



Muslim women's socioeconomic situation in slum areas

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Abstract

Although slums and poverty are linked and reinforce each other, the connection is not always clear-cut. Slum inhabitants are not a uniform group. Some people who live in slums prefer to do so despite having higher incomes than workers in the formal economy. Due to their poverty and lack of financial stability, almost all urban unorganized sector workers are compelled to live in slum regions. Even when some of the slum Muslim women work in the unorganized sector or are self-employed, they nevertheless exhibit economic reliance since they cannot make independent decisions regarding financial matters. Thus, the current study demonstrated its value in examining the socioeconomic state and importance of slum Muslim women's income-generating activities.

Keywords: Muslim women, slum, socioeconomic, poverty

Introduction

Slums are understood to be neglected areas with little access to services on a global scale. They are frequently distinguished by deteriorated or inadequately built houses that are close together, poor environmental management such as inadequate access to clean, safe drinking water, stagnant water, poor drainage with excessive open sewers, an excessive amount of uncollected trash, extreme crowding, flies, and poor lighting. These environments are made worse by the migrant population that lives there under difficult circumstances. Lack of access to the most essential human needs—water, sanitation, shelter, health, and education—threatens the lives of hundreds of millions of slum inhabitants. Existing slums present a wide range of life-threatening daily issues that are not only overwhelming. The physical manifestation of numerous overlapping pressures is what slums are. On the one hand, they express economic problems, such as object poverty, unrealistic regulatory frameworks, poorly thought-out policies, poor urban planning, and limited institutional ability. Slums, on the other hand, exemplify the creativity and resiliency with which severely underprivileged populations have organized themselves in the face of these obstacles.

Nearly two-thirds of those working in the manufacturing, trade, transportation, and commerce sectors reside in cities. However, due to the imbalance between population density, infrastructure, and resource availability, predicted economic

growth is much slower than expected. The only land is frequently found where the economically mobile population has chosen not to live: hazardously polluted areas, areas with high traffic, and other types of undesirable land start to house layers upon layers of temporary settlements, businesses, and haphazard infrastructure. As middle-class housing constructions eat up the land, space is further constrained by the incorporation of additional slum populations and the overflow population from the overcrowded city carrying capacity. When laborers seek employment at a building site or luxury home development, slums frequently spring up on vacant lots nearby, starkly illustrating the vast disparities in the rights and amenities accessible to the wealthy and those who support them.

Aim and Objective

1. To investigate the socioeconomic status of Muslim women who reside in slum areas
2. To find out the social status of Muslim slum women
3. To examine the health care among Muslim slum women

Sources of Data

It is crucial to understand the issues facing Indian women in general and those facing slum dwellers in particular. For this purpose, the researcher looked for secondary material published in books, research journals, journal articles,

newspapers, magazines, web-based sources, etc. The primary data used to inform the current study was gathered from Muslim women who reside in slum neighborhoods. As a result, the interviews conducted with these slum dwellers served as the main sources for this study.

Review of literature

Archana Chaturvedi (2003) ^[11] opines that Muslim women are portrayed as mostly uneducated and impoverished. They continue to be illiterate, resource-poor, and oppressed, which inspires the Islamic movement's reformist mentality. The intricacy of the difficulties surrounding Muslim women's status necessitates multi-dimensional research and activity on certain mindsets' psychological, social, political, economic, and educational levels.

Saeed MS (2005) ^[12], in his study entitled "Analyzing Demand for Primary Education among Muslim Slum Dwellers of Kolkata," said that the low literacy rate in the Muslim community has long been attributed to the conservative ideals characteristic of Muslim civilization. This article claims that economic reasons and labor market uncertainty combine to create a different impression of the cost-benefits of schooling, based on a field survey of slum dwellers in selected regions of Kolkata. It also looks into other aspects of educational decisions, such as the cost and components, educational institute selection and preferred medium of instruction, gender prejudice, and the dropout-child relationship.

Study into the quality of life of slum women in Mangalore, Karnataka, India. The sample includes 200 slum women from four different slums: Kudukorigudda, Bhavanthi Street, Vivekanagara, and Urava Store. The studying Slum women have an extremely low quality of life due to being in the shadows of neglect, suffering, ignorance, and isolation. He suggests that the quality of life of these women be investigated at a grassroots level and that both governmental and non-governmental groups take steps to improve it.

Vijay. B. (2018) ^[8] investigates the connection between depression and mental health in slum dwellers. The objective was to examine the distinctions between depression and mental wellness among slum inhabitants. The study's sample included 100 Muslims and Hindus. For the study, he employed the Stanford Depression Scale from 2001 and the Jagadish Mental Health Inventory. The findings showed a substantial difference in depression and general mental health between males and girls in the Hindu and Muslim cultures. Compared to the female representation in both groups, the male sample exhibits greater rates of depression and poorer mental health.

Goswami (2014) ^[1] conducted a study examining the elements that influence women's health in the slums of Raipur city was the goal of this study. A field-based empirical quantitative analysis was used in this investigation. From 300 households spread throughout four slums in Raipur City, data on various socioeconomic development levels and aspects of women's health situations were gathered from participants in slums. This study used a micro-level survey as its foundation, and structured interview questions were used to gather data. It has been discovered that a combination of social, economic, spatial, and cultural factors govern how women in slum regions behave regarding their healthcare. In the examined area, 31.33% of women breastfed their babies during the first day of birth, 31% of woman respondents bought their

medications from unlicensed local pharmacies, 6.67% of infant mortality cases were documented, and 32.33% of women used sterilization as a means of birth control. It is believed that slum inhabitants have an unmet need for safe, livable, and adequate housing circumstances that can favor women's health. Girls with physical and mental disabilities are the worst affected by our social structure, and as a result, their conditions are horrible where they dwell. So, their pathfinder must pay immediate attention to the girls living in slums.

Data analysis

Table 1: Age of the Respondents

Particulars	Frequency	%
Young age	32	34.0
Middle age	52	48.0
Old age	20	18.0
total	100	100

The slum Muslim women who were polled fell into three age groups: young (32.0%), middle (52.0%), and old (20.0%). This is seen in the table above.

Table 2: Educational Level

Particulars	Frequency	%
Illiterate	10	10.0
Primary	22	22.0
Secondary	33	33.0
PUC	26	26.0
Degree/Diploma	09	09.0
PG/ Professional	--	--
Others	--	--
total	100	100

The slum Muslim women have reported that 10 (10.0%) are illiterate, 22 (22.0%) have said they have only completed primary education, 33 (33.0%) have said they have finished secondary education, 26 (26.0%) have said they have finished pre-university education, and 09 (09.0%) have said they have earned a degree or diploma.

Table 3: Housing Pattern

Particulars	Frequency	%
Own	83	83.0
Rental	17	17.0
Total	100	100

According to the housing patterns of the slum dwellers, 83 (or 83.0%) of the women live in their own homes, while 17 (17.0%) rent their homes.

Table 4: Nature of Houses

Particulars	Frequency	%
Pucca	22	22.0
Kachcha	51	51.0
Thatched Huts	27	27.0
Total	100	100

Twenty-two (22.0%) of the slum Muslim women reside in Pucca houses, fifty-one (51.0%) do so in Kachcha houses, and twenty-seven (27.0%) do so in thatched huts.

Table 5: Marital Status

Particulars	Frequency	%
Married	88	88.0
Unmarried	00	00
Widow	05	5.0
Separated/ Divorcee	07	7.0
Total	100	100

In slum regions, respondents reported that 88 (88.0%) of them are married, 05 (5.0%) are widowed, and 7 (7.0%) are separated or divorced.

Table 6: Family Occupation

Particulars	Frequency	%
Agriculture/ Farm Labor	09	9.0
Domestic Labor	31	31.0
Construction Labor	09	9.0
Hospital/Municipal Worker	04	4.0
Kirana Shop	03	3.0
Business/ Vendor	05	5.0
Vegetable/ Fruit Seller	07	7.0
Rag Picking	25	25.0
Any Other	07	07.0
total	100	100

The family occupations of the slum dwellers showed that, of the 31 (31.0%) respondents, 31 (31.0%) of the respondents work in domestic labor, 09 (9.0%) of the respondents work in construction, 04 (4.0%) of the respondents work in hospitals or local government, 03 (3.0%) of the respondents work in a Kirana shop, and 05 (5.0%) of the respondents work in a Kirana shop.

Table 7: Annual Income of Family

Particulars	Frequency	%
Lower	17	17.0
Moderate	62	62.0
Higher	21	21.0
total	100	100

Family income of the slum Muslim women respondents ranges from lower for 17 (17.0%) of the respondents to moderate for 62 (62.0%) of the respondents to higher for 21 (21.0%) of the respondents.

Conclusion

The bulk of the women in slum regions are middle-aged or younger, according to an analysis of their ages. Women in slum communities are also illiterate or have poor levels of education. Even though many slum women moved there after marriage, some did so for other reasons, including employment, education, and other factors. Even though practically all slum dwellers are married and cohabiting with their husbands, a small percentage of respondents were widows or divorcees. Almost all of the respondents' family jobs, whether small businesses or the unorganized workforce, are evident. As a result, the respondents' and their families' yearly income is average or below.

It should be mentioned that most slum women were involved in revenue-generating activities, and as a result, they provided their families with a moderate income. These activities can take many forms, including labor, petty trade, artistic creations, handicrafts, and self-employment. According to the respondents, earning money enabled them

to maintain a good standard of living for their families and even cover the pricey costs associated with their children's education. This helps slum women and their families, to a certain extent, alleviate poverty. Even as many of the ladies who reside in slum regions claimed, earning a living transformed their lives.

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