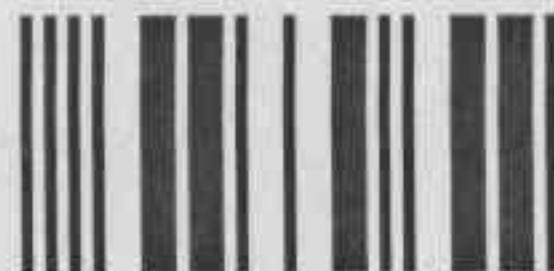


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Rev. Lal Rin

secretary d. NCC-J in Nagpur

Lal Rin kommt aus der presbyterianischen Kirche in Mizoram, eine Kirche, die über 80% der Bevölkerung stellt, und ohne ausländische Hilfe über 100 Missionare ausgesandt hat, die auf der Insel Mizoram arbeiten.

→ Tip von Herrn Geodo (Bochum)

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Betr.: UELCI India Mission Consultation 1990

Liebe Freunde,

die UELCI India Mission Consultation im Februar 1990 hat Terms of Reference und Administrative Guidelines für die Lutheran Mission Coordination in India (LMCI) verabschiedet.

Meine Mitarbeiterin Frau Hopp hat zweierlei Verdienste auf sich geladen: sie hat die englischen Texte ins Reine geschrieben und deutsche Übersetzungen angefertigt.

Um Ihnen eine hoffentlich nicht unwillkommene Amtshilfe zu leisten, schicke ich Ihnen in der Anlage sowohl die englischen Reinschriften wie auch die deutschen Übersetzungen der beiden Texte. Ihr eventueller Dank dafür gebührt Frau Hopp.

Mit herzlichen Grüßen und vielen guten Wünschen,

Ihr

(gez. Manfred Jahn)

Oberkirchenrat

(in Abwesenheit abgesandt)

S. Hopp

Anlagen

23.2.1990
Calcutta

TERMS OF REFERENCE FOR THE
LUTHERAN MISSION COORDINATION IN INDIA (LMCI)

I. NAME AND PURPOSE

1. Name: Lutheran Mission Coordination in India (LMCI).
2. Purpose: To assist the UELCI and continuously seek wider and more effective Lutheran Mission (Mission here is understood as the holistic service of the Church) Coordination in India while giving consideration to the traditional bilateral relationship and also to seek ways to work in Mission with other Churches/Agencies in India wherever appropriate.

II. PARTICIPATION

1. The UELCI, as the Coordinator
2. The Lutheran Churches in India (LWF Members)
3. Partner Churches/Missions which have been in a cooperative position with the above
4. LWF Asia Secretariat with consultative capacity
5. Any other Churches/Organisations invited by the LMCI

III. FUNCTIONS

1. To share information in order to review and identify the needs so that the members can be aware of priorities as they make cooperative mission plans.
2. To consider ways for joint support and promotion of programmes/projects according to the priorities jointly identified.
3. To further consider ways for cooperation with others outside of the lutheran tradition in programmes/projects.
4. To meet once in two years to fulfill the above tasks.
5. To appoint a working committee to act inbetween the regular meetings of LMCI.

IV. ORGANISATION

1. The president of UELCI acts as the chairperson of the LMCI.
2. The LMCI shall elect its own secretary.

23.2.1990
Calcutta

ADMINISTRATIVE GUIDELINES FOR THE
LUTHERAN MISSION COORDINATION IN INDIA (LMCI)

I. PARTICIPATION/MEMBERSHIP

1. Each Lutheran Church in India (LWF Member) shall send two delegates (preferably one woman).
2. Each partner mentioned under II.3 of the terms of reference shall send a delegate.
3. The UELCI shall send three delegates (at least one should be a woman).
4. The LWF may send additional persons besides the Asia Secretary, if needed.
5. New members are admitted upon unanimous approval by the members.
6. Any necessary consultants/resource persons may be invited by the chairperson.

II. OBJECTIVES

As the LMCI is a new endeavour in India to share and coordinate mutual responsibility for mission, it is not supposed to be a binding/ruling organ over the members, but it should rather provide a forum to discuss matters of mutual concern and seek coordination in mission. As such it should be a free and voluntary organ to strengthen the cooperation and deepen the fellowship.

The formation of this committee also wants to encourage the Indian Churches to be involved in the wider global mission.

III. FUNCTIONS

1. The following reports are requested for each meeting:
 - a. Working report of UELCI
 - b. Working report of each member church in India
 - c. Working report of the partners (can be inclusive of other regions)
 - d. Working report of LWF
2. The following projects/programme proposals are requested for each meeting:
 - a. Programmes/projects of the UELCI

- b. Programmes/projects of each member church (those which need wider joint support are to be identified)
- c. The UELCI is requested to work out the priorities from these programmes/projects and present them to the LMCI before its meeting.
- d. Cooperative programmes/projects with other agencies than Lutheran.

IV. ORGANISATION

- 1. The term of the Secretary shall be 4 years. He/She is eligible for reelection.
- 2. The Chairperson and the Secretary are responsible for:
 - a. Preparing the agenda and making arrangements for the date and place of meeting.
 - b. Preparing the minutes of each meeting, including reports and information pertaining to the record.
 - c. Implementing the decisions of the LMCI, and
 - d. Serving as liaison between the members.
- 3. The Working Committee shall include the Chairperson and the Secretary. The Chairperson shall be the chairperson of the Working Committee.
- 4. Normally the expenses of those attending the meetings shall be borne by the respective bodies.

V. EFFECT AND AMENDMENT

- 1. The Terms of Reference and Administrative Guide-Lines for the LMCI shall be effective as of January 1, 1991.
- 2. As of the above date the members of the LMCI are as follows:

.....
.....
.....
.....
.....

- 3. Amendments of the Terms of Reference and Administrative Guidelines for the LMCI may be made with the approval of 2/3 of the members.

Bericht über die Indienreise zur Missions-Konsultation der Vereinigten Evangelisch Lutherischen Kirchen Indiens (UELCI) mit den Überseepartnern der Lutherischen Kirchen Indiens vom 10.-14-Februar 1988 in Madras.

1. Vorbemerkung:

Die Missionskonsultation in Madras 1988 ist die dritte in einer Serie, die 1982 in Mahabalipuram begann und seither in einem Dreijahresrhythmus weitergeführt wurde. Bei der ersten Konsultation waren die Gossner Mission durch Pfarrer Kriebel und Pfarrer Rieger vertreten. An der Konsultation in Madras war Dr. Willibald Jacob mit seiner Frau auf unsere Bitte hin anwesend. Ursprünglich hatte ich meine Indienreise zum Besuch der Gossner Kirche 1987/88 auf die Zeit im Februar 1988 geplant. Dieser Plan wurde dann aber durchkreuzt durch die Bitte der beiden Parteien der G.E.L. Church um einen Besuch zur Vermittlung der Wiederaufnahme eines Dialogs im August 1987. Da das Kuratorium beschlossen hatte, daß nach dem Ergebnis der Gespräche im August 1987 in den nächsten Monaten kein Besuch von Vertretern der Gossner Mission in Ranchi stattfinden sollte, um die direkten Verhandlungen zwischen beiden Partnern nicht zu stören oder zu beeinflussen, hatten wir zunächst den Besuch der Konsultation in Madras als zu aufwendig aufgegeben. Es zeigte sich dann aber, daß weitgehende Entscheidungen auf der Konferenz in Madras geplant waren, die die bilateralen Beziehungen zwischen den einzelnen Lutherischen Kirchen und ihren Überseepartnern durchaus verändern könnten, so daß es ratsam erschien, daß ein Vertreter der Gossner Mission in jedem Falle teilnehmen sollte. Außerdem stellte dies eine ausgezeichnete Gelegenheit dar, Vertreter der Gossner Kirche auf neutralem Boden zu einem Meinungsaustausch über die jetzige Lage in der Gossner Kirche zu treffen.

Diese Überlegungen haben sich als richtig herausgestellt. Sowohl die Gossner Mission als auch die Gossner Kirche haben sich an dem Einigungsprozeß der Lutherischen Kirchen Indiens bisher sehr wenig interessiert gezeigt im Vergleich zu den anderen Beteiligten. Auch dieses Mal wäre von der Gossner Kirche kein Vertreter nach Madras gekommen, hätten wir nicht telegraphisch in den letzten Tagen vor der Konferenz unsere Teilnahme in Ranchi angezeigt. So war Dr. Paul Singh in Vertretung des Kirchenpräsidenten, Rev. Martin Tete, angereist, der zu einer Ordination nach Assam fuhr. Miss Helen Bhengra, die Vizepräsidentin der UELCI hatte wegen der langen Anreise und dringender Termine abgesagt.

Da ein Besuch in Ranchi zu diesem Zeitpunkt nicht stattfinden sollte, wurde die Reise noch mit einem Besuch bei zwei Leprarehabilitationszentren in Mangalore und Hubli verbunden, mit denen die Gossner Mission seit Jahren durch Dritte-Welt-Handels-Aktionen verbunden ist und einem kurzen Besuch bei Rev. Borun Vishwas, dem Pfarrer der Gossner Gemeinde in Neu Delhi.

2. Die Konsultation in Madras.

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2.1. Teilnehmer, Struktur und Programm:

2.1.1. Eingeladen hatte die Abteilung für Church Cooperation des Lutherischen Weltbundes, vertreten durch Satoru Kishii und die UELCI, vor allem durch die Initiative des Executive Secretary Dr. K. Rajaratnam. Erwartet wurden die Bischöfe bzw. Kirchenpräsidenten der 9 Lutherischen Kirchen Indiens, die Funktionsträger der UELCI und je ein Vertreter der Überseepartner der Lutherischen Kirchen, sowie die Mitglieder der Fakultät des Gurukul College. Dies ergab eine Gruppe von ca. 30 Teilnehmern. Bis jetzt hat diese Konsultation noch keinerlei juristische Kompetenzen, sondern ist eine Mischung zwischen einer Studienkonferenz und einem Beratungsgremium.

2.1.2. Das Programm bestand aus einer Reihe von Doppelreferaten von je einem indischen Vertreter und einem Koreferenten aus der Reihe der Überseepartner zu sieben Themenkreisen, welche die Probleme der Mission heute flächendeckend behandeln sollten:

1. Mission und Evangelisation.
2. Mission und Entwicklung.
3. Koordination in der Mission.
4. Gurukul
5. Medizinische Einrichtungen
6. "Selfreliance" der Kirchen in Indien.
7. Christliche Kommunikation.

2.1.3. Durch die große Zahl von Referaten in sehr kurzer Zeit blieb wenig Gelegenheit für Diskussionen. Die Referate waren von sehr unterschiedlicher Qualität und sagten dadurch teilweise mehr über die beteiligten Vertreter der Kirchen aus als über den neuesten Stand der Diskussion zu den angesprochenen Themen. Die Zuordnung von Themen und Referenten ist aus der Kopie des Programmes in der Anlage zu ersehen.

2.1.4. Geprägt wurde die gesamte Veranstaltung eindeutig durch Dr. K. Rajaratnam, den langjährigen Exekutivsekretär, der jetzt kurz vor dem Ausscheiden aus diesem Amt aus Altersgründen steht. Obwohl die Konsultation keinerlei Rechtsstatus hat, wurde zum Schluß doch eine Empfehlung verabschiedet, daß diese Art von Konsultation mit mehr Verbindlichkeit regelmäßig alle drei Jahre stattfinden soll und dabei die übergreifenden Aufgaben der Lutherischen Kirchen Indiens koordinieren und mit den Überseepartnern abstimmen soll, daß es in Zukunft nicht zu so starken Verstimmungen kommen soll wie dies bei der Wiederaufnahme der regulären Theologischen Kurse durch das Gurukul College im Jahre 1986 der Fall war. Als Fernziel schwante dabei sowohl dem LWB wie der UELCI eine Art verbindliche Koordinationsstelle vor wie sie bereits für die Lutherischen Kirchen in Jordanien, Tanzania und Südafrika bestehen.

2.2. Die Inhaltliche Arbeit

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2.2.1. Es kann nicht der Sinn dieses kurzen Berichtes sein, den gesamten Inhalt der vierzehn Referate zusammenzufassen. Einige waren sehr gründlich, systematisch und fundiert. Andere waren nichts mehr als eine Aufzählung dessen, was in der je eigenen Kirche oder Organisation gerade passiert, bis hin zu einer Aufzählung von Dutzenden von Berufen und Ausbildungsgängen, die für die Kirchen in Indien heute notwendig wären. Die Texte liegen in Englisch in der Geschäftsstelle vor und für Interessenten können dort Kopien angefertigt werden. Ich werde daher hier nur einige bemerkenswerte Punkte aufführen:

2.2.2. Mission und Evangelisation:

Für Dr. Sundar Rao war ganz klar, daß sich seit der Unabhängigkeit Indiens und damit verbunden der neuen Rolle der Kirche als Minderheit in einer hinduistisch geprägten Gesellschaft auch Art und Inhalt der Evangelisation ändern mußte. Es ist heute in allen Lutherischen Kirchen Indiens anerkannt, daß das Gespräch und der Dialog mit den anderen Religionen unabdingbar geworden ist, daß die Aufnahme von Elementen der indischen Kultur nicht mehr in das Belieben der Kirchen gestellt ist, sondern eine Überlebensfrage für die Christenheit in Indien geworden ist, denn wenn der christliche Glauben nicht in der eigenen Kultur verwurzelt werden kann, wird er sich nicht dauerhaft und stark entfalten können.

2.2.3. Koordination in der Mission:

Diese Frage wurde sehr kontrovers dargestellt, vor allem auf dem Hintergrund der Erfahrungen des Nordelbischen Missionszentrums mit der Jeypur Kirche. Offensichtlich ist die Frage des rechten Umganges miteinander in vielen Fällen ein großes Problem. Immer wieder wurde berichtet, wie schwierig es ist, von Seiten der Überseepartner den rechten Weg zu finden, gerade wenn es Konflikte oder offensichtliche Fälle gibt, wo Absprachen eingehalten, Gelder zweckentfremdet verwendet werden, einzelne Gruppen innerhalb von Kirchen andere ausschließen, wo von den Partnern nur die blinde Unterstützung einer Gruppe oder Politik verlangt wird, ohne sie auch in den Entscheidungsprozeß mit einzubeziehen oder auch Rechenschaft darüber abzulegen, ob getroffene Absprachen eingehalten wurden oder nicht. Hier ist noch viel zu lernen und einzuüben, bis beide Seiten ohne falsche Rücksichten wegen des einseitigen Entscheidungsgefülles in der Vergangenheit aber auch ohne Ausspielen von finanziellen Machtpositionen heute ein Gespräch und eine gegenseitige Verantwortung für das eigene Handeln unter den Beteiligten möglich ist.

2.2.4. Gurukul:

Dieses Sonderproblem wurde noch einmal bewußt aufgegriffen, um bei den Überseepartnern Verständnis zu finden für die Entscheidung der UELCI, im Gurukul College nach einer Pause von ca. 15 Jahren die Theologischen Kurse für den Bachelor of Divinity Grad (B.D.) wieder aufzunehmen.

Das Gurukul College ist seit drei Jahren wieder eröffnet unter der Leitung von Dr. Bage als Principal und diese Entscheidung wird jetzt sicher nicht mehr rückgängig zu machen sein. Es wurden verschiedene Gründe dafür angegeben. Aus meinem Gesamteindruck von den Lutherischen Kirchenführern auf dieser Konferenz bin ich geneigt, diese Argumente auch zu akzeptieren.

- Es war sehr deutlich, daß die führenden Leute der Lutherischen Kirchen den anderen Kirchen gegenüber gewisse Minderwertigkeitsgefühle haben, vor allem gegenüber der Church of South India (CSI). Sie sind alle stolz auf die gute Arbeit an der Basis in den Gemeinden, wie wir das auch bei der Gossner Kirche kennen, aber die große Schwäche sind die Führungskräfte. Es herrscht ein sehr großer Mangel an geeigneten Kirchenführern, dabei fehlt es den meisten an beidem: Anerkennung ihrer Autorität durch die eigenen Pfarrer und Gemeindeglieder und noch mehr Erfahrung und Format im Ökumenischen Kontext bei internationa- len Treffen und Konferenzen. Auf der anderen Seite fühlen sich die Studenten aus Lutherischen Kirchen in Colleges wie Bangalore oft ebenso verloren und in der dort herrschenden Atmosphäre unwohl. Diese Kluft meint man in einem eigenen Seminar besser überbrücken zu können.
- Ebenfalls harte Kritik wurde am United Theological College (UTC) in Bangalore geübt, weil der akademische Lehrbetrieb dort zu entfernt von der Gemeindewirklichkeit sei und außerdem das geistliche Leben der Collegegemeinschaft zu kurz käme. Man versuche dies, in Gurukul besser zu machen.
- Schließlich sind einige Gebiete besonders aufgenommen worden, wie eine besondere Betonung der Studien über die Rolle der Frauen in der Kirche, ein Lehrstuhl für "Dalit Theology" – eine Theologie der Unterdrückten, besondere Kurse in Fragen der Kommunikation und ein Kurs über Fragen von "Human Development". All dies wird auch an anderen Colleges gelehrt, aber es ist sicher anzuerkennen, daß diese Probleme gesehen werden.
- Es wurde energisch bestritten, daß die Neueröffnung eines eigenen B.D. Zweiges der Lutherischen Kirchen ein Rückschritt von einer früheren ökumenischen Öffnung sei. Es sind vereinzelt auch nicht-lutherische Studenten in Gurukul, auch die Fakultät ist gemischt und das College erhält inzwischen sogar Unterstützung von anderen Kirchen.

Es kann kein Zweifel bestehen, daß die treibende Kraft hinter der Neueröffnung Dr. Rajaratnam war. Gewiß haben dabei persönliche Gründe eine nicht unerhebliche Rolle gespielt, was er auch gar nicht bestreitet. In der gegenwärtigen Situation der Lutherischen Kirchen in Indien kann man aber nur hoffen, daß die mit dem neuen Gurukul Programm der Theologischen Ausbildung die gesteckten Ziele auch tatsächlich erreicht werden. Die Tatsache, daß der Neubeginn ohne finanzielle Unterstützung aus dem Ausland gegen den Willen der meisten Überseepartner stattfand, spricht dafür, daß das Eigeninteresse der indischen Kirchen sehr stark ist und somit auch die Chance, daß sie sich selbst sehr stark dafür einsetzen werden.

2.2.5. Medizinische Einrichtungen:

Seit einigen Jahren hat die UELCI eine Abteilung für Medizinische Einrichtungen. Der dramatische Rückgang der Christlichen Hospitäler von ca. 850 auf heute 250 in den letzten 10 Jahren hat den Kirchen sehr zu denken gegeben. Es wurden Untersuchungen angestellt über die Gründe und ein Programm zur Beratung von Krankenhäusern in kritischen Situationen eingerichtet, sowie eine gemeinsame Strategie entworfen. Diese besagt in kurzem, daß die Christlichen Krankenhäuser nicht ganz aufgegeben werden sollten, aber nicht-überlebensfähige Einrichtungen nicht um jeden Preis gehalten werden sollten. Jede Kirche sollte mindestens ein funktionierendes Krankenhaus haben, das auch Voraussetzung für jegliche "community oriented health work" ist. Der Leiter dieser Abteilung, Dr. R.H. Thanganaraj, besucht die verschiedenen Krankenhäuser und wird in nächster Zeit auch einmal nach Amgaon kommen.

2.2.6. "Self Reliance"

Die Referate und Diskussionen über Self Reliance waren sehr gut und nützlich. Sie wiesen die gängigen Mißverständnisse zurück, als sei dieses Konzept gegen eine Theologie der Gnade gerichtet und wolle auf dem Gebiet der Finanzen und Kirchenverwaltung eine Werkgerechtigkeit einführen. Auch wurde ein Konzept abgelehnt, das eine totale Selbständigkeit der indischen Kirchen um jeden Preis fordert und nur durch ein Moratorium ehrlich verwirklicht werden könnte. Die indischen Kirchen sehen die ökumenische Verflechtung als eine Chance, die geradezu danach drängt, eine solche Lösung zu finden, daß geschwisterliches Teilen nicht zu einer einseitigen Abhängigkeit führt.

2.2.7. Gottesdienste und Andachten

Eine wichtige Rolle spielten die Gottesdienste und Andachten bei der gesamten Konsultation. Besonders der Eröffnungs- und Schluß-Gottesdienst waren besonders gestaltet mit indischen Stilelementen:

Auf dem Boden war das Symbol von Gurukul mit Blumen und Farben gestreut; es wurden große Öllampen verwendet; zwei junge Mädchen tanzten eine Biblische Geschichte. Die Texte waren sehr stark kosmologisch gesprägt, was in der neueren indischen Theologischen Tradition eine große Rolle spielt. Auf diese Weise wurde den Teilnehmern etwas von der praktischen Arbeit am Gurukul College vermittelt, wenn dies bei den Vertretern der Gossner Kirche (und vielleicht auch noch bei anderen indischen Kirchen) mit sehr gemischten Gefühlen mitgemacht wurde.

3. Mein Gesamteindruck

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Wie schon vorher bemerkt, war dies nach langen Jahren meine erste Begegnung mit Vertretern aller Lutherischen Kirchen in Indien. Mehr als die inhaltliche Arbeit hat mich dabei die Zusammensetzung der Teilnehmer aus Indien beeindruckt. Die Erscheinung, die wir von der Gossner Kirche kennen, daß lebendige Gemeinden durch etwas hilflose Führer geleitet werden, scheint mit Abstrichen für die meisten Kirchen zu gelten. Es scheint auch so zu sein, daß die Lutherischen Kirchen noch mehr als andere Konfessionen sich aus den am meisten benachteiligten Gruppen der indischen Gesellschaft zusammensetzen, es waren überwiegend Harijans (im Süden) oder Adivasis (im Norden). Auf dieser Grundlage wird es mir verständlicher, weshalb sie so sehr versuchen, zunächst einmal ihre eigene Identität zu stärken, bevor sie sich zu weit in die ökumenisch offene Szene der Kirchen in Indien wagen.

Die Bedeutung der UELCI ist in den letzten Jahren sehr gewachsen, was sicher nicht nur auf den Einfluß von Dr. Rajaratnam zurückzuführen ist. Sie hat auch bereits in mehreren Fällen bei Konflikten innerhalb von Kirchen vermittelt oder bei Notständen eingegriffen, wie z.B. bei der totalen Verschuldung des Krankenhauses in Nawrangapur. Es ist denkbar, daß auch im Falle der Gossner Kirche ein solcher erneuter Versuch möglich wäre, wobei natürlich die Schwierigkeit besteht, daß das KSS volles Mitglied ist und die UELCI niemals eine neutrale Größe sein kann.

Am Ende wurde vereinbart, daß diese Art von Konsultation weitergehen soll mit dem Ziel, daß nicht nur die innerindische Kooperation der verschiedenen Lutherischen Kirchen

intensiviert werden soll, sondern auch die Überseepartner ihre Beziehungen koordinieren sollen. Dies kann natürlich nicht gegen den Willen der bestehenden bilateralen Partnerschaften geschehen. Gerade im Falle der Gossner Kirche, der einzigen unter den neun mit nur einem Partner, könnte das eine gewisse Entspannung und Entkrampfung dieser Zweierbeziehung zur Folge haben. Daß dies unter Umständen nicht ganz ohne Schwierigkeiten abgehen kann, zeigt das Beispiel der früheren Basel Mission Church, die bis heute den Anschluß an die CSI und damit die Ausweitung der Beziehungen der Basler Mission (bzw. heute des Evangelischen Missionswerkes Südwest) auf die gesamte CSI noch nicht in allen Teilen verkraftet hat. Dieser Prozeß wird in den nächsten Jahren weitergehen, unabhängig davon, ob Gossner Mission und Gossner Kirche sich aktiv daran beteiligen. Es wird nur die Frage sein, ob es sinnvoll ist, passiv daneben zu stehen oder dagegenzuarbeiten.

4. Gespräche am Rande

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4.0. Es fanden natürlich eine Reihe von Gesprächen am Rande statt, mit Vertretern der Gossner Kirche, von anderen Lutherischen Kirchen, der UELCI und des LWB.

4.1. Gossner Kirche / UELCI / LWB

In einem Gespräch zwischen Dr. Bage, Dr. Singh, Dr. Rajaratnam und mir wurde die Möglichkeit erörtert, ob nicht die UELCI in Verbindung mit dem LWB und dem Überseepartner, also der Gossner Mission nicht eine gemeinsame Studie über das Leben der Kirche machen könnte, wie dies die Andhra Evangelical Lutheran Church (AELC) vor kurzem getan hat. Dies wäre auch gleichzeitig eine Möglichkeit, wenn es einen Studiencharakter hat, die Vertreter der Nordwest-Gruppe dazu einzuladen. Alle Beteiligten an dem Gespräch hielten dies für sinnvoll. Rev. Tete hat inzwischen ebenfalls auf den Vorschlag reagiert. Es wird allerdings einige Zeit brauchen, bis so ein Unternehmen zustande kommen wird, wenn überhaupt.

4.2. Gespräche mit Dr. Singh und Dr. Bage

4.2.1. Es fand eine Reihe von Gesprächen mit Dr. Singh und Dr. Bage statt. Daraus erfuhr ich, daß nach dem Gespräch am 14. 12. 1987 ein weiteres zweitägiges Gespräch der beiden Dialog-Komitees am 19./20. 1. 1988 stattgefunden hat. Bei dem ersten Gespräch wurde lediglich vereinbart, daß für die gemeinsamen Verhandlungen die Nordwest Kirche mit dem von ihr angenommenen Namen und Dr. N. Minz als Bischof angesprochen werden sollte, ohne daß daraus ein Rechtsanspruch für eine Anerkennung abgeleitet werden könnte.

Am 19./20. Januar trafen sich dann die beiden Komitees. Am ersten Tag legte die KSS Gruppe ihre Forderung der Tagesordnung zugrunde: "Ob die Mitglieder der sog. Nordwest G.E.L. Church willens sind, in die G.E.L. Church zurückzukehren?" – Am zweiten Tag wurde die Forderung der NW. G.E.L. Church besprochen: "Es solle ein Gespräch zur Schaffung einer friedlichen Koexistenz der beiden Kirchen geführt werden."

Wie zu erwarten war, konnten sich beide Seiten nicht einigen, da jede nur Maximalforderungen stellte. So wurde dann das Gespräch ergebnislos mit einem gemeinsamen Protokoll in Hindi vertagt, ohne einen neuen Termin zu vereinbaren. Dr. Singh sah dies nicht als den totalen Abbruch, sondern meinte, bei einer anderen Tagesordnung könne man durchaus noch einmal über einzelne strittige Punkte diskutieren. Inzwischen erhielten wir einen Brief von Dr. N. Minz, der die Gespräche als gescheitert betrachtete und um eine Einladung der Gossner Mission nach Berlin bat, um ihren Standpunkt darzulegen. Dies haben wir in Absprache mit Dr. Grothaus abgelehnt, da es in der gegenwärtigen Situation für die andere Seite wie eine Anerkennung durch unsere Seite aufgefaßt werden müßte. Rev. Tete hat gerade jetzt geschrieben, daß er unseren Brief nach der UELCI Konsultation und den Artikel in der "Gossner Mission", den Willibald Jacob ihm übersetzt und interpretiert hat, so verstehe, als seien wir der Propaganda von Dr. Minz völlig verfallen.

4.2.2. Zur Situation in der Gossner Kirche erfuhren wir, daß bis dahin (und auch bis Anfang April) noch kein KSS gebildet worden sei, weil es im Orissa Anchal eine Wahlankündigung gab und auch im Nordwest Anchal Unregelmäßigkeiten vorgekommen waren, die erst nach der Rückkehr von Rev. S. Toppo aus der DDR geregelt werden konnten. Ein Brief aus den letzten Tagen von Rev. Toppo legt den Schluß nahe, daß es Rev. Tete nicht sehr eilig zu sein scheint mit der Bildung des KSS, da er sich als einziger rechtmäßiger Vertreter der Gossner Kirche offensichtlich nicht unwohl fühlt.

4.2.3. Auf der Rückreise fand trotz großer Verspätung des Fluges nach Neu Delhi wegen Nebels noch ein kurzes Gespräch mit Pfarrer Borun Vishwas aus Neu Delhi statt. Das Gelände für den Bau des Gemeindzentrums ist leider immer noch nicht zugeteilt, obwohl sich die Gemeinde sehr viel Mühe gegeben hat. Man hofft jetzt vom Wechsel des zuständigen Beamten bei der Stadtverwaltung eine Änderung, da der frühere den Kirchen und Christen nicht sehr wohlgesonnen war.

Berlin, den 11. April 1988

Dieter Hecker

Im Jahre 1947 wurde nach langen Verhandlungen die Kirche Südindeis gegründet, eine Unionskirche, in der die meisten größeren protestantischen Denominationen vereinigt sind, außer den Lutheranern und Methodisten. Nach einigen Verhandlungen zwischen verschiedenen Lutherischen Kirchen in Südindeis und der neuen Unionskirche (CSI), einigten sie sich intern darüber, daß die Lutherischen Kirchen sich zuerst einmal untereinander verständigen sollten und dann gemeinsam überlegen, ob und in welcher Form sie Unionsverhandlungen aufnehmen wollen. So entstanden aus zunächst zwei getrennten Teilen in Nord- und Südindeis, die heutigen United Evangelical Lutheran Churches (UELCI) mit ihrem Sitz in Madras. Diese Bildung war und ist nicht unumstritten. Vor allem wird sie heute noch argwöhnisch von all den Partnern angesehen, denen eine größere Ökumenische Öffnung ihrer Lutherischen Partnerkirchen in Indien sehr am Herzen liegt.

Im Jahre 1971 wurde am Lutherischen Gurukul College, dem bis dahin einzigen überregionalen Lutherischen Seminar, das in englischer Sprache den Grad eines Bachelor of Divinity (BD) anbot, durch gemeinsamen Beschlüsse dieser Kurs eingestellt. Die südindeischen Kirchen sandten daraufhin ihre Studenten für diesen Ausbildungsgang nach Bangalore an das United Theological College, während die nordindischen ihre Studenten nach Serampore bei Calcutta schickten. Die Lutherischen Kirchen Indiens und ihre Überseepartner unterstützten seitdem diese beiden Hochschulen durch Finanzen und die Entsendung von Personal. Am Gurukul College wurden seitdem sehr gute Programme zur Weiterbildung von Pfarrern und Laien durchgeführt, sowie der Dialog zwischen den verschiedenen Religionen gefördert.

Als 1985 diese Entscheidung wieder aufgehoben, und in Gurukul wieder neu ein Studiengang zur Pfarrerausbildung angeboten wurde, waren viele der Überseepartner enttäuscht, denn es schien ein ökumenischer Rückschritt und auch finanziell unklug zu sein. Es gab ziemliche Verstimmungen und Verärgerungen, die bis jetzt noch nicht ausgeräumt waren.

An diesem Beispiel hat sich sehr deutlich gezeigt, weshalb bei einigen Partnern von indischen Kirchen, so auch bei der Gossner Mission, eine gewisse Reserve gegenüber der UELCI entstanden ist. Seit 1983 finden nun im Abstand von 3 Jahren regelmäßig Konsultationen statt, in denen die Lutherischen Kirchen Indiens zusammen mit ihren Partnern überlegen, wie sie die gemeinsame Aufgabe der Mission in Indien am besten wahrnehmen und koordinieren und Spannungen und Konflikte bereinigen können. Dem diente auch die Tagung Mitte Februar in Madras.

Ich fuhr also mit sehr gemischten Erwartungen zum ersten Mal zu einer solchen Konsultation, denn die genannten Probleme waren mir von der Seite der Gossner Kirche in Ranchi aus durchaus bekannt. Um das Ergebnis gleich vorwegzunehmen: Ich habe die Situation der Lutherischen Kirchen in Indien neu sehen gelernt.

Versammelt waren alle Bischöfe oder Kirchenpräsidenten der neun Lutherischen Kirchen in Indien, die meisten der Stabsmitglieder der UELCI, sowie Vertreter aller Überseepartner dieser Kirchen. Das Programm von vier Tagen war gefüllt mit Referaten über die verschiedensten Aspekte der Mission in Indien heute, behandelte Fragen der Evangelisation, der medizinischen Arbeit und des Heilens, der Theologischen Ausbildung, der Kommunikation, aber auch der Verantwortung der Kirche für Entwicklungsfragen. Meist wurde ein Referat von in-

discher Seite gehalten, das durch ein kurzes Koreferat eines Vertreters der Überseekirchen ergänzt wurde. So ergab sich ein guter Überblick, über das was in den Kirchen und Missionsabteilungen heute getan, aber gedacht und geplant wird. Es wurden keine revolutionären, neuen Strategien entworfen. Dazu hätte man mehr Fachleute einladen müssen. Der Wert dieser Tagung lag vielmehr darin, daß hier ein Austausch zwischen den Kirchen oder zumindest ihren Führern stattfand.

Das ist mir bei dem Treffen deutlich geworden: Die Lutherischen Kirchen Indiens sind noch mehr als die anderen evangelischen überwiegend aus den am meisten benachteiligten Gruppen der indischen Gesellschaft hervorgegangen. Das zeigt sich bis heute an ihren Bischöfen und Leitern. Es sind sehr wenige profilierte Vertreter unter ihnen. Was uns aus der Gossner Kirche bekannt war, scheint für fast alle Lutherischen Kirchen Indiens zuzutreffen: die Gemeinden und die Arbeit der Prediger und Pfarrer ist erstaunlich gut und lebendig, besser als bei Kirchen anderer Konfessionen. Wo es fehlt, sind Glieder in leitenden Funktionen mit einer guten, Theologischen Ausbildung, die auch einen Überblick über die heutigen Probleme haben. Es gibt kaum einen unter den Kirchenführern, die sich mit den in der Ökumene erfahrenen, und profilierten Vertretern der CSI oder der Mar Thoma Kirche vergleichen könnten. Und darum ist es auch verständlich, daß sie zunächst einmal versuchen, sich untereinander zu stärken, sich da zu bewähren, wo sie vertraut und akzeptiert sind. Ähnlich ist auch die Neueröffnung des Gurkul College zu sehen: offensichtlich haben sich die Studenten aus den Dorfgemeinden in Bangalore sehr eingeschüchtert gefühlt. Das Problem der Entfremdung der Studenten bei höheren Studien von den normalen Gemeinden ist seit langem bekannt. Gurukul hat dieses Problem bewußt gesehen und versucht, es anzugehen.

Gewiß, es bleiben Fragen, ob nicht hinter manchen lutherischen Sonderprogrammen persönlicher Ehrgeiz von einzelnen steckt, ob die genannten Gründe stimmen. Für die Gossner Kirche kann ich es aus eigener Anschauung sagen, daß die Einbindung in eine stärker werdende Vereinigte Lutherische Kirche Indiens eine starke Öffnung und Verbindung zu anderen Kirchen bewirkt hat gegenüber den 70er Jahren. Sie nehmen regelmäßig an Programmen der UELCI teil, sind in den dortigen Leitungsgremien vertreten, haben bei Tagungen regelmäßig Vertreter anderer Kirchen bei sich zu Gast und sind dabei, Ranchi zu einem zweiten Zentrum der UELCI in Nordindien auszubauen. Sie ist zwar noch immer sehr zögernd, gemessen an der Tatsache, daß sie mit ihren fast 400.000 Gliedern zu den beiden größten Lutherischen Kirchen Indiens gehört. So wäre ohne meine Teilnahme an der Konsultation in Madras vermutlich niemand aus Ranchi dahingekommen. Aber es ist wichtig für sie, aus ihrer Isolierung herauszukommen.

Ich habe die Tagung in Madras als einen Schritt auf dem Wege zu mehr Eigenständigkeit und Selbstbewußtsein der Lutherischen Kirchen in Indien erlebt, was sie ohne Zweifel nötig haben. Es kann aber wirklich nur ein erster Schritt sein. Der zweite zu einer größeren ökumenischen Öffnung gegenüber den anderen Konfessionen muß folgen und langfristig werden auch die Gespräche über eine Verständigung und Zusammenarbeit mit ihnen stattfinden müssen.

Dieter Hecker

To the YMCA-Ranchi
c/o Mr. Nityanand Naik
General Secretary
Old Hazaribagh Road
Ranchi - 834 001
Bihar - India

June 29, 1988

Dear Mr. Naik!

Last year we remitted the sum of DM 26.000,--. This contained a grant of DM 20.000,-- which we got from the church in Hannover on your behalf. They want to have a statement of accounts, when and how this was spent. It would be helpful for us, esp. regarding future applications, if you could send us this statement to forward to the Church in Hannover.

With all good wishes and kind regards,

Yours sincerely!

(Dieter Hecker)
Director

To the YMCA-Ranchi
c/o Mr. Nityanand Naik
The General Secretary
Old Hazaribagh Road
Ranchi - 834 001
Bihar - India

June 29, 1988

Dear Mr. Naik,

We have remitted the sum of DM 18.000,-- as first instalment for the Maranghada Project. Meanwhile we also got the copy of a letter of the 6th of June 1988 of the National Council of YMCA's of India to the German YMCA in Kassel.

It would be helpful for us, if you could keep us informed about the result of this application and give us the details, how much you will need for financing the rest of the budget for this programme in 1988 from our side.

Hoping to hear from you soon and wishing you the best,
I remain,

Yours sincerely!

(Dieter Hekcer)
Director

The National Council of YMCAs of India

POST BOX NO. 14, BHARAT YUVAK BHAVAN
JAISINGH ROAD NEW DELHI 110001

YMCA

TELEPHONE: 310769
GRAM: "FLAMINGO"
NEW DELHI - 110 001

Eingegangen

15. Jun 1988

June 6 1988

Mr Ulrich Parzany
National General Secretary Erledigt.....
National Council of YMCAs
Postfach 410 149 Im Druseltal 8
3500 Kassel Wilhelmshöhe
West Germany

Dear Mr Parzany,

Greetings from the National Council of YMCAs of India. There has not been any earlier occasion for us to contact each other. Now that I have been appointed as National General Secretary of the YMCAs of India, I consider it a privilege and pleasure to write to you as my senior counterpart at the helm of affairs of the German YMCAs. I hope by now you have received a copy of the circular that we sent on my assuming office. I would solicit your valuable cooperation for mutual strengthening and inspiration.

One of the purposes of my writing this letter to you is to forward the application received from the YMCA of Ranchi. This association has been assured cooperation by the Gossner Mission, of which Rev. Dieter Hecker is the Director. I shall be much obliged if you would do the needful in consultation with Rev. Dieter Hecker.

With warm personal regards,

Yours sincerely



K P PHILIP
National General Secretary

encl:

cc : Rev. Dieter Hecker
Gossner Mission
Handjerystraße 19-20
1000 Berlin 41

Mr Nityanand Naik
General Secretary
YMCA
Ranchi 834 001

President: P.K. Kurien General Secretary: K.P. Philip Hon. Treasurer: P.M. John
Vice-Presidents: R. Sathiamoorthy — D.D. Lapang — D.P. Melville
Finance Secretary: K.K. Jacob Secy. Youth Work & Xian Emphasis: E.B. Samson
Secy. Extn & Development: S.A. Cherubim



Young Men's Christian Association

'JOHANNESSEN BUILDING' OLD HAZARIBAGH ROAD, RANCHI-834001

PHONE : 24290

Ref.No. 198/1988

Date 20.5.1988



To
Rev. Dieter Hecker
Director, Gossner Mission
Handjerystraße 19-20
1000 Berlin 41
Fed. Republic of Germany

Sub: YMCA Ranchi's Village Re-construction
Programme at Maranghada.

Dear Rev. Hecker,

Just now, I received the letter of Mr. K. P. Philip, National General Secretary, YMCAs of India alongwith the project report on the YMCA V.R. Programme in Maranghada. He has recommended this project to you instead to the National Council of YMCAs of Germany. Once again, I am sending back the project to Mr. Phillip with request to forward it to the National Council of YMCAs of Germany at Kessel. However, I like to point out that in view of the Foreign contribution restrictions, it is better to send the foreign grant to the Ranchi YMCA through the Bank of India, Club Side Branch with our A/C No. 4113 rather than through the National Council of YMCAs of India at New Delhi. I will request to you to take-up the matter with the National Council of YMCAs of Germany.

With kind regards

Yours Sincerely

Nityanand Naik
General Secretary

REGISTERED UNDER THE SOCIETY REGISTRATION ACT 21 OF 1860

&

INCOME TAX EXEMPTION U/S 80 G OF 1961 VIDE NO. OSD/VIII-4/78-79/2621 VALID UP TO 31ST MARCH, 1990.

The National Council of YMCAs of India
Bharat Yuvak Bhavan
Post Box No. 14 New Delhi-110001

YMCA

May 10 1988

Telephone : 310769
Gram : "FLAMINGO"
New Delhi - 110001

Rev. Dieter Hecker
Director, Gossner Mission
Handjerystraße 19-20
1000 Berlin 41
Fed. Rep. of Germany

Dear Rev. Dieter Hecker,

Herewith I enclose a Project Report received from the YMCA of Ranchi, which is self-explanatory, for favour of your necessary action. The Ranchi YMCA has been in the vanguard of community development for the past several years and we are very hopeful that with your cooperation and patronage this Association will be able to serve the community very effectively.

With best regards,

Yours sincerely



K P PHILIP

National General Secretary

Encl:

cc : Mr Nityanand Naik



Young Men's Christian Association

'JOHANNESSEN BUILDING' OLD HAZARIBAGH ROAD, RANCHI-834001

PHONE : 24290

Ref.No. 199/1988

Date 20.5.1988

To

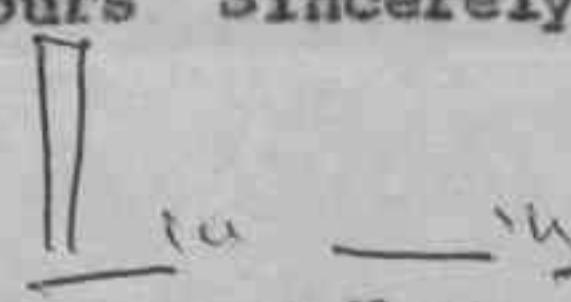
Mr. K.P. Phillip
National General Secretary
National Council of YMCAs of India
Jaisingh Road,
Post Box No. 14
New Delhi 110 061

Dear K.P.

Thank you very much in forwarding our project proposal to Rev. Dieter Hecker. I will request to you to forward the Project to the National General Secretary, National Council of YMCAs of Germany at Kassel. Please find in the enclosure, the correspondence of Rev. Dieter Hecker. I am sorry for all the confusions. To-day, I have written to Rev. Hecker to request the YMCAs of Germany to send all foreign contributions directly to Ranchi YMCA Foreign Contribution A/C No. 4113, Bank of India, Club Side Branch, Ranchi. This will help us to furnish all the necessary accounts with the Ministry of Home Affairs, Government of India. However, I leave this matter with you. Kindly send this project proposal to YMCAs of West Germany with your recommendations.

With kind regards

Yours Sincerely


Nityanand Naik
General Secretary

REGISTERED UNDER THE SOCIETY REGISTRATION ACT 21 OF 1860

&

INCOME TAX EXEMPTION U/S 80 C OF 1961 VIDE NO. OSD/VIII-4/78-79/2621 VALID UP TO 31ST MARCH, 1990.

UELCI
Secretariate
94, Purasawalkam High Road
Kilpauk

Madras-600 010
INDIA

19.5.1988

Dear friends of UELCI!

We have been talking with Dr. Rajaratnam at the India mission consultation about the possibility of a seminar with the Lutheran Church in Chotanagpur to which both the G.E.L. Church and the other institution, who calls itself North West G.E.L.-Church, with the participation of UELCI, the LWF and Gossner Mission. This topic has further been ventilated through correspondence since then and both sides in Chotanagpur have agreed in principle to such a seminar. We would therefore like to know, if the UELCI and the LWF would agree to take part in such a common venture to help the Lutheran Churches in Chotanagpur to solve the problem of disunity prevailing at present.

If you could send us your reply soon, we could consider together with Rev. Martin Tete and Dr. Nirmal Minz, who should be the convenor of this meeting, what should be the topics and the time schedule.

Hoping to hear from you soon in this matter, I remain with best wishes and kind regards,

Yours In Christ

Dieter Hecker

(Dieter Hecker,
Director)

Encl.: Copies of letters from Rev. M. Tete and Dr. N. Minz
Minutes of a meeting of the two dialogue committees in Chotanagpur on
19.-21. Jan. 1988

This letter will be sent to: LWF, c/o Rev. S. Kishi, Asia Secretary
G.E.L. Church, Rev. M. Tete
NWGEL Church, Rev. Dr. N. Minz
Church in Berlin-Brandenburg GDR, c/o Rev. E. Schulzgen

CVJM-Gesamtverband in Deutschland
Postfach 410149

3500 Kassel-Wilhelmshöhe

17.3.88

Lieber Bruder Haas,

haben Sie vielen Dank für Ihren Brief vom 2.2.1988 mit der Mitteilung, daß Sie das Projekt des YMCA Ranchi/Indien in Maranghada mit unterstützen möchten. Natürlich haben wir volles Verständnis dafür, daß Sie dies über die beim CVJM üblichen internationalen Kanäle abwickeln werden. Ich habe Herrn Naik, den Generalsekretär des CVJM Ranchi, über Ihren Brief mit der Zusage über DM 5.000,-- informiert, so daß er Bescheid weiß, wie die Kontakte gelaufen sind.

Ich kenne den CVJM in Ranchi ja seit über 15 Jahren, weiß, daß er eine ausgezeichnete Arbeit leistet. Wir kommen auch regelmäßig zum Besuch der Evangelisch-Lutherischen Gossnerkirche nach Ranchi, so daß ich auch in den nächsten Jahren den Kontakt dazu auf jeden Fall halten werde und Sie dann auch über den Fortgang dieses bestimmten Entwicklungsprojektes auf dem Laufenden halten kann.

Gerne nehme ich Ihr Angebot wahr, Sie einmal zu besuchen, wenn ich wieder mal in die Gegend von Kassel komme. Ich werde Sie dann anrufen und einen Termin mit Ihnen vereinbaren.

Ihnen nochmals für Ihre Bereitschaft dankend,
bin ich
mit guten Wünschen für eine gesegnete Osterzeit
und einem freundlichen Gruß
Ihr

Dieter Hecker.

Dieter Hecker
Direktor



Eingegangen

- 9. - 1988

Erledigt:

16.3.88

CVJM-Gesamtverband
in Deutschland e.V.

CVJM-Gesamtverband · Postfach 410149 · 3500 Kassel

Gossner Mission
Herrn Dieter Hecker
Handjerystr. 19-20
1000 Berlin 41

Referat für CVJM-Weltdienst
YMCA World Service

Postfach 410149 · Im Druseltal 8
3500 Kassel-Wilhelmshöhe
Telefon (0561) 3087-0
Telegrammadresse: CVJM Deutschland
Telex: 992481 cvjm d
Deutsche Bank, Filiale Kassel 03/84602
BLZ 52070012
Postscheckkonto: Frankfurt/Main 2739-605
BLZ 50010060

Durchwahl: (0561) 3087-250
02.02.88 ha-eh

Lieber Bruder Hecker,

leider komme ich erst heute dazu, auf Ihren Brief vom 29.10.87 zu antworten. Lassen Sie mich zunächst einmal ganz herzlich danken, daß Sie so enge Kontakte zum YMCA Ranchi/Indien unterhalten und sich jetzt auch in der Notlage für ihn einsetzen. Ich habe sehr sorgfältig die gute Beschreibung des Programms in Ihrem Indien-Heft gelesen. Die gute Arbeit scheint wirklich die Unterstützung zu verdienen. Allerdings gibt es viele andere CVJM in Indien, die heute ähnlich arbeiten. Die Phase, wo nur Sportarbeit angeboten wird, ist in den meisten CVJM vorüber.

Der deutsche CVJM unterhält seit 30 Jahren den sogenannten CVJM-Weltdienst, der mit den Partner-CVJM in der Dritten Welt arbeitet. Wir legen Ihnen zu Ihrer Information ein Projekt- und Programmheft bei und auch die Grundlagen des CVJM-Weltdienstes, damit Sie sich informieren können. Auch wir sind Mitglied des Evangelischen Missionswerkes in Hamburg.

Unsere Arbeitsweise ist in der Regel so, daß wir mit den Nationalverbänden in den jeweiligen Ländern zusammenarbeiten, d. h. ihnen die Koordinierung der internationalen Beziehungen überlassen. Wir bitten örtliche CVJM, mit ihren Nationalverbänden, was ihre Projekte angeht, Kontakt aufzunehmen und dort Beratung zu suchen. Wir überweisen auch alle Finanzen an die örtlichen Vereine über den Nationalverband. Das ist eine bewährte Struktur, die wir im CVJM entwickelt haben.

In diesem Fall des CVJM Ranchi ist es zunächst einmal wichtig, daß geholfen wird, auch wenn das außerhalb der normalen Bahnen läuft. Wir werden allerdings den Nationalverband von dieser Hilfsaktion in Kenntnis setzen.

...2

2. Seite an Gossner Mission, Herrn Hecker/Berlin, 02.02.88 ha-eh

Wir selbst können uns mit einer Summe von DM 5.000,-- an der Hilfsaktion für den CVJM Ranchi beteiligen. Wir werden diesen Betrag allerdings über den Nationalverband in New Delhi laufen lassen.

Ich würde mich freuen, wenn wir uns bei Gelegenheit einmal treffen und austauschen könnten.

Mit freundlichen Grüßen
Ihr

G. Haas

Günther Haas

Anlage

To the
YMCA Ranchi
Old Hazaribagh Road
Ranchi 834 001 - India

Berlin, 16.3.1988

Dear Mr. Naik!

This is just to inform you, that we have contacted the National YMCA of West Germany in Kassel because of the project in Maranghada and asked them, if they could not join in the support of this. They have now recently answered us and promised, that they will give a grant of DM 5000.- for the year 1988. They informed us however, that their way of doing things is through the National Office of the YMCA in India and they will channelize the amount through them to you. It would be helpful for us to know, if this was working and we would be grateful for a short notice, if this was correct. We got the information in a letter dated 2.2.1988 from the Secretary of the YMCA World Service at Kassel, Günter Haas.

We hope, that everything will be alright with the Ranchi YMCA. Wishing you a blessed Easter time, I remain

Yours sincerely,

Dieter Hecker
(Rev. Dieter Hecker)
Director



EVANGELICAL LUTHERAN CHURCH IN AMERICA

8765 West Higgins Road • Chicago, Illinois 60631 • 312-380-2700

Division for
Global Mission

Eingegangen
9. Feb. 1988
Erledigt

telex: 4900009525 GLO / cable: ELCA IL /
fax: 010-1-312-380-1465

February 1, 1988

Dear Colleagues:

The Evangelical Lutheran Church in America (ELCA) came into existence on January 1, 1988. This new Body assumes the work and responsibilities of the Lutheran Church in America, The American Lutheran Church, the Association of Evangelical Lutheran Churches, Lutheran World Ministries and some of the functions of the Lutheran Council in the U.S.A. The Division for Global Mission assumes responsibility for the work outside the U.S.A. formerly carried on by the Division for World Mission and Ecumenism, the Division for World Mission and Inter-Church Cooperation, Partners in Mission, and Lutheran World Ministries.

In order to implement this work, the Division for Global Mission has designated 10 area secretaries to be responsible for the relationships which we have around the world. The assignments are:

Ms. Carol J. Birkland	- the Middle East and Ethiopia
Rev. James L. Knutson	- French-speaking West Africa and Southern Africa
Rev. Daniel W. Olson	- English-speaking Africa
Rev. Delbert E. Anderson	- East Asia
Rev. Warner W. Luoma	- South Asia
Rev. M. Douglas Swendseid	- Northeast Asia
Dr. Jack F. Reents	- Southeast Asia, South Pacific and Madagascar
Rev. James E. Henneberger	- South America and the Caribbean
Rev. Kathryn A. Lee	- Central America and Brazil
Rev. David H. Nelson	- Europe

These persons will be related to your church/agency in the future. Dr. Gerald E. Currens has been designated Director for Overseas Operations and Long-Range Planning and will also be in frequent contact with you.

February 1, 1988

Page 2

As the ELCA and the DGM begins its new life, we wish you to know that it is our privilege to share with your community and mission within the body of Christ.

Bishop Herbert Chilstrom once again sends his greetings to you.

In Christ,

Mark Thomsen

Mark Thomsen
Executive Director
Division for Global Mission

MT/ks

Gossner Mission



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

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

To the YMCA - Ranchi
c/o Mr. N. Naik
Old Hazaribagh Road,
Ranchi - 834 004
Bihar - India

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

Berlin, den
January 11, 1988

Dear Mr. Naik,

this is just to inform you, that we have secured the finances for the Maranghada Community Dev. Programme in 1988 according to your requirements. We shall remit about half the amount DM 18.000,-- within the next few days, the rest will follow by the middle of this year. There are a number of groups, which are related to the Society of friends of Chotanagpur, who market the tribal textiles here among the supporters of this programme and also a YMCA group. We do hope that more German YMCA groups get interested in your work!

Wishing you all the best,

I remain

Yours sincerely

REV. DIETER HECKER

(Director Gossner Mission)

(Dr. Hanns-Uwe Schwedler)
signed for Rev. Hecker

THE UNITED EVANGELICAL LUTHERAN CHURCHES IN INDIA

and

THE GURUKUL LUTHERAN THEOLOGICAL COLLEGE & RESEARCH INSTITUTE
(1927 - 1987)

CORDIALLY INVITE YOU

FOR

THE DIAMOND JUBILEE CELEBRATIONS OF
GURUKUL LUTHERAN THEOLOGICAL COLLEGE AND RESEARCH INSTITUTE
ON TUESDAY NOVEMBER 3rd; SATURDAY NOVEMBER 21st AND
SUNDAY NOVEMBER 22nd 1987.

The Rt. Rev. Dr. Jayaseelan Jacob
Chairman, Gurukul Council

The Rev. K. Nathaniel
President

The Rt. Rev. Dorairaj Peter
Director, Gurukul Theological College

Dr. K. Rajaratnam
Executive Secretary

Rev. Dr. M. Bage
Principal, Gurukul Theological College

(Programme overleaf)

Diamond Jubilee Programmes

Theme: "TOWARDS A BOLD THEOLOGICAL VISION"

3rd November 1987

3:00 p.m. — Inauguration of the Department of Dalit Theology

19th and 20th November 87

— National Women's Conference, UELCI
— National Youth Conference, UELCI

20th November 87

Gurukul Alumini Meeting

21st November 87

9.30 a.m. — Jubilee Thanksgiving Service
11.00 a.m. — Inauguration of Jubilee Festival and Exhibition
6.00 p.m. — Cultural Programme

22nd November 87

9.00 a.m. — Communion Service
11.00 a.m. — Jubilee Seminar Inauguration
"Church as a movement of the Community of women & men:
Gurukul's Role"
3.00 p.m. — Public Meeting
6.30 p.m. — Life of Christ — Dance Drama in Kuchipudi Style

Bericht über einen Besuch beim CVJM Ranchi zum Kennenlernen seiner Sozialprogramme.

Während unseres Aufenthaltes in Ranchi im Oktober 1986 hatte unsere Gruppe die Gelegenheit, die sozialen Aktivitäten des dortigen CVJM kennenzulernen. Die Ortsgruppe des CVJM ist eine von ca. 300 in ganz Indien. In der Mehrzahl kümmern sich diese Gruppen aus ihrer christlichen Grundhaltung heraus um die Freizeitgestaltung von Jugendlichen, fördern Sport und Spiel, unterhalten Hostels und Gästehäuser in den Städten. Nur sehr wenige Gruppen haben die Arbeit in sozialen Brennpunkten zu ihrem Schwerpunkt gemacht, wie dies in Ranchi geschieht.

Vorweg ein paar Informationen zur Entwicklung der Stadt Ranchi in den letzten Jahrzehnten: Sie ist das Verwaltungszentrum von Chotanagpur, der Adivasi - d.h. Stammes - Region des Bundesstaates Bihar. 1971 wurden etwa 256.000 Einwohner gezählt. Reiche Mineral-Vorkommen haben in jüngster Zeit große Industrie-Komplexe entstehen lassen. Diese Industrialisierung, sowie auch das insgesamt angenehme Klima, führte und führt auch weiterhin zu einem unkontrollierten Bevölkerungszstrom aus allen Teilen Indiens. In den 70er Jahren wuchs die Einwohnerzahl um 82 %, für die folgende Dekade wird mit einem Wachstum von 100 % gerechnet. Dieser rasche Bevölkerungsanstieg hat dazu geführt, daß die ursprünglichen Bewohner der Stadt, Adivasis und Hindus niederer Kasten, rücksichtslos in kleine überfüllte Dörfer (heute Slums) zurückgedrängt wurden. Aufgrund ihres schlechten Ausbildungsstandes - die meisten von ihnen sind Analphabeten - und ihrer insgesamt rückständigen Lebensform konnten sie von der Industrialisierung in keiner Weise profitieren. Sie leben in den Slums zusammengepfercht unter elenden hygienischen Verhältnissen, in der Regel ohne Strom und Kanalisation. Unterernährung, Krankheiten, Kriminalität, Prostitution, Alkoholschmuggel sind an der Tagesordnung. Das Familieneinkommen für eine sechsköpfige Familie beträgt nach Angaben des CVJM unter 200 Rupies/mon. und liegt damit unter dem Existenzminimum. Daraus erklärt sich auch, daß in dieser insgesamt aufstrebenden Region das Pro-Kopf-Einkommen das niedrigste in ganz Indien ist.

Der CVJM in Ranchi hat es sich zur Aufgabe gemacht, diese in jeder Hinsicht benachteiligten Bevölkerungsgruppen zu fördern und ihnen einen Anschluß an die moderne Entwicklung zu ermöglichen. Insbesondere den Kindern soll eine geregelte Ausbildung zukommen - in vielen Familien sind sie die erste Generation, die eine Schulausbildung erhält. Für Erwachsene werden Programme angeboten zum Erwerb bestimmter Fertigkeiten, um damit zusätzliche Verdienstmöglichkeiten zu schaffen. Frauen und Mädchen werden im Rahmen der Gribini-(=Hauswirtschafts)Programme besonders gefördert und zur Familienplanung angeleitet. Gesundheitsvorsorge und Verbesserung der Ernährungslage gehören mit zum Programm. Insgesamt geht es dem CVJM darum, durch Aufklärung und Förderung Bewußtsein zu verändern und diese Menschen in den Stand zu setzen, auszubrechen aus dem unglückseligen Kreis von Armut und Unwissenheit, sowie aus den starren Schranken des immer noch die indische Lebenswelt bestimmenden Kastensystems.

Im Jahr 1969 begann der CVJM mit seiner Arbeit. Auf einem Gelände, das die Kirche von Nordindien bereitstellte, wurde mit Geldern der EZE (Evang. Zentralstelle für Entwicklungshilfe, Bonn) ein Ausbildungs- und Verwaltungsgebäude errichtet (Vocational Training and Programme Center). Im Laufe der 70er Jahre begann in acht besonders problematischen Slumgebieten der Stadt mit den sog. Community Center Programmes (Gemeinwesen Arbeits-Zentren) die soziale Arbeit vor Ort. Heute arbeiten 135 Mitarbeiter im Ausbildungszentrum, in den Gemeinwesenarbeitszentren und in der Verwaltung.

Die lokalen, sozialen und ökonomischen Voraussetzungen in den lokalen Gemeinschaften sind sehr unterschiedlich. Trotzdem gibt es gemeinsame Richtlinien für den CVJM, die bei der Arbeit in den Slumgebieten zur Anwendung kommen:

Eine wichtige Rolle kommt der Vorschulerziehung zu. Kinder von vier bis sechs Jahren, die noch nicht das Schulalter erreicht haben, werden im Gemeinschaftszentrum zusammengefaßt und erhalten hier bereits Grundkenntnisse im Schreiben und Lesen. Auf diese Weise soll den Eltern ein Anreiz gegeben werden, die Kinder im Anschluß an die Vorschule auf eine staatliche Schule zu schicken. Bisher blieben ältere Kinder häufig dem Unterricht fern, weil sie bereits mithelfen müssen, zum Lebensunterhalt der Familie beizutragen.

Der CVJM unterstützt darüberhinaus ältere Kinder, die verschiedene Schulen außerhalb des Zentrums besuchen "Going out Children" bis zum Schulabschluß, in dem Nahrung, Kleidung und Unterstützung im Bildungsbereich zugesichert werden (für ca. 1.200 Kinder).

Mädchen und Jungen, die keine öffentliche Schule besucht haben, erhalten dadurch die Möglichkeit, zu einer grundlegenden und praxisorientierten Ausbildung, die sie befähigen soll, in ihrer eigenen Umgebung eine Existenzmöglichkeit zu finden.

Grihini-Programme sind Hausfrauen-Programme speziell für Frauen und Mädchen. Dazu gehören neben der Vermittlung handwerklicher Fertigkeiten (Nähen und Schneidern, Kochen, Anfertigung von Korb- und Lederwaren) auch Familienplanung und wenn möglich, der Erwerb von Grundkenntnissen im Schreiben und Lesen.

Auch Männer können praktische Grundkenntnisse in verschiedenen Bereichen erwerben. Die Abendkurse für männliche Mitglieder der Gemeinschaft dienen gleichzeitig der allgemeinen Bewußtseinsbildung und der Entwicklung von Fähigkeiten, die eine zusätzliche Erwerbsquelle durch Heimarbeit ermöglichen sollen.

Wichtig für die Arbeit in den Gemeinschaftszentren ist vor allem das Gesundheits- und Familienplanungsprogramm. Es wird durch eine voll ausgebildete Ärztin und Gesundheitshelfer durchgeführt, die mindestens einmal in der Woche die einzelnen Slumgebiete besuchen. Die Gemeinschafts-Klinik betreibt Gesundheitsvorsorge und stellt Medikamente zu niedrigen Preisen zur Verfügung.

Spenden an den CVJM werden u.a. dazu genutzt, den Kindern in den Zentren eine Ernährungshilfe zukommen zu lassen.

Ein wichtiger Bestandteil der Programme ist die "Audio Visuelle Gesellschaft". Hier werden mit Hilfe von Dokumentarfilmen neue Möglichkeiten in der Gemeinschaft erschlossen.

Während unseres Aufenthaltes in Ranchi konnten wir drei Zentren besuchen und die Arbeitsweise des CVJM in der Praxis kennenlernen. Als besonders erfolgreich gilt das seit 1973 bestehende Gemeinschaftszentrum Kanta Toli. Hier konnte der CVJM einer bereits bestehenden Gemeinschaft (300 Familien, ca. 1.500 Personen) helfen, in dem Geld für eine kleine Brücke bereitgestellt wurde, die während der Monsunzeit voneinander getrennte Gebietsteile miteinander verbinden sollte. Nachdem die Brücke in Eigenarbeit erstellt war, konnte später auch ein Gemeinschafts-Haus errichtet werden, das für verschiedene Zwecke genutzt wird: Hier findet die Vorschule (etwa 170 Kinder) statt, ebenso die Grihini-Programme und die Abendschule für Männer. Gleichzeitig ist es Treffpunkt der Jugendlichen und Gesundheitszentrum.

Heute wird Kanta Toli mit Strom versorgt. Es besitzt feste Häuser, eine gepflasterte Straße, Kanalisation und hygienische sanitäre Einrichtungen. Da das Gemeinwesen-Programm für alle Bevölkerungsgruppen offen ist, konnte auch eine Annäherung der zunächst in totaler Isolation lebenden Muslims, Adivasis und Hindus erreicht werden.

Im Gegensatz zu Kanta Toli gestaltete sich die Arbeit in Azad Basti, einem von strenggläubigen Muslims bewohnten, total überbevölkerten Gebiet (ca. 25.000 Personen) erheblich schwieriger. Mangelnde Kooperationsbereitschaft und die untergeordnete Stellung der Frauen sind Hemmnisse für schnelle, durchgreifende Verbesserungen. Während in Azad Basti die Vorschule, das Gesundheitsprogramm und die Jugendarbeit gute Fortschritte machen, kommt das Familienplanungsprogramm nur zögernd in Gang. Noch immer ist die Geburtenrate überdurchschnittlich hoch. Die Frauen sind total überbeansprucht durch ihren schwierigen und mühseligen Lebensalltag. Deshalb kommt in diesem Gebiet den Grahini-Programmen für Frauen und Mädchen eine besondere Bedeutung zu, zumal Mädchen in der Regel das Wohngebiet nicht verlassen dürfen und auch aus diesem Grund keine öffentlichen Schulen besuchen.

Ein besonders problematisches Areal, in dem der CVJM arbeitet, ist "Under the Bridge". Unter der Brücke, über der Bahnlinie, suchen viele Menschen, z.B. Bettler und Kranke Unterschlupf. Hier finden auch Kriminalität und Prostitution günstige Bedingungen. Angesichts der wachsenden sozialen Probleme richtete der CVJM schon 1969 auf dem von der Regierung zugewiesenen Platz unter der Brücke eine Vorschule für Kinder ein (jetzt ca. 90 Jungen und Mädchen). Heute werden dort auch Mädchen und Frauen für die Heimarbeit geschult. Als besonders wichtig wird die Arbeit mit den verschiedenen Problemgruppen angesehen.

Die Schule unter der Brücke ist keine Schule in unserem Sinne. Es gibt kein festes Haus für die Kinder, die oft auch kein Zuhause, keine Eltern, die für sie sorgen können, haben. Lediglich die Brücke gibt Schutz vor der Sonne und in der Monsunzeit vor dem Regen. Die Schüler sitzen im Dämmerlicht auf Matten auf dem Boden, ein Heft und ein Bleistift ist alles, was sie in der Schule brauchen. Es gibt eine Tafel für Demonstrationszwecke und wenige Lehrerinnen für sehr viele Kinder. Und: es gibt eine warme Mahlzeit und menschliche Zuwendung.

Es hat uns beeindruckt, welche Ruhe während des Unterrichts in der großen Kinderschar herrschte. Besonders berührt hat uns aber das Verhalten der Kinder während der gemeinsamen Mahlzeit. Dabei saßen sie im Kreis und bekamen auf ihren Blechteller Reis und Dal (eine aus Linsen zubereitete proteinhaltige Gemüsesoße). Sie warteten geduldig, bis alle etwas bekommen hatten und das Dankgebet gesprochen war. Wir haben an unsere Kinder in der Bundesrepublik Deutschland denken müssen, an ihre Ansprüche, ihre Ungeduld im Umgang miteinander, an zunehmende Nervosität und Aggression. Wir haben, glaube ich, alle den Eindruck gewonnen, daß auch wir gefährdet und entwicklungsbedürftig sind, und daß wir von anderen lernen können und müssen.

Heranwachsende und Erwachsene aus den Gemeinschaftszentren haben die Möglichkeit, im Berufsausbildungszentrum (Vocational Training Center) an Kursen teilzunehmen, in denen sie relativ einfach zu erlernende Fertigkeiten erwerben können, um damit später zum Familieneinkommen beizutragen und so die Gesamtsituation der Familie zu verbessern. Es werden nur Artikel hergestellt, für die im täglichen Leben der Leute ein Bedarf besteht, die dann also auch abgesetzt werden können. Ein weiteres Ziel nach Abschluß eines Kurses ist, die Teilnehmer zu selbstständiger unternehmerischer Tätigkeit zu ermutigen. Vertrauen in die eigene Leistungsfähigkeit zu stärken und Selbstbewußtsein zu schaffen, aus dem heraus Veränderungen in der

Struktur der Gesellschaft möglich werden.

Wir konnten während unseres Besuchs im Berufsausbildungszentrum die Arbeit in einigen Kursen beobachten. In der Schneiderwerkstatt (sie ist ein Teil des Grahini-Programms) sahen wir Mädchen und Frauen, die in einjährigen Kursen im Nähen und Schneidern ausgebildet werden (je einen am Vormittag und am Nachmittag). Anschließend können sie weiter im Zentrum oder auch zuhause auf eigene Rechnung arbeiten. Im Zentrum wird auf diese Weise die Schulkleidung für die Kinder in den Gemeinschaftszentren angefertigt. 51 Frauen und Mädchen nehmen augenblicklich an diesen Kursen teil. In einem anderen Raum schrieben an 22 Schreibmaschinen Männer und Frauen Texte in Hindi und Englisch. Sie lernen hier Maschinenschreiben und Stenografie. Es laufen zur Zeit 17 Kurse pro Tag, jeder à 45 Minuten. Zum kaufmännischen Ausbildungsprogramm gehört auch eine Weiterbildung im Bankwesen. Anleitung zur Abfassung geschäftlicher Korrespondenz und von Bewerbungsschreiben. Die Teilnehmer in diesen Kursen sind insgesamt 294 Personen. Häufig schließt sich nach dem Abschluß noch eine Berufsberatung und die intensive Mithilfe bei der Suche nach einer geeigneten Anstellung an, weil diese mehr praktischen Kenntnisse sonst nirgends vermittelt werden.

In der Kerzengießerei erlernen die Leute (im Moment 22) in 3-Monats-Kursen mit sehr einfachem Gerät die Herstellung von Kerzen. Es werden Kerzen in vier Größen und verschiedenen Farben gegossen. Diese Arbeit soll dann zuhause weiterbetrieben werden. Wegen des mehrfachen abendlichen Stromausfalls in Ranchi, den auch wir regelmäßig erlebten, bestehen sicher gute Absatzchancen, zumal die Kerzen billiger sind als sonst im örtlichen Handel.

In der Radiowerkstatt beschäftigen sich 13 junge Männer mit der Reparatur und dem Zusammensetzen von Radios.

Außerdem läuft ein Kurs im Seifensieden, den wir nicht in Aktion erlebt haben.

Ein Lehrgang für Schweißtechnik und die Herstellung von geschweißten Geräten ist in Vorbereitung.

Wir haben an diesem Vormittag in Ranchi die Überzeugung gewonnen, daß hier Menschen mit Engagement und Mut, aber auch mit Sachkenntnis und Durchhaltevermögen sich der eigentlichen Probleme der Allerärmsten annehmen und damit die ethische Grundlage der CVJM-Bewegung zur Richtschnur ihres Handelns machen, nämlich "die Ideale von Liebe und Dienst am Nächsten zu verkörpern".

Margarete Gundlach
Heidi Keil

YMCA Community Development Work / CVJM - Gemeinwesen Arbeit

1. Ranchi, eine wachsende Industriestadt

Chotanagpur, die Tribalregion der Bundesstaates Bihar, liegt im Herzen des Industriegürtels und gilt als ein lebenswichtiges Gebiet für die Entwicklung des Landes. Gegenwärtig ist sie raschen sozialen Umwälzungen unterworfen. Da sie über reiche mineralische Vorkommen verfügt, trifft man hier auf einige der größten Industriekomplexe des nationalen Sektors. Dennoch ist das Pro-Kopf-Einkommen dieser Region das niedrigste in ganz Indien.

Ranchi, die wichtigste Industriestadt des Landes, ist ebenso das Zentrum der Verwaltung von Chotanagpur. Hauptsächlich aufgrund seiner geografischen Lage und seiner Industrialisierung ist es gegenwärtig gewaltigen sozialen Umwälzungen unterworfen. Die Errichtung industrieller Komplexe im öffentlichen Sektor wie Heavy Engineering Corporation Limited, MECON India (Metallurgical Consultant India Limited), Central Coal India, Central Mining and Planning Division India, sowie viele führende Fabriken im privaten Sektor wie Usha Martin Limited, Sriram Ball Bearings etc. haben Ranchi zu einer der führenden Industriestädte Indiens gemacht. Als Verwaltungszentrum von Chotanagpur und Santal Pragan hat es außerdem den Vorteil, Sitz vieler hoher Regierungsstellen zu sein wie Accounts General Bihar, High Court Patna Bench, der Universität mit verschiedenen Colleges, eines wichtigen militärischen Hauptquartiers etc. Ranchi ist auch das wichtigste Schul- und Ausbildungszentrum Bihars dank der Aktivitäten der christlichen Missionen.

Wegen der Industrialisation und der Zuwanderung von Menschen aus allen Teilen Indiens auf der Suche nach Beschäftigung, Ausbildung, gutem Klima etc. hat die Bevölkerung dieser einstmals kleinen Tribalstadt stark zugenommen. Nach der Zählung von 1971 betrug die Gesamtbevölkerung der städtischen Region Ranchi annähernd 256.000. Damit ist ein Anstieg von etwa 82% in den letzten 10 Jahren zu verzeichnen verglichen mit 31% während der vorangegangenen Dekaden. Das derzeitige Bevölkerungswachstum beträgt nach zuverlässigen amtlichen Quellen fast 100%.

rückständigen

~~Adivasi~~ Es ist charakteristisch für Ranchi, daß es zum großen Teil von Gruppen der ~~Tribals~~ und der ~~scheduled~~ Kasten bewohnt wird. Nach der Zählung von 1971 sind 28% der Bevölkerung ~~Tribals~~ und ein großer Prozentsatz gehört zu den ~~scheduled~~ Caste-Gruppen. Diese beiden Bevölkerungsgruppen sind insgesamt rückständig, es ist ihnen nicht gelungen, von der raschen Industrialisierung zu profitieren. Der hauptsächliche Grund für diese Rückständigkeit ist fehlende Ausbildung, die zu mangelndem Unternehmungsgeist führt.

~~Idio.~~ Häufig wird festgestellt, daß, wer einmal nach Ranchi gekommen ist, Ranchi nicht wieder verläßt. ~~Der-Gründsind~~ Die Gründe sind Ranchis Klima und außerdem die Industrialisierung. Ein großer Prozentsatz von Gruppen, die nicht zu den Adivasis gehören, hat sich für dauernd angesiedelt. Die früher schöne ~~Tribal~~-Stadt ist heute keine ~~Tribal~~-Stadt mehr. Als Folge dieser Besiedlung wurden die ~~Tribal~~- und ~~scheduled-caste~~-Familien rücksichtslos in kleine überfüllte Dörfer zusammengedrängt, die schon unter Überbevölkerung, ungesunden Lebensbedingungen etc. leiden. ~~Es hat sich diese Bevölkerungsgruppe mit dem zuverlässiger Aufenthalt in den Kleinstadtlu abzufinden, da sie keine Anlauf das neue Leben in der Industriegesellschaft nicht erperkt~~

~~zuviel~~

2. Ranchi YMCA und seine Programme

Die Geschichte des YMCA Ranchi geht zurück bis in das Jahr 1964, als einige Männer unter der Führung von MR.P.K.Das den ersten YMCA gründeten. Doch trotz des Interesses seiner führenden Leute konnte der YMCA seinen Schwung nicht beibehalten und keinen systematischen Fortschritt verzeichnen. So ging der YMCA wieder ein. Aber der Geist von YMCA veranlaßte den National Council of YMCA's of India in den folgenden Jahren, erneut die Initiative zu ergreifen mit einem fulltime Sekretariat und einer richtigen Führungsmannschaft. Der YMCA begann erneut am 1. August 1969. Die Kirche von North India stellte einen acre Land auf leasing Basis zur Verfügung, das Gebäude wurde errichtet und seitdem bietet YMCA Ranchi der Bevölkerung seine mannigfaltigen Programme und Aktivitäten an.

3. Allgemeine YMCA Programme

Es gibt etwa 650 Vollmitglieder und eine große Anzahl fördernder Mitglieder. *Ein Wohlebein*

- A. Hostel: Hostel für Auszubildende und Arbeitende ist vorhanden
- B. Sport und Spiel sind die Programme, die das meiste Interesse finden und am weitesten verbreitet sind
- C. Uni-Y (University students of the YMCA), High-Y (High School YMCA), Youth (Jugend-)Gruppe vorwiegend für Tribal Jungen und Mädchen

4. Y.M.C.A. Community Center Programme

A. Einführung in die Community Center Programmes
Community Programme unter den Ärmsten der Armen in den schnell anwachsenden Slums in Ranchi city sind ein wesentlicher Bestandteil der YMCA Aktivitäten mit dem Ziel, den armen, vernachlässigten Slumbewohnern Programme anzubieten, die an ihrer Bedürftigkeit orientiert sind und bis zu einem gewissen Grad sozialen Ausgleich, wirtschaftliche Gleichstellung und vor allen Herausbildung eines neuen Bewußtseins für Freiheit bewirken können. Ursprünglich wurden sie als Versuch begonnen, aber heute bilden sie die eigentliche Grundlage der YMCA Bewegung, "verkörpern die Ideale von Liebe und Dienst am Nächsten".

gemein-wesen

Die Geschichte der Community Programme ist nicht mehr und nicht weniger als die Geschichte des YMCA Ranchi. Nach der Gründung des YMCA am 1. August 1969 beschlossen einige unserer jungen interessierten Mitglieder in anbetracht der zunehmenden Slumprobleme, die durch die Industrialisierung verursacht sind, die Community Programme als Teil eines Versuchs in Gang zu setzen. Das Ergebnis dieser Initiative war die Gründung der ersten Abendschule mit 14 Schülern in Karbella Harijan Basti (Straßenkehrer-Dorf) mit dem Ziel, einen Wandel durch Ausbildung herbeizuführen. Seitdem hat der YMCA Ranchi einen langen Weg zurückgelegt, um den Ärmsten der Armen in den überfüllten Slums von Ranchi zu helfen. Gegenwärtig gibt es sieben Community Centers in verschiedenen Teilen der Stadt. Davon werden neben der gesamten Slumbevölkerung 1300 Kinder erfaßt.

Angesichts der Bedeutung der Jugend beim Fortschritt der Gesellschaft zielen die Programme auf die umfassende Förderung dieser Gruppe in den Zentren, ohne in darüberhinausgehenden Programmen die anderen Gruppen der Gemeinschaft zu vernachlässigen.

Es gibt auch Rückschläge: Karbella, das erste Community Center, wurde geschlossen wegen der unglücklichen Gegensätze zwischen zwei Gruppen. Dennoch wurden die Community Programme einschließlich der Programme für Kinder und Jugendliche vom YMCA zielstrebig weiterverfolgt. Augenfällig ist der unterschiedliche Lebensstil in jedem der Zentren. Abgesehen von Azad Basti, das ausschließlich von Muslimen bewohnt wird, besteht die Bevölkerung der anderen Zentren aus Hindu-Gruppen niedriger Kasten wie DOME (Straßenkehrer), Schuhmacher, Schmiede, sowie Tribal Gruppen, Tagelöhner, Rikscha Fahrern und Bettlern. Die Gemeinsamkeiten in diesen Gruppierungen sind ihre Armut, das Analphabetentum, die ungesunden Lebensbedingungen, ihre Rückständigkeit, das veraltete Kastensystem usw.

Das Pro-Kopf-Einkommen der Familien liegt unter dem Existenzminimum und beträgt nach unserem Überblick knapp unter 200 Rupies monatlich für eine 6-köpfige Familie (Eltern plus vier Abhängige einschl. Kinder). Die ausgedehnte industrielle Entwicklung dieses Gebietes hat sich auf die Lebensbedingungen dieser Menschen nicht ausgewirkt. Die politische Freiheit ist für ihre sozio-ökonomische Lage ohne Bedeutung. Die wirtschaftliche Freiheit ist noch ein Traum. Die Regierung kümmert sich nicht um die örtlichen Probleme, höhere Klassen beuteln die niederen aus - das alles verschlimmert ihre täglichen Schwierigkeiten. Mangel, Hunger, ungesunde Lebensbedingungen sind Teil ihres täglichen Lebens. Einer scheduled Kaste anzugehören (das waren früher die Unberührbaren) bedeutet, im Rahmen ihres Kastensystems leben zu müssen. Die kastenlose Gesellschaft ist immer noch ein weitentferntes Ziel. "Wer als Kastenloser geboren wird, stirbt als Kastenloser" ist das Gesetz des Kastensystems. Die Lage der Tribals und Muslime niedriger Kaste ist nicht besser. Arme haben um das Überleben zu kämpfen. Der YMCA Ranchi hat mit seinen Community Centers diese Herausforderung in Demut angenommen, "die Armen mit Liebe zu behandeln".

B. Hintergrund der verschiedenen Community Centers Programme

Die Initiative, die im August 1969 ergriffen wurde, führte zur Gründung von sieben Community Centers, welche sich in Lebensstil, sozialen Bedingungen und Traditionen voneinander unterscheiden. Die neuen industriellen Veränderungen haben im großen und ganzen keinen Einfluß, und jede der Gruppen ist in ihrer eigenen Situation befangen. Es folgen kurze Hintergrundbeschreibungen zu unseren Community Centers.

mit mehr als 2000 Einwohnern

A. Karbella: Karbella, das Dorf der Straßenkehrer, liegt in dem am dichtesten besiedelten Gebiet der Stadt Ranchi. Die meisten der Bewohner haben ^{gerade} unerlaubt auf städtischem Gelände rund um den Karbella Tank angesiedelt, einer der schmutzigsten Gegenden inmitten der Stadt. Die meisten Leute sind städtische Straßenkehrer, andere sind Tagelöhner, Rikscha Fahrer und einige wenige Glückliche sind in Büros und Fabriken der indischen Regierung beschäftigt. In letzter Zeit haben sich auch einige muslimische Familien der unteren Einkommensgruppen hier niedergelassen. Die geografische Lage von Karbella, seine unhygienischen Lebensbedingungen und darüberhinaus die Eröffnung eines durch die Regierung lizenzierten Liquor Shops sind einige seiner Probleme. Der Tank ist

Wie schon erwähnt, wurden 1969 eine Abendschule mit 14 Schülern und 1970 dank der Zusammenarbeit mit örtlichen Stellen das erste Community Center eingerichtet. Zu dieser Abendschule für Erwachsene kamen hinzu eine Schule für Kinder und eine Grihini-Schule (für Frauen zur Ausbildung in speziellen Bereichen)

Mit Unterstützung örtlicher Stellen wurden ständige Lehrer verpflichtet, das örtliche prayer house wurde für all diese Programme genutzt. Das ordnungsgemäß gewählte lokale Kommittee kümmerte sich um die Programme. In der folgenden Zeit begannen wir mit Ernährungs-, Gesundheits- und Erholungsprogrammen. Unglücklicherweise mußte diese gute Communityarbeit im Juni 1977 beendet werden wegen unglücklicher politischer Gegensätze und familiärer Rivalitäten. Das prayer House wurde niedergerissen und die Situation machte es unmöglich, hier wirkungsvoll weiterzuarbeiten. Jetzt werden die YMCA Programme direkt vom YMCA geleitet, und die Kinder dieses Gebietes besuchen Schulen in Dom Toli und Azad Basti.

B. Kanta Toli: Das Kanta Toli center liegt im Osten von Ranchi city. Die meisten der Bewohner sind MOCHIES (Schuhmacher), Flüchtlinge aus Bangladesh, Muslime und Tribals. Das Besondere hier ist, daß jede dieser vier Gruppen in totaler Isolierung von den vier anderen lebt. Unser Community center liegt in der Kolonie der Schuhmacher, die aus etwa 1500 Menschen in etwa 300 Familien besteht. Die meisten der Leute reparieren Schuhe am Straßenrand, manche arbeiten in der Lederfabrik der Regierung von Bihar und örtlichen Schuhgeschäften. Wenige Ausgebildete sind in verschiedenen Büros beschäftigt. Die Schuhmacherkolonie ist gut organisiert, so ist die örtliche Mitarbeit eine der besten unter all unseren Community Programmen.

Dieses Zentrum wurde 1973 in Zusammenarbeit mit der dortigen Bevölkerung begonnen. Die Schule für Kinder und die Abendschule für Männer wurden sofort eröffnet und innerhalb von zwei Monaten wurde auch mit dem Grihini Programm (spezielles Ausbildungsprogramm für Frauen) begonnen, gleichzeitig mit der Eröffnung der örtlichen Jugendgruppe, dem Gesundheitscenter. Hauptsächlich der örtlichen Initiative des YMCA Community centers war es zu verdanken, daß elektrifiziert wurde und eine ordentliche Straße mit Drainage angelegt wurde. Der YMCA baute unter Mithilfe jugendlicher Mitglieder eine kleine Brücke, denn während der Regenzeit wurde das Dorf durch einen kleinen Bach zertrennt. Die lokale Verwaltung wurde veranlaßt, saubere sanitäre Anlagen zu bauen.

Bereits 1977 stellte die örtliche Canara Bank einen Kredit in Höhe von 150.000 Rs zur Verfügung, um das traditionelle Schuhmacherhandwerk zu verbessern, und auch das lokale Privatunternehmen USHA MARTIN erteilte den Fabrikarbeitern einen Auftrag für Fabrikschuhe über 300.000 Rs. Dank der Initiative des YMCA haben einige der dort ansässigen Leute eigene Geschäfte eröffnet wie Schuhmacherrei, Lebensmittelläden und andere.

Obwohl das center im Schuhmacherdorf gelegen ist, sind YMCA Community programmes offen für alle Bevölkerungsgruppen. Tribal Familien nahmen an allen Programmen teil, Muslime zögerten eine Weile. Heute allerdings begegnen und vermischen sich drei Gruppen, (außer den bengalischen Flüchtlingen, die meist Hindus sind) durch die YMCA Community Programme. Heute besuchen etwa 300 Kinder die lokale Missionsschule, 37 Mädchen nehmen am Grihini Programm teil, 33 Erwachsene an der Abendschule und etwa 170 kleine Kinder an der Vorschule. Unter jedem Blickwinkel ist Kanta Toli unser bestes center.

J.

C. Lohra Kocha: Dieses center liegt in einer der geschäftigsten Gegenden der Stadt und ist umgeben von gutschuldeten bengalischen Familien. Wegen seiner Lage ist dies das center mit den meisten Problemen. Die meisten Leute arbeiten als Schmiede, dem traditionellen Beruf dieser Gruppierung, ~~einige wenige~~ als Tagelöhner. Die Frauen arbeiten als Hausangestellte in den benachbarten Häusern. Die Leute sind äußerst arm. Die Gesamtbevölkerung beträgt etwa 800 in 140 Familien.

etliche

Prostitution, Kriminalität, Alkoholschmuggei, Glücksspiel usw. sind einige seiner Probleme. Wahrscheinlich sind die Lage mitten im Herzen der City und die reiche Atmosphäre drumherum einige der Gründe für das schlecht ausgebildete soziale Leben. Der YMCA begann seine Community Programme im Juli 1975 mit der Schule für Kinder, der Ausbildung für Erwachsene, den Grahini Programmen ~~frü~~ (spezielle Ausbildungsprogramme für Frauen). Außerdem engagierten wir uns für soziale Reformen. Zuerst fanden wir nur wenig Resonanz. Aber dank der beharrlichen Bemühungen durch Versammlungen, Diskussionen, persönliche Kontakte, verbesserte sich die Situation, und die Leute begannen, sich für die YMCA Programme zu interessieren. Auf einem kleinen Stück Land, das eine arme Witwe zur Verfügung stellte, wurde ein Häuschen errichtet, in dem die Kurse stattfinden. ~~Wenige~~ ^{Viele} Kinder, die die Schule des centers durchlaufen haben, besuchen nun die örtliche Missionsschule.

D. Azad Basti: Azad Basti ist ein ausschließlich muslimisches Gebiet..... extrem überbevölkert. Die meisten der Leute sind arm, arbeiten als Schneider, Fleischer, Fahrer, Wäscher, Kleingewerbetreibende. Unhygienische Verhältnisse, unzureichende Kanalisation und die Überbevölkerung sind Teil des Lebens in Azad Basti. Die Gesamtbevölkerung wird ca. 2500 betragen.

Dieses center wurde dank der Initiative einiger prominenter örtlicher Leute im März 1976 begonnen. Zuerst eröffneten die Schule für Kinder, die Grahini Programme und die Jugendgruppe. Das Gesundheitsprogramm verläuft rechterfolgreich, während die Familienplanung noch keinen großen Durchbruch erzielt hat. Das Community Programm kommt nicht recht voran wegen der mangelnden Zusammenarbeit mit den lokalen Stellen. Obwohl wir ein lokales Komitee haben, funktioniert es nicht so richtig. Die Jugendgruppe findet Interesse, wir hoffen, daß die Situation sich bald verbessern wird. Am meisten befriedigt uns die Tatsache, daß sich bei Mädchen und Frauen durch das Grahini Programm eine große Veränderung abzeichnet. Dieses Programm zieht eine große Anzahl von Mädchen an, im Moment sind es 67. Die YMCA Kurse finden in einem Gebäude statt, das durch den YMCA auf einem gepachteten Stück Land errichtet wurde.

E. Dom Toli: Dom Toli liegt zwischen Karbella und Azad Basti. Es ist das Dorf der Straßenreiniger und Unternehmer. Etwa 500 Menschen leben in dem ungesunden, überbevölkerten Gebiet. Zusätzlich zu ihrem traditionellen Beruf arbeiten die Leute als Korbblechter, Straßenkehrer und in vielen Gelegenheitsjobs. Jahrelang von der Gesellschaft ausgeschlossen und ausgebeutet, ist das Leben in dieser Gemeinschaft immer noch weit hinter der Zeit zurück. Die meisten sind Analphabeten, Arme. Bis vor kurzem hatte das Dorf weder Elektrizität noch Wasser. Frauen und Mädchen mußten eine Strecke zu laufen, um Wasser zu holen.

Dieses center wurde im September 1976 durch die Initiative der lokalen Bevölkerung begonnen. Sofort wurden alle Programme der Community center in Gang gebracht. Es wurde elektrifiziert. Mit der Hilfe von OXFAM wurde eine Wasserpumpe installiert. Wir müssen eine öffentliche Toilette für die Gemeinschaft bauen.

F. Under the Over Bridge: Over Bridge ist die Trennungslinie zwischen Alt- und Neu-Ranchi. Im Schutz dieses langen Brückenbaus fanden sich Bettler, Rikscha Fahrer, Aussätzige. Daneben ist es nachts einer der geschäftigsten Plätze für Gelegenheitskriminalität, Prostitution, Alkoholschmuggel etc.

Der Hauptgrund für die Einrichtung dieses centers ist neben den sozialen Problemen unsere gefühlsmäßige Bindung an dieses Gebiet. Hier begannen wir 1969 mit unserer YMCA Arbeit. Die Initiative erfolgte durch einige unserer Mitglieder, die, in anbetracht der wachsenden sozialen Probleme unter der Brücke, das Community center als Teil der YMCA Programme begannen. Eine Schule für Kinder wurde eingerichtet, und heute haben wir 86 Schüler in zwei Klassen. Kürzlich ist die Schule für Domestic workers eingerichtet worden als Teil des besonderen Ausbildungsprogramms mit 57 jungen Mädchen und Frauen. Um Kinder mit Trinkwasser zu versorgen, wurde ein water top installiert.

Ein Problem dieses Gebietes ist, daß etliche keine Eltern oder nur ein Elternteil haben. Für diese unglücklichen Kinder muß etwas getan werden. Der YMCA engagiert sich auch für die Probleme der Asozialen. Zwei Bögen unter der Brücke dienen als Klassenräume. Die Situation verbessert sich, und wir hoffen, daß dieses einst unser bestes center sein wird.

G. Tetri Toli: Tetri Toli liegt 5 Kilometer östlich von Ranchi. Es ist ein Tribaldorf. In letzter Zeit ist die Einwohnerschaft angewachsen wegen der Ansiedlung privater Firmen, insbes, Usha Martin & Black und der Militärkasernen. Viele Familien, die in der Mehrheit zu Nicht-Adivasi-Gruppen gehören, haben sich hier angesiedelt. Die Gesamtbevölkerung dieses Gebietes beträgt mehr als 3000. Der YMCA jedoch arbeitet meistens unter den Tribal- und scheduled-caste-Gruppen. Die meisten Leute sind Tagelöhner in Ranchi, Rasenmäher, RikschaFahrer und andere Gelegenheitsjobs. Einige Leute arbeiten in den örtlichen Fabriken als ungelernte Arbeiter und in den Kasernen. Eine andere Art der Beschäftigung ist unerlaubtes Brennen von Alkohol; das wiederum fördert die Kriminalität.

Das YMCA Community programme wurde am 2. Juli 1979 mit der Schule für Kinder begonnen. Heute haben wir mehr als 120 Kinder dort. Der Unterricht findet in der dortigen pentecostal church statt in Zusammenarbeit mit der Dorfgemeinschaft.

H. Jagannathpur: J. liegt zwischen Sektor II und Sektor III der Heavey Engineering corporation Limited. Hier wurde im September 1979 begonnen

Dies ungeplante Basti besteht aus über 500 kleinen Lehmhäusern mit einer Gesamtbevölkerung von über 2000. Alle Familien haben sich unerlaubt hier niedergelassen, denn das Land gehört der Heavy Engineering corporation. Die Versuchung, günstige Jobs zu finden und die vielen Gelegenheitsarbeiten in dem Komplex der Heavy Engineering, brachten die Leute dazu, ihre Dörfer zu verlassen und sich in der Folgezeit hier anzusiedeln. Wenige fanden in dem Komplex eine Beschäftigung, während die Mehrzahl als Tagelöhner, RikschaFahrer und in anderen Gelegenheitsjobs arbeitet. Die Frauen arbeiten als Hausangestellte in den HEC Kolonien. Interessanterweise sind die meisten Leute Tribals, und in letzter Zeit haben etlicher dieser Familien aus ganz Indien damit begonnen, ihre kleinen Lehmhäuser zu errichten. Heute ist J. eine schwere Belastung für die HEC. Die Leute leben hier ohne saubere Toiletten, Kanalisation und Licht. Das Gebiet ist schon übervölkert. Das YMCA Community programme wurde mit der Schule für Kinder und 67 Schülern begonnen. Heute hat sich die Schülerzahl auf 93 erhöht. Ein ~~geplantes~~ Lehmhaus wurde kürzlich unter Mithilfe der dortigen Bevölkerung errichtet. Auch die Grihini Schule und die Abendschule haben begonnen. Die örtliche community unter der Führung eines

Mr. Gajendra Prashad, dem örtlichen Leiter der kommunistischen Partei, arbeitet ausgezeichnet. In der Zwischenzeit hat OXFAM Geld zur Verfügung gestellt, um eine Wasserpumpe in dem Dorf zu installieren.

J. weist alle ~~unse~~ asozialen Elemente einer Industrievorstadt auf. Alkoholschmuggel, Kriminalität usw. steigen an. Es ist ein weiteres Gebiet, das viel Aufmerksamkeit von Seiten des YMCA erfordert.

I. Tang Tang Toli center: Die Gesamtbevölkerung dieses Gebietes beträgt etwa 600 in ca. 100 Familien. Die Mehrheit ist zwischen 11 und 40 Jahre alt. Die sozio-ökonomischen Bedingungen der Leute sind extrem niedrig, daran abzulesen, daß die Mehrheit zu den Tribals und scheduled caste gehört, Analphabeten sind, über ein niedriges Einkommen verfügen und niedrige Arbeiten ausführen, z.B. als Tagelöhner, Rikscha Fahrer, Hausangestellte und sogar Bettler. In diesem Gebiet gibt es zahlreiche Probleme - die wichtigsten sind Alkoholhandel und Prostitution. Ranchi YMCA hat dieses Gebiet im Juni 1986 unter seine Community Development Programme aufgenommen und mit einer Schule für Kinder begonnen. Im Moment besuchen 26 Kinder diese Schule. Die dortige Bevölkerung ist sehr kooperativ und zeigt starkes Interesse. Dies wird das 9. center des YMCA Ranchi werden. In Zukunft wird der YMCA Ranchi andere Entwicklungsprogramme initiieren.

C. Gegenwärtige Programme der Community centers

Nach der langjährigen Erfahrung mit den Community programmes haben wir allgemeine Leitlinien für die Community-Arbeit in allen Zentren festgelegt. Unser Ziel ist heute, das unglückselige Katensystem durch umfassende, an den Bedürfnissen orientierte community programmes zu durchbrechen.

a. Schule für Kinder: Umfaßt die nursery education of Nursery und K.G.I im Zentrum selbst. Danach wird das Kind auf Kosten des Community programmes zur Junior School und High School geschickt. Wenn das Kind krank ist oder aussteigt, werden ihm oder ihr einige Fertigkeiten vermittelt wie z.B. Korb flechten, Lederarbeiten etc. Die Schule für Kinder bietet die Grundausbildung für die Kinder in ihrer eigenen Umgebung an.

b. Grahini Programmes: Grahini Programme sind nichts anderes als spezielle für Ausbildungsgänge für Mädchen und Frauen. Sie umfassen Nähen, Kochen, Korb- und Lederarbeiten, Familienplanung, Kindererziehung neben der Ausbildung im Schreiben und Lesen.

c. Ernährungsprogramme gehören zu den wichtigsten für Kinder in den Zentren. Der YMCA ermöglicht diese Programme durch Spenden.

d. Gesundheits- und Familienplanungsprogramme: Wir haben eine ganztags arbeitende Ärztin sowie Gesundheitsarbeiter und Volontäre. Als Teil dieses Programms besuchen sie die Zentren mindestens einmal in der Woche. Die Community-Klinik bietet Untersuchungen und Medikamente zu nominalen Kosten an.

e. Jugendgruppen: dienen in der Mehrzahl der Erholung

f. Audio Visual Society: Diese ist einer unserer wichtigsten Zweige. Durch Dokumentarfilme wird neues Bewußtsein innerhalb der community herangebildet. Der YMCA erhielt von verschiedenen Botschaften und der High Commission sehr viele 16mm Filme.

g. Out Going Children: Dies sind Kinder, die die Schulen des Community centers durchlaufen haben, und nun verschiedene andere Schulen besuchen. Dem YMCA sind diese Kinder weiterhin zur Betreuung anvertraut. Sie umfaßt Ernährung, Ausbildung, Kleidung bis das Kind die Schulabschlußprüfung macht oder 18 Jahre alt wird, jenachdem, was zuerst eintritt. Wir haben im Moment 1135 Kinder in den verschiedenen Schulen Ranchis.

h. Domestic workers school: Dies ist eine neue Ausrichtung in unseren community programmes. Grundlegendes Ziel ist, die Heimarbeiter zu mobilisieren und durch gezielte Förderung neues Bewußtsein in dieser unglücklichen Gruppierung zu schaffen.

i. Der YMCA arrangiert Camps, Picknicks, reguläre Programme, Zusammenkünfte etc., um die verschiedenen communities zusammenzubringen.

j. Treffen, Konferenzen, Workshops etc.: werden in regelmäßigen Abständen veranstaltet, um neues Bewußtsein in den Communities zu schaffen.

Projektbeschreibung: Aufbau des YMCA VOCATIONAL TRAINING
AND PROGRAMME CENTRE, Ranchi, Stand 1. Oktober 1986

1. Projekt Nr.:

2. Projektbezeichnung: YMCA Vocational Training and Programme Centres, Ranchi

3. Projektfinanzierung: EZE (Evang. Zentralstelle für Entwicklung)

Mittelstr. 37
D-5300 Bonn 2

4. Name und Adresse der ausführenden Stelle:

Y.M.C.A.
Johannessen Building, O.H.B.Road
Ranchi, India

5. Welche Maßnahmen wurden für den genehmigten Betrag geplant:

- a. Errichtung des YMCA Vocational Training Centre
- b. Training Programmes wie
 - 1. Kaufmännisches Institut
 - 2. Radio-Werkstatt
 - 3. Schneider-Werkstatt
 - 4. Kerzengießen
 - 5. Seifesieden
 - 6. Schweißen
 - 7. Bücherei
 - 8. Korbflechterei

Welche Maßnahmen wurden durchgeführt:

- a. Errichtung des Erdgeschosses des YMCA Vocational Training Centre
- b. Programmes
 - 1. Kaufmännisches Institut
 - 2. Radio-Werkstatt
 - 3. Schneider-Werkstatt
 - 4. Kerzengießen
 - 5. Seifesieden
 - 6. Zentrum für Nähen als selbständige Tätigkeit
 - 7. Zentrum für Kerzengießen als selbständige Tätigkeit
 - 8. Büros, Versammlungsraum, Leseraum

Anmerkung: Schweißen und Herstellung geschweißter Artikel wird in Kürze begonnen.

Korbflechterei wurde nicht als regulärer Kurs angeboten.

Abweichungen zwischen den geplanten und den durchgeföhrten Maßnahmen: keine. Wir haben das Projekt so durchgeföhr, wie es der ursprünglich genehmigten Projektanfrage entsprach.

6. Was waren die Ziele des Projekts und bis zu welchem Grad wurden sie erreicht: Schranken überwinden an Bedürftigkeit orientierte Programme für sozio-ökonomische Entwicklung Schaffung eines neuen Bewußtseins für Unabhängigkeit unter den Slumbewohnern.

Das Projekt hat den engültigen Durchbruch erzielt unter den Tribals und den untersten Einkommensgruppen der niedrigen Hindukasten. Fast 90% der Teilnehmer in den verschiedenen Kursen kommen aus Tribal- und niedrigkastigen Hindugruppen.

7. Welches waren und sind die Probleme, die bei der Durchführung des Projekts auftraten bzw. auftreten:

Das YMCA Vocational Training Centre arbeitet vorwiegend unter den Tribals und den niedrigkastigen Hindugruppen. in den meisten Fällen ist dies die erste Generation, die eine Ausbildung erhält. In anbetracht des jetzigen niedrigen Einkommens und in dem Bestreben, das Familieneinkommen zu ergänzen, treffen wir auf folgende Probleme:

- a. Abwesenheit
- b. Aussteigen aus laufenden Kursen
- c. Geringe Fortschritte
- d. Mangel an Durchhaltevermögen, dem wirtschaftlichen Druck standzuhalten
- e. Kursteilnehmer fragen oft: "Was kommt nach der Ausbildung?"

Wie wurden/werden die Probleme gelöst?

- a. Regelmäßige Berufsberatungsklassen an Samstagen
- b. Fortlaufende berufsorientierte Seminare und Workshops
- c. Persönliche Kontakte und Erörterung persönlicher Probleme
- d. Hilfe, passende Jobs zu finden
- e. Ermutigung zu unternehmerischer Tätigkeit durch Bankkredite

3. Anzahl der Teilnehmer/Nutznießer

8. Anzahl der Teilnehmer/Nutznießer

Programm	Teilnehmer
I. Kaufmänn. Institut	294
II. Radio-Werkstatt	13
III. Schneider-Werkstatt	51
IV. Kerzengießen	27
V. Seifesieden	17
VI. Selbständige Tätigkeit	<u>14</u>
Gesamt	416

Darüberhinaus wird das YMCA Vocational Training Centre von monatlich etwa 200 Menschen aus den YMCA Community Centres für Zusammenkünfte, Seminare usw. genutzt.

General Secretary
YMCA Ranchi

Eingegangen

14. Dez. 1987

YOUNG MEN'S CHRISTIAN ASSOCIATION
JOHANNESSEN BUILDING ^{Elected} OLD HAZARIBAGH ROAD, RANCHI

To,
All the Full Members,
YMCA Ranchi

Dated: 28.11.1987.

Sub. : 16th Election of the Board of Directors of YMCA Ranchi.

Dear Members,

On the basis of the Nominations received from the Full Members till the expiry of the last date i.e. 23rd Nov. 1987, following TEN MEMBERS have been nominated for the Election of the Board of Directors of YMCA Ranchi for 1988-90 term. You are requested to elect any FOUR MEMBERS to the Board of Directors for the term 1988-90.

Your election paper duly filled, signed and enclosed in the Envelop (attached herewith) should reach the undersigned latest by 6 pm. of Saturday 12th December. 1987, which will be opened by the Election Sub-Committee.

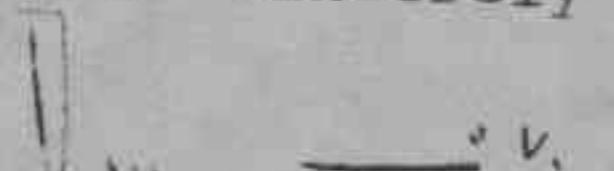
The full members are requested to exercise their right to vote for the Election of the Board of Directors.

Members, nominated for the Election:

1. Rev.C.A.B.Tirkey	2. Fr.Louis Francken
3. Rev.Paul G.Kniss	4. Mr.T.V.Varghese
5. Mrs.E.Kachchhap	6. Mr.Ignatius Shah
7. Mrs.Sasibaha Topno	8. Mr.George E.Mathew
9. Mr.Susant kr.Tirkey	10. Miss.Jayshree Biswas

Thanking you,

Yours sincerely


(Nityanand Naik)
General Secretary

CONFIDENTIAL

ELECTION PAPER - 1987

Date:

To,
The General Secretary,
Y.M.C.A.
Old. Hazaribagh Road,
Ranchi - 834 001

Sub. : 16th Election of the Board of Directors of YMCA Ranchi.

I elect hereby the following 4(Four) members as
Directors for the Board of Directors of YMCA, Ranchi.

1.
2.
3.
4.

Name:.....

Address:.....

.....

.....

Signature



Eingegangen

19 Nov 1987

Erledigt

Young Men's Christian Association
Johannessen Building, O.H.B.Road, Ranchi 834 001

To

All the Full Members
Y.M.C.A. Ranchi

Sub: XVIth Election of the Board of Directors of YMCA Ranchi

Dear Members,

10.11.1987

I am to inform you that the term of the 4 Directors viz. Mrs. E. Kachchap, Rev. Paul G. Kniss, Rev. C. A. B. Tirkey and Mr. T. V. Varghese, as director of the Board will expire after December, 1987.

As per the constitution of YMCA Ranchi, we are inviting hereby the nominations from amongst full members eligible for nomination and also vote for Election of the Board of Directors. The retiring Directors are eligible for re-election.

You are hereby requested to nominate 8 (Eight) members from amongst the Full Members list attached hereto. Your Nomination on prescribed paper should reach the undersigned not later than 6 p.m. on Monday the 23rd of November, 1987. The nomination paper after being duly filled-in and enclosed in the envelop supplied may be handed over directly to the undersigned or sent by post. The envelop may please be superscribed NOMINATION PAPER.

The Nomination paper shall be opened in the presence of the Election sub-committee.

All the Full Members are requested to exercise their right to vote for the Election of the Board of Directors of YMCA Ranchi. Please do not nominate those members against whose name there is remark as indicated below. The Nomination paper received without the members signature will be treated as invalid.

With kind regards,



Yours Sincerely


Nityanand Naik

General Secretary

** Board of Directors Not Retiring

* Staff Members not eligible

*** At outstation and not available

Enclosed please find: i. Nomination Paper

ii. Superscribed envelop

iii. List of Full Members

LIST OF THE FULL MEMBERS

<u>Sl. No.</u>	<u>NAME</u>	<u>ADDRESS</u>
1.	Mr. Anselem Baryswal	Y.M.C.A. Hostel, Ranchi.
2.	* Mrs. Asha Kandulna	: Old. H.B. Road, Ranchi.
3.	Mr. Ajay Michyari	: Naya Toli, Ranchi.
4.	Mr. Ashok Michyari	: Naya Toli, Ranchi.
5.	Mr. Anupam Topo	Ranchi Agril. College Kanke, Ranchi. Hostel No. 1. R. No. 222.
6.	Mr. Ajit Kumar Masih	: Y.M.C.A. Hostel, Ranchi.
7.	Mrs. Anita Kumar (Bage)	: Sahu Toli, Ranchi.
8.	* Mrs. Asrita Baraiud	: Maranghada, Khunti, Ranchi.
9.	Mr. A. Ignatius Kumar	: XISS, P.B. 7, Purulia Road, Ranchi.
10.	Mr. Ajit Tigga	: Chunwa Toli, O.H.B. Road, Ranchi.
11.	** Mr. A. U. Hans	: Sahu Toli, Ranchi.
12.	Mr. Arun Prabal	: Peace Road, Ranchi.
13.	*** Mr. Aloke Michyari	: Manager, I.O.B. Sonapatti Branchi, Calcutta - 7.
14.	*** Mr. Aage Larsen	: Director, Luthern World Service G.P.O. Box-2313, 84, Dr. Suresh Sarkar Road, Calcutta-700 014.
15.	Fr. Anthony Paul	: C-98, Harmu Housing Colony, Ranchi.
16.	Mr. A.C. Banwar	: M-87, H.S.L. Colony, Ranchi-2.
17.	Dr. Angelus Bara	: Acupuncture Treatment Centre Hinoo Chowk, Ranchi-2.
18.	Mr. Ajay Persy Lakra	: Y.M.C.A. Hostel, Ranchi.
19.	* Mr. Anil Nag	: Sahu Toli, Ranchi.
20.	* Mr. B. Kachchhip	: Kathar Toli, Ranchi.
21.	Mr. Binod Kullu	: Y.M.C.A. Hostel, Ranchi.
22.	** Mr. B.S. Bage	: Principal, St. Pauls H/School Church Road, Ranchi.
23.	* Mrs. Basanti Tuti	: Maranghada, Khunti, Ranchi.
24.	* Miss. Biswasi Hassa	: Maranghada, Khunti, Ranchi.
25.	* Miss. Biswasi Nag	: Maranghada, Khunti, Ranchi.
26.	* Mrs. Bilasi Linda	: Maranghada, Khunti, Ranchi.
27.	*** Mr. Beck Julius	: Director, Welfare, Govt. of Bihar, Patna
28.	Mr. Bijay Chandra Das	: Bible House, Old. H.B. Road, Ranchi.
29.	* Mr. Bilchus Topo	: Kokar, Kohrah Toli, Ranchi.
30.	* Miss. Biswasi Minz	: Rev. P.A.N. Sen Compound, Ranchi.
31.	Mr. Christopher Sen	: Ranchers Marketing Co, APT. 112, Ranchi Club, Commercial Complex, Ranchi.
32.	Mr. Charles Sen	: Churi Tola, Arsande, Kanke, Ranchi.
33.	Mr. C.M. Balihar	: Pathalkudwa, Ranchi.
34.	Rev. C.A.B. Tirkey	: GEL Church Compound, Ranchi.
35.	** Col. C.S. Sohamlal	: 18-A-Enginer Line, Kanke Road, Ranchi. Ranchi.

Contd....2/-

36.	* Mr. Daniel Nasir	: - - - - - U. S. - - - - - Ranchi.
37.	* Mr. David Victor Nag	: Maranghada, Khunti, Ranchi.
38.	* Mr. Dilbar Nag	: Maranghada, Khunti, Ranchi.
39.	*** Mr. D.R.R. Sastry	: Chairman Cum-Managing Director, M.A.T.I.C, Durgapur (West Bengal).
40.	Mr. Dilip Pratap	: Income Tax-Office, Ranchi.
41.	*** Rev. Dieter Hecker	: Director, Gossner Mission, Hand- Jerystraße 19-20, 1000 Berlin-41 (Friedenau) Fernsprecher: 1- C/P. Good Books, Main Road, Ranchi.
42.	Mrs. E. M. Kniss	: St. Xavier's School, Doranda, P.O:-Hinoo, Ranchi-834 002.
43.	Fr. Emmanuel Jaxla	: New Castle England.
44.	*** Rev. E. Coe	: Sahu Toli, Ranchi.
45.	* Mr. E. B. Sanga	: Kadru, Ranchi.
46.	* Mrs. Emilia Agarwal	: Sahu Toli, Ranchi.
47.	** Mr. E. D. Walker	: Y.M.C.A. Hostel, Ranchi.
48.	Mr. Elwin Horo	: St. Paul's Compound, Church Road, Ranchi.
49.	Mrs. E. Bage	: Basar Toli, Ranchi.
50.	Mrs. E. Kachchhap	: Maranghada, Khunti, Ranchi.
51.	* Mr. Emmanuel Tuti	: Y.M.C.A. Hostel, Ranchi.
52.	Mr. Emmanuel Dukuria	: 23, Ripon Street, Opp. St. Mary's Church, Calcutta - 16.
53.	*** Mr. Edward Walter Dias	: Y.M.C.A. Hostel, Ranchi.
54.	Mr. Evans Kibiego	: Y.M.C.A. Hostel, Ranchi.
55.	Mr. Eric Munema	: Y.M.C.A. Hostel, Ranchi.
56.	Mr. Edward Fernandez	: 306-C, Road No. 1A, Ashok Nagar, Ranchi.
57.	Mrs. E. Singh	: Naya Toli, Ranchi.
58.	Mr. Edward Remy Shan	: House No. M.I.G.-A/29, Harmu Colony P.O:-Harmu, Ranchi.
59.	Mr. Francis Naojopka	: Y.M.C.A. Hostel, Ranchi.
60.	*** Mr. Francis Xavier	: 132, R.C. Compound, Kumaran Road, Tiruppur, P.O: Coimbatore, Dist: Tamil Nadu.
61.	Dr. Frank Tirkey	: Opp. YMCA, C.H.B. Road, Ranchi
62.	Mr. George E. Mathew	: E-25, Sector-II, Dhurwa, Ranchi.
63.	Mr. Gerard Rodrigues	: Y.M.C.A. Hostel, Ranchi.
64.	*** Mrs. Gopa Michyari	: Manager, I.O.B. Sonapatti Branch, Calcutta - 7.
65.	Mr. Hemant Orea	: Torpa Hetta, P.O:-Torpa, Dist. Ranchi (Bihar)
66.	* Mr. Halan Nag	: Sahu Toli, Ranchi.
67.	Dr. Harold Hansdah	: Dhumsa Toli, Ranchi.
68.	* Mrs. I. Tigga	: Kathar Toli, Ranchi.
69.	Mr. Ignatius Shah	: State Bank of India Regional Office, Ranchi.

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71. Mr. James Das : Ranchi.
 72. * Mr. Jaipal Chand Nag : C/o.CASA;5,Russel Street
 73. Mrs. Jyoti Herenz : Calcutta - 700 071.
 74. * Mrs. Jenny Jha : Maranghada, Khunti, Ranchi.
 75. *** Dr. John D. Alam : Old. Bink Dera, Kerbala Tank
 76. *** Mr. Jeewan Kandulna : Road, Ranchi.
 77. Dr(Miss) Jayshree Biswas : Y.M.C.A. Old.H.B.Road,Ranchi.
 78. Mr. John Vincent Francis : St.Barnabas Hospital, Church
 79. Mr. Jayant Agarwal : Road, Ranchi(Out Station)
 80. Rev. J.H. Baskey : Matri Sadan(New) P.O:-Jharia
 81. *** Mr. Khai Laing Chang : Dhanbad - 823 111.
 82. *** Rev. Knut Christiansen : Basar Toli, Ranchi.
 83. Mr. K.V. Baby : St.Anthony School,Doranda,
 84. Rev. K.M. Philip : Ranchi.
 85. * Mrs. Laulin Minz : Y.M.C.A. Hostel, Ranchi.
 86. Fr. Louis Francken : Naya Toli, Ranchi.
 87. Mrs. L. Walker : C/o.Mr. N.C. Chang,Ashok Raj Path,
 88. * Mr. Lucas Jojo : Patna-800 004.
 89. * Mr. Ladura Nag : Director, Youth Action YWCA/YMCA
 90. *** Mr. Mario Rodrigues : Norway; Pilestredet 38;
 91. * Mrs. Mary D'Cruz : 0166 OSLO 1, Norway.
 92. ** Fr. M. De Brouwer : M.R.F. Upper Bazar, Ranchi.
 93. Mrs. Meera Bhengraj : C.N.I. Church Road, Ranchi.
 94. * Mr. Miskalan Barla : Jaganathpur, Dhurwa, Ranchi.
 95. Mr. Manoj Sanga : Director, XISS, Purulia Road,
 96. Mr. Markas Bage : Ranchi.
 97. ** Fr. M. V. d. Bogaert : Sahu Toli, Ranchi.
 98. *** Miss. M. L. Bovey : Y.M.C.A. Old.H.B.Road, Ranchi.
 99. Mr. Madan Singh : Maranghada, Khunti, Ranchi.
 100. Mr. Montu Bimal Bara : 162 First Floor, Patuputra
 101. Mr. Mrinal Kisku : Colony, Patna - 800 013.
 102. Mr. Mrinal Kisku : Naya Toli, Ranchi.
 : XISS, Purulia Road, Ranchi.
 : Kathar Toli, Opp YMCA Ranchi.
 : V.T.C. Kanta Toli, Ranchi.
 : Y.M.C.A. Hostel, Ranchi.
 : St. Paul's H/School Compound,
 : Ranchi.
 : C/o. Loyola Bhavan, 58 Forest
 Park, Bhubaneswar - 751 009.
 : 5/2, Allermur Court, Edinburgh
 - EH 13, 9HP, Scotland.
 : Sahu Toli, Ranchi.
 : State Bank of India, Court
 Road Ranchi.
 : Samluno, Ranchi.
 : Y.M.C.A. Hostel, Ranchi.

Contd... 4/-

103. *** Mr. Niranjan Minz : S.B.I. Industrial Branch, Ballidih, Bokaro Steel City.

104. Miss. Nirmala Daisy Ekka : C/o. Mr. P.K. Ekka, Ashok Nagar, Road No.1, P.O:- Argora, Ranchi.

105. Mr. Nihar Ranjan Tigga : Canara Bank, Main Rd, Ranchi.

106. ** Dr. Nirmal Minz : G.E.L. Church Compound, Ranchi.

107. * Mr. Nityanand Naik : Y.M.C.A. Old. H.B. Road, Ranchi.

108. Mr. N. Sahu : Superintendent Engineer(E & M) Darbhanga House, C.C.L. Ranchi.

109. * Mrs. Payari Khalkho : Rev. P. BN. Sen Compound, Ranchi.

110. * Mrs. Premlata Subarno : Tetri Toli, Namkum, Ranchi.

111. * Mrs. P.R. Tirkey : Kanta Toli, Ranchi.

112. Mr. P.S. Dadel : Dhumsa Toli, Ranchi.

113. Mr. Prithi Ekka : Ashok Nagar, Road No.1, P.O:- Argora, Ranchi.

114. Rev. Paul. G. Kniss : Good Books Main Road, Ranchi.

115. * Mr. P.K.A. Kachchhap : Basar Toli, Ranchi.

116. * Miss. P. Demta : Maranghada, Khunti, Ranchi.

117. Mr. Peter Mundu : Dhumsa Toli, Ranchi.

118. Mr. P. Jaishankar : 10 Indrapuri, Ranchi.

119. Mr. Prabhat Surin : Y.M.C.A. Hostel, Ranchi.

120. Miss. P. Kongiri : Sahu Toli, Ranchi.

121. Mr. Paul Joseph : Room No.49, Hostel No.3, Birla Institute of Tech. Mesra, Ranchi.

122. Dr. P.M. Mathew : Bible House, O.H.B. Road, Ranchi.

123. ** Mr. R.S. Paul : Sahu Toli, Ranchi.

124. * Mrs. Reena Singh : Sihu Toli, Ranchi.

125. * Mrs. Reeta Minz : Kanta Toli, Ranchi.

126. Mr. Rasika Jojowar : Kathar Toli, Ranchi.

127. Mr. Rishi Eck : Naya Toli, Ranchi.

128. Mr. Rolen Toppo : Y.M.C.A. Hostel, Ranchi.

129. Mr. Rajiv Rakesh Minz : Y.M.C.A. Hostel, Ranchi.

130. Mr. Rolen Bhuiyan : Y.M.C.A. Hostel, Ranchi.

131. * Mrs. Rebeca Minz : Jaganathpur, Dhurwa, Ranchi.

132. * Mrs. Rahil Khalkho : Basar Toli, Ranchi.

133. Rt. Rev. Z.J. Terom : Bishop Lodge, Church Rd, Ranchi.

134. Mr. Ritandeep Kujur : Y.M.C.A. Hostel, Ranchi.

135. *** Mr. Robert Ignatius : T.A. Air India, Airport, New Delhi.

136. *** Mr. Raj Peter : Bihar Alloy Steel Ltd, I.S.A.R.C. 1st Pokhran Road, Thane-Bombay-400 606.

137. Mr. Rajesh Dadel : Y.M.C.A. Hostel, Ranchi.

138. Mr. Rajesh Masih : Y.M.C.A. Hostel, Ranchi.

139. Mr. Raymond Misra : Kathar Toli, O.H.B. Road, Ranchi.

Contd... 5/-

140.	Mrs.S.Mathew	: E-25, Sector-III Dhurwa, Ranchi
141.	* Mrs.Sheela Toppo	: Jaganathpur, Dhurwa, Ranchi.
142.	Mr.Satyendra Kr.Tudu	: St.Paul's College, Ranchi.
143.	Mr.Shishir Tudu	: Good Books Main Road, Ranchi.
144.	Mr.Shaji Mamen	: Y.M.C.A. Hostel, Ranchi.
145.	* Mrs.Sugan Khalkho	: Tetri Toli, Namkum, Ranchi.
146.	Mr.Subhas Bodra	: Y.M.C.A. Hostel, Ranchi.
147.	Mr.Sanjay Varghese	: Y.M.C.A. Hostel, Ranchi.
148.	* Mr.Samuel Hassa	: Maranghada, Khunti, Ranchi.
149.	* Mrs.Sushila Tuti	: Maranghada, Khunti, Ranchi.
150.	* Mr.Sukram Tuti	: Maranghada, Khunti, Ranchi.
151.	* Mrs.Susari Demta	: Maranghada, Khunti, Ranchi.
152.	Mr.S.P.Davis	: Dhurwa, Ranchi.
153.	*** Mr.Sukumar Das	: Principal, St.Collegiate School, Hazaribagh.
154.	Mr.Sujit Varkey	: Y.M.C.A. Hostel, Ranchi.
155.	Mr.Sean D'Costa	: Y.M.C.A. Hostel, Ranchi.
156.	Mrs.Sisibaha Topno	: Principal, Gossner College, Ranchi.
157.	Mr.Solomon T.Ecka	: Naya Toli, Ranchi.
158.	Mr.Sushant Tirkey	: Asstt.Commissioner Commercial Taxes, Ranchi.
159.	Mr.Sudhir Tigga	: Pathalkudwa Ranchi.
160.	Mr.Sudhir Guria	: Chunwa Toli, O.H.B.Road, Ranchi.
161.	*** Mr.Satish kr.Bage	: Kanta Toli, Ranchi(OutStation).
162.	Mr.S.K.Balasundram	: Pepee Compound Ranchi.
163.	Dr(Mrs)Saroj Jaishankar	: C/o.Mr.P.Jaishankar, 10, Indrapuri, Bariatu Housing Colony, Bariatu, Ranchi.
164.	Mr.Sanjay Boipai	: Y.M.C.A. Hostel Ranchi.
165.	Mr.Sujit Mishra	: Y.M.C.A. Hostel Ranchi.
166.	Mr.Shishir Kachchhap	: Dhumsa Toli, Ranchi.
167.	Mr.Siddharth Ecka	: Naya Toli, Ranchi.
168.	Mr.T.V.Varghese	: Anandpur, Near Midland Hotel.
169.	Mr.Thomas Mathew	: Mangalam House, Birsa Nagar, Hinoo, Ranchi-2.
170.	Prof.T.Dean	: Sahu Toli, Ranchi.
171.	*** Mr.T.David	: "Olivet" No.8, Lambert Nagar Virugambakam, Madras-87.
172.	* Mrs.Ursula Hans	: Dom Toli, Ranchi.
173.	Mr.Utpal Kanwar	: Electrical I, Mecon, Doranda, Ranchi-2.
174.	Mr.Victor Malto	: Y.M.C.A. Hostel, Ranchi.
175.	Mr.V.Wilson	: Y.M.C.A. Hostel, Ranchi.
176.	Mr.Vincent Tirkey	: A.G.Colony, Qr.No.59, Doranda, Ranchi.

177. Mr. William Kachchhap : Kathar Toli, Ranchi.
178. * Mr. W.H.C. David : Y.M.C.A. Old.H.B.Road, Ranchi.
179. Mr. W.W. Jones : C/o. Rev. J.H. Baskey, Methodist
Church, Ranchi.
180. Mr. Walter Daniel Dadel : C/o. Mrs. Newton Kachchhap
Chunwa Toli, Ranchi.
181. Mr. Philip Hansen : Bishop West Cott Boy's School,
Namkum, Ranchi.

**Board of Directors not retiring. * Staff Members not eligible.

*** At Outstation and not available.

|| .. — ' K
(Nityanand Naik) 10/11/87
General Secretary

CONFIDENTIAL

NOMINATION PAPER-1987

To,
The General Secretary,
Y.M.C.A. Old Hazaribagh Road,
Ranchi-834001

Dated :

Sub.: 16th Election of the Board of Directors of YMCA Ranchi

I nominate hereby the following 8 (Eight) members
for the election of the Board of Directors of YMCA Ranchi.

1..... 2.....
3..... 4.....
5..... 6.....
7..... 8.....

Name :

Address :

Signature
.....





Young Men's Christian Association

(REGISTERED UNDER THE SOCIETY REGISTRATION ACT 21 OF 1860)

Ref. No. 2466/1987

Date 16.9.1987

To
Rev. Dieter Hecker
Director
Gossner Mission
Handjerystraße 19-20
1000 Berlin 41 (Friedenau)
Federal Republic of Germany

Find e g a n g e n
24. Sep. 1921
E r l e d i g t

Dear Rev. Hacker,

On behalf of the Ranchi YMCA, I am extremely thankful to you for the time you gave to us and the discussion we had in regard to the YMCA Village Re-construction programmes at Maranghada. I am also thankful to you for your continuous support and the kind assurance to help us in getting the necessary financial assistance to our on-going programmes at Maranghada. Our Building for the Vocational Training cum the Social Education Center for the Rural communities of Maranghada will be completed by October, 1987. We will immediately take-up the construction of the Hostel cum the Office Building. This center will be dedicated to the Socio-Economic Development of the Tribal communities and in addition as the Center for the Co-Operative Movement. We also like to organise the people in true sense to fight against the Social Injustice. As you know the complexities of the Indian Society and the problems of the Rural poor, we are determined through the need-based programmes, Issue Oriented approach and planned People's Movement to fight against the social evils. Although our present works are small fractions of the total needs, but we like to continue our solidarity and help the people in their own development.

We have been in Maranghada since 1979. Originally we were involved in the Educational and the Physical Education programmes. Later on, the Health programme, Youth Activities, Food For the Work Programmes, Sinking Tube Wells in all the Villages, Leadership Development programmes etc were introduced along with the Rural community Development and the Kitchen Garden programmes. All these are our continuous programmes. Our Food for the work programmes are supported by the Church Auxiliary for the Social Action while the Drinking Water programmes are financed by the OXFAM. We are constructing the Vocational Training Center with the help of the YMCA-YWCA of Norway. As I told you that our Village Re-construction Programmes at Maranghada was being sponsored by CODEL but unfortunately they had to withdraw their support with effect from the June, 1987. We will manage



Young Men's Christian Association

(REGISTERED UNDER THE SOCIETY REGISTRATION ACT 21 OF 1860)

Ref No. 2466/1987

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Date 16.9.1987

the programmes till the end of 1987. As I discussed with you that this good programmes of the Ranchi YMCA should not be affected due to the lack of funds. Our total requirements for the Staff Salary, Programmes like Education, Feeding, Health Care, Physical Education, the Tribal Culture, Dresses etc is for Rs.2,40,000/- per year. This amount is essential to be in link with the people and their immediate needs. Although, we do receive around Rs.15,000/- per year from the people in shape of contribution, but it is generally spent in Maranghada.

On behalf of the Ranchi YMCA, I sincerely request to you to help us in getting Rs.2,40,000.00 as the annual grant for the YMCA Village Re-construction Programmes. In the enclosure, kindly find the small write-up on our present programmes, the Budget to provide you the backgrounds of our request. Looking forward for your help and co-operation.

With kind regards to you, Mrs. Hecker and Love to Children.

Yours Sincerely


Nityanand Naik
General Secretary



THE PRESENT YMCA VILLAGE RE-CONSTRUCTION
PROGRAMME AT MARANGHADA

The Village re-construction programmes at Maranghada which is being continued primarily with the financial help of CODEL is now in its final year of completion. Till to-day, CODEL has contributed sum of Rs. 9,18,016.59. Programmes on the basis of the Project, are planned, implemented and evaluated with the objective to assist developmental activities amongst the disadvantage people in Maranghada and its neighbouring villages. The present programmes are Education, Rural Community Health, Recreational Youth Activities, Tube-wells for Drinking water, Food for work programmes, Bio-gas programmes, Leadership Development etc.

TOTAL NUMBER STAFFS :

Project co-ordinator	-	1
Teachers	-	17
Health co-ordinator	-	1
Village level Health Workers	-	5
Cooks	-	10
Peon Cum Nightwatchman	-	2
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		36

Voluntary Worker, and Committee
Members 87

A. EDUCATION : This programme is divided into children's schools, Night Schools and Out-going students.

(i) CHILDREN'S SCHOOLS :

Number of Centre 10
Number of Students 331

Mid-Day Lunch and School Uniform are provided twice in year.

(ii) NIGHT SCHOOLS :

Number of Centre 7
Number of Students 191
Uniform is provided to all twice in year.

(iii) OUT-GOING CHILDREN :

Children Studying in the Primary School	-	3
High School	-	11
College	-	4
Nursing College	-	1

3, Girls named Miss Bernadet Tuti, Miss.Irene Tuti and Miss.Silwanti Kerketta have passed Matriculation(School Final) in 1986. While 4 girls i.e. Miss.Puspa Nag, Miss.Mariam Nag, Miss.Biswasi Tuti and Miss.Veronica Hans are the successful students for 1987. The total cost of Hostel, Boarding and Lodging, School fees, Uniform etc are provided

Drop out - 2

Reason being Marriage - Economic situation of the family.

Education programme has created great effect on the villagers.

B. RURAL COMMUNITY HEALTH PROGRAMMES :

The project Health co-ordinator assisted by five trained Village Level Health Workers, popularly known here as the "Bare Foot Doctors" have intensified the primary health care covering 63 villages. Around 450 People in average per month are benefited under this programmes. To-day, the Rural Community Health Care Consists of (i) Primary Health Care (ii) the prevention Methods (iii) Primary Health Education (iv) To fight against the existing superstitions, witchcraft etc.

C. RECREATIONAL YOUTH ACTIVITIES :

Physical Education, Music & Dance, Youth Meetings (GRAM SABHAS) and selected annual programmes relevant to the area are part of this activities.

D. ANNUAL PHYSICAL EDUCATION ACTIVITIES ARE :

Football & Hockey tournaments, Annual Rural Sports meets (Running, Arrow Shooting, Throwing Bamboo Javelins, carrying Heavey Woods, etc are part of the Annual Sports).

Contd..3/-

These programmes are organised and Managed by the Local Youth Committee. In addition to sports and games, tribal youth are gifted Dancers and Musicians. The ANNUAL FOLK DANCE competition attracts almost all the villages. The local leaders take the Responsibility to Maintain law and order during the competitions.

E. TUBEWELL FOR DRINKING WATER :

One of the acute problem of Maranghada region is the shortage of water and especially the fresh drinking water. Being the hilly area with high altitude, the rain water never accumulates and as such people depend mostly on small water streams for bathing and drinking. In order to provide fresh drinking water, 16 Tubewells have been sunk in 16 villages covering a population of 6000 approximately. In addition to these Tubewells, YMCA through the help of OXFAM has sunk 10 Tubewells, previously. The present project co-ordinator has been trained on "Water resource and sinking of Tubewells". In order to expend the water problems, YMCA has constructed 7 Wells, 3 Tanks, and a small canal under the "Food for work programmes, YMCA has co-operated with the local government agency to sink Tubewells in few of the villages. To-day drinking water is available in almost 60% villages involving a population of 20,000 and more.

F. FOOD FOR-WORK PROGRAMMES :

Dense forests, hills, uneven valleys are part of Maranghada's natural beauty. But these rugged mountain terrains are the great hurdles for easy mobility of its inhabitants. Small forest Zigzag paths, separated frequently with mountain streams are the only available roads, lack of proper roads has slowed down the progress of development. Through the help of Church Auxiliary For Social Action, YMCA has constructed under the Food For Work Programmes till to-day 6 roads of 62 kilometer. This scheme has helped to provide atleast 67,000 man-day labours for the area and has helped to solve into certain extent the growing rural unemployment problems and also has supplemented family food stuffs. In addition to this, YMCA under this scheme has already constructed wells, Tanks, Canals, Irrigation Bundhs.

Contd..4/-

G. BIO-GAS PROGRAMMES :

YMCA with the help of AFPRO and the Local Government has successfully completed 4 Bio-gas plants. We are planning to intensify this scheme with the help of the local villagers. The reason of slow progress of the scheme is people's negative attitude and understanding on the importance of this programme.

H. LEADERSHIP DEVELOPMENT :

One of the objective of the project is to build awareness amongst the local people through the on-going programmes like GRAM SABHAS (Village Meetings), orientations, workshops etc. The local village committee which meets once in each month, mainly to discuss in general, on matters relevant to the village and to the project. In addition to the local committee the central YMCA committee, consisting of representatives of all the local centres meets once a month. This method not only helps to discuss on matters commons to the area and especially on the programmes to be executed, but also to advise and control the local centres on the programme implementation. Th objective is to i.e.

- (i) Create and develop Local Leadership
- (ii) Develop Socio-economic and political awareness and
- (iii) help the local people to believe that "they are the master's of their own destiny." Local people not only discuss and decide on the programmes but to-day are more conscious of their on-going struggle to overcome the poverty, illiteracy, lack of proper health care etc.

Our immedicate future programme is to organise one day Gram Sabhas in six selected centres to evaluated the present programmes and to decide on the future programmes.

I. OUR IMMEDIATE PROGRAMMES ARE :

- (i) To organise the stone cutters' co-operative through the local state Government. This will enable the local people to cut stones, sale them in the market and have their own profit. YMCA will be the Guide and Enabler on the project. We have already taken the initiative.

(ii) To initiate the full fledged Diary-Farm and start the Animal Husbandry. This centre will be the catalyst and Model centre. The objective is to upgrade the existing animal population of the area.

(iii) SOCIAL FORESTRY : To-day Maranghada is slowly and steadily loosing its forest and its greenery. It is true there is no re-plantation. Forest has been the natural source of income, Food, Fire etc for the tribal communities. The LAC gathering Expensive woods, Fruits (Mango, Jack Fruits etc) trees are the source of income from the Forest. The unscrupulous business communities in liasion with the Forest Officers cut the forest for their own economic gains. Deforestation has affected the area, environment very badly. YMCA has decided to take-up this vital issue as part of its programmes for the current year.

CONSTRUCTION OF VOCATIONAL TRAINING CUM THE SOCIAL EDUCATION CENTRE :

In order to consolidate our on-going programmes, we are constructing the Vocation Training Cum the Social Education Centre. The first phase construction will be completed by the middle of August, 1987, and the project will be completed by the end of 1987. The objective is to provide.

- (a) Vocational Trainings like Tailoring, Soap Making, Candle Making, Carpentry, Bee Keeping, Seri culture, Weaving.
- (b) Co-operative
- (c) Rural Health Care
- (d) Agriculture Extension
- (e) Meeting place for the local people
- (f) and Office Cum Administrative Centre
- (g) Animal Husbandry
- (h) Cottage Industry

Contd..6/-

SELF - ANALYSIS OF THE PRESENT WORKS :

(i) YMCA has made a definite break-through specially in the field of Education, Health care, Drinking Water, Road construction under the Food for Work Programmes, Physical Education. The construction of Vocational Training Cum Social Education Centre will bring stability into our works besides will provide need-based Vocational Trainings like carpentry, Tailoring, Soap & Candle Making, Bee Keeping, Centre for co-operative. But the demand of the area is much more than the present works of the YMCA. One way, the present works have to be consolidated and intensive steps must be taken to initiate new programmes like "Stone Cutter's" co-operative 'Diary farm, Social Forestry. The Education, and Health Care programmes have to be up-graded. Piggery, Goat rearing under the Animal Husbandry, Kitchen Garden etc needs more attention.

(ii) One of the short comings of the village re-construction programme is the lack of proper personnel and the necessary "Know-How". We had recently invited the Vice-Chancellor, Dr. Hari Raj Mishra and Dr. Rafael Kerketta, Director Extension Education of Birsa Agricultural University, Ranchi to visit Marangjada which was a great encouragement. The University has agreed to co-operate with the YMCA Ranchi and provide its optimum expertise in the field of Agricultural Extension, Animal Husbandry and village need-based technical training programmes.

(iii) Marangjada presents great potentialities for future development. Being a tribal area it demands more sincere efforts to bring a change in the life of the people. Work is continuing and with the growing local support, I am sure we can achieve the project Target.




Nityanand Naik
General Secretary

BUDGET

1. EDUCATION:

(A)(i) Salary of the Children's Teacher		
10 nos @ Rs.250/- pm.	30,000=00	
(ii) Night School @ Rs.250/- pm.		
7 Teachers	21,000=00	
		51,000=00
(B) Books 7 nos + SLATEST + COPY BOOKS		
+ Chalks + Pencil + Display		
materials + etc	7,000=00	
(i) Children's School @ Rs.20/-		
Per child per year 350 children		
(ii) Night School Students Adult		
literacy @ Rs.20/- per students		
for 200 students	4,000=00	
		11,000=00
		62,000=00

2. RURAL COMMUNITY HEALTH:

(i) <u>SALARY</u>		
Health Co-ordinator @ Rs.500/- pm.	6,000=00	
Health Workers @ Rs.250/- pm. 5 nos.	15,000=00	
		21,000=00
(ii) Medicines etc @ Rs.2000/- pm.	24,000=00	
		45,000=00

FEEDING PROGRAMME:

3. (i) MID-DAY LUNCH FOR CHILDREN KHICHRI

RICE + DAL + VEG + HALDI + FIRE WOOD
@ Rs. 10/- Per Child for 350 Children

Rs. 42,000=00

(ii) Salary of the Cooks @ Rs. 100/- per
Cook for 12 Centres-

Rs. 14,400=00

56,400=00

4. CLOTHS:

(i) 2 no Uniforms Per Child Per year
@ Rs. 40/- per child

Rs. 14,000=00

(ii) 1 no DHOTI/SARI Per Student of the
Night School @ Rs.20/- 200 nos.

Rs. 4,000=00

(iii) Winter Garments Blanket/Woolen
Sweater @ Rs.40/- for children's alone

Rs. 14,000=00

32,000=00

5. RURAL SPORTS & GAMES:

Hockey + Football + Volleyball + Sports

10,000=00

6. CULTURAL PROGRAMMES:

TRIBAL DANCE + MUSIC ETC

5,000=00

7. Administration:

A. (i) Co-ordinator Salary @ Rs.600/-pm.
(ii) Peon Cum Watchman 2 nos @ Rs.200/-

Rs. 7,200=00

Rs. 7,200=00

14,400=00

B. Stationary -

2,400=00

C. Type writer 1no Hindi

6,000=00

D. Furnitures including Racks & Almirha

6,000=00

E. Miscellaneous

800=00 29,600=00

Total: Rs. 2,40,000=00

II
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—

Nityanand Naik
General Secretary



Total Break - ups of the Budget

1. Salary

a. Education	51,000=00
b. Rural Community Health	21,000=00
c. Feeding Programmes	14,400=00
d. Administration	14,400=00
	<hr/>
	Rs. 1,00,800=00

2. Programmes (Material Cost)

a. Education	11,000=00
b. Rural Community Health	24,000=00
c. Feeding	42,000=00
d. Clothes	32,000=00
e. Rural Sports & Games	10,000=00
f. Cultural Programmes	5,000=00
	<hr/>
	Rs. 1,24,000=00

3. Administration

a. Stationeries	2,400=00
b. Hindi Type Writers	6,000=00
c. Furnitures	6,000=00
d. Miscellaneous	800=00
	<hr/>
	Rs. 15,200=00
	<hr/>
	Rs. 2,40,000=00
	<hr/>




Nityanand Naik
General Secretary



EVANGELICAL LUTHERAN CHURCH IN AMERICA

8765 West Higgins Road • Chicago, Illinois 60631 • 312-380-2700

Office of
the Bishop

Eingegangen

- 6. Okt. 1987

Erledigt:.....

September 29, 1987

The Rev. Dieter Hecker, Director
Gossner Mission
Handjerystrasse 19-20
D-1000 Berlin 41, Federal Republic of Germany

Dear Friend in Christ:

We are pleased to announce that Dr. Mark W. Thomsen was elected to the position of executive director of the Division for Global Mission of the Evangelical Lutheran Church in America. This election took place on June 30, 1987, when the newly elected members of the Board for Global Mission met in Chicago, Illinois. Since Dr. Thomsen has served as the director for the Division for World Mission and Inter-Church Cooperation of The American Lutheran Church, he is well-known within the worldwide Lutheran family.

Dr. Thomsen officially takes office on October 1, 1987, three months prior to the official beginning of the ELCA. His Chicago address after October 1 will be: Dr. Mark W. Thomsen, Executive Director of the Division for Global Mission, 8765 West Higgins Road, Chicago, Illinois 60631. However, mail directed to him at the ALC address will continue to reach him.

At its June meeting, the Board for Global Mission also authorized that Dr. Gerald E. Currens, currently executive director of the Division for World Mission and Ecumenism of the Lutheran Church in America, and Mr. Philip Jacobson, currently finance officer for the Division for World Mission and Inter-Church Cooperation of The American Lutheran Church, serve as executives on the new staff. Both of these men are scheduled to assume office on January 1, 1988.

As we thank the Lord of the church for the way he guides and directs the church, we also ask you to remember the ALC, the LCA, and the AELC in prayer in the transition process and that with a renewed spirit of mission and service the new ELCA may faithfully witness to God's love in Jesus Christ.

Sincerely yours,


Herbert W. Chilstrom
Bishop

HWC/cal2a

UNITED EVANGELICAL LUTHERAN CHURCHES IN INDIA

(Registered under Societies Act, XXI of 1860)
1, First Street, Haddows Road, Madras-600 006, South India.

Dr. K. RAJARATNAM, M.A., Ph.D. (London)
EXECUTIVE SECRETARY

Telex : 41 6613 NIEO IN
Telegram : CHRISNIEO, Madras-6
Telephone : Off: 471676
Res: 614621

Eingegangen

17. Sep. 1987

Erledigt:.....

Date..... 9th September 1987

✓ Dr. H Grafe
✓ Rev. R W Jung
✓ Rev. Hecker

Dear Friends:

Some of you may know that I have been associated with the Serampore College during the early 70's and not had the time to participate in its affairs, and expressed willingness to be relieved from the membership of the Council. But, after nearly ten years of my written explanation, the College Council felt that I should continue to be with them, and in deference to their wishes I attended the meeting of the College Council during August 1987.

To my great dismay, I found the College in certain difficulties - not insurmountable, though the kind of difficulties I found when I first joined the Council in early 70's. At that time particularly three of us, a Baptist Missionary, Master of the Council, Dr. Louis Knoll, and the present Master who succeeded him during my time, Mr A D Khan, and myself took enormous pains to bring order, discipline and commitment into the Serampore set up. We changed by-laws and we introduced new leadership into the Staff and also we took bold steps to remove some people who were not very loyal to the purpose of the institution. Thus over the past ten-twelve years, efficiency of a higher order was maintained at this College, although the Principals kept on changing.

We had introduced Prof. S Chatterji as the Principal, and we three took special efforts to attract him to take up this work, and he did a good job, but unfortunately he left. Then another person was introduced, who was excellent, but he was attracted to politics, of the country. Then the present Dr. Mukhopadhyay was found.

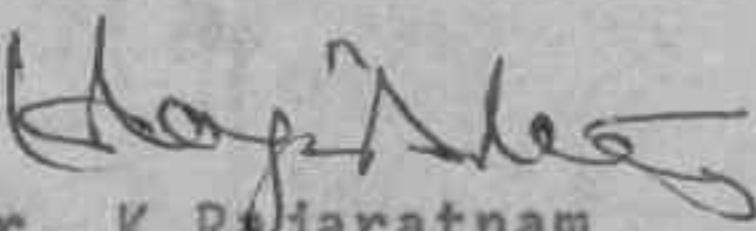
The structure of Serampore administration with a huge secular College section which overshadows the theological section under one Principal, has always introduced tension and inadequacies, that can be attributed more to the structure than to the individual. However, the individual leader, namely, the Principal plays a very important role in trying to resolve the tensions and meet the challenges with a high sense of courage and integrity. Otherwise the administration collapses. It is under these circumstances that Mukhopadhyay resigned twice, because he found himself unequal to meet these challenges. The Council extends a great deal of support to the administration of the College, but whenever a crisis of this kind emerges, various parties turn to the supporting Missions to uphold their personal position, but my plea would be, Serampore has come out in North India as a viable ecumenical theological institution, and whatever the personality clashes and the causes for them might be, it will be good for us to support the institution because whoever is presently leading is always a temporary factor.

All of you have been exceedingly helpful in extending support to Serampore, and I write to plead with you, that you continue to support it, and people like us outside Calcutta are always willing to help in restoring mutual confidence and efficiency in the administration as far as the various partners of this venture are concerned.

Mr A D Khan may be visiting you in the near future, and I request you to extend to him all your support, and I write this letter to say that UELCI stands strongly behind the Serampore College in order to see its ministry continued.

Thanking you.

Yours sincerely


Dr. K Rajaratnam
EXECUTIVE SECRETARY

c.c. Mr. A D Khan

Lutheran Church in America

231 Madison Avenue
New York, N.Y. 10016
(212) 696-6700
Cable: Lutheran Newyork



Division for World Mission and Ecumenism

Eingegangen

11. JUN 1987

June 5, 1987

Erledigt:.....

Dear Colleague:

This is not a report. I receive them all the time, as do you -- reports from meetings, consultations, conferences, assemblies, workshops and seminars. I read as many as I can for they help me note shifts, trends, controversies and sometimes advances in our thinking about and understanding of mission.

We do not, however, pass on to one another as often as we should the evidence of struggling within our own mission agencies and organizations over how to carry out the mission entrusted to us. This paper, Empowerment for Change, tries to do that. It is the result of experiences, observations, reflections and learnings from many people the world around over the past three years. I have reworked and revised the text after intensive discussion, criticism and wrestling with its implications among staff, management committee (board) and some missionaries of the Division for World Mission and Ecumenism. The version I share with you was adopted as a planning document of the DWME by the management committee at its meeting in October, 1986.

We are not sure what the implications of this way of doing mission might be for a North American mission agency. We raise questions and do not answer them. Hence the struggle and the uncertainty.

I invite you to respond, if you wish, to this paper.

Sincerely,

Gerald E. Currens

Gerald E. Currens
Executive Director

GEC:es
enc.



Young Men's Christian Association

(REGISTERED UNDER THE SOCIETY REGISTRATION ACT 21 OF 1860)

Ref No. _____

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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 industrial 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% people 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 to lack of enterpriship.

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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 settlemnt 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 interests 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.

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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 engleected 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, Karbella 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 effect 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. Poor man has to struggle for survival. 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 people are sweepers working in the local municipality and others are daily labourers, Rickshaw pullers and few lucky ones 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 source of water except Drinking.

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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 Grihini 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 constructed. 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.

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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. Due 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 surrounded 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 atmosphere 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 piece 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.

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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, poor 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. Immediately the children's school Grahini 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 soon. The satisfying factor is that great change is taking place particularly amongst the girls and women. The Grahini 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 brought-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, Bootlegging etc.

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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 drinking 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. Illicity 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 unplanned Basti has about 500 and odd little mud houses 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)

JOHANNESSEN BUILDING' OLD HAZARIBAGH ROAD, RANCHI-834001 PHONE 24290

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



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The temptation of job-opportunities 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. Grahini 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 families. 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.

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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 thereafter, 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. Grahini Programmes : Grahini 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)



Young Men's Christian Association

(REGISTERED UNDER THE SOCIETY REGISTRATION ACT 21 OF 1860)

Ref No. _____

- 11 -

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 Matriculation (School Final) or 18 years of age whichever 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 domestic 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, Conferences, Workshops etc : are being conducted at regular intervals to create new awareness amongst the community people.



GENERAL SECRETARY
Y. M. C. A. RANCHI



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

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

Berlin, den

Itinerary for Rev. Dieter Hecker from 6th to 23rd Febr. 1987 in USA

Friday 6th: 8.40 a.m. Departure from Berlin
10.50 a.m. Departure from Frankfurt FLt. TW 741 (Arr. N.Y. 13.15)
17.45 Dep. New York TW 803; Arrival San Francisco 20.57.
(Contact address: c/o Mr. A. Marxen, 878 Miranda Green, Palo Alto, CA 94306, Tel. 415-941-7347 (private) 415-723-9883 (Office))
Wedn., 11th: 10.05 Dpt. San Francisco TW 118 - Arr. St. Louis 15.43.
18.40: Dpt. St. Louis TW 493; Arr. Oklahoma 20.15.
Contact Address: c/o George Felkel, Buffalo Okla. West Adam Street 18, Tel. 405-735-2985.
Sat. 14th: 11.00 Dpt. Okla. City - TW 136; arr. St. Louis 12.25
13.05 Dpt. St. Louis TW 658; arr. Jacksonville 15.55.
Contact address: Consultation of Mission Executives, Holiday Inn/Oceanfront, 1617 North First Street, Jacksonville Beach, Florida 32250.
Thursd. 19th: 13.23: Dpt. Jacksonville, TW 804; Arrival New York 17.00.
Contact Address: Luth. Church of America, DWME, c/o Carol Seischab, 231 Madison Avenue, New York, N.Y. 10016.
Mon. 23rd: 18.50 Dpt. N.York, JFK; Arrival Frankfurt 24th, 8.15 h.

These are the flights and dates booked from Germany. There may be changes after arrival. At the addresses given above messages can be given to forward, if necessary.

Berlin, 28.1.1987

Rev. Dieter Hecker
Executive and India Secretary
Private Address:
Auguste-Viktoria-Allee 51c,
1000 Berlin 51 (West)
Tel. 030-4 13 60 50

To the Lutheran Church in America
Att. of Ms. Carol Seischab
231 Madison Avenue
New York, N.Y. 10016

U.S.A

March 19, 1987

Dear Carol Seischab,

Thank you for sending the booklets about evangelisation and the letter about my lost shirts as well. I have written to Ms. Abell of the Holiday Inn in Jacksonville directly, and enclose a copy for your information.

So, I do hope, that you will not have any more trouble with this.

Please, give my greetings and thanks for the whole work which they had to Gerald Currens and John Mangum.

With all good wishes!

Yours sincerely,

Dieter Hecker

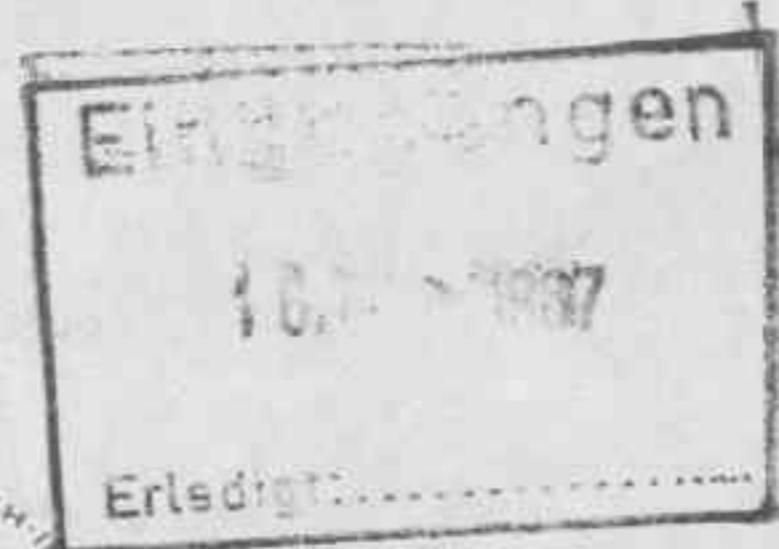
(Dieter Hecker)
Director Gossner Mission

Encl.: 1

Lutheran Church in America

231 Madison Avenue
New York, N.Y. 10016
(212) 696-6700

Cable: Lutheran Newyork



Division for World Mission and Ecumenism

March 9, 1987

The Rev. Dieter Hecker, Director
Gossner Mission
Hanjerystrasse 19-20
D-1000 Berlin 41, Federal Republic of Germany

Dear Pastor Hecker:

I have checked a number of times with the folks at the Holiday Inn only to learn that they indeed have not been able to locate your five shirts.

What they ask, however, is that you provide an estimate of the replacement value of the shirts and they will be glad to issue a check to you.

If you wish, you can send that information to me and I will provide them with the address for them to send the check directly to you. Or you may wish to contact them directly yourself. If you decide to contact them, the person to whom you should address your letter is:

Ms. Debbie Abell, Front Desk Manager
Holiday Inn-Oceanfront
1617 North First Street
Jacksonville Beach, Florida 32250

Please let me know how you wish to handle the matter. I will be more than glad to follow through for you with the hotel.

It was good getting to know you and all of your colleagues from the "old country." Hopefully our paths will cross again in the future.

I look forward to hearing from you soon.

Sincerely,

Carol Seischab
Carol Seischab, Assistant
DWME Planning Department

To
Ms. Debbie Abell
Front Desk Manager
Holiday Inn-Oceanfront
1617 North First Street
Jacksonville Beach, Florida 32250

17.3.1987

Ref.: Replacement of 5 lost shirts at a meeting of Lutheran Mission Executives
at your hotel from 14-19 February 1987

Dear Ms. Abell!

I just got a letter from Ms. Carol Seischab of the Lutherean Church of America office in New York, that the five shirts, which were lost when I had given them for laundry during the above said conference have not been found again. It would also be difficult to send them to Germany because of the customs after my return.

May I request you therefore as suggested by Ms. Seischab to send a cheque for replacement to my office adress here in Berlin. The cost of one shirt would be \$ 25/- at the present exchange rate in Germany.

I am sorry, to cause you that trauble, but you will also, understand my situation, since I had calculated that I would have enough fresh clothes till the end of my stay at New York and I wouldnot risk a second attempt with those remaining.

I enjoyed staying at your hotel and I do hope, that this mishap, which is always possible, can be settled soon to the satisfaction of all concerned parties.

With kind regards,

Yours sincerely,

Dieter Hecker.

(Rev. Dieter Hecker)
Director Gossner Mission

PS: I am sure, that you have deducted the amount for
CC: Ms. Carol Seischab for information.

PS: I am sure, that you have deducted the amount of about \$ 17.- or so, which was charged to my bill for washing these five shirts after they are definitely lost now.

To The
Board of Theological Education
% Director Henry Wilson
112/2 Nandidurg Extension
Bangalore 560 046

25.2.1987

Dear Henry Wilson!

When I came back from a consultation of Lutheran Mission Executives in Jacksonville, Florida, I found your circular letter about the consultation in March in Bangalore. Excuse me, that I did not answer you so far. I will not be able to attend the meeting, since we could have only done so in connection with other official dates in India. Since there will be no other important items for me at this time of the year in India, we are not in a position to do such a long journey for a few day's consultation. We have coordinated the participation among the people concerned in Germany and we shall have also an exchange about the results after that meeting in Germany itself.

I do wish you a successful consultation and hope, that there will be really good thoughts about organising Theological Education for the coming years in India.

With best regards,

Yours sincerely,

Dieter Hecker

(Dieter Hecker)

To the
YMCA - Ranchi
c/o Mr. N. Naik
Old Hazaribagh Road
Ranchi 834 001

2.2.1987

Dear Mr. Naik!

Since Miss Helen Bhengra is leaving today for India, I just want to send you a few lines. I have given the spare part for the blood pressure meter to her. They said, you might shake the old one or try to reset the valve by a needle, so that that one may also work again. But the new one is in order anyway.

As for the application for the staff quarters, I told you, that Gossner Mission will not be in a position to give a grant out of our own budget. I have forwarded your application to the church in Hannover and hope, they will pass it. It will take however about one month more. I had no time to work this out earlier, since we had our 150 year's jubilee and I also had to get a translation in German of the text. I am quite confident, that this application will be successful. I shall inform you as soon as I get notice myself.

From 6th - 24th February I shall be for a consultation to the USA, but after that, I think I can give you an answer right soon.

With all good wishes for your work, also from my wife and the whole visitor's group, who met last weekend here in Berlin I remain,

Yours sincerely,

(Dieter Hecker)

To

Mrs. Carol Seischab
Lutheran Church of America, DWME
231 Madison Avenue
New York, New York 10016
USA

30.1.1987

Dear Mrs Carol Seischab!

Thanyk you very much for your phone call giving the date for a meeting with Mr. Luoma for the 20th February in New York. and also for the hotel reservation. As I told you already, I send you herewith my itinerary in the USA, so tha I con be contacted, if necessary, but I donot think that it will be necessary.

Looking forward to the consultation at Jacksonville, I remainwith all good wishes,

Yours sincerely,

Dieter Hecker.

(Dieter Hecker)

India Secretry

Enclosures

To
Mr. Aeneas Marxen
878 Miranda Green
Palo Alto, CA 94306
U.S.A.

30.1.1987

Lieber Aeneas!

Ich möchte Dir doch noch einmal schriftlich meinen Reiseplan zukommen lassen und betonen, daß ich alleine kommen werde. Ich habe so ein Roundtrip Ticket mit 6 Flügen für 460 DM bekommen, muß dafür dann aber alle Flüge mit TWA machen, was keine großen Schwierigkeiten bereitet, denn sie scheinen ein dichtes Netz von Inlandsflügen zu haben. Der Abstecher in Oklahoma ist, um eine mit meiner Schwester bekannte Familie zu besuchen. So weiß ich die Landkarte verstanden habe, liegen die Orte alle relativ weit südlich, sodaß keine zu schlimmen Schneestürme zu erwarten sind, wie man es von den nördlicheren Gegenden in unseren Zeitungen liest. Wir hatten auch eine richtig harte Kältewelle mit mehrtägigen Frostzeiten von unter 20 Grad Minus. Auch jetzt ist es wieder ganz schön kalt.

Die letzten Tage sind sehr ehktisch hier, weil ich noch einige Dinge vor meiner Abreise erledigen muß. Es hat sich auch noch keine so rechte Begeisterung bei mir eingestellt, aber vielleicht kommt das noch. unterwegs ins gelobte Land. Ein Visum kriegte ich ohne Schwierigkeiten multiple und unlimited. Bfarrer scheinen in U.S.A. noch einen ganz guten Ruf zu haben.

Ich fräse mich schoo darauf, zu sehen, wie Du diesen Brief mach meiner Ankunft erhältst.

Bis dahin herzliche Grüße und alles Gute für Deine diversen Computer,

Dein

Dieter

(Dieter Hecker)

PS: Ich möchte beim North California Christian Council in San Francisco einen Mr. Moyra besuchen, mit dem die Gossner Mission in der DDR arbeitet.

To
Mr. & Mrs. George Felkel
West Adam Street 18
Buffalo/Oklahoma
USA

29.1.1987

Dear Felkels!

You must have herared from Ruth, that I shall be for a meeting of missionary executives in USA in February. On this occasion I could manage to come to Buffalo also to see you there. I havdemade the bookings as you can see from the enclosed list. After my arrival in the states, I shall phone you from there, to find out, what will be the best way to come to Buffalo from Oklahoma City. Unfortuantely, ther will be no other connection with TWA, so that I would arrive at daytime already.

I am looking forward to get to know you after Ruth has not been able to see you for so many years. It is my first trip to the USA - to India we have been already nearly one dozen times - so I am very much looking forward to get to know American Christians also in their home country and not always abroad as colleagues as we did so far.

Thanking you for your kind invitation, I remain with best regards,
Yours sincerely,

Dieter Hecker

(Rev. Dieter Hecker)

Director and India Secretary

Encl.: One information leaflet on Gossner Mission

To the
Division for World Mission & Ecumenism
Lutheran Church in America, c/ Carol Seischab
231 Madison Avenue
New York, New York 10016
U.S.A.

18.1.1987

Dear Carol Seischab!

Please find included in this letter the time of arrival for the meeting at Jacksonville for the consultation for Mission executives in February 1987. Since I got a round trip ticket with TWA, I shall have to leave Jacksonville already at 1.23 p.m. since this is the only flight of TWA to New York. I wonder, if you could book me an accomodation for the 19th to the 23rd February at New York at a reasonable price. The travel agent here is offering a room at Paramount hotel for about \$ 70/- per night. Could you just give a short ring or telex after receiving this letter. I shall be in U.S.A. from the 6th of February. My adress till 11th February will be: c/o Mr. Aeneas Marxen, 878 Miranda Green, Palo Alto CA 94306, Tel. 001-(415)723 - 93 83. - This is onyl in case, that there is any last minute message for the meeting. - After getting more information about the LCA and ALC, I think, it is more important to get into touch with the South Asia Secretary of LCA, than with the ALC, since i am very anxious to find someone, who is the corresponding partner of the Gossner Evangelical Lutheran Church in Chotanagpur, India, especially with the group of Dr. Nirmal Minz. I do hope, that he will also be there at Jacksonville or that I can meet him at New York.

Looking forward to meeting the hosts from U.S.A. and all the other participants, I remain with all good wishes,

Yours sincerely,

Dieter Hecker

(Dieter Hecker)

India- and Executive Secretary

Enclosure



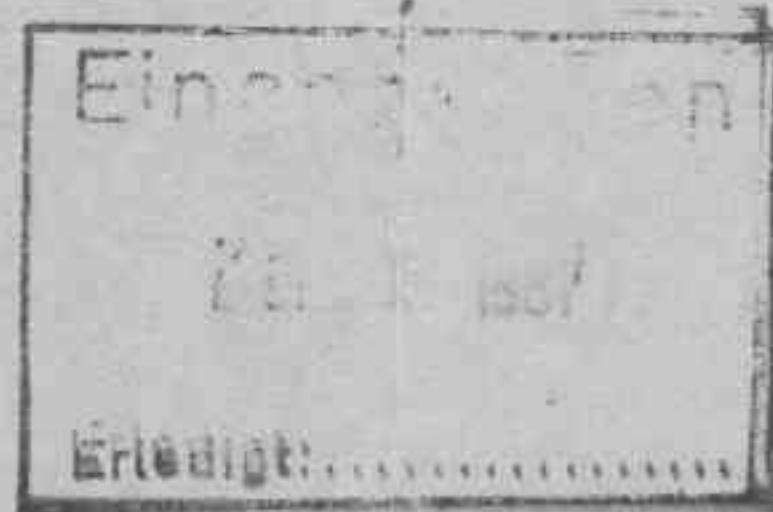
Young Men's Christian Association

Ref. No. 2069/87

Date 14.1.1987

To

Rev. Dieter Hecker
Director
Gossner Mission
Handjerystraße 19-20
1000 Berlin 41
.....



Dear Rev. Hecker,

Greetings to you and family from all of us here at Ranchi YMCA. I am indeed thankful to you for the X-Mas card and the beautiful message it was conveying. I am also thankful to you in transferring DM 3,380.- for the urban and Rural community works. I also like to take this opportunity to request you to grant us Rs.1,68,000.00 towards the construction of the YMCA staff quarter. This request was made vide my letter of 31.10.1986 during your last visit to Ranchi.

I also like to request to you to send the small equipment (It is a small screw) of the Blood Pressure Measuring Aparatus which you had brought for Mr. Walker's daughter in October, 1986. I met Dr. C. K. P. Singh after his return from Germany for the equipment, it seems you must have forgotten to send the same due to your heavey work schedule. Mr. Walker is littlebit worried as the equipment can not be used without the screw. I will request to you to mail the same at the earliest convenience.

With kind regards

Yours Sincerely



Nityanand Naik
General Secretary

CC to Mr. E. D. Walker

To the
Division for World Mission & Ecumenism, LCA
c/o Carol Seischab
231 Madison Avenue
New York, New York 10016, USA

17.12.1986

Ref.: Consultation of Mission Executives February 14-19, 1987 in Jacksonville

Dear Carol Seischab!

Thank you very much for your letter dated December 8th with the information about pastor Reents from Minneapolis. Upto now, I had not definitely decided about my participation, but want to do this with this letter. Please, enter me in the list of participants. I shall contact Rev. Reents, if a visit to Minneapolis would be more convenient before or after the meeting in Jacksonville and shall then inform you about my arrival and departure there. I might also come together with Rev. Dr. Gruhn from the department for world mission of the Church in Berlin, who works in the same house as we.

Wishing you a blessed time in advent, a merry Christmas and a good and peaceful New Year, I remain,

Yours sincerely,

Dieter Hecker.

(Rev. Dieter Hecker)

Director

Gossner Mission



WJ Jan. 88
Handjerystraße 19-20
1000 Berlin 41 (Friedenau)
Fernsprecher: (0 30) 85 10 21

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

Lutheran Church of America
The Executive Director
Mr. Gerald E. Currens
231 Madison Avenue
New York, N.Y. 10016
U.S.A.

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

Berlin, den
October 10, 1986

Dear Rev. Currens,

Thank you very much for your invitation for a consultation of the leaders of European and North American mission agencies and societies from Febr. 15-19, 1987. Since 1984 Rev. Siegwart Kriebel has completed his term with Gossner Mission and I am his successor. I have noted the date in my calender and we are interested in principle to join the meeting, although our travels normally only go to South and East of Germany and we do not have much connection to churches and agencies in the USA. Maybe I can get more information at a similar consultation of the oversea's partners of the United Evangelical Lutheran Church in India (UELCI) next week at Hannover, if the long journey is really advisable for me for such a short time. Please let us know therefore the place as soon as possible.

I am responsible for our work in India at Gossner Mission. If I would come to USA, I would be interested to have some more talks with officers or congregations also, who have direct contacts with the Gossner Evangelical Lutheran Church (GEL Church) at Ranchi. Rev. Paul Hoffmann, who is working as American Lutheran in the same house as we for the Mission Department of the Church in Berlin, advised me, that it might be also good to get in touch with the India related persons of the American Lutheran Church. I would be grateful, if you could just forward this request to the ALC on my behalf.

I shall meet Horst Becker next week and talk to him about our request for the agenda. I would be interested naturally to have at one point a meeting of all U.E.L. C.J. partners and partners of other Indian Churches or institutions present at this conference.

Looking forward to hearing from you,
I remain,
Yours sincerely

Rev. Dieter Hecker,
Director Gossner Mission
(departed after dictation)

i.A. Lischewsky, secretary

Konten: Postgiro Berlin West, BLZ 100 100 10, Konto-Nr. 520 50-100 · Berliner Bank, BLZ 100 200 00, Konto-Nr. 0407480700
Bank für Sozialwirtschaft, BLZ 100 205 00, Konto-Nr. 31168/00

Lutheran Church in America

231 Madison Avenue
New York, N.Y. 10016
(212) 696-6700

Cable: Lutheran Newyork



Eingegangen

15. 10. 1986

Erledigt:.....

Division for World Mission and Ecumenism

Eingegangen

15. 10. 1986

Erledigt:.....

July 11, 1986

The Rev. Siegwart Kriebel, Director
Gossner Mission
Handjerystrasse 19
D-1000 Berlin 41, Federal Republic of Germany

Dear Pastor Kriebel:

You are invited to attend a consultation of the leaders of European and North American mission agencies and societies from February 15-19, 1987. I am extending this invitation to you on behalf of the Division for World Mission and Inter-Church Cooperation of the American Lutheran Church, Partners in Mission of the Association of Evangelical Lutheran Churches and the Division for World Mission and Ecumenism of the Lutheran Church in America. Dr. Risto Lehtonen of the LWF Department of Church Cooperation is assisting in the coordination of this consultation.

A consultation of leaders of European mission agencies and societies was held in Bastad, Sweden in April 1984. We, in the U.S., have suggested another and similar gathering, this time in North America and including North American Lutheran mission agencies. A few church leaders from Africa, Asia, and Latin America will also be invited to be with us.

As at Bastad, the purpose will be to become acquainted with one another and to engage in informal discussions of major issues facing mission agencies and societies of the North. A small planning and steering committee, consisting of Risto Lehtonen, LWF/DCC; Bjorn Fjarstedt, Church of Sweden Mission; Horst Becker, Department of World Mission, Evangelical Lutheran Church in Bavaria; and Gerald Currens, DWME/LCA, will meet on November 10, 1986. We request that you give to any members of this committee your suggestion on topics and format for the consultation.

The details about the site for the consultation will be sent to you later. You will be expected to bear the cost of your own airfare, accommodations and meals. The North American agencies will provide for the guests from Africa, Asia, and Latin America.

Our calendars tend to fill up rapidly with meetings and travel. Therefore, we want you to know now of the plans and dates for this consultation, February 15-19, 1987.

Sincerely,

Gerald E. Currens/cs

Gerald E. Currens
Executive Director

GEC:cs

cc: Harold T. Hanson
John M. Mangum
Paul H. Strega
Mark W. Thomsen

Eingegangen

28. 10. 86

Erledigt

Evangelisches Missionswerk · Mittelweg 143 · D-2000 Hamburg 13

An
die Indienreferenten der Missionswerke und Entwicklungsorganisationen

Durchwahl: 040 4158-240
Extension:

Hamburg 11. Juni 1986
Az.: kü-to

Betr.: Indien-Tagung anlässlich der Frankfurter Buchmesse

Die nächste Buchmesse in Frankfurt wird das Schwerpunktthema Indien haben. Die "Weltvereinigung für christliche Kommunikation" (WACC) wird eine Reihe christlicher Verleger und Kommunikatoren zu dieser Buchmesse einladen. Dieses Programm wird vom EMW finanziert und in Zusammenarbeit mit dem Gemeinschaftswerk der Evangelischen Publizistik durchgeführt. Im Rahmen dieses Programms ist eine Tagung geplant zum Thema "India-Modernity and Tradition", zu der wir Sie gern einladen möchten. Sie findet am

27. und 28. September im Spener Haus,
Dominikanergasse in Frankfurt

statt. Tagungsbeginn ist am Samstag, den 27. September um 10.00 Uhr. Propst Trautwein hat zugesagt, die Tagung mit einem Grußwort zu eröffnen. Neben verschiedenen Referaten besteht die Möglichkeit zu intensiven Gesprächen mit den indischen Teilnehmern in Arbeitsgruppen. Die Referenten werden sich mit dem sozialen Wandel in Indien, mit der Rolle der Christen in diesem Prozeß sowie mit indischer Literatur befassen. Wir hoffen, daß diese Tagung zu einer intensiven Begegnung von indischen und deutschen Theologen wird und würden uns über Ihre Teilnahme freuen. Ein detailliertes Programm geht Ihnen noch zu.

Bitte teilen Sie uns mit ob Sie an der Tagung teilnehmen können. Weitere Teilnehmer mit Interesse und Kenntnissen Indiens und seiner Kirche (sowie Englischkenntnissen) sind herzlich eingeladen. Wegen der schwierigen Unterbringungssituation in Frankfurt kurz vor der Buchmesse möchten wir Sie bitten, sich möglichst selbst ein (Privat-) Quartier zu besorgen. Sollte dies nicht möglich sein, werden wir uns um eine Unterkunft für Sie bemühen. Ein Tagungsbeitrag wird nicht erhoben, die Fahrtkosten sollten möglichst von den Teilnehmern selbst getragen werden.

Herzliche Grüß auch von unserem Asienreferenten, Herrn Köberlin.

Mit freundlichen Grüßen

Frank Kürschner-Pelkmann

Frank Kürschner-Pelkmann

EVANGELISCHES MISSIONSWERK

im Bereich der Bundesrepublik Deutschland und Berlin West e.V.

PROTESTANT ASSOCIATION FOR WORLD MISSION

ÖKUMENISCH-MISSIONARISCHER WELTDIENST

Department for Ecumenical Mission and Service

Evangelisches Missionswerk - Mittelweg 143, D-2000 Hamburg 13

An das
Kommunikationsreferat des
Evangelischen Missionswerkes
Mittelweg 143

2000 Hamburg 13

Durchwahl: 040 4158-240
Extension:

Hamburg 19. Juni 1986
Az: kü-to

Ich melde mich/uns für das Seminar "India- Modernity and Tradition" am 27. und 28. September in Frankfurt an.

Name(n):

Anschrift:

Datum

Unterschrift

Mr. Nityanand Naik
Young Men's Christian Association
"Johannessen Building"
Old Hazaribagh Road
Ranchi - 834 001
Bihar / India

August 27, 1986

Dear Mr. Naik,

Thank you for your letter no. 1738/86 of July 19, 1986 with the receipts for our remittance. As far as we see, this can be only the equivalent of DM 7800. This would mean an exchange rate of about Rs. 2,94 per DM (or 1 Rp. = DM 0,25). At the same time another remittance to the GEL Church was encashed with Rs. 5,70 per DM or 1 Rp = 0,18 DM, so that you would have got 4.000 to 5.000 Rp. more. For us it makes no difference, but you might inquire from your banker, why there is so much difference.

Thank you also for your report of May 12th (letter no. 1639/86). At present, it is difficult for us to say anything about any support for a jeep. We might talk over that in October when we come. There we could also think of the possibility of forwarding your application to one of the German funding agencies, but this would have to be talked over before.

As for the group of visitors, we are very much interested to get to know your work. We have a meeting here in Germany only on the 13/14th of September, where we shall make a detailed planning of the different subgroups. We shall now be 16 persons altogether. But definitely 2-4 persons would be interested in being with the YMCA for a few days. Our basic structure is like that, that small groups shall spend a few days in villages. Accommodation can be on the floor in schools or village houses. If one small group could be in Maranghada in this way, that would be good. But you will get more details in the next few days.

With all good wishes,
yours sincerely!

Rev. Dieter Hecker
Director

P.S. We have sent an application for accommodation to the YMCA at Chowmighee, Calcutta. Since we do not have the correct address, we would be grateful, if you could verify for us, if the letter arrived there and give us the telephone no., if you have it for direct contact from here.



Young Men's Christian Association

Ref. No. 1639/86.

Date 12.5.1986

To
Rev. Dieter Hecker
Director + India Secretary
Gossner Mission
Handjerystraße 19-20
1000 Berlin 41 (Friedenau)

Eingegangen

26. Mai 1986

Eredigt:

Dear Rev. Hecker,

I am indeed thankful to you for your letter of 29.4.1986 and the gift of DM 6125.74 for the Urban and Rural Community Works. Please convey our sincere thanks to our generous Gossner friends. I can assure you and friends, we will definitely maintain fruitful contact with you. As per your request, I am giving in brief the various programmes which we are conducting both at Ranchi and Maranghada.

MARANGHADA : Vocational Training cum Social Education:
.....

YMCA Ranchi is presently engaged to construct two separate buildings (i) at Maranghada and (ii) at Dhurwa as part of its extension and development programmes. But the functions of both the buildings will be completely different.

MARANGHADA : The main objective is to help and reduce the unemployment situations through the need based rural training programmes. The construction will take place at Patratoli .. Maranghada in our one acre property. at a total cost of Rs. 600,000/-. The Norwegian Youth Action Committee at Oslo has agreed to provide the necessary funds. The Mecon India Ltd (A Government of India consultant group under the Steel Authority of India) is making our construction drawing free of cost. The expected date to start the construction has been planned sometimes during the 2nd week of September, 1986.

Programme objectives:
.....

1. The centre will provide training programmes like Carpentry, Masonary, Tailoring, Weaving, Cycle Repairing etc



Young Men's Christian Association

-2-

Ref. No.

Date _____

2. To create social awareness through the continuous programmes like Seminars, Debates, Workshops, GRAM SABHAS etc

3. To help and organise the co-operative system

4. To co-operate with the Government machinery and take advantage/the existing Government programmes

5. To provide free legal aids to the villagers.

B. School Building cum YMCA Centre at Dhurwa

YMCA has acquired 5 acres of property during the year 1980 from the Heavey Engineering Corporation and as part of the security measure, the boundary wall has been constructed. The HEC Ltd has given us this valuable property to start and organise a school (either English or Hindi medium). We have set aside Rs. 300,000/- towards its construction but unfortunately due to our over enthusiasm, we changed the original objective and requested HEC to give permission to use the land exclusively for the YMCA works which the management has rightly declined. Now we are making the fresh application for permission to start the ~~new~~ construction of the school building. I wish, it should not be a problem. But this change of plan has not only cost us few precious years, it may be a expensive affairs of the construction because of the cost of inflation.

Leaving aside the above two important programmes, we are seriously engaged in various developmental activities at Maranghada.

A. Food for Work Programmes: Under this scheme, we are constructing Roads, Tanks, Wells. Our second road from Serum to Serengdih approximately 5 kilometer has been completed and will be inaugurated by Mr. G. P. Rao, CASA Calcutta on the 27th of May, 1986. Church Auxiliary for Social Action to which Mr. G. P. Rao is the Chief Zonal Officer is providing the food stuffs to undertake these projects.



Young Men's Christian Association

-3-

Ref. No.

Date

B. The Bio-Gas programmes (GOBAR GAS): This programme under the direct support of the AFPRO, New Delhi and the SDO Khunti has been very successful. We have completed 4 Bio-Gas plants and are taking-up 3 more. Beneficiaries of this scheme are ordinary farmers.

c. Future Building for the YMCA Maranghada: We are now negotiating with the CNI Church to provide a plot of land at Maranghada to construct a small YMCA centre.

D. All the above programmes are in addition to our regular programmes of Children & Night Schools, Health programmes, Physical Education & Cultural programmes etc.

Our immediate need: In view of the growing YMCA works specially at Maranghada where distance between villages is the real obstacle, we are desperately in need of a 4 Wheel Jeep which may cost approximately around Rs. 125,000/-. Will it be possible for you to help us? In case you decide to help us, you can add the two gifts of the amounts given to the Ranchi YMCA. The Jeep will enable us more mobile and effective in this forest and mountain areas.

At the end, May I take this opportunity to invite you to visit our programmes during your visit to India from 20.10 to 10.11.1986. It will not only encourage us but also will provide you and friends on the spot- Ideas about our total works. We wish you will give us sometimes during your stay at Ranchi.

With our united good wishes to you, Mrs. Hecker and friends of the Gossner Mission.

Yours Sincerely


Nityanand Naik

ग्राहित कर्ता/Recipient :
मार्च/March 18/86
Credit/Debit
Account No. 23001
Date 18/03/86
Name/Mr.
संसाधन/Messrs.

बैंक ऑफ इंडिया Bank of India
CLUB SIDE शाखा/BRANCH

18-06-86
17-06-1986

Y M C A Foreign contribution

सूचना
ADVICE

बैंक ऑफ इंडिया सहर्ष सूचित करते हैं कि आपके / Bank of India present their compliments and beg to inform you that your A/c No. B- 4113

साते में निम्नांकित रकम जमा की है/ account has been credited as under :-

BY DR 11 - 63 of Ranchi Br being in Ex change
difference on dt. of the FIR/4900/25/31 dt. 21/5/86
provisionally reported to Overseas Br. Bombay for US \$
26200/- @ 8.0600 taken in hand at Ranchi on 2.6.86
@ 7.7950 each in purchase report NO - P - 19841. ₹/Rs.

रुपये/Rupees : Eleven Thousand. Fifty & Nine Eighty
Eight only

		11 050 86

Com. off. by
लेखाकार / Accountant

Y. M. C. A. RANCHI

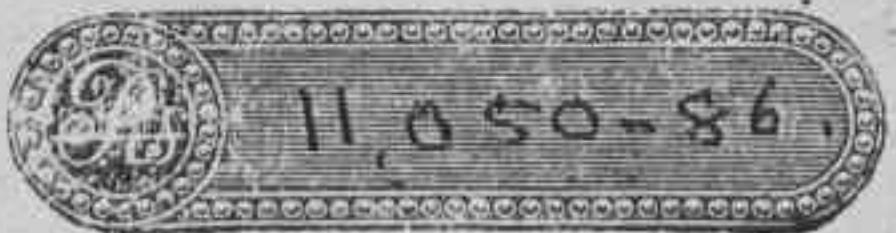
S. No. 23001

Dated 10.7.86.

Received with thanks a Sum of Rupees Eleven Thousand
and Fifty and nine Eighty - Six only.

from Evangelisches Missionwerk, Federal Republic of
Germany and Berlin West,
by Cash/Cheque

towards Urban & rural Community Works.



11,050-86
18/7/86
SECRETARY/ACCOUNTANT
रुपये/Rupees

To the
YMCA-Ranchi
c/o Mr. N. Naik
Old Hazaribagh Road
Ranchi 834 001 India

29.4.86

Dear Mr. Naik!

I am happy to hear, that you are back from England again and have taken up your duties in the Ranchi YMCA. We had also a good cooperation with Mr. David, the Secretary during your absence and we are looking forward to have also good contacts to you and your work in the future. WE would be quite grateful, oif you could send us some informations about current important programs you have taken up or plan to do in the near future.

As you can see from the letter enclosed we have got some donations of friends for your work. they are not so specified, you can use them for urban programs, some of the people have meant them mainly for children programs, but they could also be used for rural development work as in Maranghada.

We shall be coming to India with a group of visitors from October 20th to November 10th, which will be guided by Miss Ilse Martin, who was before in Amgaon and Takarma and Mrs. Hecker. I shall also be there at the time, since Gossner Mission has its 150 Year's Jubilee, which will also be celebrated to some extent in the G.E.L. Church in Ranchi.

Looking forward to hearin from you again I am with all good wishes also to your family,

Yours sincerely,

(Dieter Hecker)
Director + India Secretary

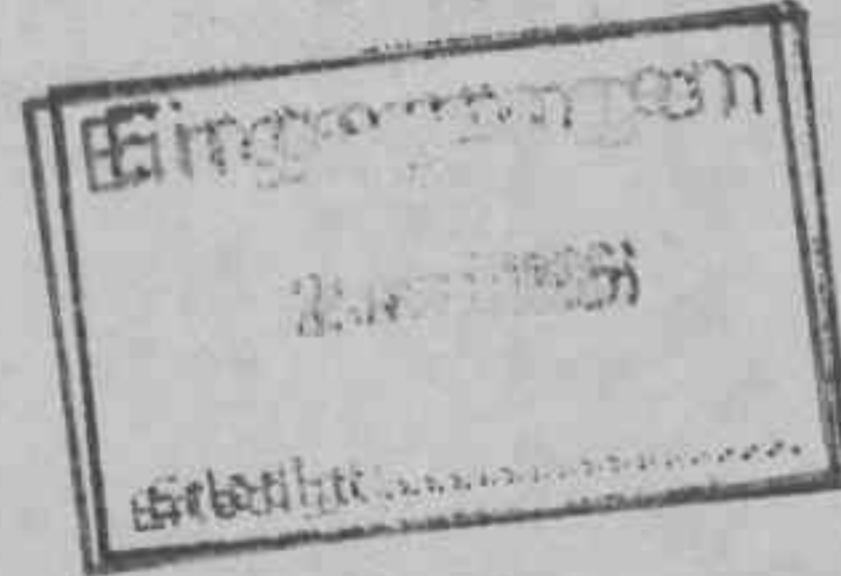


Young Men's Christian Association

Ref. No. 1579/86

Date 22.3.1986

Rev. Dieter Hecker
Gossner Mission Berlin
1 Berlin 41
Handjerystrabe 19-20
West Germany



Dear Rev. Hecker

Greetings to you, Mrs. Hecker and children. I returned to Ranchi after the completion of my 3 years 9 months assignment at YMCA Indian Student Hostel, London on the 1st of March. It was a great experience for me and my family. We are presently trying to settle down. My daughter Muni has joined the St. Xavier's College in Science and son Bubi will join the St. Xavier's School soon. Mili and myself are slowly adjusting with the YMCA life.

Yesterday, Rev. S. Mohan, Pramukh Adhyaksh has sent us the cheque for Rs. 11,441.18 sent by you. Please accept our sincere thanks for this wonderful gift to be utilised in our Urban Slum works. Hope to meet you someday in Ranchi and India when it will be an opportunity to renew our Christian fellowship.

Wish you and Mrs. Hecker and children A HAPPY EASTER

Sincerely Yours

Nityanand Naik
General Secretary

To the
Ranchi-YMCA
c/o Mr. Jacob
Old Hazarbagh Road
Ranchi 834 001 - India

Berlin, 13-2- 1985

Dear Mr. Jacob,

This is just to inform you, that I shall be coming with a member of our board, Rev. Droege, for an official visit to the G.E.L. Church from March 25th to April 10th this year. You might also be interested to hear, that Mr. Dierk Hansen, who has supported the Maranghada work some years ago will be with us and also our whole family. I think, it would be quite good, if we could have a meeting some time during our stay in Ranchi. You might also plan for a trip to Maranghada with Mr. Hansen, if possible. Since we do not have the details of our plans from G.E.L. church so far, you might contact the president Rev. Mohan about this matter, at what time such a YMCA meeting could be fixed.

With all good wishes for the work of the Ranchi YMCA, I remain
with kind regards,

Yours sincerely,

Dieter Hecker
(Dieter Hecker)

Director Gossner Mission

WITH BEST COMPLIMENTS
FROM



Ranchi
Gossner
Mission

W.H.C. DAVID
Acting General Secretary



खंडवा

ग्रामीण विकास का अर्थ किसी ग्रामीण क्षेत्र में उपलब्ध प्राकृतिक तथा मानवीय साधनों का सर्वोत्तम उपयोग करके उस क्षेत्र के लोगों के जीवन स्तर को उत्तम बनाना है।

—डा. वी. के आर. वी. राव

विकास मैत्री की त्रैमासिक पत्रिका

वर्ष 6

निजी वितरण के लिये

अप्रैल से जून 1986

अपनी बात

हम किसी भी समस्या को कैसे सुलझाते हैं, यह इस बात पर निर्भर करता है कि उपलब्ध स्थानीय साधन कौन-कौन से हैं। हमारा गाँव, हमारा परिवार तथा समाज में जितनी ज्यादा आत्मनिर्भरता होगी, उतनी ही हमें बाहरी सहायता तथा बाहरी बीजों की कम जहरत पड़ेगी। परिणाम यह होगा कि हमारा समुदाय सुदृढ़ और सम्पन्न हो सकेगा।

इसके ठीक विपरीत यदि हमें हर स्थितियों में बाहरी सहायता बार-बार लेनी पड़े तो हम परावलम्बी बन जायेंगे और हमारी संस्कृति और अर्थव्यवस्था छिन्न-भिन्न हो जायगी। स्थानीय साधनों पर निर्भर तो रहा ही जा सकता है। वे कम खर्च, कम श्रम पर लाभ भी ज्यादा पहुँचा सकते हैं।

अपनी मूल आवश्यकताओं और साधनों को अच्छी तरह जानने समझने के बाद हम यह अवश्य निश्चित कर लें कि कौन सी बीजे अधिक महत्व की हैं और पहले पहल क्या करना चाहिए। यदि हमें अपनी भुखमरी पर कावू पाना है तो हमें कृषि से संबंधित अलग-अलग कार्यक्रम बना सकते हैं। कृषिकार्य कर यदि हमें भुखमरी भगाना है तो हमें चाहिए कि वर्तमान तथा भविष्य दोनों समय के लिये कार्यक्रम बनायें।

इस अंक से हम एक विशेष स्तंभ "उपलब्धियाँ" प्रारंभ कर रहे हैं, आशा है पसन्द आयेगा।

—प्र० सं०

अब गेहूँ के पौधे भी अपनी खाद खुद बनाएंगे

प्रकृति स्वयं एक विशाल प्रयोगशाला है, जहाँ लाखों वर्षों के प्रयोगों से लाखों पौधों में से वे सौ-सवा सौ पौधे रखे गए, जो आज हमारे अपाशय और रसना की तृप्ति के लिए असंख्य व्यंजनों के मूल स्रोत हैं। प्रकृति की इस प्रयोगशाला में जंगलों में उगते किस्म-किस्म के पौधों में एक दूसरे का परागण होता रहता है। जहरी नहीं कि

उसी जाति के पौधे का पराग उसी जाति के पौधे को मिले। भिन्न-भिन्न जातियों के पौधों के बीच भी यहाँ स्वयं वर रखा जा सकते हैं। फिर हर फूल के अन्दर पुंकेसर और स्वीकेसर के अन्दर अत्यन्त सूक्ष्म स्तर पर चल रही विभाजन-क्रियाओं के गुणसूत्रों के उलट-फेर से भी एक-दूसरे के गुण गठमण्ड हो सकते हैं। इस तरह जो नए गुणों बाले

पौधे बनेंगे वे बृद्धि, पौधण, जलवायु के अनुसार ढलने की क्षमता में तथा खाद और रंग में पिछलों से बढ़कर साबित हो सकते हैं। यह सारी क्रिया लाखों साल लेती है, तब कोई जंगली वास विकसित होते होते गेहूं, मक्का, गन्ना, आलू या गोभी के रूप में अवतरित होती है, और कोई जंगली कूद नरगिस या गुलाब बन जाता है। लेकिन, अब हमें इस विकास प्रक्रिया के लिए लाखों या करोड़ों वर्ष तक प्रतीक्षा करने की आवश्यकता नहीं रही है। नए वैज्ञानिक अनुसंधानों के वरदान से विभूषित नए व्रह्या आधुनिक प्रयोगशालाओं में नव नृतन वनस्पतियों की सृष्टि अब अधिक से अधिक दस-बारह सालों में कर रहे हैं, और सन् २००१ तक तो नई सृष्टि करने में उन्हें १०-१२ हफ्ते ही लगा करेंगे।

नई सृष्टि के चमत्कार

इस नई सृष्टि के चमत्कार हम सब देख रहे हैं। हमारे कृषि वैज्ञानिकों ने गेहूं की बोनी किस्मों की भड़ी लगाकर गेहूं को उपज को पिछली रबी की फसल में सदी के सबसे विकट सूखे और वे-मौसम बर्षी के बाबजूद साढ़े बार करोड़ टन तक पहुंचा कर एक नया कीर्तिमान स्थापित किया। ये नई किस्में, दो चुनिन्दा किस्मों के बीच परागण कराके और फिर जो नया बीज बना, उसे प्रयोगशालाओं और किसानों के खेतों पर वर्षों तक जाँच करके, फिर बड़े पैमाने पर उनका बीज पैदा करके तब किसानों को दी जाती है। इस प्रक्रिया में १०-१२ साल लग जाना मामूली बात है। लेकिन अब नई तकनीकों से फसलों में घन चाहे गुण कोशिका के स्तर, पर ही प्रविष्ट कराए जा सकते हैं।

खेतों में हो खाद के कारखाने

इन मनचाहे गुणों में यों तो अन्तिम लक्ष्य यही रहता है कि सबसे अधिक पैदावार देने का गुण आ जाए। लेकिन, उस मंजिल तक पहुंचने से पहले कई मुकाम तय करने होते हैं। जैसे कि फसल में जो खाद दी जाती है, उसे वह पूरी तरह पचा सके। अगर किसी तरह उसकी रासायनिक खाद की मांग कम की जा सके, और वाकी यह अपने आप बना ले तो क्या कहने। अभी प्रकृति में यह विशेषता फसलों वाले पौधों में पाई जाती है, जिन्हें वनस्पति विज्ञानी "लेयूमिनोसी" कुल में रखते हैं। कुल की जानी-पहचानी फसलें हैं—अरहर, मूँग, उड़द, लौविया, राजमा, मांठ, चना, मटर सोयाबीन इत्यादि दलहनी फसलें। इनके पौधों को जड़ों में गाँठे होती है। ये गाँठे असल में "राइजोवियम" नामक जीवाणु होते हैं और हर पौधे की वस्तियाँ होती हैं। एक-एक गाँठ में सौ-सौ करोड़ तक जीवाणु होते हैं और हर पौधे की जड़ों में ५० से १०० तक गाँठे होती हैं। ये

गाँठे पूरी संख्या में बने, इसके लिए सभी दलहनी फसल को बोने से पहले बोज में गुड़ डाल कर जीवाणु-टीका लपेटा जाता है, ताकि चिपका रहे। गाँठों में रहने वाले जीवाणु सीधे हवा से नाइट्रोजन खींच कर उसे पौधे के काम आने लायक रासायनिक खाद उस फसल के तो काम आती ही है, अगली फसल के लिए भी खाद को बनात करती है। पिन की धुड़ी पर २० हजार तक समा जाने वाले अतिसूखम जीवाणु सारी दुनिया के खेतों में कितना बड़ा चमत्कार कर रहे हैं, इसका अन्दराजा लगाना मुश्किल है। रासायनिक खाद ही खेती के काम में सबसे महंगी पड़ती है। इनको बनाने में जिस "नैपथा" का कच्चे माल के रूप में उपयोग किया जाता है, वह पेट्रोलियम का ही उत्पाद है और दुनिया भर में इसके लिए २० लाख बेरल पेट्रोल खर्च होता है। जिन फसलों में सबसे अधिक रासायनिक खाद खर्च होती है, वे हैं—गेहूं और धान। इन फसलों की जड़ों में न गाँठे बनती हैं और न जीवाणु की वस्तियाँ। अगर किसी तरह इन फसलों की जड़ों में भी गाँठे बनने लगे और जीवाणु पलने लगे, तो फिर इनमें बहुत कम यूरिया लगाना पड़ेगा और सारी दुनिया में खरबों डालर का पेट्रोल बनाया जा सकेगा, जो यूरिया बरंवह नाइट्रोजनी खादें बनाने में खर्च होता है।

नई सृष्टि : पोमेटो, आलू अथवा टमाटर ?

दूसरी तकनीकी है—दो भिन्न कोशिकाओं के समागम की। पौधों की कोशिकाओं की विशेषता यह होती है कि जन्मु-कोशिकाओं के विपरीत उनमें चारों ओर कोशिका-भित्ति होती है—एक कड़ा आवरण। दो कोशिकाओं को मिलाने के लिए उनके बीच की यह दीवार गिरानी होती है, जो सिकंद्री दीवार ही गलते हैं और भीतर के प्राटोप्लाज्म यानी जीवद्रव्य को जरा भी नुकसान नहीं पहुंचाते। पश्चिम जर्मनी के मेक्सिलांक इंस्टीट्यूट फॉर बायोलॉजी के वैज्ञानिकों ने इसी तरकीब से टमाटर और आलू की कोशिकाओं को मिलाकर "पोमेटो" नामक एक नई पौधे की सृष्टि कर डाली है, जिसमें जमीन के नीचे आलू लगते हैं और ऊपर टमाटर। लेकिन यह पौधा बांझ है। इसमें बीज नहीं बनते।

इसी अवटूबर में, पेरिस में अनुज्ञिकी विशेषज्ञों का अन्तर्राष्ट्रीय सम्मेलन हो रहा है इसमें सारी दुनिया से नई सृष्टि करने में समर्थ व्यहा एकत्र हो रहे हैं। इसके बाद ही पता चल पाएगा कि वे नई सृष्टि रचने में कहाँ तक आगे बढ़ पाए हैं। और सभी फसलों को अपनी खाद खुद बनाने में सक्षम करने का उनका सप्ता कहाँ तक पूरा हुआ है ?



विकास मैत्री के कार्यक्रम और प्रभावित ग्रामीण जन

खुँटी सिमडेगा रोड पर अधरमा के करीब तीन किलोमीटर पूरब दिगा की ओर ग्राम टकरमा स्थित है। खखजोरा नदी के समीप यह गाँव बसा हुआ है। टकरमा में विकास मंत्री का एक केन्द्र भी है। केन्द्र के माध्यम विभिन्न प्रकार के विकास कार्य भी चलाये जा रहे हैं। जैसे—कृषि प्रदर्शन कार्य, चारमाही कृषि प्रशिक्षण कार्यक्रम, कमजूर वर्ग के लोगों के लिये सामूहिक खेती-बारी और कुंआ की व्यवस्था आदि। कार्यक्रमों के लागू करने से कुछ को कम तथा कुछ को ज्यादा लाभ हुआ है। उन्हीं लाभान्वित व्यक्तियों में से टकरमा के निकट के एक गाँव खपराटोली की एक गरीब विधवा महिला श्रीमती मरियम होरो हैं। इन्होंने विकास मंत्री द्वारा चलायी जा रही योजना 'सामूहिक खेती-बारी तथा कुंआ की व्यवस्था' में अपने को शामोल किया और अपनी गिरी हुई स्थिति को सुवार सको। प्रस्तुत है उनसे बातचीत के अंश :

प्रश्न : आपलोगों के सामूहिक जमीन में कुआ की जो व्यवस्था करायी गयी है, उससे आप कहाँ तक लाभान्वित हुई हैं?

उत्तर : यह कुंआ जिस मेहनत और लगान से बना है, उतना ही हमें संतोष और खुशी भी है। जितना कमा सकती हूँ उतने खेत-बारी की व्यवस्था हो गई। इसके लिये मैं पिछले कई वर्षों से सोच रही थी।

प्रश्न : क्या सामूहिक खेती-बारी में सभी मौसम की खेती कर लेती हैं? विभिन्न मौसम में फसलों का चुनाव किस प्रकार किया? इस तरह के खेती से कितना लाभ हुआ है?

उत्तर : पिछले एक वर्ष में तीनों फसल—गर्मा, रवि और खरीफ तीनों फसलों की हूँ। गर्मा में टमाटर, कद्दू, फिली, गोंगरा, कतारी। रवि में—कोबी, प्याज, टमाटर, फेंचबीन, मटर और खरीफ में बादाम (मूँगफली), अरहड़, गोडाधान, बोदी आदि। उपर्युक्त फसलों को लरवा, लसिया खट्खुरा बाजारों में वेचकर वर्ष भर में लगभग तीन हजार सात सौ रुपयों का लाभ कमा सकी। बान हुआ सो अलग।

इन्हीं पंसों से अपने छोटे बच्चे का सारा पड़ाई का खर्च पूरा करती हैं। जैसे स्कूल का फोस, किताबें, कॉपियाँ तथा अन्य खर्च।

प्रश्न : अकेले खेती करने तथा मिल जुलकर खेती करने में आपको कर्क अवश्य पड़ा होगा?

उत्तर : दूसरों को काम करता हुआ देखकर हाथ पर हाथ धरा बैठे

रहना ठीक नहीं लगता। सामूहिक तौर पर कोई भी काम बिना में समाप्त हो जाता है। ... और मेरे काम में मेरी दो बेटियाँ सहयोग करती हैं। कभी-कभी सहयोग मदद भी लेना पड़ता है जैसे खेत के बाहू टूटने पर ... एक बार मजदूर भी लगाना पड़ा था।

प्रश्न : खेती करने के लिये खाद की तो आवश्यकता बढ़ती होगी वह आप किस तरह व्यवस्था करती हैं?

उत्तर : घास-पत्तों तथा अपने दो गायों के गोबर को बराबर इकट्ठा करती रहती हूँ और कम्पोस्ट बना लेती हूँ। तीन महीने के भीतर यह तैयार हो जाता है, तब इसे खेतों में डालती हूँ। बेसे इतना खाद तीन मौसमों के लिये प्रयोग्य नहीं; लेकिन और उपाय भी व्यवस्था है। खरीद कर खाद डालने की विसात तो है नहीं, जो डालूँ।

प्रश्न : खेती बारी के कार्यों में आपको किन किन परेशानियों से गुजरना पड़ा? क्या सिंचाई की व्यवस्था ठीक से चल रही है?

उत्तर : सबसे बड़ा परेशानी तो चरवाही को है। खरीफ के मौसम में तो जानवरों को चरवाही की व्यवस्था होती है; परन्तु रवि और गर्मा मौसम में जानवरों को ऐसे ही छोड़ दिया जाता है, जिससे बहुत बर्बादी होती है।

रही वात खेतों में सिंचाई की व्यवस्था की तो यह कठिन काम तो जहर है, पर साईफन पद्धति से यह कुछ आसान हो गया है। खेतों में जहरत के अनुसार हम लाठा से पानी खींच लेते हैं और व्यारियों में नालियों द्वारा साईफन पद्धति से पानी पहुँचा देते हैं। जैसा कि टकरमा केन्द्र के लोग किया करते हैं। इस कुंआ का पानी गर्भी में भी पर्याप्त रहता है।

प्रश्न : क्या आपकी जमीने बन्धक में भी फंसे हैं?

उत्तर : जमीन बन्धक में फंसे थे जिसे गन्ना के कमाई से छुड़ा पायी हूँ। इसके लिये पचास रुपये अतिरिक्त देने हैं। अभी और जमीने छुड़ाने बाकि हैं। कुल जमीन ६ एकड़ हैं जिसमें तीन एकड़ से ही अभी लाभ मिल पा रहा है। कुछ माह बाद उसे भी छुड़ा लूँगी। खेत सभी बन्धक से छूट गये तो लगभग अस्सी, पचासी मन बान हो सकेगा।

प्रश्न : खाना, कपड़ों के खर्च के बाद भी रुपये अब आपके पास

बच सकते हैं जैसा कि आपने बताया कि मात्र गन्ने (केतारी) से आपको नौ सौ रुपयों के लाभ हुये हैं। तो उन रुपयों का आप क्या करेंगी?

उत्तर : उन पंसों को भविष्य निधि के रूप में बैंक में जमा रखूँगी। कभी ऐसा भी होता है कि फसलें नहीं होती प्राकृतिक प्रकोप की वजह से या कभी कीड़ों का प्रकोप हो जाता है। बैंक समय में ये पंसे मेरे काम आयेंगे। और अभी दो-दो वेटी भी ब्याहना है।

प्रश्न : वेटी की शादी के लिये आपके पास क्या कोई योजना है?

उत्तर : मैं सोच रही थी कि मेरे पास काम करने वालों की कमी है, यदि कोई वरदामाद मिल जाता तो उसकी तथा मेरी दोनों की स्थितियों में और भी ज्यादा सुधार हो पाता।

प्रश्न : विकास मंत्री के विकास कार्यों के विषय में आपकी क्या धारणाएँ हैं?

उत्तर : देखिये, जब मैं दाने दाने को तरसती थी तो उस समय मेरे पास सुझाव ढाक से मिलते कि रासायनिक खाद खरीदों, कीटनाशक की व्यवस्था करो, ऐसा करो वैसा करो। क्या हम रोज कमाने रोज खाने, न खाने वाले-टूंक्टर से जोताईं, इंजन पम्प से पटाई का काम कर पाते? हरगिज नहीं। पेट भर खाने के लिये खेती में लगता भी आवश्यक था और हमें जानकारी इन सब चीजों की दी जाती थी। हम तो हतास हो चले थे। ऐसी स्थिति में टकरमा केन्द्र के कार्यकर्ताओं के क्रिया कलाप तथा सुझाव मिले कि गाँवों में उपलब्ध साधनों से भी खेती कर रुपये कमाये जा सकते हैं—जैसे स्थानीय बीज और स्थानीय खाद से। सिवाई की व्यवस्था भी लाठ-खुंटा से पर्याप्त की जा सकती है। ये कार्यकर्ता अपने फार्म में बिना रसायन के सविजयाँ उपजा कर हजारों हजार रुपये कमाते रहे हैं इन बातों की भी जानकारी हमें मिली। इन विकास मंत्री के कार्यकर्ताओं के सम्पर्क में आकर कम्पोस्ट बनाना भी मैंने सीख लिया। और इनके सुझाव से ही मैं सामूहिक खेती के लिये तेयार हो गयी और रुपये कमाये।

विकास मंत्री के टकरमा केन्द्र के लोगों ने ही मुझे प्रेरित किया है।

मैं इनके कार्यों और निष्ठा तथा कृषि कार्य में लगान देखकर काफी प्रभावित हुई हूँ। सब कहा जाय तो मेरी जिन्दगी में जो यह स्थिति आई है सब व्येष्य विकास मंत्री के कार्यकर्ता को ही है। पहले मैं सोचा करती थी कृषि कार्य कलंगी, पर कर नहीं पाती थी। पर अब देखिये, उपलब्धियाँ जो कुछ भी हुई हैं सब आपके सामने हैं।

प्रश्न : क्या आप विकास मंत्री के कार्यकर्मों, सेमिनारों में शामिल हुई हैं?

उत्तर : हाँ कई बार।

प्रश्न : आपके जीवन में उत्तर चढ़ाव तो आता ही रहा होगा, सबसे बुरा या सबसे अच्छा समय कब आया?

उत्तर : मेरी शादी के बाद से ही मेरा समय खड़ाव चल रहा था। किसी तरह छः एकड़ जमीने बंच पाई। पहले को बातें याद करती हूँ तो घबराहट होने लगती है। रोज कमाना रोज खाना। मजदूरी, भूति नहीं तो खाना नहीं। किर बीमारी-सिमारी। घर में दो दो जवान बेटियाँ। एक अज्ञान सा बच्चा। हम घर में सिर्फ महिलायें ही महिलायें। कोई भी मर्द नहीं। भयानक दिन था वह सब। केवल दुख हौ दुख।

अब की बात और है। समूह में रहने से भी ऐसा लगता है कि हमें संरक्षण प्राप्त है। हम एक दूसरों के दुख गुख में साथ हैं। समूह में आये लोग एक परिवार की तरह मुझे लगता है। कुंआ हो जाने से हम गर्मा और रवि दोनों मौसम में अपने समूह में शामिल 97 डिस्ट्रिक्ट भूमि में सिवाई की व्यवस्था कर सकते हैं। अब न खेतों को बन्धक में फंसाने की जिता है न घर में जवान लड़कियों को छोड़कर मजदूरी के लिये जाने का फ़िक। अपना खेती अपना हाथ बस। सबसे बड़ी बात तो यह हुआ कि कुछ करने की इच्छा मन में पैदा हो गई है, अब कुछ कर गुजरने की इच्छा है।

—जयप्रकाश नारायण

अब तक अविष्कृत सबसे बड़ी अशीनता है—ईन्सान के दो हाथ।

उपलब्धियाँ

जहुरन लोहरा की भूख भागी

जहुरन लोहरा वसिया प्रखण्ड के ग्राम दुपरडीह के निवासी हैं। बहुत ही दूरनीय अवस्था से वे गुजर चुके हैं। उनके पास अभी तीन एकड़ टॉड, खेत है। जहाँ वे खरीफ में जैसे तैसे कृषि कार्य करते रहे हैं। इनके परिवार में कुल सात व्यक्ति हैं, जिनका भरण-पोषण कृषि कार्य से ही होता है। तीन एकड़ में एक मौसम की फसल ली जाय तो उसका विसात ही क्या? दो माह होते-होते सारा अनाज समाप्त होने लगता। वर्ष के सात-आठ महीने ये मजदूरी करके, बाजार-बाजार पान बेचकर किसी तरह एक शाम दो शाम खाकर गुजारा कर रहे थे।

जहुरन के पास और कोई अन्य विकल्प नहीं था। वे सोच-सोच कर परेशान रहने लगे थे। न उनके पास शैक्षणिक योग्यता थी न अन्य कार्यों का अनुभव। मजदूरी मिलती भी थी तो उससे प्रतिदिन का खर्च पूरा न पड़ता था। वह करे भी तो क्या? ऐसे कठिन समय में विकास मैत्री द्वारा सुझाई गई बार्ते तिर-तिर कर सामने आने लगी। जहुरन स्वयं विकास मैत्री केन्द्र द्वारा उपजी संविधानों को बाजारों में बड़ाधड़ विकल्प देखा करता था। उसके मन में कृषि से आय संबंधी बातें धर कर गई। अब जहुरन अपने टॉड खेतों में सहजी उपजाने का संकल्प कर लिया।

मर्व प्रथम उसने जपने कुआं में लगे लाठ की मरम्मत की और खेतों में मिट्टी तैयार करने के क्रम में वह बार-बार विकास मैत्री के टकरमा केन्द्र के लोगों से सम्पर्क बनाये रखा। खरीफ मौसम में उसने कतार विधि से धान के अतिरिक्त कियारी बनाकर बादाम और टमाटर भी पेंदा किये। खेती पूर्णतः जैविक पद्धति द्वारा किया। जिससे उसे लगभग चार हजार आठ सौ रूपयों की आय हो गयी।

गर्मी मौसम में इसने अपने एक एकड़ खेतों में गर्मी धान की खेती की। जिससे इन्हें लगभग दो हजार रूपये की आय हुयी। इसी तरह इन लाभों को ध्यान में रखकर इसने रबि की भी खेती करने का निश्चय किया और मात्र १० दिसम्बर जमीन में टमाटर उपजाकर छः सौ रूपये कमाये।

जहुरन से जब पूछा गया कि इतना कृषि कार्य करने में किस तरह की कठिनाई हुई, तो उसने खाद की कमी तथा चरवाही की समस्या बतायी। खाद की कमी को उसने धान फूस खर पतवार तथा गोबर से कम्पोस्ट बनाकर पूरी करने की कोशिश की। क्योंकि उसकी दो बैलों के गोबर से पर्याप्त खाद पूरा हो सकना संभव नहीं था।

उसने लाठा से यानी खींचकर साईकिन पद्धति द्वारा सिंचाइ की व्यवस्था भी की तथा संबिजियों का विक्रय कार्य लसिया तथा लरवा बाजारों में किया।

अब वह पान बेचने का धन्धा पर उतना जोर नहीं दे रहा है जितना कि खेती पर। अब युद्ध स्तर पर तीनों मौसम में संबिजियों की खेती करने का निश्चय किया है और आने वाले रबि के मौसम में वह दो एकड़ खेत-बारी में संबिजियों की खेती करेगा।

जहुरन लोहरा अब अपनी भूख की समस्या से बहुत दूर आ चुका है।

छोटानागपुरी लोककथा

नेकी और बदी

एक समय की बात है। महान सिंगबोगा का राज था। तब चरंहि चिरगुन, बाघ-भालू, गाय-बकरी, सभी तरह के जानवर मनुष्यों की तरह बातचीत किया करते थे।

उसी समय जंगल में एक बड़ा उत्पाती बाघ था। रात-विरात जंगल से चुपके निकलता और गाँव से ढोर-डंगर उठाकर ले जाता।

इस बाघ के उत्पात से गाँव के लोग मन ही मन बहुत दुखी रहने लगे। गाँव वाले अकेले-दूकेले खेत खलिहान में निकलना बन्द कर दिये। इसके बजह से खेती-बारी का काम भी बन्द सा हो गया।

एक दिन सभी गवंशियों ने मिलकर बाघ को पकड़ने के लिये योजना बनायी। एक मजबूत फन्दा भी तैयार किया गया।

बाघ रोज रात को जिस तरह हंकरता हुआ गाँव में घुसता था उसी तरह कडल-काढा का लालच में वह फिर घुसा। एक न एक दिन तो अत्याचार का नाश होना ही था, बाघ फन्दा में जाकर फंस गया। अब बाघ का सब हेकड़ी गामब हो गया। वह सिंगबोगा को गोहराने लगा।

सुबह-सुबह चरवाहा नदी को ओर जा रहा था । बाघ उसे देखकर गिर्गिड़ाने लगा और कहने लगा यदि तुम मुझे इस मुसीबत से उबार दो तो मैं तुम्हें एक सूप सोना और चार सूप चाँदी का रूपया दूँगा । चार सूप चाँदी और दो सूप सोना चरवाहा के लिये बड़ी आश्वर्य की बात हो गयी । वह अपनी जिन्दगी में कभी इतना सुना भी नहीं था ।

फन्दा से निकलते ही बाघ ने चरवाहा को धेर लिया । अब तो चरवाहा घर-घर काँपने लगा । धूक को गले में घोटकर किसी तरह वह बाघ से कहा—मैंने तुम्हारा जान बचाया है । मुझे मत मारो और अपना बादा के मुताबिक मुझे सोना और चाँदी दे दो ।

अरे मूरख ! कंसा बादा और कंसा सोना और चाँदी बाघ बोला—आजकल नेकी का जमाना नहीं है । मैं तो तुम्हें खाकंगा ही ।

अब तो चरवाहा का सांस डर के मारे रुक सा गया । वह किसी तरह बोला—अच्छा तो तुम मुझे अब खाओगे ही; लेकिन तुम कम से कम हीन आदमी से पूछ लो कि नेकी के बदले नेकी मिलता है या बदी ।

बाघ मान गया और एक बुद्धिया गाय के सामने आया । बाघ को आया देखकर बुद्धिया घर-घर काँपने लगी ।

बाघ संयमित हो अपनी भावाज में मिठास भरकर जोहार किया और बोला—नानी ! तुम तो दिन-दुनिया अच्छी तरह देखी हो । पहले यह बतलाओ कि नेकी के बदले नेकी मिलता है या बदी ।

गाय बोली—‘नेकी के बदले में बदी मिलता है बेटा ।’ तुम हमको देखो । जब मैं दूध देती थी तो मेरा खूब मान आदर होता था । मुझे लहमी कह कर पूजा जाता था । लेकिन अब, जब मैं बूढ़ी हो गयी हूँ तो मुझे दर दर भटकने के लिये यूँ ही छोड़ दिया गया है । मैंने जिन्दगी भर नेकी किया लेकिन मुझे नेकी के बदले में क्या मिला ?

उस बूढ़ी गाय की बात सुनकर चरवाहा घर घर काँपने लगा । लेकिन बाघ खुश था और वह खुशी खुशी एक बूढ़ा धोड़ा के पास आया । पहले तो बाघ को देख कर बूढ़ा धोड़ा बिदका, पर मृदुभाषी बाघ को देख कर वह शात हो गया । बाघ उसे भी जोहार किया ।

धोड़ा पूछा—क्या बात है बाघ भाई ? काका—आप तो बूढ़ा-पुरनियाँ हैं । आप ही मुझे यह बतला सकते हैं कि नेकी के बदले नेकी मिलता है या बदी ?

बाघ बेटा ! उदास होकर धोड़ा बोला—नेकी के बदले कभी नेकी नहीं मिलता । हम जिन्दगी भर खून पसीना एक कर दिया, पर मुझे मिला क्या ? मेरे पीठ पर राजा, महाराजों ने सबारी किया । लड़ाई के समय जान हथेली पर रख कर राजा और संस्थिकों के साथ मैं रहा । न खाना न पीना, बस युद्ध और युद्ध । लोग मेरे पीठ पर बैठ कर शादी के लिये गये । मेला हो या जतरा तरह तरह का शोभा कार्य भी लोगों ने मुझसे करवाया । मगर जब मैं बूढ़ा हो गया तो लोग मुझे लात मार कर घर से निकाल दिया । जिन्दगी भर मैंने नेकी किया जिसके बदले में मुझे बदी मिला ।

बातें सुनकर चरवाहा अपने को बाघ का भोजन समझने लगा । बाघ खुश था ।

तभी एक बन्दर गुल्ल पेड़ पर चीं-चीं करने लगा । बाघ का खुशी का कोई ठिकाना नहीं था । बन्दर को देखते ही नेकी और बदी का सवाल पूछ दिया ।

बन्दर पेड़ से कूद कर अबतक नीचे आ चुका था । जोहार मामा । बन्दर ने बाघ से पूछा—मामा—तुमको नेकी और बदी से क्या मतलब ?

बाघ ने पूरी राम कहानी सुना दी । तब बन्दर ने चरवाहा से पूछा—तुम्हारे शरीर में एक छटाक भी मांस नहीं फिर तुम इतना बहादूरी का काम कंसे कर पाये ? मुझे तो तुम पर एक दम विश्वास नहीं होता । बन्दर डांट कर चरवाहा से कहा—चलो मुझे वह फंश दिखलाओ तो मैं विश्वास करूँगा । बाघ मामा ठोक कह रहे हैं कि नेकी का बदला बदी से मिलना चाहिए ।

वे तीनों वह फंदा के पास आकर खड़े हो गये । बन्दर ने बाघ से पूछा—अच्छा बाघ मामा तुम फंदा के भोतर किस जगह पर पड़े थे ?

फिर चरवाहा को बन्दर ने डांटा—अच्छा अब तुम बतलाओ कि फंदा किस तरह लगे थे जिसमें बाघ मामा फंसे ? और वे कैसे निकल पाये ?

चरवाहा फंदा को बाँध कर दिखलाया । बाघ फंस चुका था । अब बन्दर चरवाहा से कहा—जो नेकी का बदला बदी से देना चाहते हैं उसके साथ इसी तरह का व्यवहार करना चाहिये । भाग कर गाँव जाओ और गाँव के बहादूरों को टीगी फरसा लेकर बुलालाओ, तभी बाघ मामा को नेकी और बदी का भाव मालूम पड़ेगा ।

कानून संबंधी बातें

खुंटकत्तो अधिकार वाले रेयत

खुंटकत्तो अधिकार रखने वाले रेयत, इस अधिनियम की धारा 7 के अनुसार, वे व्यक्ति हैं जो उस भूमि के अधिभोग में हैं या उस भूमि पर स्वत्व रखते हैं, जिसको गाँव के मूल नींव रखने वाले लोगों ने या उनके वंशजों ने जंगलों को साफ करके खेती करने योग्य भूमि तैयार किया था और ऐसे रेयत यातों उन्हीं के कुटुम्ब के सदस्य हैं या ऐसे कुटुम्ब के किसी सदस्य के पुत्र-कन्या में वंशज हैं।

भूमि में खुंटकत्तो अधिकार के लिए यह आवश्यक है कि रेयत और उसके सभी पूर्वज गाँव के मूल नींव ढालने वालों से उत्तराधिकार में भूमि या भूमि में स्वत्व प्राप्त किया हो।

अधिकार का अर्जन

छोटानागपुर भू अधिनियम की धारा 8 के अनुसार, वह मुद्दारी है, जिसने स्वयं या अपने कुटुम्ब के पुरुष-सदस्यों द्वारा खेती करने के लिये बन्य-भूमि को धारित करने का अधिकार अर्जित कर लिया है।

उन्नीकृत परिभाषाओं के अनुसार, खुंटकत्तो अधिकार रखने वाले रेयत और मुद्दारों खुंटकत्तीदार दोनों ही मूल रूप में आदिवासी जाति के लोग हैं, जिन्होंने जंगल साफ करके बन्य भूमि को खेती करने योग्य तैयार किया था। उनमें मुद्दारों जाति के काश्तकारों को मुन्डारी खुंटकत्तीदार कहा गया और बन्य जाति के आदिवासियों को खुंटकत्ती अधिकार रखने वाला रेयत कहा गया है।

विशेष रचना

(1) मुन्डारी खुंटकत्तीदार इस अधिनियम की एक विशेष रचना है जो न तो भूधृतिधारी हैं और न रेयत हैं, किन्तु अपनी भूमि के सम्बन्ध में वे भू-मालिक हैं, और इस अधिनियम की धारा 4 के अन्तर्गत एक पृथक काश्तकार की श्रेणी में रखे गये हैं, जबकि खुंटकत्ती अधिकार रखने वाले रेयत धारा 4 के अन्तर्गत की श्रेणी है।

विशेष कानूनी संरक्षण

(2) मुन्डारी खुंटकत्तीदार को इस अधिनियम के अध्याय 18 के अन्तर्गत विशेष कानूनी संरक्षण प्रदान किया गया गया है जिसके अन्तर्गत

विना उपायकृत को पुर्व अनुमति प्राप्त किये उनकी अभिधृति को किसी ढिकी निष्पादन में या अन्यथा बेचा नहीं जा सकता है।

लगान सुन्दर

(3) मुन्डारी खुंटकत्तीदारी अभिधृति को लगान की बकाया को बसूली की प्रक्रिया से, धारा 229 (क) (10) के अनुसार मुक्त रखा गया।

□

चारमाही प्रशिक्षण कार्यक्रम

विकास मंत्री द्वारा एक सितम्बर से विकास मंत्री के विभिन्न तो प्रामाणीय विकास सह प्रशिक्षण केन्द्र में चार माह का कृषि प्रशिक्षण कार्यक्रम चलाये जा रहे हैं। जिन केन्द्रों में यह कार्यक्रम चलाये जा रहे हैं उनके नाम इस प्रकार हैं : नौज (बुड्डम), सिथियो (लोहरदगा), डुमरदगा (खूंटी), पतराटोली (खूंटी), बरवादाग (कर्णा), डुमरडीह (कोलेविरा), टुकूपानी (सिमडेगा), कटूकोना (सिमडेगा), आयडेगा (लचडागढ) इन केन्द्रों के माध्यम इस कार्यक्रम में 184 प्रशिक्षणार्थियों को प्रशिक्षित किया जा रहा है। यह प्रशिक्षण कार्यक्रम दिसम्बर 1986 में समाप्त होगी।

छात्रवृत्ति की राशि

इस कार्यक्रम में प्रत्येक केन्द्रों में दस प्रशिक्षणार्थी से ज्यादा तथा तीस से कम को प्रशिक्षित किया जा रहा है। प्रशिक्षणार्थियों के रहने, खाने के लिये केन्द्र अहाते में ही उचित प्रबन्ध किये गये हैं। इन्हें प्रतिमाह प्रति प्रशिक्षणार्थी 150/- रुपये छात्रवृत्ति दी जाती है।

प्रशिक्षण का उद्देश्य

इस प्रशिक्षण का मुख्य उद्देश्य है ग्रामीण युवागण कृषि को मध्यग बना कर आत्मनिर्भर तथा स्वावलम्बी बन सके और उनमें जागरूकता आ सके। विकास मंत्री का लक्ष्य यह भी है कि प्रशिक्षणार्थियों में सालों भर खाने के लिये अन्न पैदा करने की क्षमता आ सके। वे अपनी जीविका के लिये दूसरे शहरों में मजदूरी तथा नौकरी के लिये भटकने न जायें। वे अपनी बन्यक जमीन छुड़ा सके तथा अहन मुक्त हो सकें। वे खुद अपना घर मरम्मत कर सके तथा वे खुद अपनी गरीबी के मूल कारणों को समझ सकें और वे अपना जीवन स्तर को ऊँचा उठाने के लिये एक दूसरे के साथ संगठित होकर सामूहिक रूप से कदम उठा सकें।

□

जैविक पद्धति द्वारा खेती क्यों?

खेती द्वारा उत्पादन बढ़ाने के लिये जो सुझाव किसानों को दिये जा रहे हैं उनसे यह आम धारणा हो गयी है कि अधिकतम उत्पादन सिर्फ रासायनिक खाद के प्रयोग द्वारा ही सम्भव है। फसल उगाने में रासायनिक खादों का प्रयोग करना अनेक पद्धतियों में एक है, किन्तु अफसोस की बात है कि इसी पद्धति को ही लोग एकमात्र बैज्ञानिक पद्धति समझने लगे हैं। इस पद्धति को अपनाने वाले इस बात को प्रायः भूल जाते हैं कि रासायनिक प्रयोग के लगातार प्रयोग से जमीन की उर्वरा शक्ति पर कितना विपरीत प्रभाव पड़ता है। यह एक हकीकत है कि रासायनिक खादों के प्रयोग से जमीन की संरचना बिगड़ जाती है, जमीन के अन्दर रहनेवाले जीव-जन्म, जो पौधों को लाभ पहुँचाते हैं, वह मर जाते हैं और जमीन आमिलक हो जाती है। इसके साथ साथ रासायनिक खादों का प्रयोग गाँव-वासियों की आत्मनिर्भरता को नष्ट करता है। क्योंकि रासायनिक खाद का उत्पादन बड़ी-बड़ी कम्पनियों की फैक्टरियों में होता है तथा रासायनिक खाद बनाने के लिये कम्बा मौल धीरे धीरे समाप्त होते जाने के कारण महंगा होता जा रहा है। अतः किसान लाचार होकर बहुत महंगे दामों पर रासायनिक खाद खरीदते हैं जो उचित समय उचित मात्रा में उपलब्ध नहीं होती है। इसके साथ-साथ रासायनिक खाद केवल धहरों में ही खरीदी जा सकती है जिसे लाने का खर्च भी गाँव वालों को देना पड़ता है। अतः हम देखते हैं कि रासायनिक खाद के प्रयोग से जितना लाभ है उससे ज्यादा खर्च और खतरा भी है। रासायनिक खाद के प्रबलन से हम इतना प्रभावित हो गये हैं कि हम सोच भी नहीं सकते हैं कि विभिन्न स्थानीय जैविक खाद से भी उतना ही उत्पादन प्राप्त कर सकते हैं। हम इसे भूल गये हैं और हम जैविक खादों का प्रयोग नहीं करते जबकि जैविक खाद में भी वे तत्व होते हैं जो रासायनिक खाद में होते हैं परन्तु इसका रूप कुछ दूसरा होता है।

यह हकीकत है कि आज से दस साल पहले रासायनिक खाद की

कीमत इतनी कम थी कि स्थानीय खादों का प्रयोग करना कठिन लगता था लेकिन आज जबकि रासायनिक खाद की कीमत आसमान को छू रही है, स्थानीय जैविक खाद का प्रयोग कर उतना ही ज्यादा उत्पादन किया जा सकता है और जैविक खादों के प्रयोग करने से सबसे बड़ा लाभ यह है कि जमीन की संरचना सुधरती है। जमीन में नमी बनी रहती है जिससे जमीन की उर्वरा शक्ति बढ़ती है, फसल में बीमारी का प्रकोप कम होता है, जिसके कारण दवाईयों का खर्च कम होता है। □

पाठकगण,

हमें प्रसन्नता है कि पिछले कुछ समय से आप संबाद पत्रिका पढ़ते आ रहे हैं। आपने देखा ही होगा कि हम इसे अपने पाठकों के लिये निरन्तर अधिक रुचिकर और उपयोगी बनाने का प्रयास करते रहते हैं। विवेकशोल पाठक के नाते आप हमारे इन प्रयासों के सर्वोत्तम निर्णायक हैं। हमारे इस प्रकाशन के सम्बन्ध में आपकी मूलगति से हमें अत्यधिक सहायता मिलेगी।

आप यदि निम्न प्रश्नों के उत्तर भेजने का कष्ट करेंगे तो हम कृतज्ञ होंगे :—

- १) शामिल विषय क्या मात्र सूचना प्रद ही होता है।
- २) शामिल विषय पढ़कर अब तक आपको क्या लाभ हुआ है।
- ३) क्या आप आपस में दूसरों से भी, उन विषयों पर चर्चा करते हैं।
- ४) संबाद में जामीन विकास एवं कृषि से सम्बन्धित जिन लाभ-प्रद जानकारी दी जाती रही है उससे आप किसी दूसरे व्यक्तियों को लाभान्वित होते हुए देखा है।

‘संबाद’ को रुचिकर एवं लाभप्रद बनाने के लिये आप इसमें कौन-कौन से अन्य विषय पढ़ना पसन्द करेंगे।

आपके सुझाव पर ही हम संबाद पत्रिका को और भी सुधार लासकेंगे ताकि इस प्रकाशन को पाठकों के लिये और भी अधिक उपयोगी बनाया जा सके। प्र० स०

घरेलु नुस्खे : एक विचार

किसी घरेलु उपचार को केवल इस कारण सुरक्षित और लाभदायक कहना ठीक नहीं कि उसे बहुत से लोग

इस्तेमाल करते हैं। यह जानना सचमुच में बहुत मुश्किल है कि कौन से उपचार लाभदायक हैं और कौन से हानिकारक।

इसके बारे में ठीक तरह से जानने के लिये अध्ययन की जरूरत है। यहाँ हम कुछ ऐसे नियम दे रहे हैं जिनसे आपको

यह पता चलेगा कि कौन से उपचार वेत्रसर और प्रायः जीखिम में डाल देने वाले होते हैं।

— यह विचार सरासर गलत है कि मनुष्य का मल पीने से जहर उतर जाता है।

— यह विचार गलत है कि नवजात शिशु के नाड़ु की जाय बनाकर पीने से वांक स्त्री गर्भ धारण कर सकती है।

— जल हुए हिस्सों पर गाय का गोबर लीपने से जली हुई जगह ठीक नहीं होगी। इससे भयानक संक्रामक रोग हो सकते हैं।

— नवजात शिशु को रुलाने के लिये लाल गर्म लोहे से दागना, यह गलत है।

— पेट दर्द में पेट को हसुआ से न दागें ऐसा करने से शरीर को भयानक कष्ट का सामना करना पड़ सकता है।

— कान के दर्द में हुक्के का पानी न डालें। इससे दर्द और रोग दोनों बढ़ जाता है।

— कटे हुए स्थान, जहाँ से लहू बह रहे हों वहाँ पेशाव न डालें। पेशाव से संक्रामक रोग हो सकता है।

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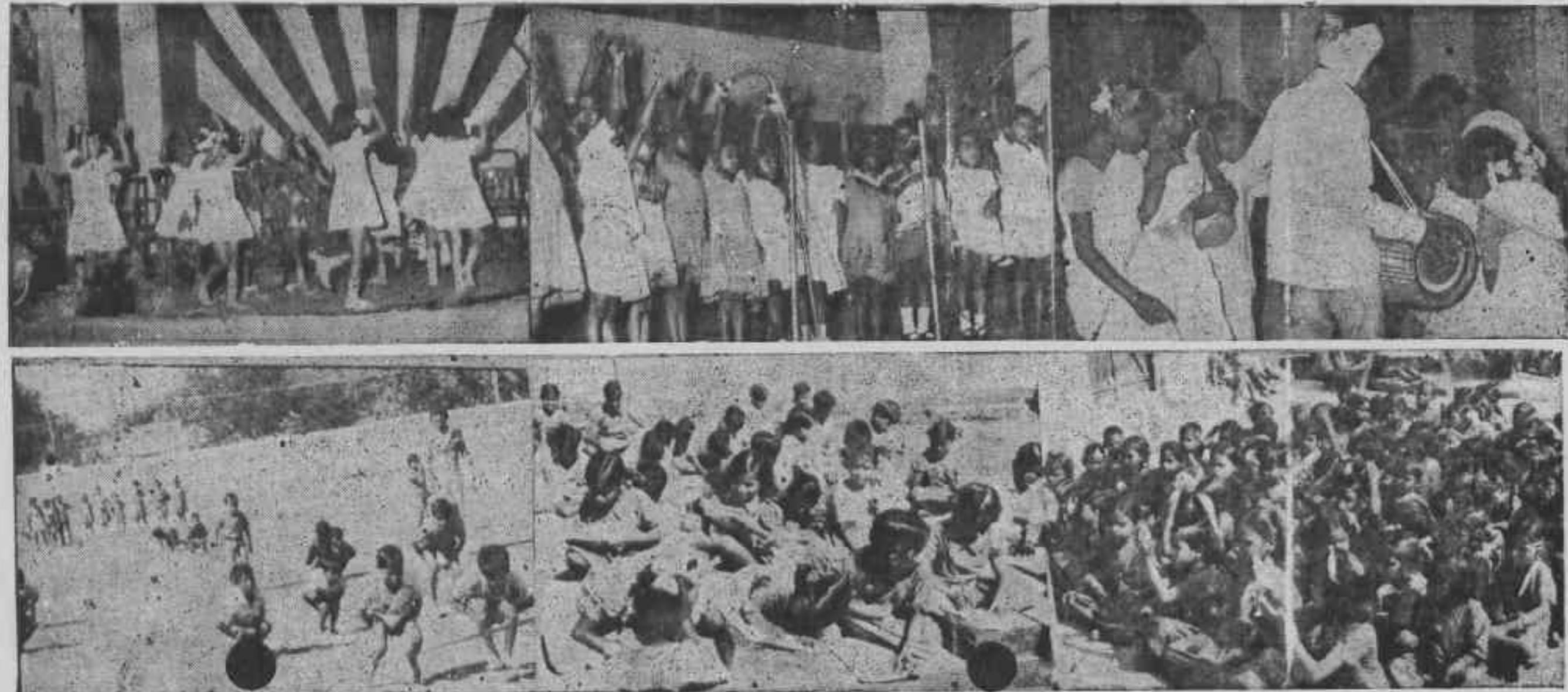


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&
CHILDREN OF
COMMUNITY CENTRE



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●
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WISHING
YOU
A

HAPPY CHRISTMAS & PROSPEROUS NEW YEAR

Action Groups For Development

Address:—WESERSTR-48 * 2820 BREMGN 70 * WEST GERMANY

Telephone: (0421) 66 56 57
Cable : HILBA, BREMEN
Telex : 024 714 LAROE-D

Executive Secretary
Gossner Mission
Handjerystrasse 19-20
1000 Berlin 41
West Germany



Dated, 13th Dec., 1982

Dear Sir,

We are non-profit making, Development Agency. Organised by group of Indo-German experts in this field. Our objective is to develop Socio-Economic condition of 3rd World people. At present we are enclosing a project statement for benefit of the donor agency and grass-root development workers in developing countries.

Beside the above, we are also interested to establish 3rd World marketing centre in Europe and Jute appropriate technology development centre in India.

For implement the above projects, we need your active support. If you are a Co-ordinating Organisation, kindly circulate the enclosed project to your members. Any remark, addition and alteration from your side on this consultancy service project will be welcomed by us.

Looking forward to hear from you soon,

With thanks,

Yours sincerely,
for ACTION GROUPS FOR DEVELOPMENT

Jaijua Tara
Enclo. : Project.

NOTE : All correspondence to West Germany Office and a copy forward to our India Reg. Office (if possible) .

Siegs
Ed

AGD

ACTION GROUPS FOR DEVELOPMENT

CONSULTANCY SERVICE PROJECT

All correspondence to :-

**WESERSTR 48
2820 BREMEN 70
WEST GERMANY**

**TEL :-(0421) 66 56 57 TELEX-024 714 LAROE-D
CABLE : -HILBA, BREMEN**

PROJECT STATEMENT

1. **Name and address of Project Executing Agency** :—ACTION GROUPS FOR DEVELOPMENT (AGD) WESER STR 48 2820 BREMEN 70, WEST GERMANY
2. **Status of AGD** :—Non profit making Development Agency.
3. **Branch Office Address** :—ACTION GROUPS FOR DEVELOPMENT (AGD) CHAND SARAK, KRISHNAGAR 741101—INDIA.
4. **Name of the Project** :—Consultancy Service to Donor Agency and Indian rural development Agencies for implement of their socio-economic development projects.
5. **Object of the Project** :—The main object on which we have established ourselves is to assist you in your development effort.
6. **Background Information of the Project** :—Many a times you are in embarrassing situation as whom to assist and whom not to. It is sure that by simply going through a few pages of application it is not possible for you to come to a decision and of course the number of applications you may be receiving also makes it difficult for you to judge as to who needs your assistance most. This embarrassing situation is caused, due to your limited knowledge about the sponsor the organisation, the need of the area, the target group and their involvement in a nut shell the background and the future plan. You may not also be aware of the particular situation prevailing in a area in India, which very much differs from state to state and from place to place.
It may be possible that a good deserving project may not get your attention due to faulty planning or in-adequate information. Where as some well writing project may not have much substance or personnel to implement, but receives your grant.
It is also not possible or feasible for you to send one of your representative for each project you intend to aid.
7. **Plan for Project Operation** :—When you receive a request from India, a proposal for financing, you may refer the same to our WEST GERMANY Ofice for necessary study with an intimation to the sponsor. We well then refer that project proposal to our, branch office in INDIA. AGD (INDIA) having qualified personnel, will make an ON-THE-SOT study of the proposal and will submit a report on the basis of which you may come to a decision whether to give the financial aid or not. On principle, we will not handle the money ourselves, which will be directly between you and the sponsor, unless and until explicitly requested by you.

8. **Type of Report we will Provide to Donor Agency** :— Our report will be prepared with four main sections, the first of which will be a background information, under which there will be the details of geographical location, mode of transportation and communication, topography, the socio-economic condition of the people and other relevant datas.

The second para will give you the details of the organisation the background, the past activities, the financial standing, the future plan, personnel, assets of the organization etc.

The third para will deal with the project proposal in details, which will consists of the plan and estimate the economics of the project, the cost estimates, the financing pattern along with the copies of building plan, quotation when applicable, the feasibility, the economic viability etc.

The fourth or the last para will be our evaluation with our recommendation which may or may not be possible. And as far as the project proposal and your aid giving decision are concerned is the most important part of our report.

9. **Who will be benefited from this project** :— In one hand, will help the donor Agency to take the vital decision, on the other hand, it will help the Indian counterpart, the grass root worker, to plan the project properly, guide them to tap the local resources to plan them to implement the programmes in a better way. In other word, be a consultant them also. Through our involvement of the on-the-spot study we can also promote socio-economic projects and recommend the same to you for financing.

10. **Area of Project Operation** :— At present we are covering throughout India, Bhutan, and Nepal. We are also trying to extend our programme in Bangladesh and other neighbouring countries.

11. **Request to Donor Agencies** :— We are requesting donor Agencies and co-ordinating Agencies. Kindly circulate this project proposal to your other members.

12. **Our Working Charge** :— Being a non profit organisation, we can not make profit. For covering our administrative cost both India and West Germany, we will charge 6% to 9% of the total project cost or yearly donation basis.

★ 3RD WORLD MARKETING CENTRE

AGD (West Germany) is interested to establish 3rd World Marketing Centre for Sales Promotion of Rural Co-operatives Product in Europe.

★ PRODUCT DESIGN NEWSLETTER

AGD (West Germany) is interested to publish monthly product design Newsletter and circulate it to different producer Groups and co-operatives in developing countries.

★ JUTE APPROPRIATE TECHNOLOGY DEVELOPMENT CENTRE

AGD (INDIA) is interested to establis. Jute Technology development centre for development of Indian Jute farmers.

**GRACE GOSPEL CHURCH
&
SOCIAL WELFARE CENTRE**

No. 17, MUKKIAMMEN KOIL STREET,
CHINTADRIPET, MADRAS - 600 002, INDIA.

(Registered under Societies Regn. Act.)

Registered No. 100/78

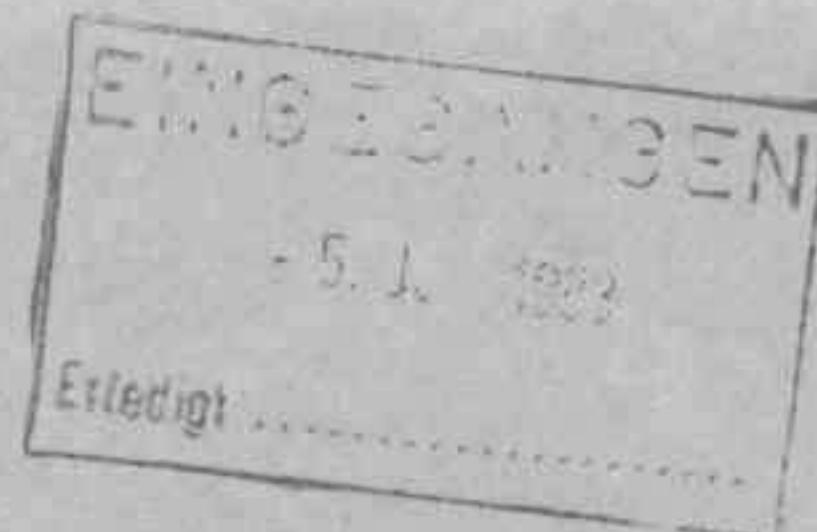
Your Ref No. Letter dt: 31-5-83.

Our Ref. No.

Date: 27 - 6 - 83.

To

Mr. Siegwart Kriebel,
GOSSNER MISSION,
Handjeryster. 19 - 20,
1000 Berlin 41,
West Germany.



Dear Brother in Christ,

Greetings in the precious name of our Lord and
Saviour Jesus Christ.

Thank you very much for your kind letter dated
31-5-83 and really we are very unfortunate to know that you have no
connection in Madras.

We greatly appreciate the initiative taken by you
to transfer our request to another Mission who have partners in Madras
and also to a Mission publication in F.R.G. May Lord bless you for
the interest and pain taken by you to help us. Please accept our
heartful thanks.

May we request you to kindly send the Mission address
and the publication name and address so that we can contact with them
directly and can also furnish more information to them.

A line in reply will be very much appreciated.

May God Jesus Christ bless you richly.

Yours in the service of Christ,

A. G. Joshua
(PASTOR A. G. JOSHUA).

Madras Conference
THE INDIAN LUTHERAN Nov. 82

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Editor-in-Chief :

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M. A., Ph. D., D. L. Sc., C. L. L. C. (London)



Dr. K. RAJARATNAM, M. A., Ph. D. (London)

Director, Centre for Research on New International
Economic Order, Madras delivering the valedictory address
at the Andhra Christian College 98th anniversary.

КАССА ТУДОВАДАН

卷之三

Д. К. МАДАРИСОВА

Section 1: \mathcal{C}_1 is a 2D set of points in the \mathbb{R}^2 plane.

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Mr K D BENJAMIN

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EDITORIAL

The Andhra Christian College is one of the oldest educational institutions in South India and has been for over a century a most renowned centre for training young men and women in various disciplines in Arts and Sciences. The College has its beginnings first in Anglo-Vernacular school established by the Lutheran Church in America at Guntur in the year 1885. In 1885 it is elevated to the second grade college known as the American Evangelical Lutheran Mission College through the pioneering efforts of Dr. Wolf, Dr. Uhl, Dr. Strock, Dr. Sipes and other able stalwarts. The institution has grown from strength to strength and in course of time become the nursery for developing the talents and character of innumerable generations of students who have sought the gifts of learning in this great institution. In 1926 the college was affiliated to the Andhra University which inaugurated a new era in the annals of the institution. Since 1926 the educational facilities were also extended to young women thus converting it into a co-educational institution, and endeavoured to provide them all the opportunities in preparing themselves to meet various challenges in life.

In 1928, the erstwhile AELM College was rechristened as the Andhra Christian College which thereafter has witnessed remarkable growth and expansion, offering instruction in all the important disciplines in humanities and sciences. During 1938-41 the college carried out an extensive building programme providing for a self-sufficient College campus with all amenities including class rooms, laboratories, an assembly hall, hostels and playgrounds. When Dr. T. S. Paulus took over as Principal in 1950, the college entered a new phase which witnessed the shift of managerial leadership into an Indian context in character with the aspirations of an Independent Indian Nation. Several distinguished Indian Principals have since then contributed their best to the development of the college in terms of infrastructural and academic facilities including a well-equipped modern library and sophisticated modern laboratory equipment. When the Andhra University had temporarily shifted to Guntur, the facilities of the Science laboratories of the College were pressed into service for post-graduate instruction. During the last decade an evening college was also established promoting educational opportunities for employees and others who could not pursue studies during their professional day time work. The college of Education and the Law College which were an off-spring of the Andhra Christian College have now become separate establishments. A post-Graduate programme in History is now being conducted by the College. In 1976 the Andhra Christian College was affiliated to the Nagarjuna University following its formation in that year. Many public minded and philanthropic foundations and individuals both in India and abroad have contributed to the progress and welfare of the Andhra Christian College. Particular mention may be made of the indefatigable services of Dr. Neudoerffer of Lutheran Church in America who has been helping the college in many ways, especially in the matter of faculty exchange and improvement programmes, in initiating which he has been a pioneer and architect. Owing to his magnificent efforts a good number of the college teachers in the various disciplines have proceeded for Higher studies Abroad and to-date about dozen of our college teachers have secured their doctorate degrees, thus enriching the texture of academic life and excellence of the faculty.

The Andhra Christian College has turned out a number of brilliant scholars and public and professional men of great competence during the last 100 years of its existence. Among the luminaries who have been the alumnae of this venerable and time honoured institution, there have been three Chief Ministers of Andhra Pradesh, including our present Chief Minister Sri N. T. Rama Rao, ministers, both at the Centre and the State, Ambassadors, Governors, Lawyers, Doctors, Administrators Professors, Sportsmen, Diplomats, Artists, Business magnets, Government officers of high rank and many other gifted individuals who have made a mark for themselves in the national life.

The Andhra Christian College founded with the noblest ideas of Christian education has been an institution which has responded sensitively and creatively to the intellectual and social needs of the country, always dedicated to the promotion of human values and the eternal varieties of truth, goodness, and fellowship. The motto of the college,

“Ye shall know the truth and the truth shall set you free,” which while upholding the most meaningful aspect of the Christian spirit, has also its traditional Indian resonance in the ancient *dictum*,

“You shall protect truth, and the truth shall protect you,” which proves to show to what extent this great institution has always stood for the identity, the affiliation and the continuity of all its activities to the Indian situation heightened towards a universal significance. It is hoped that in the earnest of time the Andhra Christian College would blossom into a University system on its own and serve the cause of education and human service.

This great institution will complete hundred years of service by 1985 in the cause of education, and it is obligatory on the part of every individual that enjoyed its fruits to strive and promote the aims and ideals for which it stands. May God bless this Institution!



THE ROLE OF THE CHURCH IN NATION BUILDING

— Dr. B. H. Jackayya

In accordance with the suggestion made by the Department of Studies a consultation with ecumenical participation on "The Role of the church in Nation Building" was held at the Gurukul Lutheran Theological College and Research Institute, Madras, India on August 27-29, 1982.

PARTICIPANTS :

Lutherans - 15; Roman Catholic - 1; Church of South India - 9; Church of North India - 4. Women - 2.

KEY-NOTE ADDRESS :

Dr. K. Rajaratnam, in his key-note address, referred to the socio-economic context of India as well as of Africa, and said that God calls His Church for the task of Nation Building. He has entrusted his church with a mission which is both proclamation of the Good News and human development. The main resource for Nation Building is people with their faith and commitment to the Gospel. The only way to bring about a change is, depending upon God's grace, by the "task of permanent revolution" and by suffering and dying for Nation Building.

PAPERS PRESENTED AND DISCUSSED

1. Some notes on the role of the Church in Nation Building — Dr. B.H. Jackayya.
2. Relgio-Cultural aspects and problems in Nation Building — Dr. Dayanandan Francis.
3. Socio-Economic and Political Problems and Aspects in Nation Building : A view point — Prof. Josef James.

4. Socio-Economic and Political Problems and aspects in Nation Building : A view point of one involved in people's struggle for social justice — Dr. Felix Sugirtharaj.
5. The Role of the Church in Nation Building. An Evangelical Perspective — Rev. Raj Bahadur.
6. The Role of the Church in Nation Building in the Perspective of Indian Constitution — Dr. E Edmunds.

FINDINGS AND RECOMMENDATIONS

The following is the result of the work of three study groups of the Consultation. They are given under four questions which were discussed by each group.

Q. 1. What is the Role of the Local Congregation in Nation Building ?

— Any nation building activity must start from the basic unit of the nation, namely village community. The local congregation forms also the basic unit as forms the role of the church in nation building is concerned. Actually the real church is the local congregation, not so much the administrative units like the Diocese or the Synod, etc. It is at the village level that most of India's poor and the oppressed live. It is there where all the brutal atrocities of the rich land-lords over the poor take place.

— The importance of the congregation in the role of the Church in nation building can be understood also from the fact that the congregation is not merely a gathered, worshipping community, but

a functional and serving community. The congregation members are "a royal priesthood". This means that they are called to be priests to the whole village community. As such it is an open community – open to all people around irrespective of denominations, caste, class and creed. It should identify itself with the poor and oppressed and join hands with all in people's struggle for social justice.

- Vigil groups should be organized at local level to expose of instances of domination, exploitation, corruption and injustice, etc. These would be discussed in Bible Study classes and village action groups. They would organise peaceful protests and demonstrations and agitations and bring them to the notice of the Government.
- In working with other people care should be taken to avoid any impression in their minds that we do all this with an ulterior motive, namely, conversion. At the same time let the people know that we are witnessing to Jesus Christ who took the cause of the poor and oppressed and who is the living Lord today.
- Cultural activities like common Indian festivals, folk dance and music and indigenous forms of worship, etc should all be exploited to build and strengthen unity and solidarity within the village community and neighbouring communities. This local unity and solidarity is very essential for national solidarity and unity.
- The youth and the women of the village are a great resource of power for nation building. They should be conscientized social awareness and involved both in vigil groups and action groups.

- The Christian congregation should always be conscious of God's purpose for the nations and mankind and that it is called to be co-workers with Him. The tragedy with the people of Israel was that they forgot why God called them to be His chosen people and a royal priesthood.
- Thus the local congregation will become a catalytic community among other communities and serve as leaven to leaven the whole society, the whole nation.

Q 2 In what ways the Ministry of the Church can be modified in order to actively promote Nation building?

- The traditional pattern of ministry that we have inherited is hierarchical and clergy-centered. It is mainly a self-serving ministry. Priestly and shepherding ministry takes most of the ministers time and energy. It is directed mainly to the people inside the church.
- But both in the Old Testament (Ebed-servant and abad – to serve) and in the New Testament (dakonia – service) ministry is primarily service world. Jesus' ministry was a ministry of service. He calls himself doulos – servant (Matt. 20, 28 ; Phil. 2, 7).
- This self-serving ministry should be modified to the need based ministry to suit the present day needs of the people and of the nation. The ministries of worship, preaching, teaching, healing charity, etc. should all be directed to the welfare and well being of the whole people in the village and in the nation.
- Our hierarchical and clergy-centered ministry should be decentralized and democratized to the extent of involving the whole people of God in the ministry so that the whole congregation would be

come a people's movement for social justice and nation building.

- Community building and sensitizing of the poor should be the main concern and priority of congregation ministry.
- For an effective ministry in today's context there should be an adequate and suitable theological training. Our traditional theological training is basically designed toward sustenance rather than transformation. A wholistic understanding of theological training is, however, oriented to transformation of the individual and of the society. Moreover, it is so compartmentalized that ministers are equipped mostly for priestly and shepherding ministry. Education for community nation building and sensitizing of the poor are separated from the ministry of worship, preaching and proclamation not realizing the fact that community building and community solidarity, fraternity and equality are in the very centre of the one ministry of reconciliation.
- The traditional theological training should therefore be re-oriented to the present day socio political, economic and religious changes. A radical re-thinking and rewamping of theological training in purpose, content and methodology is urgently needed today.

QUESTION 3 : What should be the nature of the church's political commitment ?

What are the resources you would find in denominational traditions, in Scriptures which enhance political commitment ?

- Traditionally the church has been considering politics as something to be eschewed. Even today it is apathetic or indifferent to political involvement. But the

O T church, the Kabal, the people of God, never-separated politics from their daily life and concerns.

- The history of the origin of the church goes to show that the church is a political community. Jesus Christ founded a new community of disciples during his ministry. But after his resurrection this community felt the necessity to organize a community of fellowship. It refused to be dictated by the power of the state and fought for the freedom of worship together as a new community. It also refused to conform itself to existing unjust communal structures. Thus the church was providing an alternate structure against the family and the state. So the formation of the ecclesia was fundamentally a political act arising out of the believers' commitment to the resurrected Lord. Because of this intrinsic political character and structure of the church, the church's political commitment today is not an option, rather it is the very expression of the church.

- This Consultation does not, however propose the church to become a political party. But it does emphatically affirm that political problems and concerns should be part of its ministry with people. Its very option and commitment to the poor and its identifying itself with all their aspirations and problems is political in nature. The following are some of the specific things that the Church can do :

- The Church, following the 8th century prophets, has a prophetic role in nation building. It should raise its voice boldly against unsocial and unjust structures, plans and programmes instead of uncritical

tically saying 'yes' to anything or everything that the Government does in the name of nation building.

- The church should obey God rather than man
- But in all Government programmes that are really designed for the sake of the poor, the church should extend its full cooperation
- Through Christian and parish education (Sunday School, Confirmation classes, sermons, Bible Study) the church should help to create good politicians who would work for social justice.
- The church should encourage and support (also financially) christian individuals and agencies who are involved in people's struggles for liberation instead of simply dubbing them as communists and Marxists and keeping them away from the church.
- The church could help local congregation to provide a forum for political parties and different religions for dialogue and joint action for social justice. But by doing this church should not let herself to be exploited by political parties and others.
- Christian lawyers and christian social thinkers could contribute much for nation building.
- The church should always uphold all spiritual and moral values as we have understood in the Gospel which is the Good News for all nations.
- If the church could demonstrate to the nation that is a new community in Christ Jesus a community of freedom, fraternity and equality as sign and sacrament

of the new human community—the Kingdom of God, that would be its best contribution for nation building.

QUESTION 4 : What are some of the basic problems in the Church's role in nation building ?

- The church is very much lacking in true-christian spirituality : corruption, exploitation, nepotism, castism, oppression of the poor and injustice and found within the churches much as they are found outside. The church must set its own house in order.
- Ignorance, fear, unwillingness and a difference on the part of the christians to come out into the open and participate in the nation building activities.
- A divided church is a great stumbling block for a united effort and united voice in nation building.
- The church should shed its ulterior motive of proselytization in proclaiming the God News to the nation
- The christian goal of world-wide human community (the Kingdom of God) should always be kept in mind and put before the nation is all ways possible.
- Rural ministry should get a priority in the church's thinking, planning and budgeting. Help the rural congregation to become self-reliant.
- Christian Institutions : Despite our church's running service institutions such as colleges, medical hospitals etc these are no longer playing a vital role in nation building. Rather they have become prestigious institutions for the high and the rich and a source of discord, disintegration, disunity and thereby defeating church's mission and ministry.

* Paper presented at the International conference on "Role of the Church in Nation-building" held in Bulawayo, Zimbabwe, Africa from Sept. 2-7, 1982.

GLOBAL PARTNERSHIP IN THE INDIAN CONTEXT

A Foreign Mission Board's Views

— Theodor Ahrens

1. Old and New Factors in the Relation of Churches in Mission :

The reference in our theme to "partnership" as proposed for our consideration by UELCI does not only suggest some new perspectives in the missionary endeavour which we inherited from our parents; substantially the reference to "partnership" does imply that we left behind us a missionary epoch.

This epoch behind us began in 1492 when Christopher Columbus rediscovered America and when Islam lost its last base in Spain. Then began first in the Roman Catholic Church and since 1706 in Tranquebar on the Protestant side the history of expansion of Christianity in modern times reaching its height in the 19th century. This epoch of modern missionary expansion came to its end in 1953 when the last foreign missionary left the People's Republic of China and Christian communities there cut off from foreign financial support were left on their own. Since then we cannot continue to talk about mission in the sense that Western churches try to christianize the world.

We all know that the expansion of Christianity in modern times was closely interwoven with the establishment of Western colonial rule. Saying this I do not suggest to explain the missionary movement of this period solely as a product or spearhead of Western colonialism. But we cannot overlook that the expansion of Christianity from the West was – to a certain degree conditioned by the framework of colonialism. Within this frame the missions and their personnel acted sometimes as compliants of Western colonialism, sometimes they functioned as a safety valve within this framework, but at times also as an opponent, as a haven and shield providing an oppressed people with a sense of dignity and freedom in a new Christian community.

We must acknowledge that missionaries may often have carried with them some culturally conditioned biases, for instance, when popularly interpreting the meaning of the word civilisation from their home societies point of view which they saw ahead in the evolution of human societies. Basically, though our missionary parents left their homes crossing national and cultural boundaries to lead other people to Christ. Whatever happened for this desire to share Christ with others neither they nor we must apologize. They shared Paul's urge that the Gospel must be preached and people gathered into Christian communities where the Gospel has not yet taken root. Accordingly to this motivation mission was a movement "from within" to outside" out of the "Christian" into the "non-Christian" world. Third World people played the role of a receiver in this one way traffic of mission.

It is typical for this period of mission that its activities are financed and staffed exclusively or to a good extent by Western churches or their agencies. I do not overlook that in some instances from the very beginning serious efforts were made to make newly emerging Christian communities themselves responsible for their share in Christ's mission. However, even where local evangelists and missionaries were important carriers and communicators of the missionary movement, they were for their emotional, spiritual and material support fairly dependent on the expatriate missionary and his mission agency.

May be from a Lutheran perspective these circumstances reflect only "adiaphora" things which do not matter compared with the doctrinally correct communication of the Gospel. Still, these circumstances were of some consequence.

Today we are confronted with the question whether missionary vision and commitment represent a strongly motivating power in Indian Christian communities or whether the preaching of the Kingdom is still considered in reality a responsibility of supporting boards and agencies. Before I concern ourselves with this question, I want to dwell for a moment on the western churches themselves.

The old notion of mission moving from a "Christian" country into a 'non-Christian' country has come to its end. Western churches find themselves in their own societies in a hopefully creative-minority position. They struggle hard to apply a renewed sense of mission to their own context. It is not so easy for Christians to transcend the boundaries of their own sub-cultures and communicate Christ and his reconciling power to people of their own societies. In other words, the situations churches in Europe find themselves in are becoming more and more akin to those of their former "mission fields". A second factor illustrating that we entered a new period is given with the wide spread cultural crisis of the West which is a crises of meaning and values. Basically, there are no meaning and values which society as a whole can subscribe to. Consequently, a traditional concept of mission which did not only aim at evangelization but also wanted to raise people to a "higher" cultural level has been exposed in its hollowness. Wherever such notions as referred to still prevail and condition our understanding not only of mission and development, but also of "partnership" we must free ourselves from them as prejudices.

A third factor which burdens the old missionary movement lies in far-reaching conflicts in which both capitalist and communists countries of the Northern hemisphere seem to continually involve themselves. As they try to gain political and economic footing in economically and politically weaker societies of the South—a struggle which seemingly is getting more fierce as the supply of raw materials seems to become more limited—this evokes resentment and feelings of aggression in many Third World societies. These feelings easily link up with the call for justice in internal relationships, a call which at times may even lead to a new solidarity of Third World societies against nations in the North.

Such circumstances do affect also the relationship of churches in the South and churches in the North who insofar as they maintain major missionary activities on a prima-

rily bilateral basis, are part of Western industrialized nations. Churches in Third World societies are challenged by their own nations to show solidarity with the cause of their nations and with the needs of their people. If these so-called younger churches face up to this challenge their relationship may even become more strained, namely, if and insofar as both sides fail to recognize the meaning of this new frame of reference for a global Christian ministry.

What has been said so far has become common place in the missiological and ecumenical debate after World War II, and found its expression in catchwords like 'partnership in obedience' and "mission in six continents". These phrases do characterize attempts to overcome paternalistic and colonialistic shades in the image of mission as well as structures of dependency as they developed particularly during the 19th century. At the same time these concepts represent efforts to retain or to rediscover the essential meaning of mission in a "post-colonial" time. Indeed, both phrases, "partnership" as well as "mission in six continents" urge us to realize that "Christianity" and "Mission" must not necessarily be linked with "dominance" and "dependency", but rather with servanthood and liberation.

At the same time we cannot overlook strong tendencies in the West as well as in the East which find their expression, for instance, in reference to "young" or "younger churches" implicitly suggesting to consider a local church in terms of "childhood", adolescence" and may be "immaturity" and this means basically still in terms of their relationships to foreign churches as well as mission and development agencies.

Foreign influences did and, of course, still do make their impact on local churches as they do on Third World societies as such. Such foreign influences emerge most clearly in the churches' institutionalized super structures, to mention but one example. However, even these foreign structures – in the way they are operated – are to a very large degree adapted to values and customs of the immediate cultural and social context. One could easily gather more examples to substantiate a warning not to take the "Western" outside appearance of an Indian church as a base to argue its cultural alienation. Imported goals and imposed purposes are, in fact, not the decisive factors for life, self-consciousness and self-definition of a local church anywhere.

Thus, not the relationship with foreign bodies constitutes the most urgent ecclesiological problem. The most urgent ecclesiological question is answered in the kind of response which a local church may give or may fail to give to the missionary, pastoral and social challenges confronting her in her environment.

If a Christian church in India should consider herself primarily as a communal group added to the many other groups constituting society in India and hence consider Christ as just one more deity added to the Pantheon of deities in India then the temptation to keep to herself and to consider Christian life basically in terms of communal advance and privilege may be irresistible. Where such notions and circumstances prevail it will be extremely difficult if not to say impossible for foreign mission and church development services to relate meaningfully to this church.

If, however, an Indian church transcends her notion of being a possibly underprivileged communal group – which to compensate for this loss of privileges remains depen-

dent on foreign support – into the vision of being a member in the body of Christ, of being the yeast in the dough, then she may fight not just for her own rights but display a new sense of solidarity with all who suffer, with all who ran into blind alleys and yearn to understand the meaning of our shared prayer: “Your kingdom come, your will be done, give us today our daily bread and forgive us

It is in this sense that each local church anywhere will be held accountable for the authenticity of its witness and service. Once a local church discovers society at large as the forum of its witness and service and once a local church is willing to be held accountable for its mission by Christ, this marks the “coming of age” of a church and at the same time provides its witness and service with the unquestionable dimension of prophetic independence. Further, this very reflective and “repentive”, act makes the Kingdom of Christ an issue which the whole of society cannot avoid to face. Such attitude then is the outgrowth not of a spirit of aggressiveness but of solidarity.

II. Discipleship today

From what has been said follows that partnership can be realized only if we as members of the one body of Christ are able to find some common denominators for our witness and service complementing each gifts.

The temptation is still there to perceive of Christian faith mainly in terms of otherworldliness and of the Kingdom of God as an entirely otherworldly reality. Such would be notions of a church on its withdrawal.

Today we have to ask – and this is the starting point for our consideration of discipleship – what we individually, as local churches, as the Lutheran family, and last but definitely not least as members of the worldwide body of Christ owe to the world.

Putting the question this way I do not suggest that the church should dissolve herself into socio-religious liberation movement. Such a suggestion would only advocate another form of appeasement and deprive the church of its critical and prophetic function. However, I do not advocate an entirely otherworldly notion of our faith and salvation either.

Of course, the Kingdom of God will always transcend that we can actually manage to do in our present day discipleship. Thus, we will never be in a position to realize more but signs of the Kingdom. This, however, must be done.

Righteousness of God – Luthers and our dominant concern – cannot be reduced to Christ being the “Lover of my soul” – as if the rest would not matter. Rather as modern scriptural scholars increasingly emphasize, righteousness of God means that in Christ’s witness and service which lead him to death and resurrection. God is reclaiming his whole creation for himself as its creator and reconciler. Thus, Christ does not only put us individually into touch with God. Rather, Christ’s revelation is that we cannot discover God as our creator without discovering fellowmen and the whole world as much as ourselves as his alienated creatures. Although both perspectives must always be distinguished, they must always be kept together. Otherwise we would destroy the theological base for our notion of discipleship as solidarity with those who are spiritually and socially deadlocked and suffering and for our notion of the Kingdom of God of which man is not the maker.

What follows then from this in terms of our debts to the world ?

We are living in what appears to be an apocalyptically darkening world. Mankind falls apart into a variety of fiercely competing nations. Social and political gaps are widening. In all parts of the world we hear of more refugees than ever, hear about more people below the poverty line, more people engaged in ideological war claiming to establish their heavens on earth. We need not continue to describe the situation. Summarizing we may say : It does not seem that space and liberty is gained for a more humane world.

If all this leaves us standing by only as onlookers without committing ourselves to Christ's power of compassion and healing, faith and love, then in fact, the proclamation of "one faith, one baptism" one God and Father for all of us', would only project illusions of a colonial epoch. The proclamation of one God for the whole world does not only presuppose that there is only one God, it does also imply, that there is only one mankind, Adam's children, however, alienated from God and from each other they may be. Is it possible that from within these alienations and divisions Christ the reconciler, attracts our eyes and hearts in such a way, that he does become for all of us God's new and eschatological Adam, the founder of a new and worldwide family who in the power of His spirit makes us tools of his reconciliation, compassion, healing, faith and love ?

In Christ mankind is confronted not only with the image of God suffering to reclaim his creation; in Him mankind is confronted with the lost image of what must be called truly humane. It is in his suffering which results from his mission that Christ authentically interprets the Kingdom of God revealing to us the meaning of the prayer : Thy Kingdom come, thy will be done, give us today our daily bread, forgive us Hence, in Christ we are made aware not only of our alienation but also of our destination. There is no cheaper way to grasp this destination than by commitment.

If, to return to our starting point, we talk about partnership between churches in the North and churches in the Indian context, we in the North do not consider these relationships as a purpose in se, but we want to relate to local churches as they and we actually execute Christ's mission.

III. Some suggestions for producers and priorities

1. Sharing of decisions

One-sided decisions endanger mature relationships. In the past, I am aware, mission boards took all major decisions onesidedly. Now at times local churches expect an overseas supporting partner to face and to fund any consequences of their decisions.

As a ground rule, decision making affecting the other church should involve a consultative process. Shared discussions will help to avoid misunderstandings.

Ofcourse, influence and power are always a dimension in the reality of our relationships. Admonitions not to interfere with the autonomy of any local church are likely to be misleading.

Where there are relationships there are also responsibilities and accountabilities on both sides. If this is not acknowledged not only consultative processes for shared decision making but also partnership itself will have lost its meaning.

2. A word about bi-lateral and multi-lateral relationships :

Time and again mission and development agencies in the North are approached by local communities in India to establish a new bilateral relationship.

In our agency we feel that historical links, if they happen to be predominantly bilateral, should not be cancelled onesidedly. However, we should like to avoid the establishment of new bilateral relationships.

We suggest that a local Christian community seeking fellowship and support should first of all and primarily seek and find this fellowship and support in the Lutheran as well as in the wider ecumenical family in India. If then additional links with overseas bodies seem to be advisable, these may be established and channelled through UELCI and the National Christian Council.

3. Mission not through institutions but through people and programmes :

Partnership is realized always in specific and sometimes in dramatic situations. It is facing these situations that we ask each other : What is asked of us today ? What must be our apostolic service in this situation ? How are we challenged to review our priorities ?

Often we answer these questions with the running of institutions. Institutions not rarely reflect missionary approaches and priorities of former generations. In many cases they will still be valid. In many other cases they are not.

Sometimes these institutions have become fortresses of power struggles in the church. More important, we have to ask how the service which these institutions render is related to people where they live and to the needs which they feel.

As a rule we should start to think in terms of people and their needs and in terms of programmes in which people are involved, rather than in terms of institutions and extended pay lists.

If our institutions prevent us from finding those who suffer and who limp and if do not encourage them to get up and walk and have hope, then these institutions must be done away with.

4. Periodical evaluations :

Since on both sides of the ocean our missionary endeavours after they have functioned for a while may become dys-functional and may have to be redirected, we need periodical evaluations.

Such evaluations should involve all partners in the programme and may be guided by questions such as e. g. :

- What is the involvement of grass-roots people ? What kind of initiative comes from them ? What is their contribution – also financially ?
- Does the programme reflect a new missionary or social initiative of a local community ?
- What is the purpose of the programme ?
- Does the programme help people to meet Christ more deeply and to understand more clearly the world around them ?
- Will the programme even out at least a bit the differences between rich and poor, between the healthy and the ill, the privileged and the underprivileged ?
- Does the blueprint of the programme put a high priority on encouraging and developing a leadership of integrity and dedication to people ?
- Has a time limit been put on the programme or has a first evaluation been scheduled ?

5. Money :

Money in missionary relationships – as we are all aware of – is a **painsome** topic.

Already in 1951 when for the first time an important missionary leader from Germany was allowed to visit India, in his report one of his recommendations was. "Drop whatever will not be able to sustain itself... Let us together with our Indian brethren evaluate any activity whether it will be able to sustain itself or not. Doing this will be a blessing to the Indian churches." (M. Poerksen, Junge Kirche in Freien Indien Breklum, Christian Jensen Verlag, 1951, p. 101, my translation). The author actually wrote this before any church or agency in Germany had resumed any financial support for overseas churches in 1951. He certainly presents a radical view. However, being aware what problems are associated with the transfer of moneys we are confronted by the question how to deal with them.

To begin with, I would like to state that in my view needs for financial and material assistance are often presented in an inflated manner.

Secondly, we probably all know that very few problems are indeed solved with money. Some problems are even created or aggravated by money. We all could tell stories of foreign subsidies weakening or discouraging local initiatives, generating or increasing feelings of dependence, threatening integrity of leadership, marginalizing leadership from its true role in the community.

Still, money is needed and subsidies are for the time being unavoidable. If that is so, what criteria can be utilized while dealing in our relationships with money ?

- First, all criteria listed under 4) Periodical evaluations, have to be applied here (community involvement and contribution, shared discussions, no routine programmes, money for creative purposes, termination and periodical evaluation, to repeat but a few).

- There must be a healthy relationship between self-support and foreign support. (Often this question is not even considered leave alone answered while applying for foreign support.)
- The question of continuing running costs must be solved already while a programme is in its planning stage.
- High priority should be given to programmes which develop and support leaders of dedication, vision and service to the people.

6. Give us the freedom not only to say "yes" but also to say "no":

Not always are our lists of priorities identical. If they do overlap – fine, if they don't, matters can be discussed. But, we should give each other the freedom to say "no" without leaving behind a bitter taste, without projecting a sense of embarrassment.

If our relationship are such that we cannot say "no" then they do reflect mutually immature dependencies. Giving each other the freedom to say "yes" or "no" may be a sign of renewed integrity in our relationships.



UELCI Executive Secretary's Report and Recommendations to Gurukul College Council

— Prof. K. Rajaratnam

The Mahabalipuram Consultation held in November, 1982 made several recommendations to the Constituent Churches on strengthening the life and witness of all the Churches and pointed out several areas in which the existing ministries could be strengthened and new ministries opened.

In particular, the recommendations of the consultation on the local congregation have far reaching significance. A great deal of emphasis has been made on strengthening leadership development, witness and service at the congregation level. The consultation felt that the congregation should be the main focus for promotion of the Church concerns. The Consultation pointedly recommended that Gurukul should play the role of main spring in activating these concerns at the congregation level. In so doing, the consultation only re-emphasised the role of Gurukul as contemplated while restructuring Gurukul at the time of transferring B.D. and M.Th. studies to Bangalore and Serampore. The foundation of Gurukul in terms of the Dhyana Ashram Consultation on Theological Education was to promote training and studies related to the congregation as a unit of the Church. It was therefore gratifying that the Consultation at Mahabalipuram called UELCI and Gurukul to rediscover the original purpose of the restructured Gurukul.

Several minutes of the Gurukul College Council and reports of the sub-committees as well as minutes of the UELCI Executive committee during that time revealed the deep concern of the UELCI in this particular direction

During the last few years this focus obviously was lost and Gurukul became a free lance Theological Studies and Training Institute which of course, could be relevant in its own way but without direction and purpose. The enormous opportunity Gurukul has to strengthen the life and witness of the Church in India as a whole not necessarily Lutheran should not be lost.

The research part of Gurukul's work is also extremely important but this research has been centered around the personal concerns of particular staff and with not so much focus on the concerns clearly expressed by the original terms of the new Gurukul.

I am therefore presenting to the College Council these original concerns once more. In the recent past the Executive Committee of the Council had tried to recapture some of these visions and introduce them in the programme and budget proposals submitted to the College Council. Indeed, the College Council has also required that the focus and personality of Gurukul must be clearly reflected in its programmes and the contribution of Gurukul to the life in the Church in India be specific. This does not mean of course, that Gurukul should not engage itself from time to time in certain studies and training that should meet the new demands of a changing situation but basically it ought to be within the framework of the original restructured Gurukul.

UELCI Programmes

While Gurukul has been charged with the task of its relation to the life of the Church, the UELCI also has almost similar programmes. UELCI has a Department of Self Studies, training and research in Theological Education as related to the life of the congregation (APATS) and it has also a Department of publication. The UELCI also has Departments of Women's work and Christian Education. All these Departments of UELCI relate to studies, training, research and publications and the UELCI also adapts the same methodology of promoting these concerns as Gurukul namely, through seminars and consultations and publications. During the last one and a half years, the UELCI has conducted series of seminars and consultations at Church, national, regional and global levels. It looks as though Gurukul and UELCI are duplicating their work although perhaps UELCI operations have made a greater impact on the Lutheran Churches and global partners than those of Gurukul. It is of course due to the kind of participants that are invited to these consultations. While it may be good for UELCI to do this kind of job occasionally but it should be the duty of Gurukul to do this studies etc., and create such an impact as UELCI has created and this is therefore an urgent matter for the consideration of Gurukul.

These concerns therefore directly take us to 3 important considerations.

1) The Resources

The resources for UELCI and Gurukul are essentially from the Lutheran World Federation. Some Churches and Missions are contributing to Gurukul finances but that is only a small portion of the total expenditure of Gurukul. Resourcewise some real

efforts must be made for raising the contribution from the Indian church and the participants of the various programmes of Gurukul. Being an educational institution, the programmes of Gurukul should certainly be able to attract participation from the Churches for which the Churches have to pay. The Lutheran World Federation resources extended to both Gurukul and UELCI programmes could be better utilized through proper co-ordination.

2. Leadership at Gurukul :

During the past few years Gurukul did not have enough staff. It has been difficult to attract well qualified people to Gurukul as the security needed for such staff was not forthcoming in terms of financial support from the Churches. Most of the staff that came to Gurukul was stop gap staff who used Gurukul as a temporary stopover till they could secure something better. The most important consideration now should be to recruit staff who are well qualified and who have job satisfaction and also feel that they have sufficient security in terms of their employment. While Gurukul basically has the infra-structure to offer these terms to the staff it does not seem to be clear to people who visit Gurukul that it is an institution worth belonging to. The Gurukul College Council therefore must pay attention to the staffing of Gurukul.

3 Leadership :

Leadership of Gurukul is one crucial factor that makes Gurukul a dynamic and growing concern of the Churches.

Gurukul has so much potential to touch, in relation to studies, training and research every aspect of the life and Church of the Society. The individual leadership of the Director and the combined leadership of the

staff are extremely important to create not only the necessary image but also to gather the visions of all churches and translate them into programmes.

Proposals :

It is my proposal therefore that Gurukul must have the following staff :

Director :

The Director should be one who knows the life of the congregations at the practical level and has experience and the capacity to identify and respond to the needs and challenges of the congregation. He should also be a Churchman not necessarily with high academic qualifications but with sufficient experience of the Church life and accepted by the Churches both in India and in the international circles as a recognised leader of the Church. Gurukul requires this kind of a person to promote the concerns of Gurukul both in India and abroad. Gurukul is not an academic institution but Church life related Programme and hence a recognised Church leader should head this programme.

The Director of Gurukul should be as mentioned earlier the Administrator and as a Churchman must have his special concern on the congregation which is the focus of Gurukul and should see that all the other departments direct their attention to the main focus of Gurukul namely congregation. He will also be naturally the Secretary of the College Council. 2) There should be following departments and all of them must be headed by a Director.

1) Research :

There should be a Research Director who devotes his time more for research than for administration. Research and administration of an institute like Gurukul cannot go

together. If a person is good at research, the administration suffers. If he is a good administrator, research suffers, of course, it is possible that in some cases both the research and administration suffer. However, it is important that administration of the institute should be separated from research. The Research Director could be a resource person for all other programmes especially studies and the training. Thus a Research Director will have a full time occupation and the areas of research have already identified by the College Council

2. Director of Studies :

The areas of studies have also been identified already and these studies must be promoted by one person taking the assistance of the rest of the staff in Gurukul as well as other recognised people outside Gurukul staff.

3) Director for Training ;

Here also a number of training concerns are already identified and there must be one person in-charge of training.

4. Communication :

There should be one department or communication. This is an extremely important and growing area and so many new possibilities are open through this department and we must recruit some one who is recognised for his/her expertise in communication.

5. There must also be a general Programme Director who helps in administration of the programmes who will be available to all the rest of the staff and all [programmes of the administration must go through this Programme Director.

6. The Youth and Women's concerns could go under a separate Dept. if a suitable person is available there could be a special

department of women and youth and an Indian women can be invited to head this department in the future.

Once in two years there must be an evaluation of the work of all the staff and renewal of their term depends upon this evaluation report. In other words concrete contributions in their respective departments must be seen before renewing their terms. It is a good practice to invite the staff for a term of 3 years and renewable. If a parti-

cular staff is found to be satisfactory after two terms, he could be given the option to stay permanently in Gurukul.

These are my firm recommendations as Executive Secretary of the UELCI and the UELCI is very keen that Gurukul must become the life centre of the entire Churches in India Lutheran and non-Lutheran, including Catholic and in this regard we may also have to keep our doors open to invite non-Lutheran staff at Gurukul.



KARUNAPURAM (KALLAKURICHI) FIRE ACCIDENT RELIEF WORK - PROMOTED BY 'UELCI'

— Rev. A. G. Augustine Jeya Kumar

Introduction :

Karunapuram is a village which is very adjacent to Kallakurichi rural town. This place is situated in South Arcot District, Tamil Nadu, South India. In Kallakurichy about 70,000 inhabitants are living. Most of them are Hindus and Muslims. About 500 Christians are also living there. It is more difficult to get water from well. Even if we get water, that will be salty water. It is only because of acute water scarcity all the time, among Government Servants Kallakurichy was called as a "Punishment area".

Story of the Fire Accident :

Karunapuram is a village with Hindus, Muslims and Christians. Among these people most of them are Harijans, low caste people. These people mostly depend on daily wages. Very few are employed in some Agencies and government departments.

On the 31st of August, 1982 at about 12-30 p.m. a big fire broke at the one corner of Karunapuram village. It was ascertained that a small girl of 8 years old cooked some food when her parents were away from home for work. Due to her carelessness the flame from the stove caught the thatched roof and spread to other places. With great support by dry and fast wind and hot weather fire spreaded like anything and made 60 families homeless. Since fire spreaded quickly and nobody was at home at the time nothing could be saved from the swallowing fire. Three fire engines with crew from Ulunderpet, Athur and Kallakurichy came and they could not get water to subsidice the fire. As we all know the water scarcity is becoming worser and worser, in our area two monsoon has been failed and people are in sufferings. This situation also supported the disaster and made the people helpless and homeless.

The people lost almost everything and a heavy damage to domestic vessels, food grain, cloth, cash savings, jewels, important documents and live-stock. The total affected population will be about 300. Adverse climatic conditions and the sudden loss of their seasonal savings have increased their agony and sufferings.



Dr. K Rajaratnam, Executive Secretary, UELCI delivering key note address on the eve of dedicating the newly constructed houses for fire victims KALLAKURICHI.

On the right is Rev. Augustine Jeya Kumar, incharge of the programme

The first help to these people was done by the 'Arcot Lutheran Church' and by its congregation members. And we bought 4 bags of rice and distributed to the affected families. Then this poor condition has been intimated to CASA, TNCC and UELCI. Dr. K. Rajaratnam, Executive Secretary, UELCI took the matter sympathetically and gave a telex message to LWF - Emergency Unit. By God's grace we got a green signal to the relief work. Then we decided to start the work in 8 stages. Miss. Vimala Christy was deputed from Emergency Unit, UELCI to stay at the spot and to execute the field work.

Distribution :

Cloth Distribution -

Each member of the family got atleast one pair dress in the form of dothy, saree, Children's wear and blankets.

Food help -

For each family 1 month ration has been supplied in the form of rice, ragi and kambu. The supply was restricted according to family size.

Brick Supply -

The people demolished the thin walls which cannot be a strengthen one to carry the tiled roof and reconstructed the wall with bricks. At half stage they could not afford to buy bricks. At this juncture in consultation with the Executive Secretary, UELCI we supplied bricks to each house.

Roof Materials -

After, all finished the wall construction we brought roof materials like trees, rafters, runners, reapers, tiles and had carpentry contractors to construct the roof. It was really amazing to see such work and the people were so happy and praised the GOD, LWF, UELCI and the CHURCH.

Construction help :

All the homes have to be plastered by cement, calcium and mud but because of the scarcity of cement and the problem of high wage of mason and other materials again people could not afford much. So some financial help has been given to each home.

Poor people construction help :

Apart from all these helps there were few families who are completely poor and struggling to have supper or lunch in a day. These people have got some extra help from the relief work.

White wash :

All houses have been white washed in and out and ready for opening and handing over to the people. The total number of constructed houses is 46, where 60 families live together in joint family system. Since the people's participation is involved, we could not able to construct uniformed homes.

Handing over function :

A special meeting was arranged on 22-2-1983 at Karunapuram to hand-over the houses to the families. It was like a festival and people were very happy. In the presence of Rt. Rev. Dorairaj Peter Bishop. ALC, Dr. K. RAJARATNAM unveiled the tablet and opened one house. The Office bearers of ALC, few pastors, Mr. Devarajan M.P., Mr. Sivaraman M.L.A., many officials were also present.

While handing over the houses Dr. K. Rajaratnam gave a special message. In this, he remarked that India is having more resources. He appealed to the people to mobilize the local resources to help each other whenever such incidents occurs. He also appealed to the rich people to come forward to help the poor and needy, and discouraged getting money from abroad all the time and requested the people to help each other.

Finally with a good feast the Relief work was over and the people started to live in their new houses happily. I thank the affected people, LWF, UELCI, ALC and all other people, who have co-operated in this. I personally thank Dr. K. Rajaratnam, Rt. Rev. Dorairaj Peter and Vimala Christy for their Kindness and love shownned towards this people. Above all I thank God for this wonderful service to show his love to the people.]



Model House at KALLAKURICHI



ITINERARY OF DR K. RAJARATNAM

— Executive Secretary, UELCI

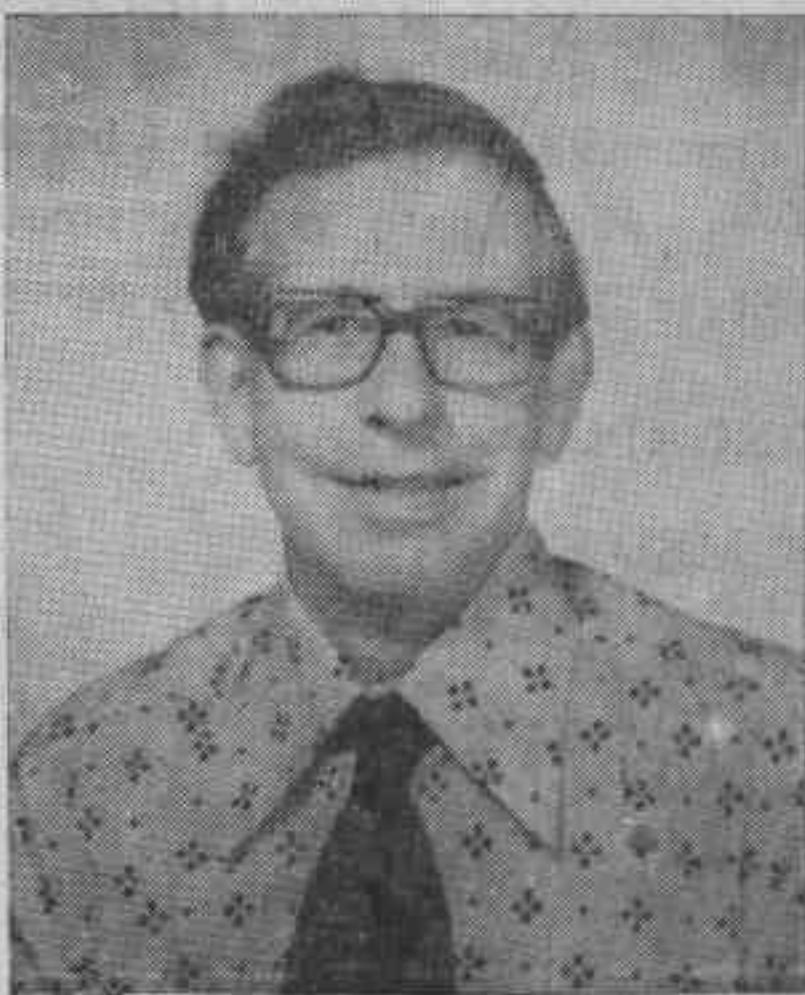
Programme of Executive Secretary UELCI in April, May & June 1983. Visits to Churches in Indonesia, Hong Kong and Japan enroute to USA to participate in the meeting of Commission on World Service in East Lansing Michigan State University, U. S. A.

Monday	18 April	MADRAS, SINGAPORE
Tuesday	19 April	SINGAPORE, MEDAN
Thursday	21 April	MEDAN, SINGAPORE
Friday	22 April	SINGAPORE, HONG KONG
Sunday	24 April	HONG KONG, TOKYO (Narita)
Thursday	28 April	TOKYO (Narita) LOS ANGELES
Thursday	28 April	LOS ANGELES ST. LOUIS
Thursday	28 April	ST. LOUIS DETROIT
Friday	29 April	DETROIT LANSING
Saturday	07 May	LANSING DETROIT
Saturday	07 May	DETROIT NEW YORK (JFK)
Friday	13 May	NEW YORK (JFK)
Saturday	14 May	LONDON
Monday	16 May	LONDON (LHR)
Tuesday	17 May	BOMBAY
Tuesday	17 May	BOMBAY MADRAS

June 1983

Sweden June 7-9 CDS Governing Committee meeting

June 10-25 United Nations Committee on Trade and Development Belgrade, Yugoslavia.



Retirement of Olav Hodne after thirty years of unparallel service to the poor and the needy, Lutheran world Service, Calcutta.

Dr. Olav Hodne first came to India thirty years ago as missionary of the Santal Mission Santal Mission of Northern Churches, and plunged into Refugee Rehabilitation work by starting Cooch Bihar Refugee Service and finally started Lutheran World Service at Calcutta. He helped the unending stream of refugees from Bangladesh.

The Lutheran World Service in Calcutta has developed extensive and varied programmes of Development in Calcutta and Bengal. The Lutheran world service is also an effective relief department carrying out relief work in East Bengal, Orissa and Bihar in particular.

Dr. Hodne being a church oriented Lutheran Missionary, has been anxious to relate Lutheran World Service in Calcutta to the Lutheran Churches in India. As a result of the discussions with Dr. Eugene Ries,

Dr. Hodne retires

— Editor

Director, Department of World Service, Lutheran World Federation, Dr. Hodne and Dr. K. Rajarathnam, Executive Secretary of the United Evangelical Lutheran Churches in India, an arrangement has been worked out and as a result Lutheran World Service, Calcutta is associated with ten Division of Social Action, UELCI.

Dr. Hodne has also developed special programmes in the development of W.E.L.C. and G E L C which are very actively carried out in these two churches.

Dr. Larsen who hold on Indian passport and married to an Indian, happened to be in India for a long time as representative of EZE, Boon, succeeds Dr. Hodne as Director of Lutheran World Service, Calcutta.

A farewell function has organised to express thanks to Dr. & Mrs. Hodne on 30th March, 1983 in Calcutta. Amongst the main speakers, Mother Theresa, spoke very warmly about ten services of Dr. Hodne. Dr. Rajarathnam also spoke, appreciating the services

rendered by Dr. Hodne for India over the past three decades.

The meeting was largely attended by very influential people including christian and non-christian friends. There were ministers of government and Bishops of both the Calcutta church and church of North India, including the cardinal of the catholic Church. A brief biadat of Hodne is presented here. Happily Dr. Hodne plans to stay in India and do some writing work on church and social Action out of his own experiences.

Biodata :

Born June 16th 1921 in Lindaas, Norway.

After Matriculation he completed a four years course at Misjonshoyskolen Stavanger and graduated from there in 1946. He got his theological degree from the Theological Faculty, Oslo in 1947.

He was accepted as a missionary candidate of the Santal Mission, Norway (Santal Mission of the Northern Churches) and left for India in Jan. 1948. Was Principal of the Norwegian School in Shillong, Assam 1948-1952. After having passed two examinations in the Bengali Language, he was in 1956 placed as a district missionary in Cooch Behar, West Bengal.

This was a district where the population increased to the double in few years since the partition of India in 1947 due to the influx of refugees from East Pakistan.

Answering to this challenge, he took up refugee work with aid from Bengal Refugee Service in 1962.

From 1965 and onwards the Cooch Bihar Refugee Service was organized and founded by the Lutheran World Service, Geneva.

After Bangladesh was liberated, The L. W. S. Geneva approved of the starting of the Rangpur - Dinajpur Rehabilitation Service in Bangladesh to assist people who now returned to their ruined homes and villages, and Hodne was director of RDRS for two and a half year (1972).

In the last part of 1974 the Cooch Bihar Refugee Service expanded its work also to other districts and states in India under the name of Lutheran World Service (India), with Calcutta as headquarter and with Hodne as director.

Hodne was awarded the Nansen Medal for outstanding humanitarian work in 1976.

He received Rode Kors hederatagn (Red Cross token of Honour) for outstanding work during the great Bengal flood in 1978.

and was elected Man of the year by the readers of the Norwegian Paper "Verdens Gang" in 1979.

Literary work :

Hodne got his Dr. Th. degree from the Oslo University in 1966 for his work L. O. Skrefsrud, Missionary and Social Reformer among the Santals of Santal Parganas.

He has also written a short history about the work of the Santal Mission of the Northern Churches, and a book about the work of the Womens' Missionary Society Swedin (K. M. A.) in Cooch Behar, W. B. called "Och Seden vekste".

And

"I gode og vonde dager - a biography, and a book for children called : Kerap.

He has for years collected material related to the refugee- problem in Eastern India.

In 1947 he married Brit Waagbo from Nessest in Romsdal, a teacher. They have three children : Kari Hilde, married to John W. French Anne, married to Halvor Endal, and Kjell.

Brit started a school for blind children in Cooch Behar in 1965, and was for some years its principal.

She got a stipend from L. W. F. to study Blind work in U. S. A. in 1968.

As she had to stay in Norway sometime for the Hodne-childrens' education, she took a degree in Special Education, and she has also a degree in Christian Education (Theological Faculty, Oslo 1980).

She has written an instruction book for confirmants within the Northern Evangelical Lutheran Church, India, called : This I believe, translated into Bengali and Santali. Her book about blind children of the blue House (Barna in det bla huset) has just been published in Norwegian.

UNITED EVANGELICAL LUTHERAN CHURCHES IN INDIA

Luther House' Gurukul Campus, Madras - 10

WOMEN'S DESK

Prasanna Kumari Samuel
Secretary

Women's Desk's Plan For 1983 :

The Women's Desk of UELCI brings Christian greetings to all our readers.

The representatives of the nine Lutheran Churches form a committee for the ministry among women. The Women's Desk sees its calling and Commitment to be a contemporary voice for the total development of women in the Lutheran Churches in India in particular and the total society in general. This we are trying to achieve through organising seminars, worships, workshops, conferences and giving trainings in different self development programmes.

The committee met on the 15th January, 1983 to plan the work for the current year. The main programmes that are envisaged for the current year are :

1. Women and Men dialogue at Church and Synod levels :

The National and regional level consultations of the Women and Men Dialogue will be continued at Church and Synod levels. This project envisages to reach the Women and Men at the Church/Synod level to a larger group in the churches, to understand the relationship and the equal partnership of women and men in the life of the church and society.

2. Workshop on Human Rights :

The aim of having this workshop is to study the rights of Indian women against the background of the suffering and present struggles. This will be held during the month of September, 1983 as the National and Ecumenical Workshop.

3. National Conference of the Lutheran Women : This conference envisages the possibility of a meeting of the women of the Lutheran Churches in India from various cultural, linguistic background under one faith, get-together in fellowship and to share their concerns of the Ministry of the Church. This conference will be held at Nagercoil (In the IELC area) during 31st May to 3rd June, 1983. The theme of the conference will be PROCLAIM, LIBERATE and SERVE

4. Training Programme for Lutheran Women at CDS/Calcutta : This programme aims at equipping women in different income generating skills. Selected women will be sent to CDS/Calcutta for six months training programme. At the completion of their training, they will return to their respective churches to equip other women in their area.

These are some of the main programmes planned for the current year.

The Women's Desk of UELCI is privileged to have the strong support and efficient guidance of Dr. K. Rajaratnam, Executive Secretary of UELCI, who has deep concern for women's work. His able leadership and encouragement has resulted in the well established work for women under UELCI.

We are very much looking forward for the prayer, co-operation and meaningful participation in the work of the Women's Desk, UELCI from all the member churches of UELCI.

28th & 29th January 1983	-	Mayuram - TELC
30th	„ „	- Madras
31st	„ „	- Nayudupet, SALC
1st & 2nd February 1983	-	Guntur and surrounding areas - AELC
3rd February 1983	-	Madras, meeting of the Local Lutheran Women gathering.
4th February 1983	-	Women Christian College, Madras Women studies.

Because of their short stay, it was not possible for them to visit all the women's groups. Their visits to various women groups gave encouragement and meaningful support from Women's Desk, LWF and brought great strength for Women's work in India.

The Women's Secretary of UELCI accompanied these two visitors to the above places and this was an experience to get to know the work of the women's groups in these areas. The Women's Desk expresses heartfelt thanks to all the churches and their women fellowship groups for their co-operation in organizing programmes for them and made our guests visit a meaningful one.

Visits :

LWF Visitors :

Miss. Eva von Hertzberg, Executive Secretary of Women's Desk, LWF and Rev. (Miss) Christina Lovestam, Associate Secretary of Women's Desk, LWF visited India during 26th January to 5th February, 1983. During their stay in India, they visited some of the women's groups of Lutheran churches and commended and women's work of those churches. They visited the following places :

Women's Secretary's visit to Singapore :

Women's Secretary of UELCI was invited to participate in a meeting on Christian Conference of Asia (CCA) Women's issues and programme perspectives. The highlight of this meeting was to work out programmes relevant for the concerns of Asian Women. This consultation provided the women's secretary to have a wider knowledge of the issues concerning the problems of the Asian Women in meeting the participants from other Asian countries. The secretary is grateful to Miss. Mizuho, Women's Secretary, CCA and Mrs. Aruna Gnanadasan, Executive Secretary, AICCW/NCCI, who provided this opportunity to attend this consultation of the CCA.

A BRIEF REPORT ON THE MEETING OF THE CDS/LWF GOVERNING COMMITTEE HELD IN INDIA

—T. Y. DEVARAJU,
FIELD OFFICER, DSA/UELCI

The Community Development Service of The Lutheran World Federation, Geneva is a project-screening and endorsing agency which was started in [the year 1962 and since then it has been involved in all the third world countries. Africa, Asia and Latin American development projects of various kinds.

It was the first time that the Governing Committee of the Community Development Service met in India during (19th-22nd) January, 1983 at Silver Sands Hotel, Mahabalipuram.

The invitation was extended on behalf of the nine Lutheran Churches in India under the able leadership of the Executive Secretary/UELCI Dr. K. Rajaratnam and Rt. Rev. Tudu, the President of UELCI.

On this occasion, a one day seminar on "Relevance of Gandhi to the Development of India and the World" was organised under the auspicious of the United Evangelical Lutheran Churches in India. His Excellency, the Lieutenant Governor of Pondicherry, Prof. K. M. Chandy, had kindly accepted the invitation and inaugurated the Seminar. A paper on Gandhi, was presented by Dr. K. Rajaratnam, Director, Centre for Research on New International Economic Order, Madras, which was very useful, especially for the overseas participants to learn more about Gandhi and how the ideas and heritage of India's great man is going to influence our future Development work. The participants were so impressed and delighted about the Seminar that the Governing Committee has recommended that they should follow up the discussion on this topic during their next meeting, also. Altogether nearly 60 participants attended this seminar and 40 of them were from Europe, Africa, United States and Asia.

Miss. Christa Held, The DIRECTOR, CDS/LWF along with her staff initiated the discussions on various Development Projects of the third world countries which were placed in the agenda. The Representatives of the various Donor agencies, the Bishops and Presidents of the member churches of UELCI, and the special invitees from India participated in the meeting very actively, discussing matters of concern to the Churches.

The following CDS Projects from India were discussed during the governing committee meeting for consideration :

1. Drinking water scheme TELC
2. Brick making Project AELC
3. ELC in MP, Water Development Project – Phase V
4. Community Health and Development Project – Shahdol.
5. Danielson Degree College, Chhindwara.
6. Continuation of Assistance to the Sarnatoli Institute for Development.
7. Improvement of Integrated Health Centre at Saldoha.
8. Additional facility for Grahampur High School
9. X-ray for Mohulpahari Christian Hospital.
10. Extension of Mohulpahari Christian Hospital.
11. Urban Leprosy Control Program – Delhi.

It was also interesting to note that many of the overseas participants visited some of the on going CDS projects in India and they have expressed their appreciation for the efficient way in which the development programmes were implemented and the dedicated staff of UELCI who made all possible arrangements with perfect coordination and understanding.

The following suggestions were presented by the UELCI during the CDS Governing Committee meeting for reviewing the CDS criteria for Indian Development Projects.

Introduction :

The nine Lutheran Churches in India are operating in the following States :

Madhya Pradesh

Bihar

Orissa

Andhra

Tamilnadu

Some of these States like Bihar and Orissa are very poor and backward and in the other states, extensive regions are very backward.

The Lutheran Churches are operating in the backward regions of all these States.

Although the Lutheran Churches have been operating from one hundred to three hundred years in these states, churches have not directly contributed much for the eradication of poverty. However, the churches have done a great deal in spreading primary and secondary education and in some cases college education as well. Hospitals have also been established in good number by these churches in these areas and have done remarkable service.

These Educational Medical Institutions are still the vehicles of very valuable service to the society although the government has taken over a great deal of responsibility for education and medical relief.

The Lutheran churches have two challenges :

To continue the educational and medical services to the poor as these two areas are open to churches for service.

The Christian Churches have only these two instruments of service to the society and these are the two instruments that may be open to the churches for how long time to come, although one cannot predict for how long. As churches, we must have channels of service to the society, as otherwise we cease to be churches and this facility has to be strengthened by our global partners.

Education, it might be contended that, having speed so widely in India since independence the ugly phenomenon of large scale educated unemployment in the country is a result of such education and on this ground for the past ten years requests for upgrading or improving our schools and colleges have been virtually ignored by CDS.

While the CDS contention against our requests on behalf of educational programmes, might appear very brilliantly plausible, CDS has ignored the reality as faced and experienced by the Lutheran Churches.

Consequently, CDS priorities unfortunately and tragically are not the priorities of the Lutheran Churches in India.

The Lutheran Churches are not running any prestigious schools but all Lutheran church schools serve, even in the city of Madras – the poorest of the poor. The buildings are dilapidated, class rooms are overcrowded and it is a negative education by herding them into black holes for the whole of their school day.

The three churches – NELC, GELC and JELC operate amongst the tribal people, where literacy is less than 10% Tribal people have job opportunities in India constitutionally reserved for them but from amongst them there are no eligible candidates –not even do they have middle school education, that could qualify them to undergo simple village level technical training – not to speak of higher levels of employment.

The other churches like IELC, ALC, TELC, SALC and AELC operate amongst lower social and economic groups and for both these sections of the people, general and technical education is the only means of improving their chances in life. They have no other means - land or any other capital.

1. For these reasons we need these schools and colleges and not for employment of Christians in the schools which is no issue at all.
2. Similarly, hospitals have been working serving the community in an exemplary manner and in the wake of new opportunities for preventive medical and health education, hospitals which serve the community are essential for Lutheran churches.

It would be a shame to close down these institutions because we cannot secure proper equipment and buildings.

While CDS has religiously refused Lutheran requests, we see many other church hospitals in India expanding and upgraded.

3. For the reasons mentioned in (1) and (2), we strongly recommend atleast as far as India is concerned, the building needs of the existing institutions like Educational including Hostel and Medical be seriously considered.
4. The other important area of service to India is training for development - congregation workers and volunteers as well as medium and lower level technical training. This is a new and effective area for long-term development of people. Training in the methodology of development as well as in identifying and securing local resources for development in rural areas is one of the important services we should build in India through the churches.

Churches have, organised structures and manpower spread, in the rural areas. The support of our global partners is essential to enable the churches to do a meaningful job in relation to rural development.

5. We also need help in providing drinking water to villages where there is no such water. Water development is one of the urgent needs. During this Decade of Drinking Water and Sanitation of the U. N.. UELCI would greatly appreciate strong and determined programme for providing drinking water to villages.
6. Several individuals and organised communities own some land that cannot be cultivated and is lying waste. Community programme is organisationally difficult and calls for overhead management infra structure which costs heavily. While in some cases, this is helpful, a more flexible approach of providing an irrigation well-to benefit small land owners and farmers even individually would be productive and would yield rich dividend for the small investment that might be made.
7. This list of our priorities does not eliminate needs of the blind, the deaf, the dumb and other physically handicapped sections of the society.

8. Women's involvement in development is one of our important priorities. We would like to engage women in development projects to benefit women and through them other women.
9. Our priority is also for management training for project holders and other leaders in development programmes.
10. We have one important suggestion. We are disheartened and discouraged by the CDS procedures.

After a great deal of thinking and planning, we submit our projects to CDS – they go through all channels and finally the CDS Governing Committee approves. But later on we are told that CDS is not able to raise funds. Some times the time lag between application and finding funds is so much that it affects substantially the cost and management structure. This is a very serious defects in the procedure.

We understand that donor agencies participate in the CDS Governing Committee meetings and also have the advantage of the agenda of such meetings sent to them prior to the meetings.

If after going though all these good procedures, funds cannot be found, it would be better for CDS to reject our applications and not otherwise.

11. We are loyal to CDS/LWF in relating our needs to them and we are not approaching other donors. We would like that this question of approved projects not securing donor's support must be seriously considered by the appropriate bodies. In the alternative, Lutheran churches may be asked to have direct relations with donor agencies and other development agencies in the world, as many other churches do have bilateral agreements with donor agencies like EZE and LWR.

These are our considered proposals.

We want to express our very deep appreciation what CDS has been to us all these years.



RURAL LEVEL VOLUNTEERS DEVELOPMENT TRAINING PROJECT FOR ANDHRA EVANGELICAL LUTHERAN CHURCH

—T. Y DEVARAJU,
Field Officer, DSA/UELCI

The Division of Social Action/UELCI has approached the Community Development Service|Lutheran World Federation, Geneva to sponsor a nation wide project for all the 9 Lutheran Churches to train Rural Level volunteers at congregational level; in order to educate the village people in socio-economic and cultural development. But however the CDS/LWF has approved only a pilot project for AELC.

The aim of the Project :

- a) To provide vital and vibrant thoughts about the present socio-economic and political conditions; so that the village people are able to make use of the resources which are available with the Government and private enterprises.
- b) To provide expertise and awareness to congregational leaders so that they are able to guide and advocate their own people at the local level to get employment opportunities in the Government—Banks and other private enterprises.
- c) To educate the people to know their rights and privileges for a better living.
- d) To develop leadership among Christian leaders so that atleast some of them enter in state and central legislative assemblies.
- e) To strengthen the faith in Christ among the congregations.

Methodology planned for the project :

Initially to train 30 congregational level rural development volunteers selected from all the synods of the church so that each trainee is expected to educate 500 people. In this way for a population of 3,00,000 members of AELC, 600 volunteers are needed.

Training Programme :

The Training programme for the I group of 15 volunteers is planned from first May till June fifteenth at Odareevee (Chirala) including a field visit to Koraput Project in Orissa with resource persons selected from the DSA and AELC. The syllabus is framed from the following topics—

- a) Development problems
- b) Rural Economy
- c) Human problems in Development
- d) Role of animators in the village economy
- e) Government Resources-self reliance
- f) Model of Koraput-its meaning, progress, key people in the village economy.
- g) Methodology of Development
- h) Politics
- i) Development Education
- j) Changes in wage pattern of labourers.

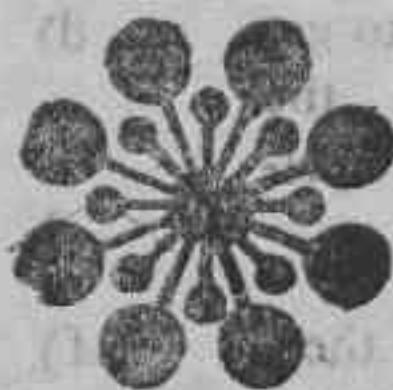
Present conditions of the people :

The Institution of caste has been one of the exclusive characteristics of the Indian Society since early ages. Considering the background of these areas, caste is a complex phenomenon and it divides the society into innumerable caste groups. Because of their close association with agricultural occupation, these people are graded as untouchable by other caste people. Even among the converted and born Christians, we have seen lot of disparities. The most extreme form of pollution is untouchability. Even their touch would invite elaborate purificatory rituals for members of upper caste.

Agriculture is their main occupation. People those who belong to the above said areas are agricultural labourers, besides this 50% of the Christian Community are still working as bonded labourers. It does not mean that because of bearing the brand of Christianity they are well developed. Though several Christian organizations are rendering their services to the needy without touching the vital phenomena of their weakness; through

their integrated Rural Development programmes. The people for whom we propose to render our service are the kiths and kins of the Christian agricultural labourers. According to this study, not income is considered as their income. The respondents and their family members are fully engaged in agricultural work and 95% of them are agricultural coolies. Their livelihood depends upon their income, which fluctuates from time to time. Therefore it is difficult to assess their monthly income. However, all the respondents are reported that their family monthly income is less than Rs. 250/- From this information it is clear that the economic background of the respondents is nothing much to speak of.

After extracting work they would be paid only a nominal wage. Moreover, they have work only for 4 months in a year - i.e., only during monsoon season. Their stable food is rice. The poor people are ill-fed and ill-clothed; i.e., half naked. There is also no variety of nutrition on the food taken. Among the respondents nearly 64.36% prepare food. Only once in a day and that is at night, and the rest twice a day



INTRODUCTION

Recommendations of the Dialogue Sessions between Overseas Partners and Indian Lutheran Churches : Mahabalipuram 15-19, 1982.

— K. Rajaratnam,
Executive Secretary

Pending publication of the final report of the consultation at Mahabalipuram — The Lutheran Churches and Overseas Mission Partners Dialogue Session — during November 15-19, 1982, I am presenting an interim report in order that the reports and recommendations of the consultation as well as the action of the Enlarged Executive Committee of the UELCI on these recommendations are in the hands of the participants in general and the heads of overseas Missions and Lutheran Churches in particular, to facilitate implementation without undue loss of time.

The consultation above all, generated mutual confidence and hope amongst the participants and this is a greatly desired infrastructure for the renewal of partnership and launching new programmes.

The consultation has given a new determination to the Lutheran Churches to continue the existing programmes which give strength to the life of the churches and also encourage the churches to implement many new proposals both with their own resources and with the resources that partner churches and Mission agencies abroad are inspired to share with the Lutheran Churches in India.

The reports and recommendations of the consultation were placed before the Enlarged Executive Committee of the UELCI the very next day of the conclusion of the consultation i. e. on the 20th November in Mahabalipu-

ram itself. The Enlarged Executive Committee was deeply moved by the spirit of the consultation and the UELCI in the first instance was asked to explore implementation of the following programmes that are to be initiated and administered by the UELCI while the churches place recommendations effecting their involvement before their own councils and their priorities are sorted out.

The UELCI programme priorities are as follows :

- African students campus ministry
- Christian women's ashram ministry
- Ministry among youth and women
- Ministry among western visiting young men and women adherent to new religions.
- Christian education
- Indigenous forms of worship
- Cassette ministry

I am taking immediate steps to contact all concerned with the strengthening and expanding of African students campus ministry.

I would like to take this opportunity to once again express the deep appreciation of the UELCI for the whole-hearted participation of the Lutheran Churches and the overseas Mission societies, and churches. In parti-

cular I would like to thank all the leaders who presented papers, chaired the group discussions and the secretaries who took pains to write out the reports and the minutes of the Plenary Session. I hope and pray that the sense of mutual trust and cooperation rene-

wed at the consultation will continue in great strength and confidence so that the enormous scope of making partnership effective is utilized by the partners which will lead to the ultimate aim of all our endeavours namely – Glorification of God.

PARTNERSHIP RELATIONS

Bishop I. N. Roberts
Chairman

Dr. Paul Rajasekar
Secretary

*Chairman Bishop I. N. Roberts Secretary Dr. Paul Rajasekar Indian Participants
Mr. Uttam Kumar Rev. Samuel Rajkumar Mr. Athistam Pichai Pillai Rev. B. Vijayaratnam Ms. Katakshamma Paulraj Ms. Rachel Soren Ms. Edith Lily Mr. G. Krupadanam Bishop Dorairaj Petter Rev. I. P. Sathiaseelan Rev. A. K. Jha Dr. N. Issac Mr. P. Sundaram Overseas Participants : Mr. Jan Ahlander Dr. Henje Becker Rev. Iugemar Holmquist Dr. Olav Hodne Mr. Leif Munksgaard Dr. Gottfried Rieger Dr. J. F. Neudoerffer Mr. Eskil Jonsson Dr. Rudolf Ficker Rev. John Victor Salle Dr. Satoru Kishii*

Preamble

As men and women gathered here from different nations, representing different churches and agencies of the Lutheran family, at this dialogue session under the auspices of the UELCI we affirm our common humanity as the children of God. While acknowledging our oneness as fellow human beings, we confess that our common bond between one another is enhanced, renewed and recreate by God's saving action in the Cross and resurrection of Jesus Christ. In jointly affirming our faith in Jesus Christ, we are also affirming our unity in Christ, in the Gospel, and in the Body of Christ i.e. Church. Being members of one universal Church we are partakers of one Body of Christ sacramentally. Therefore, we find it appropriate to consider one another as *Partners* in the life and Mission of the church, notwithstanding our socio-cultural, racial, sexual and other differences.

Partnership

In stating that we are *partners* in the life and Mission of the Church, we must also confess that in the past we have been guilty of a distorted understanding of their partnership. For historical and other reasons our partnership relations were very much determined by the dominance of one partner reducing the other to a state of dependence in manifold ways. But thanks be to God that we have reached a new stage in history wherein we are becoming more and more conscious of our mutual dependence or inter-dependence. We believe that our participation in this dialogue session is in itself a sincere expression of our desire to rectify our past errors and blindness and to strive for a meaningful expression of the mutuality of our partnership.

As representatives of the constituent churches of the UELCI, LWF and overseas Mission agencies and churches, we take this opportunity to commit ourselves that in the future our partnership shall be based on the following principles :

1. Our commitment to Christ and the life and Mission of the church.
2. Our desire to participate and share in common concerns, needs, burdens and blessings.

In order to realise these basic principles of partnership in concrete forms of action we shall in future (i) engage in periodic dialogues in mutual openness, frankness and genuine concern for one another; (ii) we shall also strive to create an atmosphere of mutual trust confidence and accountability through sharing information, mutual visitation and consultation.

In making the above affirmations, we are also mindful of the need and urgency to explore, build and strengthen our partnership relations with Christians and others outside the Lutheran family in local, regional and national levels. We also feel the necessity to explore possibilities of mutual partnership between Christians of the same continent (for example, between Christians in Asia, or between Christians in Europe, or in America.

Role of the UELCI

As an organisation of constituent Lutheran churches in India, we believe that the UELCI has been and shall continue to play an important role in promoting partnership among different Lutheran churches in India. UELCI has also functioned as the National Committee in relation to the LWF, WCC. However, we now envisage the possibility of UELCI playing a greater role in promoting

partnership among member churches, among Christians in Asia, and between Lutheran churches in India and other overseas Mission agencies and churches including the LWF

In this regard we consider UELCI to act as the appropriate forum in order to promote dialogue between churches and Mission agencies by drawing their attention to certain national and common concerns which require joint effort and action. In so far as the existing bilateral relationships between a member church of UELCI and its respective overseas Mission partner continues and remains undisturbed. UELCI shall in future attempt to promote relationships between member churches and Mission agencies bilaterally. In this sense we envisage the UELCI playing a co-ordinating and facilitating role with respect to common national concerns and mutual needs of the member churches and Mission agencies and churches.

Some specific recommendations to all concerned bodies :

1. That UELCI from time to time identify specific common concerns affecting the life and Mission of the member churches and shall aim to promote these concerns in member churches, churches of other denominations, LWF and overseas Mission agencies and churches for joint action.
2. That UELCI shall play the role of establishing channels of communications and dissemination of information between Lutheran churches in India and the various Mission agencies and churches on a multilateral basis, where it is lacking.

3. Requests for funding of UELCI projects at the national and regional level, if such funding is desired from Mission agencies and churches of the member churches, it shall be routed through the member churches to their respective agencies.
4. That UELCI shall facilitate sharing of resources available within India for the benefit of overseas partners, when requested by the latter.

5. We further recommend that UELCI should consider inviting a delegation from China Christian Council to visit the member churches to share their experience in attaining selfhood and maturity. Let this concern be promoted through the NCCI.

(The group also listed a number of common concerns in the life and Mission of the church both in India and overseas. These concerns will be referred to the next Group).

NEW OPPORTUNITIES FOR MISSION : COOPERATION FOR IMPLEMENTATION

REV. K. NATHANIEL

Chairman

Dr. M. VICTOR PAUL

Secretary

*Chairman Rev. K. NATHANIEL Secretary Dr. VICTOR PAUL Indian Participants
Rev P. PANGI MRS. S. KARTIK BISHOP M. M. TUDU BISHOP JACOB NAG Dr.
B. V. SUBBAMMA Dr. P. PRABHUDAS Mr. G. R. SAMUEL Mr. DANIEL RAJA-
GAMBEERAM Mr. J. ISAAC Mr. LINCOLN Dr. CHOUDHRIE Ms. PRASANNA
KUMARI MESHAK Ms. SUBHASHINI REV. JOSEPH MOHAN Overseas Participants
Dr. HANS GERTZ Dr. JACK REENTZ.*

INTRODUCTION

After a prolonged discussion on the topic of On-going Evangelism Programmes and New Opportunities for Mission the working group discovered that there are couple of difficulties to list clearly and separately what are the on-going programmes and what are the new opportunities.

The first difficulty is that the on-going programmes in one or some Indian Lutheran churches are found to be new opportunities in the rest of the Lutheran churches and vice versa.

Secondly, non-availability of exact information on the on-going programmes and data on the new opportunities, in different church areas caused difficulty in preparing separate lists of on-going programmes and new opportunities.

In view of the above situation the working group recommends the following single list of areas of Evangelism and new opportunities. Each Indian Lutheran church is requested.

1. to identify her own on-going Evangelism programmes and new opportunities from the given list.
2. to list out her own priorities.
- 3 to decide in which areas the needs mutual cooperation or help from neighbouring or other Indian churches or form the UELCI or Overseas partners.
4. The UELCI member churches are urged to identify from the list of on-going projects and new opportunities such projects as they will be able to undertake with their own resources and those for which they may require bilateral or multilateral assistance from overseas Mission agencies/churches.
5. It is recommended that young writers from Lutheran churches be encouraged for the production of challenging Christian literature as well as Bible Study materials.

The working group felt that all the Indian Lutheran churches should critically evaluate their on-going evangelism programmes thoroughly. In this regard the churches are advised to seek the help of experts through UELCI and overseas partners.

List of Areas of On-Going Programmes and New Opportunities

1. Evangelism among women.
2. Evangelism to the Hill People—important area of recent and mutual concern of all Indian Lutheran churches (see Project : Mission to the Hills People – proposed structure by UELCI).

The working group recommended to agree in principle the proposal of Chart-I by UELCI with addition of TELC, IELC ALC, MPELC etc. This proposal in

Chart-I be referred to the respective Indian Lutheran churches and related Overseas Missions for study, comments, recommendation and participation.

3. Evangelism through Ashrams (see Appendix-I on Christian Ashrams—UELCI).
4. Campus Ministry – to cover all University areas (special concern for drop-outs here and overseas also – UELCI)
5. Exchange of personnel in Evangelism at a church to church and nation to nation levels.
6. Exchange of experts or technical people in areas of evangelism and institutions – UELCI.
7. Institutional Evangelism (still important need of education institutions, residential schools and hostels).
8. Reach-out for the unreached at local, national and international levels.
9. Reach-out to the unchurched members.
10. Special Mission to the migrated people (urban, industrial and project areas).
11. Development and use of Electronic equipment for Evangelism (radio, TV, folk music, tape ministry etc.)
12. Youth Ministry (see *UELCI-Lutheran Youth for Evangelism*) – unemployed, educated, dependents – arrange get-together. Expose them to new experiences, arrange Christian and social issue movies.
13. Christian Education and Nurture Programme – Strength for Evangelism (see UELCI Christian Education and Parish Education.)
14. Care and Counselling Ministry.

15. CACS and Suvarthavani to train people in areas of music, dance and other mass communication methods.
16. Through Economic, occupational and welfare programmes.
17. Evangelism to the high caste, educated and rich people (use convert christians, produce literature and books of high standard, study and research into scriptures of other religions and devotees. Specialised studies in religious issues etc., converted volunteers, dialogues, indigenous methods and means)
18. Through revival meeting and campaigns.
19. Musical and mobile evangelism teams to villages.
20. Non-formal education with Evangelism, orientation and out-reach.
21. Reach-out to unbaptized believers (see *Why Baptism after conversion?*)
22. Industrial and slum evangelism.
23. Hospital, sick, healing and evangelism ministry- need of hospital chaplains.
24. Coordination of hospital work (UELCI) at national level.
25. Emergency Relief-to coordinate relief work (UELCI)
26. Disabled Ministry (10% of Indian population are disabled - UELCI)
27. Community Development work be linked with Evangelism- UELCI.
28. Lay training.
29. Equipping young people through a training centre.
30. Social concerns on justice, peace etc.
31. Radio Evangelism.
32. Mutual exchange of personnel.

Please note you are free to add to the list. New and innovative methods of evangelism are to be designed to suit the context. The working group has identified certain areas in the above list where UELCI could be a source of help. It is upto the individual churches and overseas Missions to decide, the degree of involvement at local, national and levels in any given area.

LOCAL CONGREGATION IN MISSION

Chairman Dr. M. Bage Secretary Mr. K. D. Benjamin Indian Participants : Rev. Augustine Jeyakumar Rev. S. Suvisesharaj Mr. S Moshahary Rev. K. Sathiachellan Mr. B. Minz Mrs. Jyothi Kumar Mr. Esther Cornelius Rev. G. J. Johnson.

Dr. M. BAGE

Chairman

Definition

Local congregation is a community that worships the True God in fellowship, transcending caste and social barriers, serving the fellow-beings, receiving the gifts from the

K. D. BENJAMIN

Secretary

Holy Spirit and witnessing the saving activity of the risen Lord Jesus Christ in word and deeds.

Mission of the church basically depends upon the congregations, their commitment

and their sacrifices. The effectiveness of Mission depends upon involvement of the local membership of the congregations in the ministries of worship, witness and service.

The Lutheran churches are therefore called to focus on the local congregations in order to activate the life and Mission of the church in India.

The responsibility and viability

The dual responsibility of the local congregation is :

1. To intercede both individually and corporately for the whole community in the locality before the Lord.
2. To bring the Lord's voice to the whole community both in words and deeds.

The viability of the local congregation

The viability of the local congregation depends upon the maturity of individual members in taking the leadership in the perspective of Priesthood of all believers (1. Pet 2. : 9).

A responsible pastor would see that the congregation carries out the triple functions mentioned above. A local congregation is not an isolated unit but it is a branch that sprouts from the stem which is Christ our Lord. Several local churches (congregations) constitute an organic unit generally called "Church". Christ is the only head of the local congregation. The Church structures should not obscure the local congregation.

The local congregation does not exist for itself alone but mainly for those who are outside the four walls of the church. In order to further the Mission of the local congregation and as a token of global identification, the local congregation needs encouragement to develop fraternal relationship not only with the sister congregation around but also with a congregation abroad.

In order to proclaim Christ powerfully the congregation should not hesitate to cooperate with other local Christian denominations.

Dimensions of witness and service

The local church should see that its members are properly equipped for the Christian witness and service in their locality (*Eph. 4:12*). The following methods are recommended :

PRAAYER : Every individual member should have the concern to pray for unreached non-believers, needy and disabled people, for those who are fighting against injustice and for those who undergo the persecution by being Christians and for propagating the Gospel and also for the overseas Christian companions.

WORSHIP : Our whole life should be a life of worship that leads to witness and service for which Sunday worship is a preparation.

MINISTRY OF WORD AND ACTION : As visiting the sick, consoling the bereaved encouraging the depressed upholding the weak, explaining the Biblical passages in order to proclaim the Gospel, sing songs as witness to non-believers. (*Matt. 25:36*)

WITNESS : The faith in our Lord Jesus Christ should give impetus to every congregational member to live as living letters (*2 Cor. 3:2*).

Presenting the Gospel through these and other media such as short plays, monoactions, katha-kalatchebam and bajans or organising Christian Mela/Jastia (Festival) periodically as instruments of evangelism amongst others and thus create opportunities for fellowship between Christians and people of other faiths (for most of these activities, finance is not necessarily involved).

Economic Viability

We recognise the appalling economic conditions of local congregations and our

concern for their economic upliftment. To realise this objective, among other things the churches are encouraged, to start training centres for the drop-outs (men and women) to impart vocational training at these centres in cottage industries and alike in different trades to them so that they may rehabilitate themselves in their respective backgrounds as earning members and better citizens. Towards this end we strongly recommend to the churches to solicit the cooperation and participation of the overseas Christian companions.

List of on-going and new opportunities for witness indentified in the report of "New opportunities : practical cooperation and implementation" as well as other opportunities and challenges of local congregations should be addressed to the local congregations for their choice of programmes to be implemented essentially within the framework of their social, cultural and economic resources

For list of on-going and new opportunities- please see appended list

List of Areas on On Going Programmes and New Opportunities :

1. Evangelism among women
2. Evangelism to the Hill People-important area of recent and mutual concern of all Indian Lutheran churches (see Project Mission to the Hills People-proposed structure by UELCI).
3. Evangelism through Ashrams (see Appendix-I on Christian Ashrams- UELCI).
4. Campus Ministry to cover all University areas (special concern for drop-outs here and overseas also-UELCI).
5. Exchange of personnel in Evangelism at a church to church and nation to nation levels.
6. Exchange of experts or technical people in areas of evangelism and institutions- UELCI.

The working group recommended to agree in principle the proposal of Chart-I by UELCI with addition of TELC, IELC AL, MEPLC etc. This proposal in Chart-I be referred to the respective Indian Lutheran churches and related Overseas Missions for study, comments, recommendation and participation.

7. Institutional Evangelism (still important need of educational institutions, residential schools and hostels).
8. Reach-out for the unreached at local, national and international levels.
9. Reach-out to the unreached members.
10. Special Mission to the migrated people (urban, industrial and project areas).
11. Development and use of Electronic equipment for Evangelism (radio, TV, folk music, tape ministry etc.)
12. Youth Ministry (see *UELCI-Lutheran Youth for Evangelism*) - unemployed, educated, dependents - arrange get-together, Expose them to new experiences, arrange Christian and social issue movies.
13. Christian Education and Nurture Programme-Strength for Evangelism (see UELCI Christian Education and Parish Education).
14. Care and counselling Ministry.
15. CACS and Survarthavani to train people in areas of music, dance and other mass communication methods.

16. Through Economic, occupational and welfare programmes.

17. Evangelism to the high caste, educated and rich people (use convert christians, produce literature and books of high standard study and research into scriptures of other religions and devotees. Specialised studies in religious issues etc., converted volunteers, dialogues, indigenous methods and means etc.)

18. Through revival meetings and campaigns.

19. Musical and mobile evangelism teams to villages.

20. Non-formal education with Evangelism, orientation and out-reach.

21. Reach-out to unbaptized believes (see *Why Baptism after conversion?*)

22. Industrial and slum evangelism.

23. Hospital; sick, healing and evangelism ministry—need of hospital chaplains

24. Coordination of hospital work (UELCI) at national level.

25. Emergency Relief – to coordinate relief work (UELCI)

26. Disabled Ministry (10% of Indian population are disabled—UELCI).

27. Community Development work be linked with Evangelism—UELCI.

28. Lay training

29. Equipping young people through a training centre.

30. Social concerns on justice, peace etc.

31. Radio Evangelism.

32. Mutual exchange of personnel.

ECUMENICAL PARTICIPATION

Bishop Jeyaseelan Jacob

Chairman

R. R. Sundara Rao

Secretary

Chairman Bishop Jeyaseelan Jacob Secretary Dr. R. R Sundara Rao Indian Participants :

Rev. M. Samuel Dr. B. J. Jackayya Mr. N. Muthiah Mr. N. Ezra Rev. B. D. Bagh Mrs.

Marien Minz Miss Siron Athisayan Rev. Th. Chetty Dr. Madhusudhana Rao Oveyseos

Participants : Dr. Siegwart Kriebel Dr. Von Bruck Dr. Ingemer Holmquist Dr. Roger

Kahle Dr. Gunnar Wemau.

This committee like to pronounce the Lutheran church is basically an ecumenical church and that the very purpose and interest of the Reformation was not to cause any split, as it has often been wrongly thought of the church but to preserve its dignity and unity. All through its history it has in all its

ecumenical relations followed the principle that "it is sufficient for the true unity of the Christian church that the Gospel be preachedthat the sacraments be administered in accordance with the divine word (*Augustberg Car VII. 2*). Our ecumenical practices in India have been in line with this principle

(ex : *Lutheran cooperation in theological education with TTS, ACTC and the merger of B. D and M. Th. programmes of Gurukul with UTC etc.*).

To continue this task and to carry on missionary commitment more effectively in religiously pluralistic and socially diversified Indian society, the committee realises that that Christian churches functioning here in India need to be aware of the necessity of ecumenical participation. This was one of the basic purposes for which the Federation of Evangelical Lutheran Churches in India (FELCI) was constituted. The United Evangelical Lutheran Churches in India (UELCI) which is the present form of the FELCI is also committed to the same cause and purpose as has been stated in its constitution. Keeping this in view the present committee has recognised and discussed the various levels of ecumenical participation and the ways and means through which the UELCI can achieve its purpose as stated above.

Recommendations

1. The UELCI taking the lead given by the FELCI continue the needed effort to promote unity among its constituent churches in order to move forward in the direction of united witness to Jesus Christ in India and elsewhere and to have meaningful and mutual ecumenical participation.
2. In order to achieve positive results of our prolonged dialogue over many years with the Church of South India, the UELCI take all necessary steps and measures as pointed out by the Committee of Lutheran Unity of the FELCI met in Rajahmundry 1970. In view of our present Lutheran thinking in India on union negotiation the UELCI is encouraged to renew and to continue its conversations with CSI towards the goals of conciliatory unity and ecumenical participation.
3. The committee takes cognizance of the involvement of UELCI in dialogue with Orthodox churches, Roman Catholic churches as planned by the Gurukul. The committee recommends that these efforts be extended to other Christian sects and the Baptist churches as well and be continued as far as possible.
4. The present state of ecumenical participation in regional and national ecclesiastical organisations as well as international organisations such as Christian Conference of Asia, Lutheran World Federation, World Council of Churches etc. be continued for furtherance of the task of the Mission of the UELCI in its fullness.
5. The ecumenism in its true sense cannot be restricted to the unity of the churches alone as it includes all mankind, what is known as world-wide ecumenism. It is, therefore, further recommended that the UELCI engage itself in interfaith dialogue and dialogue with the people of other ideologies as Gurukul has already been engaged in such dialogues.
6. The committee wish to draw the attention of the churches to fact that Gurukul has already begun to function as ecumenical centre-according to the 'Supplementary Report' and recommends that all possible efforts and financial resources made available so that Gurukul may fully be engaged in a field of witness to Christ enrolling the ecumenical participation of other churches.
7. In order to achieve unity of the church – at different levels such as grass root,

regional, national and world-wide – the most fundamental or basic requirement is ecumenical awareness and participation at the grass root level since local congregation or unit constitutes the core of the church or community. This committee, therefore, recommends that UELCI through Gurukul programmes and through the other ways and means at its disposal promote the Christian fellowship, the community life and solidarity with the neighbours at grass root level both in developmental and social justice concerns

8. The committee notice that there are new opportunities through which UELCI can ecumenically participate with other churches as well as other socio-religious groups. Such opportunities are –

a) African Students Campus Ministry

- b) Christian Women's Ministry
- c) Work among Youth and Women
- d) Ministry among Western visiting young men and women adherent to new religions.
- e) Christian Education
- f) Indigenous forms of worship.
- g) Healing ministry through medical institutions.
- h) Cassette ministry
- i) Ministry among disabled etc.

Recommended to explore the possibility making use of these opportunities to the maximum extent for the benefit of the participating churches in particular and for the benefit of the community at large.

PROCEEDINGS OF THE PLENARY SESSION

Dr. K. Rajaratnam

Executive Secretary

The Plenary Session commenced with prayer by Bishop M.M. Tudu, President – UELCI.

The four group reports were presented before the House by the group Secretaries. After calling for comments by the members each group, certain alterations and amendments were proposed. Then the reports were passed and approved by the delegates and the following resolutions were made :

Resolutions

1. That we place on record our deep appreciation to the UELCI Executive Secretary

K. D. Benjamin, G. R. Samuel

Recording Secretaries

- Dr. K. Rajaratnam and the President, Bishop M. M. Tudu for organising the 'Churches- Missions Dialogue Session' at Mahabalipuram during November 15–19 1982.
- 2. That we record our appreciation to the overseas partners presence and for their active participation in the dialogue
- 3. That we express our joy and appreciation for the presence of Asia Secretary, Rev. Dr. Satoru Kishii of DCC/LWF and Mr. Roger Kahle, English Editor, Lutheran World Information, Geneva and for their participation in the dialogue sesosin.,

4. That we accept the proposals of the four groups with modification made at the Plenary Sessions and forward the same to the UELCI constituent churches and the overseas partners for their study and action.
5. That we ask the constituent churches to sort out priorities feasible to them out of the proposals recommended in the reports of the four groups and implement them and communicate their action to the UELCI Executive Secretary for record and follow-up action in their implementation.
6. That the constituent churches be asked to negotiate with their respective Mission Boards for joint action with member churches in implementing the selected proposals where a joint action is needed and feasible
7. That the constituent churches be asked to select some of their congregations to experiment the suggestions contained in "Local Congregation in Mission" and send a progress report to the UELCI Executive Secretary and to the respective Mission Boards from time to time.
8. That we authorise the UELCI (Executive Secretary) to undertake a research study of the financial and human resources in respect of services rendered by the rank and file of church members in order to assess the 'real giving' by the church members as well as 'money giving' and work out budget in terms of human resources and money resources.

The Plenary Session came to a close with prayer and benediction.

EXTRACT FROM THE MINUTES OF THE ENLARGED EXECUTIVE COMMITTEE UELCI

K. RAJARATNAM

Executive Secretary

Resolutions

Resolved that we approve the Reports and Recommendations of the various groups together with the modifications made in the plenary of Dialogue Session between Lutheran Churches in India and their related Overseas Churches and Mission Agencies.

Resolved that the Executive Secretary - UELCI be authorised to communicate these reports to the constituent churches and related Overseas bodies for due consideration and necessary action.

Resolved that the Executive Secretary be authorised to explore possibilities of implementing the following programmes of 'New Opportunities' in the following order of priority :

- African Students Campus Ministry
- Christian Women's Ashram Ministry
- Ministry among young men and Women.
- Christian Education
- Indigenous forms of worship
- Cassette Ministry

Resolved that UELCI arrange a similar Church-Mission Dialogue Session in the year 1985 as an ongoing process of Dialogue for engagement in Mission.

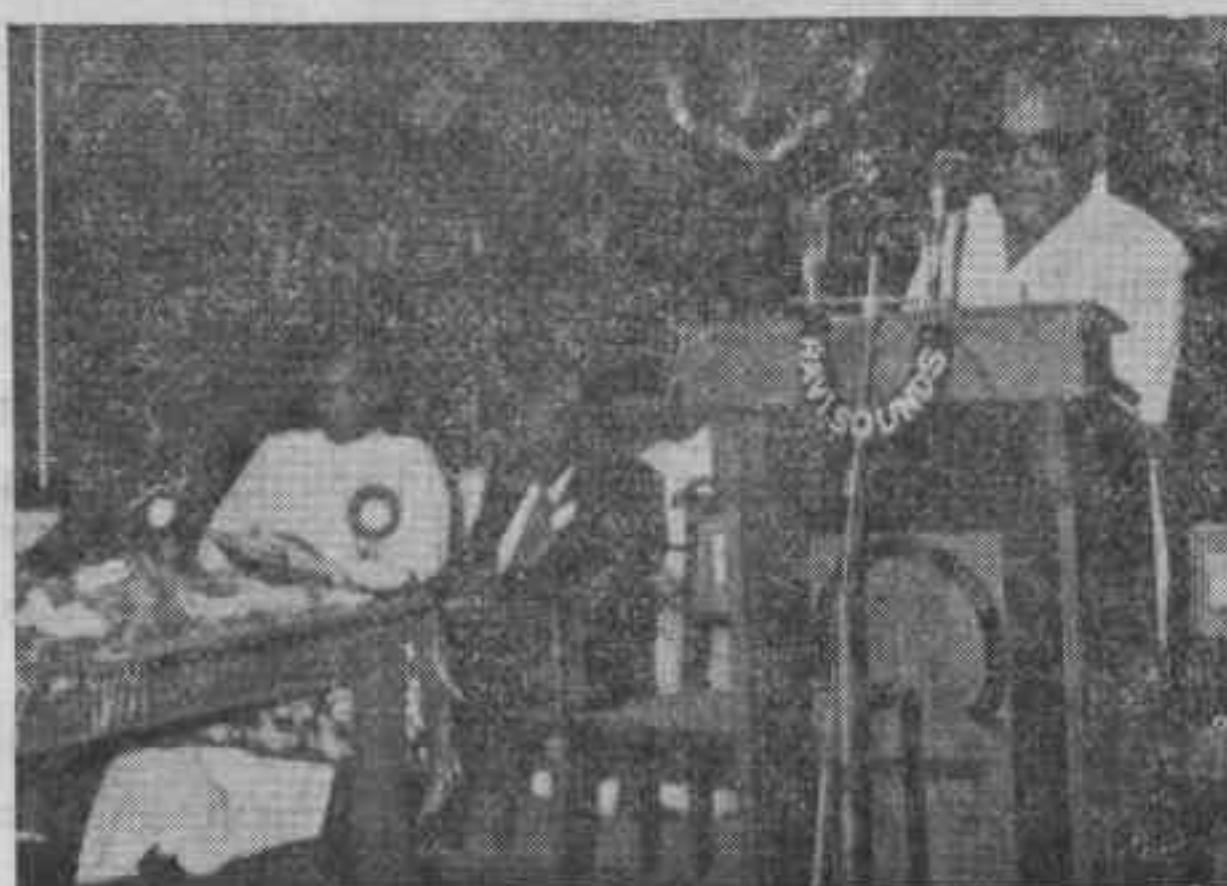
**THE NINETY-EIGHTH ANNIVERSARY CELEBRATIONS OF THE ANDHRA
CHRISTIAN COLLEGE, GUNTUR (A. P.)**

A RESUME

B. Chandra Paul, M. A.,

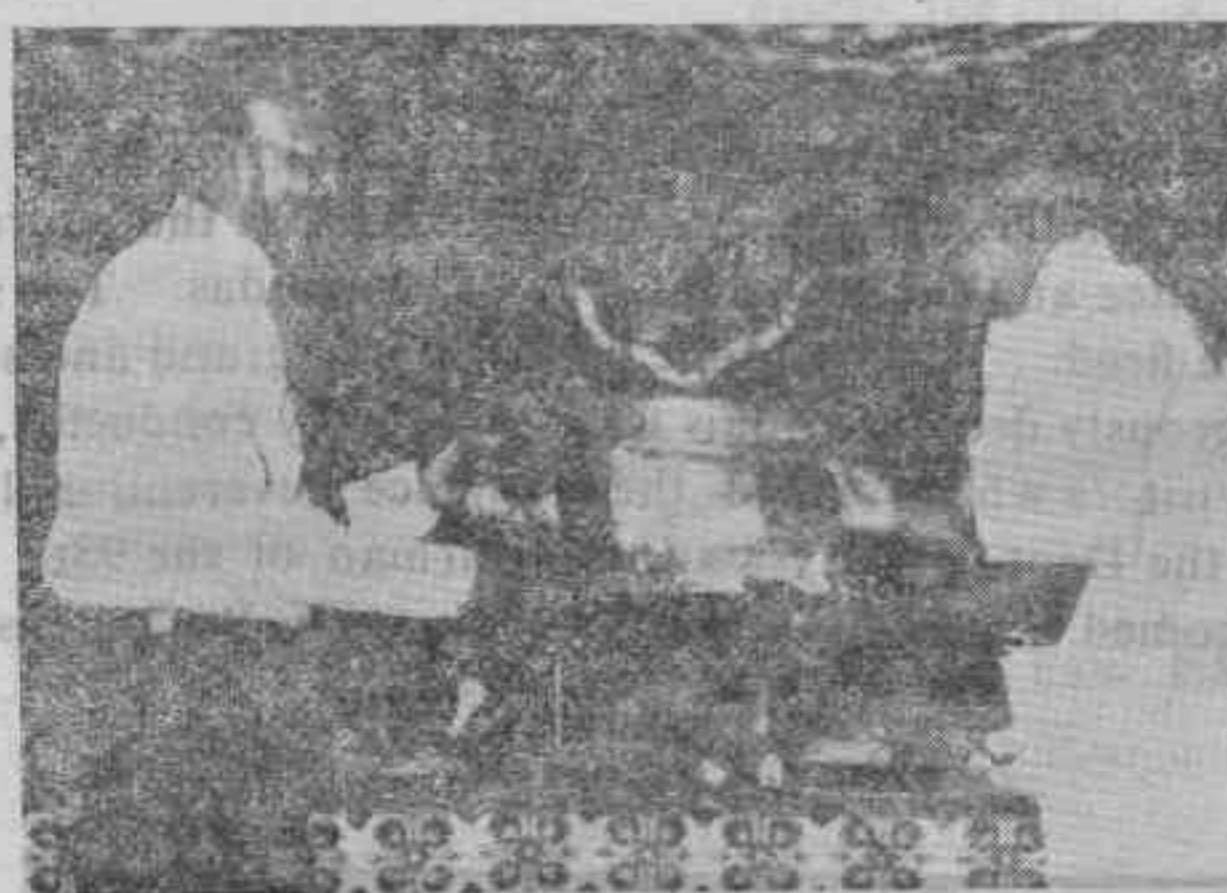
Significantly for the Andhra Christian College, Guntur, (A.P). the twenty-first of March, nineteen eighty-three was a red-letter day; the event was the celebration of the ninety-eighth anniversary of the College. The spacious campus of the College was tastefully and gaily decorated with 'Welcome' arches and colourful festoons. The students and Staff just having enjoyed their refreshments were waiting eagerly for the more important events of the occasion.

As the distinguished guests—Dr. & Mrs. K. Rajaratnam, Mrs. Dhanalakshmi Prabhudas and Rev. K. Nathaniel arrived, they were welcomed at the entrance of the College by the Reception Committee and the Principal Dr. P. Prabhudas. The special band played music and crackers were fired. The academic procession, a grand and solemn march to the magnificently and gorgeously decorated dais was exquisitely conducted, while all the students, Staff and other visitors who formed the audience reverentially stood. Mr. C.V. Prasada Rao, Head of the Dept., of Physics and Chairman of the 98th Anniversary Committee respectfully welcomed the dignitaries to the dais. Dr. Prabhudas, the Principal chaired the function.



**Dr. P. Prabhudas M.A. Ph.D. (Temple) Principal, Andhra Christian, College,
Guntur presenting the anniversary report.**

The programme commenced with singing of the hymn "Our God, Our Help". Rev. K. Nathaniel, President Andhra Evangelical Lutheran Church offered invocative prayers. The Principal Dr. Prabhudas presented his annual report in which he outlined the various activities - Curricular, co-curricular and extra-curricular as well as the religious programmes of the many organisations and associations of the College during the academic year 1982-83. Dr. Prabhudas also noted that the College will be hundred years-old in a couple of years and that the Management has been planning to start the centenary celebrations from the year 1983-84, culminating in the centenary year 1984-85. He specially appealed to the alumni of the College to evince keen interest in the developmental programmes and the expansion of the academic disciplines which the Management has been seriously contemplating upon. At the end of the report Dr. Prabhudas presented, on behalf of the students, Staff and Management of the College, a welcome address and felicitations to Dr. K. Rajaratnam, Director, Centre for Research in New International Economic order, (Madras) who was the Chief guest of the occasion.



Dr. K. Rajaratnam, M.A Ph.D (London) Chief guest receiving a momento from the Principal, Dr. P. Prabhudas

The pivotal part of the day's programme was the Chief guest's anniversary address. Dr. Rajaratnam's speech was an orchestration of lofty thoughts and superb feelings. He recalled with nostalgic feelings the years of his service at the College (Andhra Christian College) during the late fifties. He exhorted the students to be aware of what was happening around them. He described the student community as a power and a force to reckon with, and advised them to sublimate and channelise their potentialities towards the building of a nation free from fear, want and ignorance. Dr. Rajaratnam cast a spell on the audience.

The presence of the two distinguished ladies Mrs. Dhanalakshmi Prabhudas and Mrs. Gloria Rajaratnam with their genial faces on the dais lent grace and cheer to the festive occasion. They gave away prizes to the academic and athletic prize-winners. It was

spectacular to see the prim and trimly dressed up youngsters smartly go up the stage to receive their prizes. As night fell the whole campus was seen illuminated with long rows of colourful bulbs. Towards the end of the programme Rev. V.D. Kanta Kumar, the student chaplain offered the closing prayer and pronounced the benediction. Dr. G. Samuel, Vice-Principal proposed a vote of thanks.



Mrs. Dhanalakshmi Prabhudas, presenting a momento to Mrs. Gloria Rajaratnam.

The variety entertainments of the Anniversary by the students included dance, drama and music. Splendour and gaiety marked the occasion all through. The entire fete was a cultural boost, an intellectual feast and a visual treat.



Officers of U E L C I

The Rt. Rev. M M Tudu
President – UELCI
Bandorjori Mission
Dumka-814101, Santal Paraganas
BIHAR

The Rt. Rev. I. Newton Roberts
Vice-President/UELCI,
Luther Bhavan, P.O Box 30
Chhindwara – 480 001, M.P.

Dr K Rajaratnam
Executive Secretary, UELCI
Gurukul Campus,
Kilpauk, Madras - 600 010

The Rev Dr M. Bage
Vice-President/UELCI
Gossner Compound, Main Road, Ranchi,
Bihar – 834001.

Mr G. Krupadanam
Joint Secretary - UELCI
'Martha Bhavan', Suviseshapuram,
Rajahmundry – 533 105, A.P.

Mr. R. Athistam Pichai Pillai
Treasurer – UELCI
TELIC Mission compound
Mayuram – 609 001, Tanjore Dist.

Bishops / Presidents of the constituent Churches of U.E.L.C.I.

The Rt Rev. M M. Tudu
Bandorjori Mission
Dumka – 814101, Santal Paraganas
Bihar

The Rt. Rev. Dorairaj Peter
Bishop – ALC
53, Mariasusai Nagar
Cuddalore – 607 001

The Rt. Rev. Ahlad
Bishop – MPELC
Luther Bhavan, Post Box 30
Chhindwara – 480 001, M.P.

The Rt. Rev. Jayaseelan Jacob
Bishop – TELC
Tranquebar House
Tiruchirapalli – 620 001

The Rt. Rev. Jacob Nag
JELC Central Office
Jeypore P.O. 764 001
Koraput Dist., Orissa.

The Rev. John Huss
President – IELC
Panavila Junction, Trivendram-14
Kerala State.

The Dr M Bage
Pramukh Adyaksh – GELC
Gossner compound, Main Road
Ranchi, Bihar – 834 001.

The Rev. K. Nathaniel
President – AELC
Post Box 205
Guntur – 522 002, A.P.

The Rev. T. Ananthan
President – SALC
East Mission Compound
Tirupathi – 517 501
Chittoor Dist., A.P.

May 1983

Chair Persons of UELCI Standing Committees

Committee on Worship

Rev. Gnanabaranam Johnson
Gurukul (TELC)

Committee on Diaspora

Bishop Jacob Nag (JELC)

*Committee on Ministry of Women in
the Churches*

Dr. B.V. Subbamma (AELC)

Committee on Young People's Work

Mr. G.R. Samuel (TELC)

*Committee on Lutheran Theological
Education*

Mr. K.D. Benjamin (SALC)

*Committee on Lutheran Church Unity
and Ecumenical dialogues*

Dr. B.H. Jackayya (IELC)

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Dr. M. Israel (IELC)

Scholarship Committee

Mr. K.J. Williams (SALC)

D. S. A. Committee

Dr. N. Isaac (AELC)

Christian Education

Mr. J. Isaac (IELC)

APATS

Rev. M. Samuel (ALC)

Indian Lutheran

Mr. Benjamin D. Franklin (AELC)

Communication

Mr. Hansdak - Chairman (NELC)

Mr. Daniel Jayakumar (ALC)

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**The Indian
Lutheran**

UELCI Secretariat,
Gurukul Campus,
Kilpauk, MADRAS - 600 010

PRINTED MATTER

T. Lourdu Samy,
Thomas Street,
VEMBAR - 627 906.

Erledigt

Tirunelveli Dist.

To

GUSSNER MISSION,
HANDJERYSTRASSE 19-20
1000 BERLIN - 41,
Bundes Republic Deutschland.

Sir,

Sub:- India - Human Need of Housing for Poor Lourdu Samy Family - application submitted - Regarding.

I beg to submit the following statements of application to your kind Mission for favour of according Poor Family Cheap Housing Grant for one family in review of following grounds:

1). I come of a very Poor Christian Family. I have one wife and 9 children. The children are studying. I belong to the Cadre of low income group earning monthly a sum of Rs.300. The said sum is very meagre unable to support the family members.

2). Now My long - felt need is to construct a cheap house for family living. At present I live in a rented thatched House. I have purchased a building site of my own in which I propose to construct a tiled shed at cheaper rate.

3). I am enclosing herewith the plan estimate for the cheap Housing Project with recommendation of Church Authority and Rural Development Organization.

4). The Cheap House is essential for the living of applicant's family for which project, I have no other go or way except the aid of GUSSNER MISSION which alone serves the cause of needy persons.

5). I can not raise loan or another source for the construction of cheap House.

Therefore I humbly request the GUSSNER MISSION to show your Mercy and Pity by sanctioning a grant for constructing the Cheap House and thus enable to save my poor family.

Yours most gratefully,
T. Lourdu Samy

Applicant. 9/6/83

Enclosures and Records.

- 1). Plan of the Cheap Housing : as approved by qualified project surveyor.
- 2). Estimate of cheap housing : Cost of small house evolved.
- 3). Report of Project Surveyor : Describes and certifies the need of a house.
- 4). Bonefide certificate from Church Priest. : Confirms the need of cheap housing.
- 5). Bonefide certificate from Rural Development Organization. : Confirms the need of cheap Housing.

Rev. Fr. M. S. Antony
PARISH PRIEST

ST. THOMAS' CHURCH
VEMBAR - 627 906
SOUTH INDIA.

Date 7 . 5 . 1983

To,

The 'Gossner Missions'
Handjerystrasse 19 & 20
1000 Berlin 41

Dear Sirs,

May I be pleased to forward the following particulars for your kind consideration and favourable orders.

Mr. Lourdusamy, the applicant for a cheap house scheme, is one of my parishioners in Vembar, Tinnevelly District in south India. He hails from a very good Christian family. Now he is suffering much as he is not able to maintain his big family consisting of his wife, three boys and six girls. One of his girls, Sahaya Mary by name, is physically handicapped and is kept at home as she is unable to do any manual work for her sustenance. It is the plight of Mr. Lourdusamy to see to the settlement of all these children in life. His meagre income is not sufficient for the maintenance of this big family and hence he suffers very much.

The house in which this big family takes shelter is a thatched shed having two rooms. This is really too small for this big family to live in. Hence Mr. Lourdusamy is submitting this application for aid from the charitable funds of the Missions. I whole heartedly recommend and request you to kindly do the needful help to put up a convenient house for this poor family. I shall be ever thankful to you.

Praying for you,

I am,

Yours in Our Lord,

M. S. Antony
Parish Priest.



INDEPENDENT CHRISTIAN LEAGUE

(Christian-Educational - Child Welfare and Multi - Service lay-Mission)

(Regd. under Societies Act XXI - 1860 of India)

(Under the guarantee of article 14, 15, 19, 25, 26, 27, 28, 29, 30 & 51 of the constitution of India)

SOCIAL-EDUCATIONAL-RELIEF INSTITUTIONS UNDER THIS MISSION.

1. Interfaith Boys's Orphanage
2. Interfaith Girl's Orphanage
3. T.M.B. McAvoy Rural Middle School
4. Inter Christian Mission School, Tuticorin
5. Interfaith Orphanage Technical Training Centre
6. Children Relief "GIFT FOOD AID" Project
7. Rural Hospital (Under construction)
8. Related special projects.

AID BE ADDRESSED TO INTERFAITH ORPHANAGE &
ALLIED INSTITUTIONAL PROJECTS.

Ottapidaram Tirunelvelli Dist. India.

Account no. 144 with Tamilnad Mercantile Bank,
Tuticorin-1. INDIA.

Communications to:-

INDEPENDENT CHRISTIAN LEAGUE

MR. A. KOVILPILLAI, B. A. B. T.,

Executive Director

Office: Interfaith Orphanage Buildings

Ottapidaram (Pincode-628 401)

Tirunelveli District INDIA.

DATE...4.5.1983.

To

The Gossner Mission,
Handjerystrasse, 19-20
1000 Berlin - 41.
Bundes Republic Deutschland.

Dear Sirs,

The applicant for cheap House Scheme is Sri. T. Lourdu Samy native of Vembar Village. He comes of a very poor but true Christian family with 9 children. He has earned only a Housing site in his craftman service of 30 years but unable to construct a Cheap House in the site from his own funds.

He is neither given other sources nor raise loan for the purpose. So, a house is highly necessary for the living of his family.

Therefore I strongly request and recommend your Mission to sanction, Cheap-Housing grant and help the family for achieving a cheap house to live with children.

For Independent Christian League,

A. Kovilpilla
(A. KOVILPILLAI) 4.5.1983.
CHIEF EXECUTIVE ORGANIZER.

S. SENTHIL ARUMUGAM D.C.E.
CONSULTING ENGINEER & LICENSED SURVEYOR

65-B, V. M. KOIL STREET,
TUTICORIN-628002.

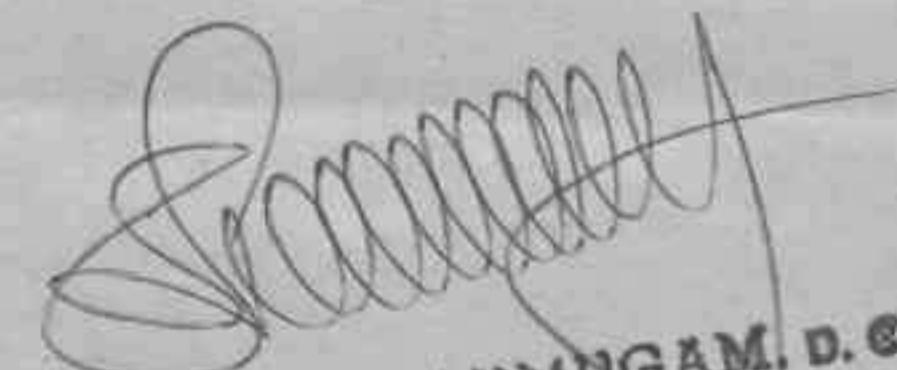
PROPOSED CONSTRUCTION OF A LOW-COST HOUSE FOR
POOR PEOPLE RURAL HOUSING SCHEME VEMBAR TIRUNELVELI DISTRICT.

Date 7/5/83

OWNER NAME:- SRI. LORDUSAMY.

SRI. LORDUSAMY (Aged 57) is the Christian and his native place is Vembar. His family is very poor. He earns Rs. 300/- monthly from his Craft Instruction. He has to save a family of 11 members within the poor income. He has no own house but a site is purchased by him within his earning period of 30 years.

Now he needs a house for his wife and children. Therefore he deserves every assistance from foreign philanthropic organization for a Low-Cost building scheme.


S. SENTHIL ARUMUGAM, D.C.E.
CONSULTING CIVIL ENGINEER
LICENSED SURVEYOR.
65-B, V. M. KOIL STREET,
TUTICORIN-628002.

APPLICANT NAME:- SRI. LORDUSAMY VEMBAR.

A B S T R A C T

TOTAL ESTIMATE AMOUNT:- Rs.16,000/-

SL. NO.	DESCRIPTION OF WORKS	QUANTITY	RATE	PER AMOUNT
		Rs.Ps.	Rs.Ps.	
1.	Earth Work excavation for foundation in sand and other loose soils wet and not under water to all depth as my directed except hard rock requiring blasting inclusive of shoring, shuttering, and balling water wherever necessary refilling the sides of foundation with excavated earth in layers of 15c.m. thick well rammed, watered, consolidated depositing the surplus earth in places shown by the owner with initial lead of 10 metres and lift of 2 metres all complete as per drawing and specifications and directed by the owner.	1235 CFT.	20.00 100 CFT.	247.00
2.	Laying plain cement concrete 1:4:8 (one part of cement and four parts of sand and eight parts of aggregate) using hard broken granite stone of 40mm. size in foundation including shoring, dewatering wherever necessary mixing, laying, levelling, and consolidating concrete, finishing, curing etc. complete.	309 CFT.	560.00 100 CFT.	1730.40
3.	Random Rubble Masonry in hard granite rough stone in cement mortar 1:5 (one part of cement and five parts of sand) for foundation and basement as per standard specifications.	762 CFT.	500.00 100 CFT.	3810.00
4.	Damp Proof Course with cement mortar 1:3 (one part of cement and three parts of sand) using 20mm. thick, 5% crude oil by weight or cement used as per standard specifications.	127 SFT.	60.00 100 SFT.	76.20
5.	Filling in basement with selected excavated earth in layers of 15 c.m. thick well rammed, and consolidated including watering complete with standard specifications and as directed by the owner.	552 CFT.	26.00 100 CFT.	143.52
6.	Brick Work in cement mortar 1:5 (one part of cement and five parts of sand) using second class chamber burnt bricks in superstructure including cost of scaffolding, cleaning etc. complete as per standard specifications.	450 CFT.	530.00 100 CFT.	2385.00
7.	Tiled Roof over palmyrah joists.	351 SFT.	8.00 1 SFT.	2808.00

SL. NO.	DESCRIPTION OF WORKS	QUAN- TITY	RATE PER AMOUNT
8.	Flooring Laying plain cement concrete 1:4:8 (one part of cement and four parts of sand and eight parts of aggregate) using 40mm. size in gauge hard broken granite jelly for flooring 10 c.m. thick and top left rough to receive the floor finish including levelling, consolidating, curing etc. complete as per standard specifications.	276 SFT.	B.F.:/ Rs.Ps. 140.00 100 SFT. 11,200. 12 — 386.40
9.	Supplying and fixing in position of the following size and type of country wood Doors including cost of hold fasts and allied appliances and labour for fixing furniture fittings but excluding cost of furniture fittings.		
a)	1. D : DOORS : 3'3" x 7'0" 2NOS. 2. D1 : DOORS : 3'3" x 6'6" 2NOS.	450.00 400.00	EACH EACH 900.00 800.00
b)	Supplying and fixing in position of the following size and type of country wood Windows including cost of hold fasts and allied appliances and labour for fixing furniture fittings but excluding cost of furniture fittings.		
	1. W : WINDOWS: 4'0" x 4'6" 1NO. 2. Wi : WINDOWS: 3'0" x 4'6" 2NOS.	400.00 400.00	EACH EACH 400.00 800.00
c)	Supplying and fixing in position of the following size and type of country wood Ventilators including cost of hold fasts and allied appliances and labour for fixing furniture fittings but excluding cost of furniture fittings.		
	i. V: VENTILATORS : 3'0" x 2'0" 1NO.		200.00
10.	Plastering in cement mortar 1:5 (one part of cement and five parts of sand) 12 mm. thick for all surfaces of walls including necessary scaffolding, racking of masonry joints, curing, cleaning etc. complete as per standard specifications.	1446 SFT.	66.00 100 954.36 SFT.
11.	Painting the Wood Works (Doors, and Windows, Ventilators) with two coats of ready mixed paint, of approved quality and colour including the cost of ready mixed paint, brushes, soap, putty, labour etc. complete as per standard specifications.	L. S.	359.12

TOTAL: 16,000.00

RUPEES: SIXTEEN THOUSAND ONLY.

NAME OF WORK:- PROPOSED CONSTRUCTION OF A LOW-COST HOUSE FOR POOR PEOPLE
RURAL HOUSING SCHEME VEMBAR TIRUNELVELI DISTRICT.

APPLICANT NAME:- SRI. LORDUSAMY VEMBAR.

DETAILED SHEET

SL. NO.	DESCRIPTION OF WORKS	NO.	L.	B.	H.	QUANTITY
1.	Earth Work excavation for foundation in sand and other loose soils wet and not under water to all depth as my directed except hard rock requiring blasting inclusive of shoring, shutting, and balling water wherever necessary refilling the sides of foundation with excavated earth in layers of 15 c.m. thick well rammed, watered, consolidated depositing the surplus earth in places shown by the owner with initial lead of 10 metres and lift of 2 metres all complete as per drawing and specifications and directed by the owner.					
	Main wall alround	1	76'0"	3'3"	4'0"	988.00
	Short cross wall(12'9" - 3'3")	1x2	9'6"	3'3"	4'0"	247.00
						1235.00
2.	Plain cement concrete 1:4:8 (one part of cement and four parts of sand and eight parts of aggregate) using hard broken granite stone of 40mm. size in foundation including shoring, dewatering wherver necessary mixing, laying, levelling, and consolidating concrete, finishing, curing etc. complete.					
	Main wall alround	1	76'0"	3'3"1'0"	247.00	
	Short cross wall	1x2	9'6"	3'3"1'0"	61.75	
						308.75
3.	Random Rubble Masonry in hard granite rough stone in cement mortar 1:5 (one part of cement and five parts of sand) for foundation and basement as per standard specifications.					
	Main wall alround	1	76'0"	1'9"	3'0"	399.00
	Short cross wall(12'9" - 1'9")	1x2	11'0"	1'9"	3'0"	115.50
	<u>BASEMENT:-</u> Main wall alround	1	76'0"	1'3"	2'0"	190.00
	Short cross wall(12'9" - 1'3")	1x2	11'6"	1'3"	2'0"	57.50
						762.00
4.	Damp Proof Course with cement mortar 1:3 (one part of cement and three parts of sand) using 20mm. thick, 5% crude oil by weight or cement used as per standard specifications.					
	Main wall alround	1	76'0"	1'3"	--	95.00
	Short cross wall	1x2	12'9"	1'3"	--	31.88
						126.88
5.	Filling in basement with selected excavated earth in layers of 15c.m. thick well rammed, and consolidated including watering complete with standard specifications and as directed by the owner.					
	Verandah & Kitchen	1x2	12'0"	6'6"2'0"	312.00	
	Hall	1	12'0"	10'0"2'0"	240.00	
						552.00
6.	Brick Work in cement mortar 1:5 (one part of cement and five parts of sand) using second class chamber burnt bricks in superstructure including cost of scaffolding, cleaning etc. complete as per standard specifications.					
	Wall alround	1	46'0"0'9"9'0"	310.50		
		1x2	27'0"0'9"6'0"	243.00		
						553.50
		..	2	..		

SL. NO.	DESCRIPTION OF WORKS		NO. L.	B.	H.	QUANTITY
6.	<u>DEDUCTION FOR OPENINGS:-</u>	D : DOORS	1x2	3'3"	0'9"	7'0"- 34.13
		D1 : DOORS	1x2	3'3"	0'9"	6'6"- 31.70
		W : WINDOWS	1	4'0"	0'9"	4'6"- 13.50
		W1 : WINDOWS	1x2	3'0"	0'9"	4'6"- 20.25
		V: VENTILATORS	1	3'0"	0'9"	2'0"- 4.50
						<u>449.52</u>
7.	Tiled Roof over palmyrah joists.		1	26'0"	13'6"	-- 351.00
8.	Flooring Laying plain cement concrete 1:4:8 (one part of cement and four parts of sand and eight parts of aggregate) using 40mm. gauge hard broken granite jelly for flooring 10c.m. thick and top left rough to receive the floor finish including levelling, consolidating, curing etc. complete as per standard specifications.	Verandah & Kitchen Hall	1x2 1	12'0" 12'0"	6'6" 10'0"	-- -- 156.00 120.00
9.	Supplying and fixing in position of the following size and type of country wood Doors including cost of hold fasts and allied appliances and labour for fixing furniture fittings but excluding cost of furniture fittings.					<u>276.00</u>
a)	1. D : DOORS : 2. D1 : DOORS :				3'3" x 7'0" 3'3" x 6'6"	-- -- 2NOS. 2NOS.
b)	Supplying and fixing in position of the following size and type of country wood Windows including cost of hold fasts and allied appliances and labour for fixing furniture fittings but excluding cost of fixing furniture fittings.	1. W : WINDOWS : 2. W1 : WINDOWS :			4'0" x 4'6" 3'0" x 4'6"	--- 1NO. ---2NOS.
c)	Supplying and fixing in position of the following size and type of country wood Ventilators including cost of hold fasts and allied appliances and labour for fixing furniture fittings but excluding cost of fixing furniture fittings. V.VENTILATORS: 3'0" x 2'0"--- 1NO.					
10.	Plastering in cement mortar 1:5 (one part of cement and five parts of sand) 12mm. thick for all surfaces of walls including necessary scaffolding, racking of masonry joints, curing, cleaning etc. complete as per standard specifications.	Verandah & Kitchen Hall Outer Side	1x2 1 1	25'0" 44'0" 100'0"	--6'0" --9'0"2 --7'6"	300.00 396.00 750.00
						<u>1446.00</u>
11.	Painting the Wood Works (Doors, and Windows, Ventilators) with two coats of ready mixed paint of approved quality and colour including the cost of ready mixed paint, brushes, soap, putty, labour etc. complete as per standard specifications.					-- -- -- L. S.


SENTHIL ARUMUGAM, D.C.E.
CONSULTING CIVIL ENGINEER

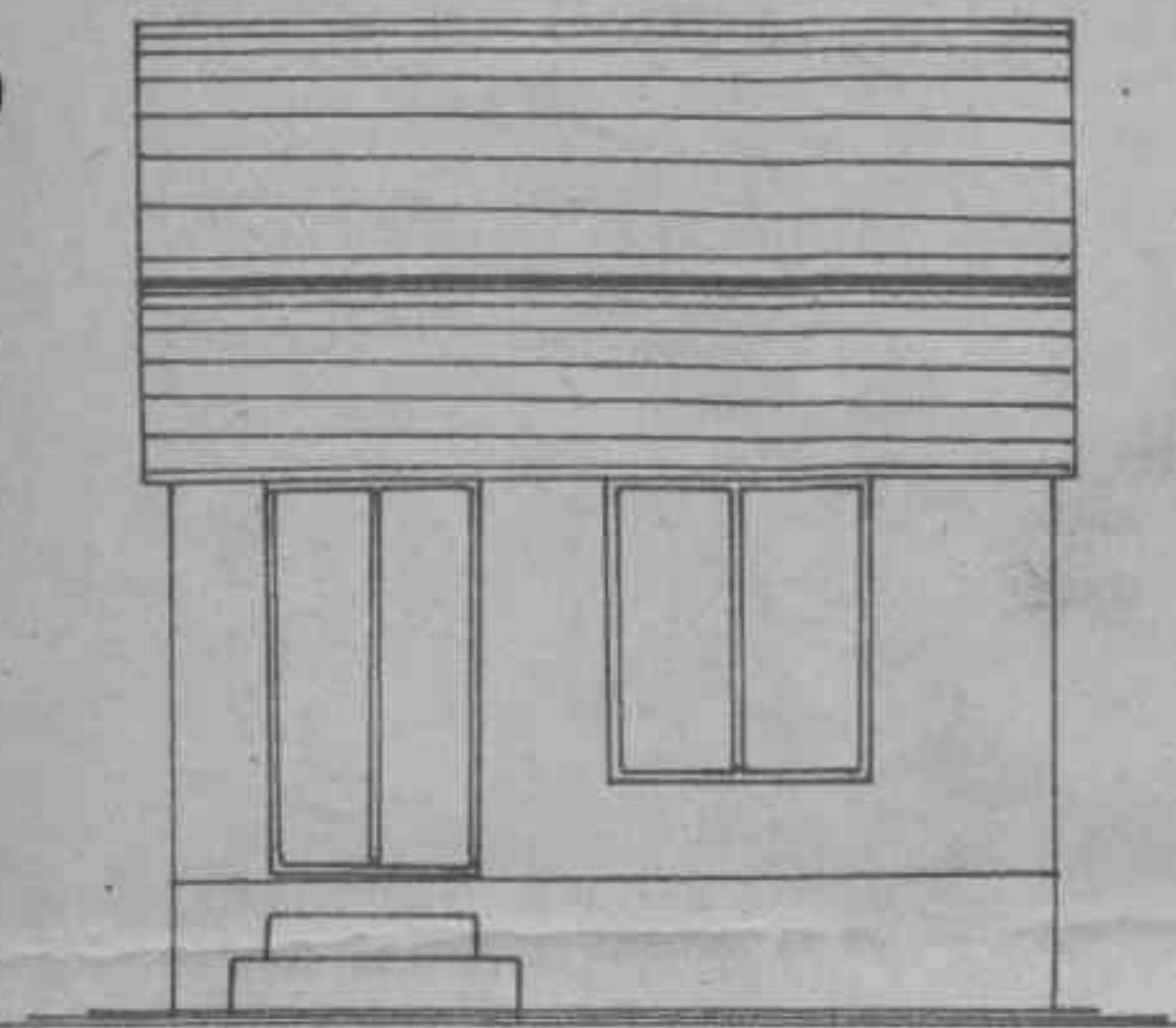
PLAN SHOWING THE PROPOSED CONSTRUCTION OF A LOW - COST HOUSE FOR POOR PEOPLE

22 MAR 83

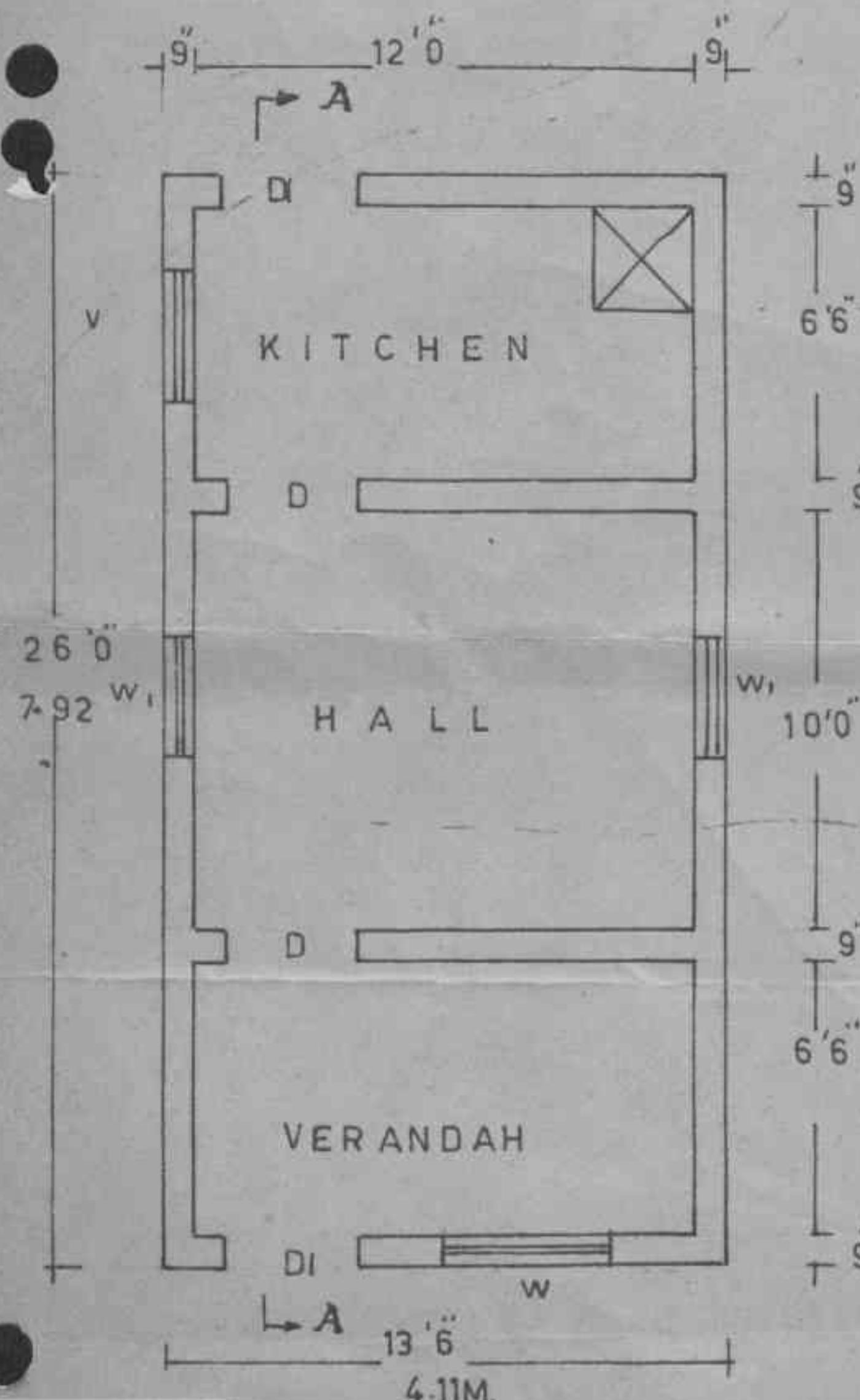
RURAL HOUSING SCHEME. VEMBAR TIRUNELVELI DISTRICT.

OWNER: SRI. LORDU SAMY, VEMBAR.

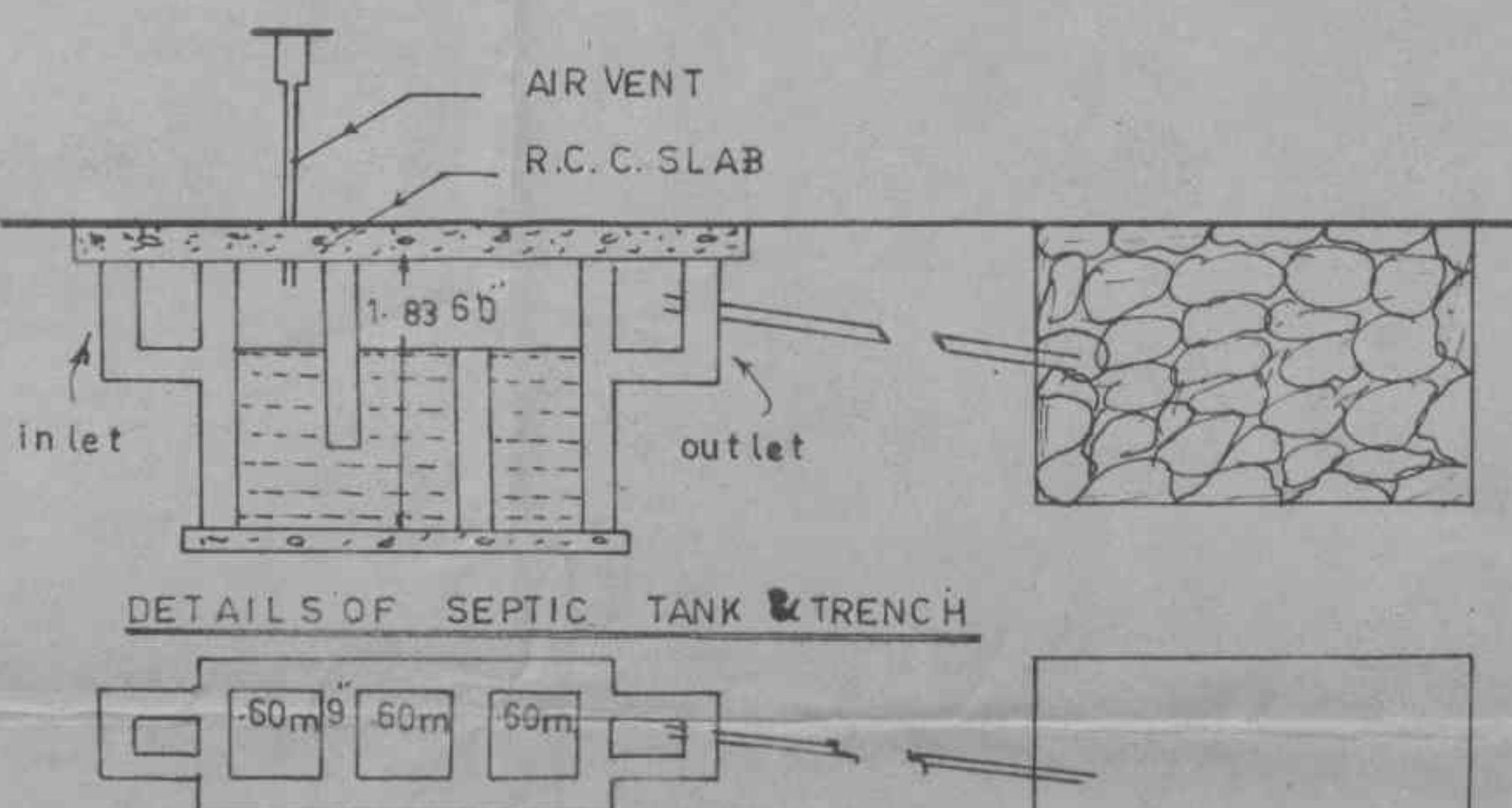
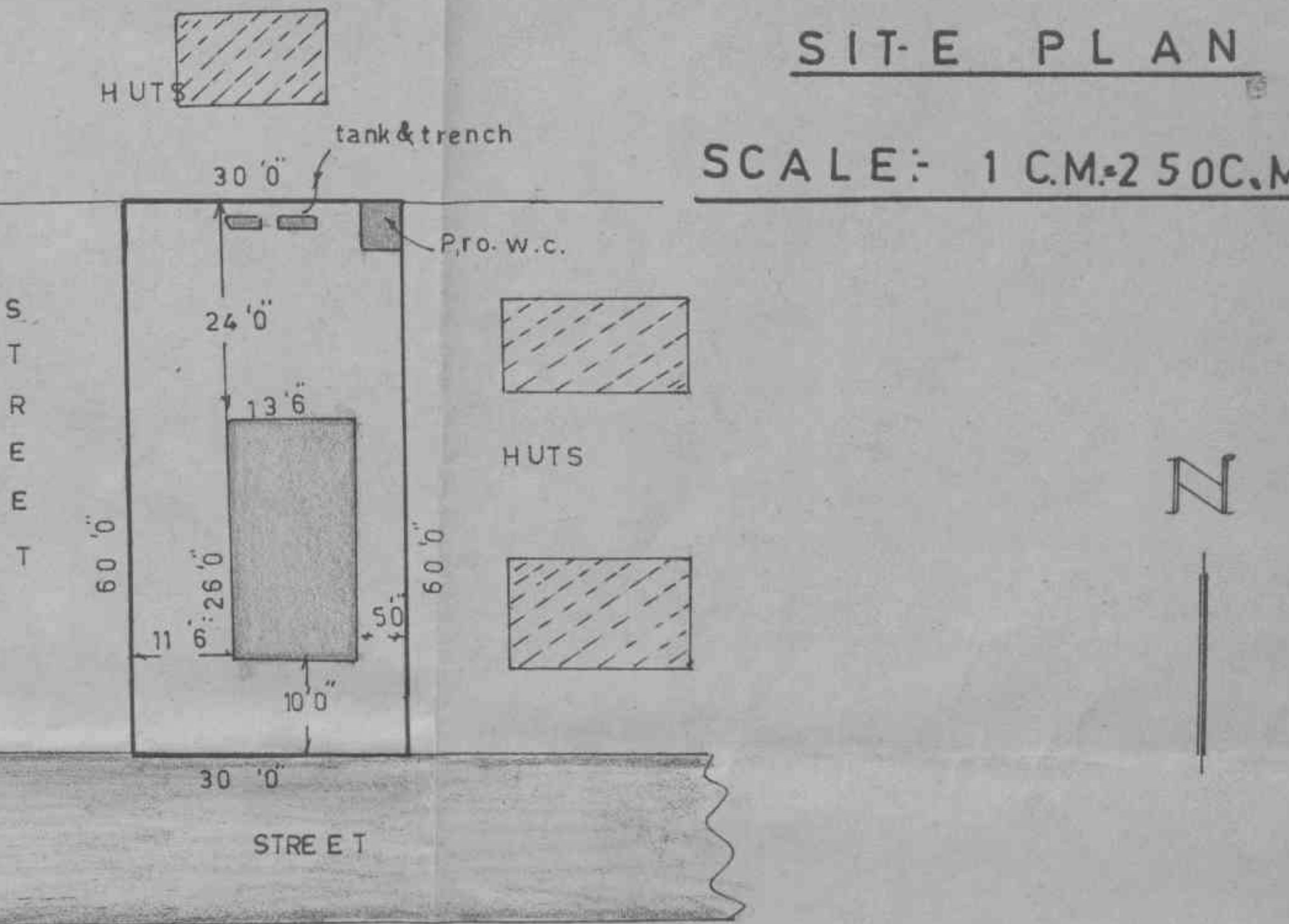
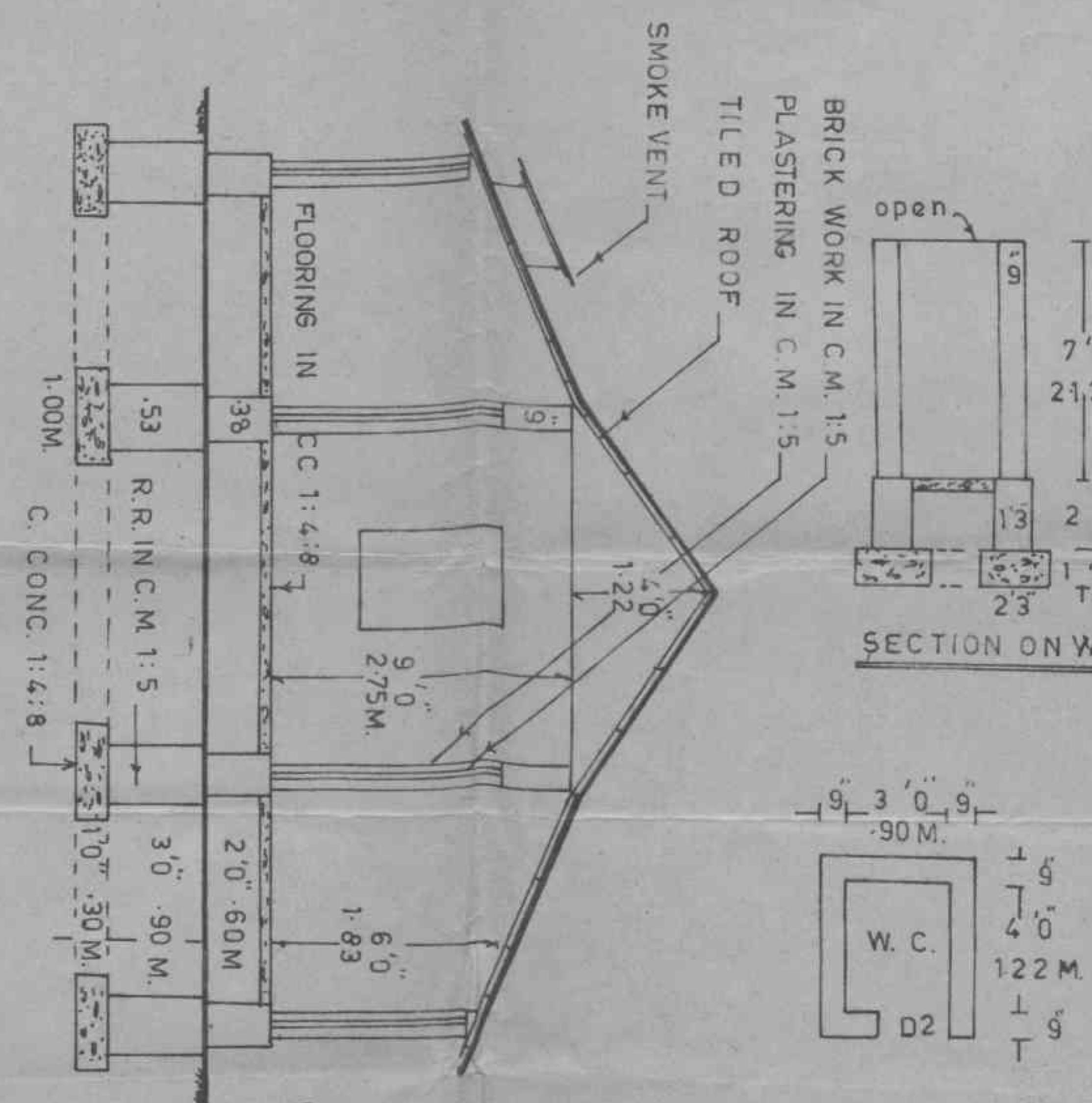
ELEVATION



GROUND PLAN



SECTION ON A A



LAND AND BUILDING OWNER

S. R. MUNIRU NGAM, B. G. CONSULTING CIVIL ENGINEER
A. LICENSED SURVEYOR,
LICENSED SURVEYOR
TUTICORIN 628002

(1)

(2)

(3)

(4)
GELC

(5)

(6)

(7)

(8)

(9)

I. 5 For what kind of work do you receive assistance?

Evan. Educ.	Evan. Hosp.	Evan. Soci.	Evan. Medi.	Evan. Educ.	Edu. Medi.	Hosp. Evan.	Medi. Soci.	LWF - DCC, 82
Medic. Merci.	Educ.	Educ. Medi.	Devel. Opera.	Edu. Medi.	Theol-Educ.	Educ. Bil-wo-	Educ. Build'g.	
Theol. educ.	Sp.proj.	Relief.		Retreat. Deve.	Lead. tr.	men, Board'g	Sp.proj.	
Spec.proj.				In-c.schol.	Youth. Radio	homes. Old-	people's home	
						Build'g.		

II. 1 How many overseas personnel do you have in your church?

M	W(s)	W(m)	2	3	2	0	5	0	0	1	0	0	0	0	2	0	0	3	0	1	0	1	4	8	4
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II. 2 Categories or work missionaries are engaged

Women, chil& Sp.proj.	Educ. Medi.	Translat'n.	Ass't for Bi-	Retreat centr.	Theo-educ.
Theol-educ.	Board'g home,	Girls'hostel,	shop, Hosp.		Socio-eco-dev.
Social wk.	Hosp.	Widow's home.	Dispens.		School, Homes
		Boys' hostel			for childr.
					Deaconess wk.

II. 3 Do you wish to increase/decrease overseas personnel?

Incr.	Incr.	Incr.	Incr.(short t)	Decr.	Decr.	Incr.	Incr.
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II. 4 Under whose order do they work?

Church							
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II. 5 Do you have your own personnel working in other churches/countries, UELCI, and ecumenical institutions?

Yes, 1	7	0	1	1	0	1	0	0	0	Yes	0	0	0	1	0	1	4	3	Yes
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II. 1. Total average annual receipts from overseas in 1979, 1980, 1981 (in US\$/year)

86,500	97,000	X	107,000	220,000	167,000	33,180	972,000
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III. 2. Who received this money for your church?

Own church							
& ICSA				& ICSA		& ICSA	

III. 3. What is the average annual income of your pastor? (in US\$)

360	1200	1000	500	500	400	730	1250
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III. 4. Could you tell what percentage of them is indigenously supported?

32/250 pastor.	100	100	82	40	100	100	100
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III. 5. What kind of reporting is required for the given assistance?

Quar'y audit.	Aud'd acc'ts	Receipt	Receipt	Aud'd report	Receipt	Aud'd report	Receipt
Mon'y report		Aud'd report	Aud'd report		Aud'd report		Aud'd report

III. 6. In case reporting is required, what kind of reporting is it?

X	Mon'y finan-	X	St. of rcpt.	Aud'd report	Proper utili-	Aud'd report	Progress &
	cial		& exp.		sation		Completion

III. 7. Do you have any comments for future work in India in this regard?

X	Self-reliance,	X	More invest.	More socio-	Self-reliance	X	Hard to be self-
	Contribution		of men & ma-	economic			supporting.
	participation		terial as	loping work,			Foreign assis-
			they are more cassette mini-				tance is needed
			backw'd class stry, workshop				

III. 8. Do you expect your overseas subsidy to increase or decrease in the coming years?

Increase	Increase	Increase	Decrease	Decrease	Decrease	Increase	Increase
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III. 9. Are you satisfied with the present procedure in regard to receiving overseas subsidies?

Yes	Yes	Yes	Yes	Yes	Not fully	Yes	Yes
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IV. 1. Do your overseas partners have any share in general policy development in your church? How is your partnership exercised?

Sister church Consultation	Very well	Advice	Not directly	Presence in	Cooperation	Presence in
relationship			or regularly,	in the synod		CC
			Joint discus-			
			sion			

2. What is your policy in developing self-reliance?

a. Do you have some plan toward self-support?

Study commit-	Yes	Yes	Yes	Yes	Yes	Yes	No special
tee							plan

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b. Do you have some plan to decrease the overseas subsidy?

Yes	Yes	Yes	Yes	Yes	Yes	Yes	No
<u>c. How do you carry out this plan?</u>							
-10%/ann for other than evan.	By phases	Trying for it	Increase own income. Profit making projects.	Increase own income, lay training	Increase own income, eliminate requests	Increase own income.	X
<u>d. Do you have any income producing projects?</u>							
A few shops on church sites. Envising wider plans.	Started recently	Yes	Yes	Yes but not sufficient	Yes	No	No
<u>e. Do you have a definite policy as to the use of the above income?</u>							
Evan. & admin.	In the budget	Yes	To decrease subsidy	Self-support of evan.	General budget	X	X
<u>f. Do you have a pension fund?</u>							
No. Negotiating with partners	Yes	No, but help is given	Yes	Yes, recently	Yes	Yes	Yes, assisted by partners
<u>g. Are you and your overseas partners in agreement with your financial policy?</u>							
Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
<u>h. Are you satisfied with the progress made toward self-reliance?</u>							
Yes, but with some hesita'n	Yes	Yes	Not fully	Yes	No	Not much	No
<u>i. In your opinion what are the greatest problems in this matter?</u>							
Illiteracy, poverty, rural set ups	World economy, inflation	X	Constitutional & administrative slackness	Finance & planners	Responsibility awareness	Need investments for more income producing projects	Poverty, inflation

V. Scholarship program

1. Do you have any scholarship program besides LWF program?

No	X	X	No	Yes, through partners	Yes, through high school	No	No
<u>c. How are the candidates selected?</u>							
X	Committee	Committee	X	Committee	Needy basis	X	Merit basis, Economic criteria

a. Do you support Indian students studying abroad?

Yes	No	No	X	No	No	No	X
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e. How many scholarship students do you have at present in your own scholarship program (excl. LWF) in India and Overseas?

0.	1	60	0	8	?	X	X	3100	0	1000	0	X	X	733	0
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2. What efforts do you make for training leaders for your church?

Not special	Avail of service	Inservice & academic tr'g	Seminars	Seminary & inservice tr.	Educ/Train'g	Seek help from overseas	Special courses
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3. What comments do you have, if any, on the LWF exchange scholarship program?

Beneficial	More schol. for in-county study	Satisfactory	Useful	Beneficial, should continue	Should be applied to lower educated	Church should candidates	Pity that none was selected since 1980
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VI. New groups

1. Are you willing to cooperate with new churches/groups in India?

Yes, we are ecumenical	By recomm'n of UELCI	Need Luth. identity	Yes if not disturbing	Yes	Should know them first	Yes	Yes
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2. Do you think it is important that such a church/group be a member of or acceptable to UELCI?

Yes	By discret'n of UELCI members	No	Yes	Yes	Not necess'y	Yes	Yes
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VII. Church Unity

1. Do you have a policy on the church unity in India?

a. Lutheran unity:

keen	Certainly	We are united	UELCI is the sign	Yes	Yes	Yes	Yes
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b. Ecumenical		Opt for this not for organization	No	Making effort	Yes	Not for organic unity	Yes	Yes
2. Are you satisfied with the present situation? What are the obstacles in your opinion?								
Satisfied with UELCI situation		Satisfied	No but can't help: racial difference, diff't mis-ground	Satisfied, nice to have another center in north	Not united in practice, some churches are liberal	Yes, no obstacle	Satisfactory, conservative attitude	
VIII. Relationship with UELCI								
1. How do you relate yourself to UELCI to function in the Indian situation?								
UELCI is a good witness	Need UELCI	UELCI is needed.	Through evan. efforts, work shops, semi-nars	Correspondence, exchange of ideas	Through fellowship & programs	Membership	Coworker	
2. Do you support UELCI financially?								
By ann'l fee	By ann'l fee	By ann'l fee	Fee and other	Yes	Yes	By ann'l fee	By ann'l fee	
3. How do you think UELCI's work can be improved?								
Being explored	More unification of L.C.	X	Moral & material support by members	Thru consul'n & workshops	With good leaders	Active part'n of members & miss'n boards	Closer coordination	
IX. Relationship with LWF								
1. When you apply for assistance from the LWF, do you inform your overseas partners?								
No	Not procedur-ally	Yes	Yes	Yes	Not always	Yes	Yes	
2. Do you like LWF to consult with your overseas partners if you present an application to LWF?								
X	Not necessary	Yes	Yes	Yes	If it wishes	Yes	Not necessary	
3. Do you apply first to your traditional partners before you approach LWF for assistance?								
No	Not always	Not so far	Not necessary	Yes	Not necessary	Yes	Yes	
4. Are you satisfied with the partnership of mission agencies, LWF, and the churches in India? How can it be improved?								
• Yes	• Happy	• Satisfied	• Yes, by providing train-ing facil't's?	Satisfied: by person'l exch. consult'n	All should come together to understand	• Satisfied	Yes	
5. Where should LWF be involved working with Indian churches?								
'under the aegis of UELCI & allied fiefs'		Partnership	As above	Rel'f, deve-l't, exchange, conf'ce, work-shops	Advice, fi-nance, deve-l't programs	Wherever necessary	Soc.econ.projects, theol. educ'n, exchange & const'n projects	
6. Where should LWF stay out?								
Only through UELCI	Admini'n, policy making	Nowhere	X	ch. administra-tion	All inter'l matters, adm. & policy mak'g	Where Indian churches can manage	Welcome in all spheres	
X. Future								
1. Do you have any formulated plans for the future? If so what are they?								
Exch'ge pro-gram with LWF & UELCI, Lin-guistic conf-ference of UELCI for develp't in future	Draft only	Inform'a'n, visit by LWF, Parti'n in LWF conf., leadership training	Improve col-lection & in- come. Agro-indust'l pro-jects, equip-ments of ve-hicles	Self-support, develo'p pro-jects, over-all devel't of the church	Coopera'n with partn's, self-reliant, coopera'n with other churches	Self-suppor'tg programs	No	
2. Is there a need for better coordination and planning among the churches, LWF, and Lutheran agencies active in India?								
Work together for social gospel	Yes	So far good	Yes	Yes	Yes, will re-sult in ef-fective work	Yes	Yes	

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I.	(A)	(B)	(C)	(D)	(E)	(F)	(G)	(H)	(I)	(J)	(K)	(L)	(M)
<u>GENERAL INFORMATION</u>													
5 In what kind of work is your organization involved in India?	Churches, Schools, Medical, Develop't, Relief	Church subsidy, personnel, Medical support	School, Hospital, Devel'p't, theol. educ'n, relief, ect	Mission, Hospital, Tech. of ch. workers, Deve't projects	Inter-church-aid on mis-sion	Financial sup-port, Agricul-ture	Financial sup-port, Relief work, Support college	Outreach, Theol.educ'n, Lau train'g, Students' & children's hostel	Church, Hos-p'l, School, Radio, Publ'n, Bib.school, Miss'n work	Sch.for girls, Sch. for blind	Thru Luth. W. Relief	Ch., Sch'l, Board'g, Th. Educ'n, Medi-cal, Deve't, Vill.mission	Ch., Sch'l, Hosp'l, Deve relief. Semi nary train'g
<u>II PERSONNEL</u>													
1 How many persons do you have working in India? Men, Women (single), Women (married)?	9, 2, 9,	0, 7, 0,	2, 6, 2,	0, 0, 0,	0, 0, 0,	1, 1, 1,	0, 1, 0,	1, 1, 1,	0, 2, 0,	0, 0, 0,	0, 0, 0,	4, 3, 5,	5, 4, 0,
2 Categories of work they are engaged in?	Theo.educ., Medi. Social service, tea-ching, Coun-selling	Evan.,Nurse, Sch.princi-pal, Hostel manager, Proj.coord'r	School	X	Agricult'l engineer in future	Hosp.admin'r, Sch'l leader	Soc'l welfare & vacat'l training	Evan., Lea-dership tr'g	Secretarial, Community health	X	X	Theol.educ'n, Evan.,Prof'r School,Board- ing, Village miss'n, Deve-lop't	Muslim work, Businiss manger, Nurse H.Parents
3 Do you plan to increase/decrease your personnel?	Decrease	Increase	Flexible	Decrease	Increase	Increase	No plan	No change anticip'd	As the Lord leads	X	At request of churches	Keep	Increase
4 Under whose order do they work? To whom are they responsible?	Church/insti-tution	Ch.admin., & Ch. under 3 also mission party agree-ment	X	Church	Bishop/synod, Sec. of mis'n	Ch. & relief service	Ch./Insti-tution	Church	Bishop	X	Church/Insti-tution	In partner-ship	
5 Are you prepared to send your personnel to other churches etc?	Yes	No	Yes	X	X	Considered	Considered	Yes	Yes	X	Yes	Yes	Generally No
6 Do you use other persons than your own nationality?	Yes	No	Yes	X	X	Yes	Yes	Yes	Yes	Yes	X	Not at pres't	Generally No
7 Do you consent sending missionaries to work for UELCI?	Yes, depend-ing on pro'm	Feasible	Not on our priority	X	X	X	Yes, in prin-ciple	Depends on position	If doors are open	X	Upon request	Have no policy	No
8 Do you send personnel to ecumenical institutions etc?	Yes	No	Yes	No	X	Under certain condtions	Yes	Yes	Not so far	X	X	Yes	Generally No

GM

9. If so, do you do it directly? Or through indigenous churches?													
Directly	X	Thru indig's churches	X	X	Both	Directly	Direct'y if relation'p with instit'n is direct, if not thru church	X	X	X	Thru church	X	
III. FINANCES													
1. Total average annual remittances to Indian churche(es) in 1979, 1980, 1981, excluding missionary personnel expenses (US\$).													
153,000	125,000	227,000	120,000	440,000	151,700	44,240	46,900	10,000	32,300	X	335,000	299,000	
2. To whom this money go?													
Agent of mission	Church	Church	Church	78-81 UELCI, 82 ch/insti'n	Church/Inst.	X	Church and thru ICSA	Church & CNI	Ch/Inst'n	X	Ch. & Inst'n, Miss'n agent	Church	
3. What was the approximate cost of your missionary personnel in 1981? (US\$)													
240,000	300,000 excl. soc. insu. & home leave	228,000	X	X	8,000	17,750	X	5,000	X	0	175,400	X	
4. Do you give them their working budget in their own control?													
No	Yes	No	X	X	Yes	No	No	Yes	X	X	Yes	Yes	
5. What is your reporting procedure?													
Receipt, Aud'd report	Receipt, Aud't report	Receipt, Aud'd report	Receipt, Aud'd report	Receipt, Aud'd report	Aud'd report	Receipt, Aud'd report	Aud'd report	Ann'l report	X	X	Aud'd report	Aud't report No control budget	
Sp'l report for sp'l project	Progress report												
6. In case reporting is required, what kind of reporting is expected?													
Work programs	X	Detailed rpt	Lively rpt. on activities problems, achieve't & prospects	Audit & compliance rpt	Church's annual rpt	X	X	Missionaries required to present break down of receipt & exp.	X	X	Annual audit	X	
7. Do you have any comments for future work in India in this regard?													
No	Ref. to 5	X	X	Self-support must progress	No	X	X	Difficulty in get'g visa is frustrating	X	X	No	X	

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8	Do you expect your remittance to India to increase or decrease in the coming years?					Decrease but can increase for new work	Decrease	Flexible	Stay	X	X	Neither-Nor	Decrease
9	Decrease	Stay	Depends on situation	Stagnate or Decrease	Decrease								
III. POLICY MATTERS													
1	Are you satisfied with the financial reporting and stewardship of the fund sent to India?					So far - Yes	Yes in general	Can be improved	Yes	Yes	X	Not always	Not at this time
2	Financial policy												
3	What is your policy in developing self-reliance of the Indian Church(es) institution(s)?												
4	Do you have some plan toward self-support?												
5	Varied acc'g to need. Adm. & salary must be self-supp.	X	No. Expect ch. has it.	Proper use of ch. land. Im- proveing living condi'n.	Discussing	Ch. has its own plan	No	In agreem't with ch.	By continued dialogue	X	No formal re- lationship.	None at pres.	Yes
6	Do you have some plan to decrease the reliance of the Indian churches on the outside financial resources?												
7	Yes	X	See above	X	Yes	Not particu- larly. The matter is to be discussed.	No	First parish work, then administra-n, others are to be discussed.	No spe'l plan but ch. ought to be self- reliant.	X	X	None at pres.	Yes
8	How do you carry out this plan?												
9	Thru negoti- ation, acc'g to capacity	X	X	Advice & en- couragement	Reducing sub- sidy & discuss	X	X	See above	Haven't dis- cussed with ch. yet.	X	X	None at pres.	Thru budget- ary priority
10	What is your endowment for the Indian church(es) for incom-producing properties? Would you recommend such projects, and if so why?												
11	None.	X	No policy as such	None. Prefer investm't in people	Recommend to obtain self support	Such prop'ty have been given to ch	Have none	We don't en- courage it, but can be considered	No endowment	X	X	None at pres. Not recommend	

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e. Do you finance any loan fund? If so, long-term? Short term?

No	X	Negligible	Ch. constr'n. occasional grants for it.	No	No	Small loan for build'g. Maximum 10 Yrs	No	No	No	No	No
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f. Do you finance a pension fund?

Considering	X	X	Yes	Give triple share of provi't fund	Covered under ch.budget	No	Has helped	No	No	No	Yes	In part
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g. Are you and the church(es) in agreement with your financial policy?

We think so.	X	We are coop'g Ch. seems to partners.	Reach agree- ment in dis- ments in buil-cussion ding.	Yes, make a- greement	Yes in genera- ral	Yes, by cun- sulta'n & ag- reement	Yes	Yes	X	Yes	Assume so
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h. Are you satisfied with the progress made toward self-reliance?

No	X	X	Yes, under prevailing conditions	No	Yes, under pres't cir- cumstances	Not quite	Yes	Slow but in right direc- tion	Yes	X	Not quite	Partially
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i. In your opinion what are the greatest problems in this matter?

Lack of ma- nagement capa- bility	X	Inherited ch. traditions	Proper use of Traditional ch.land. Cen- tralization of givings	Financing of institu'n's ch. inheri'd from mission	Tradition	Will toward self-reli- ce. Poverty of ch.members	Inflationary pressure	Poverty	X	Poverty	Lack of lead- ership dedi- cated to sel- reliance
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V. SCHOLARSHIP PROGRAM

1. Do you finance the training of Indian church workers overseas?

A few	No	X	No	We finance it via budget subsidy	Not for the time being	No	Yes	Not so far	No	No	Doctoral pro- gram only	Yes
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2. If so, long term? How many years?

4 yrs.	X	X	X	X	X	X	Both long & short term	X	X	X	4 yrs	2 yrs
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B. Short-term?

3-6 mos up to 1 yr	X	X	X	X	X	X	Yes	X	X	X	X	X	Very little
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C. How are the candidates selected?

By ch/insti'n	X	X	X	By church	X	X	By church	X	X	X	X	By church
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D. Do you support Indian students studying abroad?

No	X	X	X	X	X	Not at pres't	Yes	Yes	No	X	X	Not as a ru
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E. How many scholarship students do you have at present in your own scholarship program? In India & Overseas?

3, 1,	0, 0,	0, 0,	A few, 0,	0, 0,	0, 0,	0, 0,	Not known, 1	About 6, 0,	0, 0,	0, 0,	0, 1,	1? ?
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F. What efforts do you make for training leaders for Indian churches?

Seminars, short courses etc.	Give finan'l support to ch's effort	X	Done by ch.	X	Support theo. instit-n by send'g lec- turers	By support'g theo.institu-sistance to sem. students	Financ'l as- sistance to theo.educa'n	By helping local efforts	X	Thru miss'ry efforts in & theo.educa'n	Cooperation in theol.insti- tutes	Thru use of theol.insti- tution.
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G. What comments can you make, if any, on the LWF Exchange Scholarship Program?

None	No comments	X	Give priority to in-cout'y or Asia study	No comments	X	No experience	X	Expand be- yond Lutheran family	X	X	X	None
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VI. NEW GROUPS1. Could you consider expanding your activities to assist churches/groups beyond your traditional partners?

Yes	No at pres't	Yes	Already have a couple	Possibly can, if others share.	Definitely, but depends on proposal.	Yes	Certainly, de- pends on need & potentiality	If doors are opened.	X	As personnel & funds are available.	Yes	Not at pres
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2. Would it be important to you that such a church/group be a member of or accepted to UELCI?

No	X	No	We don't sup- port denomi- nationalism.	Yes, we think so.	Not necessa- rily, but pre, UELCI is fa- fer Lutheran.	Member of preferably partner ch.	To be done in preferably partner ch.	X	Unable to answer at present. Need information.	Yes	X
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VII. CHURCH UNITY		1. Do you have a policy on the church unity in India?			
	Yes				
a. Lutheran Unity	No. To be decided by ch.	Local ecum'1 unity is preferable.	As a step toward ecume'1 unity.	X	Appreciate the developments toward unity.
b. Ecumenical	Yes, to foster it where possible	Local ecum'1 unity is preferable to confess'1 unity.	Yes	X	Appreciate the developments toward such unity.
2. Are you satisfied with the present situation? What are the obstacles in your opinion?					
	No. Slow. Too Quest'n is to much foreign be directed to Indian ch. more than of leader'p.	No. identity seems to mean sm. Lack to Indian ch. more than outreach.	No. Communal-ism, lack of infra-structure & communication.	X	Welcome unity & coopera'n in UELCI.
				X	Denominational roots, doctrinal prob'l.
				X	Lack of willingness to share.
VIII. RELATIONSHIP WITH UELCI					
1. How do you relate yourself to UELCI to function in the Indian situation?					
	We don't. It is for Indian but no formal members chs.	Thru local relation'p.	Not directly	It is for Indian ch. In favor.	Thru partner ch.
2. Do you give direct financial support to UELCI?					
	No	No	No	No	Corresp'ce & consult'.
				No	Thru partner & instit'n
				X	Don't know not clear.
				No	No

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3. How do you think this work can be improved?	Indian chs must decide.	We can support Indian initiative.	Can be done by Indian ch.	X	No comment	X	'Expect result' of consult'n	X	X	X	Thru consult'n & conversat'n	Don't know
IX. RELATIONSHIP WITH LWF												
1. When the Indian church/institution applies for assistance from the LWF, are you informed of it or consulted?												
	No	No, but informed if our personnel is involved.	Informed by ch. consulted by LWF.	Not automatically	Not necessary	Informed	Sometimes thru Geneva	Not to our knowledge	X	No	Sometimes	Not always
2. Do you wish LWF to consult with you if an application is presented?												
	Yes	No	Yes, to avoid overlapping	Yes	No. ch. is independent.	Not in general	If it is helpful for both.	LWF should use its own judgement.	X	No	Yes	Yes
3. Do the Indian church(es)/institutions apply first to you before they approach LWF?												
	Don't know.	No	No	Normally not.	Yes in general.	Usually not.	No	No	No	No	No	Not always
4. Are you satisfied with the partnership of mission agencies, LWF, and the churches in India? How can it be improved?												
	Don't know.	Interested to see if Indian LWF under-chs are satisfied UELCI.	Not really. The separate LWF structure complicates things.	X	More mutual consult'n	Yes	Seems reasonably well, although always room for improvement.	Yes, as far as we know.	X	Yes, in general	X	Not qualified to comment on this. Our relationship is with the ch.
5. Where should LWF be involved working with Indian churches?												
	Provide consultative service only.	To be discussed with Indian chs.	Thru nat'l commit. in co-me'li opera'n with Indian chs.	Support ecu-comm'nt & develop't of 'tact with chs, down trodden & agen's for NCCI.	Libera'n & develop't of 'tact with chs, toward ch. union.	X	Provide consultative service	Libera'n & develop't of 'tact with chs, toward ch. union.	X	Indian chs. must say about this.	X	At UELCI level.

GM

6. Where should LWF stay out of it?

With money, Indian chs.
except in should ans-
dire emergen- wer.
cies

X

X

Personal mat-
ters

Where histo-
rical rela-
tion'p betw.
partners
exist & work.

X

Should con-
sult with
Indian chs.

X

Encourage
chs. to pay
their pastors
& evangelists.

X

X

X

X. FUTURE

1. Do you have any formulated plans for the future? If so, what are they?

Ecumenism &
unity of pro-
testant chs. and to
Support of
Chri'n witness
on national &
inter-ch.basis.
Continued con-
cern for the
partner ch.

Continued re-
tion'p with
chs. and to
explore it.

Question
needs qual-
ification.

X

Wish to dis-
cuss with
Indian chs.
& other agen-
cies.

Not formu-
lated.

X

Continue to
work in part-
nership.

No

X

Not yet.

X

2. Is there a need for better coordination and planning among the Lutheran agencies active in India?

Indian chs.
should say,
but it's too
late, should
have been
done 20 yrs
ago when au-
tonomy was
given

Difficult to
specify, be-
cause our
working re-
lationship
is with the
partners

Yes, among
all Chris'n
agencies ac-
tive in In-
dia.

Seems good
already.
Yes, we think
so.

Yes

Provided in-
tegrity &
freedom of
each ch. is
maintained,
theological-
ly & finan-
cially, with
emphasis on
assisting.

Improved co-
ordination &
planning are
a part of
more effec-
tive mission.

X

X

Yes

Yes

YOUNG MEN'S CHRISTIAN ASSOCIATION
JIHANESSEN BUILDING, DID HAZARIBAH ROAD.
RANCHI

Syllabus for the Grahini School Programmes

INTRODUCTION :

'Grahini' in Hindi means home and 'Grahini' is the mistress of the home. This programme was started in response to a need - the need to prepare women for the responsibilities of married life. They were not aware of their role in life. Many of them did not even know the most elementary skills of sewing and cooking, child care and home management.

India is a vast country with an ancient and great civilization. Today the family structure, size and functions are changing rapidly. This is due to the impact of industrialisation changing rural economy forces working against preservation of old tradition and values and changing pattern of family life. If family is to meet the demands of the changing society, its members are to be provided education in planning for better family living which includes population education, food, clothing, healthful living environment, human behaviour and community service, child care, home management etc.

"Training a man means education an individual, training a woman means education generations". Inspite of this, the fact still remains that customs prevail which hinders the girls' growth, therefore she remains retarded. In many parts of India, women's education has received due attention. Schools, Colleges, Teacher training center and welfare programmes have enabled girls and women to develop their potential. Yet education for mothers in the care of young one's in the family has prevented many a daughter from acquiring an education. This result in a feeling of inadequacy and inferiority which prevents her from functioning well in a developing society.

Neglect of women worsens the situation, therefore women have to be prepared for their responsibilities and new challenges. Their abilities have to be developed, so that they can cope with the situation in which they are placed. Adult education programmes are necessary for this. Grahini programme is one of such programmes where young people are taught what is expected of them as married people in their new homes. This will enable them to handle their roles in an intelligent way.

The Syllabus for this includes their and practice in subjects like, Hindi, Arithmetic, Sewing, Cooking, nutrition, child care, and home management and health and hygiene. The detail syllabus is as follows.

HINDI :

1. Knowledge of the Hindi alphabet simple words of 3 letters small cosy sentences. Taken from their own life experiences and surroundings e.g. market, marriage, family, village, country.
- ii. Ability to write their names and addresses
- iii. Writing of short letters- different type of letters
- iv. To write in exercise books with pencil and Ink.
- v. Names of colours, domestic and wild animals, cities and countries, names of great leaders of the country.
- B. A thorough knowledge of directions-North, South, East & West
- C. Knowledge about Earth, Moon, Sun, Stars:-eclipses and earthquakes.
- D. Names of days, months and number of days of each month.
- E. Weight and measures of length.

(2)

- vi. Dictation- ability of hear and write- the names of district, country police of station, Village of etc.
- vii. Composition- Write about Gram Panchayat its functions, National Flag Festivals, etc.
- viii. To fill- up money orders.

(Use adult literacy method for better response and profit of the participants by giving more time for discussion about life situations which would make them aware of the social situations e.g. market-price cheating etc.

Marriage-dowry-unity-responsibility etc.
Village - co-operation, development, health etc.)

II. Arithmetic :

- a. Teach them to count up to 100.
- b. Simple addition and subtractions, multiplication and divisions with the help of pebbles, seeds sticks, paisas etc.
- c. Differences between coins, notes and its divisions.
- d. Knowledge of weights, maunds, seer, KG Measures -Yard, feet, inch, mile time- hours and seconds (use clock).

(There should be plenty of exercises with things and in writing in order to make it clear for them)

- e. Knowledge of numbers 1 - 100 in English.

III Tailoring :

- a. Different types of stiches
- b. Mending, darning and patching
- c. Knitting
- d. Cutting and sewing
Frock, Petticoat, Blouse, Chemise, Gudri, Handkerchief, pillow case, shirt and pants for children, pyjamas, bag.
- e. Embroidery on table cloth, pillow case, Handkerchief.
- f. Machine stitching.

IV Food, Cooking and Nutrition :

- a. Basic food groups, its functions and nutrients.
- b. Balanced diet and its importance for infants, children, expectant mothers (Lacta things)
- c. Deficiency diseases, symptoms and their cure.
- d. cutting and peeling of vagetables.
- e. Rice preparations-Plain, Kichree, Pulao, fried rice, khir etc.
- f. Different Prearations of vagetables and meat.
- g. Food preservation - pickles, jam, salted, things and dried things.
- h. Importance of kitchen garden, care and maintainance.
- i. Safe drinking water and how to purify water.

V HOME MANAGEMENT :

- a. House and ventilation, Importance of ventilation need for Light in the rooms.
- b. Kitchen- Care and its cleanliness -arrangements-Smokeless Chulha. Hay-box, where food can be kept hot,-Separate room if possible.
- c. Latrine,drains and bathing place,Grabage pit.
- d. Stable - if any out side the house.
- e. Cleanliness of home and personal hygiene. Cleaning the house daily, weekly and seasonally .
- f. Planning the day's work and making budget for the month and year.
- g. Savings.
- h. Control of house- hold pests-mosquito, bed bug, flies,cockroach ants and white ants.

VI MOTHER AND CHILD :

- a. Duties of parents - Bring about
- b. Relations between parents and child.
- c. Care of the child -before birth , after birth and during birth
- d. Cleaning
- e. Problems that arise at home with regard to care of children emotional and physical needs,proper habit formation, eating, sleeping,education,exercise,play habits,toys,language etc.
- f. Nutritional requirements of expectant and lactating mother.

VII HOME NURSING AND FIRST AID :

- a. Importance and personal hygiene- developing good habits, exercise, rest & sleep, bathing, eating, drinking, fresh air, sunshine, posture, clothing, care of the eyes, nose, feet, skin, hair, nails, teeth, etc.
- b. Causes of common contagious and infectious diseases, smallpox, tuberculosis, dysentery, cholera, typhoid, diarrhoea, leprosy, scabies, malaria, ringworm, hookworm, round worm.
- c. Prevention of spread of diseases, Immunization. Disinfectants and their use, Isolation.
- d. Childrens ailments-diarrhoea, constipation, loss of appetite, infection problems like thumb sucking, continuous refusal to eat food, mud eating, bed wetting etc.
- e. First aid - bleeding, strains and sprains, foreign body in ear, nose, throat or eyes, burns, and scalds drowning, electric shock, snake bite, unconscious.
- f. Bandage and dressing of wounds.
- g. Diet for the sick

Note : For 6months preliminary course there can be :

Hindi, Arithmetic, Tailoring, Food, Nutrition and cooking Mother and Child as its planned, according to the select what is needed.

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