

AN OVERVIEW OF THE REVIEW PROCESS

OBSERGVATIONS, ANALYSIS AND RECOMMENDATIONS

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1.0 INTRODUCTION OF THE REVIEW PROCESS:

- 1.1 The Review process of the SBSS in its Jubilee year envisaged, “The collective efforts of the local congregations, the DBSS Board and Staff, the SBSS Board and Staff and the CNI-Synod, to retrospect, review the present and look into the future possibilities.”

To facilitate the Review Process and the Jubilee celebration’s

- The CNI Synod appointed a “Central Core Committee”
- The SBSS appointed two External facilitators to help with the Review Process.

- 1.2 The “Central Core Committee” at its meeting on the 13th December 2002 approved the following:

- The summary of the Review process Part I to Part V
(Appendix A)
- The process and Content of Part I of the Review process.
- The review process would be carried through in 5 Phases.

Phase – I – Congregation / Diocesan Consultations
Phase – II – Zonal Consultations
Phase – III – Coordination Consultancy Cell Meeting
Phase I IV – External Evaluation (2001 – 2004)
Phase – V – Synod Consultation.

- Part – I – Phase – I and Phase – II of the Review Process will be facilitated by Mr.Rajan Sing, External Facilitator.
- The Committee appointed a small sub committee under the convernership of Mr.P.K.Jena to write the “Retrospect document (Part-II)

- 1.3 The “Central Core Committee” at its meeting on 5th December 2003 approved the following.

- The outline of the Retrospect document.
- Part – III – (The sub committee “Retrospect document” drafted the questionnaire to be sent out by the Chief Coordinator, SBSS)
- Part IV – The field investigation process was to be facilitated by Dr.George Mathew, External Facilitator.
- Part V – Diocesan level celebrations to be coordinated by the DBSS Coordinators. (Mr.Rajan Singh External Facilitator prepared a “Possible guideline on how to celebrate the Jubilee year of SBSS”) (Appendix – B).

- 1.4 Programme and Time Schedule of the External Facilitator.

- Introducing the Review Process to 7 diocese viz. Chotanagpur, Eastern Himalaya, Calcutta, Sambalpur, Gujarat, Agra and Amritsar. (January, February 2003).
- Participation and Facilitation of Zonal Level Half Yearly Meetings, Northern Zone, North Eastern Zone and Eastern Zone (March 2003).
- Participation and Facilitation in Core Staff Meeting (April 2003).
- Congregation / Diocesan Consultations, participation and facilitation with 6 dioceses viz. Gujarat, Chotanagpur, Bhopal, Marathwada, Amritsar and Nagpur. (April – May 2003).
- Preparation of Congregation / Diocesan consultations report. The report was prepared by compiling the diocesan reports Zone wise, (June 2003) submitted to the Chief Coordinator, SBSS in July 2003.
- Zonal consultations. Participated and facilitated all the four zonal consultations (July 2003).
- Preparation of Zonal Report from the four zonal consultations reports – the last report was received on October 09,2003. (October 2003).
- Preparation of overview of the review process (November 2003).

2.0 EXECUTIVE SUMMARY OF THE CONGREGATION / DIOCESAN CONSULTATION REPORTS AND QUESTIONNAIRES

2.1 The Consultation process was designed

- To challenge the participants with Theological / Socio Economic, Political and cultural challenges through an input by the Bishop of the Diocese.
- To engage the participants in three workshops:

Workshop – I – Churches response to the Challenges posited and its approach (Methodology)

Workshop – II – Understanding Mission and evangelism, Discipleship. Understanding self identity. Expectation of leadership qualities.

Workshop – III – Suggestion and Recommendation to DBSS. Organizational strengthening. Sustaining community building. Leadership style / changes.

2.2 Out of the expected 968 participants only 763 participated. This is a poor reflection of the organizing capacities of the Programme Associate and the Diocesan Coordinator. Even after repeated requests the External Facilitator was unsuccessful in soliciting the category wise detailed breakdown of the participants, and hence this statistic is not being shared.

2.3 In presenting the “Contemporary challenges and the Churches responses” the respective Bishop / Leaders of the different diocese shared the following:

2.3.1 The challenge of Globalization and development.

Globalization is creating further impoverishment of the poor, creating a polarization between rich and poor. Globalization is a process of Re-colonization. This takes the form of privatization of Natural resources and their commercialization e.g. Water. The common person is losing control of the means of the livelihood, land water and forest have become resources to which Dalits and Adivasis have no access.

Dehumanizing forces are destroying socio, economic, political and cultural life of people, who are becoming victims of development based large-scale displacement. Adivasi people living in the scheduled areas particularly in the states of Orissa, Jharkhand and Chhatisgarh, which are rich in natural resources, are suffering in poverty and are victims of injustice.

The growth and implementation of Mega development projects has resulted in environmental degradation and ecological destruction.

Religious fundamentalism and communalism have become the order of the day.

There is a phenomenal growth in the exploitation and discrimination against women.

2.3.2 The Ideological Challenge:

In the Last 25 years the Indian Nation state has moved far away from the philosophy of socialism. Has the SBSS in this period i.e. 25 years developed an alternative Philosophic / Ideological perspective? The pulpit has failed to address the people's issues.

2.3.3 Biblical / Theological challenges

The Church must make a difference between being a Christian and being a disciple.

The Church is a "called out community" and a "sent out community". As a "servant of the kingdom" the churches proclamation in the contemporary context must be, to Proclaim justice for the oppressed, promote the universality of humankind and adopt a holistic approach to human development.

The mandate for "Social Action" is not from the CNI Synod but from the Nazareth manifesto give to us by our Lord Jesus Christ.

The Church in its ministry must be guided by

- Concern for Justice
- Promoting peace
- Concern for integrity of creation
- Commitment towards the creation of a New Heaven and a New Earth.

The Churches central concern must be to restore to wholeness the “image of God”.

The Church must be conscious that on our own we have not, made any effort to financially support our work / engagement in society. We have remained dependent on External Sources.

2.3.4 The challenge of Leadership Style:

The SBSS / DBSS leadership style must be humble, simple, and transparent in financial matters. The leadership should not lead a life of double standards.

2.3.5 The Churches Responses:

The speakers did not touch upon this area in any diocese.

2.4 The workshop process:

2.4.1 In Workshop one the participants expressed that the primary focus of the church has been preaching the Gospel, and its primary concerns are practice of rituals and promoting another worldly spirituality. The churches mission continues to be practiced through the traditional preaching, healing and teaching ministries.

Almost all participants expressed that in the contemporary context there is a need to change our approach from the traditional ministry.

2.4.2 Most participants understood that the Mission of the Church and the Mission of God are the same.

Evangelism was dominantly understood as proclamation / preaching of the Gospel to bring about salvation. However, in the same breath participants were also expressing that Evangelism and Diagonal ministry must go together. This reflects a compartmentalization of faith and a weakness in the process of the faith formation.

Discipleship was understood in simple and yet clear terms. Most participants expressed and accepted the failure of the Church to play a prophetic role.

2.4.3 The following represent the recommendation made by most participants

- Regular inservice training
- Periodic staff appraisal and evaluation of DBSS work.
- Working with Local congregations on the Theme – Building Community of Resistance and Hope.

2.5 Questionnaire Process:

2.5.1 The Questions were framed to assist the SBSS to gauge the Congregational / Diocesan Level of understanding the churches engagement in society.
Question – 1 to 3 – Faith / Theological perception.

Question – 4 & 5 – Understanding DBSS and its work
Question – 6 & 8 – Ideological perception
Question – 9 & 10 – Methodological perception
11 Perception of Leadership qualities.

2.5.2 The total number of questionnaires circulated were 3462. The number of respondents was only 1811 (51% responses)

2.5.3 The faith perception of the respondent was very pietistic,, ritualistic and other worldly. A Holistic faith formation process in the Church is necessary if the Church is to relevant to the contemporary society. Our faith must be strengthened to stand the challenges of growing religious fundamentalism.

Most respondents understood SBSS / DBSS activities as being welfare oriented.

Majority of the members of the Church are Dalits, Tribals, Women and Children, yet most respondents have a very superficial self understanding, they do not differentiate between religious identity and social identity.

Majority of the respondents expect the Church to be involved in development activity, a minority believe that the Church must participate in peoples struggles.

Most respondents seemed to be unfamiliar with the Building Communities of Resistance and Hope, theme of SBSS / DBSS. This reflects the failure of the SBSS / DBSS to utilize the Congregational and Participation programme (CAP)

Majority of the participants expected the following qualities in the SBSS / DBSS leadership.

Majority - Faithful / God fearing'
Committed
Honest

Minority - Visionary
Committed

2.6 Recommendations to the CNI – SBSS

2.6.1 The recommendation made in 2.4.3 need serious deliberations.

2.6.2 The process of faith formation needs strong attention by the CNI.

3 The Consultation process was designed:

- To help the participants with Theological understanding / Biblical Understanding through an input.
- To help the participants with a contextual analysis / Socio Economic, Political and cultural challenges through an input.
- To engage the participants in three workshops :

Workshop – I – Engaging in a SWOT process and evaluating the usefulness of the review process.

Workshop – II – Methodological. Helping local congregations involvement in the BCRH process. The prophetic role of the SBSS / DBSS. Networking.

Workshop – III – Identifying Key issues, Issue analysis and The Methodology. Recommendations on Policy, Programmatic, Structural changes to strengthen SBSS / DBSS. Expected leadership qualities.

3.1.1 Theological / Biblical Reflection

The Ten Commandments given by God through Moses can be understood as :

1 to 4 Deal with the Human responsibility to God.

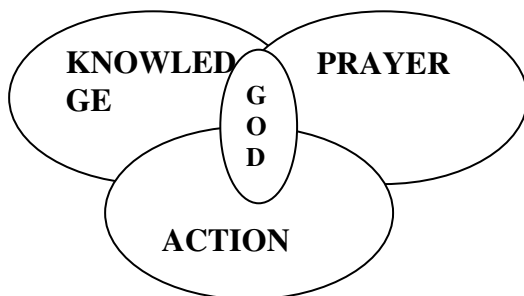
4 to 10 Deal with Human responsibilities to other Human beings.

These laws focussed on land signifying the importance of the economic status of the community. Land and other resources are God given and should be used justly.

God is a God of creation; God does not act alone, God works through human beings.

Faith is today understood in a very compartmentalized manner.

- e.g. faith is knowledge (Doctrinal) – Intellectual faith
faith is Prayer (Emotional) – Emotional faith
faith is action (for Justice) – Activist faith.



Our faith must be holistic. A balanced faith is needed for promoting justice and peace, combining intellectual faith, emotional faith and faith in action.

Righteousness means right relationship – with God
with other Human beings
with nature

The prophet Jeremiah 46 : 27 assures the Israelites – do not be afraid / terrified. God will rescue you from the land where you are prisoners. Amidst this situation of Hopelessness is the sign of hope – do not be afraid.

3.1.2 Contemporary Contextual Analysis :

The contextual analysis highlighted extreme poverty amidst extreme wealth. The belligerent posturing of the Sangh Parivar, and an unprecedented rise in communalism and religious fundamentalism.

The unleashing of forces of globalization were highlighted through examples of TNC's monopolizing the sale of seeds and fertilizers, mechanization of agriculture leading to loss of man days of labour per person per year, commodification of women, child labour, privatization of education, health, natural resources, deaths due to malnutrition amidst overflowing food godowns.

Dalits and Adivasis along with women and children becoming the primary victims of globalization.

The new coercive character of the political state was highlighted through example of growing militarization, tampering with the Indian constitution, following the American (IMF/ WB) dictats in the making of economic policies.

The challenge in this scenario is to engage in a "Second freedom struggle in India". What is going to be the role of SBSS / DBSS?

3.1.3 The Questionnaire Process

The questionnaire was designed to reflect the understanding of the staff members of the DBSS in the different diocese in terms of question 01 to 03 -

04 to 07	-	Faith / Theological perception
08 to 12	-	Ideological perception
13	-	Methodological perception
14	-	Expected assistance from SBSS
	-	Expectation on Leadership qualities.

- Majority of the staff understood the mission of the Church as preaching the Gospel.

About 32% respondents understand mission as preaching and serving people.

Nearly 21% respondents from six dioceses did not respond.

- Most respondents understood development as an ongoing process, which involved social, economic, political, spiritual growth and betterment.

Only 46% from four dioceses understand development as bringing about total transformation.

27% respondents from three dioceses did not respond / Know.

On knowing the neighboring diocese, the responses was very poor.

The staff understanding of Caste and Class division reflects lack of analytical skills.

Respondents of Eighteen dioceses believe that the Church should be involved in people struggle and say that this is a biblical mandate.

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33% respondents from three dioceses say NO. the Church should not be involved in peoples struggle.

- Six dioceses have made suggestions on how to help the Local Congregation. 20% respondents in one diocese say the question is irrelevant. 14% respondents in three dioceses did not respond to the question.

Most respondents say organizing Workshops and Seminars with the Local congregations is the way in which local congregations are being assisted. The responses of the staff reflect that local congregations are not a priority for the DBSS. This negates the dual foci of the SBSS mandate.

On identifying Key issues most respondents have identified the impact of globalization i.e. illiteracy – 44 % in Six dioceses, unemployment, 64% in four dioceses, migration 58% in seven dioceses. This reflects a weakness in understanding issues and impacts.

The SBSS focus on Dalit Adivasis, Women and Children are reflected thus.

Only 46% in six diocese identified gender inequality and atrocities on women.

Only 22% in one diocese identify Tribal identity and rights.

50% in one diocese identify ecological imbalance.

58% in three dioceses identify deforestation and water conservation.

55% in four dioceses identify environmental degradation.

43% respondents of eleven dioceses suggest awareness building as methodology.

50% in four dioceses suggest motivation

Only 52% in eight dioceses suggest community organizing / building people organization as a methodology.

The major concern of the staff in making the DBSS more relevant is regular inservice training programmes on developing theoretical understanding and practical skills.

Only 40% in four dioceses practice BCRH by building / strengthening / empowering / peoples organization for peoples struggles. 17% in nine dioceses did not respond / understand.

It seems that the staff are caught in a time warp. 15 dioceses are still at the level of motivation and awareness building programmes. The staff desire to improve themselves is manifested in the need for

training. IT is imperative that the SBSS develop a curriculum for training of its staff at both SBSS and DBSS levels.

- Leadership Qualities

12 dioceses	-	Faithful / God fearing
11 dioceses	-	Honesty / truthfulness
07 dioceses	-	Committed / dedicated
06 dioceses	-	Knowledgeable about people struggle
02 dioceses	-	Visionary / revolutionary

- The area of assistance expected by the staff from the SBSS are

Staff capacitation in the following areas:

- Vision / Mission of SBSS
- BCRH Concepts
- Documentation
- Communication Information gathering / dissemination'
- Panchayat Raj'
- Community Organizing
- Networking'Gender sensitivity / women' s rights
- Land issues
- Personality Deveopment
- Leadership Building
- Environmental Movement
- Legal Aid
- Analysis of Political Developments'
- Understanding social action
- Sustainable agriculture / development
- Forming and running cooperatives
- Tribal rights / CNT Act.

Regular contextual information from the SBSS office.

Proper facilitation and support from the Zonal Staff

23% in seven dioceses did not respond / understand the question.

Some very negative expectation also surfaced.

- Staff Salary / increments
- Financial assistance / benefits to staff
- Insurance scheme for staff
- Motor Cycles / Cycle for staff.

3.1.4 The Workshop process:

The SWOT process was not part of the experience of the staff, hence in all the four Zonal Consultations maximum time was taken up by workshop – I. The participants generally found the review process useful in reaffirmation, rededication, recommitment and promoting BCRH.

The second workshop identified awareness building through workshop and seminars for the congregations and pastorates to assist the local congregation.

It is interesting to note that in two zones capacitation in developing conceptual clarity of BCRH is identified as a step to assist the local congregation.

The general sentiment was that as DBSS we are not playing the prophetic role at the movement. Becoming the “voice of the voiceless” was identified as a prophetic role in two zones.

The key issues identified in workshop three were :

- Poverty
- Food security / BPL
- Environmental degradation Jal, Jangal, Jamin Tribal identify
- Casteism
- Land tenure / basis amenities in the urban poor areas.

The participants did not analyze the issues.

Four zones identified awareness programmes as a methodology.

Three zones identified organizing and strengthening peoples organizations as a methodology.

Two zones identified leadership building in local congregations and for people’s organization as a methodology.

Three zones recommend that one staff from each DBSS should be a member of the CNI-SBSS.

Three zones recommend peoples representation on the DBSS.

Women must have representation on the SBSS / DBSS.

Two zones recommend a very active Community Organizers training programmes to be undertaken by the CNI-SBSS.

On the leadership qualities:

- | | | |
|---------|---|--|
| 4 Zones | - | Honest |
| 3 Zones | - | Committed |
| 3 Zones | - | God fearing |
| 2 Zones | - | Visionary |
| 1 zone | - | Free from three W’s (Women, Wine and Wealth) |

4.0 EVOLUTION OF THE SBSS PERSPECTIVE 1994 – 2003

1994 – 95: SBSS stated “the main task of the Board is to coordinate and facilitate sustainable development programme on Justice, peace and environmental issues in all the diocese of the Church of North India”.

The annual report reflects activities, which are oriented to income generation programmes or “Welfare orientation”.

1995 – 96: The SBSS programmes are focused on three major areas:

- Creating awareness among the congregations-----
And church leaders for justice peace and environmental concerns as integral part of Gods Mission.
- Providing management and consultancy support to the CNI Dioceses-----
- Networking with other organization-----

The annual report reflect activities, which continued to be aimed at “Social Welfare” and economic empowerment of the poor. Some diocese also reflects plans on forming action – oriented groups. The reports do not reflect the important focus on local congregations.

- Sensitize the congregation and church leaders on contemporary social realities and involve them in realizing a just, human and sustainable society as a part of Gods Mission.
- Equip the CNI diocese, Churches, Congregations to undertake people centered participatory development programmes.
- Build solidarity with other like minded individuals, organizations, Churches, NGO's and government to address the Justice and Human Rights issues at Local, regional and National Levels.

The annual report reflects SBSS undertaking HRD programmes to capacitate staff at both SBSS / DBSS levels. The report reflects some level of congregational involvement. The people's organizations (P.O's) being formed at the village level are in fact cooperatives. SHG's, VDC's, Cluster committees and Area committees. The reports also reflects that some rarities were organized around the environment day and the international Women's Day.

1997 – 98: This year reflects a shift in the perspective of the SBSS. While retaining the first two objectives form the previous year the third objective is articulated as

Engage in people's struggles and build solidarity-----
On issues at local, regional and national level.

The annual report reflects that some Peoples organizations have initiated protests against Dalit oppression and fight for Dalit rights. Most of the DBSS are at the level of awareness building. Major concentration of the work is on income generating programme.s The focus on people's struggles has not been internalized by the SBSS / DBSS staff and is in a very nascent stage.

1998 – 99: The objectives continued to be the same as the previous year. The annual report reflects no change in the programme prospective.

July to October 2000: The TBCRH consultation process. The introduction of the TBCRH process gave a new perspective to the SBSS.

2000 – 01: The annual report was dedicated to the theme “TBCRH” The annual report states a change in strategy **from Social Service to Social Action**. For the first time at the Synod consultation in October 2000 **Socio, Political insight** was introduced.

The report reflects a moving away from Socio Economic Measure (SEM) programmes. The understanding of People’s organization continue as VDC’s, SHG’s etc. The report does not reflect the major thrust towards empowering local congregations.

2001 – 02: The overall theme for the period 2001 – 2004 phase is “TBCRH”. The secretaries report states “The current theme of the SBSS – “Towards Transforming Identify of our Communities” is a commitment to continue to fight against various social evils ----- . We should continue as a liberative force for secularism, which is a significant feature of our National and its Indian meaning is unique too !

The annual report reflects that only the Eastern Zone, Coordinators report identifies “One of the pressing challenges is to involve Congregation in a planned way”. The Zonal Coordinators of the other three zones in their reports fail to register the focus on the local congregation in mission. There is a slight shift visible in the programmatic approach, consistent with the theme.

2002 – 03: During the report year we witness a sudden spurt in the programmatic activities at the Synod level. Atleast 5 programmes were taken up as an attempt to sensitively respond to the emerging issues. The report also observed that the Capacity Building process is getting integrated into the DBSS and the SBSS.

While the Synod level programmes were an attempt to sensitively respond to the emerging issues it was difficult to see a similar sensitivity and responses at the zonal level or the diocesan levels.

The findings of the review process on the need for training somehow stands in contradiction to the observation on capacity building in the annual report.

The annual report surprisingly fails to even mention the activities carried out under the Congregational Action and Participation Programme.

5.0 **THE “POLITICAL THEOLOGY” OF BUILDING COMMUNITIES OF RESISTANCE AND HOPE (BCRH) THEME.**

5.1 From 1978 onwards there is a progressive growth in the SBSS attempts to articulate its primary objectives.

Today the SBSS articulates its vision as “Believes in a Society based on equality, Justice and Peace in harmony with nature”. The SBSS mission is articulated as “aspiring to restore human dignity of the marginalized communities through collective struggles”.

The vision mission statements when read with the theme “Building Communities of Resistance and hope” makes a very potent mix, which can only be understood as political theology.

The late Most Rev. Vinod Peter in his inaugural speech to the Annual Meeting of the SBSS in Palampur 2000 stated “Building Communities of Resistance is nothing less than working for the Kingdom of God.

Bishop Anand Chandu Lal in his keynote address to the same gathering stated “I believe that the theme of this conference “Building Communities of resistance and Hope” is a challenging one because it seeks of us, to ask ourselves a sensitive question, of how to move beyond development? The Bishop attempted to define development as “The creative and redemptive purpose of ‘God for all human kind, where people can live in peace and righteousness, with each other and with all creation. This understanding of development “represents the Church’s concern for development as an amalgam, tampered with both the social and the theological.

Bishop Chandu Lal went on to remind the conference that “In a sense the 1978 consultation on Churches Role in Social Service marked the overarching Theological concern of the infant Church of its aspiration to build comprehensive human communities which would become instruments for the transformation and renewal of both the Church and society”.

From 2001 onwards the SBSS made a very clear option for the transformative approach and rejected, the charity / welfare and community development approach. The process of the paradigm shift has not been easy or smooth given the past experience and its activities. In fact some present day activities are still in the realm of welfare and development. However, one sees a serious attempt to grapple the political theology so powerfully manifested in the BCRH theme.

5.2 The following recommendations are presented to the CNI-SBSS.

- Building People’s Organizations which go beyond developmental concerns and become instruments of social transformation is a long term process. Community organizing is a skill, which will have to be learnt by the SBSS / DBSS staff to build effective People’s Organization. The SBSS will have to consciously facilitate the process of training staff in the skill of Community Organizing. This methodology was recommended in 1981 (Kindly refer to Page 9 – 10 and 11 – 14 “A guide to development”). Infact this small booklet should become the textbook for ongoing HRD programmes.
- The BCRH process to start yielding results will take time. It is only three years since the BCRH process was initiated by the SBSS. It is strongly recommended that SBSS continue with the theme “A Decade of Building Communities of Resistance and Hope” beginning with the new phase in April 2004.
- The SBSS central office must ensure that the Synod level programmes / concern also become part of the day – to day programmes / concern

of the Zonal and Diocesan levels. The process of programme planning / Budgeting / Training programmes must all respond to grass roots activist needs more concretely and creatively. E.g. : the issue of “Tribal Evictions from forest areas”. This matter was reported in “The Hindu” dated 20.09.2002 by Rajeev Dhavan and is presently sub judice. The action of the Ministry of Environment would effect 10 million adivasis all over the country.

6.0 THE PROGRAMMATIC CHALLENGES

6.1 The CNI Policy statement on Development – 1992 Synod identified “The worst victims of the development pattern in India during the past decades have been the dalits and tribals – the weakest section of the Indian Society. The situation whether culturally, socially, economically or Politically is totally tragic leading to “Ethnocide”.

These were prophetic words then, as much as they continue to be in the contemporary context.

6.2 In January 2001 the SBSS went through a two days exercise to facilitate “Renewed action in the realization of its Vision Mission”. The organizations asked itself a few “Key” questions.

- Where are the poor in North India as on today?
- Are the Poor untouched by the Global Socio technical Processes?
- Are the changes and effects pro poor or counter poor?
- Are we as empowering partners of the Poor, relevant and responsive to their realities and changing needs vis-à-vis deeply altering / fragmenting social process.

In asking these questions the SBSS was re – affirming.

- *That poverty alleviation is its key concern.*
- *That the anti poor effects of Global social Engineering —unleashed by Global capitalism (“Neo Liberal Economy) are leading to fragmenting / altering social process.*
- *That in the process of empowering the poor – SBSS is with the poor as partners.*

The SBSS engagement with the poor then, cannot be defined as “poverty management” and hence our self understanding certainly cannot be limited to “We, Change Management Organization” This self understanding articulated in the MIS document negates the very process of “Comprehensive Human Communities becoming instruments for the transformation and renewal of both the Church and Society”, which is the overarching theological concern of the CNI.

The SBSS as a “Strategic Choice” has identified the Dalits / Tribals / Women and Children as the focus groups for their engagement, (MIS document).

Our programmatic approach must begin to reflect this commitment; this is the challenge to the SBSS . We have stated succinctly our “Preferential option for the poor”. How do we programmatise our preferential actions in favour of the dalits / Adivasis / Women and Children?

7.0 THE ZONAL OFFICE – LEADERSHIP, STAFF AND FUNCTIONING.

7.1 Based on discussions with some senior staff of the SBSS, the Zonal structure was perhaps initiated with the following objectives.

- Decentralization and tighter control over finances.
- Facilitate –
 - The staff growing in their understanding and commitment.
 - Encourage the Diocesan Staff to grow in their knowledge base and skills.
 - The gelling of the zonal staff and DBSS staff as a team.
- Organize training programmes in different aspects of work for both SBSS / DBSS staff.
- Engage in documentation on related issues and dissemination of information.
- Do networking, leading to alliance building.
- Promote advocacy on people issues.

7.2 Based on my observation of the functioning of the Zonal Leadership and Staff the following comments and observation are placed for the consideration of the CNI SBSS.

- The fulfillment of the above objectives have remained far from being satisfactory.
- Programme Associates level of knowledge and skills are expected to be at a higher level than the Diocesan team. What are the block in the growth of the Zonal Staff?
- The paradigm shift from Social Service to Social Action has not been internalized and hence Staff interventions do not match the organizational expectations emerging from the SBSS theme. E.G. Understanding the Macro – Micro linkages between the issue of privatization of Natural resources and food security.
- As a Church based organization the Theological / faith motivation and the ideological motivation need to be undergirded and strengthened from time to time. Motivation is a ongoing need.

7.3 The following recommendations are being made to the CNI-SBSS.

- The SBSS self – understanding cannot be limited to being “A change Management Organization” only. The BCRH themes demands that the SBSS team become part and parcel of the

DBSS team in the process of social transformation. This demands a change in SBSS self understanding and reorientation to the social, economic, political and cultural organizational needs of the people and communities that the SBSS works with. Let us not forget that “people are the subjects of History and the masters of their own destiny”.

The SBSS must take a very close and critical look at the Zonal structure and its capacity to be creatively involved with the DBSS – not in a managerial capacity alone.

- The zonal leadership function in the past years has become institutionalized, the SBSS needs look at leadership from a functional perspective. The leadership model could be a “evolving Leadership Model” with each zonal staff taking turns for a period of “One year” each. The revolving model will help in building the core staff leadership, negate hierarchy and will also promote the gelling of the “team”.
- SBSS must undertake a serious staff appraisal exercise if it desires to seriously pursue the BCRH objective and commitment.
- The SBSS must undertake a process of impact analysis / assessment, to assist the organization in realistically locating its Goals and Objectives.
- In the process of staff placement in the different zones, ethnic identities and knowledge of regional languages should be borne in mind.

8.0 CONGREGATIONAL ACTION & PARTICIPATION PROGRAMME

8.1 The Rt.Rev.D.C.Gorai, Chairman SBSS in 1978 explained that one of the primary reasons / concerns for the historic Calcutta consultation was “To create an awareness in the diocesan leaderships about social needs and the identification of the same in their respective areas so that the Churches may respond to the needs in the context of socio – economic changes in order to fulfill the compassionate ministry of our Lord Jesus Christ in a relevant way” (Churches Role in Social Service and Development, Calcutta Consultation 1978, Page 1 – Point 1, Red Book)

The Calcutta consultation also noted that the objectives of the Churches Social concern are that (together) we may be partakers in and through Christ of Gods creative and redemptive love in fulfilling His purpose for the World.

With the above understanding in suggesting a plan of action for SBSS in the context of the Churches the following was stated “there should be an opportunity for conducting motivation, Conscientization and educational programmes in the dioceses for Bishops, clergy, laity and even non Christians in that area”. (Churches Role in Social Service and Development, Calcutta Consultation 1978, Page 28 – (D).

8.2 Looking at the Income and Expenditure accounts for financial year 2002 – 2003 it is observed that only 3.2% of the total Budget is spent on CAP programmes. The previous two years also reflect only about 1.5% expenditure of the total budget on CAP. This reflects the low priority level given to CAP programmes. This reality reflects a drifting away from the primary objectives of the SBSS, which have been stated earlier in 4.0

8.3 We seem to have forgotten that . “Majority of the membership of the CNI is constituted by the marginalized communities” i.e Dalits, Adivasis, Women and Children. We have to recognize that this majority is an integral part of the community, that we wish to work with, building communities of resistance and hope.

8.4 The following recommendations are being made to the CNI-SBSS.

- A serious review and critical evaluation of the factors that led to the failure of CAP within the SBSS programmes needs to be undertaken at the earliest.
- The SBSS must design training modules to help the Church / Congregations in understanding basic theological / faith perspective and also to develop an alternative understanding of spirituality. Creative activities must be designed to involve different components of the Church / Congregation in their developing an understanding of the spirituality of Social action.

Note : There is a small concept and programme proposal, which was forwarded to the Chief Coordinator, SBSS by Mr.Rajeev Prasad, Programme Associate in August 2003. This proposal need sto be critically viewed and if found useful be adopted for implementation. **(APPENDIX – C).**

9.0 CAPACITY BUILDING:

9.1 The SBSS Synod level Consultation in October 2002, made a very important recommendation “that the Capacity Building Desk take full responsibility to coordinate, organize, deign, and conduct all development related training programmes.

9.2 Has this recommendation been implemented in letter and sprit? The expectations of the Diocesan staff as expressed in the Zonal Consultation – Review Process, generally reflect that HRD has been causality in the SBSS structure. The capacity building activity must be on a priority basis given a full time staff without delay.

Staff capacitation in the following areas need priority attention as per the staff expectations:

- Vision / mission of SBSS
- BCRH perspective
- Documentation
- Communication
- Information gathering / dissemination
- Panchayat Raj
- Community Organizing

- Networking
- Gender sensitivity / women's rights
- Land issues
- Personality Development
- Leadership Building
- Environmental Movement
- Legal Aid
- Analysis of Political Developments
- Understanding social action
- Sustainable agriculture / development
- Forming and running cooperatives.
- Tribal rights /CNT Act.

10.0 DOCUMENTATION AND DISSEMINATIONS OF INFORMATION:

10.1 In this age of information technology knowledge and information are weapons to be used in people struggle for justice peace and equality. SBSS must encourage issue – based documentation for which one staff person with conceptual clarity must be assigned. Without information the SBSS / DBSS field staff are ill equipped to deal with the ills of the neo liberal economy. Globalization rolls on mercilessly killing victims. E.g. Farmers committing suicides in practically all states, Families killing themselves not knowing how to handle the negative impacts of Social Engineering. Is the SBSS going to accept the TINA syndrome or continue to challenge the demonic forces of globalization with its commitment to the “BCRH” perspective?

10.2 This is the theological and ideological challenge which SBSS must confront, gird its loins” and become the prophetic voice of the Church in society. In a sense truly become *“the voice of the voiceless and the soul of the soulless society”*.

11.0 CORE STAFF TEAM OF SBSS:

11.1 The SBSS / DBSS team of young people are full of creative ideas. Something is blocking the potential of these young people to become modern day prophets. Let SBSS take serious cognizance of the potentialities of its staff both at SBSS and DBSS levels, remove the hurdles, the blocks, the fear and unleash the productive capacities of its staff team. Some very positive signs are visible in the villages and slums.

11.2 Let not these young people become victims of organizational arrogance manifested in the bureaucratic controls being attempted to be exercised. **Let SBSS take these young minds and mould them, transform them, build them into visionaries, God fearing, dedicated and committed workers in the Lords vineyard. Let us not forget our Lord's Words” The harvest is ready but the labourers are few”**.

12.0 A WORD OF THANKS:

It has been an undeserved privilege to have been called upon to share my humble talents and time with the SBSS programme. I must also state that being allowed to have “a close encounter” with the SBSS, DBSS staff and programmes, Board Members was indeed a rare privilege. The opportunity to bring challenges to the SBSS / DBSS teams and being challenged was a refreshing experience.

For the opportunity to be part of this historical review exercise, I wish to place on record my sincere thanks and appreciation to the CNI-SBSS Board, to the officers of the CNI and to my colleague at the helm of affairs, now, **Rt.Rev.Probl Kanto Dutta**. It was a pleasure working with all of you in different forums of the review process.

I also wish to take this opportunity to clarify to my friends in the partner agencies, who some how had the impression that I was an “Insider”. That I was not. However, if you now ask me, I have indeed in the past months become an insider.

In this jubilee year I greet the CNI-SBSS the DBSS and their staff, diligently working in 23 dioceses, may the Lord continue to use each one of you to establish His Sovereignty, through the establishment of justice Peace, Equality, Brotherhood and Sisterhood in Society.

I do hope that the CNI-SBSS Board of Management and the participants of CNI-Synod consultation, find this report useful and implementable.

My humble prayer is the Lord continue to use the Church and made it truly the “microcosmic representation of the Kingdom of God”.

Respectfully submitted
A humble servant in the Lords Vineyard

RAJAN SINGH
External Facilitator
CNI-SBSS, Review Process 2003

APPENDIX – A –

CNI-SBSS REVIEW PROCESS:

PART – 1

The first part of the review process is geared towards understanding how during the 1st 25 years the SBSS programmes have been able to impact the life of the congregations, the Diocese, and the Synod. The review process will go through the above stages during the year i.e. February 2003 to November 2003 and will involve the congregations, the Dioceses, the workers of the Diocesan Board of Social Services and finally the Synod.

PART – 11

The second part of the review process involves the review in retrospect of the past 25 years. This exercise will be undertaken by a small team headed by Mr.P.K.Jena. The retrospect will cover the following areas:-

- Organizational structure
- Staffing pattern
- Programme thrusts
- Theological and ideological shifts
- Training processes used.
- Past evaluation reports recommendations.

PART – 111

The third part of the review process shall entail preparation of a questionnaire the respondents to which shall be the past and the present officers of the CNI SBSS. The questionnaire shall be prepared in consultancy with the external facilitator's. The primary objective of this exercise is to solicit responses from the respondent of the programme, finance, structure, staffs and how they view the SBSS after the 25 years.

PART – 1V

The fourth part of the review process shall involve field visitation. To do this exercise small teams of two or three social scientists will visit at least two dioceses under each of the SBSS – Zonal Offices. The primary objective in this process shall be to access how the SBSS works through the DBSS has impacted the life of the people.

- In terms of their overall understanding of the socio economic, political and cultural understanding.
- In terms of developing their analytical skills.
- In terms of People's organization formed in the villages.
- In terms of methodologies followed in mobilizing the people.
- In terms of their understanding of the DBSS interventions.

PART – V

Diocesan Level Celebrations of the Jubilee of SBSS. A Celebration of the Ministry of SBSS in the life of the Diocese during the past years.

APPENDIX – B –

POSSIBLE GUIDELINES ON HOW TO CELEBRATE THE JUBILEE YEAR OF THE SBSS

An important part of the Review Process of the SBSS during 2003 in which we will be engaged in this Jubilee year are the “Diocesan Celebrations”. The Diocesan Celebrations are a Celebration of the ministry of the SBSS / DBSS in the life of the ‘Diocese during the past year.

How do we go about these celebrations?

Our Diocesan Celebration to become meaningful must have some bearing in the SBSS theme “Building Communities of Resistance and Hope”. Keeping this in mind the following activities are suggested which will involve congregations within the Diocese and the Local Congregations in particular.

(i) Engage the different constituents of the local congregations in the celebrations.

- * Sunday School
 - Organize a drawing painting competition on the themes of
 - Environmental degradation.
 - Green house effect
 - Deforestation / Afforestation
 - Bio – diversity.
- * Youth
 - Organize debates / elocution’s / on the themes of
 - Communalism in India
 - Fascism in India
 - Poverty in India
 - Ethics and Morality in India’s Body Politic
- * WFCS
 - Organize Symposiums on the Issues of
 - female feticide
 - Female infanticide
 - Indian Legal Process and Gender discrimination in the society.
 - Biblical perspective on role of women in Society.
- * Lay Persons
 - Organize Lecture’s and workshops on
 - Role of “Church” in Society “
 - “Church” and Poverty.
 - Who / What / Where is the Church’
 - What is “Mission of the Church”
 - Church’s participation in “Nation Building”.
 - Church’s participation in Development.
 - Biblical understanding of “Jubilee” & its implications.
- * Pastors
 - Organize Training Programmes on the Following Issues.

- "Church of the Poor"
 - Church's preferential option for the poor"
 - Missiological challenges in today's society
 - Implications of the Church becoming a "Caring and sharing community"
 - Biblical Understanding of Jubilee and its implications.
- (II) Engage in District Level activities on the above lines (as in (I))
- (III) Engage in Diocesan Level activities on the above lines (as in (I))
- N.B.**
- Small token prizes could be given away to encourage healthy competition.
 - Certificates could be given away to participants by the SBSS and the Dioceses jointly.
 - Good drawings / paintings / essays / articles / presentations could be collected and made into a small booklet – to be shared at the Synod Consultation in November 2003.

DREAM MY FRIENDS

Dream my friends.
 Dream with passion,
 Dream with Hope.
 Dream with your mind
 Your soul,
 Your spirit.

Dream with your hands,
 Your back-breaking labor,
 Your hours of commitment.
 Draw others into your dream
 Strengthen it,
 Expand it
 Build it.

Guided by that dream
 Look far into the future
 And know hope.

Dream and be ready to weep
 For others may not see the dream.
 There will even be those
 Who do not care to see.

It is not a simple task
 To pass a dream on to others
 In vivid color
 And digital sound.

That is natural.
 Be ready to weep.

But let those tears of disappointment
 Gently water that dream' So it will sprout anew
 If need be.