Initiating Organisational Change Process

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On 5 January 2005 around 5.30 in the evening we were waiting for an Indian Air Force courier that would take us back to Port Blair in seawater-ravaged airbase of Nicobar along with six antenatal mothers and their husbands and children brought from Katchal Island. The situation was worse as we could see a deep silence soaked on every body’s face but the duty bound air force personnel were just flying their cargo of people as many as fifteen times in a day from one island to another in search life. A place of such vastness was quiet and calm but for the blasting sound of the aircrafts and choppers. This unusual silence was shattered when we saw the air force personnel running fast with a tiny little boy carefully towards a shed where first aid was being given to the rescued civilians. I just requested one of the soldiers to take me near the boy as I came to know from them that the boy could speak Tamil. That moment I realized the value of knowing another language, which is Tamil in this case. I could talk to the boy and get acquainted with so many soldiers from Tamil Nadu who were laboring day and night searching for life with other soldiers and shared their experience in my mother tongue, to which I could relate emotionally.

It is in fact a medical miracle that the boy survived for ten days clinging on to a tree without food and water. He did not come down at all for whatever reason until he lost his consciousness on eleventh day and fell down only to be saved by the rescue team. Fortunately the tree fell on a bigger tree, Muralitharan climbed to the top of it and adhered stiffly for another ten days.

Though Muralitharan was weak and looking extremely thin it was really amazing to see him answering all my questions very sharply with exemplary alertness. Till he was brought to the air base he knew nothing about the whereabouts of his parents and friends. Once he was brought back the air force personnel contacted his parents who were evacuated to one of the camps in Port Blair. They were informed about their son, the same was informed to Muralitharan also. I could see his heart was longing for that loving and healing touch of his parents which none of us could give at that moment.

For me Muralitharan is a boy who is destined to live.

– R John Suresh Kumar

Published by DR. SHAILENDRA AWALE on behalf of the Synodical Board of Social Services
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Dear readers,
We hope all of you might have received the pictorial report on the Tsunami relief work of CNI/SBSS. The relief team listened to the stories of the victims. Their exemplary courage and hope at the time of adversity vividly tells of the strength that our Father has given to us to carry on with our life even in the worst of time.

Muralitharan clings on to a tree for eleven days

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The incredible death and destruction in the wake of the Tsunami changed our perception and priorities. The outpouring of sympathy and concern from all over the world towards the victims was quite evident in the way they extended their support. People readily shared their resources and cutting across all barriers, the world stood by the side of the affected.

SBSS, in solidarity with the CNI Disaster Management Team, send R. John Suresh Kumar, Rajeev Prasad, and Sunil Mahajan to the Andaman & Nicobar Islands. Ms. Reena Bose of SBHS, Mr. Khogen Das, and Mr. Sudipto Singh of CNI Program office accompanied them. This issue of Abhivyakti brings you some of their experiences and encounter with the ‘Abundant life of Christ’ in the tiny and obscure villages of Nicobar.

Reflecting a little further on the response of the people to the Tsunami we should analyze the response of the fortunate ones to the harrowing problems of the victims. Despite an initial delay, the Tsunami struck poor were soon helped out with emergency aid. For instance, bottled mineral water, clothes (though used), and temporary shelters were made available in these villages where scarcity of drinking water, lack of food and shelter were enduring issues even before Tsunami. But none of us bothered to do something for these people then. So at the heart of the matter, there is an uncomfortable question: do we really require an obliterating disaster like this to express His love to our fellow human beings?

To be more effective in its struggle for development, SBSS is undergoing various ‘Organizational Development Processes’. Learning from the mistakes, failures and achievements of the last 25 years, SBSS is determined to be an effective instrument of the Church. In the days to come SBSS is determined to engage and be united with the marginalized to build a ‘comprehensive human community’ and to bring justice and peace to the integrity of the whole Creation. As we are entering into a new arena, I seek your support, collaboration and partnership.

Dr Shailendra Awale
Chief Coordinator, CNI-SBSS

“Do not remember the former things. Nor consider the things of old. Behold, I will do new thing. Now it shall spring forth; shall you not know it? I will even make a road in the wilderness and rivers in the desert”.

Isaiah 43: 18-19
Theology, like the social sciences, recognizes the nature of all human beings living in a society. The collective sharing of resources binds all of us together. For our sanity, safety and spirituality we come together as a community. The Holy Trinity is a community. Collectivity is the basic language of the Bible. From the perspective of development it is clear that an individual cannot change things; pressure to change unjust situations of poverty can only be successful when there is community effort to force those perpetuating injustice to change their ways and when there is collective effort to attain the non-human goods that a person needs in order that his/her labor be used productively.

The preaching of Jesus and his non-inhibitive relationship with sinners (Zaccaeus), women (the Samaritan at the well) Gentiles (the Centurion and Syro - Phoenician women) touching the dead (the widow of Nain’s son) and people afflicted with leprosy and other ritually impure people (woman with the flow of blood) showed that he was going against the exclusiveness of the Temple and the religious elite of his day who sought to confine God to only those who were ritually pure in the way of the defined and haps representing the twelve tribes of Israel) for there were fishermen, a tax collector and a freedom fighter (Zealot), Galileans, Judeans and even one with a Greek name (Philip). Also, there were a group of women who were also part of this closely-knit community.

Jesus’ desire to build an inclusive community is seen in the way that he built a community of followers who supported one another. There was diversity in inclusiveness even among the twelve apostles, fishermen, a tax collector and a freedom fighter, Galileans, Judeans and even one with a Greek name (Philip). Also, there were a group of women who were also part of this closely-knit community.

Jesus’ desire to build an inclusive community is seen in the way that he built a community of followers who supported one another. There was diversity in inclusiveness even among the twelve apostles (perhaps representing the twelve tribes of Israel) for there were fishermen, a tax collector and a freedom fighter (Zealot), Galileans, Judeans dressed in an Iscariot) and even one with a Greek name (Philip). There were not only the twelve apostles, who were all men, but as Luke tells us there were a group of women who were also part of this close-knit community. Thus community building and community consciousness is central to the Christians, which is proved by the fact that the Church is compared to the body of Christ. This comparison affirms ‘community with diversity and differentiation’.

Justice and Community

Justice is seen in the Bible mainly in community terms. It is not an abstract term but it is value that can be realized in community living. We usually relate ‘judgment’ with courts, acquittals and sentencing. But to the Bible the act of ‘judging’ means ‘to rearrange’ or ‘to put in order again’. Shalom is the experience of a process that is designated by ‘the judge’. The judge is the one who reestablished justice and consequently peace in the community. So God’s act of judging is neither a neutral nor an abstract act, but an active saving and rearranging of broken relationships. When God acts in favor of the oppressed or against the unrepentant oppressor, it is so that relationships within the community can be restored.

Examples of these are seen in the words of the prophet Amos from whose work our annual theme “Let Justice roll...” comes. Amos from the southern kingdom of Judah to preach at Bethel in the Northern kingdom of Israel around the first half of the 8th century BC. It was a time of prosperity for the rich because the international peace of the time allowed Israel to gain through international trade. However, much of the prosperity came through the exploitation of the weak and the vulnerable. As we read in Amos 2:6-8 the word of the LORD comes to the rich asking them why they have treated poor so badly that they have sold them for a pair of sandals, have sexually abused vulnerable women, have kept the only warm garments that the poor had as collateral and so on. The ones who do this have treated their fellow human beings with contempt and without the realization of the fact that they belong to one community. Justice in this situation would mean respecting the needs and the rights of others in the community and not acting as if one alone had the right to wealth, honor and dignity.

– Rev. Sunil Caleb
Taking sides: Justice vs Market

One day a man saw his wife trimming a piece of meat, but did not ask her anything, though it was really amusing. But when he saw her doing the same on another occasion he could not resist himself and asked her why she was trimming it. She said, "I don't know, your mother does it and therefore I do it." Then he told himself that he would clarify it with his mother. His mother said that since her mother used to do it she too had been doing it. Finally he went to his grandmother with the same question. She said that "the meat is too big to fry in the pan and therefore I cut the meat."

This simple incident tells us that we cannot afford to do something just because others do it; instead we should always be conscious of what we do and learn from the past. So the purpose of conclaves like this is to appraise and reflect upon our work and decide the direction in which we should take it forward, because most of the time we do things without any reason. And why do we do those things? Perhaps the previous bishop or the previous pastor was doing it and therefore we may continue to do the same. We must ask ourselves "Am I fulfilling the mission of Jesus or not?"

Eclipse of Justice
I think justice as a virtue has been eclipsed not only from the horizon of the public but also in ecclesiastical and theological horizon. I say this from my own experience as a Catholic priest. In the Catholic Church I see that very few seminarians and priests who talk about justice are involved in ensuring justice to the exploited. Many religious and ecclesiastical institutions have now started acquiring the corporate ethos. They have divided life into segments and given over certain things to the market. Today the market decides everything and profit is the driving force. Therefore we should analyze justice in this context.

I believe that the fundamental reason for the disappearance of justice is the totalitarianism of the market that is imposed by global corporations. In the market everything is private including the work contract. Only the contract between demand and supply counts. Justice then becomes a fulfillment of this contract.

Integrated humanity
We are all children of God, not isolated individuals. This relational bond demands that all of us work for justice.

Each one us perceive social reality differently but it is important to reflect the voice of the discriminated and exploited
As has always been a practice in the Synodical Board of Social Services, the Human Resources Development training for the 39 new staff was conducted at CPS Ashram, Pune, from November 22, to December 8, 2004. This HRD was a process to develop a foundational framework for development intervention at different operational levels of SBSS and DBSS. It is also a preparatory exercise for all staff joining the SBSS and DBSS. Human resources being the foundation of development intervention, it is essential to enhance the capacity of the staff for effective work that leads, towards empowerment of the powerless and the marginalized in their struggle for justice and human rights.

The training methodology was based on experiential learning process and group work. Participants interacted, discussed and shared their experiences and led the learning process. Participants also expressed ideas and feelings in various forms of writing, drawing and skit. Presentation of work done and learning were shared at the end of each day. Theological interpretation and the ideological basis of development was the core focus of the training. At the end of the training, participants came out more clearly on the concept of development, gained new insights into deeper social analysis, self-growth and theological understanding. Each participant had an opportunity to share the experience and discuss issues together. For most participants the experience enriched their knowledge and information based on exposure to self-learning exercise. Such group work with other diocesan staffs has helped them to understand teamwork, and widen their outlook and attitude.

HRD 2004 was inaugurated by Rt Rev Vijay B. Sathe, Bishop of Pune, who also attended the cultural evening at the closing of the training program. Pratyush Kumar Jena facilitated the HRD process. The Chief Coordinator of SBSS, Dr Shailendra Awale, at the valedictory function challenged the participants to take forward the process and move ahead to henceforth deliver the learning. The Dalits and the adivasis must see the change that we bring. And that we are part of the process of bringing a new community, a new humanness and to give dignity to each other in building a community of resistance and hope. Participants also took an oath to deliver the mission of Christ to restore human dignity and justice.

Ms Ninglun
CNI-SBSS

Summary of the keynote address by Rev. Fr Alwin D’souza at Manthan 2004

Ramakrishna Paramahamsa, a 19th-century Indian mystique from Bengal, explained the uniqueness of man’s perception over his environment through a parable. Once three persons saw a chameleon. One of them said it was red, the other that it was yellow. Each claimed that it was his version was correct and started quarreling to settle this matter they went to a sage sitting under a tree. The sage heard them and asked them to look at the chameleon basking in the sun on a rock. They were astonished to see the chameleon reflecting the color of the rock. The sage said, ‘A chameleon camouflages itself by changing color depending on the environment, to protect itself from predators. Likewise even though our social reality is varied, each one of us looks at it based on where we are placed in society. For a rich man the world is a place of comfort and joy but for a poor man without any means of livelihood, it is full of painful struggle. The rich may say people are lazy, drunkards and spendthrifts and demand that society be hard on them. A person from the middle class may have similar views; at the same time complain about lack of resources that prevents him or her from enjoying a higher standard of living. So, when we listen to those who are landless, bonded laborers, Dalits and poor women we hear a range of voices reflecting their harsh reality of life and how they are discriminated, exploited and forced to live in sub-human conditions.

To reflect the voice of the voiceless I think we in CNI/SBSS should first retrospect on how we have perceived society and how we are going to perceive society. If we look at society, as an outsider life seems to go on very smoothly in normal circumstances with few mishaps whereas the sage has the deeper understanding of the chameleon and could perceive reality in complete sense.

The question now is, are we ready to see reality through the eyes of the poor or like an outsider? To get the true picture we need to ponder critically or we would only be betraying the cause to which we are called and committed.
The question of identity becomes pertinent, especially when we discuss about the Tribal Communities, Dalits, Women and Children. The mission Statement of CNI-SBSS reads as follows "In the Spirit of service and Sacrifice as Demonstrated by Jesus Christ, CNI-SBSS strives to restore the human dignity of marginalized communities through collective struggle".

Dignity per se implies a state of being worthy of honor or respect. Human dignity cannot be realized without respecting and giving due space to the identity of the above mentioned communities. The moment identity is questioned, neglected or submerged it leads to social exclusion or the annihilation of diversity/pluralism. For a better understanding of concepts like identity and social exclusion, we need to take into account several factors and deal them separately.

Tribal Identity and Social Exclusion

The tribals of India are also called 'Adivasis' or the original settlers. They constitute about 8.69 per cent of the total population. For administrative purposes and legal procedures the Constitution upholds their rights through the 5th and 6th Schedules. The 1952 report of the Scheduled Caste and Tribes Commission identifies some of their unique traits such as isolation, racial characteristics, economic activities, religious activities, nomadic life style etc.

Ironically the most important and conscious tribal groups in the country today present an altogether different picture apart from that demarcated in the Report. Thus they cannot be simply termed 'Adivasis' or Tribals. The fact is that the Government of India does not accept the Scheduled Tribes as Indigenous People. According to an Indian Sociologist "In India hardly any of the Tribes exist as a separate society and as distinct societies, by our languages, laws, traditions and unique spiritual and economic relationships with our land and territories"

Historically speaking, the tribes are the earliest inhabitants or indigenous people of a country who first found settlement villages and had special rights on the land. In spite of vast diversity, there is an underlying thread of unity, which they all share. What unites them is their cosmosheandric vision of reality. Nature, divine forces, and human beings are all seen as constituents of reality as a whole. This vision is manifested in their myths, day-to-day lives and socio-political activities.

Politically too the tribals are conscious of making their own decisions. This is manifested through the 'Gaon Sabha' where the heads of all families have an equal voice. Through this committee all the members arrive at a
The adivasis swear by God and Panches, and elections are not held.

Economically, natural resources, like forest, land, ponds etc. that are considered as gifts of nature that are shared in common among them and seen as common property, on which the individual and family have usufructuary rights.

Culturally also tribals have a unique system of values, which are expressed in their livelihood and more generally in their identity. Some foundations of tribal culture are:

- The worldview of tribal communities revolves around the natural resources of land, water, and forest.
- They have their own set of values to control the community, maintain inter and intra generation equity and develop social control mechanisms.
- Tribal women play greater role in decision-making process and a higher social status than their caste counterparts.

Languages, seasonal songs, and dances are some of the external means of self-expression, which co-exist with other forms like technology, methods of cultivation, food habits, social relations, beliefs, practices etc. What one should understand here is that adivasis are neither Hindus nor Vanvasis. We cannot kill their indigenous identity in the process of integration and globalization and thus secure the way for "One Nation and One Culture".

**Challenges**

The major challenges that these tribal communities face are in the socio-economic, political and cultural spheres. They are

- Emergence of fake tribals and falsification of the original tribals in terms of caste certificates.
- Renaming of tribes on the basis of occupation and location such as tea tribes, Vanavasis.
- De-linking of tribal languages in educational certificate in lieu of regional state or national language.
- Evacuation of the tribals from land, for lack of written ownership claims documents (pattas), in the name of National Development.
- Prevention of tribals from using forest produce in sanctuaries, national parks and in the of eco-tourism and environment protection.
- Privatization of water resources, rivers etc.
- Acquisition of land for Mining
- Patenting of indigenous species.
- Cloning of tribal genes.

It is time to wake up, to preserve this indigenous community against the socially, politically and economically active fascist forces of the country, which can destroy these communities.

In the wake of this scenario, SBSS thrives to see that the state realizes its obligation to respect, protect and fulfill the promises it has upheld in the UN Charter of Human Rights.

Towards the end one should realize that it is not the demand for secession but a demand of self-reliance and autonomy, together with control over natural resources that the tribals/indigenous community is striving for. This is how identity can be sustained, pluralism maintained and dignity restored.

**Lolati Toppo**

Team Leader

SBSS EZO, Ranchi

### INSTITUTIONS AND THE MARGINALIZED

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<tr>
<th>Institutions</th>
<th>Children</th>
<th>Women</th>
<th>Tribal</th>
<th>Dalit</th>
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<td>♦ Mental and Physical exploitation</td>
<td>♦ No role in decision making</td>
<td>♦ Displacement and commercialization of profession</td>
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<td>♦ Child abuse</td>
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<td>Political</td>
<td>Lack of recognition</td>
<td>♦ No participation in decision making</td>
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<td>♦ Hardships in daily life</td>
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<td>♦ Childhood hardship</td>
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<td>♦ Stressful confused religious affiliation</td>
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Community identity is sustained through self-reliance and autonomy, together with control over natural resources.
सुनामी पीड़ितों की सहायता

नामी रिलीफ टीम के लिए कुल 6 लोगों का चयन हुआ जिसमें श्री राजीव प्रसाद, जोन तथा सुमीत महाजन का नाम शामिल था। इस टीम का मुख्य उद्देश्य सुनामी पीड़ितों को अधिकांश सहायता पहुँचाना और नुकसान की भरपाई के तरीकों पर सोच विचार करना था। 26 दिसंबर 2004 को सुनामी आने के बाद हमारी टीम 30 दिसंबर 2004 को पोर्ट ब्लेयर पहुँची। तब तक वहाँ पर करीब 9 छोटे बड़े कैम्प लग चुके थे जिनमें निर्मला, मुस्लिम, आयरलैंड हंडो, बेटपेज तथा वेन्टी विशेष थे और इनमें से ज्यादातर कैम्प स्कूल के प्रांगण में स्थित थे। स्कूल को बंद रखकर यह कैम्प चलाए जा रहे थे। ऐसे में वहाँ की स्थाई सरकार के लिए सबसे बड़ी मुश्किल भी स्थिति को जल्द से जल्द नियंत्रण में करना और स्कूलों में पढ़ाई पुनः आरम्भ करना था। रिलीफ कॉम्यू भी आतिवाद साफ नजर आया इसलिए कि जिस कैम्प में निस समुदाय के लोग ज्यादा होते उनको अधिक प्रोत्साहन मिलता और अन्य लोगों को ठोकड़ी परेशानी होती थी। समय गुजरने के साथ वहाँ पर मददगार संस्थाओं की संख्या बढ़ती जा रही थी और हर संस्था वहाँ पर स्थित रिलीफ कॉम्यू को हासिल करना चाहती थी और उसे चलाने की अनुमति दीने के लिए सरकार पर बसबस दबाब डालने की चेष्टा करती जा रही थी। किन्तु सफलता किसी को नहीं मिल सकी क्योंकि सरकार ने पहले कैम्प चलाने की अनुमति नहीं दी। इतना जरूर कहा कि अगर
आप सहयोग देना चाहेंगे हैं तो जो कॉम्प्यूटर चल रहे हैं उन्हें अपनी सहायता एवं सहयोग दे सकते हैं। किन्तु हमें यानि CNI को रिलाही कॉम्प्यूटर के साथ साथ कार निकाय जाने की अनुमति भी दर्शानी।

सभी संस्थाएं अपना सहयोग देना चाहती थी। साथ ही वे यह भी 

chahti thi ke ununki sansthka ka bair 
yaa naam lagaya jaake jo sarkar ka 

mujur nahi thi.

ऐसे में CNI के सामने सबसे बड़ी चुनौती थी किसी कॉम्प्यूटर को चलाना और कार निकाय पहुँचाना। एक 

तरफ़ सरकार की सत्यिआ दूसरी तरफ़ विभिन्न प्रजातियों के कॉम्प्यूटर, ऐसे में 

यह तय पाया कि जिस कॉम्प्यूटर के लोग अधिक होंगे और जहाँ पर आवाह.

सियों की संख्या अधिक होगी उसी 

कॉम्प्यूटर में अपना कार्य शुरू किया 

जाएगा। साथ ही वहाँ के अधिकारियों 

से मिलकर वे चेता की गई कि 

किसी प्रकार निकायवादी लोगों को एक 

ही कॉम्प्यूटर में लाया जाए ताकि 

जातिवाद की समस्या का समाधान 

हो सके।

दिनांक 2 जनवरी 2005 को 

लेफ्ट गवर्नर द्वारा सी. एन. आई के 

लिए की लोगों को कार निकाय जाने 

की अनुमति मिली। सी. जॉन, श्रीमती 

रोना बोस तथा के एन दास को रिचर्डसन नामक जहाज (जो Tribal 

Council) का है) द्वारा सी.एन. आई 

की खरीदी गई सामग्री के साथ मेजा 

गया। आई.टी.एफ रिलाही कॉम्प्यूटर एक 

रस्ता कथा CNI सदस्यता तथा 

आदिवासियों की संख्या अधिक थी। 

यह कॉम्प्यूटर एक बड़े विशाल मैदान 

में लाया हुआ था जहाँ प्रदर्शनी आड़ 

लगाई जाती थी। यह कॉम्प्यूटर दूसरे 

कॉम्प्यूटर की तुलना में काफी बड़ा और 

सुविधाओं से परिपूर्ण था। इस कॉम्प्यूटर 

को वहाँ की सरकारी संस्था 

Education Department चलाती थी।

रोजाना शाम को स्थानीय पादरी इस 

कॉम्प्यूटर में प्रारंभ समा का आयोजन 

करते थे।

सरकार इस कॉम्प्यूटर को चलाने में 

काफी सक्रिय थी नए फिर भी बहुत 

सारी सुविधाओं को दिलाने में 

असफल थी जैसे नास्ता, ताजी 

सब्जियों, टैंट तथा बच्चों की पढ़ाई 

की सामग्री इत्यादि। ऐसे में सुनील 

महाजन तथा राजीव प्रसाद ने इसकी 

पूर्ति की जिम्मेदारी ली जिसमें 

श्री लुकस रार्ट ने उनकी बहुत 

सहयोग की और हमेशा सी.एनआई 

के बैनर को आगे रखकर हमें काम 

करने का मौका प्रदान करते थे। 

ऐसे में सब्जियों को लाना तथा 

सुवह को नाले का इत्यादि श्री सुनील 

और राजीव प्रसाद करने 

लगे। धीरे धीरे अभिकारियों से 

पहचान बड़ी और एक दिन ऐसा 

आया जब उच्च अभिकारी 

श्री राजकुमार डायरेक्टर शिक्षा
विभाग तथा श्री देवदास हिमी
ढायरेक्टर शिखा विभाग ने हमसे टेस्ट
तथा टीपसाल लाने को कहा। वहा
फिर क्या था श्री सुनील और राजीव
जी ने सारा पोर्टबलर छान भार
और जितना भी सामान दुकानदारों
के पास से उपलब्ध हो सका उसे
खरीद कर कैंस्ट तक पहुँचाया।
जिससे अफसर काफी प्रसन्न हुए।
उस दिन के बाद से वह हमें अफसर
आजामते गये और हम उनकी
आशाओं पर चरा उतरने की कोशिश
करते रहे। किन्तु इतना सब करने के
बाद भी अधिकारी संस्था का बैनर
लगाने की अनुमति देने से
हिचकिचाते रहे। 6 जनवरी 2005 को
देश के प्रधानमंत्री का दौरा इस
कैंस्ट में होने वाला था मगर यथा
दुर्घटना के कारण दो दिनों के लिए ये दौरा
टल गया। अब ये दौरा 8 जनवरी को
होना था। ऐसे में ये कैंस्ट को
छावनी में बदल गये मगर
अधिकारियों की वजह से हमें मानि
CNI को पास मिल गया और हम
आसानी से अपना कार्य करते रहे।
अपने अच्छे कार्य के माध्यम से हमें
अपनी अलग पहचान बनाने की चेंदा
की और ये तय किया कि वहाँ पर
हारे हुए लोगों को 1-1 टीमांट के
जिस पर सी.एम.आई. का नाम छाना
हो मगर इतने कम समय में ये काफी
मुश्किल था। मगर फिर भी हमें इतने
एक चैलेंज के रूप में स्पीकर किया।
मगर हमें ये मालूम न था कि
पोर्टबलर में दुकान खुलने और बंद
होने का समय काफी अलग था। 10
वजे दुकान खुलती और 12:30 बजे
दोपहर में बंद हो जाती फिर सां
400 वजे दुकान खुलता और 200 वजे
बंद हो जाती थी। जब हम टीमांट
लेने बाजार पहुँचे तो उस वक्त 100 वज
रहा था। सारी दुकानें बंद थी अब
हमारे लिए पैसे के ज्यादा महत्व
समय का था। हम किसी प्रकार
टीमांट लेना चाहते थे इसलिए वहाँ
लोगों से पूछते पूछते दुकानदारों के
पर तक पहुँचे और फिर टीमांट
खरीद कर स्कीन प्रिंटर के पास
पहुँचे। जो 300-400 टीमांट को
इतने कम समय में प्रिंट करने के
लिए तैयार नहीं हुआ। फिर हम एक
दूसरे प्रिंटर के पास पहुँचे और
cाफी मौल भाव के पश्चात उसे
प्रिंट करने के लिए राजी कर दिया।
फलस्वरूप, उससे लाल, नीला तथा
हरे रंग में छारी टीमांट पर सी.एम.आई.
छाप दिया। वो सारी टीमांट हमने
प्रधानमंत्री के आण्वण से पहले सारे
लोगों में बांटी दी। फिर क्या था
जिसमें भी नजर गई उपर सी.एम.आई.
का नाम दिखाई दिया तब वहाँ के
अधिकारी ये मानने पर मजबूर हो
रहे कि सी.एम.आई. वाकई लोगों की
मदद कर रही है।

सुनील महाजन
फाइनेंस एंथ्रापॉडिक, एसबीएससी
पानी की कहानी

सी. एन. आई. सिनाड, एस. बी. एस. एस. तथा डायसिस आफ नासिक के सहयोग से पानी की कहानी चुकु हुई

काल व पानी के प्रारंभ से समूह के कार्यक्षेत्र में गंभीर छायांजन आ रहा था। आम आदमी, विशेषकर ओरंग, मूमिसी मज़हरु, छोटे किसान भी सांस में डूबे थे। यह प्राण किर डायसिस के सामने था कि क्या इस संकट में लोगों का साथ दे सकते हैं? कैसे? उच्च अधिकारी डायसिस का कार्य पुनः सुचारू रूप से आरम्भ करने के लिए आग्रह थे। कृतिशिया का प्रयोग करने के लिए उन्होंने विशारद कामाक्ष की सहयोग सिद्धांत सुझाव दिया।

उन्होंने देखा कि महिलाओं को पानी लाने के लिए गाँव से 3-4 किमी. दूर जाना पड़ता था। उनकी सहायता के लिए वहाँ अपनी पदार्थ छोड़कर साथ में पानी लाते जिसके कारण पढ़ाई में काफी बाधा आती। मिलने 3-4 साल से मणिवाड़ा (नासिक) के लोग पानी की कमी से पीड़ित थे, सुख और कारण खेती भी छोटी प्रस्तुत होती जा रही थी। कार्य न मिलने के कारण लोग भूखवश्री हो जुड़ने लगे।

प्रणामस्वरूप उन्होंने पत्रकार करना आरम्भ किया, सरकार का देवाय इस क्रम में काफी दुखदायी थी।

लोगों के दिनचर्या काफी दर्दनाक थी। रोज सुबह महिला, पुरुष तथा बच्चे सभी पानी के लिए 3-4 किमी. का सफर करते। उनमें कुछ गर्मवटी महिलाएं और युवा भी होते थे। उनकी आवश्यकतात्मक पानी की पूरी नामुमकिन थी। काफी सुबहवास के बावजूद वे धनी का इत्तेमाल करते फिर भी पानी की कमी उन्हें परेशान रखती थी। काफी समय उनके पानी लाने तथा उत्तरको प्रयोग में लग जाता जिसके कारण सप्ताह पर नींवें की लिए जाना काफी मुश्किल हो रहा था। ऐसे मेहनत मज़हबी करने के किसी प्रकार के अपना पुजारा करते।

इस स्थिति में सुधार हेतु सी.एन. आई. सिनाड एस.बी.एस.एस. तथा डायसिस आफ नासिक ने प्रयास प्रारंभ किया। गाँव गाँव जाकर अधिकारियों ने जो चीज़ की और नियंत्रण किया कि इन स्थानों पर कार्य करना उचित होगा और इस प्रारंभ आरम्भ हुई डायसिस आफ नासिक की Drought Relief Programme की कहानी, और डायसिस आफ नासिक के नये तौर पर कार्य करने की प्रक्रिया जिसका मुख्य उद्देश्य अधिक परिश्रम करके गाँव गाँव तक पानी पहुंचाना था।

सिनाड, एस.बी.एस.एस. तथा डायसिस द्वारा DRP का भोजन तथा कार्य के पूरा होने का समय तय किया गया जिसका भुगतान SBSS के सांबाज जोनल ऑफिस के माध्यम से किया गया। गाँव बांधाला-बांधाला मिशन कमाऊंड-नवासा के अन्तर्गत आता है। पुरुषत शैली से परिपूर्ण यह गाँव काली दर्शनीय है। यहाँ एक पुरुषारा चर्चा, एक बांध बदायुखाना और चर्चा समाप्त कलीशिया का निवास स्थान है। जहाँ लगभग 1600 से 2000 कलीशिया रहते हैं। जिसका पानी यहाँ के लोग पिया करते थे। किंतु कुछ सालों से यहाँ के लोग पानी की कमी से परेशान थे जिसका एक कारण गाँव के लोग भी थे। व्यक्तियों को कुछ भी पानी प्रदान करता था उसे इन लोगों ने कृपयादान बना दाला था।

सूची महाशरण फ़ाइलांस एमसीसी, एसबीएसएस
A successful organization needs to develop self-renewing properties i.e., a capability to continuously examine itself, and take both reactive and proactive actions in relation to the environment (both internal and external). This is reflected in the decisions of several progressive organizations to re-examine their structures, systems, and procedures, at times, even when the organizations are successful and have no apparent problems that call for such an examination.

To reaffirm the social concerns of the Church of North India SBSS has been in the process of a comprehensive structural and organizational transformation through retrospection, evaluation, and reviews, to build a society based on justice, equality, and peace, in harmony with nature in the spirit of Jesus Christ. SBSS and DBSS have undergone a comprehensive evaluation and review process both at the field and the congregational level. As an outcome of the evaluation SBSS has decided to go for a preparatory phase of sixteen months, for course correction, reflection and organizational development to incorporate the learning acquired from the findings.

By applying the findings of the evaluation SBSS desires to bring change at different levels:

- **a.** SBSS/DBSS staff to develop a greater understanding of the change that DBSS is undertaking
- **b.** SBSS/DBSS board will share and discuss concerns and issues to propose a future course of action
- **c.** Findings from People’s Organizations are to be shared to develop an holistic development plan which is people oriented

**Preparing for the transformation**

The Preparatory Phase started with the Consultation Coordination Cell (CCC) held in Dehradun. The CCC initiated the strategic change process at the organization and operational level leading towards a process-oriented development intervention with competent accompaniers where sharing and discussions crystallized the proposed strategic shift.

In the subsequent consultation held in July, Ms Uma Ramaswamy, the accompanier, initiated the Organizational Development process among the SBSS and two DBSS staff (coordinators) from each zone. This event created space for the participants to once again discuss the concerns of the preparatory phase and initiate a road map for the on-going phase.

After devoting considerable time towards sharing and after an intensive discussion with all the stakeholders on the process of organizational development, and agreeing upon the need to have a strategic shift, the momentum was further sharpened by the repositioning of the issues of DBSS during the Annual Conclave. Consultations and meetings were held with every diocese. An intense search collectively identified three key issues. They are: Land Rights, Right to Livelihood, Social Exclusion and Identity having Gender, LAN (lobbying advocacy Networking) and CME (Church-Mission Engagement) as cross-cutting themes.

The aim of the consultations and meetings were:
- Understanding and realizing the reasons behind why we are in the mission
- Understanding the three major issues and the cross cutting themes conceptually and theologically.
- Preparing a strategic frame work for the larger changes in SBSS
- Reaffirming our faith and commitment towards Building Communities of Resistance and Hope
- Providing a platform for our entire stakeholder for wider ownerships.
- Committing us to defined roles and purposes.

**Annual Conclave in Mumbai**

Annual Conclave was held from 24-27th of September 2004. It was an important milestone in the history of our organization and created a platform where all stakeholders were engaged in building a wider ownership to discuss and formulate the statement of deliberation, consensus and action plan (refer the table).

To further percolate the perceptions of the annual conclave into a more tangible mode, a two-day retreat for the
A planning group was held in TERI from 7-8th of October 2004. Using the inputs from the annual conclave and also referring to the project proposal of the 16 month preparatory phase, the planning group further reworked and reframed the broad objectives of the preparatory phase and the work plan to realize the as per the present strategic shift and focus.

The objectives of the preparatory phase are as follows:

- To build a common understanding on the issue of Land Rights, Right to Livelihood and Identity/Social exclusion in convergence with the three cross cutting themes i.e. LAN, Gender and CME
- To Prepare the congregation for a systematic participation in mission engagement
- Identify and initiate a process of development in each zone as a specialized issue based resource
- Enhance communication system and knowledge management at all levels.
- Create space for short-term micro level initiatives and projects (within presently ongoing activities).

Subsequently six working groups were also formed on the three issues and the three cross cutting themes for the overall coordination of the work plan. On the whole this occasion brought together and reaffirmed the core staff in their resolve to take the change process forward.

In another event, the Chief Coordinator, Finance Manager, Deepak (Team Leader NZO), Ray and Uma met the country representatives of Christian Aid on 20th of Oct to share the terms of reference of the OD process. It was for the first time that one of the staff members of SBSS was given an opportunity to be part of the dialogue with the partners. Two very important suggestions, which were proposed during the discussion are:

- To evolve an internal self-regulatory mechanism as this will help for better monitoring. It is also a memorandum between partners to check progress at different levels.
- To create space for the Bishops to become co-creators in decision-making.

Continuing the process of sharing information they met Mr. Sanjay Patra, Executive Director of FMSF.

The major highlights of the meeting are:

- The grass root experiences of SBSS’s staff needs to be enhanced so that it can be integrated into organizational planning. The macro-planning processes has to reflect the issues and concerns of the people.
- The functional style of SBSS needs to be more inclusive and facilitating. The zonal offices should become resource centers - monitoring, analyzing and documenting reality in the field. They must gain subject specific expertise, partner in the planning process and must not be post-offices.
- Programme staff need to have both programme and financial monitoring skills, which in turn may reduce the process of seeking too much from DBSSs.
- Need of DBSS for more accountability and sustainability though registration and having separate bank accounts.

### CCC retreat in Rewari

The retreat from the 4th-8th of November 2004 in Rewari gave an opportunity for both programme and supporting staff to come together. The Chief Coordinator once again endorsed the process that we are going through and helped clarify all queries regarding structural orientation, new policy perception and performance appraisal. The SBSS team even had the opportunity to get an input session on the Issue of Land and Gender and on the Dalit perspective.

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**Organisational change process of SBSS towards becoming a responsive and learning organisation**

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from renowned scholars and activists like Dr. Bina Agarwal (IEG) and Ms Shivani Bhardwaj and Prof. Vivek Kumar (JNU). The task/working groups for every issue and theme and their responsibilities and plan of action was also finalized. These include developing conceptual clarity, perspective building, identifying areas and process of intervention and mainstreaming with the larger development agenda of the SBSS and community. A process of appreciative inquiry to assess an individual’s contribution and competency development plan in a participatory approach was also initiated.

The visit of EED representative
The visit of Kirsten Gade EED on 10th November 2004 was another opportunity to recapitulate and reinforce the process and its gains. While Ms Gade appreciated the initiatives, she also suggested that realistic goals be maintained. The Chief Coordinator explained the participatory approach of identifying the issues and developing responses accordingly. He further mentioned that unlike in the earlier phase, DBSS coordinators were not involved either as resource persons or co-creators of the process; they now chair the working groups. At the diocese level fine-tuning of ongoing activities in accordance with the new ‘programme process’ is on.

On 17th November 2004 Ms. Erika and Ms. Monica from our Partners made a courtesy visit. A clear effort was made by SBSS to explain to the partners the organization development process that it is trying to bring about through a suitable organizational system. The Chief Coordinator briefed the two visitors the process of change which is taking place in SBSS, its future aims, issues, targets and strategies.

The Chief Coordinator assured the partner of the following
- That a perspective plan will be ready by April 2005.
- That SBSS and DBSS would be prepared organizationally to embark on the next phase.
- That a participatory project application for the next phase will be ready

Asserting these he made it clear to the partners that it would be really premature and presumptuous for them to come to any conclusion regarding SBSS, especially when DBSS is not in a position to absorb change in the right spirit. At the end it was encouraging to see that the representing partners of the EED assured SBSS of their continuing support to the reorientation and re-visioning process.

The Executive meeting of the SBSS held on 24th of November in Kolkata was once again different for the fact that it included team leaders for discussion. The Chief Coordinator explained to the executive members how far the plan of the preparatory phase had been implemented and executed. He also assured that in the process of implementation the participation of all stakeholders would be recognized. He emphasized that by endorsing the process and structural change and by sharing the perspective plan in regional consultations, congregational consultation and synod consultation the Church would internalize the process and develop ownership. The team leaders shared their field experiences, explaining to the executives the position of the people’s organization at different level. They also assured the executives about the commitment of the team and their zeal in carrying the whole process forward.

Journey forward
A structured and strategic approach in managing the process of change has helped to create wider ownership over the change. Constitutional amendments to the changes in structure and programme process are taking place. Roles and responsibilities are changing at the diocesan level. In December 2004, Mrs. Uma Ramswamy, Mr Ray Kancharla and the Chief Coordinator, with the Team Leader of the CZO visited the Diocese of Kolhapur. After intense interaction with reference communities, the DBSS team and the Bishop, they developed a module of participatory planning and program development. In January, a staff team with DBSS coordinators will undertake a diocese wise study.

Forthcoming regional consultations will search and finalize the structural reorientation and fine-tune issues and the agenda at diocese level. Subsequently synod level consultations will be held. Based on the newly developed strategy, an appropriate structure will also be developed to anchor SBSS as a responsive and learning organization on the journey forward to build communities of resistance and hope.

Dr. Shailendra Awale, Monijinir Byapari and R John Suresh Kumar
The term 'Gender' indicates a relationship that exists between men and women in a society. It is learned during the process of socialization. It defines social responsibilities and the roles of being men and women in a society.

Gender relations are based on the pattern of power, norms and customs, legislation etc. Throughout history, the position of the women has been subjugated in terms of both the public and the private spheres. This is because the gender relations are influenced by patriarchy, where, power is concentrated to the male.

On the other hand globalization and its trade policies, debt reduction, cuts in public expenditure on health, education water etc has a negative impact on women.

As the power is unequally distributed between men and women our goal is to ensure equality by generating gender justice. Working on gender justice gives us a platform to look into the division of power that exists in our socio - political and cultural spheres. Keeping this in view, WID (Women in Development) policies are formulated where the focus is to bring women to the mainstream.

Recently held Annual Conclave, has been a landmark as gender justice has been identified as a core strategy to be considered with equal measure while discussing issues like land rights, livelihood and identity. The study of gender in respect of these issues would enable us to see women’s position in the entire struggle and thereby develop appropriate understanding and plan for them. Side by side understanding and sensitivity on the subject of gender needs to be built up, as it is an important development issue.

Basically gender is socially concentrated power relation between men and women. We have to take both of them into account, or else, working with one half and trying to bring change without considering the other half may not produce any result or may increase burden on women.

In conclusion, one can say that breaking the age-old barriers is not an easy task. It requires bold and strategic planning. Moreover, we need to see 'Gender' as a human issue rather than a woman’s issue. We have to accept them (women) as agent of change rather than just victims.

Ms Amita Khalkho
Associate Coordinator,
Gender Justice, CNI-SBSS, EZO Ranchi
We remember......

A las! A tragedy! Not a tragedy on the scale that the tsunami was but a tragedy nevertheless. The loss of lives and severe injuries definitely comprise a tragedy. On that fateful day of 03/12/2004, representatives of the Manav Haque Sangharsh Samiti (MHSS), an expression of the people’s movement, were making their way from Bhandara to Nagpur railway station, from where they would be joining the nationwide movement of the National Dignity Forum. This would have provided the group a chance to highlight their plight as farmers, adivasis and an opportunity to create an identity for themselves.

A group of 70 individuals were traveling by truck (MH36138), which over-turned two times after the driver lost control of the vehicle and careened off the road, at around 10:00am. A chaotic situation arose with yells and screams for help. Three NDDA staff was traveling with the group and if it were not for their timely and clear-thinking intervention the situation would have been worse. One of the passengers (Ramkrishna Gopal Salame, 50) was killed on the spot as he was crushed under the weight of the truck. The plight of the injured was such that none of the passing vehicles were ready to stop and carry the injured. The Program Organizer, Mrs. Bharti Charan, quickly reacting then asked all able-bodied persons to lie across the road, thereby stopping all traffic. Another person (Yashwant Kachru Khandekar, 35) was grievously injured and was carried to the local government hospital.

Upon receiving the news the NDDA Coordinator sought the assistance of the Mure Memorial staff. It was revealed to us by a doctor from Mure Memorial that there were four people (spinal injuries, fractures and head injuries) who needed immediate attention. An ambulance was arranged and they were taken to the Mayo Government hospital. We were then left with time to tend to the remaining patients. As the government hospitals were understaffed and the doctor unavailable, it was left to the DBSS staff to network with local politicians. This brought in the local MLA who turned the heat on the local doctors and this resulted in an immediate check up of the patients.

In the meantime, local politicians were getting involved and trying to stir up trouble against the Manav Haque Sangharsh Samiti and more specifically against the DBSS staff. This reflects the strong force that the MHSS is turning into and the issues that it is raking up. It enjoys the membership of the farmers, and adivasis who are highlighting the anti-poor policies of the government. It was left to the SBSS-DBSS team, along with the whole-hearted contribution of the local presbytery and congregation to resolve the conflict. As a church-based organisation, this was an opportune time for fundamentalist forces to attack the DBSS on grounds of conversion.

The next day we visited the families of the deceased to share in their grief and sorrow. It was a painful journey full of apprehension and skepticism. When we entered the villages of Pimpalgaon and Saigaon, an air of grief hung over them. However, there was no atmosphere of anger or hostility towards the group. This is an indication of the work that the DBSS has undertaken in that area and the respect that it commands. There was an understanding among the communities that this was a struggle for their rights, which the NDDA was a part of. Other than a few vested interests there were no demands for compensation or its kind.

During our stay in Nagpur, we were inundated with calls for concern from different quarters and we acknowledge their support. The owner of the truck has agreed to contribute Rs.60, 000/- per family of the deceased. He has also agreed to pay for the medical costs of the permanently handicapped as they have no means of earning an income. We are very grateful to the local presbytery and congregation who have joined arms with the MHSS, exemplifying the meaning of Christ in action. We ask you to kindly keep in your prayers the families of the deceased and the injured. The NDDA, as an initiative to garner support from the sister People’s Organisations in other dioceses, requests you to kindly make any contributions to the MHSS fund. We are grateful to the SBSS staff for contributing a full days salary for this noble cause.

Reported by Bibhudutta Sahu
Program Associate
The Peace Convention [Shanti Adhivesan], Jharkhand that was organized on 17th - 18th Nov. 2004 by joint collaboration of Peace Trust, Kanyakumari, Tamilnadu, Synodical Borad of Social Services-Church of North India, Akhil Bharatiya Adivasi Vikas Parishad and Viswa Manav Seva Sangathan at Gossner Theological College Hall, Ranchi.

The Convention was to spread Peace message of Communal Harmony from different relegio-communities — The Hindu, Muslim, Christian, Sikh and Sarna. The most learned and experienced personalities like — Dr. Gnanarobinson, Dr. Ahmed Sazzad, Dr. Harbindar Singh, Dr. Bisheswar Ganguly, Mr. Sarif Hassan Mazeheri, Dr. Karma Oraon, Dr. OM and several other leaders honored the occasion with their insights — to promote Human Brotherhood and Sustain Humanity and Human Spirituality. The Audience group consists of school, college, students, NGO members, teachers, social activists and others.

The central theme of the Peace Convention was to make the communities aware of the need of knowing and understanding one's own religion and to have full knowledge of the neighbor’s religion. And also to identify the common values — Prem Ahinsa, Tayaga[Sacrifice], Satya, Shanti, of each religion and practice those in all situations of life.

The Convention unanimously resolved to adopt the following as the Peace Convention Jharkhand declaration on Communal Harmony and want to make it known to all the people in the country.

We, the participants, organizers, facilitators of this Peace Convention on Communal Harmony hereby declare that:

- We are disturbed by the growing fragmentation of communities in the name of Religion.
- We are also disturbed by growing religio-fundamentalism and the absence of a conscious effort to create public-opinion and consensus against activities that cause communal disharmony by the opportunist.
- There is only one God, and all human beings, irrespective of their race, colour, caste, creed and gender are children of God.
- Humans, Humanity and Human spirituality is above all religions.
- We believe that God resides in each and every Human being.
- We condemn all forces which advocate communal hatred and hostility, irrespective of to which religious community they belong.
- We acknowledge that equality, fraternity and liberty are the basis for a just and Peaceful community and we commit ourselves to work towards creating a society with Justice and Peace.
- Evils such as caste discrimination and exploitation, corruption and poverty are still rampant in the country and we urge all those in power to work towards the eradication of these evils.
- The powers that attempt to politicize religion in order to grab political power use the masses by creating illusions among them and by indoctrinating them with wrong religious teaching. They mis-represent and conceal the facts of history. We therefore urge all those who are involved in education to redeem religion from the clutches of fundamentalism, to prevent it from becoming an instrument for domesticating and enslaving innocent believers, and instead to make it an instrument for liberation.
- We condemn violence and terrorism at all levels. Terrorism cannot be accepted as an instrument to solve political differences. We urge all those in authority to explore the root causes of violent conflicts and terrorism and try to remove them through dialogue.
- Justice is the basis of Peace and Harmony. We urge people of all Faiths to commit themselves to render justice in all areas, especially in dealing with the poor and the marginalized and to work towards a society were Justice and Peace embrace each other.

K. N. Das
Convener, Ranchi Zone
**Staff News**

**Farewell**

Mr Prat�ush Kumar Jенa, Mr Khoғen Nath Das, Mr Sandeep Chatтerjee, have completed their service contract with SBSS on December 31, 2004.

As they have taken new steps in their career, the SBSS family acknowledges and appreciates their contribution to the mission of the Church and growth of SBSS.

After completing two-year HRD training, they joined SBSS as Consultant and thereafter served in various capacities as Program Facilitator, Zonal in Charge / Coordinators at various Zonal Offices. Their contribution will always be remembered at the Dioceses where they initiated the people oriented mission engagement of the Church. Their zeal and enthusiasm to the cause and mission helped SBSS to be a people’s movement.

Pratвыush who worked as Programme and Capacity Building Coordinator ensured that the initiative of SBSS remains a ‘process oriented development intervention’ firmly rooted in the Nazareth Manifesto. As Capacity building Coordinator he has trained more than 300 activists of SBSS and DBSS. In the context of globalization, the SBSS adopted Rights Based Approached to its development interventions and developed ‘people centered advocacy campaigns’ as a tool to strengthen people’s organizations and transform the lives of the poor.

‘Resistance’ as an effective and accepted tool of negotiation again figured on the development agenda and debate.

As SBSS is ready to take forward its journey - towards building communities of resistance and hope, we wish them and their families the best in their future endeavor. May God bless them and continue to use them for His Mission.

**AMELIA ANDREWS**

Amelia Andrews was with SBSS from August 2002 to October 2004, as the Program Associate for Documentation and Communication. Amelia, a compere par excellence, brought a special touch to SBSS presentation and publications. Abhiıykti family fondly remembers her contribution. During this time SBSS published 3 books, ‘Praying with people’, ‘God - we worship’, and “Bible Satsang”. Of the first one she was a co-author. As she joined the National Council of Churches in India (NCCI) SBSS records its appreciation of her contribution and prays that the lord bless her in all future endeavors.

**Welcome**

Nilesh Gaikwad

Nilesh Gaikwad, new Program Associate is based in the NEZ office, Durgapore. After completing his masters in social work, from Nagpur University, he worked in the corporate filed and has experience in human resources and marketing. A member of the World Wildlife Fund for Nature, is deeply concern with environmental issues. He facilitates the Kolkatta DBSS program.

**R. JOHN SURБSH KUMAR**

John Suresh Kumar has joined SBSS as Program Associate, Development Communications. After completing Masters from Loyola College, Chennai, John completed his M Phil from JNU, New Delhi and would like to pursue doctoral study later on. Till then he will be with us at SBSS. John earlier worked with CMAI, editing their publications and journal and worked with Action Aid. Committed to social justice, he is a perfect ‘left’ for the Rights based approach in our communications.

**Dear Readers,**

This issue of Abhiyyakti comes to you with an inordinate delay. The editorial team deeply regrets for the same. At this juncture, we once again request you to send your suggestions to improve and make Abhiyyakti more reader friendly and informative. Your feedback and inputs and timely reporting of your work with the communities will make Abhiyyakti more than a newsletter which constantly updates our understanding of communities.
Growing up in a difficult situation teaches us to take life in several ways i.e. from accepting reality to facing it courageously. My personal experience with hardship in my childhood made me develop an inner conviction that once I grew up I should fight against inequality, injustice and discrimination in God’s way. After my graduation, I decided to join the ministry full time. I went to Union Biblical Seminary to do Theology. After my theological studies I joined World Vision to help the poor and needy. In those days I took pride in helping the poor. I had a very narrow perspective of social change - my activities were limited to rendering temporary relief. After learning the basics of voluntary work I left World Vision to work with DBSS Kolhapur, as Coordinator where I was very happy, as I thought I could continue with a similar kind of Service work.

While working as coordinator I was sent for HRD training. There, I began to look at social realities very differently and analyze them critically. I encountered a completely different ideology and my theological understanding was turned upside down. We were taught the Bible from the perspective of the poor and powerless. After the training, I went through few more training courses, which further changed my position. And I decided to take side of the poor.

My understanding of social work changed, and I was ushered into social change process in favor of the powerless. I got involved in organizing the marginalized to struggle for their rights and entitlement. When I saw the oppressed came forward to ask for their rights and justice in their thousands, on the road, my confidence and faith in the power of the community was renewed.

It also changed my role as a pastor. My sermons used to legitimize the comfort and privilege of the few. I changed my sermons to calling for justice and equality. The people in power did not like it, and I was not allowed to preach any more. Now I am pastor of a small village Church and the congregation comprises the marginalized and unprivileged.

Through my involvement in DBSS, I became sensitive to the plight of the poor and oppressed. My eyes were opened so that I could identify the forces of exploitation, operating through the larger economical and political system. It has completely renewed my understanding of social work. Now I have changed my position to be involved in the struggle of the poor to achieve their rights and dignity.

Rev. Timothy Jalam  
Coordinator, DBSS, Kolhapur

“For my thoughts or not your thoughts, neither are your ways my ways”  
Isaiah 55:8

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