CHAPTER XIII
SUMMARY AND CONCLUSION

The study is based on 210 respondents selected from Central City Slum, Residential Slum and Industrial Slum. From each type, two slum settlements were purposely selected and seventy respondents from each type have been interviewed with a detailed interview schedule as well as a culture of poverty scale. In the three types of slums the respondents do not differ in terms of age, religion, mother tongue, caste composition, marital status, family size and income. There is marked difference between the slum types with regard to mean education level, occupational pattern, family type and the proportion of rural migrants. Thus, on the whole the sample has homogenity with regard to many important personal factors and a few differences are also reported.

More than 45 per cent of the respondents reside in own house. As high as 69 per cent of the respondents in Residential Slum and 53 per cent of the respondents in Central City Slum reside in own house whereas, just 10 per cent in Industrial Slum reside in own house. There is a marked difference in the amount invested on own house and the rent paid by different types of slum dwellers. In terms of investment/rent the Industrial Slum has higher housing status score followed by Central City Slum and Residential Slum. But the trend is reverse with regard to the number of rooms enjoyed by respondents because relatively more
pucca houses and higher rent levels are present in Industrial Slum than the other two slums. The pressure on housing taking into account the mean size of household and space enjoyed is high for Industrial Slum followed by Residential Slum and Central City Slum. In spite of low level of facilities, the overall satisfaction is high in Central City Slum and very low in Industrial Slum. There is significant variation between slums with regard to overall housing status achievement.

In the case of physical facilities Central City Slum alone has protected water supply through public tap. Residential Slum dwellers have better satisfaction of light facilities than the other two slum dwellers. There is very little difference with regard to lavatory and bath facilities among the slums. The satisfaction on general environment is the highest in Residential Slum followed by Central City Slum and Industrial Slum. The overall physical facilities score is high for Central City Slum, moderate for Residential Slum and low for Industrial Slum.

As high as 96 per cent of the respondents have religious faith. Family deity worship acts as a bridge between scattered members of the clan group. Participation in local religious festivals is high among slum dwellers. Almost 60 per cent of the respondents feel that the place of worship contributes to social integration. The overall score on religious practice is high in Residential Slum followed by Central City Slum and Industrial Slum. The variation indicates the difference among slum dwellers in their degree of religious practice.
Awareness and involvement in political parties is high in Industrial Slum. There are more office bearers of political parties in Industrial Slum than the other two slums. Specific political party affiliation is high in Residential Slum and moderate in the other two slums. Knowledge of areas' selected representatives is also high in Residential Slum. More respondents from Central City Slum feel political parties play a dominant role in solving slum problems than the other two slums. The overall political activeness is high in Central City Slum, moderate in Residential Slum and very low in Industrial Slum. There is considerable variation in the mean score of political activeness among different types of slums.

Regarding social relationships, close maternal relationship is higher than the paternal relationship among slum dwellers. Maternal cum paternal relationship account for 5.5 per cent of the cases. There is very little difference among slum types with regard to pattern of kinship relationship. In terms of economic status of the relatives, almost half of the respondents retain relationship with relatives of lower economic status and only one-third sustain relationship with higher economic status relatives. There is considerable variation between slum types and nature of economic status of relatives. There is also difference between slums with regard to frequency of contact with relatives and location of residence of relatives. The nature of kinship relation does not influence frequency of contact.
With regard to establishing and maintaining friendships, Industrial Slum dwellers have more friends in the same slum, Central City Slum dwellers have more friends in other slum areas of the city and Residential Slum dwellers have more friends in non-slum areas. The frequency of contact with friends differs among various types of slum dwellers.

The incidence of illness is high in Industrial Slum moderate in Central City Slum and low in Residential Slum. The persons suffering from illness happen to be mostly children followed by respondents, their wives, parents and siblings in the order of frequency. Instances of chronic illness are more common in Industrial Slum than the other two slums. There is considerable variation between slums with regard to the type of institution sought for medical treatment. Almost 75 per cent of the slum dwellers consume liquor. The frequency of consumption is high and one-tenth of their monthly income is spent on liquor. In spite of two-thirds of the respondents favouring prohibition they consume liquor leading to a sort of 'love-hate' relationship. In all slums, film going is the most popular recreational activity followed by chit-chatting, alternative work and gambling. Newspaper reading habit is high in Industrial Slum followed by Central City Slum and Residential Slum. Radio listening is high in Central City Slum followed by Industrial Slum and Residential Slum.

On the basis of the scores of culture of poverty the respondents have been grouped into persons with a low level of
culture of poverty (< 150 scores), a medium level of culture of poverty (151 to 190 scores) and a high level of culture of poverty (> 190 scores). Just 38 out of 210 respondents had low, 107 medium and 65 had high levels of culture of poverty.

Young respondents have low levels of culture of poverty and older respondents have high levels of culture of poverty, and the variation between age group and levels of culture of poverty is significant. High status caste groups and low status caste groups have high levels of culture of poverty. Marital status, family type and size of family have no association with levels of culture of poverty. The nature of occupation has an influence over levels of culture of poverty. Migrants have relatively lower levels of culture of poverty than the city natives.

There is considerably high variation in the mean score of housing status among different levels of culture of poverty groups within slum types. The higher the levels of culture of poverty, lower the number of rooms and poorer the materials used for construction of the house. In spite of more rented houses, less investment on housing, less number of rooms per households and relatively poor materials of house construction, respondents with a high culture of poverty level have a higher mean score of housing satisfaction.

In the case of physical facilities, the variation between levels of culture of poverty and opinion on water supply is not significant. The variation is significant between levels of
culture of poverty and opinion on light facilities and provision of bathroom and lavatory facilities. With regard to opinions on lavatories, bathrooms and general environment the variations are not significant. The overall variation on mean scores of physical facilities among different levels of culture of poverty groups is significant.

Levels of culture of poverty have very little influence over religious belief, family deity worship and the location of family deity. The frequency of visits to worship family deity is high in the medium level of culture of poverty group and low in the high level of culture of poverty group. Local religious participation is influenced by levels of culture of poverty. The attitude on the role of religion as a bridge of social strength is strong in the case of low level of culture of poverty group and moderate in the case of high level of culture of poverty group. The overall religious practice is high in low level of culture of poverty group and low for high level of culture of poverty group. In terms of faith there is no difference but in terms of practice and attitude religiosity and levels of culture of poverty are negatively associated.

The political activeness measured in terms of seven aspects with a maximum score of 15 indicates that people with low level of culture of poverty have high score of political activeness followed by medium and high level of culture of poverty respondents. Between slum types and levels of culture of poverty, Central City Slum has higher score followed by Residential Slum and
Industrial Slum. The correlation between the mean scores of culture of poverty and the scores of political activeness is positively associated in Central City Slum and negatively associated in Residential Slum and Industrial Slum. In spite of inner variations, the overall political activeness is negatively correlated with the levels of culture of poverty.

Regarding social relationships the paternal relationship is high among low level of culture of poverty group. The variation between kinship relations and levels of culture of poverty is significant. There is considerable difference between economic status and levels of culture of poverty in establishing social relationships. In the case of location of residence of relatives, respondents with a high level of culture of poverty draw more relatives from slum areas and people with low level of culture of poverty draw more relatives from non-slum and rural areas.

With regard to frequency of contact the medium level of culture of poverty group has high frequency of contact followed by high and low levels of culture of poverty groups. The variation between the mean score of contact and levels of culture of poverty as well as slum types differ significantly. Maternal cum paternal relatives have high score of contact followed by maternal relatives. Paternal relatives have low scores of frequency of contact. Location of residence influences frequency of contact to a considerable extent. The levels of culture of poverty have very little influence over the mean frequency of contact.
Friendship is influenced by slum type as well as level of culture of poverty. The medium level of culture of poverty group has more friends and high level of culture of poverty group has fewer friends. The high level of culture of poverty group has more friends from slums, and low level of culture of poverty group has more friends from non-slum areas. The variation between culture of poverty and location of friends' residence is significant. The variation between mean score of frequency of contact and levels of culture of poverty is also significant.

Incidence and duration of illness are positively associated with levels of culture of poverty. High incidence of illness is reported among children followed by wife and self among all levels of culture of poverty. Liquor habit, frequency of consumption of liquor and the proportion of income spent on liquor are positively associated with levels of culture of poverty. With regard to opinions on relaxation, the medium level of culture of poverty group strongly oppose relaxation than the other two groups. Levels of culture of poverty and absence of specific recreation go together. Film going attracts higher proportion of respondents from high level of culture of poverty. Newspaper reading is negatively associated with culture of poverty score.

Conclusion:

There is marked difference between slums with regard to occupational pattern, proportion of migrants, tenure status of dwellings, housing and physical facilities score, religious
practice, political activeness and incidence of illness as well as extent of liquor consumption. In the mean score of culture marked of poverty also there is/difference. In some factors such as age, religion, caste composition, marital status, size and type of family, nature of social relationships, friendship and predominant recreational activity, there is very little difference between slums. Therefore slum improvement programme should take into consideration these variations. When the resources are limited, with relatively less social cost Residential Slum could be improved easier than the other two type of slums.

In the case of individual slum dwellers, respondents with a low level of culture of poverty are likely to adjust and get integrated with the urban community quickly than the other two categories. In certain aspects of life, such as religious practice, political participation, frequency of contact with relatives, establishing and sustaining friendship and attitude towards liquor consumption, the medium level of culture of poverty group is able to make better adjustments and solidarity.

Therefore, depending upon the type of slum improvement programme, individual slum dwellers can be selected for quick results on the basis of their levels of culture of poverty. Under Indian conditions, with very meagre resources and ever increasing proportion of slum population, selectivity both in terms of slum types as well as individuals is essential for quick and better results in slum improvement and community organisation. The culture of poverty scale with a comprehensive personal profile will be a helpful tool for identification and selection of individuals for improvement.