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SOCIAL STATUS OF WOMEN HAWKERS IN GULBARGA CITY

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Abstract:

The global scenario of hawkers business is an unorganized sector and illegal activity but the basic investment in the future and will shape the society of tomorrow. The second Commission on Labour (2002) considered apprentices, a section of self employed persons involved in job such as vending Vegetable and Fruit sellers, Food grains sellers, Broom sellers, Vessel sellers. It has been estimated that women make up 25% to 30% of the labour force in the informal sector.

KEYWORDS:

Women hawker, informal sector, unskilled, vulnerable.

INTRODUCTION

While the informal sector has common features in most parts of the world, the range of informal economic activities varies from region to region globally. The unorganized sector provides employment to more than 90% of total workforce and contributes about 35 per cent in national income of the country. Hawking business most of the times choose to do women's because generally women are marginalized and illiterate, traditionally oppressed, unskilled, agricultural labor, vulnerable, economically poor and socially exploited. Women hawkers is broadly defined as a person who offers goods or services for sale to the public without having a permanent built up structure but with a temporary static structure or mobile stall (or head load), they move from place to place carrying their wares on push carts or in cycles or baskets on their heads, or may sell their wares in moving bus etc. In most cities hawking is regarded as an illegal activity. There are municipal and police laws that impose restrictions on the trade.

The study brings out to the importance of social status of women hawkers in Gulbarga city. As Women hawkers are identified as self-employed workers in the urban informal sector, this sub section mainly focuses on the role of the Women hawkers in the urban India. According to the level of income, NCEUS (2007) has also categorized workers in the unorganized sector. Hawking is one of the means of earning a livelihood, as it requires minor financial input and the skills involved are low. A large section of street vendors in urban areas are those with low skills and who have migrated to the larger cities from rural areas or small towns in search of employment. These people take to women hawkers when they do not find other means of livelihood.

REVIEW OF LITERATURE

Kahol (1992) who expresses the same view that Women hawkers, on many occasions, are victimized by all sorts of discriminations and deprivations. These incidents may occur in all places including her home, offices, industries and even public places.

OBJECTIVES OF THE STUDY:

- 1.To understand the social status of women hawkers.

HYPOTHESIS OF THE STUDY:

- 1.The variables such as Poverty, illiteracy have impact on social status of women hawkers.

METHODOLOGY:

The women hawkers in the Gulbarga City are the Universe of the study. The researcher was adopted descriptive research design in this study. The data was collected with the help of the tools especially designed for the current study. 100 respondents were interviewed with the help of structured interview schedule. And also data collected from secondary sources related to the present study and the study is geographically limited to Gulbarga city.

SAMPLE DESIGN:

The samples of 100 women hawkers were selected on purposive sampling basis. The following table No.1 shows the selected respondents. Women Hawkers were covered from different parts of the Gulbarga city. Secondly, they sold a variety of goods. Thirdly, adequate numbers of women were covered.

Table 1.1 Distribution of respondents based on their occupation

Sl.No.	Particulars	Samples selected
1	Vegetable and Fruit sellers	20
2	Vessel sellers	20
3	Milk sellers	20
4	Broom sellers	20
5	Food grains sellers	20
	Total	100

RESULTS AND DISCUSION:

Table 1.2 Religion of the respondents

Religion	Respondents	Percentage
Hindu	62	62%
Muslim	18	18%
Christian	04	04%
Buddhist	11	11%
Other	05	05%
Total	100	100%

From the table we can observe that, 62% of respondents belong to Hindu religion, 18% belongs to Muslim followed by 11% are from Buddhist, 4% of the respondents are from Christian and remaining 5% are from other caste.

NATURE OF THE FAMILY:

The distribution of respondents according to size of family to know from women hawkers is detailed presented in the following table 03.

Table 1.3 Family size of the respondents

Size of the family	Respondents	Percentage
Joint	14	14
Nuclear	86	86
Total	100	100

The above table reveals that, out of 100 respondents only 14% of the respondents are staying in joint family and remaining 86 % of the respondents are Nuclear family

HARASSMENT BY ANYBODY:

Probing further, the hawkers were asked about harassment by anybody. The hawker's feelings in such situation were presented in the following Table.

Table 1.4 Harassment by anybody :

Particulars	Respondents	Percentage
Yes	66	66%
No	34	34%
Total	100	100%

The researcher rarely looked the opinion of the hawkers In the sample 66 per cent of respondents stated that we harassed somebody at a time of our business hours and ; 34 percent respondents stated that they did not harassed anybody in the society.

Table 1.5 By whom harassed

Particulars	Respondents	Percentage
Local goondas	30	45.45%
Civic authorities	10	15.15%
Police man	22	33.33%
Are any body	4	06.06%
Total	66	100.00%

The Table clearly shows differing viewpoints where to by whom you harassed and extended to respondents. Survey of the investigation revealed that 45.45% respondents have expressed that their revenge harassed by local gundas 15.15 % respondents expressed their opinion they are harassed by civic authority's 33.33% by police and 06.06 % respondents expressed their opinions by anybody.

Table 1.6 Associate with social and religious function

Particulars	Respondents	Percentage
Yes	64	64%
No	36	36%
Total	100	100%

The above table reveals that 64 % hawkers who were expressed their opinion they are associated with social and religious function. There were a considerably 36 % of respondents expressed keep lack of interest with social and religious function.

Table 1. 7 Reasons for hawking business

Particulars	Respondents	Percentage
Poverty	42	52.5%
Illiterate	30	37.5%
Husband unemployed	8	10%
Any other	00	00%
Total	80	100%

The above table reveals that 52.5 per cent hawkers who were expressed their opinion about poverty there were a considerably 37.5 per cent of respondents who were expressed about Illiterate and lastly only 10 per cent respondents said about husband unemployed.

Table 1.8 Decision making in family

Particulars	Respondents	Percentage
Parents in law/ Parents	09	09.00%
Husband	80	80.00%
Self	03	03.00%
Husband and self	08	08.00%
Total	100	100.00%

As disclosed by the above table 80% were taking decision of their husbands. Whereas 09% were taking decision their parents in law/parents and 08.33% were taking decision collectively (husband and wife). Remaining only 03.00% were taking own decision. This study shows that husband is having major role in decision making.

Table 1.9 Satisfied with social life

Particulars	Frequency	Percentage
Fully satisfied	17	17.00%
Satisfied to greater extend	30	30.00%
Not satisfied	53	53.00%
Total	100	100.00%

The distribution of data the respondents reveals that the fully satisfied with social life the hawkers There were 17 per cent respondents, who stated that Satisfied to greater extend with social life were found 30 per cent However, a majority of the respondents 53 per cent not Satisfied with social life

SUGGESTIONS:

- 1)Counseling: The social workers have the responsibility of working with women hawkers through counseling social worker should assist in building up the women self-esteem and allow to decide what measures they want to take for resolve their problem.
- 2)Social worker can guide the women hawker to maintenance of healthy environment in family.
- 3)Facilitate them to maintain good physical and mental health.
- 4)Promote them to participate and associate with the all community activities.
- 5)Group work: formation of self help group of women hawkers can help full to change the social and economic status.

CONCLUSION:

The purpose of the present research has been to find out the social status of women hawkers in Gulbarga city. Researcher has conducted a preliminary analysis that economic development plays an important role in enhancing women's hawkers' social status and the role of economic development is crucial in impacting hawker's women's status and states where the level of socio- economic development is more they reach out to achieve higher status for hawkers women. Regional disparities in women's status could be perceived to be present across states, which have persisted over time with little change in the development in Gulbarga city. These results have direct bearing or rather we may say that direct relationship between status and development of women hawkers. For enhancing women's status special policy attention is required. The justification emanates more from economics than on the grounds of social justice and human rights. Leaving one half of the human resources unutilized and underdeveloped, Gulbarga city cannot afford to attain their maximum growth potential nor will higher growth path be sustainable, women being discriminated in the field of knowledge, information, skills, purchasing power, income earning capacity and health status. Therefore, policy should lay stress on the issues of growing feminization of poverty, inequality in access to health, education, training, and productive employment. The policy makers should undertake investment priorities with targeted intervention in the deprived states.

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