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Co-author of the classic Eclipse and Re-emergence of the communist Movement Gilles Dauve and Karl Nesic discuss the current malaise of both capital and proletariat in this piece from early 2002.

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“Like their impoverished forefathers,” the paper continued, “today’s Asian workers are forced to
sign themselves into virtual slavery for years when they arrive in the United Arab Emirates. Their
rights disappear at the airport where recruitment agents confiscate their passports and visas to control
them.”

In addition to being super-exploited, Dubai’s helots are also expected to be generally invisible.
The bleak work camps on the city’s outskirts, where labourers are crowded six, eight, even twelve to
a room, are not part of the official tourist image of a city of luxury without slums or poverty. In a recent
visit, even the United Arab Emirate’s Minister of Labor was reported to be profoundly shocked by the
squalid, almost unbearable conditions in a remote work camp maintained by a large construction
contractor. Yet when the labourers attempted to form a union to win back pay and improve living
conditions, they were promptly arrested.

Paradise, however, has even darker corners than the indentured-labor camps. The Russian girls at
the elegant hotel bar are but the glamorous facade of a sinister sex trade built on kidnapping, slavery,
and sadistic violence. Dubai – any of the hipper guidebooks will advise – is the “Bangkok of the
Middle East,” populated with thousands of Russian, Armenian, Indian, and Iranian prostitutes controlled
by various transnational gangs and mafias. (The city, conveniently, is also a world center for money
laundering, with an estimated 10% of real estate changing hands in cash-only transactions.)

Sheikh Mo and his thoroughly modern regime, of course, disavow any connection to this burgeoning
red-light industry, although insiders know that the whores are essential to keeping all those five-star
hotels full of European and Arab businessmen. But the Sheikh himself has been personally linked to
Dubai’s most scandalous vice; child slavery.

Camel racing is a local passion in the Emirates, and in June 2004, Anti-Slavery International
released photos of pre-school-age child jockeys in Dubai. HBO Real Sports simultaneously reported
that the jockeys, “some as young as three – are kidnapped or sold into slavery, starved, beaten and
raped.” Some of the tiny jockeys were shown at a Dubai camel track owned by the al-Maktoums.

The Lexington Herald-Leader – a newspaper in Kentucky, where Sheikh Mo has two large
thoroughbred farms – confirmed parts of the HBO story in an interview with a local blacksmith who
had worked for the crown prince in Dubai. He reported seeing “little bitty kids” as young as four
astride racing camels. Camel trainers claim that the children’s shrieks of terror spur the animals to a
faster effort.

Sheikh Mo, who fancies himself a prophet of modernization, likes to impress visitors with clever
proverbs and heavy aphorisms. A favorite: “Anyone who does not attempt to change the future will
stay a captive of the past.”

Yet the future that he is building in Dubai – to the applause of billionaires and transnational
corporations everywhere – looks like nothing so much as a nightmare of the past: Walt Disney meets
Albert Speer on the shores of Araby.

Notes
1. http://www.theworld.ae/
4. http://www.sheikhmohammed.co.ae/
5. Speer was the chief architect of The Third Reich
6. Leading right-wing think tanks in Washington DC.
believed to have ploughed at least $7 billion into Dubai’s sand castles.

Another aqueduct of oil wealth flows from the neighbouring Emirate of Abu Dhabi. The two statelets dominate the United Arab Emirates – a quasi-nation thrown together by Sheikh Mo’s father and the ruler of Abu Dhabi in 1971 to fend off threats from Marxists in Oman and, later, Islamists in Iran.

Today, Dubai’s security is guaranteed by the American nuclear super-carriers usually berthed at the port of Jebel Ali. Indeed, the city-state aggressively promotes itself as the ultimate elite “Green Zone” in an increasingly turbulent and dangerous region.

Meanwhile, as increasing numbers of experts warn that the age of cheap oil is passing, the al-Maktoum clan can count on a torrent of nervous oil revenue seeking a friendly and stable haven. When outsiders question the sustainability of the current boom, Dubai officials point out that their new Mecca is being built on equity, not debt.

Since a watershed 2003 decision to open unrestricted freehold ownership to foreigners, wealthy Europeans and Asians have rushed to become part of the Dubai bubble. A beachfront in one of the “Palm’s” or, better yet, a private island in “The World” now has the cachet of St. Tropez or Grand Cayman. The old colonial masters lead the pack as Brit expats and investors have become the biggest cheerleaders for Sheikh Mo’s dreamworld: David Beckham owns a beach and Rod Stewart, an island (rumoured, in fact, to be named Great Britain).

**An Indentured, Invisible Majority**

The utopian character of Dubai, it must be emphasized, is no mirage. Even more than Singapore or Texas, the city-state really is an apotheosis of neo-liberal values.

On the one hand, it provides investors with a comfortable, Western-style, property-rights regime, including freehold ownership, that is unique in the region. Included with the package is a broad tolerance of booze, recreational drugs, halter tops, and other foreign vices formally proscribed by Islamic law. (When expats extol Dubai’s unique “openness,” it is this freedom to carouse – not to organize unions or publish critical opinions – that they are usually praising.)

On the other hand, Dubai, together with its emirate neighbours, has achieved the state of the art in the disenfranchisement of labor. Trade unions, strikes, and agitators are illegal, and 99% of the private-sector workforce are easily deportable non-citizens. Indeed, the deep thinkers at the American Enterprise and Cato institutes must salivate when they contemplate the system of classes and entitlements in Dubai.

At the top of the social pyramid, of course, are the al-Maktoums and their cousins who own every lucrative grain of sand in the sheikhdom. Next, the native 15% percent of the population – whose uniform of privilege is the traditional white dishdash – constitutes a leisure class whose obedience to the dynasty is subsidized by income transfers, free education, and government jobs. A step below, are the pampered mercenaries: 150,000-or-so British ex-pats, along with other European, Lebanese, and Indian managers and professionals, who take full advantage of their air-conditioned affluence and two-months of overseas leave every summer.

However, South Asian contract labourers, legally bound to a single employer and subject to totalitarian social controls, make up the great mass of the population. Dubai lifestyles are attended by vast numbers of Filipina, Sri Lankan, and Indian maids, while the building boom is carried on the shoulders of an army of poorly paid Pakistanis and Indians working twelve-hour shifts, six and half days a week, in the blast-furnace desert heat.

Dubai, like its neighbours, flouts ILO labor regulations and refuses to adopt the international Migrant Workers Convention. Human Rights Watch in 2003 accused the Emirates of building prosperity on “forced labor.” Indeed, as the British Independent recently emphasized in an exposé on Dubai, “The labour market closely resembles the old indentured labour system brought to Dubai by its former colonial master, the British.”

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**INTRODUCTION**

These three articles by Californian Marxist Mike Davis deal with the respective situations of the world’s richest and poorest people. For two billion of the poorest there is life in the mega-slums and for some of the richest there is life in the artificial paradise of Dubai. ‘Planet of Slums’ is about this new situation of mega-slums whose inhabitants are largely outside the global circuits of production and what this might mean for the class struggle. Davis writes: “The global growth of a vast informal proletariat, moreover, is a wholly original structural development unforeseen by either classical Marxism or modernization pundits…a true global residuum lacking the strategic economic power of socialized labor, but massively concentrated in a shanty-town world encircling the fortified enclaves of the urban rich.” The Pentagon as Global Slumlord’ is about how the US military attempts to police some of the world’s mega-slums. ‘Sinister Paradise’ is about one of those “fortified enclaves of the urban rich” which is being built and serviced by imported workers who can be deported for striking or forming unions.

Mike Davis is the author of numerous books most of which are well worth reading. They include two excellent books about Los Angeles, City of Quartz and Ecology of Fear and Late Victorian Holocausts: El Niño Famines and the Making of the Third World.

The front cover pictures show a slum in Mumbai (Bombay) and an artist’s depiction of the Burj Dubai tower which will be the world’s tallest building when completed.
Moreover, as Gregory Guldin has urged, urbanization must be conceptualized as structural (from 300,000 in 1950 to 10 million today) has been matched by the transformation of several dozensmall towns and oases in the Middle East (Belém) and India (Mumbai) are now booming, “with the fastest growth of all occurring in cities with between 100,000 and 500,000 inhabitants.”

But if megacities are the brightest stars in the urban firmament, three-quarters of the burden of population growth will be borne by faintly visible second-tier cities and smaller urban areas: places where, as UN researchers emphasize, “there is little or no planning to accommodate these people or provide them with services.”

In 1950 there were 86 cities in the world with a population over one million; today there are 400, and by 2015, there will be at least 550.

Cities, indeed, have absorbed nearly two-thirds of the global population explosion since 1950 and are currently growing by a million babies and migrants each week. The present urban population (3.2 billion) is larger than the total population of the world in 1960. The global countryside, meanwhile, has reached its maximum population (3.2 billion) and will begin to shrink after 2020. As a result, cities will account for all future world population growth, which is expected to peak at about 10 billion in 2050.

In China (officially 43 per cent urban in 1997), the number of official population growth will be borne by faintly visible second-tier cities and smaller urban areas: places where, as UN researchers emphasize, “there is little or no planning to accommodate these people or provide them with services.” Nonetheless it will constitute a watershed in human history. For the first time the urban population of the earth will outnumber the rural. Indeed, given the imprecisions of Third World censuses, this epochal transition may already have occurred.

The earth has urbanized even faster than originally predicted by the Club of Rome in its notoriously Malthusian 1972 report, Limits of Growth. In 1950 there were 86 cities in the world with a population over one million; today there are 400, and by 2015, there will be at least 550. Cities, indeed, have absorbed nearly two-thirds of the global population explosion since 1950 and are currently growing by a million babies and migrants each week. The present urban population (3.2 billion) is larger than the total population of the world in 1960. The global countryside, meanwhile, has reached its maximum population (3.2 billion) and will begin to shrink after 2020. As a result, cities will account for all future world population growth, which is expected to peak at about 10 billion in 2050.

The exact event is unimportant and it will pass entirely unnoticed. Nonetheless it will constitute a watershed in human history. For the first time the urban population of the earth will outnumber the rural. Indeed, given the imprecisions of Third World censuses, this epochal transition may already have occurred.

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In 1995 only Tokyo had incontestably reached that threshold. By 2025, according to the Far Eastern Economic Review, Asia alone could have ten or eleven conurbations that large, including Jakarta (24.9 million), Dhaka (25 million) and Karachi (26.5 million). Shanghai, whose growth was frozen for decades by Maoist policies of deliberate under-urbanization, could have as many as 27 million residents in its huge estuarial metro-region. Mumbai (Bombay) meanwhile is projected to attain a population of 33 million, although no one knows whether such gigantic concentrations of poverty are biologically or ecologically sustainable.

But if megacities are the brightest stars in the urban firmament, three-quarters of the burden of population growth will be borne by faintly visible second-tier cities and smaller urban areas: places where, as UN researchers emphasize, “there is little or no planning to accommodate these people or provide them with services.” In China (officially 43 per cent urban in 1997), the number of official cities has soared from 193 to 640 since 1978. But the great metropolises, despite extraordinary growth, have actually declined in relative share of urban population. It is, rather, the small cities and recently ‘cityized’ towns that have absorbed the majority of the rural labour-power made redundant by post-1979 market reforms.

In Africa, likewise, the supernova-like growth of a few giant cities like Lagos (from 300,000 in 1950 to 10 million today) has been matched by the transformation of several dozen small towns and oases like Ouagadougou, Nouakchott, Douala, Antananarivo and Bamako into cities larger than San Francisco or Manchester. In Latin America, where primary cities long monopolized growth, secondary cities like Tijuana, Curitiba, Temuco, Salvador and Belem are now booming, “with the fastest growth of all occurring in cities with between 100,000 and 500,000 inhabitants.”

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SINISTER PARADISE

Does the road to the future end at Dubai?

As your jet starts its descent, you are glued to your window. The scene below is astonishing: a 24-square-mile archipelago of coral-colored islands in the shape of an almost finished puzzle of the world. In the shallow green waters between continents, the sunken shapes of the Pyramids of Giza and the Roman Coliseum are clearly visible.

In the distance are three other large island groups configured as palms within crescents and planted with high-rise resorts, amusement parks, and a thousand mansions built on stilts over the water. The “Palms” are connected by causeways to a Miami-like beachfront clock-a-block full of mega-hotels, apartment high-rises and yacht marinas.

As the plane slowly banks toward the desert mainland, you gasp at the even more improbable vision ahead. Out of a chrome forest of skyscrapers (nearly a dozen taller than 1000 feet) soars a new Tower of Babel. It is an impossible one-half-mile high: the equivalent of the Empire State Building stacked on top of itself.

You are still rubbing your eyes with wonderment and disbelief when the plane lands and you are welcomed into an airport emporium where hundreds of shops seduce you with Gucci bags, Cartier watches, and one-kilogram bars of solid gold. You make a mental note to pick up some duty-free gold on your way out.

The hotel driver is waiting for you in a Rolls Royce Silver Seraph. Friends have recommended the Armani Hotel in the 160-story tower or the seven-star hotel with an atrium so huge that the Statue of Liberty would fit inside, but instead you have opted to fulfil a childhood fantasy. You have always wanted to be Captain Nemo in the arium so huge that the Statue of Liberty would fit inside, but instead you have opted to fulfil a childhood fantasy. You have always wanted to be Captain Nemo in the

Your jellyfish-shaped hotel is, in fact, exactly 66 feet below the sea surface. Each of its 220 luxury suites has clear Plexiglas walls that provide spectacular views of passing mermaids as well as the hotel’s famed “underwater fireworks:” a hallucinatory exhibition of “water bubbles, swirled sand, and carefully deployed lighting.” Any initial anxiety about the safety of your sea-bottom resort is dispelled by the smiling concierge. The structure has a multi-level failsafe security system, he reassures you, that includes protection against terrorist submarines as well as missiles and aircraft.

Although you have an important business meeting at the Internet City free-trade zone with clients from Hyderabad and Taipei, you have arrived a day early to treat yourself to one of the famed adventures at the Restless Planet dinosaur theme park. Indeed, after a soothing night’s sleep under the sea, you are aboard a monorail headed for a Jurassic jungle. Your expedition encounters some peacefully grazing Apatosaurs, but you are soon attacked by a nasty gang of velociraptors. The animatronic beasts are so flawlessly lifelike – in fact, they have been designed by experts from the British Museum of Natural History – that you shriek in fear and delight.

With your adrenaline pumped-up by this close call, you polish off the afternoon with some thrilling snowboarding on the local black diamond run. Next door is the Mall of Arabia, the world’s largest mall – the altar of the city’s famed Shopping Festival that attracts 5 million frenetic consumers each January – but you postpone the temptation.

Instead, you indulge in some expensive Thai fusion cuisine at a restaurant near Elite Towers that was recommended by your hotel driver. The gorgeous Russian blonde at the bar keeps staring at you with almost vampire-like hunger, and you wonder whether the local sin scene is as extravagant as the shopping?
growth of 5 to 8 per cent per annum? Part of the secret, of course, was that IMF-(and now WTO-
enforced policies of agricultural deregulation and ‘de-peasantization’ were accelerating the exodus of
surplus rural labour to urban slums even as cities ceased to be job machines. Urban population growth
in spite of stagnant or negative urban economic growth is the extreme face of what some researchers
have labelled ‘over-urbanization’. It is just one of the several unexpected tracks down which a
neoliberal world order has shunted millennial urbanization.

Classical social theory from Marx to Weber, of course, believed that the great cities of the future
would follow in the industrializing footsteps of Manchester, Berlin and Chicago. Indeed, Los Angeles,
São Paulo, Pusan and, today, Ciudad Juárez, Bangalore and Guangzhou, have roughly approximated
this classical trajectory. But most cities of the South are more like Victorian Dublin which, as Emmet
Larkin has emphasized, was unique amongst “all the slumdoms produced in the western world in the
nineteenth century...[because] its slums were not a product of the industrial revolution. Dublin, in fact,
suffered more from the problems of de-industrialization than industrialization between 1800 and 1850.”

Likewise Kinshasa, Khartoum, Dar es Salaam, Dhaka and Lima grow prodigiously despite ruined
import-substitution industries, shrunken public sectors and downwardly mobile middle classes. The
global forces ‘pushing’ people from the countryside – mechanization in Java and India, food imports
in Mexico, Haiti and Kenya, civil war and drought throughout Africa, and everywhere the consolidation
of small into large holdings and the competition of industrial-scale agribusiness – seem to sustain
urbanization even when the ‘pull’ of the city is drastically weakened by debt and depression. At the
same time, rapid urban growth in the context of structural adjustment, currency devaluation and state
retenchment has been an inevitable recipe for the mass production of slums. Much of the urban
world, as a result, is rushing backwards to the age of Dickens.

The astonishing prevalence of slums is the chief theme of the historic and sombre report published
last October by the United Nations’ Human Settlements Programme (UN-Habitat). The Challenge of
the Slums (henceforth: Slums) is the first truly global audit of urban poverty. It adroitly integrates
diverse urban case studies from Abidjan to Sydney with global household data that for the first time
includes China and the ex-Soviet Bloc. (The UN authors acknowledge a particular debt to Branko
Milanovic, the World Bank economist who has pioneered the use of micro-surveys as a powerful lens
to study growing global inequality. In one of his papers, Milanovic explains: “for the first time in
human history, researchers have reasonably accurate data on the distribution of income or welfare
[expenditures or consumption] amongst more than 90 per cent of the world population.”)

Slums is also unusual in its intellectual honesty. One of the researchers associated with the report
told me that “the ‘Washington Consensus’ types (World Bank, IMF, etc.) have always insisted on
defining the problem of global slums not as a result of globalization and inequality but rather as a
result of ‘bad governance’. ” The new report, however, breaks with traditional UN circumpecion and
self-censorship to squarely indict neoliberalism, especially the IMF’s structural adjustment
programmes. “The primary direction of both national and international interventions during the last
twenty years has actually increased urban poverty and slums, increased exclusion and inequality, and
weakened urban elites in their efforts to use cities as engines of growth.”

Slums, to be sure, neglects (or saves for later UN-Habitat reports) some of the most important
land-use issues arising from super-urbanization and informal settlement, including sprawl, environmental
degradation, and urban hazards. It also fails to shed much light on the processes expelling labour from
the countryside or to incorporate a large and rapidly growing literature on the gender dimensions of
urban poverty and informal employment. But these cavils aside, Slums remains an invaluable exposé
that amplifies urgent research findings with the institutional authority of the United Nations. If the
reports of the Intergovernmental Panel on Climate Change represent an unprecedented scientific
consensus on the dangers of global warming, then Slums sounds an equally authoritative warning
about the global catastrophe of urban poverty. (A third report someday may explore the ominous
terrain of their interaction.) And, for the purposes of this review, it provides an excellent framework

8
The young American Marine is exultant. “It’s a sniper’s dream,” he tells a Los Angeles Times reporter on the outskirts of Fallujah. “You can go anywhere and there so many ways to fire at the enemy without him knowing where you are.”

“Sometimes a guy will go down, and I’ll let him scream a bit to destroy the morale of his buddies. Then I’ll use a second shot.”

“To take a bad guy out,” he explains, “is an incomparable ‘adrenaline rush.’” He brags of having “24 confirmed kills” in the initial phase of the brutal US onslaught against the rebel city of 300,000 people.

Faced with intransigent popular resistance that recalls the heroic Vietcong defense of Hue in 1968, the Marines have again unleashed indiscriminate terror. According to independent journalists and local medical workers, they have slaughtered at least two hundred women and children in the first two weeks of fighting.

The battle of Fallujah, together with the conflicts unfolding in Shia cities and Baghdad slums, are high-stakes tests, not just of US policy in Iraq, but of Washington’s ability to dominate what Pentagon planners consider the “key battlespace of the future” – the Third World city.

The Mogadishu debacle of 1993, when neighborhood militias inflicted 60% casualties on elite Army Rangers, forced US strategists to rethink what is known in Pentagonese as MOUT: “Militarized Operations on Urbanized Terrain.” Ultimately, a National Defense Panel review in December 1997 castigated the Army as unprepared for protracted combat in the near impassable, maze-like streets of the poverty-stricken cities of the Third World.

As a result, the four armed services, coordinated by the Joint Staff Urban Working Group, launched crash programs to master street fighting under realistic third-world conditions. “The future of warfare,” the journal of the Army War College declared, “lies in the streets, sewers, high-rise buildings, and sprawl of houses that form the broken cities of the world.”

Israeli advisors were quietly brought in to teach Marines, Rangers, and Navy Seals the state-of-the-art tactics – especially the sophisticated coordination of sniper and demolition teams with heavy armour and overwhelming airpower – so ruthlessly used by Israeli Defense Forces in Gaza and the West Bank.

Artificial cityscapes (complete with “smoke and sound systems”) were built to simulate combat conditions in densely populated neighborhoods of cities like Baghdad or Port-au-Prince. The Marine Corps Urban Warfighting Laboratory also staged realistic war games (“Urban Warrior”) in Oakland and Chicago, while the Army’s Special Operations Command “invaded” Pittsburgh.

Today, many of the Marines inside Fallujah are graduates of these Urban Warrior exercises as well as mock combat at “Yodaville” (the Urban Training Facility in Yuma, Arizona), while some of the Army units encircling Najaf and the Baghdad slum neighborhood of Sadr City are alumni of the new $34 million MOUT simulator at Fort Polk, Louisiana.

This tactical “Israelization” of US combat doctrine has been accompanied by what might be called a “Sharonization” of the Pentagon’s worldview. Military theorists are now deeply involved in imagining how the evolving capacity of high-tech warfare can contain, if not destroy, chronic “terrorist” insurgencies rooted in the desperation of growing megaslums.

To help develop a geopolitical framework for urban war fighting, military planners turned in the 1990s to the RAND Corporation: Dr. Stangelove’s old alma mater. RAND, a non-profit think tank established by the Air Force in 1948, was notorious for war-gaming nuclear Armageddon in the 1950s and for helping plan the Viet Nam War in the 1960s. These days RAND does cities – big time. Its researchers ponder urban crime statistics, inner-city public health, and the privatization of public education. They also run the Army’s Arroyo Center which has published a small library of recent books on reconnoitring contemporary debates on urbanization, the informal economy, human solidarity and historical agency.

3. The Urbanization Of Poverty

The mountain of trash seemed to stretch very far, then gradually without perceptible demarcation or boundary it became something else. But what? A jumbled and pathless collection of structures. Cardboard cartons, plywood and rotting boards, the rusting and glassless shells of cars, had been thrown together to form habitation.

Michael Thelwell, The Harder They Come, 1980

The first published definition of ‘slum’ reportedly occurs in Vaux’s 1812 Vocabulary of the Flash Language, where it is synonymous with ‘racket’ or ‘criminal trade’. By the cholera years of the 1830s and 1840s, however, the poor were living in slums rather than practising them. A generation later, slums had been identified in America and India, and were generally recognized as an international phenomenon. The ‘classic slum’ was a notoriously parochial and picturesquely local place, but reformers generally agreed with Charles Booth that all slums were characterized by an amalgam of dilapidated housing, overcrowding, poverty and vice. For nineteenth-century Liberals, of course, the moral dimension was decisive and the slum was first and above all envisioned as a place where a social ‘residuum’ rots in immoral and often riotous splendour. Slums’ authors discard Victorian calumnies, but otherwise preserve the classical definition: overcrowding, poor or informal housing, inadequate access to safe water and sanitation, and insecurity of tenure.

This multi-dimensional definition is actually a very conservative gauge of what qualifies as a slum: many readers will be surprised by the UN’s counter-experiential finding that only 19.6 per cent of urban Mexicans live in slums. Yet, even with this restrictive definition, Slums estimates that there were at least 921 million slum-dwellers in 2001: nearly equal to the population of the world when the young Engels first ventured onto the mean streets of Manchester. Indeed, neoliberal capitalism has multiplied Dickens’s notorious slum of Tom-All-Alone in Bleak House by exponential powers. Residents of slums constitute a staggering 78.2 per cent of the urban population of the least developed countries and fully a third of the global urban population. Extrapolating from the age structures of most Third World cities, at least half of the slum population is under the age of 20.

The world’s highest percentages of slum-dwellers are in Ethiopia (an astonishing 99.4 per cent of the urban population), Chad (also 99.4 per cent), Afghanistan (98.5 percent) and Nepal (92 per cent).

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The poorest urban populations, however, are probably in Maputo and Kinshasa where (according to other sources) two-thirds of residents earn less than the cost of their minimum required daily nutrition.

In Delphi, planners complain bitterly about ‘slums within slums’ as squatters take over the small open spaces of the peripheral resettlement colonies into which the old urban poor were brutally removed in the mid-1970s.

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and the Ethiopian highlands; hug the base of the Andes and the Himalayas; explode outward from the skyscraper cores of Mexico City, Jo-burg, Manila and Sao Paulo; and, of course, line the banks of the rivers Amazon, Niger, Congo, Nile, Tigris, Ganges, Irrawaddy and Mekong. The building blocks of this slum planet, paradoxically, are both utterly interchangeable and uniquely: including the bustees of Calcutta, the chawls and zopiedades of Mumbai, the katchi abadis of Karachi, the slums of Jakarta, the slummassas of Khartoum, the unjondolos of Durban, the intra-muros of Rabat, the bidonvilles of Abidjan, the baladis of Cairo, the gecekondus of Ankara, the conventillos of Quito, the favelas of Brazil, the villas misera of Buenos Aires and the colonias populares of Mexico City. They are the grizzly antipodes to the generic fantasy-scapes and residential themes parks – Philip K. Dick’s bourgeois ‘Offworlds’ – in which the global middle classes increasingly prefer to cloister themselves.

Whereas the classic slum was a decaying inner city, the new slums are more typically located on the edge of urban spatial explosions. The horizontal growth of cities like Mexico, Lagos or Jakarta, of course, has been extraordinary, and ‘slum sprawl’ is as much a problem in the developing world as suburban sprawl in the rich countries. The developed area of Lagos, for instance, doubled in a single decade, between 1985 and 1994. The Governor of Lagos State told reporters last year that “about two thirds of the state’s total land mass of 3,577 square kilometres could be classified as shanties or slums”. Indeed, writes a UN correspondent, much of the city is a mystery...unlit highways run past canyons of smouldering garbage before giving way to dirt streets weaving through 200 slums, their sewers running with raw waste...No one even knows for sure the size of the population – officially it is 6 million, but most experts estimate it at 10 million – let alone the number of murders each year [or] the rate of HIV infection.  

Lagos, moreover, is simply the biggest node in the shantytown corridor of 70 million people that stretches from Abidjan to Ibadan: probably the biggest continuous footprint of urban poverty on earth.  

Slum ecology, of course, revolves around the supply of settlement space. Winter King, in a recent study published in the Harward Law Review, claims that 85 per cent of the urban residents of the developing world “occupy property illegally”.

Indeterminacy of land titles and/or lax state ownership, in the last instance, are the cracks through which a vast humanity has poured into the cities. The modes of slum settlement vary across a huge spectrum, from highly disciplined land invasions in Mexico City and Lima to intricately organized (but often illegal) rental markets on the outskirts of Beijing, Karachi and Nairobi. Even in cities like Karachi, where the urban periphery is formally owned by the government, “vast profits from land speculation...continue to accrue to the private sector at the expense of low-income households”. Indeed national and local political incomes usually acquire in informal settlement (and illegal private speculation) as long as they can control the political complexion of the slums and extract a regular flow of bribes or rents. Without formal land titles or home ownership, slum-dwellers are forced into quasi-feudal dependencies upon local officials and party bigshots. Disloyalty can mean eviction or even the razing of an entire district.

The provision of lifeline infrastructures, meanwhile, lags far behind the pace of urbanization, and peri-urban slum areas often have no formal utilities or sanitation provision whatsoever. Poor areas of Latin American cities in general have better utilities than South Asia which, in turn, usually have minimum urban services, like water and electricity, that many African slums lack. As in early Victorian London, the contamination of water by human and animal waste remains the cause of the chronic diarrhoeal diseases that kill at least two million urban babies and small children each year. An estimated 57 per cent of urban Africans lack access to basic sanitation and in cities like Nairobi the poor must rely on ‘flying toilets’ (defecation into a plastic bag).

In Mumbai, meanwhile, the sanitation problem is defined by ratios of one toilet seat per 500 inhabitants in the poorer districts. Only 11 per cent of poor neighbourhoods in Manila and 18 per cent in Dhaka have formal means to dispose of
Everywhere the IMF – acting as bailiff for the big banks and backed by the Reagan and Bush administrations – offered poor countries the same poisoned chalice of devaluation, privatization, and removal of ‘urban bias’ that previously existed in welfare policies, fiscal structure or government investment.

Emphasizes, SAPs were ‘deliberately anti-urban in nature’ and designed to reverse any enumeration of SAP’s malevolent consequences, would be instantly familiar to survivors, not only of the other 30 African ‘big bangs’ described in this chapter, but also for millions of traditional urbanites, displaced or immiserated by the violence of ‘adjustment’.

Balogun’s complaint about “privatizing in full steam and getting more hungry by the day”, or his every juice had first to be sapped out of the underprivileged majority of the citizens. The middle class rapidly accelerated the population of abjectly poor. The brain drain to the oil-rich Arab countries and to the Western world became a flood.

The weird logic of this economic programme seemed to be that to restore life to the dying economy, it was necessary to drive nails into it. The Nigerian writer Fidelis Balogun describes the Adjusted Lives of the urban poor, in addition, are vulnerable to sudden outbursts of state violence like the infamous 1990 bulldozing of the Maroko beach slum in Lagos (“an eyesore for the neighbouring community of Victoria Island, a fortress for the rich”) or the 1995 demolition in freezing weather of the huge squatter town of Zhejiangcun on the edge of Beijing.

But slums, however deadly and insecure, have a brilliant future. The countryside will for a short period still contain the majority of the world’s poor, but that doubtful title will pass to urban slums by 2035. At least half of the coming Third World urban population explosion will be credited to the account of informal communities. Two billion slum dwellers by 2030 or 2040 is a monstrous, almost incomprehensible prospect, but urban poverty overlaps and exceeds the slums per se. Indeed, Slums underlines that in some cities the majority of the poor actually live outside the slum strictosensu.

UN ‘Urban Observatory’ researchers warn, moreover, that by 2020 “urban poverty in the world could reach 45 to 50 per cent of the total population living in cities”.

4. Urban Poverty’s ‘Big Bang’

After their mysterious laughter, they quickly changed the topic to other things. How were people back home surviving SAP?

Fidelis Babolgan, Adjusted Lives, 1995

The evolution of the new urban poverty has been a non-linear historical process. The slow accretion of shantytowns to the shell of the city is punctuated by storms of poverty and sudden explosions of slum-building. In his collection of stories, Adjusted Lives, the Nigerian writer Fidelis Babolgan describes the coming of the IMF-mandated Structural Adjustment Programme (SAP) in the mid-1980s as the equivalent of a great natural catastrophe, destroying forever the old soul of Lagos and ‘re-enslaving’ urban Nigerians.

The weird logic of this economic programme seemed to be that to restore life to the dying economy, every juice had first to be sapped out of the underprivileged majority of the citizens. The middle class rapidly disappeared, and the garbage heaps of the increasingly rich few became the food table of the multiplied population of abjectly poor. The brain drain to the oil-rich Arab countries and to the Western world became a flood.

Babolgan’s complaint about “privatizing in full steam and getting more hungry by the day”, or his enumeration of SAP’s malevolent consequences, would be instantly familiar to survivors, not only of the other 30 African SAPs, but also to hundreds of millions of Asians and Latin Americans. The 1980s, when the IMF and World Bank used the leverage of debt to restructure the economies of most of the Third World, are the years when slums became an implacable future, not just for poor rural migrants, but also for millions of traditional urbanites, displaced or immiserated by the violence of ‘adjustment’.

As Slums explains, SAPs were ‘deliberately anti-urban in nature’ and designed to reverse any ‘urban bias’ that previously existed in welfare policies, fiscal structure or government investment. Everywhere the IMF – acting as bailiff for the big banks and backed by the Reagan and Bush administrations – offered poor countries the same poisoned chalice of devaluation, privatization, removal
of import controls and food subsidies, enforced cost-recovery in health and education, and ruthless downsizing of the public sector. (An infamous 1985 telegram from Treasury Secretary George Shultz to overseas USAID officials commanded: “in most cases, public sector firms should be privatized”). At the same time, SAPs devastated rural smallholders by eliminating subsidies and pushing them out, ‘sink or swim’, into global commodity markets dominated by First World agribusiness.

As Ha-Joon Chang points out, SAPs hypocritically “kicked away the ladder” (ie, protectionist tariffs and subsidies) that the OECD nations historically employed in their own climb from agriculture to urban high-value goods and services. Slums makes the same point when it argues that the “main single cause of increases in poverty and inequality during the 1980s and 1990s was the retreat of the state”. In addition to the direct SAP-enforced reductions in public-sector spending and ownership, the UN authors stress the more subtle diminution of state capacity that has resulted from ‘subsidiarity’: the devolution of powers to lower echelons of government and, especially, NGOs, linked directly to major international aid agencies.

The whole, apparently decentralized structure is foreign to the notion of national representative government that has served the developed world well, while it is very amenable to the operations of a global hegemony. The dominant international perspective (ie., Washington’ s) becomes the de-facto paradigm for development, so that the whole world rapidly becomes unified in the broad direction of what is supported by donors and international organizations.

Urban Africa and Latin America were the hardest hit by the artificial depression engineered by the IMF and the White House. Indeed, in many countries, the economic impact of SAPs during the 1980s, in tandem with protracted drought, rising oil prices, soaring interest rates and falling commodity prices, was more severe and long lasting than the Great Depression.

The balance-sheet of structural adjustment in Africa, reviewed by Carole Rakodi, includes capital flight, collapse of manufactures, marginal or negative increase in export incomes, drastic cutbacks in urban public services, soaring prices and a steep decline in real wages. In Kinshasa (“an aberration or rather a sign of things to come?”) assimaisissement wiped out the civil servant middle class and produced an “unbelievable decline in real wages” that, in turn, sparked a nightmarish rise in crime and predatory gangs. In Dar es Salaam, public service expenditure per person fell 10 per cent per year during the 1980s: a virtual demolition of the local state. In Khartoum, liberalization and structural adjustment, according to local researchers, manufactured 1.1 million “new poor”: “mostly drawn from the salaried groups or public sector employees.” In Abidjan, one of the few tropical African cities with an important manufacturing sector and modern urban services, submission to the SAP regime punctually led to deindustrialization, the collapse of construction, and a rapid deterioration in public transit and sanitation. In Balogun’s Nigeria extreme poverty, increasingly urbanized in Lagos, Ibadan and other cities, metastatized from 28 per cent in 1980 to 60 per cent in 1996. “GNP per capita, at about $260 today,” the World Bank reports, “is below the level at independence 40 years ago and below the $370 level attained in 1985.”

In Latin America, SAPs (often implemented by military dictators) destabilized rural economies while savaging urban employment and housing. In 1970, Guevarist ‘foco’ theories of rural insurgency still conformed to a continental reality where the poverty of the countryside (75 million poor) overshadowed that of the cities (44 million poor). By the end of the 1980s, however, the vast majority of the poor (115 million in 1990) were living in urban colonias and villas miseria rather than farms or villages (80 million).

Urban inequality, meanwhile, exploded. In Santiago, the Pinochet dictatorship bulldozed shantytowns and evicted formerly radical squatters: forcing poor families to become allegados, doubled or even tripled-up in the same rented dwelling. In Buenos Aires, the richest decile’s share of income increased from 10 times that of the poorest in 1984 to 23 times in 1989. In Lima, where the value of the minimum wage fell by 83 per cent during the IMF recession, the percentage of households living below the poverty threshold increased from 17 per cent in 1985 to 44 per cent in 1990. In Rio de Janeiro, one of the few tropical African cities with an important manufacturing sector and modern urban services, submission to the SAP regime punctually led to deindustrialization, the collapse of construction, and a rapid deterioration in public transit and sanitation.

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In the event, however, urban poverty continued its relentless accumulation and “the gap between poor and rich countries... equivalent to a situation where the poorest two-thirds of the world receive zero income; and the top third, everything.”

During the 1990s, trade continued to expand at an almost unprecedented rate, no-go areas opened up and military... economic doctrine, one might have imagined that the decade would have been one of unrivalled prosperity and social justice.

If, on a global balance sheet, this economic catastrophe was partially offset by the much-praised success of China in... wage inequality among urban workers...during the period 1988 to 1999.” Women and minorities were especially disadvantaged.

Urban poverty was also massively feminized in the ex-Comecon countries after capitalist ‘liberation’ in 1989. In the early 1990s extreme poverty in the former ‘transitional countries’ (as the UN calls them) soared from 14 million to 168 million: a mass pauperization almost without precedent in history.

January, inequality as measured in classical Gini coefficients soared from 0.58 in 1981 to 0.67 in 1989. Indeed, throughout Latin America, the 1980s deepened the canyons and elevated the peaks of the world’s most extreme topography. (According to a 2003 World Bank report, Gini coefficients are 10 points higher in Latin America than Asia; 17.5 points higher than the OECD, and 20.4 points higher than Eastern Europe.)

Throughout the Third World, the economic shocks of the 1980s forced individuals to regroup around the pooled resources of households and, especially, the survival skills and desperate ingenuity of women. In China and the industrializing cities of Southeast Asia, millions of young women indented themselves to assembly lines and factory squalor. In Africa and most of Latin America (Mexico’s northern border cities excepted), this option did not exist. Instead, deindustrialization and the decimation of male formal-sector jobs compelled women to improve new livelihoods as piece workers, liquor sellers, street vendors, cleaners, washers, ragpickers, nannies and prostitutes. In Latin America, where urban women’s labour-force participation had always been lower than in other continents, the surge of women into tertiary informal activities during the 1980s was especially dramatic. In Africa, where the icons of the informal sector are women running shebeens or hawking produce, Christian Rogerson reminds us that most informal women are not actually self-employed or economically independent, but work for someone else. (These ubiquitous and vicious networks of micro-exploitation, of the poor exploiting the very poor, are usually glossed over in accounts of the informal sector.)

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In theory, of course, the 1990s should have righted the wrongs of the 1980s and allowed Third World cities to regain lost ground and bridge the chasms of inequality created by SAPs. The pain of adjustment should have been followed by the analgesic of globalization. Indeed the 1990s, as Slums wryly notes, were the first decade in which global urban development took place within almost utopian parameters of neo-classical market freedom.

During the 1990s, trade continued to expand at an almost unprecedented rate, no-go areas opened up and military expenditures decreased. All the basic inputs to production became cheaper, as interest rates fell rapidly along with the price of basic commodities. Capital flows were increasingly unfettered by national controls and could move rapidly to the most productive areas. Under what were almost perfect economic conditions according to the dominant neoliberal economic doctrine, one might have imagined that the decade would have been one of unrivalled prosperity and social justice.

In the event, however, urban poverty continued its relentless accumulation and “the gap between poor and rich countries increased, just as it had done for the previous 20 years and, in most countries, income inequality increased or, at best, stabilized.” Global inequality, as measured by World Bank economists, reached an incredible Gini coefficient level of 0.67 by the end of the century. This was mathematically equivalent to a situation where the poorest two-thirds of the world receive zero income; and the top third, everything.
5. A Surplus Humanity?

We shoo our way about next to City, holding on to it by its thousand survival cracks...


The brutal tectonics of neoliberal globalization since 1978 are analogous to the catastrophic processes that shaped a ‘third world’ in the first place, during the era of late Victorian imperialism (1870–1900). In the latter case, the forcible incorporation into the world market of the great subsistence peasantries of Asia and Africa entailed the famine deaths of millions and the uprooting of tens of millions more from traditional tenures. The end result, in Latin America as well, was rural ‘semi-proletarianization’: the creation of a huge global class of immiserated semi-peasants and farm labourers lacking existential security of subsistence.6 (As a result, the twentieth century became an age, not of urban revolutions as classical Marxism had imagined, but of epochal rural uprisings and peasant-based wars of national liberation.) Structural adjustment, it would appear, has recently worked an equally fundamental reshaping of human futures. As the authors of *Slums* conclude: “instead of being a focus for growth and prosperity, the cities have become a dumping ground for a surplus population working in unskilled, unprotected and low-wage informal service industries and trade.”7 The ‘rise of [this] informal sector,’ they declare bluntly, “is...a direct result of liberalization.”8

Indeed, the global informal working class (overlapping but non-identical with the slum population) is almost one billion strong: making it the fastest growing, and most unprecedented, social class on earth. Since anthropologist Keith Hart, working in Accra, first broached the concept of an ‘informal sector’ in 1973, a huge literature (mostly failing to distinguish micro-accumulation from sub-subistence) has wrestled with the formidable theoretical and empirical problems involved in studying the survival strategies of the urban poor.9 There is a base consensus, however, that the 1980s’ crisis inverted the relative structural positions of the formal and informal sectors: promoting informal survivalism as the new primary mode of livelihood in a majority of Third World cities.

Alejandro Portes and Kelly Hoffman have recently evaluated the overall impact of SAPs and liberalization upon Latin American urban class structures since the 1970s. Congruent with UN conclusions, they find that both state employees and the formal proletariat have declined in every country of the region since the 1970s. In contrast, the informal sector of the economy, along with general social inequality, has dramatically expanded. Unlike some researchers, they make a crucial distinction between an informal petty bourgeoisie (“the sum of owners of microenterprises, employing less than five workers, plus own-account professionals and technicians”) and the informal proletariat (“the sum of own-account workers minus professionals and technicians, domestic servants, and paid and unpaid workers in microenterprises”). They demonstrate that this former stratum, the ‘microentrepreneurs’ so beloved in North American business schools, are often displaced public-sector professionals or laid-off skilled workers. Since the 1980s, they have grown from about 5 to 10 per cent of the economically active urban population: a trend reflecting “the forced entrepreneurialism foisted on former salaried employees by the decline of formal sector employment.”10

Overall, according to *Slums*, informal workers are about two-fifths of the economically active population of the developing world.11 According to researchers at the Inter-American Development Bank, the informal economy currently employs 57 per cent of the Latin American workforce and supplies four out of five new ‘jobs’.12 Other sources claim that more than half of urban Indonesians and 65 per cent of residents of Dhaka subsist in the informal sector.13 *Slums* likewise cites research finding that informal economic activity accounts for 33 to 40 per cent of urban employment in Asia, 60 to 75 per cent in Central America and 60 per cent in Africa.14 Indeed, in sub-Saharan cities ‘formal job’ creation has virtually ceased to exist. An ILO study of Zimbabwe’s urban labour markets under ‘stagflationary’ structural adjustment in the early 1990s found that the formal sector was creating only 10,000 jobs per year in face of an urban workforce increasing by more than 300,000 per annum.15 *Slums* similarly estimates that fully 90 per cent of urban Africa’s ‘new jobs’ over the next decade will be

Notes

5. Although the velocity of global urbanization is not in doubt, the growth rates of specific cities may brake abruptly as they encounter the frictions of size and congestion. A famous instance of such a ‘polarization reversal’ is Mexico City: widely predicted to achieve a population of 25 million during the 1990s (the current population is probably about 18 or 19 million). See Yue-man Yeung, ‘Geography in an age of mega-cities’, *International Social Sciences Journal* 151, 1997, p. 93.
15. Wang Mengkui, advisor to the State Council, quoted in the *Financial Times*, 16 December 2003.) Since the market reforms of the late 1970s it is estimated that almost 300 million Chinese have moved from rural areas to cities. Another 250 or 300 million are expected to follow in coming decades. (Financial Times, 16 December 2003.)
Los Angeles (Azusa Street) in 1906. Unified around spirit baptism, miracle healing, charismata and a premonition of a coming world war of capital and labour, early American Pentecostalism — as religious historians have repeatedly noted — originated as a ‘prophetic democracy’ whose rural and urban constituencies overlapped, respectively, with those of Populism and the IWW. Indeed, like Wobbly organizers, its early missionaries to Latin America and Africa “lived often in extreme poverty, going out with little or no money, seldom knowing where they would spend the night, or how they would get their next meal.” They also yielded nothing to the IWW in their vehement denunciations of the injustices of industrial capitalism and its inevitable destruction.

Symptomatically, the first Brazilian congregation, in an anarchist working-class district of São Paulo, was founded by an Italian artisan immigrant who had exchanged Malatesta for the Spirit in Chicago. In South Africa and Rhodesia, Pentecostalism established its early footholds in the mining compounds and shantytowns; where, according to Jean Comaroff, “it seemed to accord with indigenous notions of pragmatic spirit forces and to redress the depersonalization and powerlessness of the urban labour experience.” Conceding a larger role to women than other Christian churches and immensely supportive of abstinence and frugality, Pentecostalism — as R. Andrew Chesnut discovered in the baixadas of Belém — has always had a particular attraction to “the most imiserated stratum of the impoverished classes”: abandoned wives, widows and single mothers. Since 1970, and largely because of its appeal to slum women and its reputation for being colour-blind, it has been growing into what is arguably the largest self-organized movement of urban poor people on the planet.

Although recent claims of “over 533 million Pentecostal/charismatics in the world in 2002” are probably hyperbole, there may well be half that number. It is generally agreed that 10 per cent of Latin America is Pentecostal (about 40 million people) and that the movement has been the single most important cultural response to explosive and traumatic urbanization. As Pentecostalism has globalized, of course, it has differentiated into distinct currents and sociologies. But if in Liberia, Mozambique and Guatemala, American-sponsored churches have been vectors of dictatorship and repression, and if some US congregations are now gentrified into the suburban mainstream of fundamentalism, the missionary tide of Pentecostalism in the Third World remains closer to the original millenarian spirit of Azusa Street. Above all, as Chesnut found in Brazil, “Pentecostalism...remains a religion of the informal periphery” (and in Belém, in particular, “the poorest of the poor”). In Peru, where Pentecostalism is growing almost exponentially in the vast barriadas of Lima, Jeffrey Gamarra contends that the growth of the sects and of the informal economy “are a consequence of and a response to each other.” Paul Freston adds that it “is the first autonomous mass religion in Latin America...Leaders may not be democratic, but they come from the same social class.”

In contrast to populist Islam, which emphasizes civilizational continuity and the trans-class solidarity of faith, Pentecostalism, in the tradition of its African-American origins, retains a fundamentally exilic identity. Although, like Islam in the slums, it efficiently correlates itself to the survival needs of the informal working class (organizing self-help networks for poor women; offering faith healing as para-medicine; providing recovery from alcoholism and addiction; insulating children from the temptations of the street; and so on), its ultimate premise is that the urban world is corrupt, unjust and unrefordable. Whether, as Jean Comaroff has argued in her book on African Zionist churches (many of which are now Pentecostal), this religion of “the marginalized in the shantytowns of neocolonial modernity” is actually a “more radical” resistance than “participation in formal politics or labour unions”, remains to be seen. But, with the Left still largely missing from the slum, the eschatology of Pentecostalism admirably refuses the inhuman destiny of the Third World city that Slums warns about. It also sanctifies those who, in every structural and existential sense, truly live in exile.
6. Marx And The Holy Ghost

[The Lord says:] The time will come when the poor man will say that he has nothing to eat and work will be shut down...That is going to cause the poor man to go to these places and break in to get food. This will cause the rich man to come out with his gun to make war with the labouring man... blood will be in the streets as an outpouring rain from heaven.

A prophecy from the 1906 ‘Azusa Street Awakening’

The late capitalist triage of humanity, then, has already taken place. The global growth of a vast informal proletariat, moreover, is a wholly original structural development unforeseen by either classical Marxism or modernization pundits. Slums indeed challenges social theory to grasp the novelty of a true global residuum lacking the strategic economic power of socialized labor, but massively concentrated in a shanty-town world encircling the fortified enclaves of the urban rich.

Tendencies toward urban involution, of course, existed during the nineteenth century. The European industrial revolutions were incapable of absorbing the entire supply of displaced rural labour, especially after colonial agriculture was exposed to the devastating competition of the North American prairies from the 1870s. But mass immigration to the settler societies of the Americas and Oceania, as well as Siberia, provided a dynamic safety-valve that prevented the rise of mega-Dublins as well as the spread of the kind of underclass anarchism that had taken root in the most immiserated parts of Southern Europe. Today surplus labour, by contrast, faces unprecedented barriers – a literal ‘wall’ of high-tech border enforcement – blocking large-scale migration to the rich countries. Likewise, controversial population resettlement programmes in ‘frontier’ regions like Amazonia, Tibet, Kalimantan and Irian Jaya produce environmental devastation and ethnic conflict without substantially reducing urban poverty in Brazil, China and Indonesia.

Thus only the slum remains as a fully franchised solution to the problem of warehousing the twenty-first century’s surplus humanity. But aren’t the great slums, as a terrified Victorian bourgeoisie once imagined, volcanoes waiting to erupt? Or does ruthless Darwinian competition, as increasing numbers of poor people compete for the same informal scraps, ensure self-consuming communal violence as yet the highest form of urban involution? To what extent does an informal proletariat possess that most potent of Marxist talismans: ‘historical agency’? Can disincorporated labour be reincorporated in a global emancipatory project? Or is the sociology of protest in the immiserated majority a regression to the pre-industrial urban mob, episodically explosive during consumption crises, but otherwise easily managed by clientelism, populist spectacle and appeals to ethnic unity? Or is some new, unexpected historical subject, a la Hardt and Negri, slouching toward the supercity?

In truth, the current literature on poverty and urban protest offers few answers to such large-scale questions. Some researchers, for example, would question whether the ethnically diverse slum poor or economically heterogeneous informal workers even constitute a meaningful ‘class in itself’, much less a potentially activist ‘class for itself’. Surely, the informal proletariat bears ‘radical chains’ in the Marxist sense of having little or no vested interest in the preservation of the existing mode of production. But because uprooted rural migrants and informal workers have been largely dispossessed of fungible labour-power, or reduced to domestic service in the houses of the rich, they have little access to the culture of collective labour or large-scale class struggle. Their social stage, necessarily, must be the slum street or marketplace, not the factory or international assembly line.

Struggles of informal workers, as John Walton emphasizes in a recent review of research on social movements in poor cities, have tended, above all, to be episodic and discontinuous. They are also usually focused on immediate consumption issues: land invasions in search of affordable housing and riots against rising food or utility prices. In the past, at least, “urban problems in developing societies have been more typically mediated by patron–client relations than by popular activism.” Walton doesn’t make the point explicitly, the urban informal sector has been ideologically promiscuous in its endorsement of populist saviours: in Peru rallying to Fujimori, but in Venezuela embracing Chavez. In Africa and South Asia, on the other hand, urban clientelism too often equates with the dominance of ethno-religious bigots and their nightmare ambitions of ethnics cleansing. Notorious examples include the anti-Muslim militias of the Oouua People’s Congress in Lagos and the semifascist Shiv Sena movement in Bombay.

Will such ‘eighteenth-century’ sociologies of protest persist into the middle twenty-first century? The past is probably a poor guide to the future. History is not uniformitarian. The new urban world is evolving with extraordinary speed and often in unpredictable directions. Everywhere the continuous accumulation of poverty undermines existential security and poses even more extraordinary challenges to the economic ingenuity of the poor. Perhaps there is a tipping point at which the pollution, congestion, greed and violence of everyday urban life finally overwhelm the ad hoc civilities and survival networks of the slum. Certainly the old rural world there were thresholds, often calibrated by famine, that passed directly to social eruption. But no one yet knows the social temperature at which the new cities of poverty spontaneously combust.

Indeed, for the moment at least, Marx has yielded the historical stage to Mohammed and the Holy Ghost. If God died in the cities of the industrial revolution, he has risen again in the post-industrial cities of the developing world. The contrast between the cultures of urban poverty in the two eras is extraordinary. As Hugh McLeod has shown in his magisterial study of Victorian working-class religion, Marx and Engels were largely accurate in their belief that urbanization was secularizing the working class. Although Glasgow and New York were partial exceptions, ‘the line of interpretation that associates working-class detachment from the church with growing class consciousness is in a sense incontestable’. If small churches and dissenting sects thrived in the slums, the great current was active or passive disbelief. Already by the 1880s, Berlin was scandalizing foreigners as “the most irreligious city in the world” and in London, median adult church attendance in the proletarian East End and Docklands by 1902 was barely 12 per cent (and that mostly Catholic). In Barcelona, of course, an anarchist working class sacked the churches during the Semana Trágica, while in the slums of St. Petersburg, Buenos Aires and even Tokyo, militant workers avidly embraced the new faiths of Darwin, Kropotkin and Marx.

Today, on the other hand, populist Islam and Pentecostal Christianity (and in Bombay, the cult of Shivaji) occupy a social space analogous to that of early twentieth-century socialism and anarchism. In Morocco, for instance, where half a million rural emigrants are absorbed into the teeming cities every year, and where half the population is under 25, Islamist movements like Justice and Welfare, founded by Sheik Abdessalam Yassin, have become the real governments of the slums: running night schools, providing legal aid to victims of state abuse, buying medicine for the sick, subsidizing pilgrimages and paying for funerals. As Prime Minister Abderrahmane Youssoufi, the Socialist leader who was once exiled by the monarchy, recently admitted to Ignacio Ramonet, “We [the Left] have become embourgeoisified. We have cut ourselves off from the people. We need to reconquer the popular quarters. The Islamists have seduced our natural electorate. They promise them heaven on earth.” An Islamist leader, on the other hand, told Ramonet: “confronted with the neglect of the state, and faced with the brutality of daily life, people discover, thanks to us, solidarity, self-help, fraternity. They understand that Islam is humanism.”

The counterpart of populist Islam in the slums of Latin America and much of sub-Saharan Africa is Pentecostalism. Christianity, of course, is now, in its majority, a non-Western religion (two-thirds of its adherents live outside Europe and North America), and Pentecostalism is its most dynamic missionary in cities of poverty. Indeed the historical specificity of Pentecostalism is that it is the first major world religion to have grown up almost entirely in the soil of the modern urban slum. With roots in early ecstatic Methodism and African-American spirituality, Pentecostalism ‘awoke’ when the Holy Ghost gave the gift of tongues to participants in an intercessional prayer marathon in a poor neighbourhood of