

Course Name- Sociology and Sanitation: An Introduction

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Week-3

Lecture 08

Ramifications of Cultural Practices, Caste and Sanitation in Rural and Urban India

So, friends we are going to talk about another important unit that is unit 8 and as the title itself indicates it is on ramification of cultural practices and caste and sanitation in the rural and the urban India. Friends this is seen as that how we can speak about the ramification of sanitation that is going to be an important issue. And we basically try to speak about the fact that the practice of untouchability in that sense which was been seen as contextual with regard to the Indian scenario. And we try to speak about that how we have the various practices of untouchability in terms of the understanding of the Indian society. And that of course, is seen as in starting point when we try to speak about this whole issue of ramifications in terms of cultural practices. I think since we know that cultural practices has to be has a bearing on the nature of society and that way I think caste in Indian scenario in that sense is going to be an important issue.

And we basically try to see that we have to see not only the relationship between the two categories rather it has its bearing on the larger society. And that is where we try to see that social interaction in that sense has to take place between the upper caste and the lower caste in terms of the Brahmins and the Bhangis. And that is where we try to see the whole discourse and it is not only that we have to see that how the understanding of the priest with regard to the street sweeper and their entry into the kitchen has not been there. So I think there are various instances which tries to speak about the diverse form of cultural ramifications which has been seen historically.

We try to speak about the sort of an open conflict which is which was there in that sense having the reasons for the issue of purity. And we basically try to see that the interest of the upper caste in that sense lies in keeping the power in their hand and to maintain the status quo. And that is where we try to see that we have to speak about the sort of contestation which has been there. I think when we try to speak about these facts the contribution of G.S. Ghurya who was basically trying to speak about racial exclusiveness in terms of Indo-Aryan entry into the early India. We try to see that the origin of the caste system in India has something to do with the Varna which means basically the color. But

gradually we try to see that it has been deployed with a specific meaning in terms of Aryas and the Dasas and which basically was trying to reflect upon the various superior and the inferior caste the status is in that sense. So we basically try to see that the Indo-European race in that sense which has invaded in 2000 BC they were trying to call themselves as the Aryas or the Aryans and they were basically been reflected in our various Rig Vedic period. And we try to see that how the Indian traditions in that sense have been seen as guided by these Rig Vedic literature from 1500 to 1800 1000 BC.

And we try to see that they try to speak about the various aspects of the sort of cultural ramifications which have been prevalent in the ancient India. I think we try to speak about that the untouchables who were called with the specific names of Chandalas which they were been designated were not allowed to dwell in the towns or the villages but they have to live in a special or the separate quarters which has the hamlets outside or with beyond the limit of the town or the village. And that is where we try to see that they have been given the specific task of carrying and the cremation of the corpus that was going to be important. The law books in that sense meant for so called Chandas in that sense was in terms of having certain what you can say eating of food on the broken vessels and to avoid any contact with the higher caste. So these are certain things which have been pointed out by the historian like A.L. Basham in 1967 and he was basically trying to speak about that the Chandalas who were residing outside the village limits. I think apart from that they have to have certain other restrictions. We try to speak about that they have to eat over the left over food in that sense and they were not allowed to enter into the village street. So this is where we try to see that we had the varied cultural ramifications which have been visible. I think the understanding of the so called Varna model in that sense has gradually shifted into the caste arrangement and even when we try to speak about the relationship of the upper caste with the lower caste I think various aspects in that sense have been reflected.

In that sense we try to speak about the fifth caste in that sense which is called as the Antya in that sense and the basic understanding in that sense of course is that they have been labeled with the specific term called Shudras. So we try to see that they had certain specific occupation, occupational names either it is a question of the leather workers or the basket makers. They have been assigned the specific jobs in that sense. All these things in that sense are having some bearings with regard to their lifestyle and we basically try to see that the colonial rule in India was basically seen as having a slow disintegration of the pre-capitalistic economy and gradually we try to see that the high caste Hindus in that sense they try to have certain arrangements whereby they try to have some outcast people in that sense at their disposal and they were basically trying to have a certain amount of arrangements and the occupations in that sense which have been with regard to those peoples. So we try to see that we have the understanding of the pollution and purity in terms of its relationship with regard to the caste and these caste in that sense

were the representation of the old Indian society and the most important thing in that sense of course is that through time historically the things have changed but again how much change has been visible that of course is going to be an important concern.

Like we try to speak about the participation of the lower caste in the political processes in the contemporary India but the important thing in that sense of course is that how the behaviour has changed, what are the cultural ramifications, to what extent they are going to be represented all these questions in that sense are going to be important. So we have to see that this idea of untouchability which has been prevalent with the specific caste groups in that sense which has been pointed out by Ghuray in his own way that when he was trying to speak about the idea that the impure person imparts pollution by his touch and even by his near approach to the members of the three upper caste. So that speaks about the way the issue of ramification or the implications of that particular thing are been reflected with these people. I think somewhere this particular issue has some bearing with regard to the issue of untouchability. Definitely we try to see that untouchability has not to be seen as a matter of economic deprivation but it also has certain elements which has to do with the humiliation in that sense untouchables which represented the 15% of the Indian population and they were the people who have been put below the poverty line in the all India scenario.

But the important thing in that sense of course is that they had been labeled as the permanently polluted category and that is where I think the problem lies that we try to see that how the amount of mobility in that sense can lead to a certain amount of transformation in their lifestyle is going to be an important issue. I think Robert Deliege for example was trying to speak about the untouchables which refers to the sections of Indian society that are economically dependent and are being exploited and we have to see that they faces or they are the victims of the different kinds of discriminations and they are literally polluted in a prevalent way and the most important thing in that sense of course is that the event of exploitation in that sense was seen as uncommon in the contemporary scenario. But the important thing in that sense is that we have to speak about that there is a certain amount of fragmentation which is happening with regard to the untouchables in terms of the different categorization which is not going to be a very specific sign because it tries to weaken the numerical strength of these people. But what is more important in that sense is that we have to speak about that such fragmentation has been the essential feature of the Indian untouchability. I think traditionally the untouchables even when we try to see in relations with their masters we try to have certain cases of horizontal mobilization which has been very few.

But apart from that I think the problem of untouchability which Oommen men in that sense was trying to refer to is been seen as a cumulative deprivation. So the cumulative deprivation in that sense is clearly indicated and is reflected with regard to the untouchables and the basic idea in that sense of course is what Andre Betiele was trying

to speak about that the population of the Tamil Nadu in that sense which was divided into three broader categories of the Brahmins, the non-Brahmins and the untouchables. And he argues that this is seen as a division which is sociologically significant and there are socio economic dependence, material poverty, social deprivations and the lack of political power which are all associated with the issue of the ritual pollution and it is basically resting with the untouchables. And that is where we try to see that the cultural ramification have its own bearing when we try to speak about the issue of sanitation. The whole idea in that sense of course is that we have to speak about the various categories in that sense which belongs to this category.

We have the categories like the Chamars, the Bhangis, the Pariyars and the Mahars which were representing this particular sections and we basically try to see that the larger caste in that sense were trying to see them very differently. And the most important thing in that sense of course is that they have the different occupations depending upon the specific area. We try to speak about in Tamil Nadu they have they are been related to the agriculture works or sometimes we try to speak about the Sakligas who are basically seen as the cobblers and the scavengers. We try to speak about the Chamars in that sense who are basically engaged in the cobbler work of training and cobblers in that sense. The Koris who are basically seen as the weavers and we try to speak about in Maharashtra the Chamars who are basically the leather workers.

So we try to see that across the states there are different names which have been assigned along with the specific occupations which has been practiced by the lower caste. And we basically try to see that they have been seen in the broader category of the village servants and the main occupation in that sense makes them to be untouchables. And as a rule in that sense we try to speak about that we have certain aspects in that sense whereby these people in that sense they were basically seen as although engaged in some specific jobs but definitely they do not have much access to the public place to the public sphere in that sense as such. And we try to speak about that there are different ways in which we can interpret that M Michael Moffatt in that sense distinguishes the three types of approaches to untouchability. One of course is the outcast model which we try to see in the historical India then we try to see the model of diversity and then we have the model of unity which is prevalent in the contemporary India.

And that way if we try to see the first to emphasize upon the issue of separation and disjunction between the untouchables and the rest of the society while the third in that sense tries to speak about the conjunction on the consensus that unites the untouchables with the society at large. And that way we try to see that there is a historical shift which took place whereby the separation or disjunction in that sense has been put in the understanding of conjunction and that is where we try to see that the sanitation in that sense has certain bearing because it tries to speak about that how we can have the unification of these categories of people into the mainstream. And then we can just see

that what are the cultural beliefs and practices about the dirt and sanitation definitely we are going to have a certain basic understanding. I think here one interesting thing which we can just highlight is that the women who eat dirt I think that is where we try to see the whole issue that the women who eat dirt is to be seen in terms of having a special clay or marts which are to be reported are been eaten by women. And basically we try to see that these dirt and clay eating is more usual among the women especially the pregnant women and it has been practiced in many part of the world including Nepal, Africa, India, Central America and the American South.

And we try to see that even in Germany also some of the poor workers in that sense and their family they used to have the fine place to butter their bread and that is where we try to see that these sort of practices have been across the globe and it is not Indian specific but the whole idea in that sense of course is that it may have certain value in terms of the dirt eating in that sense is to be seen as a problem of plant toxin which has to be put into picture. And the most important thing in that sense of course is that small amount of clay might be directly relieve the symptoms of pregnancy in terms of providing certain relief to the stomach and that is where we try to see that the strength lies. So we have to see that the women eating the dirt in that sense has a cultural connotation but it has some societal or it has some sanitary appeal also. We basically try to see that the dirt eating in human in that sense like the other in human animals in that sense has to be seen in terms of how the dirt can provide especially a cure to the pregnant women and the culture shapes the human behaviour and in many different ways it includes the status been attached to them for a specific reason and that is basically seen as an acceptable and the prominent social behaviour. Now culture which basically tries to influence upon or interpret and evaluate the environment in which they live the basic idea in that sense is that it is going to give certain amount of support to the ill health especially the linkage with the environmental cause is going to be an important aspect which has to be dealt when we try to speak about this particular issue.

I think the issue of communities to the cleanliness in that sense and the environmental sanitation in that sense these aspects in that sense are closely linked and the people's perception about its basic cause may be divided into 3 broader categories. It can be the physical component in that sense it can be the social and it can be the spiritual and in that way we can say that the physical cause in that sense can be identified in a specific germ theory sometimes we can speak about that how the other aspects in that sense are equally going to be important we may say that the onsite sanitation involves the improving the physical environment which has been given due emphasis. But apart from that we have to see that the good sanitation practices in that sense are being attached when we try to speak about the shift from the eating of the dirt in that sense. And then I think quickly we can move down to another important aspect of what you can say the ramification of sanitation that is to be seen in terms of the scavenging the specific occupation in that

sense that has been practiced by the specific group of people. I think when we try to speak about the people in that sense who are basically cleaning the streets in that sense the people who are doing the benefits for others in that sense are basically been treated in the category of scavengers.

And we basically try to see that they are the people who are basically links to the specific what you can say a scarf dart for the streets in terms of their cleaning and the scavengers were seen as those who have the privilege or job in order to remove the dart from the public place. And that of course is where we try to see the relevance of the scavenging and we try to speak about that it has certain amount of legitimacy historically. The legitimacy of scavenging in that sense has to be seen with regard to how even after independence we try to see that in many cities the scavenging was been related to the municipal garbage dump which was sometimes seen as illegal in the later phase. And we basically try to see that the whole idea is that how we have to speak about the question of recycling which refers to the transformation of the unused waste product into some specific manner. And that of course is where we try to see the role of the scavenger is.

And if you try to speak about the traditional Indian society we try to see that the scavenging work in that sense which has been carried out by in terms of an hereditary occupation by specific categories of subcast of the scavengers that is the Bhangi community in that sense. And they were basically associated with this profession and the whole idea in that sense was that they were basically seen as the carrier of the nightsoil physically for the disposal in that sense. And we try to see that it requires the use of hands along with the buckets in that sense to clean and the nightsoil putting on their head and through the lanes and the streets they used to go. So, virtually we try to see that this was the ill phase of the dirt job which we try to see. And it completely tries to speak about the denial of the social justice and the manifestation of the rank traditionalism.

So we have to see the pathetic condition of scavengers who are basically seen as outcast or the exterior cast vis-a-vis the other cast groups. But the most important thing in that sense is that the Bhangis being labeled as exterior cast were been seen as the polluted people throughout the country. And for that I think J.S. Hutton was trying to speak emphasize upon in 1981 the situation with regard to them that the for the purpose of deciding what the person are to be included in the member of exterior cast it has to be necessary that they have to have deal with the specific problem and how to produce them in the list is going to be important.

And I think there are certain other categories like the domes in that sense which are equally been labeled in that particular category and we basically try to see that they have been associated with the specific practices. But the most important aspect in that sense of course is that how through time this traditional system of services with regard to the laterans in urban communities have shifted its from rural to the urban in that sense how

the new arrangements in that sense have been made and that is going to be an important aspect. So let us now try to understand the practices of scavenging in India especially we are trying to see the later phase of the development. I think when we try to speak about that we have the significant population initially which were basically involved with regard to the defecation inside the house and how they have to clean the particular night soil that was going to be related with the profession of the scavenging. And according to 1931 census the total number of Bhangis in that sense was been seen as something which has been shifted gradually and we try to speak about that these communities in that sense which has sometimes not been labeled in the census also was been seen as that Kishishu.

And for that I think Mahatma Gandhi in that sense was the first to serve as a cause and to struggle for the liberation of the Bhangis at the initial phase for cleaning the night soil and in this way I think he initiated the process leading to the liberation of the scavengers where he was trying to raise their status and position in the society. And we try to see that when Mahatma Gandhi was attending the national conference congress convention in Calcutta in 1901 he asked the volunteers not to engage the scavengers and surprisingly the volunteers expressed they are enabled to do that but then Mahatma Gandhi set the pace by cleaning his own night soil with the help of the broom. I think that is where we try to see that the initiation by the upper caste in that sense for the promotions of or for the upliftment of the lower caste in that sense has to be there in that sense and that particular practice in that sense have its impact on the volunteer and in the all India congress convention which has been organized the task of disposing of the night soil in that sense has been seen as a serious issue and later on in 1918 when Mahatma Gandhi started back to his ashram at Sabarmati he advised the inmates of the ashram to tackle the proposal of the problem of disposal of the night soil themselves and not to engage the professional Bhangis. So that was basically seen as an important milestone. So the inmates of the ashram has arranged the two bucket stone for defecation and for urination and they try to use dump that particular thing in terms of the use of good manure.

So Mahatma Gandhi has got this idea of using the night soil as a composted in 1908 and while he was discussing about this particular issue in the South Africa he was basically referring to the fact that how the inmates of the Sabarmati ashram in that sense had tried to have this practices whereby the plight of scavengers can be seen in a very different way. So we try to see that the concern for the fight against these issue of scavenging which has been seen at prior to the independence and how Mahatma Gandhi is afford in that sense is basically meant for liberating the scavengers is seen as a model and we try to see that the liberation of scavenger program in India which try to be seen initially by Gandhi in terms of Harijan Sevak Sangh and gradually we have the Gandhi's smarak Nidhi and then we have the Safai vidyalaya and gradually we have the Rajasthan institute of local cell government, the institute of social studies trust and then the Sulabh international which was formally called as the Sulabh shauchalya sansthan. So we try to

see that these are the organizations which were basically working for the upliftment of the scavengers in that sense and with the development of the human civilization the scavengers in the cities they have come from the diverse background and the whole idea in that sense of course is that we try to speak about that how the poor wages and the health hazards in that sense were been associated with that particular profession and we try to speak about that the sweepers and the scavengers in that sense they have been given certain specific task in that sense the city dwellers in that sense have been given these tasks in that sense and the most important thing was that even when we try to speak about the city like Mumbai we try to speak about that there has been certain specific practices in that sense which has been essential in the city and we try to see that how the social religious and the cultural situations which have been operated with this particular occupation in that sense was been seen as a sort of a stigma and the work which was been seen as a dirt which was seen as unclean in that sense has gradually to be replaced by the flush system the use of the long handle brooms and the protective clothing tends to diminish the direct contact with the night soil and that is how I think the things have changed recently I think Delhi High Court which has directed on 27 July 2011 to the Indian railways to rehabilitate the sanitation workers which have been employed in cleaning the railway tracks and to create so many toilets in that sense is an urgent need so I think the manual scavengers in that sense was an issue which has been taken into consideration seriously and in 2007 the government of India it estimated around 3.42 lakhs of manual scavengers which were still operating in the country and for their rehabilitation there has been the self employment scheme for rehabilitation of the manual scavengers which was been implemented from 2007 to March 2010 and this is where we try to see that there has been various provisions in that sense we try to speak about that 40,000 manual scavengers in that sense who had received certain trainings and almost 80,000 have received the loans for alternative form of works in that sense and some of them have been rehabilitated properly all these arrangements in that sense are going to be seen as quite significant and the most important thing in that sense of course is that we try to see that there has been the national advisory committee which has been adopted to expedite the elimination of scavenging and the Ministry of Labour and Employment had established the specific task force on sanitation and leather worker and this has been the provision which have been taken by the government and now I think we try to see that the five-year plans in that sense had tried to incorporate certain provisions directly or indirectly in order to rehabilitate them basically try to see that the various initiatives which have been taken by the government through the trade unions or through the civil societies which has been basically meant for the scavengers community has to be deal the things in terms of the holistic approach including the issue of health water and sanitation and also the occupational cost based discrimination and now I think we try to understand how the manual scavenging in that sense can be linked to the issue of social exclusion and for that I think we try to speak about the fact that the Safai Karmi in that sense are to

be seen as being linked to the specific occupation in that sense and they have the lowest rank in the hierarchy of occupation and it has been seen that there has been certain categorization of the Schedule Caste categories in that sense the state policy in that sense in India has been trying hard to abolish the manual scavenging but definitely there has been the National Commission for Safai Karamchari 2000 which was basically trying to speak about certain other issues similarly the Basu task force report in that sense was trying to speak about the employment generation capacity of the government and the local bodies and that is where we try to see the understanding whereby the manual scavenging in that sense was to be seen in terms of the removal of secreta or the dry toilets has to be abolished and these practices in that sense which are to be seen as one form of inhumane practice in that sense is going to be important and the concept of social exclusion which can have a direct bearing with regard to this particular issue is going to be important we try to see that the lack of capability to fully participate in the development of society and I think in India we try to see that social exclusion is to be seen in terms of the important aspect like how the different minority sections in that sense they are to be put off and we try to see that the victims of social exclusion in terms of the religion caste or ethnicity in that sense has to be avoided and for that there has been certain provisions in that sense we try to speak about the employment of manual scavengers and construction of dry latrines prohibition act of 1993 which tries to punish the employment of scavengers or the construction of the dry or the non-flushed latrines we also try to see that there is a fine of rupees 2000 to the offender in that sense who are liable to be prosecuted under the schedule caste and the schedule tries prevention of atrocity act of 1989 we also try to see that India has launched the specific scheme in 1992 for identifying the training and the rehabilitation of these safai karamchari's so we try to see that these provisions in that sense are somewhere was trying to speak about that how the livelihood of the people in terms of an alternatives can be generated and how they can be put off from the stigmas arrangement in that sense that was basic concerns of the basic concern which has been reflected in the different time frame and we try to speak about the various movements in terms of the sapphire carob chari andolan which has its significant impact on the number of manual scavengers in terms of moving away from the dry latrine phenomenon in that sense there has been a survey by the action aid in 2002 in the six states of which tries to speak that how the claim that manual scavengers were found working in at least 30,000 dry toilets across India across these states and we try to see that how we have to overcome these things are going to be important because they have something to do with the issue of social exclusion and then I think speaking about the ramification of sanitation in terms of seeing the village and within the village we try to see that how the macro images of the sanitation of Indian villages are to be seen as shifting towards modernization and that is where we try to see the ramification of sanitation especially when we try to speak about the rural India we try to speak about that after independence there has been various provisions which tries to promote for the

equality of the different caste groups and the issue of social justice in that sense was been taken into consideration but the most important thing in that sense is that we basically try to speak about that the idea of India in that sense has to be based on the phenomenon of the democracy and liberalism and which has to be put into practice in the modern India that of course was one important thing and the most important aspect in that sense of course is that we have to see that how C.J. Fuller in that sense was trying to speak about the fact that there is above all a denial more explicitly in the public domain of the existence of the caste in its traditional form and that is where we try to see that there is a fundamental shift which is taking place a vast number of non-traditional unbound to caste occupations are being seen as a new type of social relations among the different occupational groups and we try to see that the nexus between the hereditary arrangement in that sense is changing in that sense we are also trying to see that how the dynamics of the dominant caste phenomenon in that sense are through time has declined we try to speak about that how the twice-born caste in that sense has been put differently with regard to the lower caste and these things in that sense are going to be quite significant and our concern in that sense of course is that the contemporary ruler India which has to be seen in terms of transforming the villages and putting the caste at the backstage is going to be an important issue we try to speak about that horizontal caste solidarity which is basically seen as an important rider with regard to the caste solidarity is going to be important we try to speak about the fact that right to vote in terms of bringing about certain amount of horizontal caste solidarity that is happening we try to speak about the establishment of the democracy independent India and the most important aspect is that the traditional superior communities in that sense which have been seen as putting in a very different way now in terms of established symbolic and the ritual system and we try to speak about that many of the caste in that sense are been seen as getting some recognition from the state in terms of the educational and occupational benefits so we basically try to highlight that treating the village as the local for the study of the chosen rural life in that sense is been shifted towards their interaction of this community with the outside world and that is where we try to see that the impact in that sense is to be seen both recently and nationally now we try to speak about the sort of transformation which has been talked about by B.R. Chauhan in terms of increasing the participation in the national state level in terms of panchayati and institution we try to see the linkage with regard to the issue of dignity we try to speak about that how the various international agencies in that sense are also coming into the forefront vis-a-vis the upliftment of the villages in that sense we try to see that how in our sheet in that sense how we try to see that we have the prominence of understanding of the rural India in a different sense in terms of microfinance in terms of self-help group in terms of water harvesting in terms of capacity building or to see it in terms of very other forms and we try to speak about that how the trans local identity in that sense have been shifted for the lower caste and we try to speak about that the consciousness of being oppressed in the traditional system of

hierarchy in that sense is gradually declining. So, we try to see the new form of rural India where we have the categories of depressed and the oppressed classes in that sense are been put differently now we try to speak about the horizontal linkages which are been seen as the new forms of association in terms of Federation we have the secularization of caste whereby the caste are been detest from the traditional practices and are been associated with the ritual status hierarchy we try to speak about that these Indies are pushing the caste out of the traditional stratification system they are trying to link with the new structure of representation of power and they are also trying to have the cumulative impact they have been seen as possible for the individual members in terms of acquiring the new economic interest and that is where we try to see the transformation of the villages and we try to speak about that the ethnic type of identities in that sense which has been allocated with regard to the traditional village in that sense are been put very differently in terms of the modern villages which are to be seen as that they are having the weakening of the rigid hierarchical order there is commercialization of agriculture electrification of the village in that sense is there using of the channels and the tube wells for irrigations are tractors which are been replaced by the bullocks and the plough in that sense as the tractors are been used as a technology for these purposes in that sense and we try to see the advent of the cache all these things in that sense are been seen as part of the change in the jajmani system and which has been talked about by 69 2007 so basically we try to see that in the framework of the new modern village we try to speak about the e-rural program in terms of ICT enabled learning and we have the series of services in that sense which can be seen with regard to ICT it is the e-governance it is the e-communities it is the e-culture e-health e-business and e-learning all these things in that sense are been making a shape with regard to the use of ICT and the most important thing in that sense is that we try to speak about that how we have the new form of ICT in that sense which is coming with the picture and we speak about the issue of the more democracy we speak about the equality of opportunities we speak about the reduction of disparities which have been there in that sense and apart from that we try to speak about the efficient and optimum utilization of the scarce natural resources all these things in that sense are been attached and apart from that the panchayati raj system in that sense which is trying to favor the local social government in a very different way in terms of people centered government the government run by the local people the involvement of the government in the local issues and the people control the government activities all these things in that sense are basically seen and as an important aspect of the local cell government through the panchayati raj system and we also try to see that India's grassroot participation model in that sense has made a significant shift and we basically try to see that it is to be observed that the mainstream in that sense is going to be an important parameter and the periphery is coming to the center that of course is an important aspect which has been surfaced and the most important issue in that sense of course is that we try to speak about that how the practitioners the admissions and the official agencies are trying to bridge up

the gap between the rural and the urban and that of course is going to be the new model of the modern villages in that sense similarly we can speak about the issue of sanitation and disease in the industrial setting also I think we try to speak about the industrialization in India since the middle of the 19th century but the most important thing in that sense of course is that as per the Royal Commission report of 1929 the pattern of industries which has changed somewhat has been with regard to the cotton and the jute and we try to see that now we have the new forms of manufactured units in that sense in terms of the mining in that sense we try to speak about the general engineering and many other jobs in that sense which are coming to the surface and the most important thing is that there is a changing pattern of industrial production which is expanding in a very different way and the most important aspect of course is that now we try to speak about the industries from textiles to mining and to the mechanical and the dust hazards all these things in that sense are seen as a combination of the insanitary conditions in the lives of the workers so we try to see that the introduction of machinery in that sense that is the high-speed machinery has created the higher level of risk or accidents while the chemical fertilizers and the petroleum industries brought a new risk to the genetic disease to the chronic poisoning and the ecological destructions and thus the total workforce which has been expanded in the industry is been associated with the new forms of hazard which has increased we try to see that hazardous work manifests in various ways in terms of injuries are to the human body which can be direct or indirect but the most important aspect of course is that these new forms in that sense are going to be more fatal in terms of the injuries I think the old factories act and workmen compensation act in that sense have to be revived the factory act of 1948 which has certain lacunas in terms of its implementation but despite all these things I think there is an effort in that sense which suggests that the hazardous nature of the actual working condition in the industries have to be improved drastically so the work hazards which are responsible for the occupational disease they have to be put it very differently we have to speak about the fact that how the various aspect of the industrial disease in that sense is going to be tackled meaningfully and here the basic concern in that sense of course is that we have to speak about that how there has been a significant increase in the industrial workforce we have the consequent increase in the population explosion in that sense and we try to see the expansion of the industries and the higher growth rates which has basically been part and parcel of the working condition there has been the significant diversification in the industrial production in terms of the arrangements as such we try to speak about the traditional industries which are to be put very differently and all these things in that sense are creating the new forms of accidents and injuries so the basic concern in that sense of course is that how we are in a position to bring about certain amount of arrangement whereby the sanitation and health concern in that sense for the industrial setting in that sense have to be put differently and there I think we have to see another third component in that sense of this particular issue of ramification of sanitation that is on the urban areas

so we try to see that how sanitation and the health in the urban areas are to be tackled now for that when we try to speak about these particular issues the most important thing in that sense is that we have to speak about that the urban administration did not have the capacity to have certain amount of planning for the service provisions for the marginalised categories in that sense and that is where we try to see that there is a need for the safe drinking water with which has shown a tremendous increase we have to speak about the use of the on-site sanitation as one of an important agenda apart from the typical water supply we have to speak about the low cost sanitation projects in that sense which has to be implemented and we have to see that it is not that one size fits all is going to be seen as an important condition and now we have to speak about the alternative arrangements which has to be taken into consideration we have to speak about the gaps between the haves and the have-nots how they have to be overcome we have to speak about the recent innovative initiatives which have to be seen with regard to the issue of sanitation and how they have to be put into practice and the most important aspect is that we have to see that there has to be certain amount of participatory approaches which are to be reflected we can speak about the key challenges that can make the urban areas more challenging in terms of environment is that the first important thing is the heterogeneous population I think the people who are coming from the different origin from the different ethnic background having the different social norms in that sense makes the urban settlement most heterogeneous so I think one form of arrangement or one form of provision in that sense is not going to take into consideration the very aspect of the population in that sense and then we try to speak about the issue of the land tenureship which is basically related to the fact that there is a need to address to the issue of sustainable infrastructure solutions in that sense we have to speak about sort of commoditized or commodity based urban land market in that sense which is going to be important and then I think we have to speak about the issue of sanitation chain I think urban sanitation presents the greatest challenge if you try to see in terms of the recycling of the waste or sometimes we try to speak about the waste streams in that sense how they have to be surfers or maybe the distribution of the potable water in that sense all these things are seen as a bigger challenge and we also try to speak about the technology choice which are to be seen with regard to the urban settlement and the choices in that sense are limited in because of certain conditionalities or because of the circumstances we also try to see the institutional fragmentation which has been there like in rural we have few bodies but in urban we try to see multiple bodies are there to look after the various aspect of the stakeholders and then I think we try to see the household centered environmental sanitation approach and there I think the important aspect is that we have to speak about the service delivery in the poorer urban areas that is going to be important we have to integrate the water supply we have to have the sewerage management we have to have the facility for incorporation of the input from the diverse actors and also we have to speak about the concept of the urban zones and all these things in that sense are going to

be quite meaningful when we try to speak about these particular issues and the most important aspect which we can see is that we have to speak about the implementation of the house build our environmental services in that sense and which is going to be an important aspect when we try to speak about the issue of discrimination and providing the affordability and sustainability in terms of sanitation to the urban population and for that we have to see that the emphasis is more towards how we are going to see that how we can make the reuse in agriculture of the urine and the faeces in that sense how the faecal sludge has to be collected how they have to be put for treatment and how they have to be reused I think that of course is a bigger question with regard to the urban India we have to speak about that the issue of urban water pollution in that sense is a serious issue we try to speak about the basic natural resources which has to be challenged very differently and how they are going to play a crucial role because we try to speak about the issue of safe water in that sense as an important agenda when we try to speak about the urban India and for that we have to see that the basic changes or challenges in that sense with regard to the human pressure with regard to the natural forces in that sense is going to be seen as an important aspect and for that we have to speak about certain specific issues which are basically related to the water prevention and the control of pollution act of 1974 and within that framework we have to see that there has been the new provisions which has come into the surface we are now trying to speak about the highest quality of water which is been designated as the best use in terms of its reuse in the in terms of water bodies we try to speak about the fact that how the water quality in that sense has to be monitored and the monitoring in that sense is related to the obtaining of information with respect to the water system and for that I think there has been the central pollution control board which is basically referring to how we can speak about these particular issue I think the sources of the water in terms of surface water like the rivers and the lakes or the sea and the ground waters have to be seen sincerely and seriously there is a lot of many scopes for how the water use in that sense has to be seen in terms of functionality and for that we have to speak about the rational planning of the water quality management like now we try to speak about the water based ATMs in that sense which are been put for into practice in the urban areas and we try to speak about the sound scientific water quality maintenance which of course is going to be an important aspect I think somewhere we have to also have the provisions for the inclusive growth which of course has been part and parcel of the 11th five-year plan and the government of India in that sense was trying to have a new strategy with regard to that that how to trigger the development process by ensuring that the improvement in the quality of the life of the people can takes place and the concern is basically for the people who are into the minority in that sense they have to be given the highest possibilities and the most important thing in that sense of course is that we try to speak about the total sanitation campaign in that sense which has its bearing in that sense and apart from that we also try to see that there has been certain approaches in that sense which tries to give fully sanitized attempt for putting the use of 100%

sanitation coverage for the individual households and the school we have the Nirmal gram puraskar we have the open defecation free villages in that sense all these things in that sense are adding a new color to the urban development because directly or indirectly it has a bearing on the urban population also and we basically try to see that these are inmates in that sense are going to be seen as an important issue because we try to speak about these particular aspects which has something to do with the specific categories of peoples we try to speak about that how the urban India that sense has to be seen or has to be put differently I think we try to speak about like in the initial stage we try to speak about the contribution of the Safai Karamcharis in that sense and their initiative which have been there the question for rehabilitation of the urban scavengers in that sense is going to be taken into consideration seriously and apart from that we have to speak about that there has been various provisions which are basically meant for improvising the life of the urban living I think it is not only the quality use of water I think the fresh air in that sense and the concern for the safety I think is going to be another important issue so I think one of the important marker apart from the issue of sanitation in terms of wider concern is the concern for the safety and the security of women especially in the urban areas which is going to be an important marker like we try to speak about the safe city and the safe villages I think if that is the concern then only we are going to speak about the gender equality in terms of the public sphere and for that I think the most important task in that sense is that we have to speak about the new forms of challenges which are coming up like we try to speak about the challenges which are basically coming from the urban India in that sense like we try to speak about the nature of ICT enabled threats in that sense which are happening so the whole idea in that sense of course is the ramification of sanitation which are to be seen with regard to the urban India has to be seen very differently and we have to speak about that how the different regions within the urban in that sense has to be treated similarly like we try to see that the slums in an urban area that says are basically seen as the odd faces with regard to the sanitation and what are the basic efforts in that sense with regard to their rehabilitation somewhere we have to speak about the beautification of the cities by eradicating the slums but apart from that what is required in that sense is that we have also to speak about that how their concern in that sense is going to be made more fruitful and within that framework we have to see that the way in which we are trying to make these arrangements the most important thing in that sense of course is that we have to rehabilitate them in terms of the real benefits and the basic idea in that sense of course is that when we try to speak about the ramification of sanitation with regard to the urban setting we try to speak about the fact that the urban has to be safeguarded in a multifaceted framework we have to speak about the fact that how it is going to be more meaningful we have to speak about the level of participation the participation at various levels in that sense of various categories in that sense and also of the various aspects in that sense that is going to be important it is not only the issue of water with regard to sanitation or the health conditions the access to that and the real

utilization of that in terms of an outcome is going to be an important issue so virtually we have to see that sanitation concern for urban in that sense is quite tricky and that of course is a biggest challenge for the globe in general we try to speak about that the population in that sense the population density in that sense which is going to be enhanced has to be seen in a very different framework and we try to speak about the fact that how we can overcome these particular challenges I think the basic challenge in that sense which we are trying to face is in terms of adverse population vis-a-vis the density the over utilization of the resources which is basically happening in the urban we have always the meagre of resources the population is high the demand is high but the supply is less and that of course is an arrangement which has to be altered it has to be made at least in the framework of balance or in terms of the the reverse in that sense if that happens then only we can say the the two form of sanitation in that sense is going to be practiced but here I think we have to also take into consideration another important aspect which is related to the issue of sanitation is that we have to speak about the gender concern along with that we have to speak about the genders contribution towards the environmental friendly conditionality and along with that I think the most important thing in that sense of course is that how the women can be seen as the forerunner for safeguarding the environment is going to be an important issue and for that I think there has to be certain initiative whereby it can give the double leverage to the women in terms of the torchbearer for the issue of sanitation and also their visibility in the public sphere in that sense is going to be enhanced so we have to see that these arrangements in that sense if they happens then we can speak about the aspect of the reparations of sanitation in a true sense in terms of a positive outcome it is not that all is negative in that sense we have to make a meaningful positive out of the things which are happening especially we try to see that urban which is been marked by the presence of the service sector which is marked by the presence of the production sector we have to see that how or to what extent the urban in that sense is going to take into consideration the benefits or they can go along with these sectors in that sense in terms of the providers and the most important concern in that sense of course is the issue of accountability and transparency I think when we are trying to speak about the sanitation in a very broader framework we have also to speak about what you can say pushing off the issue of red tape is in the bureaucracy which is the odd side of the urban and we have also to speak about the fact that we have to have the amount of accountability the amount of transparency in that sense as such and also it is something which has to be sustainable and within that framework we have to see that how we can speak about the true form of sanitation in urban I think friends we have tried to speak about the long trajectory about the ramification of sanitation across in the global scenario as well as in the Indian scenario we try to speak about how we have historically speaking the various forms of sanitation in the rural in the urban India especially in the rural we have the prominence of caste which was basically seen as one of an important aspect and how that in caste in that sense

was been linked to certain evils in terms of the issue of untouchability and the sort of discrimination and within that framework we have to see that there is a gradual shift whereby we try to speak about the connected India the connect with the or between the rural in the urban and all these things in that sense are happening with the hope that we will have the purified village we have the green village in that sense and we have the clean village and the same logo in that sense has to be transmitted to the urban too because I think somewhere we have to see that the sort of an hierarchy which has been there between the the rural in the urban in terms of the arrangement of sanitation they have to be seen at par because it is the quality of life it is basically the expectation of the masses in that sense which have to be taken into consideration and I think the most important thing over here is that when we try to speak about the ramification of sanitation I think the issue of governance in that sense equally comes into prominence I think the limitations are many but the hope is that we have the diversity through which we can carry forward certain arrangements we can speak about the ways in which we can handle these issues in that sense and I think now we are trying to speak about the ICT table enabled and now we are also trying to speak about the artificial intelligence which is basically acting as an important pillar with regard to creating the new aspect of development but the only challenge in that sense of course is that it has to be properly audited accountable and also it has to be transparent in terms of getting the real benefits to the needy in that sense and that is where I think the strength of this ramification of sanitation lies in terms of looking to the the rural and the urban in between we try to touch upon the so-called industrial also but I think the tribal to some extent we are trying to put off in a sense that some aspect of village in that sense has some bearing with regard to the tribal also that way I think it tries to give about what are the implications of sanitation vis-a-vis the rural and urban that of course is the basic concern for this particular unit of discussion in that sense friends I think this is the way in which we have to understand and link it the issue of sanitation to the different categories and that is where we try to see the strength of the issue of sanitation which cut across the boundaries which cut across the different spheres of life in that sense and that is where we try to see the new form of learning can emerge so with these I think we'll try to interact in the further courses in that sense with the new insights and with that I am really thankful and I hope that you will enjoy this celebration and thank you for the patience listening.