

GOSSNER EVANGELICAL – LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM

GELC ARCHIVE

Call Number: **GELC-A 001 1650**

Classification:

Original File No:

Title

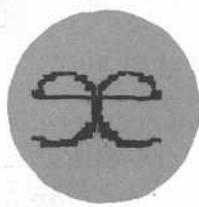
FOREIGN CONTRIBUTION DETAILS, BOUNDARY WALL CONSTRUCTION /
ESTIMATE OF GOESSNER MIDDLE SCHOOL, RANCHI, MISCELLANEOUS
CORRESPONDENCES OF GURUKUL THEOLOGICAL COLLEGE, CHENNAI

Volume:

Running from year: 2001 till year: 2003

Content:

- Foreign contribution details, estimate of wall construction of GEL Middle School, Ranchi
 - Gurukul & other miscellaneous correspondences



eco-ethic

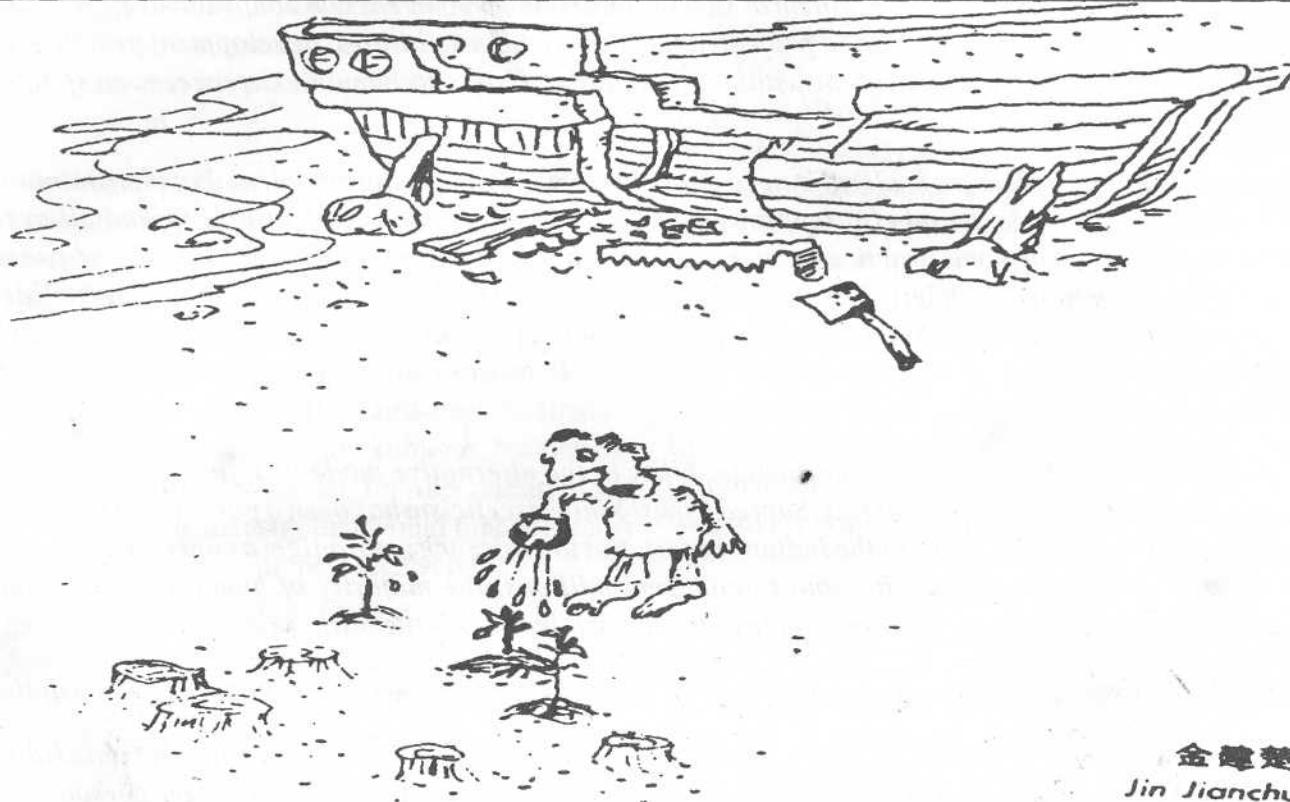
THE INECC NEWSLETTER

No.3.

For Private Circulation

April - June, 2000

Beyond Cash Cows and Sacred Cows



Sustainable Development means different things to different people. So, while everyone agrees that development must be sustainable, the disagreement is about what constitutes development, and about sustainable for whom.

Inside...

The Artisan Way	3
Where has all the water gone?	5
An Ethical Framework for Sustainable Communities	6
Parajuli's Paradigm	8
Mondragon	10
Drought: Misplaced Priorities & Misuse	12
The Bellagio Principles	13
Energy Efficiency And A Low Carbon-Use World Economy	15
Living Religion : Hinduism & Ecology	16

At the heart of the debate on sustainability in today's context is the issue of ecological sustenance. Even if not seen in purely bio-resource terms, an anthropocentric perspective of sustainability still needs to address the question - development and sustainability for which part of humanity. While everybody, including International Bodies, pays lip service to equity, justice and equal opportunity, the practice of development is heavily loaded against the marginalised and the oppressed. Today it is unfashionable to even speak of the oppressed! Tyranny is equated only with military

and socialist dictatorships, not with the economic and cultural hegemony of triumphalist capitalism.

What has this to do with sustainability? What has this to do with ethics and climate change, one may ask?

The practice of development in the dominant modernisation paradigm is heavily loaded in favour of the ruling classes, and in global terms, in favour of the richer countries. These practices have been found to be polluting, wasteful and inequitous, if not downright self-indulgent, and most contributive to climate change - for the worse. Yet, international negotiations are stuck in the face of the uncompromising attitude of the haves to 'sustain their own development.' That is the irony. That is the tyranny.

Thus, on the one hand there is the need to expose the contradictions, and contest the iniquitous paradigm. But by itself that does not solve the problem of sustainability. Given current consumption levels that are felt to be 'desirable', and given current and projected technological possibilities, development practices as we know them, Cash Cows, are clearly unsustainable, and dangerous to human existence, even if equity is miraculously achieved.

Hence, on the other hand, there is also the need to present a paradigm of development that is sustainable for all. There have been widespread efforts throughout these decades, pioneering efforts spread all over the globe, towards the theory and practice in such a paradigm. It is being invented, discovered and practised among different sections of society. The efforts are dispersed and inchoate. They range from the political to the cultural and the economic. And that is the way it should be, if in the final analysis, it has to become the dominant paradigm - it must encompass and deliver to all sections of society. This is the other face of globalisation, one that needs to be recognised.

But there is a problem here. Most often sustainability in the alternative mode is defined as conservation, frugality, and sacrifice - in ascetic terms. Sacred Cows! While asceticism has been a part of every civilisation and culture, it has a special niche in the Indian context. But to posit such a paradigm as universally desirable is to make a virtue out of necessity, and to condemn millions, the majority of humanity, to permanent subsistence living, and ensure the sustenance of the unsustainable for the few!

The search for sustainable development thus needs to go on - beyond the Cash Cows vs Sacred Cows dialectic.

One part of the efforts of INECC is, and will remain, that of identifying and contesting the unsustainable contradictions and inequity inherent in the current dominant modernisation ideology - at the personal, local, regional and international level. The other part is the promotion of alternative discourse and practices in every aspect of our life - social, cultural, economic, and political that may lead to an overarching, integrated paradigm of sustainable development as if people, all people, mattered.

In this issue, apart from some features that we hope to make regular, we bring you some reflections on one of the key constructs in the theory and practice of sustainable development - the community at the local level. There are also a few extracts that articulate current thinking on what constitutes sustainable development.

We also bring you a demonstrative approach to the issues relating to traditional crafts. This looks at the problems relating to raw material, credit, production and markets for the handloom sector in Andhra Pradesh; and demonstrates the integration of traditional craft with modern tools of analysis, as well as with technology at some of these different levels of operation.

This is a time of severe drought. The media is full of it. What lessons are there for us in this? What are the sustainability issues regarding drought? We bring you some findings and comments on this issue too. ■

- Guest Editor

The Artisan Way

Dastkar Andhra's Story

Dastkar Andhra (DA) began in 1989, as a small group dedicated to providing support to artisan industries in Andhra Pradesh. If one looks beyond the artificial traditional/modern, primitive/hi-tech divides, one is able to see these industries as providing sustainable alternatives to much of the industrial production that is devastating our environment today. DA not only believes that there is a better alternative, but also believes that it is through this better way that it is possible to challenge the global economic system.

When we began work in 1989, it was in a practical way, addressing the needs that artisans themselves felt were the most pressing. Ask any artisan, and he or she will tell you that it is the marketing of their products that is their biggest worry. Other and deeper problems came to light - the credit needs, the raw material problems, production and marketing management. It became clear to us that we would not be able to solve these problems, but that our role was to provide a model for the research and consultancy for the industry that would function under the direction of the practitioners themselves.

We have worked in several craft industries, though not all of our initiatives have succeeded, or been in the right direction. It is in the three artisan crafts of carpet making in Eluru, Kalamkari painting in Kalahasti, and cotton handloom weaving in Chinnur that we have worked intensively, and where we have developed our methodology of work.

Eluru: The carpet weavers of Eluru are like most other primary producers working for traders, bonded to their employers. We started here in 1989, with four families who we had taken over from a small karkhana that was closing down. In Eluru, to produce good quality carpets, we had to overcome many problems, finding good wool, designing and marketing the carpets, and running the karkhana in a way that would enable the weavers to share in the responsibilities. DA has maintained its links with Eluru, and we continue to give occasional orders to the weavers. The carpets now have a small but steady market through a network of friends in England.

Kalahasti: The art of Kalamkari employs the techniques

of vegetable treatment of cotton cloth, drawing, vegetable dyeing, and hand-painting with mordants and colours, interspersed with washing in running water and cowdung bleaching, to produce wall hangings depicting stories from the Puranas.

Our work in Kalahasti began as a one-year joint project with the Crafts Council of India in 1990-91, after which they withdrew. DA continued to work there for the next five years. Here it was not technique that we taught, but aesthetics, quality, and above all, group functioning. After some struggles, we were able to form a group of 8 artists who have been working as the Srikalahasti Kala Karula Sangam.

Gradually the Sangam developed a pride in its work. As a group, the Sangam is now able to get loans on its own from banks, which it is careful to repay. In spite of the usual dissensions and disagreements, the group continues to function even without DA's help. Now all we provide is marketing assistance.

Chinnur: Chinnur has been our greatest success, not in terms of the size of the project, but for the fact that here the ideal relation between producer group and resource agency has, after 8 years of collective work, evolved, and the weavers of Chinnur have become our collaborators rather than remaining our clients. We began work here in 1991, with six weaving families out of the 40 or so that were ready to work with us.

It was in Chinnur that we ourselves learnt natural dyeing on cotton, the most difficult material to dye. We learnt along with the weavers, taught again by the great Chandramouli. It was the Chinnur weavers who got the ten 3 deep maṭṭi jars made from the local potters, who helped with the construction of the shed, got the well dug, installed the jars, and finally learnt the skills of vat dyeing from Yellappa, our 80 year old resource person from Anantapur district. Now they are managing the vat, and producing what is possibly the only traditionally dyed indigo fabric in the world today. Chinnur has become a resource centre, visited by groups of artisans wanting to learn about the vat.

Natural Dyeing : Natural dyeing has been a constant theme in our work, beginning in 1989. With the weavers of Eluru and Chinnur we developed our methodology for teaching natural dyeing. DA has specialized in training artisan groups and resource persons for the artisan field, and over the years we have trained groups from most parts of the country, and artisans from Uzbekistan. Recently, this was followed up in Kyrgyzstan, where our consultant taught artisans from 5 Central Asian countries natural dyeing on wool and silk.

Since 1996, DA has been involved with some cotton handloom weaving cooperatives scattered throughout the state.

DA's work with the co-ops again began with marketing.

When we held our first exhibition in Delhi in May '96, the co-ops were convinced that the public did not want handloom cloth, and that it could sell only at a discount. We took 15 co-ops to Delhi, and in the space of 3 1/2 days sold Rs 10.5 lakhs worth of goods. The impact of that first show was electrifying. The shows had to be stopped because the apex body of the co-ops, APCO, complained about the competition.

The only other alternative to the co-operative system for the handloom weaver today is to work under a master-weaver, an entrepreneur who controls the credit as well as access to the market, and in relation to whom the weaver becomes a mere supplier of labour rather than an independent producer. These middlemen prefer to deal in the high value, low volume products in which they can make a higher margin. The result is that the millions of ordinary middle class customers in India who are really interested in buying and wearing handloom cloth, are not able to get it at reasonable prices, and in good quality, good colours and designs.

We are now setting up **alternative marketing systems** through which handloom cotton products of good quality and good design can reach the customer without the high overheads of the commercial marketing system. One of these systems is the household marketing system, through

which housewives and others can take small quantities of stock from a central supplier, and sell from their homes. The first such enterprise which we set up with a housewife in August '98, sold produce worth over Rs.1 lakh in the first 8 months, Rs. 3 lakhs the second year, and about Rs. 5 lakhs this year, which is her third year in business. We also have a team that conducts small, low cost exhibitions in community halls, colleges, etc.

Through these various marketing channels, we are able to give the customer access to a wide range of medium priced fabrics. **One of our concerns is to be able to link up the cotton weaving industry with small farmers growing cotton.** With our associates, the PPST

Foundation, we are working on developing a set of machines that will make it possible for cotton yarn to be spun by hand in the spinners' homes using the ambar charkha developed by the khadi movement, to which we are attaching small electric motors. The new machines will gin and card the cotton on a small scale in villages near

the cotton fields. Small scale ginning and carding will link up farmers with spinners, which will enable farmers to grow the varieties that do not need irrigation, fertilizer, or pesticides.

Conclusion: Handloom weavers are the largest group of artisan producers in the country today. The issues that need to be raised in public debate and in the media are the rights of producer communities to be recognized by the State as industries, with their concomitant entitlements of institutional support for credit, training, research, etc.

DA is a very small enterprise, and its work by itself is not likely to make much of an impact. Its role is more for demonstration, and to raise the issues in the public debate, of the continued existence and well-being of artisan industries, not just as museum show pieces, but as a viable industrial pattern of production, with producers running their own businesses, without degradation and damage to their local environment. ■

Uzramma

eco-ethic

Where has all the water gone?

The country is waking up too late to the horrors of drought. A spectre that should, and could, have been banished long ago, is again stalking the land. The question naturally arises: where has all the water that rained in 12 successive good monsoons, gone? The answer has been staring us in the face. The rain has fallen on increasingly barren lands, devoid of forests and other vegetation, and run straight off rather than percolate slowly into the ground and recharge wells and tanks. The rain has fallen on water tanks and checkdams that are unable to retain it because they have silted up due to neglect by governments and communities.

All the resources, including money, which should have gone into preventing deforestation, siltation, and other forms of land/water mismanagement, have gone into grandiose schemes of big dams and canal networks, which have simply not delivered in proportion to what has been spent on them. Whatever rain water has been retained by rivers and ponds or seeped into the underground aquifers, has been quickly sucked up by big cash-cropping farmers, cities and industries, leaving very little for small farmers and other rural poor. The current drought is a combination of debilitating centralisation of power, adoption of mega-solutions to micro problems, neglect of the critical role of forests, and pampering to the ever increasing demands of large farmers, urbanites and industries.

There is nothing new in the monsoon failing. Subnormal rainfall for years have always been a part of human existence, yet for thousands of years, rural and urban communities learnt to adapt.

Centralisation of power in the pre-colonial and colonial periods saw rapid changes in traditional systems. The responsibility of managing small waterbodies passed from the local community or ruler to centralised state agencies. The concept of water as a "national asset" was used to justify this transfer, as if the local community could not be trusted with "national" property.

Coupled with this has been the rapid erosion of the earth's power to retain rainwater. In the past, even, arid lands such as in Kutch and Saurashtra had extensive scrub vegetation which covered the land and acted as a sponge for the meagre rain that fell.

Finally, it has become clear that it is not the absolute quantity of water that is often lacking, but its skewed distribution amongst consumers. Shamjibai Antala, who has pioneered innovative methods of recharging wells in Saurashtra, says industries in this region draw about 30 crore litres of water a day even during the current drought.

Also instructive is the example of dozens of villages and regions that have withstood the current drought, standing out like oases. This is no quirk of nature. Several hundred villages in Alwar district of Rajasthan are bearing up to the failure of the rains, because over the last 15 years their residents, along with the non-government organisation Tarun Bharat Sangh, have built several thousand small checkdams that have recharged wells and underground aquifers, and even brought dying rivers back to life...In Dewas town of Madhya Pradesh, an enterprising district collector has encouraged roof-top rainwater harvesting, substantially reducing dependence on scarce municipal supplies.

There are also striking examples of developmental and attitudinal changes. In the Alwar villages, in Manegaon, and many other sites, the limits of nature are well-recognised. Farmers have taken a pledge not to plant crops like sugarcane which devour water... At other places, farmers have fought against the irresponsible removal of water for industries and cities. The more the empowerment of communities to manage their resources, the less the chances of misuse and maldevelopment being tolerated.

It is time that people everywhere learn from the shining examples set by NGO and sensitive officials.

Perhaps then we will not have to wake up to another rude reminder that it is not nature that has been unkind to us, but our own short-sightedness and skewed priorities.

Ashish Kothari, in the Hindu, May 14, 2000.

An Ethical Framework for Sustainable Communities

An ethical basis

One of the painful realizations today is that the depletion of resources and the destruction of nature have been allowed to take place in favour of so-called benefits of growth. There is now concern and even anger whether the benefits have really justified the damage incurred. An ethical question that arises is whether a different set of priorities may be required as part of a solution to environmental problems. An even more serious ethical problem is that the group of people causing the environmental problems is quite different from the group of people experiencing them. Hence, environmental imbalances are inextricably tied up with the issue of ethics.

More specifically, the problems of environmental ethics are threefold:

- The first problem is the *depletion of resources*. Natural resources have limits. So the ethical question that arises is: If we use up all the resources, what about succeeding generations? Don't we have a responsibility to preserve some for them? Don't *future generations* have rights that need to be taken into account when natural resources are being used up thoughtlessly? This then is a question of **justice for future generations**.
- The second environmental problem has been posed by Eco-centrists. Here the concern is with the *destruction* of nature and with upsetting the ecological balance. The ethical issue here is about the rights of *non-human natural beings* who should be considered not simply as resources but as beings who are entitled to just treatment? The Eco-centrist perspective focuses on issues of wilderness, nature conservancy, preservation of extinct species, the protection of whales, dolphins and olive ridley turtles, etc. The purpose is to make the world sustainable for the entire Eco-system and the means is to respect the rights of animals and plants. This is an issue of **justice for non-human beings**.
- The third way of looking at environmental problems consists in viewing them as *interconnected*. The

environmental problems of one set of beings are affected by the inordinate growth, lifestyle and consumption patterns of another set of beings. It is alarming when 20 percent of the world consumes 80 percent of the energy resources, while the rest has to make do with whatever little remains. This third viewpoint then focuses on unequal patterns of lifestyle and consumption in First and Third Worlds and considers this as the starting point for the problem of sustainability. This is an issue of **justice within generations**.

Environmental problems then give rise to distinct ethical questions, but they all revolve around the issue of justice. So the ethical framework for any sustainable world or

community is essentially a framework of justice. Justice has to be the perspective, the priority and the focus, whether it be justice between generations or justice for other non-human beings or justice within generations.

While all the three types of justice are connected, it is the viewpoint of this paper that justice for the present generation is the starting point for any valid ethical discussion.

Very simply, in any ethical discourse, one cannot think of justice for future generations if one does not start with justice for the present generation. Similarly, one cannot speak of justice for non-humans, if one is not first willing to concede justice to human beings. So justice for the present generation is the basis of our ethical framework.

From an individualistic ethics to a structural, communitarian ethics

What is clear is that the type of ethical discourse we are advocating is one that concerns itself with the public world, with the world of economics and politics. What we are advocating is a movement away from a purely 'individualistic' ethics to a 'structural', 'communitarian' ethics.

Nowadays if you pick up a standard textbook of Business Ethics, you will find a disproportionately large

amount of space devoted to unethical actions of individuals and unethical intentions of business executives. In other words, the focus is on the actions and intentions of individual persons.... instead of merely discussing the behaviour of individual executives and managers, ethical discourse should focus on the very structure of aims, methods, purposes and policies of multi-national and transnational companies, the big financial institutions, the IMF, World Bank, WTO, and their policies. Who controls them and for what reasons? Are their policies ethical? What repercussions do they have? What are the structures which allow TNCs to function literally with a free hand in the two-thirds world, just like any other domestic industry? A topical issue in international ethics would be, for instance, to examine the clauses of the MAI (Multilateral Agreement on Investment), an agreement signed last year by the 29 members of the OECD and ask whether or not this kind of policy would give rise in the two-thirds world to all kinds of dumping, environmental pollution, aggressive marketing, bribery, kick-backs, disregard for labour, and evaluate the ethical consequences of such an agreement.

Another aspect of structural morality is its communitarian dimension. Developing countries have been highly critical of the Western human rights agenda because, for the developing world, human rights does not only signify the rights of an individual, but primarily the rights of communities. The debate of individual rights versus community rights crystallizes in the Intellectual Property Rights dispute. The patenting of neem is an example. For over 1500 years Indian farmers were using neem-based bio-pesticides and medicines. Recently however a few Japanese and US firms, one of whom is W.R. Grace, have filed patents on formulae for neem-based solutions, emulsions, and for a neem-based toothpaste. Grace has set about manufacturing and commercializing the product by establishing a base in India. As a result of India being forced to sign the IPR treaty, under the WTO regime, Indian farmers will now have to pay "royalties" to W. R. Grace for buying a product that they had been using for centuries.

The ethical issue at bottom is the structure of the IPR treaty? Whose rights are more important? Those of the millions of farmers or the patenting right of W. R. Grace? It would be the role of ethical discourse to bring to light the iniquitous role of such a treaty and initiate public debate about its harmful effects for the millions of farmers in developing countries.

The power to transform

In a game where muscle power is important, where there is no level battlefield, where parties start out with unequal resources, and varying handicaps, rational consensus and co-operation by fair exchange make no sense, for they will only deepen the disparity.

Often when weaker nations sit at the same conference with stronger, economically more powerful nations, agreements are "supposedly" reached on grounds of mutual, shared, rational, cooperation. What this means is that the so-called orderly arrangement works to the eventual detriment of the weak and the advantage of the strong. However, when ethical issues are brought in, the position changes. Ethics is a level battlefield. Consensus becomes a contested terrain and the eventual decision arrived at is negotiated less disadvantageously for the weaker party.

"However, when ethical issues are brought in, the position changes. Ethics is a level battlefield. Consensus becomes a contested terrain and the eventual decision arrived at is negotiated less disadvantageously for the weaker party."

It is the task and the role of NGOs and other agents in civil society to "shift" the environmental discussion to the ethical plane, and to use the power of the media and the internet to "inform" the public and thereby put "pressure" on the powerful to revise their unjust environmental policies.

Ethical discourse does have transforming power. If it can be channeled by the agents of civil society along with the internet and media, it is our only peg on which we can pin hopes to stop the wanton destruction of nature and the unjust deprivation of fellow human beings. ■

Excerpts from a paper by **John D'Mello** presented at the meeting of the Task Group on Indicators for Sustainable Communities on April 7-8, 1999 at Mumbai.

Parajuli's Paradigm

Indicators of Sustainable Communities

For the purpose of initiating a discussion on indicators, I would like to borrow from Pramod Parajuli* (a Nepalese scholar and activist), who talks about "ethno-ecological community-based mode of self-governance", which I take as a useful cue towards evolving the definition of a "sustainable" community. In this connection he provides five areas for focus, which are being used to provide a classification for the indicators for sustainable communities:

1. Community as a landscape of resistance;
2. Community as a source of regeneration;
3. Community as a site of critique;
4. Community as a site of organising; and
5. Community as a site of envisioning and presenting a network of meanings

1. Community as a landscape of resistance

- Ability to understand and discern the various dimensions of resource use and degeneration.
- Ability to make livelihoods and entitlements secure for members around resource use which is ecologically regenerative, rather than destructive.
- Ability of communities to take control over political processes that affect them, and asserting their right to do so. Ability to insist on participation in decision-making related to all projects affecting them. (Implication: participatory forms of management cannot just be added on to the traditional repertoire of development policies).
- Ability to reassert community identity through a process of collective reflection and organisation, and thereby staking claims for dignity and cultural autonomy. Availability of the social energy of the community (as a collective power) in order to command respect as a collective, as to the nature of their existence, and the relationship with the resources.

- Availability of the legal and political leverage required for negotiating with the economic and political elite.
- Ability of community organisations to operate free from direct administrative and political control by the state (with equitable bargaining of each stakeholder bringing about a balance between community interests and national/global interests).
- Ability to counter all forms of unsustainable interventions (need for a strong community organisation - which prevents all forms of colonial practices).
- Ability of organisations to be vigilant and effective in order to ensure that some basic rules of behaviour in relation to the use of resources are respected.

2. Community as a source of regeneration

- Ability to meet the essential needs (livelihood) of the community without despoiling the environment (drinking water, fodder, fuel and timber, agricultural productivity).
- Self-reliance, implying the reduction of dependence on external forces, but at the same time forging enabling external economic, social and political relationships.
- Ability to gain leverage over their circumstances, through resistance and/or the development of more autonomous, localised, production processes.

3. Community as a site of critique

- Ability to assess and understand the source of socio-economic inequalities (gender, race, caste and class).
- Ability to organise struggles around the access to, and distribution of economic resources, particular policies or control over decision-making processes.
- Ability to promote a simple lifestyle, reduced use of energy and material consumption.

* Parajuli, P. & Kothari, S. (1998) Struggling for Autonomy: Lessons from local governance in *Development* Vol. 41 No 3 September, Sage Publications, Rome.

- Ability to question the transfer of technologies towards being eco-friendly and sustainable, and promoting independence rather than dependence.

- Ability of community organisations to make the state more accountable and transparent in all its dealings.

4. Community as a site of organising

- Growth of social energy of the community supported by the presence of powerful, honest and articulate leaders at the helm, who are also able to command sufficient political space to influence macro processes.

- Ability to promote grassroots governance that is essential to build genuine self-reliance and sustainability, which is accountable and responsible to the ground.

- Ability to work not only at local, national or regional levels, but also globally, supported by sustained and informed participation at all levels.

- Ability to strategize carefully by building tactical links with other groups and movements, which are on negotiated terms and based on clear understanding between all concerned.

- Promotion of the process of collective empowerment based on two basic factors: the existence of enough social energy (ideas, leadership, organisational capacity, trust, minimum access to other productive resources) to carry the process forward; and the existence of political space within which this process can unfold.

5. Community as a site of envisioning and presenting a network of meanings.

- Presence of conviction and commitment to promoting a positive relationship of humankind with the environment (ecosystem-sensitive communities believing in the celebration and regeneration of life, sustainable food sheds or of community-supported agriculture).

- Promotion of enabling power (social energy), which serves, cares for others, builds and strengthens community bonds.

- Promotion of sustainable resource management based on equity, efficiency, social justice and ecological harmony.

- Ability to promote the collaborative management of natural resources, involving a partnership between an organised community and state agencies.

- Ability to continuously reaffirm community space and relate with national and/or the global forces.

- Ability to continuously redefine needs, and distinguish between the different forms of consumption, and their roles in advancing or constraining a sustainable development process.

- As consumers, willingness and ability to mobilise consumer power in support of social and environmental causes through strategic alliances.

There is a lot of overlap between the different classifications. However, the critical component is the need for social energy (collective power) of the community, which is required for directing change. The path towards sustainable development therefore is a conscious, active process, where communities develop their own capacities in becoming sustainable in order to influence policies and practices that influence them. ■

Excerpts from a paper by **Maveen Soares Pereira** presented at the meeting of the Task Group on Indicators for Sustainable Communities on April 7-8, 1999 at Mumbai.



Source: Green Politics, CSE

Mondragon

The collapse of Eastern bloc Communism and the escalating social and ecological breakdown in capitalist countries has recently spurred increased discussion among intellectuals and activists on alternative economic visions. Many of these alternatives have been speculative proposals for democratically controlled, non-market systems.

Author, Roy Morrison shuns this speculative approach and presents instead the Mondragon cooperative network in the Basque region of Spain, a non-authoritarian, market model rooted in decades of practice. In *We Build the Road as We Travel*, Morrison undertakes a comprehensive description of the Mondragon cooperatives that goes beyond a conventional economic analysis. While revealing great admiration for Mondragon's cooperators, the book critically assesses the cooperative as an open-ended social experiment, bringing to bear a broad cultural perspective and a theory of social transformation that stresses unity in diversity and individual freedom in the context of community. Morrison argues that worker co-ops like Mondragon can play a key role in a global transition away from hierarchical and ecologically destructive economic structures.

Mondragon is a cooperative system of over 150 individual cooperatives with 21,000 worker-owners spread over several provinces of northwestern Spain. The cooperatives are diverse and complementary to one another, they include high-tech industrial firms, agricultural networks, schools, retail stores, housing complexes, a cooperative bank, research and development institutes, and a co-op that provides welfare benefits. The cooperatives are formally democratic along the lines of one person/one vote in assemblies.

The Mondragon system has developed various business structures and practices over its 30-year history to ensure its continual expansion even through economic depression and France's repression. One essential economic innovation is a system of internal capital accounts for worker-owners that prevents ownership shares and votes of Mondragon from being sold to outsiders, thus guaranteeing that control of the co-op remains in the hands of its workers.

The history of Mondragon goes back to 1943, when a Basque priest, Jose Maria Arizmendianeta (whose writings are quoted throughout the book), started a training

Book Review

Seven Wonders: Everyday Things for a Healthier Planet opens with a question posed by the Dalai Lama, "What would the world be like if everyone drove a motor car?" [Answer: We wouldn't have a world.]

Seven Wonders provides simple solutions to address persistent threats to our environment. The bicycle, the condom, the ceiling fan, the clothesline, Pad Thai, the public library and the ladybug round out the list of seven wonders that could help each of us lead a more sustainable lifestyle. With each topic *Seven Wonders* gives sufficient background on the issue at hand and gives new insight into related problems that are not so obvious to the average environmentalist. The creative and often comical look at these everyday ideas helps us come to a greater understanding of the critical environmental issues of the day and gives us each an easy way to minimize our impact on the Earth.

— Doug Israel, Campus Green Vote Northwest Director

Seven Wonders is published by Sierra Club Books. For more information contact Meg at meg@northwestwatch.org

school in Mondragon to provide education for workers excluded from the local capitalist-controlled technical institute. This first school was governed by community members who provided financial support. As well as technical training, Arizmendiarieta's school included social and ethical education that provided an important ongoing basis for Mondragon's cooperative spirit.

Thus, as Mondragon expanded from a single manufacturing cooperative to its current size, these initial elements of the project (community resources, democratic control, and education) were developed into its finance institutions, such as the Caja Laboral Popular (the Working People's Bank), its multi-layered decision making structures, and its 45,000-student school system. The fundamental principle and sensibility called *equilibrio*, which generally means balancing interests: the individual with the community, the particular co-op with the whole co-op system, the human interests of workers with the necessities of the market, the co-op system and the environment, and so on. For the individual, *equilibrio* is a sense of freedom and community, in contrast to isolated "self-realization." For Mondragon, the pursuit of *equilibrio* "is nothing less than the creation of a new reality," an alternative Morrison calls "ecological postmodernism," an elaboration of diversity in society seen as a part of nature.

There is no question of Mondragon being a problem-free, ideal economic organization. It clearly suffers from many of the ecological and social irrationalities of industrialism. Morrison argues that what makes Mondragon a significant and even revolutionary social experiment, however, is its collective pursuit of *equilibrio*, especially in balancing community aspirations and concrete practice within a global market economy governed by private corporations. Even if the revolutionary characterization of Mondragon is not fully convincing, this study of the practice of cooperation can provide important insights and challenges to radicals striving to create their own balance between egalitarian theory and practice in the midst of advanced capitalism and the Disneyland spectacles of Western industrial societies. Mondragon is a participatory process.

Morrison's postmodernist perspective on Mondragon is clear: In attempting to create new social systems, "Our task is not to spin utopian webs, but to clarify and explain what is already in process, what is implicit in a complex reality..." ■

From a Review in Z-Magazine by **Paul Fleckenstein** on the book by Roy Morrison, *We Build the Road as We Travel*. Essential Book Publishers

Rags to Riches!

A special case of the poor promoting the cause of the environment at a great cost to themselves needs attention. This is the case of urban ragpickers helping waste recovery and recycling. More than half the urban workers - sometimes even 75 per cent of them - eke out a meagre living in informal sectors. Women and children earn particularly low incomes. Waste-picking is one occupation where women and children dominate. As poor parents almost force their children to supplement their meagre earnings, children account for the bulk of the workers engaged in waste-picking. A survey in Bangalore showed that about 8.6 per cent of the total waste generated and 14.4 per cent of the waste received is taken care of by waste-pickers.

Waste-pickers have to be distinguished from traders in waste and retail collectors of used newspapers. Also a lot of waste is turned into compost in several cities. The waste-pickers are outside the purview of this endeavour. The traders usually concentrate on glass, metals and plastic materials.

Source : M.V. Nadkarni, Poverty, Environment, Development: A Many-Patterned Nexus, EPW, April 1, 2000.

Drought: Misplaced Priorities & Misuse

(There is scarcity of water and fodder, no doubt, caused by shortfall in rainfall, but the situation is not as bad yet as it is made out to be. Gargi Parsai and Sunny Sebastian tour the affected areas of Gujarat and Rajasthan and uncover a tale of misplaced priorities and misuse of scarce water.)

In fact, a visit to parts of Kutch and Saurashtra showed that much of the drought situation - as of today - appears to be media hype. State politics also took over and both Rajasthan and Gujarat are alleged to have over-played the situation to get a large share of Central funds. In the case of Gujarat, the drought came in handy for bashing the Narmada Bachao Andolan (NBA), especially when the Supreme Court was hearing a writ on the controversial Sardar Sarovar Project around the same time. But what surprised most was the hasty appeal by the Prime Minister, Mr. Atal Behari Vajpayee, seeking donations for drought even before the Central Government teams had assessed the ground reality.

- Saurashtra, Kutch and North Gujarat regions which are affected by water scarcity suffer from a conflict of interest. The conflict is between urban use and rural use, and within the rural areas, between agriculture use and drinking water. It is clear that drinking water has been the last priority in this region which cultivates groundnut, cotton, millets, wheat, corn and now sugarcane in some parts. Industrial use is also heavy and a priority. There are numerous dams in the region and several have become defunct from silting and poor maintenance. Yet

it is made out as though the Sardar Sarovar dam will solve all the water problems of Saurashtra and Kutch.

So intensive has been the over-exploitation of ground water in this village that Ms. Jiyaben wants to go to a depth of 2500 feet!

But just three km away from Kasturba-dham is Raj Samdiyala village where ground water is available at 50 feet. The village Sarpanch here, Mr. Hardev Singh Jedeja, who has been Sarpanch since 1974, has created water bodies which are still gurgling with water. Some of the stop-dam streams which came alive during the last monsoon have dried up, but the wells here have water and the bore wells yield potable water.

The world has started taking a closer look at the drought through the lens of the TV camera - this perhaps has led to the present panic on the drought situation. At any time of the year, the desert is inhospitable and life is harsh for its inhabitants. Even in the best of the times, rural Rajasthan presents a picture of misery during summer.

The details may be part of the current realpolitik. The Rajasthan Government has sought an assistance of Rs.1145 crores from the Centre's Calamity Relief Fund in November last. But what the State got was Rs.102.90 crores. While the ruling Congress(I) blamed the BJP at the Centre for delaying release of funds, the opposition BJP in the State blamed the ruling party for delay in starting relief operations. ■

Source: The Hindu, Sunday, April 30, 2000

Riots for water

Here is something for those who would not believe that the wars of this century will be fought over water-related issues. Three people died and 20 were injured on December 14 in Falla village, 28 km from Jamnagar town of Gujarat, when the police opened fire on a mob of about 300 people from the neighbouring rural area. The people had gathered to protest against the state government's decision to reserve water from the nearby Kankavati Dam for Jamnagar town — a decision favouring urban people at the cost of rural folk. The dam has become the only source of water for about 60 villages near Falla, and has very little water. This year, the rainfall recorded in this area was 148 millimetres (mm), compared to the annual average of 550mm. People of the area point out that the groundwater has become saline due to over extraction.

Source : Manish Tiwari, Jamnagar/Rajkot, Down to Earth, January 15, 2000.

The Bellagio Principles

Background

In 1987, the World Commission on Environment and Development (Brundtland Commission) called for the development of new ways to measure and assess progress toward sustainable development. In response, significant efforts to assess performance have been made by corporations, non-government organisations, academics, communities, nations, and international organisations.

In November 1996, an international group of measurement practitioners and researchers from five continents came together at the Rockefeller Foundation's Study and Conference Centre in Bellagio, Italy to review progress to date and to synthesize insights from practical ongoing efforts. The attached principles resulted and were unanimously endorsed.

Overview

These principles deal with four aspects of assessing progress toward sustainable development. Principle 1 deals with the starting point of any assessment - establishing a vision of sustainable development and clear goals that provide a practical definition of that vision in terms that are meaningful for the decision-making unit in question. Principles 2 through 5 deal with the content of any assessment and the need to merge a sense of the overall system with a practical focus on current priority issues. Principles 6 through 8 deal with key issues of the process of assessment, while principles 9 and 10 deal with the necessity for establishing a continuing capacity for assessment.

1. Guiding Vision and Goals

Assessment of progress toward sustainable development should be guided by a clear vision of sustainable development and goals that define that vision.

2. Holistic Perspective

Assessment of progress toward sustainable development should:

- Include review of the whole system as well as its parts.
- Consider the well-being of social, ecological, and economic sub-systems, their state as well as the direction and rate of change of that state, of their component parts,

and the interaction between parts.

- Consider both positive and negative consequences of human activity, in a way that reflects the costs and benefits for human and ecological systems, in monetary and non-monetary terms.

3. Essential Elements

Assessment of progress toward sustainable development should:

- Consider equity and disparity within the current population and between present and future generations, dealing with such concerns as resource use, over-consumption and poverty, human rights, and access to services, as appropriate.
- Consider the ecological conditions on which life depends.
- Consider economic development and other, non-market activities that contribute to human/social well-being.

4. Adequate Scope

Assessment of progress toward sustainable development should:

- Adopt a time horizon long enough to capture both human and ecosystem time scales thus responding to needs of future generations as well as those current to short term decision-making.
- Define the space of study large enough to include not only local but also long distance impacts on people and ecosystems.
- Build on historic and current conditions to anticipate future conditions - where we want to go, where we could go.

5. Practical Focus

Assessment of progress toward sustainable development should be based on:

- An explicit set of categories or an organising framework that links vision and goals to indicators and assessment criteria.
- A limited number of key issues for analysis.

- A limited number of indicators or indicator combinations to provide a clearer signal or progress.
- Standardizing measurement wherever possible to permit comparison.
- Comparing indicator values to targets, reference values, ranges, thresholds, or direction of trends, as appropriate.

6. Openness

Assessment of progress toward sustainable development should:

- Make the methods and data that are used accessible to all.
- Make explicit all judgments, assumptions, and uncertainties in data and interpretations.

7. Effective Communication

Assessment of progress toward sustainable development should:

- Be designed to address the needs of the audience and set of users.
- Draw from indicators and other tools that are stimulating and serve to engage decision-makers.
- Aim, from the outset, for simplicity in structure and use of clear and plain language.

8. Broad Participation

Assessment of progress toward sustainable development should :

- Obtain broad representation of key grass roots, profes-

sional, technical and social groups, including youth, women, and indigenous people - ensure recognition of diverse and changing values.

- Ensure the participation of decision-makers to secure a firm link to adopted policies and resulting action

9. Ongoing Assessment

Assessment of progress toward sustainable development should:

- Develop a capacity for repeated measurement to determine trends.
 - Be iterative, adaptive, and responsive to change and uncertainty because systems are complex and change frequently.
 - Adjust goals, frameworks, and indicators as new insights are gained.
- * Promote development of collective learning and feedback to decision making.

10. Institutional Capacity

Continuity of assessing progress toward sustainable development should be assured by:

- clearly assigning responsibility and providing ongoing support in the decision- making process.
- Providing institutional capacity for data collection, maintenance, and documentation.
- Supporting development of local assessment capacity.

<http://iisdl.iisd.ca/measure/bellagio1.htm>

Nature Apathy

The real difficulty with sustaining a useful connection with nature, though, comes from the fact that nature does not seek to make a connection with us. It is a hard truth to swallow, but nature does not care if we live or die. We cannot survive without the oceans, for example, but they can do just fine without us. One might surmise that the natural world exists to test our capacity to care or to preserve ourselves, but even that little fancy is man-made. Nature goes its own way, headless and heartless, and one either responds to it or does not. The incentive to do one or the other is wholly self-generated: information is gathered, proposals are put forward, solutions are devised, Earth Days come and go.

Roger Rosenblatt All the Days of the Earth, Time Special Edition, Earth Day 2000.

Energy Efficiency And A Low Carbon-Use World Economy

"Long before we completely run out of fossil fuels... the environmental and health burdens of using them may force us toward a cleaner energy system," Worldwatch Institute, State of the World 1999.

Contrary to popular perceptions, some of the poorest countries on earth are also the most economic users of energy. Comparing the amount of dollars of economic output generated for every kilogram of fossil fuels used commercially, demonstrates clearly that the least developed countries are nearly twice as efficient as all the industrialised countries combined. Their efficiency can be in spite of attempts to wean poor countries onto the same profligate path of energy use exemplified by the US.

Shifting toward a low-fossil fuel energy strategy opens up a range of opportunities for more environmentally friendly and renewable energy sources. According to the World Energy Council such sources 'offer a very long-term promise for a permanent solution' to energy problems. Even the oil company Shell admits that renewables could take over 50 per cent of the energy market by 2050. The appeal of diversifying into renewables rests on low costs, availability of sources, security and relative environmental friendliness. Because most renewables function well away from national energy grids, they are also flexible, good at supplying remote rural areas and lend towards greater communal self-sufficiency. They can be literally 'empowering'.

The development of technology for solar energy, photovoltaics (PV) may have enormous potential but there are many sources available. In 1991 Nicaragua was gaining 28 per cent of its power from geothermal energy, Kenya 9 per cent. Both the Philippines and Mexico are major producers and it is thought that countries like Djibouti and St Lucia could meet all their energy sources in this way. Biomass fuels have been used effectively in Zimbabwe allowing some farming diversification and easing dependence on expensive oil imports. Ethanol, produced from sugar cane, fuels half of the cars in Brazil.

Wind power, both land-based and offshore, is flexible, reliable, competitive in price and getting cheaper. It is

being treated as a serious energy option in countries from India and China to Mexico. Not only does this provide non-fossil fuel energy solutions, it also creates opportunities for manufacturing and employment.

Every year the uptake of solar power increases. Across South Africa, Colombia, India, Sri Lanka, Mexico and the Dominican Republic households are turning to solar power to help meet their energy needs. Prices for solar technology are falling and major multinational energy companies are slowly increasing their investment in the face of continuing dependence on fossil fuels. In rural areas poorly served by grids, solar power can provide independence as well as energy.

Measures to increase energy efficiency are seen by many as a fuel source in their own right. Improved energy efficiency could cut by up to half the need for new generating capacity in countries like Brazil, India and China.

Promoting these sort of measures is a major challenge for the international aid community. But major creditors like the World Bank continue to fund environmentally obsolete fossil fuel based industrialisation.

In the last decade the World Bank spent under \$1.6 billion on projects promoting climate friendly energy options. However, during the 1990's the Bank spent \$12 billion, over seven times as much, promoting non-climate friendly energy projects. The earlier savings on emissions by the friendly technologies were more than cancelled out.

In addition, the Bank's lending on non-fossil fuel energy projects has been criticised for its prominent focus on 'giant dams and thermal power plants,' rather than small scale renewables accessible to poor people.

Without realistic financial assistance, debt relief and long-promised clean technology transfer, many poor countries will continue to depend on readily available 'dirty' fuel sources like coal. ■

Living Religion

Banwari, the day-editor of Jansata (sic), a Hindi daily newspaper published in Delhi, has made a detailed study of the forest culture of India for a book he is writing. He spoke to me of his findings.

'The Hindu idea is that this whole world is a forest. To keep this world as it is we have to keep the world-forest intact. Hinduism describes everything in terms of divinity and in relation to the Ultimate Reality. The different aspects of this Ultimate Reality are all to be found in the various forms of the physical world.'

'Every physical object symbolizes some aspect of Reality. Amongst these, the forest symbolizes the divine attribute of "totality", combining all life forms together in a single interdependent whole.'

'In the Bhagavad Gita, Krishna compares the world to a single banyan tree with unlimited branches in which all the species of animals, humans and demigods wander. Indian consciousness is full of trees and forests. The bond between Indian people and trees is very strong.'

'Hindu tradition describes three basic categories of forest. One is *shrivan*, the forest which provides your prosperity. Then there is *tapovan*, where you can contemplate as the sages did and seek after truth. The third is *mahavana* - the great natural forest where all species of life find shelter. Each of these categories must be preserved.'

Once some of the original forest, *mahavana*, was cleared, however, Vedic culture required that another kind of forest be established in its place. To remove the forest was simply not acceptable. It was the source of natural wealth such as fodder, timber, roots and herbs. Moreover the trees guaranteed the fertility of the soil and purified the air and water. Therefore the villages each preserved sections of forest for their own specific needs. These forests were different from the *mahavana*, the wild forest or jungle, because they were open for exploitation and harvesting according to strictly ecological practices.

This kind of forest was called *shrivan*, which literally means forest of wealth - they were the basis of the community's prosperity.

Each village was responsible through its panchayat, or committee of five elders, for maintaining the forests in its own locality. No village would be complete without its corresponding woodlands in and around its houses. As Banwari explains:

'The village has many things - it is not significant only because of its human population. It is significant because of its water, because of its animals and because of its trees. According to tradition, a village will be a full entity only when there are certain categories of forest or trees in and around it. This is called *shrivan*, the forest of prosperity.'

The other category of forest is *tapovan*, the home of the sages. This kind of forest is natural and untended, but is specifically set aside as a place for the practice of religion. Why should a forest be required for religion? The answer is found in the meaning of the name *tapovan*: *ta*pa means penance and *vana* means forest. The life of a rishi, a holy person, is meant to be one of self-control and penance, through diet, simple living, renunciation of belongings and meditation. From this profoundly natural setting emerged the Vedic teachings of the Upanishads such as a *Brihad-Aranyaka*, which means 'The teaching which began in the forest'.

'What is your image of the world?' Banwari asks:

'If your image of the world includes all things which are naturally there, then you will keep this world intact by keeping all those things intact. If your world is narrow, revolving around man and his desires, then your world will exclude things which don't fall into that scheme. If your image of the world is complete then you will restrict your actions so that they don't harm creation. Forest, at one level, means the world. It includes the whole creation. You are also part of that forest. It is not that you are outside the forest. In India, the world is *mahavana*. You can reorder it, but you cannot be outside it.'

Source : Ranchor Prime, *Hinduism And Ecology*, 1992.

(Certificate to be given by Chartered Accountant)

We have audited the account of LUTHERAN GIRLS' HOSTEL, GOVINDPUR, RANCHI - 835234, JHARKHAND, (name of association and its full address including State, District and Pin Code; if registered society, its registration No. and State of registration) for the year ending 31st March, 2002 and examined all relevant books and vouchers and certify that according to the audited account:

- (i) The brought forward foreign contribution at the beginning of the year was Rs 70,743.73.
- (ii) Foreign Contribution of/worth Rs.13,07,976.27 was received by the association during the year 2001-2002.
- (iii) The balance of unutilised foreign contribution with the association at the end of the year 31.3.2002 was Rs.66,844.58.
- (iv) Certified that the association has maintained the accounts of foreign contribution and records relating thereto in the manner specified in Section 13 of the Foreign Contribution (Regulation) Act, 1976 read with Sub-rule (1) of rule 8 of the Foreign Contribution (Regulation) Rules, 1976.
- (v) The information furnished in this certificate and in the enclosed Balance-Sheet and Statement of Receipt and Payment is correct as checked by us .

Name of Chartered Accountant with seal,
Address and Registration number.

Place : Ranchi

Date : 7th June, 2002



Partha Sarathi Paul
M.No. 078790
Prop : P.S.Paul & Co.,
718, Burdwan Comound, Lalpur,
Ranchi - 1.



Sl. No.	Purpose	Previous Balance		Receipt during the year				Total (5+6+7+8)	Utilized		Balance	
				As first recipient		As second/subsequent Recipient						
		In cash	in kind (value)	In cash	in kind (value)	In cash	in kind (value)		In cash	in kind (value)	In cash	in kind (value)
1	2	3	4	5	6	7	8	9	10	11	12	13
20.	Construction/Repair/Maintenance of places of worship	1307998.50	-	449144.00	-	-		1757142.50	1048045.00	-	709097.50	-
21.	Religious School/Education of priests and preachers	2178.00	-	-	-	-		2178.00	2178.00	-	-	-
22.	Publication and distribution of religious literature											
23.	Religious functions	159285.30		379661.35	-	-	-	538946.65	343622.00	-	195324.65	
24.	Maintenance of priests / preachers / others religious functionaries											
25.	Construction / Running of hospital / dispensary / clinic											
26.	Construction of community hall etc.											
27.	Construction and Management of old age home											
28.	Welfare of the aged / windows											
29.	Construction and Management of orphanage											
30.	Welfare of the orphans											
31.	Construction and Management of dharmashala/shelter											
32.	Holding of free medical / health / family welfare / immunisation camp											
33.	Supply of free medicine and medical aid, including hearing aids visual aids	611716.80	-	53019.00		475000.00		1139735.80	581038.00	-	558697.80	-
34.	Provision of aids such as Tricycles, calipers etc. to the handicapped											
35.	Treatment / Rehabilitation of persons suffering from leprosy											
36.	Treatment / Rehabilitation of drug addicts											
37.	Welfare / Empowerment of women											
38.	Welfare of Children											
	TOTAL	2081178.60	-	881824.35	-	475000.00	-	3438002.95	1974883.00	-	1463119.95	-

5. Purpose(s) for which foreign contribution has been received and utilized

Sl. No.	Purpose	Previous Balance		Receipt during the year				Total (5+6+7+8)	Utilized		Balance			
				As first recipient		As second/subsequent Recipient			In cash	in kind (value)	In cash	in kind (value)		
		1	2	3	4	5	6		7	8	9	10	11	12
1.	Celebration of national events (Independence / Republic Day)													
2.	Theatre/Films													
3.	Maintenance of places of historical and cultural importance													
4.	Preservation of ancient/tribal art forms													
5.	Research													
6.	Cultural Shows													
7	Setting up and running handicraft centre industry/Social forestly projects													
8.	Animal husbandry projects													
9.	Income generation project/Schemes													
10.	Micro-finance Projects, including setting up banking co-operatives and self-help group													
11.	Agricultural activity	56091.00	-	257562.00	-	-	-	313653.00	257562.00	-	56091.00			
12.	Rural development	2510194.89	-	3845761.10	-	-	-	6355955.99	3171575.84	-	3184380.15			
13.	Construction and maintenance of School / College	646370.00	-	2214911.00	-	-	-	2861281.00	1949500.00	-	911781.00			
14.	Construction and Running of Hostel & Students	Cr. 945.99 Dr. 1617.51	-	-	-	-	-	- Cr. 945.99 - Dr. 1617.51	945.99 - Dr. 1617.51	-	- Dr. 1617.51			
15.	Grant of Stipend / Scholarship / assistance in cash and kind to poor / deserving children	268748.26	-	319250.00	-	-	-	587998.26	348178.00	-	239820.26			
16.	Purchase and supply and educational material-books, note books etc.	1296.00	-	-	-	-	-	1296.00	1296.00	-	-			
17.	Conducting adult literacy Programme													
18.	Education / School for the mentally challenged													
19.	Non-formal education projects / coaching classes													
	TOTAL	3482028.63	-	6637484.10	-	0.00	-	10119512.73	5729057.83 ✓	-	4390454.90	-		

FORM FC-3
(SEC RULE A (A))

Account of Foreign Contribution for the year ending on 31st March 2004

1. Association's details

i) Name and address
(in Capital Letter) : G.E.L. CHURCH IN CHOTANAGPUR AND ASSAM
CENTRAL COUNCIL MAIN ROAD, RANCHI JHARKHAND

ii) Registration No. & Date
[under Foreign Contribution
(Regulation) Act. 1976] : 031190011 DT. : 6-2-1985

iii) Prior permission number &
date, if not registered : N.A.

iv) Nature of Association	1) Cultural	2) Economic	3) Educational	4) Religious	5) Social	
v) Denomination in case of religious association	a) Hindu	b) Sikh	c) Muslim	d) Christian	e) Buddhist	f) Others

1.A i) Total amount of foreign contribution received during the year	16968927.45
ii) Interest earned on the foreign contribution during the year	X
a) In the designated bank account	INDIAN OVERSEAS BANK, MAIN ROAD, RANCHI (A/C No. 668)
b) On investments made (Fixed Deposit Receipt etc.) during the year or in the preceding years.	X

2. Purpose(s) for which foreign contribution has been received and utilized

Sl. No.	Purpose	Previous Balance		Receipt during the year				Total (5+6+7+8)	Utilized		Balance		
		As first Recipient		As second/Subsequent Recipient		in cash	in kind (value)		in cash	in kind (value)	in cash	in kind (value)	
		in cash	in kind (value)	in cash	in kind (value)								
1	2	3	4	5	6	7	8	9	10	11	12	13	
1.	Celebration of national events (Independence / Republic Day)												
2.	Theatre/Films												
3.	Maintenance of places of historical and cultural importance												
4.	Preservation of ancient/tribal art forms												
5.	Research												
6.	Cultural Shows												
7.	Setting up and running handicraft centre industry/Social forestry projects												
8.	Animal husbandry projects												
9.	Income generation project/Schemes												
10.	Micro-finance Projects, including setting up banking co-operatives and self-help group												
11.	Agricultural activity	56091.00	—	257562.00	—	—	—	313653.00	257562.00	—	56091.00	—	
12.	Rural development	2510194.89	—	3845761.10	—	—	—	6355955.99	3171575.86	—	3184380.15	—	
13.	Construction and maintenance of School/College	646370.00	—	2214911.00	—	—	—	2861281.00	1949500.00	—	911781.00	—	
14.	Construction and Running of Hostel & Students	Cr. 945.99 Dr. 1617.51	—	(Dr. 1617.51)	—	—	—	Cr. 945.99 Dr. 1617.51	945.99 —	—	—	—	
15.	Grant of Stipend/Scholarship/ assistance in cash and kind to poor/deserving children	268748.26	—	319250.00	—	—	—	587998.26	348178.00	—	239820.26	—	
16.	Purchase and supply of educational material-books, note books etc.	1296.00	—	—	—	—	—	1296.00	1296.00	—	—	—	
17.	Conducting adult literacy Programme												
18.	Education/School for the mentally challenged												
19.	Non-formal education projects/ coaching classes												

3481728.63

6637484.10

10119512.73 5729057.83

4390456.90

1	2	3	4	5	6	7	8	9	10	11	12	13
20.	Construction/Repair/Maintenance of places of worship	1307998.50	—	449146.00	—	—	1757162.50	1048045.00			709097.50	
21.	Religious School/Education of priests and preachers	2178.00	—	—	—	—	—	2178.00	2178.00	—	—	
22.	Publication and distribution of religious literature											
23.	Religious functions	159285.30		379661.35	—	—	—	538966.65	343622.00	—	195324.65	
24.	Maintanance of priests/preachers/others religious functionaries											
25.	Construction/Running of hospital/ dispensary/clinic											
26.	Construction of community hall etc.											
27.	Construction and Management of old age home											
28.	Welfare of the aged/windows											
29.	Construction and Management of orphanage											
30.	Welfare of the orphans											
31.	Construction and Management of dharmashala/shelter											
32.	Holding of free medical/health/ family welfare/immunisation camp											
33.	Supply of free medicine and medical aid, including hearing aids visual aids family planning aids etc.	611716.80	—	53019.00		475000.00	—	—	1139735.80	581038.01	—	558697.80
34.	Provision of aids such as Tricycles, calipers etc. to the handicapped											
35.	Treatment/Rahabilitation of persons suffering from leprosy											
36.	Treatment/Rahabilitation of drug addicts											
37.	Welfare/Empowerment of women											
38.	Welfare of Children											
39.	Provision of free clothing/food the poor, needy and destitute	645047.00	—	2527697.00	—	9528162.00	—	—	6700906.00	6700906.00	—	—

2726225.60

3409521.35

4003162.00

10188928.95

1463119.95

	1	2	3	4	5	6	7	8	9	10	11	12	13
40.	Relief/Rehabilitation of Victims natural calamities		437977.00	-	-	-	-	-	-	437977.00	-	-	437977.00
41.	Help to the victims of riots/other disturbances												
42.	Digging of bore wells												
43.	Sanitation including community toilets etc.												
44.	Vocational training-tailoring, motor repairs, computers etc.												
45.	Awarness Camp/Seminar/Workshop/ Meeting/Conference												
46.	Providing free legal aid/Running legal aid centre												
47.	Holding Sports meet												
48.	Awareness about Acquired immune Deficiency Syndrome (AIDS)/Treatment and rehabilitation of persons affected by AIDS												
49.	Welfare of the Physically and mentally challenged												
50.	Welfare of the Schedule casts												
51.	Welfare of the Scheduled Tribes												
52.	Welfare of the other Backward Classes												
53.	Environmental Progrmmse												
54.	Survey for socio-economic and other welfare programme	276698.55		-	-	-	350000.00	-	-	626698.55	626698.55	-	-
55.	Establishment expenses												
	1 Asset Building												
	a. Establishment of Corpus Fund and												
	b. Purchase of land												
	2. Construction/Extension/Maintenance of Office, administrative and other Building												
	3. Payment of salaries/honorarium												
		714675.55					350000.00		1064675.55	626698.55		437977.00	

	1	2	3	4	5	6	7	8	9	10	11	12	13
4. Publication of newsletter/literature/books etc.													
5. Other expenses :													
56. Activities other then those mentioned above (Furnish detail)													
Passage Money of Members	453219.00		—	200371.00	—	—	—	—	653590.00	426706.00	—	226884.00	—
Help for Higher Study													
Rev. M. M. Ekka	28.15		—	—	—	—	—	—	28.15	28.15	—	—	
Rev. Narendra Gagrai	6662.00		—	—	—	—	—	—	6662.00	6662.00	—	—	
Miscellaneous Advance for Expenses													
Pension of Rev. J. Minz	21197.00		—	—	—	—	—	—	21197.00	18000.00	—	3197.00	
Mini Bus & Women Empowerment Programme	158295.20		—	—	—	—	—	—	158295.20	158295.20	—	—	
For Fellowship Asia exp.	—		—	110218.00	—	—	—	—	110218.00	110218.00	—	—	
Salary for Mrs. A. Kandulna	Dr. 3814.25		—	45784.00	—	—	—	—	41919.75	42895.50	Dr. 975.75	—	
In Service Training for Continuation	—		—	220437.00	—	—	—	—	220437.00	220437.00	—	—	
Reconciliation fund	19000.00		—	2600.00	—	—	—	—	21600.00	19038.00	—	2562.00	
Jubilee Donation Tezpur	8991.00		—	—	—	—	—	—	8991.00	8991.00	—	—	
Khuntioli	20920.00		—	—	—	—	—	—	20920.00	20920.00	—	—	
GEDC Women Desk	—		—	50619.00	—	—	—	—	50619.00	50619.00	—	—	
Govt. College and Construction	—		—	213400.00	—	—	—	—	213400.00	213400.00	—	—	
T.T.C. Fudi	—		—	749903.00	—	—	—	—	749903.00	378769.00	—	371134.00	
Library Gossner Theological College, Ranchi	—		—	153250.00	—	—	—	—	153285.00	153285.00	—	—	
Biannual Training fee for 2 Nurses	—		—	110218.00	—	—	—	—	110218.00	110218.00	—	—	
Baby Creach for 10 Kids	—		—	78765.00	—	—	—	—	78765.00	78765.00	—	—	
Community Development Programme Tezpur	90746.00		—	—	—	—	—	—	90746.00	80745.00	—	10001.00	
Miscellaneous Advance	Dr. 94402.48		—	270000.00	—	—	—	—	175597.52	238000.00	— Dr. 62402.48	—	
Health Benefit for Bala	—		—	137773.00	—	—	—	—	137773.00	89000.00	—	48773.00	
Medical assistance Gannapur	—		—	220437.00	—	—	—	—	220437.00	220437.00	—	—	
	680861.62		—	2563725.00	—	—	—	—	3120004.10	2645428.85	—	599172.77	

CAUTION : Submission of false information or concealment of material facts shall attract the relevant provisions of the Contribution (Regulation) Act, 1976 warranting appropriate action.

3	Name and address of the designated branch of the bank and account number (as specified in the application for registration/prior permission or permitted by the Central Government)	A/c No. Bank Branch Address	CD - 668 INDIAN OVERSEAS BANK, MAIN ROAD, RANCHI RANCHI G.E.L. CHURCH, CENTRAL COUNCIL, MAIN ROAD, RANCHI - 834 001 (JHARKHAND)
---	--	--------------------------------------	--

6.4. Donor wise receipts of foreign contribution. (in Rupees)

Sl. No.	Institution/Individual other donors	Name(s) & Address (es)	Purpose (s)	Date and Month of Receipt	Amount
1	2	3	4	5	6
(i)	Institutional donors Gosser Mission, Berlin, Germany CASA CMAI H.C.D.I.	Gosser Mission Berlin, Germany CASA 5 Street Kolkata - 700 071 CMAI-New Delhi HCDI K.N.H. New Delhi	Sl. No. 11,12,13,14,15,16, 20,21,22,23,40,56 Given Sl. No. 54 Health Care & Family Planning Poor & needy & destitute		12610765.45 350000.00 475000.00 35,281.62.00
(ii)	Individual donors above rupees one lakh				
(iii)	Individual donors below Rupees one Lakh (only columns 4 & 6 need to be filled)	-	-		-
	Total				1,696,392.745

5. Country-wise receipts of foreign contribution

	Sl. No.	Name of the Country	Amount
		Gosser Mission Berlin, Germany CASA 5 Street Kolkata - 700 071 CMAI-New Delhi H.C.D.I. New Delhi	12610765.45 350000.00 475000.00 35,281.62.00
	Total		1,696,392.745

68899676-12

designs

Agymnus Flora -
Manoj - Bapi

FOREIGN CONTRIBUTION (REGULATION) ACT, 1976
PART-III

17. Name and Address of the Organization
18. Brought Forward Amount of Foreign (Contribution) if any, from previous Half Year
19. Total Foreign Contribution received during the Half Year (As per Part 11 Col. 16)
20. Purposewise Utilization of Foreign Contribution

	Total Available			Utilized	Balance
	Previous Balance	Current Receipts			
1) Care of Orphans					
ii) Maintenance and Repair of: (a) Churches (b) Gurudwaras (c) Fire Temples (d) Mosques (e) Temples (f) Buddhist Monasteries (g) Others (Tick the appropriate Item)					
iii) Publication of Religious Books, Pamphlets and other Religious Literature					
iv) Publication of Books, Pamphlets & other Literature other than Religious					
v) Construction/Extension of: (a) Churches (b) Gurudwaras (c) Fire Temples (d) Mosques (e) Temples (f) Buddhist Monasteries (g) others (Tick the appropriate Item)					
vi) Help for the Poor, Aged and Destitutes					
vii) Seminars and Conferences					
viii) Religious Education of Preachers/Priests					
ix) Religious Functions					
x) Functions other than Religious					
xi) Construction and Maintenance of Hostels					
xii) Construction and Maintenance of Schools, Colleges					
xiii) Agricultural Activities					
xiv) Animal Husbandry					
xv) Rural Development					
xvi) Technical Education					
xvii) Research					
xviii) Stipends and Scholarships					
xix) Vocational Training					
xx) Health Care and Family Planning					
xxi) Relief for Natural Calamities					
xxii) Relief for Riot Victims					
xxiii) Any other purpose other than above with details					
21. Total					

Certified that the above mentioned entries are correct

Signature of the Chief Functionary
of the Association

MINISTRY OF HOME AFFAIRS
NOTIFICATION

FORM FC-3

(See rule 4(a)

For use in the Ministry

Registration No. 031190011
Date of Registration 6-2-1985
[If registered under
Foreign Contribution
(Regulation) Act, 1976]

1. Card Code

2. Year of First Return to FCRA

<input type="text"/>	<input type="text"/>
----------------------	----------------------

1 2

3. Recipient Code

4

4. Type of Organization (Tick the proper item)

5

- (1) Individual
- (2) Organization
- (3) Institution
- (4) Association
- (5) Foundation
- (6) Trade Union
- (7) Others

5. State Code/Country Code

<input type="text"/>	<input type="text"/>	<input type="text"/>
----------------------	----------------------	----------------------

6 7 8

6. Serial Number of Organization

Ministry of home affairs

<input type="text"/>				
----------------------	----------------------	----------------------	----------------------	----------------------

9 10 11 12 13

allotted Registration

No. 031190011

PART

(To be filled in by the reporting Association)

7. Name of the Association along with address

GOSISINER EVANGELICAL LUTHERAN CH

14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44

URCHINANCHOTA NAGPUR AND ASSAM

45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74

MAIN ROAD RANCHI- 834001, JHARKHAND, INDIA,

MAIN ROAD RANCHI- 834001, JHARKHAND, INDIA,

8. Whether registered Trust or Society. If so,

YES, A REGISTERED SOCIETY.

- (a) Registration Number — — — — — 273 J
 (b) Place of Registration — — — — — Pataa
 (c) Date of Registration — — — — — 30TH JULY 1921

9. Whether required to take prior permission from MHA. If so,

75

(a) Number & date of order/communication giving specific permission for receipt of foreign contribution.

(b) Nature of contribution

NOT APPLICABLE

- i. Voluntary contribution
 ii. Donation on request

10. Nature of the Association (tick the proper item)

- A. (a) Religious (b) Cultural (c) Economic (d) Educational (e) Social

76

B. If a Religious Association, state whether,

- (a) Hindu (b) Sikh (c) Muslim (d) Christian (e) Buddhist (f) Others

77

11. Names and addresses of important office bearers

1. R.T. REV. BELAS LAKRA, MODERATOR (2) SRI JOHN BODRA, GENERAL
 G.E.L. CHURCH CENTRAL COUNCIL SECRETARY, G.E.L. CHURCH
 OFFICE, MAIN ROAD, RANCHI-1.

12. Aims and Objects of Association

CENTRAL COUNCIL OFFICE
 MAIN ROAD, RANCHI-831001

13. Any other information of significance

RELIGIOUS, CHARITABLE AND SOCIAL WELFARE INTER ALIA,
 1. TO BEAR WITNESS TO JESUS CHRIST THE LORD AND SAVIOUR.
 2. TO MINISTER THE LOVE OF JESUS CHRIST TO ALL OF THEM WHO
 ARE IN PHYSICAL DISTRESS.

DECLARATION

I hereby declare that the above particulars furnished by me are true and correct.

Place :

Date :

Signature of the Chief Functionary
 of the Association

PART-II

14. Details of Foreign contributions exceeding Rs. 10,000 for the period half year ending 31.3.2002

Sl. No.	Value of donation	Type of currency product	Mode/ channel of receipt	Month & year of receipt	Purpose of donation	Donor's name & address	Nature of connection with Recipient
1.	313173	RUPEE	0	3.4.002	Construction of GELCHURCH	Gossner Mission Fennstrasse D-12439 Berlin HCDI New Delhi	Economical Partnership
2.	166000	Rupee	0	24.4.002	Fostership Grant	— DO —	
3.	20000	Rupee	0	25.4.002	Reconciliation Fund	Gossner Mission Berlin	— DO —
4.	167500	Rupee	0	14.5.002	CMAI Grant	New Delhi	— DO —
5.	175850	Rupee	0	16.5.002	Fostership Grant	HCDI New Delhi	— DO —
6.	100000	Rupee	0	9-6.002	Adjusted construction grant	Immanuel College Terpuri	— DO —
7.	203015	Rupee	0	13.6.002	Passage money	Gossner Mission Fennstrasse D-12439 Berlin	— DO —
8.	109409	Rupee	0	21.7.002	Fostership Grant	HCDI	— DO —
9.	104208	Rupee	0	25.7.002	Stipend for Elina	3000 Gossner Mission Berlin	— DO —
10	120000	Rupee	0	27.7.002	Socio Economic food Security Sustain Dianleel	HCDI New Delhi	— DO —
Total C/F	1479155						

PART-II

14. Details of Foreign contributions exceeding Rs. 10,000 for the period half year ending.....

Sl. No.	Value of donation	Type of currency product	Mode/ channel of receipt	Month & year of receipt	Purpose of donation	Donor's name & address	Nature of connection with Recipient
a	b	c	d	e	f	g	h
10	1479155						
11.	36000	Rupee	0	10.8.02	Advance recovered	Mr. J. Kuyis Lomehi	Ecumenical Partnership
12.	71100	Rupee	0	13.8.02	Fosterhip Grant	HCDI New Delhi	— Do —
13.	150000	Rupee	0	16.8.02	Socio Economic CASA food Security Sustain of Calcutta		— Do —
14.	200000	Rupee	0	16.8.02	CMAI Grant	New Delhi	
15.	1094736	Rupee	0	20.8.02	Religious & Dev. Works	Gossner Mission Berlin	— Do —
16.	44544	Rupee	0	20.8.02	Family Planning & Health Care	— Do —	— Do —
17.	44544	Rupee	0	20.8.02	Passage money	— Do —	— Do —
18.	55485	Rupee	0	20.8.02	Passage money	— Do —	— Do —
19.	24112	Rupee	0	7.9.02	staff qualifi cation	Gossner Mission Berlin	— Do —
20.	171289	Rupee	0	7.9.02	Agriculture	— Do —	— do —
21.	107056	Rupee	0	7.9.02	Activities Po-Training	— Do —	— do —
22.	200000	Rupee	0	10.9.02	Tezpur-Assam	— Do —	— do —
					Socioeconomic food Security Sustain - Dianisul	CASA-Cal cutta	— do —
Total C/F	3868021.						

PART-II

14. Details of Foreign contributions exceeding Rs. 10,000 for the period half year ending.....

Sl. No.	Value of donation	Type of currency product	Mode/ channel of receipt	Month & year of receipt	Purpose of donation	Donor's name & address	Nature of connection with Recipient
a	b	c	d	e	f	g	h
23.	3868021	Rupee					Ecumeni-
	196350	Rupee	0	13-9-2002	Fostership Grant	HCDI New Delhi	Cal
24.	71261	Rupee	0	17-9-2002	Salary for Gossner Mission ASISAN Kandura Berlin-	— do —	Partnership
25	15000	Rupee	0/	19-9-2002	Adv. recovered	Mr. J. Kujir	— do —
26	10363	Rupee	0/	29-9-2002	Advance recovered	Miss. Esrom Minz	— do —
27	134000	Rupee	0	1-10-2002	CMAI Grant	CMAI New	— do —
28	100000	Rupee	0/	11-10-2002	Advance recovered	Delhi Gossner Middle School Ramch	— do —
29	67000	Rupee	0	13-10-2002	CMAI Grant	CMAI New Delhi	— do —
30	162038.55	Rupee	0	22-10-2002	Socio Economic food Security Sustain Kuchinda	CASA Calcutta	— do —
31	171000	Rupee	0	27-10-2002	Fostership Grant	HCDI New Delhi	— do —
32	48421	Rupee	0	3-11-2002	Advance recovered		— do —
33	26000	Rupee	0/	20-11-2002	Advance - adjusted	Rev. S. Mai Kaproay/F	— do —
34	220142	Rupee	0	21-11-2002	Fostership Grant	HCDI New Delhi	— do —
35	128174	Rupee	0	13-12-2002	Construction of Boundary Wall	LWF Geneva	— do —
36	1286742	Rupee	0	7-1-2002	Religious & Development Work	Gossner Mission Berlin -	— do —
37	1307890	Rupee	0	10-1-2002	Pastors help Pastors gift	— DO —	— do —
Total C/F	7763981.55						

PART-II

14. Details of Foreign contributions exceeding Rs. 10,000 for the period half year ending.....

Sl. No.	Value of donation	Type of currency product	Mode/ channel of receipt	Month & year of receipt	Purpose of donation	Donor's name & address	Nature of connection with Recipient
a	b	c	d	e	f	g	h
38.	7763981.55						Ecumenical Partnership
38.	326973	Rupee 0		10-1-002	Construction of home	Gossens Mission Berlin -	— Do —
39.	108991	Rupee 0		10-1-002	Jubilee donation for Teropus	— do —	— Do —
40.	172000	Rupee 0		22-1-002	Fostership Grant	HCDI New Delhi	— Do —
41.	336000	Rupee 0		1-2-002	Fostership Grant	— Do —	— Do —
42.	327525	Rupee 0		12-2-002	— do —	— Do —	— Do —
43.	529368	Rupee 0		13-2-002	Construction of College	Gossens Mission Berlin	— Do —
42.	414141	Rupee 0		13-2-002	Construction of Church building	— Do —	— Do —
45.	169591	Rupee 0		14-2-002	Fostership Grant	HCDI New Delhi	— Do —
46.	310000	Rupee 0		16-2-002	Socio Economic food Security	CASA Sustam Diakneel Calcutta	— Do —
47.	167220	Rupee 0		15-3-002	Fostership Grant	HCDI New Delhi	— Do —
48.	123424.76	Rupee 0		31-3-002	Theological Edn	Gossens Mission Berlin	— Do —
49.	189950	Rupee		31-3-2002	Advance Recovered	Rev. Dr. S. K. Puri Singh	— Do —
Total C/F	10939165.31						

15. Enclosure for donations up to Rs. 10,000 for the period ending

Sl. No.	Value of donation	Type of currency product	Mode/ channel of receipt	Month & year of receipt	Purpose of donation	Donor's name & address	Nature of connection with Recipient
a	b	c	d	e	f	g	h
2.	6000	Rupee	0/-	22.5.00	Advanced Recovered	Mr. J. Kujur	ship
3.	10000	Rupee	0/-	29.5.00	Advance recovered	Mr. J. Kujur	— Do —
4.	4500	Rupee	0/-	5.6.00	Advanced recovered	F. T. T. C. Ranchi	— Do —
5.	230	Rupee	1/-	21.6.00	T. D. S.	Jharkhand Pawar & also, Ranchi	— Do —
6.	6000	Rupee	0/-	29.6.00	Construction Grant	Mahila Sammitchee	— Do —
7	600	Rupee	0/-	11.7.00	Advanced recovered	Mr. J. Kujur Ranchi	— Do —
9							— Do —
10	1069	Rupee	1/-	18.8.00	T. D. S.	Pawar & also —	— Do —
11	5000	Rupee	0/-	10.9.00	Advanced Recovered	Mr. John Bodra, Ranchi	— do —
12.	7537	Rupee	0/-	27.10.00	Seminar	Mahila Sammitchee Ranchi	— do —
13.						John Bodra Ranchi	— do —
14	1640	Rupee	1/-	12-11.00	T. D. S.	Pawar & also Ranchi	— do —
Total	42576						

16. Grand Total (Total of Columns 14b and 15b above) :

DECLARATION

I hereby solemnly declare and affirm that the contribution(s) shown above is/are the only amount(s) received and the purpose(s) have been correctly stated.

Place :

Date :

Signature of the Chief Functionary
of the Association

15. Enclosure for donations up to Rs. 10,000 for the period ending

Sl. No.	Value of donation	Type of currency product	Mode/ channel of receipt	Month & year of receipt	Purpose of donation	Donor's name & address	Nature of connection with Recipient
a	b	c	d	e	f	g	h
15	42576	Rupee					
15	10000	Rupee	0/	28-11-02	Advance Rev. C.R. Tirkay adjusted		Economic cal partner ership
16	7000	Rupee	0/	9-1-02	- do -	Mr. John Bodra	- do -
17	7500	Rupee	0/	14-2-02	Miscellaneous Advance	— do —	
18	3061	Rupee	0	19-3-02	Postership Grant	HCDI New Delhi	- do -
19.				31-3-02	Advance	Ram Pal Singh	- do -
Total	70137						

16. Grand Total (Total of Columns 14b and 15b above) : 109391.65 + 31 + 70137.00 = 11009302.31

DECLARATION

I hereby solemnly declare and affirm that the contribution(s) shown above is/are the only amount(s) received and the purpose(s) have been correctly stated.

Place :

Date :

Signature of the Chief Functionary
of the Association

FOREIGN CONTRIBUTION (REGULATION) ACT, 1976

PART-III

17. Name and Address of the Organization

18. Brought Forward Amount of Foreign (Contribution) if any, from previous Half Year

19. Total Foreign Contribution received during the Half Year (As per Part 11 Col. 16)

20. Purposewise Utilization of Foreign Contribution

	Total Available		Utilized	Balance
	Previous Balance	Current Receipts		
I) Care of Orphans				
II) Maintenance and Repair of: (a) Churches (b) Gurudwaras (c) Fire Temples (d) Mosques (e) Temples (f) Buddhist Monasteries (g) Others (Tick the appropriate item)				
iii) Publication of Religious Books, Pamphlets and other Religious Literature	1807 00	— — —	11 = 00	1296 = 00
iv) Publication of Books, Pamphlets & other Literature other than Religious				
v) Construction/Extension of: (a) Churches (b) Gurudwaras (c) Fire Temples (d) Mosques (e) Temples (f) Buddhist Monasteries (g) others (Tick the appropriate item)	443404 50	441347 00	347007 = 00	537744 50
vi) Help for the Poor, Aged and Destitutes	641604 50	3593188 00	3968471 00	266271 50
vii) Seminars and Conferences	238849 58	7537 = 00	95460 = 00	150926 58
viii) Religious Education of Preachers/Priests	123424 = 76	123424 = 76	— — —	2178 00
ix) Religious Functions	2178 = 00			
x) Functions other than Religious				
xi) Construction and Maintenance of Hostels	32014 = 49	6000 = 00	39632 = 00	1617 51 DR
xii) Construction and Maintenance of Schools, Colleges	403368 = 99	1043509 00	398259 00	1048618 99
xiii) Agricultural Activities	308154 = 00	171289 00	341289 = 00	138154 00
xiv) Animal Husbandry				
xv) Rural Development	5445356 47	2708451 00	5177557 04	2976250 43
xvi) Technical Education				
xvii) Research	746811 74	318320 00	374215 48	690916 26
xviii) Stipends and Scholarships				
xix) Vocational Training				
xx) Health Care and Family Planning	262320 27	613044 00	556955 00	318409 27
xxi) Relief for Natural Calamities				
xxii) Relief for Riot Victims				
xxiii) Any other purpose other than above with details	917336 = 85 Dr. 340 036 = 25	1983242 55	2012201 = 00 Dr. 724 035 25	1272377 40
21. Total	8979245 38	11009302 31	13311057 52	6677490 17

Certified that the above mentioned entries are correct

Signature of the Chief Functionary
of the Association

PETTY CASH VOUCHER

G. E. L. CHURCH IN CHOTANAGPUR AND ASSAM
CENTRAL COUNCIL OFFICE / BOARD OF PROPERTIES
MAIN ROAD, RANCHI

No.

Date 17/1/65

Sl. No.	Expenditure Item		Amount
1	Staff Salaries		
2	Travel Expenses		
3	Car Expenses		
4	Jeep Expenses <i>Parting</i>		5/-
5	Repairs Equipments		
6	Electricity		
7	Postage, M. O. commision, Telegram, Phone, Telex		
8	Stationery		
9	Contingent Mazdoor		
10	Bank charges		
11	Sundry <i>X and X</i>		38/-
12	Conference & Committee		
13	Subscription		
14	Hospitality <i>2 weeks -</i>		96/-
15	Municipal Taxes		
16	Fund Raising		
17	Repairs Building		
18	Court Expenses		
19			
20			

Rupees *One hundred Thirty nine* Rs. 139/-
Only Received Payment

Gov. Sange
Head Accountant

Treasurer

राँची नगर निगम, राँची
के छारा 670
बन्दोबस्ती पार्किंग का
शुल्क रशीद

जी० ई० एल० चर्च कम्पलेक्स
के सामने सड़कपर
ठिकेदार प्रमोद कुमार तिवारी
कार - 5/- रु० प्रति घण्टा

GOOD BOOKS Ph. 2205296

TRUST ASSON, (P) LTD.

Main Road, Ranchi

No. **10408** Receipt Date. **17/1/05**

Sl. No.	Particulars	Amount Rs. P.
	38X1	38.00
	Thank you!	38.00

 Total

Immediate Copies by
AUTOMATIC PHOTO COPIER

20/10/11 — RS 96-[∞]

31/12/2004 RS 96-[∞]
6/12/04

~~6.12.04~~
Hot Acc H

MEMORANDUM OF UNDERSTANDING

This refers to various discussion which Rev. J. M. Toppno, Director, Technical Training Centre, Fudi, Khunti, Ranchi, Rev. J. Sanga, Secretary, TTC, Fudi, Khunti, Mr. Shantanu Tiwari, Director, RITC Pvt. Ltd., 1st Floor, Mahabir Tower, Ranchi for setting up a computer center at TTC, Fudi, Khunti on such terms and conditions which have been documented in this MOU for adequate clarity between the two parties signing the MOU.

During the discussion the following has been agreed upon by TTC Fudi, Khunti (hereinafter referred as **First Party**) and Ranchi Information Technology Centre Pvt. Ltd. (hereinafter referred as **Second Party**).

1. The First Party is a technical training center for various trades like welding, fitter, electrician, carpentry, building construction etc. at Fudi, Khunti.
2. The Second Party has the expertise and know-how to develop and deliver computer training to wide cross section of people desirous of learning the computer skills.
3. Whereas the two parties have agreed to associate with each other on the terms specified hereunder for the operation of the computer education to the students of the TTC, Fudi and around.
4. The First Party will ensure that all the civil, furniture, electrical and any other renovation is done before the start of the course. The above said renovation will be based on the layout/ electrical/elevation drawing and other guidelines given and approved by the Second Party.
5. An authorized representative of the Second Party will collect all the revenues received against computer training and the Second Party will issue a separate receipt.
6. The Second Party will pay Rs. 500/- per month as rental for the space provided for computer training to the First Party in terms of cash or draft the First Party will issue receipt of the same to the Second Party.
7. The Second Party will pay the applicable electricity bill extra on actual as per meter reading and as per the rate prevailing/applicable by the electricity board.
8. The Second Party will depute one faculty/ coordinator for the delivery of the course to the students taken admission for the computer course.
9. The Second Party is authorized to use the premise / space allocated for offering courses to students other than students of the First Party.
10. The Second Party will offer a very special course fee to the existing students of TTC, Fudi.
11. The Second Party may take special campaign drive using different media for the courses being offered and may use a joint logo of the First Party and the Second Party. The First Party will have no objection on the usage of their logo in the campaign materials.

MEMORANDUM OF UNDERSTANDING

This refers to various discussion which Rev. J. M. Toppno, Director , Technical Training Centre, Fudi, Khunti, Ranchi, Rev. J. Sanga, Secretary, TTC, Fudi, Khunti, Mr. Shantanu Tiwari, Director, RITC Pvt. Ltd., 1st Floor, Mahabir Tower, Ranchi for setting up a computer center at TTC, Fudi, Khunti on such terms and conditions which have been documented in this MOU for adequate clarity between the two parties signing the MOU.

During the discussion the following has been agreed upon by TTC Fudi, Khunti (hereinafter referred as **First Party**) and Ranchi Information Technology Centre Pvt. Ltd. (hereinafter referred as **Second Party**).

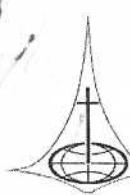
1. The First Party is a technical training center for various trades like welding, fitter, electrician, carpentry, building construction etc. at Fudi, Khunti.
2. The Second Party has the expertise and know-how to develop and deliver computer training to wide cross section of people desirous of learning the computer skills.
3. Whereas the two parties have agreed to associate with each other on the terms specified hereunder for the operation of the computer education to the students of the TTC, Fudi and around.
4. The First Party will ensure that all the civil, furniture, electrical and any other renovation is done before the start of the course. The above said renovation will be based on the layout/ electrical/elevation drawing and other guidelines given and approved by the Second Party.
5. An authorized representative of the Second Party will collect all the revenues received against computer training and the Second Party will issue a separate receipt.
6. The Second Party will pay Rs. 500/- per month as rental for the space provided for computer training to the First Party in terms of cash or the First Party will issue draft and a receipt of the same to the Second Party.
7. The Second Party will pay the applicable electricity bill extra on actual as per meter reading and as per the rate prevailing/applicable by the electricity board.
8. The Second Party will depute one faculty/ coordinator for the delivery of the course to the students taken admission for the computer course.
9. The Second Party is authorized to use the premise / space allocated for offering courses to students other than students of the First Party.
10. The Second Party will offer a very special course fee to the existing students of TTC, Fudi.
11. The Second Party may take special campaign drive using different media for the courses being offered and may use a joint logo of the First Party and the Second Party. The First Party will have no objection on the usage of their logo in the campaign materials.

12. To start with the Second Party agrees to offer a Diploma Course (DMSO) for a very special price to the existing students of TTC, Fudi. From the next academic session the First Party may include/ announce computer courses in their curriculum, the Second Party will deliver these courses on a mutually agreed upon course fee.
13. The Second Party will install and maintain the equipment required for training and the First Party will ensure the safety and security of these equipments. However the Second Party, for theft, burglary, fire etc. will insure the equipment.
14. Initially this agreement will be valid for 1 (one) year from the date of this MOU and may be renewed with or without modification on mutual consent for other agreed upon period.
15. On the expiry of this MOU and in case it is not renewed, the Second Party will take back all the equipment installed by them.
16. The First Party will make schedule so that the computer training can be provided to the interested and admitted students. While making a schedule for the same a representative of Second Party must be consulted to reach to the best schedule for the program.
17. The equipment installed by the Second Party are to be used for training purpose and for any other work, training etc. consent of the Second Party must be obtained.
18. The Second Party agrees to maintain the discipline and decorum of TTC, Fudi and will ensure that under no circumstances it is tarnished or harmed.
19. Either party may dissociate with each other by giving a 3 months written notice.
20. All disputes in this regard will be under the jurisdiction of Local Civil Court.

Mr. Shantanu Tiwari
For RITC Pvt. Ltd.
Khunti

Rev. J M Toppno
Director, TTC, Fudi, Khunti

Rev. J. Sanga
Secretary, TTC, Fudi,



THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND - FEDERACIÓN LUTERANA MUNDIAL - FÉDÉRATION LUTHÉRIENNE MONDIALE

Office of the General Secretary

166
e. 71

TO: MEMBER CHURCHES AND
NATIONAL COMMITTEES OF THE
LUTHERAN WORLD FEDERATION

February 1999

Dear Friends,

First of all, let me express the hope that you have commenced the New Year in good spirit and health. I am writing to inform you about a number of matters which are significant for the work of the Federation and its constituency.

Towards a Common Date for Easter

Those of our member churches which are also members of the World Council of Churches (WCC) received in the spring of 1997 the report *Towards a Common Date for Easter* from the consultation held by the WCC and the Middle East Council of Churches in Aleppo, Syria, 5-10 March 1997.

The background for that consultation was the strong wish in many churches to find a common date for all the Christian faithful to celebrate Easter, the feast of Christ's resurrection. In some parts of the world, such as in the Middle East, this issue is considered particularly urgent. In the year 2001, at the beginning of the new millennium, the dates of Easter in the Eastern and Western traditions will coincide once more, and it was therefore felt that this would be a good opportunity to look at the issue again.

The consultation did not pursue the question of agreeing on the same, fixed date for Easter every year because this would not be acceptable to the Orthodox churches. Instead, it was agreed to keep the norm which was established by the Council of Nicea in 325, namely that Easter should fall on the Sunday following the first vernal full moon. This norm affirms the theological connection between the biblical Passover and the Christian celebration of Christ as our "paschal lamb".

The problem of applying this norm has until now not been the norm as such, but agreement on how to determine the first vernal full moon. Astronomers have now provided the necessary calculations for an exact determination which should be acceptable to all. If the churches of all traditions and regions agree to use this calculation, and to take Jerusalem (the place of Christ's death and resurrection) as the meridian reference, a common date for the celebration of Easter would be possible. The WCC member churches have been asked to respond to this proposal but I have been informed that at the time of writing only one Lutheran church has responded. I encourage all Lutheran member churches of the WCC to study the Aleppo Report carefully and respond to the WCC Secretariat. I would appreciate receiving a copy of your response. This matter of a Common Date for Easter will also be an item on the agenda of the Council meeting in Bratislava this summer.

[Handwritten signature]
P.O. BOX 2100 - ROUTE DE FERNEY 150 - CH-1211 GENEVA 2 - SWITZERLAND
TELEPHONE +41-22-791 6111 - FAX +41-22-798 8616
DIRECT LINE +41-22-791 6363 - E-MAIL igk@lutheranworld.org

I hasten to add that the success of this project depends on common agreement, also by the Orthodox churches. Individual churches should not, therefore, make any decision to implement a new practice until a global agreement becomes a reality.

National/Regional Ecumenical Commitments

I draw your attention to the meeting of the Council in 1993 in Kristiansand, Norway, at which time the Council voted:

"that prior to entering into binding forms of church fellowship any member church be requested both to inform and to seek the advice and counsel of the rest of the Lutheran Communion by a process that includes the following steps:

1. The member church considering a proposal for fellowship sends to the General Secretariat of the Lutheran World Federation the pertinent documents with a request for advice and counsel from the member churches;
2. The General Secretariat shares the documentation and request with the other churches of the Lutheran Communion;
3. The member churches of the Lutheran Communion send any advice or counsel to the General Secretariat;
4. The General Secretariat shares all responses which have been received with the member church having made the request." (Minutes of the Council, June 1993, page 43)

This procedure has been implemented only to a very limited extent. However, in view of the global ecumenical role and accountability of the LWF in its relations to other Christian World Communions, I feel that the matter must receive the necessary attention. As you know it was raised again at the Council meeting in Geneva in June 1998, following which the Council asked the General Secretary to bring the matter to the renewed attention of the member churches and to encourage those churches which have not already done so to include in their guidelines for ecumenical action the procedure adopted in 1993 (cf. Minutes of the Council, June 1998, page 47).

As I now bring this matter to your renewed attention, I emphasize that this procedure does not imply any infringement upon the authority of individual member churches to make their own decisions also in ecumenical matters. Rather, it aims to provide a widened basis, in terms of mutually shared information and assessment in order to arrive at agreed forms of ecumenical relations by member churches. Its main purpose is to secure appropriate coherence, transparency and accountability in the ecumenical involvement of LWF member churches.

Priority Setting

The process of long-range planning and workload assessment continues as a priority for staff in Geneva. In June 1998 the Council approved in principle the aims and goals of

program planning, and that a final decision on this process would be taken at its 1999 meeting.

You will recall that, on more than one occasion, I have informed you of the necessity of such an exercise. It is an attempt to manage our work more skilfully, evaluate our efforts more systematically and be in a position to account for how the financial and human resources of the Lutheran communion are shared. In this way we hope to communicate as clearly as possible how the LWF adds value to the witness of the wider Christian communion and seeks to be responsible stewards of what God has graciously bestowed upon all of us.

I wish to publicly express gratitude to the Evangelical Lutheran Church in America for providing, at no cost to the LWF, the services of Reverend Dr Michael Rothaar (Director for Planning in the Division for Congregational Ministry) to bring this invaluable exercise to completion together with the Deputy General Secretary and other colleagues. Dr Rothaar has already proved to be an excellent planner and therefore an asset to the work of the Federation.

Other Matters requiring your Attention and Prayers

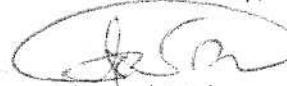
The attacks upon minority Christian communities in Gujarat, and all other expressions of rising intolerance and fundamentalism in **India** on the part of people of any faith are a matter of great concern and, on your behalf, I have written to the Prime Minister of India deplored them. The UELCI informs us that the churches in India are trying to deal with the matter themselves. A delegation of church leaders organized by the National Council of Churches, and in which the UELCI was well represented, has visited Gujarat and also met with the President of India. Other meetings are planned.

A letter has been sent to the President of **Indonesia** following the encouraging news of the Indonesian Government's increased openness to consideration of all possible options for a resolution of the East Timor question, including independence.

I have just returned from **Uganda** where I took the opportunity to discuss with Christian and Muslim leaders the possibility of an inter-faith consultation on peace and reconciliation among religious leaders from all of the nations caught up in the African 'belt of conflict' which now stretches from Eritrea to Angola, and represents a grave risk to the future development and security in Africa as a whole. I request the member churches in Africa to raise this issue with their governments.

Finally, I draw your attention to the ongoing unrest in **Kosovo** and the disastrous situation in **Central America** in the aftermath of hurricane Mitch. Such situations constantly require our prayers for those communities torn apart by these ceaseless conflicts and disasters.

Yours sincerely,



Ishmael Noko
General Secretary

cc: President Christian Krause
LWF Cabinet

FOR INFORMATION

R E P O R T

Meeting concerning a 'COMMON CHRISTIAN CEMETERY', held at Bible House, Old Hazaribag Road, Ranchi, on 15.07.98, at 4 p.m.

Participants: Members of the Ranchi Christian Pastors' Org. Comm.:

Rev. P.M. Mathew, Bible Society, host;
Rev. Lucas Tirkey, RC, St Mary's Cathedral, chairman;
Rev. K.M. Philip, CNI, Treasurer, Chotanagpur Diocese;
Rev. Nehemiah Topno, GELC, Dean, Ranchi congregation;
Mr. Manohar Lakra, Gen. Secretary NWGELC;
Rev. Jos De Cuyper s.j., RC, St Albert's College.

Special invitees:

Mr. Simon Topno, GELC;
Mr. Atul Bara, CNI;
Mr. Prabhakar Tirkey, RCC.

Could not attend:

Mr. Jiwan Masih Lakra, NWGELC;
Rev. Johnson Lakra, GELC, Ass. parish Priest, Ranchi.

1. Introductory Prayer by Rev. Lucas Tirkey, Chairman.
2. Explaining the Background of the problem.

Steps to acquire a common christian cemetery were taken some 6-7 years ago at the initiative of Mr. B. Kaptuamma, then Comm. for Regional Development. This was unanimously approved by the heads of the Churches. Rev. Onil Tirkey - now Bishop - was the convener. A Constitution had been drafted. Unfortunately no documentation of these original efforts is now available.

3. The following emerged from the discussion in which the three laymen gave valuable information.
 - (1) It may be useful to obtain a copy of the bye-laws of Jamshedpur/Dhanbad/Bokaro which have a common Christian Cemetery.
 - (2) A survey is to be made of land available outside the Ranchi Municipal Area (land within it is excluded). This would mean distances of 15 to 20 km from the centre of the town. (Possibly along the Tata, Khunti, Purulia Rd).
 - (3) Land that might be purchased:
 - Government land from excess of ceiling;
 - Non-Adiavasi owned land;
 - Adiavasi owned land poses problems, so also Bhuihari land.
 - (4) Some kind of Society is to be legally constituted as owner.
 - (5) The proposal needs the formal and written approval of the Heads of the 4 main Churches in Ranchi, who are requested to mandate the following Committee agreed upon at this meeting:
 - Rev. Lucas Tirkey, RCC, chairman; (Ph. 204039)
 - Mr. Simon Topno, GELC, convener; (id 505559)
 - Mr. Atul Bara, CNI, member; (id 317785)
 - Mr. Prabhakar Tirkey, RCC, member; (id 209494)
 - Mr. Jiwan Maish Lakra, NWGELC, member; (id 511523)
 - Mr. Anastasius Toppo, RCC, member.

This committee to be called 'COMMITTEE FOR A COMMON CHRISTIAN CEMETERY' can coopt other influential persons.

The Bishops will be approached on the occasion of their meeting of 24.07.1998.

Rev. P.M. Mathew pledged the assistance of Bible House for matters of correspondence and personal contacts among the members of the Committee.

19/7/98
Rev. Pastors of Ranchi

(6) in a subsequent meeting this Committee will proceed with the following:

- a survey of the land available (after obtaining documents that show what land is available outside the Area).
- find ways and means to acquire ownership, after constituting an appropriate society.
- ways and means to finance this project;
- if possible petition Government for the acquisition of land explaining the urgent need of the christian communities.

Additional Information of the Organizing committee: The next Ranchi Christian Pastors' Meeting will be held at Bible House on Sept. 9 from 9 a.m. onwards. Invitations will soon be sent.

4. The chairman thanked all present for their valuable participation in the exchange of views and then concluded with a prayer.

Thanks go also to Rev. P.M.Mathew for the hospitality of Bible House.

Drafted by

Jos De Cuyper
(Jos De Cuyper s.j.)
Ad hoc secretary.

16.08.1998.

To the Most Reverend Bishops of the Churches in Ranchi.

Your Excellency,

At their meetings in the course of a year the Ranchi Christian Pastors repeatedly stressed the urgent need for new burial grounds. They are aware that a 'Common Christian Cemetery' is the only practical solution.

Hence at a meeting of the Organizing Committee for Pastors' Fellowship to which prominent laymen were invited, held on 15.07.1998 at 4 p.m. at Bible House, Ranchi, the following proposal was formulated.

Your Excellency and the Bishops of the other Churches are requested formally to approve and grant the necessary powers to a

'COMMITTEE FOR A COMMON CHRISTIAN CEMETERY'.

This Committee would comprise the following members:

Rev. Lucas Tirkey, Parish Priest St Mary's Cathedral, chairman;
Mr. Simon Topno, GEL Church, convener;
Mr. Atul Bara, CNI, member;
Mr. Prabhakar Tirkey, RC Church, member;
Mr. Jiwan Masih Lakra, NWGEL Church, Member;
Mr. Anastasius Toppo RC Church, member.

The Committee will coopt members whenever the need is felt.

As immediate task the Committee would

- locate available land outside the Ranchi Municipal Area;
- prepare the formation of an Interchurch Society which would own the land;
- seek ways and means to collect the necessary finance for the eventual purchase of land(some 10 acres would be needed), to be assigned to the various Churches.

The chairman and convener will keep the Bishops informed of any progress made in this matter and seek their consent whenever needed.

At the meeting of the Most Reverend Bishops on July 24, 1998, this matter could be considered and decided.

With anticipated thanks and the assurance of our ready service,

Yours faithfully,


(Lucas Tirkey)

St Mary's Cathedral, Ranchi,
16.07.1998.


f Rfno. 17/3/88



GOSSNER EVANGELICAL LUTHERAN CHURCH
IN CHOTANAGPUR & ASSAM

(Registered Under Societies Registration Act XXI of 1860)

Vide No. 273-J of 30-7-1921

Head Office : G. E. L. Church, Ranchi - 834001, Bihar, India. Ph. ; 311513

Fax : 91-651-200224

John Bodra

General Secretary

Most Rev. C. S. R. Topno

Moderator

Mr. U. Sanga

Treasurer

Ref No.....G.S/2001-Boundary wall.

Date.....02-11-2001.

To,

Rev. J. Sanga,
Head Accountant
Central Council Office GELC
Ranchi.

Dear Rev. Sanga,

3rd Bill relating to construction of boundary wall of Gossner Boys Middle School GELC Ranchi in wall of Gossner Boys Middle School GELC Ranchi in original is forwarded to you for your record and necessary action if any.

As you need the original in respect of 1st Bill and 2nd. Bill, the same are sent to you with request to return the duplicate copies of 1st and 2nd Bills. to the undersigned.

Thanking you

Sincerely yours.

John Bodra

02/11/2001.

General Secretary
GELC Ranchi

3rd on A/C Bill

Name of work	=	Construction of Boundary wall of Gossner Middle School at G.E.L. Church Compound, Ranchi
Date of Commencement	=	19/08/2001 (As per actual)
" "	=	25/08/2001 (As per work order)
Date of Completion	=	Work Progress
Period of Bill	=	17/09/2001 - 30/09/2001
Date of Measurement	=	30/09/2001

DETAILS OF MEASUREMENT

1. Earth work in excavation in trenches for foundation including filling available excavated earth in foundation trench after laying boulder masonry work upto ground level and disposal of surplus excavated earth upto a lead of 150 ft. (quantity of excavated earth only shall be taken in account for payment.) will in the North side.

Foundation of walls in North side.

- (i) From 4th expansion joint to 5th expansion joint (West to East)
 $16'6" \times 2'6" \times 2'6" = 103.12 \text{ Cft.}$
- (ii) From 6th expansion joint to 7th expansion joint (West to East)
 $16'6" \times 2'6" \times 2'6" = 103. \text{Cft.}$
- (iii) From 11th expansion joint to 12th expansion joint (West to East)

$$42',0" \times 2',6" \times \left[\frac{2',9" + 3',2"}{2} \right] = 310.80 \text{ Cft.}$$

- (iii) From 12th expansion joint to 13th expansion joint (West to East)

$$17',9" \times 2',6" \times \left[\frac{2',9" + 3',2"}{2} \right] = 131.35 \text{ Cft.}$$

- (v) Column Foundation

$$\begin{aligned} 4' \times 4' \times 2'4" &= 37.28 \text{ Cft.} \\ 4' \times 9' \times 2'6" &= 90.00 \text{ Cft.} \end{aligned}$$

Total = 775.67 Cft. (As per this bill)

= 1793.10 Cft. (As per last bill)

Total upto date = 2568.77 Cft.


30/9/2001

CONVENOR
Boundary Wall Construction Committee
Gossner Middle School, Ranchi

CHAIRMAN
Gossner Middle School
Ranchi


Headmaster
Gossner Middle School
RANCHI

2. Providing and laying boulder masonry (Size stone of Hutar) in cement motar 1.6 (Incement : 6 sand) in foundation, plinth and superstructure including curnning etc. all complete (there will be no any extra payment for pillars etc.).

Walls in North Side.

- (i) From 3rd expansion joint to 4th expansion joint (West to East)

$11'0" \times 1'0" \times 0'6"$ = 5.50 Cft.

(Additional ht. of stone work)

Pillar Projection : $2 \times 1'0" \times 0'6" \times 0'6"$ = 0.50 Cft.

- (ii) From 4th expansion joint to 5th expansion joint (West to East)

1st footing $18'6" \times 2'0" \times 1'0"$ = 37.00 Cft.

2nd footing $18'6" \times 1'6" \times 1'6"$ = 41.62 Cft.

Super sturcture $18'6" \times 6'10" \times 1'0"$ = 126.35 Cft.

Pillar Projection $2 \times 6'10" \times 1'0" \times 0'6"$ = 6.83 Cft.

- (iii) From 6th expansion joint to 7th expansion joint (West to East)

1st footing $18'6" \times 2'0 \times 1'0"$ = 37.00 Cft.

2nd footing $18'6" \times 1'6" \times 1'6"$ = 41.62 Cft.

Super sturcture $18'6" \times 5'8" \times 1'0"$ = 104.89 Cft.

Pillar Projection $2 \times 5'8" \times 1'0" \times 0'6"$ = 5.67 Cft.

- (iv) From 7th expansion joint to 8th expansion joint (West to East)

Super structure $30'0" \times (6'0" - 4'6") \times 1'0"$ = 45.00 Cft.

Pillar Projection $4 \times (6'0" - 4'6") \times 1'0" \times 0'6"$ = 3.00 Cft.

$21'6" \times 0'6" \times 1'0"$ = 10.75 Cft.

(Additional ht. of stone work)

Pillar Projection : $3 \times 1'0" \times 0'6" \times 0'6"$ = 0.75 Cft.

- (v) From 8th expansion joint to 9th expansion joint (West to East)

Super sturcture $50'10" \times (6'0" - 4'0") \times 1'0"$ = 101.66 Cft.

Pillar Projection $6 \times (6'0" - 4'0") \times 1'0" \times 0'6"$ = 6.00 Cft.

$21'1" \times 0'6" \times 1'0"$ = 10.54 Cft.

(Additional ht. of stone work)

Pillar Projection : $3 \times 1'0" \times 0'6" \times 0'6"$ = 0.75 Cft.

- (vi) From 9th expansion joint to 10th expansion joint (West to East)

Super Structure $51'0" \times (6'0" - 4'0") \times 1'0"$ = 102.00 Cft.

Pillar Projection $6 \times (6'0" - 4'0") \times 1'0" \times 0'6"$ = 6.00 Cft.

$21'4" \times 1'0" \times 0'6"$ = 10.66 Cft.

(Additinal ht. of stone work)

Pillar Projection : $3 \times 1'0" \times 0'6" \times 0'6"$ = 0.75 Cft.

2/2009
CONVENOR

Boundary Wall Construction Committee
Gossner Middle School, Ranchi

Rev. A. Tete
CHAIRMAN
Gossner Middle School
Ranchi

8706
Headmaster
Gossner Middle School
RANCHI Page # 2

(vii) From 10th expansion joint to 11th expansion joint (West to East)

Super structure 50'9" x (6'2" - 1'0") x 1'0" = 262.38 Cft.

Pillar Projection 6 x (6'2" - 1'0") x 1'0" x 0'6" = 15.51 Cft.

(viii) From 11th expansion joint to 12th expansion joint (West to East)

1st Footing 42'0" x 2'0" x 1'0" = 84.00 Cft.

2nd footing 42'0" x 1'6" x 1'6" = 94.50 Cft.

Super structure 42'0" x 6'0" x 1'0" = 252.00 Cft.

Pillar Projection 5 x 6'0" x 1'0" x 0'6" = 15.00 Cft.

(ix) From 12th expansion joint to 13th expansion joint (North to South)

1st footing 17'9" x 2'0" x 1'0" = 35.50 Cft.

2nd footing 17'9" x 1'6" x 1'6" = 39.94 Cft.

Super Sturcture 17'9" x 6'0" x 1'0" = 106.50 Cft.

Pillar Projection 2 x 6'0" x 1'0" x 0'6" = 6.00 Cft.

Total = 1616.17 Cft (As per this bill)

Total = 2822.82 Cft. (As per last bill)

Total upto date = 4438.99 Cft.

8. Providing and laying plain cement concrete 1 : 4 : 8 (1 Cement : 4 Sand : 8 Stone metal) including ramming curring etc. all complete.

Column foundation

4' x 4' x 0'3" = 4.00 Cft.

9' x 4' x 0'3" = 9.00 Cft.

Total upto date = 13.00 Cft.

Measurement accepted

C.R.N. Banisay Lugun, 30.09.01
(Sri C. R. Nawal Banisay Lugun)

Certified that above measurement are taken jointly by the convenor (Construction committee) and the contractor.

30/2/2001
CONVENOR

Boundary Wall Construction Committee
Gossner Middle School Ranchi

Rev. A. Tete

CH 4IRMAN
Gossner Middle School
Ranchi

8/9/01
Headmaster
Gossner Middle School
RANCHI

Page # 3

3rd on A/c Bill
Abstract of Cost

SI. No.	ITEM DESCRIPTION	UNIT	QTY.	RATE	AMOUNT
1.	Earth Work in excavation in trenches for foundation including filling available excavated earth in foundation trench after laying boulder masonry work upto ground level and disposal of surplus excavated earth upto a lead of 150 ft. (quantity of excavated earth only shall be taken in account for payment)	Cft.	2568.77	2.50	Rs. 6421.92
2.	Providing and laying boulder masonry (Size stone of Hutar) in cement mortar 1:6 (1 cement : 6 sand) in foundation, plinth and superstructure including curring etc. all complete (there will be no any extra payment for pillars etc.)	Cft.	4438.99	35.00	Rs. 155364.65
8.	(Para 8) Providing and laying plain cement concrete 1:4:8 (1 cement : 4 sand : 8 stone metal) including ramming curing etc. all complete.	Cft.	13.00	32.00	Rs. 416.00
	Total upto date			=	Rs. 1,62,202.57
	Less as per last bill			= (-)	Rs. 103281.45
	As per this bill			=	Rs. 58921.12
	Deduct @ 5%			= (-)	Rs. 2946.00
	Net Amount			=	Rs. 55975.12
	Deduct income tax @ 2.2% of Net Amount paid upto this bill i.e.			=	Rs. 154092.57 Rs. 3390.00
	Net Amount payable			=	Rs. 52585.12
	(Rs. Fifty two thousand five hundred eighty five & paise twelve only)				

Bill Accepted

Dr. N. Banisay

(Sri C. R. Nawal Banisay Lugun) 30.09.01

Certified that above abstract of cost is checked and certified by the convenor construction committee.

CONVENOR
CONVENOR
Head Master, Gossner Middle School

Rev. A. Tete
Chairman

Gossner Middle School
Ranchi

Shri S. P. Tute
Headmaster
Gossner Middle School
RANCHI

Received - *Dr. N. Banisay*

Rs. Fifty two thousand 16.10.01

five hundred eighty five and
paise twelve only.

2nd on A/C bill.

Name of work	- Construction of Boundary wall of Gossner Middle School at G.E.L. Church Compound, Ranchi.
Date of commencement	- 19/8/2001 (As per actual)
"	- 25/8/2001 (As per actual)
Date of Completion	- Work in progress
Period of Bill	- 3/09/2001 – 16/09/2001
Date of Measurement	- 16/09/2001

DETAILS OF MEASUREMENT

1. Earth work in excavation in trenches for foundation including filling available excavated earth in foundation trench after laying boulder masonry work upto ground level and disposal of surplus excavated earth upto a lead of 150 ft. (quantity of excavated earth only shall be taken in account for payment.)

Wall in the North Side

Foundation of walls in North side

- (i) From 7th expansion joint to 8th expansion joint (West to East)

$$30',0" \times 2',6" \times \left(\frac{2',2" + 2',4"}{2} \right) = 168.75 \text{ Cft.}$$

- (ii) From 8th expansion joint to 9th expansion joint (West to East)

$$50',10" \times 2',6" \times \left(\frac{2',0" + 2',0"}{2} \right) = 254.15 \text{ Cft.}$$

- (iii) From 9th expansion joint to 10th expansion joint (West to East)

$$51',0" \times 2',6" \times \left(\frac{1',10" + 3',6"}{2} \right) = 339.15 \text{ Cft.}$$

- (iv) From 10th expansion joint to the 11th expansion joint (West to East)

$$50',9" \times 2',6" \times \left(\frac{2',3" + 2',8"}{2} \right) = 312.11 \text{ Cft.}$$

Total = 1074.16 Cft. (As per this bill)

= 718.94 Cft (As per last bill)

Total upto date = 1793.10 Cft.

16/9/01

CONVENOR

Boundary Wall Construction Committee
Gossner Middle School, Ranchi

Rev. A. Tete
16/9/2001

CHAIRMAN

Gossner Middle School
Ranchi

16/9/01

Headmaster
1
Gossner Middle School
RANCHI

2. Providing and laying boulder masonry (Size stone of Hutar) in cement mortar 1:6 (1cement : 6 sand) in foundation, plinth and superstructure including curing etc. all complete (there will be no any extra payment for pillars etc.).

Walls in North Side.

- (i) From 1st expansion joint to 2nd expansion joint (West to East)

Super structure 50',7"x(6',3"-4',2") x 1',0" = 105.21 cft.

Pillar Projection 6x(6',3"-4',2") x 1',0"x0',6" = 6.24 cft.

- (ii) From 2nd expansion joint to 3rd expansion joint (West to East)

Super structure 51',0"x(6',0"-4',6") x 1',0" = 76.50 cft.

Pillar Projection 6x(6',3"-4',6") x 1',0"x0',6" = 4.50 cft.

- (iii) From 3rd expansion joint to 4th expansion joint (West to East)

Super structure 30',9"x(6',0"-3',0") x 1',0" = 92.25 cft.

Pillar Projection 4x(6',0"-3',0") x 1',0"x0',6" = 6.00 cft.

- (iv) From 7th expansion joint to 8th expansion joint (West to East)

1st Footing 30',0"x2',0"x1',0" = 60.00 cft.

2nd Footing 30',0"x1',6"x1',6" = 67.50 cft.

Super Structure 30',0"x4',6"x1',0" = 135.00 cft.

Pillar projection 4x4',6"x1',0"x0',6" = 9.00 cft.

- (v) From 8th expansion joint to 9th expansion joint (West to East)

1st Footing 50',10"x2',0"x1',0" = 101.66 cft.

2nd Footing 50',10"x1',6"x1',6" = 114.37 cft.

Super Structure 50',10"x4',0"x1',0" = 203.32 cft.

Pillar projection 6x4',0"x1',0"x0',6" = 12.00 cft.

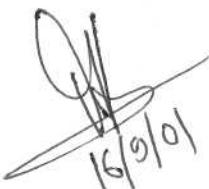
- (vi) From 9th expansion joint to 10th expansion joint (West to East)

1st Footing 51',0"x2',0"x1',0" = 102.00 cft.

2nd Footing 51',0"x1',6"x1',6" = 114.75 cft.

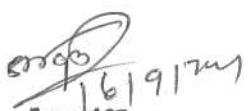
Super Structure 51',0"x4',0"x1',0" = 204.00 cft.

Pillar projection 6x4',0"x1',0"x0',6" = 12.00 cft.


16/9/01

CONVENOR
Boundary Wall Construction Committee
Gessner Middle School, Ranchi

Rev. A. Tete
16/9/2001
CHAIRMAN
Gessner Middle School


16/9/2001
Headmaster
Gessner Middle School
RANCHI

(vii) From 10th expansion joint to 11th expansion joint (West to East)

1 st Footing 50',9" x 2',0" x 1',0"	= 101.50 cft.
2 nd Footing 50',9" x 1',6" x 1',6"	= 114.19 cft.
Super Structure 50',9" x 1',0" x 1',0"	= 50.75 cft.
Pillar projection 6 x 1',0" x 1',0" x 0',6"	= 3.00 cft.
Total	= 1695.74 cft. (As per this bill)
Total	= <u>1127.08 cft. (As per last bill)</u>
Total upto date	= 2822.82 cft.

Measurement accepted

C.R. Banisay Lugun
(Sri C.R. Nawal Banisay Lugun.)
16/9/2001

Certified that above measurement are taken jointly by the convenor (construction committee) and the contractor.


CONVENOR
Boundary Wall Construction Committee
Committee of Gossner Middle School

Rev. A. Tete
16/9/2001
CHAIRMAN
Gossner Middle School
Ranchi

8/9/01
16/9/2001
Headmaster
Gossner Middle School
RANCHI

2nd on A/c bill

Abstract of Cost.

Sl. No.	Item Description	Unit	Qty.	Rate	Amount
1.	Earth work in excavation in trenches for foundation including filling available excavated earth in foundation trench after laying boulder masonry work upto ground level and disposal of surplus excavated earth upto a lead of 150 ft. (quantity of excavated earth only shall be taken in account for payment.)	Cft	1793.10	2.50	Rs. 4482.75
2.	Providing and laying boulder masonry (Size stone of Hutar) in cement mortar 1:6 (1cement : 6 sand) in foundation, plinth and superstructure including curing etc. all complete (there will be no any extra payment for pillars etc.).	Cft	2822.82	35.00	Rs. 98798.70
	Total up to date		=		Rs. 1,03,281.45
	Less as per last bill		=		(-) Rs. 41,245.15
	As per this bill		=		Rs. 62,036.30
	Deduct @ 5%		=		(-) Rs. 3,102.00
	Net Amount payable		=		Rs. 58,934.30

(Rs. Fifty eight thousand nine hundred thirty four & paise thirty only)

Bill accepted

(Sri C.R. Nawal Banisay Lugun)

C.R. N. Banisay - 16.09.2001

Certified that above abstract of cost is checked and certified by the convenor construction committee.

6/9/01

CONVENOR
Boundary W. II Construction Committee

CHAIRMAN
Gossner Middle School

6/9/2001
Headmaster
Gossner Middle School
RANCHI

Head Master, Gossner Middle School - For making arrangement of payment.

Received Rs. fifty eight thousand nine hundred and thirty four & paise thirty only. Rs. (58,934.30)

*C.R.N. Banisay - "Contractor"
16/9/2001*

1st ON A/C BILL

Name of work : Construction of Boundary wall of Gossner Middle School at G.E.L. Church Compound, Ranchi.

Date of Commencement : 19/08/2001 (As per Actual)

: 25/08/2001 (As per Work Order)

Date of Completion : Work in progress

Period of Bill : 19/08/2001 - 02/09/2001

Date of Measurement : 02/09/2001

DETAILS OF MEASUREMENT

1. Earth work in excavation in trenches for foundation including filling available excavated earth in foundation trench after laying boulder masonry work upto ground level and disposal of surplus excavated earth upto a lead of 150 ft. (quantity of excavated earth only shall be taken in account for payment)

Walls in North side.

- (i) From 1st expansion joint to 2nd expansion joint (West to East)

$$50',7"\times 2,6" \times \frac{(2',0"+2',3")}{2} = 268.71 \text{ Cft.}$$

- (ii) From 2nd expansion joint to 3rd expansion joint (West to East)

$$51',0"\times 2,6" \times \frac{(2',0"+2',6")}{2} = 286.87 \text{ Cft.}$$

- (iii) From 3rd expansion joint to 4th expansion joint (West to East)

$$30',9"\times 2,6" \times \frac{(2',0"+2',3")}{2} = 163.36 \text{ Cft.}$$

Total = 718.94 Cft.

OK 2/9/01

CONVENOR
Boundary Wall Construction Committee
Gossner Middle School, Ranchi

SNP
Headmaster
Gossner Middle School
RANCHI

*Rev. A. Tete
2/9/2001*
CHAIRMAN
Gossner Middle School
Ranchi

2. Providing & laying boulder masonry (size stone of Hutar) in cement mortar 1:6 (1 cement : 6 sand) in foundation, plinth and superstructure including curing etc. all complete. (there will be no any extra payment for pillars etc.).

Walls in North side.

- (i) From 1st expansion joint to 2nd expansion joint (West to East)

1st Footing 50',7"x2',0"x1',0"	=	101.16 Cft.
2nd Footing 50',7"x1',6"x1',6"	=	113.80 Cft.
Super Structure 50',7"x4',2"x1',0"	=	210.92 Cft.
Pillar Projection 6x4',2"x1',0"x0',6"	=	12.51 Cft.

Total = **438.39 Cft.**

- (ii) From 2nd expansion joint to 3rd expansion joint (West to East)

1st Footing 51',0"x2',0"x1',0"	=	102.00 Cft.
2nd Footing 51',0"x1',6"x1',6"	=	114.75 Cft.
Super Structure 51',0"x4',6"x1'	=	229.50 Cft.
Pillar Projection 6x4',6"x1',0"x0',6"	=	13.50 Cft.

Total = **459.75 Cft.**

- (iii) From 3rd expansion joint to 4th expansion joint (West to East)

1st Footing 30',9"x2',0"x1',0"	=	61.50 Cft.
2nd Footing 30',9"x1',6"x1',6"	=	69.19 Cft.
Super Structure 30',9"x3',0"x1',0"	=	92.25 Cft.
Pillar Projection 4x3',0"x1',0"x0',6"	=	06.00 Cft.

Total = **228.94 Cft.**

Grant Total = **1127.08 Cft.**

Measurement accepted

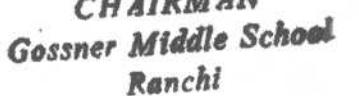
C.R. M. Banilugun. (Contractor)
2.09.2001

(Sri C.R. Nawal Banisay Lugun)

Certified that above measurements are taken jointly by the convenor (Construction Committee) and the contractor


CONVENOR
 Boundary Wall Construction Committee
 Gossner Middle School, Ranchi


 Headmaster
 Gossner Middle School
 RANCHI


CHAIRMAN
 Gossner Middle School
 Ranchi

1st ON A/C BILL

ABSTRACT OF COST

Sl.No.	Items Description	Unit	Qty.	Rate	Amount
1	Earth work in excavation in trenches for foundation including filling available excavated earth in foundation trench after laying boulder masonry work upto ground level and disposal of surplus excavated earth upto a lead of 150 ft. (quantity of excavated earth only shall be taken in account for payment)	Cft.	718.94	2.50	1,797.35
2	Providing & laying boulder masonry (size stone of Hutar) in cement mortar 1:6 (1 cement : 6 sand) in foundation, plinth and superstructure including curing etc. all complete. (there will be no any extra payment for pillars etc.).	Cft.	1,127.08	35.00	39,447.80
					Total Rs. 41,245.15
					Deduct @ 5% Rs. - 2,062.00
					Net amount payable Rs. 39,183.15

(Rupees thirty nine thousand one hundred eighty three and paise fifteen) only

Bill accepted

C.R.N. Banisay Lugun. (Contractor)
2.09.2001

(Sri C.R. Nawal Banisay Lugun)

Certified that above abstract of cost is checked and certified by the convenor (Construction Committee).

CONVENOR
Boundary Wall Construction Committee
Gossner Middle School, Ranchi

Rev. A. Tete
21/9/2001
CHAIRMAN
Gossner Middle School, Ranchi

Head Master
21/9/2001
Gossner Middle School, Ranchi

Ranchi
Ranchi

Head Master, Gossner Middle School - For making arrangement for payment.

Paid Rs 39,183/- only (Rs. Thirty nine thousand one hundred eighty three only)
vide cheque No. 177111, dated 7.9.2001.

Received, Rs 39183/- only.
C.R.N. Banisay Lugun. (Contractor)
Cheque No. 177111, 7.9.2001

List of Loans & Advances Paid as on 31-3-93.

(1) Dr. S. R. Sojo	—	Rs. 15000=00
(2) Dr. R. R. Pimp	—	Rs. 5000=00
(3) Miss T. Surin	—	Rs. 6310=00
(4) Dr. T. Pimp	—	Rs. 312=95
(5) Dr. B. S. Boge	—	Rs. 1000=00
(6) Rajesh Chandra	—	Rs. 2050=00
(7) R. L. Bhattacharya	—	Rs. 26000=00
(8) Dr. S. R. Sojo	—	Rs. 1500=00
(9) John Tripathy	—	Rs. 300=00
(10) Rama Ram	—	Rs. 300=00
(11) Dr. T. Bispotra	—	Rs. 1000=00
(12) R. S. Tripathy	—	Rs. 1000=00
(13) Ramkrishna Saha	—	Rs. 3000=00
(14) Shanti Devi	—	Rs. 500=00

TOTAL 63272=95

List of Loans & advances Received as on 31-3-93.

(1) Ram Chandra	—	200.00
(2) Goldsmith in Chittagong & Assam	—	91985.00
	<u>Total</u>	<u>Rs. 92185.00</u>

oo o

1994-95. — Dues - b. 62300 = 00
 1995-96 — Dues - b. 124600 = 00
 1996-97 — 2 Qrs. — b. 62300

Dues.

1994-95 — b. 155,750 = 00 ✓
 95-96-IV 124,600 = 00 ✓
 96-97-I+II 62300 = 00 ✓

342650 = 00

PAID (G) 171325 = 00

171325 = 00 ✓

18.6.96, 96-97 28890 = 62
142433 = 38

(G) 24840 = 00
117593 = 38

PAID Amount -

b. 93450 = 00
 b. 77,875 = 00
171325 = 00

Liability of Municipality Park towards
L & D China Shopping Complex

No. NO 14A, 763.

PAID b.

Dues b.

1994-1995	---	155750 = 00	1
1995-1996	8.7.95 - 93450 = 00	93450 = 00	<hr/>
1995-1996 Liability -		62300 = 00	1
		124600 = 00	<hr/>
1995-1996	1.2.96 77875 = 00	186900 = 00	<hr/>
1996-97 Session	18.6.96 28891 = 62	28891 = 62	<hr/>
1996-97 I to II Dr. O/s.		80133 = 38	<hr/>
		62310 = 00	1
		142433 = 38	<hr/>

Provisions amount not adjusted

Rs. 24,840 = 00	(-)	24840 = 00	<hr/>
		Dues. 197593 = 38	<hr/>
		200216 = 62	<hr/>

Liability of Municipality, Tax towards
Coca China Shopping Complex

Word No 10A, 763. PAID b. Dues b.

1994-1995 - - - - 153750 = 00 -

1995-1996 8.7.95. 93450 - 93450 = 00

1995-1996 Liability - 62300 = 00 -

1995-1996 1.2.96 77875 = 00 186900 = 00

1996-97 Session 18.6.96. 28891 = 62, 28891 = 62 -

1996-97 I to II Dr. 0/5. 80133 = 38
62380 = 00 -

142433 = 38

Previous amount not adjusted

Rs. 21840 = 00 (-) 21840 = 00
Dues. 197593 = 38
20016 = 62

neo -

Bans of bands.

$$(1) \text{ BGL } 00 - 15344 = 00$$

$$54449 = 50$$

(2) ~~FF~~ ~~ban~~

$$\begin{array}{r} \text{Sungaya} - 65254 = 50 \\ \hline 80598 = 50 \end{array}$$

केन्द्रीय परिषद् कार्यालय,
जी० हॉर्ड रोड, छोटानागपुर स्वं असम,
राँची।

पत्रांक सी०ती०४७/१४

दिनांक 20.2.99.

विषय :- दिनांक 12-18 मार्च 99 में होने वाले रिफ्रेशर क्लास के
के संबंध में।

प्रत्येक :- जी०ती० पत्रांक 78/14 दिनांक 14.1.99 और 78/87
दिनांक 16.2.99.

लेखा में,

कलीनिया के तभी पुरोडितगण,
यीशु सहाय।

मनुरोध है कि आप अपने साथ जनगणना प्रतिवेदन
(Census Report) अवश्य लेते आये और हते मठा तथिव छो सौंपे।

कार्यालय के अनुसार 14.3.99 छो दो बार मिनिस्टिरियम
(Ministerium) की बैठक होगी। इस संबंध में अपने प्रदनों छो लिखितरूप से
लायें और Rt.Rev. B.Lakra, Deputy Moderator/Ministerium Secretary छो
सौंपें ताकि आवश्यकता पड़ने पर उस बिन्दु पर विचार विरक्ष किया जायेया।

मेरे कामनाओं सहित।

धन्यवाद,

विश्वासभाजन

ज्ञान बोधा

जोन बोदरा
महा सहिव, जी. हॉर्ड, स्ल.
राँची।

क्रमांक ५५
लेटर नं २१२२१
संग्रह नं ११६५

BO
CENTRAL COUNCIL OFFICE,
G. E. L. CHURCH, RANCHI

— Book Post

To, Rev. C. P. Basa
Sagichawana
P.O. Kansobal
Dt. Raigarh
Madhya Pradesh.



From : Yacub Samad
Reserve Bank of India
Issue Department
Pandit Jawaharlal Nehru Marg
BHUBANESWAR - 751001
(Orissa)

Dated the 9th March 1999

The General Secretary,
GEL Church in Chotanagpur & Assam,
Head Office,
RANCHI - 834001
(Bihar)

Sir,

Medical Treatment in Christian Medical College & Hospital Vellore

With reference to your letter No.CC 48/571 dated 9th September 1998 on the above subject, I beg to state that during our Ist visit to CMCH Vellore we had to stay there for about 1 month for my wife's check-up and treatment who is a SLE patient. During that long period of stay I observed that the Hospital's motto 'NOT TO BE MINISTERED UNTO BUT TO MINISTER' is observed very satisfactorily at the Senior Doctors' level. All the patients irrespective of Caste/Religion are treated the best and equally. Therefore no letters of identification/Special Request is required.

The problem faced is 'Language problem'. Nursing/Clerical staff of the Hospital are not prepared to speak Hindi. Helping mentality/attitude which is the basic requirement of the Christianity and as shown in the official guide of the Hospital is also absent in those lower class employees especially amongst the clerical staff and serving nurses. Eventhough, I do not nurture any hard feelings against them, still, to better the image of the most prestigious institution, development and guidance in this area is badly needed.

Regarding my wife's health, after CMCH's treatment, it is observed that She is far better than before. I am fully satisfied with the improvements She got. I am thankful to the Hospital and you all for the cooperation extended in this regard.

Yours faithfully,

Yacub Samad

(Yacub Samad)

t Rm



340
CC-19

GURUKUL LUTHERAN THEOLOGICAL COLLEGE & RESEARCH INSTITUTE

Dr. K. Rajaratnam

M.A. Ph.D., (Lond) DD (Budapest) D.Litt.

Director

Y. Dwarakanatha Reddy

Bursar

**The Bishop/President
GEL Church
Main Road
Ranchi-834 001
Bihar, India**

To
H. Reeth
a
9/2/03

25.08.2003

Dear Bishop

Sub:- Gurukul Contribution (2003-04) from Member Churches & Arrears-reg.,

Ref:- Our letter dated 21.02.2001

With reference to the above subject we shall be grateful if you could kindly send us the Annual contribution of Rs.7500/- for the year 2003-04 along with the arrears of contributions up to 2002-03.

The payment may be made by cheque or demand draft in the name of Gurukul Lutheran Theological College & Research Institute.

Thanking you,

Yours sincerely,

Y D Reddy
Bursar

CC: The Director, Gurukul
The Treasurer, GELC



GOSSNER THEOLOGICAL COLLEGE

Estd. 1866, Affiliated with Senate of Serampore College (University) 1949

GOSSNER EVANGELICAL LUTHERAN CHURCH (Estd. Nov. 2/1845)

MAIN ROAD, RANCHI - 834001, JHARKHAND, INDIA

Ph. : 91-0651-2206005 • E-mail : gtranchi@rediffmail.com

Ph. No. 2350005

Ref. No. 177/2003.....

Dated July 1, 2003

To,

The General Secretary
GEL Church
C.C. Office, Ranchi

Dear Sir,

This is to inform you that the College staff salary for the month of March, 2003 was paid from the College fund on 28/6/2003. Thus during the financial year 2002 - 2003 the staff salary was paid for five (5) months from the fund raised by the College (viz. April, May, November, December 2002 & March 2003). We thank you for all support received in this connection and request you to kindly try to release the required amount to make the salary payment regular.

Sincerely Yours

M. M. Ekka
Rev. M. M. Ekka,
Principal, GTC
Ranchi

C C : The Treasurer cum
Finance Secretary
GEL Church



GURUKUL LUTHERAN THEOLOGICAL COLLEGE & RESEARCH INSTITUTE

Dr. K. Rajaratnam

M.A. Ph.D., (Lond) D.D. (Budapest) D.Litt.

Director

Y. Dwarakanatha Reddy

Bursar

W. D. Reddy

The Bishop/President

GEL Church

Main Road

Ranchi-834 001

Bihar, India

25.08.2003

Dear Bishop

Sub:- Gurukul Contribution (2003-04) from Member Churches & Arrears-reg.,

Ref:- Our letter dated 21.02.2001

With reference to the above subject we shall be grateful if you could kindly send us the Annual contribution of Rs.7500/- for the year 2003-04 along with the arrears of contributions up to 2002-03.

The payment may be made by cheque or demand draft in the name of Gurukul Lutheran Theological College & Research Institute.

Thanking you,

Yours sincerely,

Y D Reddy
Y D Reddy
Bursar

CC: The Director, Gurukul

The Treasurer, GELC ✓