

“Socio-Economic Status of Street Vendors: With Respect to Muslim Women of Vijayapura city”



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Chapter 7

Conclusion

The informal sector is the largest sector; providing employment in India and 90 percent of the women are involved in it. These informal workers are contributing to 50 percent of the of the country's economy. Hence, it is the duty of the government departments to recognize this work force and provide them basic amenities of food, shelter, finance, etc. The government should measure the informal economy and it should be linked to measure the gross domestic product (GDP) of the country.

The study of socio-economic conditions of the Muslim women street vendors in Vijayapura city has shown that the women vendor's social and economic conditions are miserable. It shows that most of the women are involved in vending activities due to their poor conditions of family. A broad and holistic approach is needed to improve the conditions of these women. After so many case studies, it has been analyzed while preparing the urban plans, priority must be given to the rights of vending space for street vendors. A large number of women are doing street vending for their livelihood and the urban residents are taking benefits from their services. Therefore the government department should stop harassing them in the name of traffic jams. The policies and laws of street vendors are not being implemented in the holistic manner to improve their conditions. The National banks should give priority in giving loan facility to the women street vendors at a nominal interest rate for their business, marriages and health issues.

Key Findings

- (i) **Old Age working:** The study finds that 56 percent of these women are between 30 to 50 years of age, which is the middle age and joined vending due to less income of their family. In this middle age, the restriction on women in the family becomes less and they think of supporting their family economically. Old age women vendor's accounts for a higher percentage especially 31 percent of the women vendors are aged between 50 to 80 years. This is the retirement age and these women are still working due to poverty and no income of their husbands or children. Only 13 percent of women vendors are young between 14 to 30 years in which half of their husbands are not working.
- (ii) **Women headed families:** The study shows that 60 percent of women vendors are having male-headed families and they support their husbands economically by spending their total income on daily expenses. Women headed families are more with 40 percent and most of them are widows, divorced or separated. These women struggle hard to earn the basic needs like food, shelter and clothing for their families. These women also have to manage and arrange parental responsibilities surrounded by emotional, financial and social demands of the family. They never think of spending their own income for personal fantasy

though they were habituated to it in maternal families. These women also spend their income for paying loans, cultural practices, festival expenditures and for their children's marriage.

- (iii) **Educational backwardness:** The study reveals 78 percent of the women vendors are illiterate, 19 percent have not even completed school education, where as only 3 percent have completed High school/SSLC. Literacy among humans provides ways for reduction in child mortality, poverty and population growth. Struggle to earn a livelihood is the priority for the parents than their children getting educated. Because of financial instability, they are unable to provide quality education for their children. Without proper guidance, children find difficulties even to complete their school education. Therefore, they start working with their parents. Due to lack of education, generations after generations are getting involved in vending and increasing illiteracy among them.

The fieldwork of the present study revealed, that most of the street vendors prefer to educate their males than female children. Strong patriarchal values are main reasons for this. The parents believe that, if boys are educated, they will get employment and will support the whole family. Whereas after marriage girl has to do the

household work in the husband's family, hence there is no requirement of education for her.

- (iv) **Poverty level:** There is no major change in the social aspect of these woman vendors' families even after vending for decades. The study reveals that 83 percent had BPL cards and 6 percent of these women had the *Anthodaya* card. The "*Anthodaya*" and BPL below poverty line Cards were issued to the poorest families whose yearly income does not exceed Rs. 27,000 p.a. This means 89 percent of these women are in the category of below the poverty line and most of them are living in slum areas where basic amenities like drainage, water and toilet facility are not available. 11 percent of these women have no ration cards due to separation from their husband. Also they are linked to husband's identity card. These women are also living in slums of Vijayapura city. The poverty level is more in women-headed families; because they earn less and have more responsibilities to fulfill.
- (v) **Child marriages:** The study finds that 64 percent girls get married as minors, among women vendors. The child marriage collapses their educational career. At a very young age, these women have the burden of responsibilities like household chores, nurturing of the family. They work at home without any income as free

laborers and after the birth of one or two children, the economic need increases. In their middle age, these women start to earn money to support their husbands economically. Due to less skill, they join street vending job which is easy to adapt. The study also finds 36 percent of these women married after 18 years.

- (vi) **Marriage expenses:** The study reveals that 40 percent of the women vendors spend a lot in their marriage ceremonies. These women had made expenses of Rs 1,00,000 to 2,00,000 for their daughter's marriage and half of them had given 10 grams of gold as well. The money spent by the bride's family in performing the wedding is much higher. Large numbers of people are invited for dinner and these ceremonies go on for two to three days. Expensive marriages are adopted by the Muslim families owing to pride and as status symbol though it is totally against the Holy book of Quran verses. The study also says that 58 percent of them had done Rs 20,000 to Rs 50,000 expenditure for their daughter's marriage followed by only 2 percent of their daughter's marriage being arranged by relatives because these women are widows and they don't have much amount to spend, so they get help from brother or other relatives.

- (vii) **House ownership and Living areas:** The study reveals that 69 percent of these women vendors are staying in slum areas. These slums are congested areas with poor quality of infrastructures, inadequate facilities, critical living conditions and being marginalized by various socio-economic forces. Their homes are congested hence no privacy. Slum areas are overcrowded and due to open drainage, these people are infected by many diseases. The study also finds 31 percent of them are staying in other areas and most of them are in rental houses.
- (viii) **Health issues of women vendors:** The ill-health of vending women has direct relationship with the nature of their work. The study reveals that 92 percent are facing mental stress caused by daily difficulties at market and home. Whereas 89 percent of them are facing musculoskeletal pain caused by long hours of sitting in the same position. 68 percent of these women are facing urinary tract infections due to retaining urine for long periods followed by 64 percent of vending women are facing respiratory tract infections due to inhalation of polluted air. They are infected with many diseases due to bad climatic conditions and polluted air containing dust on the road.

- (ix) **Sub caste of Muslim women vendors:** Before two decades, most of the vendors were from *Bagwan* community because they were the originator of vending business, especially in *Vijayapura* city. The study reveals that 52 percent of the women are from the Muslim 2B caste, followed by 26 percent of the women from *Bagwan* sub caste. All the other subcastes like *Attari*, *Chapperband*, *Nadaf*, *Pendar* and *Sheikh* are between 2 to 7 percent. The analysis shows that due to the economic needs of the family, women of all the castes are involved in vending.
- (x) **Meager income:** Muslim women street vendors are earning very less income daily. The study reveals that 40 percent of these women are earning daily Rs 200 where as 30 percent of them are earning Rs 100 per day. For earning this much amount they have to invest Rs 1000 to 2000. Only 20 percent of them are earning Rs 300 or above with the involvement of their other family members, by investing 3000 rupees per day. These women vendors are earning poor income after working for 7 to 12 hours daily.
- (xi) **Marriage and divorce:** The study reveals that 60 percent of the women vendors are married, whereas 32 percent of these women are widows who lead their lives by facing difficulties and earning the livelihood for entire family. Followed by, 6 percent of these women are divorcee due to

conflict between married partners and some of them facing domestic violence by their in-laws family. The study found that 2 percent of them did not marry by resisting and carving their life on their own.

(xii) **Indebtedness:** The study reveals that 100 percent of women vendors are taking loan at 3 to 5 percent monthly interest rate. Street vendors spend most of their earnings to pay the high interest of the loan taken from money lenders. These women take a loan for expenses of marriage, health, and education etc. They earn very less income daily and would not get loans from banks due to lack of surety, which results in taking a loan from the private money lenders for high-interest rates.

(xiii) **Policy interventions:** The study finds none of the women vendors knows of the street vending act 2014. The government of India developed a law in 2014 “Protection of Livelihood and Regulation of the Street Vending Act 2014”. The objective of this law was to provide and promote an encouraging atmosphere for street vendors to earn their livelihoods, but unfortunately none of these women are aware of this law. The government has neither implemented nor provided awareness about this law among these women vendors. The ignorance of law is also due to negligence and lack of political will.

Suggestions

By eliminating poverty and illiteracy:

The main issues of women street vendors to be addressed are poverty and illiteracy. To eradicate poverty there is a need to empower women economically. Women should be allowed to do outside work, leaving behind traditional norms and contribute economically to support themselves and their families. The girls' education in the family should be preferred to reduce the illiteracy among them. The government should sponsor skilled training for women to get skilled jobs and should introduce women-friendly credit schemes for vending to empower them economically.

Providing Vending market facilities:

The basic amenities such as water, toilets, and waste disposal are to be provided at all the vending zones of Vijayapura city. These are the basic requirements of vendors to carry out vending in a fruitful manner. Most of the markets have paid toilet facility, far away from the vending place and some of the vending zones have no toilet facility. Drinking water facility is not available at most of the vending zones and these vendors face a shortage of drinking water while vending. The waste disposal bins to be provided at regular intervals in all the marketplaces to recycle the waste. These all amenities are the basic requirements of a vending zone and the municipal corporation should provide these facilities for smooth functioning of vending markets.

Elimination indebts by providing loan facilities from banks:

- **Special schemes for loan:** For every requirement, except for their daily needs, these women vendors take a loan from money lenders at high-

interest rates because the government-sponsored financial institutions like banks have no special schemes for providing loan facilities to them. These women have paid their loan to money lenders for years at high-interest rates and because of that, their economic conditions have not changed after decades of vending. Some women vendors who are vending since 30 to 35 years, but yet their financial condition is not improved because of paying loans taken for their illness, children's marriage and festival expenses.

- **Right to education:** Education is the fundamental right of every citizen, but children of women vendors are unable to get a formal education. The government should provide compulsory schemes for education of their children at residential schools.
- **Storage facilities:** Street vendors do not have a cold storage to keep their unsold commodities, so the government should provide cold storage facilities at the vending market.
- **Crèche facility:** The government should provide a crèche facility to take care of their children when they are vending in the markets.

Role of Bagwan union:

The *Bagwan* union is taking care of street vendors at Vijayapura city. Most of the vendors are members of this union and they are solving their occupational issues. To some extent, this union supports economic issues as well by helping the women headed families with loan facilities. This union is solving disputes of vendor's family issues as well. This union should provide loan facilities at low interest rate to empower the women vendors.

Role of NGOs

The role of NGOs for the improvement of women vendors' condition is very less and these women are not interested to become the member as well due to their livelihood. Only 26 percent of them have joined the women's union like SKS, *Spandana*, *Mahila sangh* and *Jana Laxmi*. Except for *Spandana* none of the union had a website to enquire about the duties they are providing for these women.

Possibilities of future research

Research is a process of continuity with new search, new methods of requirements with the vision of society. This study emphasizes "Socio-Economic Status of Street Vendors: With Respect to Muslim Women of Vijayapura City" which is an important part of the vast subject. The possibility of future research has to focus on more issues. A wider study is essentially covering all the community women vendors with a large amount of quantitative and qualitative data.

1. A deeper study of culture with spiritual vision is to be conducted separately on these women vendors which will provide data of different dimensions to the Indian culture.
2. Street vendors are the community helpers who face a lot of restrictions and harassment. There is a need to know in details the vendor friendly policies and acts in a larger perspective.

Field notes

In order to expand understanding, field work is very important. Field work through experience and insights provide valuable additions to the study. These experiences are given below.

Feminist research

While doing the field work, various precautions have been taken according to principles of feminist research methodology. This methodology believes in respondents and researchers should be at equal level. The feminist rules such as respondent's interest of giving information, their convenient time and information before arriving to talk to them are followed strictly. A comfortable environment is created to talk to respondents and discussions in an informal way. If the respondents refuse to give the information they are acknowledged with respect. Their names were mentioned with their permission and informed them why we are collecting the information. In the beginning some of them had not shown interest due to their busy vending schedule because they involve themselves in marketing environment, to sell their commodities as early as possible. The regular visit of the researcher changed their view and started supporting after the market got slowed down in the afternoon time, that is, during the slack hours. The researcher built a good rapport with the respondent and everyone was offered tea, juice and lunch at the working place. They invited us to their home to continue our talks. Many of them were eager to share their hardship. They felt relaxed after sharing their inner feelings and request to help them in getting government facilities.

Safety and privacy concerns

Precautions are taken while carrying out the field work. While interviewing vendors photographs are taken after getting their permission and a comfortable environment is created to overcome the uneasiness of women vendors.

7.4.3. Beside the interview schedule

To capture the lives of women vendors in a limited interview schedule is not possible for the researcher because they are sharing many details of their lives. The researcher feels that it is not enough to know their life in one research and it

is very important to give a voice to the unheard section of the society. This became the important mission of the present research.

7.4.4 Active involvement

The study adopted the active involvement for the issues of women vendors, and the researcher begins interacting with them emotionally, honestly and with openness.

1. Vending license

The researcher has helped and prepared a number of identity cards of women vendors and helped them to get the benefits and facilities provided by the government.

2. National old age pension scheme:

The application forms for National Old-Age Pension Scheme (NOAPS) were filled and applied for a number of aged women vendors. These women are very poor and some of them don't know the process of applying. The researcher helped them for applying these applications to the respective department.

3. Pan Card:

The researcher helped these women vendors for getting Pan Cards which is essential for getting the benefits of various government schemes. A number of women vendor's Pan Cards were got made by the researcher.

4. Participated in the strike of vendors community on 21-12-2019



1. Participated in the strike of vendors 2. Vendors strike at LBS market on 21-2-20



3. Vendors strike news in local newspaper 4. Vendors strike news at LBS market

The researcher joined the women vendors protest against the eviction of more than a hundred-year-old Nehru Market lane beside LBS Market by the city corporation. The Vegetable Vendors' Association has called for this strike by suspending all the retail and wholesale selling for one week.

5. Women vendors for Samrudhi scheme application submission:



5. Form filling of women vendors for Samrudhi scheme

In September 2016, I came to know through a newspaper that the Women and Child Development Department started a loan facility for the benefit of women vendors. I immediately visited the office and collected forms. Arranged a meeting with all the women vendors at *Janata Bazaar* LBS market and created awareness about the scheme by telling them to arrange the required documents for applying. In all, 28 applications were filled and submitted to the respective department.

6. Awareness created among women vendors



6. Meeting at *Janata Bazaar* LBS market with vendors

The above picture 7 shows the Group meeting conducted by the researcher to inform the importance of their right as per Street Vending Act 2014 and also the various loan schemes like *Samrudhi* Scheme and *Udyogini* Scheme framed by the government to support them financially. Awareness was created to clean the surrounding area of their vending place and to follow the municipal corporation rules regarding vending. Created awareness of women-specific laws for their self- protection and explained about their health and hygiene awareness. The importance of education was explained and encouraged them to educate their children.

The discussions or meetings are not enough to create awareness among street vendors about the Street Vending Act 2014 and other policies. There is a need to conduct regular awareness programs by the Town Vending Committees and Vendors' Unions about the policies in favor of them. Regular programs should be conducted by the municipal authorities to clean the surrounding area of vending place.

7. Field experience:

Field work was started by visiting the daily markets of Vijayapura City. Several precautions were taken before field work, in accordance with the principles of feminist research methodology. This methodology believes that respondents and the researchers should be on an equal level. Before meeting the respondents, feminist principles were followed by asking their convenient time, their mood and giving prior information to visit their vending place. Comfortable environment was created to discuss with them and if required, visited with persons known to them. Discussions were carried out in casual way using polite language and if they refused to give information it is accepted with respect. Explained the reasons for collecting information from them and respected their questions about the research work. Their uneasy feelings were handled by sitting with them and talking about their socio-economic issues. After building trust with women vendors, they offered tea, fruit juice at their vending place and welcomed us to their home. After spending a certain period of time with them they opened their lives to us and offered their help in all possible ways. By keeping faith on us they have given their information and expecting a positive change in their facilities.

Preventive measures were taken while taking interviews and photos of the women vendors. The respondent's photos and their identity are used with their permission. Vendors of different commodities were approached at their convenient time to fill the questionnaire.



7. Vegetable vendor at LBS daily market



8. Beads vendor at *LBS Sharof Bazaar*



10. Vegetable vendor at RHWM



11. Bhajji vendor at *Sunday S.S.Road Weekly Market*

These women were not comfortable in sharing information at their vending place in crowded market so market closing hours were chosen for meeting them.



12. Fruit vendor at *Gyangboudi WM*



13. Stationery vendor at *Ibrahimpur gate market*

Case studies of these women vendors were recorded by sitting with them in two to three meetings after building rapport. They open heartedly told their life stories which are full of hardship and pain. They felt happy and relieved after telling their personal issues but the researcher feels the pain of their life incidents from the bottom of her heart. Some of these women are not interested to share their information claiming “Many people came and took our information but yet there is no change in our lives”. As a women’s studies student the researcher had not forced them and respected their feelings. Their response is quite natural since they have faced lots of troubles in life.

8. APMC yard: wholesale market of fruits and vegetables



14. APMC yard, wholesale market



15. Women vendors lifting heavy baskets

The above picture 8 and 9 views the location of APMC (Agricultural Produce & Livestock Market Committee) yard. In this yard all the street vendors gather in morning at 6 o’clock for purchasing fruits and vegetables at a wholesale rate. All the women vendors bid with male counterparts to get commodities at reasonable prices. The above picture also shows that the women vendors participating in auctioning of fruits and vegetables. After purchasing the commodities they lift the heavy baskets to load in the rickshaw or goods carrier for transporting to vending place.

The researcher visited the APMC yard to know the role of fruits and vegetable agents who auction these commodities. These agents purchase the commodities from the farmers on 10 percent commission and sell them by the process of auction. Most of the women vendors purchase these commodities on loan basis by the agents and return money after selling of commodities.

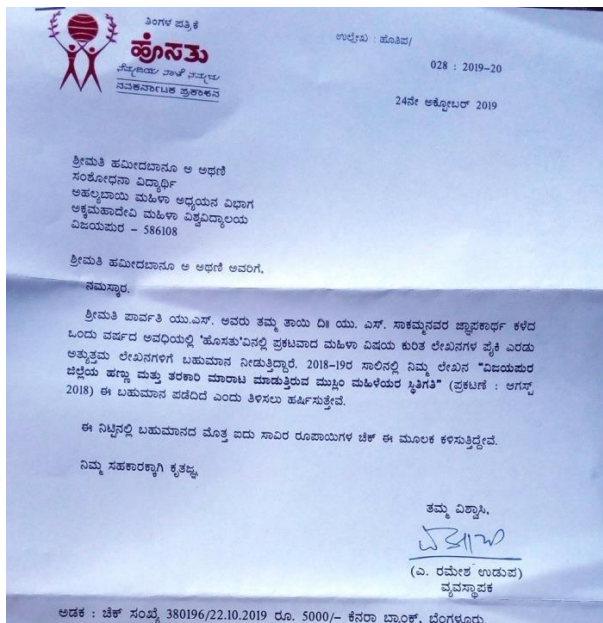
The researcher met a vegetable agent and collected information regarding the process of commodities given to these women vendors on basis of credit. They maintain a ledger on the credit, given to these women and collect money after the commodities are sold. The village women around are also coming to buy vegetables in the APMC yard for vending in their respective villages.

8. Articles published

| Sl. No. | Title | Published magazine |
|---------|--|---|
| 1 | Social status of Bagwan women street vendor | IJRAR December 2018 (E-ISSN 2348-1269, P- ISSN 2349-5138) Impact factor: 5.75 www.ijrar.org Volume 5; Issue 4; Page No. 625-630 |
| 2 | Social status of vendors: With respect to Muslim women | National Journal of Multidisciplinary Research and Development (ISSN: 2455-9040) Impact Factor: RJIF 5.22 www.nationaljournals.com Volume 3; Issue 1; January 2018; Page No. 365-366 |
| 3 | Vijayapur <i>zilleya hannu mattu tarkari marata maduttiruva</i> Muslim <i>Mahileyaru</i> | Hosatu magazine October 2019 (ISSN 2319-7307) |
| 4 | Economic status of women vendors of vijayapura city | Under publication in journal The society of economics and development |
| 5 | Effects of lock down on women vendors of vijayapura city | Not published |

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Social Status of Bagwan Women Street Vendors in Vijayapura

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Abstract: *Baghban (Bagwan)* is the Muslim community living in regions of Maharashtra, Uttar Pradesh and Karnataka. These Baghban people are growing and selling vegetables and fruits. Typically, when we had research on this community for their current conditions - it is found that, Women's of Baghban community whoever the part of street vending business are economically backward, high illiteracy in family and unhealthy life in society. The traditional culture Endogamy (marriages within community) is very commonly observed in this community. The research study is on "reasons why Baghban community women are involved in street vending jobs only, reasons for illiteracy, endogamy and economic troubles have been covered. The survey is based on Feminist research and its communicated data shows that, 45 percent of Baghban street women vendors are above the age of 50 and 71 percent of communicated people are lower class education or we can say illiterate but effect of illiteracy in these women's, made them to be a street vendor. In Vijayapura city, total among 66 respondents 76 percent of BSVW (*Baghban Street Vendors Women*) have involved in vending jobs as because it is their ancestors (family) business and 24 percent are widows, without any outside sources. The article accomplishes that, after cross their hoary ages also these women's need to be involved in vending business as it is necessary for them to live the life or to run their houses and finally to sustain in society. Compared to other sectors of business, the time spent by these Baghban women street vendors is more which is around 8 to 14 hours per day in different market places of Vijayapura city. The places normally they preferred are public places but these places are very affective on their health issues as the areas are surrounded by full of dust particles, water drainage problems, traffic, sound pollution, flood of water on roads etc.

IndexTerms - Baghban community, social status, child marriage, Endogamy, women vendors

I. INTRODUCTION

Baghban (Bagwan) is a Muslim community living in the north and Deccan regions of south India. Most of this community peoples are living in states like Karnataka, Maharashtra and Uttar Pradesh. The people who take care of gardens are called *Baghban* and basically they are the growers of vegetables and plants. The word baghban means gardener in Persian and Urdu language and also an Urdu word *mali* means the same which is the sub cast in Hindu religion.

These peoples traditionally are said to be the branch of *kachchi* and *Mali* community of Maharashtra and Uttar Pradesh. Some of these community peoples formed a new community called *baghban*. According to their ancestors this community belongs to Arian tribe's residing in Punjab and migrated in the duration of Mughal dynasty in India, although the Aryan *Rayeen* community reject this claim of Aryan tribe by the baghban community. These peoples speak Urdu in Dakhani style and follow the Islamic rules. The total population of bagwan community in India is estimated to be 4,20,000 as per the details in the web site <http://www.peoplegroupsindia.com/profiles/baghban/>. They eat wheat, rice, vegetables and meat and in vijayapura city the population of this community are about 10,000 as per *baghban jamat*.

The present day *Bagwan's* are selling vegetable and fruits in Vijayapura city. They had created a cast council as *baghban jamat* for solving their community problems and also provide loans, marriage fund for the poorest people. As per *Rihana bagwan* a vegetables vendor says that their forefathers are known as *deshmukh (patels)* residing in *Ghorewadi* Maharashtra. Basically they are the farmers but the land is not irrigated and they have to depend on rains for growing crops and vegetables. Due to this their income level was going down and her grandfather migrated to *muddebihal* (Karnataka) and started vegetable vending business. From there they again migrated to Vijayapura district and settled down. her grandfather and grandmother started doing vending of fruits and vegetables in vijayapura city.

The women in this community are doing veil (*pardah*) and restricted to house hold works which reduces their work participation. Because of "Purdha" (veil) system the work participation of Muslim women is very less compare to Hindu and Christian women (*Zarina Bhatti, 2016*). These women's are not permitted to work outside with freedom as allowed to men in participating productive earning activities (*Urmila, 1988*). Women are often discriminated in terms of access to health, education, property rights and income-earning opportunities (*Barros, Fox, & Mendonça, 1997*) which decline them the prospect of living a decent and tolerable life (*Cagatay, 1998*). The social condition of these women is very poor because of illiteracy, poverty and less skill. Because of these problems the women in this community are coming out and doing street vending. The bagwan community women had skills of doing vending because their ancestors are doing this since a long period and they get experience by helping them in the market or vending place. Most of the women in this community are poor and illiterate due to which they are doing vending.

Street vending is a way of getting livelihood for illiterate and unskilled men and women. Most of the women are doing street vending because of poverty. The women street vendors become migrant after their marriage and due to economic problems they try to support their husbands profession (*Sandeep Kumar Baliyan and Vikas Deepak Srivastava may 2016*). The percentage of female street vendors increased to a great extent over the years (*Bhowmik, S.K., 2011; Saha, D., 2011; Vikas Deepak Srivastava and Sandeep Kumar Baliyan, 2016*). As per National Commission for Labour, street vendors are the self-employed workers from informal sector sell goods and services on street without any permanent structure (*Sharit Bhowmik, 2001*). Vending is the source of livelihood for the poor people in urban area although it termed as illegal but it provides necessary service for breaking social barriers. (*Mini Bhattacharyya, 2017*)

SOCIAL ISSUES

A problem that affects a large number of peoples in the society is called social issues. For example millions of people affected by the unemployment in a society is a social problem. Some of the social problems we are discussing in this article are poverty, illiteracy, unemployment, early marriage and endogamy.

From the historical periods to present days the **Education** has created a base for the growth for the humanity. Education has also developed the attitude and capabilities of the human beings. It increases the knowledge and skills among the humanity by providing strength to deal the changing situations of the society. The education plays an important role in developing the human resources of the world. Since independence, the government of India has made several efforts to develop the human resources specially in educating their peoples which is not enough to eradicate illiteracy. Due to which the illiteracy has risen continuously and in **1971 census report** the women's literacy rate was 21.97 percent. It means according to 1971 census report 78.01 percent of the Indian women's are illiterates. As per the latest **census report of 2011**, 65.46 percent of female are literate and 34.54 percent of women are illiterates.

Education plays a vital role in the development of women's social and economic empowerment. Women with high level of education were the achievers of nutritional health and controlled their fertility. An educated woman provides development to the weaker communities in the society. Women in a role of sister or mother give a lot to the educational prosperity of any given community **Abdul Ghaffar, Farhad Ali Shah, Samreen Mehmood, M. Idrees, Amir Zaman and Riasat Ali (Jun 20, 2013)**. Literacy is one of the most important social characters of human being which is recognized for census data in the world. The meaning of the word literate is "A person above seven years of age must read and write in any language". For reading and writing there is no compulsion to pass the minimum slandered of education. Basically women are declined for organised (formal) employment opportunities due to illiteracy in the formal sector (**Shashi A Mishra, 2010**). The illiteracy among women is affecting the economic conditions and loosing the opportunities of getting formal jobs. These factors are increasing the poorness among the women who are living in the conditions of below poverty.

Poverty is one of the major problems affecting the human life which needs the attention of the world. "If a human being struggling to fulfill the basic needs such as food, water and shelter is said to be facing the poverty". Poverty is one of the dishonorable situations for the countries with independence. The main cause of the poverty in the world is illiteracy and unemployment. As we know India is a country where most of the population residing in rural areas. In many villages the basic amenities like water, electricity, roads, schools and hospitals are not yet developed. Due to unavailability of schools the children's in rural areas are more illiterate. The poor farmers working in fields for growing crops fail to increase their income due to loss because of less rains and unirrigated lands. The economic conditions of these farmers not changed from many decades due to taking loans on high interest rates from money lenders for growing crops. Sometimes they fail to pay the loan and sell their uneconomic lands to the rich people in the village and migrate to the cities. Due to this the unemployment in urban areas is increased and as per 1981 census report 26 percent of poor people's migrated from rural areas to urban cities (**Swami Ramanand Teerth December 2005**).

Child marriage is going on since from centuries ago; in the name of cultural practice that is harming the lives of girls around the world. Child marriage is a violation of human rights and creates emotional and physical scars in the life. The girl's sexual activity starts soon after the marriage producing pregnancy and child birth at an early age which leads to maternal and infant death. This activity increases the high rates of abuse and sexual harassment of women in the society. The child marriage system in India is rooted in the social practices and religious traditions which lead to increase in domestic violence. The prohibition of child marriage act 2006 states that the legal age of marriage for women at 18 year and men at 21 years. Even though the legal age for marriage has been fixed the child marriages are going on which requires societal support to eradicate. As per the **UNICEF 2017** data 27 percent of girls are married before the age of 18 years in India. Due to this traditional practice millions of girls have negative effects for education attainment and literacy (**Nguyen and Wodon 2015b**) which decreases their economic capabilities.

Endogamy is a type of marriage practiced in the world by many communities. In this type of marriage individuals must marry in the same kinship group (**Barnard 1997:475**). Endogamy is a Greek word endo means "within or intra" and gamy means "to marry" so endogamy means marriage within or intra marriage. These marriages are restricted to be done within the same community or cast which are the genetic social groups that are having relations to one another in terms of occupation, ritual status and property ownership (**Haralambos and Holborn, 2008**). In India endogamy marriages are done in the following forms. Cast endogamy, Tribal or divisional endogamy, Class endogamy, race endogamy and sub cast endogamy. In Muslim community some families are doing cast endogamy because they think that the women feel comfortable and have no new situation due to prior knowledge of those families where she is going to marry. Endogamy maintains the unity within the cast by creating sentiments and the main disadvantage is it limits the number of relatives in the society.

The study on bagwan community vending women is restricted to only **Vijayapura city which was Bijapur before in Karnataka state**. The city was ruled by Adilshahi dynasty and built famous historically monuments. The Bijapur district located between 76.29 to 74.50 at East Longitude and 15.20 to 17.28 at North Latitude. There are two big daily markets "bazaar" in the city namely Lal Bahaddur Shastri, Bara Kaman while BLDE Ashram, Jananagar, Sunday market are the weekly markets (Only on specific day) in **Vijayapura** city. The weekly markets are all similar roaming and periodic markets where vendors sell on public land. As per the **National policy in 2004** street vendors termed as "A person offers to sell commodities, goods or services to the public with temporary stall which is either stagnant or movable structure."

Most of the women street vendors are illiterate and don't have any educational qualification as compared to men. Women are entering the street vending because it requires less capital and desirable choice of earning for their livelihood. Majority of the Women's participation in unorganised sector is due to economic needs of the family. As per the National Sample Survey office (NSSO 2009-10) 82 percent of India's labour force is in informal sector. The national commission of women's report in 1988 shows that, 94 percent of women are working in the unorganized sector. In the report of (**McKinsey Global**

Institute London 2016) shows that, the women contribute only 24 percent of the labor force in India because of gender discrimination. In India most of the women are not joined the labor force because they have to take care of the elderly persons and children's in the family.

Primary data and Analysis:

A systematic questionnaire was prepared along with multiple choice of questions are asked to Baghban community women street vendors (BCWSV). In depth interviews have conducted for collecting the data of these women. Main questions asked by the author to these women are about their personal and social information such as literacy level, poverty level, societal view, Marriage in early age; same sub cast marriage and etc.

Primary data is one which gives initial information of the respondents. Steps as follows:

i. This data is selected from Vijayapura city.

ii. Systematic random sampling of 66 BCWSV (from the total of 300 street vendors) had done for detail study through a personally interviews by filling the questionnaire.

iii. The data is analyzed through statistical and data processing techniques.

2. Method and Techniques:

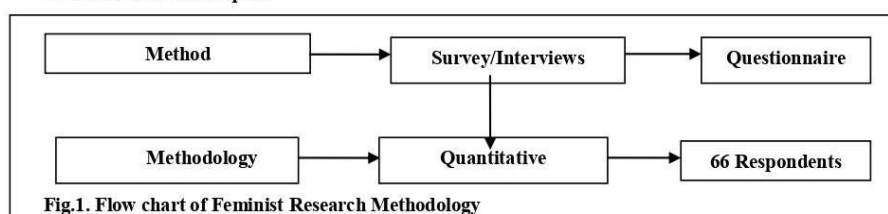


Fig.1. Flow chart of Feminist Research Methodology

In this paper statistical tests and feminist methods are used to define social status of Baghban community women street vendors (BCWSV) of vijayapura city. Quantitative methods is used in feminist research since from the before the time of feminist geography. The primary goal was to produce accurate and less biased description of the world by studying the world through women's perspective and experiences (Moss, 1995). Modern debate in feminist methodology provides helpful insights for the use of quantitative methods in feminist research. Author studied the social status of Muslim women street vendors using the feminist research methodology on the bases of social problems and explained how the quantitative feminist methodology can be helpful in this study (Mattingly & Falconer-Al-Hindi, 1995). The Survey is based on the social background; the primary data is gathered by filling *Questionnaire* and *in-depth personal interviews* of BCWSV of Vijayapura city. The social factors like poverty level and education level are strongly collected meanwhile to define the status of the Muslim women. The respondents have also been questioned for early age marriage and same sub cast marriage. All the collected data is recorded through an electronic device mobile or sound recorder and paper feedback sheets for each respondent of Muslim women street vendor. The feminist research methodology is explained on study of the issues faced by women from the base, explored the social power and relationship in the patriarchal society with Muslim women's point of view. The total 66 women vendors have considered and random processing sample technique is used for study.

ANALYSIS:

This section shows the analysis of women's problems like illitracy, poverty, unemployment, child marriage and endogamy in the baghban community. The analysed data is the systematic approach to find various problems faced by these womens.

Table-1. shows vending places in vijayapura city

| SL. NO | Market period | Area of vending | Number of vendors |
|--------|---------------|---------------------------|-------------------|
| 1 | Daily | Barakaman | 9 |
| 2 | Daily | Lal Bahadur Shastri (LBS) | 38 |
| 3 | Weekly | BLDE Ashram Road | 5 |
| 4 | Weekly | Jalnagar | 9 |
| 5 | Weekly | Sunday (twice) | 5 |
| Total | | | 66 |

Table-1 shows the five vending markets in vijayapura city, total 66 samples were randomly collected from these vending zones. All these vending zones are famous and well known by the public of vijayapura city. Weekly market which are held at areas of BLDE Ashram road, jal nagar and Sunday market. In this study total 47 women vendors choosen from LBS and Barakaman daily markets. These two markets are located in the center of the city and around 100,000 (1 lakh) people are passing regularly from these areas. These two areas are surrounded by marchants shops, shopping malls, city bus stop and theaters etc. Jalnagar, BLDE Ashram road and Sunday markets are non-commercial areas in vijayapura city. hence the market take place in a week or Sunday and total 19 women vendors are choosen from these three areas which are shown in above table-1. After interview these Vendors are more interested to sell their commodities in city markets due to easy access to the public for purchasing their so in our study street vendors are more interested to sell at markets like LBS and Barakaman.

Table-2. Items sold by street vendors

| Sl.No | Type of vending | Number of vendors |
|-------|-----------------|-------------------|
| 1 | Fruits | 18 |
| 2 | Vegetable | 48 |
| Total | | 66 |

Table-2 shows number of women vendors selling their commodities at different markets. Total of 66 respondents had been interviewed who are selling items like Fruits and Vegetables. 48 women's are selling vegetables because it requires less gross investment and daily needs of the public. After questionnaires about choosing the type of vending they said that, vegetables are easily available in wholesale market and needs less investment. It is also the daily requirement of the public at affordable price. Remaining 18 women vendors sell fruits which are costlier than vegetable and the purchasers are limited.

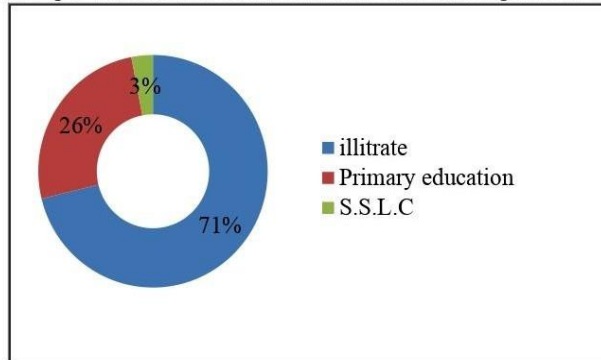
**Figure 2. Per cent share of literacy**

Fig 2. shows the per cent of illiteracy among Baghban community women street vendors (BCWSV) for the sample size of 66 numbers. It shows that, 71 per cent (47) women in this community are illiterates because of restrictions on them by the family, whereas 26 per cent (17) (BCWSV) have passed primary education and only 3 percent had completed SSLC education. Most of the women vendors are illiterate because the parents think that girls are not the earning members of the family and after marriage they have to leave fathers home.

illiteracy is one of the main reason for poverty which is inter related to each other. we look at the poverty level among BCWSV as shown in below Fig 2, the women street vendors are more poorer in this community.

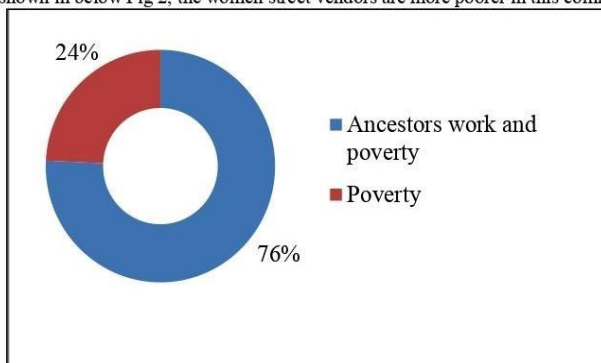
**Figure 3. Per cent share of Poverty**

Fig 3. shows the per cent of poverty among women vendors (WV) in this community for 66 sample. It shows that, 100 per cent (66) muslim women street vendors are doing vending due to poverty whereas 76 per cent (50) WV do vending because of their poverty and ancestor's business (family business). Many of them are living in the slum area of Vijayapura city and also working hard for their livelihood.

The above analysis shows that illiteracy and poverty is more in bagwan community woman and one of the reason for this situation is early marriage or child marriage. From the past early marriage of girl is going on in this community and this traditional custom ends the formal education of girls. The girls begin to drop out from school for the duration of preparatory time before marriage and soon after marriage when their domestic and merital burden increases.

Suggestions:

The woman should be preferred for education to avoid illiteracy and more preference should be given for teaching different skills. In Islam seeking knowledge is obligatory for all the women and men and the Quran says in chapter 96, Ayat 1 "IQRA BIISMI RABBIKA ALLAZI KHALQ". Read! In the name of your Lord who created (for both men and women).

In the hadees (**Sahi Muslim: Book 12**) Prophet (PBUH) said "TALAB UL ILMU FARIZATUN ALA KULLI MUSLIM". Acquiring knowledge is obligatory on every Muslim, the Knowledge of Truth and Wisdom.

To overcome the illiteracy in this community the parents should change their mindset of not educating the girl child which blocks the development of women. Preferences for male child education must be stop and both girls and boys should be treated as equal in the family. The government of India should provide scholarships for girls education and also for learning different types empowerment skills. Volunteers and NGO's must come forward to educate poor family girls who are working as child labours in the society.

Conclusion:

The study "Social Status of Bagwan Street Vendors" shows that illiteracy is the main cause of women's social and economical downfall. It shows that 71 percent of women vendors are illiterate which is the main reason for their economic decline in the community. Only 26 percent of them have primary education and 3 percent had SSLC education. The illiteracy and poverty are interrelated to each other and illiteracy is the main cause of poverty. Illiteracy in these women is due to illiterate parents, preference to male child education and the traditional custom of early marriage.

The study also reveals that 100 percent (66) of these women street vendors are in the category of below poverty line. This situation of these women is due to illiteracy and early marriage. Another reason for poverty is the traditional restrictions on women's movement or women's participation in outside work. Due to restriction the women had a very little chance of learning skills of outside work. Most of these women's are heading their family due to which they have to do the dual duties. Female headed families are weaker and poorer than male headed families in this community (**Gangopadhyay and Wadhwa, 2003**).

The study shows that 74 percent of these women vendors are married in the age group of 10 to 17 years which is also one of the reasons for illiteracy and poverty. These women vendors had married before completing their education which resulted in dropouts from the schools by ending their educational prospect. Due to early marriage they gave child birth at an early age and involved in the family work by ending their social and economical growth.

The poverty of these women's can be eliminated by giving them the quality education and different types of skills. These women need the freedom of decision making, doing business and learning skills to compete in the market. There is no financial support for these women vendors from their families and also by the government. For small amount of earnings they take loan from the money lenders for investing in the business and go on paying a higher interest rate. The government has provided very few schemes of loan to these women vendors, but due to illiteracy and lack of awareness these schemes do not reach them.

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Social status of vendors: With respect to Muslim women

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Abstract

The present study is related to unorganised sector of street vendors. The study tries to understand the social status of street vendors with respect to Muslim women. The study also finds the different social problems and challenges of the women street vendor face while vending in the market place.

Keywords: social, cultural, unorganised, poverty, street

Introduction

Women do not enjoy equal status in social conditions. Religion and socio-cultural practices have denied opportunities of the growth of the women. Therefore they are the victims in the field of social status. Women are economically dependent on men and carry out household work which is painful and restless. Their work is unrecognized and not paid. She serves her family without taking any leave and there is no record maintained. A woman spends her whole life in up bringing their family. Even though she is illiterate, she has the good knowledge of economy and manages her house expenses. She is a good economist of the house however it is not recognized.

Muslim woman enjoys a good social status in their religion. In the pre Islamic Arabia female foeticide became the regular practice. The girl Childs were buried alive in the grave of Arabia. After Islam's arrival the social norms were fixed as per Quran for women and strict laws were enforced to protect the woman's dignity.

At present the Muslim women are engaged in unorganized sector jobs due to illiteracy. Muslim woman do the jobs like agricultural labours, coolies, industrial workers, domestic labours and street vendors. They are doing dual duties of working outside for money and house hold work in the home. The illiterate women's condition is very poor in the family due to gender discrimination and patriarchal society. Many women are fulfilling the economic needs of their family due to their husband's death, they are not working. The woman who is not educated and economically very weak is engaged in small scale business like street vending. The street vending job is easier for them. The street vendors are illiterate but they know how to do a business; they have skills of calculating the requirement of goods and making profit. The Indian development commission recognised Women as the beneficiaries in our country and they are not involved in development process because they are working in unorganized sector and that cannot be recognized in the production of the country.

In Islam the woman has the right of working when her

husband fails to carry out her children's basic requirements of the life. One of the examples who was the companion of Prophet Mohammed (SA), Hazrat Asma the daughter of Abu Bakr, who was working in the Farm as female labour for the upbringing of her kids

Objectives

1. To find the socio-economic status of Muslim woman vendors in Vijayapur city.
2. To study also focuses on their social problems and challenges.

Scope of the study

The study gives importance on socio-economic analysis of the vendors and identifies suitable Strategy for their up liftemen.

Limitations of the study

This study is restricted to areas under the jurisdiction of the Vijaypur Municipal Corporation with all the markets. And also Muslim women street vendors among the un organized sectors. Newly developed areas remained outside the purview of this study.

Methodology

The study is basically concerned with the broad understanding of the social profile of street vendors and to integrate them in the process of city development in Vijaypur. The feminist research methodology is used to study the Muslim women vendors in unorganized sector. The primary data will be gathered by filling Questionnaire and in depth interviews of women street vendors. The Surveys based on the socio-economic background also conducted in the city. The Muslim woman street vendor's problems, vending details, issues and needs were collected. The secondary data will be gathered from the books, research articles, newspapers etc.

Analysis

The study is based on 50 samples collected in different markets of Vijayapura city. The analysis on age reveals that 28

percent of respondents are in the age group of 50 to 60 years and 26 percent of respondents are in the age group of 40 to 50 years. It shows that 54 percent of respondents are in the age group of 40 to 60 years. This situation is due to the poverty and in the Muslim community. The social obligations are less on old women there for they are coming for the vending in the market. The analysis of education shows that 80 percent of the respondents are illiterate and 20 percent of them are got primary education. This is due to patriarchal system of the society, and where women are restricted to household work. Regarding the marital status, out of 50 respondents, the 68 percent of the respondents are married and 32 percent of the respondents are widows. About the family responsibility out of the 50 respondents the 60 percent of the married respondents are solely handling their family and 32percent of the respondents express their views that both husband and wife are take care of their family responsibility. It shows that due to husband's failure of handling the family responsibilities the women are coming to the vending work for their livelihood. As we see the health status the study revealed that out of 50 respondents 92 percent of the respondents has body pain and 86percent of respondents have Psychological problems. This shows that the respondents are working hard both in house and market place which results to health problems.

Findings

1. The respondents are sitting in open place which is not protected from the weather condition
2. Respondents are sitting in the market for 10 to 12 hours a day.
3. There is no place to eat or take rest while vending.
4. They are working for the livelihood of their families.
5. Majority of the respondents are illiterate
6. Most of the respondents' children are dropouts.

Conclusion

Muslim population is lagging behind because of the illiteracy, unemployment and lack of opportunities and most of them are coming under the below poverty line. The government should provide schemes to develop them. The women street vendors work from morning 8 am to evening 6 pm for 8 to 10 hours daily. There is no toilet facility for some of the weekly vending places there for the government should provide toilet facilities for them.

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