INTRODUCTION
CHAPTER - 1

INTRODUCTION

There are some problems that seem beyond solution. This is because the causes of the problems are either not known, not well understood, or are so paradoxical and contradictory. So hopelessly intertwined with one another that they cannot be effectively identified and addressed. The problem of slums is one of these seemingly insoluble problems. They are a global problem and a growing one, as exponential population expansion in many countries forces a disproportionate number of people into increasingly untenable living conditions.

Source: lebbeuswoods: wordpress.com

Slums are a reality of urban life and society. This has become a universally accepted reality and inevitable byproducts of the process of urbanization. In this sense, slums are inseparable and integral part of urban life. On the other hand, slums are neglected parts of cities where housing and living conditions are appallingly lacking. But slums cannot be completely separated from urban way of life. Slum cater to the needs of the urban and industrial centre for its full flowering living under abject poverty, unhygienic and unsanitary conditions, devoid of basic amenities of life (Acharya: 2005). It is important to note that most slums exist in countries struggling to emerge from colonial exploitation, economic isolation, political anarchy, sectarian violence, and a host of other conditions that do not effect more developed countries or not so drastically. A slum is a run-down area of a city characterized by substandard housing
and lacking in tenure security. The characteristics associated with slums vary from place to place. Slums are usually characterized by urban bright and by high rates of poverty and unemployment. They are commonly seen as “breeding grounds” for social problems such as crime, drug addiction, alcoholism, high rates of mental illness and suicide.

In recent years, we have seen a dramatic growth in the number of slums as urban population has increased in the Third world. According to the 2006 UN-HABITAT report, 327 million people live in slums in Commonwealth countries (Africa, Asia, and Pacific). In a quarter of Commonwealth countries more than two out of three urban dwellers live in slums and many of these countries are urbanizing rapidly. By 2030, an estimated 5 billion of the world’s 8.1 billion people will live in cities. About 2 billion of men will live in slums, primarily in Africa and Asia, lacking access to clean drinking water and working toilets, surrounded by desperation and crime. Infact, slums are spreading like cancer disease in a city. Several factors seems to aid to growth of slums in urban areas. Slums are natural outgrowth of an unequal unjust social system. The plight of slum dwellers is one of untold misery. They have been living in pathetic condition and rejected by society, suffering from many social injustice and struggling to make both ends and means.
Generally, slum is fixed into a stereotype image with a heavily, negative bias a ‘rash’ on the city landscape, ‘a blot on civilization’, overcrowding, filth, substandard housing, drinking, vice, violence, apathy and poverty (K.N.Venkatarayappa: 1975). A positive attitude is to recognize the slum as a ‘component’ of city evolution, an element of urban complex’ as a transitional settlement at the lowest level of survival and to appreciate the contribution of the slum dwellers to the city’s low wage force and its gross product. The slum represents both physical and human adjustment to poverty, and in developing countries depicts subsistence urbanization. It is known that no other community within a city has that vigour and community bond that can ‘at best be manifest in the slum’.

Concept of Slum

The word slum which first appeared in Veux’s Flash Dictionary in 1812 was derived from slumbers which mean a sleepy unknown back alley. Slum meant ‘wet mire’ where working class housing was built during British Industrial revolution in order to be near the factories. These were uncontrolled settlements and lacked basic services and only poor people lived there.

Some of the social scientists have defined the term slum differently by keeping their own disciplines and professional background. Moreover,
various terms such as 'blight areas', 'grey area', lower class neighbourhood, low income area, unplanned settlement, etc used to denote slums. However, David R. Hunter has rejected all these applications because he is of the opinion that “Slum is a good old fashioned word that carries its own real meaning” (Mohammad, N.: 1983).

Further sociologists also identify the slum on the basis of different types of nomenclatures. Some of these are mentioned below.

A Ghetto is a type of slum, which is usually racially or culturally homogeneous within a large community. The isolation of the community may be either brought about by political or economic conditions prevailing in the society. Sometimes, the isolation may be purely voluntary. Thus, in America the segregated areas inhabited by the immigrant Chinese, the Italian, etc. are designated as Ghettos in Chicago city. The Ghetto is the term, which originated with Jewish areas in European cities during the medieval ages.

The Skid Row is a special kind of slum. It consists of run-down buildings inhabited by alcoholics, prostitutes, beggars, etc.

In Latin American countries, the large areas inhabited by lower class are called the Barrio De Pobres, or district of the poor. They consist of tenants built out of tin sheets called shanties and are often inhabited by
transient strangers who have migrated to the city in search of better opportunities.

The Kampongs are slum areas in South East Asian cities, particularly in Malaya and Indonesia. These are generally inhabited by the immigrant Javanese, Vietnamese and other minority racial groups. Though overcrowded they do not exhibit the typical characteristics of slums, yet they are inhabited by the very poor.

In India, different names are used to describe the slum in the various metropolitan cities. In Delhi, slums are commonly called Kartas, Gallies, Juggi, Jhompri, where as in Mumbai, Jhopadpatti or Chawals are the names for slums. ‘Cheries’ in Madras, ‘Keris’ in Bangalore, ‘Petar’ in Andhra Pradesh, ‘Ahalas’ in Kanpoor, ‘Bustees’ in Kolkata (Clinard M.B., 1996, p.3).

Thus whatever be the name used in different countries, the conditions in the slums is very much similar as they are all characterised by overcrowding have unhygienic conditions, lack of the basic necessities of life such as running water, lavatories, well ventilated houses, etc. They are all inhabited by the poorest of the poor.

The concept and definition of Slums vary from country to country depending upon the socio-economic conditions of each society.
The following are some of the better-known and accepted definitions of slums.

1. Michael Harington (1972) defined “A slum is not merely an area of decrepit buildings. It is a social fact. These are neighbourhood in which housing is run down, yet people do not exhibit the hopelessness... Usually, these places have a vital community life around national, cultural or a religion. Where the slum becomes truly pernicious is when it becomes the environment of the culture of poverty, a spiritual and personal reality for its inhabitants as well as an area of dilapidation. This is when the slum becomes the breeding ground of crime of vice, the creator of people who are lost to themselves and to Society”.

2. According to urban sociologists like Clist and Halbert (1982), Slum is “an area of poor houses and poor people. It is an area of transition and decadence, a disorganized area, occupied by human derelicts, a catch of all of the criminal for the defective, the down and out”.

3. Dictionary of Sociology by William P. Scott (1970), “a residential area inhabited primarily by the poor, often demoralized families and characterised by substandard, unsanitary conditions, over crowding and usually social disorganization”.
4. Marshall B. Clinard (1968) defined “The slum is characterized by inadequate housing, deficient facilities, over crowding and congestion. It is a way of life, a sub-culture with a set of norms and values which is reflected in poor sanitation and health practices, deviant behaviour and characteristic attributes of apathy and social isolation. They are isolated from the power structure and regarded as inferior and looked by the outside world suspiciously”.

5. Slums may be characterized as areas of substandard housing conditions within a city. A slum is always an area a single, neglected building even in the worst stage of deterioration does not make a slum” (E. E. Bergel, 1970).

6. The slum is a residential area in which the housing is so deteriorated, so substandard, or unwholesome, as to be a menace to the health, safety, morality, or welfare of the occupants”. This makes housing too dominant as the cause of slum conditions (Ford, 1936).

7. The United Nations Report on urban land policies of the United Nations defined slum as “a building group of buildings, or area characterised by over crowding, deterioration, unsanitary conditions or absence of facilities or amenities which, because of these
conditions or any of them, endanger the health or safety or morals of its inhabitants or the community” (Rao, K. R. and Rao M.S.A., 1984).

8. The Oxford University Dictionary (1955) defines slum as ‘Street’ alley court, etc. situated in a crowded district of a town or city and is inhabited by people of low income classes or by very poor, a number of these street courts forming a thickly populated neighbourhood or district of a squatted or wretched character”.

In India, slums have been defined under Section 3 of the Slum Areas (Improvement and Clearance Act, 1956). Slums have been defined as mainly those residential areas where dwellings are in any respect unfit for human habitation by reason of dilapidation, overcrowding, faulty arrangements and design of such buildings, narrowness or faulty arrangement of streets, lack of ventilation, light, sanitation facilities or any combination of these factors which are detrimental to safety, health and morals.

In the Census of India 2001, Slums have been identified based on the following formula. Areas which satisfy the conditions such as the following have been counted as Slums.
1. Towns and cities with population of 50,000 and above as per 1991 Census;

2. Areas notified as slums by the State or local Body;

3. A compact area of at least 300 persons or 60-70 households living in poorly built congested tenements in unhygienic environment usually with inadequate infrastructure and lacking in proper sanitary and drinking water facilities.

Theories

Sociologists have made an attempt to understand the reasons for the growth of slums with the aid of different types of which attempt to understand the slum development on the basis of ecology and physical attributes and secondly, those theories try to understand Slums by analyzing the quality of life of the slum dwellers. Both the types of theories are sociologically very significant as they help us to understand slum more clearly.

On the earliest theories on Slum growth was developed by Burgess in 1925. According to Burgess, slum develops within the zones surrounding the central business district. Early in the initial phase of the development of a city, this zone is occupied by the upper classes for their residential use. With the expansion of business and industrial activities, the
upper classes move further out in desirable sections, away from the central part of the city. The economically poor labourers and minority groups who are unable to pay more rent elsewhere move in the areas vacated by the upper classes. This is an ecological theory based on the concentric development of urban growth and in particularly suited to understanding slum growth in American cities.

However, Homer Hoyt's sector theory (1939) is a modification of Burgess concentric zone theory. He did not claim the replacement of Burgess Theory. According to Hoyt, the industrial areas develop along rail lines, river valleys and watercourse and at the outskirts of the city. The industrial areas do not expand in a circular fashion but string like. The best housing areas are not developed in the fifth concentric zone at the fringe of the city but in some sectors with the expansion of the city, the upper classes move away from the central areas of the fringes of the city. Their residences are located in a few sectors and not in circular fashion. The lower classes occupy central areas of the city and here deterioration of the housing conditions give rise to slumming conditions.

Harvey Zorbaugh developed a theory on the basis of the length of time and the reasons for which the dwellers occupied a slum. This theory developed in 1929 classified slum dwellers into different categories such as
the lower class action seekers, the working class routine seekers, the lower class maladjusted and the working class mobiles.

In 1931, Harry Barnes studied the habits of slum residents and observed that slum dwellers very often carry their native habits along with them when they migrate either from the rural areas or from a different country, into the slum area, which they choose to reside. Therefore, when slum residents enter a new area, they carry along with them the habits formed by them while residing in the slums and contribute to the degeneration of the new areas into new slums.

A somewhat similar theory was developed by Herbert Gans (1962). He classified slums into two types of low rent neighbourhoods, the Entry Area and this area populated by social rejects. In the entry area, newcomers to the city find their first place to live. Here they try to adapt their non urban culture and way of living into the urban culture. This is a period of adjustment for them. This is a sort of urban village. In the second type of low rent neighbourhood, the dwellers are those who are unable to find any opportunities to rise up in the social scale nor do they have the will power to succeed.

In the theory of slums, which has been put forward by Carles Stokes in 1962, classifies the slums into two types - slums of hope and slums of
despair. It is a descriptive theory based on the psychological attitudes towards the possibility of success in moving up through the class structure by assimilation or acculturation to full participation in economic and social life of the community. Thus, the Slum of hope is a place of transition for the dwellers as they hope to move out of their slum surrounding as they are ambitious by nature, while the latter type contains, dwellers who are without hope and have no certain ambition in life of poverty and despair.

Michael Harrington’s theory comes very close to Stokes theory. He observes that, particularly in the American context, that slums are temporary place of residence for immigrants, who are on their way to improvement in the life. However, he says that, as more and more racial minorities arrive in slums, the scope of opportunities begins to narrow down and they begins to contribute to the deterioration of the slum area.

In 1959, John R. Seeley studied the level of living of slum dwellers. He observed that the slum is not just a dumping ground for low class migrants, but it is a place which provides various types of goods and services and fulfills the needs of various members of society.

Thus, they provide gambling, call girl service, crime connection, etc. Thus, it fulfills some of the functions in the urban complex. On this basis types, such as permanent necessitarians, permanent opportunists, temporary
nessessitarians, temporary opportunists. Among the permanent necessitarians are the idolent the adjusted poor the social outcasts. Among the temporary necessitarians are the respectable poor and the trapped the permanent opportunists are fugitives, unfindables, and the sporting crowd. The temporary opportunists are beginners and entrepreneurs.

As Seeley observes, it is most important to understand a slum from the viewpoint of the resident, how he feels, who control the life of slum dwellers, etc. and it is this, which make slums a human problem rather than a problem of finance and real estate.

Charles Abrams (1964) has studied slums on the basic of their physical setting. He has identified several types of slums in the United States. They are, metropolitan and rural ghetto, company perpetuated depopulated over run slums, hand-me-down, regenerate, home based and potential slums. He classified slums basically according to their physical setting, over crowding, permanence of the inhabitants, degree of organization and the type of problems present in the slum.

George J. Blair (1964), also studied the physical aspect of the slum. He classified them as squalid tenements and working men's houses, the twilight zones of overcrowding and decaying housing urban village or
ghettos and the third class commercial areas or the urban jungle which are the major types.

Clinard (1966) has provided a theory of slum growth and development that emphasizes the role of current urban renewal projects in creating new slums in areas where old slums have been eliminated.

It is well known fact that poverty is the prime characteristics of the slum. The poor have always been forced to live in the worst quarters of the city. This system is so since historical times. Bergel has pointed out that even during the Roman period of history, the living condition of the poor, the artisans, etc. approximated slum conditions. Hence, even during the glorious period of human civilizations, the poor have been living in inhuman conditions (E. E. Bergel: 1955).

Thus, slums existed during the historical period, but their condition worsened after the onset of the industrial revolution. The tremendous employment opportunities in the cities is in sharp contrast to the agent countryside brought about a phenomenal increase in urban migration. This far exceeded the infrastructural capability of the cities of the last century. Some of the worst types of slums infested with crime, prostitution, beggary and other social problems became manifest in slums from the last century onwards. These conditions have become even more manifest with the
increasing rate of urban poverty. Thus, when we speak of poverty in urban slums, it is no exaggeration of the horrifying conditions of the life in slum areas. Thus, many studies, which theories the living conditions in slum areas, also touch upon the aspect of abject poverty as the typical quality of life.

For the present study, the theories of poverty given by various sociologists have been applied. As these theories are more suitable to present study which have concentrated on slum dwellers. The majority of the slum dwellers are very poor, especially minority i.e. Muslims particularly women who are living below poverty line. Therefore, the researcher applied these theories as more justifiable to present research work.

Poverty has been defined in many ways. One of the first scientific definitions of poverty was given by Seebohm Rowntree. He used the concept of subsistence poverty to survey poverty in New York in 1899. He again conducted studies in the same area in 1936 and 1950. His conclusion was the causes of poverty changed considerable over half a century. He identified that the chief cause of poverty however was due to unemployment of the chief wage earner, inadequate wages, old age and sickness, death of wage earner and incidence of large families. He drew a
poverty line in term of minimum weekly sum of money, which was necessary to enable families to secure the necessaries of a healthy life.

Townsend (1970) argues that poverty differs from one family to another. For a proper definition of poverty, one must include the 'family resources' such as capital assets, savings, value of employment benefits, etc. to understand the level of poverty experienced by each family. Poverty determines the style of living. Similarly, Martin Rein (1970: 46) observes that to understand poverty, one should necessarily take into account the 'subsistence level of living' of the poor as it is related to the acquiring of the minimum necessities of life. Hence, "Those who lack the necessities to sustain life are by definition poor" (Ibid: 49) Martin observes.

In bringing out the salient features of the life of the poor, Hartford Thomas (1997:12) underlines that the lack of basic needs is one of the preconditions for defining poverty. Hence, poverty is often characterized by lack of access to clean drinking water, lack of sanitation, illiteracy, adequately paid work and services, which are essential to use life with dignity.
In this context, Thomas underlines the main or basic features of poverty. These are:

1. insufficient food deprives a person of his or their natural energy and causes illness, stunted growth of children, improper mental development, and recurring sickness.

2. impure drinking water becomes the major cause of illness and disease, often fatal for infants.

3. lack of sanitation not only spreads diseases but becomes personally degrading.

4. lack of proper streets and roads confines the people to their own slum areas, inability to pay for transport restricts their movement reduces opportunities to get better paid jobs.

5. lack of educational level leaves the person with undeveloped capacities and deprived of the qualifications for skilled work to obtain better paid jobs, hence, reinforcing the circle of poverty.

6. low income makes it impossible to obtain the basic necessities of life such as adequate food, clothing and shelter.

7. lack of access to proper health clinics or hospitals aggregates illness or the burden of ill health.

Hartford Thomas calls this phenomenon the closed circle of poverty.
From the above ongoing discussion of poverty as one of the main causes of deprivation, which is likely to affect the individuals’ nutritional, social economic and psychological well being.

Many sociologists have noted that the life style of the poor differs in certain respects from that of the other members of the society. They also note that the life style in different societies share common characteristics, in spite of cultural and social differences. The circumstances of poverty are similar, in many respects in different societies. This form of reasoning has led to the development of the concept of ‘culture of poverty’ or ‘subculture of poverty’ where the poorer sections of society may be identified by a distinct form of life style that sets apart from the other members.

A theory of urban slums and poverty in India by V. D’ Souza (1979) noted that there is an intimate relationship between slums and poverty. He wrote as follows – “But the fact remains that most of the people live in slums and most of the slum dwellers are poor. There is no doubt that there is an intimate relationship between slums and poverty, and it is reasonable to assume that more or less the same causes underline both the phenomenon. The slum may be regarded as the physical and socio-cultural environment of the poor.
The slums are inhabited by the people of low-income class or by the very poor. John Robertson, Zorbaugh and Hunter (2005, p.44) agree that slums do represent the locus of poverty.

Dandekar and Rath (1971) pointed out that poverty is endemic not only in the countryside, but also prevalent in the city and more so in urban slums.

The idea of culture of poverty was introduced in the late 1950, by the American Anthropologist Oscar Lewis. He developed the concept from his field work among the urban poor in Mexico and Puerto Rico. Lewis argues that the culture of poverty is a design of living, which is transmitted from one generation to the next.

The culture of poverty is seen as a response by the poor to their position in society. According to Lewis it is a reaction of the poor to their marginal position in a class stratified and highly individualistic society. It takes on the force of culture. Since its characteristics guide action which is internalized by the poor and passed on from one generation to the next and as such the culture of poverty tends to perpetuate. It is characterised by attitudes of fatalism and resignation and acceptance of the situation, the failure to join a trade union or other organizations, which may consolidate the power of the poor. The children inherit these cultural characteristics, as
it becomes an accepted way of life with which they are familiar. By the time the slum children are age six to seven, they have absorbed the basic values and attitudes of their subculture conditions. These children are not in a position to become motivated enough to take advantage of changing conditions to exploit any opportunity to do better, even if it comes their way. Thus, they are not psychologically strong enough to take advantages of opportunities to change their life.

Oscar Lewis observed that the culture of poverty is found in the strongest postcolonial societies or among those developing nations, which are experiencing early stages of capitalism. The culture of poverty, in fact is to be found strongly represented among the urban poor of their world countries.

Michael Harrington (1962) also suggests a similar example in his study of the poor slum dwellers in America. He observed that slum dwellers have a language of their own, a psychology of the poor, and a world view of their own. To be improvised is to be an internal alien to grow up in a culture that is radically different from the one that dominates the society.

Walter B. Miller (1962) also concludes that the lowest stratum of the working class has a distinctive sub-culture with its own set of focal
concerns. These includes an emphasis on toughness, masculinity, as search for thrills, and excitement, a present time orientation, and a committed fate orientation rather than achievement and effort as a means of realizing their goals.

Miller observes that the poor have certain focal concerns to which they are committed and which helps them to adjust too much importance to the condition of social disorganization and extreme marginalization as outlined by Oscar Lewis. This is perhaps because Miller's study is based on the urban poor of the capitalist nation of US, where as Lewis has studied the urban poor of Latin American who are culturally different.

Miller however agrees with Lewis that the lower class subculture is self-perpetuating and therefore it is many centuries old with its own distinctive traditions and does not show any method of escaping from the vicious circle of poverty.

Miller further observes that the subculture of poverty is especially associated with the “low-skilled-force” who has low incomes and no combination to change neither their location nor an awareness to escape from their situation of poverty. They are characterized by a “high boredom tolerance” and a capacity to find gratification outside the world of work. Therefore, this ‘culture’ emerges out of boring, low paid jobs and high
rates of unemployment and a situation to which the lower class respond by developing their own focal concerns which can provide them with some measure of satisfaction.

From the studies of Lewis, Harrington and Miller we assume that the concept of ‘culture of poverty’ or subculture of the lower class are based on two important assumptions: Firstly these scholars observes that the poor are distinctly identifiable from the rest of the members of the society because of their attitude and life style. Secondly, the poor are unable to breakout the vicious circle of poverty, which is self-perpetuating.

GROWTH OF SLUMS

Emergence of Slums

Slum is associated with Industrial Revolution and slowly it become a part and parcel of urban life and resulted in an influx of migrants into cities in search of livelihood. For the people who have migrated into the city a place of living has become the necessity and finding no proper place, people started living anywhere and everywhere possible and this human struggle for shelter resulted in the growth of slums. Slum is a harsh reality of urban life and slum living is something painful, inevitable and makes everyone cautious that though something is being done to improve it yet
much more needs to be done. Slums are generally inhabited by poor people and though not all, many of them live under poverty conditions.

**Slums – A World Wide Phenomenon**

Slum punctuate almost in every city of the world. This has become a universally accepted reality and an inevitable phenomena accompanying urban growth in all countries. Even in USA, which is understood as the most affluent society in the world, also shows are found in urban areas and they are due to industrialization, urbanization, unprecedented influx of rural masses into the cities.

It is well realized that there is the ‘Other America’ with its shocking conditions of substandard housing, poverty, ill health and hopelessness. 30 percent of the American families lived in sub-standard homes, many of which were slums. These slums have been created due to the inflow of population from different parts of the world. These slum areas unwittingly are pre-dominantly inhabited by the poor, unskilled labourers, who do not own houses, unemployment in these areas is very high (Mohammad N.: 1983).

Even in Sweden, there are slums. It is estimated to be living in makeshift Shantys made variously of scrap tin clap boards corrugulated iron and canvas. In Hong Kong, where there is even a class below the
squatter group called the “Street Sleeper’. In Singapore, 1,30,000 people are living under squalid and unsanitary conditions in “attap kampongs” throughout the municipal areas. These people live in huts made with timber, old boxed, etc. (Singh S. D. and Pother K. P.: 1982).

There are three main types of Slums; one is the original slum, an area which from the beginning consisted of unsuitable buildings. These sections are beyond recovery and need to be raised. The Mexican Slum in Wichita is an example of an original slum.

The second type consists of Slums created by the departure of middle and upper class families to other sections and subsequent deterioration of the area. An example is the South End Slum in Boston (Bergel, E. E.: 1970).

The third and most unpleasant type of slum is mainly a phenomenon of transition. Once the area around a main business district has become blighted, physical and social deterioration spreads rapidly. This kind of slum teams with flophouses, provides accommodation for the destitute, houses for prostitution. It is populated by labourers, beggers, chronic alcoholics, homeless men and habitual criminals. Its economic activities are carried out by proprietors of saloons, money lenders, fences, drug peddlers procurses and prostitutes. This type of slum clearly defies
rehabilitation. Any town or city, India may be described as an example of this kind of slum (Rao P. Manohar: 1991).

The existence of ‘urban slums’ is one of the major problems faced in almost all the major cities/towns throughout the world including India.

Slums in India

Some of the worst slums in the world can undoubtedly be found in Indian cities. Today nearly 20 percent of India’s urban population lives in slums. Census of India 2001 has found that 607 town spread among 26 States and Union Territories are reporting Slum population in 40.3 million comprising 21.5 million males and 18.8 million females. About three-fourth of the slum population is devoid of necessary basic facilities.

In the older metropolises like Mumbai, Kolkata, Delhi and Chennai, the slum has become a chronic reality. Maharashtra topped with over 10 million slum dwellers, Andhra Pradesh has about 5 million, Uttar Pradesh and West Bengal towns hold Slum population of 4 million each. Information of grave concern is that the Slum population of 40 million also includes over 5.5 million infants and children in the age group of 0-6 years. Indeed, it is unfortunate that such large numbers of children are also ruin to suffer the social deprivations of Slums. More than 41% of Kolkata’s Slum households have lived in Slums for more than 30 years.
WOMEN IN SLUMS

Developing nations must come to grip with the problems and challenges of slum problem. Because of the urbanization and the effects of this urban explosion are dramatically manifested in teeming slum in the centre of the city and mushrooming shanty habits at its periphery. Infact slum is a harsh reality of urban life. In 2001 Census report, 40.3 million people are living in slum areas, and three fourth of the slum population devoied of necessary basic facilities and live below poverty line. But the condition of women is more worst than the men. 70% of the poorest women are living in pathetic condition under poverty, illiteracy and exploited in several ways. Therefore, the problems of slums are really the problems of women because life in slum is really a harder and painful for women, their physical surrounding are unfit for human dwelling. The plight of slum women is untold misery. Among the slum dwellers have the low moral standards do not make for the full flowering of family life, husband and wife relationship is unstable and unhappy and have the habit of going to other women. Therefore, polygamy, divorce, and separation are very common in slum areas. Generally, in slum areas large number of women headed the households’ responsibilities. These women must take care of their children to cope with these responsibilities. Women who bear
the burden of raising children under the most difficult conditions and run
their households, and they suffer more from poverty, malnutrition and
disease. Because of their lower income, they do not have any security,
faced many problems such as staying alone with their children, they are
unable to cater the basic needs of their children. Therefore, their children
are invariably withdrawn from schools and were put to work at a tender age
to make both ends and means.

Majority of the women in the slum are illiterate and work in the
unorganized sector for patty remuneration with no security of job and no
social security or welfare benefits and they face gender discrimination
treatment at their work place. They get low wages as compared to the men.
All of these slum women work very hard to make their living. Inspite of
this they hardly enough to meet their basic needs. In slum area many
young girls dropout from their school to accompany their mothers to assist
in other household chores like collecting water, cooking, bring up siblings,
etc.

In slum areas women who suffer most from environmental
degradation and lack of essential civic facilities, living in unhygienic
condition. Flies are found everywhere; they live in most disgusting
hopeless condition. Due to this, slum women and children have to suffer
from various diseases and as a result, child mortality rate is very high in Slum area. They also suffer from nutritional disorders and vitamin deficiencies. Due to absence of adequate toilet facilities, women are forced to search open field or ground to attend the nature’s call, in the rainy season it become even worst.

Generally, in slum areas, drinking water facilities are meager. Women, who usually collect the water, have to stand in queue for hours to get their turn even after their turn; they cannot get enough of water, they become frustrated and blame at each other in abusing language, which ultimately leads to quarrels and physical violence.

The fertility rate is very high among Slum women. They have fairly a big family. There are instances of eleven to twelve persons living together with a single breadwinner. Inspite of their poverty, and low income, they are not encouraged to limit the size of their family. Because they consider that children are gift of God, God is responsible for the birth of children and God only provide food to them. Therefore, they are not interested in adopting family planning methods. Moreover, these slum dwellers desire to have more children, they expect better monitory returns from their children for economic support and consider them a financial asset to the family.
In Slum areas, chances for a decent life is low. It is much worse for women because their husbands beat them openly in the public and their wives hardly complaint against their husbands unless it becomes physically intolerable in a slum situation. Wife battering seems to be that husband has right over his wife and others do not have a right to interfere. They suffer silently and accept them as their fate. Their husbands spend their money on drinking liquor, smoking and playing, gambling. They idly spend time in roaming here and there without any work. The women who cannot get enough food and whose children are starving and whose husbands do not contribute their income properly for household expenses. Generally, they go to work out of sheer economic necessity as a survival mechanism. They perceive work as a curse rather than pleasure. They take up manual jobs only and they do not have any hope for improvement. They feel that they are forced to accept a life of frustration and defeat in society. Privacy is almost non-existent in these huts. Parents, children, and in-laws live in a single hut where there is no partition / separate room for privacy. It is a fact that the parents have to sleep along with their grownup children. The room is shared not only by men, women and children, but also by domestic animals like cow, sheep, hen and buffaloes. They are forced to live under the most unhygienic condition.
Review of Literature

An attempt has been made in this section to make a review of the major studies that have appeared on the subject.

1. Thorbek (2002) studied the poor women in slum on the outskirts of Colombo (Srilanka) and partly with the poor women in the largest Slum of Bangkok (Thailand). She deals in her book with the lives of the Slum women, their relations with other people and their ways of thinking. She compares the social and cultural lives prevailing in these two slums. She examines the common and differentiating features of both the Slums, focusing on the gender identity and the impact of slum life on women. She explains how urbanization intensifies gender struggle. She quotes extensively from the in-depth interviews which she has conducted with women who live in Colombo Slum which reveal how women struggle for their life.

2. Tandon and Niraj Kuman (1994) say that the conditions of women in Slums in general, and of socially underprivileged women in particular are most pathetic. Most of these women are engaged in activities which are at the bottom end of the scale of earning income and are amongst the poorest of the poor in the working class. Their jobs offer no attraction and requires a great deal of physical ordeal. This study has shown that inspite of many
developmental programmes, most of the socially underprivileged women are still suffering from early marriages, illiteracy, and victim of violence. They are suffering from basic needs like food, shelter, clothing, etc.

Ramana (2002) conducted a study on women in Muslim Slums of Vishakhapatnam in the State of Andhra Pradesh, focusing on the ways which slum women lead their lives, the problems they encounter and the mechanism they adopt to face the situation in the Slum. Women who are important bread-winner are exploited in several ways and are subjected to gender discrimination and oppression. They work under hopeless conditions just for their needs of life and for their children. Unfortunately, it is comparative study rather than exclusively on Muslim women in Slums.

Susan N. Mody and Sharaya Mhatre (1975) studied the Bombay Slum's poor migrated un-skilled labours belonging to the Hindu religion. They explain how these women face many difficulties in getting jobs due to the lack of education and skills and how they suffered from lack of basic facilities like housing problem, acute water shortage, the scarcity of sanitary facilities, etc. In Slums, life of women is not safe. She become the victim of violence by their own husbands, wife battering occurs within the family and is treated as a private matter and religion sanctions the
authority of the husband over the wife, the major source of violence and oppression is the family itself.

Volga (1996) points out that women, young and old, directly or indirectly are subjected to different kinds of oppression by men of different degrees of Kinship.

P. K. Mukherjee (1988) writes, in the thousand Slums of India’s industrial centres, manhood is unquestionably brutalized, women dishonoured and childhood is poisoned at its very sources. Women are the first to suffer from economic recession because they come last in the list of priorities. Both in rich and poor nations, women carry a heavy work burden inside and outside the home in addition to their childcare responsibilities.

The mindset of the Slum women can be best understood in the framework of the Lewis concept of ‘culture of poverty’. The culture of poverty is a sub-cultural of the poor with its own norms and values which help them to adopt to the situation of being poor. On the level of individual, the major characteristics of culture of poverty are a strong feeling of marginality, helplessness, dependence and inferiority, a present time orientation and a sense of resignation and fatalism (Lewis, 1959). The painful experiences of poverty and hunger overshadow all other attributes
in a Slum situation as their only strategy in life is strategy for survival and they are always vulnerable to slight, insults and in difference of the functionaries (Rainwater, 1968: 166).

Anderson (1960) says that the slums are the refuge area for the aged, the chronically sick, the homeless and the socially maladjusted. Some other characteristics are poor sanitary conditions, continuous health hazards, high rate of criminal activities and social isolation.

Hunter (1964) has analysed how the slum dwellers create social and economic problems in the neighbourhood regions and challenge the social balance of the urban areas.

Geertz (1965) has analysed the “Kampong” type of settlements that have developed in Java. The Kampong is marked by social disorganization where theft, prostitution, gambling and drinking are most common.

Dutt (1977) has tried to analyze the complex socio-ecological problem of Calcutta created by the Mass immigration of rural population and the refugee influx with consequent growth of blighted areas. He has tried to show that the social change for the poor ‘bustee’ dwellers has been greatly accentuated owing to the employment of both husband and wife, adoption of a very limited nuclear family structure, and the erosion of traditionally close kinship ties with even the immediate family members.
Singh (1978) has made a few generalizations about the problem of urban poverty. The work is confined to the role of women and their efforts to cope with condition of absolute poverty as well as their basic needs and priorities. She has studied the socio-ecological condition in four Sequatter Settlements of Delhi.

Fernandes (1991) explain how urbanization affects women adversely and how women have internalized in themselves, the ideology of subordination. She conducted her study in ten Slums of Delhi. She studied how women find coping mechanism to deal with insecurity that results from migration.

Laxmi Thakur (1988) in her sociological study, an attempt has been made to see the social status and economic autonomy of the working women residing in Jawaharnagar Kachhi Basti, Jaipur. In this study we found that 50 percent of Slum women could not spend their earning independently. Thus, it was found that the exploitation of women and male domination has continued in different forms. The net result of all this was alienation of women from their families from their native places, jobs and from human dignity. This alienation ultimately extended even to their own self.
Raj (1986) points out that autonomy is the opportunity to act independently on its own behalf and not at the behest of order of some one. Feminist scholars have uncovered that women lack autonomy in matters relating to marriage choice, marriage dissolution, choice of career, choice of education, life style, freedom of movement, expression of sexuality and so on.

Susanne Thorbek (1994: 12), all women in the slum work very hard to make their living. Because women’s poverty is directly related to the absence of economic opportunities and autonomy, lack of access to economic resources, including credit land, lack of access to education and support services and their minimal participation in the decision-making process. Poverty can also force women into situations in which they are vulnerable to sexual exploitation.

The United Nations General Assembly adopted the declaration the elimination of violence against women (1993) and this became the first universal legal instrument combating violence against women. However, in the case of slum women neither UN declaration nor the Indian Penal Code can protect them. Infact, the life in slums is harder for women than men. Many human rights violations on slum women are reported, but ironically slum women do not perceive them as violation of their rights
even if these violation cause great suffering. They suffer silently and consider their sufferings as their fate.

Anupam Singh (1997: 40) says that women and children are among the major sufferers. Female labourers are ruthlessly exploited by greedy employers. Women also suffer from various ailments because of congestion, inadequate food and child bearing. The adolescent girls are the worst sufferers, because they on the one hand, are subjected to work for manual jobs mostly of maid servants where the chances of their economic as well as physical exploitation are high and on the other they remain uneducated and unemployed or underemployed.

Further the very outlook of all the slum-dwellers has been pessimistic. They occupy lowest ranking station in the prestige structure. They believed that nothing beyond charity could be done for these people and improve their position. They go for manual work only and complain that they are always asked to obey the orders of the employer. They feel that they are forced to accept a life of frustration and defeat in society. This attitude makes them remain in eternal poverty (ibid: 183).

Nambiar (1961) has identified the spatial pattern of Slums in Madras city, geographically corresponding to the water courses inside the city. He
has found a high birth rate, high infant mortality and poor amenities in slum areas.

Mohsin (1979) has provided a sociological account of the mental and physical growth of slum children of Patna. They suffer from nutritional anaemia and calorie-protein malnutrition. He has found that the high degree of illiteracy among the Slum children is because of the lack of educational facilities. He has also analysed the socio-economic condition of the households to which those children belong.

Venkatarayappa (1971: 50) says that the family structure in slums presents unique characteristic features. There are quite a few families where the husband and wife relationship is unstable. Disagreements leading to quarrels and vicious fights followed by desertion by either the man or the woman is not uncommon and divorce is also not unusual.

Nigam (1990: 110) calls women workers from the poorer section of society as being truly 'invisible' in nature. Ramswamy (1990) studied the problems and future expectations of women workers in a submergible slum. She has studied 25 women head of the households. Mitter (1988: 14) said that unskilled and low levels of income workers are unprotected from exploitation due to the non-application of labour laws.
Sethuraman (1983: 5) noted that though the wages are low, the income is sufficiently attractive for migrants, especially from rural areas who considered the low wages to be better than what their income was earlier.

Desai and Pillai (1970) pointed out that Slum is basically, an area of darkness, poverty, low rates of literacy. Similarly, Zakir Husain (2005) reported that the low level of literacy is found among the Muslim slum dwellers of Kolkata.

Khandekar (1993) analysed childbirth practices among women in the slum areas. He pointed out that in slum area majority of the deliveries are conducted by the *dai* at home only because slum dwellers considered delivery as a normal and natural phenomenon for women. The complication occurring during delivery clearly show the unhygienic practices and the inability to identify ‘high risk’ mother by the untrained personnel resulting in pre-natal deaths which could have been avoided if the delivery is attended by an adequately trained personnel and emphasizes the necessity to train the dais to use hygienic childbirth practices.

Bijlani and Pradipto Roy (1991: 31) in their study of Hyderabad Slum found smaller size household for Hindu Slum dwellers in comparison to Muslim Slum dwellers. Because Muslim slum dwellers...
believe that God is responsible for the birth of children. Therefore, they are not adopted any artificial birth control. Similar finding is reflected in the Ansari (1993) study which illustrates that Muslim do not take to family planning due to their socio-economic backwardness, especially female illiteracy. A survey conducted by S.C.Gulatti and R.P.Tyagi (2003) in Delhi slums pointed out that slum women had strong desire for male child and son preference. Majority of the Slum dwellers have large families. Moreover, low-income families desire to have more children in expectation of better monitory returns.

Illa Chakravarthi (1994) says that due to bad sanitation, improper drainage system, absence of good hospital and cleanliness led slum dwellers to various types of skin diseases and other related diseases among slum dwellers. Whatever income they have half of the income is spent on food. Swarajyalakshmi (1994) pointed out 40 percent of the Slum dwellers are using the health facilities by charging reasonably low fees. This study highlights the necessity of increasing public health facilities particularly at the secondary level to the slum population.

Further, she reported that in Slum area women, children, widows and female-headed households as the most vulnerable groups, who suffer most from environmental degradation and lack of essential services. Women
bear the burden of raising children under the most difficult conditions, and run their household activities.

Siddique (1969) has studied the social and economic conditions of the people living in the squatter settlements of Calcutta.

Chakarvati, R (1986) says that along with their menfolk, women also migrated to the cities in search of employment and livelihood. These women faced enormous problems, both at the work place and in their lives, and constantly exposed to mental and physical strain. These women were gradually losing their identity. Since most of these women did not possess any skill or sufficient money, they were left with no other alternative except to engage themselves in manual work.

Devasia and Devasia’s (1994) book on ‘Empowering Women for Sustainable Development’, elucidates the struggle of women in Slum areas of Nagpur. They explain how slum women fought against all odds because they realized that there were no alternatives to sustainable development than their own improvement.

Objectives of the Study

The present study is concerned with the Muslim women in slums of Hubli city, Karnataka. More specifically, the present study has been undertaken with following objectives.
1. To examine the socio-economic status of Muslim slum women.

2. To examine the level of education of Muslim slum women and record the improvement that has taken place in the educational status of Muslim women in slum, their attitude towards higher education of their daughters and women.

3. To portray the nature of work of Muslim slum women and their attitude towards their women doing paid work outside home, the participation of their women folk in the mainstream of society and relationship between education and work and social status.

4. To highlight the autonomy of women in decision making relating to their exercise franchise, adopting the family planning. It also examines the leisure time spent by Muslim slum women to move outside home and attendance at social and cultural functions.

5. To record the changes that have taken place in the attitude of Muslim slum women towards the polygamy, age at marriage, small family norm and their perception about male child.

6. To find out their awareness about health awareness camps in slum areas and immunization to their children.

7. To analyze the health aspect of Muslim slum women including fertility behaviour, health problems of slum women, seeking opinion
of women about prenatal care during pregnancy, family planning operation.

8. To observe the status of Muslim women in slum and nature of violence against Muslim slum women. It also examines the habits of their husbands and slum dwellers.

9. To analyze the sociological implications of these findings and to suggest measures for the slum development and development for slum women.

Importance of the Study

The present study focuses attention on the Muslim women in slums in India. It has been conducted in Hubli city, Karnataka. It seeks to observe the Muslim women in slums. The significance of the present study is that it not only stresses on women, but on women who belonging to the minority community. So far, no study on exclusively on Muslim women in slums has been conducted. A few studies, which are available exclusively deals with the slum women in general, ignoring the religiosity. The present study focusing on the pathetic condition of Muslim women in slums, dealing with their day-to-day life is tough going for women in slum area, because they are subjected to exploitation in several ways. Slum women slog and sweat for the whole day to meet their both ends with stigma of
low status, their life so painful and miserable that they are victims of various types of violence, which appear in many areas.

**Limitations of the Study**

The present study makes a modest attempt to study the problems of Muslim women in slums. It only gives a description of the problems. Hence, this study may be called descriptive study rather than diagnostic or exploratory study.

Due to the single-handed efforts on the part of researcher, the present investigation has certain limitations, which are given as follows.

1. The present investigation has been limited to only Hubli city that too to five slums.

2. This present research is conducted exclusively on Muslim women in slum. Their other counterpart non-Muslim women are not included in this present study.

**Scheme of the Study**

The study has been divided into eight Chapters.

1. Chapter I outlines the Introduction, Statement of the problem, Importance and Objectives of the study. It also presents the review of literature.
2. Chapter II outlines the profile of the setting, sample tools and techniques adopted in the present study.

3. Chapter III portrays the socio-economic profile of the sample respondents, viz, age, marital status, education, medium of education, religious education, type and size of family, income, occupation of the respondents and their parents and children, and examine the reasons of migration of the respondents.

4. Chapter IV describes the literacy and educational position of Muslim slum women in India. An attempt has been made to examine the attitude of the Muslim slum women towards the education, the importance of education for Muslim women including their daughters, and finally the changes that have taken place in the attitude of Muslim slum women towards the importance of education for slum women and their daughters.

5. Chapter V examines the problems of working women, the socio-economic background of working women and nature of work adopted by the them. It also examines the gender discrimination meted out at the work place and nature of wage earning.

6. Chapter VI analyzes the health problems of women and children, issues pertaining to the reproductive health, delivery practices, their
attitude towards small family norms, use of contraceptives, undergoing family planning operation. It also examines the health problems of respondents' children, incidences of diseases among the respondents' children.

7. Chapter VII investigates the status of Muslim slum women and degree of autonomy enjoyed by Muslim slum women in participating in the social, economic and cultural activities. It also reveals whether Muslim slum women possess freedom in the decision making process related to the exercise their franchise right, adopting the family planning. Finally, present study also examines the respondents' husbands' habits, like intoxication, gambling and irresponsible nature of respondent husbands made women to take the decision regarding their family matters. It also examines the respondents' husbands' violent nature against their wives under the influence of intoxication.

8. Chapter VIII highlights the major finding and implications of the study.