



# COMMUNITY HEALTH CELL SLUMS ARE HUMAI

## **A. AN INITIATION**

- A.1. The Context
- A.2. The Enquiry

## **B. A DESCRIPTION**

- B.1. The Category
- B.2. The Patterns
- B.3. The People

## **C. A DEMOLITION**

- C.1. The Bangalore-Slum
- C.2. The Operation
- C.3. The Re-habilitation

## **D. A REACTION**

- D.1. The Protest
- D.2. The Demands
- D.3. The Authorities

## **E. AN ANALYSIS**

- E.1. Socially
- E.2. Economically
- E.3. Legally
- E.4. Ethically
- E.5. Politically
- E.6. Comprehensively

## **F. A THEO-REFLECTION**

- F.1. The Social Sin
- F.2. The Social God-Spell
- F.3. The Social Exodus
- F.4. The Social Mystery
- F.5. The Social Responsibility

## **G. A THEO-RESPONSE**

- G.1. The Realism
- G.2. The Government
- G.3. The Strategy
- G.4. The People of God.

## **H. FOOTNOTES & QUOTES**

# **A RELEVANT HUMAN RESPONSE TO SLUM-DEMOLITION-CONTEXT**

---

## **A. An Initiation**

### **A. 1. The Context:**

1985 May onward, an eviction of slum dwellers in Bangalore, Mysore and other cities of Karnataka (also in other states) is launched. In case of Bangalore (the Focus-city of this Micro-study), this operation-domolition is carried out by the State Development Agencies: Bangalore Development Authority ( B.D.A. ), Bangalore City Corporation (B.C.C) and Karnataka Slum Clearance Board (K.S.C.B.)

### **A. 2. The Enquiry :**

"Strength of character is what we lack in India, People are not outspoken enough, questioning enough!" laments and thus invites Prime Minister Mr. Rajiv. (1) In this perspective of questioning the following pages are an out-burst of enquiry with some definition of what a slum is, some description of who the slum dwellers are, some analysis of slum-demolition-context, some reflection on this human problem and also some orientation toward a relevant response. . .

## **B. A Description**

### **B. 1. The Category :**

A slum is an inhabited uninhabitable habitation. The category of area is one of substandard housing (generally) within a city/town. Self-sustenance and struggle for survival is the main feature of slum-situation. ( 2 ) Basic facilities like adequate air, water, lighting and other sanitary facilities are mostly wanting there. Slums are usually areas of filth and marsh which are breeding places of disease carrying germs. Educational and

recreational facilities are conspicuous by their absence. Thus, a slum mocks upon all forms of settled life.

## **B. 2. The Patterns:**

Slums are housing of a sort. There are three patterns of slum-settlement. One, characterised by the emergence of sprawling "industrial-slums" located in and around major industrial areas, and second, "service-slums" located in and near residential areas and housing domestic workers, hawkers, peddlers etc. The third one is "temporary-housing-for-construct sites."

## **B. 3. The People**

Slums are people. In many third world countries, where as the overall growth rate of national population is between 2 to 2.2 per cent and metropolitan cities are growing at about 4 per cent the slums are multiplying at an astonishing rate of around 8 per cent. (3) They constitute a sizeable portion of India's urban population. Anywhere between 25 to 30 per cent of the country's 156 million urban people already live in slums. And by the year 2000 A.D. approximately 35 per cent if no more (about 350 million) will be slum dwellers, unless something is done radically.

What an inhuman existence, pities the recently-retired Chief Justice of India, C.J. Chandrachud, adding the following description (4): "These people in slums (and in pavements) exist in the midst of filth and squalor, which has to be seen to be believed. Rabid dogs in search of stinking meat and cats in search of hungry rats keep them company. They cook and sleep where they please, for no conveniences are available to them. Their daughters, come of age, bathe under the nosy gaze of passers-by, unmindful of feminine sense of bashfulness. The cooking and washing over, women pick lice from each other's hair. The boys beg. . . ."

Slum dwellers are the workers who are involved in building up a city with their sweat and blood, constructing the

roads, institutions, etc. They also work as domestic workers, scavengers, sweepers and casual labourers. (5) They are thus, like any other people, productive citizens, the backbone of the entire urban economy providing cheap labour in large numbers and keeping the machine of a city-society functioning.

## **C. A Demolition**

### **C. 1. The Bangalore Slum**

Two-thirds of Bangalore slums are "service-slums and the rest is "temporary-housing- for-construction workers". There are about 600 slums in the city of which, close to 240 are recognized ones. (6) Recognition of a slum is not done generally on any valid criteria but on the basis of political associations and contexts of the slum-dwellers. (7) Recognised slums, in principle stand freed from demolition and if demolished stand assured of alternative arrangements. But in practice, even those slums, which could very well be "recognised for the simple solid reason of being-existing-for a period of 15 years and more, are demolished already or served notice for demolition recently.

### **C. 2. The Operation-Demolition**

In what appeared to be a well-planned and efficiently executed operation, the demolition of slums is launched in Karnataka (8) In Bangalore alone, recently 20 slums and more. The squads would arrive suddenly, unannounced, at times even at night. No prior intimation is given. No eviction notices are issued. No alternative accommodation is offered. Neither any arrangement is made to transport them - a benign courtesy offered sometimes by executioners of such operations - nor any emergency relief provided to these unfortunate citizens, leaving the people hungry, dazed, shocked and gripped by fear besides their demolished huts.

### **C. 3. The Re-habilitation**

Only some of those displaced from Banashankari and Jayanagar areas (south-end circle slum dwellers) have been

given alternative sites in the Kumarasamy lay-out. About 500 families. The BCC and BDA have provided transport for allottees. The Karnataka Electricity Board (KEB) is busy erecting street lights. 4 borewells are dug for drinking-water facility. The people have to pay back but only later, in a phased-out manner. (9) So far, so fine! But a crucial revelatory information: "Only the betteroff slum dwellers (economically and politically) have been provided for!"

The re-habilitation project taken up on the 60 acre land at Laggore village years ago is progressing at snail's pace (10) Not a single family has been rehabilitated over there. About 250 one-room-tenants constructed in 1983-84, have not been given out for occupation as water and electricity have yet to be extended.

## D. A Reaction

### D. 1. The Protest

Victims of the operation-demolition are mostly unorganised ones. (11) Yet some voluntary agencies and animators actively engaged in welfare and development work among the slum-dwellers for the past many years mobilised the victims and other slum-dwellers for a protest against "this sudden indiscriminate and inhuman demolitions and evictions". (12)

To list a few major voluntary agencies that have taken up this task of political conscientization and social organization: Karnataka Kolageri Nivasigala Samukta Sanghatana (K.K.N.S.S.) Karnataka State Construction Workers Central Union (K.S.C.) W.C.U.), Women's Voice, Association for Voluntary Action and Services, Conference of Religious India (C.R.I.), Centre for Non-formal and Continuing Education (C.N.F.C.E.), etc. As a further step toward a just solution, these agencies filed a writ petition in the Supreme Court of India, No. 8975 of 1985, July 13. Against the State Government of Karnataka. On 18th July, the Supreme Court has extended a stay-order

to all demolitions in Karnataka and adjourned the hearing to 28th August.

## **D. 2. The Demands:**

The slum dwellers' demands presented to the Government more than once, has the following major ones: (a) Provide pattas (legal documents) to all the slum-dwellers; (b) enumerate and recognise all the slums in Karnataka; (c) provide basic amenities; (d) conduct panchayat elections; (e) eradicate all the laws, rules and regulations which act against the interest of the slum-dwellers; (f) representatives of the slum-dwellers in the concerned boards which deal with slums; (g) implement the urban land ceiling act effectively without any favouritism; (h) give long-term loans to build own houses.

## **D. 3. The Authorities:**

"All this is to beautify the garden city" is what the authorities in-charge of demolitions say, though in many words and ways. (13) The Government is also currently taken up with the project of Bring-Beauty-Back to Bangalore (B.B.B.B.) The Chief Minister, Mr. Ramakrishna Hegde added the following as the one more important reason: "Health and sanitation in which certain minimum standards had to be maintained". (Appendix VII - "slums have to go" - Indian Express, May 28, 1985, Bangalore, p.1. Columns 4-6). Again in his letter to the organiser of K.K.N.S.S. dated 1.6.1985, Mr. Hegde complains "the pollution created by the slums affects the health of millions of people in the city". Hence, the proposal coolly made by none other than Sri Prakash, the Commissioner of B.C.C. and Sri T. Krishna, the Chairman of K.S.C.B. is: "should go back to wherever they come from".(14)

## **E. An Analysis**

### **E. 1. Socially:**

Slum demolitions destroy people. Every evicted slum dweller is a new orphan of the city society. Majority of the

victims are scheduled castes and tribes, migrants from the districts of Bidar Bijapur and Gulbarga. (15) Are people resources or burden?

## **E. 2. Economically:**

Slum demolitions is a war against the poor. (16) Even in a better-off city like Bombay, about 79% of slum- household belonged to low-income group with Rs. 600/-per month. (17) Each razed settlement is a story of untold stories. The crude argument that demolition will prevent more and more people from coming to the city (enunciated by Mr. Ramakrishna Hegde) smacks of elitist thinking. Can the Government do anything about the rich people from other places buying lands and building houses in the city and settling down here. (18)? Can cities exist and carry on as "islands of wealth and prosperity?" Is Bangalore only for the rich?

## **E. 3. Legally:**

The Operation-demolition by the Government is arbitrary and unfair insofar as without discharging its obligations and complying with the duties under the following relevant status (19):

- a) Karnataka acquisition of land for grant of house sites—Act, 1972, "for weaker sections of the poor".
- b) Karnataka Slum Areas—improvement and clearance-Act 1973 (amended by Act No. 21 of 1979 and Act No. 19 of 1981), "for the living conditions of the slum dwellers",
- c) Karnataka vacant lands in urban areas—Act 1975, "for prohibition of alienation".

In the eyes of the law, the slums are illegal encroachments. On the files of the police they are dens of criminal and anti-social elements. In the view of the rich and the elite, the slum dwellers are destitutes, and like rats. And for the State (Bureaucracy included), they are an "eye-sore" to be hidden or got rid of . . . ! (20) Then what happens to Article 21 which guarantees that no one should be deprived of his/her



life and right-to-livelihood? (21) Is slum clearance Board the provider of shelter to the poor, or its destroyer? Is the City Corporation there to give services or to suck the blood of the slum dwellers?

#### **E. 4. Ethically:**

Slum demolition is a denunciation of all declarations of human rights and dignity. It is a negation of the capacity and will of an elected government toward 'humanization' of the context in which "everyone should have the right to liberty and security of person" (Article 3 of Universal Declaration of Human Rights, 217 A/III, 1948, December 10). Morality lies at the heart of not only legitimacy but competence too. (22) By systematic way of the inhuman operation-demolition, the governmental departments not only have caused a decay of political morality, but also sapped the moral fibre of the slum-dwellers. [Is this a valid accusation "that men folks in slums, without occupation are chain-snatchers, pick-pocketers, goondas and criminals. . . ?" (23)]

#### **E. 5. Politically:**

Slum-demolition highlights the political contrast that exists between those who are highly privileged and those who have no privileges at all. Political parties manifest that they are for removing poverty. That is before any general election. They only proceed to remove the poor. This is what happens once the elected comfortably get settled in 'the chair'. In Bangalore city in this year 1985 it self, just before assembly election, some slums which are considered to be vital vote-banks were all of a sudden declared recognised and thus provided with water and electricity! (24)

#### **E. 6. Comprehensively:**

Slums are humans. Slum-demolition is just hiding the ugliness but not removing the cause which have made such ugliness to surface. (25) These slums are there not out of choice but compulsion, and that they are manifestations of societal injustice, exploitations, and inequalities on one hand and poor planning and inept management of our urban settlements on the other.

## **F. A Theo-Reflection**

### **F. 1. The Social Sin:**

Slums are symptoms of deeper sinful societal set-up which generates needs for all but satisfies only those of a selected few. (26) The value-system that is being propagated and promoted here by the sinful social structures is one of aggressive individualism rather than integral humanism, ruthless exploitation of natural resources of the earth (urban land) for greater profits (27) rather than social responsibility towards the limited natural resources, rugged competition rather than harmonious co-operation, consumption rather than sharing, controlled discipline rather than co-ordinated participation and financial progress rather than human hopes and aspirations.

Slum-demolition is not a human solution but only an acceleration of the sorry situation of the sick, sad and suffering poor. Poverty as of slum-dwellers is a social sin. It is an organised violence. (28) Poverty as the lack of means to produce and reproduce life with a minimum of human dignity is the most painful and bloody wound in the history of humanity. This stigma, instead of lessening, is aggravated by the methods of capitalistic production by private, elitist and exclusive ownership of "urban land". Humanity enjoys more than enough technology to overcome this chronic illness of poverty. In spite of that, there is an impasse that results from politico-cultural factors linked to the meaning of life crystallized in the system of modernization and beautification of the cities-meant-for-higher-ups only.

### **F. 2. The Social God-spell:**

"Doomed is the man who builds his house by injustice and enlarges it by dishonesty; who makes his countrymen work for nothing and does not pay their wages. Doomed is the man who says, "I will build myself a mansion with spacious rooms upstairs". So he puts windows in his house, panels it with cedar, and paints it red. Does it make you a better king if you build house of cedar, finer than those of others...? Give the

poor a trial, and all goes well. That is what it means to know the Lord. But you can only see your selfish interest, you kill the innocent and violently oppress your people....." (Jeremiah 22/13-16) (29). Here the Philippic against Jerhoiakim by Prophet Jeremiah could well be hermeneutically said against today's societal set-up that wants to build a mansion with spacious rooms... painted in red and gold ... beautified with flowers and parks... comforted with five-star hotels and bars... with flood-lighted stadium after stadium... with fashion-shows and beauty -contests.... and what not ! !

History carries the mystery of God as liberative presence and action for justice for the poor (30) who are multi-dimensionally oppressed in a slum-context: In an economic sense, they stand as ones exploited by the rich; in a cultural sense, they are illiterate as opposed to the educated; in a hygienic sense they are unclean and "creating pollution" (Hegde) distinct from the healthy; in a religious sense, they are numbers and the taught; in a geographical sense, they are illegal settlers in a social nobility-sense they are rurals ("go where they come from") and in a political sense, they are the bonded and the ruled in opposition to the powerful.

### **F. 3. The social Exodus:**

God-of-Bible is God-on-Earth who, with his poor people, is bent on 'breaking the rod of the oppressor' (Isa 9/4). His disclosure-in-history is an exposure-in-love. His love-in-action is life-in-struggle for liberation of the least, the lost and last. For, His creation of the land and all, is meant for one and all. He has given the land to Man-kind "to live all over and to cultivate and guard it" (Gen. 1/28, 2/15). By forming mankind "out of some soil from the ground" (Gen. 2/7) He has extended an eternal relationship between the total human family and the whole land. The earth is a common property, to be made available equitably to every person. But when a self-chosen race proceeds to appropriate the earth for its own selfish concerns (Amos 1/6 9), also Micah 2/1-5) the Lord proceeds to choose a race for himself: "My people. . . slaves of Israelites. . . (Ex. 2/25) . . . slum-dwellers. . . !"

God now will not rest (which he does only when he is pleased with what he sees. . . and makes). . . (Gen. 1/4-2/3) till He organises "the exodus" of the slum dwellers bringing them out of "Egypt of demolitions" and taking them to "a land of fertility" (Ex. 3/17) where "the milk of freedom" and "the honey of fellowship" will flow!

That being the revelatory involvement of God-in-the slum context, the responsory commitment of us the people of God should correspond to the prophetic voice of Moses against all the Pharaohs of operation-demolition.

#### **F. 4. The Social Mystery:**

Jesus, at a deeper level, is the social mystery of the historical God. His is an incarnational life-strategy with a preferential option. For those who-have-nothing and against those who-have-everything (already, yet engineering to create many-more-things!). Emptying himself (Phil.2/7) he became like a slum-man who has "no place to lay his head on!" "No room to stay in the inn" was His birth-experience itself (Lk. 1/7). "No site to live in the city" seems to be the birth-right (or wrong?!) of the poor-in-slums!

The world was created through Him. The Word was in the world. But when he came to his own country, he was rejected by his own people. . . (Jn. 1/10). This experience of that poor Man of Nazareth is being re-lived today by the poor of the city-slums. The beautiful garden city with all its high tower sand huge 'churches, tall theatres and multi-storied shopping complexes, tarred-layouts and flower-ful greeneries, "is not made without" (Jn. 1/3), the slum-person who is readily available as a cheap-labour. (31) Yet, today his own people (who are better-off due to his 'vote', his sweat, his skill. .) want to 'evict' him inhumanly, un-announced and un-provided.

Jesus' culture was not one of silence or submission. Though personally was rejected he proceeded to proclaim powerfully liberty, life and love to the rejected (Lk. 4/18). He cast his

lot with them, promising to pull down the corrupt temple and to build a new city of Jerusalem where there would be no new temples but only a new people with equality and fraternity. He had cautioned against any building and beautifying on sand of power, prestige and possession but had compulsively concerned with building and beautifying on the rock of people, poor and powerless. (Mt. 7/24-27; Lk. 6/47-49) .

The social mystery of Jesus is a radical challenge, for he was all against any elitistic, exclusive and private property (the rich man: (Lk. 10/17-22). He did not own even a tomb! When buried in a borrowed one, he emptied it at the earliest! His judgemental criteria is already made public: "I was stranger and you welcomed me not in your homes. . . (Mt. 25/31f... I was a slum-dweller and you . . . . I"

#### **F. 5. The Social Responsibility:**

"In memory of me, do this" (I. Cor. 11/24) inviting thus, Jesus has made the new covenant a social responsibility. The bread and the wine are to be shared. The land and resources are to be shared. The city and the facilities are to be shared.

The Triune God is the embodiment of subsistential relationships. One sharing in the other. It is not a mere peaceful co-existence . But essentially being-related with one another. Skyscrapers and slums cannot exist side by side. Also cannot be made to exist at a distance from each other, as cities for one and far away villages for other, Both are men, women and children. Both together only make a society. Both are related humans. A context like slum-demolition, then is for both, a dehumanization. Both sides live full of fear: the poor because of the continuous threats and the rich, because of the vindictive rebellion. Humanizing this situation then resting on all would call for a demolition, but of a different pattern: Demolition of domination and discrimination! This demands a value-based fundamental societal change, economically, politically and culturally, personally and communally, making interdependence of the Trinity a reality in the daily-life-of-humanity.

COMMUNITY HEALTH CELL

(First Floor) St. Marks Road,

PO BOX 2 BPS 001.

512

## **G. A Theo-Response**

### **G. 1. The Realism**

"Delhi - 2001 is destined to have innumerable slums. They can only be improved, not removed . . . Delhi can no longer be a sprawling green island of the affluent" says Sri. Premkumar, Chairman of Delhi Development Authority. (32)  
A stand taken with realism!

As we move on to work out a relevant response, certain key facts and features have to mark our approach:

- a. Slums are people. A human solution to this human problem (urban land) is what we seek.
- b. Response should be value-based, guaranteeing that all humans are born free and equal in dignity and rights. (33)
- c. The earth and all natural resources are a mass-property, to be made available equitably.
- d. 'Slums' cannot be viewed against the micro-backdrop of "a city" but the macro-backdrop of "a country". (It is very crucial in the context of an-economically-pluralistic India!)
- e. The problem calls for everybody's (not just the official Government's) attention-ful action towards solution that is all-round meaningful.

Speaking on the 38th Independence Day 1985, Sri Ramakrishna Hegde himself observed: "Either the Prime Minister or the Chief Ministers alone cannot solve the problems that confront the country but only with the participation of everyone in the task (34).

### **G. 2. The Government**

The elected apparatus of the State should have the will and the commitment to provide a better deal to its poor citizens. Politics cannot be without masses; neither masses without the

poor. (35) Hence the political responsibility of the government is preferentially toward the poor.

Bull-dozing the unauthorized settlements is a futile approach. (36) Immoral too. Providing pucca houses to all would be an unbearable burden on the state exchequer. Building houses cheap enough to be affordable by the poor would also be unrealistic. Nobody likes an ugly city. What is asked for is a meaningful and realistic solution.

a. The Government, hence, should apply itself seriously to "the Environmental Improvement and 'Sites and Services' Approach". (37) In the 7th Five Year Plan, an approximately 30 per cent (33,800 crores of rupees) is earmarked for urban housing. Prime Minister Mr. Rajiv in his Independence Day address from the historic ramparts of Red Fort has indicated a further change in the 7th Five Year Plan for the progress of the poor. (38) As such, the Government should take the lead (since compared to other metropolitan cities in India, the slum problem is still manageable in Bangalore. (39) to provide basic environmental services and amenities to low-income urban settlements and make available a large number of serviced land plots to help poor put up their own shelter. (40)

b. Keeping the needs of a habitable environment and the proximity to place of work, (41) the slum families should be granted "secure land tenure (patta)" of lands on which they are living at present and helped to get loans from banks. The City Development Authority itself can proceed to extend "loans" as a part of the urban housing project. (42) The slum clearance board can extend basic "infrastructural services" and the City Corporation can render all assistance to "motivate" people and organise construction through "self-help".

c. The Hyderabad Urban Development Community Project (HUDCO) has done this way, helping 15,000 slum dwellers. In Madras, in the last 8 years or so more than 20,000 families have been provided services with sites. Ahmedabad Municipal Corporation has started a similar 5 Year Project for 80,000 slum households. Bombay which has more than 4.0 million of its

8.7 million habitants living in slums, is about to launch a 250 Crore World Bank aided project for, to begin with, 80,000 slum households. (43) If so, why not Bangalore?

### **G. 3. The Strategy:**

The above proposal would be only of curative strategy. To tackle the problem effectively and humanely, a combination of (i) curative; (ii) preventive; (iii) futuristic strategies is needed. (44) The futuristic strategy embraces spheres of balanced regional planning; proper industrial location, job creation and infrastructural development policies; plans and resource allocation to strengthen rural economy; (45) and upgrading small and medium towns to alter migratory trends.

The preventive strategy would include making large chunks of serviced land available for housing using provisions of the urban land ceiling act; (46) re-examining city development plan in recognition of needs and limited paying capacity of low-income urban households; re-orienting existing housing supply agencies to adopt schemes and strategies in accordance with affordability limits and paying capacity of the low income populations and initiating sites and services schemes on a larger scale. (47)

As such, the State cannot and should not penalise its people for their poverty and helplessness. (48) The slum-demolition does not speak well of a state-power. The demolition of the poor is a satanic power. As a democratic, just egalitarian and progressive seat of the people, the Government has the sacred duty of empowering the poor to fight and overcome the "adharma" of poverty.

### **G. 4. The People of God:**

The Christian Churches as a people of God of justice have the historical mission of the Kingdom-on-earth. (49) They have to be "the conscientizers" of the world-community. In a de-humanizing context like slum-demolition, the followers of Jesus cannot opt for neutrality which would amount to siding with the brutality of the evil.



Analysing the current anti-poor, anti-change and anti-people political situation, the churches should take a decisive step toward the humanization which is at once, divinization.

(50) The Churches' responses to the slum-demolition should then be critical, courageous and creative. (51). The Churches should stress on political awakening of the people, of each one's dignity and rights. (a) To the poor and the slum-dwellers, the Churches should render a sense of hope, of optimism, of motivation, of organisation, and of mobilisation of their power-in history. (52) (b) To the rich and the authorities, The churches should extend a challenge of societal change, against elitistic values, capitalistic attitudes, economic injustices, cultural dominations, legalistic controls and inhuman conditions. (c) To the policies and programmes, the churches should render a critique to make them more and more context-based, value-concerned and people-centred. Thus the churches have the urgent obligation of denouncing the inhuman eviction of the slum-dwellers and that of announcing the good news to the slum-poor.

The Christian communities are called upon to make Christ's love real to those in the country who are victims of discrimination and injustice in whatever form. In spite of certain achievements in our country, staggering millions still live below the subsistence level. The overwhelming majority of the total population lives in rural areas and among them, malnutrition, illiteracy, landlessness, economic debts have increased so that a very small percentage of the population really shares in the benefits of modern civilization. The heavy migration from rural to urban areas therefore continues. Rapid uncontrolled urbanisation and a capital-intensive industrial pattern bring in their wake problems of unemployment, pavement-dwelling, slums, as well as of consumerism and the accumulation of wealth in the hands of a few. So the Church is called to preach christian justice by underlining the need for a radical change in economic and social planning (also at international level) that the fruits of development be equally distributed and rural Infrastructure created to give the poor a

a chance to help themselves by increasing their ability to produce and enabling them to have more of the goods of the world.....(CBCI, 1974, on Evangelisation, Justice and development.)

This, in a final analysis, would be a task of all citizens :  
To say a big "NO" to the slum-demolition, solidarily operating toward an integrated human-construction!

## I FOOT-NOTES & QUOTES

1. Prime Minister Rajiv Gandhi's Statement reported in **The Week**, August 4-10, 1985, p.6.
2. For further definitions and kinds of slum refer to Dr. Vatsyayan, "**Urban Sociology**", Kedar Nath Ram Nath, Meerut, 1984, p. 262-3.; Also, on "Slums" by Baroda Municipal Corporation, 1976.
3. Kirthee Shah, 'Stop it, Mr. Hegde' " in an open letter to the Chief Minister of Karnataka, "**Indian Express**, June 25, 1985.
4. Justice C. J. Chandrachud, in Judgement to writ petitions Nos. 4610-4612 of 1981 and Nos. 5068-5079 of 1981 Supreme Court of India, New Delhi, July 10, 1985, pp. 1-2.
5. The Statement of the Federation of Slum Dwellers of Karnataka circulated by Conference of Religious of India (C.R.I.), Bangalore dated 19th July, 1985, p.1.
6. These data are obtained from the officials of Karnataka Kolageri Nivasigal Samyukta Sanghatana, Bangalore.
7. For a treatment on "Slums and Politics", refer to writings edited by Alfred de Souza, "**The Indian City**, Manohar, 1983, p. 238.
8. Kirthee Shah, *loc.cit.*
9. Indian Express, "The other side of City-beautification" May 31, 1985.
10. " Ibid.
11. **Daccan Herald**, May, 30, 1985 "Operation-Demolition" (editorial)
12. Refer to "The Memorandum submitted to the Chief Minister of Karnataka" by all the concerned citizens and agencies, May, 21, 1985.
13. Indian Express, *loc.cit.*
14. Ibid. And also, Anand Patwardhan's comments to Meher Pestonji, "Getting rid of the slum dwellers is not the solution", **Express Magazine**, July 21, 1985, p. 5.

15. R. Venkataramani, Advocate of Supreme Court, "The writ petition no.-8975/1985, July 13, p. 19.
16. Kirthee Shah, *loc.cit.*
17. Bombay slum-census 1976 (quoted by Chief Justice C. J. Chandrachud,) *op cit.* p. 27.
18. Indian Express, *loc.cit.*
19. For details, refer to R. Venkataramani, *loc. cit.*
20. For further legal details, refer to 'Slums are people, not places' (unpublished) document by the C.N.F. C E., Bangalore, August 6, 1935.
21. A discussion on this is found in Chief Justice C. J. Chandrachud, *op cit.*, p. 2f
22. Swaminathan S. Aiyar "Punjab: and Miles to Go" *Express Magazine* August 11, 1935,p. 6, column 4.
23. Chief justice C. J. Chandrachud, *op.cit* , p. 1.
24. Indian Express, *loc. cit.*, Also refer to Anand Patwardhan's Comments. *loc cit.*
25. Alfred de Souza (ed.), *op.cit.*, Also a memorandum to the Chief Minister, *op cit* , p. 2f.
26. For further details, refer to the Final Statement of (a) Seminar on "The Indian Church in the Struggle for a New Society", NBCLC, Bangalore, 1981 (b) Colloquiem of Jesuit Social Activists of India, ISI-Delhi, 1984.
27. "Slums are people. not places", *op.cit.*, p.1.: "Land is a limited source. Its most important characteristic is capability of being put to alternative uses. The determination of the most appropriate land use is an extremely political and social decision; Urban land is different from other commodities in the market. Its value does not depend on intrinsic attributes but because of its location at a particular point of time. Speculation is high on urban land".
28. For details, refer to papers and publications of India Social Institute Bangalore, Also to Torres and Fabila eds.) "The emergent Gospel" Orbis; Also to Julia Santa Ana (ed.), "Good news to the Poor"

29. For commentary, refer to Guy P. Couturnier, C.S.C. in Raymond E. Brown S.S., and Co. (eds.), **"The Jerome Biblical Commentary"**, Volume one, TPI, (1972) p. 320
30. Jerry Rosario, "An integral approach to reality" **Ignis-studies** No. 8, 1984, p. 30-1,
31. Recall here the Supreme Court's judgement on the child-labours the adult-labourers at Asiad-1982. by Justice P. N. Bhagawati and Fellow judge.
32. Quoted in **India Today**, voices (from the Times of India), Aug. 15, 1985, p. 14.
33. Article No. 1, Universal declaration of Human Rights, adopted and proclaimed by General Assembly Resolution 217 A (III) of 10th Dec. 1948
34. Sri Ramakrishna Hegde, The Independence Day Message reported in the Deccan Herald, Aug. 16, 1985, p.1.
35. Seaundo, Juan, in interview with Alexandro **"Faith: conversations with leading Theologian, orbis**, 1980
36. For details, kindly refer to Kirthee Shan, **loc. cit.**, Also to the Memorandum to the Chief Minister, **op. cit.**, p.2f.
37. K. C. Sivaram, **"Indian urban scene**, Indian Institute of Advanced Study, Simla, 1978, p. 74-99.
38. The Hindu, Aug. 16, 1985, page 1.
39. Kirthee Shah, **loc. cit.**
40. Kindly refer to E.3: Legally" - an analysis in this very paper, for "acquiring land for the poor, "(Act, 1972).
41. R. Mahimaidasson, quoted in **"Vigil India"**, on **"Slum Dwellers' Grievances"**. Aug. 1985, p.11.
42. Mr. Ramakrishna Hegde, (C.M.) himself had indicated the housing-scheme of BDA coming year 1985-86 for middle class citizens, in his B.D.A. shopping complex inauguration-address on 15 Aug. 1985. (But, what about the poor low class citizens?), Indian Express, 1985. Aug. 16, page 9.
43. Kirthee Shah, **loc cit.**

44. Ibid.
45. "Slums are people, not places", op. cit., p. 2
46. Kindly refer to E. 3: Legally-an analysis, in this very paper.
47. Kirthi Shah, loc. cit. also refer to the Memorandum submitted to the Chief Minister, op. cit. p.2
48. Ibid.
49. The Second Vatican Council, "Document on the Church", 1962, Rome.
50. Following the dictum of St. Irenaeus, "Fully human is; fully divine".
51. Jerry Rosario, "An open future". Talk at the NBCLC, Bangalore, 15th August 1985, (Cyclostyled paper), p.5.
52. For further details refer to John Desrochers, "The Social Teachings of the Church", CSA, Bangalore, 1982, pp. 417-422.



*"the joys and the hopes  
the griefs and the anxieties of people  
of this age, especially those who  
are poor or in any way afflicted  
these too are the joys and hopes,  
the griefs and anxieties of followers  
of Jesus.*

*to carry out a task  
for today's world, the church has the duty  
of scrutinizing the signs of the times  
and of interpreting them  
in the light of the gospels . . .*

**Gaudium et Spes, II vc. 1,4.**