CHAPTER IX

SUMMARY AND CONCLUSIONS
Dr. A.R. Desai has rightly remarked in his book 'A Profile on an Indian Slum' that summarizing in an arduous task. Summaries are supposed to be brief but conversation often takes the vitality of the narrative. The same problem the investigator is also feeling with, but an attempt is being made to do the same with an appeal for apologies.

Only 2.3% of the total population lies in slums in Agra. The slums of Agra old in origin and are non-industrial. A large group of the slum-dwellers have lived (84%) for 11-40 years. It can therefore be said that the slums are traditional in nature in the sense they have not developed during the present generation.

The slums represent Hindu 71% and Muslims 29% respectively. Amongst Hindus, 51.54% are Jatavs,
46.49% Balmikis, 0.57% Brahmins and 1.40% Thakurs respectively. 84% of the total respondents belong to urban area whereas only 16% are ruralities. It indicates that the slums are not only confined to lower castes but the other religious group and upper caste-people also inhabit although their number in comparison with other caste-groups is less.

The sample of 500 respondents, represent to different age groups ranging from 18 - 74 years but the respondents between 18 - 53 years (89.8%) can be treated as active working group although the respondents above 53 years are also working for their livelihood.

The mother tongue of all the respondents is Hindi, Urdu and Brajbhasha. There is no linguistic difficulties amongst slum dwellers and therefore no problem of communication can be seen. The immigrants also belongs to nearby districts within a range of 100 to 150 kilometers. It indicates the homogeneity of population.
Majority of the respondents (65.6%) are married in different groups and rest of the 35% to other categories.

The extent of literacy is low (23.4%). All the brahmins were found to be illiterate. Next to it comes the Balmikis (75%), Jatavas (70.3%) and Muslims (68.96%) were found to be illiterate. As the number of brahmins in the total number of the respondents is negligible, we must take into account the majority group into consideration. Thus we find that the extent of illiteracy is greater amongst Balmikis and Jatavas in comparison to other groups.

The level of literacy is equally low, as we find that 66.6% of the respondents have studied upto Middle class (VIII class) amongst the literate population, whereas 33.4% have studied upto High School and Intermediate respectively.

21.8% of the respondents are living in Joint family as against 78.2% living in Nuclear families.
There is 2 - 3 generation depth in these joint families. It shows the existence of joint families in slums though may be declining.

The average size of family is 9.58 members. It is considerably large. 51.36% of the total families have 7 - 9 members in their families. It indicates the larger size of families in slum area.

74.6% of the respondents adopted the occupation of their father whereas 25.4% adopted other occupation. It indicates the continued of inherited occupation from generation to generation in the slums although there seems to be the tendency of change in father's occupation.

29% of the respondents are also engaged in subsidiary occupations, particularly rickshaw pulling, poultry farming, pig-selling etc.. It shows that very low percentage is engaged in occupations other than theirs with a view to have addition in their income.

So far as the education of the children is concerned, over-all picture is discouraging. 35.2% of Girls and 64.8% boys go to school, out of this
72.6% of both the sexes in age-group 6-13 are studying in primary school. The level and percentage of school-going children is unsatisfactory.

15.05 per cent of the members in the respondent families are earners whereas 84.95% are dependents, due to that the burden of the earners is much higher and the ratio between earner and dependent is 1:5 approximately.

87.7% of the respondents have earning between Rs 250 - 700, per capita income per family comes to Rs 13/- per month. The income of the respondents from other resources is not more than Rs 400/- per month. Only 18.6% are having additional monthly income of more than Rs 400/-. If we compare the income with that of the family size we find that there are different sizes of families belonging to different income groups. As the income increases the size of family also increases. In respect of 68% of the families, there is only one bread-earner, whereas in other cases the number varies between 2 and more than 4 even.

The monthly family expenditure varies between
is 201 to 1000. In some cases it has been reported
to more. Only 19.4% are having expenditure between
Rs 201 - 400 per month. Overall review shows that in
most of the cases the expenditure is more than that of the
income. It indicates almost the absence of saving
amongst the slum dwellers.

Most of the respondents spend 50 to 63 per cent
of their total income on food stuffs, 3 to 7 per cent on
clothing, 5 to 8 per cent on housing, 3 to 5% on education,
15 to 20 per cent on intoxication and 4 to 7 per cent on
recreation. It shows that they spend more than food
and intoxications in comparison with other items. It
indicates the common tendency of alcoholism.

41.2% of the respondents are indebted. They pay
interest on loan between 6 to 30 per cent per month,
57.4% are paying more than 10% p.m.. The maximum number
of loan-takers are in the income group of Rs 450-700.
40.3% of the loan-takers have taken loan due to low
income. 22.2% have taken loan for different circumstances
including marriage. This shows that the slum-dwellers
believe in traditions and spend beyond their capacity on social and religious ceremonies.

42.8 per cent of the respondents have their own tenements whereas 55.4% are tenants, and they pay the rent between Rs 3/- to Rs 25/- per month. The percentage of tenants paying rent upto Rs 3/- is the highest (41.1%), 15.1% pay between Rs 3/- to Rs 5/-. 46.2% of the respondents have only one room-accommodation whereas 43.2% two roomed and only 10.8% have 3-rooms. The average size of room is 8'x10'. The tenements occupied by the slum-dwellers are not of a standard in respect of size and location.

So far as the possession of essential articles is concerned it is found that most of the respondents do not even possess them as we see that 33.4% possess cycles, 40.8% umbrella, 10.8% time-piece, 21.8% wrist-watch, 14.6% radio or transistor etc. In most of the cases more than one article is possessed by the respondents. There are essential articles for every one but their poor-dwellers dont afford to
purchase them. This shows their sheer poverty.

82.9% of the respondents believe in Fate.

68.8% of the total respondents worship. Amongst Muslims 56.5% worship the God whereas in respect of others Jatav 67.7%, Balmikis 79.5%, Brahmins 100% and Thakurs 80% respectively. The maximum number of worshippers are in the age-group of 25-32. 67.6% of the total respondents worship at their home, only 12.8% worship daily whereas 63.9% weekly and 16.8% occasionally. Only 34% of the respondents believe in magic and spell and of the 13% also practice it.

79.3% of the Hindus read Ramayan and Bhagwat Gita whereas 17% of the Muslims read Quran. On this basis we can conclude that the slum dwellers are fatalist, religious minded and to some extent they believe in magic and spells.

67.2% of the respondents were found to be members of five different political parties and of that 9% pointed out that they actively participated in political activities. 14% contributed to the political parties also. This shows their political consciousness in general.
31.8% of the respondents get leisure time up to 6 hours per day whereas 63.6% get leisure between 7 to 10 hours. 4.6% pointed out that they get no leisure at all. The maximum number of the respondents have drinking as their recreation (41.8%), the next comes the cinemagoers (36.6%). All the drinkers have reported to drink the country-made drink as it is cheap and easily available. 29.8% of the respondents listen music on radio. This shows the drinking habit of the slum-dwellers and a taste for music in general.

43.2% of the slum-dwellers read local newspapers with a view to read some local news and to see the cinema column. With a view to know that what type of pictures are going in different cinema halls. This shows that they are not much different than those having in non-slum areas.

74.4% of the respondents pointed out that they have low status in the society as they live in the slum. The other reasons pointed out by them were inferior clothes and miserable condition. 13% reported regarding
the humiliation by the upper-caste people particularly the shop-keepers.

Only 16% of the slum-dwellers indicated regarding the friendship in the neighbourhood, upper-caste group. But they pointed out that neither they invite them nor they are invited. This confirms the existing social distance between the slum and non-slum dwellers.

100% of the respondents complained regarding the poor housing and unhygienic surrounding, 91% regarding insanitation, 94% pointed out towards the problem of their low-income whereas 74% complained about their spoiled children. It means that almost 100% respondents have general problem relating to insanitation, unhygienic surroundings and poor housing in particular. It further indicates that they are fully conscious about their poor dwellings.

Majority of the slum-dwellers do not know the type of treatment they get (84.2%). They spent approximately 4% of their total income on medicines.
Expenditure incurred on medicines varies from Rs 5 - 30 in respect of 79.6% of the respondents. Mostly the slum-dwellers have their medicines from the unqualified medical practitioners available to them in their own locality at any moment and at any time, even they have at that moment any amount of money or not.

Most of the slums have the problems of insanitation, unhygienic environment, suffocation, problem of drainage, lack of water facilities, Kachcha streets, dilapidated condition of housing, insufficient ventilation in housing, noisy and unpeaceful environment, defective leadership and problem of insecurity of life and property etc. Vices like gambling and drinking are very much common in much of slums. But they feel enjoyment in drinking and they give top priority to it in comparison to others.

On the basis of the analysis, our hypothesis No 1, 2, 3, 4, 5, 6, 7, 8, 10 and 12 are accepted whereas hypothesis No 9 and 11 are rejected. In this way it is concluded that slum-culture is a culture of poverty.
Mostly low caste-people and low income upper caste people also live in slum. Slums have large sized families. The extent of literacy is lowest. It consists of delapidated houses, over-crowdedness, lack of sanitation facilities such as ventilation, drainage, insufficient water supply and unhygenic in character.

The slum dwellers are rationalists and religious minded. They also believe and practice magic and spells. The slum-leadership is also defective. They are only self centred and bother for their own interest. Not only this they also exploit the interest of the dwellers of their locality. Slum dwellers are socially isolated and they feel inferior in comparison with the non-slum-dwellers.

Slum provides organized and familiar environment to those who live in slum-dwellers, do not prefer to leave their present dwellings and mostly are unwilling to shift to better locality.

Our investigation reveals that the slums in Agra
are not the outcome of industrialization and urbanization. Further it could not be found that they are of low character, and querrelsome, but most of them are drunkers.

**Future of slums in Agra:**

It is felt that slums in Agra may maintain their traditionality inspite of changes that may be made in their physical environment such as construction of water-outlets, provision for sanitation, removal of unhygenic conditions etc. But such increases can contribute a lot of to their health and reduce the rate of sickness amongst the slum-dwellers. These are basic human needs. The slum-dwellers are the integral part of the society. It is a shame for the society if some of its part is leading a life of inhumans. It is admitted that the slum-dwellers would not like to shift to other localities and they prefer to live in the present one, but it is because of the fact that they have close affiliation with the place where they have been living since a very long period. They have been sharing the pains and sorrows together. They are also sharing their
slum-culture not something but much in common. On the basis of the observation it was found that the dwellers of these slums suspect a person who is a stranger for them. It means that they have a feeling of 'in group' and 'out-group'. They have a feeling of community sentiments i.e. 'we feelings'. There is not much difference in their dresses, dwellings, food habits, economic and social status etc. They participate in common in different festivals and ceremonies. They are interwoven with one another through their life-cycle.

It was found that not only Muslims visit 'Dargah' but most of the Jatavas and Balmikies also visit Dargahs (Sher-jang, Habbo-lala Ki Dargah, Jhar Pir). Not only this, Muslims also visit the religious places visited by the Balmikis and Jatavas such as Nagarsen etc. and they offer prayers to the God. This may continue in future.

It is further felt that the economic status of the slums inhabited by the Jatavas and Balmikis may continue to have a state of poverty as they are extravagant drunkers etc. They do not give importance to saving but believe too much in pomp and show as and
when they have money in their pockets. They would prefer to come to their homes back only when their pockets are emptied. It is necessary that their economic status may improve along with the increase in their incomes. so far as the neatness and cleanliness is concerned, it is possible only through habit formation and propaganda.

It is further possible that the new-slums might developed along with the development of the city although the corporation is very much conscious not to allow unauthorized developing in any part of the city. Recently so many unauthorized shops and dwellings have been demolished in different parts of the cities by the Corporation of Agra. The slum-clearance is the task of the Municipal corporation. On the list of Corporation there are 15 slums whereas the whole old Agra appears to be a big slum. Everywhere, we find congestion, over-crowdedness, suffocation, dirty water flowing out of the drains, blocked water, Katchcha roads and mohallas, dilapidated houses etc.. This may continue for another decade or so.