

## **Sociology of Sanitation\***

**Bindeshwar Pathak**

It gives me great pleasure and happiness to address this august gathering here in Ahmedabad, Gujarat. Gujarat is the state of Prime Minister, Narendra Modi. It is he who had developed this state as number one state of India. Recently, while I was perusing the internet for unemployment rate, I found that though the unemployment rate in India is 5 percent, Gujarat is the state where least unemployment of 0.9 percent is found. Gujarat is first not only in employment generation but there many other indicators of its first position in India. Secondly, Swachh Bharat Mission was officially launched by Prime Minister Narendra Modi on 2 October 2014. The aims and objectives of Sulabh and Swachh Bharat Mission are the same.

You are aware that major human settlements arose on the banks of the rivers or on the sea-beds where fresh surface water was plentiful. Throughout history, people have devised systems to get water into their communities and households and disposing wastewater conveniently. Though the rivers were the source of water for the early settlements, rivers would serve as a crude form of natural sewage disposal. Early civilizations like Greece, Rome, Mesopotamia, Persia, China, Harappa and Mohenjodaro had extensive network of water supply and sewage systems.

In the beginning of human history, there was no problem of sanitation, because humans were not provided with latrines or particular places, inside or outside the houses, for defecation. The people used open spaces, riverbanks and outskirts of habitats for defecation. With the development of human civilization, there cropped up the problem of the disposal of human excreta. Further, with the development of latrine system in civilized societies people started facing the problem of disposal of human excreta. With the advancement of human

---

\* Speech delivered during the Inaugural Function of the three-day conference organised by Gujarat University, Ahmedabad and Bhavnagar University, Bhavnagar from June 27 to 29, 2018 held at Gujarat University, Ahmedabad

knowledge they implemented different kinds of technologies as a solution on the basis of different conditions prevailing in their habitats. In this way, different kinds of technologies developed throughout the world in protecting their surroundings to maintain better health hygienic conditions. Thus, sanitation gained an importance in the human society.

### **Sanitation**

Sanitation refers to formulation and application of measures designed to protect public health. It also refers to the safe conditions which includes clean and safe water supply, clean and safe ambient air, efficient and safe animal, human, and industrial waste disposal, protection of food from biological and chemical contaminants and adequate housing in clean and safe surroundings. Practically, sanitation is any system that promotes proper disposal of human and animal wastes, proper use of toilet and avoiding open space defecation. Inadequate sanitation is a major cause of disease world-wide and improving sanitation is known to have a significant beneficial impact on health both in households and across communities.

Sanitation is all about safe collection, storage, treatment and disposal of human excreta (faeces and urine), management of solid wastes (trash or rubbish), drainage and disposal of household wastewater (often referred to as sullage or grey water) drainage of storm water, treatment and disposal of sewage effluents and collection and management of industrial waste products and management of hazardous wastes (including hospital wastes, and chemical/ radioactive and other dangerous substances).

### **Sociology and Sanitation**

Sociology is the study of man and society in general. Sociology studies the behaviour of man with his fellow beings in a social surrounding. It studies the collective behaviour of man and its origin, developments, organization and its institutions. Sociology is a social science which conducts various investigations, researches to find out the facts from general understanding. Sociology enables to understand the relationship between man and his action in the society. It enhances the knowledge of social action.

Sociology is a vast subject which includes almost everything of society which human beings deal with. We can mention some of the major social institutions like family, caste, religion, education, health, politics, industries etc. which human behaviour encompasses as a part of society. Sociology has developed rapidly since World War II, resulting in an increase in the specializations within the general field of sociology. Recently, the importance of sanitation in the human society forced social scientists to improve sociology of sanitation as a specialized study in sociology. Thus, the relationship of man and human society enabled further development in sociology of sanitation.

### **Sociology of Sanitation**

Sociology of sanitation is a scientific study to solve the problems of society in relation to sanitation, social deprivation, water, public health, hygiene, ecology, environment, poverty, gender equality, welfare of children and empowering people for sustainable development and attainment of philosophical and spiritual knowledge to lead a happy life and to make a difference in the lives of others.

Sociology of sanitation intends to study the social, cultural, political, economic, historical, ecological, environmental, technological, spiritual, medical and other possible institutional as well as structural dimensions of issues related to sanitation by applying the concepts, approaches, theories and methodological perspectives embedded in sociology.

There is a correlation between sanitary conditions and social progress. The countries of the world which have progressed have also had excellent sanitary conditions. Sociology as the science of society also considers the sanitary conditions and if they are lacking, tries to improve them. The extension of the study of sanitation was a requirement to improve the physical life of human beings in the society.

Sociology of sanitation is the study of society and human social action for sanitation activity. It generally concerns itself with the social rules and processes that bind and separate people from sanitary conditions as individuals, but as members of associations, groups, and institutions, and includes the examination of the organization and development of human social life for better world.

The sociology of sanitation ranges from the analysis of individuals on the street to the study of global social processes. Sociology of sanitation is a science which is the implementation of scientific measures for better understanding of sanitation conditions in the society. It helps to understand the sanitation conditions in society.

### **Subject Matter of Sociology of Sanitation**

Sociology of sanitation is the study of human action which includes the individual, community, and the public policies, for the betterment of sanitary measures in the environment. Its studies the present infrastructure of sanitation and the required development of sanitation, from the individual house hold to community living.

Sociology of sanitation is a field of study that seeks to analyze and explain important matters that affect our everyday sanitation problems in our society, and the world in which we live. At a personal level, sociology of sanitation investigates the causes and consequences of such things as lack of toilets in the houses and in public places, lack of drainage facilities, lack of proper drinking water facilities, gender and sanitation issues, behavioural approach toward sanitation, disposal of waste, and cultural practices of various ethnic groups and management of sanitation.

At societal level, sociology of sanitation examines and explains such matters as existence of night soil carriers, prejudice and discrimination of night soil carriers in the society, toilet as business, sanitation at schools and education, and social movement's regarding sanitation. At the global level, sociology of sanitation studies such things as contribution of WHO, UNICEF etc. It studies economic contribution towards sanitation development policies.

One of the most important things that sociology of sanitation can offer to its students is the ability to grasp clearly a connection between broad behavioural pattern of individual and community towards sanitation. This provides personal experience regarding the unknown faces of sanitation problems. This is an extremely important preparation for living effective personal lives in a changing and complex world. It is also equally important for the future development of our society.

Sociology of sanitation includes:

- The sanitary measures at house-hold
- The sanitary conditions at public places
- Sanitation at work place
- Relation of sanitation with the caste
- Gender and sanitation
- Social status of manual scavengers
- Culture of sanitation
- Sanitation at school or educational sector
- Disposal of waste
- Public policies of sanitation
- Non-governmental organizations.

### **Importance of Sociology of Sanitation**

A look at sanitation provides a number of unique benefits and perspectives. Sociology of sanitation provides an understanding of social issues and patterns of sanitation. It helps us to identify the social rules that govern our lives with sanitation or without sanitation. Social scientists study, how these rules are created for human society, maintained, changed, passed between generations, and shared between people living in various parts of the world.

Sociology of sanitation helps us to understand the working of the social systems of sanitary conditions. Social scientist brings sanitation into a social context. This means social scientist looks not only at sanitary equipments or measures, but behaviours and relationships, and also how the larger world we live in influences these things. A sanitation structure that is the way society is organized around sanitation and social sanitation processes that is the way society operates sanitary system are at work shaping our lives in ways that often go unrecognized.

Sociologists strive to bring these things out of the fog, to reveal and study them, and to examine and explain their inter-relationships and their impacts on individuals and groups. By describing and explaining these social arrangements and how they shape our lives, social scientists help us to make sense of the world around us

and better understand ourselves. Sociology of sanitation helps us understand why we are in need of proper sanitation. Sociology helps us examine the behavioural pattern, cultural attitudes, and geographical influence towards the sanitation.

Sociology of sanitation helps us to identify what we have in common within, and between, cultures and societies. Social scientists know that, although people in different parts of the city, country, or world dress differently, speak differently, and have many different beliefs and customs, but the requirement of sanitation is same among all people by considering that we are humans. Social scientist looks for what sanitation and hygiene mean for various groups. They look at how various groups follow sanitary measures.

Sociology of sanitation helps us understand changing pattern of sanitation and help us to understand why and how these changes will take place in the society. Obviously, the social world is constantly changing. However it's very important for us to know the importance of sanitation. With a sociological perspective, we can more effectively take action. We can better participate in shaping the future for ourselves and for others.

Sociology of sanitation provides us theoretical perspectives within which to frame these understandings and research methods that allow us to study sanitation scientifically. Sociology of sanitation is a social science. That means social scientist works to understand sanitation in very structured, disciplined ways. In the case of sociology of sanitation, theories focus on how social institutions operate sanitation. They provide a way of explaining these institutions. Scientific methods provide ways of generating accurate research results.

Sanitation is so important to the health and well being of all people on earth. Without good, clean sanitation systems disease can break out very quickly and be easily spread. Sanitation is an important way of promoting good health and preventing diseases. It is the hygienic means of promoting good health through prevention of contact of hazards such as wastes.

Sociology of sanitation is needed for the depth study of sanitation problems faced in the society. Sanitation lies at the root of many other development challenges, as poor sanitation impacts public health, education, and the environment. Without sanitation girls are

more likely to drop out of school or are vulnerable to attacks while seeking privacy. Globally, poor sanitation leads to about 700,000 premature deaths annually. Recent analysis shows that ending open defecation can save children's lives by reducing disease transmission, stunting, and under-nutrition, which are important for childhood cognitive development and future economic productivity.

One who had visited the public places in India would instantly understand the need for clean toilet facilities. The lack of clean sanitation facilities has been a common cause for many diseases in India. Most of the places where large number of people assemble, such as at schools, railway stations, bus stations, hospitals, parks, beaches, markets and places of worship, lack adequate toilet and urinal facilities for public use.

### **Sulabh and Sanitation**

International Social Service Organisation, a non-profit voluntary social organisation founded by me in 1970, is dedicated to Gandhian ideology of emancipation of scavengers. Sulabh has been working for the removal of untouchability and social discrimination against human scavengers, a section of Indian society condemned to clean and carry human excreta manually. Sulabh is noted for achieving success in the field of cost-effective sanitation, liberation of scavengers, social transformation of society, prevention of environmental pollution and development of non-conventional sources of energy.

Sulabh is not about community toilets only, it's a social revolution, freedom from detestable social customs of discrimination based on caste and creed, end of shameful practice of defecation in open places, eradication of the inhuman practice of manual scavenging and liberation of scavengers engaged in this occupation end of spread of contagious diseases and epidemics, boost to non-conventional energy sources, enormous employment opportunities, educational institutions – including multiple schools and vocational training centres, a toilet museum in the heart of national capital of India, mention in United Nation's World Development Reports, multiple national and international awards, presence in thousands of cities, and invitations from various countries to design and develop the sanitation system for respective nations.

### **Objectives of Sulabh**

Sulabh is envisioned as an agent of social and cultural change. Inspired by Gandhian philosophy of truthfulness, non-violence, and altruism, Sulabh believes in the Gandhian principle of trusteeship. Sulabh is based on compassion for and development of fellowmen. Sulabh seeks to develop an egalitarian society, based on equal opportunity for every human being irrespective of their caste, race, and natural of a happy home, free from unhygienic and unhealthy practices. The objectives of Sulabh are as follows:

1. To restore human rights and dignity
2. Prevention of environmental pollution and improvement of health, hygiene and ecology
3. Harness non-conventional energy sources from human waste and other wastes and save fuel and forests
4. Procure manure from Sulabh Shauchalaya and Sulabh toilet complexes and use it to raise farm productivity.
5. Promote job-oriented education and primary healthcare.
6. Form groups of people from all walks of life throughout the country and abroad to build public opinion against social evils and for the cause of economically poor and neglected sections of the society.
7. Create new job opportunities by training change-agents for integrated rural development.
8. Promote consultancy, research and development in technical and social fields.
9. Diffusion of innovations, education, motivation and awareness through communication.

### **Areas of Major Initiatives**

Sulabh International has its head-office in 'Sulabh Gram' (Sulabh village), near domestic airport in Delhi. This office is spread over a wide area of around 4 acres and is the epicentre of the activities of Sulabh and houses many facilities, including a prayer and conference hall, library and a museum of toilets. The hall has a seating capacity of around 100 persons. Every day at Sulabh begins with prayer in this hall. Major initiatives of Sulabh are as follows:

**Sulabh Technologies:** One of the major achievements of Sulabh Technologies is ‘Twin–Pit, Pour Flush Toilet’, which provides an on-site human excreta disposal mechanism and is an easy and cheap alternative to the dry toilets. It is not only easy to build and maintain but also requires much smaller space and financial resource commitment.

One pit is used at a time while the other one remains blocked. When the first pit gets filled up it is blocked and excreta is diverted to the other pit which is put to use. By the time the second pit is filled up with the excreta the first pit dries and becomes free of foul smell and can be used as a rich fertilizer for plants. These pits are completely free from need for engaging the services of scavengers do not create health hazards, are environmental friendly, and cost-effective. These pits are well-covered and protected to keep them free from insects, flies, and mosquitoes. This system does not require the connectivity to the costly sewage network; however, if desired, can be easily connected to that anytime. Each pit has a capacity of three years to sustain, if used by 10 persons everyday; however, the size of pits can be modified for user requirements.

Another major achievement of Sulabh technologies is the ‘Sulabh steep slope toilet pan’. The flush pan has a slope of 25° - 28° that is steeper than the common flush pan, which is nearly flat. This pan has an especially designed trap with 20 mm water-seal requiring only 1.5-2.0 litres of water for flushing as compared to the common flush pan, which require 12-14 litres of water. This pan not only helps conserve water but also ensures easy and quick drying of the toilet pits.

**Sulabh Public Toilet Complex:** Sulabh built first toilet in 1973 in Arrah, Bihar and first toilet complex in 1974 in Patna, Bihar. Since then, Sulabh has become synonymous with public toilet and bath complexes nationwide. Mostly these complexes are built by Sulabh in slum areas. In addition, municipalities, NGOs and other agencies sometimes ask it for building and maintaining a Sulabh complex. In such cases, the requesting body providing land and bears other infrastructure costs; however Sulabh operates and maintains the complex once it is built, with the revenues earned from the complex. Sulabh has built and operates such complexes for multiple municipalities,

NGOs including Rotary club, Lions club etc. and many major corporate houses including ITC and Tata.

**Biogas Plants:** Sulabh presently runs 160 bio-gas plants all over the nation. These plants run on human excreta. This is an innovation by Sulabh and provides three-pronged benefits of hygienic sanitation, renewable bio-energy source, and mineral-rich manure. Sulabh has also made the biogas generation option economically feasible after a long research.

Sulabh pioneered the idea of biogas generation from public toilet complexes. Through a detailed and long research, Sulabh has developed a new technological design of the bio-gas plant that is more efficient and is also approved by the Ministry of Non-conventional Energy Sources. This design is known as ‘Sulabh Model’ of biogas plants. This model does not require manual handling of excreta and ensures complete resource recovery. The biogas, thus, generated can be carried through pipelines and can be used for cooking, lighting, electricity generation, and body-warming. The effluent is treated with sand, activated charcoal and ultra violet rays to make it colourless, odourless and pathogen free and fit for re-use for gardening, agriculture, floor cleaning, toilet usage, and other non-drinking purposes.

**Waste Water Treatment:** After untiring efforts, Sulabh has come up with a technology of waste water treatment that is economically feasible and environmental hazard free. Since, there is no economic incentive to take up the treatment of waste water, resource constrained local bodies dump it into sources of water, like lakes, rivers and sea. This causes severe health hazards, epidemics, pollution of water sources, and problems of sustenance.

However, Sulabh has developed Duckweed based cost-effective and economically viable technology of waste water treatment. Duckweed is a small free-floating water plant of Lemnaceae family, which is a good feed for fish, and is important in the process of bioremediation because it grows rapidly, absorbing excess mineral nutrients, particularly nitrogen and phosphates. However, a cover of duckweeds reduces evaporation of water as compared to a clear

surface, thereby hampering the functioning of water body's ecology. Sulabh, however, has come up with an excellent way of keeping the duckweed within a limited area of the water body by growing it in a constrained frame over the water body. Fish can eat it by crossing the frame underwater but the plant grows within the frame only. Duckweed treats the water by absorbing excess mineral and also fish multiply at 2-3 times higher growth rate with duckweed feed.

The first pilot project for duckweed based water treatment was funded by the Ministry of Environment and Forests and successfully completed by Sulabh in collaboration with the Central Pollution Control Board (CPCB). On the basis of this success and findings, CPCB has issued guidelines for duckweed based waste water treatment as a feasible and desirable technology.

**Sulabh International Institute of Technical Research and Training (SIITRAT):** SIITRAT runs refresher and training courses for interested persons for skill building for constructing, operating, and maintenance of various low cost water supply and sanitation schemes, and human excreta-fed biogas plants. Special training modules are designed with expert advice and experts of different disciplines are invited for lecturers and demonstrations of innovative and update techniques and technology.

SIITRAT has also developed a new technology – Sulabh Thermophilic Aerobic Composter (STAC). This technology requires only 8 to 10 days for making compost from any biodegradable waste, without any manual handling during composting. This technology does not require recurring expenditure. This technology is able to convert organic waste into manure and soil conditioner, to prevent spread of weed and disease. Also, it drastically reduced the cartage costs of waste to disposal sites.

**Sulabh International Institute of Health and Hygiene (SIIHH):** SIIHH was set up in 1994 with a purpose of providing total health care. SIIHH is an outcome of Sulabh's emphasis on development of integrated health care approach, with an added emphasis on yoga use of medicinal plants, hygiene and health conscious attitude, and safe

and clean food and drinking water. The focus of this integrated health planning is women, children and youth in rural areas and in urban slums.

The modus operandi is to create awareness through education and training programmes for volunteers, school teachers, and school kids. SIIHH has trained over 8000 women volunteers in Northern India to work for promotion of health and hygiene. SIIHH also publishes manuals in Hindi, English, Telugu and Nepali. SIIHH also works to create awareness about contagious disease, STDs, AIDs maternal care, and population control through contraceptives and other artificial means.

SIIHH has established health centres in various Sulabh toilet complexes to provide advice and support to individuals for maintaining health and hygiene. SIIHH has also established school sanitation clubs in various schools, including multiple public schools, which promote awareness about general health and hygiene insanitation through discussions, debates, and competitions. In addition, SIIHH had a Run Mass campaign among school children to emphasize the importance of cleanliness in food habits and washing hands before having food.

Many of the SIIHH initiatives are appreciated as well as partnered by national and international development agencies.

**Sulabh International Museum of Toilets:** Sulabh International Museum of Toilets Sulabh International Museum of Toilets is said to be only one of its kind in the entire world. The Museum has artefacts and their replica from different civilizations existing at different times. In addition, it has a detailed history of evolution of toilets since earliest available instances from 2500 B.C. and also the details of linguistic evolution of terms related to toilets and sanitation. It showcases several designs used in different countries at various points of time and exhibits a rare and interesting collection of chamber pots, bidets, water closets, toilet furniture and privies.

The purpose of this museum is to educate students and general public about the historical trends in the development of toilets; to provide information to researchers about the design, materials, and

techniques adopted in the past and those in use in the contemporary world; to help policy makers to understand the efforts made by predecessors in this field throughout the world; to help the manufacturers of toilet equipment and accessories in improving their products by functioning as a technology storehouse; and to help sanitation experts learn from the past and solve problems in the sanitation sector.

### **Widows of Vrindavan**

In 2012, the Supreme Court of India expressed shock over the manner in which the bodies of deceased Vrindavan widows were disposed by chopping into pieces and packing in gunny bags. It directed the Chief Medical Officer of Civil Hospital of Mathura to ensure last rites of any deceased women in the shelter homes be performed as per their religion. It also pulled up the National Commission for Women and its Uttar Pradesh counterpart for their apathy to the pitiable condition of Vrindavan widows and asked the state government to provide adequate food and hygienic living environment for them.

Further, the Supreme Court directed the National Legal Services Authorities (NALSA) to contact Sulabh International Social Services Organisation to find out whether they could come forward to help the 1,780 odd widows living in four government shelters in Vrindavan. In its social justice litigation plaint filed before Honourable Supreme Court of India, the NALSA had sought protection and amelioration of the situations faced by old and destitute 'Vrindavan Widows'. On getting this request without giving a second thought, I, accompanied by volunteers working for the organisation, visited on August 12, 2012 Vrindavan and was terribly moved by the plight of these widows and conditions that they live in. There and then I gave them the necessary monetary help and within a month, thereafter, each of these widows was getting an honorarium of Rs 1,000 monthly for their needs from Sulabh. Sulabh has also provided five ambulances in each of the five widow shelter homes along with doctors and nurses and regular eye and medical check-ups are also held. Most of all, Sulabh has given them what they required most - love, affection, compassion, respect and dignity.

### **Widow Remarriage**

Restriction of widow marriage is a evil practice in Hinduism. Raja Ram Mohan Roy witnessed the awful scene of his sister-in-law being burnt alive on her husband's pyre and was stricken with pity and remorse. This was indeed the turning point in his life that he turned into a reformer to free the wife's from being burnt alive on her husband's pyre. When she actually felt the flame on her person she made an attempt to get up and escape, but it was an act of heresy and sacrilege that she was pinned down and burnt alive with loud sounds of tom toms that drowned her frantic shrieks.

Another reformer is Ishwar Chandra Vidyasagar who got the practice of Sati banned legally and initiating widow remarriage. He worked for women's welfare and got an Act enacted for widow remarriage. Widow Remarriage Act was decreed on July 26th 1856. He opened 35 schools for women throughout Bengal and was successful in enrolling 1,300 students. After his death Ravindranath Tagore said, "One wonders how God, in the process of producing forty million Bengalis, produced a man!" (Tripathi, Sanjay 2017: 7). He proved that widow remarriage is sanctioned in the Vedas and challenged the Brahmanical authorities.

After 160 years of widow marriage, Dr Bindeshwar Pathak had an opportunity to conduct the historic wedding of a widow, Vinita to Rakesh with all pomp and grandeur, as a woman gets in her first wedding. Vinita was widowed in the Kedarnath tragedy when Rakesh gave her a new and happy life after choosing her as his life partner, but there was one thing remaining and that was to marry in front of his family and society with enthusiasm and excitement. The type of extravagant marriage was not possible for them. They had an anonymous marriage done in a court and temple and attended by the families of the couple. It was just a formality.

The symbolic marriage ceremony took place on 16th October 2017 in Gopinath temple in Vrindavan with an elegance that was noticed by the entire nation. Not only national media but also foreign reporters were present to cover the wedding. This wasn't a political turmoil, nor was it a marriage of celebrities, not even a

catastrophic event or tragedy. It was an event of social change which was given historic significance by Sulabh. When the marriage was held in Gopinath temple widows from Vrindavan ashrams were also present to witness the ceremony. Thus, I was able to break conservative traditions crumble in front of the eyes of the inhabitants of the city and the entire country.

### **Academic Thrust**

Though Sulabh was doing great service by inventing two-pit latrines and thus liberating the scavengers, and was involved in other developmental activities, there arose a need for theorising these activities and disseminate information to the educated and the general population. So Sulabh started organising conferences, seminars, workshops, play and folk dances on these themes. The attempt is to involve a large number of people for all walks of life in order to speed up the pace of the movement. It was also decided to create literature through newspapers, magazines, research journals and books.

In February 1992, Sulabh organised a “National Seminar on Liberation and Rehabilitation of Scavengers” in New Delhi in which Vice-Chancellors, Professors, planners, and administrators passed a resolution to make it a people’s movement. The seminar was inaugurated by the former President of India late Giani Zail Singh.

A National Conference on Sociology of Sanitation: Environmental Sanitation, Public Health and Social Deprivation was organized by Sulabh International in collaboration with Sulabh International Centre for Action Sociology on January 28 and 29, 2013 at Mavalankar Auditorium, New Delhi. The inaugural session had dignitaries like Honourable Mrs Meira Kumar, Speaker, Lok Sabha; Honourable Mr Jairam Ramesh, Minister of Rural Development, Government of India; Honourable Mr Bharatsinh Madhvasinh Solanki, Minister of State, Department of Drinking Water and Sanitation, Government of India and Professor Yogendra Singh, Emeritus Professor, Jawaharlal Nehru University as honoured guests and speakers. The function was attended by esteemed sociologists, social scientists and sanitation experts from all over the country, who were kind enough to contribute their scholarly papers for the occasion. In 2015, an edited volume containing the papers presented in the paper was published.

On June 13 and 14, 2013 Sulabh International Social Service Organisation in Association with Sulabh International Centre for Action Sociology (SICAS) organized a workshop to prepare the syllabus on Sociology of Sanitation and write books on Sociology of Sanitation. 12 eminent scholars attended the workshop. As a result, Prof. B.K. Nagla, Dr Richard Pais, Dr Anil Vaghela, Prof. Mohammed Akram and Prof. Ashish Saxena wrote book on Sociology of Sanitation. Some more scholars are busy writing books on sanitation and related topics.

Sulabh has also started publishing a weekly, Sulabh Swaccha Bharat and a monthly magazine Sulabh India. Efforts are afoot to start a research journal, Sulabh Journal of Action Sociology.

As a part of its academic thrust, Sulabh has tried to introduce Sociology of Sanitation in Colleges and Universities of India. I am happy to inform you that 11 Universities have come forward to introduce a course on Sociology of Sanitation. I congratulate and thank the Vice-Chancellors of these Universities and others who are instrumental in introducing the course on Sociology of Sanitation.

### **Conclusion**

Sulabh has come a long way. From a small organization in 1970, it has grown like a banyan tree which now employs 60,000 people. In its journey of 48 years, it has built more than 5 lakh toilets and liberated 25,000 scavengers. It has educated children specially of scavengers and provided employment to liberated scavengers. It has been succour to widows, the blind and the less privileged of the society. It has been advancing academically. Last month we had a conference on Sociology of Sanitation in Darbhanga, Bihar and now this conference of three days. I congratulate and thank the organizers of this conference. I also thank the participants of this conference for taking the trouble of coming here and sharing your thoughts and interest in the subject, i.e. Sociology of Sanitation. I wish you all the best. Jai Hind.

**Author: Bindeshwar Pathak** is the Founder of International Social Service Organization, New Delhi. E-mail: [sulabhinfo@gmail.com](mailto:sulabhinfo@gmail.com)