

वेरिश्तैकणे

Issue 1, 2018

Evangelical Perspectives on Mission and Ethics

DISPLACEMENT

THE FLIGHT OF THE INVISIBLE



**When a foreigner resides among you in your land, do not mistreat them.
The foreigner residing among you must be treated as your native-born.
Love them as yourself, for you were foreigners in Egypt. I am the Lord your God.**

Leviticus 19:33-34 New International Version (NIV)

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

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

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

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

Publications Committee

C.B. Samuel, Kennedy Dhanabalan, Bonnie Miriam Jacob, Lalbiakhlui (Kuki) Rokhum, Joan Lalromawi, Raaj Mondol, Anugrah Abraham, Green Thomas, Senganglu Thaimai, Naveen Siromoni, Shobana Vetrivel, Prem Livingstone.

Please forward any enquiries to:

Editorial Team,
308, Mahatta Tower,
B - 54, Community Centre,
Janakpuri, New Delhi - 110058, INDIA
Tele / Fax: +91-11-25516383/4/5
E-mail: hq@eficor.org
Web: www.eficor.org

An EFICOR (The Evangelical Fellowship of India Commission on Relief) Publication.

For private circulation only.

Drishtikone is a magazine with many perspectives.

The views expressed are not necessarily those of EFICOR.

Layout and cover design by Houreilung Thaimai

EFICOR is registered under the Karnataka Societies Registration Act 1960 (Karnataka Act No. 17 of 1960) on 30th April, 1980. The Registration number is 70/80-81. EFICOR is also registered under the Foreign Contribution Regulation Act, 1976 and the registration number is 231650411.

Registered office address:

1305, Brigade Towers, 135, Brigade Road, Bengaluru - 560025, Karnataka.

Letters to the Editor...



Dear Editor,

I have gone through Drishtikone issue on 'Sustainable Development Goals'. I found the articles very insightful and well-informed as we plan for the development of our community. The issue has made me aware of the SDGs and the various plans covered under it.

Ramesh Kumar Kuldip
c/o Zealots Academy,
Doctor Colony, Sant Ravidas Nagar
Bhadohi, Uttar Pradesh - 221303

Dear Editor,

I appreciate the initiative and the desire behind Sustainable Development Goals. The poverty of this world is saddening. It is important for all mankind to take ownership to help those with less than themselves; that is a human duty. The involvement of the church is very important in helping bring change to the physical needs of the poor and oppressed.
Blessings!

Mrs. Heather Malakar
M.A. Counseling
New Delhi

Dear Editor,

Thank you for sending Drishtikone issue on 'Sustainable Development Goals'. The issue is very helpful in the development sector and for farmers. I am much blessed reading it and pray that the magazine is published forever.

Mr. Lingaraj
Secretary, HELP-NGO
B. B. Street, Paralakhemundi, Gajapati,
Orissa - 761200.

Contents

- 2 Editorial
- 3 Cover
Refugees and the Displaced
Dr. Shantanu Dutta
- 6 Response to the Cover Story - 1
Drawing Attention to the Displaced
Dr. Bonnie Miriam Jacob
- 8 Response to the Cover Story - 2
Constructing Learning Context for Refugee women 1
Dr. Manju Jiju Mathew
- 10 Facts
- 12 Christian Perspective on the Cover Story
Biblical Perspective on Displaced People
Rev. Kennedy Dhanabalan
- 15 Voices from the Grassroots
Hope for the Displaced
Mr. Madan Kumar

Contents

16 My India

Will India Extend Protection to the World's Most Persecuted Ethnic Minority - the Rohingya?

Ms. Cheryl D'Souza

18 Seeds of Transformation

Course Correction

Adapted from the book Turning The Tide

2 20 Book Review

Justice, Mercy and Humility The Great Derangement Human Cargo

22 Faith In Action

Transforming a Community

Rev Pradeep Moses

23 Bible Study

Heed the Cry

24 Ideas for Action



Editorial...

The legacy of the 20th century was in trying to define a stateless person in need of refuge as a 'refugee.' In many nations, there are millions of such 'refugees,' or 'displaced' persons, many of whom have lacked acceptance in the country where they go. One of the challenging issue of our time with the rise of modern nation states and boundary demarcations created around nations is that of clearly distinguishing individuals who do not belong (refugees), as against those who belong (citizens), to the land. This leads to indifference and even hostility to those who do not belong, that is, mainly the 'displaced' groups.

Our focus, in this issue of Drishtikone, is not on the border politics of the nation states. Instead, it is to have a more humane approach to the crisis which abound nations around the world, in terms of understanding the practices of migration or transition mainly due to wars and internal conflicts, and disasters. Movement or migration from one place to another is an integral part of human existence. However, it leads to disastrous consequences if it occurs due to conflicting political situations, climate change or other 'push' factors in one's own place of origin. These factors compel many to move out or be displaced even within one's own country to another place in their search for survival. It is at this juncture that the 'host' country plays an effective role. Whether they are pro-refugee or stand for the displaced and respond with compassion, or they choose to reject these vulnerable groups, is the challenge most nations face including India. As a church, we cannot choose to turn aside nor shy away from our responsibility of caring and helping the many vulnerable, displaced or refugee groups around us. God who is just and compassionate expect us as individuals and as a church, that we too, opt to do justice towards all.

Refugees and the Displaced

Dr. Shantanu Dutta

In the last few years, the plight of refugees from Syria, in particular, has dominated world humanitarian news. And in recent months, the plight of the Rohingya refugees from Myanmar. Rightly so. However, since the media operates according to certain agenda and limitations, several equally important stories are left unattended. The problem of internally displaced people in the world is something that people seldom talk about. This is in spite of the fact that the magnitude of the social phenomenon of refugees and Internally Displaced Persons (IDPs) is globally a daunting humanitarian challenge. In a recent study conducted by UNHCR¹, more than twenty-six million people are believed to have become IDPs, who are unlike refugees in that they are displaced within their own country rather than outside of it as in the case of refugees. Since the number of people displaced internally is comparable in size to the refugees within the country, this article will largely attempt to study the situation of the millions of citizens who are displaced within India in the “national interest”, so to speak.

Global Report on Internal Displacement by the Internal Displacement Monitoring Centre (IDMC) 2016 ranked India third among countries most affected by displacement related to disasters followed by China and the Philippines. Over 60% of people forced out of their homes globally are victims of internal displacement. Around half the people who were displaced (26 million) were IDPs, followed by refugees (16 million) and 1 million asylum seekers. The total count thus becoming 43 million.

The whole concept of IDP is peculiar because of the political, social and humanitarian complexity and the conflicting nature of discourse surrounding their protection. Although the turn of events that creates mass displacements within a country are similar to that of refugees, most of their needs are mutually exclusive. Refugees are protected by International Humanitarian Law (IHL) and International Human Rights Law since they have crossed an international border in search of safety, and thus the states within the country are compelled to act and reduce their sufferings. But the same cannot be ensured for the IDPs, as they have only the states to rely upon. Internal displacement is very often conceived as a domestic issue and amidst the complete violation of human rights that occur when they are



Photo: EFICOR

unprotected; IDPs become a threat to both the security and stability of a nation and the world, if their issue is not addressed in time.

It has been reported that disasters have displaced three times more people than conflicts. Majority of the people who were displaced in 2016 (around 24 million) were linked to the sudden change in weather conditions such as floods, storms and so on. The most affected by disasters are usually low and lower-middle income population and is expected to increase in the coming years.

Looking beyond the report, it is a fact that displacement in India has been primarily caused by armed conflict and ethnic violence, often targeting civilians and vulnerable groups. Although national responsibility has been accepted for the people displaced by the Kashmir conflict, they are identified as ‘migrants’ instead of IDPs so that the government could avoid providing them with assistance on humanitarian grounds and deny the state’s weakness in protecting their citizens (Chaudhury, 2007). To make matters worse, India denies the access for international agencies in several areas, thinking that their ‘humanitarian assistance’ could be a facade under which larger states can interfere in its affairs.

The complex issues in responding to IDP needs are caused primarily due to a lack of federal agency to monitor internal displacements. State governments have the responsibility to attend to the human rights issues related to the conflicts and IDPs in their own territories, and responses are established at

¹ UNHCR is the United Nations High Commissioner for Refugees. It is a United Nations Refugee Agency with the mandate to protect refugees, forcibly displaced communities and stateless people.

the state level. This creates a significant problem wherein the state laws such as the Armed Forces Special Powers Act (AFSPA) in the Northeast, and the parallel Armed Forces (Jammu and Kashmir) Special Powers Act permits the declaration of 'disturbed area' which grants government security personnel with unrestricted and unjustified use of excessive force.

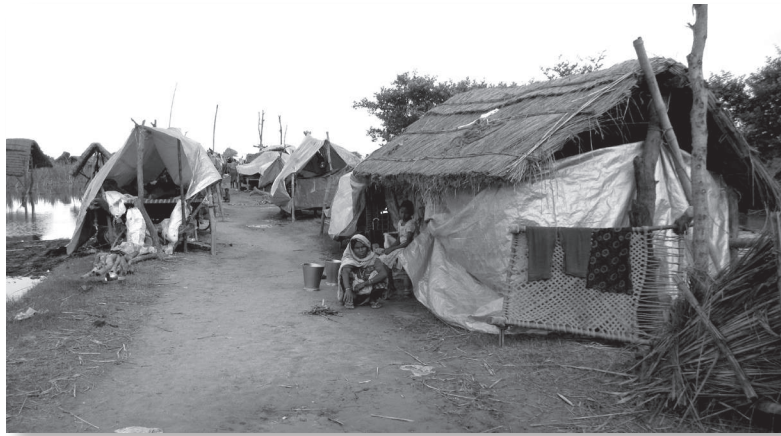


Photo: EFICOR

After independence in the initial five year plans, the country's main focus was on agricultural and industrial development. To increase the agricultural production to feed the ever increasing population, the government went for constructing dams. Although dams form the backbone of our economy by providing water for irrigation and electricity for both industrial as well as residential purposes, they are also responsible for the mass displacement of people from their habitats. Villages in high numbers are submerged when dams are created and people are left with no other option than to move to other safe locations. The recently dedicated Sardar Sarovar dam is a pertinent example. Displacement not only displaces people, it displaces their future, their expectations, and their dreams. Their culture, heritage and values are threatened and often vanish.

4

Such mass displacements and the atrocities caused by it as mentioned above has been pointed out in the past by Medha Patkar, a prominent activist who led the Narmada Bachao Andolan (NBA). The numbers from the official reports say around 42,000 families were displaced due to Sardar Sarovar dam but NGOs say it is more than double the official figure, at around 85,000 families or 200,000 people. Similar is the case for Narmada Valley Development Project where the expected number of people affected is around 25 million. According to Shivani Chaudhry, Associate Director, Housing and Land Rights Network, around 20-25% resettled in India, but the rest who were forcibly evicted were not even recognised as internally displaced people.

In the wake of the Syrian refugee crisis, it is hard to believe that India is one among the few liberal democracies who have not yet signed, supported or ratified the international convention that govern how nations should treat the victims of such atrocities who are forced to leave their

homes under such harrowing conditions. Although there are many prominent causes for refugee crises such as wars (Bangladesh), domestic conflicts (Tibet and Sri Lanka), natural disasters (famine), environmental displacement, human trafficking and so on, climate change stands

at the top of this list of causes. India has not signed both the 1951 United Nations Refugee Convention and its 1967 Protocol, which interestingly have been signed by 140 signatories, the vast majority of the world's 190 odd nations. India still continues to host a large population of refugees.

India's diversity can be seen in the variety of refugees that it hosts, ranging from Muslim Rohingyas from Myanmar, Buddhist Chakmas from the Chittagong Hill Tracts of Bangladesh, to Bhutanese from Nepal and small population from Somalia, Sudan and other Sub Saharan African countries. Another study conducted by the UNHCR shows that there are 204,600 refugees, asylum seekers and "others of concern" in India in 2011. They comprised around 13,200 Afghans, 16,300 from Myanmar, 2,100 from several countries and a couple of older populations of around 100,000 Tibetans and 73,000 Sri Lankan Tamils. The UNHCR has already assisted 31,600 financially (UNHCR, 2011).

A lot of factors come into play when we consider the impact of law enforcement in the case of both refugees and internally displaced population. Since India faces security threats from its neighbouring countries, the purely humanitarian issue of refugees suddenly becomes an issue of national security. It is hard to look at this issue from an impartial perspective after pondering into the daily struggles of refugees and IDPs. Although Law and Order is a state issue and comes under the Indian constitution, matters of international relations and international borders are under the jurisdiction of the union government. This resulted in the emergence of several bodies, some under state control and some under the control of the central government, the purpose of which is solely to deal with the grievances of refugees and IDPs. The policies governing refugees are set by the Union government, but the problems of the refugees are to be dealt by the state government to a greater degree, if not wholly. It must be noted that a person becomes a refugee by no reason of his own and the turn of

events are almost always out of his control. The person is left with no other option but to flee from such violence that ensues along with the socio-economic and political insecurity and even generalised violence, civil war and ethnic strife creating fear of persecution.

There is a clear lack of distinction between ‘foreigners’ and ‘refugees’ of a country when considering the whole of the population who are not native to a country. In India, everyone who is not Indian is classified as foreigner, including refugees. The consequence of such misguided beliefs has tended to influence the thoughts about the issue of segregating refugees of a country from its foreigners. Unless there is a clear categorisation in this area, our attempts to create awareness among the various strata of society will remain inadequate.

A closer look at the Indian refugee scenario will help us understand the complexity of the situation at hand when considering the case of Law enforcement in a variety of situations that directly affect refugees. India has always shown hospitality towards refugees over the past centuries, dating back to the time when the entire Zoroastrian community were given refuge in India fleeing from persecution of religious groups in Iran. India has always helped and supported refugees from a variety of countries other than their immediate neighbours. Interestingly, the most significant achievement that India has prior to the trans-boundary movement during the partition of the country in 1947 is that there has not been any other internal migration or the formation of refugees under any circumstances. On the contrary, India has always been a receiving country and in turn, a multicultural and multi-ethnic character got etched into its fabric. It is important to note that amidst all the current chaos of refugee crisis in the country, India has received refugees not only from its neighbours, but also from distant countries such as Afghanistan, Iran, Iraq, Somalia, Sudan and Uganda.

India has always had a bilateral approach in dealing with issues pertaining to refugees, although our nation has been the host for a large number and variety of refugees throughout the past. India’s ‘refugee regime’, which generally conforms to the international instruments on the challenges of refugees, has failed to give a formal shape to the practices adopted by it in the form of a separate statute. It must be noted that refugees are foreigners to a country, and so are treated in India under the laws that are applicable to all foreigners. This is due to the fact that there are no laws to govern refugees as such. Thus, each case for refugee ‘status’ are considered on a case-by-case basis. The UNHCR always has a complementary approach when it comes to aiding governments in dealing with refugee issues, particularly when it comes to verification of the individual’s background and general circumstances

prevailing in the country of origin. It also helps in the resettlement of refugees etc. Let me end with a reference to another category of displaced people, who in terms of grabbing eyeballs are still on the margins – the climate migrants. Researchers in Assam in India and Bangladesh have estimated that around a million people have been rendered homeless due to erosion in the Brahmaputra river basin over the last three decades. Climate change is more than just a challenge for the Sundarbans a low lying delta in the Bay of Bengal, which is home to around 13 million impoverished Indians and Bangladeshis. The island cluster that constitutes the Sundarbans is the world’s largest mangrove estuary shared by India and Bangladesh. It has faced a loss of forests, land and habitats due to the rising sea levels.

Climatologists say sea levels are rising in the Sundarbans more than twice as fast compared to the global average due to which much of the delta could be submerged in as early as twenty years (Dr. Abhinav Mohapatra, Indian Meteorological Department). Dr. Jamuna Sheshadri of Delhi University says, A study conducted by Greenpeace confirms this notion suggesting that India will face major out-migrations from coastal regions. The study also mentions that around 120 million people will become homeless by 2100 in Bangladesh and India. The Inter-governmental Panel on Climate Change found out that sea levels in India are expected to rise at the rate of 2.4 mm per year and in 2050, the total rise would be 38cm, displacing people in the tens of thousands. For almost a quarter of India’s population living along the coast, global warming is a scary reality.²

It seems that neither the government nor the private sector has any accurate data regarding the people who have been displaced by such catastrophes. Also, no data has been presented after the project has been completed to measure the impact of such projects. Such tasks have been taken up by few NGOs and academics as part of their specific case studies.

The development projects to rehabilitate refugees must be spearheaded by both the authorities and the private sector collectively. These projects include consulting and serving timely notice and information about evictions, ensuring that resettlement sites provide livelihood opportunities for the displaced population and address the issue of IDP’s protection and assistance in their displacement.

² <https://reliefweb.int/report/india/precarious-fate-climate-migrants-india>

(Dr. Shantanu Dutta works as Senior Development professional and is a certified Marshall Goldman Stakeholder Centered Coach. He can be reached at shantanud@gmail.com)

Drawing Attention to the Displaced

Dr. Bonnie Miriam Jacob

Introduction

Dr. Shantanu Dutta has rightly put the spotlight on the internally displaced people (IDPs) while addressing several other significant issues with regard to the refugees besides India's position on the refugees. The IDPs who somehow fail to get adequate news coverage and due to which their plight is largely unknown even to their own fellow citizens. The number of refugees has surged over the last decade given the rise in the number of conflicts across the world. In fact, very little is being done to address the root causes of the refugee problem and as a result internal conflicts in those countries continue unabated. The geopolitical calculus, rather than helping the situation only complicates it further for the vulnerable hoping for international intervention. Thus the refugee situation continues to receive international attention.

The article also covers many kinds of displacements that are overlooked, as is the case with climate migrants. Dr. Dutta highlights the gravity of the whole issue of displacement when he says that, "Displacement not only displaces people, it displaces their future, their expectations, and their dreams. Their culture, heritage and values are threatened and often vanish." To be displaced in one's own country is perhaps one of the most traumatic of experiences. The fact that their situation has not made them cross the border does not make their plight and condition any better. Domestic policy constraints also limit international attention and assistance to the plight of IDPs.

Refugees and the IDPs

Though we assume that the situation of the refugees is worse than IDPs, sometimes the condition of the IDPs is as pitiable as that of the refugees. To put the contrast in perspective, for instance the Sri Lankan Tamil refugees in the 1980s made their way into Tamil Nadu and a number of refugee camps were opened and those refugees who were

financially well off flocked to the cities. Schools without any distinction threw open their doors to admit endless Sri Lankan Tamil students fleeing their country. This welcome replicated in several other local fronts, something not very common in our times. Despite whatever compulsions might have underlined the various state political parties, electoral politics or their relationship to the central government versus their negotiations, pressures and bargains, combined with vested ethnic allegiance the cause of the Sri Lankan Tamils was championed. Such instances may not be replicated in many other states where refugees may share a common ethnic origin with the countries that they are fleeing to. Tamil Nadu has consistently identified strongly with the cause of the Sri Lankan Tamils. The fact that Tamil Nadu lobbied for Sri Lankan Tamils despite their citizenship should also be applied for helping the IDPs in India vis-à-vis different states

and districts. However, IDPs most times fail to evoke this much of attention and sympathy even from communities of similar ethnic origin. Unfortunately, that kind of brotherhood, love or allegiance is strangely missing. Internal displacements are further intensified when conflicts within the country are often politicised leaving

those displaced in worse off condition with gains mostly for the politicians alone. Additionally, the IDPs in India are caught in the complexities of the federal governance system that limits the state governments from adequately addressing their concerns.

Dr. Dutta has also pointed out that armed conflict and ethnic violence which cause the maximum displacement in India has not recorded the number of people displaced. The complexity of the state in these conflicts and the delay of its resolution maybe a significant reason for this lapse. Another hard reality is when conflicts are between communities of the same faith as that which happened during the Naga-Kuki conflict in North East India. Ethnic identity and conflict sometimes blinds all other humane considerations.

“Internal displacements are further intensified when conflicts within the country are often politicised leaving those displaced in worse off condition with gains mostly for the politicians alone.”

There is very little awareness of internal displacement. Stories of pain and trauma hardly find mention in our casual conversations where we try to keep it pleasant. In a recent personal experience a young friend's story of displacement and trauma was voiced after many years of association. The incident, which occurred over two decades back, continued to disturb the person at times despite having progressed well in life. Caught in this ethnic conflict she recounted the traumatic experience of walking from village to village after their whole village was burnt, looking for their own communities that will welcome them and standing in long lines to claim their share of relief materials. The traumatic memory of fleeing for one's life is all that remains from her childhood destroying precious photographs that were burnt along with their homes. Such atrocities within adjacent districts in the state make it even more painful.

Categorising the IDPs

In a country like India with its diversities of language, culture and ethnicities internal displacement is most definitely comparable to many international refugee transits except that the overarching State presence continues a constant while all other familiarities fade. However, this constancy of the state presence is not sufficiently translated to adequate state assistance for the IDPs that should be ideally coming for its own citizens who are mostly involuntarily displaced being victims of conflicts, climate change or 'national interests'. Also, unfortunate while considering internal displacement is the stark reality that minimum efforts are put in to tackling the issues that trigger these displacements while the state being a party to some of these displacements as well. It is ironic that the displaced are not an integral part of 'national interests' but only to have their situation deteriorate. Invariably it is mostly the poor and the marginalised that are forced to make way for 'national interests'.

Dr. Dutta has also stressed on Climate migrants and the need for more data to highlight their situation to add value to the discussion. Disasters have become an annual recurrence and it is no coincidence that India ranks third among countries most affected by displacement due to disasters. Our best national efforts have failed to mitigate

harm and reduce risks in the face of disasters. There is an imperative to improve our Disaster risk reduction mechanisms and to minimise displacements due to disasters.

Assisting the displaced and refugees

Recent stories of citizens groups welcoming and providing for the refugees have been heart warming in the face of national governments having turned hostile or rejected refugees at the international borders denying them entry into

“It is ironic that the displaced are not an integral part of ‘national interests’ but only to have their situation deteriorate. Invariably it is mostly the poor and the marginalised that are forced to make way for ‘national interests’.”

their country. Many of these groups at the borders have given them some relief in the midst of their traumatic journey to safety. They are great examples for replication. Despite India not being a signatory to several International conventions and protocols and having no national legal policy on

refugees or granting asylum, it is interesting to know that India hosts a huge number of refugees from many different countries. The UNHCR in India along with several civil society organisations is ensuring that the refugees get a range of services including health, education and livelihood.

It is important to build a broader support to the plight of the displaced and the refugees. The insecurities that surround them are far greater than just wanting a place to stay. As quoted in the beginning of this article, it is a continuous echo that displacement robs them of their future, expectations and dreams. Raising awareness and spreading information about the condition of the IDPs and refugees is significant and a first step towards any meaningful engagement. As of now for most people there is no interface, either with the IDPs or refugees and therefore are unable to comprehend their situation or understand their plight. Other than portraying them as intruders there is a need for a positive response to the displaced. Suspicion and doubt reiterate fear and contribute to distance and therefore raising awareness at various forums and levels in the communities, schools, and churches is important. Understanding their context and trauma will generate compassion to the displaced and probably bring in some inclusiveness and contribute to rebuild their lives in safety and acceptance.

(Dr. Bonnie Miriam Jacob is an independent researcher, working with Research and Engagement Foundation, New Delhi. She can be reached at bmiriamjacob@gmail.com)

Constructing Learning Context for Refugee Women

Dr. Manju Jiju Mathew

The refugee problem is dominantly focused on general aspects of the refugee community and their seemingly obvious challenges with preconceived relief and rehabilitation notions. This article intends to bring out nuances of context and programmes focusing on refugee women whose voices need to be heard in refugee sector programming. Some suggestions are highlighted to throw some light on such interventions.

8 The world in the recent times has seen unprecedented mass movements particularly people fleeing violence, persecution, natural disasters and climate change and its consequences. The Syrian, Central African and the Rohingyas representing the recent crisis of fleeing populations. Over the years, the definition of refugee has been assuming multifaceted dimensions as the given crisis at hand evolved. According to the UNHCR Convention of 1951, a person forced to flee his or her country because of persecution, war or violence is a refugee. He or she has a well founded fear of persecution for reasons of race, religion, nationality, political opinion or membership in a

“...women are doubly marginalised as she is discriminated against in her home country and is found in a more vulnerable position in the country of asylum with similarly hostile socio-cultural context that condition the inherent hostile environment.”

particular social group. Internally Displaced Persons (IDPs) are those with similar fleeing conditions, but remained within the border of their countries of origin.

In addition to what Dr. Shantanu has mentioned in his article ‘Refugees and the Displaced,’ I would like to point out that a



Photo: EFICOR

significant segment of the refugees and displaced populations often ignored are women. She is faced with plethora of challenges at the pre-flight, during and post flight and in most cases, lack of adequate documentation making it difficult to ascertain their status. Analysing the socio-cultural and political context, women are doubly marginalised as she is discriminated against in her home country and is found in a more vulnerable position in the country of asylum with similarly hostile socio-cultural context that condition the inherent hostile environment. Refugee movements have seen violence caused by ethnic conflict and civil war where women and children are soft targets subject to sexual violence, victims of human trafficking and slavery. The Syrian refugee movement of the recent past to the most recent refugee flow from. The

Democratic Republic of Congo and the Rohingya crisis demonstrated this gender phenomenon through horrifying stories of sexual violence and brutality. These instances clearly reinforced the fact that women were constantly at the receiving end and becoming the victims of grave degree.

In most cases, women were left with large size families to care for while the male members participated in the conflicts and were killed. They were the sole members who earned a livelihood for the families. This forced women to switch roles from home makers and care givers of their families to breadwinners for their families. They were mostly unskilled and ended up doing menial jobs with an income that could barely meet the family expenses. These women-headed households were vulnerable to violence and attacks from the local and enemy groups of the antagonistic ethnic groups. In urban settings, they were cut off from the mainstream with no access to education for their children, health care and livelihood opportunities. Often times, violence is layered which is inflicted on them and is brutal, leaving them physically and emotionally impaired. In countries like India, refugees were left to the mercy of arbitrary rules of the government with least distinction between men and women where no specialised attention is accorded to the latter. To some extent, UNHCR and its implementing partners have factored in specific women-centric interventions such as psycho-social support and livelihood opportunities through skill training.

A concerted endeavour of all stakeholders such as the Government, NGOs, UN and others channelised their resources and expertise to strengthen relief and rehabilitation efforts in terms of rebuilding infrastructure such as restoring health care, transport, livelihood initiatives and education through renovated schools. In urban settings, efforts are made to link these communities to the mainstream. These are the conspicuous and obvious efforts and the success rates of accomplishment are measurable and tangible. One needs to further probe into the situation of refugee women and children and their specialised needs because of their vulnerability. Relief and rehabilitation efforts need to focus on relieving these women from

common symptoms of Post traumatic stress disorders, anxiety and fear which dominated their everyday lives. Emotional repair need to form part of psycho-social support to help them overcome related problems and start living meaningful lives, rebuilding confidence and affirming their identities. The other critical aspect to focus on is social repair in the context of how the disrupted community of refugee women reconciled the fragility of their social and physical worlds. Conflicts and wars have permanently altered the community and social relations. Accomplishing this would require close interactions with them through

“One needs to further probe in to the situation of refugee women and children and their specialised needs because of their vulnerability. Relief and rehabilitation efforts need to focus on relieving these women from common symptoms of Post traumatic stress disorders, anxiety and fear which dominated their everyday lives.”

accessing their lived experience accounts, oral histories, aesthetically engaged ethnographic methods, reflective journals, and participatory photography. These will help in creating ‘learning contexts’ for refugee women who will make sense of their ‘trauma’ and integrate these prior learning to their new learning experiences in the new setting of their resettlement.

This brings to the fore, the lifelong learning phenomenon, which can be mined to their advantage by effectively dealing with their painful past and developing hope for the future.

Specialised rehabilitation programmes need to focus on this aspect of creating learning context where the refugee women learners go through a new learning journey helping them integrate and contribute meaningfully to the new society. For example, learning of creative content through aesthetics and art, helping them deal with painful emotions and develop a positive perspective to life. Hence a shift in thinking from the obvious typical ‘relief and rehabilitation efforts’ to initiatives like this will go a long way in crafting creative and meaningful programming that will bring succor and meaning to the lives of refugee women.

Sources:

1. <https://www.womensrefugeecommission.org/component/tags/tag/40-india>
2. <http://www.unhcr.org/in/images/pdf/October-2017-Factsheet.pdf>
3. <http://features.iom.int/stories/women-displaced-by-brutal-violence-in-the-dr-congo/>
4. <http://www.unhcr.org/news/latest/2017/12/5a38f0024.html>
5. <https://reliefweb.int/report/uganda/psychosocial-challenges-among-refugee-women-and-girls-nakivale-refugee-settlement>

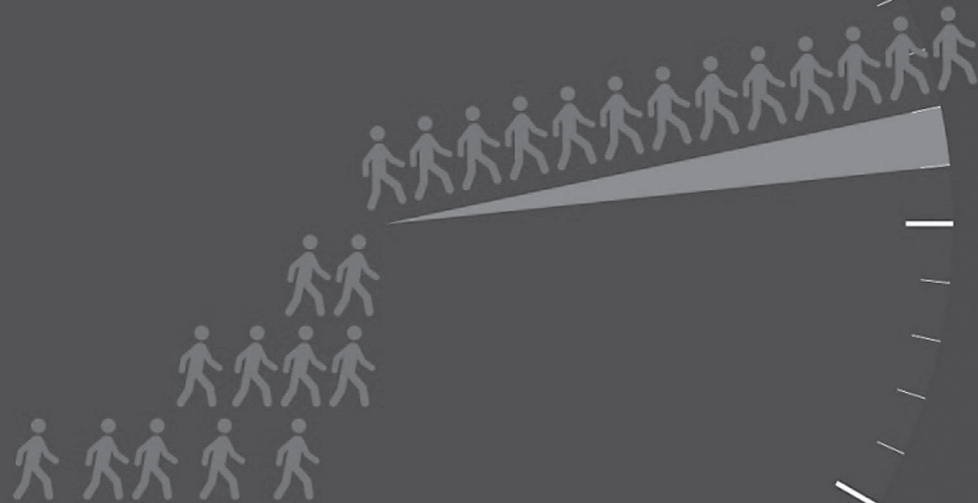
(Dr. Manju Jiju Mathew, Ph.D, is a researcher, having areas of interest on gender, lifelong learning, adult teaching and learning, refugees and qualitative research.)

FACTS

Refugees include individuals recognised under the 1951 Convention relating to the Status of Refugees, its 1967 Protocol, the 1969 Organisation of African Unity (OAU) Convention governing the Specific Aspects of Refugee Problems, those recognised in accordance with the UNHCR Statute, individuals granted complementary forms of protection, and those enjoying temporary protection. The refugee population also includes people in refugee-like situations.

Asylum-seekers (with 'pending cases') are individuals who have sought international protection and whose claims for refugee status have not yet been determined. It also refers to claimants whose individual applications were pending.

Every minute
24 people are displaced



Source: UNHCR / 20 JUNE 2016



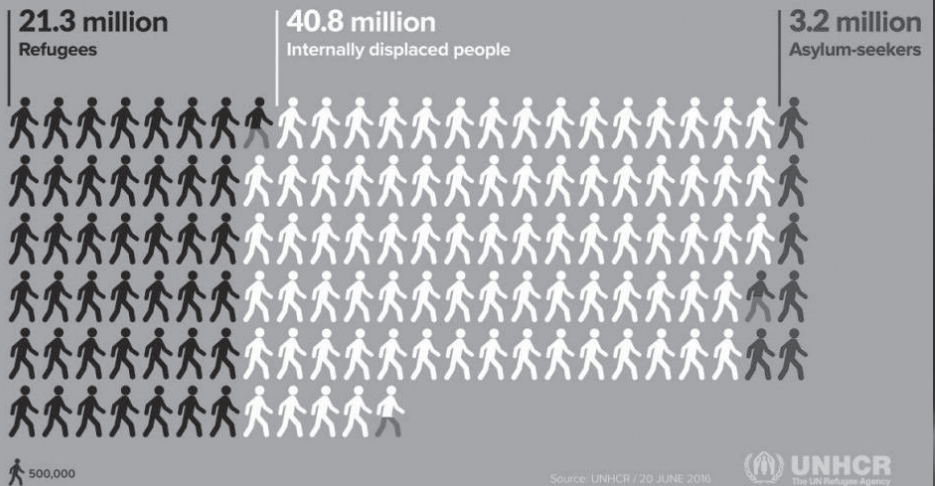
Returned refugees (returnees) are former refugees who have returned to their country of origin, either spontaneously or in an organised fashion, but are yet to be fully integrated. Such returns would normally take place only under conditions of safety and dignity.

Internally Displaced Persons (IDPs) are people or groups of people who have been forced to leave their homes or places of habitual residence, as a result of or in order to avoid the effects of armed conflict, situations of generalised violence, violations of human rights, or natural or man-made disasters, and who have not crossed an international border. The IDP population also includes people in an IDP-like situation.

Returned IDPs refers to those IDPs who were beneficiaries of UNHCR's protection and assistance activities, and who returned to their area of origin or habitual residence.

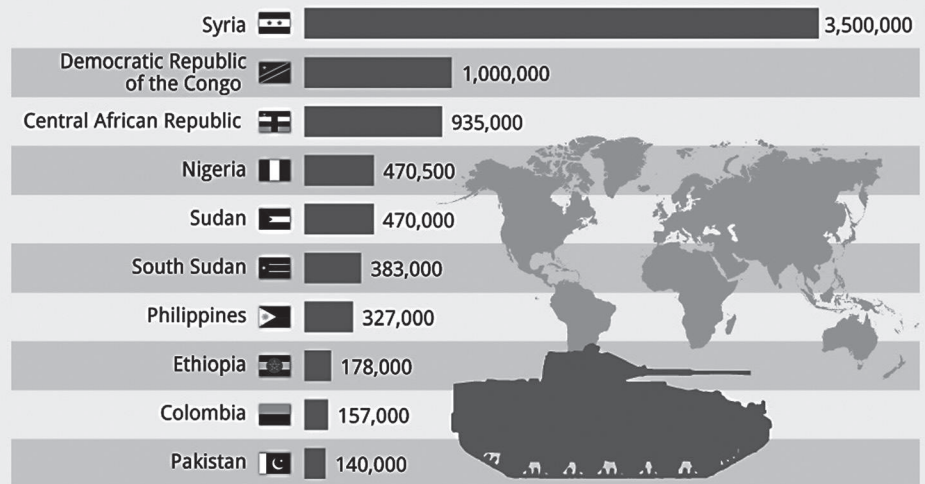
Persons under UNHCR's statelessness mandate are defined under international law as those not considered as nationals by any State under the operation of its law. In other words, they do not possess the nationality of any State. UNHCR has been given a global mandate by the United Nations General Assembly to contribute to the prevention and reduction of statelessness and the protection of stateless persons. The agency also performs a specific function, under Article 11 of the 1961 Convention on the Reduction of Statelessness, in receiving claims from people who may benefit from the statelessness safeguards contained in that Convention and in assisting them and the States concerned to resolve these claims.

65.3 million people worldwide are forcibly displaced — roughly the population of France



8.2 Million People Newly Displaced by Conflict in 2013

The 10 countries with the highest number of newly internally displaced people in 2013



Other groups or persons of concern refers to individuals who do not necessarily fall directly into any of these groups but to whom UNHCR has extended its protection and/or assistance services, based on humanitarian or other special grounds.

Biblical Perspective on Displaced People

Rev. Kennedy Dhanabalan

Introduction

According to the UN website, “The Office of the United Nations High Commissioner for Refugees (UNHCR) has a mandate to provide international protection to refugees, including promoting the accession to international refugee instruments and other relevant human rights instruments¹.” While UNHCR works towards protecting refugees who have fled their place of living because of war or other forceful eviction, the Bible goes even further in protecting people who have harmed others innocently by creating a city of refuge for them (Numbers 35: 9 – 34; Deuteronomy 19: 1 – 13 and Joshua 20). If God is so concerned to protect the people who have harmed others innocently and treat them with justice, how much more would he care for innocent people who are forced to flee from their homes and safe zones to other places seeking security and welfare.

12

In recent days, there are incidences where some people who have taken refuge in countries have rebelled against the local government and have harmed the people where they have taken refuge. This has led to countries imposing ban or tough laws to allow refugees into their own countries. While this social problem affects the displaced people, there is a dilemma on how the church should respond in such a situation. The church is at the crossroads seeking a biblical framework for its response towards refugees and displaced people.

Displaced people in the Bible

The Primary History, Bible’s first story begins with an account of the banishing of humankind’s newly created and immediately rebellious prototypical ancestors (Gen 3: 23 – 24) and ends with the razing of the temple in Jerusalem and a deportation to Babylon (II Kings 25: 1 – 12)². The Bible is replete with individual stories of people who were on move. Abraham moved because of God’s call, Joseph’s forced displacement, Joseph’s family moving to Egypt, Moses moving from Egypt, David fleeing from Saul,

Naomi being displaced because of famine, Esther and Daniel as captives, Amos to prophesy moved from Judah to Israel, Jesus and his family to Egypt. Paul’s missionary journeys kept him moving all the time. Jesus’ disciples fled to other countries because of persecution. These are a few of the people who were displaced. It can be noted that some of them moved intentionally, while others moved as a result of war, famine, or problems in their own country. If the story of Israel is viewed as displacement, one can recognise that they were a nation wandering for many years without a place to call home.

Problems the displaced people face

Michael Cernea while studying the conditions of the refugees has identified 8 universal risks encountered by refugees, which is called as the “Impoverishment Risks and Reconstruction (IRR) model. “They are (i) Landlessness (ii) Joblessness (iii) Homelessness (iv) Marginalisation (v) Food insecurity (vi) Increased morbidity (vii) Loss of access to common property resources (viii) Community disarticulation (disjoint)³. One important point Cernea left out is security. A lot of violation, especially against women and children, happens even in refugee camps. In addition, the refugees also lose their identities, their culture etc. God’s commandment to care for the foreigners can be seen as God understanding the issues of trauma, hopelessness, and despair that affect the refugees and therefore the special provision for aliens.

While the Bible helps us to understand the reasons for Israelites being taken as captives, and the expectations of the Lord that the Israelites would turn towards Him and be restored, not much have been studied, looking from the perspective of the people who were exiled. Archaeologically, it is difficult to prove the conditions of the refugees of that time except for few things such as settlements in remote locations including caves, or access to burial grounds and water resources and agricultural land. However, we can understand their vulnerability and sufferings from their anguishes, which are expressed in some of the Biblical passages such as in Jeremiah, Ezekiel, and Lamentations.

¹ <https://www.un.org/ruleoflaw/thematic-areas/international-law-courts-tribunals/refugee-law/>

² Frank Ritzel Ames: “The Cascading Effects of Exile: From Diminished Resources to the New Identities” in *Interpreting Exile: Displacement and Deportation in Biblical and Modern Contexts* (ed. Brad E. Kelle, Frank Ritzel Ames, and Jacob L. Wright: Atlanta: Society of Biblical Literature 2011), p173.

³ Michael M. Cernea, “Risks, safeguards and Reconstruction: A model for Population Displacement and Resettlement,” in *Risks and Reconstruction: Experiences of Resettlers and Refugees* (ed. Michael M. Cernea and Christopher McDowell: Washington, D.C: World Bank, 2000), p20

Conditions of the displaced people in the Bible

Displacement in the Bible is a prominent motif. The scope of forced displacement results in trauma, which is psychological, sociological, and environmental.

a. Loss of property, no access to resources

In the book of Ruth, we see Elimelech, Naomi, Mahlon and Chilion moved from Judah because of famine. Returning after more than a decade of dislocation, Naomi laments, "I went away full, but the Lord has brought me back empty (Ruth 1:21a). Their impoverished need is evident in Ruth's need to glean grain in Boaz's land (Ruth 2: 1- 23). Even though the famine is over, the impact of the displacement hovers over them and they do not have access to the abundance. This is where the providence of God becomes a necessity when displacement diminishes the resources. The loss of properties and plunders are even expressed in the Lord's judgement pronounced in Ezekiel 7: 21, 22 and 24 where the foreigners will plunder and defile them, the treasures as well as people's sanctuaries.

b. Loss of security

In the time of displacement, the people become vulnerable and specially the women can be exploited and their dignity can be violated. Naomi expresses the concern about the security of her daughter in law. (Ruth 1:9, 3:1). Knowing Ruth's vulnerable situation, Boaz orders his men not to bother her (Ruth 2:9). Naomi too warns Ruth to be cautious about the men in the fields from being harmed (Ruth 2: 22). These statements clearly portray how the displaced people can be exploited. Lamentations 1: 8 – 10 described the public shame brought on the woman in the statement that the enemies "have seen her nakedness".

c. Morbidity and mortality

Naomi's spouse and sons died as recorded in Ruth 1: 3 – 5. Though their story is not explained, one can understand the stark reality of what disaster-induced displacement could bring to the life of the people. In Jeremiah 29: 17, 18 the impact of displacement is clearly stated that it will result in plague and will increase the morbidity and mortality of the displaced people.

d. Loss of family

The death of their husband and son left Naomi and Ruth without any family support. They have to defend themselves. The Lord knows that they need extended support and so He made a provision of redeemer, if the family goes through crisis (Leviticus 25: 48 – 50). The provision which helped her to survive and have an extended family, actually led to the lineage of David and

in whose lineage Jesus was born. Through the redeeming act on the displaced woman came Jesus the redeemer of mankind.

e. Loss of identity and Trauma

The displaced people who came from a different cultural context are not easily accepted by the host country whom they have taken refuge. The trauma that they undergo and their feelings during that time are expressed in Psalm 137: 1, 3. "By the rivers of Babylon where we sat and wept ...for there our captors asked us for song; our tormentors demanded songs of joy; they said, "Sing us one of the songs of Zion!". The trauma of humiliation also led to losing their identity. They become object of horror, of scorn and reproach as was stated in Jeremiah 29: 18. The cry shows the Post Traumatic Stress Disorder (PTSD) they have gone through. The Bible does not use the word Trauma but uses the word pierce, to profane or to dishonour.

The contempt by which Zion was looked upon is expressed in Micah 4: 11. The word 'gazed upon' if properly analysed, can be ascertained that it is related to a certain shame and humiliation as well⁴. This notion of being an object of scorn in the eyes of the nations is notable in Ezekiel 22: 4; 36: 15, 30 and also in Daniel 9: 16 and is repeated in Joel 2: 17, 19. Jeremiah 8: 21 stated that the people were shattered, dejected and seized by desolation. This made him say "Oh, that my head were a spring of water and my eyes a fountain of tears! I would weep day and night for the slain of my people" (Jeremiah 9: 1).

Teachings on caring for the refugees

From the book of Exodus onwards, God gave the Israelites various laws to govern their lives. Among the laws given to them, one command stands out because of the repeated emphasis given by the Lord. 'Do not mistreat a foreigner or oppress a foreigner, for you were foreigners in Egypt' (Ex 22: 21). 'When a foreigner resides among you in your land, do not mistreat them. The foreigner residing among you must be treated as your native-born. Love them as yourself, for you were foreigners in Egypt. I am the Lord your God' (Leviticus 19:33-34). "Do not go over your vineyard a second time or pick up the grapes that have fallen. Leave them for the poor and the foreigner. I am the Lord your God (Leviticus 19: 10)."

The Lord even exhorts his people that the tithes brought before the Lord on the year of tithing, should be shared with

⁴ Daniel L. Smith-Christopher: "Reading War and Trauma: Suggestions Towards a Social-Psychological Exegesis of Exile and War in Biblical Texts" in *Interpreting Exile: Displacement and Deportation in Biblical and Modern Contexts* (ed. Brad E. Kelle, Frank Ritchel Ames, and Jacob L. Wright: Atlanta: Society of Biblical Literature 2011), p253.

the foreigners. “When you have finished setting aside a tenth of all your produce in the third year, the year of the tithe, you shall give it to the Levite, the foreigner, the fatherless and the widow, so that they may eat in your towns and be satisfied.” (Deuteronomy 26: 12). The Psalmist emphasises in 146: 9, “The Lord watches over the foreigner.” Isaiah 58:7 states that God’s expectation on the people is “... to share your food with the hungry and to provide the poor wanderer with shelter.”

The Lord, while exhorting the Israelites to care for the foreigners, commands them not to do injustice to the foreigners. Deuteronomy 27:19 states, “Cursed is the man who withholds justice from the foreigner, the fatherless or the widow. Then all the people shall say “Amen”. In Malachi 3:5, the same emphasis was given, “So I will come near to you for judgment. ... who ... deprive the foreigners of justice”.

14 Tabitha McDuffe in her blog writes, “This command (caring for the foreigners) is repeated more times than any other in the Old Testament, except for the first of the Ten Commandments which says, “You shall have no other gods before me.” There are three reasons why God himself considered this command about foreigners to be so important: the Israelites’ history as foreigners, the fact that refugees were a common occurrence, and the gracious deliverance that the Israelites had experienced.⁵ I would add one more point that the Lord would have understood the sufferings, which the foreigners/aliens would have to face, and that is the worst form of injustice. Israelites themselves had gone through the worst phase of their lives in Egypt. Taking all this into consideration the Lord might have emphasised a lot on caring for the foreigners/displaced people.

Church response to refugees and displaced people

Build its capacity to understand the laws pertaining to refugees

The church should know the rights of the refugees, schemes available to them from the Government of India and United Nations, what they can do and what they are not entitled. This will help the church to respond to their needs and at the same time be under the ambit of the laws. This will also help the church to influence policymakers to overcome shortcomings in the national policy.

Care for the refugees and displaced people

I would use ‘care’ in a wider perspective.

- The church should work towards providing dignity

to the displaced people. They are the image of God. The image should be respected and honoured.

- The church should meet the physical needs of the people. Help them to have sustainable income to meet their needs.
- They have health needs. Provide health care by having health camps and access to medical facilities. They may not have health seeking behaviour. So educate them on health issues.
- They need psychosocial support because of the trauma they face/d. Provide counselling.
- The church should show love in action. The action we undertake is not because we feel pity for them, but it is justice for them.

Church should be an inclusive community

One of the main problems the displaced people face is security. They are vulnerable to exploitation. Church should embrace them as part of their own community and provide extended support. The displaced people and the wider community should know that the church stands with them. The church should also open up its space to provide shelter to these people.

Conclusion

Christine Pohl argues for the centrality of the Biblical tradition of hospitality and the significance of the identity of the people of God as resident aliens, making a case for holistic ministry to migrants. She says that the missiological implications are that we should live out of “concern for the physical, social, and spiritual well-being of migrants and refugees.”⁶

God who gave laws to protect even the animals, ensures that the poor and oppressed are cared for and created numerous laws with minute details. He recognised that it is the displaced people/refugees who are the most disadvantaged among all. So, He calls the church the institution, which he had created to take up His mantle in serving the people who are displaced. That is a mission the Lord has given to the church and to each individuals to accomplish. Let us care and support the people who are displaced and fulfil His commandment.

⁶ Pohl, Christine. 2003. “Biblical Issues in Mission and Migration.” In *Missiology* 31(1).

(Rev. Kennedy Dhanabalan is the Executive Director of EFICOR. He can be reached at kennedy@eficor.org)

Hope for the Displaced

Mr. Madan Kumar

Floods impact both individuals and communities, and have social, economic and environmental consequences. The consequences of floods, both negative and positive, vary greatly depending on the location and extent of flood, and the vulnerability of the natural and constructed environments they affect. The immediate impacts of flood include loss of human life, damage to property, destruction of crops, loss of livestock, and deterioration of health conditions owing to waterborne diseases. Floods also cause displacement to families from one's home, loss of property and disruption to socio-economic life.

Bihar is one of the most populous states of India and is prone to various natural disasters. In 2004, Bihar was severely hit by flood. During that time, EFICOR intervened to provide relief materials to 21,245 families in 92 villages of 4 districts namely Samastipur, Muzaffarpur, Begusarai and Madhubani in North Bihar. Then, in 2005, EFICOR started Community Based Disaster Risk Reduction Project (CBDRR) by partnering with a church-based mission organisation called GEMS in Madhubani district. In 2007, Bihar was again affected by flood which displaced thousands of villages. EFICOR, along with the support of various partner organisations, provided flood relief materials to about 18,000 families in 4 districts of Bihar namely Samastipur, Supoul, Sitamarhi and Madhubani. EFICOR then started similar kinds of CBDRR programme in Madhubani district in 2014, in other blocks like Lakhnour and Madhepur to work in 15 villages of 3 panchayats in Madhepur block of Madhubani district.

Madhubani district is one of the 38 districts of Bihar state and Madhubani town is the administrative headquarters of this district. It was a part of Darbhanga Division. The district occupies an area of 3501 square km and has a population of 3,575,281 (as per 2001 census).¹ Though the region often experienced various kinds of disasters like flood or fire, the communities are not aware of managing these disasters. Need assessment survey of the area that severe flood often happens at frequent intervals. Added to this, the breaching of embankment year after year without proper repair not only flooded the villages but also retains the flood water in the village. In the recent flood of 2017, many houses were destroyed or damaged; embankments were further breached leaving sand deposits on large tracts

“Floods also cause displacement to families from one's home, loss of property and disruption to socio-economic life.”

of cultivable land. Many farmers lose their crops and the landless their livestock. In this context, EFICOR intervened to provide relief by forming a Disaster Management Committee consisting of 12 members and also formed a Task Force Group consisting of 30 members with equal proportion of both men and women in every village. They also gave support for mitigation measures i.e. multi-purpose flood shelter, high raise platform, tube well, constructed escape routes, provided wooden boats to reduce risk and manage the disaster. With regard to livelihood opportunity, EFICOR provided training for farmers, provided good quality seeds, do advocacy work, training on Right to information and Right to Public Grievance redressal, formation and adoption of Self help Groups, support for income generation activities i.e. tailoring, grocery shop, etc. The project's main target community are Maha-Dalits and Dalits comprising sub-castes like Chamar, Ram, Mushahars, Mandal, Paswan, Sha and Ray, etc. Their main source of livelihood is agriculture, daily wage labour and small scale business. There are few work opportunities in the village. Sometimes, they get some labour work in the villages and the daily wages they receive are about Rs. 50 to 125 only. Therefore, the men would migrate to other big cities during the lean season. In situations of emergency, they would borrow money from the moneylenders with 5% interest and work hard throughout the year to pay back their debts.

The project strives to build a sustainable and resilient community. Since EFICOR's intervention, there have been visible changes in the community. The emergency fund is in place now, various schemes and entitlements are being accessed by the community, the Disaster Management Committee has taken initiatives to revive various government institutions (Anganwadi, sub-center hospital, Government schools, and work opportunity through NREGS, etc). All these results show that our efforts bring encouragement and hope to the displaced communities in this part of the country.

(Mr. Madan Kumar works with EFICOR in NDRR Project, Bihar. He can be reached at madan@eficor.org)

¹ http://www.bihar.com/dist_madhubani.aspx, <http://www.census2011.co.in/census/district/59-madhubani.html>

Will India Extend Protection to the World's Most Persecuted Ethnic Minority – the Rohingya?

Ms. Cheryl D'Souza

As India aggressively positions itself in a new global order, expecting a seat at the table in places of influence, like permanent membership of the UN Security Council, it must be cautioned that this prominence brings with it, increased international moral and political obligations. In the midst of an international outcry on the brutal crackdown by the Myanmar armed forces, on the Rohingya, a largely Muslim ethnic minority group, in Western Rakhine province of Myanmar, the Indian government issued a circular in August 2017, directing all State governments to identify and take steps to expeditiously deport illegal

immigrants such as the Rohingya. The announcement came at a time when the violence in Myanmar was only deepening, with tragic stories of widespread human suffering.

This decision pointed towards a governmental aversion in receiving these suffering Rohingya refugees – a striking contrast to India's benevolent tradition of being a host state for centuries, to persecuted refugee populations from war torn neighbouring countries and beyond. With the Rohingya refugee influx, India faces a litmus test on its commitment to international law in its domestic refugee policy implementation.

The Rohingyas have fled to neighbouring countries in waves over the past many years, escaping what has been described as "ethnic cleansing" at the hands of the armed forces. Successive special rapporteurs have reported patterns of serious human rights violations of the rights to life, liberty and security of the Rohingyas by the state security forces and other officials. Denied citizenship, Rohingyas are stateless and excluded from positions of authority, facing restrictions in

movement, education, marriage, occupation and religious freedoms, at the mercy of an ultra-nationalist Buddhist government. The systematic human rights violations and lack of opportunities have triggered irregular migration flows of Rohingya from Rakhine state to neighbouring countries, including India, where an estimated 40,000 refugees currently reside, in make-shift refugee camps.

Two Rohingya refugees in India moved the Indian Supreme Court seeking refugee protection for the Rohingyas settled

in India. They relied on several landmark cases where the courts have upheld the rights of refugees against deportation in similar circumstances, holding that, "the state is bound to protect the life and liberty of every

human being, be he a citizen or otherwise". In reply to this petition, the government said that Rohingyas are illegal immigrants and enjoy no fundamental rights under the constitution and that the court has no authority to entertain a petition on their behalf. However, the Indian constitution guarantees certain fundamental rights to all persons residing in the country irrespective of nationality. These rights to equality and the right to life, protect the Rohingya refugees in India from arbitrary deportation, since they have fled their home country due to untold violence and bloodshed. Further the Constitution of India under Article 51(c), a Directive Principle of State Policy also requires fostering respect for international law and treaty obligations.

Though India has not signed the Refugee Convention it has ratified and is a signatory to various international

“The Rohingyas have fled to neighbouring countries in waves over the past many years, escaping what has been described as “ethnic cleansing” at the hands of the armed forces.”

declarations and conventions that recognise the principle of non-refoulement, that prohibits the deportation of refugees to a country where they face a fear of persecution. Recognised as a principle of customary international law, its application protects life and liberty of a human being irrespective of nationality. The prohibition of refoulement to a danger of persecution under international refugee law is applicable to any form of forcible removal, including deportation and would hence apply squarely to the deportation that is being proposed by the Indian government. Despite these constitutional and international obligations, the government's threat to identify and deport the Rohingya refugees is untenable and deeply disconcerting.

India's refugee protection guidelines from 2011 stipulates the standard operating procedure for issuing long term visas to those refugees who are fleeing persecution on account of race, religion, sex, nationality, ethnic identity, membership of a particular social group or political opinion. The government in response to questions on refugee policy has reiterated this stand in statements made in the house of parliament, as the procedure for dealing with refugees fleeing persecution. This has been India's stand in granting special status to refugees as distinct from its treatment of illegal immigrants. India has a strong track record of hosting refugees of different profiles and has the experience in extending humanitarian protection while balancing national security interests and the concerns of its citizens. However since with the BJP in government there has been a strong assertion that India must be a Hindu state accompanied by a campaign against Muslims in particular. In keeping with this anti-Muslim stance, the present government issued a notification in 2015, providing an exemption to minority communities without valid travel documents, from neighbouring Pakistan and Bangladesh, from the provision of the Passport (entry into India) Rules, 1950 and the Foreigners Order, 1948. The absence of the Muslim community from the list of those communities exempted by this notification is conspicuous. Such a biased and discriminatory stand would close the door to the Rohingya who are largely a Muslim minority community even though they may be regarded as the world's most persecuted ethnic minority.

Instead of choosing to fulfil its international humanitarian obligations, the political establishment has chosen to play to its base by vilifying this persecuted community, reinforcing their Muslim identity and with a broad stroke and little evidence painting them all terrorists and a threat to national security? Can they be ejected arbitrarily from the country, for being Muslims, with total disregard for the life threatening persecution they have fled, undertaking arduous journeys, losing family members on the way, malnourished, widowed, orphaned and destitute? Yet the government stresses a potential threat from this community when there is no

evidence to show any sign of radicalisation or terror links. An orchestrated social media campaign is creating a communally charged rhetoric to exclude the Rohingya from refugee protection measures in India. Simultaneously the government is translating this false narrative into incoherent arguments and seeks to expel the Rohingya refugees on trumped up charges of terrorism.

In all this, it is interesting to note the striking dichotomy in India's stand vis-a-vis refugee protection at international platforms especially at the United Nations and India's domestic policy implementation. As a member of the Executive Committee of the UNHCR since 1995, India has reiterated its commitment to work with the UNHCR and the international community to address the international protection challenges of refugees. Indian ambassadors have made forceful submissions at general debates of the UNHCR Executive Committee, on "India's assimilative civilisational heritage and inherent capabilities as a state with a good record of non-refoulement, hosting and assimilating refugees". India has a tradition of welcoming refugees and migrants from conflict countries, by extending a cooperative engagement. Indian representatives have even stressed India's commitment to host refugees entirely using existing resources.

Besides threatening to deport 40,000 refugees the Border Security Forces across multiple Indian states have been authorised to use pushbacks and even "rude and crude" methods like chilli and stun grenades to block the entry of Rohingyas fleeing from violence in their homeland of Myanmar. This stated pushback policy is despite the Border Security Force Director's acknowledgement "...that none of the Rohingyas apprehended by them were found to be linked with any terror organisation."

The Rohingya refugees being largely Muslim, fleeing a genocide-like situation at the hands of a Buddhist majoritarian regime, taking refuge in India since 2011-2012, receive no acceptance from the government. A sad retreat for a country with a golden tradition of refugee and migrant protection.

This is an edited version of an article previously published in The Wire.

(Ms. Cheryl D'Souza is an advocate at the Supreme Court and counsel for the petitioners in the case against the government of India's proposed deportation of Rohingya Refugees. She can be reached at cherylrld@hotmail.com)

Course Correction

In a little known district of Uttar Pradesh, flood victims unite to tame an ever changing river by forcing the local authorities to embark upon a long term flood mitigation plan.

The virulent Ghagra River, originating from Nepal and flowing through Uttar Pradesh, changes its course very often. In Bhabraich district's Mahasi tehsil its impacts are felt more than anywhere in her course. Long ago, the river was not a part of the tehsil's landscape; it was 40 kilometres away. It was once in five or six years that flood could impact the villages in the tehsil. But things started turning worse some nine years ago. Ghagra changed her course towards the villages in Mahasi. It caused massive soil erosion creating ravines. Villages like Rehwa, Mansoor, Kayampur, Golaganj, Tepra, Trivedipurva, Shuklapurva, Silauta, Munshipurava, Mathurapurva, Chacherva, Churalia, Atodar, Chamarahi, Baurhi, Ratanpur and Bhauri were already on the verge of being pushed into the watery grave. Secondary data

embankments, around 3500 houses in these villages lost their houses and lands. None of them received any compensation nor were there any efforts to rehabilitate the affected families. In effect, the villagers were exploited and relegated to being marginal and landless farmers.

A HAZARDOUS CHANGE

Mahsi Tehsil is considered most prone to floods. They have lost a civilized existence to the river: all basic infrastructures like houses, drinking water sources, schools, electricity points have been lost. Floods have become more frequent and intense. Silauta village has an interesting story. Its primary school was washed away due to changing course of river Ghagra in 2001. The Government made a decision and transferred the school as to

18



shows that erosion from Ghagra severely affected 21 villages in 2004. As the river continued expanding and swallowing up the

Revival: The local ecology is regenerating in Alwar

another village according to their records. But the people were not rehabilitated, this decision made no practical difference to the children. They remained without

a school. The very threat to existence gave birth to Ghaghra Visthapit Sangharsh Samiti, a community based association in 2001. The idea behind setting up the association was to project a united front against erosion and the accompanying hazards faced by the people to the government. "We aimed at uniting people affected by the flood and build potential leaders for advocacy," says Dhruv Kumar of Panchsheel Development Trust - a local NGO. Panchsheel Development Trust supported the association in facilitating their organisation and strategy. Each village selected 12 youths to be active members of the Samiti. Bahraich Vikas Manch, another local group of likeminded people had also come forward to support the people's struggle.

This followed a series of demonstrations and sit in protests outside the offices of the District Magistrate, sub-divisional Magistrate and the Tehsildar during March-April, 2002. People warned of fast unto death and committing suicide by jumping into the river, thereby showing signs of unity and determination. This attracted considerable media attention and the resultant public pressure on the local administration for taking measures to check erosion. Many leading politicians of the state visited the site and later on raised the issue in the Parliament, which mounted pressure on the local administration to take corrective measures.

IN PUBLIC INTEREST

A public interest litigation (PIL) case was filed by Suresh Kumar Kaaliya, a resident of Baundi and an advocate in the Lucknow High Court. The court ordered the administration to make every possible effort to prevent erosion. This resulted in the immediate construction of two studs or spurs on the river. But ironically, these were swept away by the river. Thereafter under a long-term planning for 2003-08, seven studs or spurs were constructed in the affected area on the river over the next four years. This, to some extent, eased the problem of erosion. About 650 houses in Baudi and Ratanpur and 250 houses in Jogapurva villages have been saved from erosion. The Irrigation Department constructed an embankment on the river with a Rs. 7 crore loan from NABARD to the state administration. With the construction of this embankment, the number of people affected by erosion is steadily coming down.

In this entire process, Shohratgarh Environmental Society and Panchsheel Development Trust have, directly and indirectly, provided significant support in terms of financial support and other organisational facilitation. The two organizations spent approximately Rs. 3-4 lakhs on the entire campaign. As many as 900 families have benefitted directly and saved from being homeless. The economic condition of the people has substantially improved; their lives and livelihood have been insured. They are no longer apprehensive of relocation. Now land is available in Golaganj and Jogapurva village for agriculture purpose due to this conservation work. This has ensured safe livelihood to the flood victims for the future.

19

(Adapted from the book 'Turning the Tide: Good Practices in Community Based Disaster Risk Reduction', published by EFICOR and Sphere India, 2010, pp. 46-48)

Your response

Drishtikone is a magazine which focuses on issues that concern the society. Your response is very crucial in helping us assess whether the articles have motivated, encouraged or introduced you to new issues. We request you to kindly write to us. You can send your feedback by post or email.

Mail your letters to -

**The Editor,
EFICOR, 308 Mahatta Tower,
B-54, Community Centre,
Janakpuri, New Delhi 110 058.
Telefax: +91-11-25516383/4/5
Email: hq@eficor.org**

Change of address

Moving to new location is a part of life. Please let us know when you shift to a new location and send us details of your postal address. Please quote your old ID number which is printed on the address label. E.g. DRI1234. You can email us informing about the change to -

**The Editor,
EFICOR, 308 Mahatta Tower,
B-54, Community Centre,
Janakpuri, New Delhi 110 058.
Telefax: +91-11-25516383/4/5
Email: hq@eficor.org**

Books on our Desk

Justice, Mercy and Humility: Integral Mission and the Poor

Edited by Tim Chester
Published By Paternoster Press, 2002

Mr. Stanly Thomas



The book edited by Tim Chester explores how mission work among the poor has been undertaken by the church today. The book provides various options and responses for the overall mission of the church. There are options at the large scale level of arrangements and at the smaller scale. All the alternatives and levels attest the need to incorporate ourselves inside a collective missional reaction to poor people. Explaining the term 'integral mission' with its root,

the book describes the need for holistic ministry, Christian development, and transformation of society in all totality with hope. It refers to the Micah Declaration and further helps to fulfill the Declarations' commitment through its network.

The other important call from this book is to combine the text with context for a meaningful Christian presence. A serious question has been raised whether the context is congruent with the message of transforming grace in Jesus Christ. Several case studies in this book help show the practicality of text and context. This combination of text and context 'becomes the most critical social task' for the church in our generation. So the notion is to create a coalition of compassion and proclamation which is the integral mission of the church.

The book highlights the papers presented by various leaders and scholars and impressive case studies demonstrating what a church should be, thereby following the theory of integral mission. In all aspects, it raises new questions on how a church should be and what it means to be a church in becoming incarnational and countercultural in its compassion and proclamation. One main highlight of the book is solid reasoning on the need for integral and holistic mission which is needed in the context of our world today. Since it is the most energising new activity in reflection upon Christian advancement, this book is an absolute necessity for each Christian pioneer and association having a passion to help the poor and needy.

(Mr. Stanly Thomas works with EFICOR.
He can be reached at stanly@eficor.org)

The Great Derangement

by Amitav Ghosh
Publisher: Penguin Books Limited, 2016

Mr. Thangmang Dounyel

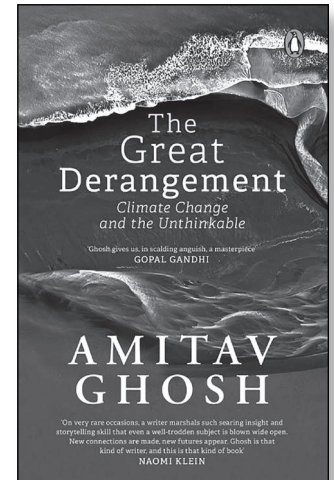
Climate change is real and over the years has affected millions of lives across the globe. India is one of the most vulnerable countries affected by climate change. The impacts of climate change are felt more frequently every year, which is becoming a new normal. The intensity and frequency of cyclones, storm surges, floods, droughts and famines are becoming more severe. Our news items are becoming mosaic of reports of extreme weather events.

Ghosh argues that the future generations may think we are deranged and tries to scan our inability to grasp the scale and violence of climate change from three perspective i.e. literature, history and politics.

Ghosh also questions the readers why climate change does not cast a shadow in our imagination despite being one of the most potent, confounding problems that we, as species, have ever faced. He stated that a collective action is required and individual action will not suffice to address the issues of climate change. He also argues that writers and artists need to incorporate climate change in their works for climate crisis is also a crisis of culture, and thus of imagination. It should move from the peripheries of fiction to the avant-garde.

If you are anxious about this complex thing called climate change, thinking of what you could do about caring for the environment and looking forward to learn more about it, then this is the book. It is written with thorough research, yet does not have unnecessary academic jargons, numbers and figures which can be confusing. Instead he approaches the subject with powerful stories which relates well. Another interesting feature of the book is its profound personal engagement, its multidisciplinary approach and its stimulating argument.

(Mr. Thangmang Dounyel works with EFICOR. He can be reached at thangmang@eficor.org)



Human Cargo: A Journey Among Refugees

By Caroline Moorehead

Publisher Vintage, 7 January, 2016

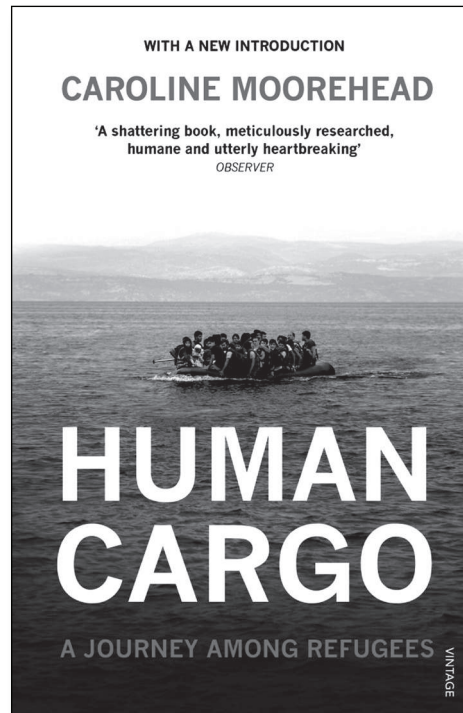
Ms. Asha Eappen

The book by Caroline Moorehead portrays a clear picture of the pain, anguish and difficulties faced by the refugees all over the world. The author travels across four continents and visits various countries including Guinea and Afghanistan within two years to meet different kinds of refugees living in diverse conditions. It reveals the terrible reality of the circumstances faced by the refugees today. Her reports also give a brief analysis of the socio-political situations of various countries that contribute to the miserable conditions of the asylum seekers.

Though the incidents mentioned are restricted to certain continents and cities, it depicts the overall scenario of the situations faced by the many displaced groups across the globe. The book also gives a glimpse of the global statistics of refugees in different countries but the data is limited. It narrates in detail the journey of various groups of displaced people all around the world and describes the hardships they face as they strive to seek a better tomorrow which is a distant dream for them.

The stories are very moving; from a young lad who struggles to come out of the trauma of having seen his siblings and family members being assaulted and hacked to death before his eyes, to the emotional pain and disillusionment of a group of displaced people silently bearing the brunt of societal indifference. All these heart-rending experiences twinge the readers' conscience. The reasons for displacement are varied - poverty, violence, natural disasters and even climate change, among others. All the travels begin with uncertainty - whether it is running away from terror and pain or shifting base in search of new avenues. Though this movement should usher in hope and comfort, it usually ends in more uncertainty, despondency and restlessness.

Though narrated at different times and captured in different moods, most of the stories have one common cord that binds them all together - the yearning for home, the struggle to brush off trauma and depression, the despair of being isolated from loved ones and the disillusionment



of broken dreams. Often the characters withdraw into the cocoon of depression, not ready to receive consolation and support from those who are willing to reach out to them. They try to remain in obscurity so often that their existence is either forgotten or ignored.

The book also deals with the apathy of the elite in the society towards the displaced persons, whether it is to do with the UNHCR or the local authorities. Such experiences drive the displaced persons to mistrust even those who are genuinely keen to help them. The book also evokes profound empathy in the minds of the readers as they virtually come face to face with the deep emotional wound of those who are displaced, whether it is losing one's home or a loved one. Displacement is

not confined to geographical aspect alone. More often, it is the threshold that paves the way to mental, emotional and psychological alienation which further leads to the tragic consequence of being estranged from the society at large and at the extremity, to death.

Though the scenario portrayed in this book refers to the incidents that have occurred two decades ago, it also draws our attention to the recent events of refugees being ousted out of their homeland for no fault of their own and the painful tragedies that have occurred as a consequence of mass migration.

The author attempts to bring out the real faces of the asylum seekers before the world; those who have remained or still remain as mere statistics and figures are given an opportunity to communicate their plight to the outside world. The book is indeed an eye-opener; it inspires us to remind ourselves that as we enjoy the comfort of our homes and are surrounded by our families and friends who are always at reach, there are thousands of people around us who don't have a home, a morsel of food to eat or even anyone to call their own, living far away from their 'home'. The author concludes by saying that an encouraging word or even a gesture of appreciation would give them a sense of belonging and save them from much anguish.

(Ms. Asha Eappen works with EFICOR.
She can be reached at asha@eficor.org)

Transforming a Community: Role of the LFCC

Rev. Pradeep Moses

In 1996, the Living Faith Cornerstone Church was established in Vikaspuri, New Delhi with just 3 people. The church has now expanded gradually with more than 300 members at present. The vision and mission of the church was to seek and to save the lost through holistic mission. With this vision in mind, the church has started its journey of seeking transformation among the Balmiki community in Tilak Vihar area, in West Delhi.

Parivartan Project was started in Tilak Vihar area where the Balmiki community predominantly resides. Based on the occupation of their caste, the Balmikis do the job of cleaning toilets and, hence, were considered “unclean” castes. They live in separate clusters from the other castes. Therefore, initial groundwork of building relationships and gaining trust of the community was not easy. The staff members were viewed with suspicion and were verbally abused at times or faced inconvenient situations. Not discouraged by these challenges, the church continued its work.

22

The main vision of the project is to improve the quality of life among the community in Tilak Vihar. Among its activities, education was one crucial area of intervention. Initially, many mothers who work outside their homes had to leave their babies to the care of their elder siblings. As a result, the older children do not have any opportunity to go to school. Most parents were also not able to afford the fees. Seeing this need, the project runs a crèche. At present, there are 38-40 children in the crèche. It also runs a formal Primary school giving free education to the older children. The affordable and quality primary level formal education provided by the project has equipped the children to access education in the mainstream schools. During 2017-18, 2 children were enrolled in English medium Public schools under EWS (Economically weaker sections) category. A Tuition Centre was set up for the children who are in schools. The crèche, primary education, value education clubs and the tuition centres not only benefit the students in their studies; but also in moulding their personalities, confidence and building their moral values.

Awareness building especially among women on health, water and sanitation issues has brought changes in their health seeking behaviour. 60% of community children between the age group (0 to 5 yrs) are opting for immunisation and periodical health check up while 114 pregnant ladies are immunised and are registered for IGMSY&JSY schemes.

Advocacy was done on how to avail the Government schemes and entitlements. This has enabled 330 people to obtain legal documents such as Birth and Caste Certificates, Aadhar Cards, ration Cards etc. during 2016-17.

At present, the Church has formed two CBOs (Community - Based Organisations) among the youth and women (12 members each) which are mobilising the communities and actively participating in all community related meetings and activities. Regular CBO meetings and community awareness programmes are conducted so that they are aware of their rights and how to avail government entitlements; and also to link them with various government departments for availing various schemes that are meant for them. As a result of these linkages and networking with various Government offices and skill training institutes, the project has enabled 25 youths to be registered for skill training under the PMKVY and through other Skill Training Institutes for various courses. During 2017-18, 77 applications have been filed for various Government sponsored financial schemes and are under process.

The local level advocacy initiative is helping improve the water and sanitation situation in the targeted location, the public toilet which was damaged has been well managed now, and families who were unable to access various government schemes are now able to get access to all these schemes.

With the continuous intervention of the Church, holistic transformation has taken place among families in the community. There has been significant decrease in crime rate, domestic violence, gambling, alcoholic addictions, etc. Respect for women has increased in the community, parents have learnt moral values and sanitation has improved.

A church which gained spiritual input has worked with communities in bringing social transformation. It is strongly focused on the goals and vision that it has set for itself - to seek and save the lost through holistic transformation. Anybody can do the work that is being done but it is also noteworthy to say that a church could do so much by being aware and are willing to help the needy and disadvantaged communities around it.

(Rev. Pradeep Moses is the Pastor of the Living Faith Cornerstone Church in Vikaspuri, New Delhi. He can be reached at mosespradeep@gmail.com)

Heed the Cry

Rev. Kennedy Dhanabalan

Book of Lamentations offers poems that were probably used in public mournings. They throw light on the sufferings that the Israelites have gone through. There are similarities in the sufferings of the people of Israel and present day displaced people. UN Study states that 65.6 million people were forcibly displaced worldwide (2016) – which is more than the population of the United Kingdom. 20 people were driven from their homes every minute or one every three seconds last year. Displaced people are used as cheap labourers. Women and children are abused sexually, and live with fear and shame. How should the church bring in hope among these people? May the study of Lamentations enable us to understand their sufferings and open our hearts to respond to their needs!



them so much that the exiles preferred to die rather than live in humiliation.

- Read Chapter 3:5 – 49. Identify the brutal sufferings, which the displaced people undergo. Specifically, read Vs 10-19, 29,30,43, 46, 48, and 49. Attacked with bows and arrows, vital organs slashed, laid in dust etc.

Now, think of the displaced people in your community and the sufferings they went through. Does it affect your feelings enough to respond to their needs?

Hope in the midst of suffering

Read the passage in 3:22 – 26,41,55-57.

- What hope does the writer bring to the people who are afflicted because of their displaced/refugee status?
- The sufferings as we read in Lamentations were brought in by the Lord. What made the author to trust in the Lord even at this juncture (Vs.41)?

Lamentations in poetic form

Lamentations were written in poetic form where the author took care to begin the verses of each stanza with successive letters of Hebrew alphabet, and the verses within each stanza begin with the same letter. Why do you think the author has written it in a poetic way?

- Is it an idea of retributive justice, a poetic reflection and defence of God's righteous judgment?
- Is it because the poet felt that the burden of leading the people to live faithfully is the duty of not only the historians but also of the poets?

(Songs, which are forms of poetry, are remembered better than prose. Lamentations are written for prayers to be and sung in worship services devoted to ask for God's forgiveness and seeking restoration to a covenant relationship with God.)

Sufferings of the displaced in Lamentations Chapter 1, 2 & 3

In the context of displacement, read the following Bible verses:

- Lamentations 1:3,8,11,15,18-20. Identify the different types of pain experienced by the displaced/refugees. They had undergone afflictions, children separated from parents in search of food as food is scarce and are dying of hunger, virgins exploited, people taken as slaves and oppressed.
- Lamentations 2: 15 – 19. In what ways are the people of Israel put to shame and their dignity taken away? They were mocked, humiliated and taunted all the time. The shame of their condition traumatised

Note that Lamentations are prayers that confess sin. Even though it expresses anguish, the author recognises that all the suffering is because of the sin they have committed and seeks for God's grace. Knowing the Lord, the author also expresses renewed hope for the people who are displaced.

- In the present situation of communities being displaced, how can the church bring in hope for them?

Conclusion

Lamentations chapter 3 when compared with Job 16:7-17 reveals the similarities in the sufferings they faced. While Job sought justice for the sufferings he had undergone because he was innocent, the author of Lamentations recognises that the sufferings are God's just punishment and appeals to God's merciful forgiveness. He then moves to an affirmation of hope in the fundamental goodness and compassion of God (Lamentations 3: 21, 24) "who does not wilfully afflict or hurt human beings" (3: 33). Let us not be judgmental about displaced people on why they were displaced. But let us bring a hope of affirmation among them and show compassion in meeting their need.

(Rev. Kennedy Dhanabalan is the Executive Director of EFICOR. He can be reached at kennedy@eficor.org)

IDEAS FOR ACTION

AS AN INDIVIDUAL

- Be sensitive to the needy displaced people around you. They are not displaced out of choice, but due to circumstances around them.
- Be intentional and keep your eyes open for refugees, immigrants and migrants in your day to day life - at work, school and church. Pray for opportunities to love refugees, immigrants and migrants in your community.
- Invite the refugees you meet to join you for a meal. If they invite you to their home make sure to accept their hospitality!
- Help them find opportunities to volunteer or work so that they feel a sense of community and belonging.
- Identify their needs and link them to the Government and other organisations who are working with the displaced people.
- You could donate to organisations working for the displaced migrants.

AS A CHURCH

24

- Local church leaders need to be well-informed so that they can educate their congregations concerning forced displacement in the world today. Encourage your community to be informed as well.
- Encourage the youth or women's group of your church to visit resettlement colonies around your neighbourhood in order to understand the real plight of the displaced.
- Your church could partner with other civil society organisations working for the refugees or the migrant labourers. Advocate on their behalf.
- June 20th is observed as the World Refugee Day, your church could also observe Refugee Sunday to demonstrate solidarity with forcibly displaced people. The Refugee Highway Partnership offers resources to help churches observe this important day (www.refugeehighway.net).
- Some good sources of refugee related news and information are:
 - International Association for Refugees: www.iafr.org/toolbox. This page includes helpful publications, documents and media presentations related to refugee realities in the world today as well as books, movies and links to help you learn more about the situation of forcibly displaced people.
 - Follow IAFR's Facebook page: www.facebook.com/refugeeministry.
 - The Refugee Highway Partnership (RHP) offers useful links and resources: www.refugeehighway.net
 - Go to the United Nations High Commission for Refugees' page for current news and statistics on forcibly displaced people around the world: www.unhcr.org
 - More helpful resources are available at www.wewelcomerefugees.com/resources

Would you like to support Drishtikone?

Drishtikone has been available to all of you without any subscription rates or other charges for the past few years. We were supported by partners from abroad who faithfully contributed to the publication of Drishtikone. We at EFICOR are now moving towards making the publication of Drishtikone self-sustaining with the support of all our readers. We therefore request all our readers to come forward and to contribute towards the publication of Drishtikone so that it can continue to be made available to all our readers.

To sustain the publication of Drishtikone you could pay for your issue. We also encourage you to contribute to make the issue available for other readers incapable of making their payment. From your responses we recognise that over the years Drishtikone has been a blessing to all our readers and it has been instrumental in shaping evangelical thinking on several social issues and inspiring them towards action. Partner with us in influencing the nation.

.....

Name

Address

.....

.....

Phone Number

Email id

My donation for Drishtikone: Rs.....

My contribution to support another Reader: Rs

I prefer to receive - Hard Copy

Soft copy

You may send your contribution in cash/Demand Draft/Cheques in favour of EFICOR and send it to -

The Editor,
 EFICOR
 308, Mahatta Tower,
 B - 54, Community Centre,
 Janakpuri, New Delhi - 110058, INDIA
 Tele / Fax: +91-11-25516383/4/5
 E-mail: hq@eficor.org
 Web: www.eficor.org

EFICOR is registered under the Karnataka Societies Registration Act 1960 (Karnataka Act No. 17 of 1960) on 30th April, 1980. The Registration number is 70/80-81. EFICOR is also registered under the Foreign Contribution Regulation Act. 1976 and the registration number is 231650411.
 Registered office address:
 1305, Brigade Towers, 135, Brigade Road, Bengaluru - 560025, Karnataka.

