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CENTRE
FOR CIVIL
SOCIETY

STUDY OF THE FEMALE COBBLERS' SOCIO-
ECONOMIC STATUS.



Submitted by: Amit verma | Trainee at CCS

Centre for civil society

Dated:

CERTIFICATE

I feel immense pleasure in certifying that Amit Verma has worked on this project "**Study of socio-economic status of female cobblers**" under my supervision and guidance in partial fulfillment of the requirement for the one and half month training for Master Degree in Social Work. In my opinion it is an original piece of work.

I consider it for submission, evaluation award of degree.

I give him best wishes for his future endeavor.

MR. AMIT CHANDRA

PROGRAMME CO-ODINATOR

CENTRE FOR CIVIL SOCIETY

ACKNOWLEDGEMENT

I would like to pay my sincere thanks to CCS who gives me a chance to be a part of it as a Trainee. I would thankful to my supervisors Amit Chandra and Amit kumar gond for their unconditional support and appreciations throughout the duration of whole research.

Furthermore, I would like to thank others who have offered me invaluable support during the whole research directly and indirectly.

I pay my sincere thanks to the target group, without their participation and suggestions this study will never be completed. I would additionally thanks to other people and my friends who helped me to better understand the policies of Indian constitution. I also pay my sincere regard to my parents without their immense help in the form of courage and inspiration I would not seen the road of success.

Amit verma

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PREFACE

The Centre for Civil Society is an independent, non-profit, research and educational organisation devoted to improving the quality of life for all citizens of India by reviving and reinvigorating civil society.

But CCS do not run primary schools, or health clinics, or garbage collection programs. CCS do it differently: it try to change people's ideas, opinions, mode of thinking by research, seminars, and publications. CCS champion limited government, rule of law, free trade, and individual rights.

CCS are an ideas organization, a think tank that develops ideas to better the world. It want to usher in an intellectual revolution that encourages people to look beyond the obvious, think beyond good intentions, and act beyond activism.

CCS believe in the individuality and dignity of all persons, and their right to life, liberty, and pursuit of happiness. It trust their judgment when they cast their vote in a ballot box and when they spend their money in a marketplace. CCS is driven

by the dream of a free society, where political, social, and economic freedom reigns. CCS is soldier for a Second Freedom Movement.

What is Civil Society:

Civil society is an evolving network of associations and institutions of family and community, of production and trade, and of piety and compassion. Individuals enter into these relationships as much by consent as by obligation but never under coercion. Civil society is premised on individual freedom and responsibility, and on limited and accountable government. It protects the individual from the intrusive state, and connects the individual to the larger social and economic order. Civil society is what keeps individualism from becoming atomistic and communitarians from becoming collectivist. Political society, on the other hand, is distinguished by its legalised power of coercion. Its primary purpose should be to protect, and not to undermine, civil society by upholding individual rights and the rule of law.

The "principle of subsidiarity" demarcates the proper arenas for civil and political society, and for local, state, and central government within the political society.

The principle suggests that the state should undertake those tasks that people cannot undertake for themselves through voluntary associations of civil society.

The focus on civil society enables one to work from both directions; it provides a "mortar" program of building or rebuilding the institutions of civil society and a "hammer" program of readjusting the size and scope of the political society. Both programs are equally critical and must be pursued simultaneously. Weeds of the political society must be uprooted and seeds of a civil society must be sown.

INTRODUCTION

The study is based on the female cobblers who use to earn their livings by mending the shoes by sitting in the streets. These female cobblers are street vendors. In India this is a rare view to see the females sitting road side and repairing the shoes. This view founds in the Rajasthan, a north-west state of India and Jaipur is the city where these female cobblers are found. These women sit in 'The Wall City' area of Jaipur. They sit in front of the shops starting from *Chotti choppar* to *Badi choppar*. The market area is known as *Tripolia bazaar*. *Badi choppar* is the largest square in the old city, where *Tripolia*, *Johari* and *Ramganj* bazaars intersect. It is a fascinating area to explore despite the challenge of crossing the busy roads. On the northwest corner are some stores selling bangles, trims and textiles. On the southeast corner in front of the *lakshmi* Temple are the flower sellers. The southwest corner has a labyrinth of lanes with a souk, selling ornate decorations, ribbons and garments.

The famous heritage place "Hawa Mahal" is also located in *Tripolia bazaar*. This bazaar is always have enamors amount of customers including the foreign visitors.

All these female cobblers belong to the schedule caste. The Scheduled Castes are those individuals who retained religious affiliation with Hinduism and were previously members of the untouchable caste.

Cobbling is the traditional and family occupation of this community. Most of them belong to *Nagor* district of Rajasthan state. They came to Jaipur (presently the capital of Rajasthan) because of lack of earning resources at there. *Tripolia* bazaar is the one of the busiest place in Jaipur and the place where these women cobblers have the opportunity to earn money.

Maximum of their family members are indulge in this profession. Their husband and children also use to vend at different places of Jaipur. The males of this community are hawking and vending in different places of the city. They are mobile vendors or hawkers because they cannot afford to set up shop even along roadsides as they are harassed to pay bribes to local policemen. But the females are sitting in the roadsides as they are less in number. Only few of the women from the community are adopting this profession to earn their livings, as it requires fewer skills to perform the job. These female women are migrants from *Nagor* district and lives in *Jhugi Jhomparis* in Jaipur. They also constitute to the

slum part of the city. These female cobblers fall in the category of street vendors. They are vending in this area from last 5 to 10 years. These female cobblers are sometime being exploited by the police. The exploitation is done in the form of abusive language.

Few of the female cobblers also sit in the nearby places of *Tripolia* bazaar like *Transport nagar* and *Guni*. These places are just one and half kilometers away from *Tripolia* bazaar and located on National Highway-eight.

STREET VENDORS AND ISSUES RELATED TO THEM: -

Street Vendors form a very important segment of the unorganized sector in the country. It is estimated that in several cities street vendors count for about 2 percent of the population. Women constitute a large segment of these street vendors in almost every city. Street vending is not only a source of employment to the poor in cities and towns but also a means to provide 'affordable' as well as 'convenient' services to a majority of the urban population.

Street vendors are often those who are unable to get regular jobs in the remunerative formal sector on account of their low level of education and skills.

Public authorities often regard street vendors as a nuisance and as encroachers of sidewalks and pavements and do not appreciate the valuable services that street

vendors render to the common man. However, as the Supreme Court of India has ruled in a 1989 case which was against New Delhi Municipal council versus *Sodan singh* and other street vendors. It was: -

“if properly regulated, according to the exigency of the circumstances, the small traders on the sidewalks can considerably add to the comfort and convenience of the general public, by making available ordinary articles of everyday use for a comparatively lesser price. An ordinary person, not very affluent, while hurrying towards his home after a day’s work, can pick up these articles without going out of his way to find a regular market. The right to carry on trade or business mentioned in article 19 (1)g of the constitution, on street pavements, if properly regulated, cannot be denied on the ground that the streets are meant exclusively for passing or re-passing and no other use.”

In 2004, the ruling party in the center drafts a National Policy on Urban Street Vendors and sends it to the State governments to implement it by making certain changes according to the need of the state. Following are the main concerns of the policy: -

1. Demarcation of vending zones.
2. To form Town Vending Committee.
3. Registration system for street vending.

4. Collection of revenue.
5. Self-management & Regulation.
6. Promotional Measures.
 - Public health and hygiene.
 - Health of street vendors
 - Education and skills training
7. Credit and Insurance.
8. Social Security.
9. Allotment of Space/Stationary Stalls.
10. Rehabilitation of Child Vendors.
11. Promoting Vendors' Organisations.
12. Monitoring and Review.
13. Dispute Resolution.

On the basis of National Policy on Urban Street Vendors, 2004. The state Government of Rajasthan, also frame Street Vendor Policy in the year of 2007. The state government makes minor changes such as they define the District Collectrate as the head of Town Vending Committee and decides the fees for Identity card and for other monetary things.

In 2009, further amendments made in the policy by the Center Government. The minor changes are made by the government such as natural market concept and again send it to all the State governments to implement it. The Rajasthan Government again acts on it and make slight changes in their policy. They now define Chief Executive officer of Municipal authority as the President of Town Vending Committee.

After the formation of policy by Center Government, The State Government and Concerned Authorities never try to make them operational till today.

HYPOTHESIS

As the study is based on the Female Cobbler's socio-economic status in the society. Following are the assumptions made:

1. This might be their traditional or family occupation and they want to continue it.
2. They only belong to the Rajasthan state, as female cobblers hardly seen in any other state of India.
3. They might sit on other places of the Jaipur city.
4. They must like the offer of vending zone.
5. They all are poor but few of them might be gone to school and are literate.
6. They are the member of some street vendor union.
7. They are being exploited by municipality and police.

PURPOSE OF THE STUDY

The purpose of the study is to examine the social and economic status of female cobblers in Jaipur, The Pink City. Also to examine what sort of steps have been taken by Jaipur Municipal Corporation to upgrade them. The purpose of this study is to heighten the awareness of policymakers, who essentially dominate the destiny of this group, so that new opportunities will unfold for them. The study will also give few solutions to organize informal sector into formal one. The main focus is on:-

- Their basic information.
- Their entrepreneurial skills.
- Their financial status.
- To understand their social and traditional status.

SIGNIFICANCE OF THE STUDY

The study will address the problems being faced by this group. Women cobblers merely seen in the whole world so this study will highlight this unique tradition of cobbling by women and it will also bring their social status into limelight. The study also shows the problems they faced socially and economically. This study hopes to provide these women with a voice, which will impart a sense of empowerment, so that they can raise their status in the society. This study offers a glimpse into how these women have, nevertheless, learned to survive despite the odds against them.

RESEARCH METHODOLOGY

METHODOLOGY

1. OBSERVATION:- Observation was a major component in the design of this study. Through observation, the researcher was able to record detailed field notes, conduct interviews based on open-ended and close ended questions. Only through observation was the researcher able to witness social interactions between the informant and the people around there.
2. INTERVIEW SCHEDULE WITH TARGET GROUP:- A questionnaire is prepared to extract the information from the target group. The researcher designed this research to be minimally structured. Therefore, relying heavily on casual and conversational interviewing, as well as semi-structured interviewing. The researcher relied heavily on interviewing as a form of data collection.
3. INTERVIEW SCHEDULE WITH MUNICIPAL CORPORATION OFFICERS:- A conversational interview is conducted with Jaipur municipal corporation

officers who are concerned with street vendors. Because of time constraints conversational interview is conducted.

SAMPLE SIZE

The total sample size of the study was chosen eleven female cobblers as, the strength of this group is very less in numbers. Eight were randomly selected from *Tripolia* bazaar and three from *Transport nagar* and *Guni*.

STUDY AREA

The study area covers the specific places of old Jaipur city where these female cobblers use to vend. It includes *Tripolia* Bazaar between *Chotti Choppar* to *Badi Choppar*, *Transport nagar* and *Guni*.

DATA COLLECTION PROCEDURE

Data is collected through primary as well as secondary methods. The primary method of data collection includes fieldwork. It also includes observations, conversation with other stake holders like customers, traffic police, and shopkeepers of the shop in front of whom these female cobblers vend.

In addition to observation, the interview process helps the researcher to understand the situations. During the interviewing process, the researcher attempted to establish an effective rapport and trust with the informants by being a good listener. Displaying sincerity and interest in the interviewee by doing whatever is possible to make the other person socially at ease was a major priority. Choosing a setting where the informants could speak openly was also a major consideration.

The secondary method of data collection includes information that is available on internet and news papers.

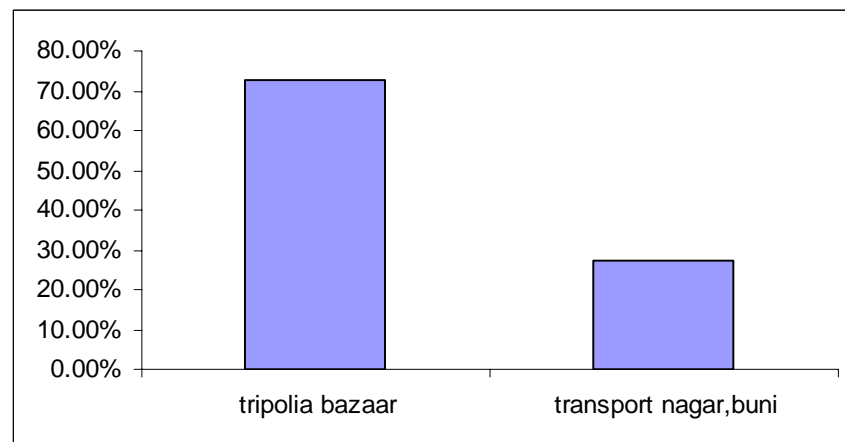
DATA ANALYSIS

A. Basic Information

These women cobblers sit and vend in some specific places of old Jaipur city. It includes *tripolia bazaar*, *transport nagar* and *Guni*.

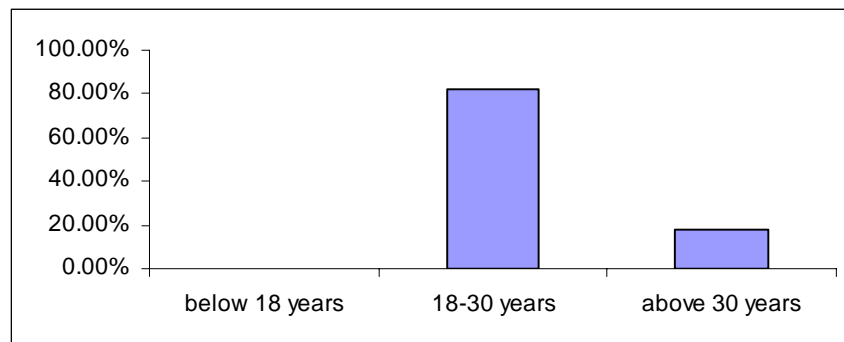
Tripolia bazaar is the main hub for these female cobblers, as 72.72% of the women sit and vend over here. These cobblers are regular in their job.

The other places include *transport nagar* and *Guni* where only 27.28% of the female cobblers sit. They are not regular; they work for few months and then go back to their native place.

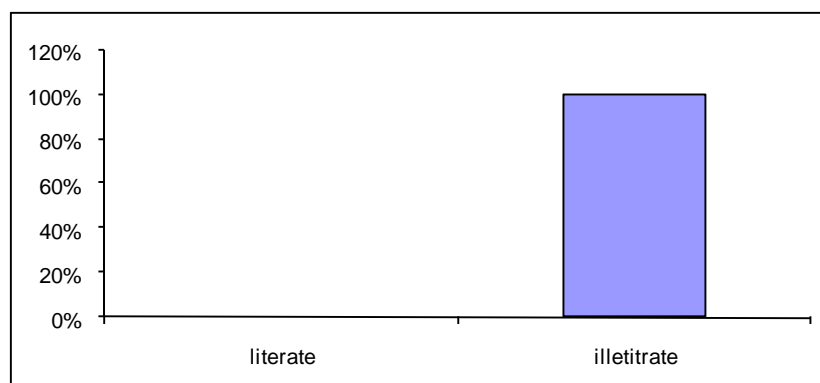


B. Individual information

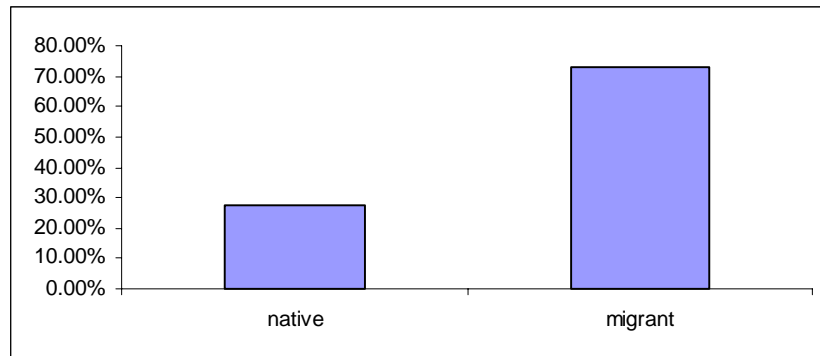
- **Age:** - These female cobblers having age more than eighteen years. All of them falls into adult category and all are married. The maximum ladies are in between 20-30 age groups.



- **Education status:** - It's a bad reality that none of them is literate. The whole group is uneducated. Whatever they know is just because of their daily life experiences.



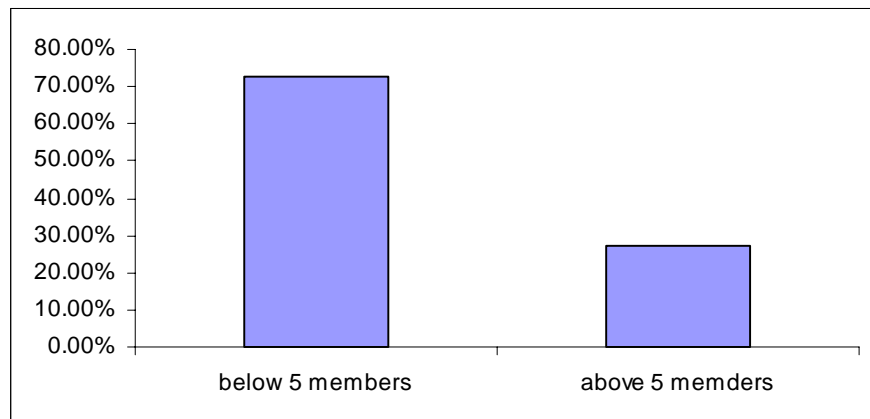
- **Native or migrant:** - Maximum of them is migrants to Jaipur. They belong to district *Nagor* of Rajasthan. The graph below showing that 72.27% women cobblers are migrants. Just 27% have their native place at Jaipur.



The only reason behind their migration to Jaipur is the lack of income opportunity in their village. They came to the city to earn few more bugs and add it to the daily income of the family. Their husband's daily income is not enough even for their daily meals. Some of them also migrated to city because of their husbands being settled here.

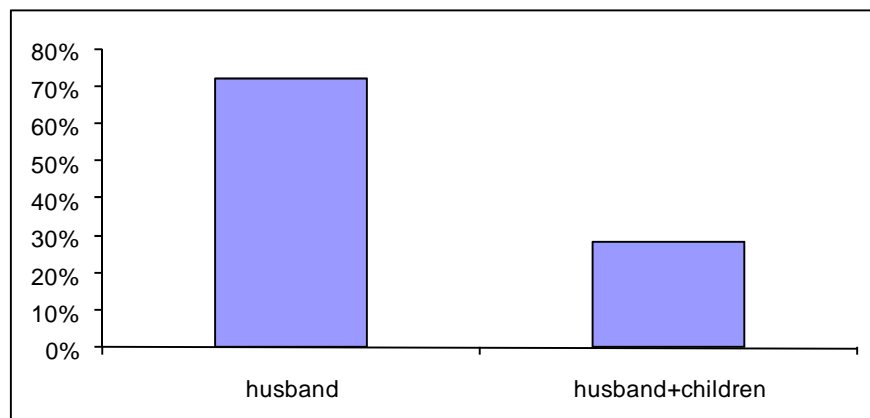
- **Family members:** - These women mostly have small and nuclear families.

Most of the women not having more than five members in their family. Only 27% of women have more than five members in their family.



- **Family members helping in vending:** -

For most of the women, their husbands are helping them in vending. And for 28% women their children are also helping them. For the women whose helping hands are only their husbands, they have newly born child or they are newly married.

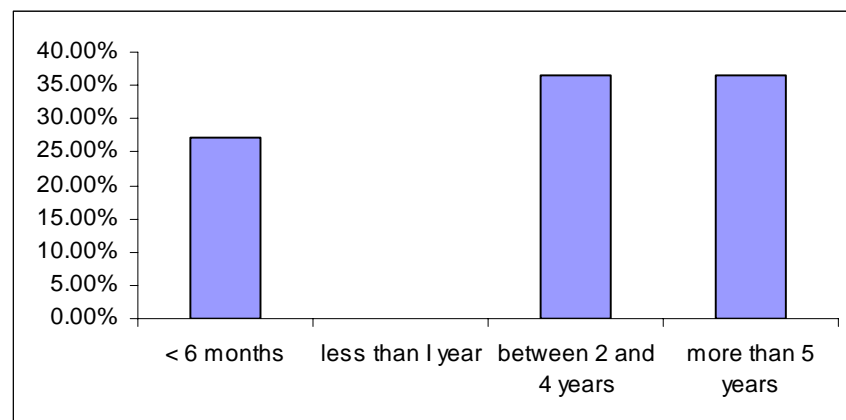


- The class they belong to: - The whole group is of Scheduled caste.
- The religion they belong to: - The whole group belongs to Hindu religion.

Few of the ladies do not know even their religion and their caste. With the help of their husbands and other female cobblers and the way Hindu women dressed up after marriage, they are recognized.

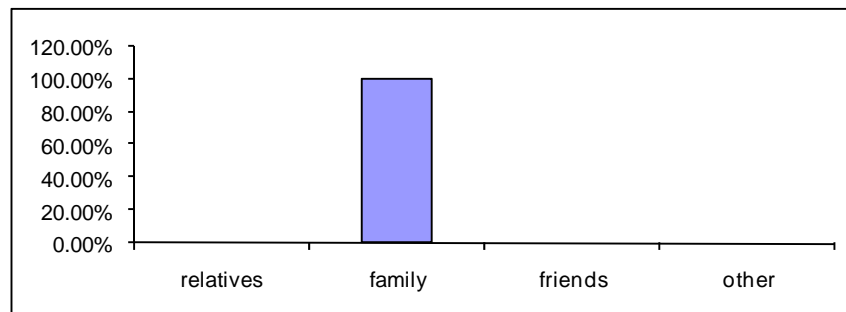
- How long they have been running their business at this place?

The ladies in *Tripolia* bazaar vending there for more than two years. 36.37% of women cobblers said they are vending here from last 2 to 3 years, and same percentage of women said they are here for more than five years. 27.28% of women who are vending in *Transport nagar* and *Guni* vending there from last 6 to 3 months as they came here to spent some time with their husbands and children.



- Who prompted them to start this business?

Their family prompted them to do this business. 100% of women said that their husband's prompted them to do the business. Less skill is required for repairing the old shoes and they easily learnt how to repair them.

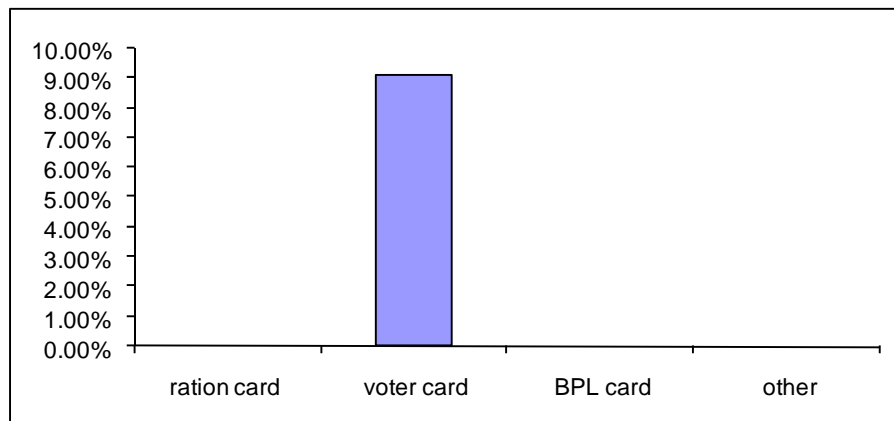


- Why did they choose this business?

The women are not forced by their families to do this business. They started this business to continue the tradition which their families are following. Cobbling is their traditional occupation. Women, men and children are doing this business.

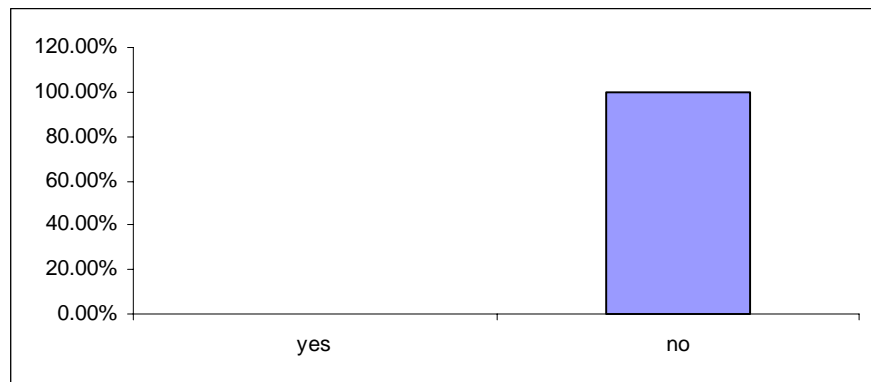
- Do they have any valid ID card?

The outcomes are shocking. Only 9.10% of women have valid ID card. The rest of 90.9% of women does not have any ID proof. Because of the vending purposes these ladies continue to move from their native place to Jaipur so that's why these cobblers are not able to get even Voter Id card.



- Are they only the bread earner of the family?

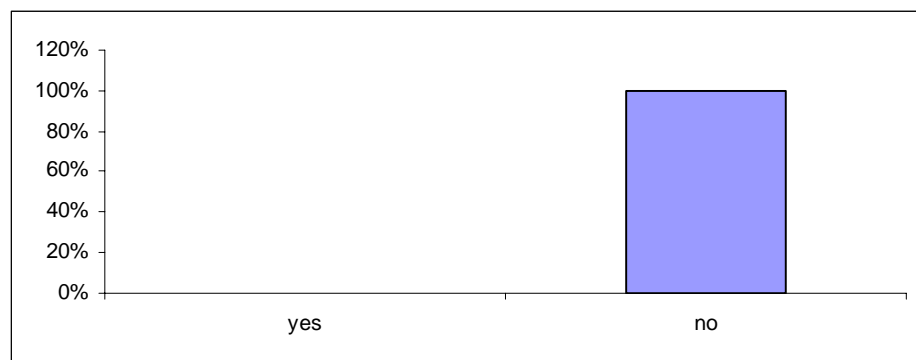
These women cobblers are only helping their family and continuing their tradition of cobbling. They are not only the bread earners for their family. They are contributing to the daily income of their family and helping each other. Two or more than two members are earning for their family. 100% of women answers no they are not the only bread earners of their family.



C. Sales Information

- Do they use to hawk/ vend at any other place before hawking/vending at this place?

All these women started vending from Jaipur only. Results show that 100% of women have started vending from here.

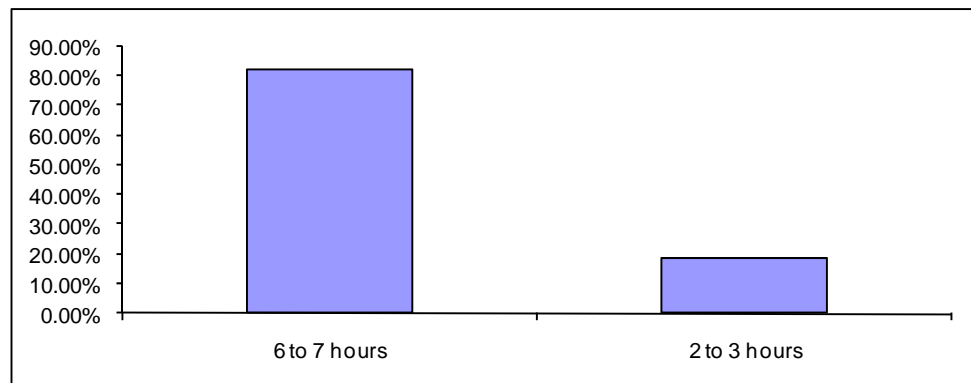


- What is the change in price of the good/ services you deal in last one decade?

All of these women experienced, that there is change in the prices of raw material that they bought for repairing shoes. They found that there is change of more than 7 to 10 rupees in the products. In response to it they have also increased their prices by 2 to 5 rupees in the services they provide to their customers.

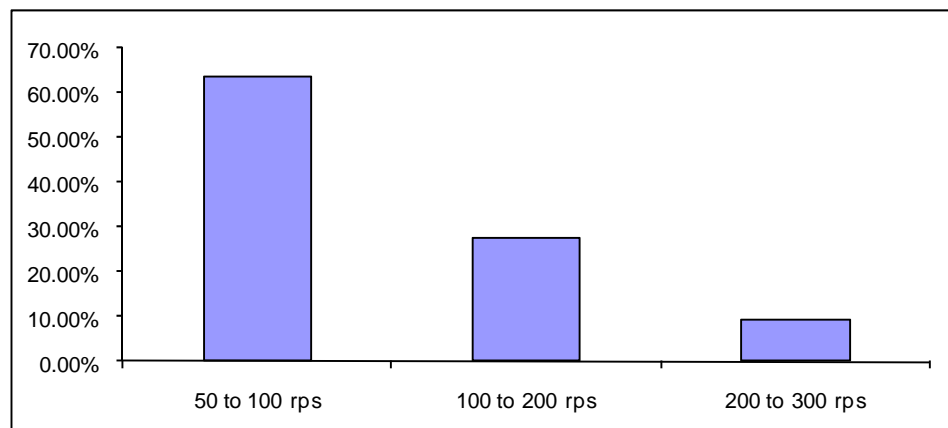
- Duration of business hours?

81.82% of women spent 6 to 7 hours in vending. The women spending more than six hours are regular vendors at *Tripolia* bazaar. 18.19% of women spent 2 to 3 hours in vending. These women get less time to think about the improvement of their social status.



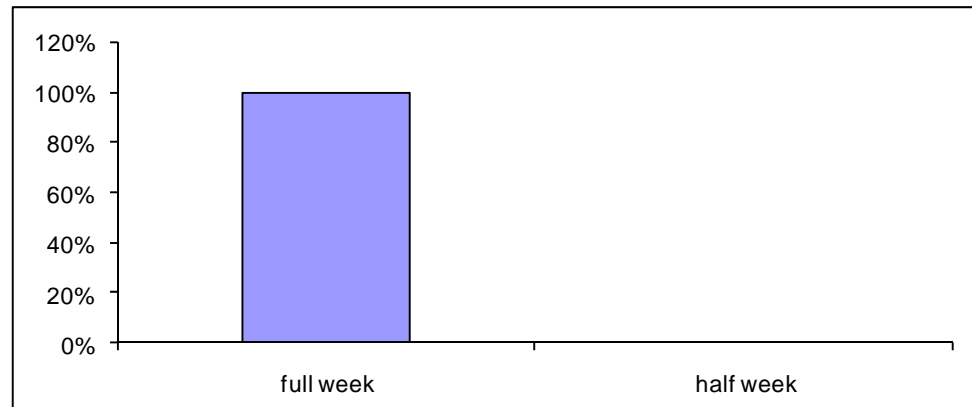
- How much do they earn on an average in a day by this business?

63.64% of women cobblers earn 70 rupees on an average in a day. And 27.28% of women cobblers earn more than 100 rupees on an average in a day. And 9.10% of women who vend more than six hours earn more than 200 rupees in a day.



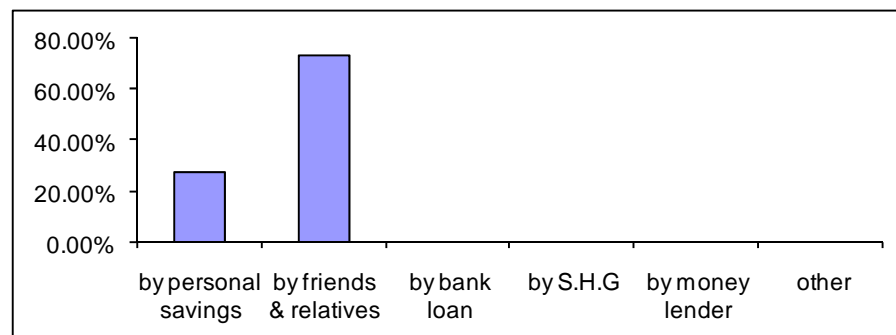
- How many days do they work in a week?

All of these women work for full week. The women vending in other places rather than *Tripolia* bazaar also work for full week. It also clearly specify that they keep busy with their regular work and hardly found time to think about other problems.

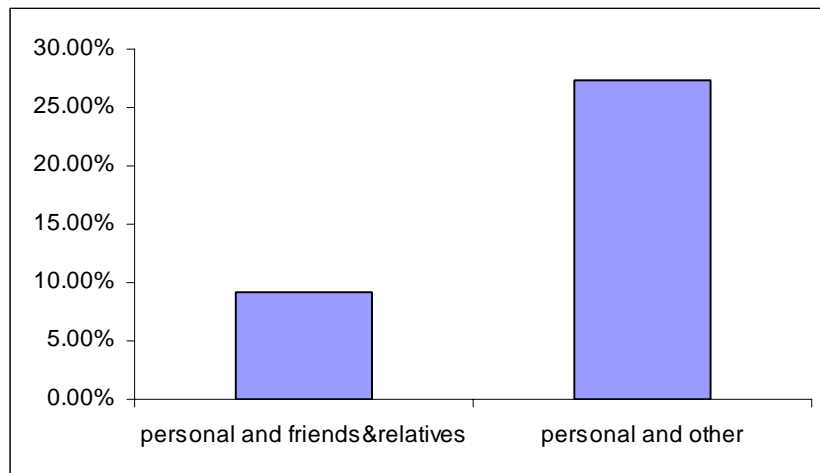


- How did they arrange capital for this business?

27.28% of women said they arrange capital for the business by their personal savings while 72.27% of women arrange it from friends and relatives.



The table below showing the result of those who said that they arrange the capital from both their personal savings and from friends & relatives. 9.10% of women arrange capital from personal savings and from friend and relatives while 27.28% of women arrange it from personal savings and others. The table is:



Because of the lack of assets and information about bank loans they never accessed them.

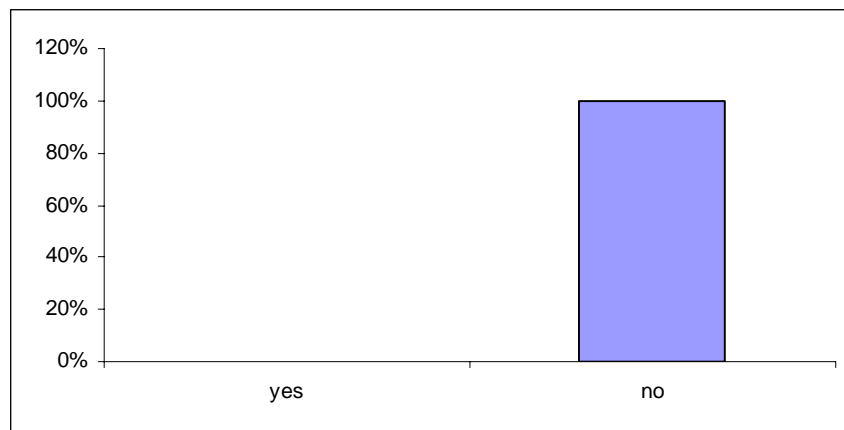
- Do they have license for vending?

None of the women have license or permission letter for vending. The reason being Municipal Corporation never took pain to register them. When asked, the officials of Municipal Corporation said that we are planning to conduct a survey and after a survey they all including other street vendors get registered.

D. Barriers in Vending

- Have been evicted forcefully by Municipal Corporation in last one year?

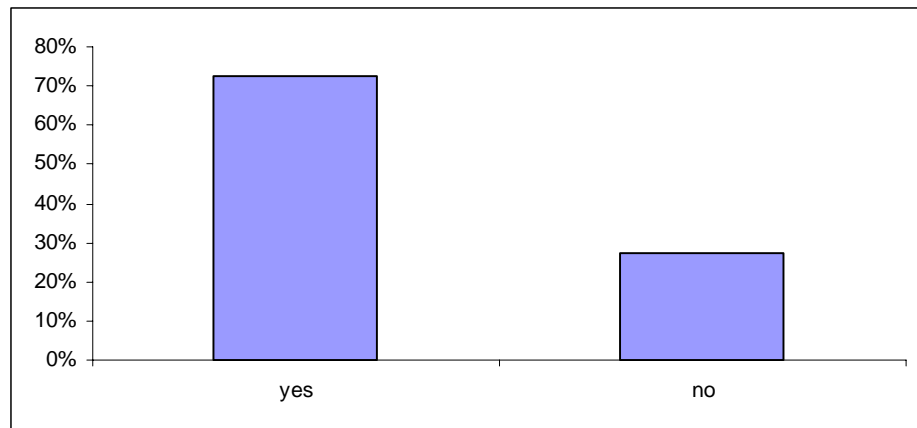
All female cobblers said that they are not evicted by Municipal Corporation. The reason behind it is they are not encroachers, there is hardly any complaint against them and they keep the area clean where they vend.



- Has there been police action on them in last one year? If yes then how many times?

Yes 73% of cobblers said police have evicted them and 27% of women said they are not. These 73% of ladies vend in *Tripolia* bazaar where the traffic problem is common. When asked from traffic police, they said if we found that they are encroaching in parking area or if they are creating any hurdle in the flow of traffic. Then they only remove them and after 1or 2 hours of

removing them, they again start vending at the same place. The women cobblers who vend in *Transport nagar* and *Guni* never face any police action on them.



- How much was your business loss in last 1 year because of action by Municipal Corporation/police?

The women who faced police action on them, they hardly know how much loss they have faced. They said after few hours of eviction they again start vending and spent more time then 6 to 7 hours to earn up to an average of a day.

- How much did they pay to the Municipal Corporation last time as penalty?

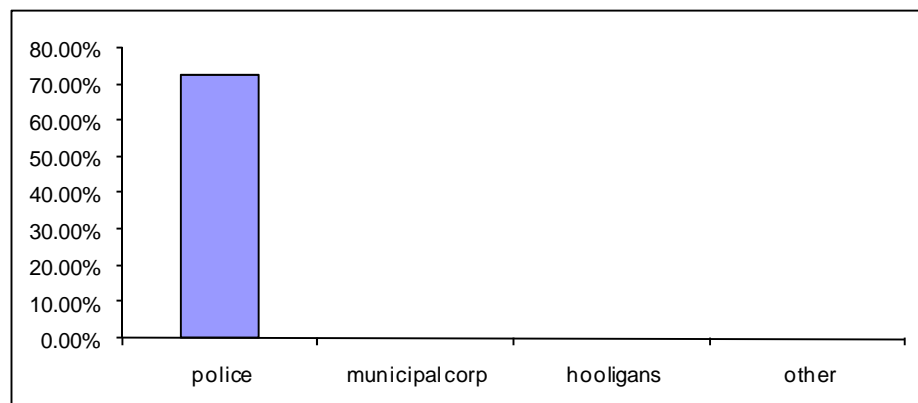
All of them never paid any fine to Municipal Corporation as penalty because Municipal Corporation never put any fine on them nor they have any action on them.

- How much they pay to the Police last time as penalty?

None of them paid any fine as a penalty to Police. Police just remove them from the place where they vend if they create any hurdle in traffic or if they encroach in the parking area some times. Their average earning is also very low so Police have never put them fine.

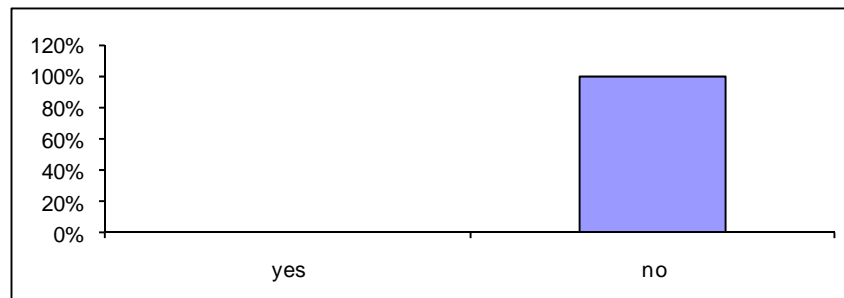
- Have you been exploited by anyone?

Yes they are being exploited by police and 72.27% of female cobblers said they are exploited by police and on remaining 27.28% they have never face any exploitation. The exploitation is in the form of abusive language some times.



- Are they member of any vendors' union?

No they are not the member of any union. These women cobblers are self directed and there is no leader among them. 100% of women said neither there is union nor they are member of any union. There are only 15 to 16 women cobblers who are vending from last 3 to 4 years and are regular to their job. Because of the less population they decide their own where to vend and these regular women vend only in *Tripolia* bazaar.

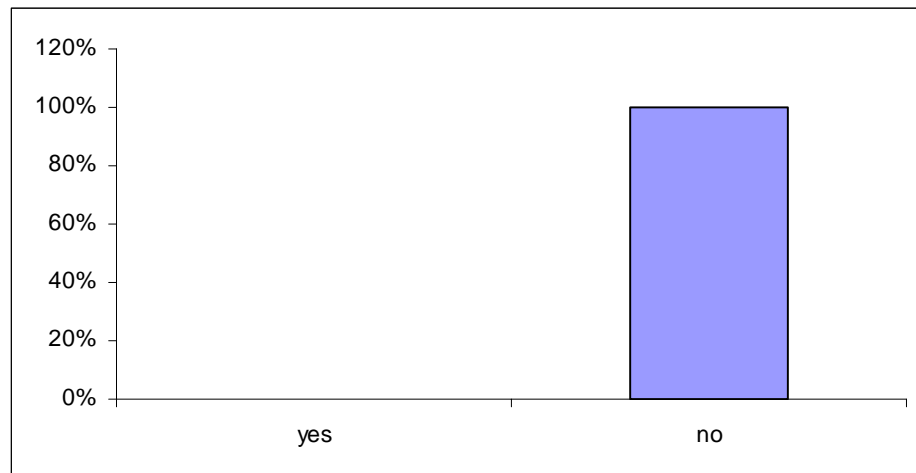


- Do they feel any threat/ risk?

The options given to them are: - Conflict with local businessmen/shopkeeper, frequent eviction, other. The answer by all of them is no. They have never felt any threat or risk from anyone of these. But sometimes they felt some threat from Police.

- Are they in favor of vending zone and non vending zone?

No all of them are not in the favor of vending zone. They do not want any interference of government. They said if there is vending zone then they have to pay some sort of fees to Municipal Corporation and it will increase their expenses.



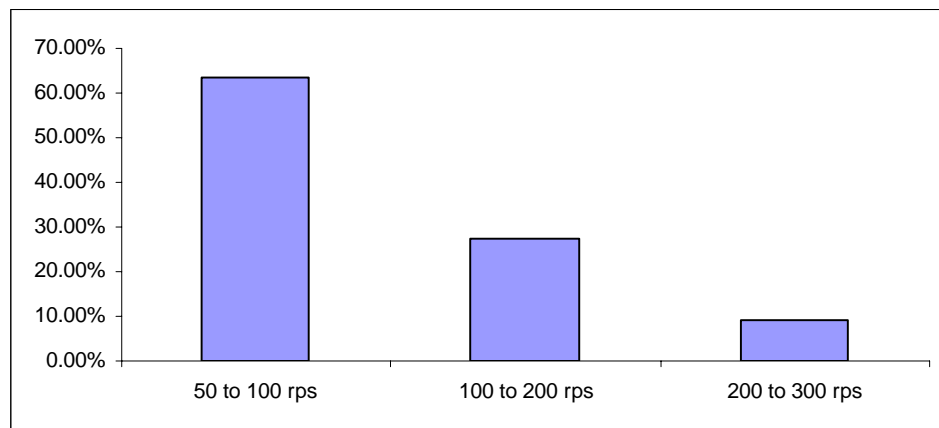
- If Municipal Corporation starts collecting fee for vending in vending zones, how much would you be willing to pay per month?

100% of women are not in the favor of vending zone. They do not want to increase their expenses. They are earning their livelihoods by vending here. They can easily make it for their twice meal in a day.

E. Nature of Entrepreneurship

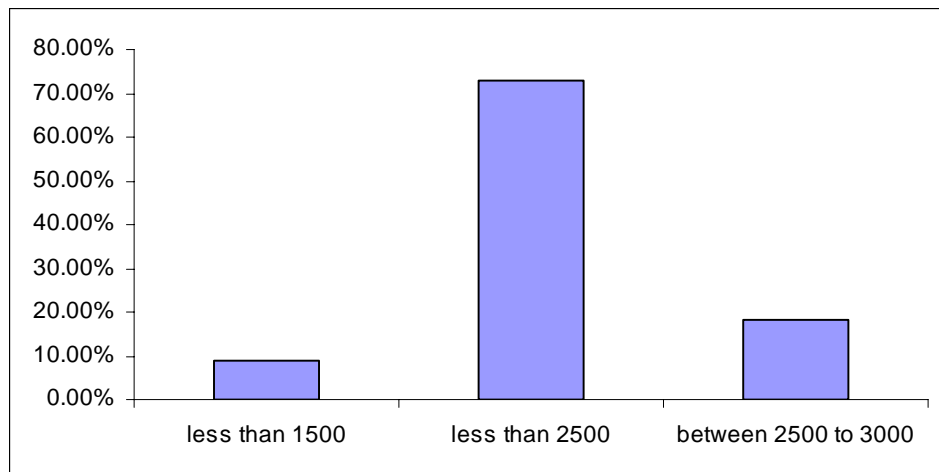
- Average daily income in rupees: -

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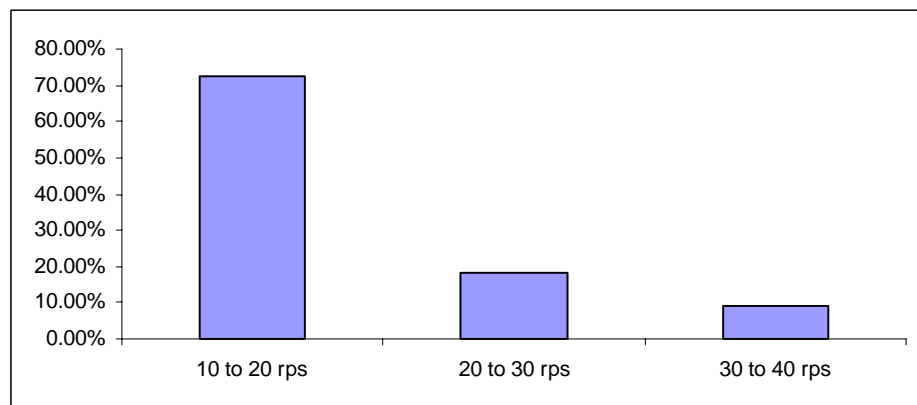
- Average monthly income in rupees: -

72.73% of women's income is less than 2500 and 9.10% of women's income is less than 1500. Only 18.19% of women have their income between 2500 to 3000 rupees per month.



- Average daily business expenditure?

72.27% of women's daily business expenditure lies between 10 to 20 rupees and 18.19% of women's have their daily business expenditure lies between 20 to 30 rupees while 9.10% of women's expenditure is between 30 to 40 rupees daily.

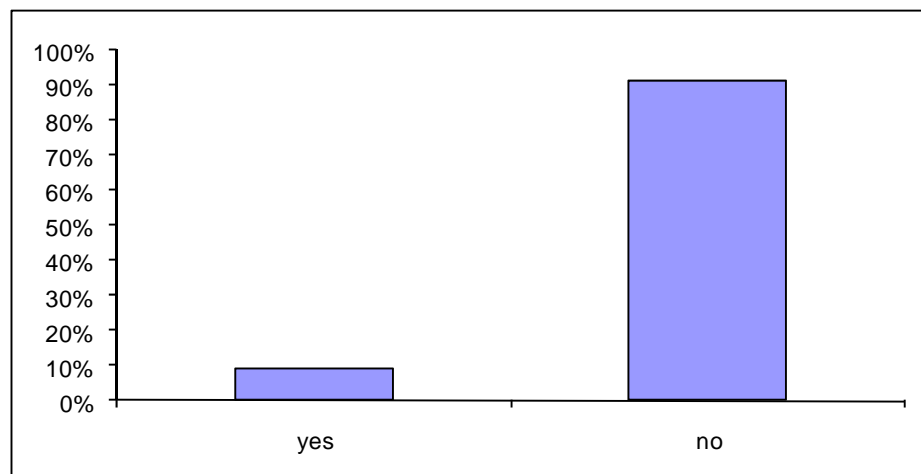


- Average daily savings in rupees: -

At the end of a day these female cobblers left with no money. Their daily expenses and needs are not fulfilling from their daily income, so they are not able to save money.

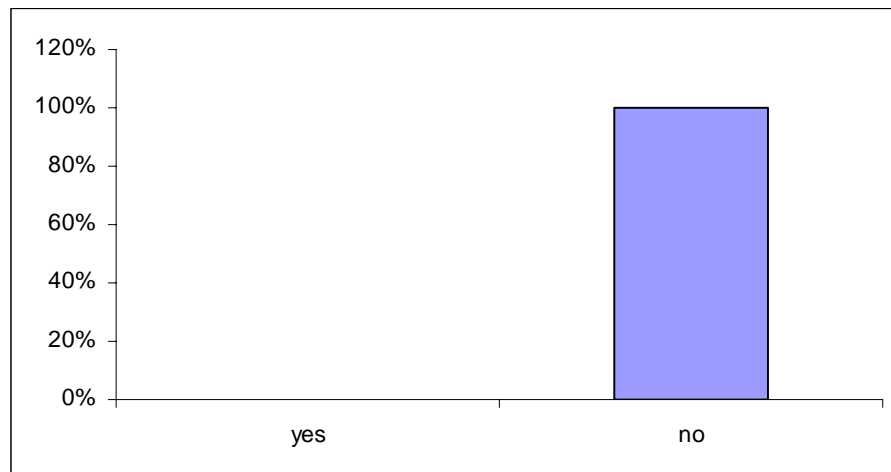
- Average monthly savings in rupees: -

90.91% of women are not able to save the money. But left 9.10% of women somehow save 300 to 500 rupees.



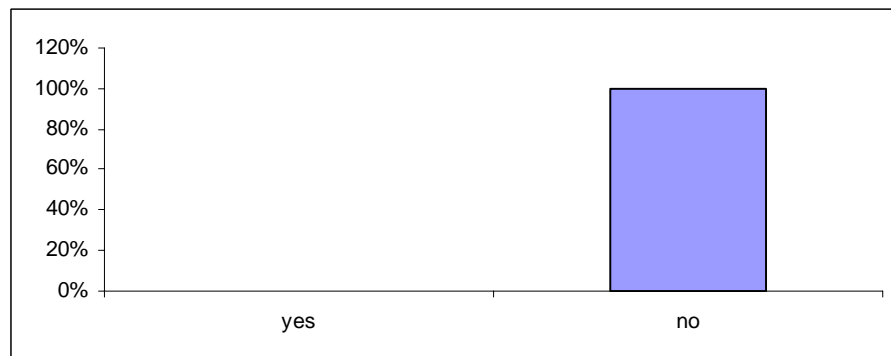
- Do you earn from any other sources too?

These women are only interested in cobbling. They do not want to adopt any other profession. They believe that their traditional work is capable to provide them livelihood. They do not have any other sources for earnings.



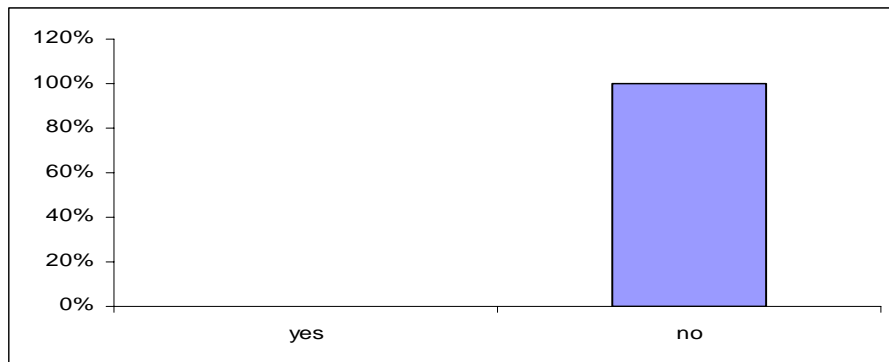
- Are you interested in expanding your business?

No these cobblers are not interested in expanding their business as 100% responses say no to this question's answer. Some of these women's are interested in doing the same work at factories if they are employed their as they do not like to vend in the streets.



- Do you have bank account?

These female cobblers do not have any bank account. As all these women's said no they do not have any bank account.

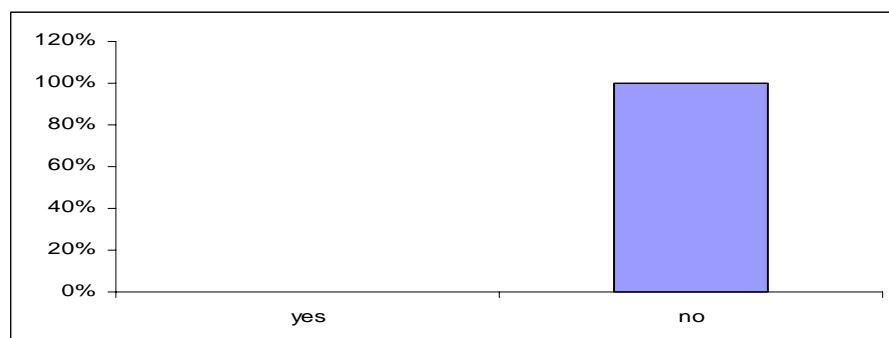


- Do you use your bank account for growing your business?

All of them do not have any bank account.

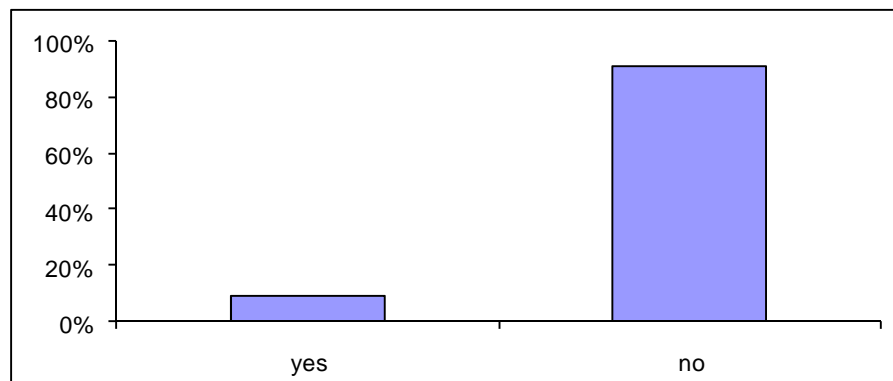
- Do you require any skill?

No, all these women do not require any skill. Repairing old shoes not required any specific skill. They learnt it from their families, from their elders. The answer of all the respondents is no to the question.



- Do you know about government scheme for your benefit?

Just 9.10% of the women know about the government schemes and rest of the 91.90% of women does not know about any scheme by government for them.

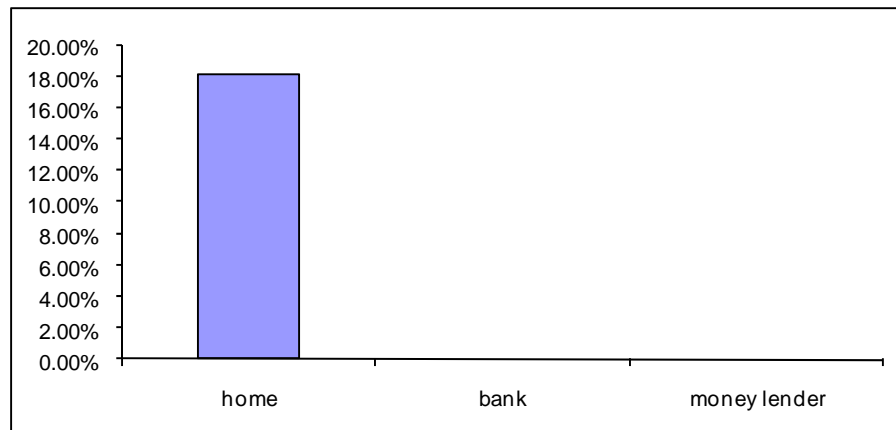


- If you know about any government scheme than have you received any benefit from it?

No they have not received any benefit from it because they do not have any access to these schemes and also they do not know how to get these schemes.

- Where do you keep your saving?

The woman's who are able to save few bugs from their earnings they keep them at their home. 18.19% of women said that they keep their savings at home or carry with them.



CONCLUSION

This study gives the clear cut idea about the socio-economic status of female cobblers in Jaipur. These cobblers are of scheduled caste.

As per the hypothesis, the following conclusions are drawn:

- This is their traditional occupation. Their ancestors have started this profession to earn their livelihood. Women were also engaged in this profession as the helping hand for their husband. Women are good in stitching. Repairing of old shoes require fewer skills as they only need to stitching and nailing. The women have ascribed this profession from their ancestors and they want to continue it but they do not want it to expand. Some of these women want to do the same job if they get employment in the same industry.
- Maximum of these women belong to Rajasthan only. Some of them came to Jaipur after marriage. These women belong to *Nagor* district of Rajasthan. They are in Jaipur from last 3 to 5 years and vending in *Tripolia* bazaar to earn money for their livelihood.

- The women who are working more than one year, they only vend in *Tripolia* bazaar which is in between *Badi* to *Chotti Choppar*. These women cobblers are regular venders in this area. Few numbers of ladies also use to vend in other areas of the Jaipur city. These areas are *Transport nagar* and *Guni*. They are just one and half Kilometers away from *Tripolia* Bazaar. The women sitting in these areas are not the regular vendors. They vend for 3 to 6 months and then get back to their village. They came to Jaipur to spend some time with their family and temporary sit in these areas to vend.
- These female cobblers are not in the favour of vending zone. They are less in number and are self directed. They do not like the involvement of government. If there is vending zone for them they have to pay fine and fees to the Municipal Corporation which in turns increases their expenses as presently they are not paying any fee and fine to anyone. They are just 15 to 16 in numbers and are only interested in vending at *Tripolia* bazaar as they found good range of customers at their. By providing those with vending zone their daily income will decrease.

- No one among them is literate. Their parents never send them to school because lack of money and other social stigmas related to them. Some of them are educated by daily experiences. Even the male part is also illiterate. And same is going on with their coming generation. Few of female cobblers want their children to go to school but due to lack of money they are not able to send them.
- None of them is the member of any union. In fact they did not have any idea about any union. They never feel that there is the need of any union for them. Some female cobblers listen to the senior female cobbler who is vending here for more than eight years.
- They are being exploited by the Traffic police. Police remove them when they found that they are creating problems for the traffic or if they found them encroaching in the parking area.

When Jaipur Municipal Corporation is approached, it was found that Revenue Commissioner presently looking for all the issues related to the Street vendors. It was told by Revenue Commissioner that Corporation have planned to form Town Vending Committee, after forming it the rest of the things mentioned in the State Vendor Policy, 2007 will be implemented. But till today Jaipur Municipal Corporation has done nothing for these female cobblers who also fall under the category of street vendors.

SUGGESTIONS

- Most of the women are interested in working in the industries which offer them same profession. If there are small scale industries in their village they can do the work at their instead of doing street vending away from the home. In this way they can be rehabilitated within the same profession.
- As per the policy framed by the state government their registration should be made so that they are provide with a valid ID card. The concerned authority can start their Registration process from these female cobblers as they are fewer in number.
- Jaipur Municipal Corporation can mark the place as vending zone for them where they are currently vending as they are interested only in vending here. It will help in empowering the whole women society as lots of tourists from abroad visit here and if Jaipur Municipal Corporation will have some problem with that then they can give them the responsibility to clean the whole area in morning where they sit as the whole Tripolia bazaar is

covered by them and instead of government sweeper let them do this job if they have problem with paying the fees and fine.

- Social welfare organisations also need to work for their upliftment as they do not know about any Government scheme for their benefit. Furthermore by providing them counseling they can help them to form Union so that they can empower them more.

ANNEXURE

QUESTIONNAIRE

A. Basic Information – Place/Area

Place or surrounding

B. Individual Information

1. Name of street vender

2. Age

3. Education Status

4. (a) Are you native or migrant

If migrant, place from where you have moved to

Reason of migrating

(b) Number of family members

(c) Number of family members helping in vending

5. What class do you belong to?

(a) 1. Genral 2. Backward 3. SC 4. ST

(b) 1. Hindu 2. Muslim 3. Jain 4. Budha 5. christian 6. Sikh 7. other

6. How long have you been running your business at this place?

7. Who prompted you to start this business?

1. Relatives 2. Family 3. Friends 4. Other

8. Why did you choose this business?

.....

9. Do you have any valid ID card?

1. Ration card 2. Voter card 3. BPL card 4. Other

10^u Are you the only bread earner of your family?

(a) If not, how many members earn money?

C. Sales Information

11. Did you use to hawk/vend at any other place before hawking/vending at this place?

1. Yes 2. No

If yes, then where and what did you deal in?

12^u What is the change in price of the good/services you deal in last one decade? If yes,
how much?
.....

13. (a) Duration of business _____ hrs

(b) How much do earn on an average in a day by this business?

(c) How many days do you work in a week?

14. How did you arrange capital for this business?

1. By personal Savings 2. By friends & relatives 3. By bank loan 4. By S.H.G. 5. Money lender

6. Other

15^u Do you have license for vending? 1. Yes 2. No 3. any other permission letter

(a) If yes, who is the issuing authority and when was it issued? detail
.....

D. Barriers in vending

16^u Have been evicted forcefully by municipality in last 1 year? 1. Yes 2. No

If yes, then how many times?

17. Has there been police action on you in last 1 year? 1. Yes 2. No

If yes then how many times?

18^u How much was your business loss in last 1 year because of action by Municipal Corporation / Police?

19^u How much did you pay to the Municipal Corporation last time as penalty?

20. How much did you pay to the Police last time as penalty?

21. Have you been exploited by anyone? 1. Yes 2. No

If yes, by whom 1. Police 2. Municipality 3. Hooligans 4. Other

22. Are you a member of any venders' union? 1. Yes 2. No

If yes, Name and contact

23. Do you have any uncertainty in your business? 1. Yes 2. No

(a) If yes then why?

Do you feel any threat\risk from the following:

1. Conflict with local businessmen/shopkeepers 2. Frequent eviction 3. Other

24. Are you in favour of vending zone and non vending zone? 1. Yes 2. No

(a) If yes, what do you expect from vending zone?

.....

(b) If no, why?

.....

25^u If Municipal Corporation starts collecting fee for vending in vending zones, how much would you be willing to pay per month(in rupees)?

E. Nature of Entrepreneurship

26. A. Average daily income in rupees

B. Average monthly income in rupees

27. Average daily business expenditure (To and from market, carriage, cleaning, refreshment etc)

28. A. Average daily saving in rupees

B. Average monthly saving in rupees

29. Do you earn from any other sources too? 1. Yes 2. No

If Yes, name the business and monthly income.

.....

30. Are you interested in expanding your business? 1. Yes 2. No

If yes then in what form?

.....

31. (a) Do you have bank account ? 1. Yes 2. No

(b) Do you use it for growing your business?

1. Yes 2. No

32. Do you require any skill? 1. Yes 2. No

(a) If yes, what kind of skill?

.....

33. Do you know about any govt. scheme for your benefit ? 1. Yes 2. No

(a) If yes, have you received any benefit from it? 1. Yes 2. No

(b) If yes, when? How much? What? Detail

.....

34. Where do you keep your saving?

1. Home 2. Bank 3. Money lender

(Signature of the interviewer)

(Signature of the vender)

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