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Aktenzeichen 1/21/0

Titel

T.T.C. Fudi (Technical Training Centre) - Vikas Maitri

Band 2

Laufzeit 1979 - 1987

Enthält

nur Unterlagen zu Vikas Maitri (Association for Health and Socio-Economical Development), Selbsthilfeorganisation zur Entwicklung landwirtschaftlicher Gebiete; einige Veröffentlichungen d. Organisation; Schriftwechsel, Anträge auf Finanzhilfen; Finanzber

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Gossner Mission

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LEITZ
1650 Trennblatt ohne Ösen
1654 Trennblatt mit Ösen
zum Selbstausschneiden
von Registertasten

Gossner Mission

Tel. : 26251

Vikas Maitri : विकास मैत्री

An Association for Health and Socio-Economic Development

POST BAG NO. 23
P. N. BOSE COMPOUND
PURULIA ROAD
RANCHI - 834 001
BIHAR / INDIA

No. AED/FIN/Gos.Mis/87-179 Date : 13th April, 1987.

Rev. Dieter Hecker,
Director,
Gossner Mission,
Handjerystrasse 19-20
1000 Berlin 41 (Friendenan)
W E S T G E R M A N Y.

Eingegangen
22. April 1987
Erledigt:.....

Dear Rev. Hecker,

We thank you very much for your letter of 23.3.87 informing us about the present position of our request.

In regard to the grant of DM 10.000,- sent to us last time. We like to inform you that a sum of Rs. 45,372.05 was credited to our bank account in the year 1985 which we have already acknowledged through our letter of 7 November, 1985.

Further we had already mentioned in our letter of 24 May,1985 and 30th August, 1985 that Vikas Maitri was in need of extra fund as it was not able to meet its administrative expenses mainly for supporting staff fully with the funds raised from different sources. We were not receiving any grant from funding agencies strictly for administrative expenses. Moreover in the present situation of the churches themselves it was difficult to provide salaries for core-staff for the churches. As such this extra fund was needed to support part of the expenses on staff especially the core-staff.

Therefore as the basic purpose of the grant was to meet part of Vikas Maitri's administrative expenses the grant was utilized for meeting part of salary expenses and other administrative expenses like travelling, cultivation Expenses (Experimentation and demonstration) etc.. However we are enclosing a copy of the audited statement of accounts for the year 1985 for your information and kind reference.

Further about the activities undertaken by staff we are herewith enclosing the Annual Report 1985-86 for your information and reference.

.....2.

Gossner Mission

We hope that the above information alongwith enclosures will give you a clear picture of how the grant of DM 10.000,- was utilized.

Once again we thank you very much for your help and concern for Vikas Maitri.

With best wishes.

Yours sincerely,

(M. Ekka)
Acting Executive Director.

Gossner Mission

T.P. JAISWAL & CO.
CHARTERED ACCOUNTANT

PROPRIETOR :
T.P. Jaiswal, B.Com.,F.C.A.

Phone : Off. : 22691
Res. : 24887

Main Road,
Ranchi -834 001

AUDITOR'S REPORT

We have audited the annual Balance Sheet as at 31st December, 1985 and Income & Expenditure Account as on that date of M/s. Vikas Maitri, Ranchi with the books of accounts, vouchers and other records as produced before us and found the same accordance their with.

For T.P. JAISWAL & CO.
CHARTERED ACCOUNTANTS.

Main Road, Ranchi.

Sd/-
P R O P R I E T O R

Dated : 18th Feb.,1986. (S E A L)

Gossner Mission

V I K A S M A I T R I, R A N C H I

BALANCE SHEET AS AT 31st DECEMBER 1 9 8 5

1984 Rs. P.	Liabilities	Rs. P.	Rs. 1985 P.	Rs. 1984 P.	Assets	Rs. P.	1985 Rs. P.
	FUND :			5.83,632.84	FIXED ASSETS :		
	Opening Balance	4,01,396.70			(As per Schedule-A)	...	5,43,569.32
	Add: Amount transferred from Revolving Fund	1,50,214.65			CURRENT ASSETS, LOANS & ADVANCES		
	Add: Amount transferred from General Fund	206.38					
		5,51,817.73					
4,01,396.70	Less: Excess of Expenditure over Income	9,419.63			A. CURRENT ASSETS:		
				5,655.54	Cash in hand	6,046.76	
				7,58,257.44	Cash at Bank	9,39,508.49	
	SECURITY DEPOSITS FROM:		5,42,398.10	---	Fixed Deposits	---	
12,050.00	Staff(As per Schedule-D)	...					
32,813.00	Contractor(G.S.Ghosh)	12,020.00	12,020.00	4.00	Revenue Stamps	68.00	9,45,623.25
	CURRENT LIABILITIES & PROVISIONS				B. LOANS & ADVANCES:		
	Revolving Fund	1,50,214.65		10,753.99	S.K.Lal-Motor Cycle Advance	369.41	
1,50,214.65	Less: Amt.transferred to Capital Fund	1,50,214.65	---	1,995.00	D.Bara	6,000.00	6,369.41
	General Fund	206.38					
206.38	Less: Amt.transferred to Capital Fund	206.38	---				
4,365.19	Saving Club	...	4,336.29				
1.66	Social Forestry Project	...	---				
10,580.51	Balwadi Project	...	---				
450.00	Outstanding Liabilities for Audit	...	450.00				
6,80,920.72	PROJECT BALANCES (Cash & Bank) (As per Schedule-C)	...	8,99,607.59				
	LOANS FROM PROJECTS						
67,300.00	(Vikas Maitri Kalyan Sanstha) A/c	...	36,750.00				
13,60,298.81			14,95,561.98	13,60,298.81			14,95,561.98

In terms of our report of even date.

Ranchi.,Dt.18th Feb.,1986.

For T.P.Jaiswal & Co.
Chartered Accountants.

Seal

Sd/-
Proprietor

Gossner Mission

V I K A S M A I T R I R A N C H I

Schedule 'A' of Fixed Assets Forming Part of Balance Sheet as At 31st December, 1985

	Description	Opening Balance as on 1.1.1984	Add: During the year	Sale of Assets	Total	Rate	Dep: Provided during the Yr.	Balance as on 31.12.1985
		(a)	(b)	(c)	(a+b-c)	---	---	---
1. a)	Land	2,51,831.15	14.912.00	---	2,66,743.15	xxx	---	2,66,743.15
b)	T&D Land in Village	1,55,741.51	---	---	1,55,741.51	xxx	---	1,55,741.51
2.	Furniture	17,175.83	---	---	17,175.83	10%	1,717.58	15,458.25
3.	Motor Cycle	23,319.95	---	12,655.04	10,664.91	20%	2,132.98	8,531.93
4.	Cycle	132.71	---	---	132.71	20%	26.54	106.17
5.	Tools & Equipments	4,268.58	---	----	4,268.58	10%	426.85	3,841.73
6.	Typewriter	6,386.78	---	---	6,386.78	15%	958.00	5,428.78
7.	Office Equipments	67.59	---	---	67.59	10%	6.75	60.84
8.	Camera	2,551.68	---	---	2,551.68	20%	510.32	2,041.36
9.	Audio Visual Equipment	11,834.40	---	---	11,834.40	20%	2,366.88	9,467.52
10.	Duplicating Machine	2,264.47	---	---	2,264.47	15%	339.66	1,924.81
11.	Generator Set	2,023.30	---	---	2,023.30	30%	606.99	1,416.31
12.	Film Projector 16 M.M.	10,246.48	---	---	10,246.48	20%	2,049.28	8,197.20
13.	Tractor	42,042.00	---	---	42.042.00	40%	16,816.80	25,225.20
14.	Tractor Equipments	18,641.83	---	---	18,641.83	40%	7,456.72	11,185.11
15.	Survey Equipments	2,315.58	---	---	2,315.58	15%	347.33	1,968.25
16.	Jeep	32,789.00	---	---	32,789.00	20%	6,557.80	26,231.20
	Rs.	5,83,632.84	14,912.00	12,655.04	5,85,889.80		42,320.48	5,43,569.32

In terms of our report of even date.

For T.P.Jaiswal & Co.
Chartered Accountants.

Ranchi., Dt.18th Feb.,1986.

Seal

Sd/-
Proprietor

Gossner Mission

V I K A S M A I T R I, R A N C H I

SCHEDULE "E" (CASH & BANK BALANCES) FORMING PART OF BALANCE SHEET AS AT 31.12.1985

DESCRIPTIONS	Bank	Cash	Total
Community Development Programme Project, E.Z.E., West Germany	1,452.46	--	1,452.46
E.Z.E.(Agricultural Training Programme)	1,73,851.99	543.00	1,74,394.99
Integrated Agricultural Development Project, TROCAIRE, Ireland	49,007.59	2,128.46	51,136.05
Integrated Development Programme in Village Project (CAFOD), England	2,93,963.95	1,977.24	2,95,941.19
Agricultural Experimentation and Promotion Project, Netherland	3,16,445.61	137.80	3,16,583.41
Construction of Programme Centre Building Project, E.Z.E., West Germany	59,718.99	380.50	60,099.49
T o t a l :	8,94,440.59	5,167.00	8,99,607.59

In terms of our report of even date.

For T.P. JAISWAL & CO.
CHARTERED ACCOUNTANTS.

(S E A L)

Sd/-
P R O P R I E T O R.

Ranchi.,Dt.18th Feb.,1986.

Gossner Mission

T.P.JAISWAL & CO.
CHARTERED ACCOUNTANTS

V I K A S M A I T R I R A N C H I

Income and Expenditure Account for the year ending 31st December , 1985

Fig. of the previous year Rs. p.	Expenditure	Figures for the current year Rs. p.	Figures of the previous year Rs. p.	Income	Figures for the current year Rs. p.
34,419.00	To Salary	21,584.06	400.00	By Membership Church	1,450.00
2,366.40	" Contribution to P.F.	1,335.00	6.00	" Individual Membership	---
2,041.10	" Printing & Stationery	3,384.56	100.00	" Life Membership	200.00
1,339.00	" Office Expenses	5,203.35	---	" Contribution Towards Seminar	10,275.00
1,995.49	" Travelling & Daily Allowance	320.00	---	" Contribution towards Assistance	---
1,454.75	" Postage & Telegram	2,170.45	---	" Contribution towards Administration Cost (Received from G.L.Church)	---
1,275.75	" Newspapers & Periodicals	1,364.85			
2,400.00	" Rent	1,350.00	38,550.50	" Training Fees	---
---	" Bank Charges	8.25	6,850.00		
1,331.20	" Books	413.60	36,494.79	" Income from T & D Farm Cultivation	45,667.23
9,273.13	" Training Expenses	1,350.00	3,958.10	" Donation (G.C.W.G.)	45,372.05
---	" Cultivation Expenses (T.D.)	---	6,723.20	" Interest From Bank	1,331.20
23,865.43	" Cultivation Expenses (F.C.)	18,295.14	8,976.53	" Profit on sale of Motorcycle	4,842.65
70.00	" Subscription	125.00	23,179.31	" Misc. Income	20.088.59
900.00	" Audit Fee	450.00			
---	" Certificate Work	---	89,442.98	" Excess of Expenditure over income transferred to Fund A/c	9,419.63
1,843.68	" Legal & Consultancy Exps.	3,000.00			
---	" Cycle Maintenance & Repairs Expenses	247.47			
634.16	" Generator Repairs & Maintenance Exps.	353.49			
15,964.22	" Jeep Repairs & Maintenance Expenses	---			
13,477.96	" Tractor Repairs&Maintenance Expenses	---			
1,677.78	" Motor Repairs&Maintenance Expenses	---			
1,16,329.05		60,955.22	2,14,681.41		1,38,646.55

Sd/- Seal

Conto.. .... P/2

Gossner Mission

T.P.JAISWAL & CO.
CHARTERED ACCOUNTANTS

Figures of the previous year			Figures for the current year	Figures of the previous year		Figures for the current year
1,16,329.05		B/Fd... ...	60,955.22	2,14,681.41	B/F	1,38,646.55
578.73	To	Duplicating Machine Repairs & Maintenance Exps.	---			
6,948.96	"	Jeep Running Expenses	---			
225.60	"	Typewriter Repairs & Maintenance Expenses	352.12			
4,805.16	"	Tractor Running Exps.	---			
237.55	"	Audio Visual Expenses	430.00			
250.00	"	Re-imbursement of Medical Expenses	---			
12,488.89	"	Subsidy for Motorcycle	4,374.46			
1,218.37	"	Bad Debts	---			
5,062.08	"	Misc.Expenses	2,729.91			
65,937.21	"	Depreciation	42,320.48			
---	"	Telephone Expenses	1,801.00			
---	"	Electricity Expenses	1,147.00			
---	"	Evaluation Team Exps.	445.10			
---	"	Calculator Repairs & Maintenance Expenses	174.35			
---	"	Seminar	10,001.24			
---	"	Vehicle Repairs and Maintenance Exps.	13,346.18			
---	"	Village Project	569.49			
2,14,681.41			1,38,646.55	2,14,681.41		1,38,646.55

In terms of our report of even date.

For T.P.Jaiswal & Co.
Chartered Accountants.
Sd/-
Proprietor

Ranchi., Dt. 18th Feb., 1986

Seal

Gossner Mission

V I K A S M A I T R I

ANNUAL REPORT 1985-86

It is a great pleasure to report on the activities of Vikas Maitri to the Governing Body of the organisation.

As reported previously the construction of programme centre building at Ranchi has been completed except few minor finishing work which we hope to complete by end of April 1986. After which we will complete the furnishing of seminar/conference room and residence facilities for participants of seminar and training.

The programme centre building accommodates the Vikas Maitri office and also has facilities for training, seminar, workshop and conference etc. with residential facilities.

At this moment we would like to report briefly about the activities undertaken by the organisation in the rural areas for development of village people.

Area of Operation :

At present Vikas Maitri works in 3 districts of Chotanagpur region (Bihar) i.e. Ranchi, Gumla and Lohardaga Districts. These three districts have a total area of approx. 18321 Km^2 and a total population of more than 2.6 million out of which more than 2.2 million inhabits rural areas.

To motivate and facilitate the villagers for initiating developmental activities 12 village Development Centres have been established in rural areas. Details of these centres are as follows :

Sl. No.	District	Name of Centre	Name of Block	No.of village covered	Total population
1.	Ranchi	Dumardaga	Khunti & Karra	5	2,341
		Bingaon	Karra	5	3,234
		Patratoli	Khunti	5	1,055
		Barwadag	Karra	5	1,621
		Nauz	Burmu	5	2,390
2.	Gumla	Takarma	Basia & Kolebira	5	1,368
		Aidega	Jaldega & Kolebira	5	4,498

Gossner Mission

Sl. No.	District	Name of centre	Name of Block	No.of village covered	Total population
		Tukupani	Thethaitanger	5	2,615
		Katukona	Simdega & Thethaitanger	5	2,206
		Naudiha	Ghaghra	5	3,002
		Belagarha	Ghaghra	5	2,644
3.	Lohardaga	Sithio	Senha	5	3,877

ACTIVITIES IN CENTRES : Several developmental activities are undertaken in all the centres for the development of down-trodden village people.

A. Agricultural Development Programme :

Agriculture is main source of livelihood of the villagers in this region. As such enhancement of farmer's knowledge and skill is required for increasing agricultural production. The following activities are undertaken for the purpose :

1. Experimentation and Demonstration :

(a) Cultivation : The economic position of the farmers is very poor. Consequently they are not in a position to take the benefit of modern agriculture which requires high input cost. Keeping this in view experimentation and demonstration on low input cost agriculture is being done. This may be possible through organic farming in which locally available materials are used in maximum quantity such as cowdung, forest leaves, grass and farm wastes etc. Besides this more emphasis is given on the use of local seeds.

Hence several crops such as paddy, wheat, ragi, black gram, arhar, maize, sugar cane, groundnut, sweet potato, tomato, cabbage, pea and other vegetables were experimented and demonstrated in organic method of cultivation.

This is gaining popularity among the farmers especially marginalised farmers. As these can be replicable by the marginalised farmers.

Gossner Mission

Consequently about 695 marginalised families have started cultivation of various crop such as Ragi, tomato, ground-nut and vegetable crops and earned more income.

(b) Compost-Making : During discussion it was found that the farmers are facing problem of lack of manure. The traditional way of manure preparation takes one year and also looses good amount of nutritive value in the process.

Therefore experimentation was done on compost making with the following view :

i. To enable farmers to meet their manure requirement by multiplying cowdung, leaves, grasses and agricultural wastes

ii. To preserve all the nutritive value of compost

iii. Prepare compost in less time.

We are able to prepare compost within 3 months with all nutritive values.

The promotion of this is done through meetings and demonstration in the centre and villages. As a result of which during 1985, 164 marginalised farmers have prepared compost and used the same in various crops like Ragi, tomato, sugarcane and other vegetable crops in comparision to 70 farmers in 1984 and got more production of 1-2 maunds in average.

(c) Agricultural Training Programme :

Four months residential training programmes have been organised for disseminating knowledge on various aspects of agriculture such as soil, water-management, seeds, nutrients, compost making, pest control, use of sun-rays, crop rotation for soil improvement etc. to farmers. More emphasis have been given on organic farming.

Period of Training Programme	No.of participants
February 1985 to May 1985	61
October 1985 to Jan. 1986	43
February 1986 to May 1986	63

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About the impact we may take the example of Mr. Alois Bage of Jitutoli. Mr. Bage has undergone the training in Takarma centre. After completion of his training he started practicing organic farming in his house. He cultivated bitter gourd, and cabbage in 2.00 acres of land and earned Rs. 5,000/- in a period of 4-5 months.

(d) Distribution of seeds and seedlings :

343 farmers have been assisted in the form of seeds and seedlings for cultivation and development of orchards.

B. Weaker farmers in action :

Weaker farmers have been organised in several groups in different places namely Chatakpur, Barwatoli, Dumardaga, Chutiatoli, Patratoli, Khapratoli, Karimati, Konbegi, Sithio, Siartoli, Siladon, Kotlo, Bursu, Lamkitoli, Chailitarn, Farsapani, Katukona for joint effort for their economic betterment.

No.of villages	No.of Groups	No.of weaker farmers' families participating
17	17	129

In this programme 7 wells and 1 check dam have been constructed and 9 wells are under construction for irrigation in their community farm. Initial assistance for seeds and manure have also been given to these weaker farmers.

In this programme participating families have contributed voluntary labour once a week and materials such as pole for well and Latha.

This programme has increased feeling of group belongingness, confidence and responsibility. Further it enabled the weaker farmers to engage themselves through out the year in cultivation which in turn is helping them to raise their income, consequently these families are proceeding towards self-sustainance.

C. Promotion of non-conventional energy source :

i) Bio-gas Plant : Several bio-gas plants have been constructed in Gundardih, Takarma, Sithio, Dumardaga, Aidega, Tukupani and Katukona.

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Type of Bio-gas plants	Size	No.
1. K.V.I.C. model	8 cu.m.	1
2. Janta model	3 cu.m.	4
3. Janta model	4 cu.m.	1
4. Janta model	8 cu.m.	1

ii) Wind mills for lifting water : 12 P.U. 500 wind mills developed by I.E.R.T. Allahabad have also been installed for lifting water from well in different places in rural areas on an experiment basis. So far 5 such windmills have been installed in Takarma, Aidega, Sithio, Barwadag and Dumardaga.

D. Village Seminars and Short-training Programmes :

Several village seminars and short-training programmes were organised on compost making, organic farming, motivations of villagers for joint action programmes, issues related to forests, land, control of cattle, hunger etc. in different villages.

No.of seminars and short-training programmes	No.of participants
33	1279

Some of the impact of these programmes has already been included in cultivation, compost making and weaker farmers in action. However, example of Sri Walter Ekka of Konbegi village might further help to understand the impact.

Mr. Walter Ekka learnt cultivation method and compost preparation by attending seminar and regular visit to Katukona Centre. He started organic farming and cultivated 1.93 acres of land besides his other regular cultivation. He earned additional income of Rs. 5,000/- from tomato, sponge gourd and pumpkin cultivation.

E. Balwadi :

For the benefit of the children of rural areas balwadi centres were organised in Takarma, Chalho, Itta, Kurkuria, Tirla, Khijri, Kesra, Umri, Bhushur, Birjila, Chutiatoli and Aidega villages.

No.of centres	No.of children participated
12	399

Gossner Mission

Village women were selected from respective villages and trained for running the Balwadis.

The programme has achieved manifold results. The children have learnt to keep themselves clean and dress properly without help of other family members. They are also keeping their Balwadi centre clean. They learnt Hindi and English Alphabet and numerals. They also recognised the figures, colours etc. Besides this they learnt to do creative work such as craft by wood, soil, leave etc.

F. Newsletter : A newsletter namely 'Samwad' is published quarterly for sharing different views and experiences among the members.

We sincerely thanks the members of Governing Body and Working Committee for their encouragement and support in fulfilling the objective of Vikas Maitri.

Ranchi,
24th March, 1986.

M. Ekka
Acting Executive Director.

Gossner Mission

Tel. [redacted]

Vikas Maitri : विकास मैत्री

An Association for Health and Socio-Economic Development.

POST BAG No. 23
P. N. BOSE COMPOUND
PURULIA ROAD
RANCHI 834001
BIHAR, INDIA

26251

Eingegangen
23. März 1987
Erledigt: ab. 24.3.87

13th March, 1987.

Rev. Dieter Hecker,
Director,
Gossner Mission,
Handjerystrasse 19-20
1000 Berlin 41 (Friendenau)
W E S T G E R M A N Y.

Dear Rev. Hecker,

May we take this opportunity to convey our greetings from Ranchi.

We are herewith enclosing the minutes of Our Governing Body and the Annual Report for your kind reference.

With best wishes and warm regards.

Yours sincerely,

(M. Ekka)
Acting Executive Director.

Encl : as above.

Gossner Mission

V I K A S M A I T R I, R A N C H I

MINUTES OF THE GOVERNING BODY AND THE WORKING COMMITTEE MEETING HELD ON 24th FEBRUARY, 1987.

The meeting of the Governing Body and the Working Committee was held on 24th February, 1987 at 4.00 p.m. in the office of Vikas Maitri and was attended by the following :

1.	Most Rev. Telesphore Toppo, Archbishop, R.C.	- President
2.	Rt. Rev. Dr. N. Minz, Bishop, N.W.G.E.L.C.	- Chairman W.C.
3.	Rt. Rev. S. Mohan M.G., Pramukh Adhyaksh, G.E.L.C	- Member
4.	Rev. P.M. Mathew	- General Secretary
5.	Rev. B. Dahanga	- Member
6.	Fr. Sebastian Tirkey, S.J.	- Member
7.	Mr. M. Ekka	- Acting Executive Director
8.	Mr. A. Kullu	- Adviser (Trg.)

Rt. Rev. James Terom, Bishop, C.N.I. and Rev. J.H. Baskey, Methodist Church excused themselves from attending the meeting.

The meeting was started with opening prayer by Most Rev. Telesphore Toppo.

The following matters were transacted in the meeting :

1. Minutes of the previous meeting of the Governing Body and the Working Committee held on 19th August, 1986 and the Working Committee held on 12th January, 1987 were read out by the General Secretary and passed by the members.

2. Annual Report of the Activities : This was circulated earlier among the members. The members accepted the same with some clarification and appreciated the work of the staff. The members enquired about the establishment of new centres. In this regard it was informed that 3 more centres may be established for which the member churches will find out the possibilities.

3. Audited Statement of Accounts for 1986 : This was circulated earlier among the members for their advance reference. The same was accepted by the members.

4. Statement of Accounts for January, 1987 : This was circulated earlier among the members for their advance reference. It was accepted by the members.

.....2.

Gossner Mission

5. Budget for 1987 : This was circulated among the members in advance. It is also informed that this budget was discussed in the Working Committee in its meeting on 12th January, 1987 and passed the same. The members approved the budget for 1987.

At the end Most Rev. Telesphore Toppo, President appreciated the work of the Working Committee and the Staff.

The meeting ended with prayer led by Rt. Rev. S. Mohan M.G. and a vote of thanks to the chair.

Minutes drawn by

(Rev. P. M. Mathew)
General Secretary.

Ranchi,
12th March, 1987.

Gossner Mission

V I K A S M A I T R I

ANNUAL REPORT : 1986 - 1987

It is a great pleasure to report on the activities of Vikas Maitri to the Governing Body and the Working Committee of the organisation.

The Programme centre building at Ranchi has been completed. Only few furnishing work has to be completed.

I. Village Development and Training Centres :

As reported earlier at present we have 12 Village Development and Training Centres in 3 areas namely Simdega, Khunti and Nawagarh area. These centres are manned by trained Community Organisers under the supervision and assistance of Area Project Officers. Besides the other facilities like centre house, training house etc. we have 2-5 acres of land in the centres for the purpose of experimentation, demonstration, promotion of cultivation and training programmes of the farmers.

1. Centre cultivation : The primary aim of the centre cultivation is to do experimentation and demonstration in order to gain experiences for promotion of agricultural development in the villages. At the same time this cultivation also generates some income for maintenance of centres.

Therefore during 1986 several crops such as Bottle gourd, sponge gourd, sakhin, sugarcane, Ladies finger, Maize, cow-pea, Radish, Cucumber, French bean, Sweet potato, tomato, Ginger, Bitter gourd, chilli, corriander, gondli, ground nut, paddy, Arhar, Papaya, Toti, pea, onion, carrot, pumpkin, gram, parwal, wheat, black-gram and other leafy vegetables have been cultivated.

From the above cultivation we have a total receipt of Rs. 48,231.60 during 1986. Further from January '87 to 1st week of February '87 we received Rs. 7,102.24 from the centres. Thus we received an average of

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Rs. 4,000/- per month during 1986. This receipts are being used for the maintenance of the centres.

Further since the above cultivation is being done in organic method of farming in which locally available resources such as cow-dung, forest-leaves, grass and agricultural wastes are utilised, it is gaining popularity among the farmers especially marginalised farmers. This gives them opportunity to strengthen their economic base through increase in production using the resources available with them and enhancing their skills through learning by doing process as well.

The above has the following impact among the villagers :

i) They are adapting the methods and techniques of centre-cultivation in their own cultivation and started using more of Farm Yard manure, compost etc. and stopped using chemical fertilizers. In Takarma, Pharsapani Konbegi, Aidega and Dumardaga the farmers have cultivated potato, wheat, cabbage, tomato and other leafy vegetables adopting the methods learnt from the centres through sharing of experiences in meetings, discussion and observation.

ii) In some places like, Aidega, Takarma etc. the farmers have experienced that their produce especially vegetables are easily sold in the market because of its quality. People are always looking for them in the market.

iii) The marginalised farmers are getting opportunity to raise their income and improve their condition with their limited resources.

Few examples might help us to see how this is helping the marginalised farmers :

a) In Pharsapani village of Tukupani centre several Village meetings were organised from October 1986 and the experiences gained in centre cultivation were shared with the village-people. Now out of 25 participants 19 have cultivated potato adopting the methods learnt through these meetings.

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b) Shri Jahuran Lohar and Mohan Singh of Dumerdih, Atal Barla of Bandhtoli, John Lugun of Kinirkela, Walter Ekka of Konbegi were able to increase their production in paddy and vegetable cultivation in a small plot of land by adopting the method learnt through centres and able to get more income. Shri Jahuran Lohar, Atal Barla and Walter Ekka earned Rs. 800/- in 0.10 acres in tomato with cost of Rs.60/- Rs. 1,500/- in 0.20 acres in maize with cost of Rs. 105/- and Rs. 5,000/- in 1.93 acres in vegetable respectively in a period of 3-4 months besides their regular cultivation.

Shri Mohan Singh and John Lugun got a production of 65 mds paddy in 1.0 acre and 6 mds in 0.30 acres of summer paddy with a very nominal cost.

2. Experimentation in Bio-gas Plant Management in Takarma :

This experimentation was taken up as the villagers do not have sufficient feed for bio-gas plants. Therefore this was undertaken for two purposes:

i) to run the bio-gas plant effectively in the absence of sufficient cow-dung,

ii) to accelerate the process of gas formation which will give more gas as well as more slurry.

For the purpose one pile of 30 kgs. with leaves, some ash and water mixed cow-dung was made everyday. After ten days 1st pile was fed in the bio-gas plant with available cow-dung in the centre. The result of this experimentation was found that after doing this the slurry was flowing out regularly and the quantity of gas for light also increased. But it was found that the plant needs cleaning as the sand particles have been accumulated in the plant. As such this experimentation discontinued for time being.

3. Community Farm Programme for Weaker Farmers :

The weaker i.e. marginalised farmers are organised in groups in different places namely Khapratoli, Lamkitoli, Chailitarn, Thurutoli, Konbegi, Katukona, Bursu, Patratoli, Siladon,

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Dumardaga, Chutiatoli, Kotlo, Barwatoli, Siyartoli, Chatakpur and Sithio Patratoli.

Under the programme 18 wells including repairing of one old well at Kotlo have been constructed for irrigation purpose, out of which 9 wells have been constructed during 1986. Initial assistance for seed and manure have also been given to these farmers.

The present cultivation position of the programme is as follows :

Sl. No.	Centre	Village	Crops (Rabi cultivation	Area (acres)
1.	Takarma	Khapratoli	Sugarcane, Tomato, pea, cabbage, onion, french bean, Gram, potato.	1.30
		Lamkitoli	Potato, Tomato, Onion, cabbage, wheat, palak, French bean.	1.12
2.	Aidega	Chailitarn	Tomato, Potato, kaddu, kakri, palak, Ladies finger, pumpkin.	1.20
3.	Tukupani	Thurutoli	Brinjal, kaddu, pumpkin, Bitter-gourd, Ladies finger.	0.50
4.	Katukona	Konbegi	Potato, wheat, kaddu, kakri.	1.28
5.	Patratoli	Bursu	Potato, pea, Radish, Tomato, wheat, beans, kaddu, cabbage.	0.20
		Patratoli	Ladies finger, kaddu, pumpkin, Cucumber, sponge gourd.	0.20
6.	Dumardaga	Siladon	Tomato, pea, wheat, Brinjal,	0.75
		Dumardaga	Kaddu, Potato.	0.20
7.	Sithio	Chatakpur	Wheat, Tomato, Kakri, Gram, Potato, Bottle gourd, chilli.	1.05
8.	Nauz	Siyartoli	Wheat, Potato, tomato, pea, Radish.	3.00
9.	Barwadag	Chutiatoli - II	Gram, Tomato, French bean, kaddu	0.70
		Kotlo - I	Jhinga, Gongra, Potato, Onion, Gram.	1.00
		Kotlo - II	Jhinga, Gongra, Kaddu.	0.10

In Katukona 0.50 acre of land has been prepared for cultivating kaddu, Bitter gourd and Sponge gourd and Sithio Patratoli

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the farmers are preparing 1.00 acre of land for cultivation of summer crops. Due to water logging in their land around well they could not do Rabi crop. The participants of Chutiatoli I, Chutiatoli II, Kotlo I and Kotlo II are preparing 1.0 acre, 0.35 acre, 0.50 acre and 0.25 acre land respectively for summer cultivation.

This programme has enabled the marginalised farmers to engage themselves through out the year in cultivation besides their other regular cultivation which in turn is helping them to gain more income. Consequently these families are proceeding towards self-reliance. This is also checking to some extent the seasonal migration of the farmers.

Few examples of the feeling and reaction of the villagers towards the programme shows the impact of the same :

a) In Siyartoli of Nauz centre 8 families are participating in the programme. They have dug two kacha wells in addition to the well constructed under the programme. They have cultivated wheat, potato, tomato, pea and radish etc. in about 3.00 acres, which are very good. They have been given assistance for seeds from the centre.

They expressed their feeling that earlier they used to go to other places for labour work during the lean period but now they have concentrated on cultivation in all seasons and getting good result. Now they felt that cultivation is the only available source for their main stay.

b) The participating families in Chailitarn village of Aidega (Kinirkela) centre have fenced their community farm by themselves and now they are planning to make bigger the small well they have, in addition to the well constructed under the programme, in order to bring more area under cultivation. At present they have tomato, potato, kaddu, kakri, palak, Bhindi and pumpkin in 1.20 acre of land.

They expressed their feeling and reaction as follows :

Due to this programme they are able to generate income through out the year in addition to their other cultivation during

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rainy season which helps them to fulfil their basic needs. Moreover, they told that they cultivate in organic method and have no problem for marketing. In the market people like to buy their produce and vegetable-retailers also prefer to buy in bulk. They even come to their farm to buy vegetables. Further they also told that earlier whenever they needed cash for some urgent work then they used to sell their grains, chickens, goat, pigs etc.. But now they have solved this problem as such the other village people say that these families are becoming well-off.

c) The participating families of Khapratoli and Lamkitoli of Takarma centre are regularly doing the cultivation around the well constructed under the programme. The participating families are day-by-day making their economic condition better. Some members of the programme like Mariam Horo a widow of Khapratoli who was not able to support her family of 2 daughters and one small son is now not only able to support her family but could meet all expenses of her son's education and also released the mortgaged land from the earnings of the cultivation. Likewise other participating families are also moving towards self-reliance.

Seeing this the C.D. block of the area has assisted for construction of two wells in nearby land. Those villagers who have the facilities but not doing cultivation earlier also started Rabi cultivation taking inspiration from the participating families of the programme. As such a competative atmosphere has been started for development.

d) The participating families of Konbegi village of Katukona centre are regularly cultivating around the well. They have fenced the land by themselves and also reclaimed their field for further cultivation. One of the member of the group expressed his feeling and reaction that he earned Rs. 1,400/- from tomato cultivation in rainy season and with that he refunded the loan taken from the villagers and also bought rice for his family. Further he has cultivated wheat and potato from which can earn a lot. He further told that

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now he can understand the economics of agriculture as he has cultivated pumpkin by estimating the income as per his family budget.

The other farmers have also started cultivation by seeing these members in the village. The neighbouring village people started enquiring whether they could also start the programme.

The above programme also helped the participating families to consume vegetables in their food which they were not doing earlier because of their condition.

4. Agricultural Training Programme :

Two batches of Four months residential training programmes had been organised during 1986 in Village Development and Training Centres besides the batch started on October 1985 was concluded in January 1986. The details of two batches are as follows :

Period of Training Programme	No.of participants completed
February 1986 - June 1986	58
September 1986- December 1986	78

In the above batches a total of 177 trainees were enroled out of which 41 dropped due to one or other reason and 136 trainees i.e. 76.8% completed the programme.

The overall impact of the training programme was found encouraging. After completion of training programme the trainees started cultivation work in their own field. Further the young people who were finding themselves misfits in the village are taking more and more interest in cultivation and gainfully employ themselves in their village. The following are some examples of the impact of training on trainees.

a) The trainees of Takarma, Tukupani, Katukona other than recent batch have already started cultivation of tomato, potato, wheat and other vegetables according to seasons. Those trainees who donot have the facility of irrigation are cultivating in rainy season.

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b) 6 trainees of Takarma centre had used two-directional method in their paddy cultivation.

c) One trainee from Lamkitoli village of Takarma area cultivated tomato, potato, cabbage in 0.50 acre of land. He produced 10 mds of potato in 0.15 acre of land in Rabi. Now besides earning more income his family is able to eat vegetable which they were not able to do earlier.

d) 33 trainees have already started preparing compost in Katukona, Dumardaga, Sithio and Sidroll centre. They also cultivated vegetables and papaya in organic method of farming.

e) Village Youth of Dumardaga area have formed a Youth association so that they might be able to solve the village problems and do creative work for their betterment.

f) Another trainee of Takarma centre Mr. Alois Bage of Jitutoli earned Rs. 5,000/- in a period of 4-5 months by cultivating bitter gourd and cabbage in 2.00 acres of land.

g) Shri Bhudhnath Tanti, a trainee of Sithio centre never took interest in cultivation before attending the training programme. After completing training he started cultivation in 0.50 acre with tomato, ladies finger, sponge gourd and radish crops. Now he is able to earn an average income of Rs. 250/- per month from sale of vegetables and is gainfully employed in his village. Prior to this he used to wander here and there.

Another trainee of his batch and place planted 25 papaya plants in his kitchen garden. He also made compost. Earlier he was using Fertilizers which he found very expensive. Now he experienced that organic manure compost is priceless only some labour is required.

h) Shri Joachim Topno, trainee of Takarma centre started his cultivation from April '86 in 0.50 acre of land with tomato, sponge gourd, ladies finger, bottle gourd and cucumber crops. He earned Rs. 2,000/- within a period of 4 months in addition his family had enough vegetable for consumption. As such he experienced a regular source of income and employment is possible in cultivation.

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i) Shri Nestor Samad, a trainee of Aidega centre started his cultivation with ladies finger, tomato, pea and onion in 0.04 acre land and earned Rs. 500/- from the same. He experienced that a small plot of land may also support the family by regular cultivation of the same.

The above examples shows that the training programme is helping the village people to earn more income through cultivation and strengthen their economic condition and also create self-employment in the villages.

5. Distribution of seeds and seedlings : The weaker farmers around the centres are being assisted in small ways in the form of seeds and seedlings to enable them to take up cultivation other than their kharif cultivation.

6. Agricultural Experimentation and Promotion Centre Project :

In two new centres at Belagarha and Naudiha construction of centre house, well and bio-gas plant of 1 Cu.m. has been completed. The walls of the cattleshed are constructed. The roof of the same could not be completed as the necessary wood could not be procured.

7. Study Project on "Transfer of land" : This project was taken up in 9 centres. All the three workshops ie.e. 2 before collection of data and 1 after data collection have been organised in Dumardaga centres during 1986. The last i.e.3rd Workshop concluded in October 1986. Under the project data regarding land and forests of 51 villages have been collected and analysed. Preparation of master chart was done. Now report writing is under progress.

8. Other Extension work : Besides the above programmes the following activities have been taken in the villages around the Village Development and Training Centres:

i) Smokeless hearth : This work was taken up from September 1986 and upto December 1986 a total of 345 smokeless hearths have been made in 12 villages around 12 Village Development

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and Training Centres. Though in some places due to non-availability of tiles chimny could not be completed fully, the villagers started using the same. Those who have started using it informed that it is working efficiently as it consumes less firewood as well as it is really smoke-less.

ii) Village meetings : In all the centres meetings are held with villagers to discuss about the problems of people and how to solve the problems with the local resources. The Community Organisers mainly shared the ideas about the promotion of smokeless hearth, increasing income through rabi cultivation and future plan of comprehensive rural development with the villagers.

Consequently the villagers showed more interest in rabi cultivation and cultivated wheat, potato, tomato and other vegetables by applying compost and karanj cake.

9. News Letter : Four issues "Samvad" the news letter of the organisation was published in 1986 and circulated. The January - March 1987 has already gone to press.

10. The New Programmes : The project proposal of Comprehensive Rural Development for the marginalised sector has been submitted to funding agencies in July 1986. The same is under process. Further in the beginning of 1987 a programme of training for farmers has been submitted to National Bank for Agricultural and Rural Development (NABARD) which is under process. Exploration is being made with funding agencies to support a educational programme for promotion of village development for self-reliance. In this regard a outline of the programme has already been sent to funding agency.

We sincerely thanks the members of the Governing Body and the Working Committee for their encouragement, support, co-operation and guidance in fulfilling the objective of Vikas Maitri.

Ranchi,
14th February, 1987.

M. Ekka
Acting Executive Director.

Gossner Mission

To
Vikas Maitri
Post Box No. 23
P.N. Bose Compound
Purulia Road
Ranchi 834 001 - India

23.3.87

Dear Mr Ekka!

Thank you very much for your last two letters, inquiring about the position of a grant by Gossner Mission and the Annual Report of the last Governing Body Meeting. I want to inform you in short about the present stage of negotiations:

As I had told you earlier, Gossner Mission has no provisions for that in its own budget. We have forwarded your application to the department for ecumenical sharing of the Chruch in Westfalia, with whom we have close connections. They have just informed us, that a meeting of this comittee ist just due in these days and at the end of April this has to be sanctioned then by the Church Board. We have told them about the urgency of your situation. As soon as the decision is taken, they shall inform us and in case it is granted, we shall immediately forward the amount to your account, even before it reaches Berlin form their end. - that is all what I can do at present. We are quite confident, that the chances are not too bad.

There is another point. Last time, when we sent you a grant of DM 10.000.-, this was given by the church in Hannover and according to their rules, they must have a report, if and how this grant was used. I have sent them our bank acknowledgement of the transfer, burt they informed us, they need a short report, how the money has been used. So, may I request you, to give a short statement from your side, what this amount was used for. We had applied for covering a dificit in administrative costs. Maybe you could give us in writing, for what it was actually needed and along with that give a short description, why this extra funds were needed at that time, since the grant had been given retrospectively and not been budgeted in advance as the usual procedures are.

I hope to hear from you soon in this last matter. I shall inform you as soon as I shall know more details about your pending application.

Wishing you all the best, I remain,

Yours sincerely,

Dieter Hecker.
(Dieter Hecker)
Director

Gossner Mission

Eingegangen
25. Nov. 1986
Erledigt:.....

Tel. : 26251

Vikas Maitri : विकास मैत्री

An Association for Health and Socio-Economic Development

POST BAG NO. 23
P. N. BOSE COMPOUND
PURULIA ROAD
RANCHI - 834 001
BIHAR / INDIA

No. AED/FIN/GOS.MIS/86-341 Date : 20th November, 1986.

Rev. Dieter Hecker,
Director,
Gossner Mission,
Handjerystrasse 19-20
1000 Berlin 41 (Friedenau)
W E S T G E R M A N Y.

Dear Rev. Hecker,

This has reference to our letter of 29th October, 1986 handed over to you at Ranchi and our discussion about supporting Vikas Maitri for meeting part of its administrative expenses.

As desired we are herewith submitting the Application for Administrative cost for Staff of Vikas Maitri for Promotion of Rural Development in Villages for your favourable and sympathetic consideration. We are very sorry that we couldnot finalise the application due to some urgent work and handover the same to you during your stay at Ranchi.

Further you might have also received the copy of EZE letter of 30th October, 1986 addressed to Vikas Maitri. You might have noticed from the same that EZE has sanctioned additional grant and they have also requested us to raise further additional fund of DM 31,000,- from other sources.

May we request you to help us. We also hope that you will consider our request again with sympathy as we are in urgent need. We assure you that we will sent you the reports regularly.

Thanking you in anticipation.

Yours sincerely,

(M. Ekka)
Acting Executive Director.

Encl : as above.

Gossner Mission

V I K A S M A I T R I
Post Bag No. 23,
P. N. Bose Compound, Purulia Road,
Ranchi - 834 001, B I H A R.

APPLICATION FOR ADMINISTRATIVE COST FOR STAFF OF VIKAS MAITRI FOR PROMOTION OF RURAL DEVELOPMENT IN VILLAGES

1. The Target Area :

The area of operation of Vikas Maitri, a registered society of different local churches with headquarters in Ranchi town, is the Chotanagpur region. The region is a cluster of 8 districts, namely, Ranchi, Gumla, Lohardaga, Hazaribagh, Giridih, Dhanbad, Palamau and Singhbhum, that comprises the southern most of the state of Bihar in India. It has a total area of about 80,000 sq.K.M. with a total population of 15 million. The region is thickly populated by different groups of tribals. Though the region is rich in mineral and other resources the people are still backward economically.

To bring this vast area under its operation Vikas Maitri, after experiencing different approaches of development like individual assistance, community organisation approach (Village Committees) and Transfer of Technology, has established 12 Village Development centres in the rural areas of Ranchi, Gumla and Lohardaga districts during the period 1980-85. These centres have some basic facilities for agricultural experiments and other educational support to people for their overall development. These centres are in the most neglected part of the region. While selecting them the main consideration was the strategic position of the concerned place in terms of accessibility, the intensity of the problems affecting the people and scope for multiplying the development process in other areas.

The 3 districts have a total area of approximately 18,321 Km^2 with a population of more than 2.6 million. Of this more than 2.2 million people inhabit the rural areas. The land of this area can be divided into four categories :

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(1) cultivated land, (2) Forest area, (3) area not available for cultivation (rocks, streams etc.) and (4) culturable waste. To give an idea of the percentage of land in each category we give below some data culled out from the area of operation of Vikas Maitri.

Category of land	Area of land (in acres)	Percentage of land
Cultivated land	103821.24	59.24
Forest area	26849.11	15.32
Area not available for cultivation (rocks, streams etc.)	13389.51	7.64
Culturable waste	31195.44	17.80

From the given data it is evident that only 59.24 percent of land is under cultivation. Irrigated land constitutes only 2% of the total cultivated land and the rest is rainfed.

The cultivated land may further be divided into two categories : (1) upland, and (2) low land. The upland constitutes 59 % of the total cultivated land, low-land 35 % and the rest 6 % is homestead land.

The uplands are poor in soil structure and contain sandy-loam soil. They are prone to soil erosion and acidic reaction. Crops cannot be grown satisfactorily on this kind of land unless sufficient quantities of organic manure and lime are applied from time to time. The low lands have been converted into rice fields by terracing and embanking them for storing rain water over the centuries. These are good for producing rice under good monsoon rain. Their soil is grey in colour and contain more clayey materials.

The above description of land of this region may give some indication of the extent of its availability and quality for agriculture is poor in Chotanagpur. In contrast the land in the rest of Bihar is plain and fertile.

Further since this area is rich in mineral and other natural resources a host of giant industries have been set-up and mines opened here. Consequently there is a rapid process of urbanisation and industrialisation around a few centres. This had opened opportunities for modern capital investments and immigration.

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One apparent consequence of this process is displacement and uprooting a big chunk of population engaged in agriculture from its livelihood. The uprooted person can hardly get an opportunity to find a better paid employment at the lower echelons as minial workers. Secondly, the villagers easily fall into the clutches of cunning traders and other agents of urban areas and are forced to sell their agricultural and forest produce at a very low price.

2. VIKAS MAITRI INVOLVEMENT IN RURAL DEVELOPMENT :

As mentioned earlier Vikas Maitri has established 12 Village Development and Training Centres in rural area of Ranchi, Gumla and Lohardaga districts for initiating and promoting development programmes for self reliance of the poor people. Details of the centres are as follows :

Sl. No.	Districts	Name of centre	Name of Block	No.of village covered	Population covered
1.	Ranchi	- Dumardaga	Khunti & Karra	5	2,341
		- Bingaon	Karra	5	3,234
		- Patratoli	Khunti	5	1,055
		- Barwadag	Karra	5	1,621
		- Nauz	Burmu	5	2,390
2.	Gumla	- Takarma	Basia & Kolebira	5	1,368
		- Aidega	Jaldega & Kolebira	5	4,498
		- Tukupani	Thethaitangar	5	2,615
		- Katukona	Simdega & Thethaitangar	5	2,206
		- Naudiha	Ghaghra	5	3,002
		- Belagarha	Ghaghra	5	2,644
3.	Lohardaga	- Sithio	Senha	5	3,877

DEVELOPMENT PROGRAMMES UNDERTAKEN :

Several developmental activities are undertaken in all the centres for the development of down-trodden village people.

A. Agricultural Development Programme :

Agriculture is main source of livelihood of the villagers in this region. As such enhancement of farmer's knowledge and skill is required for increasing agricultural production. The following activities are undertaken for the purpose :

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(i) Experimentation and Demonstration :

(a) CULTIVATION : The economic position of the farmers is very poor. Consequently they are not in a position to take the benefit of modern agriculture which requires high input cost. Keeping this in view experimentation and demonstration on low input cost agriculture is being done. This may be possible through organic farming in which locally available through organic farming in which locally available materials are used in maxinim quantity such as cowdung, forest leaves, grass and farm wastes etc.. Besides this more emphasis is given on the use of local seeds.

Hence several crops such as paddy, wheat, ragi, black gram, arhar, maize, sugar cane, groundnut, sweet potato, tomato, cabbage, pea and other vegetables were experimented and demonstrated in organic method of cultivation.

This is gaining popularity among the farmers especially marginalised farmers. As these can be replicable by the marginalised farmers.

Consequently the marginalised families have started cultivation of various crop such as Ragi, tomato, groundnut and vegetable crops and earned more income in villages around the centres.

(b) COMPOST MAKING : In this region it was found that the farmers donot have sufficient manure due to less domestic animals like bullocks etc.. Further they are not in a position to buy fertilizers to fulfil their requirement due to lack of money and availability in time. This also makes the farmers dependent on outside sources beyond their control for agricultural operation and production.

Moreover it is also experienced that the traditional way of manure preparation takes one year and also looses good amount of nutritive value in the process.

Consequently experimentation was done on compost making with the following view :

- To enable farmers to meet their manure requirement by multiplying cowdung, leaves, grasses and agricultural wastes.

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- To preserve all the nutritive value of compost.
- Prepare compost in less time.
- To enable the farmers to become self-reliant for production.

The experiment was carried out using cowdung, leaves, grasses and other agricultural wastes in the Village Development and Training Centres. As such it is experienced that a good compost with all nutritive values could be prepared within 3 months.

The promotion of this is done through meetings and demonstrations in the centres and villages through actual participation in the process and sharing of experiences. As a result of which during 1985, 164 marginalised farmers have prepared compost and used the same in various crops like Ragi, tomato, sugarcane and other vegetable crops in comparision to 70 farmers in 1984 and got more production of 1-2 maunds in average. Further it is becoming more popular among the poor farmers of the villages.

(ii) AGRICULTURAL TRAINING PROGRAMME :

Four months residential training programmes have been organised for disseminating knowledge on various aspects of agriculture such as soil, water-management, seeds, nutrients, compost making, pest control, use of sun-rays, crop rotation for soil improvement etc. to farmers. More emphasis have been given on organic farming.

Period of Training Programme	No. of participants
February 1985 to May 1985	61
October 1985 to January 1986	43
February 1986 to May 1986	63

About the impact we may take example of Mr. Alois Bage of Jitutoli. Mr. Bage has undergone the training in Takarma centre. After completion of his training he started practicing organic farming in his house. He cultivated bitter gourd and cabbage in 2.00 acres of land and earned Rs. 5,000/- in a period of 4-5 months.

From the month of September 1986 4th batch of training programme has been started with 82 trainees in Takarma, Kinirkela, Patratoli, Dumardaga and Barwadag centres.

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Further, besides this a forum of education programme in the village itself has been taken-up on an experimental basis in addition to village seminar and short training programmes. As such it is started in Pharsapani Village of Tukupani centre where more than 70 men and women have participated in the beginning. They felt that this programme will facilitate everybody of the village to participate. Consequently they have decided to hold this every forthnightly. In Pharsapani villagers have built up a community house by themselves for such programmes.

(iii) SERVICE-PROVISION FOR FARMERS :

The seeds preserved in the centres including the seedlings raised are regularly supplied to the farmers especially poor farmers for promotion of cultivation and development of orchards.

B. Weaker farmers in action :

Weaker farmers have been organised in several groups in different places namely Chatakpur, Barwatoli, Dumardaga, Chutiatoli, Patratoli, Khapratoli, Karimati, Konbegi, Sithio, Siartoli, Siladon, Kotlo, Bursu, Lamkitoli, Chailitarn, Pharsapani, Katukona for joint effort for their economic betterment.

No. of villages	No. of Groups	No.of weaker farmers' families participating
17	17	129

In this programme 7 wells and 1 check dam have been constructed and 9 wells are under construction for irrigation in their community farm. Initial assistance for seeds and manure have also been given to these weaker farmers.

In this programme participating families have contributed voluntary labour once a week and materials such as pole for well and Latha.

This programme has increased feeling of group belongingness, confidence and responsibility. Further it enabled the weaker farmers to engage themselves through out the year in cultivation which in turn is helping them to raise their Income. Consequently these families are proceeding towards self-sustenance.

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C. Promotion of non-conventional energy source :

i) Bio-gas plant : Several bio-gas plants have been constructed in Gundardih, Takarma, Sithio, Dumardaga, Aidega, Tukupani and Katukona.

Type of Bio-gas plants	Size	No.
1. K.V.I.C. model	8 cu.m.	1
2. Janta model	3 cu.m.	4
3. Janta model	4 cu.m.	1
4. Janta model	8 cu.m.	1

ii) Wind Mills for lifting Water : 12 P.U. 500 wind mills developed by I.E.R.T. Allahabad have also been installed for lifting water from well in different places in rural areas on an experiment basis. So far 5 such windmills have been installed in Takarma, Aidega, Sithio, Barwadag and Dumardaga.

iii) Smokeless Hearth : In order to reduce drudgery of women and prevent diseases due inhelation of smoke by women as well as reduce the quantity of fire-wood a programme for promotion of mokeless hearth in the villages has been taken up Vikas Maitri area of operation. So far the following has been done :

Sl. No.	Name of Villages	No. of families covered till now	No.of smokeless hearth
1.	Takarma	50	50
2.	Kinirkela	16	16
3.	Pharsapani	30	30
4.	Katukona	17	17
5.	Dumardaga	50	50
6.	Bingaon	27	27
7.	Sithio	18	18
8.	Nauz	5	5
9.	Barwadag	17	17

Under this programme it is planned to cover 12 villages i.e. 1 village each in all the 12 centres till December 1986.

The impact of this programme is very encouraging. Those who have started using it informed that it is working efficiently as well as consume less firewood and is really smokeless.

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Since the villagers are busy in harvesting season the promotion of the same is not moving at a fast rate nevertheless the villagers are trying to instal it in their houses. Further we are also trying to mobilise government resources for promotion of the same.

(iv) Experimentation on Bio-gas plant management : It is found in this region that the farmers have less number of domestic animals such as bullocks etc.. As a result they get less cow-dung which hinders the promotion of bio-gas plants for the development of the village people on mass basis.

Therefore this experiment has been undertaken with the following view :

- to run the bio-gas plant effectively even in the absence of sufficient cow-dung.
- to accelerate the process of gas formation which will give more gas as well as more slurry for fuel-light and manure.

For the purpose one pile of 30 kgs. with leaves, some ash and water mixed cow-dung is made everyday. After ten days 1st pile has been fed in the bio-gas plant with the available cow-dung in the centre. The result up till now is encouraging as more gas and slurry are obtained from the same.

D. Village Seminars and Short-training Programmes :

Several village seminars and short-training programmes were organised on compost making, organic farming, motivations of villagers for joint action programmes, issues related to forests, land, control of cattle, hunger etc. in different villages.

Some of the impact of these programmes has already been included in cultivation, compost making and weaker farmers in action. However, example of Sri Walter Ekka of Konbegi village might further help to understand the impact.

Mr. Walter Ekka learnt cultivation method and compost preparation by attending seminar and regular visit to Katukona centre. He started organic farming and cultivated 1.93 acres of land besides his other regular cultivation. He earned additional income of Rs. 5,000/- from tomato, sponge gourd and pumpkin cultivation.

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This programme is regularly continuing in the villages for initiating suitable development process.

E. Newsletter :

A newsletter namely 'Samwad' is published quarterly for sharing different views and experiences among the members.

3. THE STAFF AND ADMINISTRATIVE PROBLEM :

For taking up the activities mentioned above Vikas Maitri has the following staff personnel :

8 qualified, trained and experienced officers directly related with development programmes including technical officer for promotion of appropriate rural technology such as bio-gas, smokeless hearth and other technical matter.

17 other service staff

31 trained and experienced Community Organisers placed in Village Development Centres.

56

To support the staff personnel Vikas Maitri have to depend upon donors and some local contributions since this is a non profit organisation of voluntary nature. The donor supports the personnel cost for the project part only.

On the other hand it becomes essential to Vikas Maitri to support its core staff for continuation of its effort for the development of the people of the area. At present Vikas Maitri is not able to support its administrative cost fully.

A detail of our budget and sources of funding including possibilities is given herewith for your kind reference.

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MAJOR HEADS OF ADMINISTRATIVE COST :

Sl. No.	Major Heads of Administrative cost	Actual Expenses in 1985	Estimated Expenses 1986	Expenses 1987
1.	Audit fee & Legal Expenses	5,400.00	5,500.00	6,000.00
2.	Audio-visual Expenses	430.00	1,800.00	2,000.00
3.	Electricity and Maintenance	1,147.49	8,000.00	10,000.00
4.	Office Expenses and other Miscellaneous Expenses	10,574.88	12,000.00	13,000.00
5.	Taxes	8,655.40	9,000.00	10,000.00
6.	Postage, Telegrams and Telephones, etc.	6,125.85	6,500.00	7,500.00
7.	Repairs and Maintenance (Office Equipments, Furnitures etc.)	879.96	1,500.00	5,000.00
8.	Printing and Stationery Expenses	41,128.00	42,000.00	45,000.00
9.	Vehicle Repairs & Maintenance	44,055.97	50,000.00	55,000.00
10.	Travelling expenses	39,033.71	40,500.00	45,000.00
11.	Salary, contribution to P.F and Reimbursement of Medical Expenses	4,43,737.53	4,50,000.00	4,55,000.00
		6,01,168.79	6,26,800.00	6,53,500.00

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FINANCIAL PLAN FOR MEETING ADMINISTRATIVE COST :

Sl.No.	P A R T I C U L A R S	1 9 8 5	1 9 8 6	1 9 8 7
I.	Administrative cost received/granted from various Funding Agencies :			
	a. EZE, West Germany	3,21,555.24	79,244.76	-
	b. CAFOD, England	1,87,294.62	-	-
	c. Gossner Mission, West Germany	45,372.05	-	-
	d. CEBEMO (Community Forestry - Study Project)		1,44,729.93	52,406.07
	e. MISERIOR, West Germany.		15,000.00	1,28,669.00
II.	Fund for Administrative cost expected from funding agencies :			
	EZE, West Germany, (Additional grant of Agricultural Training Programme)		2,94,130.10	3,11,244.76
III.	Administrative cost met/to be met by Vikas Maitri (General) Account	46,946.88	45,000.00	60,000.00
	Sub Total :	6,01,168.79	5,78,104.79	5,52,319.83
	Deficit, if any -	-	48,695.21	1,01,180.17
Total Administrative cost spent/required		6,01,168.79	6,26,800.00	6,53,500.00

From the above it is clear that we are in deficit of Rs. 1,49,875.38 for supporting our administrative expenses.

Therefore may we appeal for funds from Gossner Mission to meet the deficit of our administrative cost.

VIKAS MAITRI BIHAR INDIA PURULIA ROAD, RANCHI-834001

For VIKAS MAITRI

(M. Ekka)

Acting Executive Director.

Gossner Mission

REF.NO. 728/86/F-48C. Date :- 26.08.1986.

To,

Mr. Poul Bertelsen,
Incharge of Architecture/
Planning/Engineering/Supervision for
Church sponsored project in Africa & Asia.
Camp Ranchi.

Eingegangen
-9. 1986
Erledigt.....

Dear Mr. Bertelsen,

You have come to Ranchi at a time when the situation in Gossner Church is disturbed for the last about 10 years. This church is in a split situation officially from January 1977. Lutheran World Federation is informed about it and Gossner Mission in Berlin is involved in this process of split. One section is the four Anchals KSS (unconstitutional body) and the other North Western Gossner Evangelical Lutheran Church,Ranchi. Two sign boards at the enterance on the main road is the symbolic expression of this situation. We the undersigned represent the NW-GEL Church within whose geographical and ecclessiastical jurisdiction Ranchi Church compound falls. And so we have a legitimate claim over the whole property in this compound. We,therefore,[illegible] place before you the following facts and put up a strong protest against and oppose your interference in our affairs and in our landed property in Gossner Church Compound, Ranchi. The following points make it clear :-

(1) That the very persons now in the administration of the so called KSS (four anchals) deadly opposed the founding of Gossner College in 1971. Fourteen of them have submitted a written objection to establishing this college.

(2) That it is the present Bishop Rev. Dr. N. Minz of NW-GEL Church took a lead with the co-operation of members at Ranchi congregation and Ranchi Parish (Then Ilaka) in 1971 and established this college and nurtured for 12 solid years and built it up to the present level with the co-operation of staff and students of the college in the midst of objections and obstructions of the present leaders of the so called KSS (four anchals) .

(3) That the NW-GEL Church of which Rt. Rev. Dr. N. Minz is the Bishop,has sent application to the L.W.F. for membership and the matter is under consideration. Dr. Anza A. Lema,the Associate General Secretary is in correspondence with our Bishop regarding our membership to L.W.F.,Geneva.

(4) That two major Court Cases are going on against the so called KSS (four anchals) instituted by NW-GELC,T. S. 19/84 an appeal case in which we have challenged the

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Gossner Mission

election and constituting of the present so called KSS (four anchals) since 1977. T. S. 127/78 is against a fake body used as an instrument to make up the lacking in this process.

The hearing on appeal case is just over on 20.08.86 1986 and the judgement is to be delivered within a few days.

(5) That the dispute between the NW-GELC and the so called KSS (four anchals) has gone so deep that the international bodies like the L.W.F. should not deepen it by using money power either directly or indirectly favouring one section or the other.

(6) That you as a guest among us should not be led away by any thing either this side or that. Our rightful claim on the landed property in the entire Gossner Church compound should not be side tracked by you and representatives of international ecelessiastical bodies like L.W.F. Without our permission,consent and agreement Gossner College Campus can not and should not be built up. We have put our sweat and blood in establishing and building up this college programme and therefore we claim our lion share in the future making of this College. In fact Gossner College and all other institutions in this property rightly belong to us. They are on our property.

Therefore,we humbly request and suggest to you that you put off and postpone the planning,processing and building programme of Gossner College Campus till that time when this land becomes free of dispute between the so called KSS (four anchals) and NW-GEL Church,Ranchi. If our caustioning is unheeded then you may face some grave consequance for which you and the friends will be fully responsible.

We remain,Sir,
Yours sincerely,

CC to :-

1. G. Secy,L.W.F.
REV.GUNNAR STAALSETT
150 Route de Ferney 1211,
Geneva - 20,Switzerland.

2. Chairman ,G. M.
Prof. Dr. Hans Grouthaus,
1 Berlin 41,Fredenau,
Handjery Strasse 19/20
West Germany.

ADDRESS

NORTH WESTERN G.E.L. CHURCH,
RANCHI (BIHAR) - 834001.
INDIA.

20/8/86

1. Bishop Dr. N. Minz.
2. Arch. Deacon Rev. N. Ekka.
3. Treasurer
4. Member.
5. Member
6. Rev. Minz, Priest
7. Dakra, Secretary

Gossner Mission

Young Men's Christian Association

(REGISTERED UNDER THE SOCIETY REGISTRATION ACT 21 OF 1860)

Ref No. 1915/86 *Date* 31/10/1986

To,
Rev. Dieter Hecker
Director,
Gossner Mission
HandjerystraBe 19-20
1000 Berlin 41

Dear Rev. Hecker,

I am indeed thankful to you for your visit to YMCA and latter on your team's visit to YMCA Vocational Training Centre and YMCA Community Centres.

As per my discussion, I am introducing the works of Ranchi YMCA and request you to provide a grant of Rs. 1,68,000/= towards the construction of 3no staff quarters, construction of staff quarter has became a necessity. As our salary scale is quite low than the Government, there is a high demand for living quarters from the staffs. I am sure you will help Ranchi YMCA with the financial support of Rs. 1,68,000/=.

With kind regards

Sincerely yours

(Nityanand Naik)
General Secretary

'JOHANNESSEN BUILDING' OLD HAZARIBAGH ROAD, RANCHI-834001 PHONE 24290
Branch:—Y.M.C.A. Sector III Dhurwa Ranchi - 834004

Gossner Mission

Young Men's Christian Association

(REGISTERED UNDER THE SOCIETY REGISTRATION ACT 21 OF 1860)

Ref No. _____ *Date* _____

PROJECT IMPLEMENTATION REPORT ON THE CONSTRUCTION OF YMCA VOCATIONAL TRAINING AND PROGRAMME CENTRE, RANCHI AS ON 1st OF OCTOBER, 1986.

1. Project No. :

2. Project Title: YMCA Vocational Training and programme Centres, Ranchi.

3. Project financed-by: EZE (Protestant Central Agency for Development Aid)
Mittlestrasse 37
D-5300 BONN 2

4. Implementing Agency'sI Name and Address: Y.M.C.A.
Johannessen Building, O.H.B.Road
Ranchi, India

5.(i) What were the measures planned to be implemented with the sanctioned amount.

a. Construction of YMCA Vocational Training Centre

b. Training programmes like

1. Commercial Institute
2. Radio Training Centre
3. Tailoring Centre
4. Candle Making
5. Soap Making
6. Welding cum Fabrication
7. Basket Making
8. Library

(ii) What are the measures implemented:

a. Construction of the ground floor building of YMCA Vocational Training Centre

b. Programmes
1. Commercial Institute
2. Radio Training Centre
3. Tailoring Centre
4. Candle Making
5. Soap Making
6. Self-employment centres for Tailoring

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7. Self-employment centre for the Candle aking

8. Office Rooms, Meeting Room, Reading Room

NOTE: Welding cum Fabrication will be started soon. Basket making has not been a regular training programme.

(iii) If there is any deviation between the planned and actual measures.

No. We are implementing the project as per the original approved Project Request.

6. What were the objective of the project and to what extent these are achieved.

To break the barrier through (i) Need based programmes for socio-economic development (ii) Creating new awareness amongst the slum dwellers to be self-dependent.

The project has made the definite break through amongst the Tribal and the low income group of low caste Hindu community. Almost more than 90% students in various training programmes represent the Tribal and the low cast Hindu community.

7. (i) What were/are the problems faced/being faced in the implementation of the project ?.

The YMCA Vocational Training Centre works mostly amongst the Tribal and low caste Hindu community where in most cases the first generation is getting education and trainings. In view of acute low income background and the desire to supplement the family income, we face the problems of;

a. Absentism b. Drop-outs in the middle of the training session c. poor rate of progress d. Lack of sustaining power to withstand the economic pressure

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Young Men's Christian Association

(REGISTERED UNDER THE SOCIETY REGISTRATION ACT 21 OF 1860)

e.Trainees are often asking "AFTER TRAINING WHAT ?.

(ii)How the above problems were/are being solved ?.

a.Having the regular Saturday Vocational guidance classes

b.Contineous Job Oriented Training seminars and workshops.

c.Personal contacts and discussing with them the personal problems.

d.To help and find proper jobs

e.Encouraging on enterprenuership programmes through the Bank loans

8.Whate are the number of beneficiaries ?

PROGRAMME	STUDENTS
i.Commercial Institute	294
ii.Radio Training	13
iii.Tailoring	51
iv.Candle Making	27
v.Soap Making	17
vi.Self-employment	14
Total	416

In addition to this number, the YMCA Vocational Training Centre is being utilised for the meetings, seminars etc by the people of the YMCA Community centres average per month around 200.

Young Men's Christian Association ★ YMCA ★ Old Hazaribagh Road Ranchi

GENERAL SECRETARY.
Y. M. C. A. RANCHI.

"JOHANNESSEN BUILDING" OLD HAZARIBAGH ROAD, RANCHI-834001 PHONE 24290
Branch:—Y.M.C.A. Sector III Dhurwa Ranchi - 834004

Gossner Mission

Young Men's Christian Association

(REGISTERED UNDER THE SOCIETY REGISTRATION ACT 21 OF 1860)

Ref No. 1915/86

Date 31/10/1986

To,
Rev. Dieter Hecker
Director,
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HandjerystraBe 19-20
1000 Berlin 41

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With kind regards

Sincerely yours

(Nityanand Naik)
General Secretary

"JOHANNESSEN BUILDING" OLD HAZARIBAGH ROAD, RANCHI-834001 PHONE 24290
Branch:—Y.M.C.A. Sector III Dhurwa Ranchi - 834004

Gossner Mission

Young Men's Christian Association

(REGISTERED UNDER THE SOCIETY REGISTRATION ACT 21 OF 1860)

Ref No. _____ *Date* _____

Y.M.C.A. COMMUNITY DEVELOPMENT WORK

1. RANCHI THE GROWING INDUSTRIAL CITY :-

Chotanagpur, the Tribal region of Bihar is located in the heart of Industrial belt and it is considered a vital region for the country's development and is currently undergoing rapid social changes. Having in its hold, the richest mineral resources, some of the largest inductrial complexes in the National sector are situated here. Inspite of this, the per capita income in this region is the lowest in India.

Ranchi the most important industrial city of the country is also the administrative head quarter of Chotanagpur is currently undergoing tremendous social changes mainly due to its location and industrialisation. The establishment of the industrial complexes like Heavey Engineering corporation Limited, MECON India(Metallurgical Consultant India Limited), Central Coal India, Central Mining and Planning Division, India, in the public sector besides many top factories in the private sectors like, Usha Martin Limited, Sriram Ball Bearings etc have made Ranchi one of the top industrial city of India. Being the administrative headquarter of Chotanagpur and Santal Pragan, Ranchi has the advantage of having many top Government of offices like Accounts General Bihar, High Court Patna Bench, University with various colleges, important military headquarter etc. Ranchi is also the most important educational center of Bihar mainly due to the dedicated Christian Missionaries activities.

It is due to the industrialisation and influx of people from all parts of India in search of employments, Business, Education Good climate etc, the population of this once a small tribal town has increased greatly. According to the 1971 census, the total population of Ranchi urban was approximately 2,56,000. This has recorded a growth of about 82% in the last 10 years compared to 31% during the previous decides. The present population growth from the reliable Government sources is almost 100% .

Characteristic of Ranchi city is that, it is heavily inhabited by the tribal people and scheduled caste. According to the 1971 census 28% peo;e are tribals and quite a large percentage belong to Scheduled Caste communities. These two communities by and large are backward and have failed to make the best use of the rapid industrialisation. The main reason for this backwardness is the lack of training which has led tolack of enterpriship.

Contd..(2)

"JOHANNESSEN BUILDING" OLD HAZARIBAGH ROAD, RANCHI-834001 PHONE 24290
Branch:—Y.M.C.A. Sector III Dhurwa Ranchi - 834004

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It is often remarked that Whosoever comes to Ranchi never lives Ranchi. The truth is Ranchi's climate and adding to it the industrialisation. Large percentage of non adibasi community have settled down permanantly. The one time beautiful Tribal town is no more a tribal town. The result of this settlemt is that the Tribal ans Scheduled caste families have been ruthlessly pushed into small congested little villages which is already suffering from overcrowdedness, Unhealthy living situation etc. Thus, being msifit and poor for the new industrial life, the community has to satisfy itself with the forced slum environment.

2. RANCHI YMCA AND ITS PROGRAMMES :

The history of the Y.M.C.A. Ranchi goes back to the year 1964 when few men under the leadership of Mr.P.K.Das, opened the first YMCA. But the YMCA inspite of the intereste of its leaders could not retain the enthusiasm and was lacking the systematic approach. Thus the YMCA had the natural death. However the spirit of YMCA in the latter years helped the National Council of YMCAs of India to take fresh initiative with a full time secretary and a proper adhoc Board of Directors. The YMCA was started on the 1st of August,1969. The Church of North India gave an acre of land on lease basis and the building was constructed and since then Ranchi YMCA is serving the people of Ranchi through its multiferous programmes and activities.

3. YMCA GENERAL PROGRAMMES :

Total membership is about 650 besides a large number of participant members.

A. Hostel :Hostel for students and workingmen has seats

B. Sports and Games is one of the most interesting and popular Programmes.

C. Uni-Y (University students of the YMCA), Hi-Y (High School YMCA) Youth Group mostly for tribal boys and girls.

Contd...(3)

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4. Y.M.C.A. COMMUNITY CENTER PROGRAMMES :

A. INTRODUCTION OF COMMUNITY CENTER PROGRAMMES :

Community programmes amongst the poorest of the poors in the rapidly growing slums/Ranchi city, form an integral part of the YMCA activities. The objective is to serve the poor englected slum dwellers through need-based programmes which can into certain extent provide social justice,economic equality and above all the new consciousness of freedom. Originally it started as an Experience,but, to-day, it is the very basic life of the YMCA movement " embodying the ideals of Love and Service ".

The history of the Community programmes is nothing but the story of YMCA Ranchi. After the opening of the YMCA on 1st of August, 1969, few of our interested young members, in view of the growing slum problems due to the industrialisation, decided to launch the community programmes as part of experiment. The fruit of this initiative resulted in the opening of the first Night school with 14 students at Karbella Harijan Basti (Sweepers village). The purpose was to bring change through education. Since then YMCA Ranchi has made a long march towards the service of the poorest of poor living in the over crowded slums of Ranchi. Presently YMCA Has seven community centres situated in the different parts of the city with 1300 children to be looked after besides the total slum community.

Considering the importance of the Child in the growth of the society, the Community programmes aim towards the alround growth of the child in the center without neglecting in extending programmes to all sections of the community. We have our frustration,Karballa the first community Center was closed down due to the unfortunate rift between two groups. However, the community programmes including the programmes for children are being conducted directly from YMCA. The most significant factor in our community works is the different life style of each of the centers. Except Azad Basti, which is completely a Muslim village, the people of other centers belongs to low caste Hindu community like DOME (Scavengers) Sweepers,Shoe makers, Iron smiths, besides Tribal communities, Daily labourers,Rickshaw pullers and beggars. The common factor that bind these communities are their poverty,illiteracy,unhealthy living conditions,Backwardness, Age old Caste system etc.

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The per capita income per family is below the subsistence level and as per our survey, it is slightly below Rs.200/- per month for a family of six members (Parents plus four dependants) including children). The vast industrial development of the area has no of fact on the life style of these people. The political freedom has no relevance to the socio-economic situations. The economic freedom is still a dream. Aloofness of the Government in the local level, exploitation of the upper class community add to their daily miseries. Nakedness, starvation, unhealthy living conditions etc go with their daily living. Being the scheduled caste community who were once the untouchables, has to live within the frameworks of their caste system. The Casteless society is still a far reaching goal to be achieved. BORN AS A SCHEDULED CASTE DIES AS A SCHEDULED CASTE is the order of the caste system. The situations of Tribals and low caste Muslims are no better. Pooe man has to struggle for survital. YMCA Ranchi through its community centres has accepted this challenge with humility" to serve the poor with love" .

B. BACK GROUND OF VARIOUS COMMUNITY CENTERS PROGRAMMES :

The initiative taken in August 1969 has resulted in the establishment of seven community centers which are distinct in lifestyle social customs & traditions. The new industrial changes has more or less no effect and each of the community is satisfied in its own situations. Following below are the brief backgrounds of our community centers.

A.KARBELLA : Karbella, the sweepers'village with more than 2000 population is situated in the thickly populated area of Ranchi city. Most people are unauthorised occupants of the local municipal land round the Karbella Tank, one of the dirtiest place in the heart of the city. Most peple are sweepers working in the local municipality and others are daily labourers, Rickshaw pullers and few lucky one's are employed with government offices and factories of the government of India. Recently quite a few low income group muslim families have settled down here. The location of Karbella, its unsanitary circumstances and adding to it the establishment of Government licensed liquor shop are some of its problems. The tank is the major sourve of water except Drinking.

Contd.....(5)

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As has already been mentioned, the establishment of the night school with 14 students in 1969 and due to the local co-operation, the first community center was established in the beginning of 1970. The children's school and Grihini (Women's functional literacy) school were added with the night school for adults. permanent teachers were appointed with the local support.and the local prayer house was used for all these programmes. The duly elected local committee was looking after the programmes In course of time, we introduced feeding, Health, and recreational programmes. Un fortunately, this beautiful community works were closed down in June,1977 due to the unfortunate political groupism and family rivalry. The prayer house was broken down and the situation made it impossible to work right in the locality. Presently, the YMCA programmes are being conducted directly from YMCA and children of the area are attending school in Dom Toli and Azad Basti centers.

B. KANTA TOLI : Kanta Toli center is situated in the Eastern side of the Ranchi city. Most of the people are MOCHIES (SHOE MAKERS), Refugees from Bangla Desh, Muslims and Tribals. The interesting factor is that each of the four groups are living in total isolations from each others. Our community center is situated in the shoe makers colony which has about 1500 population in about 300 families. Most of the people are the Road-side shoe repairers, some of them are working in the Leather Factory of the Government of Bihar and local shoe houses. Few educated one's are in the various offices. Being a well organised shoe makers' colony; the local participation is one of the best amongst all our community programmes.

This, center was started in May, 1973 in co-operation of the local people. Children's school and Night school for men were started immediately and in about two months, the Grihin programme(Functional literacy programmes for women) was also introduced along with the opening of Local Youth group, Health center. It was mainly due to the local initiative through YMCA Community center, electricity was brought in, Proper Road with drainage facilities were consitructed. YMCA with the help of its youth members constructed a small bridge which was separating the village through a small stream during the rainy seasons. Local Municipality was persuaded to construct proper Lavatories.

Contd...(6)

Gossner Mission

It was only in 1977 that through the local Canara Bank, Sum of Rs.1,50,000.00 was given as Bank Loan to improve upon their traditional Shoe making business., and also the local Private Undertaking, M/S USHA MARTIN gave order worth of Rs.3,00,000.00 to make factory shoes for the factory workers. Dur to the initiative of the YMCA, some of the local people have started their own business like Shoe Making, Grocery stores, and other business.

Although the center is located in the Shoe Makers' village, YMCA Community programmes are open for all communities. Tribal families took part in all the programmes, but the muslims in the original stage were hesitant. However, to-day except the Bengali Refugees who are mostly Hindus, there is intermingling of the three groups through YMCA Community programmes. To-day, we have about 200 children studying in the local mission schools, 37 girls in the Grihini programmes, 33 adults in the night school besides about 170 little children in the children's school. From all points of view, Kanta Toli is our best center.

C. LOHRA KOCHA : This center is situated in one of busiest part of the city and is sorounded by well-to-do bengali families Due to its situations, this is our most problem center. Most of the people work as Iron smiths which is the traditional profession of the community and besides quite a few of them as daily labourer Women folk work as the maid servants in the neighbouring houses. People are extremely poor. Total population is about 800 in about 140 families. Prostitution, Crime, Bootlegging,Gambling etc are some of its problems. Probably its location right in the heart of the city and adding to it, to rich atmospher alround must have been few of its reasons for the negative social life.

YMCA Started the community programmes in July,1975 with programmes like Children's School,Adult education,Grihini programmes (Functional Literacy for women) besides engaged ourselves towards the social reforms. The initial response was not very encouraging. However, due to constant initiatives through meetings, discussions, personal contacts, the situation started improving and people started responding to the YMCA programmes. A small house was constructed to conduct the programmes on a pieee of land given by a poor widow. Quite a few of the children who have passed out from the center's school are now attending the local missionary schools.

Contd..(7)

Gossner Mission

D. AZAD BASTI : Azad Basti is a strong muslim area ... extremely overcrowded. Most of the people are poor, working as Tailors Butchers, Drivers, washermen,petty business men. Unsanitary conditions, poorx drainage facilities adding to it the over crowdedness are part of life in Azad Basti. The total population will be about 25,000.

This center was started at the initiative of some of the prominent local people in March,1976. Immediatel the children's school Grihini Programmes(Functional Literacy for women) and Youth group was introduced. The health programme is quite successful whereas the family planning is not making much break through. The community programme is not making much headway due to the lack of local co-operation. Although we have a local committee, but somehow rather it is not functioning properly. The youth group is taking interest, we hope the situation will improve sool. The satisfying factor is that great change is taking place particularly amongst the girls and women. The Grihini programme is attracting large number of girls and the present strength is about 67. YMCA functions are being conducted in a building constructed by YMCA on a rented land.

E. DOM TOLI : Dome Toli is situated in between Karbella and Azad Basti. It is the village of Scavengers or Under Takers. about 1500 people live in an unhealthy, overcrowded area. People in addition to their traditional professions, work as Basket makers,Sweepers and many odd jobs. Due to the long years seclusion and exploitation by the society, the life of this community is still far behind the time. People are mostly illiterates, poor. Sometimes back the village did not have electricity not water. Women and girls had to walk to a distance to fetch water.

This center was started in september,1976 at the initiative of the local people. Immediately all the programmes of the community center were introduced. Electricity was brough-in. Tube well was sunk through the help of the OXFAM. We have to construct a common latrine for the community.

F. UNDER THE OVER BRIDGE : Over Bridge is the dividing line between Old and New Ranchi. The construction of this long bridge has been the good shelter for Beggars,Rickshaw pullers,lepers at besides it is also one of the busiest place in the night for petty crimes, Prostitution, Bootleggings etc.

Contd,..(8)

Gossner Mission

The main reason of opening this center besides its social problems is our immotional attachment to this area. We had started our YMCA in 1969 in this area. The initiative came from some of our members who in view of the growing social problems under the Bridge, have started the community center as part of the YMCA programmes. A children's school was started and to-day we have 86 students in two classes. Recently the Domestic workers school has been introduced as part of the functional literacy programmes with 57 young girls and women. A water tap has been installed to provide grinking water to the children.

Problems of the area is that quite a few of the children have no parents or either parents. Something has to be done for these unfortunate children. YMCA is now engaged in the problems of the anti social elements. The two blocks under the over bridge are serving as the class rooms. Situations are improving and we hope it will be our best center in the days to come.

G. TETRI TOLI : Tetri Toli is situated about 5 kilometer East of Ranchi. It is a tribal village and recently due to the establishment of private factories specially the Usha Martin & Black Military cantonment, the population of the village has been increased. Lot of families belonging mostly to non-adibasi community have started settling down here. The total population of the area is more than 3000. However, YMCA is working mostly amongst the tribal and scheduled caste communities. Most of the people are daily labourers at Ranchi, Grass cutters, Rickshaw pullers and other odd jobs. Few of the people are working in the local factories as unskilled labourers and in the military cantonment. IIlicity brewing liquors is another form occupation and thus helps the crime.

YMCA Community programme was started in 2nd of July,1979 with children's school. To-day, we have more than 120 children. Classes are being conducted in the local pentecostal church with the co-operation of the village community.

H. JAGANNATHPUR : Jagannathpur which is situated in between sector II and Sector III of the Heavey Engineering corporation Limited, was started in september,1979 as the result of the Bench mark and openion survey conducted by the Xavier's Institute of social service, an christian institution engaged in the post graduate teaching of the personnel & Business management. This upplanned Basti has about 500 and odd little mud housess with a population of 2000 and over. All the families who have settled down here are unauthorised occupants as the land belongs to the Heavey Engineering corporation.

Contd..(9)

Gossner Mission

The temptation of job-oppertunities in this Heavey Enginnering complex and its many anciliaries made people to live their village backgrounds and in course of time people settled down in this locality. Few of them got employment in the complex while majority of them are working as Daily labourers, Rickshaw pullers and other odd jobs. The women folk work as maid servants in the HEC Colonies. It is interesting to note that majority of the people are Tribals and recently quite a few of the families from all over India have started constructing their small mud houses. To-day, Jagannathpur is a big burden to the Heavey Enginneering Corporation. People live here without proper Latrine, Water facilition, Light. The area is already overcrowded.

The YMCA Community programme was started with a children's school and with 67 students. The present strength of the school has increased to 93. A specious mud house has recently been constructed with the help of the local people. Grihini School(Functional Literacy programmes for women) and Night School have also been started. The local community under the leadership of one Mr.Gajendra Prashad, the local leader of the communist party is doing excellent works. Meantime OXFAM has given money to sink a Tube well in the village.

Jagannathpur has all the anti social elements of any industrial township. Bootlegging, Crimes etc are going on. It is another area which needs lot of attention from YMCA.

I. TANG TANG TOLI CENTRE : The total population of this area is around 600 members in about 100 failies. Majority of the population is in the age group of 11-40 years. The socio economic condition of the people are extremely low, indicating that majority of them belong to scheduled tribe/Caste, are illiterate, having low income and low occupation such as daily labourer, rickshaw puller, maid servant and even beggers. There are numerous problems in this area but most important are : liquor trading, and prostitution. Ranchi YMCA has taken this area, under its Community Development Programme in June 1986 and started its Children School. At the moment 26 children are studying in this school. Local people are very co-operative and takes keen interest. This will be 9th centre of Ranchi YMCA. Ranchi YMCA will initiate other developmental programme in due course.

Contd..(10)

Gossner Mission

C. PRESENT PROGRAMMES OF THE COMMUNITY CENTERS :

With the growth of time and experience in the community programmes, a common programme guidelines have been adopted for community works in all the centers. Our approach to-day is to break the vicious caste system through alround community need-based programmes. Following are the details of the present community programmes.

a.Children's School : Provides nursery education of Nursery and K.G. I in the center itself, and therefater, the child is sent to Junior school and High school and High school at the expense of the community programmes. In case the child is weak and drop outs, he or she is put to some trades like basket making, Leather works etc. Children's school provides the basic education to the child in its own environment.

b.Grihini Programmes : Grihini programmes are nothing but functional literacy for girls and women which includes Tailoring, Cooking, basket & Leather goods making, Family planning, Child care etc besides the education (Reading. Writing)

c.Feeding programmes is one of the important programmes for the children in the center. YMCA is conducting this programmes with the help of donations.

d.Health Cum Family Planning Programme : Our full time doctor assisted by health workers & volunteers visit the centers atleast one's a week as part of the Health cum Family planning programmes. The community clinic provides health check-ups,medicines etc at a nominal cost.

e.Youth Group : Conducts mostly recreational activities.

f.Audio Visual Society : Audio Visual society is one of our most important wing which through documentary films creates new education amongst the community. YMCA receives lot of 16mm films from various Embassies and High Commission.

Contd..(11)

Gossner Mission

Young Men's Christian Association

(REGISTERED UNDER THE SOCIETY REGISTRATION ACT 21 OF 1860)

Ref No. _____ *Date* _____

g.Out Going Children : ..... Out-going children are those who have passed-out from the community center school and is studying in different schools. YMCA is committed to support the child in food, education, dress etc till the child passes Marticulation (School final) or 18 years of age whichaver comes first. We have now 1135 children in different school of Ranchi.

h.Domestic workers school : ..... It is the new meaning to our community programmes. Basic objective is to mobilise the demestic workers and through functional education to create new awareness amongst this unfortunate community. Presently we have two centers with more than 65 students.

i.YMCA conducts Camps, Picnic, regular programmes, Get-togethers etc in order to bring the various communities together.

j.Meetings,Confrences,Workshops etc : are being conducted at regular intervals to create new awareness amongst the community people.

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Gossner Mission

Young Men's Christian Association

(REGISTERED UNDER THE SOCIETY REGISTRATION ACT 21 OF 1860)

Ref No. _____ - 12 - Date _____

A. BRIEF REPORT ON YMCA VILLAGE RECONSTRUCTION PROGRAMME, MARANGHADA

INTRODUCTION OF CHOTANAGPUR :

Chotanagpur, a predominantly a tribal area, located in the heart of India's industrial belt, undergoing rapid socio-economic change. It is rich in mineral resources like coal, mica, iron bouxite etc. and has many large industrial complexes both in public and the private sector. In spite of being rich in mineral resources and having a number of large public and private undertakings, the per capita income of the people here is surprisingly among the lowest in India. The reasons for this paradox are many. Two of these immediately come to mind - exploitation of the simple & illeterate tribal community and the concentration of wealth is the hands of a few non tribals. Apart from this the seclusion of the tribal community from industrial life, lack of skilled professional workers among the tribals and the lack of co-operation of the government machinery. The sons of the soil are just ordinary farmers and unskilled labourers as a result of which they have hardly profited from the industiral development that has taken place. Poverty, illeteracy, mal-nutrition, unhealthy conditions, lack of proper roads, no drinking water facilities are problems common to most of the villages of Chotanagpur although the Christian missions have done remarkable work in these areas especially in the field of education, health, hygiene and social work etc. It is by no means the end to all their problems. A lot more remains to be done.

a. INTRODUCTION OF MARANGHADA

Maranghada is a small tribal village under Khunti Sub-Division in Ranchi District, situated on a hillock about 56 km. south east of Ranchi City. The total population is around 1500 in about 200 families. It is inhabited by a tribal community"Munda". The average per capita income per family, consisting of five members is about Rs. 150/- per month. Major source of income is agriculture, and lac gathering from the forest etc. Water is scarce and people completely depend upon the rain water for their agriculture.

WHY WE HAVE SELECTED MARANGHADA AS OUR VILLAGE RECONSTRUCTION PROGRAMME :

Maranghad is the center of activites for neighbouring villages. The Church of North India has two schools for boys and girls, upto class VII. The Government is conducting classes upto the matric level. Maranghada is an educational centre for the older children from neighbouring villages. Majority of the children are Christians and

Contd..(13)

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Gossner Mission

Young Men's Christian Association

(REGISTERED UNDER THE SOCIETY REGISTRATION ACT 21 OF 1860)

Ref No. _____ *Date* _____

belonging to the Munda Community. Besides, bi-weekly market provides daily necessities to the people from neighbouring villages.Maranghada is easily accesible by road. A bus is plying twice daily from Ranchi to Maranghada and back. Inspite of its proximity to Ranchi city the life in Maranghada is most backward. There is no electricity in the villages.

HOW WE CAME IN CONTACT WITH THE PEOPLE OF MARANGHADA

After running successfully our orthodox city oriented YMCA programmes and having gained some experience in running the urban community development programmes and keeping in view the vision for 70s-"TO GO TO VILLAGE", we started planning our first village YMCA programme. Initially we tried in two-three places but without much success. The first contact between Ranchi YMCA abb Maranghada was made during a tribal dance competition, organised by Ranchi YMCA in Ranchi. A troupe of dancers accompanied by some local leaders came from Maranghada to participate in the competition. They attended the competition in the following years too. As a result of these meetings the local leaders of Maranghada started taking an interest on the objectives of the Ranchi YMCA. With the help of these interested leaders a Youth Camp was organised by Ranchi YMCA in Maranghada. This Youth Camp brought people of Maranghada and Ranchi YMCA more closer. After discussing at length with the local people of Maranghada about what they think of YMCA Ranchi and the various aspects of their local life, the problems and difficulties facing them and ways of making themself supporting, the plan to start a VILLAGE RECONSTRUCTION PROGRAMME at Maranghada started taking shape.

PROJECT PLANNING :

A group of 6 people was sent to Maranghada to carry out a survey. They spent almost one week in the area and visited each and every house in the area and met the people and discussed the issues with them. The local leaders also helped us in carry out the survey work. The survey report helped us to fix the objectives for the village Reconstruction Programme. Now that the plan had been formulated a tribal man was sent for training at YMCA's Rural Training Centre, at Martandam, Tamil Nadu, who after completing the one year's training course at Maranghada became the Secretary of the Village Reconstruction Programme.

Gossner Mission

14

Young Men's Christian Association

(REGISTERED UNDER THE SOCIETY REGISTRATION ACT 21 OF 1860)

Ref No. _____ *Date* _____

B. OBJECTIVES OF THE PROGRAMME :

a. To take immediate steps to improve literacy provide health and nutrition education and start co-operative system.

b. To develop local leadership in village through training and discussion and to create an awareness in them.

c. To help and solve the unemployment problem through Cottage industries, livestock raising, kitchen gardening etc.

AREA OF OPERATION :

We have taken up 10 villages at present at the radius of 15 Km. from Maranghada. The farthest centre is KATUD, which is around 15 Km. from Maranghada. All thes villages are not easily accisible by road.

EXECUTION AND SUPERVISION OF PROGRAMMES :

A Local Central Committee consisting of 15 members was formed in the village itself, to supervise and execute the programmes of YMCA Ranchi. The Secretary it the link between the YMCA Ranchi and the Local Committee. The General Secretary of YMCA Ranchi is in-charge of the programme and answerable to the Board of Directors of YMCA Ranchi. He time to time visits Maranghada to check and supervise the programmes at Maranghada and its neighboruing villages. A local vigilant Committee in all the villages was also formed to supervise the work in their respective villages. We give respect to the decisions of the local vigilant committee and Local central committee though the Board of Directors of YMCA Ranchi is the supreme body in the matter of decision making.

PROGRAMMES CONDUCTED UNDER VILLAGE RECONSTRUCTION PROGRAMME SINCE ITS INCEPTION :

1978 : The first programme was implemented in June 1978 when a night school was opened at Darigutu, around 5 Km. from Maranghada. A Local vigilant Committee was formed to supervise the village reconstruction programme in the village. We adopted 20 children from Maranghada, for their education. Piglets were distributed to some families.

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Branch:—Y.M.C.A. Sector III Dhurwa Ranchi - 834004

Gossner Mission

Young Men's Christian Association

(REGISTERED UNDER THE SOCIETY REGISTRATION ACT 21 OF 1860)

Ref No. _____ *Date* _____

1979 : The first Balwari School was started in Maranghada. But the end of the year we added three more night schools and three more Balwaries in some of the villages, within a radius of 15 Km. from Maranghada. Local vigilant Committee was formed in all the villages. Bee keeping programme was introduced.

1980 : We added another night school and balwari school, making a total of five night schools and five balwaries. Bank loans were distributed by Indian Overseas Bank, Ranchi. How to make compost with the available resources was introduced in six of the villages. Tsar silk programme was started.

1981 : The construction of a water reservoir was started with the help of CASA UNDER its Food for work programme. Health programme was introduced. Gram Sabha was organised.

1982 : Besides the regular programmes we again distributed the bank loans with the help of Indian Overseas Ban, Bariyatu branch, Ranchi. Tube wells are being sunk in seven villages with the help of OXFAM(Trust) India.

CHOICE OF THE VILLAGE IN ADOPTING FOR OUR PROGRAMMES :

The villages in which the programmes have been started have not been selected on the basis of an statistical survey but in accordance with the interest and co-operation given by the people . We did conduct a series of meetings in the villages and had several discussions with the people. The people who showed the greatest enthusiasm and gave us the maximum co-operation helped us in selecting the sites for our programmes. The Kukhia of the village generally became the Chairman of the Local vigilant Committee.

C.BRIEF DESCRIPTION OF OUR PROGRAMMES :

a. ADOPTION : 10 boys and 10 girls from Maranghad area were selected by the YMCA for their education. The YMCA meets the following expenses : School fees, boarding fees, provides school dress and gives books. The students attend the schools in Maranghada except a few who have joined the High Schools either in Khunti or Murhu. Their expenses will be met until such time as they pass high school. This year two girls passed Matric. This was the first batch of students who completed this programme.

'JOHANNESSEN BUILDING' OLD HAZARIBAGH ROAD, RANCHI-834001 PHONE 24290
Branch:—Y.M.C.A. Sector III Dhurwa Ranchi - 834004

Gossner Mission

Young Men's Christian Association

(REGISTERED UNDER THE SOCIETY REGISTRATION ACT 21 OF 1860)

*Ref No.*_____ *Date*_____

b. Children Education (Balwari class) : This is the main activity of the village Reconstruction Programme. We are running Balwari school in Ten villages. The teachers appointed are usually from the some village and they also do some social work after the classes are finished. Students of Kindegarten and Standard I are taught in these schools. Syllabus : Literacy in Hindi (2-3 letter words) Maths(counting upto 100, addition and substraction), Games, Songs etc.

c. NIGHT SCHOOLS : This school was started on the basis of IN-formal education system. The students are taught with the help of posters, drawings etc. Teaching materials/aids are of crucial importance since they help a great deal in making the students aware of their own situation.

From time to time we conduct workshops, Orientation classes and Seminars for the teachers in order to make them aware of the new teaching methods. We also encourage them to attend workshops for their own development.

Besides, imparting education, we also give one square meal to the students from Balwari School and free dress twice in a year. The students from Night schools get one dress a year.

Though we wanted to adopt more children for further education but we have been unable to do so due to financial constraints. We have therefore had to let go, the children once they pass out of Balwari schools.

d. Health Programme : We introduced this programme in 1981 under the stewardship of one trained retired nurss. She was National reward holder and came to stay in her village after retirement. We trained two village health workers to help her in health programme. They were trained in basic knowledge of medicine and first aids. They went through six months training course in St. Barnabas Hospital in Ranchi. This year we also trained up 8 village voluntary health workers to help our health programme.

e. Piggery : This programme was implemented by the Local central Committee in 1978. 22 families were given piglets on the basis of 'take two and give three', which meant that people were given one male and female pigs and were expected to give back three piglets.

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Branch:—Y.M.C.A. Sector III Dhurwa Ranchi - 834004

Gossner Mission

Young Men's Christian Association

(REGISTERED UNDER THE SOCIETY REGISTRATION ACT 21 OF 1860)

*Ref No.*_____ *Date*_____

f, Bee Keeping : This programme was introduced in 1979 when a batch of 5 peple were trained and given a been have each. Second batch of 3 people were trained in 1980 and were also given a bee have each. But we could not continue this programme due to lack of co-operation from the Government.

g. Compost : The idea behind this programme was to teach the local people to make fertiliser with local resources. We demonstrated the process of making compost in most of the adopted villages. Although they picked up the process but they found it difficult to make. Still, in tow of the villages people are making compost and utilising in their farms.

h. Tsar Silk Programme : In 1980, with the help of the Government we introduced this programme on an experimental basis in one of the villages. The reason was that the required trees for breeding the silk worms are abundantly found this area. The eggs of the silk worm was provided by the government. These worms need intensive care for 45 days to prevent predation by camelion, birds etc. The worms are transferred from one tree to amother as they eat up the leaves. An instructor was appointed to train up the villagers for the programme but he took leave during the rearing period of worms and all worms died due to lack of proper care.

i. Bank Loan : With the help of banks from Ranchi we distributed 65 loans to the local people. The recipients of the loans were selected by the local committee. They do some small business or they sometimes purchase seeds for the next season. The amout of loan rangers from Rs. 100 to Rs. 1000/-

j. Sinking of Tube Wells : Drinking water is very scarce in this area. People find it very difficult to get good water, which often causes disease. Keepint in view the acute scarcity of drinking water we have sunk 15 tube wells in our adopted villages.

EVALUATION OF PROGRAMMES :

We have weekly staff meetings every week and Local Central Committee meeting once in a month to discuss and evaluate our programmes but we have not had an exhaustive survey to evaluate the work done. In my opinion it is still too early to make an exhaustive evaluation of our work. However, I am giving some of the points which came out from our staff meetings, Local Central Committee Meetings and to some extent from my own observation.

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Branch:—Y.M.C.A. Sector III Dhurwa Ranchi - 834004

Gossner Mission

Young Men's Christian Association

(REGISTERED UNDER THE SOCIETY REGISTRATION ACT 21 OF 1860)

Ref No. _____ *Date* _____

a. Educational Programme : When we, thought out the objectives of the village Reconstruction Programme, we gave top priority to education. The reason being that people from this area are illeterate and simple in nature. They are being exploited by traders and outsiders. This programme has been very successfully conducted since it was started. The teachers also take keen interest in their vocation as they belong to same village. But the problem we are facing what is next after our school ? In most of the villages there are no schools for children to study in after passing out of Balwaries. After completing our clases they either want to remain in the same class or to attend other school which is sometimes around 5 Km. from that particular village. During the farming season the students from Night Schools cannot come as they have to guard their respective farms or they become so tired after a day's hard work that they do not feel like attending school. In such a situation teachers sometimes go round the houses and ask them to attend the schools or sometimes they conduct the class in the farm itself. Slowly through this programme we have made the people aware of the value of education.

b. Piggery : This was a continuous programme. But due to lack of proper supervision, it could not succed as many of the pigs are said to have died from a disease or eaten by the owners themselves, which can not be replaced by us. In three years' time though a few offamilies returned two pigs the programme was abandoned. The reason for our failure was that we could not prevent the beneficiaries from selling the pigs or eating them up. The Secretary could not visit all the families as they are all quite far off from Maranghada. we also found it difficult to check the disease that killed a number of pigs. Besides the pigs were not available whenever we wanted to replace them as we have to buy it from the local market itself.

c. Bee Keeping : We have trained up 8 people and gave them bee hives but the bee hives were not made properly, Moreover, there was lack of proper follow up due to the sudden deaprture of our Secretary from Maranghada. However we can still continue this programme in the near future.

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Branch:—Y.M.C.A. Sector III Dhurwa Ranchi - 834004

Gossner Mission

Young Men's Christian Association

(REGISTERED UNDER THE SOCIETY REGISTRATION ACT 21 OF 1860)

Ref No. _____ *Date* .....

d. Compost : It was one of the most useful programme conducted under Village Reconstruction Programme. It prevents the use of chemical fertilisers and perticides which are expensive and spoil the environement. But the villagers who did not have any knowledge of the manufacturing process found it much more convenient to get the chemical fertilisers which are easily availble in the weekly market. Compost, however is still being made and used by a few of the villagers. We can make it more popular by educating them and telling them the advantages of the local fertilisers and the reasons why it is not beneficial to use chemical fertilisers.

e. Tasar Silk Programme : We need technical personnel to conduct this programme. Even if the Government instructor fails to conduct and supervise the programme we should be able to manage on our own. It was very good idea and it has the prospective to get some extra money to the villagers but involves too much dependence on Government personnel.

f. Bank Loan : The main objective was to help the villagers to start some small business. But most of the villagers used this money in getting back their land from the traders. Many also used up the money for consumption purpose. It needs more supervision and above all proper selection of the right types of persons.

FINANCIAL IMPLICATIONS : Some times due to lack of sufficient funds either we have to stop the programmes or curtail the programmes. Though we started our Village Reconstruction Programmes from our own funds and never thought of making is a very big project. But once the finance started coming in for this project and we forced to expand our programmes. In the beginning we got some funds from Asia Area Committee through National Council of YMCAs of India and since last few years it was lying with World Alliance of YMCAs to find dome donor agency for this programme. Ultimately it is CODEL Cordination in Development has agrred to support this project for three years.

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Branch:—Y.M.C.A. Sector III Dhurwa Ranchi - 834004

Gossner Mission

Young Men's Christian Association

(REGISTERED UNDER THE SOCIETY REGISTRATION ACT 21 OF 1860)

Ref No. _____ *Date* _____

FOOD FOR WORK PROGRAMMES :

With the help of CASA (Church Auxiliary for Social Action) we have constructed 2,Roads, 5,Tanks and 2,Well under food for work programme villages provided land labours and full cooperation for this programme. Thsi programme help them to get proper round and enough water for their animals.

CONCLUSION :

It is clear from the above that the Village Reconstruction Programme at Maranghada has had a mixed reaction. It has met with both success and failure. The programmes that have been implemented in the villages may not have been an overwhelming success. But, it is true that we have in these past years mangged to win the confidence of the people. Initially when we went to Maranghada we were rather apprehersive as to how these people are going to receive us. And the villagers did not actually welcome us with open hands. Having been exploited for so long by so many, these simple villagers were understandably apprehensive.

However, in the course of the past 4 years we have managed to win their confidence. We have been accepted as an agency that understands and cares for them. We have also been able to create an awareness among these people. Whenever we call a meeting to discuss some matters with the people, they came without fail. Not only that, they are also not afraid to voice their opinions.

We have definietly, had our failures. Not all our programmes have been very successful. But it was more due to lack of a proper set-up and planning and some times due to lack of sufficient funds. The programmes were not implemented properly nor properly followed up. A close scrutiny and availibility of the funds should have been kept but was not.

However, all is not lost. The people are emthusiastic, eager and willing and I do feel this project can turn out to be one of our most successful one.

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Praxmeh: Dr. Mintz hat gesagt: 5 Jahre wird er nicht sprechen. Die Frage ist, wenn andere Gruppen sich absondern, wird die G.M. es auch mit anderen 12 Gruppen genauso machen. Präzedenzfall! = Nicht unterstützen von einer Kasse.

(1.) Vorschlag: NW-

(2.) Press: Should be an official written request. - Tendenz ist nicht für eine allg. Gabe an die Druckerei, an expert should be sent to the Press to make an evaluation!

(3.) Das Kuratorium Se hat das Verh. Ergebnis der Verhandlungen zur Kenntnis genommen. über

(4.) 5000.-DM für Serampore College Library jedes Jahr. Weiteres wird (rd) entschieden.

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Kuratorium: Begrüßung der Gäste 1954: G.M. DDR.

Berichte aus Arbeitsgebieten:

RSS → 20 Pkte. → Die Christen in Chotanagpur aussterben.
20% der Christen ~~der~~ Nordindien Lebendort.
Das wurde veröffentlicht: 10 Pkte Programm
Christen u. Hindus werden bereit, einander um-
zubringen. Peace Comitee der Church
leaders u. Hindu + Moslems. Joint declara-
tion. DC-Office. Jetzt Frieden!!
50 Pfarrer waren verhaftet; jetzt gg. Kaution
frei.

Interreligiöser Friedensrat!

All India Hindu Parishad meeting in 'Ranchi'
mit 50.000 erwartet. Letztes Mal in 'Behrampore
Unruhen! →

→ M. Seeberg Neu!

Zambia: Konsifoes.

Abstimmungen: I 14 Ja II 13 Ja III 13 Ja

Nachfrage nach den 300 ~~Ausländern~~ Mitgliedsorganisationen, die
replaced werden!!!

Rechtsberatung –
landw. Beratung –,
Praeventivmedizin –
Ausbildung von Praehelfern –
GTZ / KfW / 60 Mi ↔ Hoechst + DEG
Not

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~~7~~8001

Berichte: → Dr. Singh.
→ Rev. Mohan
→ Dicke Hecker
→ Serampore College:
→ Rev. Cyril Hembrom

1.) NW. Kirche
3) Cyril Hembrom
4.) Endowment funds
5.) Delhi Congregation

Protokoll 8 Punkt I: Bericht von S. Krause

Dr. Singh: berichtet über Missionsarbeit — 5 Pfkte. Programme
Nicht antinational, sondern
NWest-Kirche: Für Gespräche → NW.-Archiv ein Problem?
→ Welche Verfassung liegt zugrunde?

Rev. Mohan, NG. Ganze Kirche ist unter Land reform Case!
Mumtaj Toli → wurde eine Harijan Colony auf Kirchengelände gebaut. Purulia → gleiche Problem Taubstummen Schule! Vor einem Jahr ein Bauplan eingereicht. Christl. Siedlung + shopping centre. Pending.

Paper NW-Church: Nicht neu, vom Anfang an Spaltungen! 1868.
Assam: Gaisila Lutheran Church vor 10 Jahren.
North + South Zone vor 20 Jahren.
Orissa Pradesh 5 Jahre. Church Of Christ
Kohardapha: Akhand Lutheran Church! Pradesh

NW-Kirche: Zuerst 75.000 Glieder
Jetzt ca. 35.000 - " - 40.000 kamen zurück!
Vergangenheit hat gezeigt, sie kamen immer all zurück! 15 Pfarrer.

Madras UELCJ: → haben sie das Paper diskutiert, werden nach dem vollen KSS noch einmal diskutieren.

Sorgen um die Druckerei: Regierung hat einen Anspruch auf 68.000 Rp.
Rs 200.000.- beantragt 100.000 ₹ als Investition
100.000 für die Schulden.

Presse: Arbeiten schwarz!!

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Regierung hält sich das Geld auf irgendeine Weise. Konto beschlagnahmen

Grollmus: Probleme auch so alt! - Warum nicht verkaufen?

Seberg: → Deprimierend! Fabeln! Es ist gut, daß endlich die Regierung zugegriffen hat.

Brandt wollte die Presse vermeiden. Aber das Kirchenvolk opponierte!

Ist es eine Hilfe, wenn das Kuratorium die Schulden übernimmt

→ Frage, ob persönlicher Antrag oder TSS! - Wohl nicht ganz entscheiden!

Man dürfte die K. nicht ganz allein lassen

Kurzbericht: Politische Situation

Ausgaben

Lorenzen: Vieles, was Horos tun, könnte von Health-Workern geleistet werden. Preventive health care.

→ Frage der Weiterbildung:

→ Montag: Vorschlag eines Verwaltungsberaters!.

(10) Eindringlicher Appell an die Verantwortung der Christen. Man kann nicht einfach alles laufen lassen. Wir denken auch für die 35.000 Glieder mit. Vorschlag: Dr. Mut schreiben, keine weiteren Provokationen gg. TSS zu machen. Das gleiche an TSS. Ein Waffenstillstand sollte möglich sein. Wir bitten nochmals dringend, auf der nächsten Sitzung, nicht abzublocken.

Kuratorium; entscheiden: wollen wir Beziehungen aufnehmen.

Vorschlag: Papier annehmen. Betonen, daß wir an einem Gespräch interessiert sind. Sonst wird eine neue Situation entstehen und wir müssen überlegen, ob wir nicht direkte Beziehungen aufnehmen. Wir bieten unsere Vermittlung an.
Dr. Mut sollte gewarnt werden.

Gossner Mission

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APPLICATION FOR ADMINISTRATIVE COST FOR STAFF OF VIKAS MAITRI FOR PROMOTION OF RURAL DEVELOPMENT IN VILLAGES

1. The Target Area :

The area of operation of Vikas Maitri, a registered society of different local churches with headquarters in Ranchi town, is the Chotanagpur region. The region is a cluster of 8 districts, namely, Ranchi, Gumla, Lohardaga, Hazaribagh, Giridih, Dhanbad, Palamau and Singhbhum, that comprises the southern most of the state of Bihar in India. It has a total area of about 80,000 sq.K.M. with a total population of 15 million. The region is thickly populated by different groups of tribals. Though the region is rich in mineral and other resources the people are still backward economically.

To bring this vast area under its operation Vikas Maitri, after experiencing different approaches of development like individual assistance, community organisation approach (Village Committees) and Transfer of Technology, has established 12 Village Development centres in the rural areas of Ranchi, Gumla and Lohardaga districts during the period 1980-85. These centres have some basic facilities for agricultural experiments and other educational support to people for their overall development. These centres are in the most neglected part of the region. While selecting them the main consideration was the strategic position of the concerned place in terms of accessibility, the intensity of the problems affecting the people and scope for multiplying the development process in other areas.

The 3 districts have a total area of approximately 18,321 Km^2 with a population of more than 2.6 million. Of this more than 2.2 million people inhabit the rural areas. The land of this area can be divided into four categories :

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(1) cultivated land, (2) Forest area, (3) area not available for cultivation (rocks, streams etc.) and (4) culturable waste. To give an idea of the percentage of land in each category we give below some data culled out from the area of operation of Vikas Maitri.

Category of land	Area of land (in acres)	Percentage of land
Cultivated land	103821.24	59.24
Forest area	26849.11	15.32
Area not available for cultivation (rocks, streams etc.)	13389.51	7.64
Culturable waste	31195.44	17.80

From the given data it is evident that only 59.24 percent of land is under cultivation. Irrigated land constitutes only 2% of the total cultivated land and the rest is rainfed.

The cultivated land may further be divided into two categories : (1) upland, and (2) low land. The upland constitutes 59 % of the total cultivated land, low-land 35 % and the rest 6 % is homestead land.

The uplands are poor in soil structure and contain sandy-loam soil. They are prone to soil erosion and acidic reaction. Crops cannot be grown satisfactorily on this kind of land unless sufficient quantities of organic manure and lime are applied from time to time. The low lands have been converted into rice fields by terracing and embanking them for storing rain water over the centuries. These are good for producing rice under good monsoon rain. Their soil is grey in colour and contain more clayey materials.

The above description of land of this region may give some indication of the extent of its availability and quality for agriculture is poor in Chotanagpur. In contrast the land in the rest of Bihar is plain and fertile.

Further since this area is rich in mineral and other natural resources a host of giant industries have been set-up and mines opened here. Consequently there is a rapid process of urbanisation and industrialisation around a few centres. This had opened opportunities for modern capital investments and immigration.

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One apparent consequence of this process is displacement and uprooting a big chunk of population engaged in agriculture from its livelihood. The uprooted person can hardly get an opportunity to find a better paid employment at the lower echelons as minial workers. Secondly, the villagers easily fall into the clutches of cunning traders and other agents of urban areas and are forced to sell their agricultural and forest produce at a very low price.

2. VIKAS MAITRI INVOLVEMENT IN RURAL DEVELOPMENT :

As mentioned earlier Vikas Maitri has established 12 Village Development and Training Centres in rural area of Ranchi, Gumla and Lohardaga districts for initiating and promoting development programmes for self reliance of the poor people. Details of the centres are as follows :

Sl. No.	Districts	Name of centre	Name of Block	No.of village covered	Population covered
1.	Ranchi	- Dumardaga	Khunti & Karra	5	2,341
		- Bingaon	Karra	5	3,234
		- Patratoli	Khunti	5	1,055
		- Barwadag	Karra	5	1,621
		- Nauz	Burmu	5	2,390
2.	Gumla	- Takarma	Basia & Kolebira	5	1,368
		- Aidega	Jaldega & Kolebira	5	4,498
		- Tukupani	Thethaitangar	5	2,615
		- Katukona	Simdega & Thethaitangar	5	2,206
		- Naudiha	Ghaghra	5	3,002
		- Belagarha	Ghaghra	5	2,644
3.	Lohardaga	- Sithio	Senha	5	3,877

DEVELOPMENT PROGRAMMES UNDERTAKEN :

Several developmental activities are undertaken in all the centres for the development of down-trodden village people.

A. Agricultural Development Programme :

Agriculture is main source of livelihood of the villagers in this region. As such enhancement of farmer's knowledge and skill is required for increasing agricultural production. The following activities are undertaken for the purpose :

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(i) Experimentation and Demonstration :

(a) CULTIVATION : The economic position of the farmers is very poor. Consequetly they are not in a position to take the benefit of modern agriculture which requires high input cost. Keeping this in view experimentation and demonstration on low input cost agriculture is being done. This may be possible through organic farming in which locally available materials are used in maxinim quantity such as cowdung, forest leaves, grass and farm wastes etc.. Besides this more emphasis is given on the use of local seeds.

Hence several crops such as paddy, wheat, ragi, black gram, arhar, maize, sugar cane, groundnut, sweet potato, tomato, cabbage, pea and other vegetables were experimented and demonstrated in organic method of cultivation.

This is gaining popularity among the farmers especially marginalised farmers. As these can be replicable by the marginalised farmers.

Consequently the marginalised families have started cultivation of various crop such as Ragi, tomato, groundnut and vegetable crops and earned more income in villages around the centres.

(b) COMPOST MAKING : In this region it was found that the farmers donot have sufficient manure due to less domestic animals like bullocks, etc.. Further they are not in a position to buy fertilizers to fulfil their requirement due to lack of money and availability in time. This also makes the farmers dependent on outside sources beyond their control for agricultural operation and production.

Moreover it is also experienced that the traditional way of manure preparation takes one year and also looses good amount of nutritive value in the process.

Consequently experimentation was done on compost making with the following view :

- To enable farmers to meet their manure requirement by multiplying cowdung, leaves, grasses and agricultural wastes.

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- To preserve all the nutritive value of compost.
- Prepare compost in less time.
- To enable the farmers to become self-reliant for production.

The experiment was carried out using cowdung, leaves, grasses and other agricultural wastes in the Village Development and Training Centres. As such it is experienced that a good compost with all nutritive values could be prepared within 3 months.

The promotion of this is done through meetings and demonstrations in the centres and villages through actual participation in the process and sharing of experiences. As a result of which during 1985, 164 marginalised farmers have prepared compost and used the same in various crops like Ragi, tomato, sugarcane and other vegetable crops in comparision to 70 farmers in 1984 and got more production of 1-2 maunds in average. Further it is becoming more popular among the poor farmers of the villages.

(ii) AGRICULTURAL TRAINING PROGRAMME :

Four months residential training programmes have been organised for disseminating knowledge on various aspects of agriculture such as soil, water-management, seeds, nutrients, compost making, pest control, use of sun-rays, crop rotation for soil improvement etc. to farmers. More emphasis have been given on organic farming.

Period of Training Programme	No. of participants
February 1985 to May 1985	61
October 1985 to January 1986	43
February 1986 to May 1986	63

About the impact we may take example of Mr. Alois Bage of Jitutoli. Mr. Bage has undergone the training in Takarma centre. After completion of his training he started practicing organic farming in his house. He cultivated bitter gourd and cabbage in 2.00 acres of land and earned Rs. 5,000/- in a period of 4-5 months.

From the month of September 1986 4th batch of training programme has been started with 82 trainees in Takarma, Kinirkela, Patratoli, Dumardaga and Barwadag centres.

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Further, besides this a forum of education programme in the village itself has been taken-up on an experimental basis in addition to village seminar and short training programmes. As such it is starced in Pharsapani Village of Tukupani centre where more than 70 men and women have participated in the beginning. They felt that this programme will facilitate everybody of the village to participate. Consequently they have decided to hold this every forthnightly. In Pharsapani villagers have built up a community house by themselves for such programmes.

(iii) SERVICE-PROVISION FOR FARMERS :

The seeds preserved in the centres including the seedlings raised are regularly supplied to the farmers especially poor farmers for promotion of cultivation and development of orchards.

B. Weaker farmers in action :

Weaker farmers have been organised in several groups in different places namely Chatakpur, Barwatoli, Dumardaga, Chutiatoli, Patratoli, Khapratoli, Karimati, Konbegi, Sithio, Siartoli, Siladon, Kotlo, Bursu, Lamkitoli, Chailitarn, Pharsapani, Katukona for joint effort for their economic betterment.

No. of villages	No. of Groups	No.of weaker farmers' families participating
17	17	129

In this programme 7 wells and 1 check dam have been constructed and 9 wells are under construction for irrigation in their community farm. Initial assistance for seeds and manure have also been given to these weaker farmers.

In this programme participating families have contributed voluntary labour once a week and materials such as pole for well and Latha.

This programme has increased feeling of group belongingness, confidence and responsibility. Further it enabled the weaker farmers to engage themselves through out the year in cultivation which in turn is helping them to raise their Income. Consequently these families are proceeding towards self-sustenance.

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C. Promotion of non-conventional energy source :

i) Bio-gas plant : Several bio-gas plants have been constructed in Gundardih, Takarma, Sithio, Dumardaga, Aidega, Tukupani and Katukona.

Type of Bio-gas plants	Size	No.
1. K.V.I.C. model	8 cu.m.	1
2. Janta model	3 cu.m.	4
3. Janta model	4 cu.m.	1
4. Janta model	8 cu.m.	1

ii) Wind Mills for lifting Water : 12 P.U. 500 wind mills developed by I.E.R.T. Allahabad have also been installed for lifting water from well in different places in rural areas on an experiment basis. So far 5 such windmills have been installed in Takarma, Aidega, Sithio, Barwadag and Dumardaga.

iii) Smokeless Hearth : In order to reduce drudgery of women and prevent diseases due inhelation of smoke by women as well as reduce the quantity of fire-wood a programme for promotion of mokeless hearth in the villages has been taken up Vikas Maitri area of operation. So far the following has been done :

Sl. No.	Name of Villages	No. of families covered till now	No.of smokeless hearth
1.	Takarma	50	50
2.	Kinirkela	16	16
3.	Pharsapani	30	30
4.	Katukona	17	17
5.	Dumardaga	50	50
6.	Bingaon	27	27
7.	Sithio	18	18
8.	Nauz	5	5
9.	Barwadag	17	17

Under this programme it is planned to cover 12 villages i.e. 1 village each in all the 12 centres till December 1986.

The impact of this programme is very encouraging. Those who have started using it informed that it is working efficiently as well as consume less firewood and is really smokeless.

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Since the villagers are busy in harvesting season the promotion of the same is not moving at a fast rate nevertheless the villagers are trying to instal it in their houses. Further we are also trying to mobilise government resources for promotion of the same.

(iv) Experimentation on Bio-gas plant management : It is found in this region that the farmers have less number of domestic animals such as bullocks etc.. As a result they get less cow-dung which hinders the promotion of bio-gas plants for the development of the village people on mass basis.

Therefore this experiment has been undertaken with the following view :

- to run the bio-gas plant effectively even in the absence of sufficient cow-dung.
- to accelerate the process of gas formation which will give more gas as well as more slurry for fuel-light and manure.

For the purpose one pile of 30 kgs. with leaves, some ash and water mixed cow-dung is made everyday. After ten days 1st pile has been fed in the bio-gas plant with the available cow-dung in the centre. The result up till now is encouraging as more gas and slurry are obtained from the same.

D. Village Seminars and Short-training Programmes :

Several village seminars and short-training programmes were organised on compost making, organic farming, motivations of villagers for joint action programmes, issues related to forests, land, control of cattle, hunger etc. in different villages.

Some of the impact of these programmes has already been included in cultivation, compost making and weaker farmers in action. However, example of Sri Walter Ekka of Konbegi village might further help to understand the impact.

Mr. Walter Ekka learnt cultivation method and compost preparation by attending seminar and regular visit to Katukona centre. He started organic farming and cultivated 1.93 acres of land besides his other regular cultivation. He earned additional income of Rs. 5,000/- from tomato, sponge gourd and pumpkin cultivation.

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This programme is regularly continuing in the villages for initiating suitable development process.

E. Newsletter :

A newsletter namely 'Samwad' is published quarterly for sharing different views and experiences among the members.

3. THE STAFF AND ADMINISTRATIVE PROBLEM :

For taking up the activities mentioned above Vikas Maitri has the following staff personnel :

8 qualified, trained and experienced officers directly related with development programmes including technical officer for promotion of appropriate rural technology such as bio-gas, smokeless hearth and other technical matter.

17 other service staff

31 trained and experienced Community Organisers placed in Village Development Centres.

To support the staff personnel Vikas Maitri have to depend upon donors and some local contributions since this is a non profit organisation of voluntary nature. The donor supports the personnel cost for the project part only.

On the other hand it becomes essential to Vikas Maitri to support its core staff for continuation of its effort for the development of the people of the area. At present Vikas Maitri is not able to support its administrative cost fully.

A detail of our budget and sources of funding including possibilities is given herewith for your kind reference.

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MAJOR HEADS OF ADMINISTRATIVE COST :

Sl. No.	Major Heads of Administrative cost	Actual Expenses in 1985	Estimated 1986	Expenses 1987
1.	Audit fee & Legal Expenses	5,400.00	5,500.00	6,000.00
2.	Audio-visual Expenses	430.00	1,800.00	2,000.00
3.	Electricity and Maintenance	1,147.49	8,000.00	10,000.00
4.	Office Expenses and other Miscellaneous Expenses	10,574.88	12,000.00	13,000.00
5.	Taxes	8,655.40	9,000.00	10,000.00
6.	Postage, Telegrams and Telephones, etc.	6,125.85	6,500.00	7,500.00
7.	Repairs and Maintenance (Office Equipments, Furnitures etc.)	879.96	1,500.00	5,000.00
8.	Printing and Stationery Expenses	41,128.00	42,000.00	45,000.00
9.	Vehicle Repairs & Maintenance	44,055.97	50,000.00	55,000.00
10.	Travelling expenses	39,033.71	40,500.00	45,000.00
11.	Salary, contribution to P.F and Reimbursement of Medical Expenses	4,43,737.53	4,50,000.00	4,55,000.00
		6,01,168.79	6,26,800.00	6,53,500.00

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FINANCIAL PLAN FOR MEETING ADMINISTRATIVE COST :

Sl.No.	P A R T I C U L A R S	1 9 8 5	1 9 8 6	1 9 8 7
I.	Administrative cost received/granted from various Funding Agencies :			
	a. EZE, West Germany	3,21,555.24	79,244.76	-
	b. CAFOD, England	1,87,294.62	-	-
	c. Gossner Mission, West Germany	45,372.05	-	-
	d. CEBEMO (Community Forestry - Study Project)		1,44,729.93	52,406.07
	e. MISERIOR, West Germany.		15,000.00	1,28,669.00
II.	Fund for Administrative cost expected from funding agencies :			
	EZE, West Germany, (Additional grant of Agricultural Training Programme)		2,94,130.10	3,11,244.76
III.	Administrative cost met/to be met by Vikas Maitri (General) Account	46,946.88	45,000.00	60,000.00
	Sub Total :	6,01,168.79	5,78,104.79	5,52,319.83
	Deficit, if any -	-	48,695.21	1,01,180.17
	Total Administrative cost spent/required	6,01,168.79	6,26,800.00	6,53,500.00

From the above it is clear that we are in deficit of Rs. 1,49,875.38 for supporting our administrative expenses.

Therefore may we appeal for funds from Gossner Mission to meet the deficit of our administrative cost.

VIKAS MAITRI
BIHAR
INDIA
PURULIA ROAD, RANCHI-834001

For VIKAS MAITRI

(M. Ekka)
Acting Executive Director.

Gossner Mission

Bericht zur India Mission Consultation vom 17.-2o.11.1985 in Madras
von Willibald Jacob

Einleitung

Zur Konsultation hatte der Ex-Secretary Dr. Rajaratnam der UELCJ eingeladen. Es waren 27 indische Teilnehmer, 4 Mitarbeiter des LWB und 12 Mitarbeiter aus Partnerkirchen und Missionen in Europa, Nordamerika und Asien vertreten. Dazu kamen 25 Teilnehmer eines Kurses über kirchliche Verwaltungsarbeit und einige Studenten des Gurukul College (u.a. John Dang und Bimal Kujur der GELC). Es waren die 9 lutherischen Kirchen Indiens vertreten.

Für uns Teilnehmer aus der DDR (E. und W. Jacob) war diese Tagung eine Einführung in die Probleme kirchlicher Leitungstätigkeit in Indien, weniger eine Entfaltung des Themas "Mission in Indien heute". Schon diese Bemerkung zeigt die Einseitigkeit der folgenden Zeilen. Beeinflußt durch die Ansicht der vier Teilnehmer aus der Gossnerkirche (Dr. Singh, Miss Bhengra, Rev. Tete, Mr. P. Topno), die die Tagung etwas distanziert als Pflichtübung ohne praktischen Nährwert ansahen ("die reden, wir handeln"), waren wir doch überrascht durch eine gewisse Aktualität der Fragestellungen.

Die durch das Programm vorgegebenen Stichworte waren "Mission, Cooperation, Coordination". Im Mittelpunkt des Interesses standen dann die Stichworte "Mission, Partnerschaft, Geld". Dabei waren die neuralgischen Punkte in den Referaten und Diskussionen:

1. Die Restriktion des Staates gegen die Einreise von Missionaren
2. Der Mangel an indischen Missionaren
3. Die Unfähigkeit der Pastoren zur Selbsterhaltung durch die Gemeinden (z.B. nur 25 von 2oo der Pastoren der IELC)
4. Schließung von 5o% der kirchlichen Krankenhäuser in Indien (=8oo)
5. Der Dauermangel von Geld in den indischen Kirchen
6. Die Problematik des Gurukul Theol. College
7. Die Notwendigkeit des 2. Bildungsweges für Pastoren

In der Erwartung, daß auch der Gossner Mission (Berlin-West) die Konferenzpapiere zugeschickt werden, schildern wir einige Grundlinien von Stellungnahmen und schließen mit einer eigenen kurzen Beurteilung auf dem Hintergrund unserer Beobachtungen in den letzten drei Monaten.

1. Die Restriktionen des Staates wurden als eine Gegebenheit hingenommen, wobei ein leises Selbstbedauern spürbar war: Hier regieren eben Nichtchristen. Um so großer ist die Notwendigkeit der Partnerschaft, die im wesentlichen in finanzieller Hilfe bestehen sollte, denn auch indische Missionare wollen bezahlt werden. Jede Qualifizierungsmaßnahme ist nur sinnvoll, wenn die Leute nach der Prüfung Geld oder mehr Geld bekommen (bes. Nennung von Bischöfen). Demgegenüber wurde die Notwendigkeit betont, Gemeindeglieder auszubilden, die nicht hauptamtlich werden (Dr. Singh, GELC) oder fähige Gemeindeglieder zu Leitern von Gemeinden zu machen, ohne daß sofort die Frage der Bezahlung auftaucht (Dänen, Norweger). Ein einzelner Bischof wünschte sich die Partnerschaft von Kirchenbund zu "Kirchenbund" (UELCI zur VELKiD), möglicherweise der Wunsch der Bischöfe überhaupt, während der Vertreter aus der DDR fragte, ob es auch Partnerschaft ohne Geld geben könne. Diese Anfrage aus der DDR löste ein vielfältiges Echo aus. Die Reaktion der Skandinavier war am interessantsten: Diese Anfrage ist bitter notwendig, kann aber nur von Mitarbeitern aus der DDR auf ihrem Erfahrungshintergrund vorgenommen werden. Da die Frage aus der DDR eingebettet war in die Schilderung dessen, was wir unter Mission, Partnerschaft, Verhältnis zum Staat und Erhaltung kirchlichen Eigentums angesichts der Herausforderung durch eine sozialistische Gesellschaft verstehen, war die Reaktion der indischen Partner ein Gemisch aus Erstaunen, Verwirrung und Dank. Am Ende des 2. Konferenztages teilte der Sekretär der GELC, P. Topno, der Versammlung mit, daß es so et-

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was wie Partnerschaft ohne Geld gibt,nämlich zwischen der GELC und der EKiBB.

Die Frage nach Sinn oder Unsinn einer eigenen Lutherischen Theologischen Hochschule (Gurukul) war nochmals Anlaß, die Skala der Stellungnahmen anzuhören:

- Die Amerikaner schwiegen im Plenum zum Thema, unterstrichen aber in einem breiten Referat die Notwendigkeit und Möglichkeit der globalen, kontinentalen, nationalen und regionalen Kooperation (von Kalifornien bis Assam).

- Die Westdeutschen gaben eine ausgewogene Stellungnahme im Plenum: Wir respektieren eure Entscheidung, das Gurukul College neu zu eröffnen, wollen selbst aber für eine gewisse Zeit Beobachter sein ("beobachten, nicht unterstützen.")

- Die Skandinavier schwiegen im Plenum zum Thema, kritisierten in Einzelgesprächen aber um so schärfer die Pastorats- und Instandhaltungspraxis der indischen Partner.

- Die Vertreter aus der DDR konnten zum Thema nicht direkt Stellung nehmen, unterstrichen aber im Plenum und in Einzelgesprächen die Notwendigkeit, im Interesse der kirchlichen Arbeit, der theologischen Erkenntnis und der Entwicklung der gesamten Gesellschaft regelmäßige Gespräche mit Vertretern des indischen Staates auf allen Ebenen zu suchen. So könne am ehesten gelernt werden, kirchliche Aufgaben eigenverantwortlich zu meistern.

Von einem "second time Training" im Gurukul Theol. College selbst war nicht die Rede. Dr. Bage hatte uns noch erzählt, daß der Sinn seiner Berufung darin bestehe, in gewisser Weise von den Ideen und Erfahrungen aus Govindpur die Ausbildung in Madras zu gestalten.

Außerhalb des englisch beeinflußten College-Systems solle eine Ausbildung nach den Bedürfnissen der Dörfer und Dorfgemeinden geschaffen werden.
- Auf der Tagung war nur vom Degree eines M.D. die Rede. Die Frage lautete: Gibt es eine luth. Theologie in Indien und soll Gurukul dazu helfen, luth. Theologen auszubilden?

2. Auf der Ebene der Tagung war deutlich, das eine Gruppe von darin geübten Leuten die Sprache der kirchlichen Ökumene beherrscht und zu gebrauchen versteht. Weit davon entfernt ist die Praxis in Gemeinden und Dörfern. Es fehlt die Orientierung, in der sich eine relevante theologische Situationserkenntnis mit der Praxis verbindet. Die Zurückhaltung der Vertreter mit Adivasi-Background ist verständlich (GELC, NELC). Das Wortgeklingel löst kein Problem. Auf der anderen Seite wäre eine stärkere Beteiligung der Vertreter der Gossnerkirche eine fruchtbare Herausforderung für die Christen mit dem Background des Kastenhinduismus.

Ein von Gurukul herausgegebenes und den Teilnehmern der Tagung überreichtes neues Gesangbuch für die UELCJ machte das Verhältnis von "Süd und Nord" schlagartig deutlich: 27 englische Lieder und Choräle, 5 Spirituals, 2o Lyrics in südindischen Sprachen, 11 Bhajans in südindischen Sprachen, 18 englische Chorstücke und - kein einziges Adivasi- Bhajan! Gemeinsam ist m.E. allen, daß die Aufgabe der Instandhaltung von Einrichtungen, Gebäuden und menschlichen Beziehungen permanent ist. Ein geregeltes Gespräch mit Vertretern des modernen ind. Staates wäre evtl. ein Schritt auf dem Wege. So könnte im Verein mit der Verkündigung des Evangeliums bezeugt werden, daß es den Christen um die Verantwortung für alle Menschen geht. Die Aufgabe aber wird kaum oder gar nicht gesehen, geschweige denn verbunden mit der Sendung der Kirche.
Für uns aus der DDR wurde deutlich, welchen besonderen Beitrag wir hier objektiv und definitiv zur Zeit leisten können. Für uns ein wichtiger und kenntnisreicher Gesprächspartner war u.a. Rev. John Victor Selle, Mission Secretary, The Norwegian Santal Mission, P.O. Box 6886, St. Olavs P.1, Oslo 1, Norway.

Gossner Mission

EVANGELISCHE ZENTRALSTELLE FÜR ENTWICKLUNGSHILFE E.V.

Protestant Association for Cooperation in Development
Association Protestante de Coopération pour le Développement
Asociación Protestante de Cooperación para el Desarrollo
Associação Evangélica de Cooperação e Desenvolvimento

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Vikas Maitri
Att. Mr. M. Ekka
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Ranchi 834 001 / Bihar
INDIA

Ihr Schreiben vom:
(Your letter of:)

Ihr Zeichen:
(Your ref.:)

Unser Zeichen:
(Our ref.:) Mo/Jo

5300 BONN 2 (BAD GODESBERG)

October 30, 1986

Betrifft:
(Re:)

Letter of Approval
Project No. 84-6-56/86020 / KED EK 16/84
Agricultural Training Programme

Dear Mr. Ekka,

we are pleased to be able to inform you that your application for additional funds has been approved and that a further grant of up to

DM 100.000,00

(in words: one hundred thousand Deutsche Mark)

will be made available by the Evangelische Zentralstelle für Entwicklungshilfe e.V. (EZE) for the above mentioned project.

The grant is provided for the same purpose and under the same conditions as were outlined in our letter of approval dated October 23, 1984 and it should also be used and accounted for in accordance with the agreements already signed.

You are, furthermore, requested to raise additional funds of approx. DM 31.000,00 locally, which have to be reported in separate statements (see also page 2, para 1 of our letter of approval dated October 23, 1984).

Our letter of approval of October 23, 1984 as well as this letter of approval are the basis of co-operation and financial assistance.

The revised schedule of budgeted costs and budgeted sources of funds of the project is attached.

2/...

Gossner Mission

Bonn, October 30, 1986

Would you please be so kind as to sign and return the attached copy of this letter as a confirmation that you are accepting the additional grant on the basis outlined above.

With kind regards,

Sincerely yours,

EVANGELISCHE ZENTRALSTELLE
FOR ENTWICKLUNGSHILFE e.V.

Friedrich Manske
- Deputy Director -

Encl.
- Revised schedule of budgeted costs and budgeted sources of funds
- Copy of this letter of approval

cc:
- M/s T.P. Jaiswal & Co., Chartered Accountants, Main Road, Ranchi
- Misereor, Mr. Zimmermann
- CEBEMO, Mr. Fernandez
- Gossner Mission, Rev. D. Hecker
- Dept. IIIb/EZE

Gossner Mission

Gossner Mission

Korrigiertes Exemplar /22.9.2986

Finanzierungsvorschlag für den Ökumenischen Mitarbeiter der Gossner Mission, Pfarrer Cyril Hembrom aus Ranchi, für 3 Jahre (1987 - 1989)

Kosten:	1987	1988	1989
Ausreise/Rückreise	8.000		8.000
Ausreise/Rückreise-zuschuß	7.500		7.500
Stipendium (2 Personen Sprach-unterricht)	24.000 2.000		
Gehalt IIa		80.000	80.000
Reisekosten	1.000	2.000	2.000
Unvorherge-sehenes	1.000	1.000	1.000
Gesamt	43.500	83.000	98.500
Total:	DM 225.000		

Finanzierung Modell I (Freier Einsatz in den verschiedenen Landeskirchen)

		1987	1988	1989	1987-89
Landeskirchliche Zuschüsse	(%)	43.500	83.000	98.500	225.000
Bayern	5%	2.000	4.000	5.000	11.000
Berlin	28%	12.000	23.000	27.500	62.500
Hannover	23%	10.000	20.000	22.500	52.500
Lippe	6%	3.000	5.000	6.000	14.000
Westfalen	38%	16.500	31.000	37.500	85.000

Finanzierung Modell II (Anbindung mit 2/3 der Tätigkeit an eine Gemeinde in Lippe)

	1987	1988	1989	1987-89
Lippe	10.000	50.000	50.000	110.000
Berlin	5.000	--	10.000	15.000
Bayern	3.500	--	1.500	5.000
Hannover	5.000	8.000	12.000	25.000
Westfalen	20.000	25.000	25.000	70.000
Gesamt	43.500	83.000	98.500	225.000

Die beiden Finanzierungsvorschläge gehen davon aus, daß Pfarrer Hembrom in Bayern, Berlin, Hannover (Ostfriesland), Lippe und Westfalen eingesetzt wird, wobei der Schwerpunkt nach unseren Erfahrungen in den drei letztgenannten Landeskirchen liegen wird. Wir haben eine prozentual gewichtete Verteilung ausgearbeitet. Von Westfalen wurden uns bereits DM 72.000, von Hannover für den Beginn DM 20.000 verbindlich zugesagt, unter der Voraussetzung, daß sich auch die anderen, mit der Gossner Mission verbundenen Landeskirchen angemessen beteiligen.

Das Modell II geht von dem Angebot einer möglichen Anbindung des Ökumenischen Mitarbeiters zu 2/3 in einer Gemeinde in Lippe aus. Das hängt allerdings noch davon ab, ob ein Pfarrer gefunden werden kann, der als Begleiter fungieren kann. In diesem Falle wären (Ost-)Westfalen und Ostfriesland sicher die am meisten mit besuchten Gebiete. Der Vorschlag II sucht dem Rechnung zu tragen in der Gewichtung der Zuschüsse.

Gossner Mission

REF.NO. 728/86/F-48C. Date :- 26.08.1986.

Eingegangen
26. 8. 1986
Erledigt:.....

To,

Mr. Poul Bertelsen,
Incharge of Architecture/
Planning/Engineering/Supervision for
Church sponsored project in Africa & Asia.
Camp Ranchi.

Dear Mr. Bertelsen,

You have come to Ranchi at a time when the situation in Gossner Church is disturbed for the last about 10 years. This church is in a split situation officially from January 1977. Lutheran World Federation is informed about it and Gossner Mission in Berlin is involved in this process of split. One section is the four Anchals KSS (unconstitutional body) and the other North Western Gossner Evangelical Lutheran Church,Ranchi. Two sign boards at the enterance on the main road is the symbolic expression of this situation. We the undersigned represent the NW-GEL Church within whose geographical and ecclessiastical jurisdiction Ranchi Church compound falls. And so we have a legitimate claim over the whole property in this compound. We,therefore, ~~against/and/oppose/you~~ place before you the following facts and put up a strong protest against and oppose your interference in our affairs and in our landed property in Gossner Church Compound, Ranchi. The following points make it clear :-

(1) That the very persons now in the administration of the so called KSS (four anchals) deadly opposed the founding of Gossner College in 1971. Fourteen of them have submitted a written objection to establishing this college.

(2) That it is the present Bishop Rev. Dr. N. Minz of NW-GEL Church took a lead with the co-operation of members at Ranchi congregation and Ranchi Parish (Then Ilaka) in 1971 and established this college and nurtured for 12 solid years and built it up to the present level with the co-operation of staff and students of the college in the midst of objections and obstructions of the present leaders of the so called KSS (four anchals) .

(3) That the NW-GEL Church of which Rt. Rev. Dr. N. Minz is the Bishop,has sent application to the L.W.F. for membership and the matter is under consideration. Dr. Anza A. Lema,the Associate General Secretary is in correspondence with our Bishop regarding our membership to L.W.F.,Geneva.

(4) That two major Court Cases are going on against the so called KSS (four anchals) instituted by NW-GELC,T. S. 19/84 an appeal case in which we have challenged the

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Gossner Mission

election and constituting of the present so called KSS (four anchals) since 1977. T. S. 127/78 is against a fake body used as an instrument to make up the lacking in this process.

The hearing on appeal case is just over on 20.08.1986 and the judgement is to be delivered within a few days.

(5) That the dispute between the NW-GELC and the so called KSS (four anchals) has gone so deep that the international bodies like the L.W.F. should not deepen it by using money power either directly or indirectly favouring one section or the other.

(6) That you as a guest among us should not be led away by any thing either this side or that. Our rightful claim on the landed property in the entire Gossner Church compound should not be side tracked by you and representatives of international ecelessiastical bodies like L.W.F. Without our permission,consent and agreement Gossner College Campus can not and should not be built up. We have put our sweat and blood in establishing and building up this college programme and therefore we claim our lion share in the future making of this College. In fact Gossner College and all other institutions in this property rightly belong to us. They are on our property.

Therefore,we humbly request and suggest to you that you put off and postpone the planning,processing and building programme of Gossner College Campus till that time when this land becomes free of dispute between the so called KSS (four anchals) and NW-GEL Church,Ranchi. If our caustioning is unheeded then you may face some grave consequance for which you and the friends will be fully responsible.

We remain,Sir,
Yours sincerely,

CC to :-

1. G. Secy, L.W.F.
REV.GUNNAR STAALSETT
150 Route de Ferney 1211,
Geneva - 20,Switzerland.

2. Chairman ,G. M.
Prof. Dr. Hans Grouthaus,
1 Berlin 41,Fredenau,
Handjery Strasse 19/20
West Germany.

ADDRESS

NORTH WESTERN G.E.L. CHURCH,
RANCHI (BIHAR) - 834001.
INDIA.

1. Bishop Dr. N. Minz.
2. Sd/- Rev. N. Ekka
3. Sd/- Treasurer
4. Sd/- Member
5. Sd/- Member
6. Rev. Minz, Priest
7. D Lakra, Secretary

Gossner Mission

Kostenvoranschlag für ein Neubauprogramm des Gossner College Ranchi (1985-1990) durch das KSS an den Lutherischen Weltbund im März 1985 eingereicht - mit Abschrift zur Information an die Gossner Mission

		DM	Rs
Gesamtkosten:	ca.	30.000.000.-	120.000.000.-
Vorlesungsgebäude Geisteswissenschaften	"	3.000.000.-	11.648.832.-
" Postgraduierte	"	2.150.000.-	8.603.364.-
" Naturwissenschaften	"	2.920.350.-	11.681.400.-
Naturwissensch. Labor	"	1.305.150.-	5.220.600.-
Bibliothek	"	781.570.-	3.126.128.-
Rektorwohnung	"	78.902.-	315.608.-
Dozentenwohnungen	"	1.712.016.-	6.848.064.-
Studentinnenwohnheim	"	1.727.300.-	6.909.200.-
Aula	"	937.400.-	3.749.600.-
Studentenwohnheim	"	2.233.935.-	8.935.740.-
Turnhalle, Sozialräume	"	423.246.-	1.692.984.-
Kantine, Mensa	"	117.000.-	468.000.-
Angestellten-Wohnungen	"	341.928.-	1.367.712.-
Berufsausbildungszentrum	"	526.608.-	2.106.432.-
Jungdozenten-Wohnungen	"	960.997.-	3.843.990.-
	"	19.129.413.-	76.517.654.-
Inflationszuschlag für 5 Jahre	"	9.564.706.-	38.258.825.-
Unvorhergesehenes	"	3.218.821.-	12.875.286.-
	"	30.000.000.-	120.000.000.-

Haushalt des Gossner College Ranchi, 1984-1985

Ausgaben	DM	Rs	Einnahmen	DM	Rs
Gehälter	434.115.-	1.736.464.-	Unterrichts-Zulassungsgeb.	271.460.-	1.085.850.--
Büro, Bibliothek, Reparaturen	68.000.-	272.000.-	Univ.-Zuschuß	48.890.-	195.555.--
Sport, Kultur, Examensgebühren	120.125.-	480.500.-	Spenden und Erstattungen	62.525.-	250.100.--
Miete, Rückstände vorgeschr. Kapital	121.475.-	485.897.-		382.875.-	1.531.505.--
			Defizit:	360.840.-	1.443.356.--
	743.715.-	2.974.861.-		743.715.-	2.974.861.--

Geplanter Haushalt KSS 1985	DM	Rs
Einnahmen:	72.500.--	290.000.--
Ausgaben:	70.765.--	283.059.--
	1.735.--	6.941.--

Gossner Mission

H. Hecker

Gossner Mission

Handjerystraße 19–20
1000 Berlin 41 (Friedenau)
Fernsprecher: (0 30) 85 10 21

Gossner Mission · Handjerystraße 19–20 · 1000 Berlin 41 (Friedenau)

An die Mitglieder des
Indienausschusses der
Gossner Mission!

☐ Indien
☐ Nepal
☐ Zambia
☐ Öffentlichkeit
☐ Gemeindedienst
☐ Verwaltung

Berlin, den 14.1o.1985

Betr.: Einladung zur nächsten Sitzung des Indienausschusses am 3o.1o.1985

Liebe Freunde,

Hiermit möchte ich Sie in Absprache mit Herrn Pfr. Rieger zu der nächsten Sitzung unseres Indienausschusses am Mittwoch, den 3o.1o.1985, von 11.oo - 17.oo Uhr nach Hannover, Rote Reihe 6, einladen. Zimmer 236

Als Tagesordnung möchten wir Ihnen vorschlagen:

TOP 1 Einladung eines indischen Pfarrers (siehe Erläuterung unten)

TOP 2 Bericht des Indienreferenten über eine Konsultation der Asien- und Indienreferenten des Ökumenischen Rates in Genf

TOP 3 Bericht über eine Konsultation der Indienreferenten der Missionswerke und kirchlichen Hilfsorganisationen, zu denen das Kirchliche Außenamt eingeladen hatte

TOP 4 Besprechung des Positionspapiers über die Arbeit der Gossner Mission - besonders den Teil über Indien (wird nach der Sitzung des Redaktionskreises in Hannover entweder verschickt oder als Tischvorlage mitgebracht)

TOP 5 Verschiedenes

Dr. Bage wird erst am 11. November für die Sitzung des Kuratoriums in Deutschland eintreffen. Er wird vermutlich von Miss Santoshi Horo, der langjährigen Leiterin der Tabitha-Trainingsschule in Govindpur für Katechetinnen, begleitet.

In der Anlage erhalten Sie einen Bericht von Dr. Royan Dang über seine Eindrücke in Kirchen in der DDR und der Bundesrepublik im Mai/Juni d.Jahres.

Zu dem Stand der Überlegungen für die Einladung eines Pfarrers aus der indischen Gossnerkirche möchte ich Ihnen folgendes mitteilen: Die mit uns verbundenen Landeskirchen wurden angeschrieben und haben den Eingang der Briefe bestätigt. Hannover hat einen einmaligen Zuschuß bis etwa DM 2o.ooo,-- in Aussicht gestellt; die anderen Landeskirchen haben abwartend reagiert, aber - außer der Rheinischen Landeskirche - nicht grundsätzlich abgesagt.

/-2..

Gossner Mission

Die Frage wurde auch auf dem letzten Verwaltungsausschuß besprochen. Dort kamen sehr ernsthafte Bedenken. Dem Indienausschuß wurde zur Aufgabe gestellt, das Vorhaben noch gründlicher zu diskutieren, bevor ein Antrag an das Kuratorium gestellt werden kann.

Im einzelnen wurden folgende Anfragen laut:

- Wie sieht das Finanzierungskonzept aus?
- Wo wird der Mitarbeiter angesiedelt und verankert (eventuell in einer Gemeinde ?)
- Wer wird für seine Begleitung zur Verfügung stehen?
- Ist es möglich, eine Weiterbildung mit dem Aufenthalt in Deutschland zu verbinden, eventuell in Zusammenarbeit mit der Missionsakademie in Hamburg?
- Wie sehen die Erfahrungen anderer Missionswerke mit Fraternal Workers aus? Dr. Beckmann berichtete, daß er sowohl von der Hessischen Landeskirche als auch vom EMS sehr verschiedene Erfahrungen kennt. Es wäre gut, wenn wir eine Übersicht darüber bekommen könnten, welche Faktoren sich als besonders gut oder nachteilig für dieses Programm erwiesen haben.

Wir werden auch im Kuratorium mit ähnlichen Bedenken zu rechnen haben, darum möchte ich Sie bitten, sich für diesen Punkt dadurch vorzubereiten, daß Sie sich bei den Ihnen zugänglichen Informationsquellen einmal über bisherige Erfahrungen mit ökumenischen Mitarbeitern aus Übersee in Deutschland erkundigen.

Bis zu unserem Treffen in Hannover verbleibe ich

mit guten Wünschen für Ihre Arbeit und
einem freundlichen Gruß
Ihr

Dieter Hecker.

Dieter Hecker

Anl.: Bericht von Dr. Royan Dang über seinen Besuch in Kirchen der Bundesrepublik und der DDR,
Brief der Gossner Mission an die Dispensary Takarma
Bericht Dr. Sing - und BEL
Indien-Information Nr. 33 der ELM

Gossner Mission

Akte

Gossner Mission

Handjerystraße 19–20
1000 Berlin 41 (Friedenau)
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TOP 5 Verschiedenes Sitzungstermin

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Gossner Mission

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Bis zu unserem Treffen in Hannover verbleibe ich

mit guten Wünschen für Ihre Arbeit und
einem freundlichen Gruß
Ihr

Dieter Hecker.

Dieter Hecker

Anl.: Bericht von Dr. Royan Dang über seinen Besuch in Kirchen der Bundesrepublik und der DDR,
Brief der Gossner Mission an die Dispensary Takarma
Bericht Dr. Sing - und BEL
Indien-Information Nr. 33 der ELM

Gossner Mission

FUDI TECHNICAL TRAINING CENTRE

(FTTC TRUST)

AT & P. O. FUDI DIST. RANCHI/BIHAR/INDIA

Ref. No. 687/85/KSS-225 *Dated* 11. 10. *1985*

From: P. Topno,
Secretary,
F.T.T.C.(Trust)

To,

Rev. Hecker, Director,
Gossner Mission Berlin,
Handjerystrasse 19/20
1000 Berlin 41(Friedenaue)
Fernsprecher (030) 851021

Sub : BUDGET FOR 1986 T.T.C., FUDI.

Dear Rev. Hecker,

I acknowledge with thanks the receipt of your letter No. G.M. dated 19th August 1985.

We understand that you have remitted DM 30,000 for the year 1985 for T.T.C. But I am to inform that this amount has not yet been credited by the bank in our account.Remittance of Rs. 65000 for increase in salary of the staff and workers as per our Budget request for 1985 may kindly be made at an early date.

Mean while I am forwarding herewith the Budget Estimate for the Institute for 1986 (i.e. from 1.1.86 to 31.12.86). This Budget has been considered and approved by the G.B. of the institute on 5.10.85.

It may kindly be ~~invalid~~ Seen from the Budget Estimate that a sum of Rs. 3,84,430 is required for the year 1986. This may kindly be considered and will be kind enough to release the fund at an early date to run the institute smothly.

With kind regards,

Yours sincerely,

P. Topno.

Encl: As above. in Duplicate

(P. Topno)

Gossner Mission

G. E. L. CHURCH HOSPITAL AMGAON

P. O. AMGAON, Via BARKOT, DIST. SAMBALPUR (ORISSA)
Rly. Station, Rourkela, S. E. Rly.

To

Rev. D.Hecker

Director

Gossner Mission

Handjerystrasse 19/20

1000 Berlin 41

West Germany

Date 14.10.85

Respected Rev.Hecker,

Greetings from Dr.Horo and all the staff of Amgaon hospital. We hope that you might have received our previous letter of 12.9.85 by now. As already mentioned in that letter, we are hereby sending you the hospital budget for 1986. I think you will not be surprised to see the increase in the budget as it is expected so due to the revision in the salary scale of the hospital staff and coolies. As the cost of medicines and all other items is increasing day by day, there is rise in almost all the items of the budget, but it affects mainly the salary of hospital workers, wages of the coolies and for the medicines. Hence, the Gossner Mission will have the extra load of Rs.48,900.00. But on the other hand, we will also try our best to raise the patients' contribution for which we have increased it by Rs.30,000.00 in the budget.

Earlier, we had written you that the new jeep would be delivered to us by the end of September, but the body was not complete, hence it is delayed and we expect it to come after about two weeks' time.

Recently we had to spend a good amount of money for the repair of the electric portion of our generator.For the last 15 years, it was never repaired, and when it was opened, most of the parts were worn out and needed replacement. It cost us little more than Rs.6000/=.

Bishop Dr. Gottfried Forck and Rev.E.Schulzgen visited Amgaon on 11.10.85 and left for Rourkela the following day. Though it was a short visit but they enjoyed it with some new experience.

With Kind regards.

Yours Sincerely,

Dr. W.Horo

Gossner Mission

Kurzbericht über die Tagung der Asienreferenten des Ökumenischen Rates (unter Kommission CICARWS = Committee on Interchurch Aid and Refugee World Service) am 21.und 22. Oktober und die Tagung der CASA-(Church Auxiliary on Social Action)-Partnergruppen über Indien am 23./24.Oktober in Genf.

Die Unterkommission CICARWS des Ökumenischen Rates hat in regelmäßigen Abständen Treffen der Asienreferenten der verschiedenen Hilfswerke in Europa und USA veranstaltet. Das letzte sollte im vergangenen Jahr in Island sein, mußte aber aus verschiedenen Gründen abgesagt werden. Inzwischen wurde allgemein der Wunsch laut, daß nicht nur die kirchlichen Entwicklungsorganisationen zu einem solchen Treffen eingeladen werden sollten, sondern auch die Missionswerke und Missionsabteilungen der verschiedenen Kirchen. Es hat sich in der Vergangenheit immer wieder gezeigt, daß zwischen diesen beiden Gruppen Meinungsverschiedenheiten herrschen. Vor allem waren auch von den Kirchen in Asien immer wieder Anfragen an den kirchlichen Bezug der Überseepartner europäischer Hilfsorganisationen gestellt worden. Die Tagung in Genf war dazu gedacht, diese Grundsatzfragen einmal gemeinsam auszudiskutieren. Es waren etwa fünfzig Teilnehmer gekommen, von den westlichen Hilfsorganisationen und Missionswerken, von asiatischen Kirchen und regionale Kirchenbünden und Mitarbeitern des Ökumenischen Rates in Genf.

Zu Beginn wurden zwei Referate gehalten, das eine von Bischof La Verne Mercado aus den Philippinen über einige theologischen Überlegungen der Arbeit des Nationalen Kirchenrates auf den Philippinen. Das zweite war von Pfarrer Oh Jae Shik, dem Direktor des Ökumenischen Zentrums für Missionsausbildung des Nationalen Kirchenrates in Korea zum Thema: "Die Politik des Mitleides". Beide Referate gingen auf die Herausforderungen ein, vor die sich die asiatischen Kirchen in ihrer Mission und in ihren Entwicklungsaufgaben gestellt sehen. Beide setzen an der neuen Situation ein, die sich nach dem Scheitern der Entwicklungsbemühungen der 60er und 70er Jahre ergeben hat. Das Schicksal der Armen hat sich nicht gebessert. Darum müssen heute auch andere Wege gefunden werden. Es hat sich gezeigt, daß in Korea und auf den Philippinen die Nationalen Kirchenräte heute die Herausforderungen, die früher vor allem von Aktionsgruppen sehr radikal formuliert wurden, selbst übernommen haben. Für Bischof Mercado aus den Philippinen war es ganz klar, daß in einer Situation der Ausbeutung, Unterdrückung und der permanenten Verletzung der Menschenrechte, die durch die Regierung begangen wurden, die Kirche nicht so tun kann, als könne sie sich nur auf eine Verkündigung des Evangeliums an Einzelne beschränken und daneben noch etwas wohlgemeinte Entwicklungsarbeit betreiben. Die Kirche als ganze ist herausgefordert, sich mit den Armen zu solidarisieren und die Sache der Armen zu ihrer eigenen zu machen. Oh Jae Shik setzte einen etwas an deren Schwerpunkt. Auch er hat seit Jahrzehnten in einer Arbeit gestanden, die versuchte, in der Kirche Bewußtsein für die Unterdrückung zu schaffen und die Menschen zu organisieren, etwas dagegen zu unternehmen. Er geht allerdings von der Erfahrung aus, wenn diese Art von Arbeit nicht aus einer inneren Spiritualität herausgetragen wird das Ganze in einer moralischen Technokratie endet. Sein Vorschlag ist es daher von dem lange vernachlässigten Wert des Mitleides auszugehen. Dieses Mitleid darf aber nicht beim Einzelnen stehenbleiben, sondern muß öffentlich organisiert, also in eine Politik des Mitleides umgewandelt werden. Nur so sieht er eine Lösung, daß beide, sowohl politische Veränderung als auch Mensch-

Gossner Mission

lichkeit im Kampf um diese Veränderung erhalten bleibt.

In den anschließenden sehr ausführlichen Gruppendiskussionen wurden vor allen Dingen Fragen besprochen, wie etwa die Missionswerke und die Entwicklungsorganisationen bei uns zueinander stehen. Wie Partnerschaft zwischen diesen westlichen Organisationen und asiatischen Kirchen möglich ist. Ausserdem war ein wichtiges Problem das Verhältnis der asiatischen Kirchen zu freien Aktionsgruppen. In diesem Zusammenhang wurde dann auch besprochen, ob das Auftreten vieler Aktionsgruppen nicht eine Anfrage an die Kirchen darstellt, weil sie angesichts der Ungerechtigkeiten und Unterdrückung in ihren Ländern ihre prophetische Rolle nicht genügend wahrgenommen haben. Es sollen hier nicht alle Ergebnisse aufgeführt werden. Viel wichtiger war auch dort der Konsultationsprozeß, das Vertreter von Missionswerken und Missionsgesellschaften einerseits von kirchlichen Hilfs- und Entwicklungsorganisationen, aber auch von asiatischen Kirchen in den Gruppen zusammensaßen und abklären konnten, welche Schwierigkeiten in der Vergangenheit aufgetreten sind durch ein unkoordiniertes und nicht aufeinander abgestimmtes Verhalten der verschiedenen Gruppen. Es war deutlich, daß die asiatischen Kirchen unsere Aufteilung in Missions- und Entwicklungsorganisationen nur schwer begreifen können. Dies ist zwar nicht neu, es wurde aber immer wieder nachgefragt, ob wir hier nicht in Europa doch auch endlich einmal umdenken könnten. Die dort anwesenden Vertreter hatten überwiegend keine zu negativen Erfahrungen mit westlichen Partnerorganisationen gemacht, obwohl es sicher auch noch heute genügend Fälle geben wird, in denen westliche Organisationen ihre Machtposition ausgespielt haben und ausspielen. Es war für unsere asiatischen Gesprächspartner keine Frage, daß die gegenseitigen Beziehungen nur in einem echten Austausch bestehen können. Sie sind sich inzwischen auch alle sehr bewußt, daß an vielen Punkten des Gemeindelebens die europäischen Kirchen sehr viel von den asiatischen Kirchen lernen können und müssen.

Auch die Frage der Unterstützung von nichtkirchlich gebundenen Aktionsgruppen durch westliche Organisationen wurde sehr ausführlich diskutiert. Der Trend bei den asiatischen Kirchen war, diese Unterstützung nach Möglichkeit zu reduzieren oder möglicherweise ganz zu unterbinden. Es wurde sehr ernsthaft gefragt: Wie könnt ihr in Europa an uns vorbei entscheiden, was für unsere Gesellschaft wichtig ist. Von den europäischen Organisationen wurde festgestellt, daß die Zusammenarbeit mit Aktionsgruppen durch Missions- und Entwicklungsorganisationen auch bei uns nicht immer ohne Spannung mit den offiziellen Kirchen verläuft. In diesem Punkte scheint auch eine Einigung möglich zu sein. Wenn wir hier in Deutschland ernsthaft und konstruktiv mit Aktionsgruppen am Rande der Kirche zusammenarbeiten und von dort etwas auch für unser christliches Zeugnis lernen könnnen und gelernt haben, nur dann haben wir auch die Möglichkeit und das Recht in Asien ähnlich vorzugehen. Auch hier zeigte sich wie im gesamten Gespräch, daß die asiatischen Partner uns heute sehr stark darauf verweisen, wie nötig es auch für die europäischen Organisationen ist, im eigenen Bereich missionarische Erfahrungen zu sammeln.

Die Besprechung mit CASA einer Art Brot für die Welt und Diakonischem Werk in Indien war demgegenüber viel spezieller. Zunächst sollte eine ähnliche Tagung mit grundsätzlichen Fragen auch über Indien abgehalten werden. Dies wurde dann noch in der Vorbereitung eingeschränkt auf eine Hauptversammlung der Partner von CASA, die den Geschäftsbericht des vergangenen Jahres entgegennahmen und den neuen Haushalt für 1986 bis 1988 beschlossen.

Gossner Mission

Interessant war dabei für die anderen Teilnehmer hauptsächlich der erste Teil, die allgemeinen Berichte über die Entwicklungsarbeit von CASA. CASA hat mit seinem sogenannten Chorprogramm ein basisorientiertes Entwicklungsprogramm für fast alle Kirchen Indiens entwickelt. Sie arbeiten in vier Zonen von Bombay, Delhi, Kalkutta und Madras aus, haben über 250 Sozialarbeiter angestellt, die auf den verschiedenen Dörfern Bewußtseinsbildungsprogramme durchführen. Auch in Ranchi ist ein Unterzentrum von CASA, wo Freiwillige für die verschiedenen Dörfer der Kirchen in Chotanagpur ausgebildet werden. Direktor von CASA ist zur Zeit ein ehemaliger Major der indischen Armee, der seinen Jahresbericht zusammen mit den Leitern der Regionalstellen sehr eindrucksvoll und effitient vorführte. Der entwicklungspolitische Ansatz von CASA ist sicher gut. Wie weit er nicht technokratisch etwas zu stark gehandhabt wird, konnte aus diesen Berichten natürlich nicht entnommen werden. Im Laufe dieser Berichte wurde eine Menge von Informationen über die Situation auf den indischen Dörfern und in den indischen Kirchen weitergegeben. CASA möchte die jetzt begonnene Arbeit noch weiter ausbauen und hat deshalb auch für die nächsten Jahre vor, sich eine Datenverarbeitungsanlage zuzulegen und mehr technische Mittel bei der Bewußtseinsbildungsarbeit einzusetzen (Dia, Tonbänder, Videorecorder). Die unterstützenden Organisationen, von Deutschland die EZE und Brot für die Welt, sowie die jeweils entsprechenden anderen Organisationen aus den europäischen Ländern und den USA waren etwas zögernd, dieser Umgestaltung der Arbeit zuzustimmen, vor allem da dies eine Steigerung des Haushaltes von 1986 bis 1988 um etwa 50 % bedeuten würde.

Gespräche am Rande:

An diesen vier Tagen in Genf waren für mich die Gespräche am Rande fast noch wichtiger als die offizielle Tagesordnung. Ich hatte Gelegenheit, mit einer Reihe von Leuten zu sprechen, die mit indischen Partnerkirchen und anderen Organisationen zu tun haben, sowohl aus dem Bereich der Bundesrepublik, den anderen europäischen Ländern und den USA, aber auch mit einer Reihe von Indern. Wichtig dabei waren Einzelgespräche mit dem erantwortlichen von CASA für die Region Kalkutta, der das Programm in Ranchi mitbegleitet hat. Er klagte sehr über die großen Spannungen, die für sie entstehen durch die Spaltung der Kirche in Gossner- und Nordwest-Gossner Kirche. Außerdem hätten sie große Schwierigkeiten, in der Gossner Kirche eindeutige Entscheidungen herbeizuführen.

Wichtig war dann noch eine spontan angesetzte Besprechung aller an- wesenden Indienreferenten mit Dr. Samuel Amirthan, dem Leiter der Abtei- lung für Theologische Ausbildung im Ökumenischen Rat der Kirchen. Wir haben sehr ausführlich über die Entwicklung der theologischen Ausbildung vor allem auch der Neueröffnung des Gurukul-College und anderer Pläne von theologischen Colleges in Indien gesprochen. Als Ergebnis dieser Bespre- chung soll im nächsten Jahr nach Möglichkeit eine Konsultation mit Vertre- tern der indischen Theologischen Hochschulen stattfinden. Denn es hat sich gezeigt, daß die einzelnen theologischen Colleges sehr unkoordiniert ihre jeweilige Arbeit ausbauen möchten, was auf die Dauer so sicher nicht finanzierbar sein wird.

Mit Frau Nalathambi vom Lutherischen Weltbund konnte ich auch über den Antrag der Gossner Kirche über die Finanzierung des Bauprogramms des Gossner College sprechen. Die Kirche hat den Antrag von ursprünglich 30 Mill. DM nun auf die Hälfte reduziert. Diese 15 Mill. DM sind natürlich immer noch zu viel. Wir waren uns darüber einig, daß das Gossner College gefördert werden sollte, werden aber gemeinsam versuchen, der Kirche noch einmal

Gossner Mission

dringend nahezulegen, daß sie für den Anfang ein realisierbares Konzept für die nötigsten Gebäude vorlegt. Nach Auskunft von Herrn Sen Guptavon der EZE könne man heutzutage realistischerweise für Gebäude mit Mitteln von höchstens 1 bis 1 1/2 Mill. rechnen. Alles darüber ist sogut wie aussichtslos. Ich werde in dieser Angelegenheit umgehend noch einmal nach Ranchi schreiben und auch mit Dr. Bage darüber sprechen, denn der Ausschuß im Lutherischen Weltbund, der diesen Antrag behandelt, wird sich in der ersten Dezemberwoche dieses Jahres treffen. Bis dahin sollte noch ein modifizierter Antrag vorliegen.
Auch über den Antrag von Vikas Maitri, Verwaltungskosten in Höhe von jeweils 50.000,- DM im Jahre 1985 und 86 habe ich mit Vertretern von Brot für die Welt und von EZE gesprochen. Herr Sen Gupta will nachprüfen, ob die EZE nicht diese Förderung mitübernehmen kann. Wenn es dort wegen der Richtlinien nicht möglich ist, hätte Brot für die Welt sicherlich Mittel in dieser Höhe zur Verfügung und wäre auch bereit, sich etwas zu überlegen. Es wäre unter diesen Umständen sicherlich nicht sinnvoll, wenn die Gossner Mission unter großen Schwierigkeiten versuchen würde, diese Beträge für Vikas Maitri selbst zusammenzubringen.

Dieter Hecker

Berlin, den 29.10.1985

Gossner Mission

IMPRESSIONS AND OBSERVATIONS OF OUR VISITS
TO THE EVANGELICAL CHURCHES IN GDR AND WEST
GERMANY FROM APRIL 23 TO JUNE 9, 1985.

Several people have helped us in many respects in making our visits successful and joyful. We cannot mention all the names here. We wish to express special word of thanks to the following few.

A word of thanks goes to Rev. D. Hecker, Director Gossner Mission for making arrangements for our travels.

Our thanks are also due to Dr. Linn for making all necessary arrangements for our visits to the churches in GDR.

Finally, all our host families in GDR as well as in West Germany deserve word of thanks for their kind hospitalities and other facilities offered to us which made our stay with them very comfortable.

I

IN EAST GERMAY

In GDR our programmes were scheduled from 23rd April to 14th May. Rev. Royan Dang arrived in GDR on the 23rd April while Rev. Manmasih Ekka, because of certain difficulties, was late for a week. He joined Rev. Dang on the 29th April. Since then both were together in the rest of the programmes in GDR. During these days we visited the following places and institutions.

A. Places visited.

Neu Zittau, Greifenhain, Ressen, Senftenberg (Only Rev. Dang. Rev. Ekka had not arrived then). Marzahn, Falkensee, Halle, Eiseleben and Potsdam (both).

We had opportunities of meeting the pastors of the Evangelical Congregations of the new township Berlin-Marzahn and also the members of the Church Council of the Evangelical Church in Berlin-Brandenburg. These two meetings gave us a glimpse of how well organized the congregations are there. The pastors meet from time to time and this is what is worth noting. Later in several places we had encounters with the people of different groups - Presbyters, Catechists, men and women engaged in church activities, groups of young people, boys and girls of Confirmation classes, children of kindergarten schools, a huge gathering of children in Ecumenical Missionary Centre Berlin, Dr. Günther, leader of the Socialist Party, Mayor in Neu Zittau (Rev. Dang had encounter with the Mayor in Neu Zittau. Rev. Ekka was not there).

Positive Observations

1. In several places we had lively discussions with the members of the Congregations. We discovered that the Christians in GDR have freedom to profess and practice their faith. However, sometimes the life of a Christian is not so easy in the public sphere.
2. Number of Christians appear to be declining. In the course of our discussion when we asked whether the number

Gossner Mission

of membership is increasing or decreasing the reply given to us was that "the number of membership is declining but the sense of dedication is increasing."

3. While talking about the financial resources one of the answers given to us was that the main source is church tax. But this tax is not deducted from the salaries rather the members themselves go to church office and pay their taxes. The pastor does not need to go to them for this purpose. This is interesting.

4. Confirmation classes are held for boys and girls from about 9- 14 years old for three years. Duration of instruction is much longer than our three months' compact programme. In our present situation anywhere where there is no provision for Christian education in schools this is indeed necessary and helpful.

5. Encounters with children were very interesting. In these encounters what impressed us more was their inquisitiveness. They asked us many questions, sometimes funny questions too. In one Confirmation class one girl asked a question: " Do the women cover their heads ?" We said: "Yes. The Moslem ladies do cover their heads." Then she said: "How do they kiss then ?".

6. Pastors get the same salary as others.

7. Apart from the church life two observations are worth mentioning which captured aur attention. First is the education system which gives vocational training. Consequently soon after the education is over one is quite sure or what job he, or she will be going to get. This, in one way, explains why there is no problem of unemployment.

Secondly, it is interesting to note that the prices of commodities are well controlled for the last 35 years. Success in stabilizing economy for such a long period is indeed a great achievement.

Negative aspects

1. The very first Sunday in GDR on 28-4-85 I (Rev. Dang) got a different picture of church life from what I was expecting. I had been informed that I had to preach in two Congregations. Unfortunately that day was cold enough. Only few people turned up in the first congregation. Then the pastor looked around and said: " People will not come so there will be no service today. We shall have just a Sunday school class." What made me feel disappointed was not that I had prepared a very good sermon rather the situation that led the pastor to say the unexpected statement that "there will be no service today." This was the beginning of my observation. In the rest of our programmes we visited several other churches. Situations differed from place to place and church to church.

2. Congregations are very big with quite a large number of membership but attendance on Sunday services is very low. More striking is the fact that the participation of young people in Sunday services is almost negligible. Indeed, we

Gossner Mission

did see some young boys and girls in a church at Falkensee and in Martin-Luther Kapelle at Potsdam.

3. It is already mentioned above that the Confirmation classes are held for three xxxxxx years. But the sad part of the story is that once the Confirmation ceremonies are over the boys and girls seldom appear in Sunday services any more.

B. The Institutions visited.

Sprachenkonvikt- the Theological Academy of the Evangelical Church in Berlin-Brandenburg (Rev. Ekka had not arrived by then), Paulinum in Berlin, Martin- Luther University in Halle and Oberseminar at Potsdam.

Observations:

1. Establishment (Staff, Library and other facilities) of all the above institutions are excellent.

2. Number of students in all these institutions is considerably high which indicates that there is interest in young people in theological studies.

3. A good number of young girls are studying theology which is inspiring and challenging.

4. It is noteworthy that in a socialist regime where there is a clear cut separation of State and religion the old set up of the University still prevails where the Department of Theology is part of other faculties.

In addition to the above Theological Schools we visited a Peda-gogical Institution at Potsdam. It appears to be the first of its kind which trains young men and women between 20-35 years old who wish to work in the church.

II RETURN TO WEST GERMANY

We came over to West Germany in the morning of the 15th May. Our schedule in the West was from May 15 to June 9, 85. During these days we visited the following places and institutions.

A. Places visited.

Berlin, Dortmund, Bochum, East Westfalia (Dûne, Bielefield, Bethel), Mainz, Köln and Düsseldorf.

While Rev. Dang was at Bochum Rev. Ekka went back to Berlin to attend a programme of partnership with the visitors of Africa. Rev. Dang had opportunity of meeting the pastors of Dortmund Ilaka.

B. The Institutions visited.

Schweicheln ("help for the youth") in Dûne, Centre for handicapped people in Bethel, Ecumenical Workshops at Bethel and Wuppertal, Theological Schools at Bethel and Wuppertal, University of Bochum, Kindergarten schools, also one public

Gossner Mission

school at Düne, one glass factory at Wiesbaden, one car factory (Opel) in Mainz, finally, Kirchentag at Düsseldorf. Apart from these we also visited two farms- one was Biological Farm and the other was piggery(both at Düne).

Observations:

1. Schweicheln in Düne and the Centre for the handicapped people in Bethel are two interesting institutions doing wonderful services to the helpless and needy people. It was in Bethel where we met the first and the only lady with no education at all. She had been in the Centre for the handicapped institution for last fifteen xxxxx. years. She was not married but had a daughter of six years old. This kind of helpless people get shelter and guidance in these institutions.

2. Comments Nos. 2 & 3 at pages 2-3 above are also applicable to the churches in the West. We noted the lack of participation of young people in Sunday services even in the West. We had a good discussion on this point. In our attempt to understand the reasons which led to such situation we received different answers. Some parents said that the boys and girls watch T.V. till late night on Saturdays. Hence they sleep longer on Sundays. This might be true but it does not seem to be a satisfactory answer because, to our knowledge, the Sunday services normally start at or after 9.30 a.m. and not like some of ours which start at 6.30 a.m. Others said: "It depends upon the parents. Because the parents themselves do not go to Sunday services therefore the children do not go." We are not offering any solution nor can we suggest any. But this is a point worth condering.

3. In Luther House at Dortmund Rev. Dang had interesting discussion with a group of women. They have almost similar organizations as the women of GEL Church at Ranchi. We are happy to record a word of thanks to Frau Kast who presented to us 200 DM for Mahila Samaj (Women's organization) of GEL Church at Ranchi. Our thanks also go to all sisters of that Congregation.

4. Both in GDR and in the West the churches are willing to establish partnership with the churches outside the country. There are organizations which keep contact with the churches outside the country. India-Working group in East Berlin and Bethel Mission in the West are good examples of this kind of organizations. Relationship of this kind needs to be explored and promoted further.

5. Visits to glass factory in Wiesbaden and car factory (Opel) in Mainz gave us impression that the people working in industries are pretty busy in their duties throughout the week. By the end of the week they feel almost exhausted. Therefore they prefer to go out on week ends to their respective weekend houses. Sunday service has no meaning for them. Pastors have hard task to find out the factors which keep these workers more and more alienated from service. This has become all the more difficult because, as reported to us by one pastor, "all the pastors come from middle class families. They have no experience of the

Gossner Mission

situations of the working class people." If this statement is correct then this might be one of the basic factors that makes difficult to present the Gospel message in a meaningful way to the working class people. Thus there is a greater need of missionary work within the country.

III. Impressions in Kirchentag at Düsseldorf.

It was really surprising to see the excitement of young people in Kirchentag. We call it surprising because from the beginning to the end of our visit programme both in East and West we did not see participation of young people in church services. But the programme at Kirchentag did impress us very much. The few points which impressed us much are as follows:

1. Right from the beginning to the end one could see full participation with great enthusiasm in all programmes. Normally it is noted that even in the Sunday services people are very much particular about time. Whereas in those programmes these young boys and girls could sit continually from 9.30 a.m. to late in the night up to 11 p.m.

2. Above all, in such a huge crowd as that was; what was more fascinating was- the discipline. The last programme that took place in the stadium was a good example for it. Although it was raiming there was no disturbance at all. The whole programme came to an end very peacefully and joyfully.

IV. Few Comments on the Schedule of our visit Programme

1. Our schedule in general was fine but in some places it was tough. There was no time for rest. There should be time for rest.

2. All our host families were pastoral families. We were undoubtedly happy with them. However, if we had chances to stay at least once or twice with other families (other than pastoral families) possibly that might have given us different outlook of church life. But we understand the difficulty. In other families all members are engaged in different works and duties. Hence they cannot afford time to entertain guests therefore they may not be willing to accept guests.

3. In West Berlin we wanted to have some more time. We wanted to talk with some persons, for example, the former Directors of Gossner Mission and other persons who have visited our GEL Church. Their impressions and comments about our GEL Church would have been highly valuable for us. One evening we did have time to meet them in Gossner Mission House but that did not serve our purpose because we could not talk with them personally. However, we had discussions with Rev. Mische, Sectretary for Zambia Mission and Rev. D. Hecker Director Gossner Mission. Their

Gossner Mission

observations and comments are very valuable for us. Rev. Mische raised a question of establishing partnership with African churches. Certainly our church would gladly welcome this suggestion.

V. Suggestions

1. Some kind of exchange programme for young people would be very helpful.

2. Exchange programme for pastors giving them chance to work for at least one year or two in a congregation would be more helpful for wider and deeper experience.

Royan Dang

Gossner Theological
College, Ranchi.

Gossner Mission

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To the
G.E.L. Church Dispensary
Takarma
P.O. Lassia
Dt. Ranchi/Bihar, India

- ☐ Indien
- ☐ Nepal
- ☐ Zambia
- ☐ Öffentlichkeit
- ☐ Gemeindedienst
- ☐ Verwaltung

Berlin, den24.9.1985

Dear Dr. Lakra,

thank you very much for your letter dated 16.9.1985, which we just got today. Out of this letter I learn, that you have started work as a doctor at the G.E.L. Church Dispensary. We are very glad about this and wish you all the best for your service for the people of this region. When I was at Takarma March this year, the members of the governing body were still searching for a doctor. So we hope, that aou will stay at this place for some years, so that there will not be too many changes for the patients.

Thank you also for the income and expenditure of 1984 and the budget for 1985. We have also budgeted DM 10.000 for Takarma for 1985, but did not remit it so far, since Mr. Niarjan Surin told us, that there was a considerable credit balance from 1984, which is also shown by your figures. We were therefore thinking, if these funds might not be used for other urgent purposes, since we got a number of additional requests from India for this year on short notice. - Please, let us know therefore your advice, what should be done with the balance of more than Rs. 32.000. Since we have earmarked the amount, I would suggest, that we send the money for Takarma, but we would be interested, that the amount saved so far should also be put aside for special additional needs, which might come up in the next few years and not just spent on the running expenses.

We would appreciate, if you could give us an answer on the following three matters:

- Please let us know, if you want to have the DM 10.000.- (about Rs 40.000.-)and to which account it should be transferred, KSS-account or own account of Takarma, for which we would have to get the license number of the government.
- Please send us also the requirements for 1986. We shall now calculate the same amount, i.e. DM 10.000 as contribution for 1986. If on the long run, you will be able to mobilize more local funds and reduce ours, we would be glad for the sake of making Takarma dispensary more independent and self supporting. But this will have to be the decision of your governing body.

Since there are a number of friends in Germany interested in the Takarma Dispensary we would also appreciate, if you can send us occasionally some report about the workof the dispensary, how many patients are treated, which are special problems or also successes in the work and if you have any new plans, maybe also specially for preventive health services.

Looking forward for a good cooperation with you in the coming years and sending you and all the other employees of the Takarma Dispensary good wishes, I remain

Yours sincerely,

Dieter Hecker

(Dieter Hecker, Director Gossner Mission)

Gossner Mission

BOARD OF EVANGELISM AND LITERATURE
HALF YEARLY (JAN. - JUNE '85) REPORT

It has been planned that in 1985 BEL shall start its work more effectively by materialising different aspects of approaches in the 'Gospel-Work'. Some of these were discussed in different Refresher Classes in 1984. But due to various reasons we could not done much. However following report is prepared for information and further guidance.

I TOUR PROGRAMMES:- Originally it was planned to visit Karbi Anglon (Assam) in the early months of the year, but due to uncertainties in political situations the visit programme for the area could not be executed.

So also for May '85 tour programme was fixed to visit Surguja and Udaipur fields, but this was also not possible due to the sickness of the Director, BEL. Baghina (during a surprise visit) and Singhbhum (during a church dedication and Bible class) were visited in different occasions, during these very short visit almost all workers of the fields from respective areas could be contacted for exchange of thoughts.

II PUBLICATIONS:- We got the Sakshi Dani printed from the press for distribution and sale. We have not settled the final Bill due to the final delivery of the books. Susmacharak Bhajnawali, containing 424 Bhajans and songs in ca 16 languages, specially used by the m/f worker is in the press. We hope to get them by Sept. 1985.

III LEADERSHIP TRAINING CENTRE / Project :-

Though the project is not in progress as it was agreed upon in the final last BEL meeting, to maintain its identity, we are trying to do so. The programmes under the project :- like correspondence Course, volunteers' Training, Seminars on different themes are being conducted. In June '85 we had the Refresher Class for the volunteers, who were trained since 1981 and are engaged for helping in the 'Gospel-Works', 16 persons participated in the camp at Ranchi. To this all supervisors were also invited for discussions, exchange of experience and for further plans with the voluntoers. It was agreed upon to continue such programmes in future also. It was also agreed upon to conduct seminars in different areas for people of different age-group, profession-group, interest-group etc.

IV FINANCE :- We thankfully acknowledge for all sorts of assistances so that workers could be paid in time. Cut in payment has hit hard to the workers, specially in the days when the prices are shooting up high. But it is the matter of joy and encouragement that some of the Synods as well as the fields have taken it as a positive challenge, so much so that they are almost covering the deficit .

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Y REPORTS FROM THE FIELDS :- Except two fields, others have sent their half yearly reports in time. The reports are still in th traditional form and not in the way, which was shown by supplying report forms, we hope, next time the reports will be prepared as th worked are classified.

Hereunder are the reports summarised :-

(1) Baghima m/f (Mr. Anchal) : Four workers (including one pastor, th supervisor) are in the area. No baptism was reported. Working forms of the supervisor are said to be monthly meetings, sermon preparations, visiting and sacramental performances in the three centres in the field. For actual Gospel-work personal contact and conversation, distribution of tracts in every market day and in village. Bajbridhi and talks on gospel-works are also organised. There are several Government schools, but many parents are not sending children to the schools, it is said that they would like to send children to church schools. In two places night schools are being run by the workers, children number is 25-30 in each places are said to participate. The health centre at Baghima is closed, so people could be helped only by advice and herbal medicines. It has been also reported, horticulture farming with better advice and demonstration people are helped for their betterment of life - No financial statement is given.

(2) Udaipur m/f (Mr. Anchal) :- There are 32 workers (including 2 pastors and one pracharika) 25 persons have been baptised in last six months. The pastor do visit congregations performing sacramental duties and giving advices in the fields of agriculture, health, economical matters. They are also discussed during the monthly meeting at one place . Special subjects inregard with social and religious problems are also dealt with during the Bible classes. Construction works in two places were carried on - No financial statement is given .

(3) Mr. Anchal m/f (Mr. Anchal) :- There are altogether 32 workers (including 6 pastors) of which 27 are parttimers and 4 are honorary. The supervisor visited the area several times on different occasion - dedication of chapel, seminar, Bible class, evangelistic campaign meetings, etc. In some of these occasions discussions on different aspects of Christian life and gospel - works also took place. In four places chapels have been constructed and dedicated, five congregations have been transferred to the Hindu (of Singhbhum) 181 persons have been baptised. The financial statement shows an amount of Rs.10,5[illegible] as total income and thus the deficit has been compensated. For new approaches to the gospel work it is requested that finance, materials and training be given for better result.

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(4) Surguja m/f (CNI Anchal): There are 77 workers (including 8 pastors and 2 pracharikas engaged in the private school) in the field. 11 congregations are as self-supported. 92 persons were baptised in the last months. For consolidation christian in their faith, various steps by different groups within the framework of the field are being taken, thus Mahila Samiti, Sunday School, Yout group are active through their various programmes. There are also two private schools and two hostels (KCM) in the field. Night school is not yet successful.
Gospel-Work through new approaches is not yet adopted, the work is being done through traditional and possible ways. The field is suffering very much due to the cut in payment on the one hand and due to the non-implementation of other steps suggested by the BEL. There is also the problem of 'New Church' (NC-GELC) :- The field has become a sort of battle field of church politics. The financial statement shows a field income of Rs.19149=56 .
(5) Karbi Anglong m/f (A.Anchal) :- There are altogether 10 workers (including 2 pastors and one pracharika) in the field. In this year they have established a new centre some 150 Km away from main centre. Till now 13 people have been baptised. Bible class, spiritual convention, confirmation class are some of the occasions for consolodating the Christians in their faith. There are two private schools (English) and a hostel (the later is supported by the BEL) The field has launched some projects for the uplift of the Karbi people - spinning and weaving with production facilities have been started. Fishery project (in the available water of the centre) has been started with the help of the Government. The local people initiated for the agriculture work on the site. For health programme very less has been done in the area. The financial statement shows a field income of Rs.365=23 .
(6) Kuchinda m/f (O.Anchal):- There are 30 workers (including 3 pastors), and in addition to this there are 17 parttimers in the diaspora congregations. 7 persons have been baptised so far in the field. The new approaches for Gospel- ork is still in planning. A seminar was held to discuss certain aspects of the new approaches- specially social, economical and spiritual aspects in the Christian life were taken into consideration. A plan was thought to start horticulture and poultry including animal husbandry of goat in Kuchinda and Kulpal, where land is left unutilised till now. There are certain difficulties in the field caused externally (Hindus) and internally (Baptist). The financial statement prepared by the supervisor of amounts received from the Anchal (not from the BEL) shows a field income of Rs.6052=91. The payments to the workers could be made compensating the deficit except for a month.
SOME REMARKS :-

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1. Almost all fields are busy to minimise the expenses in order to give full payments (with minimum cut). Thus (i) Field income is used to compensate the deficit caused by cut in the grant, therefo no new programme is being planned, instead the night schools and other programmes are even left out in certain areas.
(ii) In some areas though field seems to grow, but for the fear of increase in amount and worker compells for slowing down the move because even the very old congregation are also being kept by a full time worker.
2. No field There are still some fields which have not yet adhered to the advice and directions by the MCL to open joint bank accounts and therefore there are difficulties of clear financial statements and accordingly financial irregularities and losses are being incurred.
3. No field could prepare the half yearly report on the basis of the forms supplied by the MCL with a plan to introduce new approaches for the Gospel-work. It seems this was due to the fact that some workers are actually not working for the gospel with a view to achieve better result but just to earn their livelihood. The reports are in very general terms what is being done (and not in exac terms what has been done.
4. Many of the workers - including myself - have been involved in other various works, which are not at all related to gospel work and due to which our primer work is being neglected.

I hope, in coming months Supervisors as well as concerned officers would make keen studies on the work and methods for 'Gospel work' in changing situation of finance as well as other conditions.

Thankfully submitted,

C.K.Paul Sgh

(Rev.Dr.C.K.Paul Singh)
Director & Sec. MCL.

Ranchi
The 17th Aug. 1985

Gossner Mission

Pastor P. Manoharan und
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INDIEN - INFORMATION NR. 33

30. August 1985
KEIN PRESSEDIENST - NUR ZUR INFORMATION

1.) POLITIK, WIRTSCHAFT, KULTUR

1.1 Der Punjab:

Der gegenwärtige Zustand im Punjab:
Die Regierung im Punjab erhöhte die Zahl der Haftentlassenen auf 1372. Zugleich wurden aber nach Anschlägen gegen die Polizei die Terroristenbekämpfung verschärft und die Zugeständnisse an die Akalis eingeschränkt.
OHT 27.7.1985

Rajivs Stand zum Punjabkonflikt
Rajiv Gandhi steht einer Beilegung des Punjabkonflikts innerhalb des Verfassungsrahmens positiv gegenüber, will jedoch die Anwesenheit der Zentralregierungsgewalt bis zu den noch ausstehenden Landtagswahlen im Oktober aufrechterhalten.
OHT 20.7.1985

Neues Aufflammen von Terrorakten
Im Mai schreckten Bombenexplosionen in Delhi und in den nördlichen Bundesstaaaten Haryana, Uttar Pradesh und Rajastan die Öffentlichkeit. Selbstgebastelte Bomben töteten unschuldige Menschen. Rajiv Gandhi rief die zweite größte Krisensitzung seit seinem Amtsantritt ein. Die Parole wurde ausgegeben, daß es zu keinen Racheaktionen gegen die Sikhs kommen durfte und das Militär die Behörden zu unterstützen hatte. Angebliches Ziel der Terrorakte war es, Aufstände zu initiieren. Zudem sollten die Verhandlungen der Akali-Führer mit Delhi unterbrochen werden. Diese Explosionen rückten die Dimension Terror sofort ins öffentliche Bewußtsein und erschütterten das langsam wachsende Zutrauen in die Zentralregierung. Akali-Führer traten sofort zurück.
Die Aktionen waren meisterhaft geplant: Simultane Explosionen entlang der Stadtränder von Delhi waren unaufhaltbar für die Polizei. Ein Merkmal hebt diese Aktionen aus dem vier Jahre andauernden Terror hervor: Die Wahl der Opfer ist willkürlich und erbarmungslos. Das Ziel bleibt noch immer die Agitation von Sikhs und Hindus gegeneinander. Doch selbst in Punjab hat diese erhoffte Wirkung noch nicht eingesetzt.
Dieser Terror ist nicht kurzlebig, sondern langfristig angelegt. Die Suche der Sicherheitskräfte gilt den intellektuellen Drahtziehern. Aller geheimdienstlichen Erkenntnis nach haben sich die Extremisten nach der Zerschlagung neu formiert, und Spuren führen angeblich nach Pakistan.
Die Politiker sind verwirrt. Die Akali Führungsgruppe hat innerhalb von zwölf Tagen drei grundlegende Änderungen in Konzept und Führung vorgenommen, sodaß die Marschrichtung selbst eigenen Führungspersönlichkeiten unklar bleibt. Rivalitäten zwischen dem bislang anerkannten Akali-Führer Longowal und dem Vater des erschossenen Bhin-

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dranwale, der grauhaarigen Eminenz Joginder Singh, erschweren die Willensbildung. Auch die Glaubenseinheit der Sikhs, der Panth, steht in Gefahr. Womöglich dienen die überzogenen Terrorakte dem gemäßigten Flügel um Longowal. Doch Longowal kündigte die Niederlegung seines Präsidentenamtes an.
Eine Lösung muß jenseits des Terrors gesucht werden. Eine Annäherung zwischen Gemäßigten und Hardliners ergäbe eine verhandlungsfähige Delegation und großzügige Angebote seitens der Regierung könnten von der Bevölkerung im Punjab akzeptiert werden.
IT 31.5.1985, S. 8 - 19

1.2 Gujarat
Nach 117 Tagen haben sich Armee-Einheiten aus der Stadt Ahmedabad in Gujarat zurückgezogen. Die Agitationen gegen Reservierungs-Novellen sind der Central Reserve Police übergeben. Bisher forderten die kommunalen Unruhen 220 Menschenleben. Inzwischen dankte der bisherige Ministerpräsident ab, ein Adivasi namens Chaudhuri wurde sein Nachfolger. Doch eine Beilegung der Unruhen ist nicht in Sicht.
OHT 27.7.1985

Die Unruhen dauern fünf Monate an, die öffentliche Unterstützung der Anliegen ebbt ab, Eltern fordern die Öffnung von Schulen. In Ahmedabad herrscht noch gelegentlich Ausgangssperre. Bomben wurden noch gefunden, ebenso erdolchte Menschen: Akte zur Aufrechterhaltung von Unruhe. Streiks im öffentlichen Sektor werden beibehalten.

Gujarat ist ein wohlhabender Staat, aber Unruhen haben hier schon Geschichte und erst ein Ministerpräsident, Chauduris Vorgänger Solanki, überdauerte eine Legislaturperiode von fünf Jahren.
IT 31.7.1985, S. 35

1.3 Wirtschaft:
Die Sowjetunion hat Indien mehr Hilfe zugesagt
Gandhis erster Auslandsbesuch galt der Sowjetunion. Der neue Kreml-chef sicherte Indien weitere Wirtschafts- und Militärhilfe zu, u.a. höhere Kredite und Erhöhung des Handels um 20 % auf 42,6 Milliarden Dollar. Rajiv Gandhi kritisierte die wachsende Militarisierung der UdSSR in den angrenzenden Gebieten und im indischen Ozean. Gandhi reist im Juni über Paris nach Washington.
FR 23.5.1985

Nein zur "weißen Revolution"
Am 14. Juni sind auf einer Pressekonferenz in Bonn ernste Bedenken gegen die Fortsetzung eines Entwicklungshilfeprogramms der EG und Welternährungsorganisation FAC für die Milchwirtschaft in Indien erhoben worden. Die kritische Kampagne, geleitet von dem indischen Journalisten Claude Alvares, wird von der AG Kirchlicher Entwicklungsdienst und der ev. Zentralstelle für Entwicklungshilfe unterstützt.
Oberschüsse an der EG-Milchproduktion sollen die indische Milchwirtschaft fördern. Die EG liefert Milchpulver und Butteröl. Viehzucht und Viehhaltung, Milchproduktion und - vermarktung sollen modernisiert werden. Dieses Prestigeobjekt erweckt nach Meinung (des indischen Journalisten) Alvares die Illusion, als könnten EG-Milchüberschüsse nutzbar gemacht werden. In Wirklichkeit bringt es Indien in Importabhängigkeit und helfe letztlich wieder nur den Großbetrieben.
Ev. Info 25/85, S. 17

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Indien öffnet seine Investitionsschranken
In westlichen Wirtschaftskreisen setzt sich die Einsicht durch, daß Indien ausländischen Investoren gegenüber aufgeschlossener wird. Indische Experten aus Botschaften und Banken sicherten eine Liberalisierung der Kontrollen zu.
development forum, XIII No. 4, May 1985, S. 6

Indien exportiert Getreide nach einer Rekordernte
Indien muß von seinen 28 Millionen Tonnen Getreide mindestens 8 Millionen exportieren. Mehr kann es nicht lagern. Doch aufgrund des niedrigen Weltmarktpreises ist nur die UdSSR Abnehmer. Die indischen Bundesländer sind gehalten, Getreide als Lohn z.B. an Eisenbahner zu zahlen und den Getreidekonsum im Land zu steigern.
FAZ 5.7.1985

1.4 Diverses:
Neue Notstandsgesetzgebung
Das Wort "Emergency", von Rajiv Gandhi im Zusammenhang mit den Zuständen in Gujarat und im Punjab angewandt, erregte die Öffentlichkeit und oppositionelle Kritik. Der Innenminister hat derlei Absichten dementiert.
OHT 20.7.1985

Flugkatastrophe
Die Ursache des Absturzes der Air India Boeing 747 am 23. Juni vor der irischen Küste mag nach der Bergung der Bordkassetten deutlicher werden. 229 Menschen kamen dabei ums Leben, Todesursache sei nicht Ertrinken, sondern Unterdruck in der Kabine. Bisher sind Strukturmängel oder Maschinenschaden als Ursache ausgeschlossen. Das plötzliche Abbrechen der Sprechkontakte auf den Bändern muß noch daraufhin untersucht werden, ob Sabotage im Spiel sein könnte, ansonsten ist Piloten-Irrtum möglich.
IT 31.7.1985

Die Misere von Kalahandi in Orissa
Seit 1965 herrscht in Kalahandi Regenmangel, Dürre und Hunger. Die 1,3 Millionen Bewohner leiden Durst und Unterernährung, Epidemien und Lungenkrankheiten. Die stärkeren Menschen sind ins benachbarte Madhya Pradesh abgewandert, von drei Kindern sterben zwei im Säuglingsalter. Die Not treibt Mütter dazu, ihre Säuglinge zu verkaufen. Ursache dieser Katastrophe ist nicht nur die Natur, sondern auch politisches Unvermögen.
IT 31.7.1985, S. 16ff

50 Millionen Inder leiden unter Wassernot (Stand April 1985)
Nahezu alle 45 Bezirke des Staates Madhya Pradesh leiden unter akutem Wassermangel. 10 000 Dörfer sind mangels Trinkwasser zu Problemgebieten erklärt worden, doch nur 37,5 Mill. statt der geforderten 280 Millionen DM wurden seitens der Zentralregierung gebilligt, Menschen müssen teilweise 10 km um Trinkwasser laufen, bereits 2000 Siedlungen können nur noch mit Tankwagen versorgt werden.
HAZ 24.4.1985.

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Reinigung des Ganges soll endlich Vorrang bekommen

Sauber entspringt der Heilige Fluß Ganges dem Gangotri-Gletscher im Himalaya, auf seiner 2700 km Länge durchläuft er acht Bundesstaaten, 100 Städte und unzählige Dörfer, kurz vor seiner Mündung in den Golf von Bengalen tut die 10-Millionenstadt Kalkutta das Seinige: Herauskommt der dreckigste Fluß der Welt. Mit 625 Millionen DM soll innerhalb von fünf Jahren der Ganges gereinigt werden. Angefangen wird am Wallfahrtsort Benares. Als Sofortmaßnahme soll die Stadtverwaltung in zwei elektrischen Krematorien alle Toten unterschiedlos einäschern. Widerstand meldet sich: Priester, die nach den Heiligen Schriften nicht verbrannt werden dürfen, kündigen ihre Selbstverbrennung an; die Dom (Dombos), Harijans mit dem jahrtausendealten vererbten Recht des rituellen Anzündens der Scheiterhaufen, wittern den Verlust ihrer angestammten Privilegien.

Doch Hygiene für Bewohner und Pilger der Stadt zwingen die Regierung zu solchen Maßnahmen. Im Ganges sind die Körper z.T. unvollständig verbrannt, da Holz teuer ist; Kinder, Heilige Sannyasins, Rishis und Lepröse werden im Fluß versenkt; 100 000 Bewohner verrichten ihre Notdurft am Gangesufer; Seiden- und Diesellokfabriken mit 30 000 Arbeitern leiten sämtliche Abfälle in den Ganges; keine der fünf Abwasser-Stationen funktioniert. 50 000 Dhobis waschen Wäsche oberhalb Benares; Asiens größte Universität, die Benares Hindu-University, leitet Experimentenabfall direkt in den Ganges.
Eine schwache Umweltfront steht mit den Forderungen nach Reinigung einer starken Mauer der Hindu-Orthodoxie gegenüber. Wissenschaft und Mythologie stehen sich entgegen: "Man kann nicht säubern, was ewig rein ist!"
Der Spiegel 25/1985, S. 115; TIME, April 22, 1985

Augenmerk auf Adivasis

Die Adivasis erhalten neue Aufmerksamkeit seitens der Regierung. Dem Distrikt Bastar in Madhya Pradesh soll ein 5-Milliarden-Rupien-Plan im siebenten 5-Jahresplan zukommen. Rajiv Gandhi hat sich persönlich die Situation der Adivasis vor Ort angesehen.
OHT 27.7.1985

Eine kleine Medieninitiative zur Gleichstellung der Frau:

Das Ministerium für Soziales und Frauen hat zusammen mit UNICEF drei Großanzeigen in den "Times of India" eingebracht unter dem Motto der Gleichheit. Thematisiert wurden: Gleiche Ernährung der Säuglinge, gleiche Schulbildung der Kinder, gleiche Fürsorge für junge Frauen. Diese Anzeigen sind einmalig in der indischen Zeitungsgeschichte. FR 13.05. 1985.

Bhagwan will nach Indien zurückkehren

Die neue Großkommune in Oregon ist nicht ideal, Shree Rajneesh will in Indien sterben. Das Bhagwan-Imperium unter der Leitung der Managerin Ma Joga Laxmi bemüht sich um entsprechenden, d.h. mindestens 1 000 Hektar Grundbesitz im Himalaya nahe Simla. Es gibt deswegen Schwierigkeiten mit den Behörden, Grundstücke für Restaurants und Diskotheken sind jedoch bereits angekauft.
FR 21.5.1985

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Neue amtliche Initiative der Familienplanung

In freiwilligen Aktionen sollen 1,2 Millionen Menschen sterilisiert, 1 Million zur Verwendung von Verhütungsmitteln angehalten und 700 000 Frauen die Spirale eingesetzt werden. Freiwilligkeit ist ausdrücklich betont. Dieses Programm ist angesichts der Expertenangabe, daß Indien im Jahre 2050 China an Bevölkerungszahl überflügeln wird, für den Wohlstand Indiens von großer Bedeutung.
Süddeutsche Zeitung 22.3.1985

Bundestagsabgeordneter erschossen

Der junge Congress MP Lalit Maken und seine Frau wurden erschossen. Maken hatte sich in der Gewerkschaftsbewegung verdient gemacht und einen Sitz in Delhi erworben. Es ist zu vermuten, daß Maken mit den Gewalttaten gegen die Sikhs nach der Ermordung India Gandhis in Verbindung steht.
OHT 10. August, 1985, S. 16

Restriktionen für Akademiker aus dem Ausland

Die indische Regierung hat den Universitäten neue Restriktionen auferlegt in Fragen der Anstellung ausländischer Akademiker, ihrer Forschungsprogramme und möglicher Bewegungen in empfindliche Forschungsbereiche hinein. Die Universitäten sind aufgefordert, sich streng an die Regierungsanweisungen zu halten. Nach der letzten Vorschrift seitens des Erziehungsministeriums sind Universitäten angehalten, kein ausländisches Personal auf regelmäßiger oder permanenter Basis anzustellen. Aufträge an ausländische Akademiker können nur in außerordentlichen Umständen ermöglicht werden und erst nach einer Freigabe durch die Regierung. Jede Ausschreibung an ausländische Lehrkräfte bedarf zunächst der Genehmigung seitens des Ministeriums für Erziehung. Selbst für eine Gastdozentur müssen die Universitäten im voraus die Genehmigung einholen,und zwar 3 Monate vor dem geplanten Ankunftstermin des Dozenten. Ausnahmen werden nicht genehmigt, selbst nicht im Fall von Institutionen wie der United States Educational Foundation in India.Falls eine Universität eine internationale Konferenz, ein solches Seminar oder Symposium organisieren will, muß sie der Regierung detaillierte Auskünfte erteilen über das Thema, die beteiligten Länder und deren Dozenten und die Finanzsicherung.Der Regierung bleibt das Recht der Ablehnung vorbehalten. Persönliche Daten über die zu erwartenden Dozenten müssen spätestens zehn Wochen vor Beginn der Veranstaltung eingesandt sein. ...
Die Universitäten werden sodann angehalten, ausländische Lehrkräfte dazu anzuhalten, sich nicht in politische oder sonst kontroverse Angelegenheiten zu begeben. Gelehrte mit Touristenvisum werden vollständig ausgeschlossen aus jeder Art von Forschungstätigkeit. Ausländische Dozenten sind auch ausgeschlossen von der Möglichkeit, Ansprachen oder Vorträge zu halten über kontroverse Themen. Die Universitäten müssen ihre ausländischen Dozenten überwachen und ihren regelmäßigen Bericht einfordern, der zur Überprüfung vorzulegen ist.
Es ist bekannt, daß die Regierung diese Restriktionen ausdrücklich im Zusammenhang mit den jüngsten Spionageaktivitäten erlassen hat.
Indian Express 8.6.1985

Gossner Mission

2.) DIE CHRISTENHEIT

24 Christen festgenommen

24 Christen sind in Nepal wegen missionarischer Aktivitäten angeklagt worden. Ihnen drohen Haftstrafen bis zu sechs Jahren. Es handelt sich um 14 Mitarbeiter der internationalen Mission "Jugend mit einer Mission" aus den Niederlanden, der Schweiz, Singapur, Bangladesh, Indien und Nordamerika sowie zehn weitere nepalesische Christen. Ihnen wird vorgeworfen, für das Christentum geworben, eine hinduistische Gemeinschaft gestört, und Familien, die zum christlichen Glauben übergetreten sind, kostenlos Unterricht erteilt zu haben. Hinduismus ist Staatsreligion in Nepal.
CCA News, 15.5.1985; Idea, 19/8.5.1985

Nationale Versammlung von "Christian Dalits"

Die neugegründete Organisation für kastenlose Christen in Indien, die "Christian Dalit Liberation Movement" (CDLM) hat die erste nationale Versammlung in New Delhi abgehalten. Das Wort "Dalit" bedeutet "Unterdrückte", aber es wird häufig für die Kastenlosen und Bergvölker verwendet.
2000 Repräsentanten aus verschiedenen Orten in Indien waren zusammengekommen, um Vorträge zu hören und Bibelarbeit zu machen zum Thema neuer Visionen und Hoffnung für die "Dalits". Sechs leitende Persönlichkeiten der CDLM und der Generalsekretär der Kirche von Südindien (CSI) trafen sich mit Premierminister Rajiv Gandhi und baten ihn, die Präsidentenordnung von 1950 zu widerrufen. Diese Ordnung besagte, daß Harijans, die zum Christentum, Islam oder Buddhismus übertreten, nicht mehr als Harijans anzuerkennen seien.
CCA News 15.5.1985

Delegation aus China besucht indische Kirche

Eine Delegation aus der Volksrepublik China besuchte Kirchen in Indien, u.a. Gemeinden in Delhi, Madras, Kottayam und Bangalore im März 1985. Sie waren eingeladen von dem indischen Nationalen Kirchenrat (NCCI). Sie besuchten christliche Colleges, theologische Seminare, Krankenhäuser, Ashrams und Kirchen. Viele Fragen wurden an die Delegierten gestellt: zur Entwicklung der Gemeinden in China nach der Befreiung von 1949, zur Rolle der Frauen in der chinesischen Kirche, zur theologischen Ausbildung, zu Hausgemeinden und dem Schmuggeln von Bibeln. Die Delegation hat mit Freude und Offenheit die Fragen beantwortet. Die Delegation wurde auch über die Lage der indischen Kirche und ihre Probleme informiert. 1986 wird eine indische Delegation nach China reisen.
NCCIR Mai 1985

Neue Bekehrungen in Andhra Pradesh

Auf Grund einer intensiven evangelistischen Arbeit in Andhra Pradesh wurden 2 500 "Lambadis", Angehörige der Bergvölker in der Dornakal Diozese der CSI getauft. Zwei Pastoren begleiten diese neuen Christen und hoffen auf weitere Bekehrungen.
NCCIR Mai 1985

Gossner Mission

Siloah-Mission unter Vorwurf der finanziellen Vergünstigung

Der Siloah Blinden- und Aussätzigen-Mission in Niederschelden bei Siegen wird seitens der amerikanischen Schwester-Mission Siloam-International (Los Angeles) vorgeworfen, sie habe regelmäßige Zahlungen an zwei indische Mitarbeiter fortgesetzt, die sich im Dienste der Mission zu Millionären emporgearbeitet haben sollen. Die Zahlungen erfolgten über den Missionsleiter Becker.
idea-spektrum 33/34, S. 12

100 Jahre Gemeinde Leh in Nordindien

In diesem Jahr feiert die Gemeinde von Leh im Himalaya ihr hundertjähriges Bestehen. Zwar kamen die Herrnhuter Missionare Heyde und Pagell erstmals 1855 nach Leh, doch wurde die Missionsstation erst 1885 durch Präses Redslob gegründet. Sie wurde zum Mittelpunkt der ganzen Herrnhuter Missionsarbeit im Himalaya.
(Adresse: Herrnhuter Missionshilfe, z.Hd. Pfarrer i.R. Martin Klingner, 545 Neuwied 1, Langendorfer Str. 170)
Aus "daheim und draußen", 1/1985, Hg. Herrnhuter Missionshilfe, 7325 Bad Boll

Gleiches Recht für kastenlose Christen

Der Bischof der Kirche von Südindien (Madras Diozese) hat in Madras eine schweigende Prozession geleitet und dem Gouverneur ein Memorandum überreicht mit der Bitte um gleiches Recht für die kastenlosen Christen, gegen den Verstoß gegen Menschenrechte in Sri Lanka. Erwähnt wurden auch die besonderen Probleme der Frauen. An der Prozession nahmen viele Pastoren und Laien teil.
NCCIR June-July 1985

Hindi Theologisches College in New Delhi geplant

Eine theologische Hochschule mit Hindi als Medium ist geplant für die Kirchen in hindi-sprachigen nördlichen Regionen. Leonart Persson leitet das Programm, die Initiative kommt von der CNI.
NCCIR June-July 1985

Demonstration gegen Umweltverschmutzung

Die Bevölkerung von Chembur, einem Stadtteil von Bombay, protestierte gegen die Umweltverschmutzung durch Chemiefabriken. Die Demonstration wurde von der Catholic Association of Bombay, Chembur Unit organisiert. Sie erhielt Unterstützung von verschiedenen Fachleuten, u.a. Ärzten, Wissenschaftlern und einem bekannten Schauspieler Kapoor.
NCCIR June-July 1985

Erste Diakonissen eingeführt

Zum erstenmal in seiner Geschichte hat das der missiourischen Evangelisch-Lutherischen Kirche in Indien angeschlossene Concordia Seminar in Nagercoil Frauen zu Diakonissen graduiert. Kürzlich haben fünf Diakonissen nach einer dreijährigen Ausbildung ihre Diplome erhalten. Das Seminar besteht 61 Jahre, der neunte Direktor ist Dr. Luther Meinzen.
LWI 28/85, S. 18

Gossner Mission

3.) TEXTE

Erwachsendes Bewußtsein einer neuen Menschheit

Rund sechzig Personen von verschiedener religiöser Tradition, kultureller Herkunft und Lebensweise haben im Januar am Lutherischen Theologischen College Gurukul in Madras an einer internationalen Konferenz über ein "Erwachsendes Bewußtsein einer neuen Menschheit" teilgenommen. Die Erfahrungen und Eindrücke des Seminars werden in folgenden Punkten zusammengefaßt:

1) Wir waren uns der Schwere der Zeit bewusst, die gekennzeichnet ist durch die Bedrohung des atomaren Holocausts, ein ständig zunehmendes Wettrüsten, die Polarisierung der Nationen der Welt in ideologischen Blöcken, die Verschlechterung der Qualität des Lebens für fast achtzig Prozent der Menschen auf der Welt, auf der zur Zeit 45 bewaffnete Konflikte stattfinden, Hungersnot sich ausbreitet und die benachteiligten Gruppen zunehmend unzufrieden werden.

2) Wir wurden uns bewusst, dass wir voneinander abhängig sind und die Erfahrungen anderer Menschen kennenlernen müssen, wenn wir die wichtigsten Fragen des menschlichen Lebens in Angriff nehmen. Wir kamen zu der Auffassung, dass keine menschliche Tradition allein bestehen kann, sondern sich alle Kulturen gegenseitig beeinflussen.

3) Das heutige religiöse Bewusstsein kann die Situation der Menschheit, von der die Mehrheit in unmenschlichen Zuständen lebt, nicht ausser acht lassen. Im Mittelpunkt steht heute das Bewusstsein einer ungerechten, sündigen und/oder leidenden Situation, die weitgehend von unserem menschlichen Engagement abhängt und die wir daher zu lindern haben.

4) Wir haben die Religionsfreiheit bekräftigt, das heisst das Recht des Menschen, die Religion frei auszuüben, wobei Religion verstanden wird als das Streben nach der letzten Bestimmung des menschlichen Lebens durch eine Reihe von Symbolen (Handlungen und Überzeugungen), die dahin führen und die die gleichen Rechte anderer Menschen nicht beeinträchtigen.

5) Die Teilnehmer sprachen sich entschieden gegen jede Form religiöser Manipulation und psychologischen Drucks im Namen der Religion und/oder gegen erzwungene Proselytenmacherei aus. Wir sind uns wohl bewusst, dass die modernen Massenmedien und technischen Errungenschaften die Menschen ungebührlich indoktrinieren können. Wir protestieren gegen derartige Praktiken, selbst wenn sie mit der Bezeichnung Bekehrung kaschiert werden. Wir sind der Auffassung, dass dies ein Missbrauch dieses Wortes ist, das letztlich die Vertiefung des eigenen Lebens, die Läuterung des eigenen Herzens und die Hinwendung zum Urquell von Schönheit, Wahrheit und Güte bedeutet - worauf die meisten religiösen Traditionen abzielten, die dieses Wort oder ähnliche Begriffe verwendet haben.

6) Wir haben über die Bedrohung gesprochen, die der gekünstelte technologische Komplex den Menschen der Harmonie mit sich und mit der Natur beraubt, indem er ihm einen unnatürlichen und destruktiven Lebensrhythmus auferlegt. Wir waren der Auffassung, dass alternative Verfahrensweisen uns die Möglichkeit geben, den bestehenden technokratischen Komplex aufzulösen, indem wir den Menschen aus den Fängen der Technologien und ihrer Machtstrukturen befreien.

7) All das hat uns vor Augen geführt, wie wichtig ein gesunder Pluralismus ist, der vor allem in unseren Ausbildungssystemen auf allen Ebenen zu verwirklichen und zu fördern ist. Das erfordert nicht nur geistige Wachsamkeit, sondern auch Mut. Auch hier ist die religiöse Einstellung von vorrangiger Bedeutung. Nur diejenigen, die den religiösen Mut haben, sich mit letzten Fragen auseinanderzusetzen, werden die schwierige Situation meistern können. Das alles kommt im neuen Lebensstil von uns allen zum Ausdruck, der auf dem Bewusstsein von Wechselbeziehung, Harmonie und Toleranz beruht. Die traditionelle Art, das zu sagen, war der Ruf zur Heiligkeit.

(vgl.dazu Indien-Information 32, S. 6 - 7)

LWI 7/85, S. 7

Gossner Mission

KEINE AUFERSTEHUNG OHNE KREUZ:
Erklärung der Konferenz der Ordensleute in Indien

Die diesjährige Generalversammlung der Konferenz der Ordensleute in Indien (Conference of Religious, India = CRI), die vom 5. bis 9. Januar 1985 im St. Joseph's College in Tiruchirapalli — im Süden Indiens — stattfand, stand ganz im Zeichen des fünfundzwanzigjährigen Bestehens dieser Organisation. 215 Ordensobere, die etwa 80000 Ordensangehörige repräsentieren, waren aus allen Teilen Indiens zusammengekommen, um über Selbstverständnis und Aufgabe der Orden in der indischen Kirche und in der indischen Gesellschaft nachzudenken. Dabei wurde die Evangelisierung zum zentralen Thema erklärt. Das Ziel der Arbeit der Orden in Indien ist eine umfassende Evangelisierung der indischen Gesellschaft, die Verkündigung des Wortes Gottes und die Befreiung des Menschen in Christus. Diese Aufgabe wurde von der Konferenz in einer abschließenden Erklärung formuliert. Nachfolgend deren Wortlaut.

1. Anläßlich des Silberjubiläums der Konferenz der Ordensleute in Indien (CRI), das vom 5.-9. Januar 1985 im St Joseph's-College Trichy gefeiert wurde, trafen sich 215 Obere von Männer- und Frauenorden, die nahezu 80000 Ordensleute in Indien vertreten, um vor allem über den in der Vergangenheit gemachten Fortschritt der CRI nachzudenken. Wir schauten auch nach vorne und betrachteten eingehend besondere Möglichkeiten, um die CRI zu einer bedeutenderen und entscheidenden Kraft beim Bau des Reiches Gottes in Indien zu machen.

2. Zu diesem Zeitpunkt der Geschichte, da wir uns dem 21. Jahrhundert nähern, stehen wir an wichtigen Scheidewegen und fühlen, daß wir unsere Richtung wählen müssen. In unserem Land, wo unzählige Menschen in Strukturen der Knechtschaft und im Bösen gefangen sind, was einen Verlust an Menschenwürde und tiefstes Elend zur Folge hat, und wo kommunale Kräfte am Werk sind, die zahlreiche gewaltsame Konflikte und Spannungen verursachen, fragen wir uns, wie unsere Aufgabe **heute** aussehen sollte.

3. Hauptanliegen: Evangelisierung

Nach gründlicher Überlegung bestätigen wir nachdrücklich die **Evangelisierung** als Hauptanliegen der CRI in den kommenden Jahren, d.h. den Menschen das Evangelium und seine Werte zu bringen. Dieses Anliegen der *Evangelisierung* fordert:

a) Zeugnis von der Realität des Gottes der Liebe durch *Kontemplation* und liebenden Dienst.

b) *Verkündigung* des Wortes durch (Mit-)Teilen der Frohen Botschaft Jesu Christi.

c) *Befreiung* der ganzen Person in Jesus Christus und aller Menschen von den entwürdigenden Kräften, die in uns selbst und in unserer Gesellschaft am Werk sind.

d) Sinnvollen *Dialog* mit Christen, mit Menschen verschiedener religiöser Traditionen und mit Menschen anderer Ideologien zur gegenseitigen Bereicherung.

Damit unsere ganze Evangelisierungsarbeit wirksam ist, sollten wir lernen, eng mit den Laien zusammenzuarbeiten und ihnen gebührende Bedeutung beizumessen.

4. Kontemplation: Durch Kontemplation erkennen wir den Willen Gottes für unser Apostolat und erleben die Gegenwart und Macht Gottes, die uns zu neuen Menschen macht. Wir unterstützen die Förderung eines kontemplativen Lebens in einfachen und bescheidenen Ashrams. Ferner sollte eine Glaubensbetrachtung über unser Leben und unsere Erfahrung die Entstehung einer Theologie des **Ordenslebens** im indischen Kontext ermöglichen.

5. Verkündigung: Durch die Verkündigung teilen wir unsere Glaubenserfahrungen in der Frohen Botschaft Jesu Christi mit allen Menschen. Diese *Verkündigung* sollte auch durch Zeichen und Bräuche, die es in unseren verschiedenen Kulturen gibt, zum Ausdruck gebracht werden.

6. Dialog: Durch den Dialog mit Christen und mit Menschen verschiedener religiöser Traditionen und Ideologien fördern wir gegenseitiges Verständnis und nationale Integration.

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In dieser Zeit des zunehmenden kommunalen Konflikts hat solch ein Dialog einen apostolischen Wert.

7. Befreiung: Durch die Befreiung halten wir Evangeliumswerte wie Freiheit, Solidarität und Gerechtigkeit aufrecht und arbeiten so für die Schaffung einer neuen Gesellschaftsordnung. Heutzutage kann niemand es sich leisten, dem das **Reich Gottes** ein Anliegen ist, diesen Aspekt der *Evangelisierung* außer acht zu lassen. Es gibt außer uns Gruppen von Menschen, die auf dasselbe Ziel hinarbeiten, und wir sollten ihnen gegenüber eine Haltung kritischer Zusammenarbeit einnehmen.

Ein Dienst solcher Art hat wahrscheinlich Unsicherheiten, Ängste, Reibereien und Konflikte zum Ergebnis. Deshalb brauchen diejenigen, die sich in diesem Dienst engagieren, eine angemessene Vorbereitung, gefühlsmäßige Reife und starke Bindung zu Christus und seiner Kirche. Offener und ehrlicher Dialog ist in diesen problematischen Verhältnissen nötig.

Angehörige verschiedener Kongregationen sind mit Billigung ihrer Oberen bereits in diesem Dienst tätig. Wir versichern sie auch unserer Unterstützung. Diese Richtung im Dienst schafft zwangsläufig eine neue Art theologischer Betrachtung und apostolischer Spiritualität.

8. a) Frauen: Die Stellung der *Frauen* in Familie, Gesellschaft und Kirche ist für uns als Ordensleute von besonderer Bedeutung. In diesen Bereichen genießen die Frauen nicht hinreichend Achtung und Gleichberechtigung als Personen.

Wir stellen uns der Herausforderung, die Atmosphäre zu schaffen, in der Frauen ihre Leistungsfähigkeit voll realisieren können, um verantwortlich ihren Beitrag für Kirche und Gesellschaft zu leisten.

b) Jugend: Eine weitere Gruppe, die unserer besonderen Aufmerksamkeit bedarf, sind die jungen Menschen, besonders in diesem Internationalen Jahr der Jugend. Die Jugendlichen von heute haben ihre Wünsche und Ideale. Doch konfrontiert mit den Realitäten der Armut und Ausbeutung, ziehen sie die Strukturen in Zweifel, in denen sie leben. Das führt zu Frustration. Der Widerspruch zwischen Reden und Handeln der älteren Generation führt zu Enttäuschung und Verwirrung. Medien, die falschen Glanz und Konsumgeist propagieren, verschlimmern die Situation. Wir Ordensleute sollten uns einfühlsam und kreativ ihrem Ringen und ihren Bemühungen nähern.

9. Weiterbildung: Alle diese oben genannten Dimensionen fordern eine Weiterbildung, die unsere Mitglieder mit Wissen, Fachkenntnissen und Methoden ausrüsten und die es ihnen ermöglichen wird, effektiv in die bestehende Wirklichkeit unserer Gesellschaft einzutreten. Damit diese Ausbildung der Wirklichkeit entspricht, sollte sie in unserer persönlichen Erfahrung der lebendigen Kirche verwurzelt sein.

10. CRI-Führung: Damit die CRI für eine wirksame Führung bei der Verwirklichung des Hauptanliegens in seinen verschiedenen Dimensionen sorgen kann, sollte die Gesamtleitung folgendes fördern:

a) ständige Auswertung der bestehenden Dienste;

b) wissenschaftliche Erforschung der Präsenz und Aktivität von Ordensleuten;

c) zunehmende Teilnahme von Ordensleuten auf lokaler, regionaler und nationaler Ebene;

d) engere Absprache und Zusammenarbeit zwischen Bischöfen und Ordensleuten.

Empfehlungen

1. Die Nationale Gesamtleitung der CRI sollte ein Kommittee einsetzen, um:

a) Richtlinien festzusetzen, die helfen werden, die Rechte der Frauen in Familie, Gesellschaft und Kirche auf allen Ebenen zu fördern;

b) eine systematische Studie über die Frauen im Land zu erstellen, die zur Vertiefung von Selbsterkenntnis und Bewußtwerdung der Betreffenden führen wird.

2. a) Jeder Obere sollte einige Mitglieder zum Jugenddienst ausbilden lassen, beson-

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ders in unseren Schulen, Colleges und Pfarrgemeinden. Es sollten auch Geldmittel für Ausrüstung und AV-Hilfen gewährt werden.

b) Für die Dekade 1985-1995 wird die CRI eine Kommission für den Jugenddienst schaffen, die unsere Dienste für die jungen Menschen anspornen und auswerten soll. Diese Kommission sollte auf der nächsten Versammlung der Gesamtleitung der CRI gebildet werden.

c) Eine Nationale Jugendföderation (die schließlich zur Errichtung des Nationalen Jugend-Dienst-Zentrums führt) wird empfohlen. Diese Sache sollte bei der gemeinsamen Versammlung von CBCI (1) und CRI zur Sprache kommen

3. Ordensobere sollten veranlassen, daß Angehörige verschiedener Altersgruppen in ihrer Kongregation an geeigneten Erneuerungskursen teilnehmen können.

4. Die Oberen sollten sich für passende Kurse über Selbsterkenntnis, zwischenmenschliche Beziehung Beratung in spiritueller Führung und soziale Analyse zur Verfügung stellen. Regionale CRI-Einheiten sollten dieses Projekt fördern.

5. Die Gesamtleitung der CRI sollte einige Leitlinien herausgeben, um denen zu helfen, die in den Kampf um Befreiung verwickelt sind — und auch ihren Oberen — , und sie sollte eine Kommission bilden, um deren Rechte zu verteidigen und diesen Dienst zu fördern.

Conclusion

Wir kennen die prophetische Dimension unseres Lebens und unsere Verpflichtung, Zeugen unseres Glaubens an Gottes befreiende Liebe zu sein und Sorge zu tragen für die Menschen, die sich in irgendeiner Art von Knechtschaft befinden. Um dies bewerkstelligen zu können, müssen wir unser eigenes Leben des Gebetes und der Kontemplation vertiefen und es in neue Formen des Dienstes übertragen. Wir suchen nach neuen Formen auf den Gebieten von Verkündigung, Befreiung und Dialog, die wirksam auf die Tradition, die Bedürfnisse und Bestrebungen der großen Volksmassen Indiens antworten. Wir hoffen auf eine bessere Zukunft, eine Zukunft, die für jede Gruppe, die marginalisiert und wehrlos ist, Gerechtigkeit mit Würde verspricht. Wir wollen dafür arbeiten, erkennen aber gleichzeitig die damit verbundenen Schwierigkeiten und Gefahren. Es kann keine Auferstehung geben ohne das Kreuz. Unsere Hoffnung kommt von Christus, der sagte: »Fürchtet euch nicht, ich habe die Welt besiegt«.

in: Welt-Kirche, 2/1985, S. 48 - 50

4.)LITERATUR UND MEDIEN

Bücher aus Indien

1. Moses, Y. (hrsg.), Beyond ourselves, (Some new perspectives for Christian Youth), ISPCK, P.O.Box 1585, Kashmere Gate, Delhi, 11006, 1985, S. 89, Rs. 10/- (in India only)

2. Career Opportunities, (A directory of Church Colleges and Training Institutes in North India, Compiled by Jane R. Caleb, Delhi, ISPCK, S. 91, Rs. 12/- (in India only)

3. Azariah, M.,"The Un-Christian Side of the Indian Church", (The plight of the untouchable converts), Bangalore, Dalit Sankya Academy, 1985, S. 22, Rs. 3/-

4. von Brück, Michael, "Report of the Study Tour of Lutheran Pastors to Tibetan Monasteries". Christian-Buddhist Exchange Programme, unveröffentlichter Bericht, zu erhalten im Asienreferat des Missionshauses am Weinberg 57, 3200 Hildesheim

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5. Hit in indischen Kinos: Hinduistischer Jesus-Film

Zum Kassenfüller ist in Indien ein von Hindus produzierter Spielfilm über Jesus Christus geworden. Der Streifen trägt den Titel "Mann der Barmherzigkeit" und wurde inzwischen allein von 20 Millionen Indern gesehen, die Telugu sprechen (Andhra Pradesh). Auch christliche Missionswerke, unter anderem die Billy-Graham-Gesellschaft in Neu Delhi, haben dem Werk Anerkennung gezollt und wollen es bei evangelistischen Aktionen einsetzen. Den Anstoß für den Film will der hinduistische Autor und Produzent in einer Vision erhalten haben: Ein Mann in glänzenden Kleidern habe ihn aufgefordert, einen Jesus-Film zu drehen.

idea, 24.1.1985

Literatur aus Deutschland über Indien:

1. Gossner Mission: Information aus Indien, Januar 1985, Sonderheft: Frauen in Indien, Berlin, Gossner Mission, Handjerystr. 19-20, 1000 Berlin 41

2. Soares-Prabhu, G.M. (Hgb.), "Wir werden bei ihm wohnen", Das Johannesevangelium in indischer Deutung, (Theologie der Dritten Welt, Bd. 6),Herder, Freiburg, 1984, S. 184

4. Grönbold, Günter, Jesus in Indien, Das Ende einer Legende, Kösel-Verlag, 160 S., 24,60 DM ab Juli 1985, ISBN 3 - 466-20270 -1

5. Datta, Asit, Der Preis der Freiheit.Rikschafahrer in Kalkutta aus: der Oberblick 2/85, S. 55 - 57. Dort weitere Literaturhinweise.

Gossner Mission

Tel. : 26251

Vikas Maitri : विकास मैत्री

An Association for Health and
Socio-Economic Development

POST BAG NO. 23
P. N. BOSE COMPOUND
PURULIA ROAD
RANCHI - 834 001
BIHAR / INDIA

No. AED/FIN/GOS.MIS/86-322 Date : 29th October, 1986.

Rev. Dieter Hecker,
Director,
Gossner Mission,
Handjerystrasse 19-20
1000 Berlin 41 (Friedenau)
W E S T G E R M A N Y.

Appeal for funds

Dear Rev. Hecker,

We take this opportunity to express our sincere thanks to you for the help provided to Vikas Maitri during past years. The grant provided to Vikas Maitri helped for supporting its part of administrative cost especially for the core-staff engaged in development efforts.

Further we like to inform you that at present we are facing financial constraint for our administrative cost. We are expected to depend on local member churches for administrative cost which you may be already knowing is very difficult seeing the situation of the churches themselves.

Therefore we like to appeal for funds from Gossner Mission to meet part of our administrative cost as it was provided previously sympathetically.

We hope that you will consider our request again with sympathy as we are in urgent need. We will regularly send reports of the activities of the organisation.

Thanking you in anticipation.

Yours sincerely,

(M. Ekka)
Acting Executive Director.

Gossner Mission

To Vikas Maitri
The Acting Executive Director
Mr. M. Ekka
Post Bag No. 23
P.N. Bose Compound
Purulia Road
Ranchi - 834 oo1
Bihar / India

February 17, 1986

Dear Mr. Ekka,

Thank you for the receipt dated November 7, 1985 for the DM 1o.ooo,--, which we sent as a contribution to your work in 1985. Since we are at present very short with own funds, we got this amount from the Church in Hannover specially earmarked for Vikas Maitri! They would appreciate it very much, if you could send a letter of acknowledgement directly to Rev. Walter Meyer-Roscher
Dept. for Mission and Ecumenism
Evangelical Lutheran Church of Hannover
Rote Reihe 6
3ooo Hannover 1

As we had written you before, we are not in a position to contribute any more at present. I have asked however Rainer Kruse from Bread for the World. They would be in a position to step in, if they get an application from your side. If you send a copy of the same to us, we are prepared to follow it up from here.

We wish you all the best for your work.

With kind regards,
I remain

Yours sincerely

Rev. Dieter Hecker
Director Gossner Mission

Gossner Mission

Tel. 22769

POST BAG No 23
P. N. BOSE COMPOUND 26251
PURULIA ROAD
RANCHI 834001
BIHAR, INDIA

Vikas Maitri : विकास मैत्री

An Association for Health and Socio-Economic Development

No. AED/FIN/GOS. MIS/85-510

Date : November 7, 1985

Rev. Dieter Hecker
Director
Gossner Mission,
Handjerystrasse 19-20
1000 Berlin 41 (Friedenau)
West Germany.

Eingegangen
15. 11. 1985
Erledigt: .....

Dear Rev. Hecker,

We are happy to inform you that DM 10,000,- (Rs. 45,372=05) has been credited to our bank account SB 6341, Canara Bank Ranchi on 29th October 1985. We therefore hereby acknowledge the receipt of the same.

We thank you very much for your timely help and support for continuing our effort in development of the people.

We also hope that you may like to support us in future.

With best wishes and warm regards.

Yours Sincerely

(M. EKKA)
Acting Executive Director

Gossner Mission

Brot für die Welt
Herrn Rainer Kruse
Stafflenbergstr. 76

7000 Stuttgart 1

5.12.1985

Lieber Herr Kruse!

Ich hatte mit Ihnen in Genf beim CASA-Meeting wegen Vikas Maitri gesprochen. Offensichtlich ist bei denen bis Mitte nächsten Jahres nicht zu machen. Wir sehen uns aus <u>finanziellen</u> Gründen nicht in der Lage, etwas zu tun. Von der Sache her würden wir dies voll unterstützen. Ich selbst habe mit Misereor noch nichts zu tun gehabt, weiß daher nicht, an wen man sich dort wenden müßte. Ich wäre Ihnen dankbar, wenn Sie uns mitteilein könnten, ob Brot für die Welt unter diesen Umständen etwas tun kann. Für dieses Jahr handelt es sich um einen Fehlbetrag von 40.000,- DM, für nächstes von 50.000,- DM. Das letztere könnte aber mit EZE noch besprochen werden, wenn Herr Sengupta zurück ist.

Ich wünsche Ihnen einen nicht zu hektischen Dezember und grüße Sie sehr herzlich als
Ihr

Dieter Hecker
(Indienreferent)

D/ EZE

Gossner Mission

EVANGELISCHE ZENTRALSTELLE FÜR ENTWICKLUNGSHILFE E.V.
MITTELSTRASSE 37 · D-5300 Bonn 2 · ☎ 0228—81010

Gossner Mission
z.Hd. Herrn Dieter Hecker
Handjerystr. 19-20
1000 Berlin 41 (Friedenau)

EVANGELISCHE ZENTRALSTELLE
FÜR ENTWICKLUNGSHILFE E.V.

PROTESTANT CENTRAL AGENCY FOR DEVELOPMENT AID
OFFICE CENTRAL PROTESTANT POUR L'AIDE AU DÉVELOPPEMENT
CENTRAL EVANGÉLICA DE AYUDA AL DESARROLLO

☎ BONN 0228-81010-direkt: 8101-
Zentralstelle Bonn 2 · Telex 8861133 eze d

Eingegangen
- 4. Dez. 1985
Erledigt:.....

Ihr Schreiben vom:
(Your letter of:)

Ihr Zeichen:
(Your ref.:)

Unser Zeichen:
(Our ref.:) Fr/h

5300 BONN 2 (BAD GODESBERG)

3. 12. 1985

Betrifft:
(Re.:)

Lieber Herr Hecker,

herzlichen Dank für Ihren Brief vom 22. 11. 1985. Leider können wir Ihnen zur Zeit noch keine weiteren Auskünfte über die weitere Finanzierung von Vikas Maitri geben. Wie Ihnen Herr Sen Gupta vielleicht bereits bei Ihrem Treffen in Genf mitgeteilt hat, liegt uns von Vikas Maitri ein 10-Jahresprogramm vor. Dies beläuft sich auf ein Gesamtvolumen von DM 38.000.000,--. Da uns der Programmvorschlag relativ unausgereift erscheint und uns vor erhebliche Probleme stellt, hat sich Herr Sen Gupta entschlossen, nach Ranchi zu fahren, um mit den Vikas Maitri Mitarbeitern eine ausführliche Diskussion darüber zu führen, welche Ziele und Prioritäten Vikas Maitri hat und welche Schritte im Hinblick auf eine zunehmende "Self-Reliance and Self-Sustenance" des Vikas Maitri-Programms eingeleitet werden. Grundsätzlich ist die EZE zu einer Weiterförderung bereit. Im Hinblick auf die anstehende Langzeitverpflichtung wird es aber vermutlich aber doch erforderlich werden, daß entweder Brot für die Welt oder die Katholische Zentralstelle für Entwicklungshilfe/Misereor das Programm mitfinanzieren.

Nach Dr. Sen Guptas Rückkehr aus Indien nach dem 15. 12. 1985 werden wir im Hause eine erneute Beratung über das Programm haben. Wir haben Dominic Bara bereits darüber informiert, daß wir es sehr begrüßen würden, wenn er im Januar einmal nach Bonn zu einer ausführlichen Diskussion kommen könnte.

Es tut uns leid, daß wir Ihnen zum gegenwärtigen Zeitpunkt noch keine weiteren Auskünfte geben können. Zu bedenken ist jedoch, daß wir voraussichtlich nicht vor März oder April 1986 den Finanzierungsantrag an das Ministerium für wirtschaftliche Zusammenarbeit einreichen können. Wenn alles gut geht, würden dann zum Juni 1986 Mittel bereitstehen. Wie Vikas Maitri die Zwischenzeit überbrücken

Gossner Mission

kann, ist mir nicht deutlich. Könnte denn die Gossner Mission Anfang 1986 noch einmal einen Verwaltungszuschuß geben? Ansonsten müßte man bei Brot für die Welt oder ggfs. Misereor einere kleinere Zwischenfinanzierung in die Wege leiten.

Sowie sich hier etwas neues ergibt, werden wir Sie entsprechend informieren.

Mit freundlichen Grüßen

EVANGELISCHE ZENTRALSTELLE
FÜR ENTWICKLUNGSHILFE e.V.
i.A.

Gabriele Fischer-Wilms

G. Fischer-Wilms

cc. VP 23.20
Rainer Kruse, BfdW

Gossner Mission

V I K A S M A I T R I

ANNUAL REPORT 1984-85

It is a pleasure for me to address to the Governing Body of Vikas Maitri on the occasion of the inauguration of its office building which had been till recently a cherished dream of all of us, and to report on the activities of the organisation during the past years. We are able to erect this building at an opportune time as there existed a real need for it owing to the proliferate activities that are going on not only in the centre at Ranchi city but at our various village centres located at remotest places in Ranchi, Lohardaga and Gumla districts. Had our building been built up without necessary infrastructural work in rural areas it would have been a liability in the fashion of many a building erected with funds provided by donor agencies that are facing managerial crisis today. But we prepared ourselves for some 15 years to see this day which gives us conviction and courage to go ahead with firm steps in the path of progress along with our people for whom we have taken pledge to serve and show the light from the ages of darkness.

Besides accommodating office of Vikas Maitri the building is meant to serve the purpose of a programme centre for those member churches and their various institutions who wish to be involved in the process of integrated development of the region. Though the space is modest it is hoped that residential programmes for up to 30 participants may be organised at a time with spectacular benefits such as peaceful surroundings in the middle of the city with easy access to shopping/fresh fish and vegetable markets etc.

The relevance of such a building for Vikas Maitri at this stage may be clear to you when you hear of what is going on in the village centres. In an earlier report I have presented details of each of our village centres and it would be too long to repeat the same. It would be suffice if I mention that we have altogether 12 centres each serving directly people of some 4 - 5 villages. Each centre consists of farmland of approximately 5 acres, modest farm houses, irrigation facilities, cattle, other animal husbandary units and farm equipment. In five of the centres one windmill each giving

Gossner Mission

excellent performance have been installed in the well for pumping water for irrigation. In three of the centres which were not mentioned in the earlier report, namely Bingaon (Karra Block), Naudiha (Ghaghra Block) and Belagarha (Ghaghra Block) land have recently been purchased and construction of houses, wells etc. have been started.

The advantage of opening Vikas Maitri centres with land and all is apparent when one realises the tribal context within which these centres are operating. Tribals attach great importance to land and its actual holding (tilling by own labour) and this is a prerequisite to being accepted among them as an equal. A non-land holding person or institution is unworthy of their confidence and respect whatever qualification or other riches he/it may have. Secondly these centres of Vikas Maitri could carry out experiments on methods of production most suited to the cultural level of the people. Given the good programmes there is a chance of their being accepted as an indigenous social institution of learning, dissemination of knowledge and communication. Thirdly these centres provide opportunity for the local young people to be involved in managerial tasks through training and self help. Once successful these are the people who can have an electrifying impact on the local population.

The influence of Vikas Maitri centres is already being felt by the people. They are buzzing with activities. The centre-land which was once a rugged upland with not much cultivation have been transformed into green fields of thick sugarcane and perennial pigeonpea crop, banana and papaya trees and other seasonal crops and vegetables. There is a beeline of farmers coming to the centre for information on seeds, cultivation, irrigation process, methods of preparing compost etc. Some arefascinated by the operation of the windmill and enquire about cost of installation and maintenance and whether a still smaller model could be installed. Besides the farmers the centre is also visited by Government officials such as B.D.Os, Agl.S.D.Os, Block Agricultural Officers, Forest Officials, V.L.Ws and even school Inspectors. They are all fascinated by the amount of work being done in the centres, specially by cultivation being done without using chemical fertilizers,

Gossner Mission

pesticides, HYV seeds and any kind of powered machinery. Some expressed the desire to get our cooperation in the techniques used in extension work.

One of the significant achievement of these centres is the gaining of confidence of a group of people who are lying between hunger and death. These are the marginalised people. Marginalisation is a new phenomenon which is being perpetuated on the village people these days through the process of modernisation. It is the marginalised people who seasonally or permanently migrate to urban areas for any kind of minial employment. The centres of Vikas Maitri through special programme for these groups have been struggling hard to check this exodus. A deliberate risk has been taken in this matter by Vikas Maitri to be clearly on the side of these people who are in need of our help. The special programmes that are organised by the Vikas Maitri centres will be described later. But in the main these groups are now realising that in self reliance only their salvation lies. The centres are imparting them appropriate knowledge on how to become self reliant.

It has been stated by me above that Vikas Maitri centres are engaged in cultivation of crops. This cultivation process is carried out in our centres in the most scientific manner, that is through analysis of soil, knowledge of the micro-organisms, nutrients, plants and ecosystems. The soil is reclaimed through the process of humus formation, by water management, and planting of long-root and legumenous plants. The nutrients are supplied to the crop through recycling methods and pests and diseases are controlled through crop rotation and preventive action. A method of planting crops which minimises mutual shading has been found to be extremely beneficial to crops. Besides the centres are busy with experiments on cultivation, irrigation and small scale processing of food.

Our records show that 438 farmers have already tested what they learnt from our centres. In general their experience had been good. They were able to produce more. For example in one centre the farmers were very much impressed by the method of cultivating groundnut. In the subsequent year 109 farmers emulated the example and cultivated groundnut on a total of 32 acres of land. In the same centre 36 farmers

Gossner Mission

emulated the example of cultivating tomato and earned profit. Isahak Horo is a small farmer. Adopting new methods he planted tomatos in 5 decimals of his land during the rainy season last year. He made a cash expenditure of Rs. 4/- only during the whole operation. He employed his own labour for a period of two months in this enterprise and earned Rs. 350/- by selling tomatos in the local market. The case of Royan Horo is another example. He cultivated ragi crop in 25 decimals of land by adopting the new method. He used ½ kg. of his own seed. He got a yield of 280 kg. (@ 1120 kg. per acre) which is much higher than the average normal production in the area (It was a drought year too). These are but only a few examples to show the role of the centre in the upliftment of the very small farmers.

Another programme on which these centres achieved some success was the dissemination of knowledge on how to prepare effective and quick compost. Before we propagated compost among the people there was a general apathy among them towards compost because a few farmers had tried it and failed. They failed because they applied wrong principles of making compost. Through seminars and practical training programmes organised by our centres the farmers learnt the new method. First a few of them tried and succeeded. They applied the compost on crops and the result was a bumper crop. This motivated others to follow the example. Last year 70 farmers prepared composts in a significant way and used them resulting in increased production. This is only the beginning.

We see a very big scope of promoting compost among the farmers in future. This is because chemical fertilizers are expensive. At heart people do not like chemical fertilizer because they know that the structure of the soil gets damaged by its continuous use. Moreover compost can be prepared by using easily available local material. Further the climate of the region is favourable for making compost specially during monsoon when compost material is available in plenty in the form of weeds and other unwanted vegetation.

One of the programmes run by the centres which does not have any relation to production is the Balwaris. These programmes were started as a starting point for involving women

Gossner Mission

in development programmes. Moreover while visiting villages we came to know of many cases where children below 3 years were quite neglected by their working mothers. It may have been a critical period for the childs formation as at this stage he learns to use his faculties such as speech and comprehension. A well trained and sympathetic caretaker can have a tremendous influence on the future of such a child's character formation. Therefore the programme of Balwaris were also undertaken by the centres details of which are given below :

Sl. No.	Name of Village	Total enrolment	Average Att. per month	Remarks
1.	Takarma	50	45	Handed over to block Aaganwadi.
2.	Chalho	25	23	-
3.	Itta (Sithio)	30	22	-
4.	Kurkuria	40	28	-
5.	Tirla	20	16	-
6.	Khijri	25	21	-
7.	Kesra	22	10	Now it is not running
8.	Umri	20	15	-
9.	Bhusur	40	23	Handed over to block Aaganwadi.
10.	Birjilla (Patratoli)	20	18	-
11.	Chutiatoli (Barwadag)	33	25	-
12.	Aidega	34	24	-

Besides these programmes it may be pointed out that Vikas Maitri Centres have some other types of influence on various institutions and people. One such influence can be seen on government development programmes. It is our general impression and it has been also the remark of visitors that wherever there is a Vikas Maitri centre the Government machinery for development is unusually active in implementing programmes such as increased construction of lift irrigation, wells, school buildings etc. In a few centres Government school buildings are being erected quite adjacent to Vikas Maitri centres. Some other influences are : change in the taste of local people for organically grown food. The vegetables, fruits and other farm produce of our centres are sold immediately as soon as they are brought to the market due to consumer preference for such food.

Gossner Mission

I have mentioned above that Vikas Maitri undertakes special programmes to help marginalised people in self help activities. One such programme for these people is to identify them and help them build permanent assets such as wells, fields, plough animals etc. By use of these assets the marginalised groups may again be normalised to the village life with sufficient food to eat. They are motivated to undertake self help activities through sharing of our experiences of improved agricultural practices. An effort is also made to enlighten them about the real causes of their plight and suffering through village seminars and meetings. As it would be impossible to alleviate the suffering individually they are advised to undertake self help programme as a collective venture with technical and moral support from the centre.

During the year of reporting Vikas Maitri organised these groups in eight centres. All the identified groups agreed to share their land for collective cultivation. The amenities provided by Vikas Maitri are given below :

Sl. No.	Name of Centre	Name of Village	Well & Size	Check dam
1.	Takarma	Khapratoli	20' dia	-
2.	Katukona (Jamadohar)'	Konbegi Potmatoli	20' dia	-
3.	Aidega (Kinirkela)	Karimati		One
4.	Chatakpur (Sithio)	Chatakpur Sithio	20' dia	-
5.	Nauz (Sidroll)	Barwatoli	20' dia	-
6.	Barwadag	Chutiatoli	16' dia & 12' dia	-
7.	Patratoli	Patratoli	18' dia	-
8.	Dumardaga	Dumardaga	12' dia	-

From the very beginning of the programmes the participants are given the understanding that the programmes are their own. This has gone down to their heart and therefore the enthusiasm of the people is amazing. Even ladies and children work hard in the programmes from early morning till late evening. By way of their own contribution they provide voluntary labour and some material required by the programmes. In monetary

Gossner Mission

term such contributions come to a total of about Rs. 8000/-. In the joint farms cultivation of crops such as sugarcane, bottlegourd, water melon, tomato, vegetable etc. have already been cultivated even though in some cases wells were still to be completed. They did this by utilizing the water thrown out in the digging process. Besides helping them to construct wells of irrigation Vikas Maitri also helped them to construct fields for crop cultivation. All this was done as a first phase of programme. In the second phase we hope that much more will be achieved.

A four-month residential agricultural training programme is conducted in each centre of Vikas Maitri for the village youth. The main purpose is to give these young people training in the practice and theory of agricultural production through self reliant means so that they became capable of improving the economic standards of their families after they complete training. The following number of candidates of training have been enrolled in the various centres :

Centre	No. of Trainees
1. Takarma	5
2. Aidega	4
3. Jamadohar	3
4. Sidroll	9
5. Sithio	6
6. Barwadag	8
7. Patratoli	5
8. Dumardaga	8
Total :	48

The trainees are keen to learn the new agricultural methods practised in the centre. This programme of Training has just been started. We hope that in future we will be able to follow-up the trainees in their own farm. There is a plan to continue this training programme in the future. Two programme per year will be organised with 10 participants in each programme.

Gossner Mission

I thank the members of the Governing Body for their encouragement and support in this task of building people of Chotanagpur. I like to personally thank on this occasion our Archbishop Pius Kerketta. He is the one who has taken unabated interest in Vikas Maitri from its embryonic stage to the present day.

Ranchi
26th July, 1985.

D. Bara
Executive Director.

Gossner Mission

Herrn
Dr. Badal Sengupta
Evangelische Zentralstelle
für Entwicklungshilfe
Mittelstraße 37

53oo Bonn 2

22.11.1985

Betr.: Verwaltungskosten von Vikas Maitri für 1985 udd 1986

Lieber Herr Dr. Sengupta,

ich möchte auf unser Gespräch bei der Tagung von CICARWS und CASA im Oktober in Genf zurückkommen.

Ich hatte damals getrennt mit Herrn Kruse von Brot für die Welt und Ihnen über die Möglichkeiten einer Kostenübernahme von jeweils DM 5o.ooo,-- für Verwaltungskosten im Jahr 1985 und 1986 von Vikas Maitri gesprochen. Wir haben nun Vikas Maitri einen einmaligen Betrag von DM 1o.ooo,-- als Überbrückung für ihre augenblicklichen Schwierigkeiten überwiesen.

Wir sehen uns aber von der Gossner Mission aus finanziellen, nicht sachlichen, Gründen nicht in der Lage die bei uns beantragten Mittel zur Verfügung zu stellen. Herr Kruse meinte, daß dies bei Brot für die Welt möglich sein sollte. Er würde es aber lieber sehen, wenn EZE die Gesamtfinanzierung des Projektes Vikas Maitri übernehmen könnte.und nicht so zusätzliche neue Partner erst einmal die ganzen Informationen aufarbeiten müßten.

Ich würde mich freuen, wenn Sie mir einen kurzen Bescheid schicken könnten, ob Sie in dieser Sache nach Durchsicht Ihrer Unterlagen etwas tun können.

Mit einem freundlichen Grüß
bin ich
Ihr

Dieter Hecker
(Direktor)

K/H. R. Kruse, Indienreferat von Brot für die Welt

Gossner Mission

Te[redacted]
POST BAG No. 23
P.O. [redacted] COMPOUND 6251
PURULIA ROAD
RANCHI 834001
BIHAR, INDIA

Vikas Maitri : विकास मैत्री

An Association for Health and Socio-Economic Development

No. AED/FIN/GOS. MIS/85-483 October 10, 1985.

Rev. Dieter Hecker,
Director,
Gossner Mission,
Handjerystrasse 19-20
1000 Berlin 41 (Friendenau)
W e s t G e r m a n y.

Eingegangen
21. Dez. 1985
Erledigt:.....

Dear Rev. Hecker,

We thank you very much for your good letter of 25th September, 1985.

We are grateful to you for your help and support for enabling us to continue our effort in building the people of Chotanagpur.

We also hope that you may support us in future.

We also like to inform you that Mr. Bara has left India for his studies in U.K.

Thanking you for your support and timely help.

With best wishes and warm regards.

Yours sincerely,

(M. Ekka)
Acting Executive Director.

Gossner Mission

Mr. D. Bara
Executive Director
Vikas Maitri
Post Bag No. 23
P.N. Bose Compound
Ranchi - 834 oo1

September 25, 1985

Dear Mr. Bara (or to whom it may concern),

today we have transferred the following amounts through EMW (Evangelisches Missionswerk) in Hamburg:

DM 1o.ooo,-- as instalment 1985 to Vikas Maitri.

Thank you for sending us the documents of your budget, so that we can get a clear picture of your requirements. We are at present in no position to meet these in such a short period of time. We shall have to dicuss this in our India- and Executive Committee once more, but there is not much hope, that we shall increase our total comitments for India by such an amount.

The contribution for 1985 of DM 1o.ooo,-- is the same like last year and we would advise you to approach other agencies for your further requirements. We might be able to give an additional payment towards the end of the year, but this I cannot guarantee.
Please acknowledge the receipt of the above mentioned amount after arrival.

Yours sincerely,

GOSSNER MISSION
Handjerystraße 19 - 2o
1ooo Berlin 41

Dieter Hecker

(Dieter Hecker, Director) (Anne Hönnige, Accountant)

Gossner Mission

Tel. 2276

POST BAG No. 23
P. N. BOSE COMPOUND 26251
PURULIA ROAD
RANCHI 834001
BIHAR, INDIA

Vikas Maitri : विकास मैत्री

An Association for Health and Socio-Economic Development

30th August 1985

Rev. Dieter Hecker
Director
Gossner Mission
Handjerystrasse 19-20
1000 Berlin 41 (Friedenau)
West Germany

Dear Rev. Hecker,

Thank you very much for your good letter dated August 19th, 1985.

In response to your letter I am sending you the following :

1. Major Heads of Administrative cost of Vikas Maitri
2. Financial Plan for meeting administrative costs
3. Annual Report presented to the Governing Body for the year 84-85
4. Audited Statements of Accounts for the year 1984

Please note that the Income and Expenditure Account excludes the project accounts which are presented in the form of receipt and payment accounts.

Looking forward to your earliest response as we are in urgent need now.

With best wishes and thanking you once again,

Yours Sincerely

(D. Bara)
Executive Director

Encl. as above

Gossner Mission

T.P.JAISWAL & CO.
Chartered Accountant
Proprietor :

T.P.Jaiswal,B.Com.F.C.A.

MAIN ROAD
RANCHI- 834001

AUDITOR'S REPORT

We have audited the annual Balance Sheet as at 31st December 1984 and Income & Expenditure Account on that date of M/s. Vikas Maitri, Ranchi with the books of accounts, vouchers and other records as produced before us and found the same accordance their with.

Main Road, Ranchi
Dated, 20th February

For T.P. Jaiswal & Co.
Chartered Accountants.

Seal

Sd/-

Proprietor

Gossner Mission

T.P.JAISWAL & CO.
CHARTERED ACCOUNTANTS

V I K A S M A I T R I R A N C H I

B A L A N C E S H E E T A S A T 31st D E C E M B E R 1984

Figures of the Previous year 1983 Rs. P.	Liabilities	Rs. P.	Figures for the current year 1984 Rs. P.	Figures for the previous year 1983 Rs. P.	Assets	Rs. P.	Figures for the current year 1984 Rs. P.
3,38,352.07	FUND :				FIXED ASSETS :		
	O.B.	3,38,352.07		3,99,647.59	(as per Schedule-A)		5,83,632.84
	Less : Excess of Expenditure over income	89,442.98			CURRENT ASSETS, LOANS & ADVANCES		
	Add: Assets transferred from :-	2,48,909.09					
	Codel L/R 103863.96				A. CURRENT ASSETS :		
	IRRI 48623.65				Cash in hand	5,655.54	
		1,52,487.61	4,01,396.70	12,280.46	Cash at bank	7,58,257.44	
	SECURITY DEPOSITS FROM:						
31,200.00	Staff(as per Schedule-D)			2,80,667.82			
21,103.00	Contractor(G.S.Ghosh)		12,050.00	50,000.00	Fixed Deposits	----	
	CURRENT LIABILITIES & PROVISIONS		32,813.00				
				159.00	Revenue Stamps	4.00	7,63,916.98
1,50,214.65	Revolving Fund		1,50,214.65		B. LOANS & ADVANCES :		
206.38	General Fund		206.38	68,228.18			
4,402.89	Saving Club		4,365.19		Loans : (As per Schedule-B)	10,753.99	
3,166.66	Social Forestry Project		1.66				
8,329.51	Balwadi Project		10,580.51				
---	Outstanding Liabilities for Audit			660.19	Advances : (As per Schedule-C)	1,995.00	12,748.99
2,54,668.08	Project Balances (Cash & Bank) (As per Schedule-E)		6,80,920.72				
-----	Loans from Projects (As per Schedule-F)		67,300.00				
8,11,643.24			13,60,298.81	8,11,643.24			13,60,298.81

In Terms of our report of even date.

Ranchi, Dt. 20th February, 1985.

Seal

For T.P.Jaiswal & Co.
Chartered Accountants

Sd/= Rev. PAUL G. KNISS
Treasurer

Sd/= D. BARA
Executive Director

Gossner Mission

V I K A S M A I T R I, R A N C H I

Schedule "A" of Fixed Assets Forming Part of Balance Sheet As At 31st December 1984

Description	Opening Balance as on 1.1.1984 (a)	Add: During the year (b)	Transferred from DRP/TR/ IRRI/CODELL/ R (c)	Sale of Assets (d)	Total (a+b+c-d)	Rate -	Depp:provided during the year --	Balance as on 31.12.1984 -
	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.		Rs. P.	Rs. P.
1. a) Land	1,13,417.30	1,38,413.85	-	-	2,51,831.15	-	-	2,51,831.15
b) T & D Land in Village	1,55,741.51	-	-	-	1,55,741.51	-	-	1,55,741.51
2. Furniture	19,084.25	-	-	-	19,084.25	10%	1,908.42	17,175.83
3. Motor Cycle	62.491.54	-	7,637.41	40,979.00	29,149.95	20%	5,830.00	23,319.95
4. Cycle	165.89	-	-	-	165.89	20%	33.18	132.71
5. Tools & Equipments	4,742.87	-	-	-	4,742.87	10%	474.29	4,268.58
6. Type Writer	7,513.85	-	-	-	7,513.85	15%	1,127.07	6,386.78
7. Office Equipments	75.09	-	-	-	75.09	10%	7.50	67.59
8. Camera	3,189.60	-	-	-	3,189.60	20%	637.92	2,551.68
9. Audio Visual Equipment	14,668.00	-	-	-	14,668.00	20%	2,833.60	11,834.40
10. Duplicating Machine	2,830.59	-	-	-	2,830.59	15%	566.12	2,264.47
11. Generator Set	2,919.00	-	-	-	2,919.00	30%	895.70	2,023.30
12. Film Projector 16 M.M.	12,808.10	-	-	-	12,808.10	20%	2,561.62	10,246.48
13. Tractor	-	-	70,070.00	-	70,070.00	40%	28,028.00	42,042.00
14. Tractor Equip-ments	-	-	31,069.75	-	31,069.75	40%	12,427.92	18,641.83
15. Survey Equipment	-	-	2,724.21	-	2,724.21	15%	408.63	2,315.58
16. Jeep	-	-	40,986.24	-	40,986.24	20%	8,197.24	32,789.00
Rs.	3,99,647.59	1,38,413.85	1,52,487.61	40,979.00	6,49,570.05	-	65,937.21	5,83,632.84

In terms of our report of even date.

Ranchi, Dt. 20th February,1985.

Seal

For T.P.Jaiswal & Co.
Chartered Accountants.

Sd/-
Proprietor

Gossner Mission

V I K A S M A I T R I, R A N C H I

Schedule "B" (Loans) forming part of Balance sheet
as at 31st December 1984

Sl.No.	Description	Amount
1.	Loan to Agriculture Exps.Promotion, Netherland	50.00
2.	Loan to Contruction of Programme Centre Building Project, West Germany.	800.00
3.	Loan to E.Z.E.(I.R.R.I)	2,275.00
4.	Loan to E.Z.E. Community Development Programme Project, West Germany	200.00
5.	Loan to Agriculture Training Project	112.35
6.	Loan to Integrated Agricultural Dev.Project, Ireland (TROCAIRE)	1,000.00
7.	Loan for Motor Cycle (M. Ekka)	931.76
8.	Loan for Motor Cycle (A.C.Gupta)	931.76
9.	Loan for Motor Cycle (P.Chowdhary)	931.76
10.	Loan for (R.Prasad) Motor Cycle	1,351.95
11.	Loan for Motor Cycle (S.K.Lal)	2,169.41
		10,753.99

Schedule "C" (Advance) forming part of
Balance Sheet As on 31st December 1984.

1.	Advance to Village Project	1,895.00
2.	Misc. Advances	100.00
		1,995.00

Schedule "D"(Security Deposit) forming part of
Balance Sheet as on 31st December 1984.

1.	A.Kullu	5,300.00
2.	J. Tirkey	6,750.00
		12,050.00

Sd/-
S e a l

Gossner Mission

V I K A S M A I T R I , R A N C H I

SCHEDULE-E (Cash & Bank Balances) Forming Part of Balance Sheet as at 31st December 1984.

Description	Bank	Cash	Total
Community Development Programme Project (E.Z.E.), West Germany	3,029.75	436.52	3,466.27
Integrated Agricultural Development Project (TROCAIRE), Ireland	136.59	1,845.22	1,981.81
Integrated Development Programme in Village Project (CAFOD), England	5,28,037.24	963.07	5,29,000.31
Agricultural Experimentation and Promotion Project, Netherland	1,43,874.51	27.11	1,43,901.62
Construction of Programme Centre Building Project (E.Z.E.), West Germany	2,556.72	13.99	2,570.71
TOTAL :-	6,77,634.81	3,285.91	6,80,920.72

SCHEDULE-F (Loan Taken) From Forming Part of Balance Sheet as at 31st December 1984.

S.N.	Descriptions			Amount
1.	Loan from V.M.K.S.	...	...	40,000.00
2.	Loan from C.A.F.O.D.	...	...	27,300.00
			TOTAL :-	67,300.00

Sd/-
S e a l

Gossner Mission

T.P.JAISWAL & CO.
CHARTERED ACCOUNTANTS

V I K A S M A I T R I, R A N C H I

Income and Expenditure Account for the Year ending 31st December 1984

Figures of the previous year 1983 Rs. P.	Expenditure	Figures of the current year 1984 Rs. P.	Figures of the previous year 1983 Rs. P.	Income	Figures for the current year 1984 Rs. P.
66,311.54	To Salary	34,419.00	600.00	By Membership Church	400.00
4,643.37	" Contribution to P.F.	2,366.40	-	" Individual Membership	6.00
4,246.24	" Printing & Stationary	2,041.10	-	" Life Membership	100.00
1,337.30	" Office Expenses	1,339.00	2,500.00	" Contribution toward Administration(Simon)	-
3,360.50	" Travelling & Conveyance	1,995.49			
4,051.35	" Postage & Telegrams	1,454.75	50.00	" Contribution toward Assistance	-
1,735.20	" News paper & Periodicals	1,275.75			
2,880.00	" Rent	2,400.00			
11.75	" Bank Charges	-	41,412.02	" Contribution towards Administration cost (Received from G.L.Church)	38,550.50
200.30	" Books	1,331.20			
-	" Training Expenses	9,273.13			
-	" Cultivation Expenses(F.C.)	23,865.43	600.00	" Training Fees	6,850.00
5,000.83	" Cultivation Expenses(T.D.)	-	38,625.81	" Income from T & D Farm Cultivation	36,494.79
25.00	" Subscription	70.00			
450.00	" Audit Fee	900.00	1,450.00	" Donation	3,958.10
1,100.00	" Certificate Work	-	6,149.60	" Interest from Bank	6,723.20
1,283.50	" Legal & Consultancy Exps.	1,843.68	-	" Profit on sale of Motor-Cycle	8,976.53
14.55	" Cycle Repairs & Maintenance Exps.	-	19,145.72	" Misc. Income	23,179.31
10,671.83	" Jeep Repairs & Maintenance Exps.	15,964.22	60,412.05	" Excess of Expenditure over income transferred to Fund account.	89,442.98
81.73	" Generator Repairs & Maintenance	634.16			
9,128.26	" Tractor Repairs & Maintenance	13,477.96			
-	" Motor/Repairs & Maintenance Expenses	1,677.78			
-	" Duplicating Machine Repairs & Maintenance	578.73			
4,146.08	" Jeep Running Expenses	6,948.96			
1,20,679.33	c/o	1,23,856.74	1,70,945.20		2,14,681.41

contd. ..... P/2.

Gossner Mission

T. P. JAISWAL & CO.
CHARTERED ACCOUNTANTS

Figures of the previous year Rs. 1983 P.	Expenditure	Figures of the current year Rs. 1984 P.	Figures of the previous year 1983 Rs. P.	Income	Figures for the current year Rs. 1984 P.
1,20,679.33	B/Fd	1,23,856.74	1,70,945.20	B/Fd	2,14,681.41
442.60	To Typewriter Repairs & Maintenance	225.60			
7,626.17	To Tractor Running Expenses	4,805.16			
249.06	" Re-imbursement of Medical Expenses	250.00			
37.80	" Audio Visual Expenses	837.36			
-	" Subsidy for Motor Cycle	12,488.89			
-	" Bad Debts	1,218.37			
12,847.18	" Misc. Expenses	5,062.08			
29,063.06	" Depreciation	65,937.21			
1,70,945.20		2,14,681.41	1,70,945.20		2,14,681.41

In terms of our report of even date.

For T.P.Jaiswal & Co.
Chartered Accountants.

Seal

Sd/-
Proprietor

Ranchi, Dt. 20th February, 1985.

Gossner Mission

Major heads of Administrative Cost -

Sl. No.	MAJOR HEADS OF ADMINISTRATIVE COST	ACTUAL EXPENSES IN 1984	ESTIMATED EXPENSES 1985	1986	REMARKS
1.	Audit Fee & Legal Expenses	3,093=68	4,000=00	5,00=00	
2.	Audio Visual Expenses	1,398=26	1,800=00	1,800=00	New building completed in March 1985.
3.	Electricity and Maintenance expenses		12,000=00	13,000=00	
4.	Medical Reinbursement	1,068=81	2,000=00	2,000=00	
5.	Office Expenses & other Miscellaneous Expenses	6,401=08	6,000=00	6,500=00	
6.	Office Rent/Municipal Tax and other charges	2,400=00	2,200=00	2,000=00	
7.	Postage,Telegramme & Telephone	1,838=50	6,000=00	6,500=00	
8.	Repairs & Maintenance Expenses (Duplicator Typewriters and Generator)	1,438=49	2,500=00	3,500=00	
9.	Salary, Provident Fund, T.A.& D.A.	3,75,505=99	4,24,000=00	4,40,000=00	
10.	Stationery, Printing,Newspapers, Periodicals and Books	10,713=54	31,500=00	32,700=00	
11.	Vehicle Maintenance and Repairs	42,874=08	64,000=00	65,000=00	One more Vehicle was purchased in 1985 Besides the already two.
	TOTAL Rs.	4,46,732=43	5,56,000=00	5,78,000=00	

Gossner Mission

Financial Plan for meeting Administrative Cost

Particulars	1984	1985	1986
I. Administrative Cost received/granted from various funding agencies			
a. EZE, West Germany	Rs. 1,52,879=37	Rs.1,50,000=00	Rs. 1,25,000=00
b. CAFOD, England	Rs. 1,74,839=68	Rs.1,25,000=00	-
c. Gossner Mission	Rs. 38,550=50	Rs. -	-
II. Fund for Administrative Cost expected from funding agencies	-	-	Rs.1,50,000=00
III. Administrative Cost met/to be met by Vikas Maitri(General) Account	Rs. 80,462=88	Rs. 81,000=00	Rs.1,03,000=00
Sub Total :-	Rs. 4,46,732=43	Rs.3,56,000=00	Rs.3,78,000=00
Deficit, if any -	-	Rs.2,00,000=00	Rs.2,00,000=00
Total Administrative Cost spent/required	Rs. 4,46,732=43	Rs.5,56,000=00	Rs.5,78,000=00

Gossner Mission

T.P.JAISWAL & CO.
CHARTERED ACCOUNTANTS

V I K A S M A I T R I, R A N C H I

RECEIPTS AND PAYMENTS ACCOUNTS FOR THE GRANT RECEIVED FROM ' CAFOD' FOR THE PURPOSE OF INTEGRATED DEVELOPMENT PROGRAMME IN VILLAGES FOR THE PERIOD FROM 9th APRIL 1984 TO 31st DECEMBER 1984.

Receipts	Rs. P.	Payments	Rs. P.	Rs. P.
To Donation received from C A F O D	8,09,505.54	By Small Water Resourse Development Expenses		1,650.57
" Interest Received from Bank	10,991.70	" Irrigation Equipment Exps.		440.73
		" Common Fund Expenses		3,309.03
		" Experimental Expenses		25,132.20
		" Co-ordination Expenses		1,74,839.68
		" Loan to E.Z.E. (I.R.R.I.)		49,424.72
		" Loan to V.M.(G)		27,300.00
		" Loan to Agricultural Training Programme		6,200.00
		" Closing Balances :		
		Advance Against Salary	1,000.00	
		Advance to Wind Mill	700.00	
		Advance to CAFOD Project	1,500.00	
		Cash in hand	963.07	
		Balance with Canara Bank	5,28,037.24	5,32,200.31
	8,20,497.24			8,20,497.24

Certified to be correct and is in agreement with the books of accounts and other documents maintained by the Vikas Maitri and produced before us for audit.

For T.P.Jaiswal & Co.
Chartered Accountants

Seal

Sd/-
Proprietor

Ranchi, Dt. 13th February, 1985.

Gossner Mission

V I K A S M A I T R I, R A N C H I

T.P.JAISWAL & CO.
CHARTERED ACCOUNTANTS

RECEIPTS AND PAYMENTS ACCOUNT FOR THE GRANT RECEIVED FROM E.Z.E. FOR THE PURPOSE OF BUILDING CONSTRUCTION FOR THE YEAR ENDING 31st DECEMBER 1984

Receipt	Rs. P.	Rs. P.	Payments	Rs. P.	Rs. P.
To Opening Balances :			By Site Preparation		28,228.00
With Canara Bank S/a	2,11,570.43		" Building Cost		4,14,124.15
Cash in hand	327.90	2,11,898.33			
" Donation Received from E.Z.E.		3,31,447.49	" Architects & Civil Engineer's Fee-Site Supervision		19,083.76
			" Unforseen & Auditing		900.00
" Interest Received from Bank		14,570.80	" Loan refunded to Vikas Maitri(General)		1,700.00
" Loan Received from C.D.,E.Z.E.		10,400.00	" Loan given to E.Z.E. (D.R.P.)		41,093.00
			" Closing Balances :		
			Advance to Electrification (Pump)	617.00	
			Advance to Building Const.	60,000.00	
			With Canara Bank S/a	2,556.72	
			Cash in hand	13.99	63,187.71
		5,68,316.62			5,68,316.62

Certified to be correct and is in agreement with the books of accounts and other documents maintained by Vikas Maitri and Produced before us for audit.

Ranchi, Dt. 13th February, 1985.

Seal

For T.P. Jaiswal & Co.
Chartered Accountants
Sd/-
Partner

Gossner Mission

T.P.JAISWAL & CO.
CHARTERED ACCOUNTANTS

V I K A S M A I T R I, R A N C H I

RECEIPTS AND PAYMENTS ACCOUNT OF AGRICULTURAL EXPERIMENTATION AND PROMOTION CENTRE FOR THE PURPOSE OF 'C E B E M O' FOR THE PERIOD FROM 1st JANUARY TO 31st DECEMBER 1984.

Receipts	Rs. P.	Payments	Rs. P.	Rs. P.
To Donation from CEBEMO, Netherland	2,54,805.01	By Land		74,376.76
" Interest Received from Canara Bank	8,749.50	" Land Development & Fencing		924.25
		" House Construction		22,214.66
		" Well Construction		9,076.12
		" Cultivation		2,994.75
" Loan from Vikas Maitri(General)	50.00	" Administration		12.35
		" Closing Balances :		
		Advance to Agricultural Experimentation and Promotion	9,604.00	
		Advance for Land	500.00	
		Cash in hand	27.11	
		With Canara Bank	1,43,874.51	1,54,005.62
	2,63,604.51			2,63,604.51

Certified to correct and is in agreement with the books of accounts and other documents maintained by Vikas Maitri and produced before us for audit.

Ranchi, Dt. 13th February, 1985.

Seal

For T.P.Jaiswal & Co.
Chartered Accountants.

Sd/-
Proprietor

Gossner Mission

T.P.JAISWAL & CO.
CHARTERED ACCOUNTANTS

V I K A S M A I T R I , R A N C H I

RECEIPTS AND PAYMENTS ACCOUNT FOR THE GRANT RECEIVED FROM E.Z.E. WEST GERMANY FOR THE PURPOSE OF COMMUNITY DEVELOPMENT PROGRAMME IN VILLAGES FOR THE PERIOD FROM 1st JANUARY 1984 to 31st DECEMBER 1984.

Receipts	Rs. P.	Rs. P.	Payments	Rs. P.	Rs. P.
To Opening Balance :			By Training Cost		55,137.18
With Canara Bank S/a	2,510.39		" Living Allowances		86,569.42
Cash in hand	9,796.64		" Village Project		57,061.88
Advance to Training Project	3,430.00		" Programme & Management		71,693.88
Advance to Village Project	841.78		" Unforseen & Auditing		1,360.90
Advance Against Salary (R.Suren)	100.00		" Loans Refunded to Vikas Maitri (General)		64,500.00
Advance Against Salary (J.Tirkey)	10.00		" Loans paid to E.Z.E. Building		10,400.00
Advance Against Salary (J. Xess)	100.00		" Closing Balances :		
Advance Against Salary (V. Ekka)	1,000.00	17,788.81	With Canara Bank	3,029.75	
" Donation Received		2,90,795.52	Cash in hand	436.52	
" Interest Received from Bank		1,222.20	Advance Against Salary (J. Kispota)	700.00	
" Loan Received from E.Z.E.(D.R.P.)		41,093.00	Advance Against Salary (J. Tirkey)	10.00	4,176.27
		3,50,899.53			3,50,899.53

Certified to be correct and is in agreement with the books of accounts and other documents maintained by Vikas Maitri produced before us for audit.

For T.P.Jaiswal & Co.
Chartered Accountants.

Ranchi, Dt. 13th February, 1985.

Seal

Sd/-
Proprietor

Gossner Mission

T.P.JAISWAL & CO.
CHARTERED ACCOUNTANTS

V I K A S M A I T R I , R A N C H I

RECEIPTS AND PAYMENTS ACCOUNT OF 'TROCAIRE' FOR THE PERIOD FROM 1st AUGUST 1984 to 31st DECEMBER 1984.

R E C E I P T S	Rs. P.	P A Y M E N T S	Rs. P.	Rs. P.
To Opening Balance :	Nil	By Land		45,000.00
" Loan Received from Vikas Maitri(General)	1,000.00	" Cultivation Expenses		14,883.36
" Donation Received from 'TROCAIRE'	60,927.19	" Closing Balances :		
		Cash in hand	1,845.22	
" Interest Received from Bank	9.40	Cash at Bank	136.59	
		Advance to Agricultural Programme	71.42	2,053.23
	61,936.59			61,936.59

Certified to be correct and is in agreement with the books of accounts and other documents maintained by the Vikas Maitri and produced before us for audit.

Seal

For T.P.Jaiswal & Co.
Chartered Accountants.

Sd/-
Proprietor

Ranchi , Dt. 13th February, 1985.

Gossner Mission

T.P.JAISWAL & CO.
CHARTERED ACCOUNTANTS

V I K A S M A I T R I R A N C H I

RECEIPTS AND PAYMENTS ACCOUNT FOR THE GRANT RECEIVED FROM CARITAS (INDIA) FOR THE PURPOSE OF BALWADI CUM-MAS AWARNESS FOR THE PERIOD FROM 1st JANUARY 1984 TO 31st DEC. 1984.

RECEIPTS	Rs. P.	PAYMENTS	Rs. P.
To Opening Balance		By Salary & Travelling Allowance	17,860.00
With Canara Bank	8,329.51	" Misellanious (Bank Charges)	44.00
" Donation from CARITAS (New Delhi)	20,270.00	" Certificate Work	100.00
		" Balwadi Project Expenses	15.00
		" Closing Balances :	
		With Canara Bank	10,580.51
	28,599.51		28,599.51

Certified to be correct and is in agreement with the books of accounts and other documents maintained by Vikas Maitri and produced before us for audit.

For T.P.Jaiswal & Co.
Chartered Accountants.

Seal

Ranchi, Dt. 13th February, 1985.

Sd/-
Proprietor

Gossner Mission

Vikas Maitri
Executive Director
Dw: Bara
Purulia Road
Ranchi 834001
Bihar
INDIA

August 19th, 1985

Dear Mr. Bara!

Thank you very much for your letter dated June 29th with the report about your work. We are looking forward to getting the other report with the up dated informations. Since we have been supporting Vikas Maitri up to now only irregularly and the amount of Rs 4 lakhs is quite considerabel, it would be helpful for our Governing Body to have some idea about your budget, especially:

- the total budget for administration, broken up into the main types of expenditure
- how the amount is financed, i.e. the percentage of own contributions agencies.

These informations will make a decision easier for us. Even if we cannot meet the whole amount, I am quite confident, that we shall be able to do something for Vikas Maitri.

Looking forward to your reply. I remain with kind regards,
Yours sincerely

Dieter Hecker.

Dieter Hecker
(Director of Gossner Mission)

Gossner Mission

Tel. [redacted]769

26251

Vikas Maitri : विकास मैत्री

An Association for Health and Socio-Economic Development

PURULIA ROAD
RANCHI 834001
BIHAR, INDIA

Eingegangen
3 Juli 1985
Erledigt: .....

June 29, 1985.

Rev. Dieter Hecker,
Director,
Gossner Mission,
1 Berlin 41,
Handjerystrasse 19-20
W e s t G e r m a n y.

Dear Rev. Hecker,

On 26th July 1985 I sent you the following message by cable:

"LETTER RECEIVED LATE ADDITIONAL ADMINISTRATIVE BUDGET REQUIRED FOR 1985 AND 1986 AMOUNTS RUPEES FOUR LAKHS TOTAL. LETTER FOLLOWS REGARDS

D. BARA
VIKAS MAITRI "

Thank you very much for your letter dated June 3, 1985 which you wrote in response to my letter dated 24th May 1985 regarding appeal for fund. Unfortunately your letter was misplaced by the Post Office which reached me on 26th June. As India committee was to meet on 27th June 1985 I had no alternative but to send the budget proposal through cable.

The budget appears to be quite heavy for 1985 and 1986 which may be more than your expectations. But if you go through the enclosed report you may find why the administrative expenses are quite high in Vikas Maitri. Very soon we will be sending you another report which will give information on the position of Vikas Maitri up-to-date.

I hope that you will go through our application very sympathetically and approve the budget contained therein.

Wishing you all the best and looking forward to your reply, I remain.

Yours sincerely,

(D. Bara)
Executive Director.

Encl : as above.

Gossner Mission

1985

VIKAS MAITRI

(Registered under Societies Registration Act XXI of 1860)

INTRODUCTION :

Vikas Maitri is an association registered in the year 1970 under Societies Registration Act XXI of 1860. Its primary objective is "to promote the economic, social, cultural and integral development of the people of Chotanagpur and contiguous areas, especially the rural masses, without distinction of community, caste, religion or race."

Area of Operation :

At present Vikas Maitri works in 3 districts of Chotanagpur region (Bihar) i.e. Ranchi, Gumla and Lohardaga Districts. These three districts have a total area of approx. 18321 Km^2 and a total population of more than 2.6 million out of which more than 2.2 million inhabits rural areas.

To motivate and facilitate the villagers for initiating developmental activities 12 village Development Centres have been established in rural areas. Details of these centres are as follows :

Sl No.	District	Name of Centre	Name of block	No of village covered	Total-population
1.	Ranchi	Dumardaga	Khunti & Karra	5	2,341
		Bingaon	Karra	5	3,234
		Patratoli	Khunti	5	1,055
		Barwadag	Karra	5	1,621
		Nauz	Burmu	5	2,390
2.	Gumla	Takarma	Basia & Kolebira	5	1,368
		Aidega	Jaldega & Kolebira	5	4,498
		Tukupani	Thethaitanger	5	2,615
		Katukona	Simdega & Thethaitanger	5	2,206
		Naudiha	Ghaghra	5	3,002
		Belagarha	Ghaghra	5	2,644
3.	Lohardaga	Sithio	Senha	5	3,877

ACTIVITIES IN CENTRES :

Several developmental activities are undertaken in all the centres for the development of down-trodden village people.

A. Agricultural Development Programme :

Agriculture is main source of livelihood of the villagers in this region. As such enhancement of farmer's knowledge and skill is required for increasing agricultural production. The following activities are undertaken for the purpose :

1. Experimentation and Demonstration :

(a) CULTIVATION : The economic position of the farmers is very poor. Consequently they are not in a position to take the benefit of modern agriculture which requires high input cost. Keeping this in view experimentation and demonstration on low input cost agriculture is being done. This may be possible through organic farming in which locally available materials are used in maximum quantity such as cow-

Gossner Mission

dung, forest leaves, grass and farm wastes etc. Besides this more emphasis is given on the use of local seeds.



Pappaya cultivation in organic method

Hence several crops such as paddy, wheat, ragi, black gram, arhar, maize, sugar cane, groundnut, sweet potato, tomato, cabbage, pea and other vegetables were experimented and demonstrated in organic method of cultivation.

This is gaining popularity among the farmers especially marginalised farmers.



Experimentation of wheat in organic method of cultivation

As these can be replicable by the marginalised farmers.

Consequently about 695 marginalised families have started cultivation of various crop such as Ragi, tomato, ground-nut and vegetable crops and earned more income.

(b) COMPOST-MAKING : During discussion it was found that the farmers are facing problem of lack of manure. The traditional way of manure preparation takes one year and also looses good amount of nutritive value in the process.

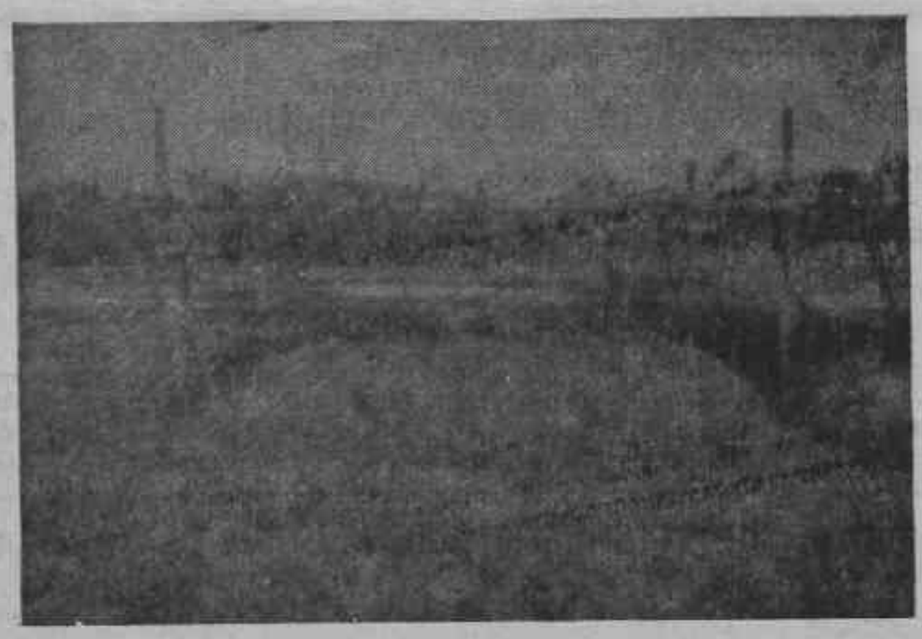
Therefore experimentation was done on compost making with the following view :

i. To enable farmers to meet their manure requirement by multiplying cowdung, leaves, grasses and agricultural wastes.

ii. To preserve all the nutritive value of compost

iii. Prepare compost in less time.

We are able to prepare compost within 3 months with all nutritive values.



Compost pile at Patratoli

The promotion of this is done through meetings and demonstration in the centre and villages. As a result of which during 1985, 164 marginalised farmers have prepared compost and used the same in various crops like Ragi, tomato, sugarcane and other vegetable

Gossner Mission

crops in comparision to 70 farmers in 1984 and got more production of 1-2 maunds in average.

(C) AGRICULTURAL TRAINING PROGRAMME :

Four months residential training programmes have been organised for disseminating knowledge on various aspects of agriculture such as soil, water-management, seeds, nutrients, compost making, past control, use of sun-rays, crop rotation for soil improvement etc. to farmers. More emphasis have been given on organic farming.

Period of Training Programme	No. of participants
February 1985 to May 1985	61
October 1985 to Jan. 1986	43
February 1986 to May 1986	63

About the impact we may take example of Mr. Alois Bage of Jitutoli. Mr. Bage has undergone the training in Takarma centre. After completion of his training he started practicing organic farming in his house. He cultivated bitter guard, and cabbage in 2.00 acres of land and earned Rs. 5,000/- in a period of 4-5 months.

(d) DISTRIBUTION OF SEEDS AND SEEDLINGS :

343 farmers have been assisted in the form of seeds and seedlings for cultivation and development of orchards.

B. Weaker farmers in action :

Weaker farmers have been organised in several groups in different places namely Chatakpur, Barwatoli, Dumardaga, Chutiatoli, Patratoli, Khapratoli, Karimati, Konbegi, Sithio, Siartoli, Siladon, Kotlo, Bursu, Lamkitoli, Chailitarn, Farsapani, Katukona for joint effort for their economic betterment.

No. of villages	No. of Groups	No. of weaker farmers' families participating
17	17	129

In this programme 7 wells and 1 check dam have been constructed and 9 wells are under construction for irrigation in their community farm. Initial assistance for seeds and manure have also been given to these weaker farmers.

In this programme participating families have contributed voluntary labour once a week and materials such as pole for well and Latha.

This programme has increased feeling of group belongingness, confidence and responsibility. Further it enabled the weaker farmers to engage themselves through out the year in cultivation which in turn is helping them to raise their Income. Consequently these families are proceeding towards self-sustenance.

C. Promotion of non-conventional energy source :

i) BIO-GAS PLANT : Several bio-gas plants have been constructed in Gundardih, Takarma, Sithio, Dumardaga, Aidega, Tukupani and Katukona.



Janta Model Biogas plant attached with Latrine at Takarma

Type of Bio-gas plants	size	No.
1. K.V.I C. model	8 cu m.	1
2. Janta model	3 cu m.	4
3. Janta model	4 cu m.	1
4. Janta model	8 cu m.	1

ii) WIND MILLS FOR LIFTING WATER : 12 P.U. 500 wind mills developed by I.E.R.T. Allahabad have also been installed for

Gossner Mission



A view of 12 PU 500 wind mill at Dumardaga

lifting water from well in different places in rural areas on an experiment basis. So far 5 such windmills have been installed in Takarma, Aidega, Sithio, Barwadag and Dumardega.

D. Village Seminars and Short-training Programmes :

Several village seminars and short-training programmes were organised on compost making, organic farming, motivations of villagers for joint action programmes, issues related to forests, land, control of cattle, hunger etc. in different villages.



A view of village Seminar on harvest day of Experimentation cultivation in Takarma

No. of seminars and short-training programmes	No. of participants
33	1279

Some of the impact of these programmes has already been included in cultivation, compost making and weaker farmers in action. However, example of Sri Walter Ekka of Konbegi village might further help to understand the impact

Mr. Walter Ekka learnt cultivation method and compost preparation by attending seminar and regular visit to Katukona Centre. He started organic farming and cultivated 1.93 acres of land besides his other regular cultivation. He earned additional income of Rs. 5,000/- from tomato, Sponge gourd and pumpkin cultivation.

E. Balwadi :

For the benefit of the children of rural areas balwadi centres were organized in Takarma, Chalho, Itta, Kurkuria, Tirla, Khijri, Kesra, Umri, Bhushur, Birjila, Chutiatoli and Aidega villages.

No. of centres	No of children participated
12	399

Village woman were selected from respective villages and trained for running the Balwadis.

The programme has achieved manifold results. The children have learnt to keep themselves clean and dress properly without help of other family members. They are also keeping their Balwadi centre clean. They learnt Hindi and English Alphabet and numerals. They also recognised the figures, colours etc. Besides this they learnt to do creative work such as craft by wood, soil, leave etc.

F. Newsletter :

A newsletter namely 'Samwad' is published quarterly for sharing different views and experiences among the members.

rrinted and Published by Mr. M. Ekka, Executive Director (Acting) for Vikas Maitri, P.N. Bose Compound, Post Bag No.-23, Ranchi-834001 at Annapurna Press and Process, Ranchi.

Gossner Mission

Vikas Máitri
The Executive Director
Mr. D. Bara#
Purulia Road
Ranchi - 834 oo1
Bihar / I n d i a

June 3, 1985

Dear Mr. Bara,

Thank youvvery much for your letter dated 24th May 1985.
I am very sorry that due to the shortage of time we could not come to Dumarbaga.
For the rest due to the holidays in the lent week and at Easter, there was no chance of seeing you later. I cannot decide myself about any funds. This must be passed throughoour comittee. We would however need some more informations about the amount you need, so that we can decide, if wepartly of fully can meet your requirement. The best would be, if you could send us a grosse budget of 1985 and an estimate of 1986 ahowing the amount still to be covered.
I think we can do something at least. If would be helpful if we had this till June 27th, 1985, when our India comittee is meeting.

Wishing you all the best and looking forward to your reply,
I rmmain
Yours sincerely

Rev. Dieter Hecker
Director Gossner Mission

Gossner Mission

Tel. [redacted]

26251

Vikas Maitri : विकास मैत्री

An Association for Health and Socio-Economic Development

PURULIA ROAD
RANCHI 834001
BIHAR, INDIA

Eingegangen 31. Mai 1985
Erledigt:.....

May 24, 1985.

Rev. Dieter Hecker,
Director Gossner Mission,
1 Berlin 41 (Friedenan)
Handjeryestrasse 19-20
West Germany.

Appeal for Funds

Dear Rev. Hecker,

Please refer to my letter dated 12 March 1985 in response to your letter dated 27 February 1985. It was unfortunate that I could not meet you during your last visit from 25 March to 8th April. However as per GEL Church programme we were expecting you at our centre Dumardaga near Khunti.

The purpose of writing this letter is to again appeal for funds from Gossner Mission. In the past we have received funds from you which was used in meeting part of our administrative expenses for two years. You may be aware that we do not receive any grants from Donor Agencies strictly for the purpose of meeting administrative cost. We are expected to solely depend on local member churches for payment of salaries which you may be already knowing is very difficult seeing the situation of the churches themselves.

May we therefore request you to come forward once again for helping Vikas Maitri for a few more years. We are optimistic that after some years we will overcome this difficulty by generating our own local income from our demonstration farms.

I hope that you will consider our request again with sympathy as we are in urgent need. We assure you that we will send you reports with details of expenditure.

Thanking you in anticipation.

Yours sincerely,

(D. Bara)
Executive Director.

Gossner Mission

abheften unter Vikas Maitri Fr

EVANGELISCHE ZENTRALSTELLE FÜR ENTWICKLUNGSHILFE E.V.
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Gossner Mission
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EVANGELISCHE ZENTRALSTELLE
FÜR ENTWICKLUNGSHILFE E.V.

PROTESTANT CENTRAL AGENCY FOR DEVELOPMENT AID
OFFICE CENTRAL PROTESTANT POUR L'AIDE AU DEVELOPPEMENT
CENTRAL EVANGÉLICA DE AYUDA AL DESARROLLO

☎ BONN 0228-81010-direkt: 8101-
Zentralstelle Bonn 2 · Telex 8861133 eze d

Eingegangen
-3. Jun 1986
Erledigt:.....

Ihr Schreiben vom:
(Your letter of:)

Ihr Zeichen:
(Your ref.)

Unser Zeichen:
(Our ref.:) Fr/h

5300 BONN 2 (BAD GODESBERG)

28. 5. 1986

Betrifft:
(Re.:)

Lieber Herr Hecker,

beigefügt finden Sie einen Vermerk über den gegenwärtigen Stand der Kooperation zwischen Vikas Maitri und EZE. Ich hoffe, daß er Ihnen weiterhilft und Ihnen einen Teil Ihrer Sorge um Vikas Maitri abnimmt. CEBEMO und MISEREOR haben ihre grundsätzliche Bereitschaft zur Kooperation erklärt.

Mit freundlichen Grüßen

EVANGELISCHE ZENTRALSTELLE
FÖR ENTWICKLUNGSHILFE e.V.
i.A.

G. Fischer-Wilms

Anlage

cc. 84-6-56
VP 23.20

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Ref.: Vikas Maitri / Ranchi / India
- A note on past cooperation between Vikas Maitri and EZE, present status and perspective -

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1. Review of cooperation

EZE has been cooperating with Vikas Maitri since 1975 in altogether 6 programmes:

75-5-24 "Training of community workers for village work in Ranchi"
(EZE contribution: DM 255.000,00)

78-6-42 "5 Irrigation Schemes and Agricultural Extension Service in Adivasi Villages"
(EZE contribution: DM 187.000,00)

79-7-49 / NF 84-2-17 "Programme for Community Development in Adivasi Villages in Ranchi District"
(EZE contribution: DM 300.000,00 / NF 45.000,00)

80-3-16 "Development Programme in Drought Area of Bihar"
(EZE contribution: DM 610.000,00)

82-7-71 "Construction of a Programme Centre"
(EZE contribution: DM 306.000,00)

84-6-56 "Agricultural Training Programme"
(EZE contribution: DM 264.000,00)
Total: DM 1.967.000,00 EZE contribution

The additional contributions made available as own means by Churches Development Service are not included in this total.

EZE regarded and continued to regard the partnership with Vikas Maitri as extremely vital and rewarding. There is no doubt about the relevance of Vikas Maitri's efforts in the past and the potentiality of a significant contribution in the future. Various mutual attempts were made in the past to qualify and intensify this partnership for the interest and aspirations of the Adivasis in the Chotanagpur Area. During this long term partnership there were, of course, differences in opinion and misunderstandings on the one or other aspect of the approach of Vikas Maitri, e.g. on the asset building which might lead to institutionalization, on the lacking efforts of Vikas Maitri to mobilize local resources and neglect of the aspect of self reliance and on Vikas Maitri's limited endeavours to enter into mutual reflexion processes with other like-minded groups in other regions of India, in order to share with them the experiences, problems and perspectives. This criticism on vital issues did not affect EZE's overall appreciation of the experimental nature of the various programmes of Vikas Maitri.

2. Turning point

This trial and error method lead to a fundamental crisis within Vikas Maitri. First signal of this crisis was the 10-year plan of Vikas Maitri "How the masses can be developed" which reached EZE in September 1985. Another signal was a letter of

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Vikas Maitri in October 1985 informing us that Vikas Maitri was presently facing financial constraints. A further signal was given by Gossner Mission/Berlin in November 1985. When Dr. Sen Gupta visited Vikas Maitri in Ranchi in December 1985 there was finally the opportunity of sharing and discussing a number of crucial issues and recent developments within Vikas Maitri. The Vikas Maitri staff members articulated their thoughts on the perspective, concern and positions. Besides discussing the financial crisis, the discussion also centered around the 10-years plan of Vikas Maitri which was considered to be more a vision and to a great extent just unrealistic. In the discussion it was recommended to Vikas Maitri to rather look for small solutions concentrating primarily on the centers and the target population around the same and the aspect of self reliance and financial self sufficiency of Vikas Maitri.

EZE's concerns were:

a) The programme proposal for 10 years with a total outlay of Rs 155.038.930,-- (according to our knowledge approximately 20 times the EZE contribution of the last 10 years) is extremely ambitious and not financeable.

b) Vikas Maitri may face great difficulties to cope administratively and personnelwise with the envisaged dramatic expansion of the activities.

c) Whether the people at the village level have already the organizational strength and the necessary skills and knowledge (incl. appropriate management skills) to be genuine subject of the programme and the self determining and self reliant force without being ultimately dependent on Vikas Maitri.

d) Whether the 10-years plan reflects more the vision of the key staff members of Vikas Maitri rather than being the outcome of a participatory planning process within which the people in the villages have played a significant role and have set the direction and priorities of the programme.

e) The logic behind the proposed phasing of the programme was not clear.

f) The interrelationship between the different components of the proposed programme is not spelt out or transparent.

g) The setting of quantitative targets and budgeting is extremely "mechanical" without giving due attention to the process character of the programme.

h) The question of mobilization of local, regional and national resources (people, bank, state and central government) are not considered.

i) The need and possibility of utilizing external (national) expertise whenever necessary are not taken into account.

j) The programme envisages to continuously build up further assets without spelling out the mode and process of transferring the same to the target communities.

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k) There is no reference to the vital dimension of self reliance and self sustenance.

l) The role and activities of the Vikas Maitri programme centre within the total programme are not articulated.

m) Finally, there was no clarity about the position and possible participation of the member bodies of Vikas Maitri (specifically of the churches) with regard to the one or other proposed programme as well as about cooperation with other NGOs in the Chotanagpur region.

A mutual understanding was reached that Vikas Maitri needs to go beyond its own boundaries and share the perspective and problems with other like-minded and knowledgeable people in an effort to draw up a meaningful and realistic perspective for Vikas Maitri, specifically in the context of the great challenges and the problems which Vikas Maitri is facing. Dr. Sen Gupta suggested a participatory assessment and planning process with involvement of a few knowledgeable and committed people from outside to be identified by Vikas Maitri and EZE. In this connection EZE proposed the participation of INODEP (Ecumenical Institute for the Development of Peoples - Paris / Bangalore).

3. Present position

From March 10 to 15 Mr. G. Mohr and Ms. G. Fischer-Wilms visited Vikas Maitri and had discussions with Mr. M. Ekka, A. Kullu, with Vikas Maitri field staff, with Vikas Maitri community organizers, some village people of the target group and also some members of the governing body of Vikas Maitri. During this meeting it was tried to mutually look into and reflect upon:

- Vikas Maitri's history in order to understand the societal analysis, vision and role of Vikas Maitri as these were seen at the time of its formation.

- The present societal analysis of Vikas Maitri together with a general specific operational objective, vision and role, the compatibility and effectiveness of concrete measures/ activities of Vikas Maitri with regard to the stated objectives.

- Achievements, capacities, deficits, problems at the level of Vikas Maitri as well as at the level of the grass root.

- The impact and/or utility and/or effectiveness of the Vikas Maitri programme and its various components for the tribal people in the Chotanagpur area.

This inventory and review as well as the mutual reflexion on the future was a very rewarding experience. Both parties got the impression that such an exercise to be carried out mutually without too heavy time constraints should have been done much earlier and certainly would have made the past cooperation between Vikas Maitri and EZE more fruitful. Although there had

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been meetings every one or two years between Vikas Maitri and EZE staff members, these might have been too much programme-related and too short to sufficiently discuss about all aspects of Vikas Maitri's work. The enclosed "summary of mutual discussions between Vikas Maitri and EZE" to some extent reflects the review part of the meeting. However, the perspective part is lacking therein which may be complemented as follows:

- Vikas Maitri has started weekly village meetings in each village of its area of operation and will continue in doing so.

- Seminars, both area-wise and region-wise will be held regularly to discuss and analyse the problems and situation in various fields.

- Action plans for mobilizing government and institutional resources will be prepared and efforts will be undertaken to make the created liabilities self-sustenant.

- A mid- and long-term perspective will be developed along the following lines:
  . no creation of further liabilities
  . area covering
  . participation in the programme of all marginal people (tribal, Hindu, Muslim)
  . people based collective approach
  . lessening dependency at all levels
  . emphasis will on environmental aspects (forestry, biogas, etc.)

The aspect of involving INODEP in this long-term consultative process as a sort of supportive action was reconsidered. Vikas Maitri expressed its principle preparedness to enter into a two way traffic in the process of systematically sharing of visions, objectives, strategies, self-analysis, educational methods, etc. In the meantime, Mr. Ekka and Mr. Kullu paid a visit to INODEP Asia/Bangalore and had discussions on the suggested process. It was decided there that, if there is a future need for a collaboration, INODEP will be invited to come to Ranchi. It is further seriously considered to send two or three staff members of Vikas Maitri to attend suitable short-term development courses at INODEP/Paris.

Since Vikas Maitri has on several occasions expressed its wish to share its experiences with others and to enter into a mutual reflexion process, EZE feels that this is an indication for Vikas Maitri's stated readiness to go for this venture.

4. Immediate future

As the running expenses of Vikas Maitri cannot fully be covered from funds being available through the EZE project 84-6-56 an interim budget up to end of 1986 had mutually been worked out in Ranchi. In the meantime - as EZE does not want

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to put Vikas Maitri under time and/or financial pressure in the ongoing participatory consultative planning process - the budget had been revised again and extended up to June 1987. This extended interim budget will cover the recurring expenditure for administration and coordination, the costs for regular programme activities of Vikas Maitri as well as anticipated expenses for the participatory consultative process.

In the meantime, EZE has negotiated with CEBEMO and MISEREOR to get the required co-finances for the interim phase and also exploring the possibilities for a more coordinated long-term support of both agencies for Vikas Maitri. CEBEMO and MISEREOR were in principle ready for supporting Vikas Maitri in future.

The cost estimates for the total recurring expenditure for a period of 3 years (June 1984 up to June 1987) look as follows:

I. Cost estimates

1.	Salaries for 3 years for 56 staff members appr.	Rs 1.130.000,00
2.	office expenses, travelling, maintenance of vehicles, appr.	Rs 392.000,00
Total:		Rs 1.522.000,00

II. Proposed financing plan:

1.	Coverage of the salary costs of 21 staff members of Vikas Maitri and office expenses of budget 84-6-56 and the presently prepared additional funding request for same project (vide pos. 3.1 - 3.4 of enclosed schedule)	Rs 773.000,00	*
2.	Savings under some of the programme measures of project 84-6-56 and overspending of the one or other heading, appr.	Rs 232.000,00	*

Other sources particularly for coverage of deficits in salaries of 34 staff members

a)	CAFOD grant 1985 (already spent)	Rs 187.000,00
b)	Vikas Maitri general fund 1985	Rs 61.000,00
c)	CEBEMO (promised)	Rs 125.000,00
d)	MISEREOR (promised)	Rs 144.000,00
Total:		Rs 1.522.000,00

For further information of the parties concerned the schedule of budgeted costs and sources of funds of the EZE funded project no. 84-6-56 is enclosed. The amounts mentioned under cost position 3."Recurring expenditure", item 3.1 - 3.4, form part of the proposed financing plan above.

Furthermore, the list of personnel of Vikas Maitri and a chart on the organizational set up of Vikas Maitri is enclosed.

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5. Steps to be undertaken

CEBEMO and MISEREOR are kindly requested to secure the funds for the interim funding. In case there are further informations required they should either turn to Vikas Maitri or EZE.

Vikas Maitri is kindly requested to thoroughly go through this note to share the same with all people concerned (Vikas Maitri staff members, governing body, others) and to make its comments on the same as well as to check whether the schedules of budgeted costs and sources of funds as well as the cost estimates up to June 1987 are realistic.

As soon as EZE gets green light by CEBEMO, MISEREOR and Vikas Maitri, we will present the revised request for additional funds to our funding authorities.

Bonn, 23rd May, 1986

G. Fischer-Wilms

Encl.

cc. CEBEMO
MISEREOR
IV b/ Mohr
Dr. Bauer
H. Reinders
84-6-56
VP 23.20
Mr. Dominic Bara
Vikas Maitri
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SCHEDULES OF BUDGETED COSTS AND SOURCES OF FUNDS

Project No. 84-6-56 incl. proposed additional funding request

I. Schedule of budgeted costs	DM	DM	Rs	Rs
1. Programme costs				
1.1 Four-months-training: 10 persons x 2 training programmes x 9 centres x 4 months x DM 37,50 (stipend per person/month)= DM 27.000,-- p.a. x 3	81.000,00		372.600,00	
1.2 Short-term-training: approx. 50 training programmes x 30 participants	8.000,00		36.800,00	
1.3 Other costs: practical training expenses, teaching aids, materials, etc.	12.500,00		57.500,00	
1.4 Conferences, meetings, consultations with villagers for planning	9.500,00	111.000,00	43.700,00	510.600,00
2. Investment costs				
2.1 Renovation, additional construction measures, equipment of 9 centres	83.000,00		381.800,00	
2.2 1 Minibus	31.000,00	114.000,00	142.600,00	524.400,00
3. Recurring expenditure				
3.1 Salary of 1 training coordinator DM 6.000,00 p.a.	18.000,00		82.800,00 *	
3.2 Salaries and honoraria for up to 20 persons (teaching personnel, field officers, community organizers, resource persons) DM 40.000,00 p.a.	120.000,00		552.000,00 *	
3.3 Salary for 1 driver DM 1.700,00 p.a.	5.100,00		23.460,00 *	
3.4 Other office expenses and travelling	25.000,00		115.000,00 *	
3.5 Consultative process	15.900,00	184.000,00	73.140,00	846.400,00
4. Reserve		25.000,00		115.000,00
Total:		434.000,00		1.996.400,00

II. Schedule of budgeted source of funds		
1. Own means contribution (ca.19,35%)	84.000,00	386.400,00
2. EZE grant up to (ca.80,65%)	350. 00,00	1.610.000,00
Total:	434.000,00	1.996.400,00

Rate of exchange: DM 1,-- = Rs 4,6

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Organizational set-up of Vikas Maitri (Status March 1986)

Programme Centre level

Governing Body — 10 members (only church members)
Presidentship rotating according to seniority

Working Committee — members from Churches and institutions

1 Executive Director — presently on leave

1 Advisor/Training
1 Project Officer/Training
1 Senior Techn. Officer

1 Deputy Ex. Director

1 Adm. Officer
1 Acc. Officer
2 Acc. Assist.
3 Clerical staff

10 Service Staff members

Simdega Area
1 Project Off.

Takarma Centre 3 COs — Villages
Kirnakala Centre 3 COs — Villages
Jamadohar Centre 5 COs — Villages

Kunthi Area
1 Project Off.

Barwadag Centre 3 COs — Villages
Patratoli Centre 2 COs — Villages
Bingaon Centre 3 COs — Villages

Nawagarh Area
1 Project Officer

Sithio Centre 2 COs — Villages
Sidroll Centre 3 COs — Villages
Maudiha Centre 2 kOOs — Villages
Belagarha Centre 2 COs — Villages

Training Centre Dumardaya
3 COs

9 full working centres
3 established centers
31 trained community organizers
8 development officers
17 other staff members
56

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VIKAS MAITRI

LIST OF PERSONNEL

HEADQUARTER :

Officers :

1.	Mr. D. Bara	- Executive Director (On leave)
2.	Mr. M. Ekka	- Dy. Executive Director (Acting Executive Director at present)
3.	Mr. A. Kullu	- Adviser (Trg.)
4.	Mr. P. Choudhary	- Sr. Tech. Officer
5.	Mr. R. Prasad	- Admn. Officer
6.	Mr. A.C. Gupta	- Project Officer (N)
7.	Mr. J. Tirkey	- Project Officer (S)
8.	Mr. S.K. Lal	- Project Officer (Trg.)
9.	Mr. S. Kujur	- Project Officer (K)
10.	Mr. Mathew M.	- Accounts Officer.

Clerical Staff :

1.	Mr. T. Kispotta	- U.D.C. (A/c)
2.	Miss Rosolin Kujur	- U.D.C. (Typist)
3.	Miss Valsamma P.E.	- U.D.C. (Typist)
4.	Miss Ella Kujur	- L.D.C. (A/C)
5.	Mr. Amar P. Minz	- L.D.C.

Service Staff :

1.	Mr. A. Ekka	- Driver
2.	Mr. Y.S. Toppo	- Driver
3.	Mr. Victor Ekka	- Driver
4.	Mr. E. Tirkey	- Peon
5.	Mr. David Bage	- Peon
6.	Mrs. Anita Tirkey	- Sweeper
7.	Miss Sushila Ekka	- Sweeper
8.	Mr. Krishna Bh. Rana	- Watchman
9.	Mr. Krishna Bahadur	- Watchman
10.	Mr. Bhim Bahadur Sahi	- Watchman.

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FIELD STAFF : (Community Development Organisers)

A. SIMDEGA AREA :

1.	Patric Dungdung	X -	Takarma Centre
2.	Mathia Topno	X -	Takarma Centre
3.	Joel Xess	X -	Takarma Centre
4.	Surson Jojwar	○ -	Kinirkela Centre
5.	Xavier Tirkey	○ -	Kinirkela Centre
6.	Lucas Mama Purti	○ -	Kinirkela Centre
7.	Alois Ekka	+ -	Jambahar Centre
8.	Christopal Ekka	+ -	Jambahar Centre
9.	Merice Indwar	+ -	Jamadohar Centre
10.	Christ John Tete	+ -	Jamadohar Centre
11.	Albert Kerketta	+ -	Jamadohar Centre

B. KHUNTI AREA :

12.	Sohan Surin	* -	Barwadag Centre
13.	Patras Tirkey	* -	Barwadag Centre
14.	Mathias Dhan	* -	Barwadag Centre
15.	Daud Tuti	□ -	Patratoli Centre
16.	Balku Oraon	□ -	Patratoli Centre
17.	Albinus Minz	◇ -	Bingaon Centre
18.	Mahto Moro	◇ -	Bingaon Centre
19.	Subodh Xaxa	◇ -	Bingaon Centre

C. KAMDARA AREA :

20.	Lolas Ekka	— -	Sithio Centre
21.	Ganga Oraon	— -	Sithio Centre
22.	Simon Tete	| -	Sidroll Centre
23.	Mahendra Munda	| -	Sidroll Centre
24.	Siba Kujur	| -	Sidroll Centre
25.	Francis Kerketta	— -	Naudiha Centre
26.	Tairas Lakra	— -	Naudiha Centre
27.	Dharmesh Oraon	+ -	Bolagarha Centre
28.	Paulus Panna	+ -	Bolagarha Centre

D. TRAINING CENTRE :

29.	Balo Kerketta	\ -	Dumardaga Centre
30.	Bartholmay Sanga	\ -	Dumardaga Centre
31.	Ruban Moro	\ -	Dumardaga Centre.

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SUMMARY OF MUTUAL DISCUSSION BETWEEN VIKAS MAITRI AND E.Z.E

The mutual discussion on various subjects took place from 10th March 1986 to 15th March 1986 between Mr. M. Ekka, Mr. A. Kullu, Ms. G. Fisher Wilms, Mr. G. Mohr and partly with Vikas Maitri Field Staff, Community Organisers and some village people of Target group and also some members of Governing Body.

During the above discussion the mutual understanding on the following points evolved :

1. Vikas Maitri's role has changed. In the beginning it was only co-ordinating body between different churches (1968 - 71). Vikas Maitri undertook operative function for economic betterment of rural people from 1971 because it was felt that the mere function as a common platform and co-ordinating body of churches does not sufficiently relate to the problems of grass-root.

   In 1979 Governing Body of Vikas Maitri formally changed the primary objective as "The primary object of the Association is to promote the economic, social, cultural and integral development of the people of Chotanagpur and contiguous areas; especially the rural masses, without distinction of Community, Caste, religion or race." Whereas the co-ordinating function became the secondary objective.

2. Since 1971 to 1979 Vikas Maitri adopted different approaches of development such as :

   1. Individual Assistance
   2. Community Organisation Approach (Village Committees
   3. Transfer of Technology.

During this period Vikas Maitri entered in the villages through conventional leaders. All developments efforts were managed by the Village Committee led by these conventional leaders. During the process it was experienced the following :

1. During this process Vikas Maitri was trying to strengthen the delivery-receipient mechanism through village Committees

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It was done on a faith that the Committees are competent in management and have deep concern for the real development of down-trodden in the line of social justice. Since Vikas Maitri did not want to play a dominant role all the liberty had been given to the village committees/village community.

2. Despite Vikas Maitri undertook every effort to motivate and train Community and also provided a trained community organiser as helping hand to the committee, the committee was dominated by a few more educated people of the committee. The community organiser had no power to counteract the whole process. As a result the major share of the benefits were taken away by these few people only.

Due to above the participation of marginalised/ down-trodden people was negligible and it further contributed towards strengthening of power-structure already existing in village community.

In the year 1980 Vikas Maitri has done self evaluation and critically analysed the whole situation. This led to the following :

1. Vikas Maitri should consider the inherent class conflict within the village community. As such identification of different classes is necessary for initiating a effective developmental process, which enable the marginalised down-trodden people to strengthen themselves.

2. For the above an independent base in the villages is thought of necessity to stand with the marginalised/down-trodden people of village community.

3. The independent base plays vital role of awareness building, education, skill formation in participatory way as well as provides a learning process for Vikas Maitri also.

Since 1980 Vikas Maitri started working on the above

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I. <u>At Village Level</u> :

1. Participation of marginalised people have increased considerably.

2. Feeling of group belongingness, confidence and responsibility has increased.

3. Atmosphere for environmental awareness and up gradation has been created.

4. Some indication has been revealed for increase in bargaining power of marginalised/down-trodden people and a just distributive system.

5. Some indication has also been noticed that the marginalised/down-trodden people are on their way to become self-sustainable.

II. <u>At Vikas Maitri level</u> :

1. Change in pattern of Training Programmes.
(Diversification of Content and method)

2. Vikas Maitri's role has changed from expert/educator or Trainer to a partner. The whole education process in based on sharing of experiences.

3. The interest in taking part in the processes is increasing.

4. Capability and skills of Vikas Maitri staff has considerably improved.

On the basis of above experiences Vikas Maitri feels to continue the above direction and programmes measures will be based on the same. Taking into consideration the created assets of Vikas Maitri as there are : The programme centre in Ranchi town; 9 full working and 3 establishing centres in rural areas with 31 trained community organisers, a team of 8 officers in development and 17 other service staff and 2 Vehicles and 1 tractor, it is felt that the above potential should be utilized for long term perspective.

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Since a long term support of Vikas Maitri in its efforts for development will require substantial external support it was agreed upon that EZE will try to find co-financing sources in Europe. At the same time Vikas Maitri will also try to raise contributions from local and national sources.

With regard to continuation of Vikas Maitri a tentative budget till the end of 1986 for administrative expenses has been worked out separately involving various other funding agencies as well as proposing steps to cover the deficit of administrative expenses with savings of other cost items of EZE project.

Vikas Maitri will prepare a phased long term plan by July '86 and submit EZE for consideration.

During the discussion with some members of Governing Body of Vikas Maitri it was emphasized that they fully endorse the developmental efforts of Vikas Maitri and they will try to give more support and spread the experiences, ideas and vision of Vikas Maitri among their own constituency.

Drawn by

Ms. G. Fischer Wilms,
Mr. M. Ekka,
Mr. A. Kullu.

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SPECIAL ISSUE

JANUARY 1985

SAMWAD

VIKAS MAITRI NEWS BULLETIN

FOOD SELF-RELIANCE AND THE POLITICS OF AGRICULTURAL EXTENSION

Can India's present food production be doubled by agricultural methods in which only organic manure and local seeds are used? Unequivocal "yes" is the answer of Vikas Maitri, a small voluntaryorganisation in action among the tribals and other disadvantaged groups of people in the tribal belt of Bihar. But this view is not shared by agricultural extension workers in employment with Government, agricultural colleges and unversities, farmer training centres run by voluntary organisations, private agroservice agencies and Banks. They all seem to believe that the extensive use of chemical fertilizers, pesticides and high yielding variety of seeds is the only solution to India's food problem. However, there may be biasness in their views as extension-workers having the kind of educational background of agricultural colleges and unversities are much influenced by researches sponsored by foundations and funded by big agro business concerns having a vested interest in agricultural development.

For this reason most of the researches done on organic manure have been lopsided. They seem to confirm the inferiority of manure against the efficiency of fertilizers. But straight comparison between the two inputs regardless of their peculiar properties is unfair. Whereas nutrients in the fertilizers are in the soluble form, release of nutrients of the manure depends entirely on soil texture and activities of the soil micro-organisms.



Wonderwork of local seed and organic manure.

Vikas Maitri Experiment:

It is the conviction of Vikas Maitri that the use of chemical fertilizers, pesticides and even improved variety of seeds is not necessary at all for increasing agricultural production. This conviction is based on actual experience gained by the organisation through a number of successful experiments made on such different crops as sugarcane, groundnut, wheat, tomato, papaya, pigeonpea, rice, etc. We intend to share our fruitful experience with all those who have a genuine concern for the uplift of the rural poor.

We wish a joyous and bright New Year to our Donor Agencies, all the friends in India and abroad, all the members of Vikas Maitri and other well wishers.

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Vikas Maitri employs about 50 young local workers in its rural development project. These workers are given a two-year in-service training in rural development in which practical experience of growing their own crops following the principles of organic agriculture forms part of their training. They have been placed in centres located in different rural areas of the region. Each centre has a small farm-land with simple structures, agricultural implements and wells for irrigation. From here the trained workers organise the marginalised villagers first to solve their food problem by self-reliant methods and then to increase their bargaining power vis-a-vis the middlemen and the urban sector. They are directly involved in the identification of marginalised families, study of their problems, assessment of their production skills, sharing with them their own experience by actually engaging themselves in production process using whatever self-reliant means they have. Some of their achievements to date include a new method of preparing compost and making the same popular among a large number of farmers by persuation, demonstration and technical assistance, development of simple devices to increase the efficiency of irrigation process, identification of the potential of small rural industries such as jaggery making, oil press and manufacture of digested bone-powder to serve as a local phosphatic fertilizer. Currently they are busy experimenting on the operation of windmills for irrigation with a view to making them popular among the villagers.

Most recently Vikas Maitri has been very succesful in experimenting rice cultivation in the lowland at Takarma village centre. In this experiment only organic method of cultivation was adopted. The full details of the experiment are as follows:

Name of crop	:	Rice
Variety	:	Local **Burha Dhan**
Type of Field	:	Lowland
Area	:	20 decimals
Quantity of seed used	:	3.5 **pailas** (approx. 3 kg.)
Date of sowing for seedling	:	30.6.1984
Amount of Manure used	:	Compost-1715 kg. **Karanj** oil cake 215 kg. Wood ash-20 kg. Rock phosphate Powder-20 kg.
Date of trans plantation	:	26.7.1984
Method of trans plantation	:	in double rows 15" & 4" wide alternatively and 6" distance from plant to plant with North to South direction.
Interculture	:	Once on 3.9.84
Date of harvesting	:	22.11.1984
Yield	:	320 kg. or 4000 kg. per hectare
Remark	:	There was an attack of gall-fly and **banki** in the second week of August but it was self-controlled. Some panicles were damaged due to attack of stem borer during the early flowering stage.



Glimps of paddy cultivation: ploughing (below): harvesting (above)

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From the data given above it can be seen that the production of local varieties of rice can be increased to 4000 kg. per hectare without using such inputs as chemical fertilizers and pesticides. It was also a case of self-reliance in agriculture as except for the rock phosphate all other inputs were readily available locally and all operations were carried out with bullocks and hand. In this regard it may be worth considering here Richardson's point of view. He calculated in 1960 the average yeild of India's rice production to be 1280 kg. per hectare. He suggesed that the yeild can be increased to 3020 kg. per hectare, if fertilizers and newer varieties of seeds were used. Thus India would produce 50 million extra tonnes of paddy but it would need 17 million tonnes of sulphate of ammonia. (Wrigley, Gordon, **Tropical Agriculture,** Longman, London-NY, 1982 p. 132.) Not only sulphate of ammonia, it would also need phosphatic as well as potash fertilizer in huge quantities together with newer varieties of seeds and pesticides to protect the crops from new diseases. But the important question is : who is going to benefit more from such a technology - the poor farmer or the rich industrialist? It is quite obvious that in the zeal to propagate chemical farming extension agents help more the big industrialist and the urban sector than the poor and marginalised farmers.

Organic Farming:

Organic agriculture assumes that all essential plant nutrients in required quantities are already present in the soil. They are locked up in its different layers in an inestimable reserve. Nitrogen which is the most sought after nutrient of the plant is present in the soil in nitrate form. As a matter of fact its supply is automatically replenished by rain, thunderstorm and nitrogen fixing bacteria of the soil. Phosphate which is another important nutrient is present in the soil both in organic and inorganic form and is slowly available to plants. Very often its deficiency in the soil is a serious problem but in such soil the deficiency can be made up by application of digested bone-powder, bone-ash or finely ground rock phosphate. Potassium which is the third most important nutrient is usually present in adequate quantities in clay soils.

The art of organic farming consists in tapping the nutrients present in the soil and providing them in available forms to the plants in the required quantities. Obviously the first method is the recycling of waste material mostly in the form of farm-yard manure and compost. There are different ways of preparing these materials which determine their effectiveness in crop production. The second method of tapping plant nutrients from soils has been practised in many agricultural systems for 1000 of years. In this method

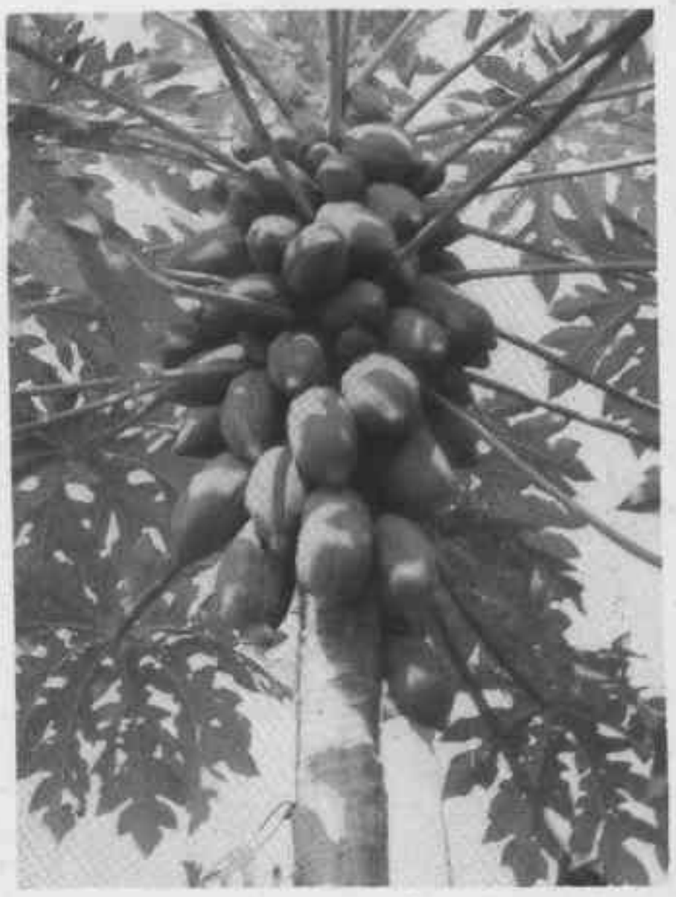


Scenery of experimented crop in stages: (clockwise from top left): immediately after transplantation: one month after transplantation: two months after transplantation:

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trees and shrubs are planted in rotation as part of the agricultural operation. Trees and shrubs penetrate the different layers of soil and bring up the nutrients above the ground. These nutrients are then recovered by either burning them or by making compost out of their materials. In many shifting cultivation practices the same principle is in operation. In some regions the forests on the hills are burnt once in a period of years. The ash is then carried to the rice fields by the monsoon rains. This has a beneficial effect on the forest also as the fire destroys pests and diseases and thus preserves the health of the forest. Secondly, it provides the needed temperature to forest seeds for germination.

Another secret of organic method of farming is how to provide the right conditions for the soil organisms to thrive. Earth-worms thrive best in silt-loam soil away from direct sun and rain. It is actually the soil micro-organisms that breakdown protein and other amino-acids into nitrite and then nitrate form which then becomes available to the plants. In organic farming method, therefore the application of fertilizers, especially ammonium sulphate and pesticides is considered an unforgivable sin as these inputs adversely affect soil micro-organisms. Even bees and butterflies who play an important role in the pollination process in flowers







Other experimented crops: (top left): papaya; pigeonpea: (below) tomato.

of many crops are adversely affected by the use of pesticides. The roots of plants are themselves dynamic. With field capacity irrigation and given the right condition of aeration they become very active in nutrient-absorption. For this reason selection of right type of soil for different crops and their humus content is very important. Roots increase the biological activity of the soil. The planting of leguminous crops therefore is doubly important as the symbiotic-bacteria of their root nodules also fix nitrogen from the atmosphere.

Another cardinal principle of organic farming is the use of local seeds in crop raising. Local seed is often branded by extension agents as "bad seed." It is considered bad because it either does not respond well to the treatment of chemical fertilizers or if it responds, it grows so high that it lodges down to the ground. There are strong and weak points in all varieties of seeds, be they local or improved, but the fact is that given the right condition production from local seeds can be much higher. Local seeds have the additional advantage as they resist diseases, tolerate drought conditions, survive even in too much flooding and perform well in any kind of adverse weather. The problem of lodging arises not because of the drawbacks of local seeds but because of their virtue. They grow tall in tropical countries in order to be able to compete with weeds, grass and neighbouring plants for sunlight. This also helps them in protecting from the damage of flooding by too much monsoon rain. The problem of lodging can easily be solved by interculture and by planting the seedlings at appropriate distances from one another so that mutual shading may be minimised. Another quality of local seed is that it produces more tasty and nutritious food than can do the exotic seeds.

Prospects of Organic Farming:

Organic farming method, if practised by the masses of India, can help solve the problem of unemployment. It is more suitable for the present level of the masses. There may not be much scope for capitalist aspirations creating disparities among the people as the technology can only be used by employment of intensive labour. It helps the people achieve human dignity and selfreliance with a lot more bargaining power at their disposal. It encourages the planting of leguminous crops that supply bulk of the protein in the Indian diet which the politics of agricultural extension deliberately avoids because these crops manufacture their own nitrogen and do not need the chemicals!

Organic agriculture promises the world a clean environment, a good health and happiness and nutritious food to each of its citizens.

Printed and Published by Mr. D. Bara for Vikas Maitri, P.N. Bose Compound, Post Bag No. 23, Ranchi - 834 001, Bihar, India at Sumudran Multi Colour Printer, Ranchi.

Gossner Mission

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EINGEGANGEN
16. Aug. 1984
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August 10, 1984.

Dear Friends,

Herewith we are sending you Annual Report of Vikas Maitri presented to the Governing Body for the year 1983 for your kind perusal. We very much appreciate your contribution in our endeavours and thank you.

Yours sincerely,

Dominic Bara
Executive Director.

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V I K A S M A I T R I

ANNUAL REPORT 1983.

What follows in this report is a brief description of some of the achievements so far made by your organisation as a whole. It also includes details of various programmes executed during the year 1983. Looking back at the situation 14 years ago when the organisation started with Rs. 11000 in hand and old furniture which were leftover of Chotanagpur Project of the Indian Social Institute we can see that Vikas Maitri had no permanent property of its own; neither had it any endowment fund to meet the expenses on salary of employees. It started with employing one part-time office clerk. Today the situation is quite different. It employs a large number of employees though it has not yet become self reliant and depends on funding from outside for payment of salaries and other expenses. However a beginning has been made towards self sufficiency in payment of salaries by generating some substantial local income. This gives the hope that it is not impossible for the organisation to become fully self sufficient one day. Please allow me to first outline those achievements here which appear to be significant from the view-point of organisational set-up.

Construction of a Programme Centre Building in Ranchi.

Since the very inception of Vikas Maitri attention of the Governing Body has been drawn to the need of land and building for Vikas Maitri. At last this need is going to be fulfilled presently. A plot of land was purchased in P.N. Bose Compound and a three-floor building is being constructed there. The construction of building is expected to be completed by September/October 1984. This building will accommodate office of Vikas Maitri and will be used for organising seminars and training programmes on development. The ground floor plan includes office rooms, toilet, kitchen, store-cum-garage and a dinning-cum-lobby-cum-hall for holding annual general meetings of Vikas Maitri. The first floor plan includes office rooms, reading room, toilet and a conference room and the second floor plan includes dormitory, guest rooms and living rooms. The building is in a residential area but the Improvement Trust has given permission of the use of ground floor and first floor for commercial/office purposes. An out house for the purpose of residence of some employees like driver, darwan etc. is also planned.

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Takarma Village Development Centre : Takarma as you all know is the oldest area of operation of Vikas Maitri. It is some 120 kms. from Ranchi under Kolebira Block some 4 kms. off the Khunti-Simdega highway. Its location is very strategic in that it is a meeting ground of three major tribes of Chotanagpur - Munda, Oraon and Kharia. I guess that because of this the early missionaries opened one of their mission stations at Takarma.

In the course of its involvement in Takarma Vikas Maitri purchased approximately five acres of land as per a general policy decision taken by the Governing Body. The land acquired was of very low value considered to be unfit for cultivation by the local population. By sheer hard work of the staff of Vikas Maitri this land has turned into an oasis in the desert. It holds six simple buildings, two wells, one fish-pond and a chinese-model biogas plant. The farm is self irrigated by a windmill. The windmill pumps water to a tank (which is 10 feet deep x 20' diameters) constructed above the ground level. This tank has been connected with suitably laid out hume pipes that channel water to every plot of the farm by gravitational force.

The use of the farm buildings are as follows : The main building consists of nine large rooms and a big veranda. These serve for the purpose of guest house with attached toilet and bathroom (tape water is provided in the bathroom operated by windmill), dinning room and kitchen for guests, veranda for holding meetings, farm office, godown, one family quarter and one batchlor quarter. The second house is used by the staff-in-charge as his residence and for keeping farm-equipment. The third house is used as hostel for trainees which consists of two large dormitories, kitchen, store room and a veranda. These buildings are lighted at night by the biogas plant. The other buildings are used for industrial and agricultural purposes like bone-meal industry, oil press, sugarcane crusher, jaggery making, piggery, poultry etc. There is also a screen glass house for agricultural experiments. Different crops are grown on the plots for training, demonstration and experiments. A road was also constructed which links the village road to the farm. The farm has been fenced by barbed wires.

This centre is a great attraction to foreign visitors. Some of the important persons who recently visited the farm are:

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Rt. Rev. E. Casey, Roman Catholic Bishop of Galway, Ireland, Rt. Rev. A. Hitchen, Roman Catholic Auxiliary Bishop of Liverpool, England, (they write back that they had a very happy and memorable day), Mr. Julian Filochosky, Director and Miss H. Bagen, Project Director, both of CAFOD, England (Miss Bagen visited other centres as well) Rev. Kriebel, Director of Gossner Mission (who promised assistance through the local G.E.L. Church) Rev. E. Mische of Gossner Mission (who proposed to send six African farmers to our farm for training) Rev. Dr. Von Stieglitz, Superintendent of Theology, Dortmund, Mr. Gohla and his team from Misereor, Mr. G. Mohr and Mrs Fischer Wilms of EZE to name only a few.

When the undersigned visited for the first time in the area in 1971 the people complained that it was a very backward area and that they had acute problems of irrigation water. Today they do not complain as they have had the opportunity of participating in many huge irrigation programmes initiated by Vikas Maitri, some of them funded by Government. Most important they have learnt how to make best use of easily available spring water for irrigation. A large number of farmers especially of the most weak type are being benefited by the variety of new self-reliant agricultural techniques employed by our centre at Takarma.

Tukupani Village Development Centre :

Tukupani village is seven kms. from Simdega and one km. off the Simdega-Rourkela highway. Like Takarma this area has been the area of operation of Vikas Maitri for a long time. Here also approximately 5 acres of land has been purchased and farm amenities and houses have been constructed. These include one fish tank one well and three buildings. The main building consists of two training class rooms, a suit for guests, veranda and farm office. The second building is used as the residence of workers and for storing farm implements and produce. The third building is used for keeping dairy, cattle, pigs and poultry. There is a sugarcane crusher unit for making jaggery. There is also a biogas plant which is used for lighting purposes at night. The farm has been fenced by barbed wires.

Special feature of the farm is that it is especialising in growing fine rice as some 1 acre of low-land suitable for

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rice cultivation is available in the farm. There is great scope for promoting vegetable cultivation and dairy promotion in this centre as there is great demand for milk and vegetables in Simdega. Demonstration on sugarcane cultivation was also a success and all produce was sold in the Gandhi Mela. The centre has a promising future.

Kinirkela Village Development Centre :

Kinirkela village is 5 kms. from Lachragarh on the Lachragarh-Jaldega road. The village had been the area of operation for a long time. Here also 5 acres of land has been purchased, tank has been excavated and two wells have been dug. The main house is built in the village style but having two floors. The ground floor is used as godown and residence of workers and the upper floor is used as guest house. A second house is under construction which will be used for training purposes. There is a biogas plant and a jaggery making unit. The farm is fenced by barbed wire and bushes.

From the cultivation point of view this centre is best of all centres of Vikas Maitri and has tremendous impact on villagers as well as government officials of the Block Development Office. The cultivation is done in this farm in such a way that all the plots remain occupied by crops one after the other. This is a best example and demonstration of crop management by farmers. Special feature of the farm is that it is especialising in growing big sized pappayas. Along the border of each plot pappayas have been planted which are ladden with large number of fruits adding to the scenic beauty of the landscape. Pappayas grown in this centre were shown in the exhibition at Kisan Mela held at Kanke Agricultural College. There is no problem for selling pappayas as Kanaroan railway station is nearby and fruit vendors have already made contract with the farm for selling pappayas. Likewise there is no problems for marketing vegetables grown in the farm.

Katukona Village Development Centre :

Katukona village is on the Simdega-Rengarih road. It is relatively new centre of Vikas Maitri. Here also 5 acres of land has been purchased a house has been built and a well dug. A biogas plant has been built and the farm has been fenced by barbed wire. Compared to others this is a less developed

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centre as the most of the land is still unreclaimed and the well is not sufficient for irrigation. However because of the exceptional ability of the workers, in the Kharif crop this centre amazed all in that on such poor land bumper crop of groundnut and sugarcane were grown. In future we are planning to give special attention to this centre.

Chatakpur Village Development Centre :

Chatakpur village is some 10 kms. from Lohardaga on the Bero-Lohardaga road. This village is under the area of operation of Vikas Maitri for quite sometime. In this village also 5 acres of land has been purchased, tank excavated, well dug and various houses built. The main house consists of a meeting hall, guest rooms, farm office, godown and residence of workers. The other two houses are used for keeping farm implements, piggery, poultry and cattle yard. A biogas plant has also been constructed and the farm has been fenced. This centre experimented mostly on dryland farming practices results of which were very encouraging. This centre is also cooperating with block office in the promotion of piggery. It was also successful in growing sugarcane and vegetables especially local potato. This centre has to play a challenging role as poverty is still all around. This area is inhabited by mixed peoples, tribals and various castes making it difficult for cooperative development.

Nauj Village Development Centre :

Village Nauj is situated on the Thakurgaon-Burmu road. It has been the area of operation of Vikas Maitri for quite sometime. Here 5 acres of land is purchased, fenced, well dug and houses built. The main house is used as guest house, residence of workers, godown and for training purposes. The second house is used as residence of casual labourers and for keeping farm implements. This centre experimented with growing native wheat, potato, chilli and other vegetables. This is an area inhabited by mixed groups, among them the economic condition of some Mundas, Scheduled Castes and Backward Class are very bad.

Patratoli Village Development Centre :

Patratoli village is near Maranaghada in Khunti block. Some 3 acres of land has been purchased in the village. There

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was difficulty in finding land as the area is inhabited mostly by tribals having khuntkatti land not to be alienated by sale. With luck land was purchased from a nontribal and fenced. A farm house has been built and well dug in the land. We had many problems in this centre. Purchase of land by an organisation was looked with mixed feelings by the local tribals. Our worker was robbed of his belongings at gunpoint by unknown persons at night. Initially the workers were very much reluctant to stay at night in the farm though they themselves were Mundas speaking the language. One of them ultimately resigned. However this situation has been overcome by appointing a young tribal of the nearby village. This centre also experimented in growing native wheat and vegetables. The centre has not been able to make any significant impact on the people. However we are hopeful for the future of this centre.

Barwadag Village Development Centre :

Barwadag village is near Govindpur Road railway station on the Karra-Govindpur road. The village had been under the area of operation of Vikas Maitri for a long time. A farm of five acres has been developed. It is located on the immediate border of a reserved forest. Initially we had a lot of problems as it was a place of stealing timber by forest contractors who used to harass us when we built houses. A house complex has been built here which has seven rooms and provides lot of place in the veranda. An exceptionally big diameter well has been dug along the perennial nala which passes by the side of the farm. Another well is dug near the house. Water for irrigation is available without much problems. This farm has made a name for itself for extension work in the surrounding villages, that is workers from time to time go to the villages for giving training and demonstration. It gave the best results of experiments with native seeds of wheat. The centre grows rice, vegetables and sweetpotatoes as cash crops. This centre has a promising future.

Village Training and Development Centre Dumardaga :

Village Dumardaga is 7 kms. from Khunti on the Khunti-Karra road. Famous Jaltanda weekly market is held at a distance of ½ kms. from here. This is an entirely new area for Vikas Maitri. But among the centres built up so far the centre being built is the most ambitious. Along with regular programmes

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this centre is planned to be a training institute for villagers, development workers etc. A plot of land has been acquired and fenced on the side of the road and a big house complex has been constructed along with other houses. The house complex includes 7 guest rooms capable of accommodating 50 persons, a hall to accommodate more than 100 people, dinning hall, kitchen, a number of toilets and bathrooms, reading room and godown. An exceptionally big biogas plant has been built underground to give light to the whole complex at night. Besides this there are two residential houses for Vikas Maitri workers. There are two open wells and one deep-water tube well in this centre.

Training of Community Development Workers :

During the year under reporting 10 new trainees for community development were admitted under the 2 year programme conducted by Vikas Maitri. They were accommodated at the hostel at Takarma village development centre. They were assigned to work on individual plots in order to learn about practical cultivation. They were given knowledge about cultivation of all kinds of crops. The principles of organic methods of farming were explained to them. They started learning about how to make balanced compost, simple irrigation techniques, village industries, agricultural economics and marketing. Practicals and manual labour were given more importance.

The second year candidates who had completed agricultural training at Takarma were placed in different centres of Vikas Maitri as apprentices in community development work. Their number was eight. They helped the farm-incharge of those centres in cultivation and village extension work. These included different kinds of construction work, compost-making, setting up village industries, construction of biogas plants, bee-keeping, jaggery making, poultry and piggery management, well digging, experiments in pendulum power pump, windmill repair, organising village cooperatives etc.

Candidates successfully completing the 2 year training are generally absorbed by Vikas Maitri. A few of them are also employed by other agencies.

Drought Reconstruction Programme :

The purpose of this programme was village reconstruction after the drought of 1979. Project was sanctioned in 1980 and

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actual implementation was started from 1981. The specific objective of the programme was to prevent people migrating to urban areas for any kind of work and to build assets for them so that they may remain meaningfully employed in their own villages. The programme concluded in 1983.

The first step of implementation of the programme was to recruit temporary workers as the programme was to be executed mostly in areas where there were no regular centres of Vikas Maitri. These worker were sponsored by those local parish authorities who wanted the reconstruction work done in their areas. The second step of the programme was to identify desperate families who because of hunger wanted to migrate to towns. At this stage 177 families were identified by the local workers. Once identification was done all representatives of these families were called to Takarma centre for a three day seminar for discussing their problems. After this they were divided into groups according to area and were asked to work in groups. They were also asked to pool together their land and other resources for farming. This they did and some 640 acres of land became available for cultivation jointly.

As a help to feed them initially Vikas Maitri purchased grains which were given to them. They were asked to build up their own grain gola for future use also. Vikas Maitri further provided them 145 pairs of bullocks to plough land as normally they did not own any. They were further helped in constructing 24 community cattle houses for keeping bullocks. During kharif they produced grains jointly in their fields, some of which were given back to their own village-gola. For rabi season Vikas Maitri provided assistance for finding water sources, these included pucca wells, kacha wells, ahar etc.; these were constructed at 24 places. Because of these facilities provided 52.85 acres of previously unirrigated land could be brought under assured irrigation in the rabi season.

Further 2 special interested groups among the identified families were given assistance to set-up cooperative shops of their own and 16 women of weaver families of Bukulda village were provided with charkha etc. for training in spinning cotton and weaving. Training programmes were organised for the participating families and additional constructions were made in some centres for giving training.

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Of the identified families 30 cooperative groups had been formed. As the programme was concluded only 7 groups still cultivated their land jointly on their own.

As for the evaluation of the programme it can only be said that when the undersigned visited the identified family groups before the commencement of programme he was shocked to find them in such shape. Most of them were about to die. Their faces and body were swollen up because of lack of food for many days. Because of hunger their hands were shaking violently and they found difficulty in speaking. Most of them were sick and some died after a few months. Most of them were underpaid labourers. They had already mortgaged or sold their land and other belongings to money-lenders. To sum up they were living in acute inhuman conditions.

When the programme started faces of the participating persons began shining again. Besides providing food an attempt was made to organise them in group for solving their food problems permanently by self reliant methods of agriculture. This had a profound impact on their relationship with the well-to-do families who in most cases took undue advantage of their helplessness, as they left their employment and were meaningfully occupied in their own field. Within a short period they were surprisingly able to recover their confidence and dignity as human beings. Thank you.

Ranchi.
July 17, 1984..

Dominic Bara
Executive Director.

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DEVELOPMENT PLANS
AND
THE HUNGRY PEOPLE

A DECADE OF CONSTRUCTIVE TRIBAL EXPERIENCE
IN
CHOTANAGPUR

VIKAS MAITRI
PURULIA ROAD, RANCHI-834001, BIHAR
INDIA

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DEVELOPMENT PLANS
AND
THE HUNGRY PEOPLE

A Decade of Constructive Tribal Experience
in
Chotanagpur

VIKAS MAITRI
PURULIA ROAD, RANCHI - 834 001,
BIHAR, I N D I A.

August 1983

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PREFACE

We are a group of young professionals employed in Vikas Maitri, a developmental association. We have taken pledge to serve our own people the tribals and other backward people inhabiting the most backward region of a backward state in India. This write-up attempts to present a panoramic perspective of our travail and our continuous search for a meaning in all this. We are not hesitant to admit the blunders we have committed in the course of this search as we believe that experience is the best teacher though it may be a cruel one. However, we firmly believe in some fundamental principles that have guided us through difficult times. These are : striving for social justice to all and judging overall objectives of programmes from a tribal point of view.

We are aware that similar groups of people exist elsewhere and that the experiences they have are similar to our own. This write-up is herewith dedicated to such groups of dedicated people wherever they are.

Ranchi — Dominic Bara

August 4, 1983.

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Vikas Maitri, Purulia Road, Ranchi, Bihar, India
August 1983

DEVELOPMENT PLANS AND THE HUNGRY PEOPLE

A Decade of Constructive Tribal Experience in Chotanagpur.

The Constituency

At a distance of about 300 kms west of Calcutta, the most populous city of India, Chotanagpur plateau, some 80000 km^2 in area, is located. Until a few centuries ago the region on top of the plateau was completely isolated from the rest of the country mainly because of its dense forests, hills, huge granite rocks and rivulets that were infested with wild animals. The only people that inhabited this region were the tribals of various ethnic groups. Now this region forms a cluster of districts of Bihar state and has a population of over 15 million persons.

Chotanagpur region is rich in mineral and other natural resources. Some of the minerals are iron ore, coal, limestone, bauxite, mica and copper. Other natural resources are forest produce (timber, lac, tasar silk, various seeds etc.) and perennial hill-streams suitable for generating power. Because of these resources a host of giant industries have been set-up and mines opened in this region and the process of urbanisation is taking place at a very fast rate around a few centres.

The bulk of the population, however, lives in villages professing agriculture. The process of industrialisation and urbanisation has directly affected this population adversely. First, the people have been displaced and uprooted from the

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basic sources of their livelihood where industries have been set-up as they are unable to avail the opportunities to work in those industries and mines except in minial jobs. Secondly the villagers easily fall prey to the petty traders and other agents of urban growth and are forced to sell their agricultural and forest produce at a very low price. Thirdly the lure of earning easy money from minial jobs in urban areas has forced a large number of them to neglect agriculture.

Developmental Problems of the Backward Population

a) Land Resources

The countryland of this region may be divided into four categories : (1) cultivated land (2) forest area (3) area not available for cultivation (rocks, streams etc.) and (4) culturable waste. To give an idea of the percentage of land in each category we give below some data culled out from the area of operation of Vikas Maitri.

Category of land	Area of land in acres	Percent of land
Cultivated land	103821.24	59.24
Forest area	26849.11	15.32
Area not available for cultivation (rock, streams etc.)	13389.51	7.64
Culturable waste	31195.44	17.80
Total	175255.30	100.00

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From the data it is evident that only 59.24 percent of the land is used for cultivation purposes. Of this irrigated land constitutes only 2% of the cultivated area; the rest is rainfed.

Further the cultivated land may further be divided into two categories : (1) upland (2) lowland. The uplands are poor in soil structure and contain sandy loam soil. They are prone to soil erosion and acidic reaction. Crops cannot be grown on them satisfactorily unless sufficient quantities of organic manure and lime are ~~not~~ applied on them from time to time. The lowlands have been built into rice fields by terracing them and embankment of rain water over the centuries. These are very good for producing rice under good monsoon rain. Their soil is grey in colour and contains more clay material.

As per data of the same area upland constitutes 59% and lowland 35% of the total cultivated land. The rest 6% is used as homestead land.

The above description of the land of the region may give some indication of the extent of its availability and quality for agricultural production. This is why the state of agriculture is poor in Chotanagpur. In contrast the land in the rest of Bihar is plain and very fertile.

b) Inadequacy of Introduced Development Programmes

Several innovative programmes of development have already been introduced in the area at various levels by two agencies mainly: government and the church of the region.

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Among these the notable programmes are agriculture extension, the building up of infrastructure for the distribution of fertilizers, pesticide and HYV seeds and lift irrigation schemes. It would be indeed very interesting to make a study of the impact these programmes have on the development of the people. But a birds eye view shows that most of these programmes have been rejected by the people concerned. Further those people who have tried to persistently follow these programmes have landed in difficulties such as inability to pay back loans, further mortgage of land and even uprooting from farming.

It is not possible for us to give a full explanation of why the introduced economic development programmes do not succeed in their objective. But we are giving two case examples of our own past efforts in the hope that they may be able to throw some light on the problem :

Case I Takarma Cooperative Farming Project 1972-79.

In 1972 a bench mark survey of village Takarma was made by Vikas Maitri. One of the findings which was thought to be of some interest was that 20% of the families of the village were enterprising enough to cultivate wheat as a second crop. The average production of wheat by these families however was very low. Considering both production and the number of producers inadequate, cultivation of wheat was taken up as an issue of development and a cooperative was organised for its promotion with the help of modern techniques. A nationalised bank was contacted which agreed to take up the responsibility of advancing short-term crop loans and medium-term loans for the purchase of irrigation equipment at a subsidised rate of

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interest. With the assistance from the Bank several irrigation facilities were set-up and agricultural inputs such as high yeilding variety seeds, fertilizers and pesticides were obtained from the nearest town and used.

Because of the persistent persuation and especial educational efforts of Vikas Maitri, in the first year itself the number of wheat producers increased considerably and so increased the production per family. The same results were obtained in the subsequent two-three years and the bank loans were paid back regularly.

But the project started receiving set-backs from the fourth year onwards. The reasons for this were some factors which were beyond the control of the producers. These were: crisis faced by the country for diesel supply, dramatic increase in the cost of fertilizer, pesticides and HYV seeds and non-availability of them in time and last but not least the diminishing return from the soil because of constant use of fertilizer on the same plots.

As a result many members of the cooperative became indebted as they could not pay back the loans in time. Many had to mortgage or sell their lands to pay back loans. Over the years number of wheat growers decreased considerably and after some 7 years the percent of wheat growing families came to much less than 20% which was the record before starting the project.

It was indeed a shocking experience. An informal survey made by us to find out as to why the original 20% fami-

Gossner Mission

lies dropped production of wheat revealed that the original 20% families had totally discarded wheat cultivation because the indigenous seeds they were using had disappeared when HYV seeds were introduced in the area. One advantage of the indigenous seed was that it was capable of responding well to scanty rain as the only irrigation source and local manure enabling the farmer to be self reliant in production.

Case II Wheat Cultivation Project in Village Panisani.

In 1971 construction of a big earthen dam with sluice gate was completed at village Panisani by the Minor Irrigation Department of the Government. This dam has a capacity to irrigate through gravitational flow over 1000 acres of land belonging to the village during winter crop season.

Though the dam was technically sound, for some two years the dam and its canal water remained unutilized as the villagers were not organised to avail facilities of Government credit institutions which were essential for cultivating a second crop using modern inputs.

From the third year, however, through the intervention of Vikas Maitri the farmers were organised to tap credit from a nationalised bank. There are around 60 families in the village and all of them received credit for purchase of agricultural inputs and cultivation of wheat was taken up extensively.

At present wheat is cultivated at Panisani in about 500 to 700 acres each year. Production has increased considerably and visible progress can be seen in the village in con-

Gossner Mission

struction of houses, education of children and individual cash deposits with the Bank.

But what is alarming to find out is that the members of neighbouring villages who do not have any irrigation facility like the one in Panisani, have since been reduced to semi-bonded type of agricultural labourers very much exploited by the progressive villagers of Panisani.

How this happend ? Since the construction of a dam increased the value of land the villagers of Panisani were not ready to share this land with others as had been the case usually. And as the villagers of Panisani could not cultivate this land by own labour alone, with their saving they started employing labour from the surrounding villages. For these villagers wages seemed lucrative at first. Working for wages forced them to neglect their own fields and cattle which were slowly mortgaged or sold to others or the cattle died out.

Now when the real value of money has gone down and since the land is giving diminishing returns resulting in reduced rate of wages, simply earning wages is no more lucrative. But there seems to be no alternative for the latter.

c) <u>Problems of disruption of tribal values, institutions and culture that were conducive to building a just social order</u>.

The importance and relevance of tribal legacy for building up a just social order are hard to realise these days when parliamentary democracy is thought to be the best form

Gossner Mission

of democracy. Tribal system of government which was prevalent in the area before the British came may be said to be a remnant of the ancient Indian republics. It is impossible here to describe all the characteristics of this government but the salient features can be understood in the context of the well known alternative Kingship system. These were : (1) the "King" was not the owner of land nor was he a tax collector (2) government was run by several confederacies of villages (3) ownership of land rested with all members of a village communally and (4) the government was merely entitled to "donations" from village units and not from individuals.

It may be difficult to make applicable this sort of government today but there are some inherent qualities in this system which are very much relevant today if we want to do away with social injustice and inequality prevalent in our society. These are the peoples spirit of cooperation and mutual obligation, community solidarity, sense of general equality and partnership among all, sense of equal partnership between men and women, honesty, sincerity, doing duty silently, democratic procedure for dealing with common affairs with emphasis on consensus and the dignity of physical labour.

However, modern ideas have already pervaded the tribal society mainly through modern educational institutions. As a result institutions of village government and education have already been disrupted. Through the short-sighted modern legislations communal ownership of land has been converted into private ownership. And through the so-called develop-

Gossner Mission

mental efforts monetary value of land has been changed together with the ownership and leadership pattern. The once egaliterian society which made decisions by consensus of all and which rejected the caste and class system so much is becoming a class conscious society. The majority of its people are, as a result of this process, being reduced to mere agricultural labourers of a few rich people. There seems to be a great danger of total tribal extinction.

Vikas Maitri Approach to Development

Vikas Maitri is the name of the association that has been formed in 1969 by various church denominations of Chotanagpur region. It was the result of a desire for christian unity in socio-economic endeavours after working for over a century in an atmosphere of distrust and a certain amount of animosity towards each other. The association has a governing body comprising heads of member churches who decide on policies and a working committee comprising important personalities from different denominations to execute those policies. The association employs a number of paid central and field staff personnel headed by an Executive Director who himself is a young tribal.

The current approach to development adopted by Vikas Maitri is a direct outcome of many learning experiences. These learning experiences came from several types of development programmes that were carried out in the past and which have been partially or totally discarded in the current approach. For the sake of understanding, these programmes may be categorised into three types :

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(1) Individual Assistance
(2) Community Organisation
(3) Transfer of Technology

The individual assistance programme was the first step Vikas Maitri took up for development in the initial years of its establishment. In this programme progressive minded individuals were identified from the rural as well as urban population and were assisted in securing loans from Nationalised banks for progressive farming or for starting small scale business or industry. The underlying principle behind this programme was that it assumed the society at a state of stagnation and that the need for a push from its enterprising members was essential for social change. This approach to development was discarded by Vikas Maitri as soon as it was observed that though 50% of the beneficiaries succeeded in their enterprise it was difficult to make them socially responsible. More than this, in many instances these entrepreneurs served as instruments of exploitation of the community.

Logically, therefore, Vikas Maitri opted for community development approach for some time and together with it a programme for the transfer of modern technology. To implement this approach some 43 village communities (each comprising a cluster of villages) scattered all over the region were identified and selected for operation. Each community was first of all asked to sponsor an educated young man or young lady to a two year on-the-job training conducted by Vikas Maitri. The candidates were to remain in their respective communities but their actions were monitored by the Vikas Maitri Office. The idea was that after a period of two years

Gossner Mission

these trained candidates get accepted by the community as their own community development workers. Through them the village communities were reorganised with a view to make way for innovative programmes to be implemented by the people themselves jointly. Under this approach a large number of fairly big group programmes such as setting up joint irrigation facilities, joint farms, producers and marketing cooperatives, grain banks, saving clubs and building community houses etc. were implemented. As per a Vikas Maitri bench mark survey the area covered under this programme comprised 137 villages with a total land area of 175255.30 acres (see table on page 2) and a population of 84290 persons.

Commendable efforts though in some respects the approach was found to have some grave weaknesses. First of all it took for granted that the village communities backward as they were had a homogeneous membership that is each family in it had an equal standing. This is not so. On close observation it is noticed in the present situation that there is a complex patron-client relationship between the members and that leadership is positively in the upper hands. This was why participation in the joint development programmes was found to be superficial on close examination. The upper sections wanted to maintain their status quo while the downtrodden tried to avoid the programmes. These behaviours were noticed repeatedly and therefore we come to the conclusion that approaching the whole community with a view to reorganise it further strengthens the power structures within the community. Further the innovative programmes taken up, as the above case studies show, either failed to solve the problems of the people or were not conducive to building a just society.

Gossner Mission

These experiences led us to serious thinking and re-evaluation of our whole work in the year 1980 and after careful meditation we have adopted the current approach.

In our current approach we see the problem of underdevelopment from an entirely new angle. We feel the need to redefine development as given the present "system" of politics and technology in which the multinationals have the upper hand and at the bottom are the hungry it is impossible to bridge the development gap. In this system it is impossible for the hungry to consume the same amount of resources as the nationals of a developed country. We see that the hunger phenomenon is not an isolated case for the underdeveloped countries but is a world problem which can only be attacked by propagating and professing an alternative system. Some quarters in India strongly advocate the use of agitational approach of politicising the masses for their betterment but we know from our experiences that though important politicisation can only be a means and without any goal it creates a lot of confusion. We do not think masses will improve their standard of living by merely attaining political power in a system of present democracy unless and until the exploitative social, economic and even political institutions are not sought to change. Our experience tells us that the effects of agitational activities tend to be temporary and that they succeed more because of rather external disrupting factors than because of leadership from within.

We however do not ignore the politicisation approach but our main effort is directed towards understanding the goal itself. We like to express that in this connection we

Gossner Mission

are very much enlightened by Gandhian vision. To our mind both Gandhian thought and Marxist thought in some sense strive for the same goal but they differ fundamentally in philosophy. While Marx looks at things from a historical perspective and suggests that socialism can only be achieved after passing through a number of stages and finally capitalism, Gandhi's emphasis has been rather on the kind of technology conducive to building a just social order irrespective of any historical stage. Both Marx and Gandhi seem to take inspiration from "primitive communism" and therefore we realise the importance of preserving tribal values and culture which still contain elements of this primitive communism. The importance of Gandhian vision in the present situation will be apparent when one realises that it provides the only viable strategy to oppose imperialism, economic domination and brute power. Development according to Gandhi is the stage of basic self reliance by the masses with some leisure for each person to engage in creative work. This to our mind is a sound philosophy in a world which is running out of its resources. Simple living is the basic tenet of Gandhism as according to him earth is capable of fulfiling all the needs of everyone but is incapable of meeting everyone's greed. For achieving basic self reliance by the masses Gandhi prescribes employment of such technologies which facilitate "production by the masses and not mass production."

While we in Vikas Maitri see the challenge of building new types of institutions for credit, education, politics and other we do not intend to talk down to the people. We have developed a conviction over the years that the process of real education can only be started by sharing real experien-

Gossner Mission

ces with the people and analysing them together. We have the experience that bringing in educational materials from above damages more than helps the capabilities of the people since these are not specifically relevant to the fundamental problems. In this process formal education is not much of a help as an agent of this system.Whatever academic qualifications he may have is unable to relate himself to the fundamental problems of the people since he does not have any means to really experience their situations. He may all the time find himself talking in the air. Therefore in order to start a real educational process sharing of experiences as a partner of the people in their setting is fundamental. And herein we see the role of our organisation to be a real partner of the people.

To play our role effectively we need the help of a number of local dedicated young men and women who help the lowest section of the people to analyse society right from the micro level and to make them see the real cause of their state of affairs and to unite for taking joint action on the lines mentioned above. This is a difficult task as far from getting any popular support these young people may encounter resistence from many factors and forces from within and without. Secondly they may play the role of carrying out experiments on alternative methods of production, consumption and distribution more conducive to a just social order and to share these with the concerned people in a true spirit of partnership. Once the experiments become successful both socially and technologically to disseminate knowledge by on-the-spot training to more people especially to the younger generations.

Gossner Mission

Steps taken so far as per current approach and the impact on the Community

The first opportunity to implement programmes as per the new approach came with our drought reconstruction work for which a fairly large sum of money was received from a donor agency. This was a special time bound programme the purpose of which was to reconstruct villages that had been severely hit by the drought of 1979. However we implemented this programme in such a way that besides the reconstruction work it became a liberating process for some 162 desperate families identified. The members of these families were earning their livelihood under nearly bonded conditions. They were subject of unscrupulous exploitation by money lenders who in some cases were their own kith and kin. We organised these families into some 30 groups and mobilized them to voluntarily pool together whatever land, labour and other resources they had for joint farming. In this way some 573 acres of unirrigated land and some 52 acres of irrigated land belonging to these families became available for joint cultivation which during the year 1982 yeilded altogether 957 quintals of grain. Besides they were mobilized to construct 22 joint cattle houses by voluntary labour of the value of Rs. 2,27,814/-. The expenditure made by Vikas Maitri in the whole programme was towards initial capital in the form of grains to feed them till next crops were ready, provision of 144 pairs of bullocks for ploughing fields, building houses, irrigation facilities, training and demonstration, setting up village industries etc. The total expenditure made by Vikas Maitri on building these assets in a period of three years was Rs. 14,85,340/- and further Government funding in these areas that was accelerated through these

Gossner Mission

efforts reached the expenditure of Rs. 25,67,994/-.

This special programme is being concluded this year (1983). To get a true picture of our achievement through this programme we have already done a self evaluation of our work. This self evaluation has shown us that in fact those 162 families have been liberated from the clutches of a few well to do people. They have been able to recover their dignity as human beings and their co-villagers who were looking down upon them have also accepted their new enhanced social status. Excerpts of interview during our self evaluation :

Question : Would you please tell us something about your living condition prevailing before joining this programme ?

Answer : Yes. Myself and members of my family were facing the problem of hunger and nobody even inquired from us whether we were having any difficulties. I own some land but for lack of bullocks, manure, seeds etc. I was unable to cultivate them. I was trying to earn money through wages which were neither sufficient to feed my family nor work was readily available. Because of this I was heavily indebted to some people for whom I was giving my services free from morning till evening in liue of repayment. They were providing me some rice to eat.

Gossner Mission

Question : Do you notice any change now ?

Answer : Yes. I am not alone now. I am with a group. Together we own sufficient number of bullocks and we are able to cultivate our own fields. We are able to produce our own food. We are even able to release back some of our mortgaged land through our own earnings. We are no more bonded servants and now others have started giving us respect.

All the organised groups seem to be confident and hopefully will remain organised as they are already going along without any further assistance since many months.

Besides identifying and organising weaker groups we have built-up some new set-ups for agricultural experiments and promotion in our area of operation. The purpose of these set-ups is to share life experiences of the people and to educate them by actual involvement in work in the spirit of equal and true partnership. These set-ups consist of a small farm (corresponding to the average farms owned by weaker members of village), simple houses, traditional irrigation facilities, small units of animal husbandary, simple agricultural equipment and some simple training and experiment facilities. These set-ups have been given under the charge of our Community Development Organisers who reside there. The main tasks of these organisers are : (1) close observation of the production techniques used by villagers and to asses the impact on their standard of living (2) applying those techniques

Gossner Mission

in the new set-ups themselves with a view to possibilities of improvement (3) if successful in improving, to test these by persuading weaker sections to try the new idea (4) organise forums for the weaker people to discuss their social, economic and other problems with a view to act upon them.

So far 9 such set-ups or agricultural experiment and promotion centres have been established. Realising the inadequacy and unwanted effects of modern agricultural methods we took-up the challenge of finding out by carrying out experiments in the new set-ups alternative methods that could give the desired results and at the same time compete with modern methods in production. Modern agricultural practices that had been introduced previously were : use of chemical fertilizers, pesticides, exotic seeds and use of pumpset machines for irrigation. Materials used in them can only be manufactured or prepared by big factories owned mostly by multinational corporations and therefore these practices are totally destroying the self reliance of the villagers making them vulnerable to many factory and forces. They are also strengthening power structures as they can only be used by well off farmers. Besides, these practices are employed as a result of short-sightedness because in the long run they damage soil structure, create ecological disbalance and destroy the native germplasm. Especially the use of fertilizer in the uplands (page 3) is very harmful as these are already prone to erosion and acidic reaction of soil. Use of pesticides in the long run results in the birth of new kinds of pests resistent to poison and which have a field day as their predators only are affected by the poison ! Intro-

Gossner Mission

duction of exotic seeds, besides destroying the native germplasm brings in unknown diseases in a large scale which play havoc with crops. These are some of the things which are not only our findings but a common knowledge to the village people themselves. But the challenge is to find out an alternative.

For finding out replacements of modern agricultural practices and inputs we had to rely on the traditional agricultural experiences. To our surprise we discovered that some of the so called traditional methods of agriculture were based on very sound scientific principles. However those who practised those methods never tried to analyse why they were engaged in such practices. We also came to realise that even without using modern inputs like fertilizer, pesticide HYV seeds and pumpsets machine per acre production can be same by using only local material and manpower at a larger scale. Such improved local practices can prove to have some additional advantages of making the people stand on their own feet and solving the problem of underemployment in agriculture.

The first attempt we made in this direction was to analyse soil characteristics of the region. We found out that the soil of the entire region can be grouped as one of the oldest withered soil of the world that is one can find here very deep soil. Therefore the soil is very rich in nitrogen contents but lacks phosphate because of leeching. A slight improvement of the phosphatic content of soil therefore can dramatically change soil fertility of even the most infertile land. Once this was known to us we put our efforts to pro-

Gossner Mission

duce such compost fertilizer which have the added posphatic nutrient. A formula for making such kind of a compost was worked out to match more or less the N.P.K of chemical fertilizer. To add various plant nutrients to our compost we used such local material as bone-ash or digested bonemeal, wood-ash, various oil cakes, FYM, slurry of biogas, green leaves and cultivated earth-worms on them. We have also experimented with the various procedures of making most effective compost in the shortest time possible through control of aeration and moisture of the contents.

This new compost has been tested by us in our centres on various crops of indigenous variety like sugarcane, tomato, groundnut, potato, wheat, paddy, sweetpotato, chilli and various kinds of millets and the production and quality of these crops were found to be very high. To give an example tomato crop yielded good sized tomatos at a rate of 80 quintal per acre which could be preserved intact without refrigeration for some 20 days in this warm climate. The cost of cultivation also worked out to be lower than the use of modern inputs.

For pest control we relied on preventive measures that is careful supervision by hand of any signs of diseases and intercrop practices. In some cases we also used herbal medicine treatment to prevent pests from damaging the crop. Our observation is that in this type of organic farming certain percent of the crop loss in unavoidable since such farms become a haven of various kinds of small animals and birds but the loss is comparatively insignificant and never total as is the case sometimes when chemicals are used.

Gossner Mission

We have also very successfully used blue green algae in the rice fields to provide additional nitrogen to plants and rhisobium culture in the pulse crops. The latter is a bacteria which fixes nitrogen like the former to the plant which is available plentiful in the atmosphere. We have also resorted to two dimensional planting methods for allowing better photosynthesis to take place in plants.

The other experiments we are engaged in are : building of fixed dome type biogas plants on the Chinese model (the first of its kind in Bihar State) manufacture of digested bone powder as rural industry, setting up improved oil pressers, improvement in the traditional water lifting devices, better devices for husking paddy, simple but improved agricultural equipment, better efficiency in water flow systems in the field, improved design of bullock carts, taping of solar rays in a box type collector for getting 126°c temperature, setting up windmill with underground channels for supplying water for irrigation etc.

It is too early for assessing the impact of these experiments on the village community but already some influence may be noticed on the people. First of all most people are convinced that there is an alternative method of cultivation that is capable of competing with modern practices. They are visiting the experiment stations for seeing the results themselves and a large number of them (specially from weaker segments) are following suit as they are finding it easy to use local material instead of costly and hazardous chemicals. Secondly, weaker group approach of organising the people is being successfully combined with production programmes using

Gossner Mission

the new methods which are being carried out with facility because these methods are specially suitable to these groups. As a result employment pattern in the villages is being changed as more and more agricultural labourers dependent on a few farmers are being self employed in their own fields. (in tribal society, though many people are becoming mere agricultural labourers, attachment with land is not totally lost, a lucky situation compared to the greater Indian society). Because of this process leadership pattern is changing in favour of the weaker groups. Thirdly it is being noted that the acreage and production of irrigated crops is increasing because of the popular use of experimented siphon tube method (which increases manual efficiency of irrigation upto four times) without strengthening any power structures.

But the greatest of all impact we consider is that of the kind of image our organisation is making on the minds of the people. Previously whether we like it or not the people considered our organisation as some kind of an agent of some donor agency. Today they know that funds are being received from donor agencies but the image of an agent is no more. They have accepted Vikas Maitri as their own partner.

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AN APPEAL

Dear Reader,

"Vikas Maitri" is a Hindi name of our association the literal meaning of which is "development friendship" or "alliance for progress". Any church denomination, institution or social minded person of Chotanagpur and contiguous regions can become a member of this association.

At present Vikas Maitri employs some 50 full time workers a large number of them are working in the villages in different parts of the region. Employment of such a large number of workers (maximum number of 80 workers was employed in 1980-82) is possible thanks to the grants received from time to time from various donor agencies abroad and the Government of our country. However these grants are for supporting time bound projects at the end of each one of them we have the option of either retrenching the workers or apply for further extension of projects or fresh grants. We do not like the idea to retrench workers as many of them join us with a feeling of sacrifice in them.

For various factors we have not been able to build-up any administrative fund of our own. And we see the danger of its adverse effects on the employee morale. May we request you therefore to help us with donations of whatever amount of money or in whichever way possible for you so that we achieve our objective. We assure you that we will keep you informed of our progress at least once in every year. Please fill in the enclosed form and send us back.

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Vikas Maitri, Purulia Road, Post Bag No. 23, Ranchi - 834 001.

1984 Summer and Puja Holidays Training Courses for Development Workers at Village Development and Training Centre Dumardaga, Khunti.

Village Development and Training Centre Dumardaga is situated some 7 kms. from Khunti, a subdivisional town of Ranchi District, along the Khunti-Karra Road. It is one of the village Development Centres of Vikas Maitri. The Development Centre is equipped with a modest five-acre farm having irrigation wells, simple house complex including training hall, guest rooms, dining and kitchen, toilets and bathrooms, godown and a few residential quarters for the Community Development Organisers of Vikas Maitri. Lighting at night is provided by an underground biogas plant and on special occasions through electricity from a small generator. In the farm different crops are grown on experiment basis that are suitable for giving maximum production to farmers owning small agricultural land. No outside inputs of agriculture (chemical fertilizers, pesticides, exotic seeds and pump machines) are used in the farm with a view to disseminate among farmers self reliant methods of agriculture.

Every year during summer and Puja Holidays a series of special short training programmes are organised at the centre. These programmes are organised only for headquarter and staff members of Voluntary and other Church related organisations. A major purpose of organising these programmes is to share among participants our concrete experiences in the field of rural development and to enable them to relate these with their own experiences and situations.

The following courses are offered during summer 1984. The fees include cost of board, lodging, tuition and course material. A short description of the contents of each course also follows.

Name of Course	Period and Dates	Fees per Participant
Motivation Techniques that are Effective in Rural Development Work	22nd May to 26th May 1984	Rs. 300/-
Some Useful Tips on the Management of Voluntary and other Church related organisations.	29th May to 1st June 1984	Rs. 350/-
Bio gas Plant Installation	5th June to 9th June 1984	Rs. 350/-
Laws relating to Land and Forest and the Problems relating to these in Tribal Areas of Bihar	12th June to 14th June 1984	Rs. 250/-
Simple and Self-reliant Organic Methods of Small Farming that give Maximum Production and Profit.	28th September to 3rd October 1984	Rs. 450/-

Motivation Techniques that are effective in Rural Development Work : The conventional ways of motivating village folk to participate in programmes for their own development are : public speeches, group discussions, house visit by animators and demonstrations. In the course of our involvement in rural development in tribal areas we have discovered that these ways of motivating villagers are not very effective. One of the reasons for non-effectiveness of these methods may be that these are not designed for building self confidence among the people. The audience may be saying "It's all right what you and others say ....You have also proved what you say by actually doing it. But I can't do the same." In the limited time and situation it is possible for the villager to actually undergo experience in learning processes that is so important in leading him from a state of diffidence to a state of confidence provided model situations are created through "games", role play and other exercises and assignments. These learning situations may also help participants to "look more creatively at themselves (improved personal behaviour) at others (improved interpersonal relationship) and at their world (more imaginative and creative way of working)". It depends on you and your team how you conduct these exercises but any problem situation like complete lack of cooperation among people, group infighting in village, inferiority/superiority complex among the members etc. can be handled effectively. Our past experience has been that these motivation techniques work magic on the rural people resulting in instant cooperative formation of groups, village-fund collection and other innovative programmes.

Some Useful Tips on the Management of Voluntary and other Church related organisations : Voluntary and other church related organisations are finding it difficult today to cope with some basic problems of management

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arising from increasing number of statutary requirements imposed by Government. These relate to their way of book-keeping, furnishing financial statements on time to Government under the Foreign Contribution (Regulation) Act etc. Further they are required to fulfil certain conditions of the Income Tax Act in order to get their tax exempted. We propose in this short programme to make you aware in simple terms of all the laws and regulations that have been passed over the years to regulate the management of these institutions and based on the solid experiences of Vikas Maitri to give some useful tips on how to maintain proper accounts to avoid difficulties. Persons related to organisation already facing problems will find this programme specially beneficial but in all the course will be helpful in smooth running of organisations.

Bio-gas Plant Installation : Production of bio gas by fermenting bio-material and collecting it in various kinds of holders is a proven method of generating energy. Bio gas plants have been experimented in India some three-four decades ago. However they have not yet found wide acceptance due to some technical, economic and social factors. In villages particularly in Chotanagpur region they have not found any breakthrough. A few plants that have been installed in the area are not properly maintained as such they are not being fully utilized for gas production. In view of the situation of energy generation and crisis faced by our country there is an urgent necessity to try out new approaches to energy generation. The purpose of organising this programme is to share with you our practical experiences in constructing different types and sizes of bio gas plants in rural areas. We believe that you will get a fairly good idea of how to go about constructing one for your institution or community.

Laws relating to Land and Forest and the Problems relating to these in the tribal areas of Bihar : Land and forest constitute an integral part of the culture of the tribal people. Therefore all laws relating to these affect the lives of the people fundamentally. In the jungle of confusion arising from lack of knowledge on the basics of these laws ordinary people have to fall prey of unscrupulous agents and other officials in iternal litigations. This short programme will help social workers and all those interested in providing legal aid to the poor by introducing them the background of these laws, the salient features and legal terms used, in simple and non-technical language. Moreover it is important for the people to be aware of their rights in land and forest and to protect them before they are asked to participate in social development or social forestry programmes. Simply by knowing the various backgrounds of these laws and what they are actually you can prevent immunerable litigations and exploitation and organise the people to fight for their legitimate rights.

Simple and self-reliant Organic Methods of small Farming that give Maximum Production and Profit : A few years of experience in the practice of agriculture by Vikas Maitri suggests that food production may be considerably increased from smallest (or scattered) farms, provided local irrigation devices are slightly improved, composting is practised, local seeds are selected and pest management is done by taking preventive measures and intercrop practices. Further it may be contended that use of sophisticated machinery and "package practices" of cultivation, contrary to the propaganda of the politics of technology, makes the ordinary villagers blind and places hazardous tools in their hands. It does not teach agricultural science to the people but makes them vulnerable to the exploitation of urban sector. On the other hand local research and use of local material help marginalised groups of the community achieve basic self reliance thereby increasing their bargaining power. To learn this method of agriculture it is not necessary for a person to have theoretical or practical background in agriculture or to know mathematics'. What you need is to open your mind to new ideas and a will to experiment with them.

Accommodation & Food.
Participant will be lodged in different guest rooms equipped with cots and beds and lighted at evenings by electricity from a portable generating set. Both Non-vegetarian and vegetarian dishes will be served to participants which include fried chicken rice, pulao, plain fried rice, Indian curries, chicken chilly, meat kabab, fish tikka, puris, eggs etc.

Applications : Forms of application are obtainable from Adviser (Training) Vikas Maitri, Purulia Road, P. Bag No. 23, Ranchi - 834 001/INDIA. Completed application-forms must reach at least one month prior to the start of course for which applied.

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Vikas Maitri, Purulia Road, Post Bag No. 23, Ranchi - 834 001/INDIA

A P P L I C A T I O N F O R M

1984 Summer and Puja Holidays Training Courses for Development Workers at Village Development and Training Centre Dumardaga, Khunti.

Please enrol me as a candidate for the following training course/courses organised by Vikas Maitri. I am also furnishing other particulars.

Name of Course — Dates

_____ _____

_____ _____

_____ _____

_____ _____

_____ _____

Name (in Block letters) _____

Age _____ Designation _____ Male/Female _____

Sponsoring Organisation _____

Nature of Work _____

I am a vegetarian/non vegetarian (strike out whichever is not applicable)

Address where correspondence should be directed _____

_____

_____

I am sending Rs. _____ by M.O/Cheque/Bank draft (No. _____ Date _____) in payment of course fees in favour of Vikas Maitri.

Signature of Applicant _____

Place and Date

Sponsor's Signature

_____

Name and Designation

_____

Date

First come first served. Typed Forms can be used if needed.

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26251

Vikas Maitri : विकास मैत्री

An Association for Health and Socio-Economic Development

PURULIA ROAD
RANCHI 834001
BIHAR, INDIA

No. Dy ED/FIN/AF/84-98

Date : 6th February, 1984.

EINGEGANGEN

To,

Evangelisches Missionswerk,
Mittelweg 143, D - 2000
Humburg 13
West Germany.

Dear Sir,

We thank you very much for your letter of 19th Dec. 83 intimating us that you have remitted a donation of DM 10,000,- on behalf of Gossner Mission.

We are happy to acknowledge that the amount of Rs. 38,550.50 (DM 10,000,-) has been credited to our bank account on 19th January 1984.

Thanking you for your kind help.

Yours Sincerely,

(M. EKKA)
Dy. Executive Director.

c.c. : Rev. S. Kriebel
Gossner Mission
Handjerystrasse 19/20
1000 Berlin 41,
West Germany.

Gossner Mission

Tel. [redacted]
24880
26251

Vikas Maitri : विकास मैत्री

An Association for Health and Socio-Economic Development

PURULIA ROAD
RANCHI 834001
BIHAR, INDIA

August 17, 1983

EINGEGANGEN
23. AUG. 1983
Erledigt .....

To,
The Head Accountant
KSS OFFICE
Gossner Evangelical Lutheran Church
Ranchi.

Dear Sir,

We acknowledge with thanks your letter dated 1 August 1983 together with chaque No. RNC 947760 dated 1 August 83 for Rs. 41,412=02. We are enclosing herewith our receipt no. 1782.

Yours sincerely

(D. Bara)
Executive Director

cc. Gossner Mission Berlin

Gossner Mission

Tel. [redacted]
24880
26251

Vikas Maitri : विकास मैत्री

An Association for Health and Socio-Economic Development

PURULIA ROAD
RANCHI 834001
BIHAR, INDIA

ED/FIN/GMB/83- 114

April 25, 1983.

Rev. Siegwart Kriebel,
Director,
Gossner Mission,
1, Berlin 41
Handjerystr 19/20
West Germany.

EINGEGANGEN
10. MAI 1983
Erledigt .....

My dear Rev. Kriebel,

As per the communique of the office of the G.E.L. Church Ranchi we have come to know that a grant of DM 10,000,- has been received by the G.E.L.Church from Gossner Mission on behalf of Vikas Maitri. This is indeed a very good news for us as we are in badly need of funds at the present. On behalf of Vikas Maitri I like to express our heartfelt thanks and gratitude to you for the timely help.

May I request however, that if the funds have actually been received as per the communique of the G.E.L.Church, to have your kind word to the church authorities for an early disbursement of this fund in the account of Vikas Maitri as it has not yet been received by us even after verbal persuation and humble reminders.

Once again I thank you very sincerely and I am further looking forward to your kind and generous participation in the development process in Chotanagpur.

With best wishes.

Yours truly

(D. Bara)
Executive Director.

Gossner Mission

Gossner Mission

Indienausschuß am 23.9.1982

Antrag von Vikas Maitri auf Finanzhilfe

Unter dem Datum vom 15.5.1982 hat Vikas Maitri die Gossner Mission gebeten, bei der Ansammlung von Kapital (endowment fund) zu helfen, aus dessen Zinsen Vikas Maitri die Kosten für seine zentrale Verwaltung und das Ausbildungszentrum der Dorffreiwilligen bestreiten kann.

Zur Begründung führt Vikas Maitri an, daß die eze und andere Geldgeber zwar für die einzelnen Dorfentwicklungsprojekte Hilfe gewähren, aber nicht für die laufenden Kosten der Organisation selbst. Bisher haben katholische Studenten in Antwerpen (der Kopf von Vikas Maitri ist ein belgischer Pater) dafür gespendet, aber sie haben jetzt das Auslaufen ihrer Hilfe angekündigt.

Mit Schreiben vom 17.6.1982 hat Vikas Maitri seinen Finanzbedarf für das zentrale Büro in Ranchi und für die Ausbildungsstätte in Takarma (früher ebenfalls in Ranchi) auf jährlich Rupien 14o,ooo.oo (DM 35.ooo,-) beziffert. Die Hälfte davon glauben sie selbst in Indien aufbringen zu können. Es bleibt also ein ungedeckter Rest von Rupien 7o,ooo.oo (DM 18.ooo,-).

Da ich kein großer Freund von endowment funds bin (Geldentwertung, Verführung zum Aufzehren des Kapitals in Notzeiten), möchte ich Vikas Maitri in anderer Form unterstützen.

Durch das Ausscheiden von einigen Missionaren der Gossnerkirche aus dem von Dr. Singh geleiteten BEL (Übertritt zur Nordwestkirche) sind in unserem Indien-Etat jährlich DM 15.ooo.-- frei geworden. Für die nächsten Jahre ist nicht damit zu rechnen, daß diese Missionare in die GELC zurückkehren. Ich möchte darum

DM 1o.ooo,--

jährlich für Vikas Maitri als Pauschalhilfe in unseren Haushalt einsetzen, so wie wir es mit Amgaon oder Fudi machen. Nach drei Jahren kann überprüft werden, ob die Hilfe weiter in dieser Höhe gezahlt werden kann und gebraucht wird, oder ob sie schrittweise reduziert werden soll. Das Ziel ist, daß Vikas Maitri im Laufe der Jahre, nachdem mehr und mehr Dörfer seine Hilfe erfahren haben, seine Einnahmen aus diesen "sanierten" Dörfern verbessert und durch die ständige Verbreiterung seiner Basis sich schließlich finanziell tragen kann.

Beschlußvorschlag:

Vikas Maitri erhält von 1982 an, zunächst für die Dauer von drei Jahren, einen jährlichen Zuschuß von DM 1o.ooo,--. Nach drei Jahren wird geprüft, ob dieser Betrag reduziert werden kann. Die Gossner Mission erwartet, daß Vikas Maitri in der Lage ist, allmählich die Kosten für seine zentrale Verwaltung und Ausbildung selbst aufzubringen.

Gossner Mission

Tel: [redacted]

Vikas Maitri : विकास मैत्री

An Association for Health and Socio-Economic Development

PURULIA ROAD
RANCHI 834001
BIHAR, INDIA

EINGEGANGEN
25. JUNI 1982
Erledigt .....

17 th June, 1982.

Rev. Siegwart Kriebel,
Gossner Mission,
Handjerystr 19/20
1000 Berlin 41
West Germany.

Dear Rev. Kriebel,

Many thanks for your very sympathetic reply to my letter in which I had requested for assistance in building an endowment fund for Vikas Maitri to meet the administrative costs. We have fully appreciated your comments raised regarding our plan. You have rightly pointed out that a proportional amount of administrative cost has to be met from the project fund as without the projects it may not be useful to employ an extra project staff. Keeping your comments in view we have tried to establish the requirement of the basic staff (central and field) which we may have to maintain even when the projects assisted from outside are withdrawn. The total annual salary of this basic staff works out to be Rs. Rs.1,40,328.00 which is about 38% of the total salary budget. It may be possible for us to raise at least 50% (or about Rs. 70,000/-) of this cost from local resources such as villagers contribution, membership fees etc.

Ranchi + Taksma = Rs 1,40,000.00

For your kind perusal I am sending to you the annual report and the audited accounts I presented to the Governing Body. The Governing Body appreciated the work of the staff. The Governing Body is also of the opinion that efforts should be made to raise local resources as far as possible to meet the administrative cost.

Once again I thank you for your great interest and concern for the people of Chotanagpur. While appreciating your letter and its contents I would be happy to receive further comments and suggestions.

With best wishes,

Rs 70.000 p.a

Yours Sincerely,

(D. Bara).
Executive Director.

Encl: as above.

Gossner Mission

Vikas Maitri
Executive Director
Purulia Road
Ranchi - 834 oo1
Bihar, India

Berlin, 28.5.1982

Dear Mr. Bara,

Many thanks fpr your letter of 15.5.1982. We have discussed and considered your request to help you build up an endowment fund for your administrative costs.

From your figures we see that EZE has granted some money for administration until 1984. As far as we know, it is usual and normal practice, that administrative costs (i.e. salaries of staff etc.) are included in project calculations and project costs, at least to a certain extent. Therefore, when you apply for project support, it should be possible to include administrative costs. Do you have any idea, to which extent you could cover these costs in this way? This one of our questions.

The second one is about the idea of an endowment fund. We know that this is a popular thing. But the amount need of at least 1o.oo.ooo Rs or better 2o.oo.ooo Rs cannot by far be raised without the donor agencies who have mentioned. And if they are not willing to contribute, then such an amount will be difficult to be raised. Is it therefore not possible to think on a different line? We could try to include a certain amount in our annual budget as direct contribution for your budget, a block grant. Other friends might be able to do the same. And what about the farmers of those villages, where you have posted your volunteers, do they contribute towards the remunderation of their helpers? And what about those centres, which have been helped by Vikas Maitri, and where the volunteers have left meanwhile? Are there such villages already and can they be encouraged to contribute and thus show their appreciation for the assistence? Yuu

You see, we are, as you yourself, thinking of strengthening your local base. But we should also be prepared to help you temporarily, until you have become stronger, step by step.

We should be happy if you could share with us your comments to our questions and ideas.

With best wishes for Vikas Maitri,
yours sincerely,

Siegwart Kriebel

p.s. Many thanks for the information about the film at eze.

Gossner Mission

Vikas Maitri : विकास मैत्री

An Association for Health and Socio-Economic Development

PURULIA ROAD
RANCHI 834001
BIHAR, INDIA

EINGEGANGEN
24. MAI 1982
Erledigt .....

15 May, 1982.

Rev. S. Kriebel
Director,
Gossner Mission,
1 Berlin 41
Handjerysteer 19/20
West Germany.

Dear Rev. Kriebel,

I am writing you this letter to make an extra-ordinary request. I am venturing to make this request because I know that you have a great interest in the progress of Vikas Maitri and its work.

You may be fully aware about the circumstances under which Vikas Maitri is functioning. As far as the programmes and projects are concerned Vikas Maitri at present has no dearth of funds as agencies like the EZE, Bread for the World, Misereor etc. are highly impressed by the performance of Vikas Maitri and hence may continue to provide funds for projects.

But as you know Vikas Maitri is very weak in the matter of internal finances. So far the basic administration was supported through adhoc finances provided for a number of years by students of Xavier College Antwerp Belgium. I had personally visited this Institution in 1977 and had addressed the students. However they feel that they cannot continue to support Vikas Maitri forever. The member churches at present seem to be unable to support the basic infrastructure financially. It would be a pity indeed that the staff of Vikas Maitri who have developed professional competence over the years may have to be retrenched for lack of finances. In this matter we can not approach the professional donor agencies for financial support as the general policies of these agencies may not favour this approach. We are making vigorous efforts to raise internal finances through membership derives, fund raising campaigns, film shows etc. but they may not be sufficient at present to meet the requirements. However we are not so pessimistic. It may take some time but a time will arrive when Vikas Maitri may become a mass organisation with financial independence.

But at present we are passing through a crisis. The local churches as well as the masses are fairly interested in Vikas Maitri but not to the extent of giving primary and full commitment. Under this circumstance the only alternative seems to be to raise an endowment fund of which the annual interest and security could be used for maintaining the basic infrastructure.

.....2.

Gossner Mission

May I request you very sincerely to help Vikas Maitri by raising for it an endowment fund? We would indeed he very grateful to you for this help. We have made a half hour documentary super 8 M.M film with commentary in English about the approach of VIKAS MAITRI to development. Please obtain a copy of this film from:

Mrs. Gabriele Fischer-Wilms
Evangelische Zentralstelle fur Entwicklungshilfe e.V.
Mittelstrasse 37 D - 5300 Bonn 2
Tel. (0228) 378041.

I have requested Mrs. Fischer Wilms to provide the film with a German commentary if possible. I hope the film may be of some help in raising such kind of a fund. I am making some more films that tell about the detailed activities of Vikas Maitri. In case they are needed feel free to ask me.

Dear Rev. Kriebel, I am approaching you in particular because when you visited Ranchi you showed your great interest in providing funds to Vikas Maitri. Earlier Dr. Grothaus also visited our office and had shown similar interest. I hope you will not think this request too intruding. For your perusal I am enclosing the detailed plan of the endowment fund building. I am also requesting other groups of my contact for sharing the effort.

With best wishes and looking forward to your favourable reply.

Yours sincerely,

(D. Bara).
Executive Director.

cc. Mrs. G. Fischer Wilms
for unofficial information.

Encl: as above.

Gossner Mission

DETAILED PLAN OF ENDOWMENT FUND BUILDING

I. PERSONNEL IN VIKAS MAITRI.

1. Central Staff (including office staff)

	Number	Total Number
a. Senior Officers including Executive Director	3	
b. Field Officers including Technical Officer and Publication Officer	7	
c. Trainee Officer (Women)	1	
d. Office Staff, Driver & Peon	6	17
2. Field Staff.		
a. Centre Managers/Assistant Centre Managers	29	
b. Field Workers	21	
c. Balwadi Teacher	8	58
3. Trainees	17	17
TOTAL :		93

II. 1. Permanent staff - 52
2. Temporary Project staff- 41

Total 93

III. Total expenditure on personnel in a year.

Expenditure head	*Permanent Personnel (in Rupees)	Temporary Project personnel (in Rupees)	Total (in Rupees)
1. Salary	2,68,422.00	82,717.20	3,51,139.20
2. Provident Fund	15,333.00	-	15,333.00
TOTAL :	2,83,755.00	82,717.20	3,66,472.20

* Permanent personnel also includes some project personnel who are absorbed in permanent staff of Vikas Maitri as per rules of organisation.

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Gossner Mission

IV. Financial Sources.

Sources	Permanent personnel	Temporary Project personnel
a. EZE (Protestant central Agency for Development Aid) Bonn, West-Germany. (Adhoc fund till middle of 1984)	Rs. 2,48,001.00	Rs. 82,717.20
b. CARITAS, INDIA (Adhoc fund for Balwadi teacher for 3 years i.e. from 1981 - 1983)	-	Rs. 14,400.00
c. Various Own Sources (from membership, demonstration farm etc.)	Rs. 25,332.00	-
TOTAL :	Rs. 2,73,333.00	Rs. 97,117.20

V. ANTICIPATED USE OF ENDOWMENT FUND.

Amount Invested as Endowment	Annual generation of income	Percentage of cost of permanent personnel covered by income
1. Rs. 5,00,000.00 @ 10% interest	Rs. 50,000.00	18.29%
2. Rs. 10,00,000.00 @ 12% interest	Rs. 1,20,000.00	43.90%
3. Rs. 15,00,000.00 @ 13% interest	Rs. 1,95,000.00	71.34%
4. Rs. 20,00,000.00 @ 15% interest	Rs. 3,00,000.00	109.76%

Gossner Mission

V I K A S M A I T R I.

Annual Report 1981

Honourable President and Members of the Governing Body.

You may be glad to know that Vikas Maitri which was started some 13 years ago (13 years 9 months to be exact) by your historical intiative has been continuing to fulfill its expected role at least in the matter of socio-economic development. You will be happy to hear that the personnel employed by this young organisation - which in fact intially employed one executive officer and a part time clerk in 1971-now number 93 in 1982. There has been indeed an enormous expansion in the administrative set up of this organisation, thanks to the blessings and encouragement given by you to the executive staff. I can assure you that this enormous expansion has never been in vain. Not only your organisation has been able to sustain its own employees and raise finances but in addition has undertaken huge programmes of development on behalf of the various donor agencies in India and abroad. Please allow me to present to you a brief description of the projects undertaken and their present position; though this annual report purports to be of the year 1981:

Training of Community Development Workers:

Vikas Maitri has adopted a scientific approach to solving rural problems. According to this approach the first step to be taken for rural development is the identification of the villages to be adopted under some given criteria. Initial contacts are made by the central staff and the people of the area are requested to sponsor suitable young candidates to undergo a two-years in-service training. This programme of Vikas Maitri actually started in 1976 and continues at present. Each year some ten to twenty youngmen and women are enrolled in the course.

The design and the contents of the training course are such that the trainees get maximum opportunity of learning by doing. While the trainees learn by doing actual work, their capacity to absorb the training inputs quickly is increased by monitoring their work through seasoned experience of the central staff. This training course is result-oriented in that the trainees can discern the result of their work at every stage of learning.

I am happy to inform you that we have received much commendation from persons involved in training programmes in India and abroad specially for successfully incorporating in the training course a unique method of non-formal education. The most encouraging words have come from the Deputy Development Commissioner

Gossner Mission

Rural Development Department Patna in a letter which states that government is very pleased to learn that Vikas Maitri is conducting such a programme.

At present the training centre which was previously located at the headquarters has been shifted to Takarma where a well planned training farm is being developed. In this new training centre additional facilities have been provided to give the trainees an intensive practical course on actual small farm management.

Community Development Centres:

There are at present 40 community development centres at various stages of development. These community development centres are supervised by the trained community development workers under the guidance of Project Officers of Vikas Maitri. Each community development centre covers some 5 to 12 villages for development work. From the community development centres a number of cooperative programmes in agriculture, forestry, business, fishery primary processing industry, saving clubs, women and childrens programmes, cattle for landless and desperate farmers etc are organised and assisted. In most of the centres adult education classes are also conducted. In about half of the centres community houses with training facilities for villagers have been built and in about one forth of the centres small demonstration farms have been developed together with small units of animal husbandary.

Lift Irrigation:

In addition to the regular activities of the community development centres, Vikas Maitri has a special programme of setting up facilities for lift irrigation. Under this programme five potential areas have been selected and irrigation facilities are being set up. The setting up of these facilities include construction of dams and installation of pump sets, delivery pipes and vats for a command area of approximately 50 acres each. As lift irrigation through pumpset has proved lately to be expensive, we are trying to substitute the pumpset by constructing the dams in such a way that the water can be flown to the command area through gravity. Further the traditional lifting devices such as latha have been improved and installed in place of the pumping set.

Drought Reconstruction:

With the long experience acquired through the above mentioned programmes we came to realise sharply that innovative programmes introduced for the general public even in rural area are not helpful to the weakest members of society who need the help most.

Gossner Mission

Because the opportunities available in these programmes are immediately availed by those persons who are well placed in the community. Therefore when Vikas Maitri was requested by the donor agencies to undertake a programme to do drought reconstruction work after the drought year of 1979 we utilized the opportunity to organise the desperate farmers exclusively for their development. Under this special programme a number of rural youth have been selected for rural reconstruction work with the assistance of the local church personnel. After giving motivation training the candidates were required to prepare a list of such desperate farmers and their families who were not able to earn their livelihood except through working under bonded conditions with the well off farmers or labour contractors.

Such groups of farmers were identified and are being helped by Vikas Maitri to cultivate their total land jointly. For this group-action all essential means such as bullocks, seeds, manures and other agricultural inputs required by these farmers are provided by Vikas Maitri. Further they are initially helped in building a grain bank to feed themselves during the lean months - the period of their suffering from hunger syndrome. These farmers in their turn are expected to first of all pool their land and other resources for joint cultivation. Further they are expected to contribute their labour to the cultivation and in building common amenities such as community cattle houses, irrigation wells, small dams and other irrigation facilities.

By this way of working together these people were able to free themselves from the clutches of money lenders, overcome their hunger and disease and improve their condition. At present 21 groups of farmers comprising 576 men, women and children are being covered under this programme. The total land cultivated jointly by these groups is 575 acres.

Other Projects:

The other projects that have been taken up by Vikas Maitri are: land reclamation, social forestry, rural Kindergärten balwaris and womens project, spinning & weaving and motivation courses and seminars for villagers and church personnel.

Publications:

Vikas Maitri is bringing out 'Samvad' a monthly journal in Hindi and other sister publications : Seteng, Punna Billi and Ankal in Mundari, Kurukh and Kharia languages respectively. Besides these monthly publications two other main works namely "Toward Building a Self Reliant Tribal Community" and "Weaving Then and Now" have been

Gossner Mission

produced in the year 1981-82. These two publications are becoming quite popular in the market. Besides these books which also serve as means of communication a number of slides and also a movie film on Vikas Maitri have been produced by the organisation.

Research and Development:

For effective rural development research and development in the use of available local resources and technology are essential. Lack of local research and development results in the indiscriminate use of available resources. We have carried a series of experiments for improving the effectiveness of organic manure in raising different crops. This improvement was effected through the addition of wood ash, oil cakes, green leaves, bone meal, rock-phosphate, blue green algae, culture, earth worms etc to the existing manuring system. Special techniques are being used to decompose the waste material quickly and to preserve the nutrients more effectively through controlled aeration and moisture. The new manuring was tested in a number of crops such as sugarcane, tomato, groundnut, potato, wheat, millets, paddy, sweetpotato, chilli etc and the yeilds of these crops have been found to be high both in the quantity and quality. These findings may be very popular with the rural farmers as the materials used in these methods are readily available locally and with minimum cost. The poor farmer can profitably substitute costly and hazardous chemical fertilizer by these methods as in terms of cost benefit also the new methods are far superior.

The other experiments carried by our organisation are : fixed dome type biogas plant on the Chinese model-the first of its kind in Bihar, manufacture of bone meal in rural area, improved oil kolhu, improvement in the traditional water lifting and husking devices, agricultural equipments, effeciency of water flow system in the fields, improved design of bullock carts and a host of other new experiments.

The most expectacular achievement in our research and development is the taping ofthe solar rays in a box type collector through a trapping device. The maximum temperature achieved through this trapping device is 126° c. There is tremendous scope for the use of this energy in rural development which will be much cheaper than other systems of collecting solar energy. Through this system it is possible to cook food and boil paddy for husking easily. We are experimenting on a free piston pump for pumping water to be activated by the collected solar energythrough this device. This installation of such a pump if successful will cost less than Rs. 2000/- only.

.....5.

Gossner Mission

Proposed Administrative set-up:

The personnel of Vikas Maitri work under constraints such as insufficient office space, lack of toilet, store room etc which adversely affect the efficiency of work. The office of Vikas Maitri is at present functioning in three rooms of St. Joseph's club building on rent. The space in these roomsis totally inadequate considering the number of staff and volume of work. Lack of own godown facilities is a real hinderance to the kind of rural work which is being done by the organisation. There is also no garage for the vehicles owned by our organisation. Further the location of the building in which Vikas Maitri is housed is not congenial to the kind of office work required by its personnel as in the same building all kinds of public functions are held regularly that creat a great noise. Because of the presence of a school in the same campus the place becomes extremely crowded during the office hours. On top of this the open common urinal for the kids very close to the office is a real nuisance. This urinal is not cleaned at all which makes the environment very unhygienic.

The urgency of building an administrative building has been felt for a long time. The honorable members of the Governing Body have agreed in principle the need for constructing such a building and therefore a suitable plot of land situated in the P.N.Bose compound has been purchased only last year with a view to building the office. We have approached to the donor agencies for funds for this purpose and we have been assured by them a grant of some Rs. 13 lakhs.

Conclusion:

Let me conclude by saying that Vikas Maitri through the hard and devoted work has been standing today on solid ground in the field of rural development in Chotanagpur. There is a trend in the direction of self sufficiency in the matter of finance of the organisation. The idea of Vikas Maitri is becoming very popular among the rural people and requests from all corners of the region have been coming for expanding the work. I sincerely hope that the member of the Governing Body will continue to give their unfailing support and encouragement in this great task of uplifting the downtrodden and poor people of Chotanagpur. The idea of Vikas Maitri is becoming a success which itself is a proof of your forsight in starting the organisation.

Ranchi.
12th June, 1982.

D. Bara.
EXECUTIVE DIRECTOR.

Gossner Mission

T.P. JAISWAL & CO.
CHARTERED ACCOUNTANTS.

Phones 22691(O)
24387(R)
TAINWALA BUILDINGS
MAIN ROAD, RANCHI- 834 001.

AUDITOR'S REPORT TO THE MEMBERS
OF
VIKAS MAITRI, RANCHI.

We have audited the Annual Balance Sheet As At 31st December, 1981 and Income Expenditure Accountant for the year ended on that date of M/S VIKAS MAITRI, RANCHI with the books of account, vouchers and other records as produced to us and found the same in accordance there with.

Main Road, Ranchi.
Dated. 18.3.82.

For T.P.Jaiswal & Co.
CHARTERED ACCOUNTANT.

Sd/-
Proprietor.

Gossner Mission

T.P.JAISWAL & CO.
CHARTERED ACCOUNTANTS

VIKAS MAITRI, RANCHI.

INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31st DECEMBER, 1981.

Figures for the previous year	EXPENDITURE		AMOUNT	Figures for the previous year.	INCOME		AMOUNT.
12,127.00	To	Salary	13,933.20	113.00	By	Membership(Others)	162.00
1,834.00	"	Stipend	262.00	115.00	"	Membership.(Church)	1,100.00
2,124.00	"	Contribution to P.F.	2,754.00	26,800.00	"	Contribution.	12,000.00
4,363.34	"	Offices Expenses.	619.82	11,055.62	"	Interest from Bank.	10,150.98
8,807.85	"	Printing & Stationery.	3,310.45	9,739.42	"	Miscelleaneous Income.	18,297.32
3,385.30	"	Travelling and Conveyance.	4,263.28	100.00	"	Donation.	100.00
40.00	"	Courses & Seminars.	-- --	250.00	"	Womens Development Project.	-- --
430.00	"	Irrigation Project Expenses.	-- --		"	Excess of Expenditure over	
83.72	"	Repairs & Maintenance.	-- --	9,128.92		Income.	941.55
5,180.72	"	Village Project Expenses	290.00				
1,180.10	"	Postage & Telegrams.	1,453.75				
1,036.80	"	News paper periodicals.	1,275.25				
50.00	"	Subscription.	547.00				
200.00	"	Bank Charges.	53.00				
2,160.00	"	Rent.	2,700.00				
2,000.00	"	Audit Fee.	450.00				
500.00	"	Certificate Work.	1,210.00				
2,805.00	"	Legal & Consultancy.	500.00				
3,267.95	"	Miscellaneous Expenses.	4,191.40				
369.50	"	Motor Cycle Expenses.	-- --				
387.00	"	Advertisement.	-- --				
-- --	"	Books.	908.42				
203.65	"	Cycle Maintenance.	321.03				
10.20	"	Telephone.	-- --				
2,488.25	"	Tractor Maintenance	-- --				
64.08	"	Tractor Running Materials.	-- --				
574.50	"	Typewriter Maintenace.	-- --				
-- --	"	Audivisual Expenses.	991.60				
-- --	"	Womens Development Project.	475.00				
1,629.00	"	Depreciation.	2,242.65				
57,301.96			42,751.85	57,301.96			42,751.85

Date: 18-3-82
Place: Ranchi

As per report of even date attached.
For T.P.Jaiswal & Co.
CHARTERED ACCOUNTANT.

Sd/-
Proprietor.

Gossner Mission

T.P.JAISWAL & CO.
CHARTERED ACCOUNTANTS

VIKAS MAITRI, RANCHI.

BALANCE SHEET A S ON 31st DECEMBER, 1981.

As At 31.12.'80.	LIABILITIES		Amount. Rs. p.	As At 31.12.'80.	ASSETS		Amount. Rs. p.
	FUND.				FIXED ASSETS.		
	As per last Account	95,952.75		62,309.05	As per schedule 'A'		1,29,789.65
95,952.75	Less/Excess of Expenditure over Income.	941.55	95,011.20				
3,500.00	SECURITY DEPOSIT.(From Staff)		9,400.00		CURRENT ASSETS,LOANS & ADVANCES.		
					A.Current Assets.		
	UN-SECURED LOAN FROM:			839.02	Cash in hand.	939.08	
	E.Z.E(Training A/C)		- -		Balance with ScheduledBank:		
63,326.00	E.Z.E(Irrigation A/C)		- -	21,436.78	In Saving Account	1,04,168.90	
				1,33,260.00	in Fixed Deposits.	50,000.00	1,55,107.98
	CURRENT LIABILITIES & PROVISIONS.						
	CURRENT LIABILITIES.				Amount Receivable From:		
	Out standing liability			9,960.00	E.Z.E.(Irrigation)		10,360.00
2,354.00	for expenses(Revenue Stamp)	303.00		19,920.00	E.Z.E (D.R.P.)		20,700.00
1,19,913.99	Revolving Fund	1,30,214.65					
206.38	General Fund	206.38			B.LOANS & ADVANCES.		
9,926.79	Saving Club	8,546.79					
35,516.82	Social Forestry Project.	25,217.13			Loans:		
2,027.07	Weaver's Investigation Project.	797.07		33,871.23	As per Schedule 'B'		1,008.18
- -	Balawadi-Project	18,242.78			Advances.		
				69,129.72	As per Schedule 'C'		8,685.19
18,002.00	Orga Project.	18,002.00	2,21,229.80				
3,50,725.80			3,25,641.00	3,50,725.80			3,25,641.00

Date: 18-3-82
Place: Ranchi

As per our report of even date attached.
For T.P.Jaiswal & Co.
CHARTERED ACCOUNTANT.
Sd/-
Proprietor.

Gossner Mission

Details of Cash at Bank V.M.(G) a/c 1981

			Amount Rs.	P.
1.	Saving Club	-	8,546	= 79
2.	Social Forestry Project	-	25,217	= 13
3.	Weaver's & Investigation Project		797	= 07
4.	Balwadi Project	-	18,242	= 78
5.	Orga Project	-	18,002	= 00
6.	Revolving Fund	-	33,363	= 13
7.	Capital Fund (F.D.R.)	-	50,000	= 00
	TOTAL	-Rs.	1,54,168	= 90

Gossner Mission

VIKAS MAITRI, RANCHI

Receipts and payments account for the grant received from EZE for the purpose of Five Irrigation Scheme and Agricultural services in Adivasi village in Ranchi District for the period 1 January 1981 to 31st Dec. 1981.

Receipts	Amount Rs. P.	Amount Rs. P.	Payments	Amount Rs. P.	Amount Rs. P.
OPENING BALANCES			CONSTRUCTION OF 5 IRRIGATION SCHEMES		24,443=53
Balance with Bank of India in Saving a/c	8,707=65		COST OF EXTENSION AND DEMONSTRATION -		1,354=10
Cash in hand	88=41		PROJECT COORDINATION		64,697=08
Advance to Irrigation Project	5,986=80		AUDITING & UNFORSEEN		350=00
Advance for jeep maintenance	10,000=00		LOANS (TEMPORARY)		
Advance to Kharif Demonstration Project	100=00	24,882=86	Loan to EZE (CD) a/c	1,300=00	
INTEREST RECEIVED FROM BANK		1,454=61	Loan to EZE(.TR) a/c	500=00	1,800=00
DONATION FROM EZE		81,683=78			
LOANS RECEIVED BACK					
V.M.(General) a/c	58,640=00		OUTSTANDING LIABILITY TO THE EXTENT PAID		10,230=00
Codel (L.R.) a/c	1,100=00				
EZE (DRP) a/c	53.337=60	1,13,077=60	BALANCES		1,18,224=14
		2,21,098=85			2,21,098=85

BALANCES :-

Cash at Bank in Saving a/c	-	1,13,328=12
Cash in hand	-	651=20
Advance to Irrigation Project	-	3,500=00
Advance to Village Projec t	-	180=00
Advance against salary	-	564=82
		1,18,224=14

AUDIT REPORT

Certified to be correct and is in agreement with the books of account and other documents maintained by VIKAS MAITRI and produced before us for audit.

Main Road, Ranchi
Date :- 23.2.1982

For T.P.JAISWAL & CO.,
(CHARTERED ACCOUNTANTS)
Sd/-
(PROPRIETOR)

Gossner Mission

VIKAS MAITRI, RANCHI

Receipts and Payments account for the grant received from EZE for the purpose of Community Development Project in Ranchi District for the period from January 1,1981 to December 31, 1981.

Receipts	Amount Rs. P.	Amount Rs. P.	Payments	Amount Rs. P.	Amount Rs. P.
OPENING BALANCE					
Balance with Canara Bank in Savings account	2,619=90		TRAINING COST		19,836=84
Cash in hand	2,624=18		LIVING ALLOWANCES		1,29,798=90
Advance to C.D.Project	2,234=79		VILLAGE PROJECT		12,356=47
Advance to village Project	871=00		PROGRAMME MANAGEMENT		32,551=44
Advance against salary (J.TIRKEY)	10=00		UNFORSEEN & AUDITING		18,414=95
Advance to Training Project	1,745=00	10,104=87	LOANS PAID E.Z.E.(D.R.P.)a/c		21,892=00
			LOANS PAID OFF		2,118=24
INTEREST RECEIVED FROM BANK		3,019=90	OUTSTANDING EXPS.		1,006=00
GRANT FROM EZE		3,21,715=90	BALANCES		1,00,165=83
LOANS RECEIVER BACK					
EZE (IRRI) a/c	1,300=00				
Godel L.R. a/c	1,500=00				
NAEP	500=00	3,300=00			
		3,38,140=67			3,38,140=67

BALANCES

Balance with Canara Bank in saving a/c	-	92,197=46
Cash in hand	-	2,750=62
Advance against salary	-	458=55
" " "	-	1,500=00
" " "	-	10=00
" " "	-	1,000=00
" " "	-	500=00
		100=00
Advance to village project	-	1,278=00
Advance to Training project	-	371=20
		1,00,165=83

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Gossner Mission

AUDIT REPORT

Certified to be correct and is in agreement with the books of account and other documents maintained by VIKAS MAITRI and produced before us for audit.

Main Road, Ranchi.

Dated :- 23.2.82

For T.P.JAISWAL & CO.,
(CHARTERED ACCOUNTANTS)

Sd/-

(PROPRIETOR)

Gossner Mission

VIKAS MAITRI, RANCHI

Receipts and Payments account for the Grant received from EZE for the purpose of Drought Reconstruction Programme for the period 1 January 1981 to 31st Dec. 1981.

Receipts	Amount Rs. P.	Amount Rs. P.	Payments	Amount Rs. P.	Amount Rs. P.
OPENING BALANCES					
BALANCE WITH CANARA BANK	9,82,166=84		VILLAGE DEVELOPMENT		8,44,202=86
CASH IN HAND	182=47				
ADVANCE WITH PROJECT SUPPLIERS	20,265=46	10,02,614=77	COORDINATION		1,64,851=46
INTEREST RECEIVED FROM BANKERS		24,968=70	AUDITING AND UNFORSEEN		350=00
DONATION FROM EZE		2,43,210=38	LOAN PAID OFF		74,545=65
LOANS RECEIVED BACK					
EZE(CD)a/c	21,892=00		OUT-STANDING LIABILITIES		21,870=00
CODEL (L.R.)a/c	5,512=97	27,404=97	CLOSING BALANCES		1,92,378=85
		12,98,198=82			12,98,198=82

BALANCES

Balance with Canara Bank in Saving account	-	1,71,265=08
Cash in hand	-	5,831=48
Advance to village project	-	5,910=29
Advance to Community Cattle Yard Project	-	-
Advance to Telephone	-	4,000=00
Advance to M.Ekka	-	2,100=00
" Ekka	-	572=00
Advance to Demonstration farm land	-	2,000=00
Advance to courses & Seminars	-	700=00
		1,92,378=85

AUDIT REPORT

Certified to be correct and is in agreement with the books of account and other documents maintained by VIKAS MAITRI and produced before us for audit.

Main Road, Ranchi
Dated :- 23.2.1982

For T.P.JAISWAL & CO.,
(CHARTERED ACCOUNTANTS)

Sd/-

(PROPRIETOR)

Gossner Mission

VIKAS MAITRI, RANCHI

Training Community Workers for village works in Ranchi District for the period 1st January 1981 to 31st December 1981.

Receipt	Amount Rs. P.	Amount Rs. P.	Payments	Amount Rs. P.	Amount Rs. P.
OPENING BALANCE					
Cash at Bank of India in saving a/c	74,152=74		COURSE COST & MAINTENANCE		1,883=95
Cash in hand	122=40		VILLAGE PROJECT		67,007=83
Advance to village project	2,106=00		PROGRAMME ADMINISTRATION		2,472=77
Advance to Training Project	40=00		UNFORSEEN		17,755=54
Advance against Salary	122=50		LOANS		1,000=00
Advance for Land	5,700=00	82,243=64	EVALUATION		350=00
			BALANCE		7,910=34
INTEREST RECEIVED		3,702=55			
LOANS RECEIVED BACK					
V.M. General a/c	4,686=00				
N A E P a/c	900=00				
EZE (DRP) a/c	4,925=00				
EZE (IRRI) a/c	1,500=00				
EZE (CD) a/c	423=24	12,434=24			
		98,380=43			98,380=43

BALANCES

Bank of India in Saving account	-	3,752=03
Cash in hand	-	3,113=81
Advance to village project	-	922=00
Advance against salary	-	122=50
		7,910=34

AUDIT REPORT

Certified to be correct and is in agreement with the books of account and other documents maintained by VIKAS MAITRI and produced before us for audit.

Main Road, Ranchi.
Dated :- 23.2.82

For T.P.JAISWAL & CO.,
(CHARTERED ACCOUNTANTS)

Sd/-
(PROPRIETOR)

Gossner Mission

VIKAS MAITRI, RANCHI

Receipts & Payments account for the Grant received from CARITAS (INDIA) for the purpose of Balwadi Cum Mass awareness classes for the period from 1st January, 1981 to 31st December, 1981.

Receipts	Amount Rs. P.	Payments	Amount Rs. P.
GRANT RECEIVED FROM CARITAS (INDIA)	30,000=00	1) SALARY & TRAVELLING ALLOWANCE	9,582=35
		2) BALWADI MATERIALS	681=34
		3) ADVANCE REFUND To Vikas Maitri (Gen.)a/c	1,493=53
		4) BALANCE WITH CANARA BANK	18,242=78
	30,000=00		30,000=00

AUDIT REPORT

Certified to be correct and is in agreement with the books of account and other documents maintained by Vikas Maitri and produced before us for audit.

Main Road, Ranchi.
Dated :- 18th March 1982

For T.P. JAISWAL & CO.,
(CHARTERED ACCOUNTANTS)

Sd/-
(PROPRIETOR).

Gossner Mission

VIKAS MAITRI, RANCHI

RECEIPT & PAYMENT ACCOUNT FOR THE GRANT RECEIVED FROM FORD FOUNDATION, DELHI, FOR THE PURPOSE OF SOCIAL FORESTRY, PROJECT FOR THE PERIOD FROM JANUARY 1ST , 1981 TO DECEMBER 31st 1981.

Receipts	Amount Rs. P.		Payments	Amount Rs. P.
Opening Balance		(1)	Expenditure incurred on Social Forestry Project	10,299 = 69
Balance with Canara Bank	35,516=82	(2)	Advance to social Forestry Project	500 = 00
Advance received from (V.M.G.)	500=00	(3)	Balance with Canara Bank	25,217 = 13
	36,016=82			36,016 = 82

AUDIT REPORT

Certified that the above account is correct and is in agreement with the books of account and other relevant documents maintained by Vikas Maitri and produce before us for audit.

Main Road, Ranchi
Dated 18th March 1982

For T.P. Jaiswal & Co.,
Chartered Accountants.

Proprietor

Gossner Mission

VIKAS MAITRI, RANCHI

Receipts and payments accounts for the grant received from Codel for the purpose of Land leveling & Reclamation for farming for the period from 1st Jan. 1981 to 31st Dec. 1981.

Receipts	Amount Rs. P.	Amount Rs. P.	Payments	Amount Rs. P.	Amount Rs. P.
OPENING BALANCE					
Balance with Canara Bank in Saving a/c	5,783=22		AUDIT FEE		250=00
Cash in hand	138=35	5,921=57	LAND RECLAMATION PROJECT		502=50
			LOAN PAID OFF		
			EZE (D.R.P.) a/c	5,512=97	
Intrest Received from Bank		1,022=20	Vikas Maitri(General)a/c	3,102=00	
			EZE(CD) a/c	1,500=00	10,114=97
Donation from Umcor (India)		30,000=00			
			LOANS PAID		
			EZE (IRRI) a/c		1,100=00
			BALANCES :-		24,976=30
		36,943=77			36,943=77

BALANCES :-

Balance with Canara Bank in Saving a/c	-	24,692=45
Cash in hand	-	283=85
		24,976=30

AUDIT REPORT

Certified to be correct and is in agreement with the books of account and other documents maintained by VIKAS MAITRI and produced before us for audit.

Main Road, Ranchi
Dated :- 23rd Feb. 1982

For T.P.JAISWAL & CO.,
(CHARTERED ACCOUNTANTS)

Sd/-
(PROPRIETOR)

Gossner Mission

VIKAS MAITRI, RANCHI.

Receipts & Payments account for the grant received from Friends of Chotanagpur Society, West Germany for Weavers' Investigation Project in Khunti Block for the period from 1st January, 1981 to 31st December, 1981.

RECEIPTS		PAYMENTS	
OPENING BALANCE			
Balance with Canara Bank	2,027.07	Faculty Fee.	1,000. 00
		Field Investigation.	-
		Travelling Expenses.	-
		Steno & Stationery.	230. 00
		Overhead Cost.	-
		Balance with Canara Bank.	797. 07
	2,027.07		2,027. 07

Certified to be correct and is in agreement with the books of accounts and other documents maintained by Vikas Maitri Ranchi, produced before us for audit.

Ranchi.

Dated: 23rd February, 1982.

For T.P. JAISWAL & CO.
CHARTERED ACCOUNTANTS.

Sd/-

Proprietor.

Gossner Mission

VIKAS MAITRI

BUDGET FOR THE YEAR 1982

Expenditure		Income	
Particulars	Amount Rs. P.	Particulars	Amount Rs. P.
To Salaries	57,780=00	By Membership	500=00
" Contribution to P.F.(Employer's)	4,200=00	" Church Membership	1,000=00
" Office Expenses	2,000=00	" Donation from churches & others	10,000=00
" Printing & Stationery	4,000=00	" Interest from Bank	11,825=00
" Travelling Expenses	5,000=00	" Income from Training & Demonstration farm	30,000=00
" Courses and Seminars	3,000=00		
" Repair and Maintenance	1,500=00	" Miscellaneous Income	5,000=00
" Postage & Telegrams	2,000=00	" Refund from Project fund (for salary)	43,355=00
" Books & News papers & Periodicals	1,500=00		
" Subscription	1,000=00		
" Bank-charges	300=00		
" Office rent	2,700=00		
" Audit fee	700=00		
" Legal & consultancy charges	11,000=00		
" Miscellaneous & Contingencies Exp.	5,000=00		
	1,01,680=00		1,01,680=00

Gossner Mission

Financial Statement of Projects undertaken by Vikas Maitri
(funded by various agencies) as on 31st Devember 1981

Sl. No.	Name of Project	Funding agency	Total grant-in-aid		Total Expenditure upto 31st Dec.1981		Balance to be used in 1982 onwards.	
			Own Means Rs.	Fund from Donor Rs.	Own Means Rs.	Donor's fund Rs.	Own Means Rs.	Donor's fund Rs.
1.	Irrigation schemes and Agricultural Extension services in villages	EZE,Bonn	2,45,700=00 (To be generated from Bank & Third party)	7,29,300=00	66,767=95	5,50,800=25	1,78,932=05	1,78,499=75
2.	Programme for Community Development in villages in Ranchi Dist.(IInd phase of Training Programme)	EZE,Bonn	4,84,000=00 (To be financed by Bread for the world)	13,20,000=00	-	4,86,798=39	-	13,17,201=60
3.	Development Programme in Drought Areas of Bihar	EZE,Bonn	2,62,300=00 (To be generated from labour of participants of the programe	23,60,700=00	1,29,166=90	12,44,236=03	1,33,133=10	11,16,464=97
4.	Construction of Programme cum Administrative Building for Vikas Maitri (Expected in 1982)	EZE,Bonn	3,19,550=00 (To be generated from third party including value of land)	9,58,650=00	-	-	3,19,550=00	9,58,650=00
5.	Balwadi-cum Mass Awareness classes	CARITAS INDIA	-	94,000=00	-	35,487=22	-	58,512=78
6.	Reclamation and Levelling of Indian uplands (Land reclamation for farming)	CODEL, INC. through UMCOR India	-	1,35,070=00	-	1,10,093=70	-	24,976=30

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Gossner Mission

Sl. No.	Name of Project	Funding agency	Total grant-in-aid		Total Expenditure upto 31st Dec.1981		Balance to be used in 1982 onwards.	
			Own Means Rs.	Fund from Donor Rs.	Own Means Rs.	Donor's fund Rs.	Own Means Rs.	Donor's fund Rs.
7.	Regional Seminar on the Role of Church Leaders in Development	KED through EZE,Bonn	-	53,900=00	-	-	-	53,900=00
8.	Social Forestry Programme	Ford Foundation	-	60,000=00	-	34,782=87	-	25,217=13
TOTAL			13,11,550=00	57,11,620=00	1,95,934=85	24,62,198=46	6,31,615=15	37,33,422=53

Gossner Mission

TOWARD BUILDING A SELF-RELIANT TRIBAL COMMUNITY

VIKAS MAITRI APPROACH TO DEVELOPMENT

DOMINIC BARA &
BONIFACE MINZ

Gossner Mission

About This Booklet

The present booklet focuses on Vikas Maitri's approach to development. In the development strategy of Vikas Maitri one important aspect is that some dedicated young tribals themselves are searching for building a just society for the tribal community. The other special feature of development strategy adopted by Vikas Maitri is that in keeping with the traditional socio-economic system innovative programmes are based on what the people have in their society and culture. The emphasis is on helping the people build a self-reliant community according to their own genius by developing a system of education, technology and know-how best suited to the quality of life aspired for by them.

By reading the booklet one can get a panoramic perspective of the past and present life situation of the people, Vikas Maitri's ideology for development and actual development programmes that have been successful. The booklet is a contribution to current development debate.

The Authors

Mr. Dominic Bara is Executive Director of Vikas Maitri, Ranchi and Dr. Boniface Minz is Development Research Officer in the Extension Service of Indian Social Institute, New Delhi.

Gossner Mission

TOWARD BUILDING A SELF-RELIANT TRIBAL COMMUNITY

By :
DOMINIC BARA &
BONIFACE MINZ

VIKAS MAITRI,
PURULIA ROAD, RANCHI - 834001
INDIA.

Gossner Mission

Preface

The material of the present booklet was presented by Mr. Dominic Bara in the form of a paper at the Asian Coady Graduates Seminar held in Kuala- Lumpur, Malaysia, from 20th to 31st January, 1981. Mr. Bara who is a graduate from the Coady International Institute, Antigonish, Canada, was requested to present a paper on tribals as one of the disadvantaged groups under the theme *"Organising the Disadvantaged for Economic Power."* It is a matter of great pride for a tribal participant that the paper was very much appreciated by most of the participants, especially by those who are engaged in development programmes among the tribal people elsewhere in Asia. Hence a slightly revised version of the paper is being published in the booklet form with the hope that the given material will be of interest and use to all those who are actually engaged in tribal development programmes anywhere.

The writers express their sincere thanks to all the concerned staff personnel of Vikas Maitri who have been instrumental in providing the required material for the booklet.

Dominic Bara

Boniface Minz

Ranchi
15 August, 1981

Gossner Mission

CONTENT

INTRODUCTION	...	1
THE BACKGROUND SITUATION	...	2
THE VIKAS MAITRI APPROACH	...	10
THE VIKAS MAITRI PROGRAMME	...	12
— Motivation	...	12
— Managerial Training of Development Workers	...	14
— Development Initiatives	...	15
— Social Research	...	22
— News Letter	...	22
EVALUATION	...	22
— Development Centres and Trained Workers	...	24
— Cooperative Groups	...	24
— Other Activites	...	25
CONCULUSION	...	25

Gossner Mission

TOWARD BUILDING A SELF-RELIANT TRIBAL COMMUNITY

VIKAS MAITRI APPROACH TO DEVELOPMENT

1 INTRODUCTION

Vikas Maitri has just completed 11 years of its existence. The two Hindi words 'Vikas' and 'Maitri' which together stand for the name of the organisation literally mean friendship for development. The organisation owes its origin to the deliberations taken in the seminar held at Mandar in Ranchi District in 1967 at the end of two--year survey of Chotanagpur conducted by Indian Social Institute, New Delhi under the direction of Fr. F. Ivern S. J. Before the birth of the organisation the original idea was the establishment of a regional coordinating body comprising the different churches working in the region. In the initial stage the proposed task of this body was to develop channels of communication between the different areas of the region, between the churches, with government and with technical and service agencies. These channels of communication were to be directed toward identifying "common needs and common thinking" with a view to facilitating "common planning and joint action." The ultimate aim of the regional body was to "foster among persons engaged in similar projects or busy with related problems, continuous contacts and consutaltions which should result in joint ecummenical planning and coordinate efforts."[1]

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1 Cfr. the conclusion which by an oversight has not been incorporated in F. Ivern, *Chotanagpur Survey* Indian Social Institute, New Delhi, 1969,

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Vikas Maitri started functioning officially after the formation of an executive committee and one section each for agriculture, health, education, social welfare and urban industry. A youth section was a later addition. The meetings of the executive committee of the various sections were held regularly concerning these different fields. However, such an organisational set-up did not appear to be effective in terms of concrete development programmes as things could not move beyond the discussion level. Further, the members of the various committees could not give sufficient time because of their preoccupation with church-related matters. On the part of the people there was a high expectation from the organisation for immediate material gains. In response to this call of the hour a satellite organisation called Vikas Maitri Kalyan Sanstha was formed and registered separately in 1972. Liberal financial help in the form of loans was given to individuals to encourage agricultural improvement and entrepreneurship. But such an individual-oriented development programme did not appear to be of much help for the common uplift of the people. This was mainly because of the limited fund and the loanee's inability to pay back the loans. Therefore it was considered desirable to attempt cooperative farming in some selected villages. For this there was a need for identifying villages where such cooperative ventures could be started. After indentifying some of the villages for this type of work it was realised that an integrated approach embracing the various aspects of village life, cultural, social, economic, political, educational, health etc. would be more helpful in effecting a comprehensive development of the people. Before moving in this direction Vikas Maitri took some time for searching out a definite goal and for working out appropriate strategies to direct development efforts to reach the set goal. In what follows an attempt has been made to present a panoramic perspective of the existing life situation of people, especially the tribals, the approach of Vikas Maitri and its development programmes and the results the organisation has achieved to date.

II THE BACKGROUND SITUATION

Chotanagpur is the southern-most part of Bihar State in India. It is a hilly tract with an elevation ranging from 600 meters to 120[illegible]

Gossner Mission

meters above the sea level. It comprises mainly six districts : Ranchi, Hazaribagh, Giridih, Dhanbad, Singhbhum and Palamau. The district of Santhal Parganas also has the same characteristic as that of Chotanagpur. The whole region comprising all these districts is commonly called tribal Bihar because of a high percentage of tribal population. There are five major tribal communities : the Munda, the Oraon, the Kharia, the Santhal and the Ho. Racially they constitute a different group from the Aryan Hindus and the Aryan-Non-Aryan hybrid Hindus. They are also different in their religion and it would be incorrect to classify them as Hindus.[2] They are considered the original inhabitants of the region. They invariably claim that it is their ancestors who initially cleared the tracts of jungles for their village sites and for cultivation.

In terms of land ownership the village community was divided into three groups. The first group comprised the original founders of the village and all their descendants in the male line. The members of this group were called the *Khuntkattidars* or *Bhuinhars*. The entire tract falling within the boundaries of the village was the common property of this group. However, each individual family had complete personal proprietary rights over the land inherited from his father. In other words each family was free to prepare and own land individually and to enjoy full individual right over the produce but it had no right to transfer its land to anyone outside the village clan. The right of transfering the land to nonclan people rested on the village commune comprising the members of the clan. The second group consisted of what were called the 'parjas' or tenants who were usually the relations on the female side of the *Khuntkattidars* or *bhuinhars*. They were not the co-owners of the village land. They could bring under cultivation only such land as could be given to them from time to time for the purpose. The third group was that of the subsidiary castes or artisans whose services were indispensable

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2. Cfr. M. Hermanns, "The Hindu and the Tribal," in *Truth Shall Prevail. Reply to Niyogi Committee*, Catholic Association of Bombay, 1957, p. 25,

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to the tribes specially for non-agricultural function. Some of these castes included the blacksmiths, the weavers, the potters, the herdsmen etc. These castes were occasionally given land by the tribes for cultivation.[3]

The aboriginals asserted that land belonged to those people who first cleared the virgin forests. As such they did not admit any superior in the matter of rights over the land, that is, they did not acknowledge any kind of landlordism in their village economic system.

The tribes developed a highly organised political system known as panchayat at the village level. The old panchayat system was one of the cherished institutions in village community. This is evident from the fact that the *panch* or the council of elders were held in such a high esteem that it was, and in some villages it still is, the recognised custom among the villagers to say before taking up any important business; "God above, *panch* below" that is the *panch* was considered the highest authority on earth.

After the separation of religious and secular functions there were two distinct headmen in a village. The person looking after the religious affairs was called the *Pahan* and the one who took over the responsibility of handling secular matters was designated as the '*Mahto*' or the '*Munda*'. Though these headmen were the leaders of the village community they did not enjoy any extra legal privilege. Their position was that of 'primus inter pares'— a chief among equals.

Each village was a political unit with its own panchayat. In the discharge of his civil administration the *Mahto* or *Munda* was assisted by the village *panch* or the council of elders. In all matters of general concern either for the maintenance of peace and order in the village or some other affairs of public import

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3 Cfr. J. Hoffmann, *Encyclopaedia Mundarica*, Superintendent Government Printing, Bihar, Patna, 1950, p. 2389. Also Cfr. Fidelis de Sa, *Orisis in Chotanagpur*, A Redemtorist Publication, Bangalore, 1975, p. 7.

Gossner Mission



A view of village Development Centre : refining traditional institutions to cope with the changing society. (See pages 15–16)

Gossner Mission



A view of improved *Kolhu* for extracting oil. This is an example of technological improvement for accelerating the pace of village industry for self-sufficiency. (See page 19)



A cooperative marketing store for relieving the tribal farmers from the clutches of petty traders

(See pages 18-19)

Gossner Mission

decisions were taken on the basis of common opinion or consensus of the members assembled. Thus the village panchayat decided land disputes, questions of inheritance and partition, cases of adultery and any infringement of tribal custom.

For mutual protection and maintenance of greater solidarity several villages numbering five, seven, nine, twelve, fifteen or twenty, were grouped to form confederacies known as *Parhas* among the Oraons and *Patti* among the Mundas respectively. The head of a confederacy was called the *Parha Raja* among the Oraons and the *Manki* among the Mundas. The heads of these confederacies were usually the most influencial headmen of leader villages within respective confederacies. Such a federation of several villages constituted a larger political unit for such common interest as defence, hunts, festivals, settlement of intervillage disputes and many other matters of this sort. The heads of the federations did not enjoy any proprietary right over the villages. The '*Raja*' or *Manki* was only the chief among equals.

Given the favourable circumstances the tribal system of confederacy would have developed into a full-blown state of the modern type. But such development was interrupted in the course of social and economic life of the tribals In a combined assembly of the Oraons and Mundas a king was elected. For quite some time the elected king and his successors did not interfere with the internal administration of Munda and Oraon villages and their confederacies. Neither did they interfere with the proprietary rights which the tribals had in their respective villages. The king was merely the leader of the people but not the owner of the land. He did not claim the position of a landlord either. It was only after one of the successive kings became hinduised when he came in contact with other Hindu kings that a turning point in the life of the tribals started. Immediately after this there was an infiltration of aliens in the tribal villages in the form of lessees. The entry of these lessees in villages shattered the traditional pattern of tribal life as the old institutional set-up of village communities was disrupted. The introduction of the lessees encouraged the development of feudal system in the tribal villages. The tribals were gradually subjected to this feudal system as they were made to pay

Gossner Mission

rents to the overlords against their will This happened mainly because of the wrong conception of the British officers about the traditional land system of the tribals.

The whole process of such change in the traditional system created a great resentment among the tribals. Taking undue advantage of the simplicity and straightforwardness of the tribals the alien landlords and such other outsiders exploited the tribals to the maximum extent. The tribals had also to sufler a lot of suppression and oppression in the hands of the alien intruders. The greatest exploitation of the tribals by the landlords was the loss of the best land they had. All this caused a mass uprising among the tribals for several decades during the whole of the 19th century. The smouldering situation could calm down to some extent only after the recognition of the *Khuntkati* and *Bhuinhari* rights of the tribals by the British Government. It was only through the recognition of their *Khuntkati* and *Bhuinhari* rights that the tribals were saved from their total expropriation. However, the imposed feudal system persisted as a permanent feature.

Much credit has to be given to the early Christian missionaries for salvaging the tribals from their ultimate ruin. The missionaries played a very important role in giving relief to the tribals from the disquietening agrarian troubles. As a matter of fact it was through the help of the missionaries that the much agrieved tribals could be successful in their struggle against the oppressing Zamindars or landlords. Further, it was through the help of the missionaries that initially some appropriate land laws were enacted by the then ruling British Government to safeguard the rights of the tribals over their lands. In the matter of socio-economic betterment also Christianity has given much impetus to the tribals inhabiting the region.

The purpose of giving rather long background situation is that what has happened in the past has a great bearing on the present situation. At least to some extent it can be said that the present situation is the creation of the past happening in the tribal life.

From what has been said in the preceding paragraphs it may be clear that the tribals suffered much injustice in the hands of the

Gossner Mission

landlords. They lost most of the land which they cherished most. Even at the present time the tribals remain as an exploited peasantry. After India's independence in 1947 and especially after the promulgation of the Indian Constitution in 1950 efforts are being made both by the government and voluntary organisations to ameliorate the social and economic condition of the tribals.

For the socio-economic development of the tribals two approaches have been adopted by the government. One is the special-privilege approach that aims at doing social justice to the community as a whole. By giving special privileges like reservation of certain percentage of seats in educational institutions, government services, state assemblies and parliament, relaxation of age in government services, financial assistance in the form of stipend or scholarship in educational institutions and training centres etc. there is an attempt to bring the tribals to the mainstream of development. The other approach is general economic development programme which aims at increasing production through the dissemination of modern technical know-how and provision of required inputs. These two approaches are used simultaneously with a view to pushing the tempo of development at a faster rate. However, even after some 30 years of efforts the results achieved fall short of what was expected by the planners. The reason for it, it seems, is that people are either unaware of the facilities and opportunities or are unable to avail themselves of the given facilities or opportunities. But more than that tribals apathy for and lack of confidence in the non-tribals who as development agents are saddled in the colonial administrative system appear to be the other factors impeding the favourable response to development efforts of the government. This kind of negative attitude towards the government development workers seems to emanate from their past experience with outsiders, In the past people coming from outside as government agents as tax collectors, policemen. etc. have often been the main exploiters. Peoples' suspicions of the development programme arises mainly because of their apprehension of tax enhancement which they resent very much.

The other reason is that the bureaucratic structure for the implementation of development programmes is quite foreign to the

Gossner Mission

villagers. Such a structure is much time consuming and goes against the immediate and informal personal relationship the people are used to. The practice of demanding consideration of some kind or other by the government officials is perhaps one of the greatest hinderances to the development work.

Besides the usual government development programmes there is another trend of change that is occuring in the region. Currently the whole tribal region is witnessing a rapid process of industrial development and urban growth. This process of development does not appear to be gainful to the local population whose mainstay is agriculture. The tribals are losing most of their cultivable land wherever there are industrial establishments and urban expansion. They are not only losing their land but they are being uprooted from the very source of their livelihood. After they are displaced from their original habitat they cannot be absorbed in the developing industrial establishments as they lack technical qualifications required in the industrial concerns. This makes the problem of unemployment more acute. Along with industrial development and urban growth there has been an uprise of unscrupulous money lenders as petty traders who exploit the unsophisticated villagers in various forms. The lure of earning easy money in urban areas is a great force to attract the rural population to migrate to towns and cities.[4] The great adverse effect of this kind of exodus of the rural people to urban areas is neglect of agriculture as a vocation. After settling in urban periphery they get disintegrated from their own communities. They become easy victims of moral degradation.

Trade and commerce are the virtual monopoly of the non-tribals. The tribals produce a variety of crops mainly for their own consumption and sell part of it to fulfil their other needs. Because they are hard pressed for cash the general practice

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4 Cfr. B. Minz, M. Ekka and D. Bara, *Training and Actian for Rural Development : A Contribution of Voluntary Organisation*, Vikas Maitri, Ranchi, 1977, p. 7.

Gossner Mission

is to sell their produce to the merchants immediately after the harvest at the lowest price fixed by the latter. When they run short of foodgrains and other such stuff they are forced to buy from the same merchants at double or triple of their sale price. The merchants also charge a very high price for other essential commodities which are not available locally.[5]

Some close observers of the tribal life situation as a whole tend to maintain that the tribals are lagging behind in their socio-economic development because the educated youth do not aim high enough and the development eflorts have not been able to generate "business acumen and managerial skill". Their contention is that without the development of sounder economic principles the tribals cannot enter into the larger sphere of human activities and in whatever trades they engage themselves they will remain inefficient, as farmers they will continue to remain poor and as technical or mechanical workers, the lowest paid. According to them the main factors impeding the development of sound economic principles include the influence of barter system in which capital formation has no place, subsistence level of living in which needs are few, low ambition and need for achievement, low value attached to land, low risk taking, propensity for immediate consumption, improvidence resulting from a sense of fulfilling one's social obligations, bad practice of lending and borrowings, widespread addictions to drink, limited time perspective, inherent jealousy towards others etc.[6] However, a deeper analysis of socio-economic attitude of Chotanagpur-tribals seems to reveal two important historical factors obstructing the development of sound economic principles. One is that in the struggle for their survival these people have not been able to develop a proper vision of a progressive society. The other is that during the long period of suppression, oppression and exploitation by others they seem to have developed a low self-image of themselves and their own group.

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5 Cfr. Dominic Bara & Boniface Minz, Towards *A New Trend of Approach to Development*, Vikas Maitri, Ranchi, 1975, pp. 4 & 5.

6 Cfr. A. Van Exem, *Basic Socio-Economic Attitudes of Chotanagpur Tribals*, The Catholic Cooperative Society, Ranchi, 1973, pp. 1–17.

Gossner Mission

III THE VIKAS MAITRI APPROACH

Past experience shows that development programmes designed either by the government or voluntary agencies tend to create some islands of prosperity among those who already have something and thereby they tend to leave out a vast majority of the most vulnerable section of society from the purview of development. This seems to happen primarily because of the "get-rich-quick-individualistic ideology" and too much emphasis on highly developed technology. Such an approach attracts those who have the means and the ability to adopt proffered development measures and leaves out the weakest section that needs help the most. It tends to strengthen the domination of stronger over the weak and helps the perpetuation of unjust structure. Since the programmes are designed by external agents with some pre-concieved goals to be achieved not much thought seems to have been given to see the problems of the people from their point of view. Further, because of strong tendency of drawing a dichotomy between tradition and modernity no effort is being made to build from what the people have in their society and culture. It is a sociological fact that communities have a high regard for their culture and institutions because it is through them that the members cope with their basic problems of living in an organised way. Therefore, one of the basic rules of community development is that the development workers should develop an understanding of and respect for the traditional wisdom of the community. One need not condemn the values and norms of the commnnity unless one understands the significance of them for the members. It is in keeping with this principle that Jawaharlal Nehru has said, "The problem of the tribal areas is to make the people feel that they have perfect freedom to live their own lives and to develop according to their wishes and genius".[7] But it seems that this principle has not been put into practice to any appreciable degree. Vikas Maitri has taken up this principle as a basis for initiating development work in the tribal villages

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7 Quoted from the caption in "North-East Emerging from Isolation" *The Illustrated Weekly of India*, December 14-20, 1980, p. 10.

Gossner Mission

During the past 11 years of working with the people in villages Vikas Maitri has come to realise that in the traditional social system of the tribals there are some inherent qualities which can be constructively used for building a just society. Some of these qualities are the spirit of cooperation and mutual obligation, community solidarity, sense of general equality and partnership among all, sense of equal partnership between men and women, honesty, sincerity, doing once duty silently, democratic procedure for dealing with common affairs with emphasis on consensus, dignity of physical labour, ete. Innovative programmes could be based on these elements of tribal culture and values to the extent they prove to be compatible with development. While adopting such an approch to development Vikas Maitri does not intend either to eulogise or to romanticise the tribal tradition as a golden era. We fully realise that there are certain tribal values and attitudes which impede development, but we are also convinced that there are definitely some other types of values and attitudes which can contribute to devloping a just society. We also believe that some so-called negative values and attitudes can be used for constructive work, if appropriate strategies are adopted. Our emphasis is on refining the traditional institutions and values in such a way that they can cope with the changing society or on giving them new meaning and make them function for the greater good of the society.

In an effort to help the tribals and other weaker sections closely associated with them build a model of just society the approach which Vikas Maitri has adopted and which is currently in actual operation can be summerised as follows :

— Building a model of just society within a democratic frame-work based on the principle of equality, wherein there is no exploitation of the weaker sections by the strong and powerful and where people are enabled to play an active and effective role in forming their own destiny.

— Reorientation or rebuilding of traditional positive values of tribal society and basing development programmes on them.

— Helping the people improve their living standard through increased production with improved technological input and maximum

Gossner Mission

participation of the people and making the community self-reliant in the matter of production and consumption to the maximum extent possible.

— In its approach Vikas Maitri does not treat the people as beneficiaries but as "indespensable actors in the development drama, prob'em solvers, clients and partners." Correspondingly the development workers do not approach the villagers as "friends, philosophers and guides but as professionals and partners."

The role of Vikas Maitri is essentially that of an educator, education meaning the sharing with the people, the knowledge acquired in the process of reflective experience of the educator.

V THE VIKAS MAITRI PROGRAMME

The main action programmes through which Vikas Maitri is trying to help people build a just society may be presented as follows :

1. MOTIVATION : The general tendency among the tribals is that they do not accept the so-called development as an unmixed blessing. Based on the past experience and the apprehension of the future risks and dangers the villagers are not easily amenable to innovations. This naturally calls for a proper motivation and education. However, motivating people for action is not easy because the whole complex of h man psychology is involved in it. Vikas Maitri has developed a special technique for motivating people. This technique is directly related to the actual life situation of the people. The technique is :- There is a team of 3 to 5 organising members who know their own strength and weakness and who have a mutual understanding of each other. This team studies the situation of people and adopts a result-oriented strategy for conducting the exercise. The strategy is in the form of a miniature of some development programme. The exercise involves, a number of actors with their specific roles (like banker, farmer, businessman etc.) assigned to them. These actors are asked to play their respective roles in the supposed life-situation and are simultaneously asked about their real feelings which they experince during the course of the exercise. At the end of the exercise a definite result emerges, which the participants may or

Gossner Mission

may not have expected before. It is this feeling which the participants experience at this moment that gives them the real motivation to accept or reject any innovation.

The situation can be illustrated as follows :—

The problem—The organising team finds that in a village there are some progressive farmers and a large majority of agricultural labourers. All of them accept individual-oriented development programme but the majority are unable to improve their situation because of different reasons. Therefore they continue to work as labourers. The real problem is that in this situation no individual assistance can better the situation.

The strategy adopted in the exercise :

The participants are asked to assemble in one place and the organising members get mingled with them. One of the organising members initiates the exercise by asking the participants to stitch leaf-plates according to a particular design and size. The pariticipants are asked to borrow money from the supposed bank to purchase the required material. After finishing the stitching the plates are sold in the market. All those plates not made according to the prescribed design because of their inability to conform with the pattern are rejected. Thus only a few who are efficient earn profit and thus are able to pay back the bank loan.

In the next exercise bank loans are given to those who succeed in paying back their loan amount and in depositing a 10% margin money with the bank. Those who do not get bank loans have to find their own source (which is only employment with the successful participants) to pay back the loan. In this exercise the successful borrowers get richer and exploit the unsuccessful ones.

In the last exercise loans are given to the unsuccessful participants jointly. All of them work together in order to pay back the entire loan amount irrespective of their individual liabilities. This method of working together enables them to succeed in the business. In case of failure they can analyse the reasons of failure. This ultimately motivates them to take up cooperative farming.

Gossner Mission

Some ten different strategies (adopted to different situations) have been developed to motivate people for different types of motivation exercises (such as creativity, cooperation, confidence building, changing superiority inferiority complexes, structural analysis, etc.)

2. MANAGERIAL TRAINING OF DEVELOPMENT WORKERS:

As indicated in the section under approach, the main task of Vikas Maitri is people's education for development and provision of carefully planned inputs of technology. To enable the development workers in their role as effective educators it is very essential that they first get a good grasp of technical inputs to be used in actual production, get well acquainted with the managerial problems involved in the process of production and understand the people with whom they have to work. This calls for a good training before they enter into the actual field of development.

For imparting a centre has been established in a village. There is sufficient accomodation for residence cum training for 20 candidates. For the purpose of training a 12 acre farm land has been developed. There are two wells and a pond in the farm to supply required irrigation water All the tools and other requirments for imparting training in farming and household industries have been acquired. There are also some small units of piggery, poultry, bee keeping, etc. for giving training in animal husbandry.

Each trainee is assigned 5 decimals of land out of the farm land for his practical training in cultivation. The 5-decimal land is divided into 4 small plots for raising 4 different crops at a time. To cultivate this land he is to use only a spade and carrying stick to make himself-supporting in the process of production.

All the trainees have to undergo 5-hour training daily. Of this each trainee has to devote two hours in the cultivation practice in his assigned land and for one hour he has to work in the general farm where imprved technology and other inputs are used. The remaining two hours are spent in getting theoretical orientation in tribal culture, agriculture, animal husbandry, village industries, and such other development programmes. Leisure hours are used in cleaning, house visits, cooking, recreation, etc.

Gossner Mission

Every two or three months the trainees are sent to their respective future areas of work for a period of one week. During this time they make village studies to grasp the problem situation of these areas and explore various possibilities of organising people for action programme. After their return from the areas to the centre the situations identified are discussed and accordingly individual assignments are given to the trainees for specific action according to the need. On completion of the 2-year training the candidates start working as full-time or part-time employees in the respective areas where they come from.

3. DEVLOPMENT INITIATIVES :

A Keeping in view the traditional tribal administrative system in villages an infrastructure for initiating development activites has been set-up as follows :

i) *Development Centre :* In the traditional tribal social system there are recognised village leaders to look into the common welfare of the village communities. To discuss matters of public import, there is a tradition of assembling either in the village dancing ground or any community hut. The idea of starting a development centre comes from this social system. The purpose is to bring the people together to make them imbibe the role of new development workers in line with the recognition given to the traditional leadership pattern.

Development centres have been started for clusters of villages keeping in view this treaditional pattern of tribal society. Each development centre has residential facilities for development workers, a godown for storing inputs and tools and a small assembly hall. The assembly hall serves for holding meetings with the villagers for discussing various problems and related development programmes. In all the meetings decisions are arrived at by consensus and not by voting as is the usual practice in the statutory panchayat system introduced by the government. Unlike in the government panchayat system where decisions for development activities usually come from above the decisions in the centre are taken by the people themselves.

Gossner Mission

For the use of each centre there is a provision of 2 to 5 acres of cultivable land. This land is used both for demonstration and for generating income for the maintenance and upkeep of the centre.

Through the development centre the trained development workers help people organise suitable development programmes. The development programmes are organised both at the centre itself and in the villages comming under the clusters. The programmes carried out at the centre comprise the following :

ii) *Balwadi :* In villages children below the age of 5 year have neither any opportunity of undergoing formal education nor engaging themselves in any kind of constructive work. These years constitute a child's formative period for the proper development of his various faculties. For lack of power attention at this crucial period of a child's develoment on foundation takes deeper roots for his full development at a later stage. It is to remedy this situation that the balwadi programme in the centre has been orgnised. A trained lady volunteer runs the programme under the supervision of the development workers. The programme content covers such educational inputs as cultivation of good habits, creativity, sense and value af cooperation, discipline, etc. These elements are given to the children through games, folk stories, songs, dances, etc.

iii) *Night Discussion Forums*- For adults night discussion forums are organised daily by the development workers of respective centres. For illiterate adults some general literacy and numerary programmes are organised. However, emphasis is given to the dissemination of new ideas about various techniques of improving farm production and allied pursuits.

iv) *Special Short Training*- As and when need arises special skill training programmes lasting for a couple of days are given to the villagers. The topic of such training covers spinning, weaving, knitting, nutrition, child care, etc

B. The various development programmes currently in operation in the villages are :

Gossner Mission

i) *Cooperativism :—* Common ownership of property is an original concept in the tribal society. With a view to strengthening and rejuvenating this original concept Vikas Maitri is encouraging cooperative cultivation. While doing this it has been realised that such a venture cannot be initiated for the entire village community. It is because in the village there are three categories of farmers. The first catagory covers those who produce more than what they can consume. The second category of farmers just enough for their yearly sustainance. Under this category come the vast majority of farmers in a village. The third category comprises those farmers in a village. The third category comprises those farmers who can hardly produce food for a period of 6 to 9 months. To compensate the loss these farmers suffer during the period of 3 to 6 months they borrow from the first category of farmers who produce some surplus.

Vikas Maitri attempts to help this last vulnerable section of a village to organise themselves for co-operative cultivation. Wherever it is possible to pool their entire cultivable land cooperative cultivation is undertatken in the entire land. In cases where people show some reluctance to pool the entire land for fear of loss, cooperative cultivation is tried out in whatever land that is made available by the people.

In the cooperative cultivation the principles accepted by the farmers are pooling the land for joint cultivation without any expectation of extra gain for the landowners, compulsory labour required for the cultivation and provision of capital and other required inputs and appropriate technology by Vikas Maitri. After the harvest the loan amount is realised from the total produce by the organisation. The rest of the produce gets distributed by the farmers themselves in proportion to the labour contribution made by them. Such cooperative cultivation increases the production. The farmers besides getting sufficient amount for their own consumption are able to clear their former debts, if any.

Such cooperative undertaking makes the joining farmers, self-sufficient and strengthens in them the spirit of greater cooperation. Vikas Maitri is gradually taking up such cooperative ventures for entire village communities after bringing the farmers of the lowest level

Gossner Mission

to the level of first and second category of farmers. Cooperative development programmes also include community fishery, community orchard, community tasar cultivation. A cooperative venture of this nature is mainly for early supplementary income for families possessing land for cultivation. Especially for the landless groups and women such cooperative undertaking becomes a definite source of income. Helping people to organise such cooperatives requires more effort on the part of the development workers.

ii) *Saving Bank :—* In their traditonal system tribals have already developed a system of common grain-stores to preserve some extra-grain for future needs. Based on this tradition saving banks have been started in the villages. This scheme has been started to encourage the villagers develop a habit of saving for capital formation. To facilitate the procedure of deposit and withdrawal of money from he bank token stamps of corresponding denomination printed by Vikas Maitri in lieu of pass books and cheques are used. Such token stamps are easily understood by the illiterate villagers. Here a question may be raised as to why the people are not encouraged to deposit their money in the usual banking institutions directly. The main reason is because of their past experience the people are unwilling to have direct dealings with banks where the transactions take place in the form of written documents. To avoid any legal complications whatever amount is collected in the form of people's deposits is deposited with a nationalised bank under a common account of Vikas Maitri. For the withdrawal of any money from one's savings account one has to inform the development worker at the centre, one week ahead. The worker withdraws the money from Vikas Maitri account and pays the money to the person concerned and adjustment of the account is made in the token stamp.

The feeling that it is their own bank from where they can withdraw money and use it for any need strengthens the community solidarity of the people.

iii) *Cooperative shop :—* With a view to relieving the tribal farmers from the clutches of petty traders coming from outside the village initially arrangements were made for common sale of the field produce and other local commodities. By adopting such a method of

Gossner Mission

sale-proceed the farmers were enabled to fetch better price for their produce. While cotinuing this practice a larger shop system for both sale and purchase on a cooperative line has been developed. As for sale of the produce the original sale system still continues. There are such essential commodities as rice, oil, pulses etc. which are purchased by the cooperative shops during the harvest time and stored in the cooperative store for later sale to the members at normal market rate prevailing at the time. There are some other essential commodities like sugar, salt, spices, umbrellas, etc. which are purchased by the co-operative shop for sale to the villagers.

This cooperative shop besides strengthing the spirit of cooperation among the people helps them to acquire business acumen that is said to be lacking in them. To a great extent this shop saves them from the usual exploitation perpetrated on them by the non-tribal traders and merchants.

iv) *Village Primary Industries* :—The concept of self-sufficiency is quite old in the tribal society as it has been pointed out in the background information but in the changing situation they are getting more and mo·e dependent on cities for a number of consumption items and some other such things. The situation has changed to such an extent that even such basic needs as food, clothing and housing cannot be fulfilled because of the neglect of some local trades and pursuits by those groups who were engaged in them formerly. As there are good prospects for the revival of small primary industries Vikas Maitri has organised the people for taking up such industries as manufacture of cloth, bone-meal fertilizer, oil, soap, etc. on a cooperative basis In this line Vikas Maitri has just made a beginning. The venture has still to take a concrete shape.

v) *Appropriate Technology for Increasing Production* :— In the modern trend of devolopment much importance is being given to the introduction of highly developed technology. The application of some of these advanced and sophisticated technology has shown that these cannot be easily adopted by the weaker sections of society as for them they are too costly. When successfully utilized these technologies tend to help the already better off section and thereby they tend to marginalise the weaker section. In case of failure of the better-off users it is the

Gossner Mission

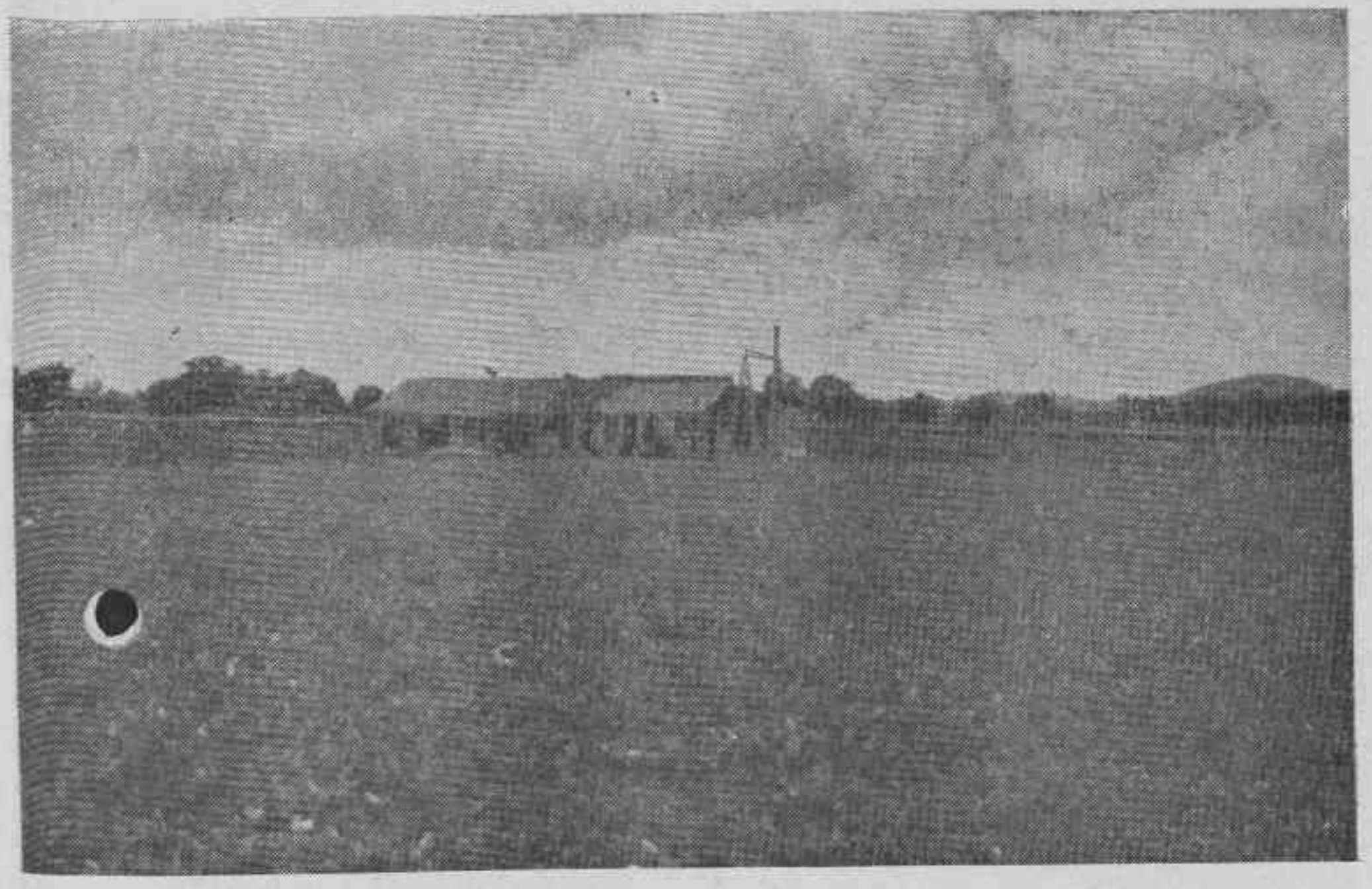
manufacturing industries which become the ultimate beneficiaries. These technologies have already been experimented by Vikas Maitri and they have not been found much helpful to the tribal farmers. Therefore we are searching for such simpler technologies that can be easily adaptable by the farmers and at the same time they can help in increasing production. Some of similar technologies developed by Vikas Maitri include the following :

Labour Intensive Farming — In this technique of cultivation small scale farming is undertaken for getting maximum production through small plotting of land for mixed cropping, careful and systematic planting, proper manure concentration at roots, proper weeding and pest control. This technique gives higher yield in terms of the investment made in the cultivation. This technology makes the farmer quite independent.

Irrigation :— In the irrigation system in vogue the usual method followed is to lift water from the lower level to the highest level for channelling water to the fields. This is a costly method of providing irrigation facilities to the small farmer and makes him dependent on the outside system. Therefore Vikas Maitri has already developed a technology to conserve surface water at a higher level for supplying water through natural gravity. For the even distribution of water from the source check dams are constructed and water is channelled through contour bunding and land levelling. This technique has been found to be very suitable in the topography of Chotanagpur region.

Dry Farming :— In the Chotanagpur region the farmers grow mainly rain-fed crops once a year. The success of these crops entirely depends on the vagary of the monsoon rain which is difficult to predict. After harvesting the first rainfed-crops all the land where no facilities are available for artificial irrigation remain fallow until the next rainy season comes. To encourage the farmers to make the maximum use of their cultivable land Vikas Maitri has initiated raising of drought-resistant crops after the people have harvested the first rain-fed crops. Suitable techniques have been developed to conserve needed moisture in the field for growing

Gossner Mission



A view of lush green crop of groundnut. At the background is a small plant installed for producing bonemeal that provides phosphatic nutrients to the plants : a way to self-sufficiency in agricultural inputs. (See page 19)



Proper balancing of organic manure alone (without resorting to chemical) fertilizers) can give this type of bumper sugarcane crop: a simple technology best suited to the farmers. (See pages 19–21)

Gossner Mission

different variety of crops such as pegionpea, gram, etc. which have high nutritive value. The cultivation is taken up on a cooperative basis.

—*Cash Crops* :— As said in the background part of this paper the people produce food crops only for their own consumption. They are forced to sell part of the produce whenever they need cash as they have hardly any other source of earning ready cash. The produce thus becomes inadequate to sustain the family. As some ready cash is essential even in the subsistence level of living Vikas Maitri has taken up steps to introduce such cash crops as groundnut, sweet potato etc. which have a good scope for marketing.

—*Organic Manuring* :— Proper manuring is essential for the healthy growth of plants. Perhaps too much emphasis has been given to popularise the use of chemical fertilizers for increasing production. Because of the high cost small farmers are unable to use them. Those farmers who have actually used them have experienced the adverse effect of chemical fertilizers Further, their use makes them dependent on the outside system. One of the reasons of low productivity is the farmers' limited knowledge of the various nutrients required for various crops. Vikas Maitri's contribution to improving the manuring system consist in enlightening the farmers in the use of various kinds of organic manures containing different nutrients. Further, the farmers have been properly initiated in the use of bacterial culture, blue green algae, digested bones and ash.

vi) *Incentive for Improving Living Standard* :— The living standard of the tribals is low. However much a person may earn he may not be able to raise his standard of living, if he is unaware of proper use of locally available facilities. With a view to giving the people an idea of a better way of living without incurring much extra cost Vikas Maitri has attempted to provide some cheap amenities to the people. One of them is a biogas plant designed by Vikas Maitri. The plant has been installed in a village of one of the development centres. The plant generates sufficient gas to give light to 13 individual houses forming a cluster in one section of the village. Collection of the required cowdung to feed the plant and its maintenance are the joint responsibility of the users. The

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success of this plant has created a lot of interest among the villagers. The other is low cost housing. To encourage the people to improve the housing condition at a very low cost Vikas Maitri has designed and constructed a farm house for demonstration. The accommodation provided in the house includes four rat and moisture-proof godowns of 2½ ton capacity each, living rooms with kitchen facilities for two families, a guest room, a cattle shed, a poultry shed and four pigstys. The house has been constructed at a total cost of Rs. 12,780-00

4. SOCIAL RESEARCH :— It is the aim of Vikas Maitri to make a constructive use of the traditional tribal institutions and values for their total development according to their own aspirations and genius. This calls for a constant study and analysis for a deeper understanding of the tribal society, its culture and values. Vikas Maitri also intends to share its experience with other development agencies This can be done by generating some useful development literature based on actual field experience. Thus social research forms part of the Vikas Maitri programme.

To get an overall idea of the general socio-economic situation of the people Vikas Maitri has completed a general survey of some cluster of villages Another social research in depth on an aboriginal weaving community known as 'Swansi' is underway. The Swansis claim that they were originally tribals but the government has put them in the list of harijans who come under the lowest rung of the Hindu caste ladder.

5. *NEWS LETTER* :— To effective in development work Vikas Maitri is convinced of the need of constant contact and dialogue with the people. The monthly newsletter in Hindi called 'Samvad' helps in maintaining regular contacts with the people in villages. The news letter serves as a main communication link for the dissemination of new ideas, techniques and experiments about development.

V. *EVALUATION* :— The main reason for diverting from the original objective of Vikas Maitri as stated in the introduction was

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that both the church and government were rather hesitant to move away from the usual individual - oriented development programmes which were of little help in the actual development of the weaker section. It has to be frankly admitted that for lack of proper direction during the transition period, the organisation get entangled in many blunders. Thus much of the financial resourcess and time went to waste. But the very mistakes committed paved ways for corrections and improved development efforts.

Perhaps one of the greatest acheivements of Vikas Maitri is that it has been able to build a team of young local tribals and some non-tribals who have committed themselves to the development of their own people according to the recognized ideology as given under Vikas Maitri approach. At present the actual team consists of 14 such youngmen

What makes the developn ent work of Vikas Maitri easy is that it deals with a homogeneous community with a distinct culture of its own. The team of local workers facilitates easy establishment of rapport with and confidence building in the people,

The work of Vikas Maitri is concerntrated in the villages of Ranchi district except for one area in Raigarh district of Madhya Pradesh. In Ranchi district the villages covered do not form a compact area. The villages are scattered in different parts of the district. For meeting the programme costs Vikas Maitri received a total sum of Rs. 24,57,459=72 (US $ 306,034 =83 exch rate $ 1=Rs. 8.03) from various sources during the 11 - year period. In terms of statistical detail the achivements of the organisation as they stood in 1980 are as given below :—

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I. DEVELOPMENT CENTRES AND TRAINED WORKERS

	No. of Centres	Villages Covered	Families Covered	Persons Trained	Trained persons working in V. M.	Trained persons working elsewhere
Under Regular programme	22	126	12,148	51	32	19
Under crash programme in 1980	28	157	5,987	28	25	3
Total	50	283	18,135	79	57	22

II. COOPERATIVE GROUPS

	Agricultural Production		Agricultural Allied Production		Business	
	No. of groups	Membership	No. of groups	Total Membership	No. of groups	Total Membership
Under Regular Programme	52	819	13	195	2	153
Under crash programme in 1980	19	198	...	—	—	...
Total	71	1,017	13	195	2	153

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III. OTHER ACTIVITIES

Education	Efforts		Demonstration			Village Amenities	
Nature of Activity	No. of Centres	No. of participants	Items	No. of centres	Acreage covered	Items	No.
Farmers' Forum	34	1,196	Crops	4	19	Dams	2
Balwadi	4	174	Forestry	2	6	Pond	3
Saving Bank	11	856	Land reclamation	2	17.25	Well	11
			Fishery	2	2 ponds	Biogas-plant	3
						Pump-set	15
						Buildings	13
Total	49	2,226		10	44.25		47

VI. *CONCLUSION:*— One basic characteristic of the tribals of Chotanagpur and Santhal Parganas is that they form what may be called a group-based or group-oriented society. This is evident in almost every aspect of their life. There appears to be an inherent desire in them to prosper or to face hardship together. It is, perhaps, for this reason that they seem to discourage tacitly individual prosperity by showing an attitude of envy termed as *hisinga* or jealousy. In the past they have suffered much economic exploitation and expropriation in the hands of non-tribals who in the wake of the British revenue system had entered the region. At the present time also the

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bulk of the tribal population constitutes a vulnerable group. Despite the efforts made by the government and other voluntary organisations to ameliorate their condition still much remains to be done for their liberation. Vikas Maitri intends to its small contribution to their liberation process.

At the time of its inception Vikas Maitri did not have any blueprint to guide its developmental activities in villages. In course of some experiments during the initial period Vikas Maitri has been able to grasp the psychology of the tribals and their aspriation. It has realised that in keeping with the traditional socio-economic system of the tribals, development programmes on a cooperative line is most suited for effecting their integrated development. Therefore the development ideology of Vikas Maitri is based on this premise. The whole development effort is geared to helping people to become the masters of their own distiny.

The Mobile orientation and Training Team of Indian Social Institute headed by Henry Volken made an evaluation of the development work of Vikas Maitri in 1978. Regarding Vikas Maitri's approach to development the team has raised a fundamental question- "How can, within the context of surplus economy whose impact is oppressive to tribal society, an ideal rooted in a subsistence economy guide development efforts of Vikas Maitri ?" The team feels that this question "is significant for all development activities promoted among the weaker sections of society". The significance of the question lies in that the current trend of development tends to make "individualistic accumulation and individualistic mentality" go together. In such a situation equitable distribution of wealth bccomes difficult. The team has expressed its hope that the tribal people could find a solution to this vexing problem.[8]

Taking into consideration the Indian situation as it is Vikas Maitri sees two options :—

1) To accept as a model of society with surplus economy resulting through the use of modern science and technology and to bear the subsequent consequences.

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8. Henry Volken *Vikas Maitri : A People's Organisation in Chotanagpur*, Vikas Maitri, Ranchi, 1980, pp. 5 24.

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2) To help a traditional society grow into a self-reliant society according to its own genius by developing a system of education, technology and know-how best suited to the quality of life aspired for by the people.

If we opt for the first model we face a society in which there is a big gap between the rich minority and the poor majority because it is the former group that takes the lion's share of the benefits of development. The minorty group is all powerful and strong and exploits the vast weak majority. In such a society the minority group goes on prospering while the sufferings of the weaker majority go on increasing. In such society it is very difficult to reach the benefits of development to the vast majority of the weaker sections. Whatever ideology we may adopt the levelling up of the two polar sections is a difficult task. Perhaps only some very radical measures can remedy the situation.

Therefore we have opted for the second model. While opting for this model we realise that the pace of development will be very slow in terms of the developing science and technology. This may make the society lag behind in the race of power acquisition. However, from the view point of social justice it helps to foster the spirit of equality among the people, provides sufficient technology and know-how to raise the living standard and gives people equal opportunity to shape their own destiny. The cooperative development process aims at equitable distribution of benefits. However, we are aware that even the cooperative venture my lead to the growth of individualism. To curb such a trend Vikas Maitri has adopted a principle that the surplus, if there be any, will be used to provide social amenities required for raising the standard of living and common sharing of acquired knowledge. Thus a tentative answer to the question raised by the evaluating team, in Abraham Lincoln's words, could be : "If we could but know where we are now, and where we ought to go, we could better judge what to do and how to do it." The final answer to the question, if that be eventually possible, has to wait until Vikas Maitri has made some more fruitful experiments in actual developments in actual development situation during the years to come.

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SUDARSHAN PRESS, RANCHI

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SHAPING UP TRIBAL ENTREPRENEURS

A Review

by

DOMINIC BARA







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SHAPING UP TRIBAL ENTREPRENEURS —A REVIEW

July 1980

by

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VIKAS MAITRI
PURULIA ROAD, RANCHI-834001
BIHAR : INDIA

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CONTENTS

SHAPING UP TRIBAL ENTREPRENEURS	1
PROGRAMME IN OPERATION	2
IMPACT OF THE PROGRAMME	4
A NEW PERSPECTIVE	5
SOME SUGGESTIONS FOR JOINT EFFORT	7

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SHAPING UP TRIBAL ENTREPRENEURS

—A Review

Some ten years ago, Xavier Institute of Social Service Ranchi did a one-year research on entrepreneurship among the tribals residing in the Ranchi and Khunti towns. This research has revealed that the tribals do have an entrepreneurial tendency. Thus the finding has exploded the long accepted belief that the tribals are incapable of taking up any business. The other finding of the research is that the tribals hesitate to start an enterprise because of certain constraints which they find difficult to overcome. However, no immediate follow-up action was initiated to encourage the tribals to undertake business pursuits.

It was Vikas Maitri, an action-oriented association of different churches and people of Chotanagpur that foresaw the possibility of effecting social change by training tribals as entrepreneurs. As a starting point a four-month training programme was organised in Ranchi in 1974. The programme was financed by Indo-German Social Service Society, New Delhi.

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completion of the training the trainees go back to their respective villages. Each trainee is required to prepare a project proposal for starting a business of his own choice. All the project proposals of the trainees are submitted to the local nationalised banks operating in their respective areas for possible loans.

While Xavier Institute of Social Service controls the training programme and its finance, Vikas Maitri still plays a major role in the identification of prospective candidates before training and in making provisions for business loans from the banks after the training. For the identification of candidates Vikas Maitri first selects different areas from where the candidates can be drawn for training. An attempt is then made to mobilise the people of the selected areas for forming associations of cluster of villages. Further the idea of entrepreneurship is sold to these associations. On understanding the usefulness of training entrepreneurs the associations select a panel of prospective candidates and finally sponsor them for undergoing training.

Much effort has to be made to persuade the local nationalised banks to issue business loans to inexperienced entrepreneurs. The staff personnel of Vikas Maitri make personal contacts with the authorities of the respective banks to convince them of the feasibility and viability of the worked out project proposals and the integrity and credibility of the entrepreneurs. Vikas Maitri also stands guarantee for the loans issued to the entrepreneurs.

So far 6 batches of candidates with a total of 152 have completed the training programme. The group wise distribution of the candidates completing the training is as shown below :—

Year	No. of trained candidates	No. of those Attempted	No. of those Abandoned in mid way
1974	20	10	4
1976	22	14	3
1977	36	23	8
1978	21	8	1
1978-79	26	16	5
1979	27	Nil	—
Total	152	71	21

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This was entirely a new training programme. While designing the programme it was realised that any amount of class-room lectures cannot effectively fulfil the needs of the trainees. Therefore an arrangement was made with the small shop-keepers and workshop owners in the town to keep the trainees with them to learn the technique of running a shop/workshop. The training programme is continuing. However, the programme management along with its financial control has been taken over by Xavier Institute of Social Service.

Programme in Operation

As mentioned above the training is a four-month residential course. It incorporates both the lecture sessions and shop-work experience. Everyday the trainees work in the respective shop/workshop during the day-time and attend theory classes for 1½ hour in the evening. The course director of the programme visits the trainees in their work-place from time to time to evaluate the progress of the trainees. In these visits he tries to understand the various problems faced by them. As far as possible he tries to solve their problems on the spot through direct discussions with respective shop/workshop owners.

In the theoretical classes the main topics covered include leader-ship (in industry and society), motivation, shop-management, book-keeping, salesmanship, advertizing and laws relating to business (sales tax, registration, income tax, etc). In their work-place the trainees learn practical skills in dealership, salesmanship, accounting, mechanics, electrical work, tyre retrading, food and tea selling, etc.

Every year only a small number of candidates are selected for training because of the limited financial resources and technically qualified staff personnel at the disposal of the organisation. As far as possible most of the selected candidates are given free hostel accomodation during the time of their training. All the candidates receive their monthly stipend to meet their living expenses. On

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1979	27	Nil	—
Total	152	71	21

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From this distribution it can be seen that only 71 (about 47%) candidates attempted to start a business. Of these 21 (about 29%) abandoned the business in mid way.

Impact of the Programme

A well planned programme for social change should be replicable. In the existing situation of acute unemployment in India the entrepreneurship training programme started here in Ranchi can be said to be replicable. This conviction led the organisers of the programme to spread the idea in other parts of the country and to organise a national level seminar on the subject from October 31 to November 3, 1979. A number of books, booklets and articles on this training programme have also been published.

Currently non-formal education has become an important concept in the field of development. Giving candidates direct experience of operating actual shops and workshops during the entire period of training is a new technique of non-formal education This technique can be an effective means of training entrepreneurs. This may need further experiment.

A research can give a new idea. This idea can have its value and use only when it can be put into actual practice. However, this has not been given due importance in the entrepreneurship development programme at Ranchi. Firstly the training has not been related to the actual situation and needs of the villages from where the candidates are drawn. This has happened so primarily because there has been no attention to making any situational analysis that is very important for the effectiveness of the entrepreneurs. Secondly there is an isolated manner of giving theoretical lectures by each individual lecturer who can give the trainees only a piece meal knowledge of the subject he teaches. Because of this it has not been possible to prepare a comprehensive syllabus for regular use. For the same reason there has been no improvement in the teaching either. Finally on completion

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of the training all the trainees were not given the full assistance and guidance they required for setting up their business. Even those who were assisted and guided were left half way.

All these have adversely affected the effectiveness of the entrepreneurs. The number of entrepreneurs taking up business has been relatively very low. The entreprenuers who started their business fared very poorly in their performance and quite a few of them gave up the pursuit. Most of those who are still in business have arrears of bank loans for repayment.

A New Perspective

At the time of launching the entrepreneurship development programme its exact effect was not predictable. The experience gained during the last seven years has led to realise that there could be a danger of inviting a strong individualistic spirit in tribal society that higly values cooperation and equality. Any effort for change that tends to give scope for exploitation in the community can be harmful to the people Therefore, it is necessary that both the approach and design of the programme be reoriented. This is a new challenge for the programme organisers.

Promotion of entrepreneurship is not the ultimate goal of the training programme. The basic aim of the programme is to use entrepreneurship for social change. However, entrepreneurship cannot stand as an isolated phenomenon but it should form part of the total socio-political and economic development. This calls for a very careful planning and strategy for action in the identification of groups, areas and needs.

To enable the trainees to give better performance the quality of teaching needs improvement. This can be done only if the organisers of the programme really understand as to what has to be taught by the individual lecturers. For making the subject more meaningful and

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relevant to the trainees a synthesis of different topics taught is required. This can be easily done if the organisers and the lecturers periodically meet together for discussion.

Paulo Freire ?

Use of games, puzzels, folk stories etc is very useful in giving motivation course to the trainees. Through these devices the trainees are motivated to overcome their prejudices and inferiority-superiority complex and the like. At present this type of motivation is given to trainees only in the class room situation. This technique can also be extended beyond the classrooms prior to as well as after the training. The pre-training motivation can be given in village meetings. The post-training motivation can be arranged in the follow-up seminars to be organised for the entrepreneurs.

At present practical skill training is given in the shops and workshops but the arrangement for this training is inadequate and for that matter it is not fully helpful to the trainees. As the trainees are at the mercy of the shop-owners who usually do not tell them all the business tactics they do not get the full knowledge of the business. Therefore the organisers have to find out some other arrangements for this training. One arrangement could be that the organisers set up a separate workshop with all the essential requirements. However, the present arrangement of keeping the trainees with the workshop owners should not be given up.

It is not enough to train entrepreneurs and to leave them to fend for themselves. After the training what the trainees need most is proper guidance and financial assistance in the initial stage of their adventure. The primary responsibility of the organisers is that the trainees desirous of starting a business are helped to get required financial assistance in time. The organisers also have to keep regular contact with the entrepreneurs to help them overcome their problems.

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Some Suggestions for Joint Effort

Vikas Maitri and Xavier Institute of Social Service have been working in close cooperation with each other in promoting entrepreneurship among the tribals of Chotanagpur. While Xavier Institute of Social Service is responsible for designing the training programme Vikas Maitri takes up all the field work responsibility both before and after the training. Each organisation shares its field of specialisation in the discharge of its responsibilities. To make the training programme more effective there is a need for better coordination of the specific roles of the two organisations. This can be achieved by distributing the responsibilities of the organisations in the following manner.

Vikas Maitri	Xavier Institute of Social Service
(1) Identification of areas groups and needs.	(1) Identification of skills and resources required.
(2) Integration of entrepreneurship into adopted total development plan.	(2) Development of training design in terms of required skill and available resources.
(3) Arrangement of finance required by trained entrepreneurs from organisation's own source or through banks.	(3) Helping the entrepreneurs in the preparation of project application for bank loans.
(4) Arrangements for regular visits to entrepreneur's business place for financial advice.	(4) Arrangements for regular visits to entrepreneur's business place for technical advice and moral support.

To work out the proposed coordination a committee could be formed taking an equal number of members from both the organisations. This committee may be made responsible for the supervision of the training programme and its finance. Such a move can assure more effective and efficient implementation of the entrepreneurship development programme.

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VIKAS MAITRI

Purulia Road
RANCHI - 834001
BIHAR

15 January 1982

ED/S/82-

Subject : Regional Seminar on the Role of Church Leaders in Development.

Dear

Welcome to the " Regional Seminar on the Role of Church Leaders in Development " organised by Vikas Maitri from 29 March - 1 April 1982 at HOTEL APSARA Circular Road Ranchi. We look forward to your active participation to make the seminar a success.

From the enclosed programme you may find that the programme begins at 4.30 p.m. on Monday, March 29, 1982. We request you therefore to please arrive on time. The various topics of the theme have also been given in the programme. We hope they will interest you as they provide a very broad spectrum for free discussion.

To make your participation more fruitful we request you to prepare a self-project report for presentation in the seminar. The self- project report may kindly be sent to us in advance so that copies can be made for all the participants. In case it is not possible for you to send in advance we would be grateful if you can kindly bring 60 copies of your paper along with you. For preparing the paper help may be taken from the enclosed " Guidelines for Preparing Self-Project Report ".

We are looking forward to your arrival and with Seasons Greetings,

Yours sincerely

(D. Bara)
Executive Director

Encl. as above

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VIKAS MAITRI

Regional Seminar on the Role of
Church Leaders in Development

HOTEL APSARA CIRCULAR ROAD RANCHI

29 March - 1 April 1982

Programme

29 March 1982

4.30 p.m. - 6.00 p.m. - Arrival and Registration of participants

6.00 p.m. - 8.00 p.m. - " Inaugural Session "

- Chair person : Rt. Rev.Dr. N. Minz
- Opening Prayer : Rev. Binod Demta
- Welcome Address : Rev. P.G.Kniss
- Inaugural Address : Most Rt. Rev.Dr. P. Kerketta S.J.
- Message from EZE : EZE
- Vote of Thanks and Closing Prayer : Rev. Dr. M.Bage

8.00 p.m. - 9.00 p.m. - Dinner

30 March 1982

7.30 a.m. - 8.30 a.m. - Breakfast

8.30 a.m. - 9.30 a.m. - " Churches and the Development in Chotanagpur - A Survey "

- Chairperson : Rt. Rev.M.M.Tudu
- Speaker : Dr. Michael V.d. Bogaert S.J.

9.30 a.m. - 10.30 a.m. - General Discussion

10.30 a.m.- 11.00 a.m. - Coffee Break

11.00 a.m.- 12.00 a.m. - Project Presentation

12.00 p.m.- 1.00 p.m. - Lunch

2.30 p.m. - 3.30 p.m. - " Theological Interpretation of Development in the Context of Chotanagpur "

- Chairperson : Rev. J.H.Baskey
- Speaker : Rt. Rev.Dr.S.A.B.D. Hans

3.30 p.m. - 3.45 p.m. - Tea

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3.45 p.m.- 4.45 p.m. - " Session Continued "
- Speaker : Rt. Rev. Dr. N.Minz

4.45 p.m.- 5.45 p.m. - General Discussion

5.45 p.m.- 6.45 p.m. - Project Presentation

7.00 p.m.- 8.00 p.m. - Dinner

8.00 p.m.- 9.00 p.m. - Film Show on " Vikas Maitri : A Peoples Organisation for Self Help ". 2

31 March 1982

7.30 a.m.- 8.30 a.m. - Breakfast

8.30 a.m.- 10.30 a.m. - " Development - The Tribal Aspiration and Situation "
- Chairperson : Rev.Dr. C.K.Paul Singh
- Speakers : Rt.Rev.Dr.Philip Ekka S.J.
- : Mr. D. Bara

10.30 a.m.- 11.00 a.m.- Coffee Break

11.00 a.m.- 12.00 a.m.- General Discussion

12.30 a.m.- 1.30 p.m. - Lunch

2.30 p.m. - 3.30 p.m. - " Development and Liberation - the Current Approach
- Chairperson : Dr. M.V.d.Bogaert S.J.
- Speaker : Rt.Rev.V.G.Saupin

3.30 p.m.- 3.45 p.m. - Tea

3.45 p.m.- 4.45 p.m. - General Discussion

4.45 p.m.- 5.45 p.m. - " Cummunity Health Approach to Development"
- Speaker : Sr. Jacinta

5.45 p.m.- 6.45 p.m. - General Discussion

7.00 p.m.- 8.00 p.m. - Dinner

8.00 p.m.- 9.00 p.m. - Cultural Presentation

1 April 1982

7.00 a.m.- 8.30 a.m. - Breakfast

8.30 a.m.- 10.30 a.m. - " Peoples Participation and the Role of Technology in Development "
- Chairperson : Mr. A.Lakra
- Speakers : Dr. B.Minz
: Mr. P.Choudhary

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Gossner Mission

10.30 a.m. - 11.00 a.m. - Coffee Break

11.00 a.m. - 12.00 a.m. - General Discussion

12.00 p.m.-- 1.00 p.m. - Lunch

2.30 p.m. - 3.30 p.m. - " Education and change in Chotanagpur - Need for a Resetting of Goals."

- Chairperson : Rev. Bimal K. Soy
- Speaker : Rt. Rev.Dr.N.Minz

3.30 p.m. - 3.45 p.m. -- Tea

3.45 p.m. - 4.45 p.m. - General Discussion

4.45 p.m. - 5.45 p.m. - " Status and Position of Tribal Women of Chotanagpur "

- Chairperson : Rev. Sr. Puspa S.G.J.M
- Speakers : Mrs. P.Minz
  : Mr. D. Bara

5.45 p.m. - 6.45 p.m. - General Discussion

7.00 p.m. - 8.30 p.m. - Concluding Session

8.30 p.m. - 9.30 p.m. - Dinner

N.B. - Arrangement for transportation at the end of the day's programme will be made for those staying outside Hotel.

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Regional Seminar on the Role of
Church Leaders in Development

29 March - 1 April 1982

Guidelines for Preparing Self-Project Report

1. The situation :

a. Area of Operation

Kindly describe your area of operation. Your area of operation may be the entire region or a number of districts, or one district, or a few sub divisions, or a certain sq. km. of area, or a number of villages etc. Please justify the basis for setting the size of the area of operation. In this area of operation you may be working for a particular group or cummunity-religious, caste, ethnic ; or women, weaker sections, farmer, children etc. If so state the reasons for selecting the group.

b. Geographical Resources

Please describe the location and the means of cummunication of your area with other places of importance. How these affect your area of operation ? Supply some information about the type of land, fields, main crops, forest, water resources etc and their utilization. Explore the possibilities of their maximum utilization.

c. Human Resources

What is the approximate population of your area of operation ? Give the religion-or caste-wise distribution of this population. What are the occupations of the people ? What is the position of trade and village industry in your araa? Please discribe the sources of the subsidiary income of the people ; also describe the health and economic condition, living standard and the educational status of the people in your area.

d. Origin of Organisation or Project

Please describe the origin of your organisation/project mentioning the year of establishment and names of the founders. How many people are working with the organisation ? What are their background experiences ? What are the movable and immo-

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vable properties - land building, equipment etc - owned by your organisation.

2. The Programme

a. Aims and Objectives

What are the main socio-economic problems of the area ? What are the various causes of the problems ? What local attempts are/ were being made to solve these problems ? Please state the aims and objectives of your organisation. Are these covering the major problems ; or attempt to solve part of the problems ?

b. Activities

Please describe the activities of your organisation. Are these institutional activities such as buildings. If so describe the nature and function of the buildings. If you are busy with organisational activities please state the number of societies, or associations initiated and the membership, financial position etc. State the aims and objectives of these societies/ associations and the amount of expenditure you have made in your effort. In case of charitable work please give details about the donations, gifts, subsidies ; with the number of beneficiaries and the yearwise total expenditure. Are you conducting any short training programmes ? If so give the number, duration, subjects taught and the total participants. How much expenditure you made on the training programmes ? Do you have any long term educational and health activities ? Please give a full description of these activities.

3. Self Evaluation

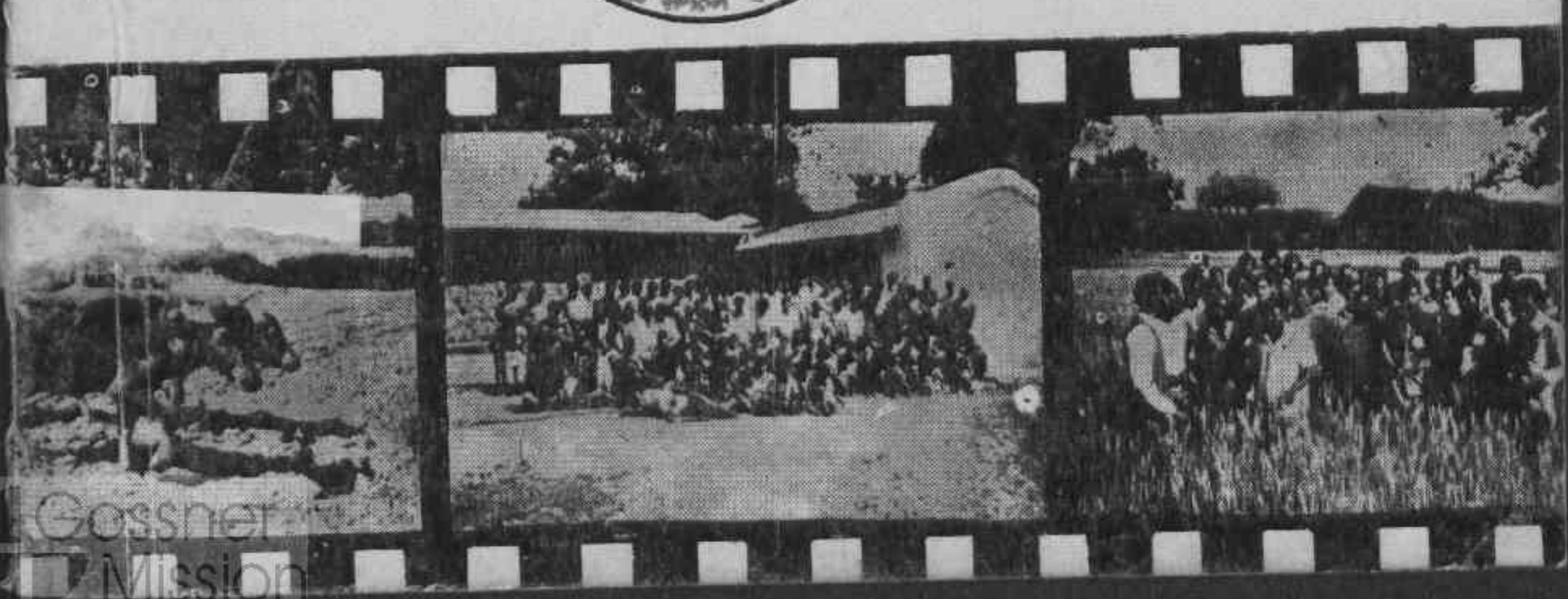
How far your organisation was able to achieve the fulfilment of the original objectives ? Is there any difference between the aim and achievement. If so what were the causes for the difference ? State whether there is a subsequent change from the original objectives. Describe the circumstances leading to the change e.g. change of personnel, ideas, experience, finance etc. Give an overall perspective of your organisation and highlight the present and future plans.

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VIKAS MAITRI

A PEOPLE'S ORGANISATION IN CHOTANAGPUR

GK, Vikas Maitri



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A PEOPLE'S ORGANISATION
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CONTENTS

FORWORD

Introduction (1) 2

Chapter I : THE NATURE AND CONCEPT OF THE EVALUATION 2
Approach
Evaluation Procedure
Tribal Awakening

Chapter II : VIKAS MAITRI 6
At the Grass-root Level
Staff at Headquarters
As a Voluntary Organisation for Development
Organisational Structure
Field Workers of VIKAS MAITRI
Village Growth Centres

Chapter III : MAIN ACTIVITIES 11
Cooperative Farming
Some Recommendations for Farming
Collaboration with Block Developmentand Credit Institiutions
Saving Schemes
Balwadis
Health

Chapter IV : ROLES OF SPECIAL CATEGORIES OF PEOPLE 18
Women's Role in Village Development
Youth
Village Entrepreneurs
People's Education
Changes needed within VIKAS MAITRI
Recommendations for future Training

CONCLUSION 23

Annexure I 26

Annexure II 27

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FOREWORD

This report is the result of an evaluation-study made by the Mobile Orientation and Training Team (MOTT) of the Indian Social Institute, New Delhi. The object of the study was the life and activities of VIKAS MAITRI, a Voluntary Organization for development. Its headquarters are in Ranchi, South Bihar. Though VIKAS MAITRI is to cover the whole area of Chotanagpur, its main activities are concentrated in Ranchi District, one of the eight districts of the Chotanagpur Plateau. The area of operation of VIKAS MAITRI includes about 156 villages. These villages are almost exclusively inhabited by tribal people : Mundas, Uraons and Kharias.

The result of this study is published so that it might stimulate reflection and discussion among all those who, in some way or other, are committed to a people-centered development in VIKAS MAITRI. It is also meant for Agencies supporting this venture. We further hope that many persons in India, themselves involved in rural development, will find reading of this report helpful for their own work.

Special to VIKAS MAITRI is its tribal character. It is indeed a unique enterprise of tribal people, from the grass-roots level local development-committees up to the Executive Director. It's most significant feature is the training of a large number of educated local tribal youth, who have been inspired to commit themselves to the liberation of their people from poverty, helplessness and exploitation.

This is a very modest study of MOTT, a Team more qualified for training work than for undertaking such an evaluation study. We, however feel confident that the large number of full-timers involved in the work of VIKAS MAITRI will find encouragement in the pages of this booklet. We expect that they will feel stimulated to reflect together on some of the issues raised, and weigh the concrete suggestions with their own plans and ideas. We shall be grateful to them if they take our thoughts back to the people in the village meetings, from where we ourselves learned so much. Our thanks go to these wonderful people who everywhere received us with so much openness and warmth.

25 April, 1979.

Henry Volken
Team Leader of MOTT

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VIKAS MAITRI–A PEOPLE'S ORGANIZATION FOR DEVELOPMENT IN CHOTANAGPUR

(An Evaluation study of VIKAS MAITRI)

INTRODUCTION

VIKAS MAITRI had requested the Indian Social Institute, New Delhi, to make an evaluation of its organization and activities in the rural areas of Chotanagpur. This task was then entrusted by Dr. Stan D'Souza Director of I. S. I. to the Mobile Orientation and Training Team (MOTT) of the same Institute. MOTT had been working with various organizations in Andhra Pradesh, Orissa and Madhya Pradesh to help them adopt a more people-centered approach to rural development and to train the required cadres. Fr. Volken, former Director of the I. S. I. Training Centre, Bangalore, Sr. Sara, expert in Community Health, and Mr. J. Gonsalves, agricultural technical adviser, are the members of MOTT. As Mr. J. Gonsalves could not join the Team on this assignment to Chotanagpur, Mr. Sunder of OXFAM was deputed to the I. S. I. Team to help in the task of evaluation.

Chapter I

THE NATURE AND CONTEXT OF THE EVALUATION

Approach to this Evaluation

Our approach to this evaluation of VIKAS MAITRI is somewhat unconventional. We came to Ranchi as friends and not as judges. Fr. Volken had been in touch with the promoters of VIKAS MAITRI from the beginning of this venture in 1968. Through personal contacts as well as through reading of reports and publications on the work of VIKAS MAITRI, he has been able to follow its progress. Extensive meetings with the Executive Team of VIKAS MAITRI and with its warmest supporters have made us realise that on-going reflection and self-criticism is part and parcel of VIKAS MAITRI'S life.

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We believe that all external evaluation, whatever its merit, has serious limitations. Only as supplement to an evaluation process which is inbuilt in the functioning of a development organization at all levels of its operation, can an external evaluation prove meaningful and helpful.

We did undertake this task with a definite understanding of genuine rural development and, therefore, of essential characteristics the dynamics of VIKAS MAITRI should have. We expected that in its overall impact it should promote a development-trend towards a more human and more equitable society. This implies that VIKAS MAITRI would enable the tribal people of Chotanagpur, constituting the majority group, and other weaker exploited sections of the area, gain collective strength for their own integral development.

The specific criteria applied in our evaluation are rooted in some basic values which increasingly must give meaning and direction to the life and history of a people that seeks its due place in society. Without such value-orientation the fundamental objectives of a comprehensive human development, individual as well as collective, cannot be achieved. Hence our emphasis is on criteria related to changes in basic attitudes that are favourable to a development towards solidarity, cooperation, self-reliance and equality. In the sphere of economic development, we lay as much importance on equitable distribution as on needed increase of production. More basically, all progress should be the achievement of an awakened people, finding within its own ranks a variety of leaders able to provide dynamism to its organisations, to promote communitymotivation and to assure self-management for its development activities. Finally, we would expect to find, at least among the more educated, a basic understanding of tribal existence within the socio-political reality of wider society.

We did not intend to examine the economics of the development projects promoted by VIKAS MAITRI. With its good system of recording and accounting, the Organization has an adequate picture of this aspect of its work. In the concrete situation, which demands an emphasis on building up motivation, self-confidence and unity among the tribals, a mere input-output approach would miss the point altogether.

Evaluation Procedure

At the start of our work we spent a week in Ranchi town to meet persons who have been connected with the origin and destiny of VIKAS MAITRI. We

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had interviews with the following persons : Rt. Rev. P. Kerketta, Archbishop of Ranchi, Bishop S. A B. D. Hans, Dr. Nirmal Minz., Fr. M. V. D. Bogaert and Mr. A. Larsen of E. Z. E.

Mr. D. Bara, Executive Director of VIKAS MAITRI and Mr. D. R. Tete heading the agricultural section, gave us much of their time. Mr. Tete accompanied us on the greater part of our tour through Ranchi District. Mr. Bara too, joined us in the field for discussions on issues which had struck us in our field observations. Sr. Helen and Mrs. P. Minz of the women's department enlightened us on the activities related to women and children.

With a fair idea of the set-up and the activities of the twenty two village Growth Centres, each comprising 4-10 villages, we set out on our tour. Mr. Larsen generously put at our disposal a jeep, without which a visit to the ten more developed centres, in deep interior places, would not have been possible within the time available to us. We remained one day in each centre, meeting village leaders, farmers, women and youth. We had prolonged discussions with the VIKAS MAITRI Volunteers of each Centre. In their company we visited almost all the agricultural development projects promoted by these ten Village Growth Centres.

On our return to Ranchi town, we remained another week at the Xavier Institute of Social Service. A meeting with the Governing Body was arranged for us, with whom we could discuss our findings and the challenges for the future. We visited the Agricultural Training Centre, Namkum, in which most of the VIKAS MAITRI Volunteers had undergone training, and the Birla Institute for Rural Technology which offers practical training to youth from the villages. We had time to put our hurried notes on field-observations in order and to get ready the first draft of this report.

Tribal Awakening

Chotanagpur constitutes the tribal belt of South Bihar, and Ranchi is one of the Districts of Chotanagpur Plateau. In this District the tribals : Mundas. Uraons and the Kharias, constitute 58% of the total population. Since the early time of the British Raj the tribals had to fight for their land, and history records many rebellions of tribals against a system that deprived them of their ancestral lands. Missionaries

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joined them in this struggle for justice and today a large section of the tribal population is Christian. Industrialization has invaded massively their land, and even Ranchi, in the course of 20 years, has become an important industrial centre. Despite great progress in education among tribals, they find it impossible to compete with the cosmopolitan population in the cities. The illiterate or less educated remain in the villages, neither able to improve their agriculture nor to resist exploitation from traders and unconcerned officials. It is the aim of VIKAS MAITRI to bring strength to this weak rural population.

Our dialogue with persons in Ranchi, in particular with D. Bara, Executive Director of VIKAS MAITRI, sensitized us to the tribal context within which development-thinking has developed in VIKAS MAITRI. In this light our own criteria of evaluation has to be somewhat modified. Commenting on the attitudes of the VIKAS MAITRI Team at headquarters, a sympathiser told us : "They know the ways of life of their people and are very sensitive to the original tribal values and tribal social institutions." Their faith in the tribal genius is obvious, and their basic aspiration is to bring about a revival of tribal social values through a multiplicity of cooperative endeavours. Instead of trying to operate within forms of democracy which are alien to tribals, they see the challenge in fostering social processes in village life which are rooted in tribal culture such as decision-making by consensus, group leadership and common ownership of land. Development is seen by them more in terms of resurrecting *'what makes the life of the people'* and less in relation to issues arising from economic considerations. In this perspective an educated tribal who leaves his village for the city only gains more money (if he is lucky) but suffers a fundamental loss of cultural identity.

In reaction to this 'cultural ideology' basic questions arose in our minds. Tribal socio-cultural life was embedded in a subsistence economy. Basic values and social relations were rooted in a dependence on nature. forests and land endowed with the powers of spirits. But human history has passed from a subsitence economy to a *surplus economy* under the impact of science and technology. This has changed radically man's relationship to nature. Social values and relationships, too, have undergone a deep transformation. We, therefore address to VIKAS MAITRI this fundamental question : *How can, within the context of an expanding surplus economy whose impact is oppressive to tribal society, an ideal rooted in a subsistence economy guide development efforts of VIKAS MAITRI ?*

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Chapter II

VIKAS MAITRI *

We need not here explain the nature and functioning of VIKAS MAITRI on the basis of its Memorandum of Association. Our endeavour is rather to understand VIKAS MAITRI from what we could observe at headquarters and at grass-roots level.

At grass-roots level

In the rural areas VIKAS MAITRI is meant to be a people's movement. We could observe many signs of awakened people, motivated to bring about socio-economic development through their own efforts. A development committee constitutes the local core group of the Growth Centre covering several villages. These committees work in close collaboration with the full-time VIKAS MAITRI Volunteers.** Of these one is responsible for the Centre, and two or three undergoing a two years in-service training.

The President of the local Unit is frequently a school teacher, sometimes a more articulate farmer. In this region school teachers are themselves active farmers and have close relationships with the villages. It is through these persons that VIKAS MAITRI has been brought to the particular village, usually after they had attended a Seminar organised by headquarters.

The Volunteers or Animators are all tribals of rural origin. They impressed us by their being spontaneously rooted in the life of the people. Few of them have gone to college, but all have undergone agricultural training ranging from 6 months to 2 years. In-service training continues for two years after their being recruited. This brings them periodically to headquarters for short theoretical courses and specific task assignment. Most of the young men we met are still under training,

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* For more details consult :—Towards a New Trend of Approach to Development Sri Dominic Bara, Dr. Boniface Minz
—Training and Action for Rural Development, D.Bara
—Vikas Maitri in "Training for Integral Development", Fr. M. V.d Bogaert S. J.

** Volunteers : in the sense that these young men volunteered to work in the rural area; they are paid as full-time workers.

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and the few who have finished their training are team leaders and are responsible for the respective centre.

Staff at Headquarters

The operational strength of VIKAS MAITRI lies in the competent and committed Team of five at headquarters : the Exdecutive Director and the four Project Officers or heads of 'departments' : Agriculture, Training, Women's Development and Administration. All of them are tribals. They enjoy the confidence of the Volunteers in the field with whom they are in close contact. The Team has a deep understanding of resources in tribal life and culture, is professionally competent and experienced in promoting community-motivation. In fact they constitute an effective training Team and have developed techniques of conducting motivation seminars for the Volunteers as well as for village groups. Through some of such programmes they have succeeded in creating remarkable feelings of unity among villagers previously broken up in rival groups. It would seem necessary, however, for the Team to delve more deeply into a systematic analysis of the wider society in order to assess the dynamics of the socio-economic and political context within which tribals, and other weaker sections of the society, have to gain emancipation. Without such an analysis it is difficult to determine realistically long termgoals of development and to animate purposefully a people's movement.

Vikas Maitri as a Voluntary Organization for Development

The following quotation from an article by Fr. M. V. d. Bogaert (see reference) sums up the nature and goals of VIKAS MAITRI :

1 "Vikas Maitri (Friendship for Development) is an Organization of Christian Churches, institutions and individual members in Chotanagpur, started in 1968.

2 Objectives :

a) to foster better co-operation between Churches in the promotion of rural development and health projects,

b) to undertake joint planning and execution of projects, mainly in the form of growth centres where people want to take development in their own hands.

c) to cooperate with other like-minded organizations, voluntary and governmental, in the furtherance of these objectives."

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Organisational Structure

1 *The Governing Body* is constituted by the Heads of the member Churches, and of the Chairman, General Secretary, Joint Secretaries and the Treasurer of the Working Committee. The Executive Director of VIKAS MAITRI is also member of the Governing Body.
2 *The Working Committee* comprises further of five section secretaries. The sections are : Agriculture, Industry, Women, Youth and Health.
3 *VIKAS MAITRI KALYAN SANSTHA* is an advisory body especially for financial matters and it operates as a link with credit institutions.
4 *The Executive Director assisted by four Project Officers.*

Initially VIKAS MAITRI was basically a service organization. But it has undergone a remarkable transformation, especially in the course of the past five years, during which it expanded its activities in the rural areas. It is on the way of becoming a people's organization, strongly supported from head-quarters in Ranchi. The development of the Rural Growth Centres has now outgrown the original concept of Vikas Maitri. This probably explains the somewhat nebulous reality of the Working Committee as well as the Vikas Maitri Kalyan Sanstha. As these have not much contact with the distant villages where action takes place, their role is not easily perceptible.

It might be enlightening to record here the explanation of the nature and function of VIKAS MAITRI given by a villager who is president of a local Unit : "Vikas means development, and development requires unity, therefore Maitri. There used to be many divisions among us. The non-Christians suspected the Christian tribals of having connection with foreign countries. Christians thought high about themselves because they were more educated. Christians among themselves were divided by denominations. We have started to move and things are changing. We tribals are slow in taking up new actions. It is difficult to explain things to illiterate, and it makes one's head turn (sir ghum zata hai). The Volunteers are working hard preparing the minds of the people for improving their agriculture. In Vikas Maitri we come to understand that it is we who have to work for our common betterment."

The Field Workers of VIKAS MAITRI

The young men placed in the ten Growth Centres we visited impressed us. Their relationship with the local people is good. From several comments made by leaders and villagers we gathered that these Volunteers are loved and esteemed

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by the people. They praised their hard work and the pain they take to cover daily long distances by foot to reach the place of the various cooperative farming schemes. Their life-style is very simple. In places where the Centres have not yet been constructed they live in whatever the people can offer them. In one village we found them 'housed' below a hay-stack.

We found these Volunteers confident with the competence they have acquired through 'learning by doing' and through the spaced-out short courses. These cover subjects like : socio-economic survey, rural communication, leadership, education for rural development, growing of crops and agricultural extension work, reading of land records, irrigation, poultry and saving schemes. All this is in addition to the training they had received before joining VIKAS MAITRI. At the moment of our visit several of the Volunteers followed a spaced-out intensive course in dry-farming.

A two way communication is well established between the base and headquarters that gives the Volunteers a feeling of being well supported. Still, some of the Volunteers have expressed the desire to be more frequently visited by the staff in Ranchi. This is needed, as one of them said, "not only to guide us in technical matters, but also help us see whether we move in the right direction."

The socio-economic surveys carried out by the Volunteers have acquainted them well with the socio-economic reality of the respective villages. The social implications of these data, however, have not been sufficiently analysed. We noticed that the Volunteers often did not have a critical understanding of the social forces at work in the villages. Even in these more harmonious villages, free of the typical caste-hierarchy of Indian rural society, probing questions bring to light traces of a dual class system. This is more evident in villages where the educated are more numerous. These, together with some shrewed farmers, possess more and better land, situated closer to water resources like small rivers and tanks. Among these too, are found the individuals who succeed in establishing links with the Development Block to obtain inputs and credit for pumps, wells, etc. There are risks that upper group may gradually gain control over the local VIKAS MAITRI Unit.

It is necessary to help the Volunteers to acquire a systematic critical understanding of actual processes of development, both at the micro and macro level. This means much more than a mere understanding of the needs of the people. It is an initiation in understanding the causes of 'non-intended effects' in development

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through concrete case studies. With the help of such exercises a frame-work of thinking is acquired which can serve as a tool for analysis. To be initiated into this art of structural analysis is important in a tribal society which is pervaded by contractors, money-lenders and merchants, who all form part of interlinked wider societal systems, of which marketing is the most obvious in the area.

Equipped with better analytical capacity, the Volunteers will be able to give conscientization a deeper meaning than mere motivation for executing joint development programmes. Tribals can ill afford to ignore the context within which they have to achieve their integral development : the development policies of government, the various development schemes and the machinery through which these are to be implemented, including the officials who often have little regard for the interests of the tribals. It is a question of not remaining 'voiceless and powerless' in the political reality of society. Whilst it is normal that tribals, just as most rural people, are primarily concerned with facing their immediate local problems, wider perspectives will be required for a genuine people's movement.

As mentioned earlier much thought has also to be given to the question as to how tribal society can pass into a surplus economy without introducing new divisive forces within itself. The Volunteers, as well as the leaders in the villages, need to understand the issue. It is extremely difficult to initiate a process of development which distributes equally its benefits. Thus, for example, a successful lift-irrigation scheme linked with cooperative farming, may still exclude several local groups and increase the gap between these and the beneficiaries of the scheme. On the basis of our observation it must be said that the risk of betting on 'progressive farmers', helping them obtain crop-loans from banks and leaving out the weakest members of the community is real.

For the Team at headquarters it might be beneficial also to enter into dialogue with groups that share similar aspirations of helping their people build their future, yet have chosen to put low emphasis on supplying inputs. Their primary aim is to foster the growth of a mentality and a consciousness which gives strength to a people to face adverse 'outside' forces and to struggle for their rights. Such a dialogue cannot but be helpful to VIKAS MAITRI for evaluating its own basic options.

The Village Growth Centres

The physical base for the activities of the local units of Vikas Maitri is a building containing few rooms for the volunteers, a kitchen, a godown for storing

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grain and agricultural inputs, and a half-open room that is to serve as meeting hall and Balwadi. A few of these Centres are completed, others are under construction. Except one, the buildings are simple in design and are functional. The local leaders interviewed considered them necessary. Here the Volunteers are more free than if they were to stay in a house belonging to some better-off farmer. The storage facilities are required for the development of a cooperative agro-service structure.

A farm of 5–8 acres is attached to the Centre. This is to generate sufficient income for the maintenance of the Volunteers. It is assumed that some of the Volunteers will settle for good in the respective village. Some of the married men told us that they intend to do so. They would be able to devote at least half of their time to guide and train people.

The establishment of these Centres is not without ambiguities. They seem to be more the result of decision-making at the top than of clear thinking among the people. They might project of VIKAS MAITRI an image of an outside agency, and make it difficult for the people to identify themselves with the Centre. In any case, it will need much discretion to transfer the legal ownership and the full responsibility for the Centres to the people, without some of the more powerful taking advantage of the transfer. Some ambiguity also lays in the donation of the plot for building by individuals. This generous gesture has also determined the location of the Centre which is not in all cases ideal. The Volunteers will have to avoid any semblance of concentration of services to the village in which the Centre is located and of neglect of the other villages. Only then will the 'Vikas Maitri' stand a chance of becoming. first of all, a symbol of an internalised ethos of a new community.

Chapter III

MAIN ACTIVITIES

Cooperative Farming

The socio-economic survey, covering the 156 villages which come under the operation of VIKAS MAITRI. indicates a relatively even distribution of land. Very few tribals are landless. Their average holdings are about five acres at the lower level, whilst 30% own over ten acres. Most of these lands are rain-fed (about 95%) and one crop only is grown on them. The Chotanagpur Tenancy Act of 1908 (to

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which Fr. J. B. Hoffmann s. j. made a significant contribution) has, in many ways, restored ancient rights of tribals to their ancestral land. However, some of the best land did get alienated to non-tribal landlords.

One of the main efforts of VIKAS MAITRI is to encourage farmers to take up cooperative farming, intending thus to revive traditional tribal customs of 'doing things together'. The land is pooled and cultivated jointly. 'Doing things together' starts with constructing small and larger dams for lift-irrigation. This makes it possible to introduce new crops in the area and to grow a second crop in the year. The people are learning to grow wheat and potatoes as second crops during the winter season. Joint-farming facilitates agricultural extension education as well as maximum utilization of water resources and of labour. As pumps are fully utilised under these schemes, repayment of loans is made easier and the entire agricultural operation becomes less costly. Pest control and other practices of advanced farming are more effectively carried out. All the members of these joint farming schemes benefit from the guidance of the competent VIKAS MAITRI Volunteers.

We observed that cooperative farming is more spontaneously adopted by less educated harmonious groups. The educated and shrewder farmers tend to go ahead with individual farming on their private land, which often is also closer to water resources. In one village the fields of individual farmers, irrigated from a small river by traditional lift, had good crops, whilst the cooperatively cultivated area made poor impression. The weaker members of the community had to fend for themselves on the cooperative farm, while the more fortunate took advantage of VIKAS MAITRI for obtaining agricultural inputs only.

Presently the area of cooperative farming is everywhere still very small, varying from 14-32 acres per village, hardly more than the newly irrigated area of one single better-off farmer. In most places the village leadership has a preference for promoting individual farming. This will make the establishment of new dynamic and egalitarian tribal community an arduous task. Even if the expansion of cooperative farming will take place, policy of distributing the produce will be crucial for future development. Obviously the ideal of greater equality and of building up a dynamic community spirit is better attained when the factor of ownership of land does not enter the policy of distribution of the produce. We saw this practiced in one village. In another village a pattern of distribution was provisionally adopted, according to which 20% of the surplus is alloted on the basis of ownership, 50%

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on the basis of labour. Another 30% is collectively accumulated into a common fund.

Some Recommendations for Farming

VIKAS MAITRI has on its staff persons competent and experienced in various branches of farming. Yet we wish to share with them the following recommendations, though they may not express much that is unknown :

a) The farmers have to be trained by the Volunteers not only in the control of crops that are infected by pest and diseases, equal emphasis need to be laid on preventive control measures like the seed and potato tuber treatment to prevent the outbreak of diseases in an epidemic form on the fields as observed in a few instances by us.

b) Future plans for development should incorporate growing cash crops, adopting improved farm practices to conserve soil and water, establishing fruit-tree-orchards, especially in areas distant from the irrigation source. Water will only be required for nurturing the seedlings. Vegetables, spices and condiments also should be grown more extensively. Developing further subsidiary sources of income like poultry, agriculture, lac cultivation and animal husbandry, will help to promote a more harmonious growth of the village economy. These also offer avenues for 'doing things together' in the cooperative way.

c) There is vast scope for expanding second crops through up-to-date *dry-farming techniques.* This will open up new vistas for growing drought tolerant improved varieties of millet and pulses, alternating with vegetables selected on the basis of local agro-climatic conditions prevailing to each cluster of villages. High priority on low-cost dry-farming will facilitate inclusion of all farmers in co-operative ventures. It will prevent *non-intended negative effects* of creating within the village a privileged class of farmers who benefits more from new irrigation facilities.

d) A crucial and deciding factor for collective development is the increased work effort on the part of the participating farmers. Misconception prevalent among farmers that improved technology and crop varieties can be a substitute for deficit labour and increase productivity, must be removed through training. In some Centres farmers were wasting their time, awaiting arrival of scarce diesel for irrigation though the potato crops were near wilting stage, whilst it was possible

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to irrigate the crops through traditional lift from a nearby pond. In view of the rising cost of diesel, it might be wise for VIKAS MAITRI to give importance to innovative improvement of the traditional lift-system.

e) Although an increase of credit inputs is essential for continued development in agriculture, the people must be helped to understand that this evolution depends to a great extent on the pooling together of numerous small subsistence farming units into a more economic type of cooperative farm enterprise. This will make possible the creation of "marketable surplus' and orient the community towards taking control over the market and use to the maximum the new storage facilities. This point must be stressed during a training programme. Of as much importance at the moment is a resolute campaign for proper consumption, avoiding quick depletion of stocks through excessive feasting after harvest, resulting in annual periods of starvation. Systematic nutrition education should enable especially the women to play an important role in substituting disastrous practices with healthy ones.

Collaboration with the Block Development and with Credit Institutions

Our interviews with the villagers revealed a wide-spread mistrust against the officials of the governmental Block Development Centres. The Block is looked upon as an alien agency. People do not believe that the Block Development Officer, the Agricultural Officers and the Jan Sevak (village level worker) are interested in serving them. "They are warming their chairs", "We help them develop, not they us." "They are very slow", were often repeated remarks. Complaints were also made against bribes taken by these officials for work to be done.

The Volunteers were less pessimistic. Several of them had positive experiences to narrate : of advice received from agricultural officers, of good relations with village level workers, etc. Some had made efforts to keep in touch with the B. D. O., and have found at least sympathy From our experience in other parts of the country it is evident that such relations are mutually conditioned. The trend prevailing among tribals of keeping away from anything that has to do with government could prevent the Growth Centres from enabling people to gain access to the resources and services due to them. A clear policy in this regard is required from headquarters of the Organisation. Some initiatives have been taken already which would allot officially certain functions of the Block to the Vikas Maitri Growth Centres e.g. distribution of agricultural inputs. This will be more

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in tune with the social life of tribals who have been accustomed to work in smaller units, in which leaders were responsible to the people. This is not the case in the Block Development set-up.

The tribals fear cooperative Banks. "If we cannot repay the loan, they take away our land." The few cases we could study revealed that inability to repay was due to serious underutilization of wells, pumps and pipes for which loans had been taken from the cooperative. The Volunteers working in the villages are making an important contribution towards helping the farmers acquire a sense for utilising credit productively. We saw evidence of attitudinal change in this regard in Takarma, the most advanced Centre. where crop loans from the United Bank of India have been fairly well repaid by the farmers. Cooperative farming provides an excellent opportunity for this type of peoples education, provided the members themselves are initiated into the management of the farm. A very good leader told us that this was not done with determination.

Saving Schemes

In several Centres saving schemes have been started, and in Takarma it has taken firm roots among the people. Within two years the people of this Centre have through small savings accumulated Rs. 15,000/-. This is no small achievement for a tribal community in whose tradition thrift had a very low value. The saving scheme is so divised that it greatly appeals to the imagination of the people, even the illiterate. Every entry in the pass-book is made with easily identifiable, stamps. This enables the holder to know exactly his or her total savings and to verify every new entry. We were present when an illiterate stone-cutter came to the centre to deposit Rs. 20/-. He showed us with pride the new entry made in the pass-books of his two daughters.

The Volunteer who had initiated the saving scheme in Takarma has started the same in the Centre to which he has been transferred. In some other Centres too, the scheme has been launched. In view of the wide-spread indebtedness evidenced by the survey, the establishment of savings scheme in all Centres is of great significance. Their savings will prevent the people from taking loans from the money lenders to whom they have to give their land for cultivation as way of paying high interests.

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Balwadis

The purpose of rural Balwadis is to allow children to grow like young trees in a 'Wadi' or orchard. Here the seeds of creative imagination and self-expression can sprout. With ease the children acquire healthy habits at this early age. Their physical growth will be enhanced through a multiplicity of muscular movements provided by games and exercises.

Some few Centres already run a Balwadi for pre-school children. We visited two of them. One had a trained teacher; the second was entrusted to a less educated village woman who only had followed a seminar on Balwadi education. The first Balwadi teacher resided outside the village and only few children were present in school, the second was the wife of the local village master, and a good number of children attended her Balwadi. We were impressed by her ways of dealing with the children, giving loving attention to each of them.

VIKAS MAITRI's plan to expand Balwadis widely in this rural area is very good. The Team at headquarters is well aware that rural Balwadis cannot be patterned on the model of those run in cities. Candidates for being trained as teachers do not need to have passed the high-school final. What matters is that they have motivation, creative imagination for composing songs, telling stories, teaching games. A two years training in a city environment does not meet the rural needs. Spaced out, periodic training in a rural setting will be more functional. Such a policy for training will make it possible for VIKAS MAITRI to recruit a sufficient number of candidates in the villages and to expand the programme rapidly in the region. It will keep the running cost of the Balwadis low, so that the village community can meet them. No costly equipment need to be purchased; teaching aids can be made from materials found in the villages and will serve much better the purpose.

Parents in the villages do not know the value of such early education. It is important that the mothers must be associated with the village Balwadi. They need to see how their children grow in the atmosphere of a well conducted Balwadi. Through such involvement they can learn much about health and proper feeding of children.

Health

It is regretable that the Health Section of VIKAS MAITRI has been closed down. The new approach to community health, now rapidly expanding in the

Gossner Mission

rural areas of the country, can release among the people many resources which enable them to improve their health. The 70000 people of the area in which VIKAS MAITRI is working, will be deprived of this opportunity if people's health is not taken up again as a priority.

We visited this region during the winter season which follows the time of harvest. During this season the health of rural people is at its best because of the availability of food and green vegetables. In fact, we did not find serious malnutrition among children, nor rampant infectuous diseases. People, however, spoke to us about seasonal infectuous diseases. We learned that cases of maternal death are not rare. We also came across two advanced cases of leprosy. We were not able to obtain reliable information on the expensive practice of 'ritual healing' which impoverish the tribal families in Orissa.

The health statistics of India reveal a very high rate of infant and maternal mortality among the tribal people of Bihar. It is mainly due to various malpractices, deep-rooted cultural beliefs and misconceptions about diseases, which prevent the people from seeking timely help even if it is made available. Only a systematic survey and a study of the cultural beliefs and customs, will reveal the true health situation of this region. With some guidance the Volunteers may be the best persons to find out the facts and motivate the people.

It is good that the people have great trust in indigeneous medicine and the local Vaidyas. The few we met impressed us. Some programme should be devised for giving them additional training. With this they will be able to play a role in preventing diseases and promoting better health of the people.

Some of the Volunteers expressed the desire to gain some knowledge about basic health-care. They could give people simple information on how to prevent diseases and how to deal with common health problems. They also could impart knowledge regarding the importance of good nutrition and prevention of diet deficiencies. Health would thus not remain an isolated aspect of people's life. They would learn not only to produce more food, but also to prevent sickness and reduce the mortality rate by their own efforts. With some guidance and encouragement mothers could provide basic health care in their own homes.

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Our recommendation is to introduce in the syllabus of the Volunteers a course in basic health and to have a short course of this type for all Volunteers who have completed their training already. The main responsibility for developing a proper health-care programme should be entrusted to a person competent and experienced in Community Health.

Chapter IV

ROLES OF SPECIAL CATEGORIES OF PEOPLE

Women's Role in Village Development

In tribal society women have a place of dignity and importance. Their role is not restricted to just looking after the house. They take a part in agricultural activities as well as in marketing. In the local Vikas Maitri the women do not yet play a significant role. Only in one of the many meetings we had with villagers, were women present. In the Takarma Centre we found a good programme of assisting about 200 women with small productive loans. The major work of organizing and training women still remains to be done. Short training programmes can be conducted for them in subjects like saving, marketing, storage, nutrition, sewing etc. A network of active Mahila Mandals should be established in which women acquire the ability to participate in discussion and decision making. These women's organizations could take on responsibility for the Balwadis and local stores for basic commodities. By thus managing their own affairs, women will qualify to participate in village meetings and to be represented in the local Vikas Maitri committee.

One person alone from headquarters cannot perform this task. We suggest the introduction of a three tier system, which MOTT has successfully implemented in other regions : Organize short training programmes for group-leaders in each village. These will become organizers and trainers in their own villages. The best from among them can be given more advanced training. This will provide each Centre with a chief organiser of the women's movement. Such coordinators will need nurturing from headquarters so that they may grow in motivation, in training-skills and organizing capacity. Rural women thus organised will discover the important role they can play in village development and prove to the menfolk what 'Stri Shakti' can contribute to the renewal of the community.

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Youth

"Our educated boys feel ashamed to work and live in the villages," said one of the Volunteers. Similar observations were made in meetings by villagers. In fact, higher education does not give youth an urge to contribute towards the development of their villages. It rather alienates them from their people by instilling an ambition to seek jobs in the cities.

By their option to work in the rural areas, the Volunteers do provide inspiration to educated rural youth. Some impact has been made already, but it still is very limited. On our entire tour through the district we encountered few educated youth involved in this venture.

Only in one centre could we observe a very active participation of youth in the expanding activities of the local Vikas Maitri Unit. Interestingly the Volunteer who had brought about this participation of youth, is himself from this village. He had been an active youth leader. Encouraged by Dr. Nirmal Minz, he trained himself in organizing youth. For this purpose he obtained relevant literature from the Vishwa Yuvak Kendra, New Delhi. It is also on his initiative that VIKAS MAITRI was invited to open a Centre in this very isolated place. Now youth has become a dynamic force in village-development and is organised in the broad-based and socially oriented Sudhar Samiti. Its members set an example to the adults by 'doing things together' and taking initiatives in support of the weaker members of the community.

It will not be out of the place to refer here to an experience MOTT had last year in Andhra with a particular Youth Club. Registering itself as 'Lal Bahadur Shastri Youth Club', it first undertook a labour contract with the government to connect the village with the main road. A four-mile link road was constructed by them which gave to the village a regular bus service. With the guidance of MOTT's health specialist, they then took a second initiative for a health-insurance scheme now functioning well in two larger villages.

Then, the agricultural expert of MOTT was called in to guide this youth organization in launching a major dry-farming scheme. Already the demonstration plots cultivated by these young men have demonstrated that the village, which lacks water resources, can increase its agricultural production by 100% through up-to-date methods of dry-farming. All this happened in the space of one year only. Youth can do the impossible if they are helped to discover

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the resources and potentials of their village and the concrete ways of developing them.

Village Entrepreneurs

The now well-known idea of promoting tribal entrepreneurs (self employed youth) had originated in VIKAS MAITRI. It does not aim at making of some rural youth little capitalists, but intends to provide the often stagnant villages with young men, creative, innovative and community oriented. Besides providing essential services to the village community, like pump-repairing, cycle repairing, tailoring etc., these young men are to play a special role in the social education of their people. They are to do this in close collaboration with the Volunteers of the Growth Centres.

The few 'village entrepreneurs' we met, did somewhat come up to this expectation. As their number is rapidly increasing, because of the systematic training provided by the Xavier Institute of Social Service in Ranchi, the social role of these new village artisans must be brought more under focus. They could help the farmer community acquire a capacity to plan rationally, prepare farm production plans, and grow in the skills of self-management. They further could assist the Volunteers in making the people aware of the issues involved in marketing and other sources of exploitation. They also could play an important role in the development of sericulture and forest based industries.

Special attention should be given to the traditional artisans in the villages : potters, weavers, blacksmiths and others They need upgrading of their skills and improvement of tools of production techniques. It might be possible to organise skill-training programmes for them in a rural setting. Another aim should be to help these artisans organise their market to liberate them from exploiting middle men.

People's Education

The Growth Centres, through the various development projects and the various types of meetings, offer the people a wide platform for adult education. The motivation seminars and orientation sessions which VIKAS MAITRI is organising in the rural area, make a significant contribution towards the people's education. Even our meetings with the people, in which Mr. Tete facilitated skillfully communication, proved to be highly educational for the people as well as

Gossner Mission

for us. As we probed the villagers and group of leaders on important issues, related to their projects and the functioning of the local Vikas Maitri, Mr. Tete had an excellent opportunity of helping the people understand more deeply the challenge of the situation and their own responsibilities in facing them. In the process people could progress in grasping the basic ideal of Vikas Maitri as village solidarity in development. Many concrete difficulties were discussed and clarified.

This experience made us realise better the importance of regular contact of the staff at headquarters with the base in order to support the Volunteers in energising local leaders and in helping them grow in a sense of clear purpose and direction. It will be necessary that the staff at headquarters consciously resist the growing pressure of administrative work that would reduce their regular contact with the Volunteers and the people at the base.

We missed the opportunity of visiting the few Adult Education Centres which VIKAS MAITRI is running on the lines of the National Adult Education Programme. Neither could we verify to what extent the Volunteers are able to practice the skills of adult education into which the Training Team at headquarters had initiated. We saw evidence of their competence in agricultural extension education, which is an art of persuading farmers to adopt new practices through demonstrations in the field, rather than of guiding dynamic group processes. In these they would have to play the role of facilitators, provoking people with relevant questions, allowing them to find the answers. It would seem necessary to have one of the Volunteers in each Centre trained more throughly in the methodology of Adult Education. Such training could be given by the Team at headquarters in collaboration with the Xavier Institute of Social Service, Ranchi, which is the State Centre for training cadres in Adult Education. Such an initiative will prove of great significance for the promotion of cultural creativity among the people on which VIKAS MAITRI places special emphasis.

Changes Needed Within VIKAS MAITRI

The framers of the Constitution of VIKAS MAITRI could not have foreseen the course of later developments. Certain discrepancies between law and life are apparent already. In the course of five years the activities have shifted into the rural area. It is at this level that people analyse their problems and decide on action. As the Growth Centres become more self-reliant, the nature of their relationship to Ranchi is changing. This will require a revision of the structure and functioning of the Working Committee and the Vikas Maitri Kalyan Sanstha. To

Gossner Mission

nurture and guide meaningfully the local initiatives these two city-based structures may not prove well adapted to the purpose. The closure of the Health Section is here relevant. We believe it ceased to exist mainly because of lack of contact with the actual health needs of the people in the villages.

VIKAS MAITRI is one of the few major ecumenical organizations in India that was started with the explicit objective of promoting better communication, cooperation and coordination between churches in development promotion. This ecumenical approach does not seem to have developed much beyond its initial stage, and remains somehow marginal to the life of the member Churches.

It is understandable that VIKAS MAITRI declared itself to be an Association which is non-political in character. But, as the Growth Centres in the rural areas become the place of the most vital activities, some new perspective is needed. In as much as development is a liberation of people from being powerless development has a political dimension. The life of rural people cannot be a-political. The tribal people have to find their rightful place in political society and gain a 'say' in the rural societal institutions that shape their lives. The question must be asked : by what processes will the people gain civic maturity ? How will they come to understand the issues of social justice in society and face them responsibly ?

Recommendations for Future Training Activities

We need not list here again all the suggestions and recommendations contained in this report. But we would like to pay special attention to issues that seem to suggest a change in the policy of training activities.

Perhaps the greatest merit of VIKAS MAITRI is to have oriented a considerable number of young men towards rural development, and to have offered them prolonged solid training for this involvement. Efforts have been hitherto concentrated on the two years in-service training of the full-time Volunteers. It would seem advisable that in the future emphasis should be shifted to a more broad-based and diversified training for village youth, both young men and young women. These training programmes should be of short duration, and should be conducted in the established Village Centres. The participants should not expect to become paid workers of the Organization. The content of these training programmes should be focussed on concrete issues and tasks; for instance, a training course for young men in dry farming or a training for young women in

Gossner Mission

growing vegetables. An infinite variety of subjects can be found, all related to specific activities.

What is badly lacking in the tribal villages are action programmes that challenge the creativity of youth and open up vistas of a hopeful existence in the country side. Drabness and monotony have a 'killing' effect on rural youth. These could be counteracted also by programmes centered on sports and games, as well as on developing the cultural creativity of youth, helped to express itself in songs, dance and drama. The Growth Centres could become the rallying point for village youth and enable them to contribute towards the social education of the adults.

A continued emphasis on recruiting candidates for the two years in-service training might lead into a blind alley. Only few of them will be able to join permanently the full-time Volunteers. The rest will tend to seek employment elsewhere. As the number of fulltime, paid Volunteers must remain restricted for obvious reasons, time and money should be spent on their up-grading, so that they in turn can function more significantly as trainers of rural youth. This would enable the Training Team at head-quarters to make fuller use of its special competence.

VIKAS MAITRI's training activities are far too exclusively male-oriented. The Women's Department will need to establish a village based cadre of trainers, if the women and girls are not to remain deprived of making their contribution to rural development.

CONCLUSION

"Any evaluation that is not intended to improve the capacity of the community and the project staff to meet the local needs more effectively, any evaluation that is merely for the information of outside agencies is little more than exploitation in a new form". We had read this passage from CONTACT of December 1978 after this work of evaluation was done It coincides, however, with our own conviction.

In this report we have rated very positively the fact that the sustaining force of VIKAS MAITRI is to be found in the many educated tribals, who have made the advancement of their own people the ideal of their life. We must now mention

Gossner Mission

that VIKAS MAITRI has also benefitted, especially at its initial stage, from the services of outside agencies and individuals. From 1966 to 1968 the Indian Social Institute carried out the Chotanagpur Survey Project under the direction of Dr. Francis Ivern S. J. This published survey and the subsequent All-Chotanagpur Seminar gave the original push to the formation of VIKAS MAITRI. During the first two years of its existence Miss Dr. Jessie Tellis Nayak, Extension Officer of the I. S. I., did much of the groundwork during the first two years. Only gradually did the local leadership emerge which then could establish the rural base of VIKAS MAITRI which is the main object of this report. Fr. M, V. d. Bogaert, Director of the Xavier Institute of Social Service, Ranchi, has through all these years given great support to the local leadership of the Organization. This added information will be of special interest to groups and individuals who as 'outsiders' are deeply involved in the development of tribal people.

The question we have raised in this report regarding the passage from a subsistence economy to a surplus economy are of significance for all development activities promoted among the weaker sections of society. In a system in which the means of production are owned individually, even well-conceived development programmes lead almost invariably to increased disparities. This happens even where ownership of land is fairly equitably distributed at the start, or where the source of income is mainly in fishing. Many of our friends have been disappointed with the end results of long years of labour. At its early stage the projects seemed quite promissing; but then, the more it succeeded the more it failed in terms of equitable distribution. Individualistic accumulation and individualistic mentality tend to grow together.

Perhaps tribal people have an original contribution to make in finding some answer to this vexing problem. In their culture 'to give' had as much value as 'to get'. Catalytic project of cooperative farming, promoted by VIKAS MAITRI, try to find new forms of "expressing ancient tribal values. Many other expressions of collective labour, collective accumulation and collective caring will have to be invented. These can be related to common forests, common land, community health, community education, community action for securing common rights, etc. In the present situation the question seems to be one of choosing the lesser evil through a well-balanced, locally adapted strategy. Some light could possibly be obtained from the study of Julius Nyerere's writings, a person obsessed with this quest for development with justice.

Gossner Mission

serve the needs of the people. Replanning of the activities is urgent to make the building a dynamic Community Centre.

In conclusion,we would like to raise the issue of isolation or collaboration. Both tendencies are found among Voluntary Organizations involved in people's development. Our impression was, that VIKAS MAITRI, in its concern for identity, has built up only a weak network of collaboration with other development Organizations. It does seem advisable to re-consider this policy. There is, for example the Chotanagpur Mahila Sangh which is known for effectively promoting the women's particiaption in development. As this is presently a 'weak spot' in the work of VIKAS MAITRI, some linkage with this Women's Organization might prove helpful. There are other Ranchi-based development Organizations with whom some sort of collaboration, or at least a platform of communication, might be established to enrich the over-all impact on people's development. What ultimately matters is that widening links are created among people; and this, we are sure, is the basic concern of VIKAS MAITRI.

Gossner Mission

ANNEXURE I

We wish to add the following observations related to some particular Centres .

Panisani : Three villages of this Growth Centre are now in a position to irrigate a total of 200 acres from a large tank constructed by the government. This is changing entirely the economy of these villages, now able to produce a large surplus for marketing. They will fast move ahead of the less favoured surrounding villages. Here an island of prosperity will soon be created amidst a 'sea' of poverty. As the Growth Centre is situated in the village which benefits most from the new irrigation facilities, it risks to contribute much towards widening the gap between rich and poor villages. Some serious thinking is needed to answer the following questions :

a) How can a sense of social responsibility for the disadvantaged villages be awakened in the privileged three villages ?

b) In there not a need for VIKAS MAITRI Volunteers to shift much of their time, attention and activities to the surrounding poorer villages ?

Aidega : Dividing forces prevail in this Centre. Mr. X. the first graduate of the village has established his own 'club'. Some others, more educated persons have not identified themselves with the Growth Centre, and are satisfied with using it for the promotion of their individual interests. What can be done to bring about a 'conversion' among these 'I-go-my-own-way' persons ?

In this village an immigrated family owns over 120 acres of land, and claims ownership rights over the large village tank. The situation needs special study so that the people of the area can meet it with a realistic strategy.

Kesra : The situation in this Centre is complex. The local committee is 'playing games'. There is rivalry among the members, and the President tries to run the show. They all represent rather the upper strata of the villages covered by the Centre. The poor people look upon them with suspicion. The Volunteers need special assistance from headquarters to deal with the situation. Programmes specially beneficial to the poor are required e.g. cooperative fruit orchards.

Maranghada : Here the Volunteers have to cover long distances by foot. Cycles will help them save much of their precious time.

Kurid : The fostering of a sense for the common good is much needed in this Centre in which individualistic tendencies guide some of the better placed farmers.

Tirla : The Balwadi teacher and the Community worker being outsiders, have very little contact with the villagers, and the impact of their work is minimal. Under these conditions the new spacious building and the current programmes hardly serve the needs of the people. Replanning of the activities is urgent to make the building a dynamic Community Centre.

Gossner Mission

ANNEXURE II

THE PERFORMANCE IN THE VILLAGES 1978

S. No.	Name of Centre	No. of villages covered	No. of families	No. of farmers participating in the programme	No. of community workers in the village	Activities in the villages: building of Agro-Service Centre	agricultural extension: No. of acres	agricultural extension: main crops	agricultural extension: crop loan granted	other activities	No. of visits by Central team
1	Takarma P.O. Lasia, Block Kolebira, Ranchi.	10	563	500	4	*Working	70	Safflower Soyabean wheat Paddy Maize Vegetable	18,513=00	Night school, Balwadi, Saving scheme, Joint farming (Rabi)	10
2	Orga P.O. Orga, Block Jaldega, Dt. Ranchi.	7	791	410	3	Working	50	Paddy Wheat Potato, veg.	2,871=10	Saving Scheme, Joint farming (Rabi)	3
3	Kesra P.O. Ghutbahar Block Thethaitangar, Ranchi.	6	1482	600	3	Working	35	Paddy Wheat Potato	2,397=00	Night school Cooperative irrigation project and joint farming (Rabi)	4
4	Aidega Jaldega, P.O. Dt. Ranchi.	4	753	255	3	Working	40	Paddy Wheat Maize	1,244=50	Night school, joint farming (Rabi)	3

* Function of Centres — supply of fertilizer, seed, pesticide, agricultural equipment, technical advice, administration training, Bank facility & crop loans.

Gossner Mission

S. No.	Name of Centre	No. of villages covered	No. of families	No. of farmers participating in the programme	No. of community workers in the village	building of Agro-Service Centre	Activities in the villages				No. of visits by central team
							agricultural extension			other activities	
							No. of acres	main crops	crop loan granted		
	Adult Education										
5	Bero P.O. & Block Bero Dt. Ranchi.	6	445	205	3	Working	10	Maize Paddy Papaya Veg.	5,000=00	Night school & Joint summer farming	5
6	Panisani P.O. Palkot, Block Palkot Dt. Ranchi.	6	596	300	2	Working	150	Paddy Wheat Potato Vege.	10,000=00	Saving scheme	3
7	Maranghada P.O. Maranghada Dt. Ranchi.	12	871	210	3		10	Wheat Potato Vege.	1,809=15	Night school, Pisciculture, joint farming (Rabi)	3
8	Chalho P.O. & Block Kairo, Dt. Ranchi.	11	1119	700	4	Working	20	Paddy Wheat Vege.	10,000=00	Co-operative irrigation scheme, Saving scheme Night school, & joint farming (kharif)	3
9	Jambahar Simdega, Dt. Ranchi.	5	647	260	2		30	Wheat Paddy Vege.	1,000=00	Night school, joint farming (kharif)	
10	Kurid, P.O. Govindpur Rd. Block Karra Ranchi	15	1111	700	3	Working	40	Paddy Wheat Potato Ragi	3,939=36	Night school, joint farming (rabi)	3

Gossner Mission

Sl. No.	Name of Centre	No. of villages covered	No. of families	No. of farmers participating in the programme	No. of community workers in the village	building o' Agro-Service Centre	Activities in the villages: agricultural extension: No. of acres	agricultural extension: main crops	agricultural extension: crop loan granted	other activities	No. of visits by central team
11	Chiur, P.O. Bingoan Dt. Ranchi.	11	862	320	2	—	2	Paddy Ragi Groundnut Wheat	591=70	Night school, joint farming by youth (kharif)	1
12	Tirla (Khunti) P.O. & Block Khunti, Dt. Ranchi.	5	349	100	1	Working	8	Gram Vege.	2000=00	Papaya Orchard, Balwadi	6
13	Sithio, P.O. Lohardaga, Dt. Ranchi	5	694	250	2	—	50	Sweet Potato	354=00	Night school, joint farming (kharif)	1
14	Jamadohar, P.O. Simdega Dt. Ranchi.	5	372	110	2	—	2.50	Paddy Ragi	844=32	Night school, joint farming (kharif)	1
15	Kasir P.O. Gumla Dt. Ranchi.	5	952	240		—	2	Ragi	1,744=02	Night school, Joint farming (kharif)	
16	Jokbahar P.O. Simdega Block Dt. Ranchi.	5	1217	160	3	—	4	Paddy Ragi	1,359=66	Night school, Joint farming (kharif)	1
17	Bejang P.O. Mander Dt. Ranchi.	5	604	260	2	—	0.55	Paddy Ragi	298=00	Night school, Joint farming (kharif)	

Gossner Mission

Sl. No.	Name of Centre	No. of villages covered	No. of families	No. of farmers participating in the programme	No. of community workers in the village	Activities in the villages					
						building of Agro-Service Centre	agricultural extension			other activities	No of visits by central team
							No. of acres	main crops	crop loan granted		
18	Sidroll P.O. Burmu Dt. Ranchi.	5	692	180	2	—	2	Paddy Safflower	948=95	Night school, Joint farming (kharif)	1
19	Pipartoli P.O. Amaliya Dt, Ranchi	5	553	130	2	—	1	Ragi	654=46	Night school, joint farming (kharif)	1
20	Champadih P.O. Pokta Dt. Ranchi	5	232	100	2	—	8	Paddy Potato Pigeonpea (Arhar)	997=00	Night school joint farming (kharif)	1
21	Basentala (Madhya Pradesh)	9	357	125	2	—	15	Safflower Linseed Gram Potato Vegetable	5,000=00	Pisciculture, compost manure, Distribution of biscuit to children, Health care (arranging medicines) Joint farming (dry land)	1
22	Chhecha & Pirhia (Palamau)	9	835	200	2	—	3	Maize Sfflower Linseed	996=50	Night school, joint farming' (dry land)	1
	Total	156	16,097	6,315	54	9	553,05		72,562=72		

TRAINING ACTIVITIES FOR WORKERS 1978

Year	No. of participants	Duration (Module)	Theoretical Training		Field work	
			Subjects	Duration	Topics	
2nd year	18	1st July to 10th July '78	1. Nature of planning in Rural Development 2. Different steps in planning 3. How to prepare an Agricultural project 4. Method of Accounting 5. Cost Benefit Analysis of economic projects 6. Planning of cropping pattern 7. Case study on Takarma Growth centre 8. How to prepare an Irrigation Project 9. Practical on Project Preparation and Accounting 10. Guideline for Field work	1½ Months	1. Site Selection for Trainee Project 2. Trainee Project Preparation 3. Night school 4. Organising Meeting 5. Saving scheme	
1st year & 2nd year	37	26th Aug. to 31st Aug. '78	1. Answering questionnaires by Trainees 2. Personal Interview (centre wise) 3. Objective of Training Programme 4 Building Local Funds and Voluntary labour 5. Iafrastructure of Economic growth 6. Education and conscientization 7. Health 8. Elocution competion 9. Cultural Programme by trainees.	2½ Months	1. Execution of Trainee Project 2. Night school 3. Saving scheme 4. Organising Meeting	

Year	No. of participants	Duration (Module)	Theoretical Training		Field work	
			Subjects	Duration	Topics	
1st year & 2nd year	19	15th Nov. to 20th Nov. '78	1. Social Signficance of Trainee Project 2. Planning, Organising and Economy estimation of group cultivation 3. Evaluation and comment on group cultivation initiated by Trainees. 4. Financial Management for small Farmers. 5. Comparative study of different trainee projects 6. Method of keeping Accounts suited to small Farmers. 7. Presentation of Report 8. Slide show 9. Role play	1 Month	1. Collection of Information about a) Number of farmers who like to cultivate wheat and other winter crop b) Estimate of required fertilizers 2. Night school 3. Saving scheme	
1st year & 2nd year	41	12th Dec. to 15th Dec. '78	1. History of Chotanagpur Tribes 2. Importance of Tribal Languages (Literature) 3. Development through Tribal cultural Programmes 4. How to play a drama 5. Cultural Programme by trainees	1 Month	1. Collection of Folk songs and stories 2. Night school	

PHOTOS

Front : Village seminar in progress

Strip (from right to left) :

- Volunteers standing on wheat-crop field.
- Group picture of villagers with the background of building of the village growth centre.
- Joint agricultural operation.
- Joint farm of wheat crop.
- Village children at the Balwadi.

Strip Bangalore Selfemployment Skills for Progress
Frdi : ——————→ "
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