

# 1 Gender, Slum and Society

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## 6 **Abstract**

7 The notion of human wellbeing itself is more broadly conceived to include, not only  
8 consumption of goods and services but also the accessibility of all sections of the population,  
9 especially the deprived and those who are living below the normative minimal poverty line, to  
10 the basic necessities of a productive and socially meaningful life. Analysis of data from the  
11 World Values Surveys demonstrates that the linkage between individual resources,  
12 emancipative values and freedom rights is universal in its presence across nations, regions and  
13 cultural zones. A specific focus on these aspects of development is necessary, as experience  
14 shows that economic prosperity measured in terms of per capita income. It does not always  
15 ensure enrichment in quality of life reflected in broader dimensions of well-being like in  
16 indicators on longevity, literacy or, for that matter, environmental sustainability. Attainments  
17 in these dimensions of welfare are desirable in themselves; hence, they are socially valued.  
18 This study demonstrates that socio-economic development, emancipative cultural change and  
19 democratization constitute a coherent syndrome of social progress â???" a syndrome whose  
20 common focus has not been properly specified by classical modernization theory.

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22 **Index terms**— Slum, Poverty, Development, Women empowerment, Social justice, Discrimination.

## 23 **1 Introduction**

24 Generally women and girls in slums have a poor quality of life in slums. The lack of basic services affects them  
25 the most. They have to spend considerable time collecting potable water and getting rid of wastewater. Looking  
26 after children who are frequently sick, husbands who do not earn adequately and can be drunk and trying to  
27 ensure that the family gets a meal every day. Women are most disadvantaged in slums. Girls have to look after  
28 younger siblings when both parents go to work. Combined with a traditional bias against educating girls they  
29 are often not sent to school or drop out at an early stage. Girls do not have the exposure to everyday city life  
30 situations, which men, women and young men have. As a result they are often anxiety prone and stressed. The  
31 unhealthy and polluted environment, lack of immunization, malnutrition and absence of educational exposure  
32 affects children in slums. Sadly, their physical, emotional and intellectual growth is stunted from a very early  
33 age. The situation with respect to women's health in the urban slums is no different; rather their health is  
34 neglected the most. Insecurity related to regular income, food, shelter, access to health care and other essential  
35 services, along with poverty and difficult physical and social environments, such as exploitation and abuse in the  
36 treatment of women, have an adverse impact on the health of the urban poor women.

37 There is a consensus among the leading international organizations (e.g. UN, WHO, World Bank, and ILO)  
38 and development scholars that to achieve an effective change for better health and quality of life for women,  
39 a dual approach is needed (UNDP, 1999; Kar and Acalay, 2000). These are: (1) reforming health and welfare  
40 systems that meet the specific and urgent needs of women (e.g. health care, day care), and (2) reforming socio-  
41 cultural systems that perpetuate gender inequalities which are the source of all day-to-day problems (e.g. equal  
42 opportunities for education, income, cultural practices and devaluation of women). These two approaches address  
43 what Moser (1987) identifies as two types of women's needs—"practical needs" and "strategic needs" respectively.

44 The first approach focuses on day-to-day needs that are akin to the proverb, giving a fish to a starving person;  
45 while the second approach is giving a fishing rod and opportunities to fish. There is synergy between health  
46 systems, human development systems, and broader social reform. While men and women in large numbers and  
47 in many nations have benefited from various forms of social and technological developments, women continue to  
48 suffer from persistent inequalities in both poor and rich societies. In general, women carry most of the burden  
49 of caring for their children and domestic work. Empirical studies show that women also suffer most of the brunt  
50 of poverty and abuses due to persistent inequalities and relative powerlessness ??Sen, 1990). Both in rich and  
51 poor nations, women suffer various forms of institutionalized injustice and abuse including: denial of basic needs  
52 (education and health care), feminization of poverty, unfair opportunities for employment, income, and leadership;  
53 sexual harassment and exploitation; physical mutilations and deaths, domestic violence; insufficient interest in  
54 gender-related issues in policy and research; and culturally conditioned practices that endanger women's health  
55 and quality of life (e.g. dowry deaths, honor killing, early marriages).

## 56 2 II.

### 57 3 Methodology

58 The data have been collected from secondary and primary sources.  
59 a) Secondary Sources Data is collected and compiled from the books, reports, published and unpublished  
60 papers, leaflets, booklets, Municipal records and Governmental circulars.

### 61 4 b) Primary Sources

62 Interviews from the field with respondents, word counselors and slum leaders have been conducted to elicit their  
63 opinions and experiences in slum life with the help of interview schedule.

## 64 5 III.

### 65 The Universe and Sample Size:

66 The study was conducted on slums of the capital city of Chhattisgarh, Raipur, India. Total 300 families from  
67 four slums taking 95 families from Gandhi Nagar, 88 families from Moulipara, 100 families from Kushalpur and  
68 17 families from Kota basti have taken as sample. Total surveyed population is 1383. Head or senior most persons  
69 of the family are the respondents.

## 70 6 IV.

### 71 7 Gender in Slums: Some Aspects

72 Family is a miniature of the society. Women in the family are inevitable. The basic organization of society  
73 comes from the organization of family. Family imparts essential social training to its members in selfrestraint,  
74 responsibility, human relations and goaldirected behaviors. Once a new activity has been accepted as desirable  
75 by wide sections of the population, families assume an increasing role in equipping the next generation with  
76 knowledge, skills and attitudes supportive of the activity. The hereditary transmission of occupation from father  
77 to son has taken place for millennia. Today children are no longer as likely to enter the same field as their parents,  
78 but they still acquire basic skills and attitudes that influence their occupation. When an activity has matured  
79 to the point that family plays a very active role in its transmission, the activity has become a part of the culture  
80 of the society.

81 Community activism is an important avenue towards participation in city-level planning and policy making  
82 processes. But there is the danger that, if women confine themselves in organizing self-help and survival strategies,  
83 they may be left to manage communities on their own, without resources or political and professional support  
84 (Beall, 1995). Recent concern with urban governance stems from general attention being paid to the issue of  
85 "good governance" in development. It is essentially preoccupied with questions of financial accountability and  
86 administrative efficiency, and political concerns related to democracy, human rights, and participation. Urban  
87 governance used to be equated solely with urban management but more recently, it has come to be understood  
88 both as government responsibility and civic engagement involving a full range of participants, which makes it  
89 more possible to integrate a gender perspective. Women need to participate in public office because they have  
90 particular experiences of, and relationships to, the urban environment, and they have proved themselves to be  
91 effective agents of change at the city or local level on a range of issues (Beall, 1995). Some of the aspects of  
92 women faced in daily life have been focused bellow. Participation in local issues by the women reflects her ability  
93 to the leadership and importance in the family and community as well as her degree of empowerment. 14.76%  
94 respondents have said that they themselves or their wives are always concerned about the local issues (table-1).  
95 21.33% respondents have said that some time they or their wives participate in local issues, but 64% women do not  
96 participate at all in local issues. Here it shows that majority of women do not actively participate in local issues  
97 and keeps themselves out of reach to these issues due to many reasons. In Kota Basti and Gandhinagar women's  
98 participation rate is same whereas other two slums projects same picture in this regard. Self help groups become  
99 important as a tool of poverty alleviation. Most of the financial institutions, being commercial institutions, do

100 not find it commercially feasible to lend to the poor. The poor are generally illiterate, they have no fixed salary  
101 and they cannot offer anything as collateral security. So in spite of the availability of huge funds, bigger financial  
102 institutions do not finance the poor. It is interesting to note that a majority of the members of SHGs in India  
103 are women ??Khan & Kraemer, 2008). The 74 th Constitutional Amendment has given a significant role to  
104 both rural and urban local bodies in terms of empowerment and expanding their normal functions to include  
105 poverty alleviation. In this regard, all the urban local bodies have to focus on micro finance at the grass root level  
106 (slums). Self help groups are the key to empowerment of women. As table ?? shows that only near about ten  
107 percent women are actively involved in SHGs. Out of them 4% women involve in making handicraft, 1% people  
108 involve in food processing (making pickle), and 5.33% women work as sales girl. But near about 89% women  
109 are not involve in SHGs activities. a) Social inequality and social justice: Some facts Race, status, and class are  
110 one of the main reasons for inequality. There is a high degree of social inequality in India. Social inequality has  
111 been defined as a conflicting status within a society with regards to the individual, property rights, and access  
112 to education, medical care, and welfare programs. Much of society's inequality can be attributed to the class  
113 status of a particular group, which has usually been largely determined by the group's ethnicity or race. All  
114 societies treat people with certain characteristics differently from others, males/females, old/young, rich/poor,  
115 etc. This differential treatment leads to social inequality and the placing of individuals into social classes or  
116 hierarchy's. Some hierarchy's, such as an ascribed status, effect individuals from the moment they are born,  
117 like a child born into a wealthy family, is more likely to be seen as successful and have more life chances, than a  
118 child born to a poor family who would be likely to have less life chances, and considered low-class. An ascribed  
119 status is a feature assigned to an individual by circumstance rather than by accomplishment, and tends to be the  
120 characteristics acquired at birth, such as race, sex, and age. In modern, capitalistic societies, income and wealth  
121 are major factors in assigning one to a specific place in the hierarchy.

122 The structuralfunctionalist, believe that a society that has unequal rewards will operate more smoothly and  
123 make people want to strive to do better things with their lives. We live in a society in which you must work  
124 for everything you get, and functionalists believe that those with more ambition, who are willing to work, will  
125 get what they want. Matching two different kinds of processes has socially created social inequality. "The social  
126 roles in society are first matched to "reward packages" of unequal value and individual members of society are  
127 then allocated to the positions so defined and rewarded" (David, 2001).

128 To protect the urban poor as vulnerable group it is now widely recognized that the rapid growth of urban  
129 populations has led to a worsening in absolute and relative poverty in urban areas. Urban poverty has, until  
130 recently, been low on the agenda of development policy because of dominant perceptions of urban bias and  
131 the need to counter this with a focus on rural development policy. However, policy interest in urban issues is  
132 increasing as a result of two phenomena: projections of a large and increasing proportion of poor people living in  
133 urban areas, partly as a result of urbanization; and claims that structural adjustment programmes -which have  
134 removed some of the urban bias, by removing price distortions -have lead to a much faster increase in urban  
135 poverty than rural poverty.

136 Social inequality is different from economic inequality but the two inequalities are linked. Economic C  
137 inequality refers to disparities in the distribution of economic assets and income. While economic inequality is  
138 caused by the unequal distribution of wealth, social inequality exists because the lack of wealth in certain areas  
139 prohibits these people from obtaining the same housing, health care, etc. as the wealthy in societies where access  
140 to these social goods depends on wealth. "The degree of inequality in a given reward or asset depends, of course,  
141 on its dispersion or concentration across the individuals in the population" ??David, 2001).

142 Situations of marginality produce ideas of justice. Lack of access to means of representation, resources, and  
143 survival means such as education, health, etc. produces marginality. One of the implications of this manifold  
144 context is that while the issue of justice is studied only or mostly in terms of governance, its delivery mechanisms,  
145 and the various governmental forms of justice, social justice as different and distinct from governmental justice  
146 emerges as a distinct category of social reality to be inquired and appreciated in its own right. The social justice  
147 scenario is to be investigated in the context of two streams of entitlements-(a) sustainable livelihood, which means  
148 access to adequate means of living, such as shelter, clothing, food, access to developmental means, employment;  
149 education, health, and resources (b) social and political participation (enabling or empowering means), which  
150 is built on the guarantee of fundamental rights, and promotion and empowerment of the right to participation  
151 in the government, and access to all available means of justice, and on the basis of which "justice as a political  
152 programme" becomes a viable reality. A study is required therefore based on select illustrations of various issues  
153 relating to government policies on topics such as (a) the right to food and water (b) housing, which includes  
154 resettlement and rehabilitation (c) access to education, (d) access to provisions of health and healthcare, (e)  
155 right to work, and (f) access to information and the right to communication ??David, 2001). In short, one of  
156 the important ways in which the inquiry will proceed will be through taking stock of various forms that have  
157 occasioned the articulation of ideas of social justice.

158 The constitution ensures that there is no discrimination against any section of our society. In India, certain  
159 social groups such as the SCs, STs, OBCs and Minorities have historically been disadvantaged and vulnerable.  
160 Then there are certain other groups which may be discriminated against and which suffer from handicaps. These  
161 include persons lining in slum, disable, older persons, street children, beggars and victims of substance abuse.  
162 Our Constitution contains various provisions for the development of such marginalized groups. Source : Personal

## 8 B) MORAL, SOCIO-CULTURAL AND MENTAL DEVELOPMENT OF SLUM DWELLERS

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163 survey-2012 Many residential areas within the city tend to be socially isolated from others, partly by choice  
164 & partly by location. The slums are especially so as their chief link with the rest of the community is their  
165 identification with labour market, but there may be an additional link through politics, slum dwellers function  
166 equally with others as citizen & as they are able to identify themselves with social group. The urban poor face  
167 multiple challenges. Insecure tenure reinforces poverty and social exclusion. Slum dwellers are often excluded  
168 from many of the attributes of urban life critical to full facilities, facing restricted access to economic activity,  
169 credit, health and education services and exclusion from safety, the rule of law or political voice. People in  
170 slum areas often face stigmatization, discrimination, and administrative isolation, and suffer disproportionately  
171 from civic amenities adequately (Radoki & Lloyd, 2002). In Raipur slum dwellers feel being discriminated in  
172 many respects. Slums, like the larger societies of which they are part, have powerful vested interests, entrenched  
173 power bases and inequality. Solutions need to work for the poorest and most vulnerable members; also for the  
174 groups that face discrimination (which in most societies means particular attention to ensuring marginalized  
175 equal participation). Table 3 shows that maximum people feel discrimination because they think that sufficient  
176 development has not been taken place for their community (37.33%) and 22% respondents feel that they access  
177 smaller facilities than others. 36% respondents think that they are not being discriminated.

178 People living in Kota Basti and Kushalpur have the same opinion about the feeling of discrimination. On the  
179 contrary People of Gandhinagar and Moulipara equally feel discrimination. They think that access to the facilities  
180 is less than other areas and inadequate development is probable reasons for feeling of discrimination. Diversified  
181 opinions and mixed responses are received from the respondents on this matter. Table 4 shows that 63.67%  
182 respondents feel they enjoy least social justice because being discriminated. The people have said (25.67%) that  
183 they don't get equal treatment with compared to the rest of the city community, 26.67% people have reported  
184 non availability of basic facilities, and 11.33% respondents have said that being slum dweller they face indifferent  
185 attitudes from the mainstream community and often from the administration. 36.33% people have not made any  
186 comments on this. The gross opinion reflects that social justice is an arena only partly covered by law; rest is  
187 covered by social and political ideas and practices. Ethical ideas about honour, right, respect, autonomy, claim,  
188 share, revenge, and shame also play significant role in determining mores of justice. A sense of entitlements plays  
189 a role. Justice thus propels variety of forms -from social-economic rights, to the forms of justiciability, forms of  
190 redistribution of wealth, the form of due process, subjective experiences of justice, and as distinct from these  
191 experiences the objective tests of justice. People of Gandhinagar (50%) don't have any idea about social justice.  
192 Kushalpur and Moulipara are having the same kind of people who think alike in this regard.

### 193 8 b) Moral, socio-cultural and mental development of slum 194 dwellers

195 The social development process provides opportunities to promote people's moral, social and cultural development.  
196 People's moral development involves the growth of their sense of self, their unique potential, their  
197 understanding of their strengths and weaknesses, and their will to achieve. They develop the knowledge, skills,  
198 understanding, qualities and attitudes they need to foster their own inner lives and material as well as non-material  
199 wellbeing. People's moral development also involves people acquiring an understanding of the difference between  
200 right and wrong and of moral conflict, a concern for others and the will to do what is right. They are able and  
201 willing to reflect on the consequences of their actions and learn how to forgive themselves and others. They  
202 develop the knowledge, skills and understanding, qualities and attitudes they need in order to make responsible  
203 moral decisions and act on them.

204 Social and cultural development involves people's acquiring an understanding of the responsibilities and rights  
205 of being members of families and communities (local, national and global), and an ability to relate to others and  
206 to work with others for the common good. People display a sense of belonging and an increasing willingness to  
207 participate. People develop the wisdom, skills, qualities and attitudes they need to make an active contribution  
208 to the democratic process in each of their communities. People's cultural development involves pupils acquiring  
209 an understanding of cultural traditions and ability to appreciate and respond to a variety of aesthetic experiences.  
210 Human being acquires a respect for their own culture and that of others, an interest in others' ways of doing  
211 things and curiosity about differences. They develop the knowledge, skills, understanding, qualities and attitudes  
212 they need to understand, appreciate and contribute to culture. If social development is to be understood a focus  
213 must be given on moral, cultural and mental development of the slum dwellers. Once upon a time India was  
214 the worse victim of untouchability. Dalit (untouchable), also called outcaste, is a self-designation for a group of  
215 people traditionally regarded as of untouchables. Dalits are a mixed population of numerous caste groups all over  
216 state, and speak various languages. While the discrimination on the ground of caste has been abolished under the  
217 Indian constitution, there is still discrimination and prejudice against Dalits in Raipur. About 93% respondents  
218 don't believe on untouchability. Those who still believe on uncouchability either they are very traditional or  
219 religiously fanatic. They think that some castes are superior to other castes. In this regard all people of the  
220 slums think alike. Few people of Gandhinagar and Moulipara have said that caste system is unconstitutional  
221 that is why they oppose untouchability. One of the biggest threats of the Indian society is the dowry system.  
222 This is a fact that it is condemned by every modern citizen of this country and yet it still flourishes at a very  
223 large scale in our society is a testimony of how deeply rooted this system is in the slum society. Dowry (dahej)

224 is one of the most ancient practices of India. Oxford dictionary defines it as "an amount of property or money  
225 brought by a bride to her husband on their marriage". Till now the amount and contents of dowry are decided  
226 solely by the parents of the bride. The government has taken many steps to stop the abominable practice of  
227 dowry. The "Dowry Prohibition Act", passed in 1961, prohibits the request, payment or acceptance of dowry,  
228 where dowry is defined as a gift demanded or given as a precondition for a marriage. As the table (6) shows 69%  
229 respondents have accepted that they believe on dowry and practice it overtly or covertly. But 31% respondents  
230 have said they don't believe in dowry. The spread of this practice is almost same over all slums. In Gandhinagar  
231 and Moulipara comparatively less people believe on dowry system. Source : Personal survey-2012 An inferiority  
232 complex, in the fields of psychology and psychoanalysis, is a feeling that one is inferior to others in some way.  
233 Such feelings can arise from an imagined or actual inferiority in the afflicted person. It is often subconscious, and  
234 is thought to drive afflicted individuals to overcompensate, resulting either in spectacular achievement or extreme  
235 deviant behavior, or both. It revolves around social status, power, ego, and dominance. People have inferiority  
236 complex when they feel inferior and think that other people are better than them. Being slum dweller many  
237 people suffer from inferiority complex. 39.33% respondents, as table 7 shows, feel inferiority complex because  
238 they think (14.33%) they are poor, belong to comparatively inferior culture (12.67%) and because of low living  
239 standard (12.33%). But majority doesn't think so (60.67%). They think that they enjoy many civic facilities  
240 like others and they have equal rights (13.44%). 45% respondents have said that they live their own life in their  
241 own way.

242 Feeling of inferiority complex among people of Kota Basti is higher than other slums. On the contrary the  
243 people of Moulipara feel fewer inferiority complexes than other slums.

244 V.

## 245 **9 Concluding Remarks**

246 Firstly in conclusion, while the problems of urban poverty in slums are enormous, it is perhaps relevant to  
247 note that some of the solutions are relatively clear. This is particularly the case in terms of the provision of  
248 physical infrastructure and in the area of human capital. The task is to implement, the problem is to overcome the  
249 political and economic constraints. Social infrastructure including facilities and measures for providing education,  
250 health care, community development, equitable income distribution, employment and social welfare are yet to  
251 be built in slums. The concept of social infrastructure is very broad and covers various aspects of Government  
252 service delivery. Major social policy concerns of the Government included the provision of infrastructure services,  
253 fostering Government and community partnerships, community capacity building, integrated service delivery and  
254 social justice.

255 Secondly, migration not only involves the environmental, socio -economic and other problems but it is also  
256 largely responsible for human resource development which is again a facet of the urban microenvironment. Thus a  
257 value system consequent on congestion and poverty is a characteristic of slums. Migration is the key process here  
258 by which people belonging to certain socio-economic backgrounds move to Raipur and finds their way into slums.  
259 But for further mobility whether intra-or inter-occupation, selfinitiative plays a crucial role by bringing in more  
260 ( ) C information and generating skill and other pre-requisites for improvement in earnings. The economic and  
261 social security of the inhabitants is worse than the city. The LPG (liberalization, privatization and globalization)  
262 has congested the slum areas and consequently made the people poor and vulnerable with deficient or absence  
263 of any social security.

264 Thirdly, Women's empowerment is also justified as a utilitarian necessity, healthy and empowered women are  
265 an important social capital because they are the primary care givers in most communities, and investment in  
266 women results in greater benefits to their children and family. It is argued that participatory methods can act as a  
267 process through which slum dwellers can demand appropriate health care for themselves and their families. In so  
268 doing, they can redefine their health needs in order that health intervention can be directed more appropriately.

269 Fourthly, to improve the productivity of industry, trade and services as well as to make the city more  
270 competitive, this matter of vocational training would have to be taken up in broad manner. The major focus of  
271 vocational training programme is to teach women the skills necessary to accomplish job tasks is needed.

272 Lastly it can be said that the Raipur's culture and traditions are not getting killed. Rather more things are  
273 getting adopted, accommodated and adapted. Every new aspect of culture adopted from the west (or elsewhere)  
274 adds a new taste, a new dimension to our existence. It does not take the place of another value, but rather adds  
275 to it. Good aspects from various cultures are added to the already heady mix, catering to a hitherto unexplored  
276 taste. Undesirable traditions and cultural aspects is discarded whether they are Indian or foreign. The valuable  
277 ones are retained and consolidated. This is a process of evolution. It makes the slum experience richer and  
278 merrier. Anything that is proven by time thus, definitely has intrinsic values that are appreciated and cherished  
279 by residents of slums. Moreover, it has sustained since it has been able to take many things foreign and make  
280 them its own. External winds are blowing and will blow -they'll bring in some things of value and probably blow  
281 away some of lesser value.

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Figure 1: Table 2 :

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Name of Slum	Always%	Sometime%	Not take	%	Total	Respondents	
Kota Basti	1	5.88	7	41.18	9	52.94	17 (100%)
Kushalpur	9	9.00	16	16.00	75	75.00	100 (100%)
Gandhinagar	22	23.16	28	29.47	45	47.37	95 (100%)
Moulipara	12	13.64	13	14.77	63	71.59	88 (100%)
Total	44	14.67	64	21.33	192	64.00	300 (100%)

Source : Personal survey-2012

Figure 2: Table 1 :

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**3**

Name of Slum	Inadequate% Development	Feel Discrimination Lesser access to city facility	%	Others%	Don't feel Total	%	Total Respondents		
Kota Basti	5	29.41	2	11.76	2	11.76	8	47.06	17 (100%)
Kushalpur	21	21.00	17	17.00	6	5.00	56	56.00	100 (100%)
Gandhinagar	38	40.00	28	29.47	4	4.21	25	26.32	95 (100%)
Moulipara	48	54.55	19	21.59	2	2.27	19	21.59	88 (100%)
Total	112	37.33	66	22.00	14	4.67	108	36.00	300 (100%)

Figure 3: Table 3 :

**4**

Source : Personal survey-2012

Figure 4: Table 4 :

**5**

Source : Personal survey -2012

Figure 5: Table 5 :

## 9 CONCLUDING REMARKS

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### 6

Name of Slum	Believe in Untouchability				Don't Believe			
	Cast Tradition	Others	Old custom	Un-constitutional	Others	%	%	%
Superiority	%	%	%	%	%			
Kota Basti	1 5.88	- -	- -	16 94.12	-	-	-	-
Kushalpur	3 3.00	1 1	- -	96 96	-	-	-	-
Gandhinagar	5 5.26	6 6.32	- -	71 74.74	13	13.68		
Moulipara	5 5.68	- -	- -	75 85.23	8	9.09	-	-
Total	14 4.67	6 2.00	-	263 87.67	17	5.66	-	
Name of Slum	Accept Dowry	%	Don't believe in Dowry	%	Total Respondent			
Kota Basti	11	64.71	6	35.29	17			
Kushalpur	55	55.00	45	45.00	100			
Gandhinagar	72	75.79	23	24.21	95			
Moulipara	69	78.41	19	21.59	88			
Total	207	69.00	93	31.00	300			
					(100%)			

Source : Personal survey-2012

Figure 6: Table 6 :

Name of Slum	Feelings of inferiority Complex						No feelings of inferiority Complex						Total
	Lack of Money	Inferior% Culture	Living Standard	Equal Right	Live our own	Others							
Kota Basti	2 11.76	3 17.65	4 23.53	2 11.76	6 35.30	-	-	-	-	-	-	-	1
Kushalpur	16 16.00	11 11.00	13 13.00	12 12.00	48 48.00	-	-	-	-	-	-	-	1
Gandhinagar	20 21.05	15 15.79	11 11.58	12 12.63	30 31.58	7 7.37	9 9.00	-	-	-	-	-	9
Moulipara	5 5.68	9 10.23	9 10.23	14 15.91	51 57.95	-	-	-	-	-	-	-	8
Total	43 14.33	38 12.67	37 12.33	40 13.34	135 45.00	-	-	-	-	-	-	-	3

Figure 7: Table 7 :



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