

वेदोद्धार

Evangelical Perspectives on Mission and Ethics



“Therefore, since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God.”

2 Corinthians 7:1 New International Version (NIV)

Drishtikone means perspective or viewpoint in Hindi. The magazine seeks to provide a space in which Christians can share their perspectives and points of view on wholistic mission in India.

Our Vision is that **Drishtikone** will motivate change in readers. The experiences of development practitioners, theologians, grassroots workers and others demonstrating God's love in a practical way, will influence and encourage Christians to join the struggle for peace and justice in this country.

Drishtikone seeks to present a Biblical perspective on social issues and provide readers with information and models of engagement in wholistic concerns. It is a forum for evangelical reflection and dialogue on development issues in India.

Drishtikone is published three times a year by EFICOR to mobilise Christian reflection and action. Financial contributions from readers are welcome to support EFICOR in its efforts to influence the mind towards action.

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Letters to the Editor...



Dear Editor,

Greetings!

Thank you for sending Drishtikone regularly.

It is a very good magazine and helpful to gain more knowledge on the wholistic perspective of mission and development. It will be great if you can bring out the magazine in regional languages like Oriya, etc. to have a wider reach.

God bless you.

Sincerely,

E. David Karunakaran,
Director,
Faith Good works Fellowship
410, C.T.H. Road, Lakshmipuram,
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Thank you team "Drishtikone" for the recent issue on "Violence Against Women". I would like to particularly appreciate the practical approach proposed in the article, "Ending Violence Against Women: What can the Church do?" It is refreshing to read a straight forward, lucid, and achievable applications that will bring positive changes without using hackneyed Christian jargons, or overtly spiritualising the reality of the issue; while at the same time challenging the Church to refuse swerving away from taking it up with a great sense of urgency.

Thank you.

Warmly,

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Encourage Act



Editorial...

Inadequate hygiene and sanitation have caused many problems. India has performed poorly on WASH (water, sanitation and hygiene) related issues, which has direct socio-economic impact. Access to water is often used as a source of social control, to maintain and reinforce power and social structures. The lack of WASH services keeps people poor, unhealthy and unable to improve their livelihoods. Water scarcity and lack of sanitation infrastructure exacerbate social inequity and unbalanced power equations. Coupled with these problems, waste management and segregation in India are not efficiently done. Swachh Bharat Abhiyan or National Sanitation drive in India should not just be about building toilets or doing a cosmetic solution of sweeping the garbage and dumping it in the landfills. The focus should also be on how to maintain the toilets, ensuring that there is water for use and how to manage the waste. Waste produced in India has a huge potential to generate clean and sustainable energy if it is recycled in a proper manner. Waste generation and management should go hand in hand.

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As a society, we need to have a passion for sanitation. Inclusive access to WASH services should be made available to all – even to the poor and marginalised - who need them the most. ‘Sanitation for all’ should be a public movement and not just a Government programme. The Church as a community can act as an agent of change in bringing about cleanliness and hygiene to our own communities. We can sensitise our communities to be more responsible by not littering in public spaces and encourage usage of proper toilets to the communities. We can also encourage proper disposal of our wastes to our own families, churches and communities. Systematic behaviour change initiatives will be required to sustain change in practices and behaviour. By ensuring that these practices are adopted will promote good health and hygiene across the country. This issue of Drishtikone on ‘Clean India’, therefore, seeks to give awareness of the importance of equitable access to basic resources like water, ensuring good health and hygiene for a clean India.

Clean India

Dr. Jamila Koshy

India's contrasts are striking. Rich and poor, luxurious and primitive, spotless and filthy, progressive and regressive - all exist as neighbours.

Indians normally erase these contrasts from consciousness. Everyday, we step out from our scrubbed and pristine houses, ignoring the litter. We send our pedigreed dogs to expensive 'dog spas', yet do not comment as they deposit their faeces on the roadside. We travel in trains, without comment, merely keeping away from the platform edge. We keep a space between ourselves and reality.

increased growth of algae, weeds and insect pests. It also causes diarrhoeal diseases, worms, and skin problems in agricultural workers. The plants can be adversely affected, or the crop contaminated, particularly if spray irrigation is used, and the soil not allowed to dry out in between. Leakage into ground water or streams leads to contamination of drinking water.

Similarly, only 60% of factory-produced wastewater is treated; these effluents are discharged into lakes and rivers causing strange incidents like the Bellandur Lake catching fire.



Photo: Pramod Pal

It is painful, but let's look at...

The extent of the problem:

Sewage disposal: Major urban centres generate a total of 38000 million litres per day (MLD) of sewage; problematically, the sewage treatment capacity lags far behind at only 12000 MLD. The existing treatment plants are also not always maintained well. Largely untreated sewage waste water is therefore used for agricultural irrigation; this leads to a short-term increase in productivity, but also to increased soil salinity, foul odours, long-term decline in productivity, blockage of irrigation systems and

Sewage disposal systems in villages are rudimentary. 50% of the population practices open defecation. The Swachh Bharat Mission, on a building spree, has doubled the number of toilets constructed in 2015-16. However, it has been found that while rural people do use toilets constructed in their homes, the public toilets lie unused, do not have drains or water supply, or simply become dysfunctional. Further, the soakage pits attached to these hastily constructed toilets need manually emptying, a task Dalits are called upon to do; this contravenes the Government of India's act of 2014 that prohibits employing anyone as a manual scavenger. Scant importance has been paid to changing the rural mindset about the necessity of toilets and the dangers of open defecation. These lacunae need to be plugged, if we are to imitate

Bangladesh's dramatic reduction of open defecation from 42% of the population to less than 1%. Their example shows, however, that it can be done.

Garbage disposal:

This is another area we need to think carefully about if we want to make our country clean and healthy. In the major cities, an estimated 80% of the generated solid waste whether kitchen waste, paper, metal waste or plastics are collected for treatment and sanitary disposal. Collection of waste remains a nightmare in most cities, with overflowing *dhalaos* (garbage collection points) in Delhi, frequently changing systems in Bengaluru, rules about segregation haphazardly applied in Mumbai. Most cities dump much of the waste, without segregation or treatment in designated spots. Delhi and Bengaluru have the maximum segregation, some recycling and treatment of the waste, including composting; still, only about 40-50% is treated. Chennai has recently begun work on a waste-to-energy plant to generate electricity. Mumbai dumps almost all of its garbage. Contamination of water, fires, pests and respiratory illnesses are high around dumping sites, since most of them are not scientifically engineered landfills, and have no lining system. Citizens' protests against dumping near their homes (NIMB – not in my backyard) have resulted in Governments reluctantly investing in garbage treatment centres. Smaller towns sometimes have more efficient collecting and dumping systems, but lack treatment plants.

Most villages in India do not have organised waste disposal systems. The organic matter is thrown into fields or ponds and often pollutes water bodies. There are of course some villages here and there which are different; Mawlynnong in Meghalaya has very efficient waste disposal - plastic is banned, the whole village is involved, local bamboo is used for dustbins, and the compost generated from the waste is used as manure. The village is clean, beautiful, green and lush, earning it the tag of the 'Cleanest village in Asia'.

Water supply: Without adequate water, maintaining health and cleanliness is impossible. India took this up as a priority in the 80s with some success - by 2011, 95% of India, including villages had access to some form of water infrastructure. However, only two cities in India, Thiruvananthapuram and Kota provide 24 hour water

supply. Most cities and villages provide water for an average of 3.3 hours a day, not always adequate or under sufficient pressure. The quality of water is not always good; one study showed that 70% of randomly tested samples in

Delhi did not pass safety criteria. Making water safe by boiling, filtering, using purification systems, or chlorination has to be done at the consumer end, and is often ignored, resulting in a high rate of cholera, typhoid, jaundice, worms

and other water-borne diseases.

Recycling: India has a fairly robust recycling system. Plastics, metal, cloth and paper are quite commonly recycled. What escapes the recycling process are multi-layer packaging, thinner plastics, cotton-polyester mixes, electrical waste. Unfortunately, segregation of the recyclables is left to rag-pickers or others. In the informal sector, and even among paid municipal workers, gloves, boots and masks are rarely used, and sicknesses abound among waste segregators.

Plastics: Humans have love-hate relationships with plastic. While it is impossible to imagine life without plastic, we realize the burden of plastic waste is enormous. It takes years to decompose, and when it does, releases toxins into the soil or water. It lies around looking ugly and dirty, along the fields, streets and railway tracks. It blocks rivers and drains, and leads to filth, and breeding of insects and germs. It seeps into water, and poisons our rivers and oceans. It sickens and kills wildlife. Plastic waste is slowly killing the earth.

Why? What are the attitudes that have led to our abysmal public hygiene?

Ignorance: Clean public spaces are not even considered possible; dirty surroundings are normalised. With education and films, the number of these people is hopefully coming down.

1. Other priorities: For the poor, making enough to survive and feed their children is life's main concern. Public hygiene is of little personal concern, or may be resented as an imposed elitist concern.
2. Someone else's job: A lot of people are concerned but see the task as someone else's – the government's, the municipality's, the sweepers'. "Why don't they keep the city clean?"

“While it is impossible to imagine life without plastic, we realize the burden of plastic waste is enormous. It takes years to decompose, and when it does, releases toxins into the soil or water. Plastic waste is slowly killing the earth.”

3. Impurity and the caste system: Contact with 'dirty' things is seen as polluting. The caste system has created segregation of such tasks for the 'lowest' caste, who are then adjudged 'untouchable' because of the very task allotted to them. Cleaning of waste, the meat industry, removal of dead animals are some of the tasks seen as polluting; many will refuse to do them.
4. Learned helplessness: Some people may have tried to initiate change, got daunted at the enormity of the task, and given up.
5. Cynicism: Some do not believe that things will ever change, and just live with it.

The Christian perspective: Counteracting these attitudes is necessary to bring about a transformation. As Christians we need to re-align our thoughts this way:

1. The earth is the Lord's. Genesis 1; Psalm 24. We do not have liberty to ruin His world, anymore than we would burn another's house.
2. We belong to the earth, however. We are tied to the ground (Gen 1 -3). We come from the ground, and will return to it when we die. The earth provides us food, water, oxygen. We need the earth. We are earthlings.
3. We have the most self-awareness, intelligence and choice of earth's creatures. Therefore we were entrusted with ruling and taking care of the earth, as care-takers and stewards. Gen 1: 24-30
4. We failed; earth and its creatures changed. Decay and death have magnified. The flourishing and goodness of Eden has been lost. (Genesis 3; Romans 8:18-25).
5. The earth will be renewed and all things reconciled to God through Christ (Col 1:20). We wait in hope for this perfect renewal at Christ's coming.
6. As we wait, we continue our interrupted task of caring stewardship of creation.
7. We should resist, stoutly, the idea that 'dirty' work should be restricted to certain castes. This is contrary to the inherent equality in dignity and choice of all human beings who bear God's image (Gen 1: 24-30).
8. We should recognise that this focus, like the rest of our missional focus, (they are all inter-twined) is also subject to the vagaries of human life and struggle. However, we are called to not grow weary in doing good (Gal 6:9; Isaiah 40:31) but to persevere, in love, without cynicism (I Cor 13:7).

Getting involved: As Christians we need to be aware of our responsibilities as stewards of God's world, shed pessimism and cynicism and do what we can. This may involve correcting mistakes we may be making, stretching ourselves a little more and getting involved in larger efforts to make our homes, places and country clean. None of us can do all the following, but it is possible for each one to

get involved somewhere.

1. At an individual/family level:

- a. i. Refuse plastic shopping bags (especially the super-thin ones –they are non-recyclable), but carry your own cloth or thick plastic bag, which can be re-used.
- ii. Refuse disposable plastic or thermocol plates and cups. These are a special no-no. They retain coffee/ water/ food debris, do not disintegrate, collect water and quickly produce germs and insects. Use reusable plates and cutlery, even if you have to spend a little time and effort washing them later. There are also many options of biodegradable disposable plates, made of paper, leaves, or palm products, which cost a little more than plastic, but will not give the guilt of contributing to dirt and spoiling my locality! Newer exciting options now include 'eatable' cutlery made of ragi and other cereals, which are worth looking at.
- iii. Refuse to buy mineral water bottles - they break, cannot be recycled and lie around breeding filth and germs. Let every family member have their own re-usable water bottle. It only requires a minute of extra planning.
- iv. Refuse open defecation. Build toilets in our native villages for family/dependants, and teach them how to use it. Plan and provide equipment for emptying of the pit. Assure people, or better still, demonstrate that the well-decomposed sludge is not harmful, and can be removed wearing gloves with appropriate tools. Do not encourage the illegal practice of employing Dalits for manual scavenging of soak pits.
- v. Refuse to permit our pets to mess roads/parks. Clean up after our dogs: lift the poop using a scoop, and flush it away, bury it, or add it to a compost pit. Cat litter disposal needs careful thought: the safest and most eco-friendly way is to use shredded paper for the litter box, and bury the used litter in the soil (away from edible plants).
- b. i. Reduce buying. Most of us impulsively buy many things we don't need. Shopping from home on the internet has perhaps made things worse.
- ii. Reduce buying of pre-packaged goods. Shop at local stores, where you can carry your own bags for re-use. Make snacks at home, avoiding packaged ones, often also full of trans-fats and sugar. Avoid multi-layer packaging, no matter how convenient, unless the local *raddiwala* (scrap paper dealer) agrees to recycle them (most will not; it is difficult).
- iii. Reduce use of water. Install water closets with a half-flush option, or slip a bottle full of water into the flush tank to reduce the amount of water used per flush. Keep rooms and bathrooms clean and dry,

requiring less frequent mopping / washing. Avoid washing kitchens and balconies; use mops and buckets instead. Use mugs and buckets more; leave the tap running less when shaving, brushing or bathing. Re-use soapy water and find ways to wash clothes using less water. Use waste water from the kitchen to water plants.

c. Re-use: A lot of human resources can be re-used with a creative mind, and the desire to consume less of the earth's resources. Books, toys, electrical items, clothes can be passed on to others. Furniture can be repaired and re-polished. Shoes can be repaired or re-soled. In India, poverty forces many people to do this, but the sizeable well-to-do class needs to do it out of choice.

d. Re-cycle: A change in mind-set is vital.

i. Segregate. Do not leave this task to rag-pickers and others. Keep organic, metal, paper and plastic bins separate, and another bin for sanitary waste. Rather than putting a pizza box into the kitchen garbage bag, flatten it out, clean up any food debris, and put it aside to give to the *raddiwala*. All cardboard packaging can be re-cycled. Plastic bags, bottles, caps or broken toys can be washed and likewise, given to the recycler.

Most metal, barring some alloys, can be recycled.

ii. Thermocol, bakelite, and multi-layer packaging are more challenging and the *raddiwala* will be reluctant to take them. Avoid them.

iii. Compost your own kitchen waste, either in a compost pit, or using the several home-composting systems now available. It is extremely rewarding.

2. At the community level: This is challenging, needing persuasion as well as setting an example.

a. Get the local leader on board. Stress that germs know no boundaries, and keeping our own house clean is not sufficient to ensure good health for ourselves and our families. Environmental cleanliness is vital.

b. Get children involved through projects, competitions on Children's/Independence day.

c. Home-makers invest a lot of time in health, hygiene and gardening, and maybe easiest to get on board.

d. The easiest way to begin a community project is to start segregation in waste collection through multiple bins, and a composting unit. Start small, maybe with just your family and a few others, and let others see how your biodegradable waste results in compost. Encourage others to join, teaching them the basics (after learning yourself!)

e. Get rainwater harvesting, water level cut-offs, and a water-recycling unit (where kitchen waste water is

filtered and used for non-drinking purposes, such as flushing toilets) set up if you are part of an apartment complex. This has to be planned in the early stage, so suggest it as early as possible, and point out the benefits accruing in lower water bills to get all interested.

f. Ensure that your community does not use manual methods/sweepers for cleaning blocked sewage pipes or drains. Make a noise, inform them about the law and insist that the municipal authorities use a mechanised pump.

g. Similarly, get solar water heating, and if possible lighting as well, to cut down use of electricity. Point out that the initial cost will be offset by lower electricity bills over years.

h. Install dustbins and get children to be the champions of a litter-free zone in your locality.

i. Get the community to invest in parks and gardens with trees, fruit trees and local flowering plants, which would keep the place cool, green and pretty.

3. At the district/ state/ national level: Obviously, not all of us can be actively involved in keeping India clean at these levels, but here are some things we can do:

a. Pray. India is suffering. Let us pray that the Lord will have mercy and we would see a revival of *Shalom* and flourishing at every level, spiritual, economic, social - including redemption, equity, knowledge, justice, health, hygiene - for all.

b. Get involved - read up, look around and understand where we stand in all these areas.

c. Spot lacunae and demand accountability.

Activism in this area has forced governments into action. Contact local authorities about unclean roads, toilets, overflowing garbage. Write letters. Suggest actions. Join projects.

d. If you are young enough, join the government, and take part in creating and administering the systems with honesty and care. If not, encourage your children and your younger mentees to consider it a choice vocation.

e. Create awareness – write to the papers about issues of public hygiene, write articles, join seminars. We have much to do. We need to keep ourselves informed, be passionate about holistic change for our country people, get involved where and when we can, certainly at an individual and family level and if possible at a community and national level.

(Dr. Jamila Koshy is a Christian Psychiatrist currently living and working in Chennai. She can be reached at jamilakoshy@yahoo.com)

Clean India!

Where is the Real Dirt?

Mr. Bezwada Wilson & Ms. Deepthi Sukumar

“A person is a scavenger by birth, not by occupation.”
- Dr. B.R. Ambedkar

Manual scavenging is a caste based atrocity and work by descent discrimination. A manual scavenger cleans human excreta with a metal scrapper or goes down naked into sewer holes and septic tanks. All manual scavengers are dalits and 90 percent are women. In 1993, the Indian government enacted a law to prohibit manual scavenging. Seeing the zero implementation of the law, Safaikarmachari Andolan (SKA), a movement of manual scavengers, filed a Public Interest Litigation (PIL) in 2003, in the Supreme Court against the continuing prevalence of manual scavenging in the country. In 2010, SKA launched a country wide agitation for eradication of manual scavenging. The government of India was forced to declare that, “Manual scavenging is a national shame” and the need for stronger laws and policies. A new law, ‘The Prohibition of Employment as Manual Scavengers and their Rehabilitation Act 2013’ was enacted. The Act declares that manual scavenging arises out of the “highly iniquitous caste system” and provides for the identification of manual scavengers through surveys, their liberation and rehabilitation and punishment of violators. In the judgment on the PIL on 24th March 2014, the Supreme Court ordered the government to implement the law fully, rehabilitate all manual scavengers and compensate the families of persons who had died in sewer work since 1993 with Rs. 10 lakhs. The Supreme Court condemned the practice of sending Dalits down man holes and septic tanks as casteist and ordered the government to take immediate measures to prevent such deaths.

In this scenario, Prime Minister Narendra Modi launched the Swachh Bharat Abhiyan scheme (SBA) on 2nd October 2014. The programme aims to construct 12 crore pit latrines at a cost of Rs. 12 lakh crores in rural and urban areas by 2019. The objectives of SBA include eradication of manual scavenging and change in behaviour. But the SBA campaign message of ‘do not litter, do not defecate in the open and build and use toilets for a clean India’, is silent on manual scavenging as a manifestation of untouchability, caste and patriarchy.

The *Safaikarmacharis*¹ are now saying that their manual

scavenging has increased after Swachh Bharat Abhiyan. This was bound to happen. Local governments want to show their areas free of open defecation and litter. They need manual scavengers. Going with the culture of caste, untouchability and patriarchy, they employ dalit women as manual scavengers. A *Safaikarmachari* in the railways narrated, “We are made to stand in a line on the platform along the tracks. As soon as a train moves out, we have to jump down and clean the shit and jump back up again before the next train comes in. Many times we fall and get hurt. If we do not clean quickly and fully, the supervisor shouts at us and even cuts our wages. He tells us to be silent and invisible. If we draw attention to ourselves they threaten to dismiss us”. When asked why she continues in this inhuman work she said, “Our mothers, mothers-in-law and grandmothers have done only this, we get only this work”.

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Every city and town has ‘sweeper’ and ‘scavenger’ colonies. These colonies are just two or three narrow lanes with one room houses on either side and within the municipal or corporation limits. All the people living in these lanes are Dalits from the same community of Madiga, Relli, Chakliyar, Arundadiyar, Hindu Kuravar, Kaatunaicker, Balmiki etc. Education levels are at the lowest. It is very rare to see a child finishing high school and entering college. There is high level of alcohol abuse and domestic violence. People are always in fear of eviction and unemployment. Caste abuse and sexual abuse at their work place is very common. Many have tried to break out of this caste based work of descent discrimination by taking other dignified work with no success. Most of them are only contract workers on very meagre wages. Every time they try to break out of this oppressive system they are pushed back. Knowing that manual scavenging is illegal, the municipal administration uses threats and intimidation to maintain the secrecy around manual scavenging. The contractor employer tempts the *Safaikarmachari* with a ‘government job’ status to make her/him as manual scavenger. When any household or institution needs a ‘scavenger’ to clean their latrine or septic tank or open drain, they will call for the ‘*Thoti*’ from the scavenger colony for the job. In the household, the education levels are low and there is no choice of employment. There is the ever increasing debt and financial demands. The *Safaikarmachari* children are discriminated in schools, and as a result there is a high number of school drop outs. Girls drop out much earlier and are forced to go with their mothers or elder sisters to

¹ It is a Hindi term to refer to people who do cleaning work.

clean latrines. The family also forces the young to take up scavenging for the extra income. Outside their community they are called Bhangi, Paaki, Thoti - all of which mean 'scavenger'. This is a never ending cycle of oppression and discrimination. The forces of caste and patriarchy using untouchability and violence will continue to kill Dalits in manholes, sewer holes and latrines to keep manual scavenging alive. It requires a Government with a political will and commitment to demolish this inhuman power structure. In spite of so many cases of manual scavenging and sewer deaths coming to light, not one person has been charged and convicted either under the 1993 or the 2013 manual scavenging prohibition act till date. What more evidence is required for the utter lack of political will or the casteist attitude of the implementers?

Why is the SBA problematic?

1. SBA's objective to change behaviour does not address the link between caste, patriarchy and manual scavenging. It must condemn the employing a Dalit woman or man as manual scavenger as an act of untouchability and caste discrimination.
2. SBA's objective to eradicate manual scavenging is in contradiction with its target to construct millions of pit toilets. Where will the excreta go and how will it get cleaned? There is open defecation in the rural areas, but the excreta is usually allowed to decompose into the soil. But now with the thousands of pit latrines coming up in the Swachh Bharat programme, manual scavenging will become rampant.
3. The programme's policy and implementation is silent on the 'Prohibition of Employment as Manual Scavengers and their rehabilitation Act 2013' and the 2014 Supreme Court judgment which has ordered the prevention of deaths in sewer holes and septic tanks.
4. The Government is very apathetic in paying the compensation amount of Rs.10 lakh ordered by the Supreme Court to the dependants of persons who died in sewer holes and septic tanks. Instead of the government seeking them out to pay them their due compensation, the families of the deceased manual scavengers are made to run from pillar to post. On the contrary they spend Rs. 2 lakh crores to construct pit toilets, fully aware that this will only increase manual scavenging.
5. There are more than a million manual scavengers in this caste affected country. The 2017 -18 Union Budget's allocation of Rs. 5 crores for cash assistance for liberation, skill development training and rehabilitation with dignified occupations is just a drop in the ocean and a blatant defiance of the law and supreme court judgment. This is a typical case of planned neglect and exclusion.

Narrow sewer drains, insanitary latrines and open drains and defecation are structures of caste, untouchability and patriarchy. Manual scavenging grows from the deep rooted caste system. Swachh Bharat can happen only if this caste based atrocity of manual scavenging is first eradicated. It is indeed a national shame that this country sets a world record in launching 104 satellites into space on 15th February 2017 and three Dalits die in a septic tank in Mumbai city on 16th February 2017 and then again another three Dalits die in a manhole in Bangalore city on 7th March 2017. How many more such murders must take place to cover up this country's casteist culture? For a 'Clean India', the nation must first apologise to the *Safai Karmachari* community for this historic injustice, declare the employment as manual scavengers an act of violence and atrocity and act on a war footing to liberate and rehabilitate all manual scavengers. In the words of Dr. B.R. Ambedkar "We must break the chains once and forever".

In Chennai, there are 200 households in a sanitation workers colony in Ambattur. All are Adi Andhra Madiga community and they clean latrines for a livelihood. Not a single of these one room houses has a toilet. Here, Kupamma lives in a one room hut. She migrated from Andhra when her husband, an agricultural labourer committed suicide in 1994. In Ambattur, she was initiated into the work of cleaning latrines for a livelihood by her relatives. Her son, Mariadoss dropped out of school when he was 8, to work in a mechanic shed. But soon the shed closed and the only work he was able to get was to clean latrines. Her second son has learnt photography, and is resisting his family's pressure to go work in the latrines. Today, Kupamma says that the number of latrines she cleans a day have increased. Mariadoss cleans latrines and also goes down manholes and septic tanks. He gets drunk to go down manholes and septic tanks. He and his wife are desperately seeking their entitlement of onetime cash grant and loan from the government for a change in occupation.

(Mr. Bezwada Wilson is one of the founders and National Convenor of the *Safai Karmachari Andolan (SKA)*, an Indian human rights organisation that has been campaigning for the eradication of manual scavenging. He is a recipient of the Ramon Magsaysay Award. He can be reached at skandolan@gmail.com

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Healthy Mind-set for a Clean Environment

Mr. Acharya Ram Surat

Dr. Jamila Koshy has very comprehensively written the article "Clean India" and has elucidated several reasons for the filth and squalor in our country. She has prescribed practical and wholistic remedies. She rightly comments that the problem must be combated at multiple levels - individual, family, community, district, state and national level.

What lies at the root of such mounting piles of garbage dumps, dirt and pollution in our country? In my opinion it is basically a mind-set problem. Dr. Jamila has raised very pertinent questions

—"Why we do not feel ashamed to step out from our scrubbed and pristine houses, ignoring the litter?" Because it is our caste ridden religious mindset which operates consciously and unconsciously in each one of us making us think that cleaning job is someone else's job- not mine. Why is that so many people in our country do not use toilet? Is it because they are poor or illiterate? Why Sanitation holds such low priority in our public consciousness?

Many people are of the opinion that because the people are poor, illiterate or do not have access to latrine facilities therefore they defecate in open air. But that is not necessarily the reason for this unhealthy practice. Millions of latrines have been constructed by the government in rural India but these facilities remain unused. Due to mind-set issue people do not use toilets. I remember, in 1995 when I was elected as Deputy Pradhan of my village¹ and under our leadership 35 latrines were constructed under



Photo: Pramod Pal

“...it is our caste ridden religious mindset which operates consciously and unconsciously in each one of us making us think that cleaning job is someone else's job - not mine.”

Government scheme. Out of 35, only 4 people were using these toilets and our family was one of them. Being educated or having money has not made much difference in changing the mindset of people concerning sanitation. It is a matter of “purity and pollution”, affecting the mind. People may have nice house, eat good food and dress well, but would go out to defecate in the open as they would not like to pollute their house by defecation. This caste ridden mindset has affected both

the high caste and the low caste people. I have travelled to many parts of northern India especially in UP and have

generally observed that the community which cleans the whole village, their dwellings and surroundings are often dirtier than others. Why? They are the experts in cleaning. Theirs

should actually be the cleanest among all. It is not that they don't want to be clean but their hereditary profession, which they have been assigned for centuries have created in them a fatalistic mindset - that they are destined to do and live dirty life, so what is the point of keeping clean. This view is even found in the injunctions given in the Law of Manu.²

Gandhi seems to be endorsing this view in his writings: “Varna means pre-determination of the choice of man's

² According Manu Smriti 'Shudra and Ati-Shudra' must eat dirt, live at dirty, eat in dirty, put on dirty, dwell on dirty and be named dirty-eat the living of Brahmin's food (5:140, p.609), Shudra's name should be dirty and derogatory denoting service (2:31-32, p. 29-30), dirty dwelling place of Chandala and Svapakas shall be outside the village, they must be made Apapatras, and their wealth (shall be) dogs and donkeys. Their dress (shall be) the garments of the dead, (they shall eat) their food from broken dishes, black iron (shall be) their ornaments, and they must always wander from place to place.(10:51-52, p440), Untouchables must eat in a broken dish; at night they shall not walk about in villages and in towns. (10:54, p 440) Pandit Janardan Jha., (commentator) Manusmiriti, Siddhartha Books: New Delhi, Reprinted in 2009.

¹ Village Bangarh , Block Basti Sadar , District Basti, UP.

profession. The law of Varna is that a man shall follow the profession of his ancestors for earning his livelihood. Varna therefore is in a way the law of heredity. Varna system is natural order of society”³. These kinds of idea has kept particular communities tied to the jobs of manual scavenging, cleaning of drains and sewage in spite of many legislations and court orders passed to prohibit such degrading and hazardous work.



Photo: Pramod Pal

On the other hand people from higher castes hesitate to do cleaning work because it is associated with the identity of sweeper caste. Many Indians do not want to dirty their hands even in cleaning their own toilets. In fact domestic helps hired to clean the house also refuse to clean the toilets as they feel it as a demeaning task associated with a particular untouchable caste.

Stratification of work determines that there is no appreciation or value given to people rendering such duties as it comes under the category of “menial jobs”. Their work does not get noticed and is mostly a thankless job, taken for granted and fully outsourced to the Dalit communities. However in exceptional cases when a person from a higher caste gets associated with such work, it receives much public attention and glory. Gandhi’s rules on maintaining cleanliness in his Ashram are much written and talked about. The Clean India Movement launched by the Central Government is run in his name using his symbols for its promotional work. Similarly Mr. Bindeshwar Pathak’s work through Sulabh Toilets has received much public accolades. But how many of us would have heard of a Dalit saint named Sant Gadge Maharaja from Maharashtra who taught people to keep both their environment and their mind clean?

When we compare the condition of sanitation and hygiene

in mainland India with that of the habitation of tribal people we would find better condition and practices among tribal communities. For historical reasons, they have largely remained outside the domain of caste system and are communitarian in nature. They usually deal with any issue with the perspective and engagement of the whole community. We do not find the notion of

purity and pollution associated with tasks of cleanliness in their communities. Removing the Caste mindset based upon the Varna system is therefore the toughest challenge in making the dream of a “Clean India” possible.

Babasaheb Ambedkar presented an alternative vision through his teaching and life style. His practice of being

smartly dressed up in suit and tie was in fact a message to the downtrodden communities whom he represented - to be smart in mind (education) and body (smart). Through his life style

Dr. Ambedkar gave a clear message to Shudra and Ati- Shudra communities against the code of Manu- that you are born to be clean in your mind, body, and surroundings and to lead a life of dignity.

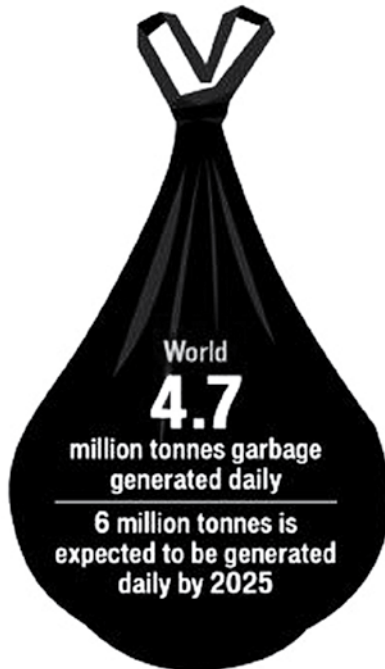
Let’s cleanse our own impure mind-set of Caste discrimination which is at the root of much pollution in our country! Let us follow the example of Dr. Ambedkar in eradicating the caste ridden mind-set and work towards creating healthy minds and clean environment in our country.

(Mr. Acharya Ram Surat has done his B.Th. from Allahabad Bible Seminary and B.D. from UBS, Pune. He works with Salt Initiatives, New Delhi. He can be reached at ramsurat77@gmail.com)

³ Varna and caste, http://www.mkgandhi.org/my_religion/36varna_caste.htm, (accessed on 11th May 2016, at 3pm)

FACTS

IT'S A DUMP A look at the waste generated in India and the World



14
million tonnes garbage generated daily

ALL INDIA AND METRO FIGURES AS ON FEB 2015
SOURCE: CENTRAL POLLUTION CONTROL BOARD OF INDIA AND CENTRE FOR SCIENCE AND ENVIRONMENT

WHAT A MESS

Of the total Municipal Solid Waste generated in India daily, only 1,17,645 TDP or 83% of what is generated is collected; Only 33,665 TDP or 29% of MSW collected is treated.

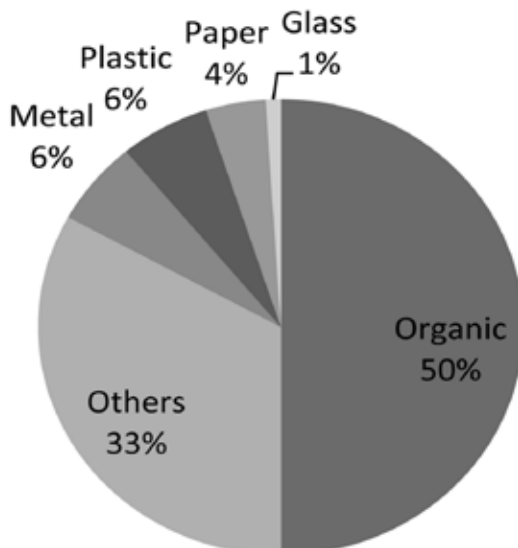
11

Source: <http://www.hindustantimes.com/india/india-s-cities-are-faced-with-a-severe-waste-management-crisis/story-vk1Qs9PJT8l1bPLCJKsOTP.html>

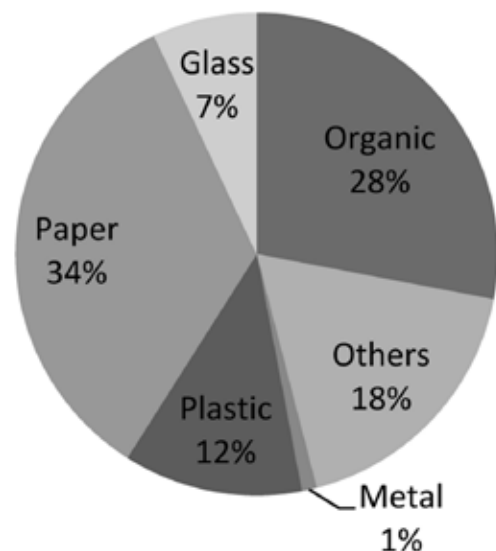
Composition of waste

Half of the waste in South Asia is organic, while the organic fraction is less than one-third in OECD countries

SOUTH ASIA



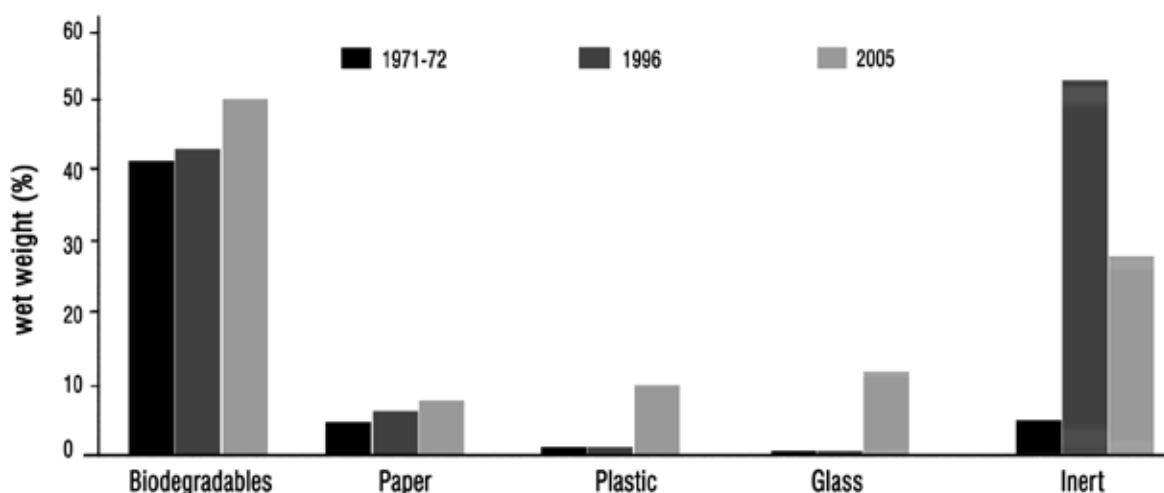
WORLD



Source: What a Waste, 2012, World Bank paper

COMPOSITION OF SOLID WASTE IN INDIA

Biodegradables and inert materials form the bulk of solid waste in India



Source: Manual on solid waste management (CPHEEO)

Sanitation

It is estimated that

- * Only 31% of India's population use improved sanitation (2008).
- * In rural India 21 % use improved sanitation facilities (2008).
- * 145 million people in rural India gained access to improved sanitation between 1990-2008.
- * 212 million people gained access to improved sanitation in whole of India between 1990-2008.
- * India is home to 594 million people defecating in the open, which is over 50% of the population.
- * In Bangladesh and Brazil, only 7% of the population defecates in the open. In China, only 4% of the population defecates in the open.

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Water

- * 88% of the population of 1.2 billion has access to drinking water from improved sources in 2008, as compared to 68% in 1990
- * Only a quarter of the total population in India have drinking water on their premise.
- * Women, who have to collect the drinking water, are vulnerable to a number of unsafe practices. Only 13% of adult males collect water.
- * 67% of Indian households do not treat their drinking water, even though it could be chemically or bacterially contaminated.

Hygiene

- * According to the Public Health Association, only 53% of the population wash hands with soap after defecation, 38% wash hands with soap before eating and only 30% wash hands with soap before preparing food.
- * Only 11% of the Indian rural families dispose child stools safely. 80% of children's stools are left in the open or thrown into the garbage.
- * Only 6% of rural children who are less than five years of age use toilets.
- * WASH Interventions significantly reduce diarrhoeal morbidity; it has been shown that - Handwashing with soap reduces it by 44%, Household water treatment by 39%, Sanitation by 36%, Water supply by 23%, Source water treatment by 11%.

Key Issues

- * **Newborn Infants:** Hand washing by birth attendants before delivery has been shown to reduce mortality rates by 19% while a 4% reduction in risk of death was found if mothers washed their hands prior to handling their newborns.
- * **Children under five years:** Poor WASH causes diarrhoea, which is the second biggest cause of death in children under five years.
- * **School-aged children:** Children prefer to attend schools having adequate and private WASH facilities. Adolescent girls are empowered through improved hygiene management.
- * **Mothers and Caregivers:** Hand washing with soap at critical times is important for protecting the health of the whole family.
- * **Children in emergencies:** During emergencies, children are especially vulnerable to the effects of inadequate access to water and sanitation services. WASH is a key component of any emergency response.

Sources:

<http://unicef.in/Story/1125/Water--Environment-and-Sanitation#sthash.Yonf8lLy.dpuf>

<http://www.indiaenvironmentportal.org.in/content/427811/swachhta-status-report-2016/>

Not in my Backyard: Solid Waste Management in Indian Cities, Centre for the Science and Environment Publication, 2016

Being Clean: Why Does it Matter?

Rev. Dr. Paul Swarup with Mrs. Joan Lalromawi

The concept of 'clean' and 'unclean' holds significance to most religions of the world. In Christianity, cleanliness occupies a significant place. The word 'clean' could be interpreted differently in different contexts. For some cultures, practice of ritual purity or cleanliness seems to be more important than the actual cleansing which is much more hygienic. Some cultures consider it polluting to even walk in the shadow of a person belonging to a lower 'unclean' caste.

Whereas for some, clean homes and clean environment does matter for clean health, mind and body.

In this article, we will highlight what the Bible has to say with regard to cleanliness and why does it matter at all.

Cleanliness in the Old Testament

1. From the Creation account: Order versus disorder

In Genesis 1: 25, after completing His creation, 'God saw that it was good.' He was pleased and satisfied that everything was set in its place and it was orderly and good. However, when sin came in, this order was violated and everything became disordered. Adam's son Cain developed feelings of jealousy and hatred for his own brother due to his selfishness and then he eventually killed him. As generations lived on, human beings began doing things which are constantly displeasing to God. The clean and ordered world of God has now become the unclean and sinful world. Dirt and sin had polluted the world so much, therefore, during Noah's time, God used the flood, to cleanse and wash away all of the 'unclean' things and to bring back the 'order' which was lost in the Garden of Eden. Had it not been for sin, the Garden of Eden was perfect!

2. The Pentateuch: Clean versus unclean

We find in the Old Testament, the Pentateuch mentioning

laws and rules which God has given to the Israelites with regard to 'clean' and 'unclean.' Leviticus 10:10 taught, "You are to distinguish between the holy and the common, and between the unclean and the clean" (ESV). There is some parallel between 'holy' and 'clean' (and 'common' and 'unclean') which reveals that the command was related to one's spiritual condition, though physical actions were often involved. This signifies that being committed to the concept

“As generations lived on, human beings began doing things which are constantly displeasing to God. The clean and ordered world of God has now become the unclean and sinful world.”

of holiness connotes being 'holy' and 'clean' in our day to day lives. The Book of Leviticus deals in detail about the rules of cleanliness and how one should abstain from uncleanness. In chapters 1-7, there are offerings and sacrifices that the Israelites could bring to sanctify themselves. Chapters 8-10 deals with the priesthood – the actual ordination of

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Aaron and his sons which culminated in the death of two of Aaron's oldest sons – and the instructions which come to Israel and to us from that. There were the offerings and the priesthood. Chapters 11-15 deal with those things which are clean and unclean. Chapter 11 begins by talking about clean and unclean food and in chapter 12, it talks about the uncleanness of women due to childbirth. Then, there is uncleanness that results from issues that come forth from a person. Chapter 16 deals with the Day of Atonement, where the ritual of annual atonement was to make the Israelites clean again. And officiating priests were to take bath not once but twice before they perform the rituals. Cleanliness and uncleanness was the preliminary issue that projected the people of God as unclean and therefore in need of the great day of Atonement as described in Leviticus 16. This sense of uncleanness is a predominant theme in Leviticus that is why, the word clean, unclean and related terms occur 74 times in the book, which is over one-third of the uses found in the Old Testament.¹

There is an accompanying factor to health and hygiene made

¹ <https://bible.org/seriespage/8-clean-and-unclean-part-i-leviticus-11>

by these laws of clean and unclean. Coming to Deuteronomy 23:12-14, it mentions in particular how one should dispose off one's excrement (and not defecate in the open) as it could bring in diseases or infections to others. Then there is the rule of exclusion from the camp of those with possible symptoms of leprosy and gonorrhoea (Leviticus 13-14; 15:2-15). All these rules signify that God is concerned of His people's health and cleanliness.

Ceremonial Cleansing

As mentioned earlier, we have seen how God has given all these rules in much detail to maintain cleanliness. In Exodus 30:17-21 and 2 Chronicles 4:6, the Israelite priests were required to wash their hands and feet before offering sacrifices to God. The Law outlined 70 causes of physical uncleanness and ceremonial defilement. While in an unclean state, an Israelite could not have any part in worship, and in certain cases, was under penalty of death (Leviticus 15:31). Anyone refusing to undergo the required purifying procedure, including bathing his body and washing his clothes, was to be 'cut off from the congregation'! (Numbers 19:17-20)

In 2 Chronicles 13:11, King Abijah of Judah described the ministry of the priests as follows, "Every morning and evening they present burnt offerings and fragrant incense to the Lord. They set out the bread on the ceremonially clean table and light the lamps on the gold lampstand every evening. We are observing the requirements of the Lord our God." These verses show how cleanliness is required to a great extent for the priests.

We find in Joshua 7:1-26, how Joshua had come over from victory at Jericho to the Ai region to take it down easily. However, his hope was shattered due to the sin of Achan, who violated God's command to not take anything from Ai. Instead Achan has taken and hidden some of the devoted things. This was displeasing to God and it eventually made the Israelites to lose out in battle with Ai. Joshua 7:15 says, "Whoever is caught with the devoted things shall be destroyed by fire, along with all that belongs to him. He has violated the covenant of the Lord and has done an outrageous thing in Israel!" God is particular of cleansing sin out of our lives. One significant point we can draw here is that God requires from us an un sinful, undefiled and 'clean' life.

Sin is represented in the Scriptures as defiling or polluting. Ezekiel 20:31, Ezekiel 23:30, Hosea 9:4 and the removal of it are represented by the symbolic act of washing. In his psalm of repentance, David beseeches God. Psalm 51:2 says, "Wash away all my iniquity and cleanse me from my sin." Isaiah 1:16 says "Wash and make yourselves clean. Take your evil deeds out of my sight; Stop doing wrong."

Cleanliness in the New Testament

From Jesus' life

Coming to the New Testament, in Jesus' time, the Pharisees and the scribes are those who devoutly observed ceremonial cleanliness as defined by the Jewish law. While Jesus advocated for cleanness of heart and clean moral life, the Pharisees and the scribes are the ones who stressed more on the outer ceremonial cleanness. The Jews hold all the others as Gentiles, who do not observe these rituals hence they are considered as unclean. In Matthew 15:1-20, when Jesus was questioned by the Pharisees and teachers of the law why His disciples did not wash their hands before eating food, Jesus answered them by saying what goes into someone's mouth does not defile them. By saying this, He did not deny the importance of hand washing before eating food. It simply means that outer cleanliness (through rituals and the actual cleaning) is equally important to inner cleanliness (being morally pure in heart and mind). In Mark 7:20-21, Jesus also said, "What comes out of a person is what defiles them. For it is from within, out of a person's heart, that evil thoughts come - sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly." Unless we are pure from within we will not be clean for God nor would any of our deeds be clean. More serious problem is when we try to dichotomise our spiritual and social world.

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John 2:12-22, Jesus was very zealous of maintaining the sanctity and purity of the Temple of God. He was deeply upset when He saw businessmen fleecing the poor and doing their trade in the premises of a place of worship. He condemned these people as they had polluted the 'clean' place of God by turning it into a 'den of thieves'.

We also find in John 13:10-11 that Jesus sets a very good example for His disciples by washing their feet. This foot washing is a ritual, a ceremony, a symbolic act that outwardly manifests an inward attitude and conviction. With this simple act, Jesus taught us the importance of humility, attitude of sacrifice and a selfless service for others, at the same time teaching us that outer physical cleanliness is also important for inner cleanness.

The Apostle's teachings on cleanliness

2 Corinthians 7:1 says, "Therefore, since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God." The Apostle Paul is teaching us here that we should be careful so as not to defile our body. In his letter to Ephesians 5:5, he also taught us the significance of moral cleanliness. Many times, our unclean thoughts make us commit unclean deeds. Philippians 4:8

says, “Finally, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable - if anything is excellent or praiseworthy - think about such things.” We should avoid unhealthy and unclean thoughts which could corrupt our lives.

1 Peter 1:15 reminds us, “But just as He who called you is holy, so be holy in all you do.” This would also refer to the physical cleanliness which we as Christians should take care of. We must maintain good personal hygiene in our homes and surroundings. Besides, our public places should be clean. Our sewage systems must be properly maintained and it is our responsibility that garbage and wastes be disposed at the right places. All these would prevent many diseases from spreading thereby saving many lives!

Why is our society remaining unclean?

1. Lack of community consciousness or social concern

Living in contemporary times, we have forgotten the values of community living or concern for our neighbours. We clean our houses or surroundings and dump our garbage in any public place. The dirty areas outside our homes do not bother us. It is this sense of ‘individualism’ which has turned us into selfish beings. Deuteronomy 22:8 says, “When you build a new house, make a parapet around your roof so that you may not bring the guilt of bloodshed on your house if someone falls from the roof.” This commandment is a caution to the Israelites and to us, to be careful and considerate to others that even while constructing one’s house, one should take precaution so as not to make others slip off the roof. Leviticus 19:9 says, “When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest.” This also shows us that we should leave behind some of our harvest for others to glean and not reap everything selfishly all for ourselves. Both these verses talk of caring for our neighbours. There are many passages where we constantly find God teaching us to have concern for the poor and also for our neighbours - our fellow human beings.

Therefore, if we are concerned, we would be more careful to not pollute our surroundings which could have led to spread of many diseases. This community consciousness has to be inculcated and given awareness in our churches.

2. Disobeying the creation mandate - To care for the Environment

We have forgotten the important mandate of caring for the environment. God’s holiness, like so many of His qualities and ways, is evident in His visible creations (Romans 1:20). The earth was designed to be a clean home for human beings and the other living beings. He has put into place ecological cycles that clean our air and water. However, we human beings have destroyed the earth with our consumerist lifestyle causing various kinds of pollution, deforestation,

illegal mining, etc. Due to this, the climate is changing which has impacted many poor people’s lives and the environment. It is sad that we have become insensitive to these issues by remaining indifferent to it and not checking our ways. The earth which was a clean earth has now become

polluted. Just as cleanliness matters to our God of creation (Jeremiah 10:12), It should also matter to us.

What do we do to remain clean?

The reality for us is that we live in a fallen world. However, that does not mean we should remain aloof from the society and its many problems. As Christians, we are meant to be distinct and Christ-like in our attitudes and actions. However, in most times, we do not follow Christ’s way; instead we follow the ways of the world. We commit the same kind of mistakes or ‘unclean’ ways of the world.

God loves us and He thinks of our welfare by constantly instructing through the scripture on how to keep ourselves clean. By being aware that children of God ought to be clean - inwardly as well as outwardly, we must be always motivated to keep ourselves, our homes, our surroundings and the society clean in both the aspects. Our society needs cleanliness not only in some aspects, but in ALL aspects, because God himself is holy and clean.

Written by Mrs. Joan Lalromawi (working with EFICOR, New Delhi as Programme Coordinator) with inputs from Rev. Dr. Paul Swarup (who serves as the Presbyterian-in-charge of the Cathedral Church of the Redemption, North Avenue, New Delhi)

Ushering in Behavioural Change in Communities

Mr. Pramod Pal

EFICOR has been carrying out Disaster Risk Reduction programmes in Hasanpur, Samastipur, Bihar to enhance the capacity of the most vulnerable communities through mitigation, prevention, preparedness programmes and initiatives. The project provides critical inputs that would enhance the efficiency and effectiveness of the targeted community. The project has been able to provide resilience to the community especially during emergency situations. At the same time, the project also gave impetus to various other critical components for community transformation. To mention a few are its initiatives in the area of health, hygiene and sanitation in the area.

The main objectives of the project are providing appropriate sanitation facility which should be accessed by the flood affected community in Madhepur village in Aura Panchayat and Badki Rajwa village in Devra Panchayat. Using the Participatory Assessment of Disaster Risk (PADR) methodology, it was found that the biggest issue faced by the community was sanitation. There is a great challenge for safer defecation during disasters. It has been felt that without adequate sanitation facility, it would be very difficult to maintain a resilient community.

In the initial stages of the project implementation, accessing toilets was difficult for the villagers since there are very few constructions available. To help the community in this, the project was mainly carried out in 5 targeted villages such as Sapri, Gosdaha, Aura, Chhotki Rajwa and Chandarpur. Mass awareness programmes on health and hygiene through the key village leaders are also frequently conducted. Giving awareness on how prevention is prior to cure, the staff have dedicatedly given awareness to the community on how they can prevent themselves from contracting diseases, by adopting good hygiene practices and sanitation.

The DRR-Hasanpur project contributed in helping the communities plan mitigation measures during disasters by emphasising on building 'Model Community Toilets' for the communities in the two Panchayat blocks. These 'Model Community Toilets' have been constructed so that they could be used by the whole community during rainy season as it was difficult for them to have safe defecation during this season. Hence the need for toilets with adequate facility and building norms was crucial. Another main challenge was



Photo: Pramod Pal

water scarcity as there is no adequate water to be placed in the tank for toilet use. To resolve these issues, EFICOR helps in providing some

of the basic necessities like water, building materials, etc.

In the beginning, only the older people used these community toilets during the rainy season, as the younger ones are not comfortable to use the toilets constructed for the whole community. Gradually, their behaviours started changing and the community themselves started constructing individual toilets utilising the Government schemes advocated for them by the EFICOR staff. In the Block level meetings of the Panchayat, the community are given awareness on how much the Government provided actual aid to the beneficiaries for the construction (Rs. 12000 approximately) and also how to access it.

One positive outcome of this awareness programme is that the communities not only construct toilets in the village, they have started using them. There is now a gradual shift of attitude among the community. They have become more aware of the significance of maintaining good hygiene practices both at home and outside the home or at public places. Among the targeted villages of the two Panchayats, due to the efforts of the community development workers, majority of the community have become concerned about health and hygiene. After EFICOR intervention, the community have constructed toilet in their houses. This shows that the community have begun showing interest for safer defecation within their own home. The efforts which have been taken by the project at the village level are reflected in their behavioural change and this is the vision of the project implementers as well as the state at the larger level. An initiative like this, though small, could slowly but surely usher in new change for a cleaner India.

(Mr. Pramod Pal works with EFICOR as Project Officer in the DRR-Hasanpur, Madhepur Block, Bihar. He can be reached at pramod@eficor.org)

Clean India Movement

Mrs. Joan Lalromawi

Water, sanitation, hygiene and waste management are challenging issues in India, whether in urban or in rural areas. It not only relates to physical, mental and social health, but ultimately contributes to economic and political development. According to the National Family Health Survey, in India, out of the approximate 6.3 lakh rural schools, only 44% have water supply facilities. Majority of the schools in India also lack basic sanitation facilities.¹

An inevitable indicator of development and industrial progress is efficient waste management system and having adequate water, hygiene and sanitation facilities. The Government of India has come out with various schemes to have proper sanitation and waste disposal systems in place.

The launch in 1981 of the International Drinking Water Supply and Sanitation Decade stimulated the development of national plans in many countries, including India. In 1985, the responsibility for rural sanitation at the Central level shifted from the Central Public Health and Environmental Engineering Organisation (CPHEEO) to the Department of Rural Development that later became part of the Ministry of Rural Development (MORD). In 2011 the Department of Drinking Water and Sanitation (DDWS), that was part of MORD, was separated from the Ministry in 2011 to form a separate Ministry called Ministry of Drinking Water and Sanitation (MDWS).

In 1986, the Government of India launched the Central Rural Sanitation Programme (CRSP), the first nationwide centrally sponsored programme to provide safe sanitation in rural areas. The aim was to introduce the concept of safe and hygienic defecation as well as ensure privacy to women. The programme provided a subsidy to below-poverty-line (BPL) households. However, the reason for CRSP's failure was that it did not address the question of why people defecate in the open.² In 1999 CRSP was replaced by Total Sanitation Campaign (TSC). TSC aims to eradicate open defecation by 2017. It was planned to be demand-driven and people-centred, thus covering aspects overlooked in CRSP. The TSC aimed to cover both below - (BPL) and above - poverty line (APL) families. In 2006, TSC was converged with Indira Awas Yojna (IAY), a flagship scheme of the Ministry of Rural Development. IAY addresses rural housing needs by giving grants for the construction of dwelling units

of BPL families. BPL beneficiaries were given incentives on the construction of toilets under TSC.

The TSC was renamed as Nirmal Bharat Abhiyan (NBA) in 2012. NBA aimed to 'transform rural India into Nirmal Bharat by adopting community-led, people-centred strategies and a community-saturation approach.' In 2012, the NBA was merged with Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS). Under Nirmal Bharat Abhiyan, delivery mechanisms were adopted to meet community needs as per their economic conditions, decided by the states.

Swachh Bharat Abhiyan was launched on 2nd October, 2014 on the 145th birthday anniversary of Mahatma Gandhi. The campaign of Swachh Bharat was aimed to accomplish various goals and fulfill the vision and mission of "Clean India" by 2nd of October 2019 which is 150th birth anniversary of the great Mahatma Gandhi. It has been expected that the investment to cost would be over 62,000 crore of Indian Rupee (means US\$ 9.7 billion)!

Corporate India is also enthusiastically taking steps towards making the Abhiyan a success. Public and Private companies are joining the cleanliness activities under their compulsory Corporate Social Responsibility (CSR) schemes which is a statutory requirement as per Companies Act, 2013. In a bid to invite corporate funds for Swachh Bharat campaign, the Corporate Affairs Ministry also amended Schedule VII of Companies Act to specify that contributions to 'Swachh Bharat Kosh' would be an eligible CSR spend.

The reality which confronts us is that everyone seems to be interested in *Swachhta* (cleanliness), but what exactly are we doing about it to bring in change? Are we okay with the fact that we still dump our garbage without segregating, and fill the huge amount of landfills lying in our backyard? What India needs are proper waste management, ensure proper implementation at the grassroots level and to bring in attitudinal and behavioural change. It has been clearly declared that the campaign is not only the duty of the Government but each and every citizen of the country is equally responsible to keep the nation clean or *swachh*.

¹ As per the last ASER Report 2014.

² 'Clean up Your Act: The state of Sanitation in India', A Centre for Science and Environment Briefing Paper, 2016.

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An Arid Fairy Tale

A village in India's desert state tames drought by reviving a traditional water harvesting technique. In the process it also resurrects a dead river. The village has since inspired many more villages and the country as a whole.

"For the last 25 years I heard about drought but have not seen its impact on me or my village," says Kanheya Lal, a resident of Bhaonta village, Alwar district in India's desert state of Rajasthan. His confidence belies the fact that the district is chronic drought prone with an annual rainfall of around 620 mm, less than half of the country's average rainfall. "If we know we were prone to drought forever, why should we be suffering from it? This is plain human instinct to prepare for this regular calamity. The Tarun Bharat Sangh does that to drought proof villages," he says. The Tarun Bharat Sangh (TBS), a local non-government organisation, has been in the forefront of drought proofing the arid state's thousands of villages for more than 25 years.

Bhaonta is one of the first villages where efforts for water conservation started in mid-1980s. The village has not felt the impact of drought like loss of crops, water scarcity or large-scale migration for the last 10-15 years. This was possible due to the revival of traditional water harvesting systems with the communities themselves owning and managing the infrastructures. When TBS started working in the area - Thanagazi tehsil of Alwar district - it was officially recorded as a region with severe water scarcity. For close to five years, the Government has acknowledged the impact of TBS's water harvesting efforts declaring the tehsil to be free from water scarcity.

THE SETTING

The achievement of drought proofing in Bhaonta and other such villages within TBS work sphere is unprecedented. The water resources in the state are not only scarce but also unevenly distributed both in terms of time and space. Groundwater also plays an important role in agriculture and drinking water supply. In large areas of the state, groundwater is over exploited and the water table in some areas is going down at an alarming rate of one meter per year. Such a situation existed in four blocks of Alwar district until 1985-86. Alwar falls



under semi-arid climatic zone and receives only 620mm of average annual rainfall, out of which 90 percent occurs between July-September.

Alwar's water table declined drastically because of low seasonal distribution of rainfall and widespread deforestation. Wells and hand pumps remained dry for most of the year. Residents of the district depend on forests and agriculture for livelihoods.

But the decline of water sources was so high that both communities living inside and outside the forests faced severe water scarcity. The TBS led by Rajendra Singh started working in the area in 1985. TBS focused on immediate drought relief, education and primary health to begin with. But as Singh remembers, local communities identified water scarcity and impact of constant drought as the key problems that must be fixed in the long term. So TBS switched over to full time water conservation efforts. The local elders directed the TBS to revive and construct new traditional water structure called Johad in local parlance. Johad is a semi-circular earthen structure to capture runoff rainwater from a specific catchment area. It helps in storing and recharging water, while the greenery around it provides fodder for the large livestock.

Monsoon rains fill ponds behind the structures. Only the largest structures hold water year round; most dry up in six months or less after the monsoon. Their main purpose however is not to hold surface water but to recharge the groundwater beneath. Water stored in the ground does not evaporate or develop mosquito breeding habitat but is protected from contamination by human and animal wastes and sweeps into recharge wells and provides moisture for vegetation across a wide area.

THE PROTAGONISTS

Bhaonta residents were the first to work along with the TBS to revive the Johads. A Gram Sabha (village council, consisting of all eligible electorates of the village) in 1986 committed community contribution to construct Johads while the TBS supported in terms of grain as relief to partially compensate for labour. The first Johad came up on a dead stream, a major drain for runoff water from the nearby Aravali hills. In 1987-88, its impact was visible as the dried wells in the village had water for close to six months. Within five years, the village had 12 such structures. The village in 1990 took up for the first time a winter crop and

drinking water scarcity was over. The web of Johads constructed to harvest every drop of rainwater was also feeding life into a river forgotten by everybody. In 1995 the river Arvari gained life when water started flowing on her surface. The people of Bhaonta have played a key role in initiating participatory river management. Villagers living in Arvari watershed decided that they should draw up rules to ensure that the newly flowing river was not over-exploited and encouraged forest protection.



Revival: The local ecology is regenerating in Alwar

most of the resources required were mobilised within the village. TBS contributed resources for hiring skilled labour (masonry work), cement, iron and diesel for tractors. In the initial phases, villagers contributed labour and food grains which were sold to get cash for the construction activities but later on villagers started contributing in cash also. For

example in Bhaonta, apart from voluntary labour, each family contributed Rs. 400. In fact, in few structures the community contribution was around 80 per cent of total cost.

THE SCRIPT

Bhaonta village set the future strategy for TBS. It works in around 1000 villages and has now evolved a well thought-out strategy to fight and win over drought. The most crucial aspect of the TBS strategy is co-opting the community. Before undertaking any development activity in a village, formation of the Gram Sabha was the first step. The Gram Sabha created in all the villages associated with TBS is different from those coming under Panchayati Raj Act. Each Gram Sabha in villages associated with TBS consists of one representative from each household and for all practical purposes coordinate with the existing Panchayat. Although some of the Panchayats are not in favour of such arrangement, they are unable to reject it because of the unity and active participation of the villagers. Most of the tasks are carried out by the Gram Sabha. It is obligatory for all households to attend the meeting twice a month except during the harvesting time. There is no single leader or a core group, and all the households take active part in the working of Gram Sabha and all the decisions are taken by consensus.

Participation of the local people is a must for any development activity to take place and TBS does not undertake any activity unless the villagers agree to contribute maximum resources in terms of cash and voluntary labour. The involvement of the villages gives them a sense of ownership and ensures the maintenance of the structures in future. Before initiation of construction activities, the cost required is discussed in the Gram Sabha meeting. The construction requires mainly local resources such as soil/mud, pebble, labour, etc. Since mud and stones are extracted from common land, it is not included in the cost contribution norms for each family. A clear guideline was followed by TBS, that it will contribute only the external resources required for the construction. In most cases, the contribution of the villagers has been more than 70 per cent of the cost because Johad being based on local technology,

To make sure that the Gram Sabha emerges as a viable institution, a Gram Kosh (village fund) has been created for each village. Each villager contributes a fixed amount decided by the Gram Sabha. The objective of creating a Gram Kosh is to ensure financial independence of the village institution in the long run and such initiatives towards financial autonomy can be strengthened for future developmental activities of the village.

IMPACT OF THIS INITIATIVE

Johad is an economic instrument, as the experiences of Bhaonta and other TBS villages demonstrate. Water availability has gone up triggering an economic chain reaction. Crops are now protected from fluctuating weather and most of the villages are taking up a second crop. Increase in agriculture means more crop residue for fodder, besides the fodder cultivation due to increase in water availability. Good livestock has resulted in increased milk production adding substantially to income from agriculture.

Increased water availability means more crop production and thus more fodder availability. This in turn, leads to increased income from milk products. Meeting the primary need of drinking water and other domestic uses seems to be the key achievement of the Johads. Other benefits include increased food production, soil conservation, higher levels of water in wells and high bio-mass productivity. The groundwater level of the region has increased. As domestic water management is entirely women's affair in villages, the increased availability of water has made the lives of women easier. They do not have to walk too far away from the water sources. This means women are able to spend more time with children and on other productive activities.

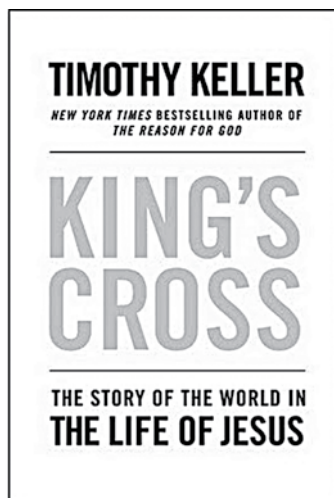
(Adapted from the book 'Turning the Tide: Good Practices in Community Based Disaster Risk Reduction', published by EFICOR and Sphere India, 2010, pp. 11-15)

Books on our Desk

King's Cross

by Timothy Keller, Hodder and Stoughton, 2013, 256 pages.
(Available on www.amazon.in for Rs. 520, paperback)

Mrs. Nalini Parmar



The book under review is a brilliant masterpiece focused on the Master of the Cosmos – the persona of Jesus Christ. The story of the King and His Cross is unwrapped slowly through various incidences penned by Mark, the disciple of Christ, who actually has described Peter's firsthand experience.

The central event of cosmic and human history is Jesus' birth, life, death and resurrection and this in essence is the organising principle of our own lives. Tim

explains this with literary allegories, contextual, cultural background information and historical evidences.

The Curtain opens to a massive dance floor. There is pulsating activity, life, as the Triune God communicates, love, exalt and serve each other. This dance - vibrant and selfless - centered on our Triune Creator is the essence of life. Jesus' baptism by John gives a glimpse of this cosmic dance – the Father affirms the Son, the Holy Spirit descends on Him as a dove and the son gets ready for His earthly mission – a beautiful snapshot of reality that's beyond time and space. There's love, there's communication, there's adoration and there's relationship.

Tim explains beautifully how the cross is a personal, legal and a cosmic necessity. Personal because love is the core need of everyone as air or water and only God our creator loves us so much. It's a legal necessity because a wrong cannot be made right without a cost or bloodshed. Cosmic necessity because the dark powers of the world even death needs to be overthrown which was defeated in His resurrection. With many more compelling insights, Tim shows how Jesus's story is the true essence and that we either choose to enter into this dance, with Christ being the center or deny Him. The answer is binary and nothing grey or in-between.

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Good News and Good Works

by Ronald J. Sider, Baker Books, 1999, 256 pages.
(Available on www.amazon.in for Rs. 2248, paperback)

Bishop Samuel Varghese



This book by Ronald J. Sider begins by analysing various kingdom mission models espoused by Christians. He explains the dangers of churches in following a one-sided model. The book is meant for Christians who want to care for both the physical and spiritual needs they encounter. The author has divided this book into five parts and each talking about a house divided, the Gospel of the kingdom, overcoming one-sided views about salvation, Go ye and preach to all the nations! He attempts to show how a genuinely

Biblical perspective interrelates and intertwines evangelism and social responsibility without equating or confusing one with the other. In fact, he affirms that a growing number of churches are doing this. They do cater to their physical and social needs.

God's concern for the poor and marginalised is central to God's character. We do not know God well if we fail to share His concern for the poor. In Part four of the book, the chapter on social action explores the biblical basis for social concern. Sider discusses three types of social concern – relief, development, and structural change. He argues that many Christians acknowledge the biblical and theological importance of social action through relief and development, but have difficulty with the notion of structural change. Toward that end, he offers a practical and biblical defense of Christians advocating change in social structures through affairs of the state rather than relying totally on individual, personal charity.

He concludes with the incarnational kingdom of Christianity and writes that our world desperately needs committed Christians who do both - thinking and strategising vigorously as well as pray increasingly for the renewal, presence and power of the Holy Spirit, who both build the church and transform society. Our world needs incarnational kingdom disciples committed to wholistic mission.

(Bishop Samuel Varghese serves as the Bishop of the United Church of India (UCI), which is based in Chittazha, Thiruvananthapuram. He can be reached at prayingbishop@gmail.com)

Not in My Backyard: Solid Waste Management in Indian Cities

A Publication of the Centre for Science and Environment, New Delhi,
2016, 191 pages.

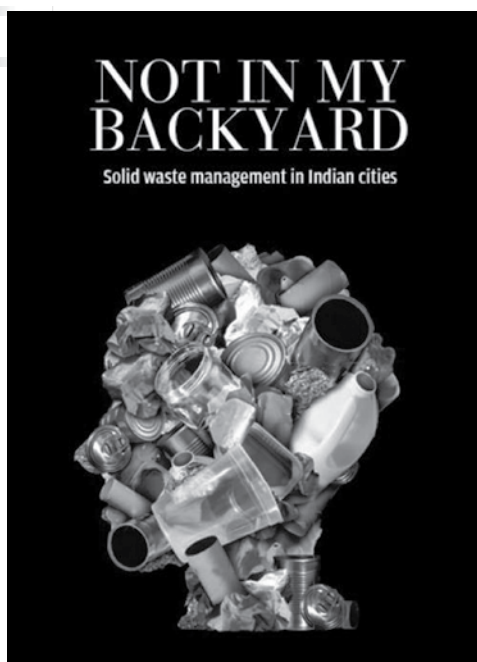
(Available on www.amazon.in for Rs.441)

Dr. Nemthianngai Guite

The Title of the book 'Not in my Backyard' itself connotes a colloquial term called 'Nimby'. The term Nimby has a negative connotation. It implies the opposition by residents to a proposal for a new development by corporations or governmental entities nearby, because it might affect their quality of life and the value of their property.

Besides presenting their own findings lucidly, the book has also compiled many of the reports and findings in the area of waste generation and management. India is growing and so are the mountains of waste its cities and villages are producing. The composition of waste is also witnessing a major shift as the use of plastics and paper grow with the rise of the middle class and a consumerist culture. As per the CSE Survey Report of 2014-15, there is a direct correlation between waste generation and wealth. The quantity of Municipal Solid Wastes (MSWs) and per capita generation rate is high in high income states (Delhi), in comparison to medium (Andhra Pradesh, Gujarat, Haryana, Himachal Pradesh) and low income states (Uttar Pradesh, Madhya Pradesh, Bihar, Manipur). This could be due to the higher living standards, rapid economic growth and higher level of urbanisation in these states.

It is clear that cities are struggling to dispose their enormous wastes which go to the landfills. The Municipal Solid Waste Management and Handling Rules (MSW Rules) framed in 2000 under the Environment Protection Act, 1986 laid down steps to be taken by Municipal authorities to manage waste - providing infrastructure and services to collect, store, segregate, transport and dispose off municipal waste. As India becomes more literate and politically aware, most cities are encountering stiff resistance when they attempt to dispose off waste in somebody else's backyard. In Pune, Begaluru, Panaji, Alleppey and Gurgaon, village communities are up in arms against dumping of waste by a neighbouring city. This resistance will continue to grow. Cities also find it difficult to secure 'environmental approval' for their landfills.



The CSE Survey categorises some cities in India into different ranks based on their performance in terms of waste disposal. The 'top performing city' was Alleppey or Alappuzha in Kerala, for its decentralised waste management initiatives. People segregate and compost; informal recyclers collect and sell. This is perhaps the most exciting model for future waste business in the country. And even if it cannot be emulated completely, it holds important lessons for other cities. The other good performers are cities like Aizawl, Bobbili, Chandigarh, Coimbatore, Gangtok, Mysore, Panaji, Surat and Suryapet. The worst performing cities are Agartala, Bengaluru, Chandigarh, Delhi, Gangtok and Shimla.

The crucial need of the hour is invention of waste-management and segregation techniques which are very important for disposal of wastes. The book also reports that technology for waste disposal is not the problem. The problem is two-fold. One, households and institutions are not responsible for management, through segregation or payment of the waste they generate. Two, there is an absolute collapse of financial and institutional (human) capacity and so accountability in our municipal systems. One positive aspect of the book is that it has managed to present a way out to overcome the negative impacts of our wastes. For instance, construction debris like used bricks, concrete, bitumen, wood, iron, etc could be reused as construction materials. Another way is to revise its legislations by being more stringent and to make effective implementation in managing solid wastes.

The Government has put 'Cleaning India' at the top of its agenda and launched the Swachh Bharat Mission. But, what is also clear from the book is that sweeping cities clean is only half the solution. Seeing where the waste goes - or does not go - is what we must be cautious about. In conclusion, this book offers the way ahead for anyone interested in understanding waste management and reinventing ways to unlock the resource potential in its wastes.

(Dr. Nemthianngai Guite works in Jawaharlal Nehru University, New Delhi as Associate Professor, in the Centre of Social Medicine and Community Health, School of Social Sciences. She can be reached at guitemahal@gmail.com)

Sahayak – Social Ministry of DBF Central

Dr. Narola Ao

The Delhi Bible Fellowship, Central Delhi Congregation has always been involved in care for the poor, in and around Delhi. One of the key principles in the vision of DBF Central is interaction with our city for its betterment. Sahayak which means 'helper' in Hindi is the missions and social action ministry of DBF Central. Through this ministry we encourage our members to be the 'salt and light' to the city we live in by getting involved and building meaningful relationships with the communities we serve. Mathew 25 reminds us that one day Jesus will hold us accountable for how we treat the poor, the hungry and the needy around us. In fact we believe that the key message of Jesus was concern for those around us, especially the underprivileged and forgotten people in our society. With obedience to that teaching of the gospel in mind this ministry was initiated and the Sahayak ministry helps us spur each other on to love and do good works which accompanies this Gospel of Jesus Christ.

In Delhi we are working closely with Zakhira slum dwellers and in GB road which is the red light area of the city. Through the years God's faithfulness continues to shine despite struggles and battles that were faced. In the first 10 years of community service, this ministry was able to begin literacy classes, income generation programmes, sponsorship of education for children, a children's feeding programme, installation of water pumps, medical work and countless crises management. After working hard to impact the community the year 2016 marked a new chapter to this story with a Church being planted in Zakhira slum. This Church continues to grow and nurture the spiritual life of the community. People from DBF Central get to serve actively in worship and youth fellowship in this Church and to also work with people from the slum - to develop a second line of

leadership there. We have ladies and men's fellowship meetings on a weekly basis where the Word of God is taught in depth.



Photo: Hannah Esther

GB Road has been a special place in the hearts of our Church congregation. A team of ladies from our Church have spent many months visiting this area and meeting with the women there. These were times of fellowship and prayer and sharing the gospel. The ladies from this area have started coming to our services and have found acceptance in our community. We are already getting to hear wonderful testimonies and see growth in their

lives and we praise God for this honour.

This year, in 2017, we started a medical mission ministry in Vrindavan to help a hospital and thus form ways to build a lasting discipleship relationship that would build up the body of Christ there.

The future seems uncertain in many ways but we know who holds the future and we want to take a step and a day at a time. Serving these communities has been a great learning experience for us as a Church. It has taught us to be humble and depend upon Christ more. The testimonies of lives touched and transformed provide great encouragement for the volunteers and teams to keep working hard. The varying natures of involvement in these areas require people with differing skills to get involved. Sometimes we require doctors, at other times teachers etc. But whatever the skill required to serve, the common point of all those involved in this ministry is a heart of both love for the people and obedience to God. In all the efforts that we undertake in this ministry, we believe God was and is glorified.

(Dr. Narola Ao serves as Senior Coordinator of Sahayak at Delhi Bible Fellowship, Central Delhi Congregation. She can be reached at naro.sangma@dbfcentral.org)

Sanitation and Hygiene

Read

Deuteronomy 23:12-14

In these verses, we read that the Israelites were given clear instructions thousands of years ago. However, a huge number of people still lack access to good sanitation.

Verse 14 talks about how this command was given to keep the camp holy, but the practice would also have kept the camp healthy. God was aware of the need for good sanitation long before people understood about the diseases caused by poor sanitation. Physical cleanness is linked to moral holiness.

Reflect

- What responsibility do we have to ensure that everyone has adequate sanitation today?
- How much do our sanitation practices and personal hygiene show that we care about our own health and the health of our families?
- How does our way of life cause others to suffer illness because of lack of hygiene in and around our homes?

Read

Leviticus 11:32-40 and 13:29-59

Teachings about physical cleanliness appear in Leviticus 11-15. Some of the rules may seem strange and harsh to us. However, our modern understanding of how many diseases are transmitted shows other rules to be very sensible. The need for isolation and washing is often emphasised. Even today it may be difficult to distinguish between different types of infection and it may be better not to take chances. The transmission of diseases such as AIDS and hepatitis through blood and other body fluids shows clearly the need for care.

Reflect

- What impact do our lives and hygiene practices have on others?
- How can we ensure that we consider the needs



and interest of others first in terms of hygiene or cultural practices?

- Are others put at risk by our own poor hygiene? Is this a Christian attitude? (Philippians 2:4)

As Christians, we know that we have already been made ritually clean by the blood sacrifice of Jesus - this is why we do not need to make more sacrifices or follow rituals for purification. And Jesus has taught us clearly that it is not outer dirt or cleanliness that matters to God, but the cleanness of our hearts.

Reflect

- So what is the importance of hygiene?

Hygiene is about how we live on earth. This means firstly our relationship with the whole of creation, which we are to nurture (Genesis 2:15). But more specifically it means our relationships with others in society - it is part of that common-sense living that we read about in the book of Proverbs. So if we have come to understand that washing feet (John 13) or wounds (Luke 10:34; Acts 16) is good for our health and our relationships, we should do it out of respect for others.

If I eat with someone, I will wash my hands to respect him. If I have a sickness or am living with HIV, I will avoid giving it to others. In all of these cases, it is not enough to have faith in God to protect me and others, if I do not have love to care for them myself. This is the 'golden rule': 'in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets' (Matthew 7:12). And of course it is common-sense to look after even just my own body. 'After all, no one ever hated their own body, but they feed and care for their body, just as Christ does the church' (Ephesians 5:29). We all want to protect our friends, family and ourselves from bad things happening to us. By resisting bad things happening in this way, we honour others and so also honour God.

(Adapted from Tearfund's resources www.tilz.org. You can find more Bible Studies from Tearfund's Footsteps magazine by visiting www.tilz.org or sign up to receive the magazine regularly by emailing publications@tearfund.org)

IDEAS FOR ACTION

ENCOURAGE

- Your friends, relatives or church members to adopt good hygiene practices.
- Your community to maintain basic sanitation practices like proper hand washing, bathing, cleaning homes or surroundings, etc.
- People around your area not to litter public places especially after social gatherings like church programmes, marriage parties, Christmas celebrations, etc.
- Segregation of wastes to begin from our homes. Segregating biodegradable and non-biodegradable wastes help the local garbage cleaner and the civic authorities.
- To make your own compost by using kitchen wastes. Advocate for wastes segregation to your local authorities, schools, churches, hotels, etc and inform ways to make compost.

ACT

- You can volunteer in cleanliness campaigns organised by the Government or any other civil society organisations in your area.
- In places where there are no paid cleaners, you can form volunteer groups who can help clean the area.
- Do not let water to stagnate around your home. This will also keep the area dry, clean and would prevent mosquitoes from breeding.
- You can help the concerned authorities of your area to ensure that adequate sanitation is maintained in your vicinity.
- Ensure that there is no contamination of drinking water sources.
- Respect public places by not littering, spitting, defecating or dirtying the area.
- Children should be taught basic sanitation right from a very young age.
- While constructing houses, reuse old bricks, iron, cement, etc. You will save your own money as well as reduce energy consumption to make those products.

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THERE WOULD BE ADEQUATE SANITATION IF ONLY...

- Enough water is available to run the toilets that we have constructed.
- People defecate in toilets where there is adequate water.
- Potable water is accessible for people.
- People don't buy and accumulate things unnecessarily!
- We ensure that the concerned people clean up dirt and filth!
- We ourselves do not create the mess and bother to clean it up!

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