

**ROLE OF KUDUMBASHREE IN SOLID WASTE
MANAGEMENT WITH SPECIAL REFERENCE TO
KOCHI CITY.**



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REFERENCE TO KOCHI CITY.**

Thesis submitted to St.Teresa's College (Autonomous), Ernakulam in fulfillment
of the requirements for the award of the degree of **Master of Arts in Sociology.**

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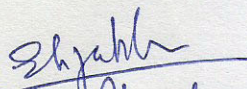
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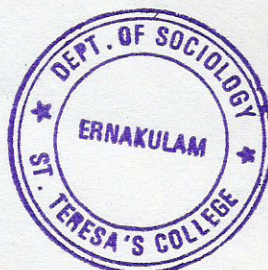
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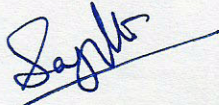

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CERTIFICATE

I certify that the thesis entitled "ROLE OF KUDUMBASHREE IN SOLID WASTE MANAGEMENT WITH SPECIAL REFERENCE TO KOCHI CITY" is a record of bonafide research work carried out by **JILSA JOSEY**, under my guidance and supervision. The thesis is worth submitting in fulfillment of the requirements for the award of the degree of Master of Arts in Sociology.


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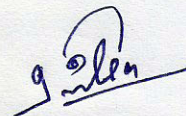
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DECLARATION

I JILSA JOSEY hereby declare that the thesis entitled "ROLE OF KUDUMBASHREE IN SOLID WASTE MANAGEMENT WITH SPECIAL REFERENCE TO KOCHI CITY" is a bonafide record of independent research work carried out by me under the supervision and guidance of DR. SAJITHA J. KURUP. I further declare that this thesis has not been previously submitted for the award of any degree, diploma, associateship or other similar title.

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MARCH 2022



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Chapter 1

Introduction

Introduction

Empowerment of women and their presents in the development process has been considered an essential feature of development. It is assumed that real development is possible only if the women and men work in equal terms. Gender equality and empowerment of women is recognized globally as important element to achieve progress in all areas. Rural women are normally considered as voiceless and weak. But instead of this the empowerment of women through different laws, legislations, activities and schemes is the most important concern of 21st century. Because women have a major role in framing a generation as well as prosperous nation. Today's women have better opportunities and avenues in all areas of national, social, political and economic life. In order to enjoy high standard of living and to give better facilities more income should be generated. Formal salaried job requires skill and high levels of literacy. But this may not be the case of the all womanhood. Most of the urban poor are unemployed or employed as casual laborers. They have no job security, poor assets, limited skills, few opportunities and no surplus to sustain themselves.

Almost in every country, no matter how progressive has a history of ill-treating women. women from all over the world have been rebellious to reach the status they have today. While the western countries are still making progress, third world countries like India still lack behind in Women Empowerment. In India, women empowerment is needed still more. India is amongst the countries which are not secure for women. There are various reasons for this. women in India are in danger of honor killings. Their family thinks its right to take their lives if they bring shame to the honor of their legacy. Moreover, the education and freedom is very regressive here. Women are not allowed to seek higher education, they are married off early. The men are still dominated women in some regions like it's the woman's duty to work for him endlessly. They do not let them go out or have freedom of any kind. Women must be given equal opportunities in every field, irrespective of gender. And they must also be given equal pay. So there is a need for women's participation in income generation. Women empowerment refers to the practice of making women

independent so that they can take their own decisions as well as handle their lives without any familial or societal restrictions.

Kerala is one of the 28 states (provinces) of India, located in the southwest of the Indian subcontinent. It has a predominantly Malayalam-speaking population. The state of Kerala has a distinct history of poverty alleviation and development in comparison with the rest of India. This “Kerala model of development” forms the wider context for the formation of Kudumbashree Mission. The two immediate contexts for Kudumbashree are the following. First, in 1997, a three-member task force constituted by the Kerala Government recommended setting up a State Poverty Eradication Mission (SPEM). The Kerala Government announced the formation of SPEM in the state budget of 1997-98. Then Prime Minister of India, Atal Bihari Vajpayee, launched SPEM in May 1998. However, it became fully operational only in April 1999 with the name Kudumbashree Mission. It functions under the Local Self Government (LSG) Department of the Kerala Government. The second immediate context was the 73rd and 74th Constitution Amendment Acts. These Acts instituted local self-government institutions at the rural and urban level as constitutional bodies and as the third-tier of governance in India, distinct from the Central and State governments. The Kerala government used the amendment as an opportunity to deliver poverty alleviation programmes through local participation and self-government institutions.

The three-tiered structure and the concept of Neighborhood Groups have two distinct lineages. The first is efforts by individuals and civil society groups and the second is government initiatives.

Individual and civil society initiatives:

The Kudumbashree Mission is popularly called Ayalkootams which is the Malayalam term for neighborhood meetings or assemblies. The origins of the Ayalkootam lies in a 1970s experiment led by D Pankajakshan, a Gandhian teacher, in Kanjippadam village in Alappuzha District. This experiment also had a three-tiered structure. The first tier, called Tharakootam, consisted of members from ten to fifteen neighboring homes. They met every night in the courtyard of one of the houses. The next level was the Ayalkootam made of five Tharakootams. The third level comprising ten Ayalkootams was

the Gramakootam or the village assembly. Some of the central features of this experiment were voluntary sharing of resources, mutual self-help, and community ownership of local affairs. Apart from discussing local affairs, resolving mutual conflicts, and improving interpersonal relationships, the Tharakootams also discussed national and international matters in their meetings. The Alappuzha experiment inspired the formation of Neighbourhood Groups in other villages in Kerala. Neighbourhood Groups in Nalpathimala in Kottayam district, led by Thomas Abraham and the Mahatma Gandhi University in Kottayam, was one such experiment. Kurup's initiative was also the model for the experiments organized by Kerala Sastra Sahitya Parishad (KSSP), the Left-oriented People's Science Movement in Kerala, along with Centre for Development Studies (CDS), Thiruvananthapuram in the 1990s for a project called Panchayat Level Development Planning. This involved creating Neighborhood Groups for mapping local resources and planning development activities at the panchayat level.

Government initiatives:

The Kerala Government formed Neighbourhood Groups in 1986 for the implementation of Government of India's poverty alleviation programs for the urban poor. With the 74th Constitutional Amendment Act of 1992, which provided constitutional status to the urban local self-government institutions, a three-tiered structure consisting of Neighbourhood Groups, Neighbourhood Communities and Community Development Societies for community participation in local governance and development was established. The two pre-74th Constitutional Amendment Act examples cited by the government as success stories of community participation and involving Neighbourhood Groups are the Community Based Nutrition Programme in Alappuzha (started in 1991) and in Malappuram (started in 1994).

Kerala Government's Department of Local Self-Government directs, monitors, and supervises the Mission. Kerala Government allocates funds for the Mission in its budget and the Mission is also supported by the National Bank for Agriculture and Rural Development (NABARD), a bank owned by the Government of India. Despite being monitored by the Department of Local Self-Government in their activities and the functioning of the Neighbourhood Groups, Area Development Societies and Community Development

Societies of the Mission are largely autonomous and work in coordination with the local self-government institutions where they operate. The Neighbourhood Groups meet weekly at the house of a member on a rotating basis. The members of the group elect a five-member volunteer committee (president, secretary, community health volunteer, income generation volunteer and infrastructure volunteer) for administrative purposes. The general body of the next level, that is, the Area Development Societies, consists of volunteer committee members from all affiliated Neighbourhood Groups. This general body elects a governing body of the Area Development Society consisting of a president, a secretary and five members. The Area Development Societies work in association with the ward member of the local self-government institution. These Societies meet every month to supervise the activities of the Neighbourhood Groups and to provide relevant guidelines to them.

The Community Development Societies, consisting of all Area Development Societies in a village panchayat or an urban local body, are the link between the local self-government institutions, the three-tiered set-up of the Mission and the government. The Community Development Societies also have a general body and a governing body. The general body consists of the Area Development Societies' governing body members. They meet every three months to discuss and evaluate the activities of the Mission in a village or a municipality. This general body elects a governing body comprising a Chairperson, a Vice Chairperson and seven members for the day to day administration of Community Development Societies.

At the government or the bureaucratic level, there are district coordinators and other officials. A senior bureaucrat acts as the Executive Director of the Kudumbashree Mission. The Mission conceives women empowerment and community development as central to poverty eradication. Thus, the membership of the Mission's community network is limited to women. During the initial phase, the membership consisted of women from below-poverty-line households but currently all adult women are eligible for membership to the Neighbourhood Groups – the basic units of Kudumbashree's community network. The membership follows a "one family, one member" rule. However, any women irrespective of this rule can participate in the discussion and activities of the Kudumbashree. With the government's permission, Special Neighborhood Groups can be constituted for physically and mentally challenged persons (or consisting of their mothers) and persons battling AIDS or any other special groups. There are more than 2500 Special Neighborhood Groups for

elderly women and around 19 for Transgender people. Members of the Scheduled Tribes (official nomenclature for indigenous peoples in India) can also constitute Special Neighbourhood Groups for themselves.

Kudumbashree is basically a women's organization. It took birth in the specific developmental and political conditions of Kerala state, born in the center of the massive decentralisation of power to the local government institutions that the state government implemented. Kudumbashree was considered as an institutional system working closely with local governments. With its own history and rationale, kudumbashree differ from the self help group movement seen across the world during the 1980s and 1990s. Kudumbashree project was started Kerala in 1998. women empowerment is one of the important objective of kudumbashree along with poverty eradication. The main aim of the kudumbashree scheme is to improve the standard of living of poor women in rural areas by setting up micro credit and productive enterprises. It opened a new string of expected events in our development history. Kudumbashree is the poverty eradication programme of the state of Kerala. It is usually a community based self help institution involving poor women. Kudumbashree was considered as a joint programme of the government of Kerala and NABARD implemented through community development societies of poor women. As per the documents associated with this program, women want to identify their inner strength opportunities for growth and their role in reshaping their own destiny. So the well known kudumbashree initiative of the government of Kerala, a women-centred poverty eradication program has proved more popular and more enduring than any other poverty alleviation programs that targeted women. Kudumbashree also gives a new identity of worth to its members especially the poor. It has helped them in reinvent their roles in households and in society. Thus kudumbashree act as a guide for taking up many developmental and welfare activities for the poor women especially women in rural areas. Solid waste is one among them. Kudumbashree associate with local bodies, Haritha Keralam mission, suchitwa mission and clean kerala company in waste management efforts. As many as 22,119 kudumbashree workers are deployed as Green Task Force members in 689 local bodies across the state. They are part of 638 Green Task Force Groups in gram panchayats and 81 urban local bodies.

Kudumbashree is a program that was launched by the Government of Kerala in 1998 in the hopes of wiping out poverty from the State through concerted

community action under the leadership of local self-governments. Kudumbashree today is one of the largest women-empowerment projects in the country. Its mission is to encourage women to attend group discussions and improve their reading habits, debating skills and also to develop decision making qualities. Along with that it imparts Education to those women who were illiterate. In short the women have been shown the right path for a better tomorrow by this social movement. The program has nearly 4 million members and covers more than 50% of the households in Kerala. It is a cooperative run by the group of women with the help of government officials from the block level. It operates around three critical components, Micro Credit, Entrepreneurship and Empowerment. The Kudumbashree initiative has succeeded in addressing the basic needs of less-privileged women, which has helped them to live an independent & dignified life with a better future. With such an initiative, more than 90 percent of women in Kerala have gained self-confidence after being associated with Kudumbashree.

One of the leading strands of criticism on Kudumbashree had been by placing it against feminist interventionist programmes as well as against civil society initiatives. Kudumbashree had a development agenda of poverty eradication, and building up and strengthening women's community organisations was the strategic direction that it took for implementing the agenda. However, there had been a growing realisation within and outside Kudumbashree that there was a case for addressing certain larger issues, even while advancing its core agenda of poverty eradication. At the time of Kudumbashree's formation, its mandate was eradication of absolute poverty in Kerala. Kudumbashree was expected to achieve this over a period of ten years. The three-member Task Force that had recommended its formation was clear on the organisational form of Kudumbashree and its relationship with local government institutions. The government order setting up the new entity or the subsequent directions from the government did not insist on a programme design for Kudumbashree. Thus, Kudumbashree programmes as we see them today, came out of a system that promoted innovation and encouraged new ideas. Several of the schemes came out of inputs and demands from the field. The current programme domains evolved over the years. As of now Kudumbashree has three major programme domains:

1. Economic Empowerment

2. Social Empowerment

3. Women Empowerment

In addition to these, Kudumbashree also implements the urban poverty alleviation programmes of the Government of India. It organizes poor women at the grass root level and enhances their socio-economic standing through micro-credits and women empowerment initiatives via vocational training, education and healthcare. Its innovative poverty reduction approach is implemented through local self-government (LSGs). The project is decentralised in three tiers to avoid concentration of power with one party and therefore avoid unnecessary delay in the decision-making process, the performance of the scheme is largely attributed to the decentralised operations in the program. The three-tier structure has – Neighbourhood Groups or NHGs (The primary contact with beneficiaries), the second tier is Area Development Society or ADS (The conglomeration of all NHGs in the ward), and the third tier is Community Development Society or CDS (The conglomeration of all ADS at a Panchayat/Municipality level). In simple terms, NHGs are government-sponsored SHGs which bring the members together to share economic benefits, show solidarity and work towards development by integrating activities of various sectors. In the context of Kerala, J. Devika and Binitha Thampi has argued that Kudumbashree is part of a “new regime of empowerment.” This new regime emerges in the context of a diminished ability of the state to meet the financial needs of the people and reconfigures its role as “facilitators of the new self-help-centered philosophy of welfare.” Devika and Thampi argue that while the male worker as the political subject was at the center of the earlier regime and women were mere beneficiaries, the new regime casts women (“female worker in the informal sector”) as agents of development. Devika and Thampi also argue that the Mission is prone to the danger of bureaucratization where the three-tiered structure of Kudumbashree Mission is becoming a new bureaucracy. This they contend is not surprising given that the community network of the Mission is a “state-created civil society.” In her fieldwork, Devika found that the leaders of the Kudumbashree community network (the Chairpersons, Secretaries, Presidents etc.) perceive themselves as “members of the lower tiers of the development bureaucracy and not as local leaders.” A related problem is that the Mission can act as a parallel and competing institution to local self-government bodies. There

is a danger of state government bypassing the local bodies and using Kudumbashree as a vehicle for welfare and service delivery. This has created instances of tensions between the members of local bodies and the women leaders of the Mission's community network. Another issue that is common to both local self-governing bodies and community networks such as Kudumbashree is the control of dominant groups and local elites in the bodies. The community-based networks like Kudumbashree is often pitched as a counter to this dominance by creating alternative and special space for the marginalized sections [20] – poor women in the case of Kudumbashree. However, within community networks such as Kudumbashree, the most marginalized (the Dalit and Tribal (Indigenous) women) remain marginalized compared to women from other caste groups. Seleena Prakkanam, a Dalit activist with previous association to Kudumbashree, in an interview with Devika mentions how on crucial occasions Dalit women have to step aside in favor of women from more influential social groups. Despite these criticisms, Kudumbashree's have positive effect on the women's participatory capacity in Kerala. Kudumbashree has become the recruiting ground of women leaders for local politics. The Mission has given women "broader visibility within the public sphere." Women have reported that discussions in the weekly meetings of the Neighborhood groups have created solidarity among women on wider social issues, beyond the thrift and credit activities of the groups. The participation in weekly meetings of the Neighborhood Groups and public meetings of the local self-governing bodies have given self-confidence to the women and have made them more visible.

There are vast employment opportunities in urban areas. Because of low wages and unemployment in rural areas people began to migrate to these areas thereby increasing population. So there is rapid urbanization and increase in population lead to pollution and environmental problems. When the population increased more and more dwelling facilities had to be arranged within the limited area. Urbanization directly contributes to waste generation. Unscientific waste handling causes health hazards and urban environment degradation. Solid waste management is already a mammoth task in India is going to be more complicated with the increase in urbanization, changing lifestyles and increase in consumerism. New products in the market are also adding to the variety in the waste. The nature and characteristics of solid waste are changing from city to city.

Because of rapid urbanization, daily thousands of tones of solid waste is generated per day. According to M.R Gidde and S.S Subnis “The methods of disposal are conventional in developing countries”. Thus solid waste management has become a serious issue in urban and semi urban areas of Kerala. The quantity of waste is high in Ernakulam district especially in Kochi. Kochi generates 400 tones of solid waste per day from hospitals, trade, industries, domestic, streets and open spaces. These waste materials usually contains both organic and inorganic components. Because of growing population, waste generation increases year by year. Increased consumption and increasing presence of non degradable substances in the waste streams causes environmental pollution. Thus the environmental problems caused by waste material is a major health hazard. Also the left uncared materials get into water bodies, pollute air, clog sewers and drains and pollute water distribution networks. So waste collection and disposal play an extremely important role in the global cleanliness and sustain ability drive. Increasing solid waste generation and the increasing environmental issues are one of the major problem faced by big cities. The waste management of a city have major impacts on human health, water quality, air quality and development dimensions.

This study is mainly based on the role of kudumbashree in solid waste management in kochi. Kochi is considered as the industrial capital of the state of Kerala. There is a rapid increase in the waste generation in the city due to increasing population by migration from other areas. The corporation of kochi is responsible for the municipal solid waste management of the city. The health department and engineering department of the corporation is responsible for the municipal solid waste management. The collection, transportation and disposal of waste is the responsibility of the health department. While the engineering department assist them in planning, formulation of programs and in procurement of vehicles, equipment and developing the city. So they have mobilized the units of kudumbashree, which is the flagship poverty alleviation programme of government of Kerala, to take over door to door garbage collection and segregation in the city. Kudumbashree workers collecte the segregated waste from households. Kudumbashree members formed as several groups to collect segregate a transport solid waste from households, flats, hotels etc, which is helpful for employment generation, poverty alleviation

and thereby promoting economic growth. And also it improve the standard of living of the poor women.

Need and significance of the study

Waste management include the activities and actions required to mange waste from its inception to it's final disposal. This includes the collection, transport, treatment and disposal of waste. It deals with all types of waste like industrial, bio-waste and households. It is intended to reduce adverse effects of waste on human health and the environment. Proper management of waste is crucial for building sustainable and livable cities, but it remains a challenge for many developing countries and cities. India faces major environmental challenges associated with waste generation and inadequate waste collection, transport, treatment and disposal. Because there is large volume of waste generated by an increasing urban population and this impacts on the environment and public health. So waste management infrastructure has important in delivering sustainable development. Efficient management of solid wastes means exploring the possibilities for utilization, recovery of usable materials from them and recycling. Afterward a healthy ecology is the basis for a healthy economy, the policy makers and public must be aware of how our society and the economy will change in order to avoid environmental issues and thereby promoting and ensuring sustainable development. Through waste management in cities is the sole responsibility of municipal corporation. Since women represent almost half of the total population of our country. The globalization and especially technological transformation opened the door for women new opportunities towards their work life. Now a days, women occupy in all the occupations and professions which were occupied by men earlier. Kudumbashree which means 'prosperity of the family' through women empowerment starting from traditional activities like embroidery, retail trade, bakery, hotels, its journey continues to waste management the state. The study focus on "Role of kudumbashree in solid waste management with special reference to kochi". It also focused on the socio economic profile of the kudumbashree members.

Chapter 2

Review of Literature

Chapter 2

Review of Literature

A research literature refers to a collection of published information or materials on a particular area of research or topic. The literature may include article, abstract, books, dissertation and other research reports. This chapter include literature from various websites, past studies and other relevant aspects of this topic has reviewed in order to provide broader perspective for this study.

Jayakumari Devika, Binitha V Thampi points out that Micro-finance and its (purported) capacity to empower women is by now a well-explored field all over the world. In this study they attempt to critically assess the claims of the Kerala government's poverty eradication programme, the Kudumbashree, which combines a micro-finance model with other elements through critical feminist lenses. Given the fact that this major effort to popularise micro-finance in Kerala has the twin aims of poverty alleviation and women's empowerment, this seems justified. They try to place the 'micro-finance revolution' in Kerala within the larger historical trajectory of successive 'regimes of empowerment' in order to understand the different political stakes in each, and their implications for gender politics. While using some of the available tools that employ indicators of gender effectiveness to assess the impact of micro-finance in empowering women is certainly a basic exercise, the present approach allows us to draw lessons for effective gender politics through a comparison with earlier modes of empowering the deprived classes in Kerala.

Glyn Williams examines the operation of Kudumbashree, the Poverty Eradication Mission for the Indian State of Kerala. Kudumbashree operates through female-only Neighbourhood Groups, which aim to contribute to their participants' economic uplift, and to integrate them with the activities and institutions of local governance. As such, Kudumbashree echoes poverty alleviation programmes elsewhere in the Global South designed to link poverty alleviation to 'active citizenship'. This article evaluates the programme, looking in turn at its impacts on women's participation in public space, its attempts to engineer participatory citizenship through engagement with the local state, and

the wider consequences of its particular linking of participation and poverty alleviation for processes of exclusion within Kerala. It argues that although the programme has undoubtedly been successful in its scale and in supporting women's public participation, questions remain over both the autonomy of the 'invited spaces' it has created, and the underlying vision of poverty alleviation it embodies.

Suneetha Kadiyala pointed out that the factors that enabled and constrained the scaling up of a multisectoral poverty alleviation program called Kudumbashree, initiated by the government of Kerala (GOK), India, in 1998 to eradicate poverty by 2008. It also discusses some potential threats to and trade-offs of scaling up Kudumbashree. This report draws primarily upon the available literature and qualitative data collected during a five-day visit to Kudumbashree in March 2003. In 1991, the GOK, along with UNICEF, initiated the Community-Based Nutrition Program (CBNP) in Alleppey town to improve the health and nutritional status of children and women. CBNP facilitated collective action by forming and developing the capacity of three-tiered community development societies (CDS), the members of which are exclusively women. Women from families identified as poor using a nine-point nonincome-based index were organized into neighborhood groups (NHGs) comprising 20 to 45 families.

MA Oommen points out that Micro finance is an emerging reality in contemporary development discourse and has come to occupy a significant place in financial intermediation in India. Kudumbashree of Kerala, a community-based self-help organisation of poor women, although started as a micro-finance agency soon became an active subsystem of local governments and embarked upon several activities that address the question of poverty reduction. This paper attempts to narrate the story of Kerala's Kudumbashree as a women empowerment and anti-poverty programme, not only for its members but also for the wider community.

India Country Report, (1995), examines that the role of women as making women equal partners in the national development proceedings and equipping them to make informed choices in order to actualize their self worth through empowerment are goals to which the government is committed. There is a long way to go, but the effort is ceaseless.

Falaiye, (2002), in his study examines that 'On the Impact of Microcredit on Rural Nigerian Women' finds that, the Micro credit has positively changed the client's self-esteem and confidence, leadership abilities and decision making process,

contributing to their households well being and increasingly seeking out solutions to their own problems and the community.

KB Nidheesh in his study examines if membership in “Kudumbashree” leads to more equitable gender relations and economic advancement in rural area. The study reveals that women empowerment is the best strategy for poverty eradication. Rural women, who were regarded as voiceless and powerless started identifying their inner strength, opportunities for growth and their role in reshaping their own destiny. The process of empowerment becomes the signal light to their children, their families and the society at large.

Indian Journal of Gender Studies reflects on women’s presence in politics in Kerala where neoliberalised welfare now targets a very large number of women and inducts them into local governance. Offering a brief sketch of the shifts in the region in women’s roles and responsibilities from the pre-liberalisation period to the 1990s and after, the paper draws upon two spells of field- work to probe the unintended consequences that neoliberalised welfare has generated, the possibilities thrown up by institutional change in women’s self-help groups. This paper also attempts to view the commonalities and departures between the figure of the ‘Kerala Model Woman’, shaped in the laudatory literature on the ‘Kerala Model’ of development, and the emerging, apparently more troublesome, figure of the ‘Kudumbashree woman’.

VP Raghavan analysis that the State Poverty Eradication Mission-Kudumbashree- launched by the Government of Kerala State in India is a massive poverty eradication programme in contemporary history. It has proved without any doubt that women empowerment is the best strategy for poverty eradication Women who were regarded as voiceless and powerless started identifying their inner power, their strength, opportunities for growth , and their role in reshaping their own destiny. The process of empowerment becomes the beacon light to their children, their families and to the society at large. It opens a new vistas in development history. A new paradigm of participatory economics has been found emerging in “God’s Own Country”. Kudumbashree presents a unique model of participatory development ,which can very well be emulated by other developing countries. The strategy of participation and empowerment adopted in Kudumbashree mission ensures sustainable livelihoods to a many number of poor women- the positive outcome ,which a policy planner can always be enthused with.

Shoba Arun, Thankom Arun and usha Devi in their article explores to what extent decentralized structures can contribute to asset accumulation among disadvantaged groups, and improving livelihood choices. The process of asset accumulation is tied to the wider context of participatory institutions and opportunities within which social actors can transform assets into meaningful livelihood outcomes. Given its level of social development and civil society in the Indian state of Kerala, the *Kudumbashree* Initiative, an innovative community-based, decentralized participatory structure aims to build meaningful forms of assets at grassroots levels. Such participatory public action, based on social relationships as well as the combined efforts of the state and grassroots community organizations may provide valuable lessons for developing asset accumulation strategies.

Beg Raj Siwal discussed about kudumbashree in study. He reveals that Kudumbashree is innovative poverty eradication programme, it has gained reputation and goodwill at National and International Levels. It has also been appreciated for bringing about a silent revolution within the state; a reference to the quiet way in which lakhs of poor women have brought about positive changes in their life. The success of the government-initiated programme has made others take notice, lot of states across the country are seeking support from Kudumbashree for replicating the programme. It has been identified as one among the 20 best practices of the country by UNDP. In 2000, Kudumbashree model has won gold medal for " Best innovation" under auspices of Commonwealth Association for Public Administrations and Management (CAPAM).

Hyfa M Ali and Leyanna S George study “A qualitative analysis of the impact of Kudumbashree and MGNREGA on the lives of women belonging to a coastal community in Kerala”. This study reveals that Participation in Kudumbashree and MGNREGA was found to have a positive impact on the lives of these coastal women. They experienced social, economic and political empowerment along with an improvement in their leadership skills and decision making capacity. Their participation in these groups not only led to empowerment in various domains of their lives but also had an impact on their health awareness, needs and utilization of healthcare services. And they analyzed that Both Kudumbashree and MGNREGA were found to very useful platforms for the empowerment of women and thereby aiding in the eradication of poverty. Irrespective of a few lacunae's in

these programs, it has resulted in the creation of a cohort of empowered women who can be effectively used as future ambassadors for spreading health awareness in the community.

Alka Srivastava, (2006), identified that a self-help group is a socially and economically uniform group of 12-20 poor people willingly coming together to attain common goals. These groups start with savings and not with credit. The group then uses its savings to give loans to members to meet their emergency and other needs. The interest rates on the loans are market guided. The members decide on savings per member, maximum size of loans, guarantee mechanisms in loan sanction. They prioritize loan applications on the basis of need. The groups enjoy institutional autonomy and necessary flexibility to operate their business. Regular meetings are conducted in which savings are collected, loans are lent, recoveries affected and group decisions taken.

Ashutosh Kumar and Jasheena Rakhin analyzed that Women are the basic unit of the society. They become even more critical as a long-term solution to a sustainable livelihood. The women entrepreneurship through empowerment aims to create human resources within the productive sector and to sustain for the further development process. Kerala is only the state in India that attained a remarkable status fulfilling all the criterion of various social well-beings compare with some of the developed countries in the world, which is widely known as 'Kerala model of development'. This achievement reflects in respect of literacy level of women, salary or wage structure of employment, technical and professional services, women got equality with men. This Political and socio-economic scenario within the state, reinforce to redefine the consciousness about poverty concept. In this sense, poverty is dynamically viewed as freedom of choice from a socio-economic functioning than only the concern of income or money. Again, poverty reduction is not only the matter of an overall economic growth in a society, but also that interconnected with various social aspects like women empowerment and women entrepreneurship.

Annie John study the Socioeconomic changes and women empowerment through kudumbashree mission-study of mukkam municipality. In this she analyzed that Kudumbashree has improved the social status of women. Through Kudumbashree they have improved their confidence in banking and money transactions. They could improve their communication skills and their skills in planning and implementing projects. The participation of women in social programmes, public meetings has improved to a great

extent. Kudumbashree has enhanced entrepreneurship and leadership and the capacity of women to work and earn together.

PK Manoj identifies that that micro enterprises can play a vital role in rural development and women empowerment, particularly in developing countries like India. Micro enterprises are supposed to bring about poverty alleviation and promote socio-economic development of the poor. This in turn facilitates balanced and equitable economic development, and that too with relatively low capital investment. In the above context, this paper makes a critical analysis of the potential of micro enterprises in women empowerment by studying such enterprises promoted by women who are members of 'Kudumbashree'—the poverty alleviation project sponsored by the Government of Kerala in India.

Ebrahim Kunju Sulaiman in his article examines the Women empowerment through micro-enterprises. In this he identified that Micro-enterprises foster the economic status of women as an effective mean to eradicate poverty. The income generating activities under individual and group initiatives to meet the livelihoods of the poor women are massively promoted under the schemes of Kudumbashree programmes in the state of Kerala. The study critically analyses the impact of micro-enterprises units run by the Kudumbashree programme in poverty eradication process and to compare the economic status of entrepreneurs before and after their membership in the enterprise.

Rural Organisation for Appropriate Development published an article related to Kerala model of women empowerment. In this study reveals that Women are important unit of our society. The development of women that indicates the development of the society. The Kudumbashree is the hope and excitement of economic and social changes in Kerala. It's the highest priority movement of Government of Kerala. Poverty is one of the main issues faced by our nation. Poverty drop is not only a matter of an overall financial growth in a society, but also that is interrelated with several social facets like women empowerment.

Manjusha assessed the level of empowerment achieved by the womenfolk of ulladan tribe of the North paravur taluk in Ernakulam district of Kerala. The study is an attempt through kudumbashree units. The Findings show that a significant change has come about in the socio-economic profile of the women folk in the taluk. Change was also observed in the political avenues as well as the general skill of the respondents

through the kudumbashree units. The study suggested that for future development, training and awareness programs should be conducted for empowering the poor women in that area.

Kenneth and Seena studied the impact of various programmes that were introduced in order to raise the women from below poverty line in puthevelikkara grama panchayath of Ernakulam, Kerala. The questionnaire method was adopted in this study for collecting primary data. The results of the study show that economic development is the base for other developments and kudumbashree units drastically changed economic independence of the women and their living status.

Beevi and Devi conducted a study with an aim to assess the role of self help groups in empowering rural women and to identify the major constraints faced by women in Kollam district of Kerala. The study revealed that micro enterprises are a practicable path way for improving the economic status. Some factors like education, income and Mass media contact were positively and significantly related to the role of SHGs. The effectiveness of the SHGs in promoting women empowerment was found to be limited by only factors like hesitation to take up innovative scheme, difficulty in playing dual roles by women, lack of confidence, team spirit, effective leadership, managerial skills, working capital and transportation. These thus were found to be the major constraints faced by SHGs.

M Babu Gloria analyzed that the cultural constraints and kudumbashree in women empowerment. Women empowerment occupies the centre of discussions of social development and is carried by UNDP (United Nations Development Programme). It continues to be highly debated and contested. Different scholars have defined empowerment in a different ways depending upon the contextual variations. The study seeks to present varied theoretical perspectives on empowerment and reinforce them with current empowerment practices in Indian settings. Based on relevant literature on empowerment, an attempt has been made here to examine the definitions and its cultural and contextual variations. This provides a linkage between theory and practice of empowerment in Indian society. An ethnographic study of Kudumbashree, a women organization in Kerala is been carried out where the contextual variations of empowerment is covered.

Centre For Women's Development Studies analyzed lease and farming towards women empowerment. The study shows that Farming as an occupation and

agriculture as a means of livelihood is no longer a preferred choice for 76 per cent of farmers (CSDS, 2014), largely owing to price and production risks. The returns to households from tiny and fragmented land holdings are so meagre that many, largely rural men have moved out of agriculture to non-farm occupations within the village or nearby towns. Some have migrated either on a seasonal or permanent basis to far away cities and urban centres to work in low-paid informal jobs in precarious sectors like construction to support families left behind.

M AmritKiran and A Suresh identified that Kudumbashree is poverty eradication mission of the government of the Kerala with support from government of India and NABARD. Kudumbashree empowers women to strengthen the economic backward people in village areas. The peculiar situation in Kerala is that the framers increasingly move away from crop production and other agricultural activities for better paid jobs in the non-agricultural sectors. Kudumbashree aims at improving the productivity of women farmer groups. As Majority of these women are landless, the land is taken on lease for cultivation. The decline in farming hampers the food security of the state which is otherwise largely dependent on the neighboring states for food produce. They studied the various factors like age, educational qualifications, area under cultivation of the kudumbashree members of three districts Wayanad, Ernakulam, and Pathanamthitta and how these factors affect the overall development of the members. We have undertaken a literature review and conducted schedule to find out the impact after joining the self help group.

International journal for environment and health published an article on occupational health problems of waste workers. In this they analyzed that the work related health-problems were reported to be high. The prevalence of Respiratory, dermatological, eye problems and injury, musculoskeletal problems were reported to be high among municipal solid work handlers. Measures are needed to improve the work environment of waste handlers by ensuring availability protective gears based on ergonomic principles, clean drinking water and washing and sanitation facilities during working hours.

Selvi Permandy Kandasamy, Avinash B Akolkar, A Manoharan and Saranya Paranjith identifies that the reasonable concern of India is the health of municipal solid waste (MSW) workers (rag pickers in particular) who scavenge recyclables. A study

was conducted among the conservancy staff and rag pickers to examine the occupational health of MSW workers in India. A cross-sectional survey was conducted to collect data on the demographic and socio-economic characteristics of the rag pickers, conservancy staff and residents through a questionnaire survey.

Sandra van Niekerk and Vera Wegmann analyzed the municipal solid waste management in Africa. Public Services International (PSI) commissioned this report to inform the approach to, and activities in, the municipal waste management services sector of their affiliates in Africa.

Dr. Dhanalakshmi study the impact of waste management technology on women waste workers in composting. In this she analysis that the kudumbashree waste workers are doing a commendable job for the betterment of society by bringing about a healthier and cleaner living surroundings for the public. In spite of doing a vital job that is a prerequisite for any modern society. The lot of waste workers is often ends up as a thankless one. The most embarrassing situation is that waste workers by doing their dirty job find that their health, financial conditions as well as socio-economic situation are often at stake.

Siji S R conducted a study on role of kudumbashree in waste management in Ernakulam. This study is an attempt to examine the role of Kudumbashree in solid waste removal and disposal in the urban areas of Ernakulam district. Kudumbashree a women oriented poverty eradication programme of the Government of Kerala gave a new identity of worth to its members, especially the poor. It is the best vehicle through which the poor can be organized and the various income generating activities are helpful in improving the economic as well as social status of the poor women.

IJERT published an article related to waste management. This study introduces various alternatives for the municipal solid waste management (MSWM). The most economical and viable methods can be used for treating the waste from the city. The physical and chemical characterization of the waste indicates that the wastes are rich in biodegradables and plastics. The population forecasting details show that the waste produced in the future years are much higher and it keeps on increasing. Through the combined efforts of individuals from household and a proper MSWM system, Kochi city will be able to dispose waste generated and in future, piling up of legacy waste can be avoided.

TROPICAL INSTITUTE OF ECOLOGICAL SCIENCES analyzed the municipal solid waste management in North paravur. In this study they also describes the role that are played by members of kudumbashree. It also evaluate the various issues and challenges faced by them.

Anjana Nandan and R Venkata Ravi conducted a study on kudumbashree. It reveals that Women are important unit of our society. The development of women that indicates the development of the society. The Kudumbashree is the hope and excitement of economic and social changes in Kerala. It's the highest priority movement of Government of Kerala. Poverty is one of the main issues faced by our nation. Poverty drop is not only a matter of an overall financial growth in a society, but also that is interrelated with several social facets like women empowerment.

Khaiwal Ravindra analyzed the Occupational exposure to the municipal solid waste workers in Chandigarh, India. It reveals that Manual handling of municipal solid waste is of serious concern owing to emerging occupational risks. Considering this, health risks of municipal solid waste workers involved in street sweeping, waste collection, waste processing and rag picking were assessed in Chandigarh, India, using an interview schedule as a study tool. Result shows that the waste worker profession is mainly dominated by males, except in rag pickers, and with a lower literacy rate.

Chapter 3

Methodology

Chapter 3

Methodology

Methodology in research is defined as the systematic method to resolve a research problem through data gathering using various techniques, providing an interpretation of data gathered and drawing conclusions about the research data. Essentially a research methodology is the blueprint of a research or study (murthy and Bhojanna, 2009,p. 32).This study chooses quantitative approach and the research design used in this study is descriptive in nature. Descriptive research is defined as a research method that describes the characteristics of a population or the phenomenon that is being studied. In order to study the role of kudumbashree in solid waste management both primary and secondary data collection methods are used. In this chapter, the researcher briefly present the specific objectives, variables used and the methods and the techniques or tools employed for the collection of data.

Statement of the problem

Waste management is considered as one of the main problem faced by both man and nature in the 21st century. Waste can be said as a by product of various human, agricultural, industrial and other activities. It is the human activity that has made waste as a problem that need to be managed. Solid waste management will not be a major problem in the earlier periods. Because there was less population and lots of fallow land. But in modern times, rapid urbanization, constant change in consumption pattern and social behavior have caused massive waste generation in the city beyond the assimilated capacity of environment and the supportive capacity of the existing waste management systems. There are lot of research works has been done about kudumbashree and women empowerment. But little attention was given to the urban poor women of kudumbashree who were engaged in waste management in kochi. So the present study attempt to

evaluate 'The role of kudumbashree in solid waste management with special reference to Kochi '.

Objectives

General objective

- To study the role of kudumbashree in solid waste management.

Specific objectives

- To study the socio -economic profile of the members of kudumbashree engaged in solid waste management.
- To study the nature of the work of kudumbashree waste collectors.
- To identify the issues and challenges faced by kudumbashree waste collectors.
- To understand the level of satisfaction among the kudumbashree waste collectors.

Operational definitions

- Kudumbashree :-In this study kudumbashree referred to an initiative who engaged in waste management in Kochi.
- Solid waste :-In this study solid waste being referred to the unwanted or useless solid materials from households in Kochi.

Variables

Independent variables

- Age
- Marital status
- Religion
- Educational level
- Family pattern

Dependent variable

Level of satisfaction among kudumbashree waste collectors.

Universe of the study

The universe of the study is Kochi city in Ernakulam district, Kerala

Sample size

In order to study the role of kudumbashree in solid waste management a sample of 50 kudumbashree members were taken for the study.

Method of sampling

The sampling method intended to use is simple random sampling.

Tools of data collection

Questionnaire is used for data collection. The total number of expected responses was 50 and 50 respondents answered in cooperative manner.

Chapter 4

ANALYSIS AND INTERPRETATION

Chapter 4

Data Analysis and interpretation

In this chapter the statistical analysis of the data and the interpretation of the results are presented. This chapter analyzes and interprets the four major objectives of this study. The collected data was edited and codified by the researcher.

Table no:4.1

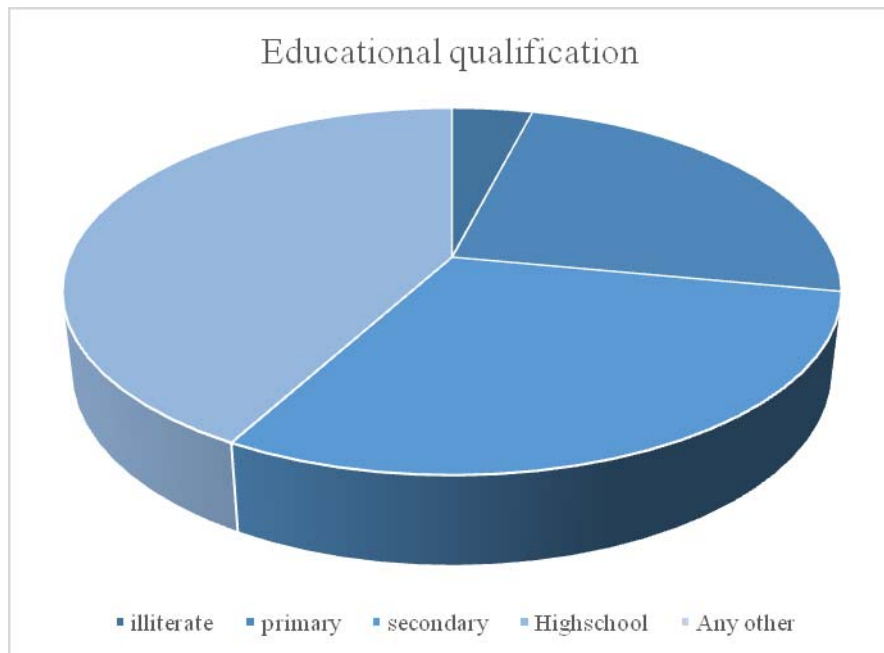
Distribution of respondents on the basis of age

Age	Number of respondents	Percentage
20-30	3	6
31-40	22	38
41-50	19	44
Above 51	6	12
Total	50	100

The above table mentions the distribution of respondents according to their age. Respondents were categorized into four groups according to their age. This table shows that majority of the persons engaged in this activity belong to the age group of 41-50 years. 6% of respondents belong to the age group of 20-30 years. 38% of respondents belong to the age group of 31-40 years and 44% of respondents belong to the age group of 41-50 years and 12% of respondents belong to the age group of above 51 years category.

Distribution of respondents on the basis of educational qualification

Figure 4.1

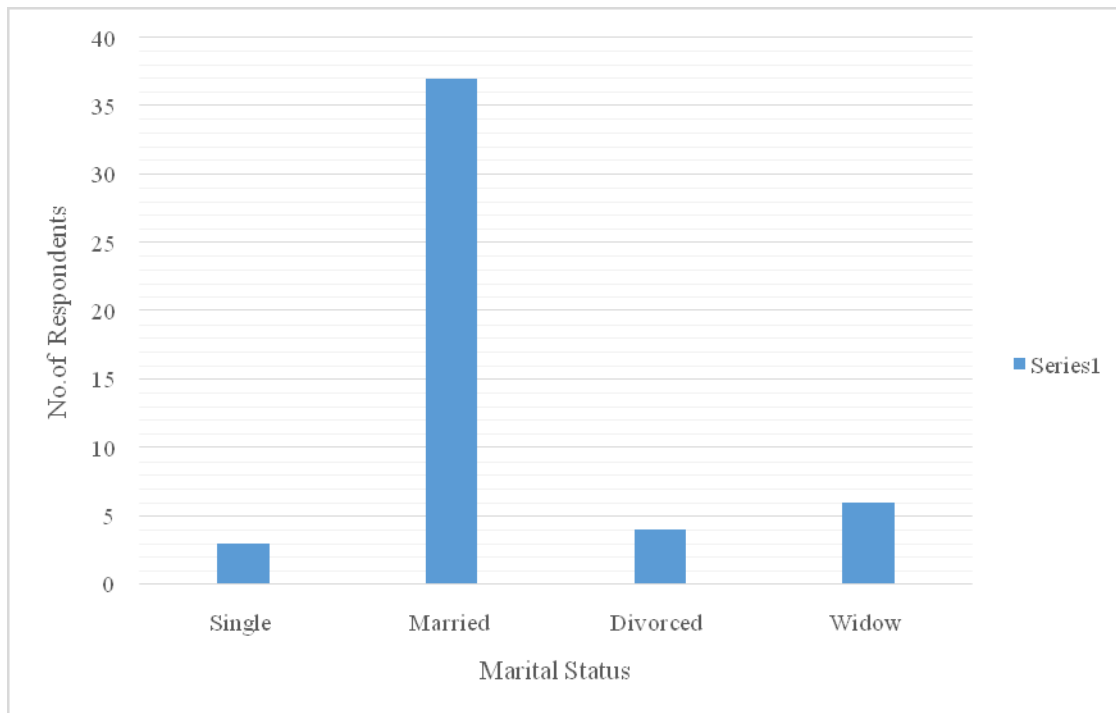


The above diagram shows that 42% of respondents have high school level education. 4% of respondents are illiterate. 24% of respondents have primary

level education, a few of them do not know how to read and write correctly. 30% of respondents have secondary level education.. And no one belongs to any other category. Among this analysis most of them have basic education, only few are illiterate.

Marital Status Of Respondent

Figure 4.2



The above diagram shows that 74% of total population were married and majority among them were not depending on their husbands for livelihood. 6% of respondents were single and most of them belong to the age group of 31-40. 8% of respondents are divorced and 6 members were widows. In general the diagram shows a tendency that the kudumbashree women's

dependence on others has gradually come down and they have become self reliant.

Distribution on the basis of type of family

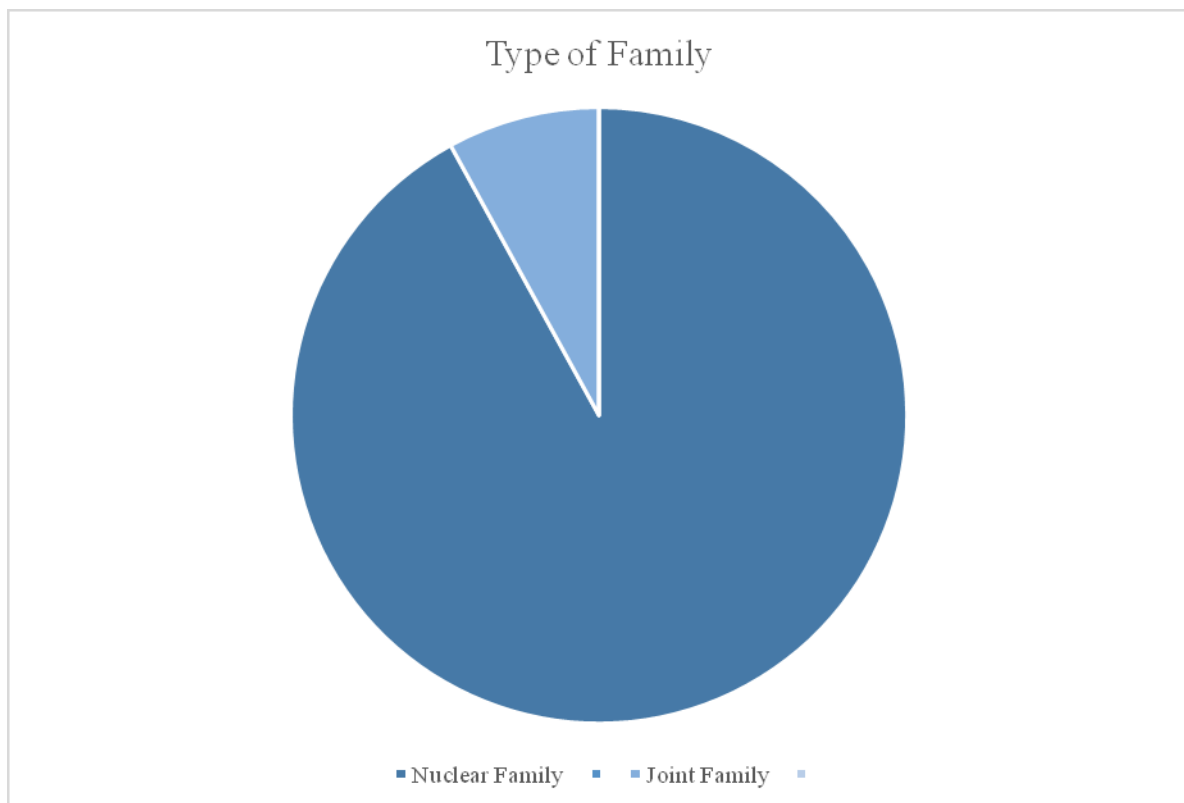


Figure 4.3

The figure 4.3 shows that 92percent of the respondents lead nuclear family and only 8 percent of the respondents were living in joint family system. So majority respondents are live in nuclear family.

NUMBER OF EARNING MEMBERS

Table :4.2

Number of Earning members	No. of Respondents	Percentage
1	17	34
2	24	48
3	4	8
4	3	6
5	2	4
Total	50	100

The above table mentions that 48% of respondents have two earning members in their family and 34% of respondents have only one earning member in their family. 4% of respondents have 3 earning members. 6% of respondents have 4 and 4% of respondents have 5 earning members in their family. In this majority have two earning members in their family. The above table can be represented in the form of a bar diagram.

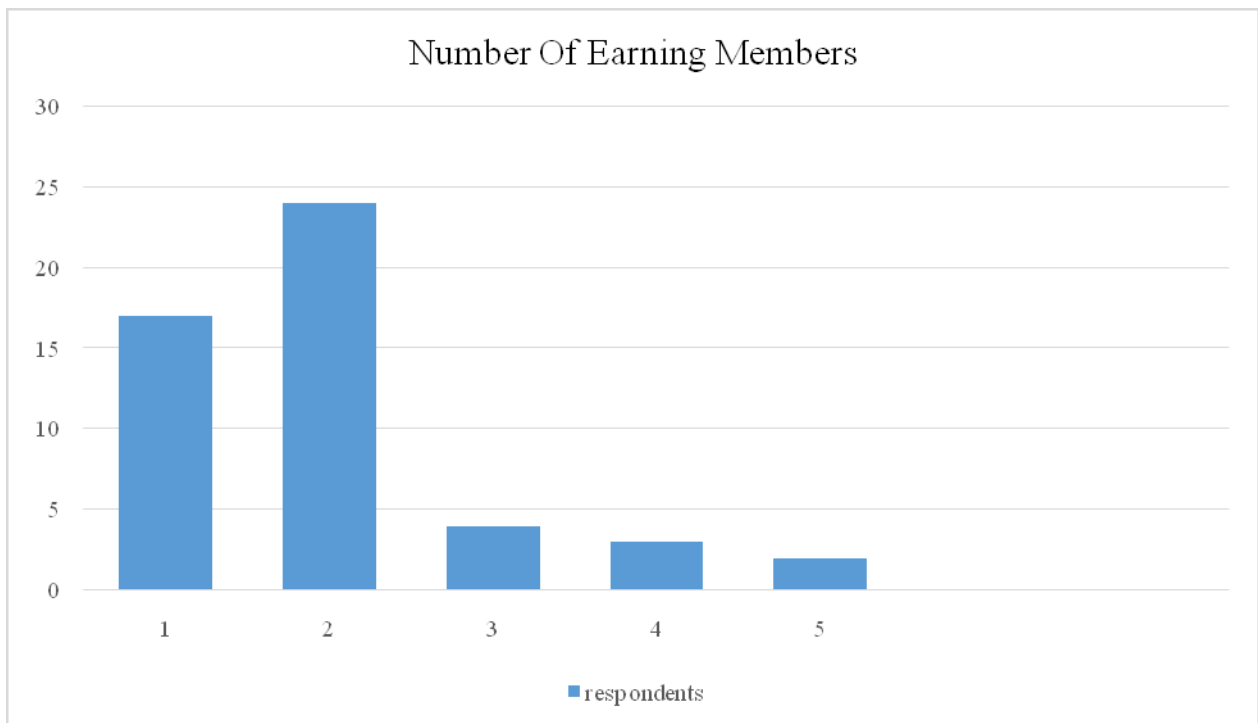


Figure 4.4

From the diagram it is clear that majority of the family has two earning members and number of five earning members are very low.

Amount of Monthly Income

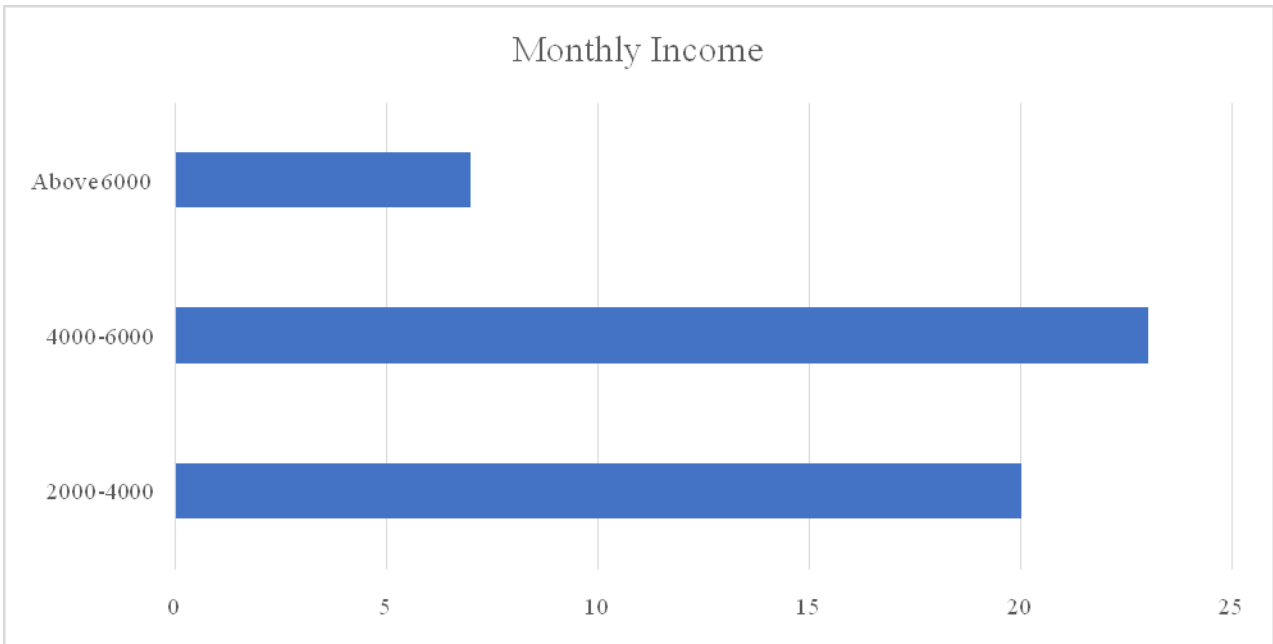
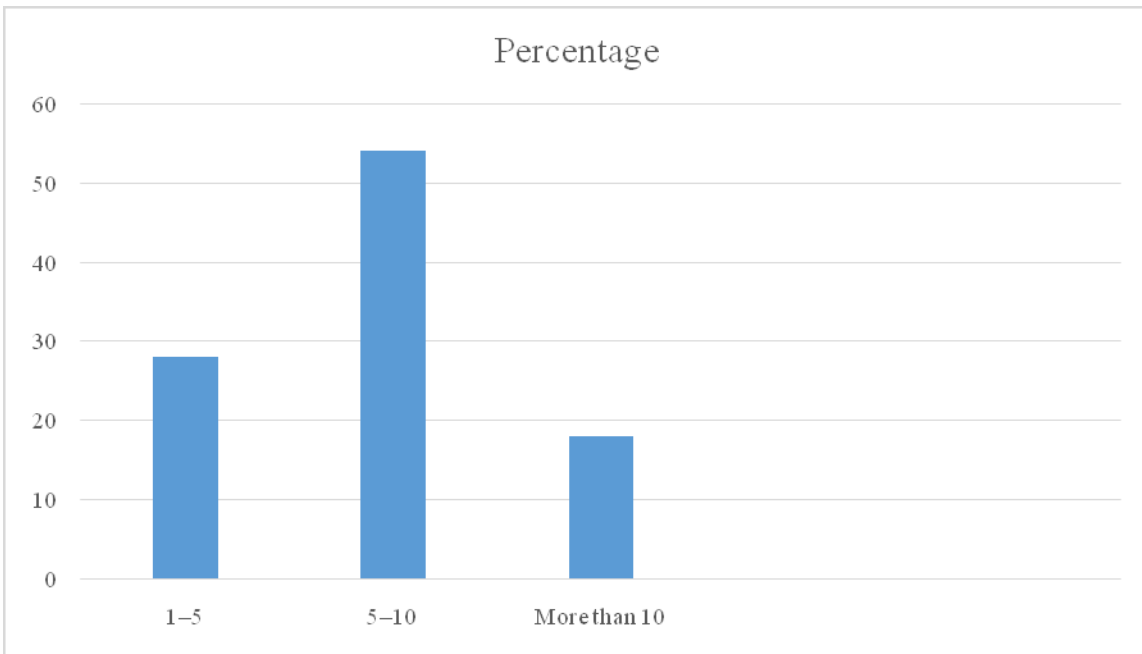


Figure 4.5

Above diagram mentions the monthly income of the kudumbashree members. 46% of respondents have below 6000 income. 40% of respondents having income below 4000 and 14% of respondents have above 6000 income. It shows that only few having income above 6000 and majority are belongs to 4000-6000 income category.

Years of Experience in Kudumbashree

Figure :4.6



The above figure 4.6 mentions the years of experience in Kudumbashree. It shows that 54% of respondents having less than 10years of experience and 28% of respondents having less than 5years of experience in Kudumbashree.And only 18% of respondents having more than 10 years of experience.

Reason For Selecting This Job

More Remuneration Less working hours Permanent income Any other

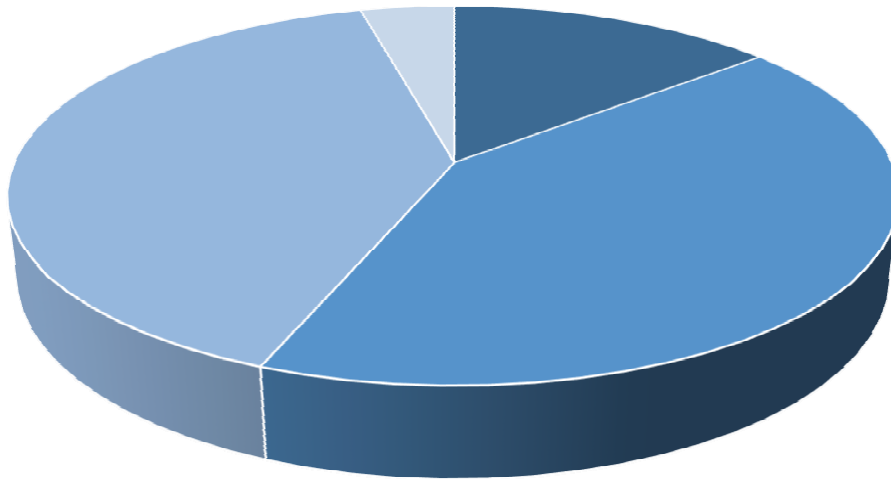


Figure:4.7

The above diagram shows the reason for selecting this job. It mentions that 42% of respondents choose this job because of less working hours. So they can also engaged in other works. 40% of respondents choose this job because it gives permanent income and 14% of respondents choose this job because of more remuneration. And only 2 members choose this job for other reasons.

Proper Method of Waste Management

Proper method of waste management	No.of respondents	Percentage
Yes	46	92
No	4	8
Total	50	100

Table:4.3

Table 4.6 explains the proper method of waste management of the respondents. In this 92% of respondents have proper method of waste management and 8%of respondents don't have proper method of waste disposal.So majority have proper methods of waste management.

Types of Waste Collected

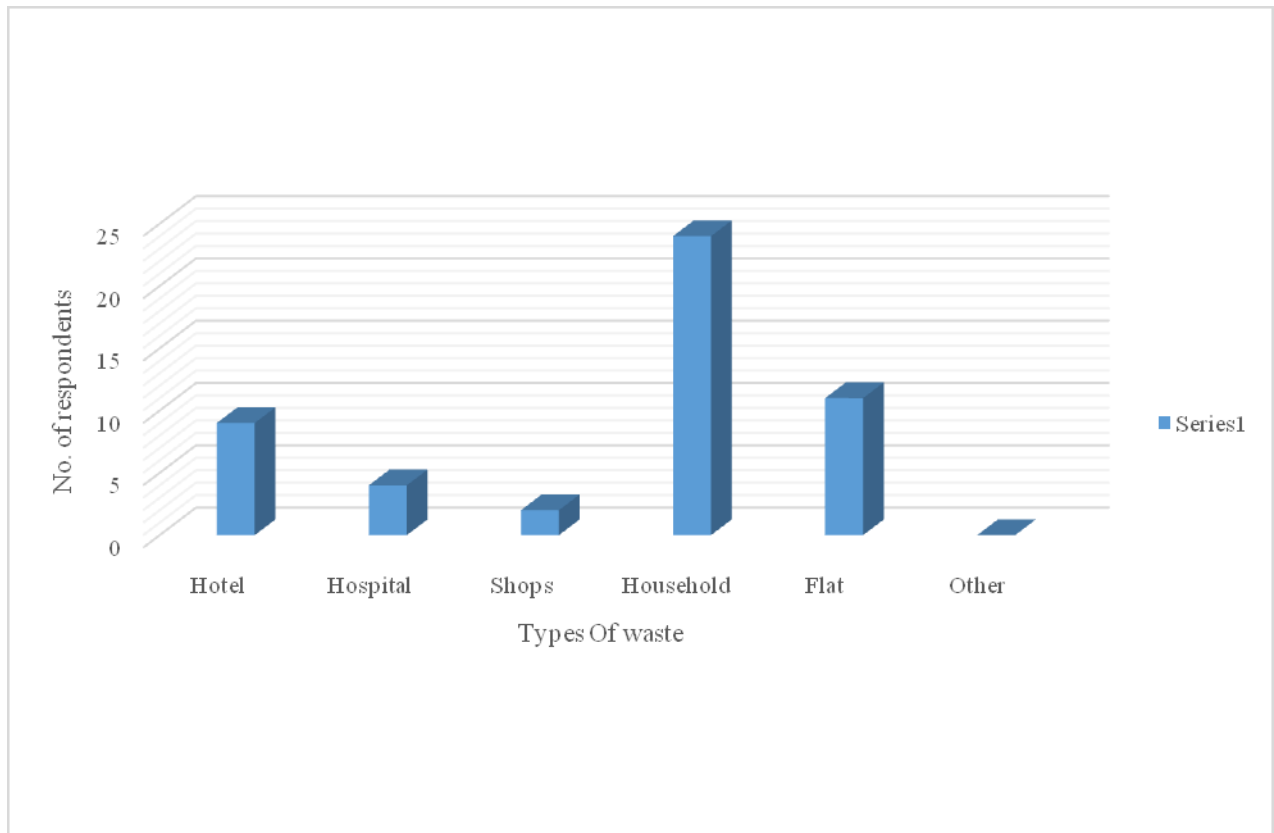


Figure :4.8

The above bar diagram shows that majority of the members are collecting waste only from houses. In this 48% of members are collecting waste from houses and 18% of members are collecting waste from hotels and 8% of members collecting waste from hospitals. 4% of members collecting waste from shops and 22% of members are collecting waste from flats.

Precautions While Collecting Waste

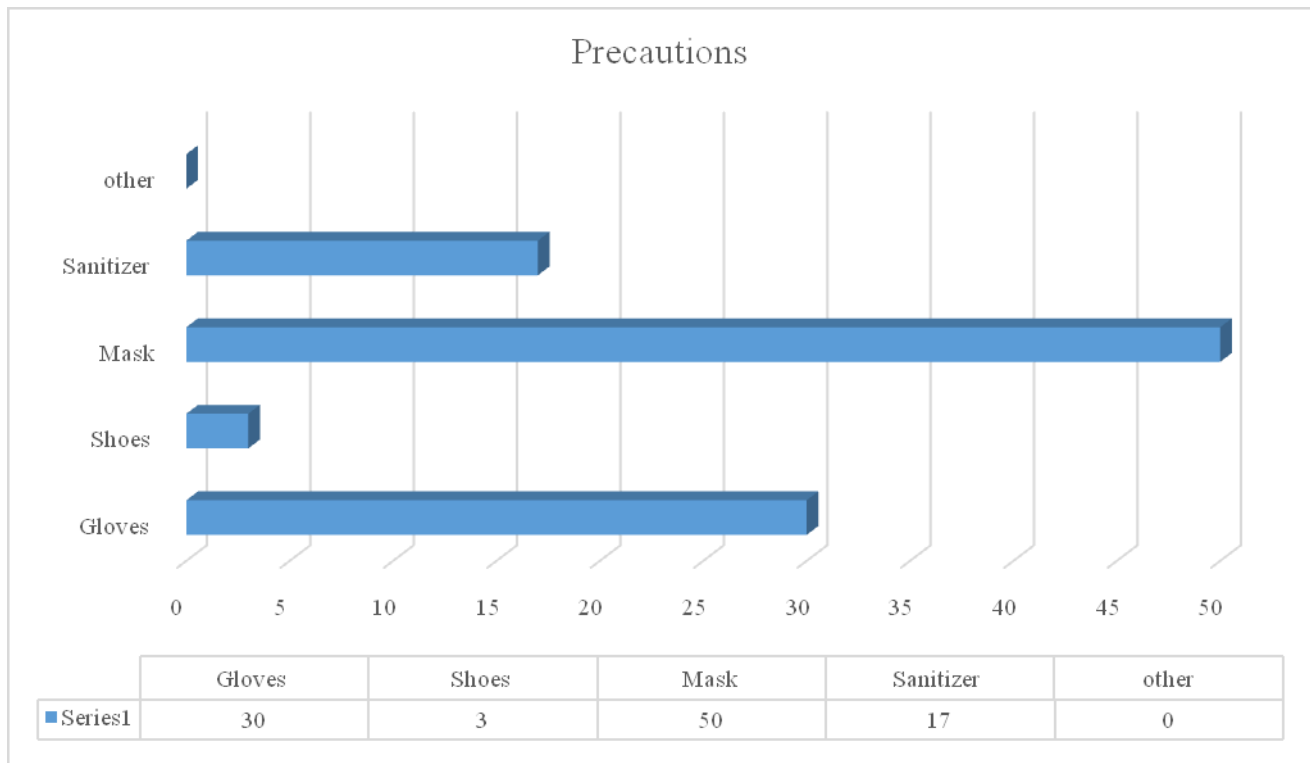


Figure :4.9

The above diagram reveals that majority are take precautions while collecting waste. 60% of members are use gloves and all are wear mask because of this pandemic situation. 34% of members use sanitizer after collecting the waste and only 6% of members use shoes which is provided by the authority. So majority are use some precautions while collecting the waste.

Training And Guidelines Provided By The Authority

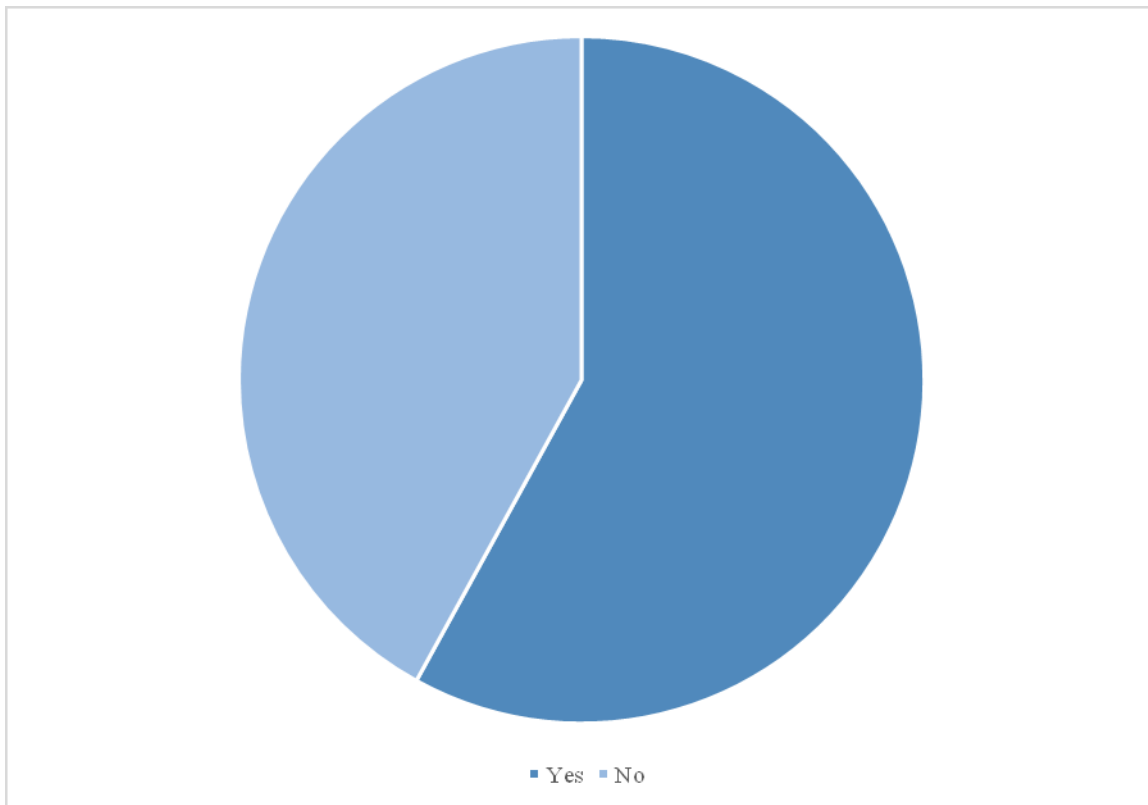


Figure :4.10

In the above diagram mentioned that out of 50 members surveyed, 29 members got training. Remaining 21 members had no such training. Majority are responded that when a new worker joint there are some guidelines

provided by the authority. And also in this pandemic situation the authority updates its guidelines.

Safety Equipment Provided By The Authority

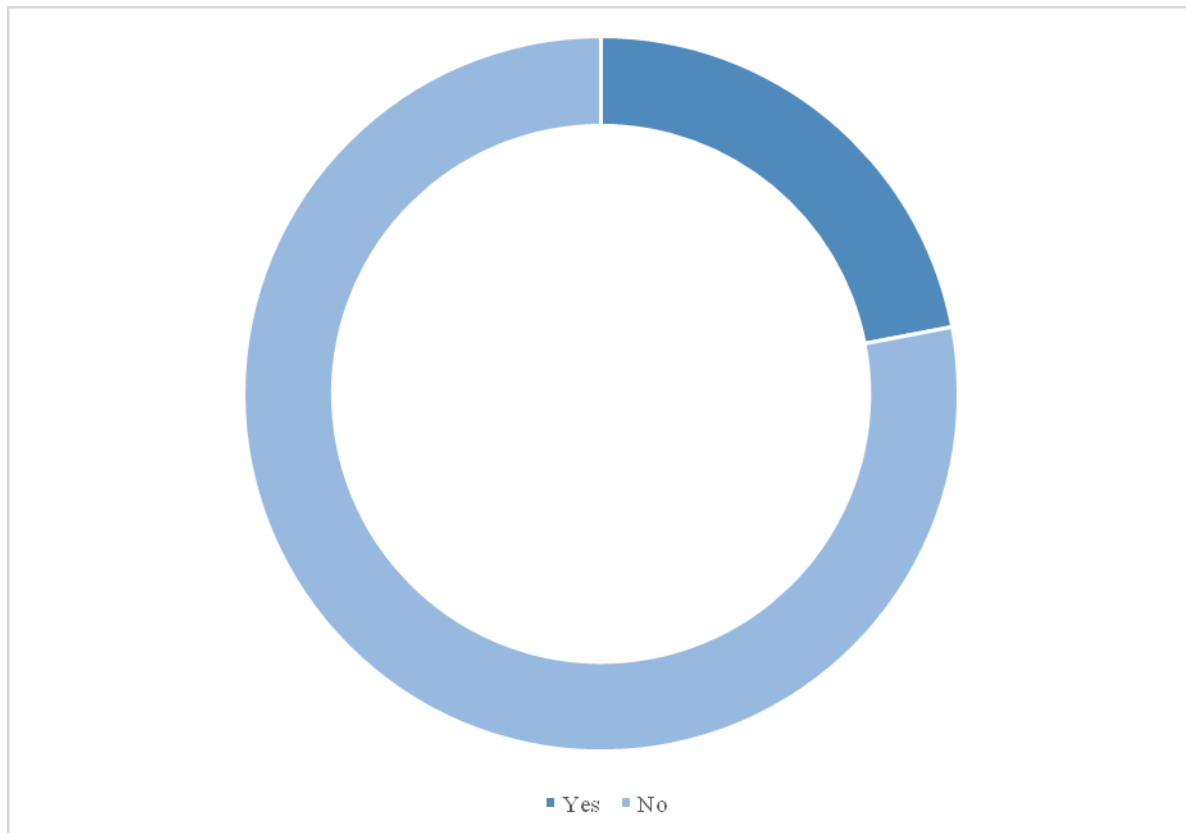


Figure :4.11

This diagram shows that out of 50 members only 11 members receive safety equipments from the authority. And 39 members don't receive any safety

measures from the authority. Majority members responded that they don't receive any safety equipment from the authority.

Means of Transporting Waste

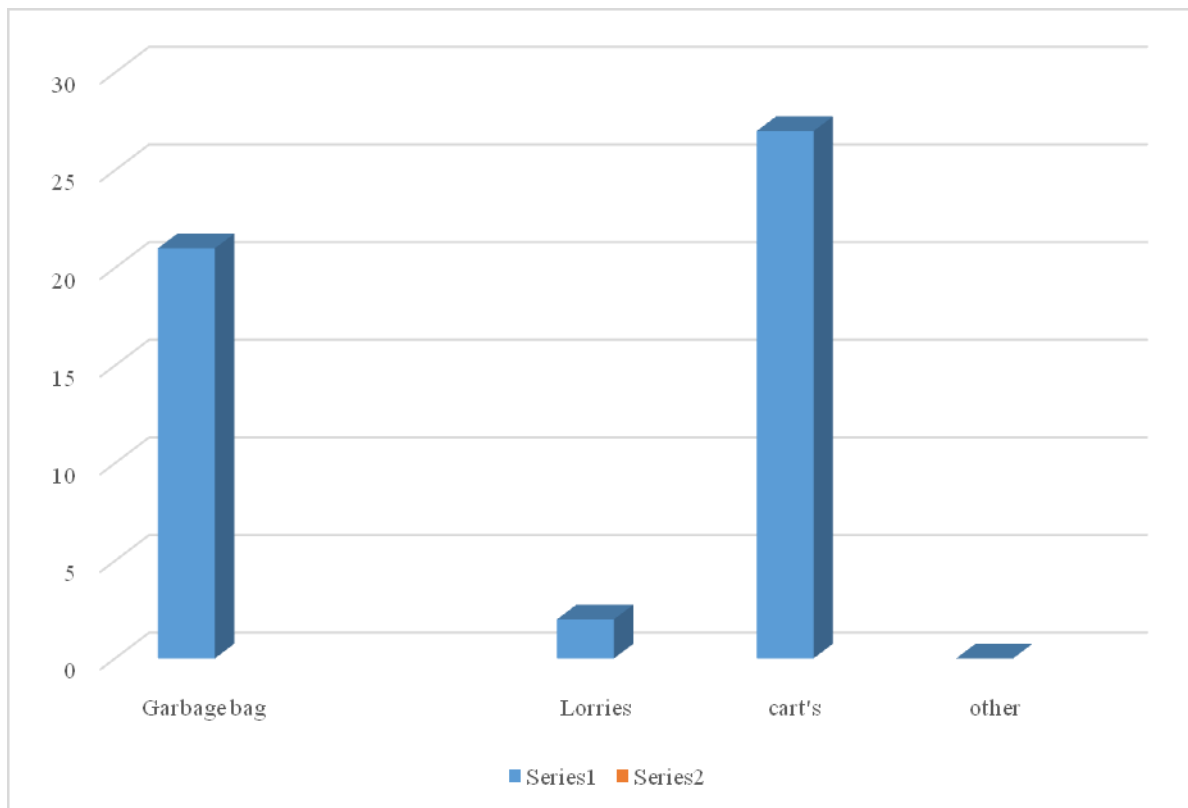


Figure :4.12

The above figure explains that 54% of respondents use hand carts for collecting waste from houses, flats, hotels etc. These carts are provided by the municipal corporation. 42% of respondents use garbage bags for collecting waste. And only 4% of respondents use small lorries to transport waste to the collection point.

Number of Shift of Work

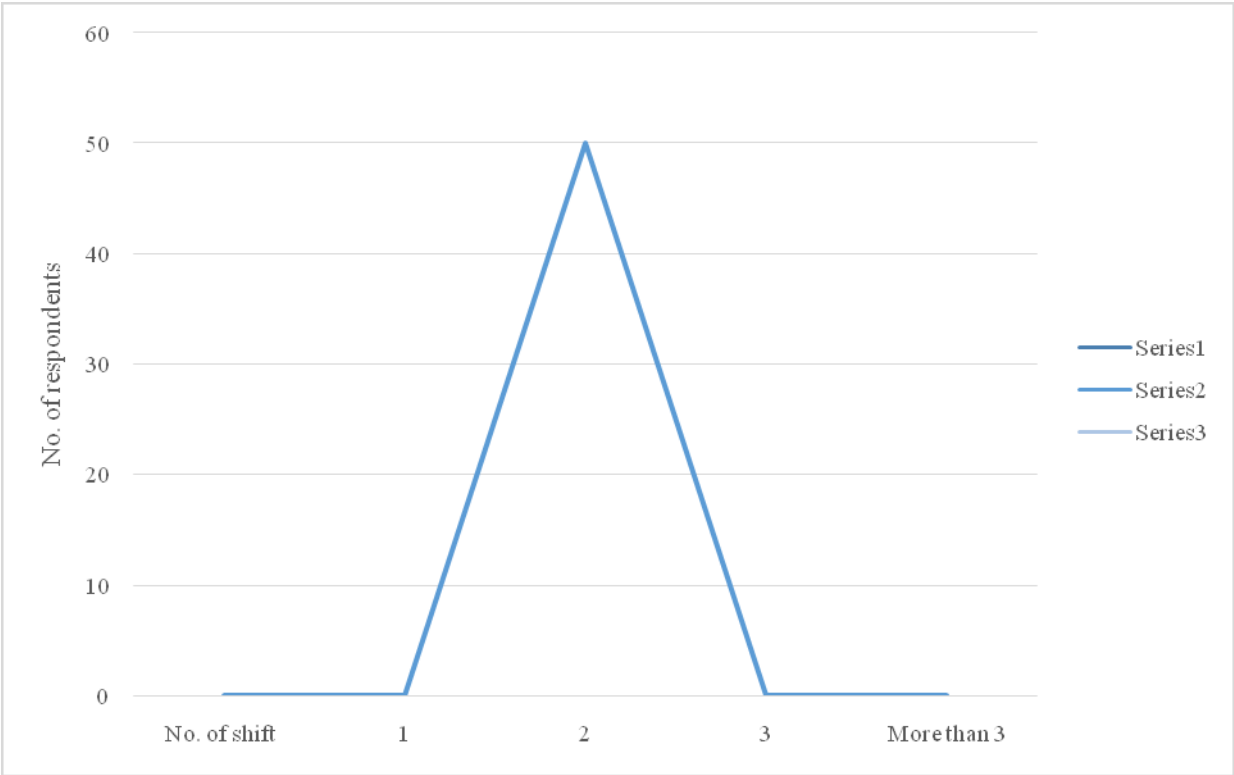


Figure :4.13

The above figure 4.13 reveals that all respondents have two shift of work and no one have 1,3 and more than three working shifts. So they can engaged in some other works and it give more income to the members of kudumbashree.

MODE OF INCOME SAVINGS

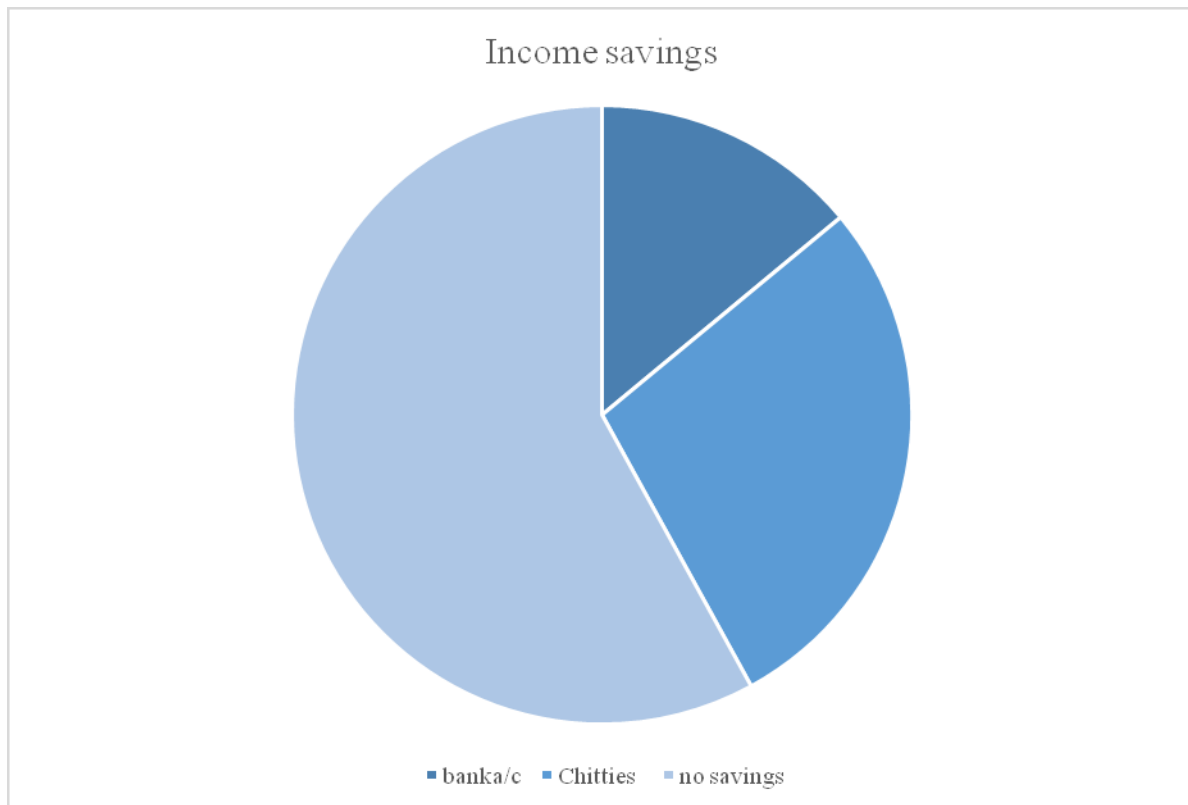


Figure :4.14

From the above diagram, it is clear that majority have no savings. 14% of respondents save their income in bank accounts and 28% of respondents have Chitties as their savings. 58% of respondents have no savings.

Problems Faced by Waste Collectors



Figure :4.15

The above figure shows that 52% of waste collectors face health problems and 38% of respondents face stigma and harassments from the society. Only 4% of members responded that they receive poor training from the authority and 6% of respondents face other issues. It is clear that majority waste face health problems.

Stigma and Harassment's from the Society

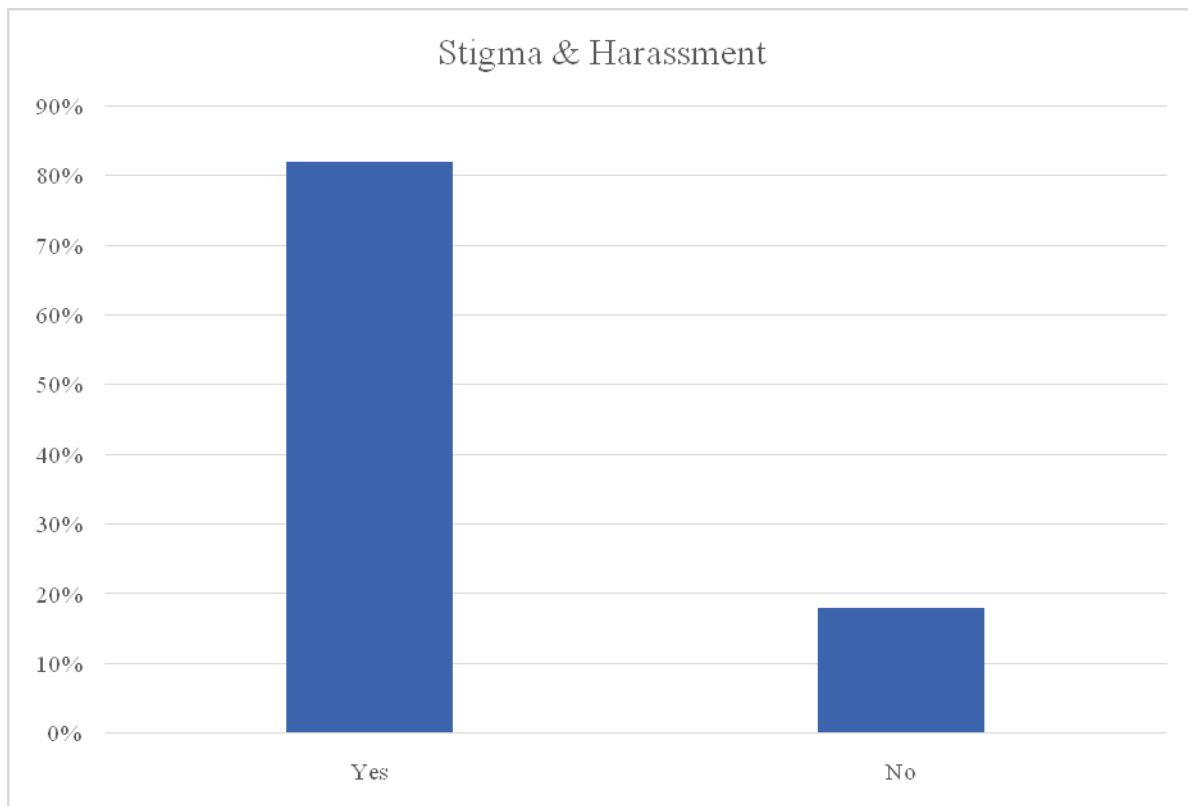


Figure :4.16

Above figure reveals that out of 50 respondents 82% of members face stigma and harassment from the society. 18% of members responded that they don't face any stigma and harassment from the society. So it is clear from the diagram that majority face stigma and harassment from the society and it affected their mental health. The reason they do this job is because of their poor financial situation.

Health Problems of The Kudumbashree Members

Table :4.4

Health problems	No.of respondents	Percentage
Yes	48	96
No	2	4
Total	50	100

The above table shows that 96% of the respondents face health problems while collecting waste and 4% of respondents don't face health problems. Majority face different types of health problems in collecting waste. The authorities must convince the workers about the various diseases

and how they can be avoided by taking sufficient precautions by providing sufficient training programmes.

Major Health Problems

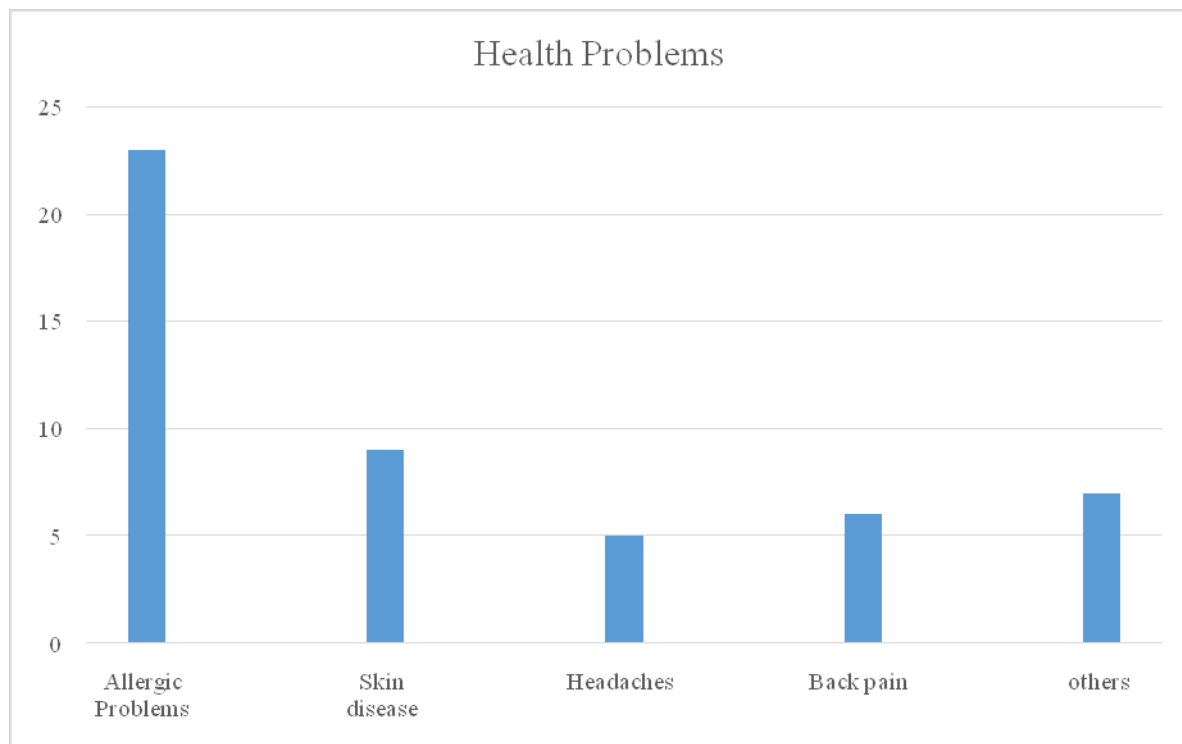


Figure :4.17

The above figure shows that 46% of respondents suffered from allergic problems and 18% of respondents suffered from skin diseases. 10% of members have headache's and 12% of members suffering from back pain. 7% of respondents suffered from other diseases like cholera, typhoid, asthma

etc. It is noted that most of the kudumbashree members covered under this study suffering from different kinds of problems.

Financial Crisis Faced By Kudumbashree Members

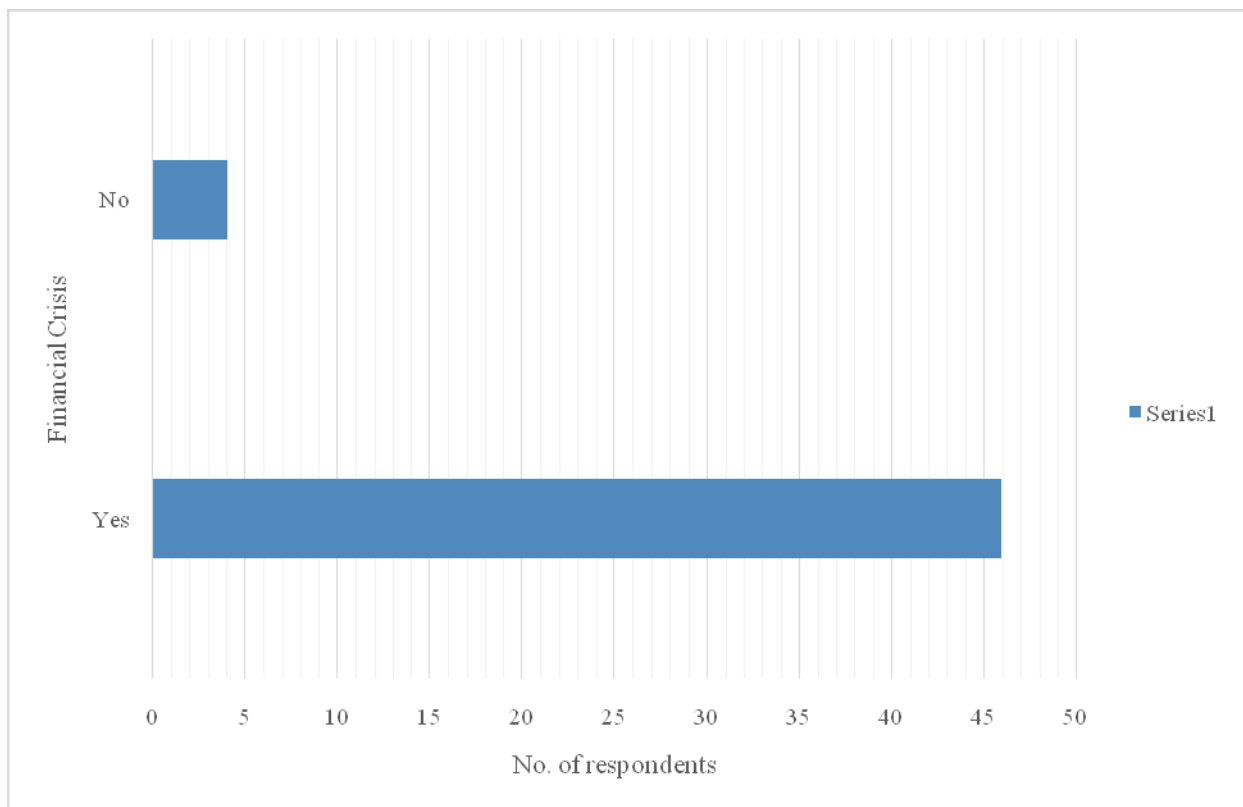


Figure :4.18

Above diagram mentions that 92% of respondents have loan or financial crisis and only 8% of respondents have no loan or financial crisis. The purpose of loan or financial crisis because of house construction, renovating house, taking house lease, marriage of their daughter, children's education etc.

Main Challenges Faced By Waste Collectors

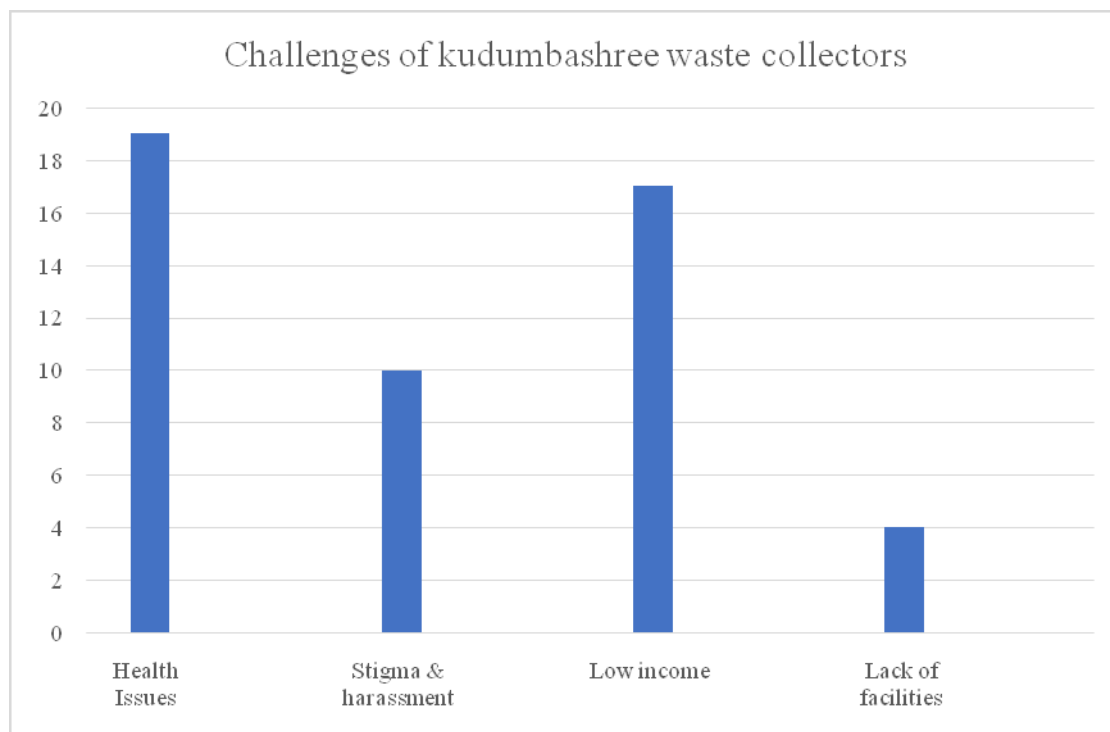


Figure :4.19

In the above diagram mentions the main challenges faced by kudumbashree waste collectors. It shows that 19 members are suffering from health issues and 10 members are suffered from stigma and harassment. 17 members responded that considering corporation workers they don't have minimum wages. It reveals that large number of them do not get paid enough for the service they provide. And 4 members responded that there are no basis facilities provided by the authority.

Satisfaction Level of This Job

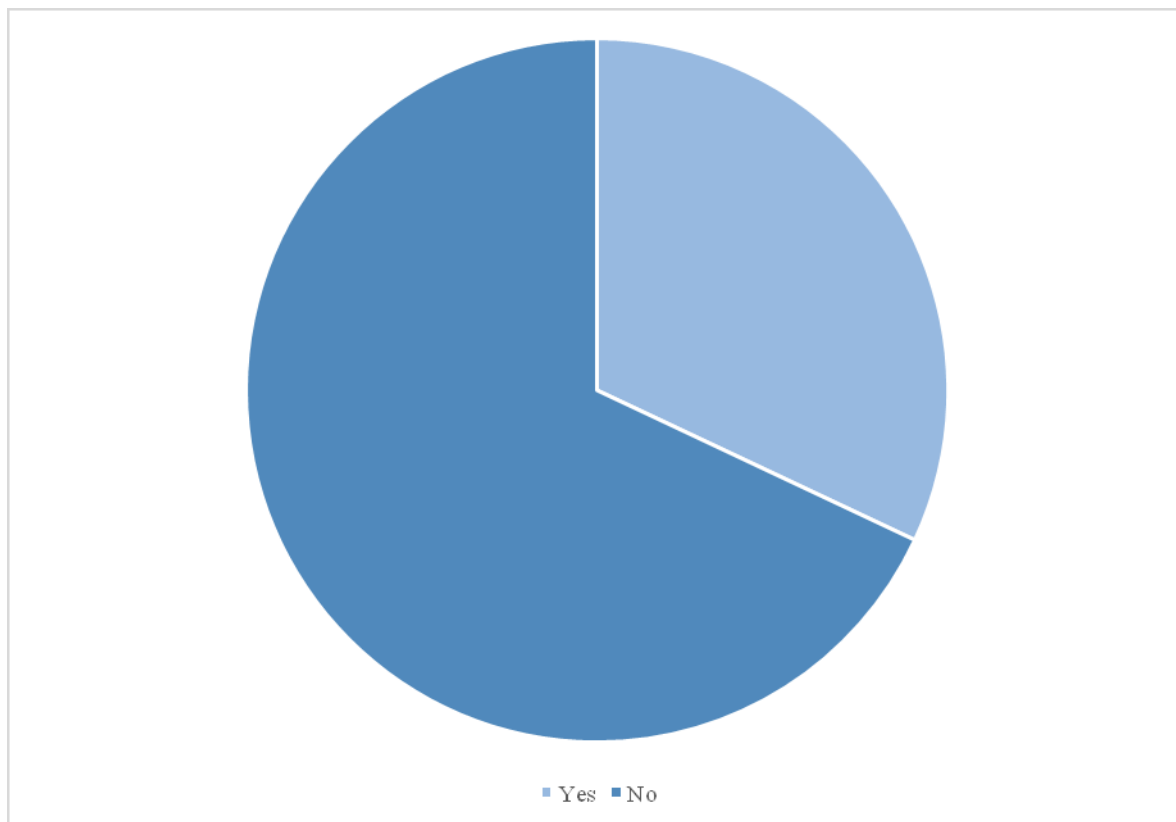


Figure :4.20

In this figure, it is clear that out of 50 members 68% of respondents don't satisfied with this work. The reason for this was there is no support from the authority and the society. Because of the ill treatment from the society majority waste collectors suffer from depression and other mental issues. And also there are no basic facilities provided by the authority. Even in this pandemic situation majority of them don't get any safety equipments from the authority. The reason for they do this job is because of their poor financial situation. 32% of respondents are satisfied with this job.

Chapter 5

Findings And Conclusion

Chapter 5

Findings And Conclusion

This study was conducted to find out the role of kudumbashree in solid waste management with special reference to Kochi city. Here the independent variables are age, marital status, religion, educational level and family pattern and the dependent variable of the study is level of satisfaction among kudumbashree members. Simple random sampling method is intended to use for collect data.

The first objective of the research was to study the socio-economic profile of the members of kudumbashree engaged in solid waste management. In a sample of 50 respondents, the majority (44%) of respondents belong to the age group of 41-50 years and 6% of respondents belong to the age group of 20-30 years. 38% of respondents belong to the age group of 31-40 years and only 12% of respondents belong to the age group of above 51 years category. 42% of respondents have high school level education. 4% of respondents are illiterate and 24% of respondents have primary level education. 30% of respondents have secondary level education. 74% of total respondents were single and 6% of members were widows. Considering their type of family 92% of the respondents lead nuclear family and 8% of the respondents were living in joint family. In this 48% of respondents have two earning members and 34% of respondents have only one earning member in their family. 46% of respondents have below 6000 income and 40% of respondents having income below 4000. 14% of respondents having above 6000 income

The second objective of the research was to study the nature of the work of kudumbashree waste collectors. Considering years of experience in Kudumbashree 54% of respondents having less than 10 years of experience. 28% of respondents having less than 5 years of

experience and only 18% of respondents having more than 10 years of experience. 42% of respondents choose this job because of less working hours and 40% of respondents choose this job because it gives permanent income. 14% of respondents choose this job because of more remuneration. 92% of respondents have proper method of waste management and 8% of respondents don't have proper method of waste disposal. 48% of members are collecting waste from house and 18% of respondents collecting waste from hotels. 22% of respondents collect waste from flats and 8% and 4% of respondents collecting waste from shops and hospitals. In this 60% of respondents use gloves and all are wear mask. 37% of respondents use sanitizer and 6% of respondents use shoes. In a sample of 50 respondents only 29 members got training and 21 respondents had no such training. Out of 50 respondents majority(78%) don't receive any safety measure from the authority. 42% of respondents using garbage bag and 54% of respondents using hand cart's and 4% of respondents use Small lorries to transport waste to the collection point. Majority of the respondents have two shift of work and no one have 1,3 and more than three working shifts. And also majority (58%) of respondents have no savings.

The third objective of the study was to identify the issues and challenges faced by kudumbashree waste collectors. Among the 50 respondents 52% of waste collectors face health problems and 38% of respondents face stigma and harassments from the society. 6% of respondents face other issues. It is clear that majority waste collectors face health problems. Out of 50 respondents 82% of members face stigma and harassments from the society. Majority are face stigma and harassments from the society and it affected their mental health. 96% of respondents face health problems and 4% of them responded that they don't face any health problems. 46% of respondents suffered from allergic problems and 18% suffered from skin disease. 10% of respondents have headaches and 12% of respondents suffering from back pain. 7% of respondents have loan or financial crisis and only 8% of respondents have no loan or financial crisis. 38% of respondents suffering from health issues and 34% of respondents they don't have minimum wages and 20% of respondents suffered from stigma and harassment.

The fourth objective was to understand the level of satisfaction among the kudumbashree waste collectors. In a sample of 50 respondents 68% of respondents don't satisfied with this work. The reason for this was there is no support from the authority and the society. Because of the ill treatment from the society majority waste collectors suffer from depression and other mental issues. And also there are no basic facilities provided by the authority. Even in this pandemic situation majority of them don't get any safety equipments from the authority. The reason for they do this job is because of their poor financial situation. 32% of respondents are satisfied with this job.

Suggestions

After considering the problems which these workers are facing the following are some suggestions.

- The main problem they face while collecting waste is that they don't receive any safety equipment from the authority. It is recommended that the authority should provide safety equipments to the waste collectors. Because it is essential in this occupation.**
- The authority must consider the health and hygienic of the workers in this field. Regular and free medical check -ups should be provided by the authority in the health department.**
- Another suggestion is that the authority should provide ID cards to the waste collectors.**
- The authority should provide sufficient training programs to the kudumbashree workers.**

- **There are no pension scheme introduced for the aged workers. Pension scheme must be introduced for the welfare of the workers.**
- **Local bodies must make a provision in their budgets to provide tools and equipments to the kudumbashree members.**

Conclusion

Kudumbashree project was started Kerala in 1998. women empowerment is one of the important objective of kudumbashree along with poverty eradication. The main aim of the kudumbashree scheme is to improve the standard of living of poor women in rural areas by setting up micro credit and productive enterprises. It opened a new string of expected events in our development history. Kudumbashree is the poverty eradication programme of the state of Kerala. It is usually a community based self help institution involving poor women. Kudumbashree was considered as a joint programme of the government of Kerala and NABARD implemented through community development societies of poor women. As per the documents associated with this program, women want to identify their inner strength opportunities for growth and their role in reshaping their own destiny. So the well known kudumbashree initiative of the government of Kerala, a women-centred poverty eradication program has proved more popular and more enduring than any other poverty alleviation programs that targeted women. Kudumbashree also gives a new identity of worth to its members especially the poor. It has helped them in reinvent their roles in households and in society. Thus kudumbashree act as a guide for taking up many developmental and welfare activities for the poor women especially women in rural areas. Solid waste is one among them. Kudumbashree associate with local bodies, Haritha Keralam mission, suchitwa mission and clean kerala company in waste management efforts. As many as 22,119 kudumbashree

workers are deployed as Green Task Force members in 689 local bodies across the state. They are part of 638 Green Task Force Groups in gram panchayats and 81 urban local bodies.

This study shows that Kudumbashree waste workers are doing a commendable job for the betterment of the society by bringing about a healthier and cleaner living surroundings for the public. But at the same time they face many problems like stigma and harassments, health risk, lack of adequate income and economic power etc. And also the authority don't provide any safety equipments to the members. So the government should take necessary measures for the betterment of the kudumbashree waste collectors. Because Thus a joint effort of Kudumbashree workers with other state workers and various service organizations are needed for the successful waste management programme in kochi city. The local bodies must provide enough support and help for this attempt.

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Appendix

Questionnaire

1. Name of the kudumbashree member

2. Locality

3. Age

20-30 31-40

41-50 51&above

4. Educational level

Illiterate primary

Secondary High school Any other

5. Marital status

Single married Divorced Widow

6. Type of family

Nuclear family Joint family

7. Number of earning members

1 2 3 4 5

8. Amount of monthly income

2000-4000 4000-6000 Above 6000

9. Years of experience in kudumbashree

1-5 5-10 More than 10

10. Reason for selecting waste management as an employment option?

11. Do you have a proper method of waste management?

Yes No

12. Which type of waste are collected?

Hotel Hospital shops Households

Flats Any other

13. Where exactly is the place where you store the collected waste for final disposal?

14. What are the precautions that you take while collecting waste?

Gloves Shoes Mask

Sanitizer Any other

15. Do you receive training and guidelines from the authority for waste disposal?

Yes No

16. Do you receive any safety equipments from the authority?

Yes No

17. Means of transporting waste to the dumping area

Garbage bag Lorries Cart's any other

18. Number of shift of work in a day

1 2 3 More than 3

19. Mode of income savings

Bank a/c Chitties No savings

20. What are the problems that you faced while doing this job?

Explain

21. Do you face any stigma and harassments from the society?

Yes No

22. Do you think that this job damage your health?

Yes No

If yes which type of diseases ?

23. Do you have loan or other financial crisis?

Yes No

24. What are the main challenges that you faced in this field?

Explain

25. Are you satisfied in this job?

Yes No

26. Your suggestions