APPROACHING THE SLUMS IN PUNE, INDIA, EMPOWERING AND UPLIFTING THE COMMUNITY WITH EDUCATION AND HEALTH REFORMS

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Abstract

With the expansion of human societies, extending up to almost every corner of the earth, transforming it to be as per their condition, humankind has proved their extraordinary dominance on the earth. The dominating attitude of humans has not resulted pleasantly every time. Poverty is one such curse that has shamed the progressing world community. Christianity has dedicated a large portion of its ministerial approach towards the underprivileged. This paper presents a missiological approach to uplift the slum dwellers in the city of Pune with education and health reforms. A similar project was experimented in 2014 among homeless people. The project did well and the results were significantly progressive and potential. It is assumed that this paper will bring an insightful approach that benefits the slums in Pune and enhance the "serving the humanity" aspect of the Christian mission.

Keywords: Health Reforms, Christian Mission, Slums, Poverty, Education

Introduction

The planet has paid the price of human's endeavor to do new and more significant than before. This enthusiasm for doing great has always been there in the heart of the human. The book of Genesis records the story of building a city for themselves. "And they said, Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves…" (Gen. 11:3a, NKJV). Ellen G. White states that they disbelieved God's covenant that he will not bring a flood upon the earth again. The pride to be enormous made them do things against the will of God, which brought the multilinguistic curse upon them (White 118-121).

Although progression is a good thing, it should be careful moving forward and not ramming everything which comes in its way. Several attempted to make this world a better place and some of their attempts were marvelous; however, its consequences were devastating as well. The world societies have visions to urbanize the world, leading them to a better-facilitated ambiance and accessible resources. Unfortunately, this attempt to urbanize has not been a boon for all, but a curse for multitudes. Today, these multitudes vastly live within the cities, in a place called Slum.

Slums have turned out to be a shame and an embarrassment for the world. It is a place where people have been highly neglected for even their basic needs, such as food, shelter, clothes, and education. These slums within any location have their worldview, set of rules, social structure, and cultural norms developed and nurtured through their survival instincts. Even though they are surviving, a particular focus on such groups to uplift them to see the world in a better way. This paper acknowledges the need for both education and health among the slums in Pune and attempts to develop a missiological approach towards empowering and uplifting the community, following the four layers for an urban mission.[1]

Biblical perspective on destitute

Often people in their struggle forget this group of people who barely can arrange something to eat. They are judged to be dirty, unhygienic and sometimes not worth living. They are victims of untouchability as if those poverty-stricken people have no life, respect or God, forgetting that they have also been created in the same image of God as we are. A man may be poor materialistically but spiritually and mentally he is not deficient. The underprivileged are claimed to be the focus of the government, but if the facts are to be considered, it is evident that the slum is victimised of destitution. As Christians, it is vital to approach the scriptures to discover God's concern for such a community.

It is not correct to say that poverty is inherent in the nature of man or of the poor. Also, It cannot be blamed on the moral behaviour of the poor. Poverty not only affects humans but also the image of God because man is made in the image of God (Gen. 1:27, NKJV). Hence, hurting destitute is equal to hurt God. Poverty destroys the plan, purpose, and providences of God. Poverty is not limited to a particular nation or continent; it is a social reality worldwide. The difference is only a matter of proportion.

God's concern

God's concern for the needy is profoundly evident throughout the Bible. God pronounces, "For the poor will never cease from the land; therefore, I command you, saying, 'You shall open your hand wide to your brothers, to your poor and your needy, in your land.'[2] God concern for the destitute and answers their prayers (Ps. 102:17). Old Testament itself records more than a hundred texts favoring, protecting, empowering, and uplifting the poor and destitute, which included orphans, widows, starving, victims, and weak. Proverbs 21:13 says, "Whoever shuts his ears to the cry of the poor, will also cry himself and not be heard." Those who share the concern with God for the poor, they will light in the darkness, and their night will be like the noonday (Isa. 58:10).

Human's responsibilities

As a believer of God, it is the primary intention of a human being to picture the poor and the destitute as they picture themselves. It means God's intention to redeem humans holistically, including redemption from destitution, also becomes the primary task of every Christian. John Barry states that as God calls us to help the impoverished, and it needs to be a faith-based response. God has commanded "you shall love your neighbour as yourself" (Matt. 19:19). Moreover, if we are called to love our neighbour, it means they deserve both time and attention and must be loved as a person, not just a needy one (Barry 2019, Electronic edition). To transform their lives, Christians must work towards bringing the transforming development to the neighbour in need. Because if we limit our work, we are limiting the promises of God which He has intended for all (Myers 2011, 310).

Pune- An Overview

Pune or Poona is the seventh-largest metropolis in India and the second largest in the state of Maharashtra. The history of Pune can be traced back to more than 1500 years. Once Punwadi village has now transformed into a city that is known for educational institutions, industrial centers, and agricultural commodities. Pune is the second-largest city in India after Mumbai, the capital city of Maharashtra. It is also the ninth most populous city with an estimated population of over nine million (Census of India, 2011), one of the most developed states in India. It is also the army headquarters of India's Southern command.

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[1] The four layers included: Theology/Bible, History, Social Science, and Strategy.

[2] Deuteronomy 15:11, NKJV

Pune is the "Oxford of the East" (Journal of Courage Archive, 2008). It is also the eighth-largest metropolitan economy and the sixth-highest per capita income in the country (Bhragu, 2017). Pune is the hub of the IT sector, industries, large manufacturers, exporters, world's fifth largest vaccine producer by volume. It has also sheltered a project worth 600 billion Rupees by MIDC.[3] Hence, providing job opportunities for multitudinous. Being, an IT hub, a military center, and an institutional city, Pune provides shelter and food to almost all classes of city dwellers. It is the ninth most populous city with an estimated population of over nine million (Census of India, 2011). The annual population growth is 12%.

Marathi is the widely spoken language, while, English, Hindi, and Kannada are understood and spoken, yet, Pune has tremendous Marathi influence. Like other cities, Pune is also one of the cities in India having the majority Hindu population with 70%Hindus. Central Pune has a Brahmin majority. Pune also has a significant Muslim and Christian population. The city has proportionately large numbers of students and young professional populations as compared to other cities in India.

History

Bajirao Peshwa I[4], in 1721 C.E., instituted Pune as the capital city of the Maratha empire constructing it to be liveable. Also, by the end of the Peshwa empire in 1818 C.E., they had built twenty wards around the city (Kumaran 1992, 31). It records the migrants to Pune during the arrival of the British regiment, who brought people who settled in various parts of Pune (Kumaran, 32). The famous battle of Khadki or Kirkee which was fought between the British East India Company and the Maratha Empire led by Baji Rao II, resulting in the victory of the Company, and Khadki became the military cantonment existing even at present (Chandar 2018). Hence, it led many non-Marathas to live in this future megacity. Later a perceptible increase can be seen of Telugu migrants from the Southeastern part of India to the different parts of the city. At present, Pune is a multi-lingual, multi-cultural, religiously diverse mega-city that embraces everything and everyone.

People

The multi-cultural, multi-ethnic, and multi-lingual community in Pune has adjusted and adapted amidst different cultures. The city binds itself in peace, communal harmony, and determination towards progressive development. Several personalities from Pune have contributed to uplifting the community. One such name is Savitribai Phule, who revolted against society to inculcate education for women. Well-known scholars, educationists, spiritual leaders, authors, political figures, and several others have contributed as social reformers and nationalists in making Pune one of the most well-recognized cities in India.[5] The busy life proves that the *Punekars*[6] are a hardworking community. The *Punekars* take pride in their history, culture, and religious practices. Every festival is grand and celebrated with music, dance, and happiness. The Marathi influence can be seen all over, not denying the other cultural expression. The majority are *Marathas* (practices Hinduism), Tamilians (Practicing Hinduism and Christianity), Telugus (Practicing Hinduism and Christianity). There are also a significant number of Buddhists, who are known as the Neo-Buddhist Movement[7].

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[3] MIDC stands for Maharashtra Industrial Development Corporation which is a project under the government of Maharashtra government providing business to expand and enhancing the infrastructure such as roads, water, street lights, etc. see https://www.midcindia.org.

[4] Bajirao Peshwa I or commonly known as Bajirao Ballal was a general of the Maratha Empire, credited to be the chief contributor in the expansion of Maratha Empire over the India subcontinent. He is also known for his military tactics and skills in war zone, often mentioned to be undefeated in his twenty-year career.

[5] See, https://en.wikipedia.org/wiki/List_of_people_from_Pune. Accessed on October 9, 2019.

[6] *Punekars* is name given to the people of Pune.

[7] Neo-Buddhist Movement was initiated by B. R. Ambedkar who denounced the Hindu faith due to the inequality practices which oppressed the *Dalit* community. The Neo-Buddhist Movement is not a part of the mainline Buddhism but an amalgamation of Buddhism, and developed *Navayana,* rejecting the traditional teaching of Buddhism which is *Threavada*, *Mahayana*, and *Vajranyana*.

Religions

Due to its multi-ethnic composition, Pune is a diverse city with almost all practiced religions in the country, even of the west. Hinduism being the dominant religion, there are several other religious sects which are existing and flourishing in Pune, such as, Islam, Buddhism, Christianity, and Zoroastrianism. Pune also has two Jewish synagogues in the heart of the city, Ohel David Synagogue being the largest in Asia outside Israel. The massive church structures, Jewish synagogues, Mosques, Gurudwaras are all evidence of the people's conviction for their belief system. Festivals like *Ganesh Chaturthi* are worth witnessing, which presents the faith of the people in their gods and their dedication towards them. The religious compositions of Pune are as follows (Pune City Census, 2011):

RELIGION	PERCENTAGE
HINDUISM	79.43%
ISLAM	11.03%
BUDDHISM	3.94%
JAINISM	2.45%
CHRISTIANITY	2.17%
OTHERS	0.63%
NOT STATED	0.35%

An Evaluation of the Slums in Pune

The paper does not intend to prove the slums in Pune is any different than the slums elsewhere, however, it intends to provide the current situation of the slums, their challenges, their needs, and how a missiological approach will not just uplift them in the society but also present them the eternal life without pain, sorrow, or needs. The researcher has personally visited two slums and understands the needs of the people. It is crucial to understand that the slums are in such a drastic situation is not because the people wanted it this way, but it is due to the lack of social privileges, which leads to the lack of values, morals, education, and rest follows. It is essential to eradicate the social rejection and bias towards the people living in slums. Calling them under-privileged, indeed we have tagged them but hardly have contributed in uplifting them, by providing them with the privileges. Surprisingly, 22% of the total population of Pune is living in slums. It is essential to know that the people living in slums were not there forever. Industrialization and IT companies have attracted people to migrate to Pune for livelihood. During the early 1950s, people started to migrate to the urban areas in order to stabilize their livelihood, because rural areas were affected by droughts, famine, and increasing population (Rao 1990, 29-30). According to Pune Municipal Corporation (PMC), the number of slums existing are as follows:

1	Total Slums	564
2	Slums notified by Government	353
3	Slums not notified	211

Location

Locations of these slums are mostly in the central part of the city. The reason is that the people living in these slums are doing menial jobs within the city to reduce distance travel and to maximize their earnings. It is evident that the existence of such slums has also provided jobs to several, which may not be all. However, living in an urban setting can be challenging due to the high expense rate. Despite the fact of living in the center of the city, the slums are privileged with proper water supply, electricity, and drainage, leading to the possibility of diseases. Slums are not just within the city but even at the outskirt. The slums away from the prime locations of the city keep them away from almost all the opportunities.

Structure

Substandard housing and illegal building structures are the situation of the slums around the world, including the slums of Pune. These structures are fragile, made of muds, straw, and almost anything found in scrap. These structures are low-leveled and not arranged. Some lanes are so narrow that a well-built person cannot pass through. People bring out their dishes and clothes to wash them on the road of the lane. Many cannot afford to have a gas stove connection for cooking and therefore, they are using charcoal stoves. Early morning, they lit up their stove and keep at the roadside. People in these slums are amazing in reusing things that have been discarded by the city-dwellers. My personal experience of one such resident in a slum had a discarded car seat used in the house for sitting. A refrigerator is one commonly seen object in the house, but surprisingly not to cool food items but to store clothes. Children do not use a gaming console but play in the dust. A slum is never quite — life in a slum witnesses quarrels, fights, crimes almost every day.

Challenge

Initially, there were several challenges in these slums. Rao states that in the year 1968, a total of 251 slums existed in Pune, out of which only 118 had a municipal tap for water supply. Others depended on the wells, canals, and rivers nearby (Rao, 29). As mentioned earlier, according to Pune Municipal Corporation, a total of 353 slums exist in the Pune district. The majority of these slums lack essential exigencies of proper drinking water, sewage, toilets, houses, drainage, garbage disposal, and proper concrete lane. Diseases such as typhoid, malaria, dengue, and tuberculosis target these communities, increasing the death rate and devastating the residents are all because of declining health, poor hygiene. (Smile Foundation). Poor health leads to the inability to perform duties to meet daily needs, leading to unemployment. Furthermore, due to unemployment, it is nearly impossible to afford to provide education for the children of the people living in slums.

Needs

Meera Bapat and Indu Agarwal conducted interviews with slum dwellers to find out their needs and priorities. The study discovered that the scarcity of water led people to buy drinking water. During the rainy season when the water raises, their tin sheds are washed away with the flood. There is a lack of toilets, and both men and women need to go to open isolated areas outside the slum such as railway tracks, or garbage dumping areas for defecating (Bapat and Agarwal 2003, 71-85). Women prefer to go out for the toilet in dark to isolate areas due to shame. Such isolation is often insecure for women, and many have been victims of rape. A structured house is needed for the people to live in. Proper housing may provide both security and stability to live by and prosper in life. It is only possible if the economic condition of families living in the slums gets better for survival. Hence, in order to enhance their economic condition, one must be educated to lead their lives in the world community.

Shame and honour are inculcated in Indian culture. This shame and honour majorly affect the women and girls in society, even in slums. The women are spending more time living among the diseases, rodents, flies, and mosquitoes filled hard condition in the slums breathing the air. They also sacrifice and feed their family and eat less and drink less water, which leads them to malnutrition, and therefore, diseases are more frequent due to the lack of facilities (Corburn and Riley 2016, 243). Hence, Education and health reform is the need of the slums.

Government Schemes and Social services

Society recognizes the need to help the community to provide social justice to the underprivileged. Several NGOs are actively involved in working among the slums providing them education, sanitation, women empowerment program, and many more such program. However, it has always been a challenge for both the government and NGOs who are intending to work and uplift the community. Due to various factors the government initiate but fail to either implement or if implemented, fails to sustain. The reasons can be many based on political issues. This section does not intend to prove the failure of any organization but to provide information related to the current scenario. According to the Times of India, the government of Pune has recently initiated regularisation encroachment on private land in urban areas which will provide a home to 282 slums dwellers (TOI 2019). In addition to that, numerous social services and government schemes are active among the various slums. However, the results are not sufficient.

Binding the Foundation

It is okay to live in the slum, but it is not acceptable to living underprivileged. The need for water, sanitation, housing, and education is the prime focus to enhance the standard of living among the slum dwellers. The government is responsible for providing water and housing. A church may not be able to provide housing and water because the church needs to abide by the laws of the nation and not intervene in its affair. Nevertheless, as citizens of the country, everyone has the right to contribute to uplifting the slum community. A church community can come into the picture providing health reforms and education to employ each slum dweller to be a recognized citizen of the country. The objective of the binding foundation would be to:

1. To educate about the essential nutrition to the resident of the slums who are affected by malnutrition which have led them to various mental and physical diseases. Malnutrition leads to sickness and early death.[8]
2. To counsel/educate the target group in order to improve self-esteem and employability and reduce abuse and addictions too, if found.
3. To build friendship and trust within the group and the local community.
4. To experiment with health camps and free check-ups and counselling for the people group.
5. To install small companies for worship/counselling/learning centres in the target community and approach them for a healthy lifestyle change and introduce them to the master of all- Lord Jesus Christ.

Health

Ellen White states that there had been no such evangelist, whose fame as a great healer spread all over Palestine, as Jesus Christ (White [1905] 2017, 14). The well-known fact about Jesus was that of his engagement with the people in need. He not only healed them physically but also emotionally, and spiritually. The book of Matthew (11:28-30) records the graciousness of Jesus calling all who are burdened, that He will provide the rest. In John 14:27 (NKJV) Jesus says, "Peace I leave with you, my peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid." The healing work of Jesus was not just a miracle-based but faith-love-compassion-miracle-based healing. This holistic approach to the destitute brought holistic healing, transforming them into new beings.

The world today needs healing, not just physical but emotional. The tragedies of life do not just lead them to a traumatic physical condition but mentally and emotionally. Peter Mayer states that due to the rapid urbanization and raise in the slum population, the suicide numbers have raised drastically (Mayer 2010, 6-43). Hence, it is evident to approach the divine healer who promises to turn misery into joy. Several examples in the Bible provide the fact that people received emotional healing from God. Emotional healing is the need of the society and being a believer of Christ, claiming to be walking with Jesus, like Jesus, it is our primary duty to provide emotional healing to the people in need. Today, the church's approach needs to be to provide health and healing, both physical and emotional leading them to the source of all joy and happiness- Jesus Christ. Therefore, health reform is significant in contemporary society.

Education

The 86th constitutional amendment makes education a fundamental right and accessible for every child aging between 6-14 years (Hindustan Times April 1, 2010). It is certain that society, the government, and an individual desire to educate the children in the community. Hence, a collaboration of both the government and society may step in to emerge as a quality community of educated people. The Church can also play a role in providing education to children, women, and anyone who desires to read and write. Also, it is vital to understand that education is not to be understood as structured syllabi followed in order to get a degree or job. Education can be extended from textbooks to real-life skills. Real-life professional skills such as motor mechanic work, carpentry, electrician, gardener, even basic computer skills can transform their lives and provide them with the best in society.

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[8]Athanase Millogo, Isidore Obot, Ismael Thiam, and Thorkild Tylleskar contributed in writing a section Neurological Disorders Associated with Malnutrition in *Neurological Disorder: Public Health Challenges,* Page 111. Accessed on October 24, 2019. https://www.who.int/mental_health/neurology/neurological_disorders_report_web.pdf

The essential services of labouring come from such slums, on a low-paid income. With such a marginalized source of income, it is certainly not possible to provide education, buy uniforms, books to their children. Moreover, this is the reason that the children in the slum are not receiving a quality education. The church can participate in a crucial role, not only providing education to the destitute and helpless but also present to them the giver of all things, even wisdom- Jesus Christ.

Missiological Approach and Implication

As discussed in this paper that the condition of the slum dwellers is piteous. The slums are not a place of diseases but a diseased place. Technically we all are responsible for not providing a respectful, healthful life to the people living in the slums. The churches have either failed, ignored, or minimized their work among such which has resulted in almost no one being bothered by the mission work among them. It is to be believed and accepted that each believer of Christ owes his responsibilities towards the people who are in need. White was revealed to consider combining both health ministry and evangelism. Jeffrey Palmer states that the love of God and the care for the poor and the needy is the central theme of the Bible. Jesus' stories and parables involved social concern. (Palmer in Terry, 2015).

It is evident throughout this paper that there is a need to uplift the slums, perhaps a helping hand that can provide aid to them in order to transform their lives. The missiological implication is not just to present the good news to the community, but to present them the owner of life, the source of joy – God. The Bible mentions in (Isa. 61:1), "The Spirit of the Lord is upon me, because the Lord has anointed me to preach good tidings to the poor; He has sent me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound," Hence, this paper will attempt to provide missiological suggestion which could be a contributing factor towards the upliftment of the slums in Pune.

Project Team

The greatest challenge of this era is learning to work together with other people. Ideas to be different and better than others are inculcated in young minds. These ideas easily deceive people and are accepted as usual and right. The team uplifts themselves from these hindrances to be a quality leader in unity. Each member is ignited with the fire to learn and practice teamwork skills by involving in joint action and coordinated effort. The team is willing to subordinate individual interests and desires for the unity, efficiency, and effectiveness of the group in order to achieve the desired team goal. The team shares the same sense of mission and is focused to work together to achieve the goal. A perfect example of teamwork is Jesus, His Father, and The Holy Spirit, who are focused on the same goal —the salvation of humanity. They are working together to achieve that goal. As Christians, we must develop the same focus, the same perspective, and the same goals as Jesus Christ and God the Father (John 17:11).

Level I

Team working at this level are the pillars of the project. The Level I team will engage themselves in the following tasks:

1) **Visitation** – Visiting and the community, learning their social structure, values, creating communication, building relationships.
2) **Evaluation** – To evaluate the target people and find out their needs.
3) **Survey** – A brief survey of the target area was done and submitted to Level III.
4) **Follow-up** – A regular visit, counseling, and weekly report are to be submitted to Level III.

Level II

Level II can also be called the Operational group as an essential requirement that will be fulfilled by this team alone. The Level II team will engage themselves in the following tasks:

1) **Part-time Tuition** – Volunteer teachers of the SDA mission school can be installed and employed to minister among the slum children, providing them with the best of education to prepare for government or private sector competitive exams.
2) **Afternoon School** – An afternoon school setup can be useful to provide education to the children and women living in slums. The purpose is to educate them to deal with the primary challenges of life, which are hindered due to illiteracy.
3) **Night School for Adults** – Many adults who wish to study and educate themselves, but due to shame or hectic work schedule, fail to attend schools or learning centers, can join night school where primary education will be provided. For example, how to withdraw money from ATMs, how to read and write, and many more productive learnings. The purpose of night school is to take advantage of their availability, providing them with the opportunity to learn basic things for survival.
4) **Health Camps** – A bimonthly camps can be installed temporarily in the slums providing them health education, necessary medicines, and first aid training. The doctors involved will volunteer to provide free checkups and provide free essential medicines. The purpose of this health can is to educate the community about AIDS, Typhoid, Cholera, Dengue, unhygienic mensuration periods, cleanliness, etc.
5) **Grooming** – The team will also engage themselves in making an effort to clean, cut hair, beard and groom the old aged bedridden. All of God's creation deserves to be clean and hygienic. The team involving in grooming will establish a close relationship with the people, making them feel special and loved. Christian mission needs to be more relationship-oriented than mere doctrinal.

Level III

Level III is where the senior, responsible, and experienced people will operate so that there is no room for lack of advice and motivation. The Level III team will engage themselves in the following tasks:

1) **Operational manager for both Levels I and II** – The operational manager will be responsible for all the operations and actions happening in both levels. The responsible person also takes responsibility for monitoring each member of the team and preparing reports.
2) **Financial controller** – The assigned member will be responsible for all the financial affairs of the whole project.
3) **Monthly/quarterly report** – This level will look into collecting report and producing it monthly/quarterly magazine. It will help the team to crystalize their work methods, finances, and ethics to the sponsors or the head of the program.

Mission Project Timeline

There is no limited timeline for the project. It does not mean that that the project has no definite aim, but this project keeps working even after the current members and leaders have gone away. The team will take responsibility to find new leaders with like commitment to serve and make them precedent for the future sustenance of the project. The team hopes and expects this project to be a success and later fully supported by local conferences or external financial aids to measure its success in meeting its goals and objectives.

Context Relevance

The project is very much relevant to the context of Pune city. Poverty in India and slums are not a new face for India. Also, Indians are expressive and welcomes compassionate behaviour towards them. Hence, this approach to provide healthful living and primary education in the slums of Pune is very much relevant. So, it is recommended that projects as such will extend their focus from Pune and move to other parts of the country of India as well, impacting the country.

Measurements of Success

A positive change is expected in the lives of people who benefited from such projects:

1. A desire to understand the purpose of life.
2. A desire to continue finding the source of happiness and self-esteem while living in such an extreme condition.
3. Exploring the real way to happiness and purpose of this life in Jesus Christ alone.
4. An initiator to change others in the community.
5. Adventist students become more mission-driven and also inspire non-Adventists to participate in this cause.
6. An expectation of quality and healthy life.

The measures of success may vary as it is challenging to presume success because such projects have not been tested or implemented earlier. Therefore, it takes patience and commitment to its sustenance.

Reporting

1. Weekly reports are expected by each team from Level I and II for both success and failure.
2. On-going evaluation by each team of the target area and ministry.
3. Financial reports on all activities by each team.

Conclusion

We need to be accept the fact that urbanization is dramatically covering up the region after region. Perhaps, it would not be too long to say that the world is an urban community. Furthermore, God is undoubtedly using the urbanization of the world to fulfill his mission with inter-connected regions, globalization, common languages, social media, and many more (Kleber, 2019). Therefore, a missiological concern towards the destitute within the urban community will not just uplift them but also inspires and motivates others to take part in such projects helping the one in need. It is evident in history that social upliftment may have been challenging, but the results had impacted the world society. This paper intends to begin the good work among the people who are living in the slums but desires to impact the whole nation of India, providing them with education and health alongside the government plans. The intention is not to focus on conversion for numbers, but the conversion of heart towards Jesus through the compassion-filled work by the team.

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