

community and then to supervise their planting, and.

- to be a link between the programme and the community. This involves being an active extension worker, regularly visiting farmers to advise on private tree planting and management, and sitting with forest committees to help them discuss their problems and needs.

The naika can be trained to advise the community on other problems related to forestry - in a very wide (agroforestry) sense - e.g. animal health, fruit tree pruning and management, construction of simple erosion control structures, maize seed multiplication, appropriate potato storage methods, or vegetable gardening, to name but a few. Perhaps people fulfilling this kind of role are better described as community development workers than nursery naikes - although of course they will still supervise seedling production in their spare time!

These community development workers, or nursery naikes if you prefer, have the most important jobs in the whole programme. To enable them to be effective it will be necessary to invest a great deal of time, effort and to a lesser extent money, in their training. That being the case, choosing the right person is of the utmost importance.

Experience, at least within UMN, seems to show that the best person for this job will be around forty or older, with a farm which can be developed as an example to others (e.g. by beginning stall feeding, fodder tree planting etc.). Ideally, the 'naika' should have a large enough family that his or her absence from the farm will not cause problems.

By virtue of their age such people will have the respect of the community, necessary for them to be effective. Finally, they may or may not be able to read and write. If not, then functional literacy is an easy skill to teach, to anyone who is motivated to learn.

Almost every panchayat has at least one person of this calibre. If a suitable person cannot be found then it is questionable as to whether it is worth even trying to work with such a community. Assuming that one is identified, perhaps by an outsider living in the community for a time, then the community can be gently guided into

choosing that person as their nursery naika. It is important that from the beginning, the community feels that they chose someone, rather than that someone was chosen for them.

If this selection process is not taken seriously enough, a difficult situation can arise. This happened in one of UMN's programmes. The Pradhan Pancha chose his 18-year-old son, studying for his SLC, hoping that the programme would pay for his studies, and then give him a scholarship to go to university.

Assuming that a sensible choice has been made, then appropriate in-service training can begin. It would obviously be planned with the needs of the particular community in mind which the naika will serve. It might look like this:

- A month or more spent in an orientation period with an effective naika, within the local area if possible or if not, in another area.

- A training course covering the usual aspects of nursery and plantation work, seed collection, etc.

- Monthly in-service training sessions in which naikes are called together in one place. These sessions would include a time to share problems and experiences and to co-ordinate activities such as seed collection. A practical seasonal topic would also be taught e.g. construction of brushwood check dams, fruit tree pruning, or seed potato storage. Instruction should also be given in extension methods.

- Once experience and confidence are gained, other specialized training, outside the area, e.g. in animal health.

- Regular field trips both within and outside the work area, to see and discuss successes and failures which can be learnt from. Quite expensive but worthwhile.

Given time (usually three to five years) and adequate support in the form of visits, materials, etc., a very effective resource person can be trained, who is able to facilitate a wide range of activities in the panchayat.

Such a person, having acquired several years of proven experience as a 'nursery naika' can work alongside a

Ranger recruited from outside the area, and can then learn about forest law and the like. The matching up of an outside Ranger with the naike has to be done carefully. The Ranger should be committed to treat the naike with respect, as well as to work for the benefit of the community. In time the naike can even replace the Ranger, to become in effect a 'local ranger' without formal qualifications. Perhaps some programme may be considered too complicated to be run by a local person - but then again a programme which is too complicated to be run by members of the local community is also too complicated to be eventually handed over to them, and needs to be simplified.

The obvious advantage of training an experienced 'nursery naike' as a Ranger is that he or she has already earned the respect of the community, and has the necessary knowledge of the local area. Also such a person will almost certainly have no interest in being transferred to a different District.

The main problem which arises is that this approach does not fit into the present government system.

#### Training of villagers

In moving on from locally recruited staff to look at the training of villagers in general, we should keep in mind that most of this will involve our 'nursery naike' to a greater or lesser degree as a trainer and facilitator.

We are talking about training a farmer or his wife, or both of them, either to do something completely new, e.g. set up a private fodder tree nursery or build brushwood check dams, or to change a traditional practice hopefully to make it more effective, e.g. plant trees and grasses on 'bari' edges to control erosion. In both these situations it is important that the training is a two-way process. The trainer comes with knowledge of a new technique which will, he believes, make life easier for the farmer. The farmer, however, brings to the subject a great deal of local experience, including perhaps the reason why the new technique was not adopted years ago. Listening to the farmer and adapting accordingly can make the difference between success and failure.

It is important to understand that giving a local person any kind of

training raises expectations in that person that the training can be used. If this later turns out not to be true, a great deal of frustration can be created. For example, farmers may be taught how to choose and plant fodder trees on their land but are then unable to obtain seedlings from their panchayat nursery. This sort of thing can make it difficult to motivate people to participate in future training.

Choosing the right 'target group' can make a great deal of difference. Training the person (husband, wife, mother-in-law) actually responsible for the work in question is obviously a good idea. For instance, generally speaking women seem to have a much better idea than men do about questions relating to fodder.

The most effective training sessions tend to be those which involve a minimum of theory and a maximum of practical, 'hands on' activity. Having said that it is also very important for the trainees to understand the 'why' as well as the 'how'. It makes it much easier to apply the training to their own situation. For example, when pruning trees a trainee should be able to say why he is cutting off a particular branch, not blindly following a pattern laid down.

Follow-up visiting of farmers who have received training is always a problem, particularly in scattered communities. However, training which is not followed up tends to be of very limited value. The nursery naike discussed earlier is an ideal person to do much of this work. If the naike is to do it, however, he or she needs to be involved in the original training.

There is a great need for integration of 'forestry' training with other disciplines. This is not a big problem with the small-scale rural development programmes with which UMN has been involved. Even then it requires a lot of time and effort, to ensure that farmers are not given contradictory input by different disciplines - for example the forestry programme may be teaching farmers the value of stall feeding, while at the same time the livestock programme is introducing the idea of ranged sheep! Perhaps the simplest way to avoid this kind of confusion is for leaders of forestry, agricultural, and non-formal education programmes to meet on a monthly basis to coordinate training opportunities.



The farmer expects and needs an integrated 'farming systems' approach. This is why it is important that the nursery naika should be seen as a key person and given a broad based training.

### Methodology

In a typical UMN Programme, firstly the nursery naikes are given training by an outside person in a particular subject e.g. construction of brushwood check dams. This also gives an opportunity to set up a good example in the area. The possibility of building check dams and their value is then made known, and any farmers interested in building their own are trained by the nursery naika. In this way most of the training of farmers in situ is carried out by local staff.

There is also a need to send farmers outside the project area for training. For instance, UMN holds regular animal health training courses for farmers, in Pokhara. One farmer is chosen by the panchayat from each ward and attends a two-week training course. This course includes not only treatment of sick animals but also sessions on the importance of stall feeding and simple methods of propagating and planting fodder trees. A few months after the course all trainees are visited on their own farms by the trainers to see how they are managing to make use of what has been learnt.

The ongoing support and follow-up is then continued by local programme staff as the trainees begin to work in their own wards.

An important element in training seems to be to take at least a few members

of the community to some place where the technique being taught has been effectively adopted. This can give people a vision of what is possible. A particularly appropriate subject for this approach would seem to be forest management.

### Forestry committees/user groups

Perhaps a distinction should be made between the forest committee as a legally approved body relating to the District Forest Controller, and the user group which at its simplest may be a group of people meeting in a teashop to discuss their forestry related problems.

UMN programmes to date have had little experience of forest committees. Informal groups of villagers, some of them made up of women only, have been formed in order to discuss general topics such as protection of plantations, stall feeding, etc. However, our experience with panchayat development committees (defunct since the Decentralization Act) was that simply to establish a committee and give it legal status is not enough. At that stage it tends to be simply a channel for complaints and requests to the District Forest Controller. With enough training and support it should be possible to reach a stage where the forest committee can produce appropriate management plans and have them approved. Once again well trained local staff such as the nursery naika can have a key role in this process.

Keywords: community forestry; extension; training.

Rural Development Model. Response to Proposal from the Rural Development Secretary(aoting) October 27, 1987

Introduction

If in the design of a Rural Development Model, farming systems are seen as one integrating focus, then ~~theisessential~~ (as in all rural development!) that the concerns and involvement of women be specifically and carefully addressed.

It is obvious that women maintain the day-to-day farming functions, being involved in watercarrying, fodder and fuel collection, field work, food processing and preservation, seed selection and animal care.

As well, in practice, they do the local forest management, many are involved in activities such as spinning which supplement the family income, and they are the child rearers and responsible for the maintenance of home and family health. Most of them are non-literate, and most of their daughters do not attend school beyond the minimal years; some will not attend at all.

From these points, it will be clear that any process of rural development must at every stage be designed for women as well as for men. This includes the initial and ongoing determination to confer with the nepali rural women to encourage their active and creative participation in culturally acceptable ways in any process of change, and to really lighten their burdens by that change.

Suggestions for modifications or additions to the present document  
Heading

4.2. In the small team, at least one assigned UMN post should be filled by a woman with particular interest, sympathy and skill in working with women. The 'nepali counterparts' referred to would need to include nepali women with such skills or potential.

The reference to '4 professional areas' needs to be balanced by a statement that these 'components' should at all points be integrated with expertise from one professional area informing and working with the others. For women and for farm people in general, such distinctions are artificial; they are the artefacts only of a Western academic background.

4.3. It is necessary to ensure that the 'felt needs' identified are not just these of the male population; and that 'peoples participation' is

always taken to mean just as much participation by women as by men in all areas.

Hence, 'enabling/facilitating' will mean enabling women to take up their new roles and responsibilities in their villages, with a proper sense of their rights. 'Value enhancing' must mean that women come to value themselves, their own intelligence and their place in the community. 'Education' and 'training' will be appropriate to the farming systems operating, so that women are included in training re maintenance of water systems etc.

With reference to 'discover(ing) the needs... through contact with the local people...', attention needs to be drawn to the different ways in which village men and village women may be contacted: the farmer through formal meetings in more public places (eg tea shops), whereas the women's network is largely informal and home based.

We would be happy to discuss these comments in more detail with you.

Kath White

Winnie Thuma

Sabine Hausler



November, 1987

## NEPALIZATION

### Introduction

In the Board Meeting 1986 the following minute was passed:

#### BM 22/86 Nepalization

The Administration was asked to bring to the Board next year the definition of Nepalization, recognizing that it is a complex matter and with many aspects and implications beyond the filling of posts by Nepali staff. The particular emphasis of implementation should be clarified and input from Board Members and Board Appointees sought in the discussion.

In the Board Meeting in 1982 the following statement on Nepalization was accepted as a definition for UMN:

Nepalization is seen as a process of bringing able and qualified Nepali staff into leadership positions in a planned and willed way; also of seeking to integrate projects into the institutional framework of Nepal."

At that time there was much discussion on this both in the Executive and in the small groups of the Board. Recognizing that the issues of Nepalization will not be totally expressed nor addressed in a specific statement, it was agreed that this be regarded as a subject for annual review at all levels of UMN including the Board of Directors. The question is, do we still feel that particular statement is adequate or do we need a new one. There were two main aspects of that statement:

- a. The matter of bringing Nepalis into leadership positions
- b. Integrating projects into the framework of Nepal.

In response to the Board Meeting 22/86 the Executive Director circulated this matter to all Project Directors and Heads of Departments in UMN as well as to all Member Bodies. There has been a limited response of 11 papers which came out of project discussions or individual Board Appointees who took time to think through some issues and present their thoughts. There were responses from four of our Member Bodies and these also were appreciated.

It is true to say that the response on this occasion was a more varied one and the following gives you a brief summary of the thinking at present on the part of those who expressed their thoughts on Nepalization. I have tried to bring these thoughts together in various categories. My own thoughts are also included.

They are:

1. Replacement of expatriates by Nationals
2. Responsibilities of expatriates in addressing Nepalization.
3. Other areas of Nepalization mentioned.
4. Some areas of difficulties to be faced in Nepalization.
5. Some areas of activity in the work of UMN towards Nepalization.

1. Replacement of expatriates by nationals

- 1.1. Imparting of skills and knowledge to Nepalis (could imply on the job training)
- 1.2. Utilization of Nepali staff in preference to expatriates.
- 1.3. Using a counterpart system as far as possible in the work of UMN.
- 1.4. Training of Leadership for our work ( could imply in service training)
- 1.5. Nepalis taking over expatriate jobs.
- 1.6. Nepalis taking full administrative responsibility.
- 1.7. Trusting national leadership after appointment.

2. Responsibility of expatriates in addressing Nepalization.

- 2.1. Seeking appropriateness of what we do in projects.
- 2.2. Training of expatriates to understand Nepali ways.
- 2.3. Training of expatriates to know how to train Nepalis in appropriate Nepali ways.
- 2.4. Seeking expatriates who will stay long enough to be able to think Nepali and understand Nepali ways.
- 2.5. Preparedness to accept that Nepalization may mean less "less effective and more expensive".

3. Other areas of Nepalization mentioned

- 3.1. Developing local sources of finance.
- 3.2. The need to motivate people to self responsibility (development)
- 3.3. Develop professionalism
- 3.4. Shaping the attitudes of peoples minds towards inherently Christian ways.
- 3.5. Giving attention to the work context of Nepalis, that is the context in which we work.
- 3.6. Greater participation in the governing and administration of UMN.
- 3.7. Aim towards handing over projects to some form of Nepali administration and/or ownership (it was interesting that this particular item received very little attention from those who responded).

4. Some of the difficulties to be faced in implementing Nepalization

- 4.1. Isolation of many of our locations. Highly trained staff and sometimes middle trained staff extremely difficult to find in such situations. Almost as difficult also to encourage highly trained people to move into such locations.
- 4.2. Difficulties to be faced because of some Nepali customs or attitudes that would run counter to our Christian way of thinking and working, e.g. ethics, religion, philosophy.
- 4.3. A continuing general shortage of trained manpower in Nepal.
- 4.4. The heavy financial input into some of our projects.
- 4.5. The fear of corruption taking over once we released responsibility of a project. (This fear was actually expressed by a Nepali worker in one of our projects).
- 4.6. The difficulty sometimes of holding those we have trained through our programmes and losing them to other organisations.



5. Some areas of present activity in UMN towards Nepalization

- 5.1. A strong Scholarship & Training Programme.
- 5.2. The appointing of Nepali leadership in some of our projects at a number of levels. *(sup to school level)*
- 5.3. Operating institutions that are joint HMG - UMN programmes, e.g. Pokhara, Jumla, Patan.
- 5.4. Seconding workers to Government Institutions, e.g. high schools, IOM.
- 5.5. Companies which have been registered as private companies. *11 July 1977*
- 5.6. Noting the ratio of numbers of some of our projects, e.g. Tatopani 2 expatriates out of 220 workers; GBS 7 expatriates out of 71 staff; Patan Hospital 20 expatriates out of 315 staff, etc.

5.7. Case Study - Small Turbines & Mills Programme

An effective means for nepalization is by example. In the case of the Small Turbine and Mill Programme (STMP) of DCS this has been very effective. When STMP was started there were very few turbine driven mills in Nepal; STMP was the first organisation to be set up solely to provide an installation service for these mills, and it has established that there is a demand for such mills. The Agricultural Development Bank has also provided a crucial role in providing the finance for these mills. *How  
from  
Kuma  
mills*

For about 5 years there were only 2 organisations offering this service, and of these DCS was the most effective in building up an integrated marketing, installation and servicing structure. After 5 years or so other workshops began to make turbines and sell them. This has now become a thriving area, and the ADB is making a big effort to promote such mills. DCS' market share has dropped (as have their total sales), but the total market has become larger. The present situation is that DCS could move out of the business, and there would still be suppliers.

Thus the concern regarding Nepalization continues.

Activities towards its implementation are taking place. It is a complex matter and there is no simple way of either thinking or actively working towards Nepalization. Is there not a possible area of conflict where there are some areas of activity in Nepal which may well appear Nepali which would cut across the very concepts and activities we would like to see in the work we are doing? This could very well be because of our Christian attitudes and therefore the conflict may be between Nepalization and Christianization. To be fair, one should also say that many of these things we may think of in this area that are anti-Christian are found as frequently if not more so in our own Western civilization.

I get a feeling that the responses on this occasion have indicated not so much the integrating of our programmes into some kind of Nepali ownership or administration but has emphasized much more the personal aspects of Nepalization, that is working with Nepali people seeking to inculcate attitudes and ideals which we would like to see being followed by Nepali leadership in our programmes in the coming years.

It was also interesting to see a new emerging emphasis on the need for expatriates to be better trained to cope with this matter of Nepalization, that is, the preparing of Nepalis through a better understanding of Nepali ways. It is likely this will take time for expatriates to enable them to learn the way of life in Nepal and thereby be better equipped to bring about this process. *→ 1/2*



Since writing this above I have visited CDHP project in South Lalitpur. . An unforgettable experience was to meet up with one particular worker whose attitude of mind has been so influenced by the project, and thereby his motivation and vision has caught fire to promote in such appropriate ways aspects of development that are crucial in that area. He is a level 2 worker! To me this was a vivid demonstration of seeing Nepalization in terms of bringing about a change of attitude of mind and commitment. This seemed of greater importance even than appointing Nepali leadership (which could be disastrous) or the releasing of projects to some Nepali institutional framework which could also soon bring about a loss of its main effectiveness.

*pls finish*  
From our Rural Development function let me present two areas of thought which relates to their work. It seems right that we are not nor should we be establishing ongoing institutions within our Rural Development work, but rather to establish professional, skilled, hit and run teams who can go into a remote area for 5 years or so and get the development process into the hands of the local people as soon as possible and then pull out. This concept would not evolve in a turnover to anyone other than the local community in which we work. It would not be envisaged UMN turning over this concept to HMG anytime; in fact, to do so would only mean financing HMG hit and run teams.

Secondly, from this but on a wider basis, a rural development perspective on Nepalization for UMN would follow in terms of seeking to enable communities to take up their own development, not for UMN to become a Nepali organisation.

Building a Nepali organisation as a hiring platform for Nepali professionals is not necessarily the aim for UMN. Neither is it necessarily our ultimate purpose for expatriates to pull out of involvement in UMN. Rather, if UMN one day leaves Nepal, it ought to leave communities which have learned and taken on responsibilities for their own development.

In rural development work, can we be an organisation that has planted seeds of development throughout rural Nepal, leaving behind communities which have taken up the theme inherent within our ethos and purpose of being here? In our urban situations, let us similarly influence the lives of people who also will have caught some of those same attitudes in UMN which in turn will influence the communities and work situations where ever that may be.

Finally, is not then a high priority in Nepalization to see our calling, ethos, motivation and vision springing up in the hearts of lives of Nepalis? How will having a "Nepali" organisation ever accomplish that, and thus ensure that the reason the UMN is here in this country is not lost, but rather serves to push us out and on further in our service?

Compiled by JHB

# NEPAL

## A PATTERN OF HUMAN RIGHTS VIOLATIONS



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#### 4. RELIGIOUS PERSECUTION

Nepal is the world's only Hindu Kingdom and the vast majority of the population are Hindus. The next largest religious group is the Buddhists, and the two religions are closely intertwined through a traditional religious tolerance. With Nepal's virtual isolation from the outside world until the early 1950s, foreign Christian missionaries were not permitted to enter the country and there were no more than a handful of native Nepali Christians, for example among Gurkhas who had served with the British armed forces or among workers in the tea plantations in the southeast of the country who had originally migrated from India. With the opening up of Nepal over the past four decades, there has been a spread of Western religious and cultural influences. The Christian population in Nepal is still very small: according to official statistics for the year 1981 there were 3,891 practising Christians, although others have estimated the number to be around 15,000. The majority of Christians belong to Protestant or evangelical denominations, although some are Roman Catholics. It is mainly the Protestants and evangelists who have been prosecuted for converting Hindus or trying to convert them.

The Constitution of 1962 provides the right to profess and practice one's religion "as handed down from ancient time" but no-one is "entitled" to convert another person to any other religion. To Amnesty International's knowledge there is no law preventing anyone becoming a Hindu, or to prevent a Muslim or Buddhist becoming a Christian. However, the Muluki Ain (legal code) on disciplinary matters specifies:

*"No person shall propagate Christianity, Islam or any other faith so as to disrupt the traditional religion of the Hindu community in Nepal or to convert any adherent of the Hindu religion to these faiths. In case an attempt is made to do so, a sentence of imprisonment for three years shall be awarded. In case conversion has been effected, imprisonment shall be awarded for six years.*

*.... In case any adherent of the Hindu religion converts himself into any of the above-mentioned religions, he shall be imprisoned for a maximum period of one year.*

*.... In case conversion has already been effected, it shall be invalidated, and such person shall remain in his Hindu religion". (Part 4, Chapter 19, Section 1)*

The Universal Declaration of Human Rights states that everyone has the right to

*"....freedom of thought, conscience and religion; this right*

includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public and private, to manifest his religion or belief in teaching, practice, worship and observance." (Article 18)

The same rights are contained in the International Covenant on Civil and Political Rights. The only limitations on these rights under the Covenant are that:

"No-one shall be subject to coercion which would impair his freedom to have or adopt a religion or belief of his choice." (Article 18.2), and

"Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others." (Article 18.3).

The restriction imposed under Nepali law prohibiting Hindus from voluntarily changing their religion contravenes these internationally recognized standards. To prohibit conversion, even when the individual is expressing free choice, is to deny the individual a fundamental right. Amnesty International recognizes that active efforts to seek converts may be considered offensive by many of those Nepali citizens who support the constitutional ban. However, in some instances Christians have apparently been arrested when practising their faith within their own community, without trying to convert others.

The provisions of the law do not appear to be implemented uniformly throughout the country and, as in the case of restrictions on political activities, local officials have considerable latitude. Few Christians spend more than a week or two in jail, since they are generally able to obtain bail pending trial or appeal. In August 1987 dozens of Christians were either awaiting trial or appeals before the higher courts. In fact, in all the completed cases known to Amnesty International the defendants were acquitted at the final appeal stage, on the grounds that conversion took place outside Nepal, that the parents of the individual concerned were not known to be Hindus, or that preaching took place only in private.

Two prosecutions illustrate Amnesty International's concern that the internationally recognized right to practice one's religion has not been upheld in Nepal. In May 1984, the Nepal Bible Ashram held a bible school near Dandeldhura, in western Nepal. Three officers of the society, which is based in Kathmandu, travelled there to take part. The school was held in a hospital room in a village several kilometres from Dandeldhura. No more than about a dozen local Christians took part, some of whom were new converts. It began on 7 May. On 11 May local police went to the hospital and asked the participants to go to the police station. A few of them went, their names were noted, and then they returned and continued the bible classes.



On 14 May the participants were again summoned by the police. This time they were all told to go to the police station in Dandeldhura. At the police station each one was questioned separately and apparently asked whether they would recant their Christian faith. The three 'non-local' people - the class teachers - were reportedly told that they could leave, but that the others were under arrest. When the three maintained that all the bible school participants should be treated equally, they too were arrested.

All were released on bail 11 days later. They were charged under the Muluki Ain (legal code) with having converted from Hinduism to Christianity and with attempting to convert others. Their case was heard by the Dandeldhura District Court which announced its decision only in March 1985. On the charge of having converted to Christianity, three were acquitted, since their conversion had taken place outside Nepal. The other eight were sentenced to six months' imprisonment. All were acquitted of the charge of seeking converts, due to lack of evidence.

When the appeal in this case was heard by the Far West Regional Court the public prosecutor asked for the six month sentences to be increased to one year. In its verdict announced in mid-December 1986, the court confirmed the conviction and original sentences, with one exception. One man was acquitted because there was no evidence to show that his family had originally been Hindu. An appeal before the Supreme Court is now pending.

The second prosecution appears to have been the only case in which Roman Catholics have been brought to trial. In April 1986, two nuns and a priest, all Indian nationals, held an Easter retreat for Christians among the tea plantation workers in Sirsia, near Damak, in the far east of Nepal. The priest and one of the nuns had come especially from India for this, since they spoke Santali, the local language. On the fifth day of the retreat, 5 April, they went through the village blessing the homes of Christians, as apparently had happened in previous years. They had reportedly stopped to eat lunch when they were summoned to the police station and told the local administrator wanted to see them. They were immediately arrested, together with a number of local Nepali Christians, and charged with proselytizing.

Those who saw the prisoners subsequently alleged that they had been beaten in police custody. The two nuns were said to have been hung by their wrists and beaten on their arms, backs and legs. The men were also said to have been beaten. The following day they were taken to the District Superintendent of Police's office. They were required to sign "confessions" which they were apparently not given an opportunity to read. They were released on bail on 13 April.

The trial of these Christians started in the Biratnagar District Court in early 1987, but no verdict in their case had been announced by August.

On a few occasions members of other religious faiths are reported to

have been prosecuted for converting to another religion, or seeking conversions. Although the provision of the Muluki Ain (legal code) applies only to Hindus who convert, in January 1987 the official Nepali news agency reported that six Buddhists had been sentenced to one month's imprisonment for converting to Christianity. The legal basis for their conviction is unknown. There have also been occasional newspaper reports of Muslims being arrested for proselytizing, but Amnesty International does not have further information about these.



GOSSNER COLLEGE, RANCHI

1986 B.A./B.Com./B.Sc. Exam.

<u>"FACULTY</u>	<u>APPEARED</u>	<u>PASS</u>
B.A. Regular	188	Result not published
B.Sc. "	115	96
B.Com. "	159	Result not published

Note:- B.A./B.Com./B.Sc. Exam.87 not conducted yet by Ranchi University.

1987 Intermediate

I.Sc. Regular	270 (Appeared)	173
I.Com. "	252 (Appeared)	Result not published
I.A. "	669 (Appeared)	Result not published

*S. Tama*  
Principal,  
Gossner College, Ranchi.

GOSSNER COLLEGE, RANCHI

STRENGTH OF STUDENT FOR THE SESSION 1986 - 87

<u>Class</u>	<u>Boys</u>					<u>Girls</u>				
	<u>Gen.</u>	<u>B.C.</u>	<u>S.T.</u>	<u>S.C.</u>	<u>Total</u>	<u>Gen.</u>	<u>B.C.</u>	<u>S.T.</u>	<u>S.C.</u>	<u>Total</u>
I.A. Ist	91	66	266	18	441	7	x	127	2	136
I.A. 2nd	112	52	317	14	195	15	3	221	x	239
I.Com. Ist	87	x	139	2	228	1	x	40	x	41
I.Com. 2nd	69	15	139	8	131	1	x	40	x	41
I.Sc. Ist	269	38	62	11	380	1	x	9	x	10
I.Sc. 2nd	208	23	74	18	323	1	x	10	x	11
B.A. Ist	58	28	189	7	282	7	1	138	1	147
B.A. 2nd	38	17	170	7	232	5	x	102	1	108
B.Com. Ist	72	24	66	3	165	2	x	12	x	14
B.Com. 2nd	94	18	100	5	217	x	x	35	x	35
B.Sc. Ist	124	25	37	7	193	7	x	16	1	24
B.Sc. 2nd	120	12	25	3	160	8	2	5	1	16
					<u>3047</u>					<u>822</u>

3047  
822

Total strength - 3869

*S. T. ...*  
Principal,  
Gossner College, Ranchi.



GOSSNER COLLEGE, RANCHI

POSITION OF TEACHING STAFF

<u>(1) Total Strength</u>	<u>General</u>	<u>Tribal</u>	<u>Women</u>	<u>Christian</u>
64 (Including Part-Time Teachers)	36	28	15	29
<u>(2) Recognised Post by Govt.</u>	Fully FINANCIAL AID BY GOVT.	WITHOUT FINANCIAL AID		
61	40	21		

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POSITION OF NON-TEACHING STAFF

<u>(1) Total Strength</u>	<u>General</u>	<u>Tribal</u>	<u>Women</u>	<u>Christian</u>
45 (Including Casual worker)	7	38	8	35
<u>(2) Post Sanctioned by the Govt.:-</u>	36 WITH FINANCIAL AID			

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POSITION OF LAB. TECHNICIAN

<u>(1) Total Strength</u>	<u>General</u>	<u>Tribal</u>	<u>Women</u>	<u>Christian</u>
10	9	9	1	1
<u>(2) Post Sanctioned by the Govt.:-</u>	9 WITH FINANCIAL AID			

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Principal,  
Gossner College, Ranchi.

Opening Balance - Rs. **3005.07**

Advance temporary - Rs. **3000.00**

Advance Rice - Rs. ....

Advance Festival - Rs. **100.00**

Admission Fee - Rs. ....

Admission Form - Rs. ....

Bank a/c. - Rs. **4000.00**

Coution Money Mess - Rs. ....

Coution Money Tools - Rs. ....

Carpentry Sec. - Rs. **23235.00**

Cost of Tools - Rs. ....

Depreciation - Rs. ....

Electricity Ch. - Rs. **24.27**

Fee - Rs. ....

House Rent - Rs. **123.00**

Interest - Rs. ....

Miscellenous - Rs. ....

Mess (Rice) - Rs. ....

Provident Fund - Rs. **616.45**

Subsidy - Rs. ....

Subsidary - Rs. ....

Stationery - Rs. **62.00**

Special - Rs. ....

Welding Trade - Rs. ....

Welding Section - Rs. ....

1. Audit charges - Rs. ....

2. Refund of Rice ad. - Rs. ....

3. Refund of Festival Advance - Rs. ....

4. Bank a/c. - Rs. ....

5. Carpentry Section - Rs. **14385.77**

6. ~~Coution Money Mess~~ - Rs. **1800.00**

7. ~~Coution Money Tools~~ - Rs. **1800.00**

8. Electricity Ch. - Rs. **1211.85**

9. Foundation Day - Rs. ....

10. Gathering Day - Rs. ....

11. Leave Compensation - Rs. ....

12. Loan Refundable - Rs. ....

13. Legal - Rs. ....

14. Motor Vehicle - Rs. **1205.72**

15. Maintenance - Rs. **10044.25**

16. Meeting & Conference - Rs. **25.00**

17. Miscellenous - Rs. **112.20**

18. Mess (Rice) - Rs. ....

19. Printing & Publication - Rs. ....

20. Provident Fund - Rs. **2460.00**

21. Raw Materials - Rs. ....

22. Salary Trg. Sec. - Rs. **7004.04**

23. Salary Maint. Sec. - Rs. **5704.00**

24. Subsidy Mess Sec. - Rs. **530.00**

25. Stationery & Postage - Rs. **1277.00**

26. Scholarship Merit - Rs. ....

27. Scholarship SKIP - Rs. ....

28. ~~Trg. Sec. (Tools)~~ - Rs. **7157.25**

29. Travelling - Rs. **4.00**

30. Welding Trade - Rs. **2357.00**

31. Welding Section - Rs. **4012.92**

TOTAL - Rs. **70061.90**

TOTAL - Rs. **72221.22**

CLOSING BALANCE - Rs. **5412.22**

GRAND TOTAL - Rs. **72221.22**

Tudi : Einnehmen / Ausgaben Okt. 87 in FITC

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TOTAL