



Ranchi Jesuit Society Jharkhand, INDIA

The Ranchi Jesuit was established in the year 1952. Until then it was part of Calcutta Jesuit Province. Ranchi Mission was created as a separate unit from Calcutta Mission in 1935, but was still governed by the latter. It was only in 1953 that Ranchi Mission raised to the status of a full-fledged independent Province in 1956 with J.B. Moyerseon as its first Provincial. Since then so many years have passed and the present strength of the Province is 362. Ranchi Jesuit Society was first registered in 1959 and reregistered in Jharkhand state in 2006 under Societies registration act 21. 1860 and is also non-profit organization.

Vision - Mission statement of the Ranchi Jesuits Society:

We, the Jesuits of Ranchi Province, though unworthy, are called by God, to be the Companions of Jesus and to share in his Mission of love and service by participating in the struggle of the people, particularly the marginalized and the oppressed in Jharkhand.

Therefore, we commit ourselves, in collaboration with the people of good will: to proclaim the Good News; to strengthen the faith and promote inter-religious dialogue; to promote social justice and fight for human rights and dignity; to work for peace and harmony among people; to strengthen indigenous culture; to work for integral leadership among the laity, especially the youth.

To this end, we further commit ourselves to form and build up a body of capable, mature and dedicated Jesuits.

The purposes for which the Registered Society is established (as given in the Memorandum of Association) are:

- a. Diffusion of knowledge (social, religious, scientific) and inculcation of values
- b. Charitable works.
- c. Imparting quality education.

Main activities: The Ranchi Jesuit Society is engaged mainly in the following activities:

- 1. Direct Pastoral Work** in 21 Parishes in Jharkhand territory and 3 Parishes in Andaman and Nicobar Islands
- 2. Educational work** through schools and College: at present we are running 39 Primary Schools, 27 Middle Schools, 15 High Schools, one degree College, one Post Graduate Management Institute and one Polytechnic Institute in Ranchi territory
- 3. Social service centres:** XISS, AROUSE Gumla, Gram Uthan Gumla, Bagaicha, Agricultural Training centre, Namkum, Kishor Nagar, Hoffmann Law Associates
- 4. Communication Media apostolate:** SatyaBharati and Arouse Media Centre
- 5. Formation of our scholastics:** Regional Theologate, Jharna Spirituality Centre and Jesuits teaching in St. Albert's Major Seminary.
- 6. Mission territory in Assam:** at present there are 5 Parishes, one social centre and one college

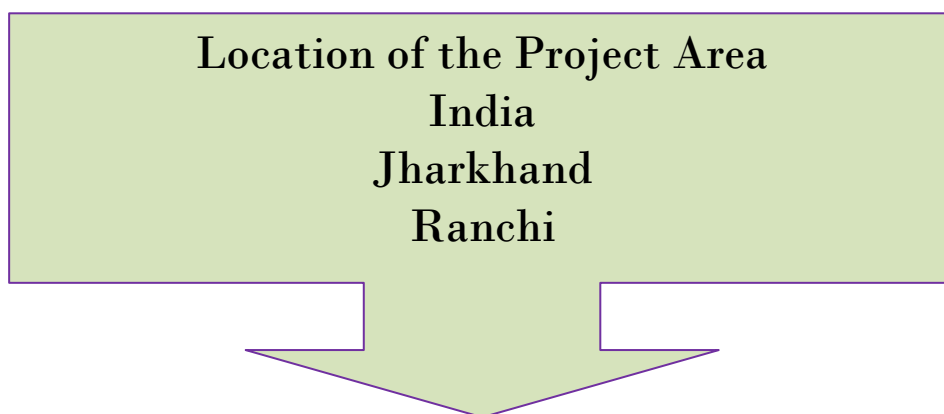
(19 Ranchi Jesuits are working in Assam in tea garden area)

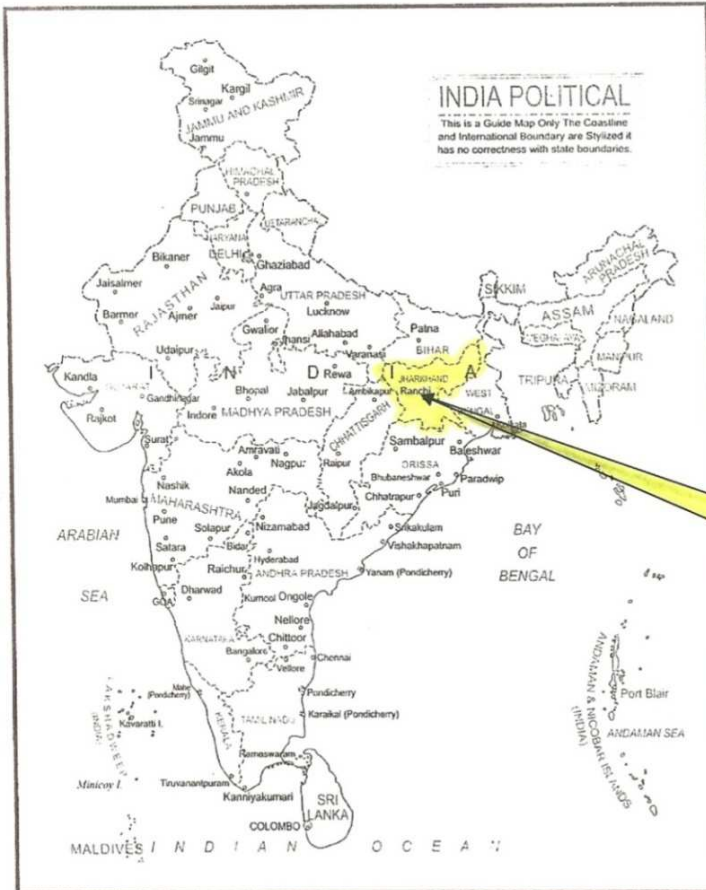
7. Health and sanitation in collaboration with others NGOs

Livelihood promotion for socio-economic empowerment of rural Tribal and dalit women through Self Help Groups

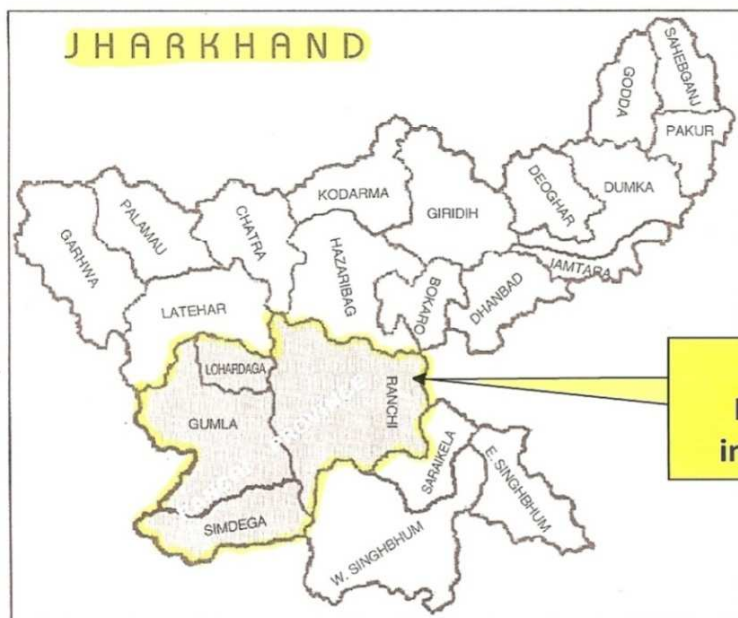
How is our organisation organised and governed?

- The Registered Society –Ranchi Jesuits- has a Governing Body, consisting of Fr. Provincial, members of Curia team and his Consultors.
- As Jesuit Province, the governance is as follows:
- The Provincial Superior is the head and he is assisted in his administration work by a team consisting of the Secretary (Socius), the Treasurer and his Assistant, the Province Coordinator for Formation and Province Development Director.
- Then there is a team of 4 Consultors (advisors): The Provincial is bound to take advice of his consultors on all major issues.
- For the functioning of the local communities (groups of Jesuits staying together and engaged in particular works) there is a local superior, who reports to the Provincial. The local superior looks after the needs of the Jesuit community. For the apostolic works of the community there is/are director(s) of work, such the Headmaster in the school. The local Superior has his assistants for the administrative work in the community: there is a treasurer keeping account and there is what is called the Minister/ administrator, looking after the material needs of the members of the community.



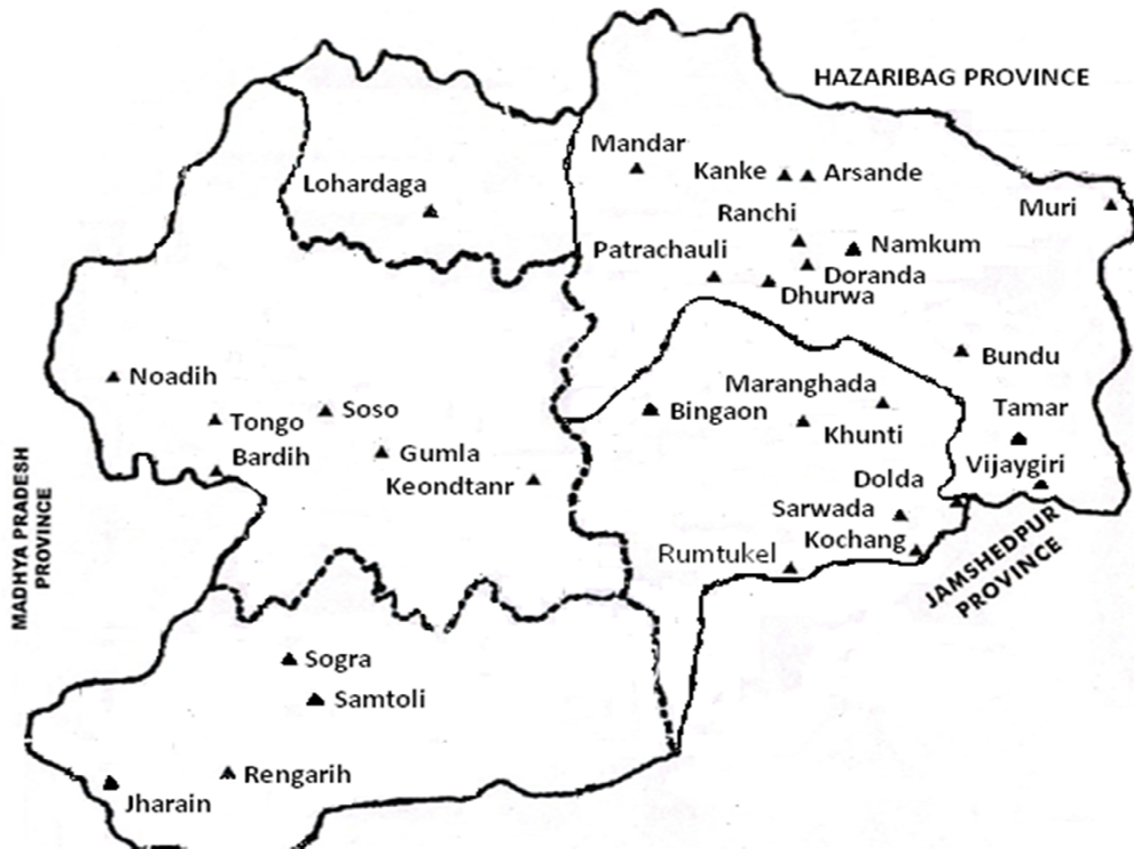


Location of Jharkhand in the map of India



Location of Ranchi Jesuit Province in the map of Jharkhand

GEOGRAPHICAL AREA AND PLACES (COVERING 5 CIVIL DISTRICTS) WHERE RANCHI JESUITS ARE WORKING



OUR AREA OF INVOLVEMENT

INSTITUTIONS	HOW MANY	INSTITUTIONS	HOW MANY
Primary Schools	39	Social Centers/Boys' Town	05
Middle Schools	27	Management Institutes	01
High Schools	22	Degree College	01
Inter Colleges & Plus Two	05	Teachers' Training College	01
Hostels in primary schools	22	Community College	01
Hostel in High schools	11	Technical Institute	01
Special training centre	01	Agricultural Training Center	01
Leadership Programme	01	Zonal Centers (Bagaicha, Hoffmann Law Associates, LIFE)	03
Jesuit Parishes	06		
Parishes Under Dioceses	18		

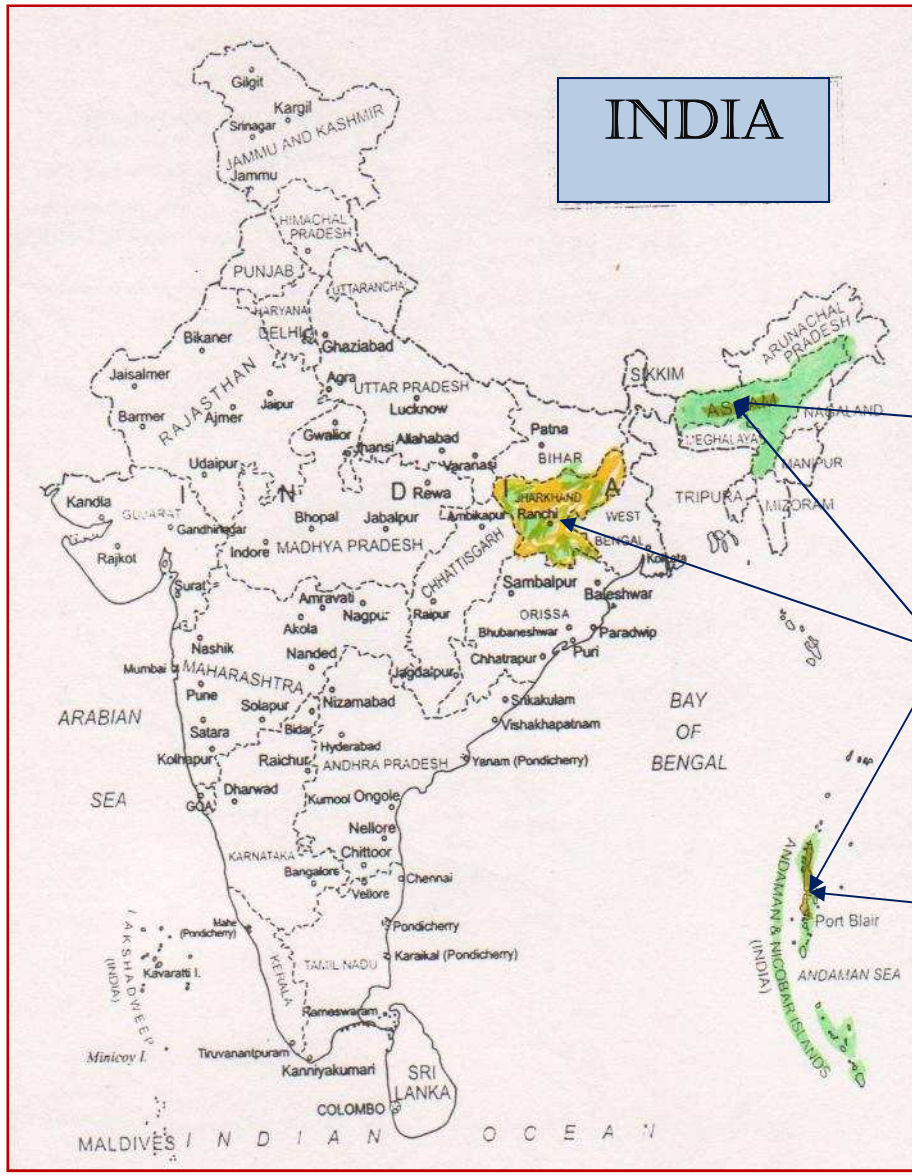
There are 49,092 students studying in our rural and urban educational Institutions and among them, 3571 are staying in the hostels. There are 1,215 teachers collaborating with us in imparting affordable quality education.

OUR HUMAN RESOURCE

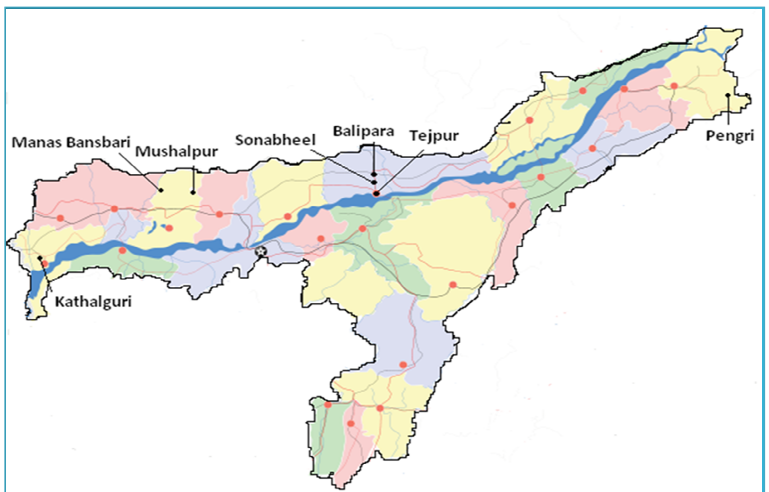
❖ Priests	: 225
❖ Scholastics in Training:	109
❖ Brothers	: 28
Total	: 362

SCHOLASTICS IN FORMATION

FORMATION	NO.
1. Novices	28
2. Juniors	05
3. Collegians	30
4. Philosophers	18
5. Regents	14
6. Theologians	11
7. Brothers :awaiting Tertianship	02
8. Brothers : Awaiting Final Vows	1
TOTAL	109



ASSAM MISSION UNDER RANCHI PROVINCE



Jharkhand State:

Jharkhand state was formed on 15 November 2000 after almost half a century of people's movements to evolve a Jharkhandi identity, which disadvantaged societal groups articulated to augment political resources and influence the policy process in their favour. It is the 28th state of India. The name "Jharkhand" means "The Land of Forests". The Jharkhandi identity and the demand for autonomy was not premised solely on the uniqueness of its tribal cultural heritage but was essentially a fallout of the failure of development policy to intervene in socio-economic conditions of the adivasis (tribals) and non-advasis in the region. It has an area of 79,710 km² of which 31% is covered with hills and forest. Ranchi the capital city of Jharkhand and tribals are highly concentrated in this area (South Jharkhand) is situated on about 700 meter high from the sea level.

The dynamics of resources and the politics of development still influence the socio-economic structures in Jharkhand, which was carved out of the relatively under developed southern part of Bihar. According to the 2011 census, the state has a population of 32.96 million, consisting of 16.93 million males and 16.03 million females. The sex ratio is 947 females to 1000 males. Out of which 28% is tribal while 12 % of the people belong to scheduled caste (dalits). Jharkhand has 24 districts, 260 blocks and 32,620 villages out of which only 40% are electrified while only 8,484 are connected by roads. Jharkhand is the leading producer of mineral wealth in the country after Chattisgarh state, endowed as it is with vast variety of minerals like iron ore, coal, copper ore, mica, bauxite, graphite, limestone, and uranium. Jharkhand is also known for its vast forest resources. In spite of abundant natural resources Jharkhand is none of the most backward state in India and more than 50 % people are below the poverty line. The situation of the tribals and dalits in rural area is worst. More than 90% people are below the poverty line.

Challenges and Opportunities in Jharkhand

- Three quarters of young children and adolescent girls are anaemic, and many are deficient in vitamin A
- One-third of Jharkhand's children do not have full immunization against childhood diseases.
- The state's literacy rate is 67%. Dropout rate among poor, female and tribal children at the elementary education level is high.
- Child marriage is still prevalent in tribal communities.
- A large number of households in rural Jharkhand don't use toilets. The common village practice of open defecation in neighbouring fields is responsible for much ill health and contaminated water supplies.
- Improved sources of drinking water are not available to 38% of the state's population. Arsenic and other pollutants are present in many wells in some of the districts.
- About half the families in the state do not use adequately iodized salt, which is important in preventing iodine deficiency that can result in physical and mental retardation.

Our geographical priority and target group

Munda belt is the geographical area where Munda tribes, the first tribe among other tribals, considered to have occupied Chotanagpur plateau, Jharkhand state. This area is covered by hills and forest. People are backward in every way. There is lack of basic infrastructures, like road and communication. Better education and health facilities are still a dream for them. In most cases this is the first school going. This area is the doorway to Christianity, rather Catholicism in 1869.

The First Belgian Jesuit Missionary Fr. Augustus Stockman came to Chotanagpur in 1868 from Calcutta and settled in Chaibassa. In 1869 he started working among the Ho tribe. Few Munda families, working as labourers in the area, became Christians and later they returned to their original villages. These families invited the missionary to come to their ancestral villages. In this way Fr. Augustus Stockman arrived in Burudih –Kochang, where he settled down in 1875. This was the beginning of Ranchi mission.

In 20 years, more missionaries came from Calcutta and new centres were opened in the Munda area. The centres were : 1881 : Sarwada. 1882: Bandgaon, in 1885: Dolda. These centres together Kochang, constituted, what the missionaries called, the “quadrilateral”. Within a few years (i.e. in 1886) the post at Kochang was closed down. Even Dolda, where the church and bungalow was constructed, was eventually closed. Both became sub-centres of Sarwada.

In 1893 Fr. J. B. Hoffman was assigned to Bandgaon and in 1895 he was shifted to Sarwada. This was the time of Birsa rebellion. In 1897 Fr. Hoffman started to construct the bungalow (residence) and church at Sarwada. It took nearly 10 years this massive construction. Fr. Hoffman was the Munda language scholar who wrote 14 volumes of Encyclopedia Mundarica and started Catholic cooperative credit society in 1904 but only in 1909 it got the approval as cooperative society. He drafted the Chotanagpur Tenancy Act to safeguard the land of tribals in Chotanagpur (enacted in 1908 by the British government). He was expelled from India during the first world war.

With the arrival of Fr. Constant Lievens , in March 1885 in Chotanagpur, the missionary activity took new turn. Lievens settled first in Torpa, also part of Munda Belt. But after few years he shifted his activities to Ranchi, where he helped the people to get legal redress to get back their lands. From then onwards there was a very rapid expansion of the mission among the Oraon tribe in Barway. Seeing less success among the Munda tribes, the Munda belt was less focused or could be said abandoned, except Sarwada and Bandgaon. Only 100 years later Jesuits have come back and taken up this neglected area and people with new zeal and commitment. So, this geographical area has become our priority area.

Overall economic condition: Though the people of this area are dependent on land the overall ownership of land is less than two acres per house hold. Above this the soil is not fertile because of the hilly and rocky track. With the best harvest which is solely dependent

on monsoon rain, the best of the families can afford to have food grain for about five to six months. Most of the families have food grain available for 3- 4 months. For the rest they have to depend on the forest resources like mahuwa, ber, lac and even timber. No doubt there is high percentage of migration as unskilled labourers in to the cities. Such kind of migration does not fetch them good earning except for survival.

Basic needs of the project area (Munda Belt in Khunti district):

Today the Munda tribals (aboriginal) of region are facing a crisis of social disintegration. Once the proud and self-independent people, who had developed a rich culture, traditions and worldview covering the rich meaning system of the world around them are at the verge of breaking. The traditional system of government which had given them identity and dignity is under serious threat at the outside culture and value system which at times they are forced to reckon with has the overpowering effect. The need of change and continuity in the society is jeopardized, as the society seems from within and at times from without.

Migration of the young ones particularly the girls into the cities as household workers is a serious problem of the area. Girls who migrate into the cities as the maids are virtually lost to families and the tribe. Very few of them can come back to their own families and when some of them manage to come back they return as unwed mothers or carriers of aids. Today the Adivasi girls are fast becoming the symbol of cheap labour who could be easily exploited without any check.

School drop outs are becoming other big problems in the society. Due to lack of proper atmosphere and facilities the students are not able to manage their studies. There are not much opportunities for poor students and have very little chance to go ahead in their lives. Some of them take to criminal activities. Frustration in the society in general has given rise to excessive drinking habits of both men and women. Unfortunately, in the last two decade drinking of people has increased. Society is not able to put control to it.

Economic needs:

Having house hold food security in the villages is the prime economic need in the area. This can be attained by utilizing the existing land, water, forest and human resources. Investment into the human resources is key to salvaging the situation. Opportunities and trainings can open new vistas for the Adivasi Mundas of this area. Investment in the human resources can only fetch a long term returns which can adjust in the ever changing conditions. Strengthening of the existing institutions and organizations of the area can bring about long drawn returns. School is one of the key institutions which is open for all people irrespective of all caste and religious barriers, trying to shape the future of new generation. No doubt, grass root governance will also need proper attention. But the enlightenment and opening for all can be visualized at one point where all villages can converge and have single point of growth agenda.

Educational need:

The area being surrounded by hills and forest, there is not much facility for education. There are some government schools but there is hardly any teaching goes on in these schools. There are no students or very few students in the schools because most of the time teachers are absent from the school. Parents are also not motivated to send their children to school. They do not value education in their lives. Children help their parents in their work in field or take

care of their little brothers and sisters when their parents are out in field, forest or go to market. Poverty and hunger are also other main reasons for parents not sending their children to school. The total literacy rate of Jharkhand in 67% but the total literacy rate in the project area (Khunti district) is only 64% (75% male and 53% female) and the project area average literacy is much below the average literacy rate of the district. The average estimated literacy rate is below 25%. In such circumstances, the schools run by Ranchi Jesuits are doing commendable service to the Munda tribals of Jharkhand in the area of education. Each year the number of the students is growing in our school. In most of the cases the children are the first generation who is going to school. Their parents had never attended the school.

Hunger, Poverty and Education

Of all the sufferings of life, the most painful is hunger and poverty. For many of the families in the rural areas of the district who suffer from abject poverty, particularly during September-October, a full meal of rice is considered a luxury.

Among these people poverty is defined by a single parameter – the filling of the stomach. In such a situation, developing strategies for coping with hunger, ill-health, and indebtedness and so on preoccupies the peoples' minds and, despite their strong inclination to acquire education – the 'thirst for knowledge' that they are often helpless to do so.

Who will look after siblings when parents go out to work? Who will tend the cattle? How will children fill their empty stomachs if they sit in classrooms and do not go out to hunt and gather? Who will look after school-going children at home when parents migrate out seasonally for wage earning? Where will the money to buy books, stationery and clothes come from? Who will give them private tuition free of cost? The poor people never get the answers for these questions by themselves

Health: Villagers are malnourished and therefore are susceptible to attacks of several diseases. Apart from this, the area is a malaria prone area. Water prone disease is also very much prevalent. In any time of the year people are attacked by malaria and are perennially under the clutches of malaria. Average life span of the people is 50 with high child death cases. People grow old very fast and look much older than they actually are.

Migration of people, particularly girls, has also brought in the menace of AIDS and HIVS. Significance of school in this remote area: R. C. Middle school Dolda is one key institution which has anchored the hopes and aspirations of the people of this area. Till date there was lack of good school and by establishing one like this people have some chance to provide good education to their children with minimum of cost and maximum of opportunities. People trust quality of our education.

Socially the school is a point of convergence for people of all caste and religion. The school brings the parents and students into one fold and seeks common goal for them, bringing social harmony. It is a social investment which may fetch long term return. Our school is playing key role to provide an anchor in the midst of change and continuity. The sound value system of the Adivasi Munda community is to be protected and perpetuated at the same time has to adapt to the changing situation. Integrated in to the life and culture of Munda tradition of school is trying to plant sound value system in the children.

'Back home in rural areas of Jharkhand; poverty, deprivation, sorry state of affairs with no infrastructure and not to forget the twin threats from the Maoists and Security Forces; these

combined factors could make anyone being feel like being trapped in a deep black hope. With little or no job opportunities to earn the decent living and schemes like MG-NREGA (a scheme to give 100 days' work by central government) afflicted rampant corruption, it falls to give employment to the majority of rural folks'.

Consequently, most of these youngsters while making efforts to break this cycle of their unending miseries and the bleak future, they fall into the honey-trap of the professional human-traffickers operating in their areas. Most of these youngsters are sold on to the dreams of safe life with added perks of money and security. Thereby, these youngsters begin their arduous journey into the murky world of human-trafficking luring them into the exploitative world of domestic helps, brides-on-sale, bonded-labour, prostitution, etc. The journey from “one-hell-hole” to another is complete for many of these youngsters. Only some percentages of the youngsters survive the unending ordeal while some of them find decent families as their employers, but the probability of such a scenario unfolding itself is bleak”

Munda Belt - Highlighted



**HOW YOU CAN SUPPORT OUR WORK
TO EDUCATE POOR TRIBALS AND DALIT CHILDREN**

We are running schools in most interior areas, surrounded by hills and forest, for tribal and dalit children. Many of them are very poor and cannot go to school without outside support. Are you willing to help these unfortunate children for better educational opportunity? Even your single EUR/ CHF can

work wonder in their lives. Your money will be used 100% for the benefit of these children.

Child sponsorship programme :

S.N.	Particulars	Unit	Unit cost monthly	Total cost in Indian rupees Annually	Total Cost in CHF Annually
1	Food and stay in hostel	1 child	800	9,600	145
2	Tuition fees	1 child	60	720	11
3	stationeries	1 child	--	600	9
4	Medical (ordinary)	1 child	150	1800	27
5	Clothing	1 child	--	1500	23
6	Toilet articles	1 child	30	360	6
7	Recreation, games and others	1 child	50	600	9
	Total			15,180	230

You can sponsor a child/ children for any one of these needs or all the needs listed above. Any amount will be very helpful to many unfortunate tribal and dalit children in most backward and remote areas in Ranchi, Jharkhand, India.

**Various common needs listed here bellow
in different rural schools run by Ranchi Jesuits need support
(Sponsor any need or part one need : any amount will be valuable)**

S.N	Particulars	Unit cost in rupees	Unit cost in CHF	Units needed	Remarks
1	Solar light for hostels – bigger size	48,000	727	5	All these needs are for most interior rural areas for tribal and dalit children
2	Solar light – medium size	36,000	445	5	
3	Solar light - smaller size	26,000	394	5	
4	Medium size generator	68,000	1,030	3	
5	Small Generator	28,000	424	5	
6	Deep bore well	145,000	2,197	5	
7	Shallow bore well	65,000	985	4	
8	Open well	60,000	909	2	
9	Simple toilet block – 2 rooms	1,20,000	1,818	6	
10	Simple toilet blocks - 4 rooms	2,40,000	3,636	6	
11	Water pump set for irrigation – vegetable cultivation	17,000	258	6	
12	Desk and benches for class rooms	3,500	53	200	

13	Computer for students	23,000	348	10
14	Class room – one concrete roof	6,52,800	9,891	10
15	Class room – one sheet roof	5,37,600	8,145	10
16	Beds for hostel – double Decker for two children	8,000	121	150
17	Small hostel of two rooms (tin sheets roof)	11,47,500	17,386	4
18	Small hostel of two rooms (concrete roof)	13,38,750	20,284	4
19	Sports and games articles			
	One football	400	50	300
	One hockey stick	450	7	150
	One hockey ball	150	20	45

**The number of students in different schools in rural areas run by Ranchi Jesuits.
Is it possible to provide any need of any of the schools of your choice?**

S.N	Schools	Number of Students in school	Number of Students in hostel	Number of Teachers
1	R. C. Primary school Dorea *	1064	106	14
2	St. John's High School Dorea *	320	126	10
3	R. C. Middle School Vijaygiri *	898	175	10
4	St. Ignatius' High School Vijaygiri *	359	80	9
5	Vidya Jyoti Primary School Baremarcha *	325	70	6
6	Asha Kiran Middle School Jamkuda *	235	134	6
7	Middle School Kochang *	796	40	10
8	R. C. Primary School Tobga *	175	--	7
9	Middle School Rumtukel *	312	45	16
10	High School Rumtukel *	195	20	8
11	R. C. Middle School Sarwada *	544	20	9
12	High School Sarwada *	321	--	14
13	R. C. Primary School Chokahatu *	160	---	4
14	R. C. Primary School Baredanda *	199	--	5
15	St. Xavier's English Medium School Bundu *	135	18	6
16	St. Xavier's High School Bundu *	799	106	17
17	Middle School Dolda *	425	93	11
18	Middle School Keondtanr *	312	25	6
19	High School Keondtanr *	261	26	7
20	Middle School Jharain *	499	15	9
21	Village school Maranghada *	159	--	5
22	Middle School Maranghada *	357	20	10
23	Middle School Sogra *	536	16	10

24	Village Schools Saindih	*	296	---	9
25	High School Sogra	*	157	--	5
26	Middle School Soso		715	--	10
27	Village Schools Soso		221	-	8
28	Middle School Kishor Nagar		205	205	12
29	High School Kishor Nagar		421	421	6
30	R. C. Middle School Rengarih		768	----	18
31	R. C. Middle School Tongo		750	34	12
32	R. C. Primary School Patrachauli		1038	38	19
33	R.C. Middle School Bardih		886	14	18
34	High School Bardih		240	---	8
35	R. C. Primary School Noadih		441	---	11
36	High School Noadih		670	----	11
	Total		16,194	1,852	358

*** Schools from serial number 1 – 25 are in most remote areas amidst hills and forest and students come from very poor families and more than 90% are tribals.**

Your contribution even for one unit mentioned above will be of a great help

While sending donation : Mention“ for Ranchi Jesuits – India“ and purpose of donation.

Donation could be sent through :

For details contact: in India

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