individuals who accept more than their share of responsibility.

Whatever projects are chosen, it is sound procedure to begin wherever possible with the improving of a practice that already exists. Examples of this would be improvements in tillage implements, improvements of the loom or spinning equipment, crossbreeding of fowls (where fowls are already kept), the trial of disease resistant varieties of seeds, or the securing of better markets. If young people are involved early attention to recreational activities can become an effective unifying influence.

III Making Rural Reconstruction Succeed.

THE PRECEDING SECTIONS have considered some of the procedures essential to rural reconstruction. However, we have no fixed pattern on which we can rely for the development of a program. Much depends upon the local situation and we often need to plan and improvise between strict limits as to resources on the one hand and critical needs for much more adequate performance on the other.

Implementing an On-Going Program.

Some methods that can be used to implement an on-going program will be explored in the succeeding pages.

COOPERATIVES.

In brief, a cooperative is an association of free men and women organized to help each other, their community, and the state. Cooperatives are a practical answer to problems in areas where the money lender, land holder and merchant are one and the same man. A well ordered cooperative whether for credit, food production, marketing, or education can often be an important factor in the success of our program.

Where credit at reasonable rates of interest is a limiting factor, a cooperative credit society can often be of help. Also cooperatives relating to cottage or village industries can be useful when unemployment is an important problem. They can help to develop supplementary industries using the available skills and materials of the village. Sometimes cooperatives can find markets for products, develop new products, supply raw materials, and establish quality standards. Moreover there are certain principles of "cooperative morality" that become a part of the peoples' experience, such as:

- Honesty and integrity in dealings
- Justice, candor and fair play
- Mutual trust and willingness to work together
- Loyalty to cooperative principles and to one's group
- Thrift and the wise use of funds
- Efficiency and promptness in meeting obligations
- Spirit of mutual aid in practice.

The greatest qualities, often developed by cooperative procedures, are also the very foundation stones of work in rural reconstruction. We must be aware of some of the problems associated with cooperatives--the need for building sound foundations and avoidance of impatience in organizing the need for an educational program stressing cooperative principles. Honesty and integrity, all reasonable care in the acceptance of funds, for sound financing, rigid auditing of accounts, careful approving of loan, and good management. In many instances local governments seek their aid.

YOUTH GROUPS OR CLUBS.

An active youth program both within the church and in the village can be a valuable part of a rural reconstruction program. Young people not only will work hard but they have imagination and are eager to learn and build some thing better. Frequently they can be trained in new techniques more quickly than older people. In turn they can demonstrate improved practices. Young farmers' clubs can be used to introduce and popularize agricultural techniques and homemaking practices.

Churches and schools can do much to guide the interests of youth and enlist their loyalty in rebuilding village life. In areas of rapid industrial change the villages are often depleted of youthful leaders because young people do not find there the opportunities, they need to challenge them. For example: community recreation, vegetable gardening, care of land village industries, dignity of work, Lord's acre projects, better housing, and insect control can often become village-wide interests that nearly always challenge the imagination and support of young people.

In nearly all lands where missionaries serve, young people are restive today. They are anxious to do their part in creating a better and more satisfying village life. We do well to make the best possible use of young people in implementing our plans.

PROMOTION.

We must be continuously alert to opportunities for maintaining and promoting enthusiasm and interest in the community as a whole. Objective trusted information given out by all appropriate means is usually the most effective form of promotion. Drama, singing, games, fairs, family days and clubs all have a useful part.

Honest and objective reports can be of great value and to read a carefully prepared report before the people, mentioning local names and situations, pointing out areas of progress and areas needing improvement does credit to their intelligence and goes far toward enlisting their sustained interest and support.

A common error among program leaders and other workers is to underestimate the intelligence of village people. Information as to progress--presented in a clear forthright manner--is generally the best type of promotion. If there are failures they, too, should be reported and the reasons given.

INSTITUTES.

Institutes held for both leaders and the village people have an important place in implementing a rural reconstruction program. Their techniques can be applied to almost any field--health, education, technical training, home science and religious training. They can be of varied duration--from one day to those lasting several weeks or longer. Institutes can be divided into two kinds:

1. Inspirational, such as a retreat or a convention. These can be small or large movements with time devoted to sharing of experience, stock-taking and rededication.
2. Training Institutes. These are of the nature of small schools giving personal attention to homogeneous groups. They may be held for pastors, for village leaders, for parents, for youth groups. The subject matter is usually of a technical nature and those who attend are aided in acquiring new skills.

The Operating Base.

A rural reconstruction program normally needs some sort of base around which to operate. In practice such bases may be:

THE STAFF "ORGANIZATION".

The program leaders are organized into a working fellowship that will give stability, coherence and permanence to the work. There is no rotation and as a rule, all demonstrations are carried out in the communities among the people. Central meetings are held for planning and to maintain a team

Where supplies and equipment are available from government or other sources this method is usually preferable, as it avoids some dangers of our work becoming localized at a "centre."

THE RURAL SERVICE CENTER.

Where our work is new, the rural service center can have many advantages, especially if designed and located to blend easily with the work we are trying to do. The plant of a center should consist of a limited amount of land, indigenous style buildings, storage for seeds, equipment and other supplies, livestock for breeding supply purposes, and equipment for rental or loan.

Rarely is agricultural or other experimentation desirable at the center. This can, as a rule, best be left to government in the case of more technical investigations, and to result tests and demonstration on the part of the people in case of more simple tests, like seeds, fertilizers or insecticides. By applying such a test to a row or two, or to selected plants the danger of any serious loss to an individual can be avoided.

Chief contributions of a center are to :

- Serve as a meeting place for the people and the larger community
- Collect information
- Verify program objectives and needs
- Train leaders
- Conduct local demonstrations
- Secure and supply rare materials
- Provide visual aid materials and literature to local workers.

RESPONSIBILITIES OF RURAL PROGRAM LEADERS.

Establish Principles.

Help to establish over-all objectives of rural program. Explain purpose of each project so that all can understand. Lift up spiritual aspects of entire program in such a way that all are aware of the Christian character. Make plain that program is self-help. Move slowly in establishing long-term objectives with due regard for established village culture.

Select Projects.

Guide project selection determined by village needs and resources and desire.

Suggest Procedures.

"Learn by doing" is basic. Include all levels of village life and help to make every person feel needed. Set high standards of achievement but within village reach. Rotate responsibilities and maintain social contact between all workers, between workers and leaders and between "foreign" staff and others. Begin and end projects with appeals to the public imagination and loyalty. Help to evaluate progress at regular intervals, and turn over responsibilities to indigenous leaders as early as feasible.

Serve as Liaison.

Work with other agencies. Strengthen local channels of supply. Tap governmental and other agencies--cooperate with indigenous government, don't run counter to it. Bring in new scientific procedures. Strengthen local ties of the village church.

Select and Train Leaders.

Provide for in-service training regardless of background of workers. Analyze job requirements and needed qualifications. Select personnel of tested ability. Look for practical skills as well as academic, and for proper motivation--honesty, integrity, humility. Select leaders, who are willing to identify and work along with all of the people, who have ability to cooperate, practice what is to be preached and know their own limitations. Trainees must know the "what", "why", and "how" of rural reconstruction. Training should be job-oriented and consist of pre-service and in-service training. Let theory and practice be properly balanced.

Evaluate Results.

Arrange for periodic review and evaluation. Help village to realize that any outside supply and service support is temporary in any self-help program. Hold retreats annually for self-examination.

GOSSNER EVANGELICAL LUTHERAN KALISHA .

ARTHIK-JIWAN BIKAS YOJNA:

KARYAKARTAON KE LIYE PRASHAN.

Kheti bari.
(k) Jamin.

1. Ap ke gaon ki jamin kitne प्रकार ki hai ? don, tanr, banjar ?
2. Kya ap ke gaon ki adhikansh jamin lekar pari hai ? Agar han to iska kya karan hai ?
3. Ek ekar tanr ko don men badalne men kya kharach parega ?
4. Kya ap ko malum hai ki banjar ya bekar bhumi ko kheti layk banane men sarkar karj deti hai ? Agar malum hai to kitnon ne isse labh uthaya hai ?
5. Kya malum hai ki tin number don ya chaura don men gora ke bad ek phasal aur dhan ki kheti ho sakti hai ?
6. Agar malum hai to kitne logon ke pas aise dhan ka bij hai ?

(kh) Bij.

1. Kya kisan log achhe bij ka mahatwa jante hain ?
2. Kya sarkari Krishi Bibhag ne dhan, genhun, makkai adi ka achha bij ap ke bich banta hai ? Agar han to kisanon ne kaisa labh uthaya hai ?
3. Kya Krishi Bibhag ne achhe bij ko laga kar kisanon ko dikhaya hai ? (Has it been demonstrated ?)
4. Achhe bij ko pahchanne ka tarikka jante hain ? Kya nimak pani men dubo kar janch karte hain ?
5. Kya kisan log achhe bijon ko dusre kisanon ko dete hain, ya bechte hain taki aur bhi labh uthawen ?

(g) Khad.

1. Kampost: Kampost khad kya hai kaise banaya jata hai ise jante hain ?
2. Kya harek kisan ko kaphi kampost khad milta hai ?
3. Kya kampost banane ke liye adhik garha nahin pana sakte ?
4. Agar kampost nahin banaya jata hai to kya karan hai ?
5. Kya ap jante hain ki kampost ka garha 5 feet garha banaya jata hai jis men kura, karkat, ghas pat gobar ke sath dala jata hai ? ki harek feet ke bad 3 inch mitti di jati hai keonki mitti men Ishwar ne adbhut shakti di hai ?
6. Kya ap jante hain ki gobar ko jalane se khet ke achhe khad ko ap barbad karte hain ? Kya ap peron ke patton aur phulon ko jalate hain jisse ap ka barhiyan kampost ban sakta hai ?
7. Kya ap jante hain ki rakh khad to hai par paudhon ko barhne men madad nahin pahunchata hai ?

Hari Khad.

1. Kya ap jante hain ki hari pattiyon aur paudhon ka gun sukhe pattiyon aur paudhon se bhinn hota hai ? Jalane se uska gun chala jata hai ?
2. Kya us paudhe ko ap jante hain jisko khet men jot kar mitti men mila diya jata hai jo achha khad banta hai ?
3. Aise paudhon ka nam ap jante hain ? Dhainoha, Sat, Mung, Khesari,
4. Ap ke gaon ke kisan kya 'Hari Khad' ki chinta karte hain ? Kya we istemal karte hain ?
Kya ap jante hain ki chaura aur tanr tatha don ke liye alag kisim ki hari khad hoti hai ?
Kya ap aur erendi ke liye jante hain ?

GOBAR:

1. Kya yah sach nahin hai ki khad kahne se ap gobar ko adhik mahatwa dete hain ?
2. Kya ap ko gobar kaphi mil jata hai ? Dusre kisanon ko kaphi milta hai ? Agar nahin to kya karan hai ?
3. Kya adhikans gobar goentha bana kar jalaya jata hai ?
4. Ap ka kitna hissa gobar jalawan ke kam ata hai ?
5. Ap kaise gobar jalane ko rok sakte hain ? Kya aise per nahin laga sakte jaise bakain, semal adi jis ki daliyan kat kat kar jalawan ke kam awega ?
6. Kya ap jante hain ki h ri pattiyan, gobar aur mitti ke samishran se achhi khad banti hai ?

NAMAK KHAD:

1. Kya in namak khado ka byawahar aur gun jante hain - Amoniya salphet aur Superphosphet ?
2. Kya ap jante hain ki jitne bhi prakar ke khad ap byawahar karte hai us men bishesh do rasaynik pdarath hain - Naitrijan jo paudhe ko barhata hai aur Phosphoras jo phal lagne men madad deta hai ?
3. Namak khad men aise donon gun hain jo paudhe ko awashyak hai to keon ise byawahar nahin karte hain ? Kya Krishi Bibhag ne iska prayog bataya hai ?
4. Kya chahne par namak khad ap ko jald mil jata hai ya milega ?

HADDI KHAD:

1. Kya ap jante hain ki haddi khad men phosphoras hai jisse dhan adi ki kheti men achhe dane milte hain ?
2. Agar sarkar Engine dena chahe to kya ap sahyog samiti bana kar haddi khad taiyar karne ka karkhana kholne ko taiyar honge ?

(gh) JAPANI TARIKKA.

1. Kya Japani tarikke ki kheti jante hain ? Us men bij ki janch hoti hai aur bira ke liye unchi mitti awashyak hoti hai ? Har ek paudha 6"-6" par hota hai aur katar katar lagaya jata hai. Pratiek katar ki duri 10" - 12" hoti hai.
2. Kya ap ne mamuli kheti aur Japani dhang ki kheti men antar paya hai ? Pratiek tarikke men ek ekar pichhe kitna dhan hota hai ?
3. Kya ap ne hisab lagaya hai ki kitne ser bij men kitna dhan hota hai ?
4. Buna, lewa aur ropa men kya antar hai ? Kya ap ap karan batla sakte hain ki keon in tarikkon ko sal sal badalte hain ? In bibhin tarikkon ki kheti men kitna alag alag kharch hota hai (Apneprishram ko mila kar) uska hisab kya ap ke pas hai ya bata sakte hain ?

(anga) TANR KHETI.

1. Maruwa, Gondli, Urid, Gora ke alawe keon dusra phasal nahin boya jata hai ? Rahar aur Makkai ki kheti keon kam hoti hai ?
2. Kya Rahar aur Makkai is liye nahin lagaya jata hai keonko uske phasal hone tak mawoshi chhor diye jate hain ?
3. China badam aur Soya bin keon nahin lagaya jata hai ?
4. Kya bajar ka intijam ho jayga to badam adi kheti hogi ?

(ch) RABBI.

1. Jare men aghan ke bad kisan log kya kya kheti karte hain ?
2. Rabbi ki kheti jare men pani ke bharose hoti hai kya yah sach hai ?
3. Kya patawan ka intijam ho tatha karne ki subidha hogi to rabbi bone ke liye kisan taiyar honge ?

(chh) SAK SABJI - PHUL.

1. Sak sabji aur phal phul khadya

-3-
(chh) SAK SABJI - PHAL PHUL. (contd)

2. Kya harek pariwar apne liye yathesht bhar Sak Sabji paida kar lete hain ? Agar nahin to kya karan hai ?
3. Kya yah malum hai ki Kela ke char paudhe sal men Rs.10/- ya Rs.12/- tak salana amdani late hain ?
4. Kya lah ki kheti hoti hai ? Agar nahin to kya kathinai hai ?
5. Kitne kisanon ke pas phaldar peron ke bagan hain ?
6. Kya Sal aur Karanj ko ap katar men lagate hain ya ap se ap janhan tanhan ugne aur barhne dete hain ?
7. Kya ap sal sal per lagane ki abhyas karte hain ? Agar nahin to kya kathinai hai ?

(j) MAWESHI.

1. Kya Maweshi ke karan ap ki kheti ki nuksani hoti hai ?
2. Ise rokne ka kya prabandh ho sakta hai ?
3. Kya isliye yah hota hai ki ap/gaon men Maweshi adhi hain jin ke liye ahar kaphi nahin hai ?
4. Kya aise per paudhe nahin laga sakte jise sal bhar ap Maweshiyon ko pattiyan khila sakte hain ?
5. Kya ap ke gaon Panchayt men is bishay par bat chit nahin hoti ? Agar han to kya upai hai jisse Maweshi (stray cattle) ki samasya hal hogi ?

(jh) PASHU PALAN.

1. Kya ap ke gaon men dudh dene wale janwar hain ? Kya we bachchon ke liye kaphi dudh dete hain ?
2. Kya ap jante hain ki dudh khadya padarth hai ? Agar gaon men kaphi dudh prapya nahin hai to iska samasya ko kaise hal karna chahte hain ?

MURGI PALAN.

1. Ap sayd sochte honge ki achhe nasal ki murgon palna bekar hai jab ap unhen shudh nahin rakh sakte ? Kya ap jante hain ki achhe murge rakh kar murgon ka nasal sudhara ja sakta hai ? Aise halat men deshi murgon ko alag rakhna hoga ?
2. Deshi murgi sal men 60-80 ande deti hai. Achhe nasal ki murgi sal men 120-130 ande deti hai. Kya ap achhe nasal ke murge rakhna chahenge ? Kya ap ke gaon bhar ke log deshi murgon ko, aisi halat men, kahtam kar dene men raji honge ?
3. Kya ap jante hain ki sarkari Murgi palan Bibhag ap ke deshi murgon ko achhe nasal ke murgon ke sath sadharan dam par badalna chahta hai ?
4. Achhe nasal ka murga rakhne par deshi murgi adhik ande degi jiska dam 1 anna ke badle $1\frac{1}{2}$ hoga is prakar prati murgi ap ko Rs.3/- se Rs.4/- tak pugri amdani hogi. Kya ap aise halat men, achhe nasal ka Murga rakhna nahin chahenge ?
Ap ke gaon men kitne log achhe nasal ka Murga rakhna chahte hain ?

SUAR PALAN.

1. Kya ap ke gaon men Suar pale jate hain ? Kitne log rakhte hain ?
2. Kya unka nasal sudharna chahenge agar bilaiti suar (nar) diya jay ?
3. Agar chahenge to kaise rakhna chahte hain ? Byaktigat rup se, gaon panchayat dwara, sahyog samitti dwara ya kaise ?

MADHUMAKKHI PALAN.

1. Kya ap ke gaon ke kisan Madhumakkhi palte hain ? Nahin to keon nahin ?
2. Kya ap jante hain ki Madhumakkhi palan me jyada kharch nahin hai siriph arambh men bakse ke liye kharch karna parega. ?
3. Madhu nikalne ka yantar siriph Rs.20/- men milega jisko kai ek log istemal kar sakenge ?
Kya ap jante hain ki pratiek baks men 10 ser madhu nikalta hai jiska Rs.40/- hota hai to 3-4 admiyon ke kapra lata ke liye

chahte hain ?

-4-

UDYOG DHANDHE (INDUSTRY).

1. Ap ke gaon men Christianon ke bich kaun kaun se chhote chhote dhandhe paye jate hain ? Jaise barhai ka kam, Tokri banana, Silai, Khat - Machiya banana adi. Aise kam jo khandani karte a rahe hain.
2. Kaun se kam sahaaj se gaonon men shuru kiya ja sakta hai jismen adhik dinon ki training jarurat nahin hoti hai aur thore aur saste aojaron se kam chalaya ja sakta hai ? Jaise Chatai banana, machiya banana adi ?
3. Kitne log aise chhote chhote dhandhon ko karte hain ? Kya use unnat karna chahte hain ? Agar bajar aur samdri sahaaj men prapt kiya ja sake ?
4. Kaun se saman ap ke gaon ya najdik men mil sakte hain jisse dhandhe chalayae ja sakte hain ?
5. Chij ban jane par unhen bikri karne ka kya intijam hai ya kya kiya ja sakta hai ?
6. Kya ap jante hain ki chhote chhote gharelu kam dhandhon ke liye samgri (raw material) aur bechne ka prabandh sahyog samittiyon dwara saral se kiya ja sakta hai ? Kya gaon ke log is upay se labh uthana chahenge/chahte hain ?
7. Kya gharelu awashyak chijon ko bahar se kharid kar late hain ? Ya gaonon men taiyar hota hai ? Agar bahar se late hain to kya ye chijen gaonon men nahin banayi ja sakti hai ?
8. Kya ghar men kam ane wali sadharan chijen sab gharon men rakhi jati hai ? Jaise kapra tangne ka raek ya stand (Cloth horse), kursi, table, machiya, kitan rakhne ka raek, katora thali adi rakhne ka shelf, lalten rakhne ka stand adi. Kya in chijon ko rakhne par ghar ke rahan-sahan ka dhang achha nahi hoga ? Kya in chijon ke hone par ap apne chijon ko thik tarikke se hiphajat kar nuksani se bacha nahin sakte ?
9. Kya in gharelu chijon ko banane ka prabandh gaonon men nahin ho sakta hai ? Is men manush bekar nahin rahega aur amdani kar payga isko kya gaon ke log dekh nahin sakte ?
10. Kin kin aujaron ko kisan shahron aur melon men kharidte hain ? Kin kin aujaron ki khas awashyakta hoti hai ?
11. Kya gaon ke lohar harphar ki chijon ko pura supply kar sakta hai ? Agar nahin to is ghati ko kisan log kaise puri karte hain ? Kya shahron men ja kar adhik dam de kar mol lete hain ?
12. Kya jeth ke mahinon men mahuwa, kathal, tetar adi phalon ko kisan log bajaron men saste damon par na chahte huwe bhi baniyon ke hath bech dete hain ?
13. Kya gaon ke log sahyog samitti bana kar uske jariye is phalon ko jama kar khud hi thok men bech par pura labh nahin utha sakte ? Aisa karne par is prakar ke byapar se jo amdani hoti hai wah sahyog samitti dwara samitti ke membron aur phalon ko bechne walon ke hath laut ata hai. Kya isko kisan gaur kar samajhte hain ?
14. Kya lah ka byapar sahyog samittiyon dwara nahin kiya ja sakta hai ? Kaunsi kathinaian hai ?
15. Kya kisan log haddi jama karne ka dhandha kar sakte hain ? Is men bahu amdani hai jaubhi yah kam achha nahin malum parta hai. Aisa kam bhi sahyog samittiyon dwara hi kiya ja sakta hai. Kitne log kam karne ko raji honge ?
16. Kitne log chamra banane ka kam lene ko taiyar agar unhen training diya jay ?
17. Kitne log barhai ka kam jante hain ? Kitna sikhna chahte hain ?
18. Kitni auraten silai ka kam janti hain ? Jaise les, ganji, jarsi, moja binna, kurta banana adi. Kitni sikhna chahti hain ?
19. Kitni auraten putli banana janti hain ya janna chahti hain ?
20. Kaun sa dhandha auraton ke liye upukt hoga jisko asani se shuru kiya ja sakta hai ? Agar auraten aise dhandhon ko nahin karna chahti hain to is ka kya karan hai ?

BAJAR.

Koi chij jab banayi ya paida ki jati hai jisse ap amdani ki ashahai to use bechna parta hai, ghar hi men ya b jar le ja kar. Bajar men chij jald achhe damon men bikti hai to uski mang barhti hai. Jab wah nah bikti hai to wah hani ka karan hai. Par aisi jagahen nah hain to wah chij bik jati hai. Is liye hani parta hai. Ab in prashanno ka j

1. Kaun si chij ya paedwar ap ke chhetar men adhik bikti hai? kya uske bechne ka prabandh thik hai? Kya wah chij ap ko subidhe se mil jati hai? Kya mang ke anusar chij kaphi mil jati hai?
2. Kya ap ke saman nahin bikte hain? Kya karan hai? Kya sthaniya awashyakta se phajil hai?
3. Kya pa jante hain ki Sahyog Samitiyon dwara ap ke saman ke liye bahar men bazar ka prabandh kiya ja sakta hai?
4. Kya ap jante hain ki Sahkari Bibhag (Co-operative Department) Marketing Union banane men sahayta deti hai?

N.E.HORO 12.9.57.

CONVENER,

G.E.L.CHURCH ECONOMIC LIFE
COMMITTEE.

SYNOD KI ARTHIK JIWAN BIKASH COMMITTIYON KE LIYE.

Uprokt prashan bibhinn bishayon par hai. Committiyon ke kanbhinar aur karyakarta un ka adhyayan kar prashannon ka sahi uttar khojen. Yah bahut hi awashyak hai chunki un bishayon ki puri suchna prashannon ke uttan dhunrh nikalne par hi prapt hogi. Kisi chhetar men yojna wa karya kram ka dhancha uchit suchna prapt karne ke bad banaya ja sakta hai. Prashannon ka uttar khojne ke liye kisanon se puchhtachh karna hoga. Apne chhetar ke kuchh gaonon ko, jis men ap apni yojna chalu karna chahte hain, pura byora prashannon ke adhar par lena hoga.

Uprokt prashannon par jabab khojne ke liye Synod ki Committi apne kaiek member ya karyakarta ki sahayta le. Prashannon ke jabab ke adhar par pratiek bishay ka ek report banawe jiske bad uprokt yojna ya karya karm ka dhancha banaya jay. "Gaonon ki arthik, samajik, atmik aur naetik awasthaon ka pura pura adhyayan karne ke bad hamare karyakarm ka lakshya sthir karna hoga.

Committee ka kartabya turant yah hona chahiye-

1. Arthik Jiwan Bikash yojna ka adhyayan.
2. Achhe karyakartaon ko khojna-jo gaonon men madad de sakte hain-unhen committee ki ~~max~~ baithkiyon men shamil karna.
3. Krishi, udyog, pashupalan adi bishayon ka diye gaye prashannon ke adhar par adhyayan karna. Is ke liye Committee ke sadasyaon ko kam bantna.
4. Jagah jagah arthik jiwan bikash ke sambandh bhai bahnon ke bich bartalap ya bhashan.

Kendriya Committee aur anya bishayon par prashannawali adi bhejegi In ke adhyayan ke bad Seminar ka prabandh kiya jayga.

sd/- N.E.HORO,

CONVENER,

ECONOMIC LIFE COMMITTEE.

Conveners of Economic Life Committees
of Synods

1. Gwimelpos — Rev. H. Topono
- ✓ 2. Takama — Rev. Jonathan Lugen
- ✓ 3. Kentel — Mr. Premchand Baa
- ✓ 4. Buzgu — Mr. Zakariah Itoro
- ✓ 5. Korongo — Mr. M. D. Nung
- ✓ 6. Khukhtoly — Mr. Peter Hsenz
7. Boma — Rev. C. B. Aand
8. Singbhuon — Rev. Doreja Heuron

Objectives: — 1, Economic Evangelism

2, Secular occupations — sacred ones

3, Theology of human economies

4, Human Potentials

Approach: 1, Create new usages

2, Planning — on inter church basis

3, Touch total village life

4, Participating in national programme

Programme

In order to touch the whole life of the village there should be 4 point programme: e.g.

1, Better Homes

2, Better villages

3, Better occupations

4, Better Co-operation

5, Better Sanitation

Seminars

Technical help

Administrative problems

Training institutions

Utilising govt facilities

Speakers

1. Better Home — Dr. Bage

2. Better occupation — Mr. S. S. Sani

3. Better Sanitation — Cand. M. Tele,

TRUE COPY

GOSSNERSCHE MISSIONSGESELLSCHAFT
Berlin-Friedenau
Handjerystr, 19/20

Berlin-Friedenau, 3rd March,
1958
Lo/Me.

The Church Council of the
G.E.L. Church of Chotanagpur & Assam
C/O Secretary Mr. N.E. H o r o
Ranchi/Bihar
INDIA.

Dear Brethren,

We thank President Tiga

1. for his letter of February 4th concerning the scholarship for Miss Parakl~~et~~ K h e s s for study in America. We answered this letter on February 21st. suggesting that the Church Council should give Miss Khess permission to continue studies in America.
2. for his letter of February 14th in which he informs us that in its resolution the Church Council welcomes the plan of sending a team of economic and social workers to the diocese of the Gossner Church through the World Church Council.

The Gossner Mission will contact the respective offices of the Ecumenic Council in Geneva, but we must draw your attention to the fact that the whole scheme will have to be thoroughly planned and that therefore it will take a long time before it can be put in to action in India.

3. Brother Borutta told us that the documents you wanted for the two students Horasenam H o r o and Ruhma Joy L a k r a have not yet reached the Church Council. We wrote to you in this affair on January 11th enclosing the statement that the Gossner Mission guarantees to take over the costs for the two students during their stay in Germany. For all events we send you duplicate of the certificate by registered letter.

Hoping that you have made some progress in your negotiations with the brethren of the other group we send you our warmest greetings.

Yours sincerely,

Encl.

Sd: Hans Lokies.

(D. Hans Lokies)

Certified to be a true copy

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Magistrate 2nd Class
Ranchi

Problems

Aims

Programmes

Raising the spiritual
life of the congregations

Improve
finances

Social
uplift

Organised
youth works

Christian Home
movements.

Necessary requisites for successful launching
of the Programmes.

Resources

Financial
strength

Lands

Co-operative
societies

Personnel

Panches

Laymen

youth
group.

women
group

Economic life Conference

Ranchi the 17th April 1958.

Attendance:

- | | | |
|-------------------|---|-------------------|
| 1. Hda Arb Congra | — | Rev. S. Kula |
| 2. Korongo | — | Rev. M. Topono |
| 3. " | — | Mr. M.D. Ming |
| 4. Takama | — | Rev. J. Luqun |
| 5. Khakitoly | — | Rev. P.D. Sorong |
| 6. " | — | Mr. M. Lakra |
| 7. " | — | Rev. S. Dungdung |
| 8. Busju | — | Rev. M. P. Tojo |
| 9. " | — | Mr. Topono, |
| 10. Kinkel | — | Mr. Premchand Baa |
| 11. C. P. | — | Rev. Y. Lakra |

Speakers: Mr. N.E. Haro
Rev. Mr. J. M. Bage
Rev. Prof. S. Sumi
Cand. Mr. Tete.

Economic Life Committee

आर्थिक-विकास - योजना

- 1, आर्थिक-जीवन-विकास के लिए आवश्यक राम कैसे है ?
यह प्रश्न-कृषि और हमारे सामने है। यही प्रश्न को हों हल करना है।
हमारी योजना खाना उत्तर है।
- 2, उन्नति के साधन में सुधार और तरकी लाने की आवश्यकता है अतः हमारे उद्देश्य है —
 - क) आमदनी के-स्रोतों में उन्नति लाना।
 - ख) Standard of living ऊँचा हो।
 - ग) सामाजिक जीवन की उन्नति हो।
- 3, Programme का लक्ष्य —
 - क) Industry
 - ख) Agriculture
 - ग) Animal Husbandry
 - घ) Better Home
- 4, Programme के लिए Finance —
Thrift & Co-operative Societies — providing Credit.
Creation of a Revolving Fund
- 5, Market — marketing societies
- 6, Extension Service —
- 7, Training of Personnel.
- 8, Evaluation — It is a journey and not a destination. Major steps in working out an evaluation are : Clarify objectives; Get evidence; Analyse evidence.

1. Christian Home — Dr. M. B. B.

2.

गोस्सनर कलीशा की आर्थिक-जीवन-विकास योजना

(महासभा १९५७ द्वारा स्वीकृत)

समस्या

हिन्दुस्तान की जनसंख्या के १/३ भूखे, नंगे और अनपढ़ हैं। दूसरे १/३ लोग अपनी जीविका आराम से चला लेते हैं और बाकी १/३ लोग सभ्यता एवं वैज्ञानिक उन्नति का उपभोग कर रहे हैं। पर ऐसे लोग भी यह चाहते हैं कि उनका जीवन और उन्नत हो। यह बिल्कुल सच है कि देश के अधिकांश लोगों के उन्नति या अवनति की दशा का प्रभाव जनता के सभी लोगों पर पड़ता है अतः पूरी जनता की उन्नति या अवनति साथ साथ चलती है। अगर गौर कर सोचा जाय तो यह कदापि अच्छा नहीं है कि कुछ लोग भूखे, नंगे और अनपढ़ रहें और बाकी लोग धन और ज्ञान का लाभ उठावें। अगर देश के भूखे-नंगे भाइयों को यह ज्ञान मिल जाय कि “उन्नति कैसे हो?” तो वे आप अपनी उन्नति कर लेंगे। पर प्रश्न यह है कि भूखे-नंगे भाइयों के आर्थिक जीवन के विकास के लिये आवश्यक ज्ञान कैसे हो? यह राष्ट्र की समस्या है। कलीशा के सामने यही समस्या खड़ी है।

प्रेरणा और कलीशा का उत्तरदायित्व

गोस्सनर कलीशा के सामने भी यह समस्या खड़ी है। गोस्सनर कलीशा या मसीही कलीशा क्यों यह समझती है कि जनता के आर्थिक जीवन की चिन्ता की जाय? इसलिये कि कलीशा का सम्बन्ध मनुष्य के पूर्ण जीवन से है; मानव समाज के सभी अवस्थाओं से है और ईश्वर की इच्छा और प्रबन्ध के अनुकूल है। मनुष्य की सारी अवश्यकताओं से कलीशा का विशेष सम्बन्ध है—चाहे वह लौकिक (आर्थिक) हो या आत्मिक। मसीही शिष्यता की गवाही पूर्ण रूप से कलीशा तभी दे सकती है जब वह मानव समाज की समस्याओं को हल करेगी।

जगत की उत्पत्ति के समय ईश्वर ने हमारे आदि पुरुष से कहा—“फूलो फूलो और पृथ्वी में भर जाओ और उसको अपने वश में कर लो और—सब जन्तुओं पर अधिकार रखो।—” उत्पत्ति १-२७ यह है ईश्वर की आज्ञा जिसमें उसकी आशीष रखी हुई है। समूची पृथ्वी उसके पेड़-पौधे, जन्तु और सब कुछ उसने मनुष्य को दी है—जिन पर हमारा आर्थिक जीवन निर्भर है। सारी पृथ्वी हमें मिली है, धरोहर (थाती) के रूप में, जिसका उपयोग करना हमारा कर्तव्य है—कलीशा का कर्तव्य है, एक एक मसीही भाई-बहन की जबाबदायित्व है। यीशु मसीह जो मनुष्य बना, गौशाले में जन्म लेने के द्वारा और रोगी दुःखियों की सेवा करने के द्वारा यह दर्साना चाहा कि गरीबी में जन्म लेते, जीते और मरते हुए लोगों की सेवा की जाय। मनुष्य समाज के उत्थान और विकास का कार्य, मसीही कलीशा इन ही बातों से प्रेरित हो कर करती है। अवश्य, मसीही समाज में आर्थिक जीवन के विकास का कार्य कलीशा को करना है और यह विशेष उत्तरदायित्व है।

उद्देश्य

आर्थिक जीवन विकास योजना के द्वारा हमारा (कलीशा का) यह उद्देश्य होना चाहिये कि

- (१) गांवों के परिवारों की आमदनी के जरियों में उन्नति हो;
- (२) परिवारों के जीने-रहने का स्तर (Standard) ऊंचा हो; और,
- (३) गांवों के सामाजिक जीवन की हर रूप से हर दिशा में उन्नति हो।

इन उद्देश्यों से यह न समझना चाहिये कि कलीशा को सांसारिक धन कमाने और ऐश-आराम की चिन्ता करनी है। असल बात यह है कि अब समय आ गया है जब कलीशा को उस दिये हुए सुसमाचार को प्रचार करना है जो मनुष्य के पूरे जीवन को प्रभावित करता है। इस विचार की पूर्ण के लिये कलीशा को व्यवहारिक योजना (practical programme) बनाना चाहिये। कलीशा का यह प्रमुख अभिप्राय है कि यीशु मसीह को मनुष्य के सम्मुख ऐसा प्रकाशित करे कि मसीह पहचाना जाय, विश्वास किया जाय, प्यार किया जाय, उसकी आज्ञापालन हो तथा मनुष्य के पूरे जीवन में या, उसके देह, प्राण और आत्मा में यह प्रगट हो।

योजना वा कार्यक्रम का लक्ष्य

हमारी योजना प्रमुखतः गांवों में केन्द्रित होगी। कार्यक्रम का ढांचा गांवों की सुविधा के अनुसार होगा। गांवों की आर्थिक, सामाजिक, आत्मिक और नैतिक अवस्थाओं का पूरा पूरा अध्ययन करने के बाद हमारे कार्यक्रम का लक्ष्य स्थिर करना होगा। भाईयों को यह बतलाना पड़ेगा कि उनका आर्थिक जीवन और स्थानीय उद्योग या रोजगार ईश्वर की योजना के अन्दर है ताकि समाज की आवश्यकताओं की पूर्ति हो। खेती के तरीकों में उन्नति लाना होगा न कि एक-दूसरे बदलना। मकान बनाने, खरीद-बिक्री करने तथा अन्य गांवों के रोजगारों में सहयोग के साथ उन्नति लाने की कोशिश होगी। इसलिये कार्यक्रम का लक्ष्य यह होना चाहिये :

उद्योग

(क) खान-दानी कला कौशल का विकास और मसीहियों के बीच पाये जाने वाले उद्योगों की उन्नति। जो कुछ चीजें वे बनाते हैं उनके दर्जे और मात्रा को बढ़ाने के लिये उन लोगों की योग्यता को बढ़ाना।

(ख) ऐसे काम-धन्धों को चालू करना जिनको चलाने में अधिक दिनों की ट्रेनिंग की आवश्यकता न हो और जो साधारण, सरल और सस्ते औजारों (साधनों) की सहायता से किये जा सकें।

(ग) घरेलू कामों में व्यवहार किये जाने वाली चीजों को बनाने में प्रोत्साहन देना जो अधिक सुविधाजनक हो, जिनके जरीये काम आसानी से बिना तकलीफ के हो, जिनके कारण घरेलू कामों में योग्यता आवे, जिनके कारण रहन-सहन का खर्च कम हो और स्वस्थ पूर्वक पारिवारिक जीवन बिता सकें।

(घ) लोगों के नये पसन्द के अनुसार दस्तकारी की चीजों की उन्नति करना।

उपरोक्त लक्ष्यों की पूर्ति के लिये नये नये औजारों की आवश्यकता हो सकती है जिनको बनाने की भी आवश्यकता होगी। गांवों में उपरोक्त कार्यक्रम शुरु करने के समय इसको भी ध्यान रखना जरूरी है।

खेती-बारी

अधिक अन्न पैदा करने के सम्बन्ध सरकारी विकास कार्यक्रम से सहायता लेना चाहिये। परन्तु मसीहीयों को यहां याद दिलाना चाहते हैं कि जैसा ऊपर कहा गया है—जमीन (सारी पृथ्वी) “प्रभु का ही है” और यह हम धरोहर के रूप में रखते हैं। जमीन को वश में करने का अर्थ है उसकी उन्नति करें, सबोपयोग करें। जमीन से हम को अन्न मिलता है। हमारा कर्तव्य है कि जमीन में हम फिर उन चीजों को वापस लायें जिनके कारण जमीन अपना गुण न खो जाय और हमें अधिक अन्न मिले। जमीन की सेवा हमारा कर्तव्य है ताकि वह हमारी सन्तानों के लिये उपजाऊ और बढ़िया बना रहे। अगर हम ऐसा नहीं करते हैं तो हम अच्छा भंडारी नहीं हैं—प्रभु हम से लेखा लेगा। जमीन हमें इसलिये दी गयी है कि हम अन्न पावें और गरीबी को अपने नजदीक न आने दें। इसलिये—

(क) साग-सब्जी अधिक परिमाण में खेती करें।

(ख) फल-फूल के पौधे अपने और समाज के लिये अधिक लावें।

(ग) गाय-बकरी जो दूध देती हैं उनका पालन करें

(घ) सुर्गी, सुअर, मधुमक्खी पाल कर खाद्यपदार्थ बढ़ावें।

ताकि अभी हमको जो अन्न मिलता है इससे अधिक उपरोक्त तरीकों द्वारा हमें अधिक खाने-खिलाने को मिले। इतना ही नहीं इन से हम पैसा भी पैदा कर सकते हैं जो हमारी जीविका के लिये आवश्यक है।

साथ साथ यह ध्यान देना चाहिये कि हमें अब खाने-पीने की आदत में सुधार लाना चाहिये। अब तक हम चावल ही पर अधिक ध्यान देते आये हैं और साग-सब्जी, को सिर्फ स्वाद के लिये व्यवहार करते हैं। साग-सब्जी, फल-फूल उतना ही अधिक जरूरत है जितना चावल, बल्कि यह बहुत ही आवश्यक है। इनकी अधिक खेती हो। खाने में (खाद्य-पदार्थ) सुधार हो।

कार्यक्रम के लिये रकम

किसी भी काम के लिये रुपयों की आवश्यकता होती है। यह गांव में एक खास आवश्यकता है। हाथ में रुपैया न होने के कारण ऋण लिया जाता है। ऋण लेने के लिये महाजनों और सहयोग समितियों (Societies) के पास जाना पड़ता है।

हम शिफारिस करते हैं कि ऋण (Credit) के लिये महाजनों के पास हमारे लोग न जावें। सहयोग समितियां जहां है वहां उनसे मदद ली जाय। जहां नहीं है वहां सहयोग समिति बनायी जाय जहां भाईयों के चन्दा और हिस्सा लगाने के द्वारा एक पूंजी तैयार होगी।

हम यह भी शिफारिस करते हैं कि शुरु में ऐसा ही काम-काज सम्भालना चाहिये जिसमें अधिक खर्च न पड़े। इसलिये सब से सरल तरीका है सहयोग। हमारी मण्डलियों में सहयोग के सिद्धान्त तबलाये जाय—उनही के ढांचे में। ऊपर से सहयोग का भाषण न दिया जाय पर, यह ढूँढ कर निकाला जाय कि गांव में सहयोग किस प्रकार, किस तरीके से है—उसी का विकास वहां के लोगों के द्वारा हो।

बाजार

उद्योग द्वारा पैदा की चीजों का विकास होना चाहिये तभी विकास कार्य में सफलता है। जहाँ सहयोग समितियाँ (Co-operative Society) हैं वहाँ समितियों द्वारा बिक्री का काम आसानी से हो सकता है। जहाँ नहीं है वहाँ सामान बेचने के लिये संस्थायें बनायी जायें। सामानों को गोदामों में रखने, बेचने और उनका इस्तिहार करने के लिये एजेंसियों को स्थापित करना आवश्यक होगा।

विकास-सेवा (Extension Service)

विकास सेवा का अर्थ है—माई-बहनों को यह ज्ञान और सलाह देना जिसके अनुसार वे अपनी आर्थिक, सामाजिक, नैतिक और आत्मिक शक्ति और योग्यता का विकास कर सकें। यह वह सेवा है जिसके अनुसार “कैसे जाने” का ज्ञान दिलाया जाता है। यह आवश्यक बात है कि विकास-सेवा के लिये कर्मचारियों की आवश्यकता है इसके लिये योग्य व्यक्तियों और ट्रेनिंग प्राप्त लोगों को प्राप्त करना होगा। विकास सेवा कलीशा के जीवन और गवाही का विशेष अंग है। विकास-सेवा का कार्यक्रम गांव में जनता के सहयोग के साथ बनाना और इस्तेमाल करना चाहिये।

विकास सेवा के सेवक को यह उचित है कि गांवों के लोगों से, उनसे असल आवश्यकतों और कार्य करने की शक्ति से परिचित हो। तभी वह जनता को उनकी उन्नति के लिये व्यवहारिक और ठोस उपाय, सलाह और अगुवाई दे सकता है। हमारी मण्डलियों के मण्डली सेवकों को विकास सेवा का ट्रेनिंग प्राप्त होना चाहिये। इसके लिये विभिन्न क्षेत्रों में ट्रेनिंग केन्द्र समय-समय पर खोलने की आवश्यकता होगी।

विकास-सेवा सेवक को इन बातों से परिचित होना चाहिये :—

१ सरकारी और अन्य संस्थाओं द्वारा प्रामोत्थान कार्य जो हो रहा है उससे परिचित हो।

२ जिन लोगों के बीच वह काम करेगा उनके रहन-सहन, विचार-धारा और जीवन का अध्ययन करे। कोई भी कार्य बिना गांव वालों के सहयोग से नहीं होना चाहिये। ऊपर से कोई काम न लादा जाय। गांव वाले खुद यह समझ लें कि असल में उन्हें ही काम करना है। इसके लिये गांव वालों को यह पूरा-पूरा समझ लेना चाहिये।

(क) वह अपनी आवश्यकताओं को (felt needs) समझे।

(ख) उनके बारे कुछ काम करने के लिये तैयार हो।

(ग) कोई ठोस काम कर सकता है उसको देख-पहचान ले।

(घ) जो कुछ अपने पास धन, समय, ताकत, औजार, और सामान है उसको व्यवहार कर बढ़िया तरीके से काम करने का ज्ञान हो।

(ङ) काम कर सके (च उसको करना ही चाहिये)। (छ) जो काम उठाता है उसका प्रतिफल अच्छा हो।

३ सेवा का कार्यक्रम ऐसा होना चाहिये जो अवस्था के अनुसार बदला जा सके। (Plan should be flexible)।

(४) विकास कार्य में धार्मिक गुण को हमेशा आगे रखना चाहिये अर्थात् मसीही शिष्यता की गवाही—मसीही भण्डारीपन।

विकास-सेवा का प्रोग्राम इन बातों को ले कर हो

(क) खेती के तरीकों में उन्नति। (ख) दस्तकारी (घरेलू काम धन्धे) की उन्नति तथा उनको बेचने का उपाय। (ग) रोगों से बचने का उपाय-स्वास्थ्य सेवा। (घ) अनपढ़ों को साक्षर बनाना। (ङ) बच्चों और वृद्धों के बीच कल्याण-कार्य (च) अच्छे तरीके से रहने और खाने-पीने के सम्बन्ध सलाह देना तथा अगुवाई करना और अच्छे और योग्य नागरिक (citizen या देशवाशी) बनाने का कार्य।

सेवकों के लिये ट्रेनिंग

किसी भी योजना को सफल बनाने का श्रेय योग्य सेवकों को है। जब तक सेवक अपना उद्देश्य न जाने और उसे करने कराने का ढंग या सिलसिला न जाने तब तक उसका प्रयत्न सफल नहीं हो सकता है। सेवकों को ट्रेनिंग देने का प्रश्न बहुत ही महत्वपूर्ण और जरूरी है। अक्सर सरकारी अफसर और देश के नेता लोग कहते हैं कि कोई भी काम “Missionary zeal” या “मिशनरी जोश” के साथ हो तभी सफलता मिलेगी।

यह मिशनरी-जोश क्या है ? यह वही है जिससे हम मसीही गवाही-मसीह शिष्यता की गवाही कहते हैं। यही धार्मिक गुण है जिसका जिक्र हम ऊपर कर चुके हैं। एक मिशनरी या मसीही सेवक और सरकारी सेवक में अन्तर यह है कि मसीही सेवक अपने प्रभु की आज्ञा का पालन कर हर काम में मसीही गवाही देता है और सरकारी सेवक अपने पेट के लिये, जितना उसे तनखा मिलता है उसी हिसाब से करता है। इन दो प्रकार के सेवकों की सेवा और सेवा फल में बहुत बड़ा अन्तर है। हमारा सेवक, मण्डली सेवक या प्रभु का सेवक होगा। इसके ट्रेनिंग की आवश्यकता है धर्मशास्त्र हमारा आधार और सिलेबस होगा।

ट्रेनिंग को पहला स्थान देकर हम शिफारिस करते हैं कि दो स्तर में ट्रेनिंग दिया जाय।

१ गाँव ही में ट्रेनिंग:— यह बहुत जरूरी है कि सेवक को गाँव ही में, गाँव के अबहवा और अवस्था के अनुसार ट्रेनिंग दिया जाय।

२ विभिन्न क्षेत्रों में:— जहाँ दस्तकारी, उद्योग धंधों और अन्य व्यापारिक विषयों पर ट्रेनिंग दिया जाना चाहिये। इसके लिये एवर्च की आवश्यकता होगी। टेक्निकल स्कूल, इंडस्ट्रीयल स्कूल आदि विभिन्न क्षेत्रों में खोली जाय क्योंकि हमारे क्षेत्र के लिये यह जरूरी है इसलिये कि यह क्षेत्र औद्योगिक क्षेत्र (Industrial area) बनता जा रहा है गोस्सनर कलीशा के लिये एक इन्डस्ट्रीयल स्कूल और एक क्राफ्ट स्कूल की अत्यन्त आवश्यकता है जो क्षेत्र का छानबीन कर निश्चित स्थानों में स्थापित किया जा सकता है।

ट्रेनिंग की शिक्षा प्रइमरी, मिडल और हाई स्कूलों के द्वारा भी दी जा सकती है और यह सरकारी शिक्षा विभाग की नोति के अनुकूल है। बुनियादी स्कूलों, जैसे तबीता स्कूल, के द्वारा अभी भी सेवकों का ट्रेनिंग होता है। ऐसे स्कूलों का विकास आवश्यक है।

योजना का मूल्यांकन (Evaluation)

योजना का मूल्यांकन जरूरी है इससे हमें यह मालूम होगा कि हमारी योजना से हमारी उद्देश्य की पूर्ति हो रही है या नहीं। हमारी कोशिशें, रुपया, योग्यता और समय ठीक तरीके से व्यवहृत हो रही है या नहीं। छान-बीन कर जब हम देखेंगे तब आवश्यकता के अनुसार योजना में हेर-फेर कर सकते हैं।

मूल्यांकन सिर्फ कार्य-कर्त्ताओं या योजना बनाने वालों की दृष्टिकोण से नहीं होना चाहिये। यह भी अत्यन्त आवश्यक है कि वे लोग भी देखें—जिनके बीच हम काम करते हैं कि हमारी योजना उन्हें लाभ पहुँचाती है। इस कार्य के लिये (मूल्यांकन) सर्वे करना और नमूना एकट्ठा करना होगा जिनकी सहायता से हम किसी नतीजे पर पहुँच सकते हैं।

सरकारी योजना से सहयोग

हिन्द सरकार दूसरी पांच वर्षीया योजना चला रही है राष्ट्रीय विकास सेवा ब्लॉक (National Extension Service Block) और सामूहिक विकास योजना (Community Project) से परिचित हैं। इन योजनाओं में हमें सहयोग ही केवल नहीं पर शारीक होना चाहिये। हमें यह ध्यान रखना चाहिये कि जिन क्षेत्रों में इनका काम हो रहा है वहाँ हमें पूर्ण सहयोग देना चाहिये और हमारी योजना का ऐसा समझौता (adjustment) हो जिसमें दोहरा काम करना न पड़े।

आप का सहयोग—आप की योजना

उपरोक्त योजना आप की अपनी है। आप को यह बिश्वास हो जाय कि आप के आर्थिक जीवन के विकास का काम आप का अपना है तो अवश्य ही आप अपने काम में, खास कर इस योजना में सफल होंगे। हमें आप का पूर्ण सहयोग चाहिये—यह हमारी प्रार्थना है।

हम आरम्भ में कह चुके हैं कि हमारी कलीशा का यह जबाबदायित्व है कि हमारे लोगों के आर्थिक जीवन का विकास हो उपरोक्त योजना के द्वारा हमारी कलीशा चाहती है कि आर्थिक सुसमाचार प्रचार हो और ईश्वर की आज्ञा का पालन हो।

जिसकी महिमा और सेवा के लिये यह योजना प्रस्तुत किया जा रहा है वह हमें बहुतायत से आशिष दे।

आर्थिक जीवन विकास समिति

गोस्सनर एंवजेलिकल लूथेरान कलीशा।

गोस्सनर प्रेस—रांची।