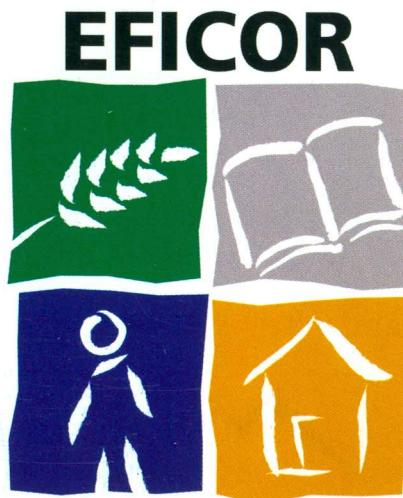


parivartan

The First Forty Years of EFICOR



Working towards a just,
responsible & compassionate society

The Evangelical Fellowship of India
Commission on Relief
1967-2007

Parivartan: The First Forty Years of EFICOR

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CONTENTS

Acknowledgement	v
Foreword	vii
Introduction	1
EFICOR Today 2007	2
Awakening of Christian Social Responsibility 1966	4
Evolving Thought and Practice in India 1967	6
First Funds for Famine and Flood 1967	8
Bangladesh Refugee Relief 1971	10
Bangladesh Rebuilding & Relief 1971-1974	12
Drought and Drilling1973	14
A Long Term Response to Drought 1973	16
Continuing Transformation of Evangelical Thought 1970-1979	18
Twin Disasters in Andhra Force Direct Action 1977	20
Realisation, Repentance and Commitment 1979	22
Training Others 1979	24
Finding the Balance 1980	26
Decade of Drinking Water 1981-1990	28
How to Build a Movement 1983	30
Changing Structure and Strategy 1985-1986	32
Training Increases Capacity 1988-1997	34
Disaster Management 1989-1999	36
Sharing Knowledge 1990-2000	38
Social Workers Change Lives 1990	40
Silver Jubilee 1992	42
Conserving Water 1993	44

CONTENTS

Environment-friendly Farming	46
Latur Earthquake 1993	48
Responding to HIV and AIDS1994	50
Transformed Women Transform Communities	52
Drishtikone 1994	54
Aiming for a Healthy Organisation 1996	56
Staff Hold the Vision 1997	58
From Charity to Development 1998	60
Beyond Development to Transformation	62
Education Transforms	64
Organising and Merging	66
Disasters Continue 1999	68
Twenty Years of Training 1999	70
Mainstreaming Disaster Management 2000-2003	72
The Millennium Development Goals 2000	74
Networks and Partnerships	76
Impacting for Transformation 2001-2006	78
Gujarat Earthquake 2001	80
Reconstruction and Riots 2002	82
Indian Ocean Tsunami 2004	84
After the Tsunami 2005	86
Jammu and Kashmir Earthquake 2005	88
Advocacy: Speaking up	90
Organisational Review 2005	92
Organisational Renewal 2006	94
The Journey of Transformation	96
Photo Montage and Captions	98
Final Words	102

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This book is a compilation from many different sources. Beulah Wood wrote the original manuscript after having researched through the archives and annual reports of EFICOR. Eunice Pamei wrote a history of EFICOR up to 2002 and that manuscript was also heavily relied upon for this book. Both of these manuscripts refer to their sources in footnotes. However, no references have been given in this book as we sought to tell a story rather than provide a reference book.

We acknowledge our indebtedness to all the sources from articles, interviews and unpublished manuscripts that have been used in this book to tell the story of EFICOR. Thanks to Beulah Wood & Lalitha Chellappa for the use of their story in our section on Water Resource Management from *Pioneering on the Pinda*, ELS, Chennai, 1998, p. 199-203. We especially thank EFI for allowing access to their early copies of AIM magazine which detail the early years of EFICOR in articles and photos. We thank the photographers whose photos are in EFICOR archives and other photographers whose photos are included in this book. We have also referred to an essay by CB Samuel from the EFI publication *Free to Choose* in our conclusion. Thanks also to the team at Mountain Peak who compiled, edited and published this book.

As this is the story of an organisation we have not dwelt too long on people or personalities. Yet EFICOR only functions through the service of the many staff and volunteers who have worked under the EFICOR banner over these 40 years. We recognise the contribution of all these unnamed people: field-workers, office staff, and board members are acknowledged here. Stories are recounted in this book from people who have received help from EFICOR, others appear in photos. We must never trivialise their suffering but we acknowledge their role as EFICOR has sought to live out the evangelical faith of the Church in India through its input into these people's lives.



Jesus said, "I have come that they may have life, and have it to the full".

John 10:10

FOREWORD

On the occasion of EFICOR's 40th Anniversary this year (2007), this brief history of EFICOR is published which highlights the organisation's journey through the past 40 years. The book is titled "**Parivartan**" which is a Hindi word for "**Transformation**". The theme of "Transformation" is central to EFICOR's vision and mission. Since its inception, EFICOR has been involved in the transformation of the lives of people it works with. Through its involvement in relief and rehabilitation work, it has been able to help transform the lives and livelihood of those affected by disasters. Living conditions of underprivileged and marginalised communities have been transformed through its integrated community development projects. Through its training programmes and publications, awareness has been created with regards to God's concern for the poor and the need for engagement in issues of justice and advocacy. In its engagement in this transforming ministry for the last forty years, EFICOR itself has undergone transformation. What started as a small intervention into disaster relief in the state of Bihar grew into a large-scale, nation-wide involvement in relief, rehabilitation, training and development. This transition has widened the scope of its involvement in empowering the communities it works with.

EFICOR is able to achieve this important milestone of forty years of its compassionate service only because of the partnership and support by the resourcing partners, prayer supporters and well wishers. The Board members and the staff, past and present, all have contributed towards the growth and the development of the organisation.

I pray that God will continue to transform EFICOR as it works towards fulfilling its vision for "**a just, responsible and compassionate society**".

I would like to extend my appreciation to all those who have put in their valuable time and effort in bringing out this book. I hope and pray that those who read the book will find it enjoyable and encouraging and that it will in some way be a source of inspiration.

To God be the glory who is the source of true Transformation in the lives of individuals, families and communities.

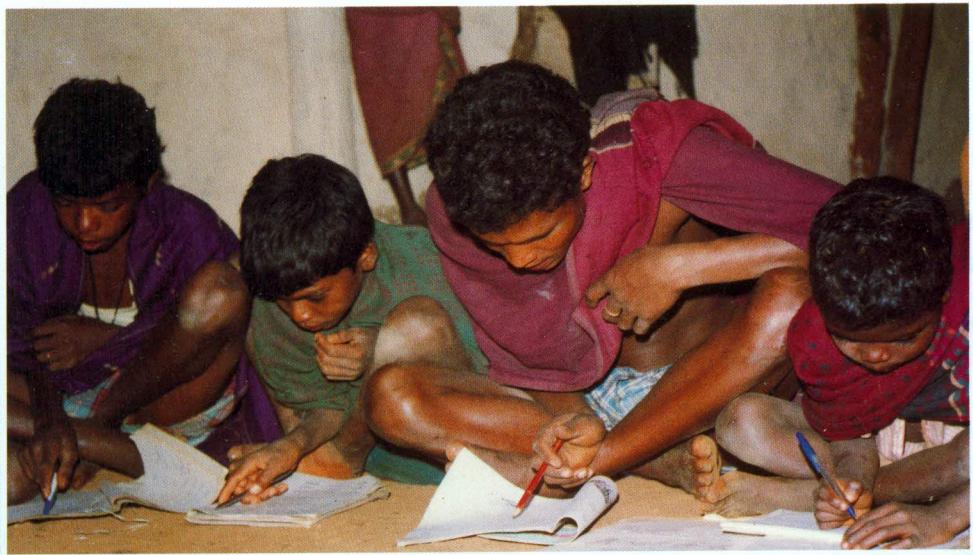


Rev. Dino L. Touhang
Executive Director, EFICOR

Nazarene Manifesto

Jesus said, "The Spirit of the Lord is upon me because he has anointed me to preach the good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour"

Luke 4:18-19



People who profess to believe in a God who is compassionate and loving towards all creation, have to respond to the physical and material needs of society.

INTRODUCTION

The first forty years of EFICOR is a story of transformation. The story begins with the Evangelical Fellowship of India forming a small committee. This committee was intended as an expression by the evangelical Christian community in India of its concern for the suffering of their fellow countrymen.

At the very beginning the committee made a request for funds to help disaster survivors. The response showed the overwhelming generosity of the donors and revealed the hand of God. God led and guided EFI as the Committee on Relief faced immense need both in India and in neighbouring Bangladesh. As the story continues we see change at three levels.

Firstly, over the years humankind and the environment have caused disasters in India which have shattered lives and destroyed generations of hard-won progress. Disasters hit the vulnerable the hardest and make them even more vulnerable. As Christians see the poor and oppressed around them they are led to reflect on God's heart of justice, peace and compassion for the world. Evangelical Christians in India have journeyed on a path of transformation. As they have interacted with the Word of God they have been challenged by God's call to justice and mercy. EFICOR was one expression of the way they faced the challenge. EFICOR also became an agent for transformation within this community as they debated, discussed and trained others regarding a Biblical response to poverty, injustice and relief.

Secondly, at an organisational level we see EFICOR meet the challenges of disasters of immense proportions in the vast geography of India. These challenges led to a transformation from a small committee to the capable and equipped organisation it is today. EFICOR began with the aim of getting people back on their feet after calamity had struck. As time has passed their philosophy has developed to provide complete aid — returning people to their feet, keeping them on their feet and enabling them to progress. This is the journey from relief to development and on to transformation.

Thirdly, and most importantly, this is the story of transformation in people's lives. People who were vulnerable now feel more able to cope with challenges whether social, environmental or economic.

Today, after forty years of experience in emergency relief and development, EFICOR has proven itself capable of providing speedy, effective and long lasting responses to natural disasters. Natural disasters will continue to happen. The Spirit of God in the lives of Christians will continue to prompt them to respond. As India and the world develops and changes, EFICOR will continue to face organisational change. These events all provide opportunities for transformation.

This book is a celebration of development and transformation through and in EFICOR. As we look forward with hopes for a bright future, at the same time we hold realistic expectations of calamity and disaster. We also look forward with hope for growth and further opportunities to share God's love in ways which rebuild and transform.

EFICOR Today 2007

Today EFICOR is an organisation with about 100 staff and projects in 10 states in India. EFICOR has played a significant role in disaster relief and rehabilitation over the past 40 years. Yet the organisation's activities are not directed by disasters. Instead they are driven by a biblical mandate and guided by biblical values. The mandate is to care for the whole person, especially the poor and oppressed, and to stand alongside them to uphold their rights. The underpinning values include compassion, respect for all, trust and trustworthiness, excellence, creativity and learning.

EFICOR has a well-defined vision and mission and has clear goals. Their **vision** is for a just, responsible and compassionate society.

The **mission** statement defines their activity in three areas

- To establish in our nation sensitivity to God's concern for social issue
- To partner with the Church in addressing kingdom concerns
- To facilitate communities towards wholistic transformation

Following from these four mission statements EFICOR has identified four **goals**

- 1 To influence policies, people and programmes towards a better quality of life.
- 2 To build capacities of the Church towards wholistic response to human needs.
- 3 To empower communities towards sustainable development and well-being.
- 4 To respond to people in disaster and conflict situations towards restoration and rebuilding of lives.

EFICOR's focus is the proclamation and demonstration of spiritual and social transformation. When a disaster strikes EFICOR is able to respond promptly and appropriately. With its network of national and international partners it has an effective presence to provide both immediate relief and long term rehabilitation to damaged communities. Sustainable integrated development has grown out of this. Now there are seven sectors of intervention; literacy, sustainable livelihood, HIV and AIDS, primary health, disaster mitigation and management, environment and peace and reconciliation.

Now EFICOR looks at people, differently to 40 years ago. No longer are the poor objects of charity but they are partners in wholistic transformation in individuals, in public systems and society.

It sees itself differently. It now supports partner organisations like churches and community-based organisations to work on the ground. Only occasionally will EFICOR implement projects directly as needed. Nationally, EFICOR is a voice on several disaster management committees. It is a respected partner on the international development scene. It has a strong faith-based rationale linked to the international Millennium Development Goals.

The transformation within EFICOR is a reflection of the walk of the evangelical Christian community in India in its desire to reach out to all men and women with the whole gospel of life in all its fullness.

Themes Across all Current Interventions

Justice and equity underpins all of EFICOR's work. They promote equitable structures, systems and processes to address the various issues of communities and other organisations.

Rights: EFICOR facilitates the empowering processes for voicing and claiming the rights of the poor and the marginalised. This is reflected in all their policies, plans, processes and programmes.

Sustainability: EFICOR assists the poor communities in addressing their present needs and building capacity to address future needs.

Gender empowerment: EFICOR supports mainstreaming gender in its projects, programmes and work with other organisations to usher in a gender sensitive society.

Capacity building forms a vital component of EFICOR's programmes to equip communities, organizations and partners to improve their effectiveness and efficiency in their areas of involvement and engagement.

"Serving and caring for the poor and the needy is a mandate God has given to His people. The church should demonstrate the values of the Kingdom of God by getting involved in serving the poor and the needy irrespective of caste and creed. EFICOR seeks to sensitize the Indian Church on issues such as care for people living with HIV and AIDS, gender empowerment, poverty alleviation, children at risk, etc. so that the Indian Church can work for these neglected and weaker sections of the society who are special to God."

Rev. Dino L. Touhang, Executive Director, EFICOR



Social Involvement for Evangelical Christians

As with the church in nations around the world, the church in India grapples with issues that it encounters on its doorstep. One such issue is the conflict between evangelism and social action. Around the world evangelical Christians have rebelled against activities that appeared to suggest a "works based faith". They stressed evangelism as the primary mission of the Church and felt that a theology that appeared to be "social involvement but without spiritual dynamic", the so-called "social gospel", was inadequate. The result was that evangelicals themselves accepted an

Evangelism and socio-political involvement are both part of Christian duty.

imbalanced gospel by turning away from social involvement. But by the 20th century, although social involvement was still looked upon with suspicion by many, some evangelicals began to accept social action and social involvement as part of their mission. The earliest attempts to formulate an evangelical response to the poor during this period were seen in various conferences. Among them the Latin American Congress on Evangelism in Bogota in 1969 "... chartered the direction of evangelicals towards a sorely needed involvement in the social order". In the next year, 1970, a meeting of German evangelical theologians and missiologists in Frankfurt saw social

concern as the result of proclamation or evangelism. The Lausanne Conference of 1974 was, to a large extent, the culmination of the debate that had been going on. It was considered a watershed because it placed social justice within the purview of the church's mission. It declared that "evangelism and socio-political involvement are both part of Christian duty".

The Beginning of EFICOR as EFICER 1951-1967

The trend towards revival of the churches and evangelism was still visible in the initial years of the Evangelical Fellowship of India (EFI). Yet the church in India could not overlook the human suffering around them. In 1967, when the Evangelical Fellowship of India Committee on Emergency Relief (EFICER) was conceived at an EFI conference, it was in response to a severe famine in Bihar. The late 60s and 70s saw a number of unprecedented natural disasters causing famine and destroying many lives and property in various parts of the country. A severe drought in November 1966 turned one-third of the state of Bihar into a famine area. In September 1967, a heavy flood in Uttar Pradesh killed 125 people, and in December of the same year, Koynanagar in Maharashtra was wiped out by a major earthquake. International organisations like the Food and Agricultural Organisation (FAO) and UNICEF rallied to help with relief. Indian evangelical Christians, as represented by EFI, were stirred to intervene through EFICER. This was the beginning of EFICOR.

Houses built
by EFICOR
in Koynanagar,
Maharashtra



EFI was not the only organisation concerned with the need for social action in India. A large number of voluntary organisations were already functioning in the 1960s. Their number increased in the 1970s, all over the country, both at the local and national level. Among the earliest notable NGOs working in India were the Indian Red Cross Society (founded in 1920), Church Auxiliary for Social Action (CASA), formed to meet the needs of Partition refugees in 1947 and one of the oldest Christian relief and development agencies in India. CORAGS was opened by CASA to provide relief. Anand Niketan (1948-49), Oxfam (started in 1942 in England, and in India in 1951), the Catholic Relief Service (CRS), formed in the 1950s, and CARITAS India (1962) presently work with USAID and the government in providing relief. By 1967, there were organisations like AGRINDUS (Agro Industrial Community Development Centre), the Voluntary Health Association (VHAI), and SEWA (Self Employed Women's Association). World Vision International was started in 1947 by Mr. Bob Pierce. Work started in 1962 in Calcutta, and in 1976 it was registered as World Vision of India, to be involved in disaster relief and development work in many parts of the country. The Mennonite Central Committee (MCC) and Lutheran World Service (LWS) were also well established in welfare development work. EFI founded EFICER within this context not to compete but as an expression of the evangelical Christian community in India. This community includes international denominations in India, among them Baptist, Methodist, Lutheran and Mennonite; the Church of North India (CNI); the Church of South India (CSI) and other indigenous denominations.

Social Concern in the Context of Evangelical Action

Emergency situations alone were not the only motivation for the evangelical social concern worldwide. The growing social concern provided one important reason for Indian evangelical Christian intervention, though it was not the main focus of the EFI ministry. EFICER cannot be seen in isolation from the formation of other departments of EFI. The All India Christian Book Club was founded in 1953. Then in 1962 EFI formed the Evangelism Theological Commission, the Christian Education Department of EFI (CEEFI) and Indian Evangelical Mission (IEM). Thus, in 1967, EFICER was set up as a committee that would deal with just one of the many concerns of EFI, but one that evolved to become what it is today, which is probably not what the leadership had anticipated. Initially it was a small committee set up to handle funds to provide material relief to people in need.

People who profess to believe in a God who is compassionate and loving towards all creation, had to respond to the material needs of society.

The leaders of EFI felt that a spiritually renewed Indian Church was needed to bring about the effective evangelism of the country and social concern would flow out of revival. The relief effort of EFI through EFICER and the generous contribution of the people to those in need was considered to be a sign of this development.

This gradual change of attitude towards social concern made Evangelicals more open towards realising the biblical mandate for social action. It restored an important understanding of evangelical Christians and their responsibility with regard to their material world and their society. In the Indian context, physical needs of people needed to be met irrespective of what faith they professed or what community they belonged to. This was what came home to the leadership of EFI in 1967. They realised that as a group of people who profess to believe in a God who is compassionate and loving towards all creation, they had to respond to the material needs of society. They found that as the evangelical constituency in India under EFI, it was no longer possible to evade the issues that faced the country. Suffering and death of large numbers of people caused by recurring natural disasters like droughts, floods, cyclones, in various places, were problems that independent India had to face. Christians were motivated to respond in faith, faith that God would provide enough to reach out to those starving in Bihar. EFICER was formed to liaise with donors and was instructed to work in consultation with other organisations already involved in relief work in the 1960s, such as the Mennonite Central Committee.

EFICER went to help Longkhum village, Nagaland after a fire swept through the village



“... our priority was spiritual revival in the Church and therefore our interest in the social concern was secondary. In fact, we tried to avoid that but by sheer force of necessity, it dawned upon us that we as evangelicals must do something.”

**Rev. Dr. I. Ben Wati
Founding Executive Secretary, EFI**

Because of the LORD's great love we are not consumed, for his compassions never fail. They are new every morning; great is your faithfulness. I say to myself, The LORD is my portion; therefore I will wait for him. The LORD is good to those whose hope is in him, to the one who seeks him. **Lamentations 3:22**

Teacher, which is the greatest commandment in the Law? Jesus replied: 'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbour as yourself.' All the Law and the Prophets hang on these two commandments. **Mathew 22: 36-40**

An Incredible Response

A month after the formation of the committee, in February 1967, an EFI Leaders' Conference in Nasik gave the call to raise Rupees 25,000 for relief to 5,000 starving people in Bihar. Dr. I. Ben Wati, former Chairman of EFI, remembers Rev. Russell Self suggesting at first that they appeal for Rs 5,000, which was a huge amount of money then. But later, in faith, they agreed to appeal for Rs 25,000. So the first fund raising effort of EFICER was made through appeals to the Church in India in the EFI Quarterly of April of 1967. Money poured in from all quarters. From missionaries who had sold their refrigerators for the purpose, from village churches, from Sunday school children and even leprosy patients who had fasted. A month after the appeal was made, Rs 50,000, double the amount targeted, had been received and the total that was raised eventually came to Rs 1,50,000. The Committee was able to provide relief to 5,000 people of Chandwa Latihar of South Bihar for a month. Although it was set up initially to channel funds from donors, in actual practice, it was not donor funds but indigenous funds that made the initial relief work possible. It was an overwhelming response to social concern by the Indian Church itself.

Continuing Need

In the same year, nature brought another disaster when the Ganga river changed its course. People in Vijaya Nagar, in the Monghyr District of Bihar lost their homes and fields. The government relocated them but they were living in bamboo shacks with poor foundations and without agricultural fields. After the initial relief work in Latihar, the committee undertook rehabilitation work in Vijaya Nagar with a budget of Rs 10,000 in the form of a food for work programme. The relief and rehabilitation work in Bihar paved the way for subsequent involvement of EFICER in this particular field of social concern. No sooner had the famine in Bihar been officially declared over when the need for relief work arose again. On December 11th 1967, an earthquake in Maharashtra destroyed Koynanagar near Pune. An amount of Rs 23,000 was spent there on relief and rehabilitation.

Later in 1970 EFICER was able to send Rs 10,000 with help from Tearfund UK as relief to cyclone affected areas of East Pakistan. It was also in 1970 that the word 'Emergency' was removed from EFICER and it became Evangelical Fellowship of India Committee on Relief (EFICOR). This enabled the department to move beyond immediate 'emergency' relief to more consistent relief and rehabilitation involvement in needy areas by widening the scope of giving and, according to EFI, "more in line with our present concept of social concern".

He has showed you, O man, what is good. And what does the LORD require of you?
to act justly and to love mercy and to walk humbly with your God. *Micah 6:8*



A Food for Work Programme

Rev. Dr. I. Ben Wati recalls how EFICOR worked to include social concern into evangelical theology. "As we were doing [relief work] with EFICOR badges, we felt that in a small way we were taking Christianity out of the church into the community, specially to the marginalised and the powerless. And I believe this is what EFICOR has been trying to demonstrate through the years - to bring a balance between faith and works, spirituality and practicality. Sure, we have had many shortcomings: projects have failed due to inexperience and lack of proper management or poor administration. But with each failure we learned to step ahead toward better results and achievements".

Bangladesh Refugee Relief

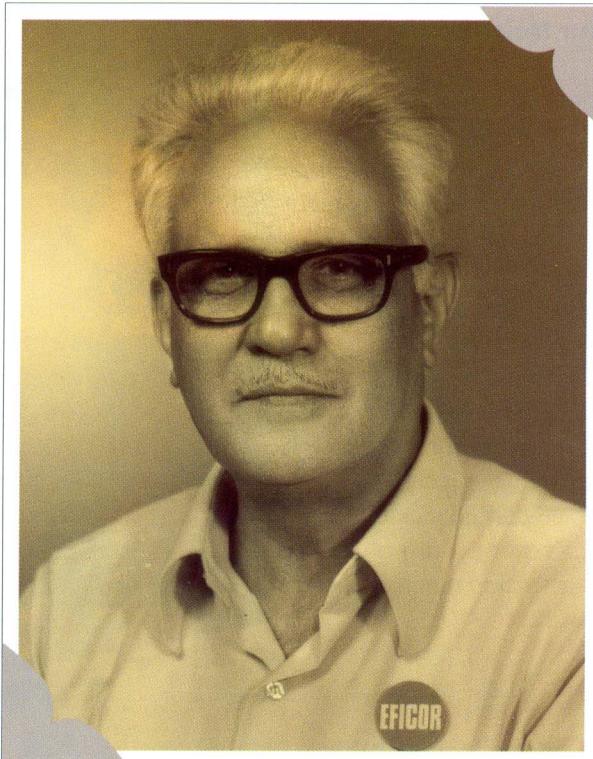
The 1970s saw EFICOR moving into new areas of intervention and on a much larger scale. At this time, Captain Aleck Jethro was the Director of EFICOR. One of the earliest large-scale efforts in relief took place in 1971 during the Bangladesh war of independence from Pakistan. An effect of the war was the influx of millions of refugees, Hindus, Muslims and Christians, into India, particularly in the states that lay on the border between India and Bangladesh (then, East Pakistan). The refugees were accommodated in refugee camps. Members of the EFI Executive Committee, including Captain Jethro and Mr. D. John Richard, visited Sahara and Barasat camps in West Bengal near Calcutta. EFI was moved to pass a resolution saying, "In the name of Jesus we are determined to do our share in the relief of the suffering in co-operation with the government and other voluntary agencies", and it noted that as a "voluntary agency we have provided 1,000 tarpaulins to shelter 30,000 refugees and provided basic necessities to several thousands in West Bengal".

EFICOR was also granted permission to start a field hospital and help in other relief work in Sesengpara refugee camp which was located on the Bangladesh and Meghalaya border. By August, work was started in this camp, with an estimated budget of Rs 400,000. Tearfund UK Director, Rev. George Hoffman visited Calcutta and Delhi and granted funds to EFICOR for relief for 20,000 people in these refugee camps. Armstrong Refugee Camp, also on the border, which had 6,428 families also received help from EFICOR. Funds were raised through appeals to Christians and churches in India. By this time, many international Christian agencies had come into existence, dealing with funding for relief and development. Volunteers from local churches and different Christian organisations from all over the country helped generously.

In the name of Jesus we are determined to do our share in the relief of the suffering in co-operation with the government and other voluntary agencies.

All the believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had. With great power the apostles continued to testify to the resurrection of the Lord Jesus, and much grace was upon them all. There were no needy persons among them. For from time to time those who owned lands or houses sold them, brought the money from the sales and put it at the apostles' feet, and it was distributed to anyone as he had need.

Acts 4:32-35



CAPT. ALECK JETHRO

Dr. I. Ben Wati remembers the Chief Minister of Meghalaya complimenting EFICOR saying that Sesengpara was the best camp:

"In several ways we started from scratch. Capt. Aleck Jethro was given the responsibility of constructing refugee camps on the borders of India and East Pakistan (now Bangladesh). With headquarters in Shillong, he did a superb job in running the best three EFICOR refugee camps, according to Capt. Williamson Sangma, then Chief Minister of Meghalaya. Women volunteers from far away Dohnavur Fellowship at the tip of South India travelled to the jungles of the Garo Hills in Northeast India to pray and work with us. A Christian atmosphere prevailed in all our camps even though all the refugees were Hindus. Everyone joined in chorus singing and in games for adults and children every day. They learned to abide by systematic queues to get their weekly rations. In fact, when East Pakistan was liberated and became Bangladesh, our unit with the thousands of refugees moved into the new nation with all the assets and equipment from Capt. Jethro".

Offering Relief to Our Neighbours

The end of the Bangladesh war in December 1971 opened the way for EFICOR to enter the newly created Bangladesh. Dr. I. Ben Wati and Dr. John Richard, Treasurer of EFI, reached Dhaka in February 1972 with suitcases full of 100 Rupee notes to distribute among the needy in Bangladesh. A month later about 58 governmental and voluntary organisations were working there and EFICOR was twenty ninth on the list.

EFICOR work in Bangladesh was carried on with the assistance of individuals, churches and funds from organisations like Tearfund UK, The Evangelical Alliance of Victoria (Australia), World Vision International, World Relief Commission, Missioner Hjalper (Sweden) and International Fellowship of Evangelical Students. EFICOR worked to rebuild villages in Bogra District, repair the Santahar Mission School, promote medical relief in a joint project with Tearfund UK and assist in a feeding programme with the local Christian community. By December 1973, altogether 1,210 houses were completed in Bangladesh. EFICOR closed down its operation in Bangladesh in January 1974 and turned over the rest of its work to HEED (Health, Education, and Economic Development), a local organisation that had been formed on the initiative of EFICOR, which was also supported by Tearfund UK.

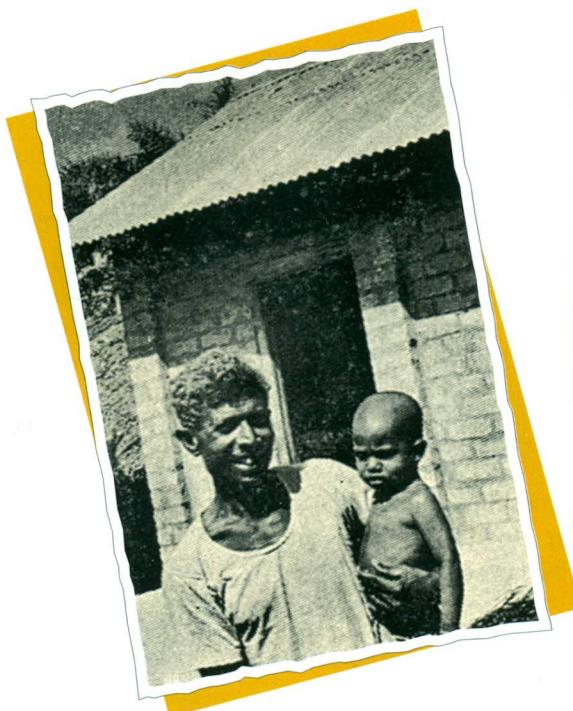


Bangladesh cyclone - a report in August 1972

At present our EFICOR project at the war damaged village of Dogachi in Bogra district is our largest in terms of money. Dogachi model village will soon be completed. Each house is 10 feet x 20 feet x 7 feet [140 square feet] with two doors and two windows with soil-cement blocks for the walls, burnt bricks for the foundation, cement floor, and corrugated iron sheets for the roof. This Rs 2,000 house provides a cyclone / flood resistant structure and is more permanent. The total cost is Rs 300,000 for 150 houses.

In Char Barkila, 10 miles from Chandpur in south Bangladesh, EFICOR is building houses that are 170 square feet with iron sheets for the roof, timber for frame and plastered jute sticks as walls. These will give immediate shelter for needy people.

EFICOR is also repairing a school in Santahar where the roof was lifted by the cyclone.



For the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality and accepts no bribes. He defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing.

Deuteronomy 10:17,18

A Bangladeshi man
in front of his new
house

Bangladesh cyclone - a report in January 1974

For 18 months EFICOR / Tearfund have provided in Bangladesh five doctors, one pharmacist, one medical student, four physiotherapists, 31 nurses, one carpenter, one farmer. Two people are feeding chronically sick and undernourished children, two help at a home for crippled children, and four are helping at a small hospital at Joyramkura that was sacked in the war. Four give assistance at Chandraghona hospital and leprosy centre, and two serve in the port city of Barisal at a maternity hospital. Five contribute their services at the Shaheed Suhrawardy Hospital in Dhaka. They all make an impact for Christ among those they serve. A visitor to Shaheed Suhrawardy Hospital commented on the remarkable change in morale of the patients now that better services are being offered.

National Drought

Recurring natural disasters continued to call for a response. In the beginning of 1973, unprecedented drought in different parts of the country caused severe famine. Gujarat, Andhra Pradesh and Maharashtra were the worst affected. In January 1973, Dr. I. Ben Wati, Mr. D. John Richard and Mr. H.S. Kadambavanam, the newly appointed Director, visited the drought affected areas of Pune, Ahmednagar and Sholapur in Maharashtra. Even the city people relied on tankers of water pulled by bullock carts. Rural areas were even harder hit. Hundreds of people left for the cities and thousands of cattle died. This was where the synergy and trust between EFICOR and Tearfund UK came into action. Imagine the joy of EFICOR staff, who were laboriously assisting with digging open wells and percolation tanks and hardly making a dent in the desperate need, when suddenly a powerful drilling rig arrived by air! What a gift of love and concern from their partner agency, Tearfund UK. EFICOR started drilling near Pune, providing drinking water for people and stock. The 625ft mast rig manufactured by Halco, worth £20,000, was loaned to the Committee on Action Now (CAN) of the Council of Churches of Greater Poona to operate in Maharashtra for some time. The Committee was also responsible to EFICOR and Tearfund UK for management of the rig. Thus started the major contribution by EFICOR in 1973 in providing water to needy parts of the country.

How Does EFICOR Help?

When the Rig Unit comes to a village, they bring more than a rig. They bring a whole package - an assessment of need and local cooperation, a system of community organisation, a way of choosing the site of the bore well, a hand pump, and a whole programme to train local people for maintenance over the long term. And then the team trains villagers on harvesting rainfall as well.

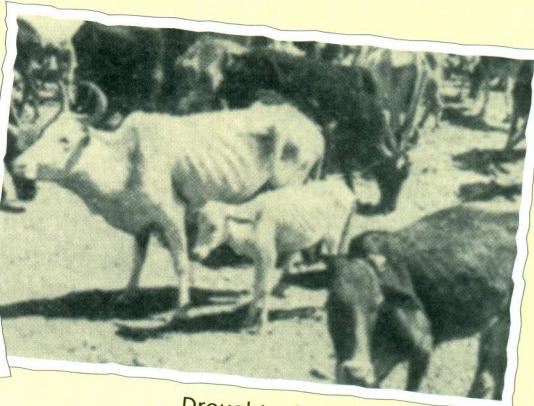
The Rig and the Steps for Added Value

With much consultation, the Rig Unit members cover these steps:

- ✓ Do a base line survey to discover the level of health and economy in the district.
- ✓ Assess water safety and distance to current water supply.
- ✓ Do a geological survey to find if there is water available.
- ✓ Form Water User Groups and train people how to use and protect water. They select the site.
- ✓ Test the water for pH content and bacteria to be sure it is safe to drink.
- ✓ Train two people as pump caretakers.
- ✓ Install the hand pump, and the community builds the platform for drainage.
- ✓ Train one mechanic for maintenance of every 10 pumps.



Mr. H.S. Kadambavaram
(former director, EFICOR) and
Rev. George C Hoffman in
front of the Drill Rig truck



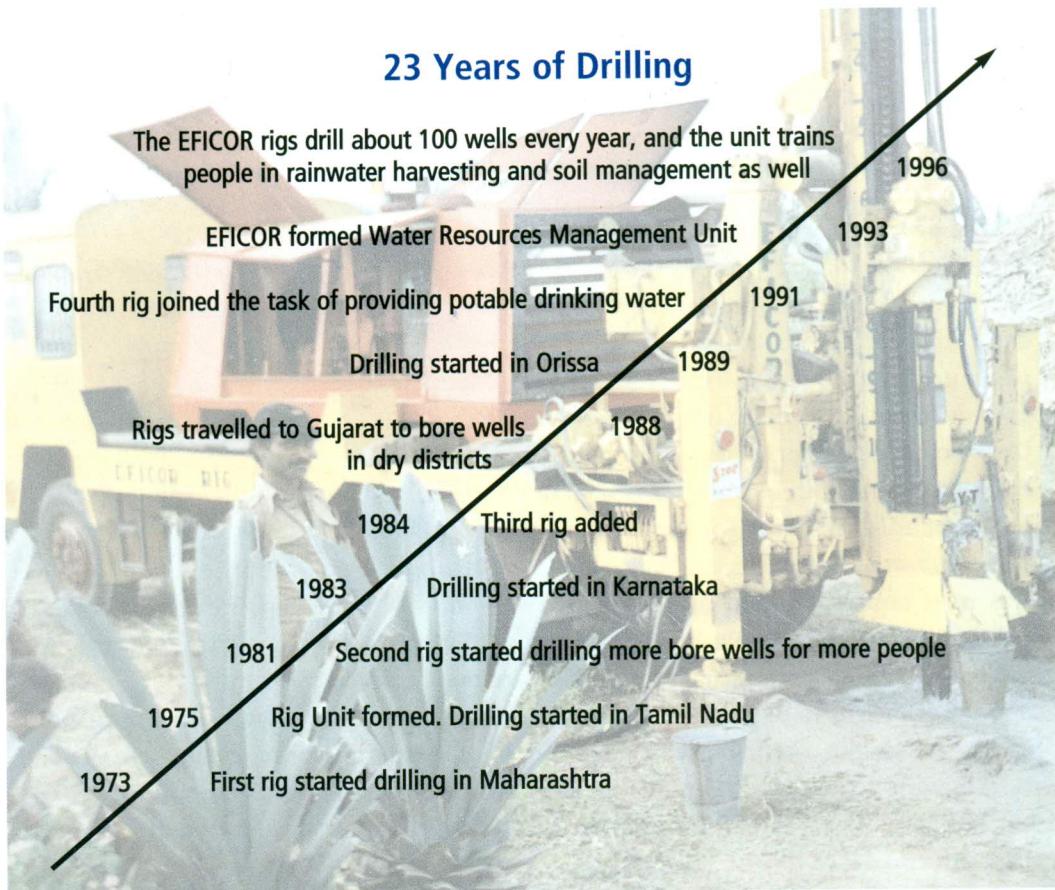
Drought relief in Maharashtra -
a cattle camp

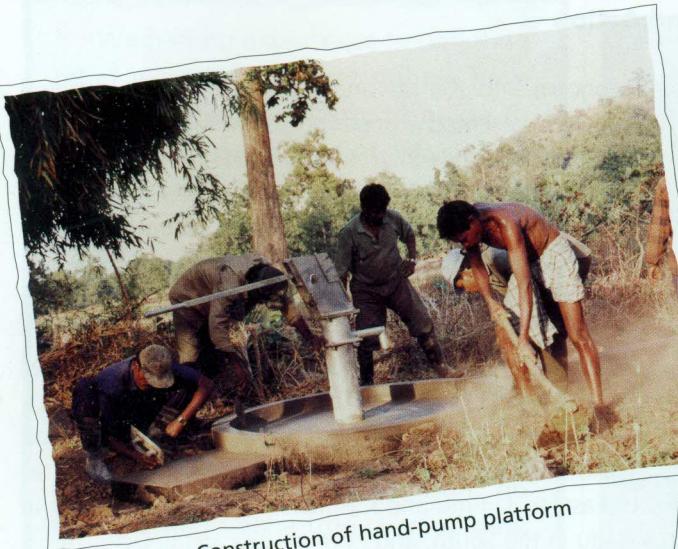
A Gift of Love

In Tetuliguda Village, Orissa, Durwa tribal people knew the government should provide water and requested them repeatedly. "In eight years we have submitted eight applications to the district Collector for a bore well, but our papers were never processed", says Gangadhar Durwa, a village leader. They turned next to the Sarpanch, but he took no interest in their grievance and directed them to the Block Development Officer. They went from one office to the other asking for safe drinking water, but nothing worked out. Seven families left the small village, abandoning their land for the slums of the crowded city. They could not live without water. Eventually the villagers from Tetuliguda heard the EFICOR Rig Unit was near and visited the office. Two days later the surveyor visited their village where lives were well below the poverty line. But how could the truck and the rig get to Tetuliguda without a road? The entire male population turned out to make a road for the rig to reach their village. Amazingly, it was finished and the bore well completed within a month. Today the people of Tetuliguda drink clean, safe water. A message inscribed on the platform of the tube-well tells the people in the tribal villages and neglected harijan bastis (outcaste hovels) that they matter to someone - "A Gift of Love".

Developing the Drill Rig Unit

It's not just water that villages need. It's drinking water - clean and clear for their health and the health of their children. One report pointed out that 90% of the rural people of India depend on ground water for drinking, and scarcity increases yearly. Seeing that provision of potable water in inaccessible and remote drought-prone areas was the need of the hour, EFICOR started a long term rig unit in 1975. The aim was to meet the most basic need on a more consistent and a larger scale than what the earlier HALCO rig was able to do. The rig unit grew as an important unit of the organisation, and three more rigs were added in the next 16 years, covering the states of Karnataka, Andhra Pradesh, Gujarat, Orissa and Tamil Nadu. It became an integral part of the mission of EFICOR. In 1977, the Director of EFICOR reported that "supply of drinking water has given meaning and a new dimension to life of impoverished people besides giving them independence and dignity in areas where conventional caste systems still prevail".





Construction of hand-pump platform



The Rig Unit in Action

Shanti's Story

Shanti Sanda, part of a tribal community in Banjipalli village in Bolangir district, Orissa, spent 3 or 4 hours of her day walking 1.5 km to fetch water, fearing elephants on the way. And what water source was it? A small canal so muddy she had to filter the dippers of water through cotton cloth 2-3 times before she could use it for drinking or cooking. And what then? Carry the 15kg water pot on her head. The tiny water supply left her and her family in their hot climate enough for taking a bath only twice per week.

The stress of lack of an easy supply of water had further effects. Shanti had no time to take care of her children, clean her house, or earn any kind of income. The whole family and village lived with high risk of illness from the unsafe water and people often died of diarrhoea and gastro-enteritis.

Shanti happily tells her story, "The whole scene in Banjipalli has changed after EFICOR drilled the bore well. We are seldom ill now, and at last I have time. I make leaf plates and sell them at the market. I can bolster the family income. In our small village 5-6 families used to migrate yearly to the city because they could not survive here from lack of water and lack of income. Now they stay in their own home throughout the year, able to use water and earn a living".

Transformation in Thought and Action

The journey towards integrating social concern into the life and practice of the evangelical Church was long. In India, Rev. Dr. I. Ben Wati presented a paper on social concern at the All India Congress on Mission and Evangelism of 1970. In the international scene, three years later in 1973, the Chicago Declaration identified social issues such as racism, women's issues and rights of the poor. It was considered by many evangelicals as a "revolutionary call to honesty to confess not only failure in demonstrating God's justice in society but also complicity with evil". This growing feeling was clearly articulated in the Lausanne Conference of 1974.

Within EFI the EFICOR sub committee became a working committee with Dr. John Richard as Chairman, Mr. Lalchuangliana as member and Mr. M.M. Das as Treasurer. In October 1975 Lt. Colonel M. Ronald Mathews (rtd.), was appointed Director of EFICOR. By 1976, EFICOR had become a department of EFI, and carried out emergency relief and rehabilitation projects all across India from Nagaland, in the North East, to Jammu and Kashmir in the North, Gujarat in the West, Orissa in the East, and Tamil Nadu in the South, and even in the capital, Delhi.

Also in 1975, as a rehabilitation project, EFICOR ventured into self-supporting export of handicrafts made by the poor. ASHA Handicraft Association started in Bombay as a joint project with Tearfund UK. It was considered an adventure at the time for an Indian Christian agency. ASHA was to be a non-profit marketing agency based on the vision of "the intrinsic dignity of every person regardless of race, religion, culture, class, sex or age". It aimed to "enhance the effectiveness of Christian witness in India". ASHA, under the leadership of Mrs. Iscah Andrews, endeavoured to combat exploitation of the poor. Her goals were to ensure fair prices and profitability to workers, develop export outlets in the West, train local cottage industry entrepreneurs, maintain quality control and develop a close rapport between producers and buyers. Handicrafts included leatherwork, embroidery, weaving, cane-work and doll-making. A few years later, ASHA separated from EFICOR and came directly under Tearfund UK. In the 10 year period between 1975 and 1985 ASHA made an annual turnover of £125,000.

Rich and poor have this in common: The LORD is the Maker of them all. **Proverbs 22:2**

A generous man will himself be blessed, for he shares his food with the poor.

Proverbs 22:9

For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was stranger and you invited me in, I needed clothes and you clothed me, I was in prison and you came and visited me.....I tell you the truth whatever you did for one of the least of these you did it to me. **Mathew 26:35-36, 40**

“ We had no experience in handling relief materials. Neither did we have any blue prints or charts to guide us in relief and development. We started from scratch. When I inducted Col. M. R. Mathews as EFICOR Director, he looked around, raring to go, but gave a funny smile. As an army officer he was used to neat files, precise orders, daily schedules, daily/weekly jobs to finish, etc. But there at the small and crowded EFI office I gave the Colonel no briefings, no job description, no files. He had only a title, a small desk and an ordinary chair. No wonder he smiled at our simplicity! ... As I reflect we are thankful to some of our retired civil and army officers who helped with a firmer and a more structured set up.”

Rev. Dr. I. Ben Wati



L.T. COLONEL M. R. MATHEWS

EFICOR was learning along with others from The Lausanne Covenant (1974) about Christian Social Responsibility:

Because mankind is made in the image of God, every person, regardless of race, religion, colour, culture, class, sex or age, has an intrinsic dignity because of which he should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for neighbour and our obedience to Jesus Christ. The message of salvation implies also a message of judgement upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist.

Direct Involvement

On 19 November 1977, a twin disaster of a "killer cyclone" with winds of up to 200 kph and a tidal wave which swept inland at a height of 20 feet, struck Andhra Pradesh, leaving a trail of death and destruction. More than 60 villages became graveyards overnight. People who escaped death were left without shelter, food or clothing, shocked, agonised at the loss of loved ones, livelihood and tools. 40,000 people died and loss of livestock was estimated at 100,000 in the Machilipatnam, Divi Sima and Bapatla areas alone. The total damage amounted to US \$3 billion.

Considering the massive need for rehabilitation and reconstruction of the affected villages, EFICOR formed the Andhra Pradesh Cyclone Relief Committee with Mr. John Christopher as Honorary Treasurer and Mr. V. J. Raiborde as coordinator of EFICOR work in the area. EFICOR provided immediate drinking water to several isolated villages by cleaning out 30 ponds, desalinating 250 wells and drilling 100 new wells. The EFICOR team comprised some of the Rig Unit staff and volunteers from Operation Mobilisation's ship The Logos. They were led by Rev. Dr. Chris Wigglesworth of the Rig Unit. Medical relief and distribution of food and clothing were organised by Rev. Manoranjan Luke, EFICOR field officer.

Report of help to three villages:

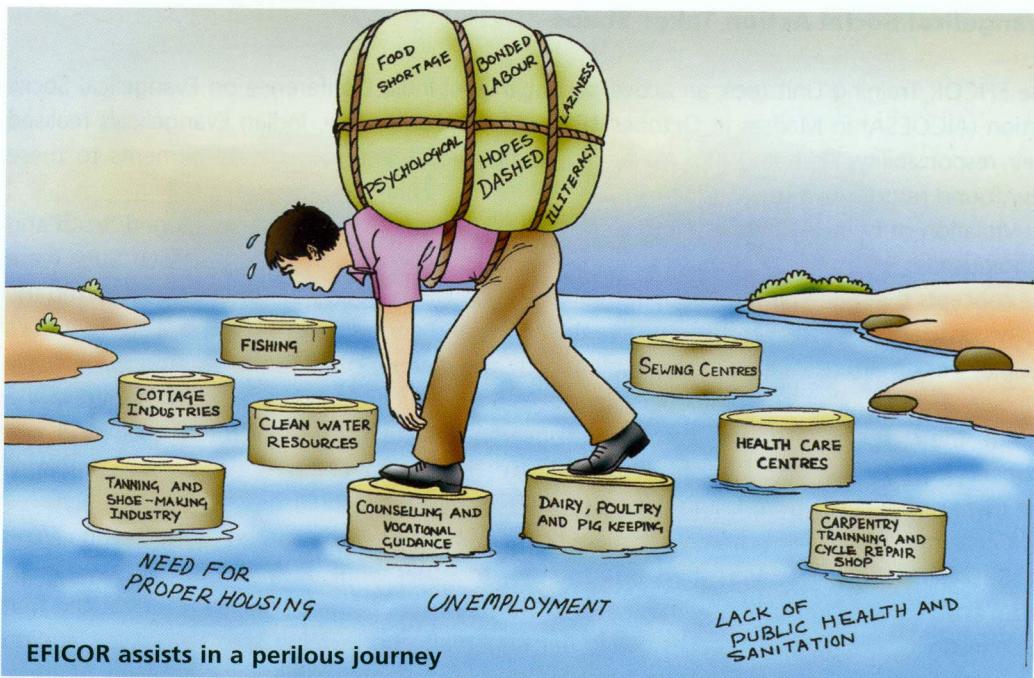
Garuvu: (212 dead, 218 needy survivors) - drinking water pumps, clothing, 22 male buffaloes for ploughing, 104 traditional houses.

Chodavaram: (123 families) - total reconstruction needed. Carpentry training, sewing and health centres, male buffaloes for ploughing.

Karagraharam: (106 families and a Harijan hamlet with 20 families) - dairying, hybrid grasses for fodder, buffaloes and training in care of them.

From Funding to Fieldwork

Lt. Col. R. Mathew in his report in August 1978 wrote, "Before this, EFICOR was primarily a funding agency but now it is involved for inescapable reasons in direct development in Andhra Pradesh on a very wide scale". As far as the Indian churches and Christians knew, EFICOR had been simply a funding agency, even though it was undertaking relief and some rehabilitation work in various parts of the country. Passing a unanimous Board resolution for reconstruction work, EFICOR reconstructed 2 villages, Chintavaripalem in Guntur District and Chodavaram in Krishna District. Thus, from 1975-78, EFICOR, as a department of EFI, grew due to increasing number of activities and an expanding budget, particularly during the 1978 Andhra Pradesh cyclone relief.



Emergency Relief, Reconstruction and Rehabilitation

Rehabilitation in Andhra Pradesh consisted of 25 small projects under the EFICOR Village Association Program (EVAP), which was initiated by Mr. Barry Mackey of World Relief (Co-Coordinator of Rehabilitation) and under Mr. B. Deenabandhu. The reconstruction work consisted of 104 brick houses with tiled roofs built in Chintavaripalem. They were inaugurated by Mr. K. Ranga Rao, Minister for Housing, Government of Andhra Pradesh, on 26th October 1978. In Chodavaram 102 houses were built. On completion, these villages were handed over to the EFICOR Nagar Development Society, which was a co-operative formed by the villagers themselves. EFICOR continued its involvement in the two reconstructed villages along with other villages in Andhra Pradesh into the 80s. Their goal was to promote total development in these areas. The result of their activities was reflected in the reports. L. C. Milton, Project Officer, Chodavaram reported, "By providing pukka (permanent) houses to the people of Chodavaram we have not only succeeded in raising their standard of living but also their spiritual standard through the contact with EFICOR workers ... Now I find an obvious change in their mentality. This is our real achievement". V. J. Raiborde also reported, "... local churches have also experienced in EFICOR the love of Christ through our social workers in this area. They are encouraged to take an active part in their churches in spite of the internal conflicts and divisions".

Evangelical Social Action Takes Shape

The EFICOR Training Unit took an active part at the All India Conference on Evangelical Social Action (AICOESA) in Madras in October 1979. At this conference, Indian Evangelicals realised their responsibility, repented and made far-reaching and deep-rooted commitments to these new found responsibilities.

Violation of human rights, the justice of God, oppression of the under privileged, truth and righteousness, economic and social sins, identification of Jesus with social outcasts! Such were the concepts that were batted about at the historic AICOESA. A unique conference, it stirred the guilty conscience of Evangelicals to relieve the agony and anguish of groaning millions of India's people. For four days delegates grappled with the deep-rooted problems of evil, virtually draining away India's lifeblood. Issues like the 16.5 million child labour force (the largest in the world), the shackles of dowry, corruption, poverty, debilitating disease for lack of food and proper drinking water, and labourers whose daily earnings total half a rupee - burning problems like these and heavier were killing the zest for life of millions in India.

Contemporary social, economic and political problems were a contributing factor in calling AICOESA, but more basic was the desire to study together what the Word of God says about social action in relation to the witness of the Christian. This conference clearly articulated that the ministry of Evangelicals reaches out to the total man - body, mind, and soul. A declaration was signed that included the biblical basis for social action and identified the means of social action by evangelical Christians in India.

This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers. If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him?

1 John 3:16-17

Raising Awareness in the Indian Church about the Poor and Oppressed

One of the largest tasks EFICOR leadership saw they had to face was to motivate and enable more Indian Christians to show Christ's love for the poor. EFICOR saw they could not do enough as one organisation. The urgent task needed thousands more to join, thousands more alerted to the need, thousands more to donate to many organisations, thousands more volunteers, and thousands more trained in effective participation. And this all needed scores more organisations linking and working together. They realised the need for training which was biblically based and grounded in the emerging evangelical thought on social action.

**EFICOR saw they
could not do enough
as one organisation.**

The Madras Declaration on Evangelical Social Action:

In view of the actions to which we are committing ourselves we desire to make available to the Church both nationally and locally a servant body that will

- 1) Represent to the government and other authorities the needs of suffering peoples, irrespective of caste, creed, race or sex;
- 2) Sponsor seminars and study conferences on issues relating to social action;
- 3) Make people aware of the availability of resources at the disposal of the Government and other agencies for purposes of relief and development;
- 4) Evaluate measures being taken to fulfil God's demands for righteousness and justice and suggest corrective action, wherever necessary;
- 5) Receive complaints from individuals and groups concerning violation of human rights, investigate the same, and, if found true, recommend remedial measures to the parties against whom the complaints have been lodged.

The Need to Train Others

The increase in the number of programmes, from relief and rehabilitation to development programmes, created a need for a unit to focus on biblical reflection and provide a theological basis for the work of EFICOR. The origin of such a unit can be traced back to an EFI meeting in 1978 at Chirala near Bapatla in Andhra Pradesh, where a discussion on how evangelical Christians should respond to poverty took place.

Rev. Dr. Vinay Samuel, then Pastor of St. John's Church, Bangalore, was appointed Training Coordinator in 1979 by the Board and the EFICOR Educational Training Unit was started at St John's Church vestry in the same year. With Rev. Dr. Chris Sugden, who came to India in 1977 as a research scholar in Christian Social Ethics, Rev. Dr. Vinay Samuel formulated and conducted training courses for development workers. For the first few years, the EFICOR educational training unit conducted short term training courses. A positive response came from organisations like World Vision, both in India and overseas, and the Mennonite Central Committee. Training courses were held in various parts of the country in the North, North East, West and the South. The content of courses included topics such as social analysis, poverty and development, biblical basis for development, discipleship and even practical training in health, animal husbandry and co-operatives.

Promptings to establish the Training Unit

Mr. C. B. Samuel was the Training Coordinator in 1983 and later General Director. He remembers that the need for a Training Unit was the result of combined thought.

"It was both Indian and international thinking. Vinay Samuel and Chris Sugden were in it long before I was, and the shift had taken place in the theological thinking of development agencies. But there was and still is a big difference between the practitioners and the missiologists. I was hearing we needed to move from Development to Transformation, and my church in Delhi and I were already doing holistic mission through a project which became Sharan. Development can measure results like decrease in infant mortality, but we were realising the needs are not just poverty, not just the lack of things. People die from the tragedy of liquor, or become controlled by local mafia or pseudo religious leaders; fatalists may never believe education or savings can help them. Such people rarely change without a changed world view from oppression to freedom. But that must not mean freedom to exploit others. You need to believe there is a God with moral character in order to be different in the right way".

There will always be poor people in the land. Therefore I command you to be openhanded toward your brothers and toward the poor and needy in your land.

Deuteronomy 15:11

How should
evangelical Christians
respond to poverty?

Training and Learning Activities of the EFICOR Training Unit

1. Community Development Organiser (CDO) long term training for 3 years. 10 weeks residential course then a field placement in a rural area.	2. CDO Refresher Courses - 2 week programmes for CDOs on specific skills for community development.
3. Community Transformation - 4 weeks for Christian NGO staff and church groups in social concern ministry. Biblical framework for community transformation and increased development work skills.	4. Specific issue based workshops on different issues to highlight social concerns and motivate participants to respond constructively and positively.
5. Third World Exposure and Study Opportunity (TWESO) - 8 week programme designed for our partner groups in Australia to provide understanding and exposure to holistic mission in India.	6. Training on AIDS Awareness, Care and Counselling - Workshops and training sessions to motivate church leaders and members of Christian NGOs to respond to the issues of AIDS and to establish regional network groups for co-ordination and combined efforts.
7. Training on Micro Credit - Workshops and training to develop the capacity of Christian NGOs in implementing programmes of micro-credit.	8. Training for Project Partners - Workshops for partners and prospective partners on project management and disaster management.
9. Training at Grassroots - Training for rural community members on awareness, leadership development, community health and agricultural skills.	10. National consultations - Annual consultations held for evangelical leaders to discuss the current trends and issues facing the nation and to work out joint plans for action.
11. Research - commissioned on specific issues related to holistic mission.	12. Publications - <i>Drishtikone</i> magazine published thrice a year highlighting important issues of concern by presenting different evangelical perspectives.

“The method adopted was preventive rather than curative. It is not to throw bread to the poor, but to think and analyse why they are poor... It asks what people can do to change the forces that keep them down... These lessons make our work more effective in the field.”

John Paul Harris, Field Assistant, Barharwa.

Finding The Balance

As the church debated these issues, EFICOR was expanding to act on its new found and immense responsibilities. EFICOR had successfully found a means to express social action within the evangelical community in India. By the late 1970s EFICOR had expanded tremendously, becoming the largest part of EFI. So much so that in July 1978, in his report to the EFI Executive Committee, the Honorary Treasurer pointed out with concern that the increase in the volume of work of EFICOR "needed special attention" and that it was taking more than 70 percent of his time. The fact that EFI's budget was minimal compared with EFICOR, which received large amounts for relief and development work, became a major point of debate. EFI had 25 staff whereas EFICOR had 50 on its payroll, including the rig unit staff and relief workers. The EFI Executive Committee pointed out that "one single arm of relief should not be allowed to outbalance other arms of EFI".

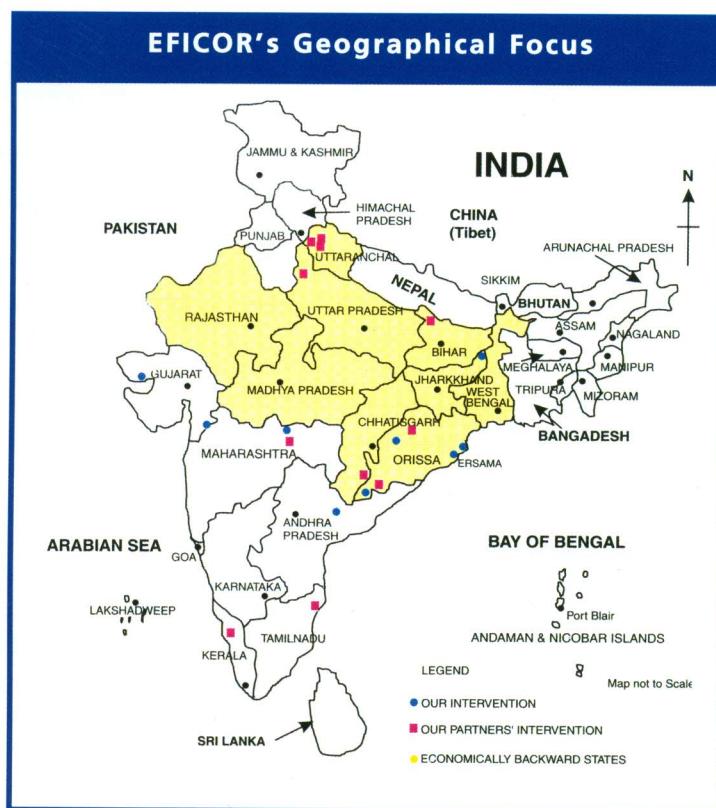
This imbalance led to a rethinking of the EFI vision and ministry and it was decided to make EFICOR a fully fledged department, like others, with autonomous decision-making. This implied that the EFICOR Director was responsible only to the EFICOR Board of Management and not to the EFI Executive Committee. The EFI Executive Secretary was to be on the EFICOR Board as an ex-officio member. A 25 member General Body of the new organisation was formed. The acronym EFICOR was changed from "Committee on Relief" to a "Commission on Relief", as suggested by John Richard, "because it by itself is more authoritative, it is a constitutional body, it can function on its own".

Building Capacity in the North-East

In 1980 EFICOR attained its own legal identity. That same year a resolution was adopted for the expansion of the Training Unit into the North East that year. The process took two years. EFICOR had been involved in the North East by providing relief in emergency situations of flood, drought, fire and cyclone. Financial help, along with relief materials for schools, hospitals and churches had been provided by EFICOR in the states of Meghalaya, Assam, Mizoram, Nagaland, Manipur, and others, whenever the need was brought to the attention of EFICOR. In 1979, representatives from most of the North Eastern states formed the North East Consortium. It was sponsored by EFICOR with the aim of bringing the needs of the North East to the EFI to initiate development projects in these areas. The first meeting with Dr. I. Ben Wati as chairman was held in April 1979 and it was decided that the Consortium would organise and supervise development projects and channel funds from donors. The North East India Commission on Relief and Development (NEICORD) was then formed. By July 1982, it was agreed that all NEICORD funds would be channelled through EFICOR. In 1985, NEICORD became independent of EFICOR. At a Board meeting in January 1986 EFICOR resolved to recommend NEICORD Projects to prospective donors.

Greater Focus on the North

The development of NEICORD was part of a greater focus on North India by EFICOR. The EFICOR Board at its meeting in September 1981 recognised that "a greater emphasis should be placed to initiate and fund projects in the Northern part of India". This was perhaps the earliest move made by EFICOR for geographical concentration in the Northern region. The organisation was divided geographically, with its headquarters in Bangalore and with project staff in Calcutta, Faridabad and Allahabad. In January 1983, EFICOR opened their North India Centre. Mr. C. B. Samuel was appointed as Training Coordinator for North India and was joined in March by Mr. Aloke Mukherjee who assisted him. The earliest CDO (Community Development Organiser) Training Programme ran in North India from July to October 1983, with Mr. C. B. Samuel and Mr. Dave Andrews of the Ashiana Community in Delhi as resource persons. Mr. Sudarshan Raj, Mr. Aloke Mukherjee of the Delhi Unit and Mr. Rob Bellingham, Assistant Coordinator of Training Unit in Bangalore, also assisted in that training programme.



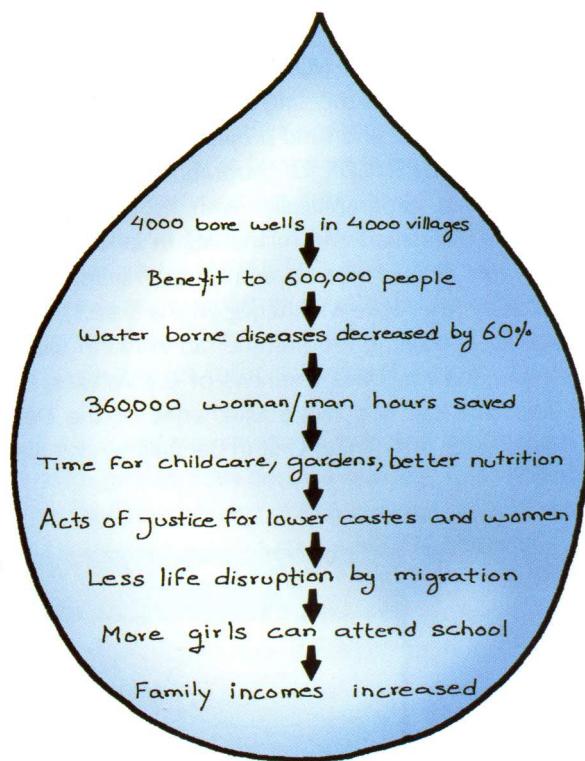
Ten Years of Drilling

While the organisation of EFICOR was growing and entering a new stage, the United Nations declared 1981 to 1990 as the UN International Decade for Drinking Water and Sanitation. That was just the prompt needed for EFICOR to add two further water drilling rigs. They chose the neediest areas which geologists said held accessible underground aquifers, and set to work. The result was an enormous 4,000 bore wells in 6 states over the decade.

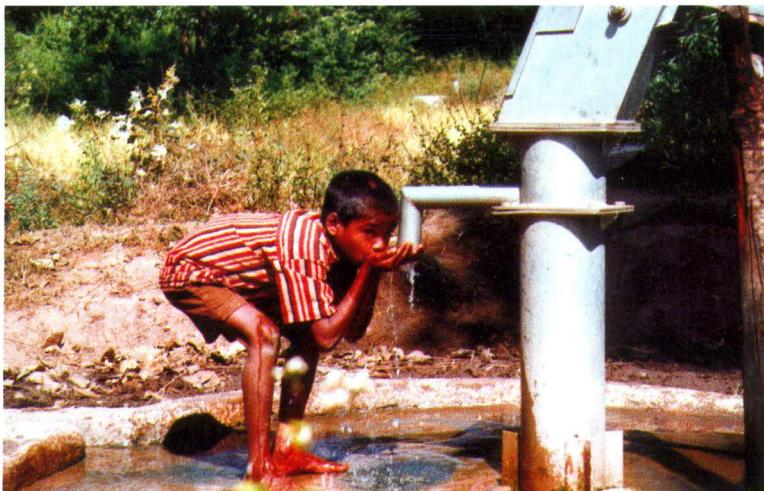
The lost village

Chinapadaguda village, only 100km from the district town of Malkangiri in Orissa, was a lost village. Nobody cared. No government officers visited. Few villagers ever reached Malkangiri. Some crossed the state border to Madhya Pradesh to buy rice, cooking oil, kerosene and salt. That was all. The Koya tribal villagers needed little from the outside world. But they had one pressing need in their own world. They needed clean water. Yes, there was a stream during the monsoon, sometimes brown, but at least it flowed. By winter every year it dried and disappeared, forcing the 26 families to dig a pit in the riverbed - a most inadequate option. "Even if we go very early to fetch water, people would already be there filling their vessels with muddy water", commented Ranjit, a social worker with the Reaching Hand Society.

All changed with the EFICOR bore well. "Neellu theeyaga undhi" (The water is sweet), says 25 year-old Lakshmi Markami, as she tells of the advantages of clean water. When they relied on the pit and the muddy water, children suffered from diarrhoea, skin diseases and other sicknesses. Older people suffered too, but more often children died. "Now we don't have to walk long distances and spend one hour to filter the water and come home with only one pot full", comments another woman, Rangami. "The best thing that has ever happened is that we have water to drink throughout the year", she adds. Indeed, they even have enough water to clean the house and take a dipper bath.



A young boy enjoys safe drinking water



Rama's Story

Rama is a young tribal man from Punnaguda, Malkangiri District, Orissa.

My wife, children and I work as stonecutters in the nearby hill with the rest of the families in our village. Our village did not have a proper water supply, electricity, school or even a road. We drew water for drinking from the streams and canals, and the water was not clean enough. Often my children fell sick, and water borne diseases frequently flared up all around us. I lost two children aged five and three with diarrhoea, and then my eight year-old sister.

We thank God for reviving our spirits by opening up the resources.

Having no more strength to face such losses, I was planning to leave the village and move to Andhra Pradesh when I met a staff member from Reaching Hand Society. For the first time in my life, I had found someone who showed interest in our needs and problems. We told our sad lack of future through the illnesses and death of many little ones in our village. To our surprise and delight, RHS introduced us to the EFICOR rig team who surveyed our water situation and promised us a bore well. Our part was to build a road for the rig truck.

Tears of joy filled our eyes the moment the fresh drinking water gushed out from the bore. Our dream to have a drinking water source in our village had become a reality. Today we take care of the well and keep the area around clean and uncontaminated. Now our children are healthy and do not fall sick. We thank God for reviving our spirits by opening up the resources.

Resourcing Through Training

The result of EFICOR's acknowledgement that it could not cope with the enormity of the task led it to establish The Community Development Office in 1983. This enabled EFICOR to provide a programme called Training that Shapes People for Ministries with the Poor. Rev. Dr. Chris Sugden explained the ethos behind the CDO: "*Transfer of skills through training is at the heart of development and building a mission movement. EFICOR did not seek to be only a mission as such, but to resource mission through providing trained people. The result has been a significant movement for mission, which has provided leaders for a number of existing agencies, brought new agencies to birth, and led a number of agencies into holistic ministry. EFICOR Community Development Organisers are people who:*

- *become trainers and send others for training;*
- *are able to communicate social concern to conservative evangelicals;*
- *are equipped to take positions of responsibility in Christian service organisations;*
- *are taken beyond the confines of their native place in both knowledge and attitudes;*
- *grow in understanding of holistic mission".*

In 2004 the impact of the training was evaluated by visiting 23 working Community Development Organisers trained in the previous two years. It was found they were making a difference in poor and marginalised communities. Some of the changes they brought about were:

- Influencing communities to stop female infanticide and child marriages
- Starting income generating programmes such as Self Help Groups
- Training farmers in new agricultural techniques
- Training people for small businesses
- Starting adult and non formal education
- Raising funds for projects

If you want to build a movement, train people and transfer skills.

Rev. Dr. Chris Sugden

A Samaritan, as he travelled, came where the man was; and when he saw him, he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him.

Luke 10 : 33,34



Community Development Trainees at Eficor training centre, Bangalore: Seen with
Director Col. M. R. Mathews, Co-ordinator Rev V. K. Samuel

Authentic Voices

"The training has helped me to plan for a development programme, write a project proposal and raise funds using the techniques I learnt for analysing the needs of a community".

Rev. Lungoiruol, Project Superintendent,
Reformed Presbyterian Church, Cachar, Assam

"The sessions on environment made me aware of the issue. The project management sessions helped me to equip myself to work better. The biblical sessions which were taken made me to stop and think the development issues through from new perspectives. When I go back with all these inputs, I will be able to apply properly in the field".

Ketaki Banerji, Project Assistant, Mennonite Central Committee, Calcutta

"This training helped me to clear my vision. It also helped to develop my personality as a whole. I will use all the practical learning I received to make a difference in the lives of communities".

Chandra Kanta Naik, Love India, Orissa

Strategy: Facilitation and Partnership

In 1985, a document called EFICOR's Strategy for Involvement was published, articulating the mission of EFICOR. The document defined EFICOR as a facilitating agency for Evangelicals in India concerned with social action among the poor and the needy, motivated by an "experience and understanding of God, understanding of the nature and mission of the church, understanding of the responsibility as Christian citizens", and the "burden of prophetic mission". It gave a theological basis for what EFICOR was doing and it redefined the word "facilitation". According to C. B. Samuel, who wrote the document, facilitation was not merely "funding" but was used to include training and partnership with groups, organisations and churches. The significance of the document, therefore, lay in its articulation of the basis for EFICOR's involvement with the poor and the needy and in broadening the term that defined its identity. These documents shaped and guided the focus and direction of EFICOR as an organisation. It was useful in developing its own methodology of intervention and formulating policies accordingly in the following years.

EFICOR is a facilitating agency for Evangelicals in India.

In the same year, a consultation with Tearfund UK representatives took place to discuss the partnering relationship with EFICOR. Tearfund UK, represented by its Director of Overseas Services, Mr. Ernest Oliver and Director of Relief and Development, Miss Jennifer Evans, were not in favour of EFICOR resorting to income generating projects of its own. Rather, it expressed its desire to see a "more tangible support of the church in India to EFICOR, so that resources within India were utilised". It was also agreed by Tearfund UK to set apart 10 percent of funds for EFICOR administration. The beginning of 1990 showed a trend of growing concern about methods of fund-raising, at least at the Board level of the organisation. At a meeting in February 1990, the Board agreed on several methods of fundraising for EFICOR, namely "investment in purchase of land and property, increase donor base abroad with a desire to do promotional work directly with interested churches and groups, self-supporting programmes using the rigs and promotional programmes with local churches in India". The General Director's report also included "aggressive promotional work in India" as an important part of the future strategy of EFICOR. By promotional work he meant not "fund raising but an educational effort".

"Which of these three do you think was a neighbour to the man who fell into the hands of robbers?" The expert in the law replied, "The one who had mercy on him". Jesus told him, "Go and do likewise".

Luke 10: 36-37

Changing Structure

In 1985 there were important changes that took place at various levels of the organisation. In March, several three-member committees were set up at the Board meeting under the categories of Personnel (Convener: Lt. Col. R. Mathew, Members: Dr. R. S. Arole, Mr. E. Jebasingh), Finance (Convenor: Mr. Paul Samuel, Members: Mr. Lalchuangliana, Lt. Col. R. Mathew), Projects (Convener: Lt. Col. R. Mathew, Members: Mr. Lalchuangliana, Rev. Robin Paul, Mr. Paul Samuel). These committees enabled better functioning of the organisation. In the same year, Rev. Dr. Vinay K. Samuel resigned as coordinator of the Training Unit and Mr. C. B. Samuel who was looking after the North India Training Unit was given overall charge of the Unit. Another important development later in July 1985 was the resignation of the General Director, Lt. Col. R. Mathew. This meant certain administrative changes. The EFICOR Board of Management reconstituted the sub-committees, abolished the post of Administrative Manager and a special committee was set up to act on behalf of the Board in emergency situations. This committee consisted of Chairman Mr. Lalchuangliana, Mr. Emil Jebasingh, Mr. Paul Samuel and the General Director. The EFICOR Board appointed Mr. C. B. Samuel as the General Director for a five year term starting from 1986. More restructuring of the organisation took place in 1986. New leadership was followed by the relocation of the headquarters to Delhi in May 1986. The office space, in Mukherjee Nagar was offered by World Relief Canada as it was closing its office in India. EFICOR was now operating out of two offices: one in Bangalore under Mr. Mathew George and one in Delhi. The Bangalore staff were not transferred because the Delhi office had the staff of World Relief plus their assets. Only Mr. Rajan Samuel, moved to Delhi and became the Finance Manager. The organisation's work was then divided into three spheres: Training and Evaluation, Water Resources Development, Projects and Relief.

“Material growth is not development. The poorest people need a new sense of dignity: an awareness of the wrongs being done to them, encouragement to work for their rights themselves. The local church is the group which can reinforce the new sense of self-respect and dignity that poor people can gain.”

Rev. Dr. Chris Sugden

From Strength to Strength Through Training

From 1980 to 1990, long-term involvement for EFICOR was seen in the programmes of the Community Development Organisers (CDO) Training Unit, which focused on community participation in development work and in not only providing theoretical knowledge but also equipping the trainees for practical application in the field. The first Training Unit programmes consisted of consultations, workshops, and seminars for development workers, church leaders and training programmes and refresher courses for CDOs.

In 1991, the Training Unit revamped its training curriculum and field visits were included as part of training. In September 1995, Rev. Dino L. Touthang was appointed the Training Unit Director. Until then, the General Director looked after the Unit. The Unit reported that Indian Christians were showing growing openness to work with the poor. In March 1997 the first Community Transformation course in Hindi was completed. The short courses and workshops for the church leaders enabled future long-term partnerships.

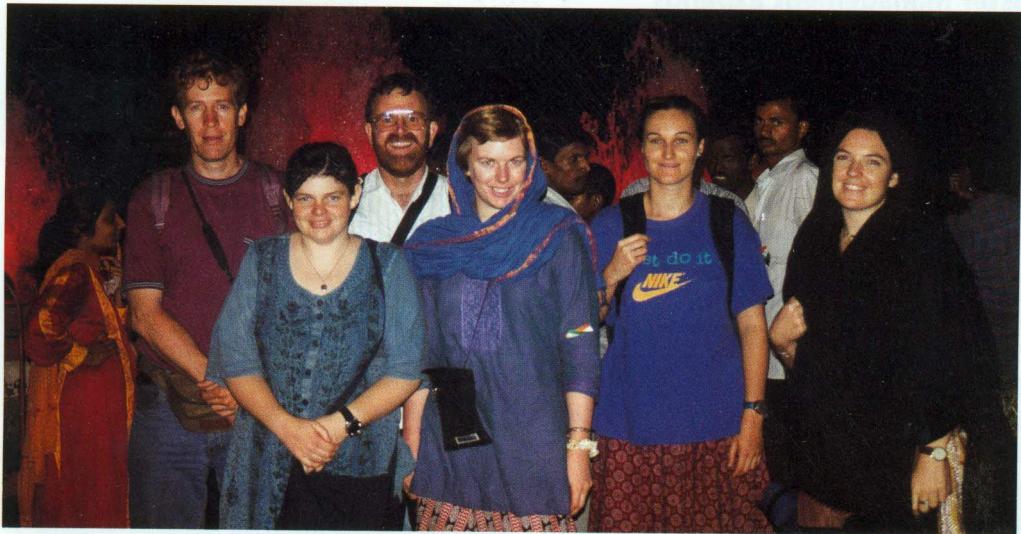
Thus the EFICOR Training Unit, formed to function as a reflective department within the organisation, became a much more organised unit of its own, running its own programmes. The Unit's significance in the whole movement of EFICOR has been that it has been able to link the programmes of other units by providing a biblical basis for all programmes.

Building partnerships

The Training Unit, in its effort to facilitate Christians, had programmes such as lectures and discussions on social responsibility, which later on became a work-study camp for Union Biblical Seminary students in April and June 1984 at Kedgaon, Maharashtra. A community centre was constructed as a joint effort between the villagers of Vaidya Vasti and the EFICOR staff and UBS students who attended the camp. The impact of the camp was seen in reported changes in the evident values and attitudes of the EFICOR staff and the UBS students toward the village of Vaidya Vasti, and that of the villagers towards them.

Third World Exposure and Study Opportunity (TWESO)

A notable initiative of the Training Unit was started in 1988, the Third World Exposure and Study Opportunity (TWESO). It was a joint effort of EFICOR and TEAR Australia to provide an "in-depth exposure to mission and development issues in the developing world". Comprising classroom teaching, field exposure and personal reflection, the course has attracted a number of Australians over the years. In the words of Mr. Matthew Wade and Ms. Elizabeth Hill, participants in 1989 and coordinators between 1992 and 1998, "We have been personally enriched by our cross-cultural learning experiences and we have seen others deeply challenged and motivated to action by this style of learning".



TWESO Trainees 2000

After fifteen years of running TWESO a survey was made of past participants. The results suggest that the impact of TWESO had not diminished with time. Many reported that TWESO had had a major impact on significant life choices for those that did it. The overwhelming majority of TWESO participants had found a local expression for their interests and of what they had learnt. The survey revealed that the impact on faith was much more ambiguous than anticipated. Many had their faith challenged by what they experienced. It was also found that debriefing and follow-up had not met the needs or expectations of many of them.

TWESO has clearly provided TEAR with a cohort of very committed people for its core members (partners and staff) but fewer had become "partners" than were expected. The participants felt they had achieved something important together. The final conclusion was that the basic TWESO formula is successful: being in India, being run and taught by Indians, being an all-Indian environment, being a group program and the correct length, mixture of class, field activities and intentional reflection exercises.

"TWESO was one of the most significant and impacting periods of my life."

"TWESO was an incredible turning point."

"TWESO helped me find a balance between evangelism and social action."

Disaster Management Expands

There were fewer disasters in the 80s. Nevertheless, relief and rehabilitation were being carried out in 1989 in four states: West Bengal, Andhra Pradesh, Bihar and Punjab. This was not considered a major effort in terms of budget. However, an important development at this time was the formation of the Disaster Response Action Groups (DRAG), led by Mr. Mathew George, Mr. Francis Kumar and Mr. Lazarus, in poor communities in Andhra Pradesh.

What makes a natural disaster disastrous?

Many times the magnitude of disasters is compounded by sheer poverty and the down-trodden circumstances of the poor and by lack of warning. EFICOR helped new community groups to reduce the risk and impact of natural disasters in poor communities and to be more prepared with knowledge of what to do and how. The groups learned about structural ways to reduce risks like water harvesting systems, better house building methods and materials, raised tube wells, evacuation routes, use of boats, and emergency shelter. Non-structural mitigation involves basic means of improving family income with improved agricultural methods such as introducing short and early variety of crops, short duration crops and alternative livelihoods like bee keeping and small livestock. To be better prepared, local task groups were formed for early warning systems, evacuation, rescue, first aid and relief management.

As an organisation born out of concern for victims of natural disasters, relief and rehabilitation continued to be a very important part of EFICOR's work.



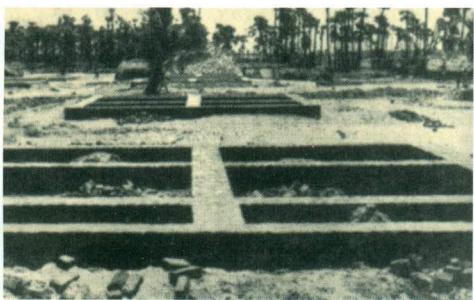
Lt Col. Mathews supervising clothes distribution at the Lal Ram Sarup T.B. Hospital, New Delhi



Mr Percy Lazarus and his team of Relief Workers in Gujarat carrying EFICOR supplies to flood victims.



1979 Bihar flood relief operation. Bound for the other side of the river loaded with relief goods.



Foundation for new houses in Chinthavaripalem, Andhra Pradesh. Houses had been destroyed in the cyclone / tidal wave.



Villagers gave free labour to make cavity tiles for roofing the new houses, Andhra Pradesh.



Mr. J. V. Manogaram, chairman EFICOR and Rev. Ezra Sarguram, Evangelical Church of India, distributing grain during the Madras Flood

Learning and Sharing Towards Transformation

The focus of EFICOR for the next 10 years, 1990-2000, as pointed out by the General Director, Mr. C. B. Samuel, was to be on "shaping evangelical social thinking in order to make it an irresistible option for changes in India". As EFICOR began to focus on a more programme-oriented long-term involvement, as against a short term and project oriented one, it realised that it could not do everything on its own. While providing emergency relief, the organisation became aware of other needs in that particular place. Thus, it often paved the way for rehabilitation work and also other long-term development activities in the area. Total development implies not just the physical improvements but also transformation in terms of values and oppressive structures.

Total development implies transformation of values and oppressive structures.

In the words of Mr. C. B. Samuel, *"Through our involvement we began to learn that the disasters - usually termed natural disasters - that beckoned us to respond had deeper causes than we had assumed. While relief is definitely to be provided, we soon realised that it does not provide a permanent solution. We then learnt that we needed to develop an involvement which will help the people to not only stand on their feet but to do so for a long time and also independent of us. The Training Unit was set up both to help us to be effective and to train our partners to increase their effectiveness. From relief to rehabilitation; rehabilitation to training; and then to development. The progress in learning to respond has been very significant. We began by responding to issues - to needs. We learnt that to meaningfully respond we have to look at causes more than treat the symptoms. EFICOR's role has been to enable the Indian Church to develop a biblical framework for involvement".*

The stress on long-term involvement was not as successful as expected in the sense that it could not really move beyond basic rehabilitation work. The reasons, the Director felt, were lack of partners with similar concerns in development and donor funds for such programmes. This realisation and experience made EFICOR focus on strengthening prevailing partnerships and forming new partnerships with organisations, groups and churches in the subsequent years. From 1990 onwards, consultations, workshops and publications were given priority. This was to educate and equip the evangelical constituency and others.

EFICOR's perspectives kept enlarging and they wanted to pass on the perspectives and skills learnt to the staff of other Christian organisations so they too could be better equipped to enable transformation in the communities where they worked.

EFICOR has partnered with a number of large and small Christian organisations in the implementing of programmes - guiding and mentoring, assisting with appraisal and evaluation. The beginning of a strong partnership with indigenous missions like Friends Missionary Prayer Band (FMPB) was seen in 1992-93. Partners sent their workers for CDO training and other courses on wholistic mission offered by EFICOR. In another form of collaboration, EFICOR seconded its CDOs to work with the partners.

Stirring the People of God to the Task of God

In 40 years, EFICOR has had time to learn a great deal. Firstly, it has learnt about poor people and their needs. Secondly, it has learnt how to respond to the needs in ways that grow their ability to make their own decisions. Thirdly, it has learnt to re-strategise to enable more people to join the task of transformation as it recognises that the task is enormous. Thoughtful leaders and the Training Unit have taken a lead on this journey. This affects the attitudes of everyone in the organisation.

Even with this input, it was plain there were still far more poor people than EFICOR and its partners could assist. Still, Jesus is on the side of the poor and disadvantaged. He loves, especially the weak and hates injustice. So EFICOR began to put much time and energy into motivating the followers of Jesus, churches and individual Christians towards concern and action.

EFICOR leaders regularly practised the simple, effective model:

Reflection ▶ Action ▶ Reflection ▶ Action ▶ Reflection ▶ Action ▶ Reflection

They considered a response to a problem, tried it, stopped to assess, acted again, looked for evaluation, thought about it again, acted again, and stopped to think whether there was more yet to be done, or more people who could help.

One of the results of this, and there were many, was to conclude that programmes had to multiply all over such a large country as India, and again this would mean bringing more people to join the task. After all, people are the biggest resource for helping people - bigger by far than the financial resources. This meant sharing knowledge further, passing to other people all that EFICOR had already learnt about helping the poor and on structuring an organisation, so that other organisations and people too were empowered. This would build the capacity of partners.

EFICOR trained people in key issues such as wholistic mission, environment, children at risk, the lack of empowerment of women, peace and reconciliation, and HIV and AIDS, and conducted workshop after workshop all around India, totalling 120 awareness and skills training courses on specific social issues.

The year 1990 closed with the Rig Unit receiving maximum budget (54%), followed by the Training Unit (20%), projects (15%), relief and rehabilitation (8%) and coordination and establishment cost (3%). By now, EFICOR had a more or less stable organisational structure to facilitate its effort to reach the most marginalised in the country.

“It's not the implementation of programmes to which we are called, but to impact the nation and its communities”

Mr. C. B. Samuel

Social Workers Change Lives

The position of social worker was created in 1990 in response to the need for direct involvement by EFICOR in areas where there were no partners. The social worker's function was to organise a community for transformation, that is, to bring about positive changes in all aspects which can be sustained by the community itself. At least 10 to 20 percent of EFICOR programmes were directly supervised by the social workers.

The social workers' activities vary according to the context, ranging from improving local governance, non-formal education and self-help groups for micro-credit, to raising levels of family health and knowledge of health promotion and training staff of other organisations to work in the same way. After ten years the social workers' contribution had changed lives.

*There are three types of social workers.
Some work in one community in a
specific geographic location e.g. rural
areas.*

*Others are seconded by EFICOR to help
partners develop vision. The third type
are those who were placed by EFICOR
to work in communities
e.g. urban slums.*

Now that I, your Lord and Teacher, have washed your feet, you should also wash one another's feet. I have set you an example that you should do as I have done for you.

John 13:13-15

In one year alone (2000-2001) the following activities and results were reported.

Social Workers in Jharkhand among the Malto People

- ◆ Trained 70 Rural Development Council members in legal aid and government rural development schemes.
- ◆ Taught 822 people basic mathematics in Hindi
- ◆ Trained 82 Community Health Volunteers to diagnose & treat or refer patients
- ◆ Enabled people to start 50 cooperatives and 24 community Self Help Groups
- ◆ Organised Eco-Sunday to encourage people to conserve their forest
- ◆ Composed a new song in the Malto language with a message on pollution

Social Workers in Jharkhand among the Santhal People

- ◆ Trained 860 Village Development Committee members on working together, taking a lead, and planning for the community
- ◆ Raised health awareness in 30 villages through drama and skits, and published and distributed pamphlets on Kala-azar (black fever), TB and malaria
- ◆ Persuaded 35 per cent of the people in the area to keep the environment clean
- ◆ Engaged linguistics experts to prepare a literacy programme

Social Workers in South Gujarat

On the other side of India in Dangs District, Gujarat, social workers were helping Kukna tribal people to change their district. Here they:

- Ran six training programmes that helped 398 villages improve their community organisation
- Taught 450 adults to read and write
- Trained 29 women as Community Health Volunteers
- Gave small loans to 148 farmers to improve their crops. Six of these chose to cultivate watermelons on a large scale

Social Workers in Maharashtra

In Amravathi, Maharashtra, social workers took a slightly different tack. They:

- Empowered local people by training seven animators and backing them to run classes in seven centres with 100 students enrolled
- Enabled other organisations to run improved projects by training 40 staff from other organisations
- Provided micro-finance. Those who received loans were so enthused that 50 per cent of the credit granted was paid back even before it was required

Silver Jubilee

1992 marked the Silver Jubilee year of EFICOR. In twenty five years EFICOR had transformed from a channel to fund relief, into an organisation concerned about rehabilitation and long-term community development. At this time EFICOR ventured into new areas of intervention guided by a clearer and deepening understanding of its vision and role in rural and urban India. There were important changes that took place: at the administrative level; definite concentration of its programmes in the North; innovative programmes implemented; major relief work; focus on long-term development work and growing partnership with churches and groups.

Micro Enterprise Development

In 1992 the Micro Enterprise Development (MED) programme, was introduced with Mr. Rajan Samuel as the Director of Micro Enterprise Development Unit (MEDU). Pilot projects were initiated in West Bengal and Delhi. It was set up to empower the poor economically so that they could progress towards self-reliance and holistic transformation. Starting costs of up to Rs 20,000 were provided to entrepreneurs from poor communities. Besides disbursement of loans (which amounted to almost Rs 6,500,000 in the initial years), training on micro-enterprises for NGOs was also conducted and five hundred delegates from different NGOs were trained on MED Programmes by EFICOR from 1992 to 1995. Nearly 200 women were given loans in the first year and about 4,000 families received loans from EFICOR by 1995.

The various models of MED Programmes were:

1. The Grameen Replication Programme, after the Grameen Banking Model in Bangladesh, for groups of women who were given loans with weekly repayments plus seven-day training.
2. Individual Loan Assistance for disabled people who were given small loans for trading and commercial activities with monthly repayments.
3. Group Lending Assistance for a group of 10 to 20 members.
4. Self-Help Groups (SHGs) created a joint savings fund which was used to make loans to group members. The NGO linked the banks and the SHG.
5. The Credit Linked Housing Programme was a cooperative formed by a community to give credit for house construction to individuals.

Thus through the MED Programme, EFICOR was able to make an important contribution towards the economic empowerment of the poor. This was either directly implemented or through partners. One of the notable results of the MED Programme was the positive effect it had on women and communities in general.

If one of your countrymen becomes poor among you ... he is to be treated as a hired worker or a temporary resident among you; he is to work for you until the Year of Jubilee. Then he and his children are to be released. **Leviticus 25:39-41**

Economic Transformation Among the Malto People in Jharkhand

One of the most visible transformations among the Maltos was economic. People who knew them said it was hard to think of them becoming self-respecting men and women unless their economic needs were met, yet this was far beyond their resources. Agriculture was an early change with new bio-fertilisers, bio-pesticides and soil conservation in five villages each year for several years. So instead of being exploited as cheap labourers, they had access to high quality seeds and the latest scientific horticulture. Selected villagers learnt organic farming, care of poultry, cows and fish. Starting in 1999, nurseries provided quality seeds for kitchen gardens and for papaya and leechi trees. In Barharwa young people learnt car repairs and in Pathra they learnt carpentry.

Malto people began to have more money and to manage it better, making savings and investments. Previously they simply borrowed from moneylenders and shopkeepers. Now many saved part of their income each week or month. Mesa Malto said, "We do not depend on the mahajans any more for loans. We have our own savings to meet any emergency". What a recommendation for the security a family gains from transformed views of money!

Some newly literates became teachers and clerks, some secretaries of village councils. There has been a shift from subsistence hunting and gathering to paid jobs, 60 percent in some parts. There is more horticulture, settled cultivation and animal care. Some work as gardeners, cycle repairers and electrical and mechanical labourers. There is a sharp rise of Maltos in government and private services, in self employment, in mining, quarrying and masonry. Quite obviously there has been a significant economic improvement. Charles Malto of Barharwa says, "Now our eyes have opened to our local resources and how to use them to our maximum benefit".

SHGs, credit assistance and seed banks have helped households. They have enabled them to refuse money from money lenders – a marked achievement. They can buy seeds from the seed co-operative banks to cultivate. They can take loans from SHGs which use repayments to offer further loans. During one year 152 SHGs began and saved Rs 538,842 and 51 people learnt to maintain bore wells, make incense sticks and do carpentry, tailoring and electrical work.

If one of your countrymen becomes poor and is unable to support himself among you, help him as you would an alien or a temporary resident, so that he can continue to live among you. Do not take interest of any kind from him, but fear your God, so that your countryman may continue to live among you. You must not lend him money at interest or sell him food at a profit.

Leviticus 25:35-37

Water Resource Management

During the 1990s concern increased worldwide over the depletion of ground water levels. Project staff and planners listened. Yes, people were getting clean drinking water, but would their soil and water last and did they know how to conserve it?

EFICOR, having been involved in drilling bore-wells for many years, felt the need to help rural communities to harvest and manage water and its sources. So the Water Resources Management Unit was started in 1993. It aimed at equipping communities with the knowledge and skills for more balanced natural resource management for better living. Thus, it was set up primarily for developing and conserving water resources but gradually began to include projects such as organic farming, soil conservation, afforestation, conservation of energy resources and awareness and motivation building to protect the environment. The Water Resources Management Unit worked with the Rig Unit covering 6 projects in Bihar, Orissa and Tamil Nadu.

One asset was that the rigs were working in the most remote and inaccessible areas of India, places as yet unaffected by over-exploitation of ground water. Even so, there were things to discover and teach - how to protect a spring, how to keep the pump platform clean, and how to harvest and conserve rainwater.

The Rig Unit discovered a surprising statistic. While the World Bank spent US\$130 per person in some places to provide drinking water, they were spending just over \$2 (Rs 100) per person. The Rig Unit, considering the consistency of its output and impact in the most needy and remote areas, claimed 98% success in drilling by 1997.

Conservation
of rainwater
is a key to
replacing
ground water.

Water
harvesting
structure:
Badachudi

Maltu Project



Catching the Rain

At Gottenpalli, 70 kilometres south of Malkangiri town in Orissa, Koya villagers constructed the first check dam in Malkangiri district. It would hold a shallow lake from which they could reticulate irrigation channels. But they needed to slow the run-off when it rained and hold the water longer so it could seep in, adding to the ground water. This would decrease erosion and provide extra moisture that could grow a crop. For this they needed a low wall across wasteland that could turn it into cropland, and where the water rushed tumultuously through little gullies, it needed gully plugs, small stone half-height dams that could slow the flow. Silt traps, too, would prevent silt from being washed away because they slowed the run-off and allowed the rain to sink in.

The Koyas of Gottenpalli were particularly keen. The EFICOR Water Resource Management team sent a worker to talk with the Gottenpalli leaders. Yes, they wanted a small dam. Yes, they would contribute their labour. Yes, they were keen to increase their crops.

In the summer of 1996 they set to work. They carried stones to build a small dam across a valley to hold water. The task was enormous with no carts. They carried stones on the trays of their shoulder yokes. Stone masons shaped them into rectangles. Some carried cement. The team surveyed further up the valley. It was steep enough for a very swift flow in a storm. They would need gully plugs to protect their dam or water could simply erode around it. They already knew the plugs and silt traps would increase seepage. The Koyas extended their community work programme up the valley to make 39 gully plugs in the courses of the seasonal rivulets that filled so rapidly in a storm. They were ready to close the dam just as the monsoon neared its conclusion. They closed it anyway and let some water collect. They channelled it off on to one low-producing field and planted rice.

The team talked about increasing seepage so much that one man spent two months building a low wall on the down side of his wilderness, a largely unusable field. He would be ready for the next monsoon. He would plant ragi, since it needed water but not as much as rice. Knowing the field usually yielded a miserable four bags of grain, the Koya farmers watched. The heads of ragi filled thick and fast.

"We'll keep a count of this", they calculated at harvest time, sharpening their curved sickles on river stones. They cut and carried and threshed and winnowed. They filled their grain bags. "It's looking good", they said.

"Thirty seven, thirty eight, thirty nine, forty. Forty bags where there used to be four! Amazing!"

"And this is only the first field irrigated. Just wait till next season and the other fields we will irrigate. Life is going to be different for this village".

"Our summer of digging and carrying was certainly worth the effort".

Environment-friendly Farming

Challenged by the growing global concern for the environment, EFICOR began exploring environment friendly farming methods along with partner agencies. Project sites were chosen where the need was greatest. Agricultural projects ran for several years at a time in impoverished and formerly neglected districts: Dumerjore and Patherchipa in drought-prone Bolangir District, Orissa; Barharwa District in an upland tribal area in Jharkhand; and Muttathur in Villipuram District in north Tamil Nadu.

Much thought and skill went into the planning, as they investigated the climate, soil, size of landholding, distance from the road, skills of the people, capital available, and nutrition needs of the villagers. Importantly, the fertility of the soil had to be raised, so several approaches were employed so that people without much capital could use their own labour and make the changes in a sustainable way. In any one year a whole variety of initiatives ran in isolated villages.

Kitchen Gardening

Project staff demonstrated how to grow vegetables for the home, something not done previously. One year in Barharwa they distributed vegetable seeds to 85 villages and showed how to fertilise the gardens with farmyard manure. In Muttathur vegetable seedlings were raised and distributed to 64 other villages.

Reducing pests and increasing soil fertility

In Muttathur 60 farmers learned pest management to avoid using chemical pesticides and received bio-pesticides at half price. About 40 were cotton farmers and they reported that the new pest management practices increased their cotton yield. Seed management and bio-fertilisers were also introduced to farmers. 50 farmers learnt how to use gypsum to improve their groundnut crop.

Composting

Staff raised worms for vermiculture, and demonstrated the methods and increase in the vegetable yield in kitchen gardens and beyond to fields. In three villages 153 worm breeders set up to serve gardeners and farmers. In one village 78 farmers learnt how to build anaerobic compost pits as another way to improve fertility. The practice of growing a crop to plough in was not familiar, so staff showed farmers how to grow *dhencha* and plough it back after 45 days. They reported a much improved paddy crop with this green manure.



Transplanting the paddy seedlings into the main field using a new method

Nurseries and Tree Planting

Project staff decided they should not introduce new species but concentrate on the trees that were traditional to the area, so they worked at regeneration of what the communities had lost to fodder and firewood. This meant trees for hills, for the *bunds* (banks) of small dams and wetland fields, and on grazing lands, all to improve the ecology of the area. In Dumerjore, 25,000 saplings and popular herbs were raised in one year. In Barharwa, 1,525 saplings were planted in fields and on *bunds*. An Environmental Protection Group formed in Muttathur and started with 1,000 tree saplings along field *bunds*.



Nursery to supply tree saplings

Energy Conservation

More intervention was needed to decrease the cutting of trees. Cooking fires had to be more efficient. For this, single burner and double burner smokeless *chulas* (mud stoves with pipe chimneys) were introduced.



Harvest from a kitchen garden

Rupi Pahdin's Story

Rupi Pahdin, a member of an SHG in a remote hilly village called Kulbanga in Jharkhand attended weekly meetings to learn new things and plan together, especially about kitchen gardening.

When EFICOR provided vegetable seeds and tree saplings, Rupi received 100 young *brinjal* (aubergine) plants, planted them, cared for them, and watched them grow. She was amazed at the yield.

"This is the first time in my life I have seen such big *brinjals*. I have sold as much as 15 kg at the rate of Rs 16 per kg in a month", she exclaimed. "This additional income will really help my family in the coming days".

Other SHG members shared similar success with their gardening. They thanked the staff who had taught them the new skills and obtained such productive seed. Some SHGs are attached to banks and others have accessed loans from the government to start small businesses such as making soap, or farming mushrooms.

Latur: A Model of Compassion

A devastating earthquake hit Latur in Maharashtra in September 1993. Eighty four villages in the Latur and Osmanabad Districts were affected. EFICOR provided relief in Malkondji village in Ausa Taluk. It undertook the task of building 336 houses for the survivors. During the two-year operation, people commented how very happy the owners of these houses felt when they moved into their new homes after the shock of the earthquake and the deprivation of living under plastic for many months afterwards. Along with houses, the engineers and employees built compound walls, roads and drains.

But what else did these people need? They were already poor before the earthquake. They were the ones who lived in houses without steel reinforcement, the ones who had little resources to provide better for their families, and whose surroundings were not protected. EFICOR planners realised they needed more than houses. The social forestry programme planted 6,000 saplings and in a short while 1,800 trees were thriving. The workers trained the villagers to take part in growing and planting, teaching at any opportunity the need for trees because they conserve rain, soil and productivity.



Distribution of relief materials in Latur

“There has been total transformation in the value system of this community. Earlier there were many divisions based on caste and wealth. Today, people mingle freely with each other without caste barriers. The community owns the programme and an overflowing enthusiasm pervades the villages”

It was one of the largest relief and rehabilitation projects ever undertaken by EFICOR. EFICOR's social workers brought literacy classes, training in hygiene, roads, safe drinking water, and toilets. They helped start a cooperative dairy with 60 members providing milk to a government dairy. A small clinic with a health worker to provide basic health care began nearby. At *balwadis* (children's nurseries) children received the benefits of nutrition and basic vaccinations - DPT and polio. SHGs started in 25 villages and set their rules to run smoothly. With this in place, they could attend a two-day workshop on thrift, savings and credit.

For youth, the new ventures included training in tailoring, coaching classes for those in classes 8, 9 and 10, help in buying schoolbooks, uniforms and

stationery, and a *Yuvak Mandal* (youth club).

The Latur rehabilitation project is considered to be one of the most successful programmes and continues to be a model for other similar projects even now. A remark in the report states, "There has been total transformation in the value system of this community. Earlier there were many divisions based on caste and wealth. Today, people mingle freely with each other without caste barriers. The community owns the programme and an overflowing enthusiasm pervades the villages". It helped EFICOR to strengthen the understanding that people's participation is important in development programmes. It was the villagers' participation in planning, implementing, monitoring and evaluation of the housing programme that contributed to its success.



Latur - relief materials



Mr. P. Lazarus and the team of relief workers with recipients of relief material

HIV and AIDS: Responding with Compassion

In 1994, EFICOR introduced the AIDS Desk to motivate and facilitate churches and organisations to respond in compassion to those affected by HIV and AIDS. It was an attempt to challenge the church to share the love of Christ with totally ostracised sections of society like truck drivers and commercial sex workers. The Unit conducted AIDS awareness and training programmes for Christian workers.

Supporting Networks

Towards the close of the 90s, the AIDS Desk had 26 regional network groups all over India. These networks handled care programmes (in Madurai and Chennai), creating awareness, counselling and initiating programmes among groups such as truck drivers and commercial sex workers. In 1996 the Third National Christian AIDS Core Group Meeting was held in Mumbai. This formulated strategic plans for building the capacity of church groups to respond to AIDS through community-based care for people living with AIDS. Participants from 18 networks from 360 member organisations all over India attended the meeting.

Supporting Churches

It was a huge task, joining people across India, to raise awareness of AIDS. The 26 network groups set up for preventive strategies and promotion of care were only the start of the needed force, so EFICOR prompted the Christian AIDS National Alliance (CANA) network in 1997. The church has a crucial role to help prevent the spread of AIDS and to guide those affected to hope in God in the midst of suffering. To further raise awareness, EFICOR prepared and published posters, pamphlets, and 15,000 resource packs in English and Hindi for churches all over India to observe AIDS Sunday on the first Sunday of December. Two videos add to the resources - *Awakening Hearts*, and *The Need for Networking and Christian Counselling for AIDS*.

Supporting Partners

EFICOR partnered with Sahara House in Delhi in a pilot project, and initially hosted 20 workshops to educate pastors, Christian leaders and grass-root workers while constantly increasing the understanding of its own staff.

The Evangelical Social Action Forum (ESAF), a partner of EFICOR, works among marginalised communities in Kerala. ESAF works along with the State AIDS Control Society and is involved in the Home-based Care programme and counselling for people living with HIV and AIDS.

To care for people infected and affected by HIV and AIDS, EFICOR has supported partners to provide Home Based Care for more than 500 families in Tamil Nadu, Kerala and Andhra Pradesh. Prevention has to be part of the input. EFICOR partners with Tambaram Christian Development Society (TCDS) which works with commercial sex workers, enabling them to leave their profession through new income generation skills.

EFICOR's Commitment to HIV and AIDS

- ◆ To provide dignity and rights to people living with HIV and AIDS
- ◆ To help prevent activities that transfer HIV, especially for women and girls
- ◆ To raise money and skills to prevent transmission of HIV
- ◆ To provide access to treatment for people living with HIV and AIDS
- ◆ To increase effectiveness of governments and policy makers in the fight against HIV and AIDS
- ◆ To network for learning, coordination and effectiveness

Awareness and Training

EFICOR conducted awareness training in 100 centres across the country, and trained 32 Trainers who in 2005-2006 ran 15 programmes on HIV and AIDS for pastors and church people. In Delhi, seven awareness workshops held during 2003 to 2006 trained 466 pastors and church leaders on HIV and 'sAIDS. Publications to create awareness of AIDS in schools, slums, churches and environments of commercial sex workers were also produced.



Training trainers: Responding to HIV and AIDS in the community

Women Hold Up Half the Sky

This ancient proverb acknowledges the load on women and their equal status, neither of which are recognised generally in Indian society. Women bear the brunt of family poverty because of their sense of responsibility in caring for the family, especially for their children. In particular, women live their lives burdened by the daily struggle to bring enough water to the house for basic needs.

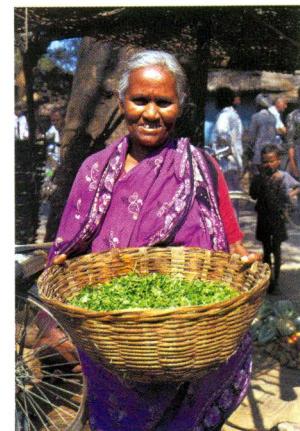
EFICOR's history in gender issues makes a tentative start in the significant early Conference on Social Action in 1979 when dowry was mentioned as one of many social injustices. EFICOR has not had a separate Gender Desk but has a mainstreaming policy; in all the programmes it seeks to ensure that women benefit equitably. In practice, EFICOR has found that some programmes improve the quality of life of women in particular.

Drilling bore wells since the early days of the 70s has made a huge impact for good in the lives of women and girls. Water borne diseases decreased by 60%, especially in women. Huge amounts of time were saved and then spent on childcare, vegetable gardens, better nutrition, attending school, earning money. This amounts to bringing justice, both for women and lower castes.

From 1992 the micro credit schemes brought benefits to communities in general but even more to women: the increase in income gave the women more power in the community which became knit together by the Self-Help Group solidarity. Skills training and seed banks helped them to refuse money from money lenders - a marked achievement. During one year recently, 152 Self Help Groups began and saved Rs 538,842, and 51 people learnt to maintain bore wells, make incense sticks and do carpentry, tailoring and electrical work.

With the advent of HIV and AIDS in India, EFICOR responded in 1994 by working with two groups at risk: commercial sex workers and truck drivers. It also acknowledged the need to focus on women and girls to prevent HIV and AIDS. This is a critical feature when HIV transmission is not just about modes of transmission but about the lack of sexual power in the hands of women and girls. The stigma of HIV and AIDS is particularly fierce for them and many are rejected by families, especially if their husbands die from AIDS. Compassionate care led an EFICOR church-based network in Chennai to set up a Home Care Centre at Tambaram for abandoned women with AIDS.

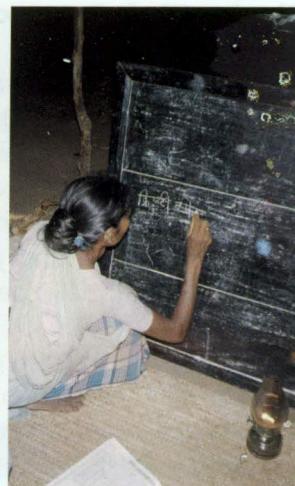
To multiply the number of Christians able to join in wholistic mission where women's issues are integrated, EFICOR has trained a core of people to train others. Workshops all around India have been held based on the biblical principles of justice, peace, restoration of the deprived and disadvantaged and abundant life for all. This is inclusive of the women and girls that make up less than half the Indian population and hold up half the immense sky over this parched but promising country of India.



A women selling coriander to supplement the household income



Tailoring class for refugees from Myanmar in New Delhi



Night-time literacy class

Narasama's Story

After her husband died, Narasama lived with her four daughters in Singhanagar slum in Vijayawada, Andhra Pradesh, desperately trying to provide for the family's needs. A relative encouraged her to start a business selling dried fish. She tried her hardest but still could not make ends meet. When she heard about EFICOR's micro enterprise loan scheme, she took a loan and bought two buffaloes. With these, her income increased within a few months from Rs 1,800 to Rs 4,000. Today she has moved from her unhygienic thatched house to a *pukka* concrete house, with enough space to keep her buffaloes nearby. She is a confident woman now, proud to be running her own business. When someone in the family was sick recently, she could pay the Rs 5,000 medical bill without even taking a loan.

Padmini Bag's Story

Since Padmini Bag joined the Adult Literacy class in her village, Shahapada, life has never been the same. Learning has increased her confidence. She has finished the first and second primers and says, "When I complete the course, I will be able to communicate with government offices to bring good changes to my village". She feels that education is the backbone of all development. Others feel, like Padmini Bag, that being able to read is the beginning of all other change, but they know it takes effort.

Sharing Their Perspective

The Training Unit first published a newsletter called *Little Drops*. Moving into the area of advocacy in 1994, EFICOR launched *Drishtikone* (Hindi for perspective or viewpoint) to provide a forum for development workers, theologians, grassroot workers, etc., for articulating God's love in a practical way, demonstrating holistic mission in India. It was an attempt at 'creating sensitivity' among its Christian readers to encourage them 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 news, personal profiles and dialogue. The vision was and is still that *Drishtikone* will motivate change in readers.

Issues that have been covered by *Drishtikone* include economics and the poor, poverty, development and mission, disability, poverty alleviation and other issues of social concern. It is published three times a year in an effort to mobilise Christian reflection and action.

Drishtikone has contributed to the success of EFICOR as an organisation by communicating the vision of holistic development across India.

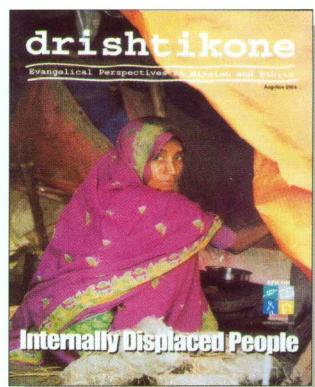
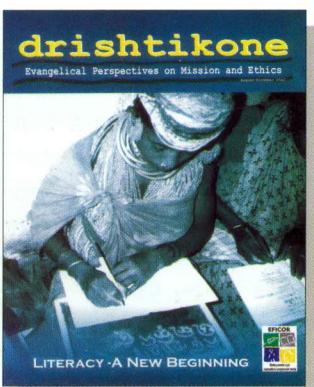
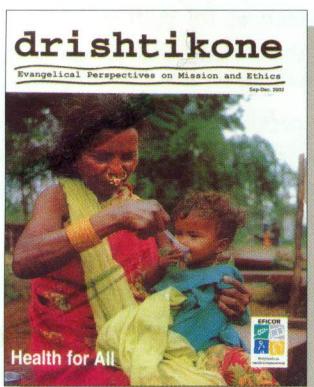
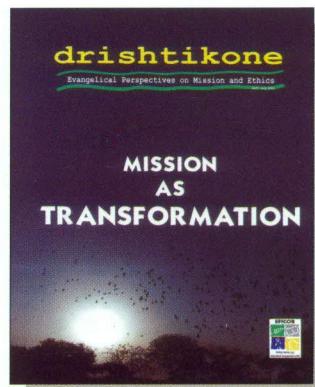
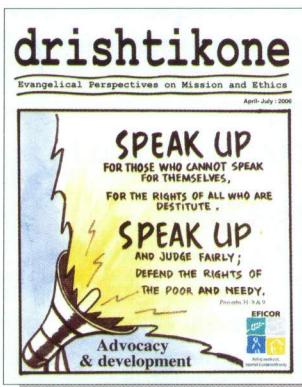
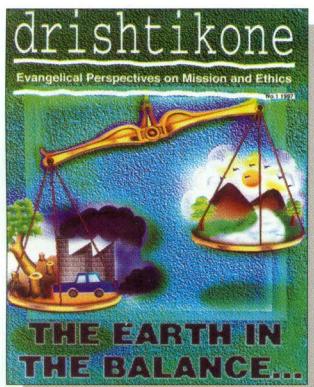
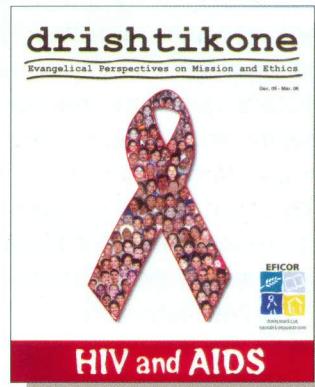
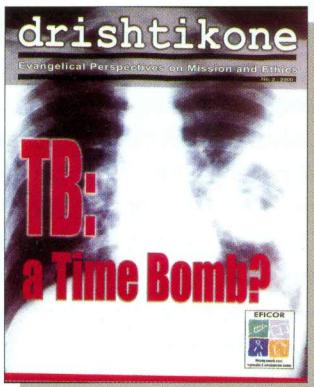
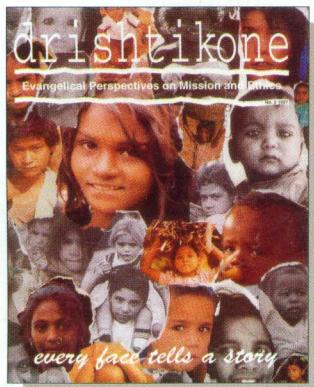
Readers' comments:

- ◆ Issue on HIV and AIDS: "a good compendium of facts and general information on the killer disease. It sensitises people on the situation".
- ◆ Issue on HIV and AIDS: "I am blessed by reading this issue. I will need your prayer support as I plan to start a home for HIV infected and affected children".
- ◆ "*Drishtikone* is very practically helpful for me and for our training centre. We have developed some of our training manuals through *Drishtikone*".
- ◆ "The magazine broadens our vision, gives us new insights, challenges and encourages us in our community development work".
- ◆ "This magazine gives me a fresh view of biblical love".

Research and Publications

Research has been a feature of EFICOR's journey of learning for change. Leaders, trainers and policy-makers need it for perspective, to highlight social issues, to sharpen vision and planning, to strategise and to implement. The organisation needed it for itself, but it was keen to pass on research for the benefit of others as well, and that led to an active publication programme.

Drishtikone Editions



Five-Year Plan 1996-2001

1995-96 was an exceptional year for many reasons according to the General Director. One of the most significant moments in the year was the Board Meeting in February, where the Five-Year Strategic Plans from various units were presented and adopted. The broadening of EFICOR's vision and role from being a funding and relief agency to one that is striving to educate, encourage, model and advocate permanent change in communities inevitably called for long-term planning. This took place in the launch of the first Five Year Strategic Plan for 1996-2001. The annual plans prior to 1996 did not facilitate long-term involvement, which was a growing concern for EFICOR. The Five-Year Plan was formulated so that impact could be measured and evaluation would be possible.

On 24th July 1996, the Plan was launched at a staff meeting in New Delhi. The role of EFICOR was identified as facilitation, empowerment, modelling, training and advocacy. The focus of the Plan was on specific sections of society like disabled people, rural and tribal communities, disaster victims, children, small farmers, commercial sex workers and the urban poor. The area of concentration was decided to be the poorer states - Bihar, Madhya Pradesh, Rajasthan, Orissa and Uttar Pradesh - which have large tribal populations and are considered to be among the most needy states in the country.

The noble man makes noble plans, and by noble deeds he stands.

Isaiah 32:8

Organisational Health

EFICOR realised that in order to achieve the vision and goals that had been formulated, there was a need to develop appropriate structures. By now EFICOR had 108 staff on its payroll.

The setting up of the Human Resources Development Unit in 1996 was one such effort. The new unit was given the responsibility of producing a human resources policy manual and staff development policy, to take care of recruiting personnel, raise resources for staff training and provide spiritual nurture and pastoral care for all staff. Beside this, the internal assessment body, the Unit Management Committee (UMC), was also strengthened.

Another effort was the plan of action document that was produced called "Building a Healthy Organisation". A leadership meeting in November 1996 identified six essential areas where EFICOR could become a healthier organisation. They were vision, trust and trustworthiness, participation, learning, diversity, community.

He who is kind to the poor lends to the LORD, and he will reward him for what he has done.

Proverbs 19:17



He who oppresses the poor shows contempt for their Maker, but whoever is kind to the needy honours God. **Proverbs 14:31**

Vision and Values

In 1997 the EFICOR vision statement read thus:

- ◆ To establish in our nation sensitivity to God's concerns on social issues and to see specific communities brought to levels of sustainable and ongoing development, a people awakened to life that is full and the Church alive and active in Kingdom concerns.

The mission was:

- ◆ To facilitate the Church to work towards a just, responsible and compassionate society.

The vision statements focused on four key areas:

- 1. To establish in our nation sensitivity to God's concerns on social issues:** hostility, issues of Dalits and tribals, Christians and minorities, corruption in high places, environment, injustice and lopsided development. This can be done through models of transformation, solidarity with the affected, communication of concerns and participation with the concerned.
- 2. To bring specific communities to sustainable and ongoing development:** EFICOR needs to recognise present levels of development among these communities, i.e. in the poorer states, tribal areas, among women and child labourers. To bring them to levels of sustainable and ongoing development through organisation, participation, safety net, access to finances for employment, providing basic services, improving education, and the right to land in rural areas.
- 3. To see a people awakened to life that is full:** Conditions of death and violations of life among the people caught in traditions, culture, religion and ignorance. To awaken people to fullness of life by helping them to recognise their history and enabling them to recover dignity.
- 4. To see the Church alive and active in Kingdom concerns:** It was essential for EFICOR to recognise the condition and the response of the Church. This was seen in the fact that the Church was alive and active in certain components of kingdom concerns and an increasing number of churches were open to involvement. However the majority were not willing to be involved in social issues and there was lack of sound biblical teaching on these issues. It was EFICOR's mandate to create awareness, to create opportunities to build capacity and encourage local church initiatives, to mobilise lay movements for social concern, to influence leadership and to focus on specific interest groups.

The First Staff Conference

1997 began with the first ever Staff Conference at OM Logos Bhavan in Secunderabad (9th to 11th January) to give an opportunity to all the staff to interact with one another. The theme of the Conference was "Come Let us Rebuild" from Nehemiah 2:17. It was an exercise in internal communication of EFICOR's vision and values. The leadership felt that "the strength of the organisation is measured by the extent of ownership of its vision by the entire staff". The topic of discussion was "Building a Healthy Organisation". The Conference closed with the signing of a pledge by the staff and others to work towards EFICOR's vision and mission.



From Charity to Development

Though in the 1990s there was some reduction in poverty, many still lived in abject poverty with incomes below the poverty line as defined by the Government of India. They were too poor to afford an adequate diet or education for their children, so the same cycles continued to the next generation. The many factors that contribute to poverty are like a rain of bricks on the heads of defenceless people, especially children. But the problems are not merely physical.

Many people do not want charity for a long time, and it is psychologically more healthy for them to help themselves. They do not then need a "hand out", but a "hand up". Although relief was an important part of the work, there was growing concern even from the 1980s for a larger and more comprehensive involvement in needy areas. The goal of integrated development is to alleviate poverty. Gradually EFICOR moved from relief to development, which meant training local organisations to help themselves, offering new methods and techniques for food and income, bringing in social workers to help people move from fatalism to future planning.

This became a whole raft of possibilities: improved agriculture, health and hygiene, mother and child health, women's groups, SHGs, water harvesting and conservation, environment protection, literacy, vocational training, and, perhaps paramount among the new ideas, village and community development committees. People relating to EFICOR moved from beneficiaries, to participants, to instruments of change. The inputs from outside the community need to help people change the way they think about themselves.

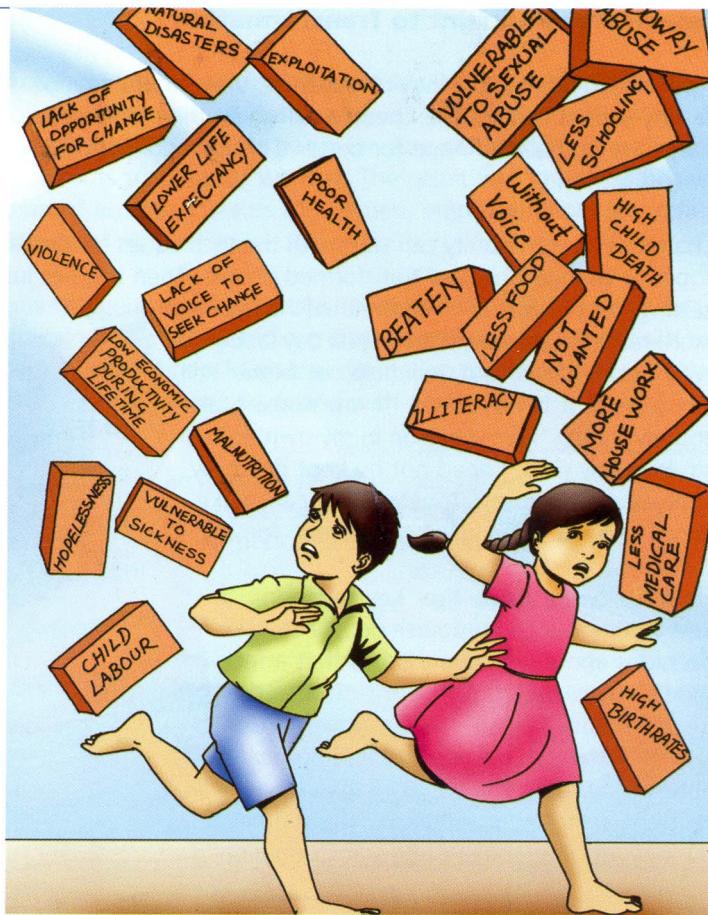
In 1998, the Integrated Development Projects (IDP) were set up, including Community Development, Literacy, Grassroot Training for Women and the Social Workers' Projects which involved engaging with local government. People's participation in planning, designing and implementing programmes and community leadership were facilitated by forming strong core groups such as: Village Development Councils, Rural Development Councils, and Area Development Councils.

There were projects in approximately 400 villages in Uttar Pradesh, Rajasthan, Madhya Pradesh, Andhra Pradesh, Delhi, Tamil Nadu, Gujarat, Himachal Pradesh and Bihar. Some projects were among vulnerable tribal groups, e.g. Malto, Koya, Kukna, Kurku, Maria, Gonds and Sauriyas. They had few basic services, were socially excluded and politically unaware. Other obstacles to development were: exclusive social hierarchies, poor governance, very low awareness and education levels and inequitable distribution of resources. Within these communities the focus of intervention was on the elderly and/or women headed households.

However, there should be not poor among you, for in the land the LORD your God is giving you to possess as your inheritance, he will richly bless you.

Deuteronomy 15:4

**The Plight
of the
Vulnerable:
made poor
and
kept poor**



EFICOR implemented IDP directly and with partners. Partnership enabled EFICOR to reach out beyond its own capacity. EFICOR partnered with missionary organisations, local churches, NGOs, civil society organisations and community based organisations (CBOs). Another phrase to describe this approach is Integral Mission Perspective. This approach considers all areas of the community to be important and helps contribute to the holistic development of the community.

Improvements in the health status of the community, increase in interest in children's education, and improvement in economic status of women, among other things, were the results of these programmes. The work with tribal groups developed local leadership and increased economic power. In five project areas 140 Village Development Councils were formed and 488 Village Development Council leaders were trained to identify issues and find solutions to their problems. Law, health, Panchayati Raj, procedures for filing FIRs (First Information Reports with the police), Human Rights and the natural environment were some areas in which they grew a great deal more aware.

Beyond Development to Transformation

If people do not believe they can change, they do not change. If they believe in fate, that their destiny cannot change then people will cheat them and exploit them. They will always be poor. They have no heart to hope for better. This is where people can change their view of who they are.

Changes in a community can start with the techniques for development, but if people catch the hope for change, they are transformed people. Then it is not just new farming techniques, but getting out from a treadmill of loans and exorbitant repayments. It is not just day labour, or even better loans, but self help, or better still, group help. It is no longer, "I am nothing and nobody", but, "I am a person in my own right. I am loved by God. I need not be kept down by oppressive structures. Together we can make things change. Life will be different for my children".

EFICOR learnt that the key element in development is to empower people to take decisions about important issues that affect their lives directly or indirectly. Strengthening local self governance facilitates them in gaining civil and political rights. However, Mr. C. B. Samuel has written a note of caution about the business of development and transformation:

The key element in development is to empower people to take decisions about important issues that affect their lives directly or indirectly. Strengthening local self governance facilitates them in gaining civil and political rights.

"The happenings of recent years have not only demonstrated that we are living in a global village but they have shown a dangerous phenomenon. This is that what is today acceptable as 'change' or 'transformation' is that which is allowable in the market world. The growing power of capitalism and the free market has now entered every aspect of life of even the poorest countries. It has done so not only as an economic entity but also as a new moral and ethical order. It is this change which makes our focus crucial both for the Church and in the world. Today, the transformation of society is a special area of interest for banking institutions and business firms.

Development today has become a market commodity. Everyone worth his or her name is involved directly in the business of 'development'. The marginalised are a product on which research is done, institutions are being built, publications thrive, banks survive and governments come to power. In fact, most of them do not care for the marginalised, and, on the contrary, most often secretly hope that the poor will always be with them".

Transforming Women

A long term plan was launched during 1995-96 with a new role of facilitation, empowerment, modelling, training and advocacy. This was a turning point significant for women's development. It was consolidated from 1998 with integrated development programmes, which included literacy projects and grassroots training for women. The result was improved health, raised desire for education, improved economic status for women, empowerment for women to lead in villages and to help others.

The journey that many development agencies take starts with short term relief and moves to longer term development and transformation. Relief in a crisis is good but why the crisis? Can a transformation in society prevent crises and how? Can transformation come from a crisis? We see that both are possible in EFICOR's experience of working with women.

A wife of noble character who can find? She is worth far more than rubies. Her husband has full confidence in her and lacks nothing of value. She brings him good, not harm, all the days of her life... She opens her arms to the poor and extends her hands to the needy.

Proverbs 31:10-12, 20

Pragya's Story

In the Delhi slums Pragya's story shows remarkable transformation in society. Pragya is totally illiterate. A turning point came when she met Jesus Christ; she began to look at things differently. She opened her home for the clinic doctor, and she became a community health worker. Very soon she became a leader of transformation in that community.

You can see the change in her own family. Her children believe they have value. A woman of high integrity, she has hope and she gives others hope. She enables people to face their issues, especially when it comes to AIDS. In a Christmas programme, one or two widows affected by AIDS told how their lives have meaning and purpose because of this woman who visits and prays and tells them not to give up. She believes people have a right to be treated with respect because this is how God has created them.

In the hospitals when the patients go for treatment, the doctor tells them, "If Pragya sent you, we will treat you". Pragya says, "Unless you change your lifestyle, you are not going to help your family". Because of her, some men at the programme have said, "We have become more responsible in our homes".

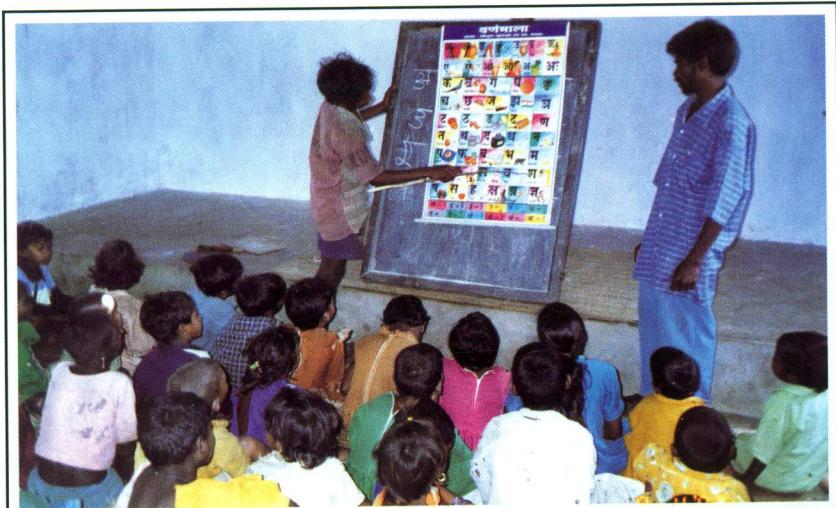
Transformation Through Education

According to the 2001 census, even after 55 years of Independence, 296 million people in India are illiterate. EFICOR and its partner agencies help people to experience the joy of learning and being able to read and write. Classes are held for adults and children in basic literacy and numeracy. Coaching classes for school students help them perform better in school.

In one year, 2002-2003, a total of 3,486 men and women helped by EFICOR or its partner agencies learnt to read and write and do basic mathematics. Literacy classes are made up roughly of 20 percent men and 80 percent women. 651 children were enrolled in school and 75 in pre-school. Animators and supervisors who conducted the education programmes were trained so that they would bring effective education suited to the deprived, offering skills for life.

A comprehensive evaluation report by the State Resource Centre, Tamil Nadu, commended EFICOR's literacy programmes. Government officials across the country have appreciated the combined efforts of EFICOR and partners, and joined with the literacy teaching organisations by providing primers, special training courses and monitoring support. In fact other villages looking on ask for literacy programmes because they can see the benefit of the changes.

Adult literacy has impacted the lives of men and women such that they are able to handle life situations better – selling goods and produce, reading bus routes and health and hygiene posters and pamphlets, writing letters. Many gain the confidence to take problems to local authorities. Groups collectively write letters to authorities for basic services. Action groups form. Savings funds start. As people learn to read, staff find even more ways to help them, and provide programmes for neo literates. At social awareness programmes and camps they learn about human rights, gender equity, child labour, savings and preventive medicine. Some men change their behaviour towards wives or children or others in the village. Women's groups can seek loans to start small businesses.



Informal Primary Education

A Glimpse of Change - Gadaba people make their own headlines

The Gadaba tribe in Lamtaput, Orissa, had no script for their language until 2001. EFICOR's partner agency, Asha Kiran Society, began to develop an appropriate script by studying the language and bridging learners to the local Oriya script. The Gadaba people can now bring out a monthly newspaper in their own language.

Ram Sisa visits villages and interacts with people to collect information for the newspaper. He adds jokes and proverbs for the interest of readers. The Gadaba literacy team then use his information to produce the newspaper, which is distributed on market day. Ram Sisa says, "I am being enriched while collecting information. I am grateful for the opportunity to learn and help others to increase their knowledge".

Shantishila Kashmi's Story

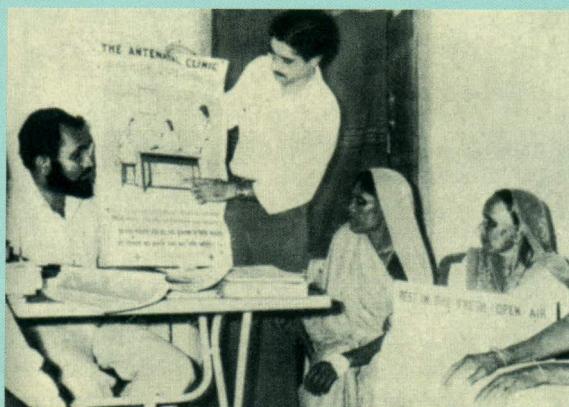
Shantishila Kashmi, an agricultural labourer, drank away most of his earnings. One day in his village he met the animator of the literacy class, who invited him to join the class. Kashmi attended regularly and soon learnt to read and write. The animator counselled him about his drinking, and eventually he gave it up and said to the people round him, "Drinking never did my family or me any good".

Today he lives a reformed life, respected by the community in Dedapausi village, Orissa.

Ramesh Raman's Story

Ramesh Raman, who lived in Chepa village, Waghai, Gujarat, longed to start a business but had no confidence because he was illiterate. He did not know how to count or use money. He regularly migrated to cities to work as a labourer because he could not make a living in his own village.

When literacy classes started in his village, Raman enrolled and learnt to read and write and do simple arithmetic. Then he started his candy business, selling in the village and out in the byways with a box of candy on a bicycle. Now he earns Rs 80 to 100 per day, which is enough to live on. He also encouraged his wife to learn to read and she is now an active member of a Self Help Group, working with the other women to improve their situation.



Health education for illiterate village women

The Need to Re-organise

In 1998 there were two EFICOR offices: the South India Regional Office in Bangalore had all the managerial staff and Delhi Headquarters office was the location of the Directors and the field staff. Much of the administrative work such as proposal writing, mobilising resources for projects and funds was done in Delhi but field implementation was carried out through the Bangalore office where the monitoring staff were based. It became evident that because of this administrative structure the efficiency and speed of implementation of the programmes was hampered. Raising resources, particularly for the Rig Unit was difficult, as many of the rigs were becoming old and in need of repair and therefore, unproductive. TEAR Australia conducted an organisational study on EFICOR and felt that surplus staff and an unnecessarily large structure were problems that EFICOR should deal with promptly. The audited statement as on 31st March, 1999 showed administrative income to be Rs 3,244,741 as against an expenditure of Rs 3,765,173. So, the organisation entered the period between February 1998 to April 1999 with a significant deficit. This was due to an unexpected drop in income. Thus, there was a financial and administrative crunch which had to be addressed.

The Board decided in December 1998 that a total restructuring of the organisation was necessary. As part of the restructuring, some of the staff were seconded to other organisations like SHARAN, EHA, and Sahara House in Delhi and to other field projects with partners. EFICOR committed itself to support them for three years with salaries and allowances paid by EFICOR until the partners were able to pay them. The 'separation package' as far as possible aimed at re-deploying EFICOR personnel to other similar organisations to learn new skills and to help them stand on their own. Overseas donors also contributed towards the retrenchment cost of the organisation.

Restructuring also meant that the management of programmes would be centralised in Delhi. The Bangalore office was closed down. A group of eight staff was called upon to manage all EFICOR Programmes for better co-ordination, communication and effectiveness. Promotional staff and Training Unit staff were based in the Headquarter office in Delhi. By September 1999, retrenchment of almost 50% of the staff had taken place. Out of three Rig teams, only the team at Bolangir was retained. The Directors and the EFICOR leadership remembers this as the most painful decision that EFICOR ever had to take in its history. The closure of the Bangalore office completed the process of geographical concentration of most of its programmes and having the main base in the North.

The restructuring produced positive effects on the financial front as well as in the administration. By August 1999, the General Director was to report that most grants were received and disbursed to almost all programmes. A more effective structure was developed to give quicker and decentralised decision-making. Better interaction among managers, better response for funds from donors and improvement in quality of reporting, monitoring and proposals, were all positive results the restructure. Administrative costs were controlled by making field expenses a priority and reducing office space.

Filling of vacancies took place gradually over the following years. Mr. Eddie Mall resigned as Director of the Projects Department to head CANA. At that time Rev Dino L. Touthang was the Director of the Training Unit and the Human Resources Development Unit (HRD). He was then given the responsibility of looking after all field work under the Operations Unit which had formerly been called Projects Department. Mr. David Chandran was appointed Director of Administration, Finance and HRD.

Natural Resources Development Unit

In July 1998, the Rig Unit and the Water Resources Management Unit were merged to become Natural Resources Development Unit (NRDU). It was set up not only to provide water but also to focus on environmental issues among rural and tribal communities. The provision of potable water in states like Orissa among the tribal communities produced positive results in terms of significant decline in water borne diseases, previously rampant in the area. It has in turn led to an improvement in general health. Women who previously walked long distances to fetch water benefited from having more time. Now opportunities for profitable activities opened up like kitchen gardening with the sale of the surplus vegetables to increase the family income. Training of farmers in new methods led to better yields. There was also increased awareness among the people of the importance of the forest and its value to the wider environment.



Clean water near at hand transforms lives

Super Cyclone in Coastal Orissa

In 1999, EFICOR carried out one of its biggest relief operations. Coastal Orissa was hit by a super cyclone on 29th October, leaving 10,000 dead and with a loss of 454,000 head of cattle. 1,800,000 dwellings were damaged and 80 per cent of the crops were destroyed. With the recommendation of the Government of Orissa, EFICOR took the lead among NGOs in three *Gram Panchayats* (Village Councils) in the worst hit area of Ersama Block of Jagatsinghpur District. Donors responded worldwide, from Canada, Holland, France, UK, Sweden, Hong Kong and Australia.

EFICOR organised volunteers from Bhubaneswar churches and the YMCA who surveyed the needs within nine days. Within 15 days basic survival packages of food, cooking equipment, clothing, blankets and plastic sheets were handed out to 6,134 families. Despite heavy pressure from local leaders, EFICOR maintained an equitable distribution of aid to all in need. Another 3,164 families were assisted in the second phase of relief work. This helped to rebuild homes, restore means of livelihood, develop physical and social infrastructure and sustain food security. Disaster preparedness training and committees have contributed to the future security of the communities.

An evaluation of work done revealed a positive view from community leaders. A Food for Work system enabled villagers to participate in reconstruction and be paid in foodstuff. Rather than being helpless recipients of aid, they were workers with dignity. The community identified projects they needed and prioritised them which created a sense of ownership in all the work that followed. Effective links with government officials increased the services to these villages considerably. EFICOR was an active advocate for the poor, taking up issues such as compensation for those left off official registers.

Significantly, there were signs of transformation in communities during the long term rehabilitation. Village committees found it empowering to plan Self-Help Groups, save money, and improve their cooperation. Women gained in status socially and economically and found their voice. Caste dynamics and migration, too, were impacted through the Food for Work scheme. The annual migration to cities decreased as there was more income in their own villages. Communities learnt to use government services, register groups, and drawing disaster preparedness plans for future use.

Peace Building in Assam

In another kind of disaster, a man-made ethnic conflict, EFICOR worked in partnership with NEICORD. The clash in Bongaigaon District, Assam, in 1996 was between Bodos and Santal Adivasis and many houses and crops were destroyed and people displaced. Not only were relief materials distributed, but there was also a concerted effort along with tireless local church leaders to bring peace. It took a slow five years for the affected people to settle down in peace. The Lutheran church continues long term reconciliation and reconstruction. Now the people of both groups say, "We go to each others weddings and the women can walk freely even after dark".

Blessed are the peacemakers, for they will be called sons of God.

Mathew 5:9



Bodo and Santali women meeting together.

On one occasion an expert in the law stood up to test Jesus. Teacher, he asked, what must I do to inherit eternal life? What is written in the Law? he replied. How do you read it? He answered: 'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind; and, 'Love your neighbour as yourself.' You have answered correctly, Jesus replied. Do this and you will live.

Luke 10:25-28

Twenty Years of Training

The Training Unit was twenty years old in 1999 and by then it had trained more than four hundred Community Development Organisers (CDOs), from varied educational and organisational backgrounds. They gained an understanding of community needs, analysis, implementation, and a biblical background to transformation. CDOs have two six-month residential programmes and three years of practical placement for field training. The programme equips them in their ministries and prompts them to respond to developmental needs from a biblical perspective. It is based on the theology and practice of Christian wholistic mission. There is a particular focus on the poor and marginalised communities, especially in rural areas. Trainees are thoroughly equipped with the practical skills of an effective community worker. Essential skills include participatory decision-making with the poor and organisational management.

A study of the impact of EFICOR training was undertaken in 2000 by the Unit. It revealed that about 89% of all those trained continued to work in the area of community development in different capacities, from CDOs, community development project coordinators, managers and directors. The lives and involvement of Mr. Amarendra Singh (Programme Coordinator of the Malto Development Project in Bihar), Mr.

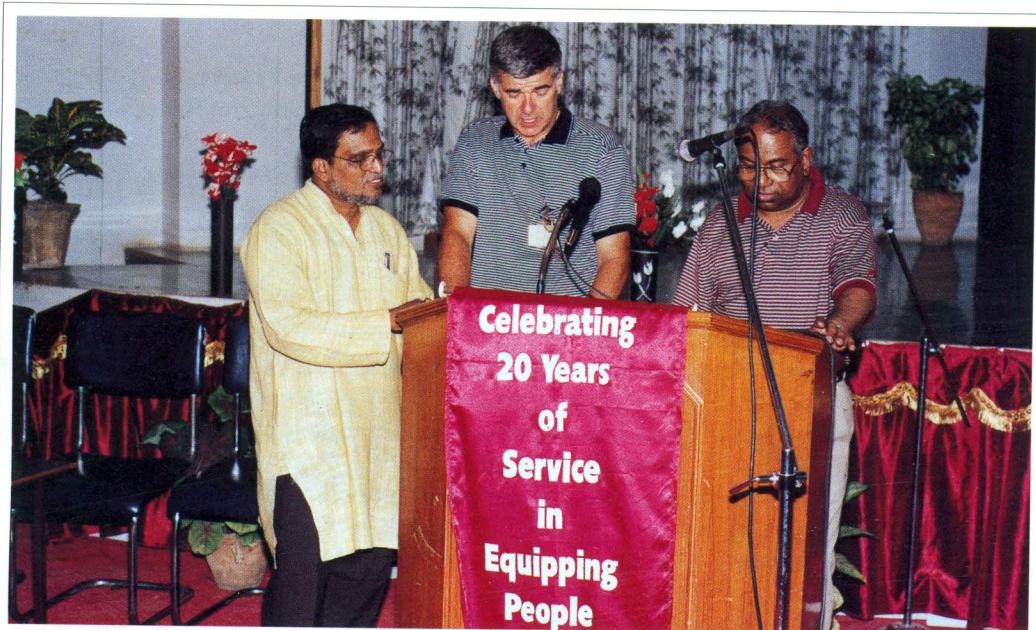
“It is not the implementation of programmes to which we are called, but to impact the nation and its communities.”
Mr. C.B. Samuel

“Training is influencing for impact.” Rev Dr Vinay Samuel.

EFICOR defines training as a process by which we intervene to change people's lives towards involvement in Kingdom concerns.

John Paul Harris
(Programme Field Assistant, Malto Child Care, Jharkhand), Mr. T. K. Joy (Director, SCOPE, Orissa), Ms. Deepthi Prabha (working with SEED, Orissa), Mr. Prem Livingstone (Social Worker, Gujarat) and Mr. Ramesh Babu (Social Worker among the Koya tribes in Andhra Pradesh), among many others, tell the stories of how the training programmes of EFICOR changed their lives.

It motivated them to work for the poor and, in the words of Ramesh Babu, "It gave me a kind of vision to help poor people come out of their poverty and oppressive structures".



Mr. C.B. Samuel, Rev. Dr. Chris Sugden and Rev. Dr. Vinay Samuel share the podium

Technical Services Department (TSD)

Technical Services, which started as the Educational Training Unit, has played a key role in shaping the thinking and actions of EFICOR. This was important because when staff and partners understood how much the Bible stressed God's concern for the poor, and how in serving the poor they were serving God, it gave energy and sincerity to their actions.

Rev. Dr. Vinay Samuel put it this way: "The TSD makes EFICOR a learning unit, constantly rooted in the Bible and shaped by the Bible ... to meet the needs of the people".

For this, the unit at first trained church leaders and middle level staff of various organisations. It equipped people in knowledge, skills and attitudes for working with the poor. It studied the Bible for an understanding of social concern ministries, sound development, did research and wrote considered articles for the Christian press. Then it started its own publications, moving from a few pages called *Contact*, to *Newsletter*, *Little Drops* and then *Drishtikone*, which now has 2,500 readers.

Mainstreaming Disaster Management

Between April 2000 and March 2001 EFICOR was involved in 16 relief operations. The major ones were flood relief in Bihar, West Bengal, Rajasthan, Andhra Pradesh and Himachal Pradesh. Besides these, medical relief was provided in the malaria prone area of Sahibganj District of Bihar and, drought relief in Jodhpur, Rajasthan, was provided to nearly 2000 families. EFICOR also continued its rehabilitation work that started in Orissa in 1999 and in Andhra Pradesh where 120 houses were built. Projects were piloted in flood prone areas of Madhubani, Bihar, and Bongaigaon in Assam as well as in drought affected areas near Bolangir, Orissa. Long term work moved from reconstruction to integrated development.

The reverse also happened. The learning from these projects helped EFICOR to include disaster risk reduction into the mainstream integrated development programmes. This reduces the impact of hazards on the most vulnerable groups.

Since 2003, disaster risk reduction has taken place with longstanding partners in Khammam District, Andhra Pradesh. By relying on capacity building, training and some physical interventions, EFICOR has reduced people's vulnerability to floods and droughts in 30 villages. In each village a Disaster Management Committee has been set up and 20 young people have been trained as an emergency response task force responsible for evacuation and rescue. Self-help groups and farmer groups have increased family incomes. Raised hand water pumps have been installed with maintenance training and toolkits supplied. Eight villagers reported that they were not only able to repair their own village pumps but also the pumps of neighbouring villages and earn some extra cash in the process. Improved drought and flood resistant varieties of rice, cotton, chillies and *bhindi* (okra or lady's finger) were introduced to good effect and diesel-powered irrigation pumps were installed in two villages, benefiting about 35 farmers. Lastly, tree planting was made possible. All this has resulted in community empowerment, greater access to clean water and increasing food security due to alternative cropping schemes. As well as the humanitarian imperative, a strong economic argument favours integrating risk reduction into development planning. The cycle of vulnerability has been disrupted. Disaster risk reduction schemes are not only needed at local level but also at national and international levels.

In a year, EFICOR normally responds to 8-12 disasters assisting about 6,000-10,000 families. The micro level processes, the remarkable project results and the fact that it bases its relief operations on the 'Red Cross Code of Conduct' give EFICOR a strategic advantage as a member of national level advocacy networks. These are SPHERE India and the National Disaster Management Association.

For men are not cast off by the Lord for ever. Though he brings grief, he will show compassion, so great is unfailing love. For he does not willingly bring affliction or grief to the children of men. To crush underfoot all prisoners in the land, to deny a man his rights before the Most High, to deprive a man of justice—would not the Lord see such things?

Lamentations 3:31-36

Overcoming Caste Differences to Overcome Floods

It is not always easy to overcome ancient prejudices. This story comes from Chattri Tola in Andhrathari, Bihar, near a river embankment and vulnerable to floods.

A Disaster Mitigation Committee comprising members of various castes in the village was formed. There were many initial differences, but the work continued. Later, problems emerged when some high caste groups began to dominate the meetings. Materials had been procured to construct a culvert to divert the flow of water out of the village if there was a flood. The upper caste members refused to cooperate and the work stopped.

EFICOR task force members took the initiative to resolve the issues by bringing together various communities in the village, and asking them to work on how to resolve their differences. In time they reached a consensus, and work on constructing the vital culvert could start again.

Kunja's Story

Kunja Thirupathi Rao, a young man of 25 years, lives in Bandarugudem village, near Khammam in Andhra Pradesh. He is a trained volunteer with the EFICOR Disaster Mitigation and Preparedness Project (DMPP) Task Force.

In August 2006, there was a flood caused by a cyclone in the Khammam area which created havoc. People and cattle lost their lives. Kunja remembered his training. When the flood threatened, he gathered the village Task Force and organized them. The villagers were moved to higher ground with special care given to three elderly people.

After the flood receded, Kunja initiated the approach to government officials for the assistance on offer. With support from the village Disaster Management Committee they met the officials and were successful in obtaining all the relief that was due them.

Kunja said, "It was the first time in our village history that we worked together and minimised the loss of life and property. I fully thank EFICOR for giving us such training which helped us protect ourselves and prepare the villagers against disaster."

The Millennium Development Goals and EFICOR

It is clear that EFICOR cannot meet the development needs in India and that working with partners is essential. The Millennium Development Goals (MDGs) provide a platform on which international agencies, governments and national NGOs can partner with a common purpose..

The MDGs were formed at a United Nations conference in 2000. World leaders from virtually all countries, including India, agreed on eight ambitious Goals. Developing countries are the ones leading in the first seven Goals on improvements in human well-being. To reach the eighth Goal, developed countries need to support the less developed countries in partnership.

The MDGs enable EFICOR and other NGOs to link their strategies to nationally and internationally acknowledged goals. Maybe more importantly they provide a tool for advocacy, in that NGOs and civil societies can partner with the Government to fulfil the goals. NGOs are also more able to hold Governments accountable to these commitments.

The Goals are:

1. Eradicate extreme poverty and hunger
2. Achieve universal primary education
3. Promote gender equality and empower women
4. Reduce child mortality
5. Improve maternal health
6. Combat HIV and AIDS, malaria and other diseases
7. Ensure environmental sustainability
8. Develop a global partnership for development

The MDGs give the international community 18 tangible targets and 48 indicators with measurable values to accomplish by the year 2015 with the base year being 1990. Sample targets are:

Goal 1: Eradicate extreme poverty and hunger

- Halve, between 1990 and 2015, the proportion of people whose income is less than one dollar a day.
- Halve, between 1990 and 2015, the proportion of people who suffer from hunger.

Goal 2: Achieve universal primary education

- Ensure that, by 2015, children everywhere, boys and girls alike, will be able to complete a full course of primary schooling.

The MDG story so far: One step forward?

The World Bank Report Partnerships in Development, Progress in the Fight Against Poverty in June 2006 stated that the goal to eradicate extreme poverty is within reach. However, it is probably the only goal to be attained; significant progress has been made towards some targets in some countries, but in many cases progress is patchy, too slow or non-existent. The current rates of progress of the other non-income goals are too slow, e.g. promoting gender equality and reducing child mortality. There are some reversals too, e.g. in Sub-Saharan Africa the number of people living in poverty is greater now than it was in 1990.

As far as the Millennium Development Goals and India are concerned, this time-bound focus of the goals could be the panacea for India's slow track record in these areas. One of the facts for the inability to realise appreciable levels of development could be that goals in India have never been strictly time-bound. There are no compulsions even as far as achieving the MDGs is concerned but they have become a framework in assessing different countries' performance. Failing to accomplish MDG goals will reflect poorly on the Indian commitment to equitable development.

The macro economic indicators clearly show that India is one of the world's fastest growing economies. Inflation has been contained at accepted levels and a predicted growth rate of 8 percent secures the fiscal position further. In *India Vision 2020* (2004) the Indian Government envisaged substantial improvement in the quality of life for all, high standard of health and educational facilities and a booming industry.

Despite these achievements, equitable development continues to elude the large majority of the marginalised, vulnerable and discriminated sections of society. This socio-economic disparity is further complicated by the wide geographical, regional and cultural variations that exist in the Indian sub-continent. EFICOR is part of a network committed to addressing the obstacles to equitable development as measured by the MDGs.

“In the South Asian context the MDGs look like stars and moon up in the sky. Most of the goals in the past have failed to move beyond mere catchy slogans - Education for All, Health for All, Hunger Free Society ... these goals still need to come from the heart of local policy makers. Are they really committed? Do they see people as valued human beings rather than mere targets and beneficiaries? Absence of political will is the single, most important problem.”

Indumathi Rao, CBR Network, Bangalore

Working Together

EFICOR maintains strong and cordial relationships with EFI and seeks to develop this relationship with mechanisms for working together.

Through the training programme EFICOR has developed links with several evangelical missions that have become practitioners of integrated mission. These include the Friends Missionary Prayer Band, Indian Evangelical Mission, Indian Missions Association and Blessing Youth Mission.

EFICOR keeps in touch with several Christian organisations that it was instrumental in starting. NEICORD, CANA, both mentioned earlier, and Prabhaav (Indian Evangelicals in Social Concern Ministries) are such organisations.

In 2001 EFICOR joined in an agreement with Discipleship Centre, NEICORD and Emmanuel Hospital Association to form the Disaster Coordination Committee (DCC). This was to facilitate a process of disaster intervention and preparedness to demonstrate more effectively God's love, care and compassion to people affected by disasters and to bring peace and reconciliation in conflict.

The All India Association of Micro Enterprise Development (AIAMED) is another organisation that EFICOR helped to establish.

EFICOR is one of the pioneering organisations that initiated the institutionalisation of the SPHERE project in India in 2002, and is a member of the SPHERE India Management Committee. It trains its staff to comply with SPHERE standards which has helped them to assess needs. EFICOR works through partners in providing relief and has developed training modules incorporating SPHERE guidelines and standards. In a step further, EFICOR has trained trainers in order to be more strategic and to multiply the people trained. To maintain the quality of training and the adherence to SPHERE standards, EFICOR monitors their relief work closely and also their partners' relief work. As a member of SPHERE India Management Committee along with other national disaster networks such as Disaster Co-ordination Committee and the National Disaster Management Authority, EFICOR contributes to improving the national coordination, quality and efficiency of disaster management and preparedness.

At state and local level EFICOR takes part in network activities to coordinate efforts, collaborate in advocacy movements and share knowledge and learning. EFICOR is a part of several networks at the international level standing in solidarity with other like-minded organisations. It is accorded consultative status with ECOSOC-UN and is a member of World Association of Non-Government Associations, Reuters Alert Net on humanitarian aid and disaster news and the Micah Network.



**Rede Miqueias
Red Miqueas
Micah Network
Réseau Michée**

And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God. **Micah 6:8**

The Micah Challenge is a global Christian campaign which aims to deepen engagement with impoverished and marginalised communities; and to challenge international leaders to achieve the Millennium Development Goals. EFICOR along with EFI and Prabhaav organised a Micah Network Conference in Pune in 2004. They are the lead agencies spearheading the Micah Challenge campaign in India. Heads of organisations, mission agencies and churches came together to deliberate on the Christian response to poverty and an appropriate campaign to be organised in India in line with the Micah Challenge.

The Micah Network is a group of more than 290 Christian relief, development and justice organisations from 75 countries. It was formed in 1999 and has three aims. These are to help these Christian agencies fulfill God's instructions in Micah 6:8. Their aims are:

1. Build capacity: strengthen the capacity of participating agencies to make a biblically-shaped response to the needs of the poor and oppressed;
2. Encourage integral mission: speak strongly and effectively regarding the nature of the mission of the Church to proclaim and demonstrate the love of Christ to a world in need;
3. Advocate: prophetically call upon and influence the leaders and decision-makers of societies to "maintain the rights of the poor and oppressed and rescue the weak and needy".

The Micah Network has a strong representation from Southern (rather than Western) based agencies. Many of the agencies appreciate the opportunity that Micah Network provides for Northern and Southern based agencies to join together as equals as they strive towards their aims. EFICOR is a strategic member of the Micah Network. Rev. Dino L. Touhang is on the executive of Micah Network which has a lot to contribute to shaping evangelical thought and practice globally.

Impacting for Transformation: Second Five-Year Plan (2001-2006)

The Second Five-Year Strategic Plan was formulated for 2001-2006. It was the result of a consultation with all staff, the Board and external experts. The plan articulated the future direction of EFICOR and identified issues of concern that EFICOR should act upon in the next five years. Five areas were identified as Strategic Areas of Intervention.

The primary focus points and the course of action charted out:

- 1. Creating sensitivity to God's concerns on social issues:** In doing this, EFICOR would focus on creating networks of groups that are equipped to communicate Biblical perspectives on social issues and influence people and society.
- 2. Poverty alleviation, economic well-being, regeneration and development of land and social development:** These four components would address poverty and injustice in 25 specific communities in Bihar, Jharkhand, Madhya Pradesh, Chhattisgarh, Rajasthan, Orissa, West Bengal, Uttaranchal and Uttar Pradesh, among tribal and slum communities.
- 3. Building Christian response to disasters and strengthening communities' preparedness in disaster mitigation:** This meant providing relief and rehabilitation and building disaster mitigation capabilities of communities in vulnerable areas. Advocacy on behalf of threatened communities is also part of the response.
- 4. Building peace and reconciliation movements:** EFICOR's goal is to promote peace and engage in negotiations for reconciliation in situations of disasters and to provide early warning on possible outbreak of conflicts. This would be a new area for EFICOR and a challenge that it intended to take up.
- 5. Promoting and modelling care:** EFICOR aimed to develop a community of care givers who promote and model care among specific communities like AIDS victims or children at risk and in every district where there is at least one church. The kind of care that is referred to here points to community-based care as against institutional care. Support and increasing the capacity of Christian communities to address social needs and injustices continued to be an important concern and focus of the Second Five-Year plan.

Defend the cause of the weak and fatherless; maintain the rights of the poor and oppressed.

Psalm 82:3

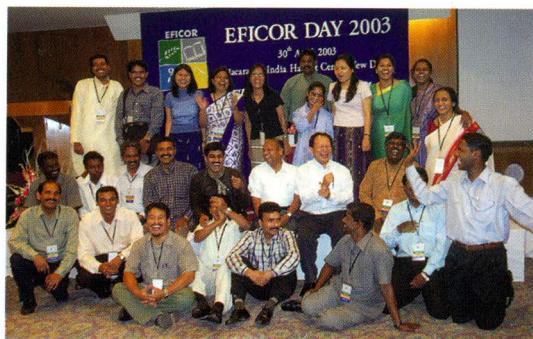
New Director, Same Vision, New Methods

In 2001, Rev. Dino L. Touhang was appointed General Director of EFICOR for five years. He succeeded Mr. C. B. Samuel, who led EFICOR for 16 years and to whom has been credited the shaping of the present identity of EFICOR. With the change of leadership came a different approach to organisational management. This led to several challenges for the organisation, primarily in recruiting key personnel at the managerial and directorial levels. Also it refined and sharpened the vision and mission statements and developed the organisational goals. By taking the core of the mssion statement and expressing it in goals, Rev. Touhang sought to include all EFICOR staff so that they possessed a combination of "professionalism with a heart". Rev. Touhang sought to develop a mission statement which proceeded from the vision statement. Following the development of the mission statement it was possible to form goals with measurable outcomes. As Rev. Touhang pointed out, the new leadership would be committed to the same vision and goal as the preceding leadership and therefore would be a continuation of what had been started. The difference or the change would be in the methodology or the process of achieving the goal and vision.

Second Staff Conference

The commitment of the staff at all levels has been one of the strengths of the organisation in the past and is an important criteria for future success as well. In 2001, August 19-21, the second Staff Conference, to which the families of staff were also invited for the first time, was held in New Delhi. The conference was intended to bring spiritual enrichment and renewal and communicate the future mission of the organisation to the staff by presenting the Strategic Plan 2001-2006. The theme of the conference was taken from Isaiah 54:2: "Enlarge the place of your tent,

stretch your tent curtains wide, do not hold back, lengthen your cords, strengthen your stakes". Eight key values were identified by Rev. Touhang, for EFICOR to retain and cherish. They were people orientation, community focus, servanthood, participatory network with partners and community, Bible centred in approach, openness to learning, excellence in performance and ethics, and innovative team work. The main speaker was Mr. C. B. Samuel; with contributions from Dr. Bijoy Koshy (Chairman of EFICOR Board), Rev. Richard Howell (EFI General Secretary) and Rev. Touhang. The Conference was also marked by the commendation of senior staff and a farewell for the outgoing General Director, Mr. C. B. Samuel.



Some EFICOR staff

Gujarat Earthquake

Gujarat was struck by a devastating earthquake on 26 January 2001, Republic Day, leaving about 20,000 people dead and about 200,000 people injured. Many more were missing and homeless. In addition to loss of lives and homes, more than 10,000 small and medium industrial units went out of production. The handcraft business in Kutch suffered enormously and about 50,000 artisans lost their trade and income. Health centres and hospitals were destroyed, electrical sub stations went out of action, telecommunications failed, and railways became inoperable.

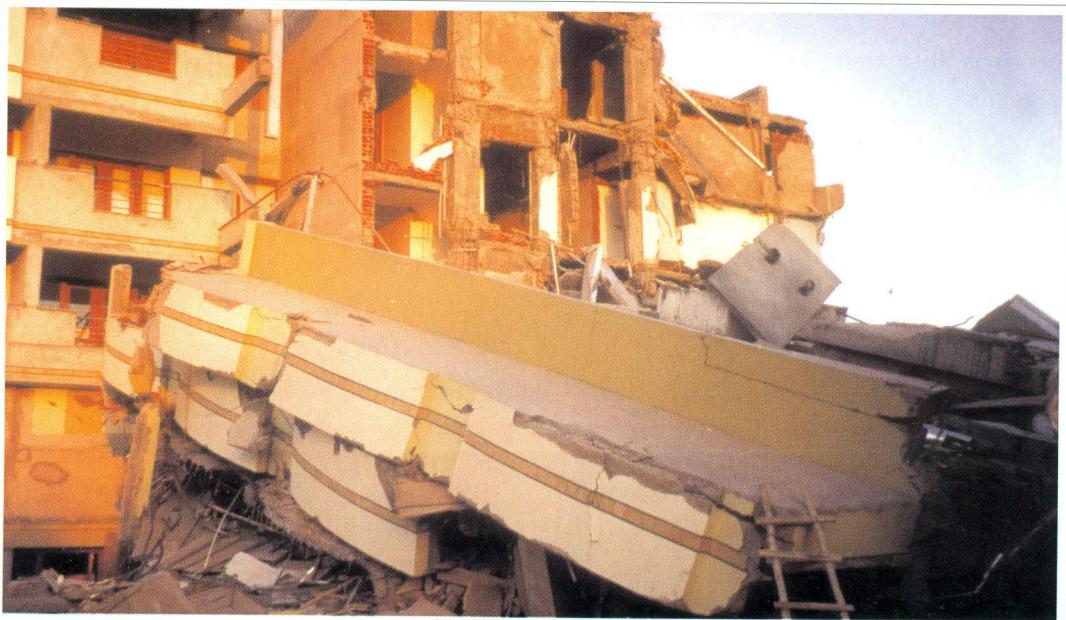
A disaster of such magnitude called for a major relief intervention from EFICOR. This by far exceeded all previous involvement in disaster situations in terms of budget and staff involvement. EFICOR focused its operations in rural Anjar Taluk, since no major NGO had started work there, and in urban Gandhidham slums where people could not find work as all businesses had come to a grinding halt. Decision-making alongside local leaders became a feature. In the first two months relief worth Rs 500,000 was provided to more than 17,595 families in 52 villages and two towns.

About 400 volunteers from 29 churches and other organisations participated in the relief work. Providing accommodation for the large group of volunteers demonstrated EFICOR's emphasis on facilitating churches, groups and individuals to share in responding to human need. 25 people learnt skills in trauma care and counselling and gave valuable support to the many who suffered. This service in the relief stage was an effort by EFICOR to move into promoting and modelling care. This is a component of wholistic mission and one that has become a strategic area of intervention for EFICOR.

EFICOR partnered with Development Alternative (DA), one of the largest NGOs in the country in the rehabilitation work. This was named the 'Asha Reconstruction Programme' and four villages were adopted for reconstruction by EFICOR in Kutch District.

New houses and community buildings for needy people

Nagawaladia village, Anjar Taluk	277 houses, 1 primary school, 1 children's nursery, 1 local government office
Bitawaladia village, Anjar Taluk	175 houses, 1 anganwadi, 1 panchayat office
Sai village, Rapar Taluk	181 houses
Thoraniya village, Bhachau Taluk	50 houses
Total spent by March 2003	Rupees 80,000,000



The Gujarat Earthquake levelled whole buildings

Steps to Getting it Right - Building houses by Participative Decision-making

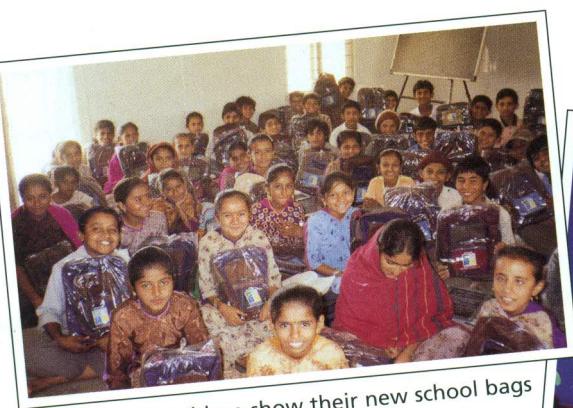
1. First round of village meetings
2. Villages make agreement to work with EFICOR
3. Villages form Reconstruction Committees, including varied representatives and women
4. Committees discuss and agree on design option; signatures given
5. Committees plan how to produce needed building material, land ownership, water
6. Village settlement plan, house designs customised to suit plots
7. Houses built; community buildings communally owned
8. New houses better than before - resistant to earthquake and cyclone

Taking care of people, not only things

In times of great stress, it can be difficult to know who is the neediest. At the emergency relief stage, when EFICOR had to find who was in most need, they took tents by truck to a place where people did not notice them, and transferred them to a jeep. Then, after 11.00pm, they identified families sleeping in the open and provided the tents and recorded their signatures, finishing before dawn each day.

Fairness and justice had to continue as components of all assistance. EFICOR made a point of reaching the vulnerable and marginalised in town and village, making sure all sectors were included, regardless of caste or creed.

Then there were people offering to help. EFICOR needed to organise these as work teams and bring experts to train others in trauma care and counselling. These helped both communities and individuals make the emotional adjustments to what had happened.



School children show their new school bags

Children of Nagawaldia primary school performing on the inauguration day of their rebuilt school.



Students from Hebron School share toys with children who survived the earthquake



Gujarat Riots

In 2002 Gujarat was in turmoil as riots swept through whole towns in the state. In the Ahmedabad Riots EFICOR supported 3,000 families, both Hindu and Muslim. The local partner organisation was the Citizen's Initiative, a large network of NGOs. Each family was given cooking utensils, four sets of clothes, stove, buckets, jerry cans, bed sheets and cooked food.



Flames engulf a shop during the rioting in Ahmedabad

Amina Bibi's Story

Widowed Amina Bibi lived with her two sons and one daughter in Gomtipur locality in Ahmedabad at the time of the Gujarat riots. When her husband died in an accident while working in a textile mill, the management gave no compensation. Zakir, the eldest son, worked in a factory where burkhas are stitched, earning only Rs 250 a week. When the communal riot broke out, this factory was burnt down, leaving Zakir, the only earning member of the family, unemployed. The other son, Zahir, is an epileptic whose medicines cost Rs 54 every week. Now there was nothing. They depended on relief handouts. EFICOR provided cooked food to the family through the community kitchen run by the community themselves. Someone asked them what they thought about receiving food relief and found an answer full of gratitude. "This is the first time in our lives that we have received this kind of relief and we feel strange about it, but we are grateful to EFICOR for the timely help".

Indian Ocean Tsunami

While some parts of the world were still celebrating Christmas, the next day had dawned in South and Southeast Asia. People here started their day like any other day when they were caught by the unknown 'tsunami'. People in south India were strolling along the shore, playing cricket, cooking breakfast, going to church.

No-one has forgotten the images of fear, loss, desperation, death, and damage from that fateful 26 December, 2004. The challenge was to assist people to put away the nightmare that was real and to replace it with hope and a future.

EFICOR's response

1. Food, drinking water, clothing and hygiene kits to Ongole District, Andhra Pradesh; Kanyakumari and Chennai, Tamilnadu; Port Blair, Andaman Islands.
2. Temporary shelters for people whose houses were destroyed.
3. Psycho-social support for those in a state of shock - healing activities like painting, cultural events, games and sports e.g. carrom boards, badminton sets.
4. As part of the Disaster Coordinating Committee, EFICOR worked with Discipleship Centre and Emmanuel Hospital Association on a 6-month project providing relief camps in Port Blair for 2,500 people with community kitchen, clothes and mosquito nets.

Tsunami Statistics in South India

Deaths	10,749
People affected	2,731,874
People missing	5,640
People moved to safer places	674,599
People in relief camps	112,558
Homes destroyed	126,182

Note: SITREP-35, 18.01.05 No. 32-5/2004-NDM-1, Ministry of Home Affairs,

Fatima's Story

The tsunami took away many tools, and for Fatima of Azad Nagar the biggest problem was that her weaving loom, fixed into the mud of her village house, was irreparably damaged. Weaving the traditional Kerala wrap, was her vocation in life, a skill she learnt from her mother. Fatima wove *mundus* and sold them at the nearby cooperative to supplement the income of her poorly paid husband.

When staff saw that a loom was exactly what she needed, they included this on the list of requirements to restore livelihoods to people in Azad Nagar, and soon Fatima had a new loom. They watched her then, fascinated with the flying shuttle and the intricate moves of spindle and thread as Fatima wove a white *mundu* with a red border, pedalling the machine with her foot. Still, her profit is not great. She can earn about Rs 120 in a week, but that is better than nothing, and it keeps alive an old and honourable skill.

Focus on three districts for long term rehabilitation

EFICOR selected Cuddalore, Nagapattinam, and Kanyakumari, on the east and south coasts of Tamil Nadu, as the three places in which to make a difference. How do people cope when they lose their house, their food, and also their means of gaining a living? Damaged shops and boats left many helpless. EFICOR engaged local craftsmen to build new boats to their own highest standards. The result was better than they had before! Previously fishermen continuously paid rent for boats, but now, with EFICOR's help, groups of fishermen jointly owned their boats. Moments of exhilaration accompanied their return in April from their first fishing trip after the tsunami, with an amazing catch of over a tonne of fish, each one, they estimated, 10-20 kg. Said one of the men of Cuddalore, "I am thrilled that I can now eat and live with the work of my own hands".

In Chinnamanickapangu village, Nagapattinam, people got back from relief camps to find their huts in shambles and their household equipment washed away. Neither could they plant new crops, for their cultivated land was ruined by sea water. There were no jobs and no ways of growing their own food. Where could they turn? At this point their village, chosen by EFICOR, received more than a 'hand-out'. They received a 'hand-up.' With advice and village mobilisation, they were able to clean their village and repair the road while receiving cash-for-work. "EFICOR came at the right time", says Pooraswamy, the village panchayat leader. "They helped us forget our worries and interact as a group. With these earnings we are making a living".

In Kanyakumari, as in the other places, the work meant clean up, talk, support for change, temporary shelters and then more permanent shelters. Some people were more disadvantaged than others, so staff identified widows, destitute and disabled people for specific help towards future income generation. Some only needed to get back their essential equipment, like a man in Azad Nagar village, disabled by an accident in childhood who used to gain a living selling groundnuts from his four-wheeled trolley. Among the other small-scale business applicants, he asked for nothing more than a new trolley in order to look after himself. He received it. "I can earn Rs 100 to Rs 150 a day selling groundnuts round our village and nearby", he said. He was well satisfied.

EFICOR's total budget for the tsunami relief and reconstruction is estimated to be a staggering Rs 510,000,000.

The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the broken-hearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the LORD's favour and the day of vengeance of our God, to comfort all who mourn, and provide for those who grieve in Zion—to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the LORD for the display of his splendour. **Isaiah 61:1-3**

After the Tsunami

There would be no point leaving people with the same exposure to disaster they have always had. EFICOR had to do more - more permanent physical structures and improved ability in communities to work together for the common good. Together people built a dam across the front of the sea to hold back high tides. Together they cleaned canals, repaired roads, and built a new emergency road. They considered future early warning systems, rapid warning communication systems, and safe evacuation plans.

Along with these came permanent houses, designed to resist the force of earthquakes and cyclones - hopefully to last through any future tsunami as well. The architects talked over plans with various community groups and gave them the final design choice and decision on the future layout of the village. They allowed for school buildings, water purification units, fish markets and community centres.



Fishing boats damaged by the Tsunami



'The miracle catch' – a great success on the fisherman's first return to the sea in their new fishing boats.

Can Long-term Good Come from a Disaster?

Staff of EFICOR saw some fruit from their labours to inculcate new values in the community. A stated goal is to promote a caring community, and long before the first year was over in the tsunami damaged areas they knew some of the social values were changing for the better.

In Cuddalore District during 2005 there was unexpected flooding of the Kolifdam River and the Collector asked for boats. Who offered help? The people who had suffered most in the tsunami, those who had received boats from EFICOR. "We gladly lent our boats for this purpose", said one man. He added, how they had already helped others. "Since EFICOR encouraged us and helped us to get back to our work, we will help others who are in need. We shared one day's catch of fish with nearby villages, and have formed good relationships with others".

Another man said, "Working with EFICOR has made us more aware of how to help one another, has strengthened our confidence, and helped us be more caring. We gained confidence in dealing with government representatives whom we were earlier afraid to work with. Even the women have gained confidence".

Sakthivel was a barber in Chandrapadi village in Nagapattinam. He is a Dalit who cut the hair of other Dalits in his village, for none of the higher castes would deign to have their hair cut by him. When the tsunami washed away even his scissors and mirror, EFICOR assisted Sakthivel with a thatched barber's shop, rolling chair, and of course new mirror and scissors. Then, gradually, a new thing happened in Chandrapadi because of the influence of EFICOR. People from other castes started coming to Sakthivel's shop to get their hair cut. Caste differences were being overcome.

Jammu and Kashmir Earthquake

The earthquake that shook the mountains was equivalent to the notorious earthquake of San Francisco in 1906. Officially 1,400 died in India-administered Kashmir. The huge challenge was protecting survivors from the coming punishing winter. EFICOR aimed to provide safe, secure and basic living space suitable for the extreme cold climate for 2,000 families in single units allowing them to perform daily tasks.

As a result all 2,000 families survived the cold weather. At least 80% of the families utilised the tents and the galvanised iron sheets for temporary shelter and found them safe and secure. Also EFICOR provided kitchen utensils, blankets and warm clothes to restart their lives and survive the cold winter. A further 150 new families were added since they were not present at the time of the survey, or shelter materials were not provided by other agencies.

An important point to take into account is that the area is very sensitive and under Army control, with severe restrictions of movement. Permission had to be sought from the Army and other officials beforehand to transport relief materials. This was difficult since all the materials were not available Kashmir. They were transported by truck in between militant activity and before the highway towards the affected area was closed after six in the evening.

Finding a suitable storage place for the huge amount of materials that came from outside Kashmir was another constraint. The distribution of the relief goods took a lot of time and manpower due to Kashmir's difficult terrain. The team had to break up and was positioned in different locations for distribution. The distance from Srinagar, where the team was based for safety and facilities, to the target villages is more than 100km. The team had to travel the return journey every day.

EFICOR evaluated the use of relief materials in April 2006. The two member evaluation team covered six villages in Uri district. The team also assessed the effect of winter on the earthquake survivors. There were no deaths, as the tin sheets and foam sheets provided kept them safe through the winter. Most beneficiaries found the relief materials useful and others have kept them carefully to be used later when they move into their *pukka* (permanent) houses. The earthquake affected were appreciative of EFICOR's relief work.



Destroyed building in Uri, Kashmir

Javed's Story

Javed Ahmad, 29, was a shopkeeper in Uri though his house was in Salamabad village. He had four shops selling electrical appliances and groceries. When the quake hit, all his shops and home were completely destroyed. The only saving grace was that his family members escaped with minor injuries. He received a tent, foam sheets, blankets, *pherans* (warm winter garment), tool kit set and utensils set.

When receiving the relief materials he came and said, "Thank you so much for the help. Our family is sleeping outside without adequate blankets and clothing. This is a real gift which will especially be useful for my kids". He added, "Look", pulling his clothes, "I got these clothes from the roadside distribution done by the locals. I had to clamour for these". Holding his *pherans* and blankets he smiled and said, "Come and stay with us at least one night and you'll know what I am saying. The materials that you gave us will help us get through this ordeal".

Abdul's Story

Abdul Kayum, who works as a labourer, and his wife now have four children, after one of their daughters, Nashmila, died in the earthquake. Abdul was injured in the earthquake, breaking three ribs and an arm, and was hospitalised for eight days. During this time his little children were looked after by their uncle. The government gave them small tents soon after the earthquake. Later, they received 20 corrugated galvanised iron sheets, two blankets, two foam sheets, utensils, tools, and *pherans* from EFICOR. Another agency, Save the Children, also gave them *pherans* and caps.

His brothers Mohammad Yakub Mir, Abdul Rashid, Mushtaq Ahmad and Ishtiaq Ahmad also received the same material from EFICOR. These five brothers pooled their sheets and made 3 sheds for their families. So not all iron sheets and foam sheets were used, but they say it will be used when they make their new houses. They all said that all the materials given by EFICOR were useful and of very good quality. They pooled the material and used only the minimum to survive the winter.

As for the government promised compensation, after five months of the disaster they have received only Rs 40,000 of the promised Rs 100,000.

Speaking Up

The Annual Report 2005-2006 was titled Standing in the Gap in order to focus on their commitment to defend the cause of the downtrodden. The contemporary scenario of national development is one of persistent and widespread disparities or gaps across states, within states, between rural and urban areas, across communities and between genders. Some issues act as wedges exacerbating the gaps, like environmental degradation, natural and man-made disasters. These hit the vulnerable hardest and increase their vulnerability even further. Challenging these divides, EFICOR has tried to stand with the voiceless poor, promoting the biblical values of justice, peace and compassion.

An advocate is a person who pleads for another. There are three kinds:

- Civil Society advocacy or citizens' advocacy, when a person pleads on behalf of an ethnic community, disadvantaged group, or nation.
- Self-advocacy can be highly legitimate when it is the only way a hurt individual or community can represent their cause.
- Legal advocacy, when one uses the legal framework to get rights of the people represented.

Transformation Necessitates Advocacy

There are times when people are poor because they are oppressed. Then EFICOR will help them understand their rights and ways to obtain those rights. Standing alongside them will be the increased weight of EFICOR's research and growing legal and advocacy experience. This can be applied to making sure they receive the government assistance that may be withheld, to freeing people from bonds of labour and debts, to retaining their own land, to obtaining water or electricity, or even the right to have their own village council and making their own decisions. Advocacy will reach further to cover the rights of other disadvantaged people and for women and children.

“Christian development agencies are committed to working for the poorest. This often requires analysis of social exclusion to ensure that programmes reach the most marginalised and vulnerable segments of the population. We both advocate with policy-makers and leaders in support of human rights, and empower vulnerable individuals and communities through various strategies, including sensitisation and awareness campaigns, training and life-skills.”

Rev. S. P. Bhagwat

Biblical Advocacy

Advocacy has a long history in Christian and Judaic traditions. The God of the Bible has strong expectations on behalf of those who are the 'defenceless' (see Psalm 82:1-4). The Bible tells us to be advocates. However, twenty-first century Christianity does not demonstrate this concern or action very often. Perhaps there are several reasons why Evangelicals are reluctant to be advocates:

- They think advocacy means violent protest (yet they do not fear suffering or death in the cause of mission!).
- They think it will disrupt normal life with strikes and public disruption.
- Activists try to give the impression of a large grassroots movement when this may be false.
- They believe the Bible teaches Christians to submit to the state (an interpretation of Romans 13).
- They believe that suffering is redemptive, so we must suffer.

“Advocacy is a calling to ensure that the values of the Kingdom of God are adhered to in the world which eventually will be judged by God the King. It expresses our voice in situations where the concerns of God are violated; holding rulers accountable to keep their promises and fulfil their God-defined responsibilities and capitalising on connection to ensure that the cause of the defenceless is heard and acted upon.”

Mr. C. B. Samuel

Needs or Rights

Before 1997 most Christian development agencies pursued a 'basic needs' approach. They identified basic requirements of beneficiaries and either supported initiatives to improve service delivery or advocated for their fulfilment. Now some Christian NGOs work to fulfil the rights of people, rather than the needs of beneficiaries. There is a critical distinction: a 'need' not fulfilled leads to dissatisfaction. In contrast, a 'right' that is not respected leads to a violation, an injustice, and its redress or reparation can be legally and legitimately claimed. A human rights based approach to programming differs from the basic needs approach in that it recognises the existence of rights. It also reinforces capacities of duty bearers (usually governments) to respect, protect and guarantee these rights, thereby contributing to justice and thence to peace. A rights-based approach develops the capacity of duty-bearers to meet their obligations and encourages rights holders to claim their rights.

Organisational Review

In July 2005, the EFICOR Board decided to conduct an Organisational Review. The aim was to advance EFICOR's twin roles of implementation and facilitation and its strategies. They appointed two consultants, Mr. Dirk Frans from Holland and Mrs. Uma Ramaswamy from Bangalore, India to conduct the review, with funds from Tearfund UK. The purpose was to assess effectiveness of the leadership team; management structure, systems and policies; organisational motivation and job satisfaction; and to ascertain the scope for organisational growth and development.

The Review was appreciative and participatory in its approach. Throughout the organisational review the consultants were struck by the commitment of the staff to EFICOR and its integral mission. Almost everyone talked about the joy they experience being part of EFICOR. The statement "EFICOR is our family" resonated in most of the interactions. This was indeed a real strength of EFICOR.

The findings were thorough and broad ranging. With regard to the effectiveness of the leadership team, the General Director had placed EFICOR on the international map and the Directors and Managers worked as a team. Given the nature, vision and mission of EFICOR, the facilitative leadership model was appropriate. There were 72 staff, of which 30 were in Delhi. The rest are placed in different field locations, including ten deputed to the tsunami work, apart from the locally hired contract staff. EFICOR had both contract and permanent staff but the majority were on contract.

The organisational structure, which became effective in 2000, had eight levels. Considering the size of EFICOR this multi-layered structure was not the best and had brought in unhelpful hierarchies. In terms of scope for organisational growth and development, EFICOR had found it hard to phase out intervention as it had intended. The work on the tsunami empowered EFICOR in the eyes of their partners and has pushed it to new levels of achievement in direct implementation. However, some feared that the tsunami project could make EFICOR may lose sight of its main focus on development and disaster mitigation.

The review found that while EFICOR had set up several systems to operationalise its structures and ways of functioning, more efforts were needed to set up a Management Information System.

Despite the fact that EFICOR's programmes have a large constituency of women (especially in microfinance, health, education, disaster management) less than 20 percent of the staff are women. Most are in head office, although only few are in decision making posts. EFICOR has found it difficult to recruit women for field jobs even though there are a few personnel policies and provisions that are women-friendly, for example, safety of women while travelling, good work hours and maternity allowance. While the staff have undergone a couple of gender sensitive programmes, a shared gender perspective is not yet found in the organisation.

The Review Recommendations

The Review recommendations were made into an Organisation Strengthening Plan and steps to make this a reality were well underway by the end of 2006. The Plan has four objectives:

- ✓ Reduce the number of layers in the organisational structure and reorganise the functional streams for effective performance and delivery.
- ✓ Build and strengthen organisational teams by equipping them with capacities and dynamic perspectives.
- ✓ Revisit and revise job descriptions to promote multi-tasking, ownership, stakeholding and responsible ways of functioning.
- ✓ Develop new policies.

It was expected that restructuring would promote collaborative ways of functioning and team work. The new job descriptions were expected to motivate and empower the staff to bring greater performance delivery.

EFICOR's policies on gender, disaster management and integrated development should be driven by field realities and ongoing processes in the operational areas. A cross-functional staff team visit to the field would capture trends and provide insights to improve existing policies and even to develop new policies wherever necessary.



Organisational Renewal

EFICOR's staff structure has been reduced from eight layers to six. The Board decided to change the designation of the General Director to Executive Director with effect from May 1, 2006. The Executive Director, in overall charge of EFICOR, gives special focus to the vision and long term strategies of the organisation. Before the current review, he also held the functions of Human Resource Management and Public Relations.

The position of Director-Operations was made into two appointments: Rev. Kennedy Dhanabalan was appointed as the Director for Development Education and Capacity Building

(Awareness Building, Advocacy, Action Research and Dissemination and Publications) and Mr. Sanjeev Bhanja was appointed as the Director for Programmes (Integrated Development Programmes Unit and Disaster Management Unit). The Directors of the Departments hold the strategic vision and mission of the programmes, motivate and build the staff teams through participative planning processes. They keep close track of activity at the grassroots and bring requisite linkages with the other streams of the organisation. It is the responsibility of the Directors to promote participative and accountable ways of functioning by their staff.

Who holds the mission and vision of the organisation?

The Managers coordinate and build teams in coordination with their Directors. They too hold the mission and vision of the organisation. They have a strong interface with the operational areas and above all motivate the programme staff to perform.

The Project Coordinators and Field Officers constitute a set and are responsible for the effective implementation of the programmes, projects and initiatives. To make an impact, their competence in planning, monitoring and impact assessment will be strengthened. They will be empowered with clear job descriptions and targets in their jobs.

Some of the financial and human resource policies have been revised and new clauses have been added in the new Salary Structure. The Finance Manual has been drafted and the Employment Policy and the Human Resource Manual are under process.

The Resource Facilitation Department (Support Services Unit) now includes the units of Resource Mobilisation and Management Information System.

These changes are the initial steps taken towards the implementation of the EFICOR Organisational Review.

The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body—whether Jews or Greeks, slave or free—and we were all given the one Spirit to drink. 1 Corinthians 12 : 21

EFICOR's Renewed Structure



Seeking renewal beyond EFICOR

With an effort to sensitise and create awareness among churches of the issues facing our society, EFICOR held a special lecture on Gender and Leadership on 9th February 2006. Dr. Elaine Storkey challenged the audience at the packed Heinz auditorium, YMCA, by bringing fresh perspectives on gender. The lecture was attended by a cross section of 200 Christians representing various fields - NGOs, IT, missions, corporate, medicine, churches etc. The lecture was much appreciated by the audience who wanted to attend more such lectures which have relevance to every area of their lives - family, home, work, church etc.

Dr Elaine Storkey is one of the most experienced writers and speakers in relating the Christian Gospel to contemporary culture. She is the President of Tearfund UK, and a prolific author. Elaine is the author of numerous books including *Created or Constructed: The Great Gender Debate Origins of Difference*.

The Journey of Transformation

Forty years ago, it took the shock of a disaster to prompt people to action. Floods, fires, riots, droughts and war have left victims in desperate need. EFICOR has worked hard to meet the needs of the survivors with compassion. Yet over the years there has been a change in the way EFICOR has worked. Now, they seek to identify the vulnerable before disaster strikes. Training and education reduces vulnerability. Practical assistance encourages self-sufficiency. Advocacy provides access to previously unknown or inaccessible resources.

In previous years, the immediate need was identified and addressed. Now, EFICOR is committed to an integrated approach. Thus, whether a community is reeling from a disaster or has sought assistance EFICOR for a specific issue, EFICOR tries to look at the whole context of the community. This has proved to be a key in achieving transformation.

EFICOR is committed to wholistic transformation through the proclamation and demonstration of the gospel in its programmes, policies and processes. It believes that structural and individual changes will complement and supplement each other to produce genuine transformation. The situations of poverty, disasters and conflicts, marginalisation and injustice are addressed by programmes to match the needs and priorities of the community. EFICOR will seek to balance the shifting situations of need with relevant programmes. It will need to respond dynamically to continue its journey of transformation.

Transformation cannot occur in only a single sector of a community. It crosses over sectors so that literacy enhances advocacy, health and justice. Disaster preparedness enhances community empowerment and self-reliance. Bore wells have enabled gender empowerment, equity and economic progress. Transformation in one sector has a flow on effect into other sectors.

The process of transformation in a community takes time. Over the years EFICOR has done many things but transformation is a process that happens within a community not necessarily in the same time frame as a project. Kunja's story of the flood in Khammam District showed the community working on their own after EFICOR had left. The fact that EFICOR was not directly involved in managing the crisis was a mark of community empowerment. This is one example of social transformation.

C.B Samuel explains the idea of social transformation in his article, 'Spiritual and Social Transformation',

"Social transformation, as the name suggests, is the result of action in a given society whereby its life, as a community or as families and individuals, is changed to establish a society that enshrines, ensures and enacts values of equality, justice, concern and stewardship of resources. It is hard to identify the origin of the term, social transformation, in the secular realm or in its religious usage. However, today it is used commonly and, in fact, replaces 'wholistic' and 'holistic' development or mission and even development and other such words. This does not mean that all those who use it mean the same thing. Each one adds his or her own interpretation and contribution to the meaning."

Jesus said, "The Spirit of the Lord is upon me because he has anointed me to preach the good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour"

Luke 4:18-19

This quotation is known as the Nazarene Manifesto and has become the basis of Christian engagement with social issues as modelled by Jesus. His aim was social transformation at the deepest level and his empowering Spirit enables Christians to be transformed themselves and to act as his agents of transformation even now. How has EFICOR and the evangelical church today come to understand and bring about social transformation?

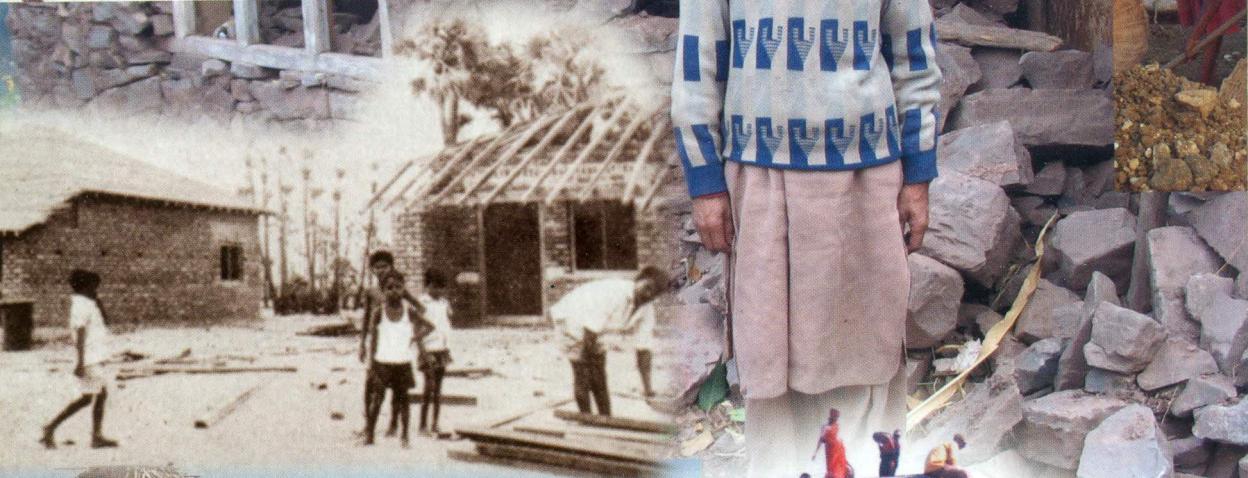
At the beginning of this book, the story of EFICOR was described as a journey of understanding of social transformation experienced along 3 parallel paths. These are the paths of the evangelical Christian community in India, of EFICOR as it put the understanding into practice, and of the many deprived communities across the country. The spiritual dimension has been articulated and accepted within the mainstream of Indian evangelical Christians. EFICOR has travelled long and hard with sound biblical values underpinning practice on the ground. The poor have heard good news about their rights and tangible benefits, they have found a degree of freedom from old bondages. They experience better health, the enlightenment of literacy. Finally, they have known a measure of the favour of the Lord through the service for forty years of EFICOR leaders, staff, volunteers and donors, both national and international.

The transformation that has been seen in EFICOR over the past forty years indicates a healthy organisation. The ability to adjust to new situations or new understanding is essential for any organisation to remain relevant. Issues that threaten the vulnerable will inevitably change in times to come and EFICOR is equipped to adapt and develop relevant programmes to address them. It can and must respond dynamically to continue its journey of transformation.

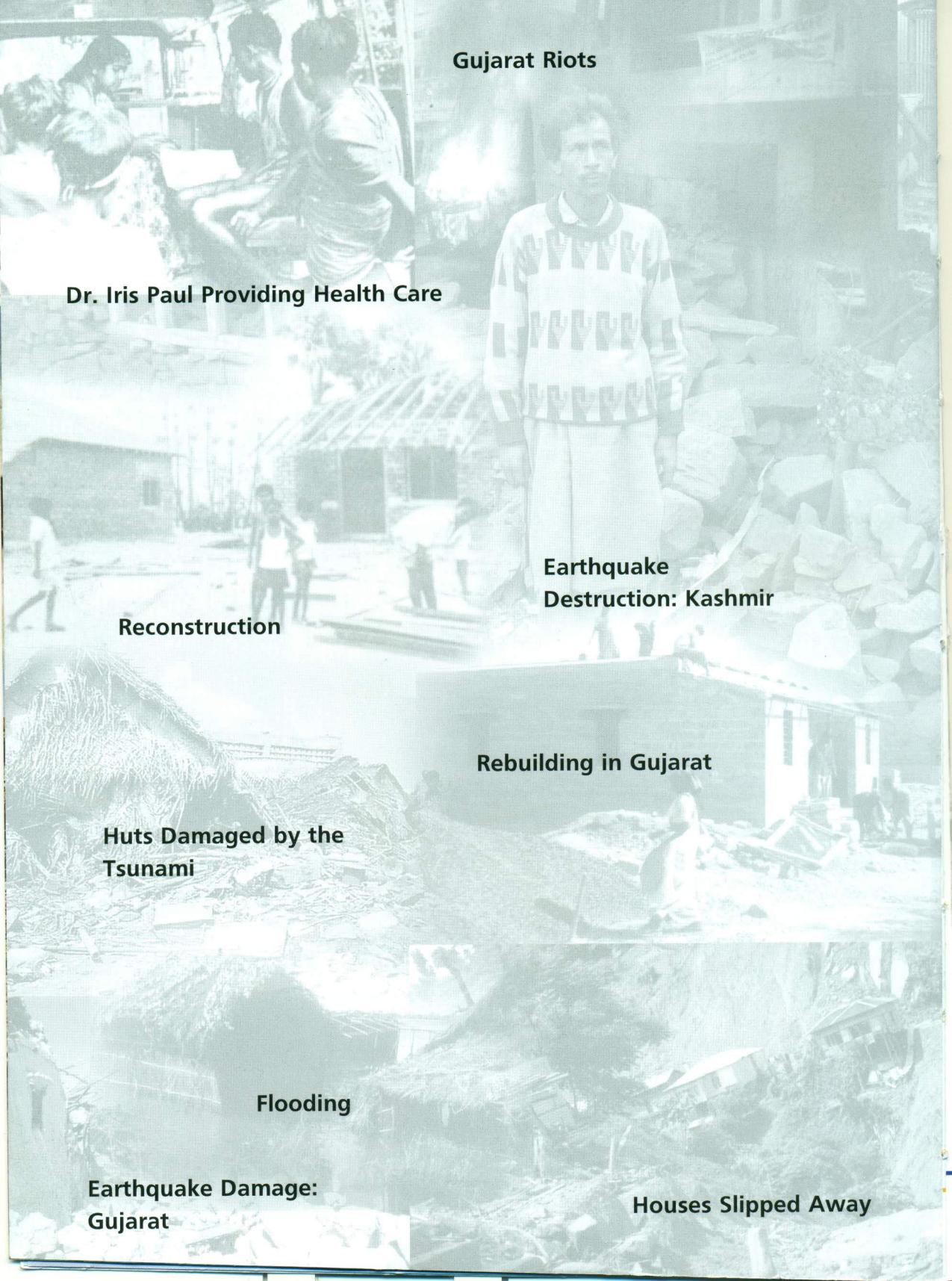
The broader Church in India with its range of activity is also journeying along the path of social change and transformation. EFICOR has sharpened Christian understanding on God's desire for justice and compassion and every Christian's part as God's hands and feet here and now. The challenge to know God's will and then how to act on it is a constant aspect of the Christian walk - it is a unique journey of transformation.

Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.

Romans 12:2







Gujarat Riots

Dr. Iris Paul Providing Health Care

Reconstruction

**Earthquake
Destruction: Kashmir**

Rebuilding in Gujarat

**Huts Damaged by the
Tsunami**

Flooding

**Earthquake Damage:
Gujarat**

Houses Slipped Away

**Temporary Toilets Under Construction:
Hutbay, Little Andaman**

Unloading Relief Material in Kashmir

A New Home

A Transformed Life

Transformed Farming Methods

Involving the Villagers

The Drill Rig Team

Flood Relief in Bihar

Baulupada Literacy Centre

Transforming Children

“EFICOR has made major contributions which have changed the shape of evangelical missions in India. Perhaps an incident in EFICOR's early history best captures the route of the journey. In 1986 EFICOR applied for membership in a national network of Indian missions. We were politely turned down membership with the words "EFICOR is not a mission agency"!! Such an understanding about mission is not any longer widespread as it was in '86. We have come a long way.”

Mr. C. B. Samuel

“In all our relief and development efforts we focus on the transformation of men and women in society. The greatest problem in the world is the same old problem of the human heart. Only the Maker of heaven and earth can change humankind to live together in love, joy and peace in a wicked and unjust world.”

Rev Dr I. Ben Wati

Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke?

Is it not to share your food with the hungry and to provide the poor wanderer with shelter— when you see the naked, to clothe him, and not to turn away from your own flesh and blood?

Then your light will break forth like the dawn, and your healing will quickly appear; then your righteousness will go before you, and the glory of the LORD will be your rear guard.

Then you will call, and the LORD will answer; you will cry for help, and he will say: Here am I.

If you do away with the yoke of oppression, with the pointing finger and malicious talk, and if you spend yourselves on behalf of the hungry and satisfy the needs of the oppressed, then your light will rise in the darkness, and your night will become like the noonday.

The LORD will guide you always; he will satisfy your needs in a sun-scorched land and will strengthen your frame. You will be like a well-watered garden, like a spring whose waters never fail.

Isaiah 58:6-11