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THE DEPRIVED GHETTOS

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ABSTRACT:

India is the country constituting the population of different minorities. The Muslim is the largest minority; prior to 1947 the Muslims were 33% of the total population, by the creation of Pakistan a big portion of Muslims migrate to Pakistan and the people chose to stay in India are 15%. Muslims in all States of India are in minority except Jammu and Kashmir. Series of communal tension, riots, economic insecurity, having no political weightage and negligence of the states for the educational and economic development, demonization of Muslims has created, feelings of pessimism, isolation, insecurity and deprivation in Indian Muslims. The neglected population in religious heterogenetic society vacating their place of ancestral housing and business to concentrate in a religious ethnic and seminal ethnic concentrated areas. Solapur is the city constituting around 15% Muslim population forcibly concentrated in ghettos or slum name Shastri Nagar, Nai zindagi, Rahul Gandhi Zopadpatti, Garibi Hatao, Qurban Husain Nagar, Ambedkar Nagar, Mulla baba zopadpatti slum etc. These Muslim ghettos are densely populated having small shanties, tin houses, daily need shops, narrow lanes, open gutters, vote bank for political parties, under the lens of police and spice for media; the community unpatronised, vulnerable and struggling for survival, respect and rights. The poor population is soft target and vote bank for the local leaders, a target for the combing operation and to search the culprits, Muslim ghettos is the hub of artisans, labourers and utility workers serving for the civil society. Illiteracy, pessimism, superstitions, indebtedness, malnutrition, alcoholism.



KEYWORDS: ghettos, vulnerable, homogeneous, sub-culture, deprived.

INTRODUCTION

A ghetto, often the ghetto, is a part of a city in which members of a minority group live, especially as a result of political, social, legal, environmental or economic pressure.[1] Ghettos are often known for being more impoverished than other areas of the city. Versions of the ghetto appear across the world, each with their own names, classifications, and groupings of people.

The word ghetto comes from the Jewish area of Venice, the Venetian Ghetto in Cannaregio, traced to a special use of Venetian ghètto, Jewish ghettos in Europe existed because Jews were viewed as outsiders. As a result, Jews were placed under strict regulations throughout many European cities. During World War II, ghettos were established by the Nazis to confine Jews and Romani into tightly packed areas of the cities of Eastern Europe. The Nazis most often referred to these areas in documents

and signage at their entrances as "Jewish quarter." These Nazi ghettos sometimes coincided with traditional Jewish ghettos and Jewish quarters, but not always.

VIOLENCE AGAINST MUSLIMS

The history of India has many incidents of communal riots between Muslims and others. The incident of creation of Pakistan on religious ground in the year 1947 caused religious violence between Muslim-Hindu, dozens of religious riots have been recorded since the time of partition, in every decade of independent India. Bhagalpur, Aligarh, Kanpur Delhi, Gujrat Mumbai etc in every riots Muslims were victimized and dragg-out of their area.

On 6 December 1992, members of Hindi out fits and right wings violent group destroyed the 430-year-old Babri Mosque in Ayodhya. The demolition resulted into religious riots in the whole country mainly UP. Gujrat and Maharashtra, report shows at least 1200 deaths and thousand of injuries, vandalization of houses and shops and public property.

The Godhra train burning incident in which Hindus were burned alive allegedly by Muslims by closing door of train, led to the 2002 Gujarat riots in which mostly Muslims were killed. Surt, Vadodra, Ahmedabad were the places many Muslims were killed and dragg-out of their habitat.

The 2020 Delhi uproars, or North East Delhi riots, were numerous rushes of carnage, property obliteration, and revolting in North East Delhi, starting on 23 February 2020 and caused mostly by Hindu hordes assaulting Muslims. Of the 53 individuals killed, 66% were Muslims who were shot, cut with rehashed blows, or set ablaze. The dead likewise incorporated a cop, a knowledge official and north of twelve Hindus, who were shot or attacked. Over seven days after the brutality had finished, many injured were moping in insufficiently staffed clinical offices and carcasses were being found in open channels. By mid-March numerous Muslims had stayed missing. The mobs had their starting point in Jaffrabad, in North East Delhi, where a demonstration by ladies against India's Citizenship (Amendment) Act, 2019 had been in the works on a stretch of the Seelampur-Jaffrabad-Maujpur street, hindering it. On 23 February 2020, a head of the decision Hindu patriot Bharatiya Janata Party (BJP), Kapil Mishra, called for Delhi Police to clear the streets, bombing which he took steps to "hit the roads". After Mishra's ultimatum, violence erupted. Initially, Hindu and Muslim attacks were equally lethal.[32] Most deaths were attributed to gunfire. (Source: wikipedia Delhi riots 2020)

OBJECTIVES OF THE STUDY :

This project is undertaken with an objective to know the demographic composition of minorities mainly the Muslim in Solapur. To know the locations and occupations of the Muslims prior to their ghettoization, To know the causes of segregation of minorities and creation of ethnic and religious ghettos. The paper aims to study the physical environment of the ghettos particularly the housing, water, roads, sanitation and to know the deprivations and pains of the population. Moreover, it attempts to ascertain the approach of the dominant population towards the ghettoized population. Finally the researcher on the ground of his experience observations is attempting to give some recommendations for the integration and ameliorating the conditions of minorities on par with the dominant population.

METHODOLOGY:

Solapur city constitutes the The city has six major Muslim ghettos caused by riots, by unemployment & poverty and by the act of dominant class. As it is the study of causes, nature and consequences of the Muslim ghettos in Solapur, the researcher gone through the documentary evidences of news papers , reference books and census report. To have dialogue with the eyewitness of the riots, recession of the mills the researcher talked to the senior persons, press reporters and municipal counselor pertaining to the causes of Muslim segregation towards an isolated area. The researcher himself being active participant and participant observer of the ghettos interacted with the minority people and actively experienced the denials and deprivations of the segregated ones.

The present paper deals with the study of the Muslim ghettos in the city of Solapur; there are Six major ghettos in the city constituting more than 50% of the Muslim Population of the city. The researcher on his part is the participant observer for years in two ghettos of the city and was in interaction with other ghettos to meet the objectives of the study. Observation, discussion with the seniors entailing about the causes behind the segregation of Muslims from the main stream. The researcher's participation in everyday affairs with ghetto population, he is shared with perceptions, problems and perspective of the Muslims. The universe data of the Muslims in Indian cities pertaining to communal riots, their deprivations, ghettoization, strains of the ghetto dwellers is collected from the reference books, documentary evidences, websites and google.

DATA ANALYSIS:

Solapur is the city of Maharashtra situated at the border of Karnataka and Andhra Pradesh, Karnataka at south and Andhra at the eastern part of the city. People of both the neighbouring states migrated to Solapur in search of employment, few Muslim with other communities too have migrated in Solapur plus there are native Muslims too. Solapur city is governed by Municipal Corporation and is situated in Maharashtra State, as per provisional reports of Census India, population of Solapur in 2011 is 951,558; of which male and female are 481,064 and 470,494 respectively. Believers of Hinduism are in majority with 75.73 % followers. Muslims is second religious minority with approximately 20.64% , Christians 0.73 % , Jains 1.00 % , Sikhs 0.06 % and Buddhists 2% %. Around 0.03 % stated 'Other Religion', approximately 0.19 % stated 'No Particular Religion'. (census 2011 Solapur Municipal Corporation)

In the decade of 60, 70 and 80 and The city had three composite textile mills, four spinning mills employing twentyfive thousand workers; thousands of unorganized power-loom sheds , small dyeing industries employing around five thousand men and women Beedi industries employing ten thousand women bidi rollers five engineering industries employing near about five thousand labourers, many were farmers have had farms in nearby villages, very few are employed in government services. Workers, farmers and employees of all religious faiths were working together in and had mixed residence in the city, the mills had residential quarters for their workers. The people in the city hailing from all religious, professional and linguistic background use to enjoy Ganeshotsav, Deepavali, Holi, Ramzan, Moharram, Christmas, Makar Sankranti, Cricket, wrestling, Kabaddi, Cinemas and Dramas.

RIOTS:

1. The demolition of the Babri Masjid was illegally carried out on 6th December 1992 by a large group of activists of the Vishva Hindu Parishad and allied organisations. On 6th December 1992 the VHP and the BJP organised a rally at the site involving 150,000 volunteers, known as kar sevaks. The rally turned violent, and the crowd overwhelmed security forces and tore down the mosque. A subsequent inquiry into the incident found 68 people responsible, including several leaders of the BJP and the VHP. The demolition resulted in several months of inter-communal rioting between India's Hindu and Muslim communities, causing the death of at least 2,000 people. (source: Wikipedia - Babri Masjid demolition). The Babri masjid demolition violence sparked in the whole country including Solapur also. December 1992 was the month of communal tension, segregation of different faiths community, having suspicious on ghettos in the city. The city administration was active and alert to clamp curfew in the city mainly the sensitive areas. Despite of deployment of BSF, SRP and Police force there were many incidents of torching the shops, stone pelting, mob rallies and slogans in the areas like Shaniwar peth, Shukrawar peth, Navi peth, ST stand area, Chowpad, Patra Talim, Punjab Talim, Shastri nagar, Vijapur Ves etc. The Muslim in these areas were scared of physical attack and vandalization of their property, many fled to near by villages, some slept to the houses of their relatives in Muslim area and ghettos. It is the fact that, some the Hindus and Muslims sheltered each-other specifically to their neighbours and friends.
2. 2002 The rioting in Sholapur started on 11th October 2002 on Friday on the question of insulting remarks against the Prophet of Islam by an American Baptist priest Jerry Falwell. A protest rally

was taken out by the Muslims in Solapur. The Muslims had also given call for observing bandh on that day. The police fired in the air to disperse the crowds as some Muslim boys tried to force Hindus who had not closed their shops. When they refused these boys tried to forcefully close their shops and trouble began.

The police responded by declaring curfew in Tilak chowk and other affected areas. The protest march had started after the Friday prayers and there was no leader worth the name to restrain the protesters. The protestors also attacked the nearby Navratri Mandap. The local mandal members retaliated and the riots broke out. Later the house of former BJP MLA Narsingh Mengji was also attacked. However, the MLA was not at home at the time of attack.

The violence then spread to various parts of the city and as usual it is poorest and weakest sections of society who suffered. Shashtrinagar is an area where poor people, rickshaw drivers, bidi workers and others stay. And there are mostly qassab (butchers) in the Tashqand Chowk area.

Once riots broke out areas like Tilak Chowk, Begumpeth Vijapurbase and suburban areas of Neelamnagar, MIDC and Saharanagar were affected and mostly Muslims suffered in these areas. In these areas shops, factories and houses belonging to Minority community were set afire. In many cases the rioters broke open the shops, looted the goods and then set them to fire. Some 10 rickshaws were burnt near Begumpeth rickshaw stand. The Gujrat sari shop belonging to Abdul Qadir Khatri was looted and burnt and he sustained a loss of Rs. 10 lakhs and other sari shop belonging to Abdur Rahim Khatri sustained a loss of Rs.5 lakhs. In all 7 sari shops were set afire. Many factories were also totally destroyed in this area. (Source: Recent Riots in Maharashtra Asghar Ali Engineer. Secular Perspective Nov. 1-15, 2002)

The Muslim being in minority, only the vote bank in election suffered economic loss and life threat after both the riots. Tension in the area, depression and segregation, loss of employment and profession made many of them to leave the place of ancestral residence and business and profession; such vulnerables concentrated in the slums for security and cheap houses.

The recession in industrial sectors like gradual closure of the three Textile Mills, three spinning Mills, one engineering industry, recession in unorganized powerloom and dying industry in Solapur created gradual unemployment in all communities; Muslims being uneducated, having no farm land and no other source of income and having no representation in government jobs slowly become unemployed and were moving below poverty line. Some workers left their Mills quarters, many of them sold their ancestral houses in the hub of the city, one more reason the increase in number of family members too made to disintegrate their joint families. The communal tension and riots made many of them to leave their ancestral places for safety, such families concentrated in the slums like Shastri Nagar, Qurban Husain Nagar, Rahul Gandhi Zopad Patti, Zopad Patti No.1 and 2, Nai Zindagi etc. these places thickly covered by 95% Muslim population. Solapur city is the congregation of the people of two states Karnataka, Andhra Pradesh and Maharashtra, the town was known for its textile and spinning mills and Bidi industry. Now due to closure of Textile Mills and Spinning Mills the textile workers turned to work in the unorganized Jecquard sheds and powerloom shed, many are working with the small engineering industries in MIDC and Industrial Estate in Solapur, two wheeler and four wheeler garages, welding and moulding workshops, garment industries, electronic shops, canteens, shops, auto rickshaw drivers, paramedical workers in hospitals, teaching professions, government employees, professionals in white collar jobs are the sources of earning in Solapur.

Conclusions: Ghettos in Solapur created out of reluctant migration and forced migration. The minority prefer to stay with the ethnic and religious groups of their own some the conclusion drawn on ghettos are...

1. Solapur is located at the threshold of three states, containing the population of three linguistic group and cultural background; earlier to the decade of 90s the tricultural people including their minorities were staying together and working in textile mills, spinning mills, dying industries, unorganized looms and mechanical sheds, Beedi industries, engineering industries, farming and allied occupations etc. the town was known as city of textiles, city of labourers; people of three states, all communities and minorities were integrated in the culture of Solapur.

2. In the decade of 90s the textile mills, spinning mills, dying industry, powerloom sector and beedi industry turned into sick units, naturally there is gradual recession and retrenchment of the workers from all the sectors. Fear of job insecurity and unemployment caused depression and segregations. The minority had no industries, no workshops, no plant and processing units. The retrenched, indebted and vulnerable minorities concentrate on the open and unclaimed mainly government land and made their ghettos.
3. The Post-Babri demolition communal riots sparked in the whole country, the communal harmony and integrity in Solapur too disturbed by vandalizing the shops, torching the houses, mobs clash, stone pelting and communal feeling segregated Muslim from the majority. The isolated, unemployed, insecured minority preferred to stay with the community own in ghettos
4. In late 90s all organized sector closed own, the dominant community had ancestral houses, farms, business, workshops, mechanical sheds, shops and government jobs. The minority was vulnerable, segregated and had less opportunities of work for hand. The ghettos were vote bank and experiment ground for the politicians and fertile land for search operation of police. In the early months of 21 decade i.e October 2002 the minorities from ghettos staged a protest march against the insulting remarks made by an American Baptist priest Jerry Falwell humiliating the Prophet of Islam. The mob forcing the traders and shoppers to close their business in protest, the dominant class and community refused and retaliated this attempt turn into violence, stone pelting and torching the properties. The shops of minority vandalized, mosques attacked, minorities staying in the composite areas scared and eloped to near by villages, relatives and ghettos. The city was under tension and curfew for one week, police force with SRP, BSF deployed in the city, search operation and combing operation arrested many from both the communities. Muslim being indebted, poor and unpatronised suffered a lot. Minorities preferred to stay with their ethnic and religious community for support and safety.
5. The minorities men and youths in ghettos were took and were practicing any work, profession, labour and art, they are auto rickshaw drivers, tempo drivers, masons, carpenters, wireman, tiles workers, plumbers, painters, tailors, two wheeler and four wheeler mechanics, vegetable vendors, some are working in unorganized powerlooms, in dying sheds, Beedi industry, salesman of the products, some are running mutton shops, tea stalls, pan shops and grocery shops. The services of the ghetto men and youths are for all, the customers of all communities and religious faiths are availing their services. It is the basic need, material need work for mouth to hand made the people of all communities and religious to go for give and take services and co-operation.
6. The physical and hygienic conditions in all six ghettos is deplorable. Land encroachment, unplanned houses, small shanties, tin sheds, mud houses, narrow lanes, open gutters, scarcity of drinking water are visible and factual conditions. Pan, smoking, gutkha chewing, tea addict, alcoholism, malnutrition, illiteracy, superstition, petty crimes are the common phenomena in all the ghettos in the city.
7. The Muslim ghettos are treated as the vote banks of the local leaders. The leaders know the need and pulse of the people. The corporators and aspirant leaders help them for making ration card, adhaar card, birth certificate, registering their properties in municipal, observing the religious festivals, mediating and counselling in disputes with neighbours and within family members, such welfare work is good but not everything.
8. Ghettos are being ignored by their leaders and civic authorities in terms of education, health, hospitals, cleanliness, tar roads, drinking waters, family welfare, nutritional food to children, professional training to youths, employment.
9. Segregation, traditionalism, compact culture, vested interest of politicians confined the minority within themselves.
10. The men and youths in ghettos are under the lens of police for every unlawful act in the city. Men in ghettos are searched for theft, quarrel, riots, trafficking and violation of law.

SUGGESTIONS:

Earlier to the decade of 90s the city of Solapur was the town of integration, labour class, artisans, farmers and the place for all religious and linguistic cultural communities. In the later decades and onwards recession, unemployment, depression, communal riots, language, caste and religion-based politics deteriorated the social harmony in the town. The researcher after going through historical background, causes and consequences of ghettoization suggests following remedial measures:

1. As Solapur is located as the threshold of three states, it is the land of employment, duties and rights for them. People of these states irrespective of language, caste, religion and profession should integrate, co-operate and exhibit friendship, integrity, co-ordination, unity in diversity for economic growth, peace and harmony.
2. As the establish Textiles, Mills, Engineering industry have down their shutters. It is wise on the part of people to accommodate each-other in unorganized sector, small scale industries. The new generation should new technology, arts, skill, and new profession like cuisines, painting, tourism, engineering, electronics goods and communications, pharmacy, paramedical field, constructions sector, government jobs, white-collar professions etc. People having farm land should cultivate for cash crops, develop agro-based occupations like dairy farm, poultry, goat breeding, honey bees breeding, silk worm breeding, weaving, pottery, carpentry, medicinal plant cultivation etc. such attempts should be backed by the experts and government then there will be economic cooperation between all communities, work together, live together, earn together may create harmony.
3. The minorities should stay in main area of the town in their ancestral houses, must develop, communication, contact, cooperation, friendship with their neighbouring dominant community. Communication and living together can reduce the misunderstandings.
4. The men and youngsters of all communities and faiths should fell prey to the communal incitements, instigations and provocations. Fix the target is to educate, earn and live together with harmony. We are interdependent and made for each-other. observing together Deepavali, Ramzan, Christmas and having fest together, observing Shive Jayanti, Ambedkar Jayanti and Gurunanak Jayanti together taking inspiration from these great souls together will assure harmony and peace.
5. Having Cultural programmes together like observing national festival, poetic meets of all languages, literary meets, sports, art exhibition can bring bring together the diverse people, it's a good drive for integration, understanding and peace.
6. I advise the minority men and youth to break the barriers of traditional occupation and outdated customs. Educate yourselves and your associates and family. Globalization and liberalization has created new openings for earnings. Adapt new education, new technology, information technology, learn new professions, enter into new latest and high-tech arena of earning an business.
- 6) I am not in favour of ghettoization of minorities, if are created, the local leaders and civic administration should take for the planned housing, clean road, closed gutters, ample drinking water, road towards ghettos, establishment clinics, government hospitals, primary schools, adult education, schemes for family welfare, nutritional food, child and mother care all should bring upto the last person of the ghetto.
7. Counselling in ghettos is necessary to abstain them from addictions, family disputes, superstitions. Minorities are not the only vote banks they are human beings, having human needs and feelings, it is on the part of the local leaders to take care of them in terms of education, health, nutrition, employment, stability and their integration with other communities.
8. It is on the part of the ghetto population to keep your environment clean, avoid wastage of water and electricity, avoid pollution, cooperate with the government authorities, educate yourself, participate in democratic process, be beneficiaries of all government schemes.

Here I leave a clue for the further research in role of minority in economic and cultural development of minorities, the present denial and deprivation of ghettos, demonization of the minorities. Remedial measure for the rehabilitation of deprived ones.

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