

CHAPTER-I

INTRODUCTION

1.1 Introduction

Livelihood is the means of living that comprises the capabilities, assets including both material and social resources. Livelihood is a set of economic activities, involving self-employment and /or wage employment by using one's endowments (human and material) to generate adequate resources (cash and non cash) for meeting the requirement of self and the household, usually carried out repeatedly and such become a way of life. Ideally, a livelihood should keep a person meaningfully occupied, in a sustainable manner, with dignity. Livelihoods therefore go far beyond generating income. A livelihood is much more than employment (Hussein, 2002).

Livelihoods are a multidimensional whole embracing all forces and constraints, material and non materials in nature that determines a family's existence. The determining factor of family existence is livelihood, which may be material or non material. A livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future. The sustainable livelihood's approach, by contrast seeks to develop an understanding of the factors that lie behind people's choice of livelihood strategy and then to reinforce the positive aspects (factors which promote choice and flexibility) and mitigate the constraints or negative influences (DFID, 2002).

Street vendors are those who lie on the both sides of the road and sell the goods and serve the people in different ways. They have low skills and have migrated to the larger cities from rural areas or small towns in search of employment. When they do not find other means of livelihood they choose street vending as it is the easiest form of earning their livelihood. Although the income in this profession is low, the investment tolls low and the people do not require special skills of training; so, they prefer it as a livelihood. They choose

such place as work station, where the flow of people is high as interaction of people is important for their business. Urban people prefer to interact with these vendors as they provide a wide array of goods of reasonable prices and convenient locations (Dangal, 2005).

Rural poverty has been a great challenge for Nepal. Majority of the population resides in rural areas depending upon the agriculture as the principle sources of livelihood. There is also lack of alternative employment opportunities. Kathmandu being capital of nation holds and enjoys the most modern facilities available in the country. As everything is centralized in the capital, it has become center as various activities which are obvious attraction for the rural people, where opportunities are extremely limited in this situation people are leaving their in search of good living condition in the cities. Street vending as an informal sector of earning has a long tradition in Nepal. It has created jobs and helped increase the income of many poor people from Nepal.

Street vending is one of the multiple strategies adopted by poor urban dweller in developing countries to maintain and expands the base of subsistence income, especially in current surge of economic crisis. As a fast growing informal sector enterprise, it is raising stage in Kathmandu as well as in urban centers. The level of economic development if country is reflected by the nature, composition direction and value of trade. Trade can place in to different form barter and monetized national and international, seasonal and permanent wholesale and retail and so on, among this different form of trade, street vending is also found in most part of the world ; only size, degree composition

Vending business is not a new phenomenon. Its historical background is as long the history of mankind itself. Above 80 percent of the people of Nepal live in rural areas and the majority of them are poor. Their livelihood depends on subsistence farming. There is no gainful employment in their sector. This has pushed people out of their village in search of better existence in the cities. Most of the migrants lack education they are unable to get employment in the formal sector. They have to settle for work in the informal sector, not only have

their survival but other people also have as they have lost their jobs in the formal sector because of closures downsizing or mergers of office concerned(Dhungel,2011).

Street vending represents a significant percentage of the urban informal economy. Poverty and high levels of unemployment in many cities in Nepal particularly main principle towns such as Kathmandu have seen the number of street vendors increase as they take up street business as a means of survival and a livelihood strategy. However, there is limited understanding of the socio-economic characteristics of the vendors, challenges they experience and the effects of the regulatory framework on their activities.

1.2 Statement of the problem

The study on street vendors and their livelihood in the changing urban scenario and their occupational vulnerability and sustainability is burning issue of the modern urban morphology. Very few studies have been found on the street vendor livelihoods therefore, it is necessary to study the concept of the livelihood strategies of street vendor within the urban morphology.

Nepal is one of the least urbanized countries in the world and more than 80% of the population are living in the rural areas, where as only about 14% live in urban areas (CBS 2001) subsistence agriculture in the dominant occupation of the Nepalese society, most of the rural population have un productive lands which are not sufficient even for their own home consumption.

In the years due to the overwhelming in street vendors and their unsystematic activities they are considered as problems creators and trouble makers by many urban people and authorities. Because they occupy the footpath and street of the busy city area, they are causing a great and obvious trouble and inconveniences to pedestrians, local shopkeepers and local residents while they are working in the streets or displaying their selling materials in the busy flow of traffic. In addition contributions of the street vendors to the local residents who are less capable of maintain the necessities

and requirements for their family and their livelihood, and their contribution to boost the urban economics is still negligible by the national standards.

Street vendors are sustaining their livelihood by selling goods and materials to the pedestrians or local residents for only few hours a day (poudel 2004). The policy statements of the regional development authorities always talk about making provision for trading and commercial activities, which unfortunately is interpreted as making provision for rich traders and big business.

The present study will attempt to answer the following questions:

-) What are the livelihood strategies of the street vendors after becoming street vendor or migrated from the place of origin to Kathmandu valley?
-) What is the perception of the street vendor towards their changing livelihood and their feelings towards their occupation?
-) What are the income and expenditure patterns of street vendor for sustaining their livelihood in Kathmandu valley?
-) What cause, elements and phenomenon have lead to their occupation becoming vulnerable?

1.3 Objectives of the study

The main objective of the study is to find out livelihood strategy of the street vendor of Ratna Park in Kathmandu valley. The specific objectives of this study are:

- I)** To analyze the livelihood strategies of the street vendors before coming in to street occupation.
- II)** To analyze the vulnerability of livelihood strategies of the street vendors in the existing socio-political condition, and
- III)** To examine types of occupation done by their family member for their livelihood.

1.4 Significance of the Study

Street vending is becoming an unavoidable phenomenon of Kathmandu valley which should be managed or developed in an organized manner. The present study on Livelihood strategies of street vendor of Kathmandu valley case studies of Ratna park explore the livelihood strategies of those people who are sustaining their livelihoods by using urban open space, their changing livelihood strategies in a rapidly changing urban morphology, and their exposure to risks and their vulnerability context.

This study was tremendous value to concerned scholar agencies dealing with urban street vendors in Kathmandu valley. As we know, in recent times urbanization is becoming the engine of employment for the migrants or disadvantage groups of the nation by helping sustain their livelihoods. This study on the particle aspects relating to street vendor will add valuable information to that already collected.

The study was provided a knowledge base for government authorities, specially the Kathmandu valley in formulating their plans and policies for the management of street occupations in Nepal in general and valley particular.

This study was also helpful to future researcher conducting studies on the livelihood status and the vulnerability context of urban street vendors.

Vending activities are one of the major economic trading activities of low income people; therefore knowledge of vending activities will be useful information for government authorities to assess the employment situation and the occupational structure of the city as whole.

CHAPTER II

LITERATURE REVIEW

To conduct the study, existing and related reference were cited and analyzed through the review of literature. The review help to make the research quality and to identify the genuine problems, related reviews about livelihood strategy in Nepal and they are engaged in informal sector like vending are reviewed.

2.1 Theoretical Perspectives

The word ‘livelihood’ can be used in many different ways. The following definition captures the broad notion of livelihoods understood here: ‘A livelihood comprises the capabilities, assets (including both material and social resources) and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base.’(Chambers, and Conway, 1992)

Main focus of Sociology/Anthropology discipline is to focus about the man and social relationship. This relationship also determines the way of living of human beings. All human beings do not adopt the same way of living; this depends upon space and social groups. Different theories and approaches have been developed to address this relationship. Sustainable livelihood approaches to address the sustainability aspect of people way of living.

2.1.1 Sustainable Livelihood Approach

Livelihood thinking dates back to the work of Robert Chambers in the mid-1980s. In realizing that conventional development concepts did not yield the desired effects and that human kind was additionally facing an enormous population pressure, Chambers developed the idea of “Sustainable Livelihoods” with the intention to enhance the efficiency of development cooperation. His concepts constitute the basics for the Sustainable Livelihoods Approach (SLA), as it was developed by the British Department for

International Development (DFID). Starting from 1997, DFID integrated the approach in its program for development cooperation.

As DFID's aim is the elimination of poverty in poorer countries, the adoption of the livelihoods approach is expected to contribute to this aim in providing structure to debate and discourse. In this way, the approach has to be understood basically as a tool, or checklist, to understand poverty in responding to poor people's views and their own understanding of poverty. Its application is flexibly adaptable to specific local settings and to objectives defined in participatory manner.

According to Chambers and Conway (1992:9) "a livelihood comprises the capabilities, assets and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base."

According to this view, poverty reduction interventions should focus on empowering the poor to build on their own opportunities, supporting their access to assets, and developing an enabling policy and institutional environment. It is easy to see that livelihoods approaches place people and their priorities at the centre of development, trying to understand the differences between groups of people and working with them in a way that is appropriate to their current livelihood strategies, social environment and ability to adapt. Therefore, livelihoods approaches are basically participatory. Moreover, they try to balance economic, institutional, social and environmental sustainability. Last, but not least, livelihoods approaches recognize the dynamic nature of livelihood strategies and people's flexible responses to changing situations.

In recent times the sustainable livelihood approaches has been used as a tool for poverty reduction. This approaches emerged in response to negative experiences with conventional approaches to poverty reduction, but also as a result of recent findings regarding the nature and understanding of poverty.

Three factors shed light on why the SL approach has been applied to poverty reduction. (Krantz, 2001)

Firstly, the realization that while economic growth may be essential for poverty reduction, there is no automatic relationship between the two since poverty reduction depends on the capabilities of the poor to take advantage of expanding economic opportunities. Thus, it is important to find out what precisely it is that prevents or constrains the poor from improving their lot in a given situation, so that support activities could be designed accordingly.

Secondly, there is the realization that poverty as conceived by the poor themselves is not just a question of low income, but also includes other dimensions such as bad health, illiteracy, lack of social services, as well as a state of vulnerability and feelings of helplessness in general. Moreover, it was now realized that there were important links between different dimensions of poverty such that improvements in one have positive effects on another.

Finally, it is now recognized that the poor themselves often know their situation and needs best and must therefore be involved in the design of policies and projects intended to better their lot. Thus, participation by the poor improves project performance.

The intention of the SL approach is that to employ a holistic perspective in the analysis of livelihoods to identify those issues or subject areas where an intervention could be strategically important for effective poverty reduction either at the local level or at the policy level. Some of its proponents have therefore linked it to an acupuncture approach (putting the needle in the right place)

The sustainable livelihood concept is an emerging concept in the context of Nepal. Variations within communities, household and at the individual level of their livelihood strategies are not common in Nepal. Some studies have been conducted regarding livelihood strategy but most of the studies have been concentrated within certain cast/ethnic groups or certain communities and their changing livelihood strategy. In the present development trend they have not

been any studies at the individual or household level. To fulfill objective the present study tries to explore the livelihood strategy of the street vendors who are disadvantage group who have migrated to Kathmandu the capital of Nepal with the hope of prosperous life.

The modern concept of sustainable livelihood is outside the conventional definition to poverty reduction. The traditional concept of sustainable livelihood emphasized only certain aspects of the manifestations of poverty, such as low income and did not consider other vital aspects of poverty such as social exclusion. In relation to the current context it is recognized that more attention must be paid to the various factors and process. Which either constraint or enhance poor people's ability to make a living in an economically or socially sustainable manner (Krantz 2001). The sustainable livelihood concept of offers the prospect of a more coherent an integrated approach to poverty.

2.2 Livelihood Strategies Related Studies in Nepal

2.2.1 Livelihood strategy related studies

Chhetri and Bhurtel (2006) Have highlighted three distinct economic activities in which the Kumals were engaged in the past. The predominant one was undoubtedly agriculture because every house hold was engaged in farming. The second economic activity for the Kumals was making clay pots. And the third economic activity for the Kumals was fishing in rivers and lakes. Likewise as Kumal adopts their own types of living strategy, do street vendor have changed their living strategy in order to adopt adjust in market economy? If so then what are the occupation do street vendors had done in passed days? This research will answer the above mentioned questions.

Kumals seems to show the tendency to earn cash income quickly by getting involved in the market economy. Those with adequate resources are already active participation in the market economy. Those without the means or the resources are struggling to make a livelihood. The economic activities in which Kumals are engaged have diversified. They show a tendency to try whatever

new strategies they think might earn them a living, the way they carry out their agriculture work has also changed. Their economy has always been primarily based on culture. In the past, earning a livelihood from agriculture meant planting cereal crops and keeping livestock. They also took part in the institutions of *parma and adhiyan* that regulated the distribution of resources, both human and natural. Some Kumals with limited resources also engaged in local wage laborer work. Fishing and making clay pots were practiced during their free time from farm work.

Rai (2004) conducted a research study on the potato cultivation on the livelihood strategies of the Sankhu. The researcher recognized that the Sankhu was famous and popular village for potato cultivation in the Kathmandu. Where potato crops were cultivated not only for house hold consumption, but also grown as an income generating cash crop. There for, potato farming has been regarded as the main economic sources of livelihood of the people in Sankhu village. People of the Sankhu had been growing winter and summer potatoes in between paddy cultivation. So far as the cost of potato production was concerned the winter cultivation was comparatively cheaper than summer potato cultivation. Winter and summer potatoes had occupied the second largest area of land during their cultivation. Potato production and productivity were high enough to improve house hold income nutrition and living standers, thus improving overall livelihood strategy. As the people of Sankhu village have adopted the strategy of farming like plantation of potato, is hot summer seasons, plantation of rice is rainy seasons, again plantation of potato is winter seasons. Do the street vendor to change their business strategy according their time? These are the main issues that this research will make clear.

Subedi and Pandey (2002) studied the livelihood strategy of Rai community in two geographic locations namely Sitalpati (low land) and Makalu (high land) over time. In both the locations, Rai have adopted various strategies to earn their livelihood. Earning livelihood strategies shows continuity as well as changes over space as they change over time. The context of such place, the livelihood strategies followed additional inputs in agricultural, adoption of

multiple cropping and cropping diversification strategy on the other hand, strategies such as wage laboring, pottering, borrowing, crediting and livestock selling activities were the sequence of livelihood strategies adopted under pressure. As Rai community changes their livelihood strategy in terms of time and space, do street vendors also change their living strategy in terms of time and space? If so then what time and space do they have changed? Particularly this research will so the above mentioned issues.

2.2.2 Street vendors related studies in Nepal

Ranjit (2000) Researched on the spatial distribution of vegetable and fruit vendors were increasing because of the regular movements of people from the surrounding areas including neighboring India. Unemployment and the low economic standards of the people in their home towns were the main reasons for the people to start their present their vending business. The author noted that most of the respondents had 100-150 Rs income per day and their main expenses were on food and room rent. She further stated that the major problems of the vendors were the insecurity of their place, absence of planned vending areas and the absence of financial support. Other problems relating the environment include lack of facilities such as water supply and drainage and uncertain weather conditions rains and hot sun. Ranjit concluded that due to the growth of population and the expansion of the city, number of vendors an number of vending areas were increasing in Kathmandu city, and vending business had facilitated the local people for providing perishable goods easily and low price. Ranjit finally suggested that all the disorganized vending localities should be restricted become more organized. As Ranjit argues to unemployment and low income are the main cause for their street vending? Do their income is only RS.100-150 per day? Do the main problems of street vendors are insecurity, lack of financial support, and the problem of weather? All these questions will include in my research.

Poudel (2004) conducted a study on livelihood and occupational vulnerability of street vegetable vendors of Maitidevi, Asan, Chabahil of

Kathmandu. He has highlighted on the problem of unemployment which compel to stand over street and as the vendors. The study found that most of people in this profession were from low economic condition disadvantage and poor groups. Due to varying daily income they were not able to fulfill their needs sustaining in urban area. As poudel states do their occupation is vulnerable? Do only the poor and disadvantage people are still engaging in this occupation? Or less unemployment is the main cause for them to do this work? By this occupation do they able to join their hand to mouth? All the answers of these questions will be clearly finding in this research.

CHAPTER- III

METHODOLOGY

This chapter discuss about research methodology adapt for the completion of the study in which various tools and techniques will use. The chapter comprises the rational of the selection of the study area the research design, nature and sources of data and sampling procedure.

3.1 Rational for selection of the study area

Kathmandu is only one metropolitan city in the nation as well as capital; the number of street vendor is increasing day by day, due to recent socio-political crisis. Villagers are migrating in the capital to get a job as well as for their livelihood security. Unfortunately lacking jobs, they become involve in different informal economic activities such as street vending. Their occupation is vulnerable because there are no legal provisions and other facilities for their occupations sustainability (Acharya, 2008); they are using open urban space to sustain their livelihood.

3.2 Research design

A research design is an overall framework or plan for the activities to be undertaken during the course of a research study, (Wolf and Pant, 1975). It is an interpreted system that guides as formulating, implementation and controlling the study, so a research design is a guideline for research.

A descriptive research design were adopted in order to analyze and interpret the quantitative and qualitative data collected from the concern field such a research design help to fulfill the above mention target.

3.3 Nature and sources of data

This study includes quantitative and qualitative data, the data were collected from primary and secondary sources, primary data was collected on a questionnaire, field observation, resource people's informal interview, and road side group discussion were also used and secondary data was collected from books, journals, articles and different published and unpublished research reports of livelihood strategies on street vendors.

3.4 Sampling procedure and sample size

A sample as the name implies, is a smaller representative of a larger whole. (Goode and Hatt, 2006) A sample is a subject a population which is assumed to representative of all population and sampling is the procedure of taking sample from the population.

The method consisting of the selecting for study, a portion one of the universe which a view to drawing conclusion about the universe or population is known as sampling. (Bhandarkar and Wilkinson, 1997) The process of taking any portion of a population according a pre-determine plan. So as to represent the population as a whole.

Purposive sampling: a common strategy of purposive sampling is to pick cases that are judge to typical of the population in which one is interested the selection of elements proceeds under the assumption that errors of judgment is the selection will tend to counter balance each other. (Bhandarkar and Wilkinson, 1997)

No formal census regarding street vendors of Kathmandu valley has been conduct yet; therefore the total number of street vendors of the Kathmandu valley is unknown. However the authorities indicate that street vending activities are increasing day by day with in Kathmandu. The flowing table could be more representative for over all sampling procedure.

Table 1
Sample population of street vendors in study area

Type of seller	Male	Female	Total
Bag seller	6	2	8
Chat	2	0	2
Cloth	7	4	11
Dry food	0	4	4
Fruit	2	4	6
Mobile battery & charger	5	3	8
Music & film DVD	2	1	3
Pani puri	4	0	4
Sock	6	4	10
Vegetable	1	1	2
watch	2	0	2
Total	37	23	60

Source: field survey May/June 2012

The universe embodies the street vendors of Kathmandu valley (Ratna Park). Under the purposive sampling method were used for this study 60 street vendors were selected.

3.5 Data collection techniques

To measure all the aspects of the objective of this study both qualitative and quantitative techniques were used for data collection. These techniques cover various methods such as observation, key informant interview, road side group discussion, questionnaire and field notes which were selected for primary data collection because it was believed that other research techniques would not fulfill the objectives like livelihood strategies, vulnerability context and sustainability of a group or community or individual. For this reason the above

mentioned techniques were selected, and are describe in following sub-sections;

3.5.1 Key informants interviews

Key informant interviews are one of the major methods of data collection for quantitative and qualitative research. Some street vendors were selected as key Informant to determine their past and present livelihoods and their occupational vulnerability as well as sustainability. Key informants were selected on the basis of their age and sex and their of involvement in the vending business. Priority was given to older females and widows followed by older males and widowers, orphan female orphan male children (male or female, aged below 16 years) and their mode of selling. Key informants were selected while the field survey was being conducted.

3.5.2 Observation

The observer confronted with the task of observing an individual, naturally will select those facts which are important for the individual even if they do not matter much for the group. (Lewin, 1951) The researcher direct observation has been used to get relevant information for the study to minimize the possibility of false and inaccurate information collection. This technique is used gather information about family day to day activities, family occupation and life style. Thus, with in this study observation techniques were used to observe vendor's activities including the behavior of the vendor toward his customers and vice versa the behavior of authorities toward the vendor's activities and vice versa and the role of male or female and children in vending business.

3.5.3 Road side group discussion

Road side group discussion (RGD) is in depth interviews. To acquire extensive information RGD were conducted among the street vendors in Ratna Park separately. This technique was primarily focused on occupational sustainability and vulnerability, the felling of the vendors towards their business and the authorities, the problems they race to sustain their livelihoods in a modern urban scenario and their satisfaction and dissatisfaction.

3.6 Data analysis and processing

Scientific analysis assumes that behind the accumulated, data there is something more important and revealing than the facts themselves: that well marshaled facts when related to the whole study have a significant general meaning from which valid interpretations can be drawn. (Young, 1960) After collecting data from different sources, the next step is to analyze the data to draw meaningful conclusion. Data analysis thus involves the process of organizing and classifying the data for the understandable presentation. This sort of data processing method is used. The researcher followed some processes to analysis the data while writing the report were: (i) editing, (ii) coding and (iii) tabulation.

Both qualitative and quantitative techniques were used to analyze the collected data basically following methods were undertaken for the proper analysis of the collected information;

® Quantitative data which had collected from Ratna park of Kathmandu valley was transferred, processed and tabulation in to Microsoft excel to analyze to produce various result of this study. Simple calculation like average, percentage and ratio were also calculated.

® Qualitative data which was collected using different techniques such as observation, key informant interview, roadside group focus group discussion and unstructured questionnaires were analyzed logically and systematical in required sections.

® Cartographic techniques such as graphs, diagrams, and maps were used for better visualization of the analysis

3.7 Limitations of the study

Especially we find the street vendors activities in the cities, but this study were covered only a few locations of the Kathmandu valley. This may not be representative to all street vendors and in all spatial contexts with in Kathmandu valley. Different types of street vendors are finding in different locations but this study only covers Ratna Park of the Kathmandu valley.

In same manner this study focuses more on livelihood strategy among street vendor in Kathmandu valley. So that this study may not covered and representative to another occupation and context.

CHAPTER FOUR

INTRODUCTION OF THE STUDY AREA AND PEOPLE

4.1 General information of the study area

It is necessary to know the geographical setting and its potentiality in livelihood about the place before study/ research takes place, which helps to this study/research. Kathmandu Metropolitan city is the study area of this research; therefore an attempt has been made to describe the general characteristics in this section.

4.2 Socio-Economic setting of the study area

In KMC the population is increasing every day. This is the main attraction of every people of the country, as it is a capital city and its physical and socioeconomic facilities. Table 1 shows the growth of population in KM for last five decades.

Table 2

Population of Kathmandu Metropolitan city (KMC)

Census Year	Total Population	Annual Growth Rate (in %)	Popⁿ Density
1952/54	106579	-	2155.3
1961	121019	1.3	2447.3
1971	150402	2.2	3041.5
1981	235160	4.6	4755.5
1991	421258	6.0	8518.9
2001	671846	4.8	13586.4
2011	989273	5.2	18342.45

Source: CBS 2011, Population Monograph of Nepal

The table 2 shows that the population of KMC has increased by six times during the period of five decades. The major cause of this growth is immigration in KMC from the different parts of the country as it is the central point of attraction. Besides this, many youth are interring here to search job and opportunities for their bright future.

Among the two major components; migration and natural growth; of population growth, migration has highly influenced to the population growth of KMC. The importance of migration in the growth of population has been more evident in the last few years than ever before in the history of Kathmandu valley. In fact, the affect of migration in the size and density of population in a region is more visible than the natural population increase and KM is no exception.

The main causes of population of migration factors are rural push and urban pull. In this case, poverty, rapid population growth, absence of off-farm employment collectively function as rural push whereas job opportunities, bright-lights of the cities, social, cultural and health facilities available in the cities have acted as urban pull factors for increased flow of population in KMC (Subedi,1996).

Because of the overpopulation in KMC, the unemployment problem has increased. So many people are compel to adapt own individual's employment for their livelihood. These people compel to use their limited resources as maximum use.

As mentioned above, Kathmandu has the only metropolitan city of Nepal. According to Nepal living standard survey (1996) it is estimated that its per capita income is more than Rs 24,000 annual equivalent to approximately. US\$ 430 at the rate then prevailing. Only about 3 percent of this income originated from the agriculture sector. According to the household budget survey 1999 only 15 percent of employed people were engaged in agriculture. The challenges and opportunities of Kathmandu have attracted people from different parts of the country and accordingly its population growth rate is estimated to be 6 percent per annum. Migration of qualified and better off

people have made it the most competitive and prosperous city in the country. In contrast to the economic scenario, KMC is burdened with the ever growing problems of population pressure transportation and traffic management; conservation of its declining heritage and urbanization induced environmental problems of population and solid waste management etc. in short, the city can not be left unattended. (World Bank,2001).

4.3 Occupational Composition

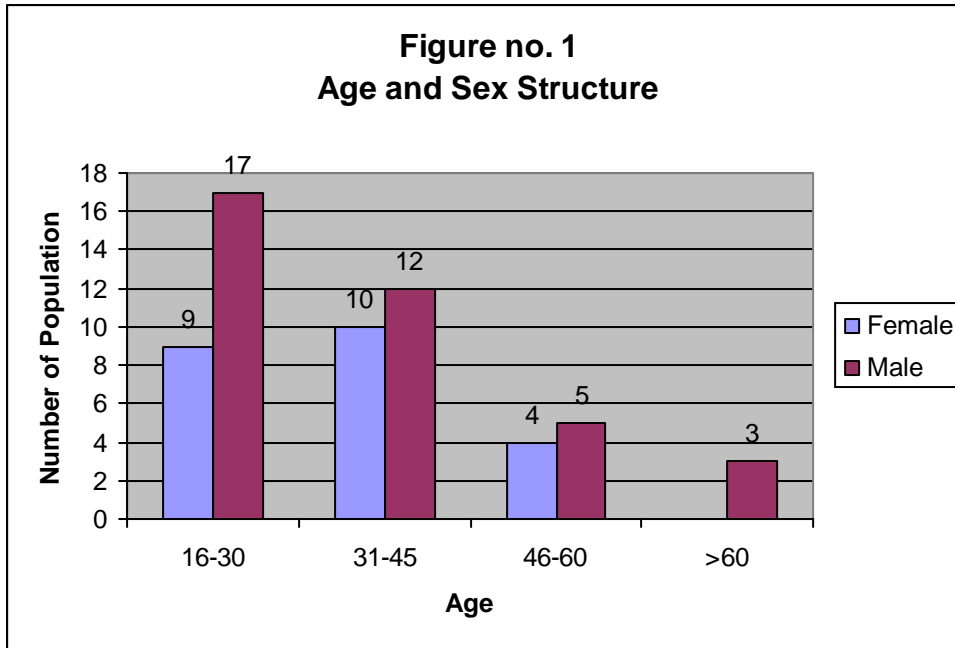
The occupational composition of KMC economically active population has been changing over the year. In which primary activities (i.e., farm/fish) change in the secondary activities (i.e., production/labor). The percentage of population involved in secondary activities has increased day by day. The most notable change has taken place in the service function and individual sales workers. An increase in the percentage of individuals involved in functions such as professional/technical, administration, and clerical work has been noticed. However, these changes are not as prominent as those in the service and sales sectors (Subedi, 1996).

4.4 Introductions of Street Vendors in Kathmandu valley

4.4.1 Socio-economic Background of respondent

Nepal is a land of multi-caste/ethnic, multi-linguistic and multi-cultural country. Obviously, Kathmandu is an attraction city for all ages and racial communities where they perform different types of socio-economic activities. The differences in communities are reflected in the variety of the activities performed by different communities of the city. Sidewalk, petty or Street occupations are increasing day in Kathmandu and provide opportunities for sustaining the livelihoods of street occupants of Kathmandu Metropolitan City (KMC).

Following figure shows the Age and Sex structure of respondents;



It is clear from the above table that the dominant age group of the respondent is 16-30 (44.832%) followed by the 31-45 age group (37.93%). However, there are a significant number of respondent in the 46-60 age group (13.79%) and remarkably 3 respondents in the over 60 age group (3.45%).

The above population is concentrated in KMC because of the need to search for employment opportunities in the study areas. However, due to the lack of skill knowledge and educational qualifications of the respondents they failure to find regular jobs for them and become SV to sustain their livelihood.

Male respondents exceed female respondents as shows by table. Among the total respondents 62.07 percent are male and 37.93 percent female respondent.

4.4.2 Caste/Ethnic affiliation of Respondent

Various caste/ethic groups were observed within the survey period, is shown numerically in table 3;

Table 3
Caste/Ethnic Affiliation

Caste/Ethnic	Number	Percent
Brahman	12	20.7
Danuwar	1	1.7
Koiri	1	1.7
Kshetri	11	19.0
Kushwaha	1	1.7
Lama	2	3.4
Musalman	3	5.2
Newar	21	34.5
Shaha	1	1.7
Tamang	6	8.6
Yadav	1	1.7
Total	60	100.00

Source: field survey may/June 2012

Table 3 shows that the Newar community exceeds other communities. 34.5 percent of respondent being from the Newar community. Similarly, Brahman and Ksetri Castes represented 20.7 percent and 19.0 percent respondents. Other communities such as Tamang, Lama, Danuwar, Koiri, Yadav and Shaha were also observed as shown in table.

4.4.3 Religious Composition of Respondent

The following table shows the religious affiliation of the respondents;

Table 4
Religious Composition

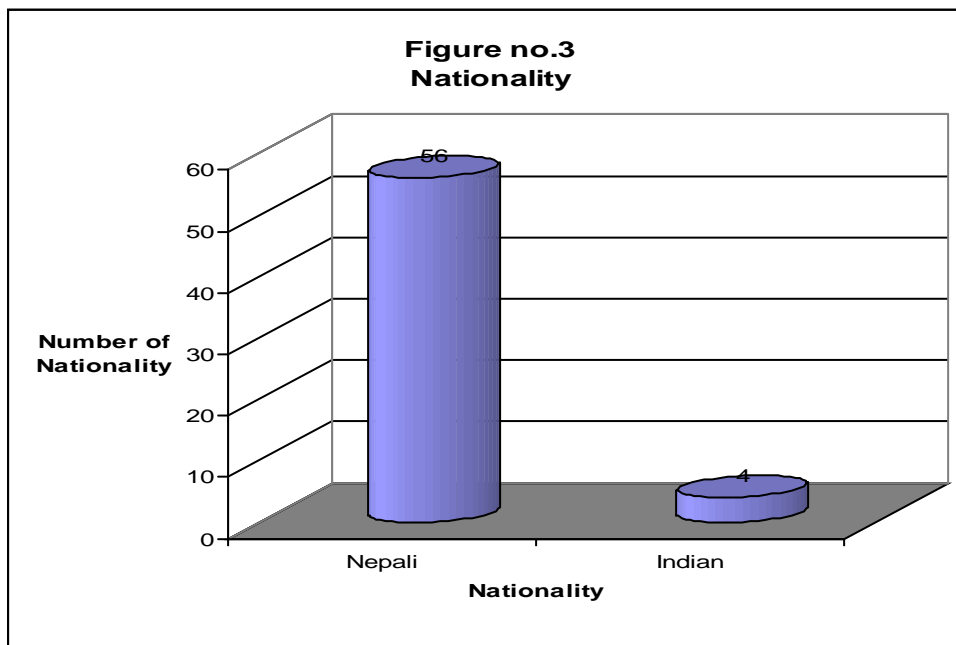
Respondent Religion			Total
Baudha	Hindu	Islam	60
5	51	4	
6.9%	87.9%	5.1%	100%

Source: field survey may/June 2012

Only three affiliations of religions were observed in the field survey. Out of the total 60 (100%) respondents, 89.9 percent were Hindu, 6.9 and 5.23 percent were Buddhist and Muslim respectively.

4.4.4 Nationality

Beside Nepalese SV, because of the open border between Nepal and India, a small percentage of Indians (Biharis) were also engaged in street vending in Kathmandu, as shown in the following figure;

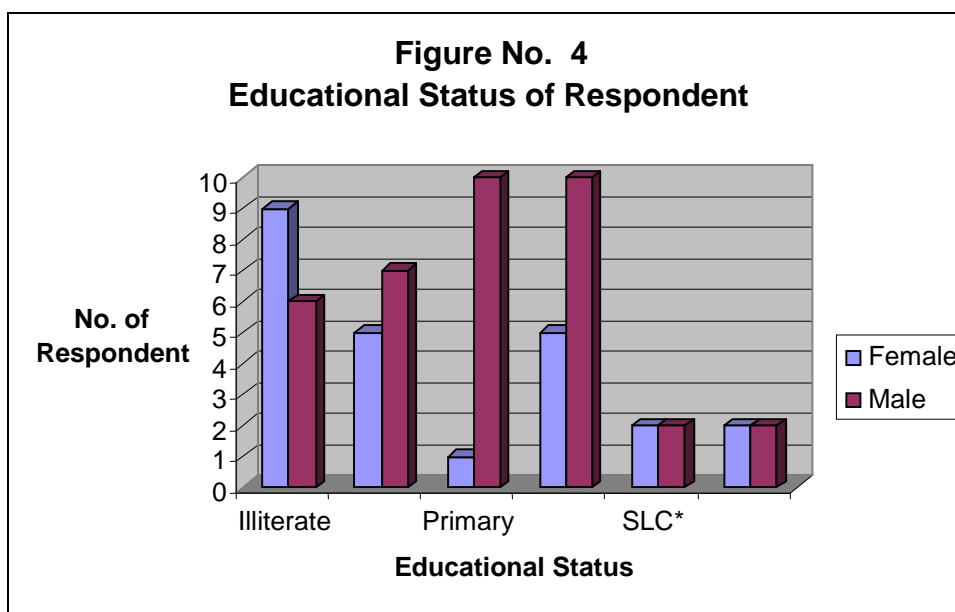


As shown in figure 3 Nepalese respondents represented 56 or 94.8 percent of the respondents while Indian (Bihari) were 4 or 5.2 percent. The some table

represents the location wise distribution of respondents according to their nationality.

4.4.5 Educational Status

Education plays a vital role in the betterment of livelihoods and occupation. Various levels of educational status of respondents were observed which are shown in the following figure;



The above figure shows the number of respondents who illiterate and educated up to secondary level is equal, i.e. 25.86 percent of respondents were just literate, 18.97 percent of respondents were educated up to primary level and 5.17 and 3.45 percents had attained SLC and Intermediate level of educational qualification. The table 6 also shows that the educational status of male was better than female respondents.

4.4.6 Marital Status of Respondent

Marriage is a universal phenomenon. The marital statuses of the respondent were observed within this study. The marital status of the respondent is shown in table 5;

Table 5
Sex and Marital Status

Marital Status	Respondent Sex		Total	%
	Female	Male		
Married	16	30	46	79.31
Separated	3	-	3	5.17
Unmarried	2	6	8	12.17
Widow	3	-	3	3.45
Total	24	36	60	100.00

Source: field survey May/June 2012

79.31 percent of respondents were married, comprising 46 out of the total of 60 respondents, 12.07 percent were unmarried, 5.17 percent were separated and 3.45 percent were widowed is revealed by above table 7. Their marital status according to the gender of the respondent is shown in table 5.

4.4.7 Migration Status

Migration of people is the phenomenon referring the flow of people to and from the places. It is an important factor that has brought about the changes in social composition and occupation patterns of the population in the city. Any change in the volume and flow of migration will change in size, growth and other characteristics of the population both in sending and receiving areas.

In Kathmandu valley, according to the 2001 census, Kathmandu city had almost 42 percent internal migrants from both rural and urban areas of other districts of which 44% with foreign born. If intra-district migration were to be considered, this city had more than 50 percent in-migrant in 2001. Of the total Valley in-migrants, Kathmandu city alone received 78.6 percent of the total rural migrants and 64.8 percent of the urban migrants from other districts. Except Bhaktapur, other cities of the Kathmandu Valley such as Lalitpur (32%), Madhyapur (27.6%) and Kirtipur (23.2%) have been receiving increasing proportion of in-migrants during the last decade (K.C. 2003:145).

In this study, the majority of the respondents were migrants from other part of the country and neighboring India to KMC. Table 6 represents the respondents' migration status;

Table 6
Migration Status by Location

Migration Status		Total
Local	Migrated	
17	43	60
27.59%	72.41%	100%

Source: field survey May/June 2012

Kathmandu city is becoming a 'city of attraction' day by day. The influx of population from various districts and from India to the city is increasing. Although, most of the respondents said that they had migrated because of poverty and less cultivable land. Some of them indicated that it was also because of recent Maoist and Government political conflict. The respondents' place of origin according to their districts and state is shown in

Table 7
Place of Origin by District/ State

Place of Origin	Number	percent
Bhaktapur	11	19.0
Bihar	3	5.2
Dhading	2	3.4
Dolakha	3	5.2
Ilam	1	1.7
Jhapa	3	5.2
Kathmandu	6	7.2
Kavrepalanchowk	5	8.6
Lalitpur	1	1.7
Mahottari	1	1.7
Nuwakot	2	3.4
Okhaldhunga	1	1.7
Panchthar	1	1.7
Ramechhap	1	1.7
Rauthat	2	3.4
Rupandhehi	1	1.7
Sarlahi	4	6.9
Sindhuli	2	3.4
Sindhupalchowk	7	12.1
Siraha	1	1.7
Udayapur	2	3.4
Total	60	100.00

Source: field survey May/June 2012

Because of the open border, cultural and linguistic similarity, the number of people migrating from India (especially from Bihar, Northern State of India) is high. Only 3 (5.2%) respondents were recognized as Indian in this study. Respondent migration from Bhaktapur (19.0%) and Sindhupalchowk (21.1%) is high compared to other districts as shown in table 9. Similarly, people

migration from Kavrepalanchowk to KMC is relatively high, comprising 8.6 percent; it is because of nearer potential location for their economic activities. Another remarkable district is Sarlahi which accounts for 6.9 percent of the migrants; it is because of easy of transportation to Kathmandu city. Most of the respondents are migrants from Hill Region, with less numbers from the Tarai Region, Mountain Region and India.

Table 8
Place of Origin/ecological region

Place of Origin/ecological region				Total
India	Hill	Mountain	Tarai	
3	38	4	15	60
5.2%	63.8%	5.2%	25.9%	100%

Source: field survey May/June 2012

63.8 percent of respondents were from Hill Region, 25.9 percent from Tarai Region, 5.2 percent from Mountain Region and 5.2 percent from India.

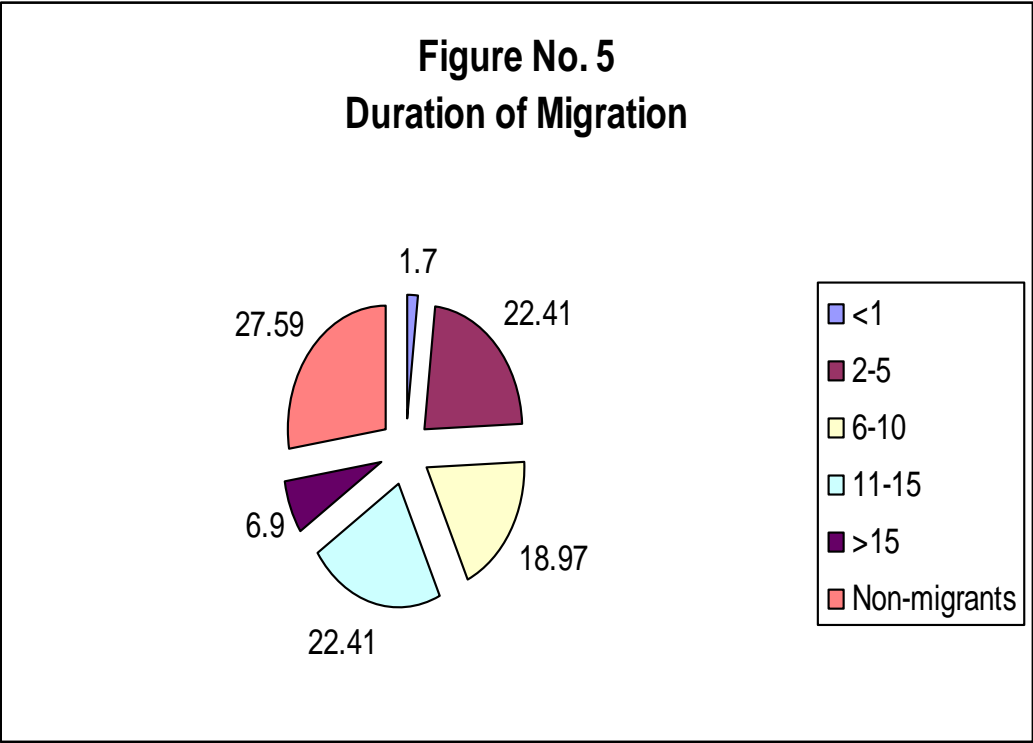
Although conflict between migrants and non-migrants street vendor was observed within this study, in mostly, the conflicts were about their competition to sell their goods to the customers and conflicts about Madhesi and Pahade. A case study was also conducted which is presented below;

CASE 1

Kanchha Kaji, 36, a local or non-migrants street vendor with Kharpan, is not satisfied with migrants vendors (especially Madhesi vendors) because they are disturbing the local or traditional vendor. He started vegetable vending when he was 10 years old. He carries his vegetable in Kharpan. He said that "Madhesis are carrying vegetable on cycles and vending at a low price because of the low quality of their vegetables which is harmful to the consumers. However, the consumers do not think about their health and quality and freshness of vegetable only the price. Kanchha produce all types of vegetable in his own land. He has five ropanis of land in Kaushaltar, Bhaktapur. He never lied to consumers about the quality and freshness of his vegetable. If the vegetables remained unsold in the evening he used them to make compose manure to use on his cultivable land. But he did not compromise on price. He has fixed customers who knew him very well and who had faith in his vegetables. Some of them had been consuming his vegetable for twenty-five years. It was true that in recent days competition was high and rising rapidly but he did not have any trouble because he was earning enough to sustain his families livelihood and he five ropanis of land, some of which he used to cultivate paddy in a year. Although, he was happy with his occupation, did not want to give it up but wanted to long as much he lived.

4.4.8 Duration of Migration

Because of growing nature of urban or city morphology, people are encouraged to migrate and performance of their economic and social activities is a common phenomenon of urban livelihoods. Kathmandu city is growing day by day although it is non-urbanized and polluted. Of the respondents who migrated had done so in different year for the period of performing and sustaining their livelihood in Kathmandu. The following table indicates the numbers of this year of the respondents had migrated to KMC.



The number of respondent who had migrated 2-5 and 11-15 years ago were equal, comprising 22.41 percent of the total. 18.97 percent respondents migrated 6-10 years ago, whereas, only 6.9 percent of respondents had migrated more than 15 years ago. 27.59 percent of respondents were Non-migrants or locals who were engaging in SV as their traditional occupation. The location of the respondents and their years as non-migrations was who indicated in.

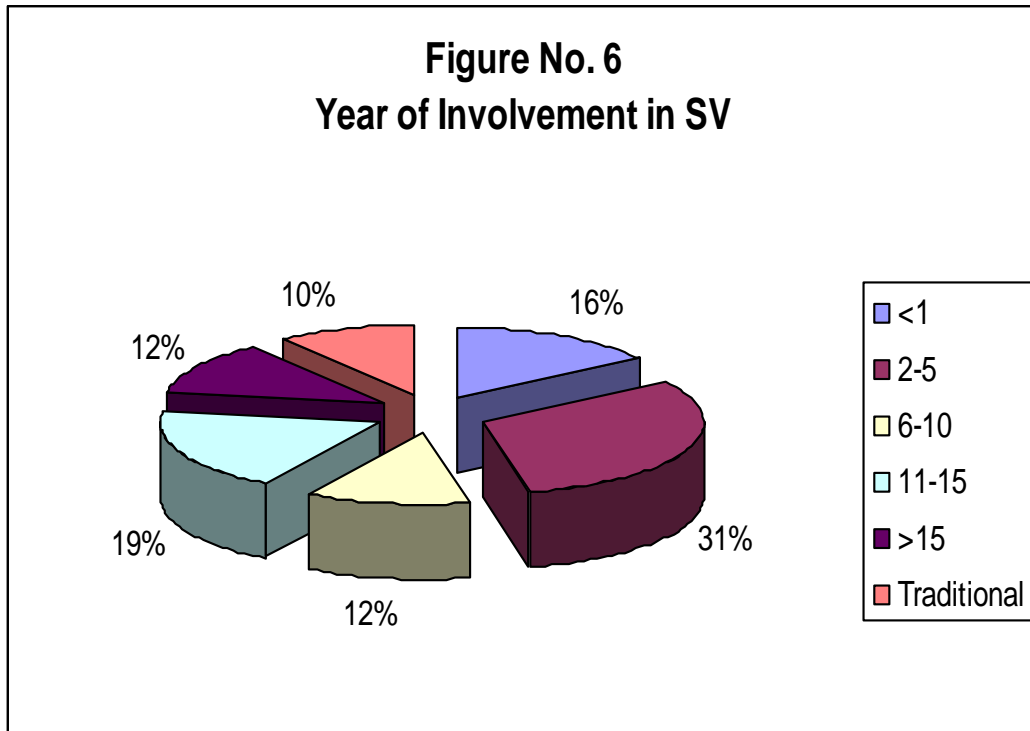
4.4.9 Duration Involvement in Street Vendor

The following table shows the numbers of years that the SVs have been involved in street vending;

31.03 percent of respondents have been involved in street vending for 2-5, 18.97 percent have been involved for 11-15 years, 15.51 percent for less than a year and 12.07 percent of respondents involved as street vendor for 6-10 years and more than 15 years.

Some of the respondents (non-migrants respondents) considered that their occupations considered themselves to be in this category.

**Figure No. 6
Year of Involvement in SV**



4.4.10 Cause of Migration

As already mentioned, out of the total 60 respondents, 72.41% were migrants and only 27.59% respondents were non-migrants. Therefore, the researcher tried to find out the causes of migration to KMC for sustaining their livelihood as SV, because this also reflects the social and economic structure of the family of respondent at place of origin. Causes of migration are shown in table 9;

**Table 9
Causes of Migration of Respondent**

		Number	Percent
Causes of Migration	Financial condition	7	10.3
	Natural disaster	1	1.7
	Poverty	20	32.8
	Other*	16	27.6
	Local	16	27.6
	Total	60	100.00

Source: field survey May/June 2012

Other causes of migration include Death of husband, Husband job/service, Husband's negative behavior, Family disturbance, Study, Marriage, and Business and to educate children.

Of the total respondents, 32.8 percent migrated because of poverty. 27.6 percent migrated for 'other' cause which include death of husband, husband's change of job/service, husband's negative behavior, family disturbance, study, marriage, business and to educate children are under this category. Other cause such as financial condition and natural disaster comprised 10.3 and 1.7 percent of the respondents' response for migration respectively.

Some of these respondents expressed the opinion that it was their traditional occupation whereas according to other they had no skills for other occupations; therefore, they chose street vending as livelihood strategy.

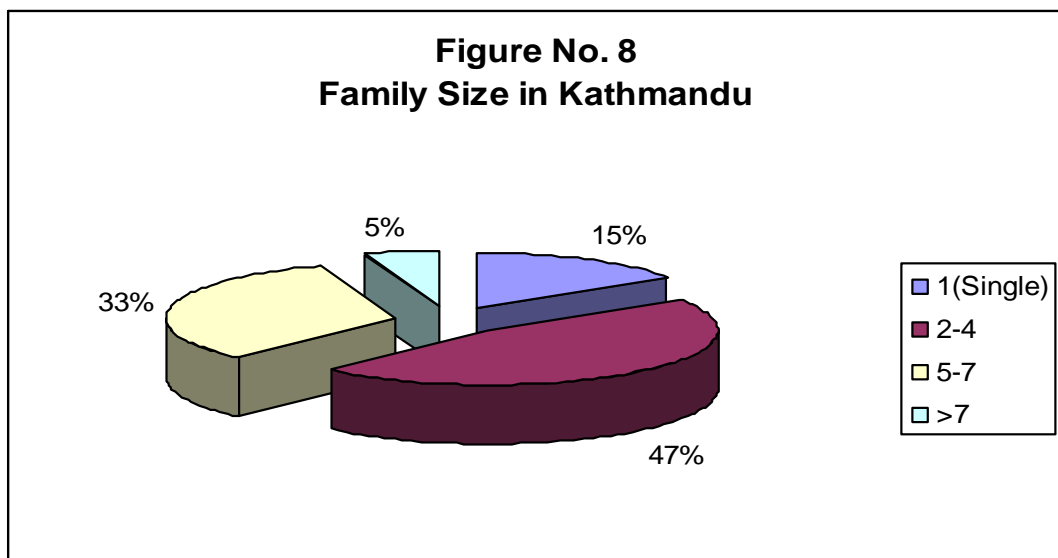
Marriage as a cause of migration was a common phenomenon in the study of urban migration. Marriage changes a women livelihood and was one of the causes for migration as presented below as a case;

CASE 2

A young married women called Renuka Dahal, 21, from Dolakha district, Charikot VDC, got married with a person who was working in Kathmandu. When she got married she was studying in grade seven but hoping for a prosperous life in Kathmandu she promised her parents to got married. Her husband had a cloth shop in Maiti Devi but unfortunately their shop was stolen by a thief three years ago. Then, they completely lost their assets. After that, her husband started to work as a wage labour and she started to sell Fruits in Ratna Park she is quiet positive about her life and she wants to educate her children (who small childtren below two years) and hopes one day that she will regain their lost assets.

4.4.11 Total Family Size

The family background is considered as one of the main reasons for the economic activities of the people. Therefore, the occupational characteristics of the street vendor have analyzed on the basis of their family structure. The family structure or size, in Kathmandu, of the vendors is shown in the following figure;



According to figure 8, most of the respondents are living in a family of 2-4 which comprised 46.6 percent of total respondents. During of talking with respondents about their family structure, the researcher found that they very aware about having small families and their level of economic and income status. Some of them still believe that children were born as a 'God gift. It was also observed, because of the dominancy of migrant vendors to non-migrant, that migrant vendors always faced problems of space and the need for a better income, which led them to control their family size.

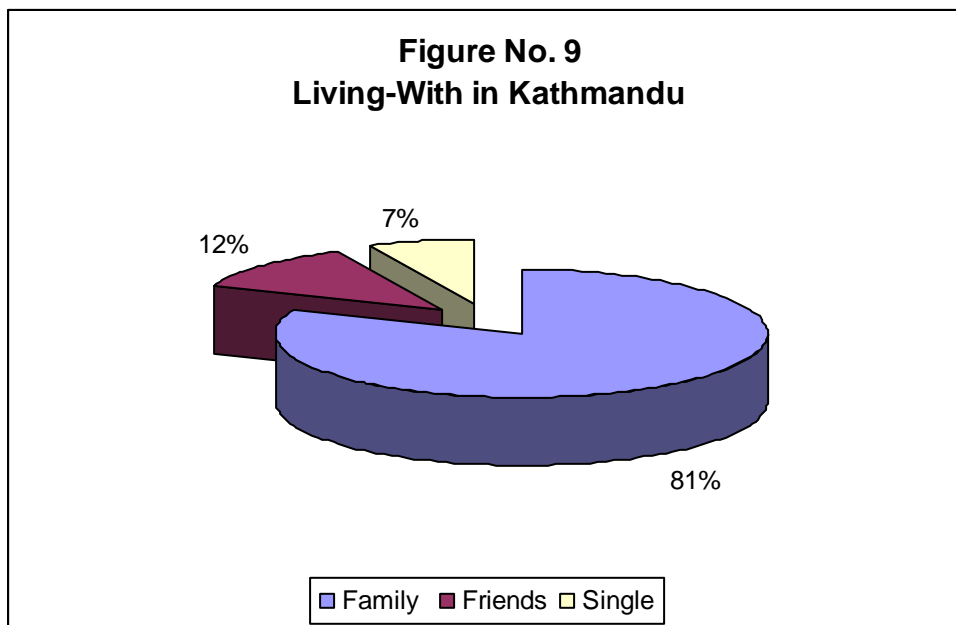
32.8 percent of respondents were living with a family size of 5-7, 15.5 percent were living alone, and 5.2 percent had more than 7 family members.

Some of migrant vendors who believed that a child was born as 'God Gift' had bigger family size, whereas most of the non-migrant vendors also had a large family size. This was because of the availability of space for living and

agriculture as a family occupation where children are considered as some kind of agricultural labors.

4.4.12 Living-with

The respondent live-with and their living style are also explored their livelihood in urban morphology, because if respondents are with family, they might get some kind of economic, family or social support to sustain their livelihoods. Generally in urban areas, everything, including basic needs, starts and ends with money or 'it begins from cradle and ends to the grave'. The following figure shows that the respondents were living with in Kathmandu;



According to this study, 81.0 percent of respondents were living with family in Kathmandu. It was also observed that other members of the street vendor's family were also engaged in generating income which will be explained in the next chapter. 12.1 percent of respondents were living with a friend in the same occupation (street occupation), whereas only 6.9 percent of respondents were living alone.

Although most of the respondents were living with their family, those respondents who were living with friends were either living with people of the same caste/ethnic groups or similar occupational group.

4.4.13 Type of Residence

It is already been mentioned that most of the respondents are migrants whose own house are far away from the place of activities. Having a small informal business as SV, one cannot buy land to construct a house in Kathmandu. It is expensive even for middle class residents. The following table shows the respondents type of residence in Kathmandu.

Table 10
Types of Residence of respondent

Respondents type of residence		Total
Apartment	Own house	
44	16	60
74.1%	25.9%	100%

Source: field survey May/June 2012

The study revealed that 74.1 percent of respondents were living in apartments and only 25.9 percent of respondents have their own house.

4.4.14 Assists at Place of Origin

Information related to their various types of assets at their place of origin was also collected to analyze their previous livelihood (before becoming street occupation in KMC) which was important to predict future livelihood even if they leave or stop working as street occupants in some unfavorable situation. Because KMC has not yet any legal provision or rule manipulate or regulate street occupation in an organized way, their occupation seems very vulnerable. They must return to their place of origin if they do not find any kind of way to earn a living. It is also considered as 'livelihood security' if there are any unforeseen situations that arise. So, their assets at place of origin are very important in a analysis of a livelihood and occupational vulnerability of street occupations in general and SV in particular. The following table shows the previous assets of respondents at their place of origin;

Table 11
Assets at place of origin

Assets	Unit	Particulars	Frequency	%
House Types	Frequency	Cemented	9	13.79
		Wooden	21	36.21
		Muddy	7	10.34
		Thatched	14	24.14
		No House	9	15.52
		Total	60	100.00
Land	Hector	<0.1270	8	12.07
		0.1280-0.2280	10	17.24
		0.2290-0.3630	9	15.52
		0.3640-0.6090	10	17.24
		>0.6100	8	13.79
		No Land	15	24.14
		Total	60	100.00
Animal	Number	Cow	8(13)*	
		Ox	15(34)	
		Buffalo	17(30)	
		Poultry	25(196)	
		Total	65(273)	
Other Assets	Number	Tea	1	
		Watch shop	1	
		Vegetable Shop	1	
		Motorcycle	2	
		Tractor	1	
		Bull Cart	1	
		Total	7	

Source: field survey May/June 2012

**Number represented in parentheses is Total number of animal or animal or it means 8 frequencies of families have 13 Cows and so on.*

Table 11 is divided into four different categories; houses types, land, animal and other assets. The first portion of the table describes the respondents' house types at the place of origin. it also considered a status in society.

Among the total respondents, 36.21 percent have wooden houses in their place of origin. In Nepal Different studies showed that middle class family has generally wooden types of house. 24.14 percent of respondents have thatched types of house, 13.79 percent have cemented houses and 10.34 percent have mud types of house at their place of origin.

The second portion of the table indicated the land holding capacity of respondents at their place of origin. Among the total respondents, 24.14 percent have no land for their economic use. 17.24 percent of respondents have under 0.1280-0.3630 and 0.3640-0.6090 hectare for each, 15.52 percent of respondents has 0.2290-0.3630 hector, and 13.79 percent of respondent have more than 0.6100 hector of land.

The frequency about animal husbandry indicates that 8 households have 13 cows, 15 households have 34 oxen, 17 households have 30 buffalos and 25 households have 196 poultry (hen, chicken, cock and duck).

Finally, 7 households have other assets such as tea shop, watch shop, vegetable shop (in organized way), motorcycle, and tractor and bull cart at their place of origin.

4.4.15 Occupation before becoming street vendor

All the respondents considered street vending as an occupation and sustaining their livelihood, but before street vegetable bending as livelihood strategy many of respondents had different types of livelihood strategies which are tabulated in the following table;

Table 12
Occupation before Becoming SV

Occupation before becoming street vendor	Respondent	%
Agriculture	33	55.17
Wage Labour	11	17.24
Service	5	8.62
Student	5	8.62
Others	6	10.34
Total	60	100.00

Source: field survey May/June 2012

Before starting as SV, most of the respondents worked in agriculture as a livelihood strategy comprising 55.17 percent of the respondents, were labor accounted for 17.24 percent, service 8.62 percent and student 8.62 percent of the previous livelihood strategies. 10.34 percent of the respondents had other types of livelihood strategies including house wife, house working, tailoring, watchman and helper.

Most of the respondents had left their previous occupation after becoming SV except a few of the non-migrants respondent who are considered agriculture as the major way of earning for sustaining their livelihood, because they cultivated different types of vegetable on their own land and sold them in the way of SV. However, it comprised very few respondents as most non-migrants respondents also bought vegetables from wholesaler for selling and sustaining their livelihoods.

CHAPTER FIVE

PRESENT LIVELIHOOD, INCOME AND EXPENDITURE PATTERNS

I still retain vivid memories of the vendor who used to visit kirtipur area carrying vegetables on his cycle. He offered a valuable service to the local people by bringing vegetables, and occasionally fruits, to the doorstep early in the morning.

These excerpts are those of the author himself and reflect the service provided by the street vendor in Kathmandu. It implies that vending involves enormous physical labor. A vendor starts early in the morning with the day's purchase. The goods marketing place is invariably far from his residence. Bringing large sacks of vegetables and loading them on Rickshaw, Cycle, *Kharpan and carrying* by self with Namlo and Doko is a tedious job. Arranging, cleaning, storing, weighing and dealing with customers is not easy. Vendors are on the move from one lane to another irrespective of the heat, wind, rain and cold. Calling out loud to attract buyers, consumes time and energy.

Nepalese social institutions show an uncanny ability to adjust and adapt to changing societal conditions. Our agriculture is organized around the family the family method of production, with the entire family engaged in various stages of agricultural production, for example sowing, harvesting and planting. The same system is also seen in urban areas. It is not uncommon to find the entire family involved in the micro-enterprises. Thus, on a roadside tea stall, while the husband looks after the customers, his wife prepares tea and snacks, and children wash utensils.

This chapter analyses the results of the study those areas that reflects the present livelihood and income and expenditure patterns of SV. The results have been analyzed under various sub heading.

5.1 Working hours of street Vendors

All the respondents were vending either morning or evening, because daytime vending activities were prohibited by the city authorities. The following table shows the selling time of the respondents; divided by the gender.

Table 13
Selling Time

Respondent Gender	Selling Time		Total	%
	Evening	Morning		
Female	13	9	23	37.93
Male	11	25	37	62.07
Total	24	34	60	100.00

Source: field survey May/June 2012

It has already been mentioned that daytime vending activities are banned by the authorities due to rush hour traffic during official time. A few of respondents told the researcher that some of them who carry their goods in *Kharpan, Thela* and Cycle, sell their goods when Metropolitan police are absent in their vending locations even in the daytime. The authorities (Metropolitan Police, Ward Office and Traffic Police) allowed them to sell their goods in the morning up to 9:00 AM and in the evening after 5:00 PM in all the locations.

Table 14
Mode of Selling

Mode of Selling	Respondent Sex		Total	%
	Female	Male		
Cycle	-	12	11	18.97
Doko and Thunse	8	1	8	13.79
Grounded on	5	3	8	13.79
Kharpan	-	12	12	20.69
Thela	-	2	2	3.45
Tokari	10	7	17	29.31
Total	23	37	60	100.00

Source: field survey May/June 2012

29.31 percent of respondents have uses *Tokari* to carry and sell their goods. Among the *Tokari* users, more female respondents preferred to use a *Tokari* for selling. 20.69 percent and 18.97 percent of respondents used *Kharpa* and *Cycle* respectively as methods of selling were a male preference. Other methods of selling such as on the ground or keeping the goods with some kind of plastic and canvas on the ground, *Doko* and *Thunse* and *Thela* were used by 13.79 percent, 13.79 percent and 3.45 percent of respondents respectively. The mode of selling which *Thela* was also especially used by male respondents, female with *Thela*, *Kharpan* and *Cycle* as mode of selling was never observed within the study period. A case study was conducted with a women vendor who selling a fruit in basket which is presented in following box.

Case 3 Rita karki a women street vendor twenty seven years old. When I asked her why did not sell your goods on cycle or thela she replied, "it's difficult for women like us to sell goods on cycle." I asked her again why it's difficult, "we cannot protect our goods in the crowdy situation and it's very difficult for us in the sudden incidents, we felt difficult to secure our things when traffic or metro police too encounter us" She said. I asked her the police did not catch selling goods in the tokari or basket like that. "We can escape easily as we see the police immediately with the basket but it will be difficult to escape with the cycle." She confessed with a smile.

5.2 Per Day Working/ Selling Hour

Although, street vending activities are banned during the day and it is only allowed in the morning up to 9:00 am and evening after 5:00 pm but some illegal vending activities can be seen even in the daytime in KMC. Vendors are subjected to problems created by the city authorities but they (vendors) are searching for customers in different streets of KMC. Most of the goods carriers using Kharpan and Cycle work/sell more hours than other methods of selling. A case study was conducted with a vendor who carried fruit on his cycle everyday, which is presented in following box;

CASE 4

Inamul Aleam, a Muslim vendor, twenty-two years old from India (Bihar), carries fruit on a cycle with two Tokaris. Every morning he gets up at 4-4:30 AM and goes to Kalimati (The wholesale fruit market of KMC) to search for fruit for a day. Normally he buys fruit worth 1000-1300 rupees. Before 6:00 am in the morning he ready for selling. Then he begins his journey for the day, he goes from Kalimati to Tripureshwor and to Thapathali. Then he turns toward Anamnagar from Maitighar. In Anamnagar he calls out loudly to attract customers while walking on the roadside. He finished his journey for the morning in Maiti Devi. In Maiti Devi he tries to sell as much as possible up to 9-9:30 am then he visits inner streets of Dillibazaar, Ghattekula and Maiti Devi by calling to customers up to midday. Normally, he has lunch at midday with his family (parents and two brothers). After one to one and half hours of rest he again starts to sell fruit. After lunch he normally in a visits Purano Baneshwor and Gaushala areas to sell his remaining fruit (normally he visits the same locations to sell his fruit). There is no certainty to sell all the fruit in day, so, sometimes it may take more than one day to finish them. He said that his regular income varies from 100 to 300 rupees everyday. At the end of the day, he returns back to his home (apartment) at 7:30 to 8: 00 PM in the evening.

Similar situations have been observed with fruit vendor who carry fruit in Kharpan. Mostly, the fruit that the Kharpan carriers got fruit (buying or from their own land) from Thimi, Bandegaun, Kaushaltar and Koteshwor. They also sell the whole day but less than the fruit seller with cycle carriers because they must return to their own house (most of them have own house in Kathmandu Valley) which is a way from their vending places and some of them have fixed customers, so, they can sell their goods comparatively quicker than other vendors. If there are remaining goods in the evening they can take them to their own house and some of them dispose of the remaining fruit by giving them

to animals or depositing them for traditional manure although some are preserved to sell next day. It depends on the condition of the fruit.

Differences have been observed with vendors who sell goods keeping in Tokari and 'Grounded on' (putting it in the ground with some kind of plastic and canvas or Bora). Normally, such types of vendors buy their goods in the daytime and sell them in the morning and evening everyday. In the daytime they go to buy the (most of the female vendor) and clean, weigh and store them for the evening. They also look after their children and clean their utensils and do other work for their own family. Another case study was conducted regarding such a vendor which is presented below in the box;

CASE 5

Every morning Thuli Tamang 35 goes to sell dry food in Ratna Park at 7:30 am. She has two children aged 16 and 11. They prepare lunch for her family. She goes for lunch at 9:30 am and when the children go to school she starts to clean utensils and do other works for her family. At midday, she goes to buy goods in Asan Chowk and arrives back at her place before 2:00 pm, and then she cleans, weighs and stores the goods. At 5:00 pm she again goes to sell the goods at Ratna Park and finished around 8:00 pm every evening. Her income ranges from 50-150 rupees everyday.

Numeric information about working or selling hours of SV was also collected which is presented in following table:

Table 15
Working/ Selling Hours in a Day

Respondent working/selling hours in a day	Respondent	
<5	15	24.14
6-10	28	46.55
>10	17	29.31
Total	60	100.00

Source: field survey May/June 2012

The above table indicates that 46.55 percent respondent work/sell 6-10 hours every day, 29.21 percent work more than 10 hours and 24.14 percent respondent work less than 5 hours every day, table22

5.3 Average Per Day Income of Respondent

Naturally street businesses are low investment business from where the vendors earn less than other businesses. It is also true that urban livelihoods are different from rural livelihoods. In urban areas, people need to buy everything to sustain their livelihood. Laboring (any kind of work to generate income) is the main way for people to earn money in urban settings. SVs are generate unskilled and under educated, so they cannot find any reliable paid work, so, they must earn from vending in the street, to sustain him/her and their family livelihoods. Their income per day ranges from 100 to 500 rupees and location variations were also observed in these studies which are reported in table 16;

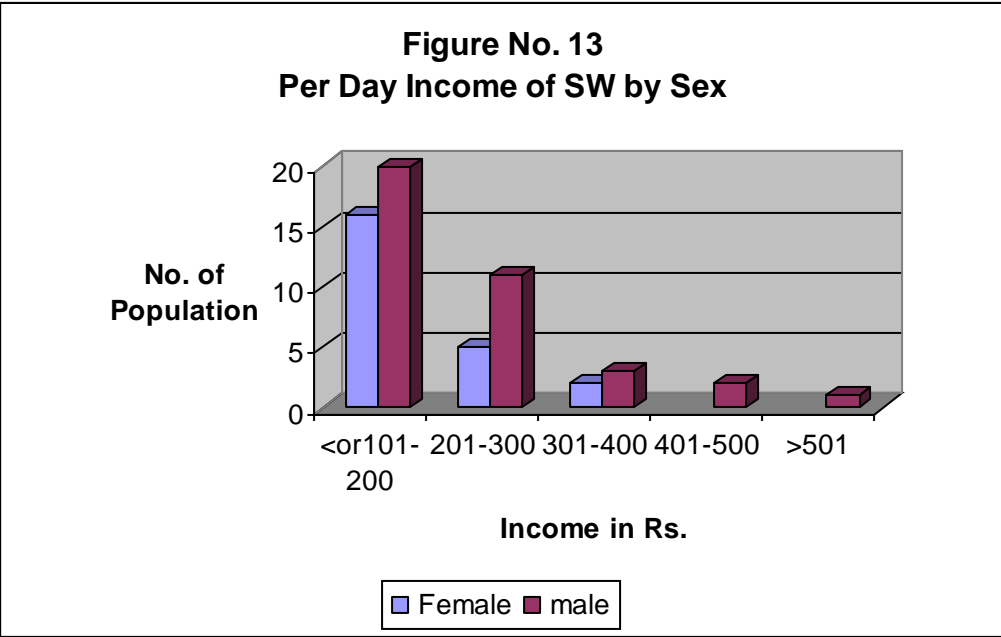
Table 16
Average per Day Income of Respondent

		Respondent	%
Per Day Income in Rs.	101-200	37	62.07
	201-300	15	25.86
	301-400	5	6.9
	401-500	2	3.45
	>501	1	1.7
Total		60	100.00

Source: field survey May/June 2012

From all the locations, 62.07 percent of respondents earn 101-200 rupees per day, 25.86 percent earn 201-300 rupees, 6.9 percent 301-400 rupees, 3.45 percent earn 401-500 rupees and only one SV equivalent to 1.7 percent earns more than 501 rupees every day.

Similarly, of the total respondents, the income of male respondents, in all categories, are comparatively more than female respondents and 62.07 percent of the total respondents earn 101-200 rupees or less every day. The average per day by gender is shown in following figure;



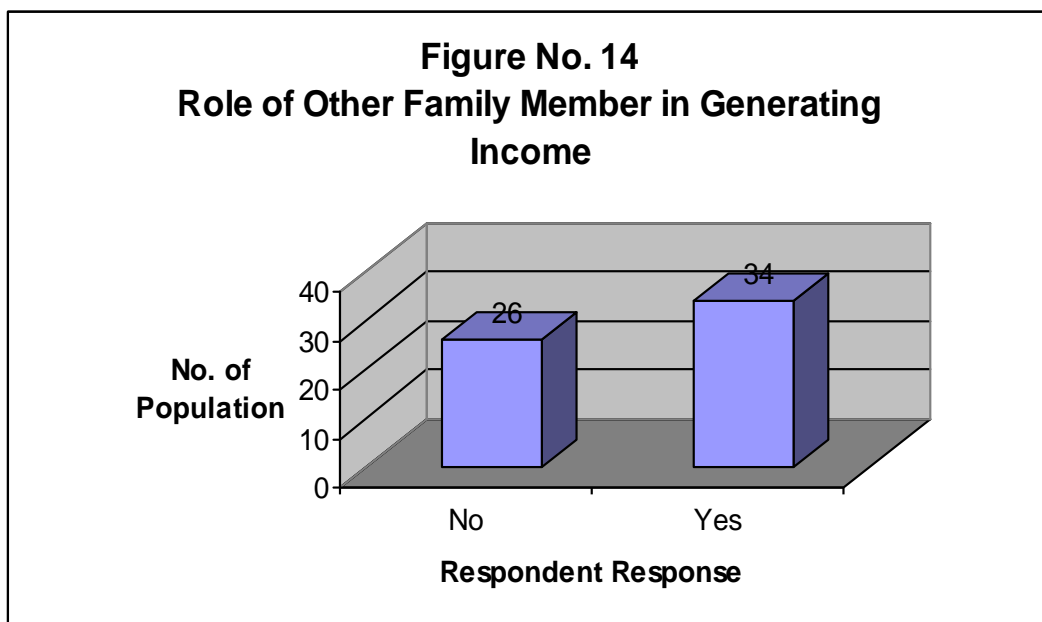
The level of satisfaction with their per day income varies from person. Most of the respondents were happy with their income level because they thought that they had no special capability or capacity to find a well paid job. So, they had to sustain their livelihoods with this profession. To measure the level of satisfaction of SV, a young and happy SV was selected for a cases study the results which are presented below in the box;

CASE 6

Ram prit Yadav, 28, of Indian origin, came to Nepal 14 years ago and found Nepal as a betterment of his family lives. At the beginning of the first 2/3 years in Nepal, he worked as a wage labor and later his co-villager suggested that he start chat vending. Since then, he has been regularly vending chat in Kathmandu. Nowadays, he is earning 400-500 rupees per day and is able to send required money (the amount of which he did not want to explore) to his home on a monthly basis. Since starting chat vending on a cycle with two Tokaris, he has constructed a cemented house and bought some cultivable land in India. He is also paying 4000 rupees per month for his children's education in his home town, India/Bihar. Finally Ram Prit advised me that " Nepalese are not so clever, I don't know why Nepalese are going aboard to earn money." He also exemplified that about 12 Nepalese hostages beheaded by a terrorist group of Iraq called Alsar-al-Sunna (it is because of going aboard for a job).

5.4 Role of other Family Member in generating income

81.0% of the respondents live with their families; therefore SV cannot fulfill all the needs of their families with their nominal earned by selling goods in a few hours a day. So, other family members' income plays crucial role in sustaining their livelihood, particularly in urban areas. Following table shows the role of other family member in generating income;



Of total respondents, 56.9 percent of respondents' other family member are also working to generate income or to support the respondent whereas 43.1 percent of respondents' family have no other alternative source of income.

Most of the respondents' other family member are working in similar occupation as street occupants. Such as ready made cloth vendor, fruit vendor, tea vendor etc. and some of them are as watchman, helper, wage labor etc.

5.5 Total Monthly Income and Expenditure

To analyze the total monthly income of SV, the role of their family members in generating income was also considered in this study. Of the total family members of the respondents, 56.9 percent were also working to generate income for their family, (81.0 percent of respondents are living with their family in Kathmandu). The following table shows the total monthly income of all the household member of the respondents.

Table 17
Total Monthly income of respondents' Family

Total income in Rs.	Respondent	%
<4000	4	5.17
5000-7000	21	34.48
8000-10000	17	27.59
>10000	19	32.76
Total	60	100.00

Source: field survey May/June 2012

34.48 percent of respondents' family earn 5000-7000 rupees per month, 5.17 percent earn less than 4000 rupees, 27.59 percent earn 8000-10000 and 32.76 percent of respondent' families earn more than 10000 rupees in a month. The result shows that the role of family members in generating income to sustain their families' livelihood is vital. A SV cannot earn enough for their entire family member. The following case study emphasis the point;

CASE 7

Doorje Lama, 22, from sarlahi District, a watch vendor who carries watch on his cycle with two Tokari said that "we are eight members in our family. My income level is not sufficient for my whole family. I earn only 4000-5000 rupees per month which is very little for my family. My father also has a meat shop in Maiti Devi and earns more than 6000 rupees a month. Without him I can't fulfill even the basic needs of my family. "Doorje's wife and mother also help in his business.

5.6 Total Monthly Expenditure of respondents' Family

Most of the respondents spend their income for shelter, food, clothing, schooling for their children and some of them also visit the hospital for a health check up. Although, it was tried to collect information on the expenditure on different items, satisfactory data could not be obtained. Therefore, the overall/average monthly expenditure for household members of respondents has been tabulated below;

Table 18

Total Monthly expenditure for all household members

Total expenditure in Rs.	Respondent	%
<4000	16	27.59
5000-7000	29	48.28
8000-10000	9	13.79
>10000	6	10.34
Total	60	100.00

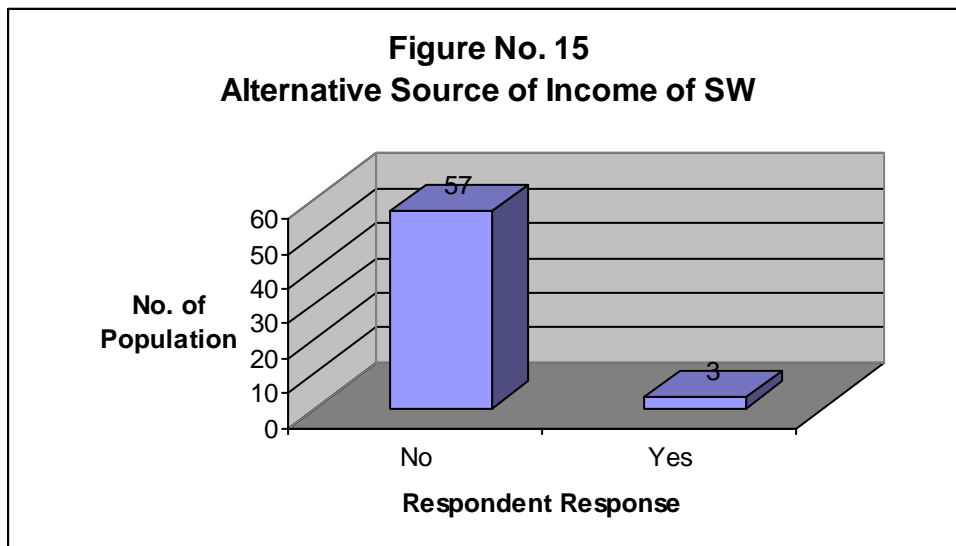
Evidently most of the respondents sent their children to school (most of them have sent them to private school), and they are also very about aware about their health and nutrition.

The above table shows that 48.28 percent of respondents' families are spending 5000-7000 rupees per month for their family, 25.59 percent spend less than 4000, 13.79 percent spend 8000-10000, and 10.34 percent of respondents' families spend more than 10000 rupees for sustaining their family livelihood in Kathmandu.

5.7 Alternative Sources of Income of Respondents

Most of the respondents sell vegetables either in the morning or the evening, and in the daytime they go to buy vegetable. Vegetable are perishable items, so, their condition must be careful and preserved. That is way SV do not have more time to do others jobs. The following table indicates whether respondents have alternative sources of income or not, the information was gathered by a Yes/ No question.

Above table reveals that 96.6 percent of respondents are without any alternative sources of income/job and only 3.4 percent have alternative sources of income/job (wage labor and helper), Except street vending.



5.8 Supports From Place of Origin

As shown in chapter six, the total 72.4 percent of respondents migrated to KMC and 27.6 percent were non-migrants or local, therefore there was a possibility that some of the respondents' relatives were still at their previous place of residency or place of origin. Therefore, whenever they visit are their place of origin, either during the time of festivals or to meet their relatives, they are able to get some kind of economic as well as moral support from their family. Although most of the respondents expressed their view that they are not getting any kind of support from the family in their place of origin, other

respondents were getting support from their place of origin. The results of the survey are showing in table 30.

Table 19
Support from Place of Origin

	Respondent	%
No	31	73.81%
Yes	12	26.19%

Source: field survey May/June 2012

According to the results, among the total migrants 43 of the total respondents 58, 73.8 percent of respondents were not getting any kind of support from their family at their place of origin and only 26.19 percent of respondents were getting some kind of support from them.

Similarly, the total non-migrants 16 of 58, most of them live together with their family in Kathmandu are obviously getting physical, moral and economic support in a considerable way.

5.9 Improvement Observed in Living Standard after becoming SV

Respondents felt a changed in their livelihoods after becoming SV. This was represented by the acquisition of assets or access to additional services from their income from vending. Numeric as well as non-numeric information regarding the assets purchased has been derived to explore the change after becoming SV which is tabulated and described below;

Table 20
Improvement observed in Living standard after Becoming SV

Improvement observed	Frequency
Radio	45
Television	31
Schooling	35
Buying Land	9
Buying or Constructing House	4
Bank Balance	27

Source: field survey May/June 2012

45 frequencies of respondents had purchase Television and 31 frequencies of respondents had purchased radio, 35 respondents were now able to send their children to school. Similarly, 9 respondents had bought or constructed a house either in Kathmandu or in their place of origin or other places of the country and 27 respondents had a bank balance (but they did not want to explore its amount).

Likewise, their feelings towards their changing livelihoods in urban morphology were also derived through conducting a Roadside Group Discussion (RGD) which is described below;

5.10 Income Improved

Comparing their income level at their place of origin income now, they were feeling more positive than previously. They thought that when they were in their place of origin they did not have enough money to fulfill their needs and their agricultural production was insufficient to sustain their livelihoods. But now, although their income through selling goods was not so good, at least they had some amount which they could use in various ways for other activities.

5.11 Improvement in School Enrolment of Children

Most respondents, after becoming SV and earning income thought selling goods were able to send their children to school and it was that most of them had sent their children to private school. In their previous life, they were not able to buy the required stationary materials for their children and there were also no good schools (private schools are considered as good school in their view) for their children. Now, they are in the capital city and earning some amount of money and sending their children in good school. That was why they were happy with their present livelihood compared to previous one.

5.12 Improved Women Status

Even now, in many cases, women's status in Nepalese society is still unfavorable. Nearly all the women respondents felt themselves to be freer and have liberty than was the case at their place of origin. Women who previously were dominated by their husbands, family and society felt happier and more

prosperous than before. When the researcher started to talk with women respondents, at the beginning they felt suspicious and uneasy, but after a few minutes they became very excited talking about their present livelihood. Now they felt that they had some amount of money in their own hands and had full rights to make any kind of decision about their own and business. Similarly, they felt more to work in any kind of felt to livelihood in their own way.

5.13 Feeling of Freedom

Nearly all the respondents were feeling more freedom than in their previous livelihood at place of origin. Because of the rapid development and modernization of urban, it is a different kind of struggle in urban areas to sustain their livelihood. They acquired many techniques and knowledge about their life, livelihood and business which made them freer. Most of the respondents are far away from their family and relatives, therefore, they did not need feel any family pressure in their activities because they could decide themselves about their lives. Most of the respondents felt freedom towards their family, society and their present livelihood and business.

5.14 More Entertainment

According to respondents, when they were in their place of origin there no good facilities for their entertainment and they also had no money to spend for that. However now, they had found many places for entertainment such as, cinema hall, parks, zoo, could enjoy with their families by paying a small amount of money.

5.15 Per Day Investment of Respondent

It was observed that low income or low economic status are engaging in this profession they cannot invest big amounts of money for their from marginalized communities or groups of economically weak people, low class urban poor or urban squatter who are involved in this kind of profession. Most of the respondents invest less than 2000 rupees to sustain their livelihood and they were very happy about their business because they not need to invest much to commence the business and also they did not need to pay any

governmental tax for their vending business. The following case study is representative of the respondent;

Case 8

A 66 Years Old Man, Namely Raju Das From Udayapur, Gaighat, Seem Polite And Happy When The Researcher Started To Talk with him. When He Lost 5 Bighas Of Land In 2049 (Bs) by natural disaster (Flood) he left his house To his son and son-In-law. Since 2049 he has experienced different types of work such as watchman, wage labor and helper but finally he came to the street to sell Pani Puri two years ago. For 15 years he earned money to send to his family and establish watch and a tea shop in Gaighat where other members of his family are now earning positively.

He was very positive about his street occupation because he said that 'we don't need to pay any tax and rent for that, we can earn easily how much we can invest.' And, he was also very happy with his present livelihood compared to his previous one. He said again that, 'I can earn good money by working few hour in a day, and it is very suitable for people like us (old and poor).'

The following table is representative about respondent percent in their businesses;

Table 21
Per Day Investment of Respondent

	Respondent	%
<500	13	22.41
501-700	12	20.69
701-900	11	17.24
901-1100	6	10.34
1101-1300	5	6.90
1301-1500	5	8.62
>1501	8	13.79
Total	60	100.00

Source: field survey May/June 2012

The above table reveals that only 13.79 percent of respondents are investing more than 1500 rupees and the remaining vendors invest less than 1500 rupees per day in their business. 22.41 percent of respondents invest below 500 rupees, 20.69 percent invest 501-700, 17.24 percent invest 701-900, percent invest 901-1100, 6.90 percent invest 1101-1300 and 8.62 percent are investing 1301-1500

CHAPTER SIX

LIVELIHOOD AND OCCUPATIONAL VULNERABILITY

The problem of street vendors is definitely one which cries for a solution for the simple reason that it involves human beings and their basic needs. Although the problem appears unsolvable and intractable, it is not beyond limited and temporary solutions, at least in parts of the city.

On the one hand, we welcome street vendors who offer us the necessities of life on our doorstep and at reasonable prices. On the other hand, we feel that they have no right to be part of our city space. Like the pot-holed roads, the garbage and pollution, we feel that they contribute to the bad look of the city, that they destroy the urban areas.

We need to understand the ground situation as it prevails today in terms of the varying perceptions of the vendors, police and municipal authorities, their legal and professional obligations, the human and socio-economic considerations, in order to discover a common platform and strategy. It would help to sort out the problems of the vendors and the different agencies in the larger public interest. There is a definite need to identify each and every vendor, whatever their mode of operation, in the metropolitan city and to give them some kind of identity through verification.

In fast growing cities like Kathmandu, vending (and hawking) no more remains an unnoticed activity. It is a major source of conflict between city managers and planners on one hand and a large number of vendors and hawkers on the other.

In this context, to explore the real functioning of vending in a city like Kathmandu may help us understand the context within which the activity occurs and the conflict arises.

6.1 Problem faced by street vendors

Being an unregistered and mobile profession, the urban SVs are considered as problem creators and pollution of the urban environment. (See case 10 and 11) On the one hand, they are not very educated and skilled which create problems for them in finding a job and on the other hand there are no legal provisions, allocated space for vending and positive understanding from public agencies. Thus, SVs are facing so many problems while performing their business in the street. The following table indicates whether the SVs' felt that they were facing any problems;

Table 22
Problem faced by street vendors

		Respondent Problem			Total
		No	Not exactly	Yes	
Respondent		8	3	49	60
Percentage		13.79	3.45	82.76	100.00

Source: field survey May/June 2012

Above results reveals that 82.76 percent respondents felt that they were facing problems while vending in the street. According to their response most of them considered that they had problems. Alternatively, 13.79 percent of respondents felt that they were not facing any problems with their business, and 3.45 percent of respondents were not sure whether they had a problem or not. The researcher felt that those respondents who were newly established and those who were suspicious toward the researcher replied as 'not exactly' to the question about whether they were facing a problem or not.

To determine the real problems, the researcher asked a question about the responsibility for the creation of problems of SV before asking about the types of problems. Although research has been derived from the various feelings from responsible persons such as respondents, pedestrians and the metropolitan police etc. the numeric information was collected only from the SVs. One case study regarding their problem was conducted with in an SV and two other case

studies were conducted with metropolitan police and a pedestrian which are described in the following section.

The following tabulation shows the responsibility for the creation of problem to SV while performing their business;

Table 23
Source of Problem

		Respondent	%
Problem created by	No problem	10	17.2
	Authorities	43	72.4
	Local Shopkeeper	2	3.4
	Pedestrians	2	1.7
	Rowdy People	3	5.2
	Total	60	100.00

Source: field survey May/June 2012

72.4 percent of respondents considered that the authorities were the major source of their problems. 5.2 percent considered rowdy people to be their problems, 3.4 percent considered pedestrians to be a problem and 17.2 percent answered that they didn't have any problems as well as there being no source for their problem.

A case study which has conducted with a SV regarding her problems is presented in the box;

CASE 9

Suman Pathak, 45 from Okharpauwa, Nuwakot, had started cloth vending 12 years ago. In the beginning there were no problems but after she had been selling for a few years she had faced many problems from the authorities. They had forced her many times to quit the vending place, thrown away her selling materials many times, she had been arrested 5/6 times by the metropolitan police and they had threatened her many times. She further said that 'I am not satisfied with authorities because they frequently disturb us'. She has two children who are studying and she had to earn for them too, but she was earning 200-400 rupees every day. She thought that it was not sufficient for sustain their livelihood in urban area. Finally she suggested that only being driven away from the footpath and throwing away the selling materials are not good solutions for the problem. Therefore, either the government should provide them a job or manage a fixed space for vending without any disturbance.

Most of the respondents believed that the authorities were the main causes of creation problem but some local shopkeeper and pedestrians are also contributing to boost up their problem. After receiving these answers, it was decided to ask about the authority's feeling toward SV. Therefore, a case study was conducted with a municipal police officer who was seen in New Road gate and the outcome presented in the following box;

CASE 10

A municipal police officer, who was assigned in New Road gate for cleaning up street traffic at 9.30 am. He was in very busy mood. When the researcher introduced himself then he became polite. He said about SV that, "we know their situation, they are poor, they are not employed, they must sustain their livelihood by selling different kinds of goods but we are also responsible for cleaning the city for the city dwellers and city traffic. The municipality has authorized them to sell only up to 9:00 am everyday but they do not respect the rule. That's why we must force them to quit the place. So, sometimes it seems like a riotous situation". He further suggested that "to avoid such type of situations the Government should enforce the rule or it should provide them with a fixed place to perform their business".

Similarly, another case study was also conducted with pedestrian to know their feeling towards SV and the result presented below;

CASE 11

Deepak Raj Joshi, 37 a mature person from Kailali carrying plastic bag said that, "these people (SV) are the major contributors to polluting Kathmandu city". He further said that, "they are completely unaware about the environmental condition of the city. The Government should completely ban such types of activities in the city core area. Because of these people we always have to face traffic jams". But when the researcher asked about the service provided and about the plastic bag which was hanging on his hand then he became dumb.

The researcher also determined the respondents' feeling about the different types of problems which are plotted in table 24;

Table 24
Types of Problem

		Respondent	%
Types of Problem	No Problem	10	17.2
	Cheating or theft	1	1.7
	Disturbances	4	6.9
	Force out to quit the place	20	32.8
	Harassments	3	5.2
	Thrown away selling materials	19	31.0
	Others	3	5.2
Total		60	100.00

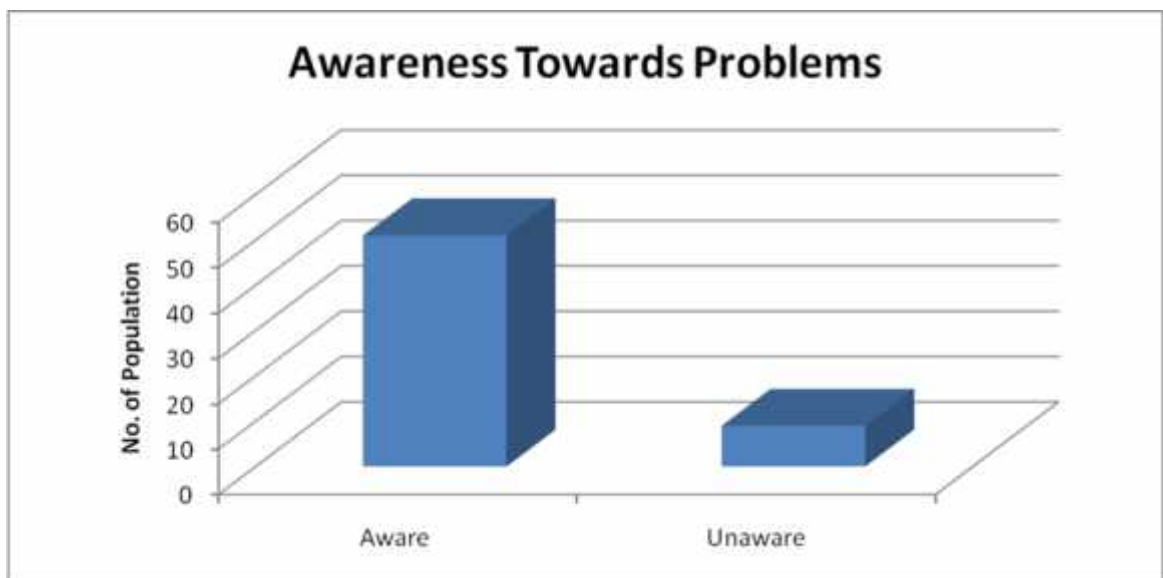
Source: field survey May/June 2012

According to table, 24, 32.8 percent of respondents expressed the view that being 'force to quit the place' was the main problem, 31.0 percent of

respondents considered throwing away selling materials as their major problem, 6.9 percent felt 'disturbance' to be their main problem, 5.2 percent felt 'harassments', 1.7 percent felt 'cheating and theft' to be the major problem while 17.2 percent felt that they had 'no problem'. 5.2 percent of respondents felt that the problem was not being allowed to sell goods in day time which is plotted as 'other' types of problem.

6.2 Awareness toward their Problems

Being a street occupant they are suffering from many problems. On the one hand there are no legal provision to protect them and no fixed location for vending purpose and on the other hand street occupants have to survive in the street by selling goods. The problems related to the street vendors are not ignorable but they could be managed. To manage the problems either the Government should launch certain programmes directed towards SVs or SVs themselves should be aware of their problems and of how to manage them Table 33 indicateds the number of SV who are aware or unaware of the problems that are being faced by all SVs.



An impressive 86.2 percent of total respondents were aware of their problems but the balance of 13.8 percent was unaware. This result would indicate that the respondents are looking for some kind of permanent solution for their problems.

6.3 Occupational sustainability

For any person his/her occupation should be sustainable to sustain his/her livelihood. Although, SVs have many problems while doing about their business most of them think that their occupation is sustainable. They think that even when there is a lack of place for vending they can change the place instead of the occupation. To make clearer a case study is give in the following box;

CASE 12

Srijana Lamsal had started street vending 15 years ago from Kalimati. After a few years, she was displaced from Kalimati and came to ananchowk. She was again displaced for Asan Chowk and went to Anamnagar. After sometime she was forced again to move from Anamnagar to Bangemudah to sell vegetable. Finally, 3 years ago she came to Ratnapark from Bangemudha to sell bag. She said that "we have no other occupation; we must sustain our livelihood through selling bags".

Table 25

Occupational Sustainability

	Occupational Sustainability			total
	No	Not sure	Yes	
Respondent view	10	13	37	60
Percentage	17.2	20.7	62.1	100

Source: field survey May/June 2012

According to result, 62.1 percent of respondents were sure that their occupation is sustainable but 20.7 percent were still confused about whether their occupation was sustainable or not and 17.2 percent answered that their occupation was not sustainable.

When I asked 23 people about their plan, among 23 people nobody could say their fix plan or objective. Everybody stated "let's see where the fortune takes." Information related to occupational satisfaction and dissatisfaction would also help to measure their feeling towards occupational sustainability. Table 26 tabulates the occupational satisfaction of SVVs.

Table 26

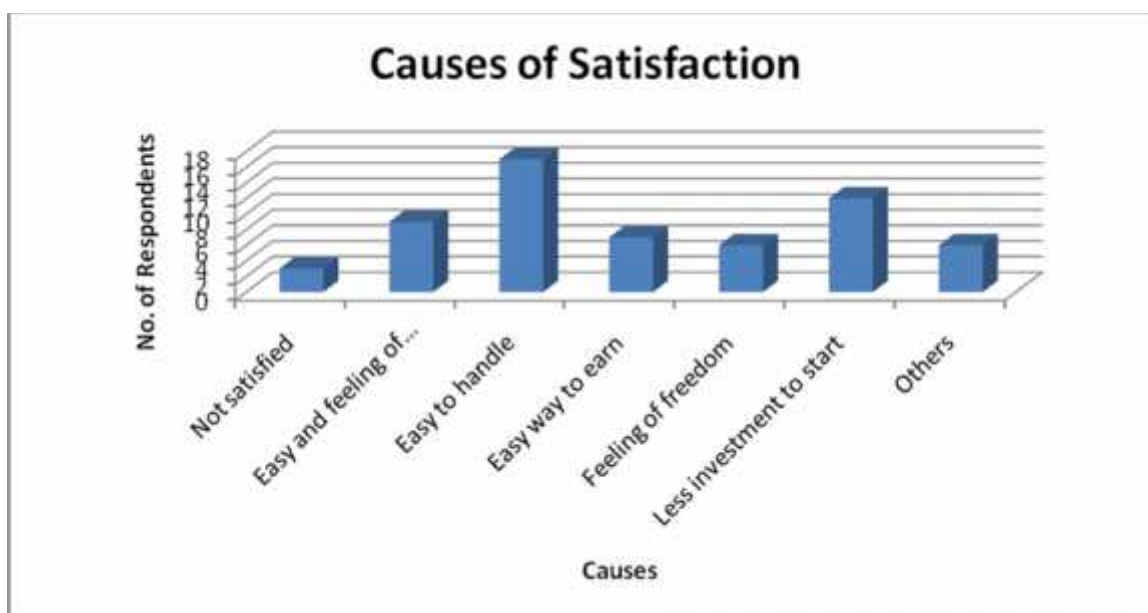
Occupational Satisfaction

Occupational Satisfaction		Total
Not satisfied	Satisfied	
3	57	60
4.4%	95.6%	100%

Source: field survey may/June 2012

95.6 percent of respondents felt that they were satisfied with their present occupation whereas 4.4 percent were not satisfied with their occupation. The total number of SVs satisfied with their present occupation was high compared to the number of SVs dissatisfied in all the study locations.

Although SVs are facing many problems but they are happy with their occupation. The SV were questioned to determine of there might be some factors which make them happy with their profession.

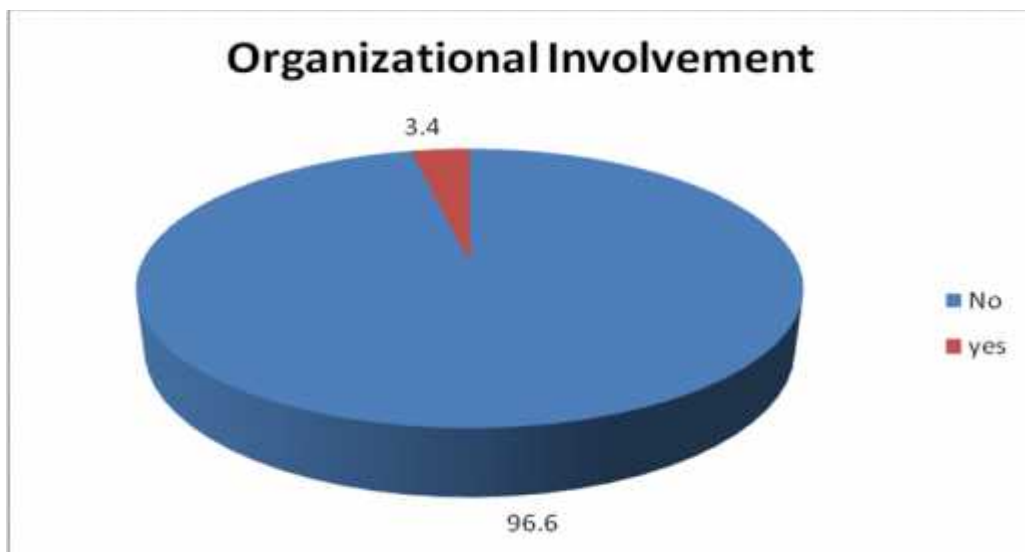


29.3 percent of respondents felt that they were satisfied because their occupation was easy to handle, 19.0 percent were satisfied because of the needs for less investment to start, 15.5 percent are satisfied because it is an easy way to earn, 10.3 percent were satisfied because of the feeling of freedom. The remaining 10.3 percent were satisfied because of other causes such as, they

were able to sustain their family livelihood, they were not dependent, and some of them were satisfied because they thought they were 'eating with doing'. Only 3.4 percent of respondents were not satisfied because they thought they were not earning enough for their needs and it was also very difficult to earn sufficient income through selling in Kathmandu.

6.4 Organizational Involvement

Any occupation could be more sustainable if it was run in an organized way. Likewise, livelihoods of SV could be more simple and sustainable if they had their own organization or they were members of another organization. However, according to this study most of the SVs were not members of any organization and also they didn't have their own organization. The following table represents these results;



The results reveal that 96.6 percent of respondents were not member of any organization and only 3.4 percent of respondents were member of some organization such as Sadak Byapar Sangh and Gfont Nepal.

Those respondents who were members of an organization felt that it was very useful and made them stronger to raise their voice to the Government and metropolitan office. Also they were getting some moral supports to sustain their livelihood and occupation. However, most of the respondents who were not members of any organization were completely unaware about them and

when the researcher explained positive side they said that they were unskilled and less educated, so, they could not create an organization. If there was any organization they really wanted to be a part of that.

6.5 Vending Place Sustainability

As has already been mentioned above most of the SVs indicated that their occupation was sustainable but when we talked about their vending place they became very doubtful and serious about their occupation as well as the vending place sustainability. They always had tension about their vending place with the authorities, vehicles and pedestrian traffic. On the one hand, the city way unscientifically developed and the open space for vending is not enough. On the other hand, vendors and hawkers are increasing day by day. This is not only a problem for Nepal but for all the developing and developed countries of the world. Table 27 shows the respondents feelings towards their vending place sustainability

Table 27
Vending Place Sustainability

Vendors Place Sustainability			Total
Not Sustainable	Not sure	Sustainable	
34	9	17	60
56.89%	15.52%	27.59%	100.00%

Source: field survey May/June 2012

56.89 percent of respondents believed that their vending place was not sustainable where as 27.59 percent felt that their vending place was sustainable, 15.52 percent respondents were not sure about whether it was sustainable or vulnerable. Newly established respondents and those who were suspicious of the researcher said they were no sure about their vending place sustainability but when trying to find out indirectly through other respondents, it became to known that they were very worried about their vending place.

6.6 Relation with Neighbors and Community

City dwellers of the KMC are very narrow minded about SV due to their being in the street, although most of their regular needs are found from SVs but to local residents their relationships and behavior with their neighbors and civil society, most of them answered positively. Table 28 could be representative;

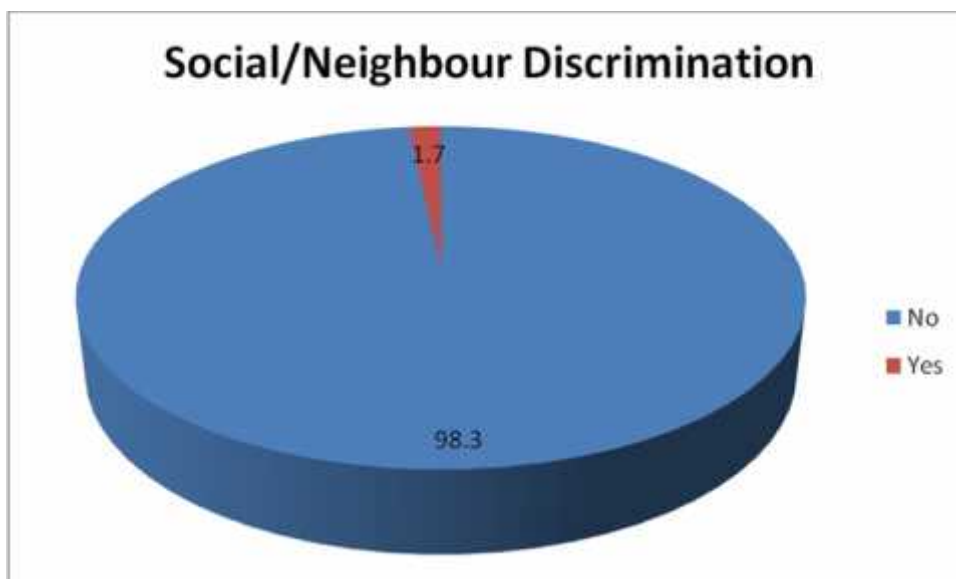
Table 28

Relation/Behavior with Neighbor and Community

Relation/Behavior with Neighbor and Community	Number	Percent
Bad	2	1.7
Good	53	89.7
Neutral	5	8.6
Total	60	100.0

Source: field survey May/June 2012

According to table 39, 89.7 percent of respondents had a positive relationship with their neighbors and communities and their behavior was also positive. If there are any cultural functions or ceremonies, SVs are allowed to participate and SVs are also invited to their neighbors if they are having any function in his/her house. 8.6 percent of respondents said that they had a neutral type of relationship with their neighbor and societies. Although, they have not had any concrete relationship they never tried to discriminate against them and vice versa. Only 1 (1.7%) women respondent felt that her neighbors were not good and that they always tried to dominate her of being a street occupant and she also did not like to make any relationship with her neighbors. Table 42 shows the social/neighbor discrimination to SV;



98.3 percent respondents indicated that their society/neighbors never tried to dominate them for being a SV and they also present themselves as politely as far as possible and in a cooperative way. But one women respondent which comprised 1.7 percent of respondents said that she was dominated by her neighbors and society. Therefore, she felt that because of her profession they did not like her. When I asked her whether your neighbors dominate you she said, "I and my two children (11 year and 9 year) live in a single congested room. I cannot care them due to my business. I always come at night in room and find my children dusty and dirty and everybody looks me in suspicious way." Our society is this she said in an innocent voice. I asked her about her husband and she said that her husband is a truck driver and he could manage only 5/6 times to visit her in a month and that was too the main reason for the negative perception of the society.

6.7 Impact of Street Vendors

Nowadays streets of KMC are filled with vendors. They are positioned at street corners and main road intersections. Street vendors are not limited to Tokari, Doko, Thunse, Kharpan and Thela but extend into bazaars that have occupied yards, streets and sidewalks and have become a socioeconomic reality of Kathmandu.

The success and expansion of street markets have made it more difficult for authorities to deny their legitimacy. KMC has recognized this reality and looking for a concrete solution of the problems.

Generally, it is said by many urban people and local authority that SVs are problem creators and a nuisance due to their unsystematic presence in the city and activities during their business. However, before making any prejudicial statement about SVs, it is necessary to analyze their impact and significance in society and country as a whole. This study analyzed both positive and negative socio-economic impacts of SV on people, society and country.

6.7.1 Negative Impacts of SV

When SVs were asked informally about whether they were causing problems to people and society, most of them said 'no' and only a few respondents said 'yes'. So, most of them thought that they are not causing any obvious problem to people and society by their unsystematic presence and behavior. Probably, ignorance and lack of awareness are the major causes which have made them think so. On the other hand, those SVs who have realized the problems created by them to others, also do not want to control themselves due to lack of strict rules and regulations.

Being small entrepreneurs and doing informal business, most of the SVs were found especially in Ratna Park occupying the street and footpaths of the bus areas of the city, where there were heavy flow of pedestrians and vehicles, in an unsystematic manner. Due to such encroachment on streets and footpaths, a great majority of pedestrians walking through those areas were being disturbed in walking freely without being touched and pushed, likewise, vehicle owners driving their vehicles through those areas also found great stress while driving. Besides pedestrians and vehicle owners, traffic policemen were also found facing great difficulties in managing the proper conduction of traffic in those areas.

Some SVs were also found occupying the space in front of registered or formal shops without getting any permission from the owner of the shop and at the same time attracting the customers of those shops by selling goods at relatively

cheaper prices. As a result the owners of those shops were feeling great discomfort and inconvenience in conducting their business normally.

Some of the SVs were also found polluting the environment of the city by throwing their unsold debris, making unnecessary dirt (especially children of SVs) and by making unnecessary noise. From their practices and behavior the officials of metropolitan Corporation and Local Clubs (especially Ratna Park) were having great difficulty in cleaning and maintain the city and its environment. Similarly, many local residents and pedestrians were being greatly irritated or suffering mentally by such behavior and activities.

Furthermore many children were found being involved in this profession either directly or indirectly along with their family member, not only depriving them of their education but also making them money minded and having negative impacts at early ages.

It is clear from the above discussion, that SVs have definitely created some problems to the people, society and environment by their unsystematic presence and activities.

6.7.2 Positive Impacts of SV

Although, most of the SVs were found creating some degrees of problems to urban people and in society at the local level, their contribution on a local, social and national level cannot be ignored.

In this regard, to some extent, they were solving the problems of unemployment which in the present context is a big problem in Nepal. Today in Nepal, there are many unemployed persons, especially the youth and the Government is unable to employ all of them. In such conditions, they are creating self employment without getting any financial or logistic support from the Government and its institutions. By doing so they are also assisting the Government in alleviating poverty.

They are serving the people of poor and middle classes by selling varieties goods at relatively cheaper prices than registered shopkeepers. By selling goods at cheaper prices they are also raising the purchasing power of the ordinary people and hence increasing the economic activities of the country.

SVs are also providing services by selling their goods on the doorstep of the consumer.

In this way, they have given a message to other unemployed and chance-seeking people of the country that this business could be a good alternative source of income for them. To some extent, this profession has also diverted the youth from their attitude of seeking jobs only, by giving a reasonable profit. Because of the involvement of persons of different age groups and gender in this profession, it can be said that this profession would be an inspiring one to more and more housewives, students and old persons for doing it on a part time basis.

Truly , if managed properly, tax can be collected from them which would also be great value for the concerning authorities to utilize in developing street vending in particular and street occupants in general and in other development works.

We can therefore conclude that SVs are creating some obvious problems such as selling unhygienic goods and expire goods and creating environmental and social pollution but, on the other hand, they are also solving the problem of unemployment, creating bazaar competition and providing services on the doorsteps of the people. Therefore, if their occupation was managed properly and became more regulated, these individuals would be valuable members of society.

CHAPTER SEVEN

SUMMARY, CONCLUSION AND RECOMMENDATION

7.1 Summary

The present study on "Livelihood strategies of Street Vendors of Kathmandu valley". Case studies of Ratna Park explores the livelihood strategies of those people who are sustaining their livelihood through using urban open resources or urban open spaces and their changing livelihood strategies in a rapidly changing urban morphology, and to explore their exposure to the risk and their vulnerability context.

Of the total respondents, 62.07 percent were male and the remaining (37.93%) were female. Newar, Brahman, Kshetri, Tamang, Musalman, Lama and some Tarain ethnics like Kushwaha, Koirj and Yadav were dominant cast/ethnics groups. Similarly, 72.41 percent of respondents were migrants and the rest were non-migrants.

Most of the respondents fell under the age category between of 16 to 45 most of them were literate within various levels of education. 87.9 percent were Hindu, 6.9 percent were Buddhist and 5.2 percent were Muslim.

Among the total respondents 29.31 percent were using Tokari as their mode of selling and 20.69 percent Kharpan, 18.97 percent Cycle, 13.79 percent kept their goods in the ground with plastic and canvas (*Bora*), 13.79 used Doko and Thunse, and 3.45 percent used Thela as mode of selling while performing their business in the street of KMC.

Vending business in the city have become a part of the socio-economic fabric due to heavy increase of population migrated from the surrounding districts and neighboring countries like India. The growth of population both by natural means as well as immigration has brought about an increase in demand daily consumer goods.

Poverty, socio-political condition and natural disasters are the promoting causes in their hometowns to undertake the present vending business in KMC.

Most of the respondents had agriculture as their profession before starting street vending and other was wage labor, service and students as their previous occupation or way of sustaining livelihoods.

More than 51 percent of respondents sold their goods in the evening and 48.3 percent in the morning. Similarly, their selling hours varied between 6-10 hours, >10 hours and <5 hours in a day. 46.55 percent of respondents sell/work 6-10 hours in a day and 29.31 percent worked more 10 hours in a day.

Their monthly income and expenditure patterns range between 5000-7000 rupees for their household's member, and more than 62 percent of respondents earned 101-200 rupees per day with male respondents being able to make more income than female respondents in a day. More than 96 percent of respondents have no alternative occupation to generate income and more than 62 percent of respondents were not supported by their family at the place of origin, but at the same time, nearly 60 percent of respondents' other member of family at Kathmandu were working or supporting respondents by generating income.

Nearly all of the respondents felt some kind of change in life after becoming SV in KMC. Most of them have a Radio, TV and they are now capable of sending their children to school (most of them being sent in private school). They have felt changes (livelihood change) as their income improved improvement in school enrolment of children improvement in women status, feeling of freedom and more entertainment accessible.

But on the other hand, vendors are regularly subjected to mental and physical pressures by city officials. At times this has led to riotous situations, loss of property, or monetary loss. A major problem is that master plans prepared for our cities do not allocate space to vendors/hawkers, as planners blindly imitate the western concept of marketing, ignoring Nepalese traditions. The policy statement of regional development authorities talk of making provision for trading and commercial activities, which unfortunately are interpreted as making provision for rich traders and big business.

There is little or no genuine attempt to accept the poor and disadvantaged as part of the city development process – to accept them as equal and integral

citizens , to develop the city also according to their needs as a society different from the urban, to develop ways through which their disadvantages might be reduced. Quite the opposite; not only are they exploited but their lifestyles and livelihoods are often made illegal, and then even the 'illegality' is exploited.

Nearly 83 percent of respondents felt problems while performing their business in the street of KMC and remaining felt confused and threatened. Cheating or theft, disturbance, forced to quit the place, thrown away selling materials and harassment are the major problems of SV and according to them authorities are major sources of their problems which is followed by local shopkeeper, rowdy people and pedestrians. On the other hand, more than 86 percent of respondents were aware of their problems and they need for a sustainable solution to their problems.

Most of the respondents thought that their occupation was sustainable but their vending place was not sustainable, it was vulnerable. Nearly 97 percent of respondents were satisfied with their profession because of being an easy way to earn through selling goods. Very few respondents were dissatisfied with their occupation because of difficulties to earn through selling goods in the street in the few hours in a day.

Nearly 90 percent of respondents said that they had a positive relation with their neighbors and society although some of them had neutral type of relation. 98.3 percent of respondents had not felt any kind of discrimination from their neighbor and society rather they had two way relationships with their neighbors and society rather they had two way relationships with their neighbors and society.

SVs suggested that their profession would be sustainable if the related institutions are developed in an organized way such as developing organized markets, allocation of a fixed location, no disturbance and allowing them to do business even in day time.

Although SVs are considered as problem creators and playing a role in degrading the environment of urban areas, before making any prejudicial judgment, their impacts should be analyzed properly. Both positive and

negative impacts have been found; providing services, contributing to alleviating urban poverty and unemployment are considered as positive impacts of SV in urban areas. On the other side, selling unhygienic unsystematic activities and presence and making pollution by leaving unsold goods in the street are the major negative impacts of SV in urban areas.

The overall summary of this study has been plotted in Rural Livelihood Framework which was developed by Diana Carney in 1998. Although it was designed for livelihood strategies in many cases it is applicable even to urban livelihood strategies

7.2 Conclusions

Yet this is still not understood sufficiently, the poor as a group are an absolutely indispensable part of a city and of society as it is presently structured. The middle class and the wealth, could not survive without them and their services. The city is totally dependent on them – as dependent and perhaps more so than they are on it. However, the city is not made for the poor; it has evolved not to reduce dependency but to take advantage of it; it is not made so as to enable the poor to improve their condition but rather to serve the wealth and to allow them to enjoy and increase their advantage.

With time passing the number of SV are increasing day by day and the population movement from the various parts of the nation including Kathmandu valley to KMC are also increasing which could cause obvious problems in the future. So, a sustainable solution regarding the problems of SV in particular and street occupants in general are needed instantly. Similarly, in the situation of lack of employment, the number of educated and skilled population is also interested to do commence as street occupants.

Most of the respondents who migrated do not intend to return to their place of origin, they will stay in KMC even in the worst conditions and all the non-migrants respondents could not give up their traditional profession, so, the tension between authority and vendors remains a burning issue to these days.

Economically weak, disadvantaged group, poor and squatters are involved in this profession. Their daily income is very low and they aren't able to fulfill all

their needs for sustaining their livelihood in urban areas. In urban area all the needs are bought with money and laboring (any kind of work to generate income) is the only way to generate income in the urban and the ways of generating income for the unskilled and uneducated people like SV are less in urban areas.

Although most of the respondents felt that their occupation was sustainable at the same time they also felt that their place of vending was vulnerable. But, it is true that for inability of their occupation they really need a place to sell their goods. The positive of pedestrians and local shopkeepers could also help to reduce the vulnerability livelihood of SV.

Problems related to the environment might be seen in the street but this is beyond study. The role of the SV in providing services to the middle and lower class students in the city and their role for boosting urban economy is remarkable.

It's true that SV are sustaining their livelihood in the street of Kathmandu by ignoring authorities and they are coping with the shocks and seasonality by selling goods convenient location with convenient prices.

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RESEARCH QUESTIONNAIRE
(Master level for Sociology/Anthropology)

General Information:

1. Location..... Date.....

Form no. Time.....

2. Title of Street Vending.

Personal Information:

Name of vendor: Age:

Nationality: Marital Status: Education:

.....

Permanent Address: District..... VDC/

Municipality.....

Temporary Address:

3. Property of Vendors in their place of origin:

a. Types of House: Settled Hut No

b. Livestock (in number)

c. Land: Ropani..... Ana..... Bigha..... Kattha.....

d. If any other property.....

Occupation Status

4. When do you come to Kathmandu?

5. What is the cause of entering here?

6. Do you enter with family or alone?

7. When did you start this business?

8. What was your previous occupation?
9. What is the main cause to adopt this occupation?
10. How much money you invested for this occupation at starting point?
11. How much time you involved in this business?
12. If there is your any other family members involved in this occupation? If yes, what types of help that you get from them?

Income and Expenditure:

13. How much profit that you get from the sold goods? (Per day / per month)
14. How much money spends for the following: (in Rs.)

A. Rent for housing.....	B. Study.....
C. Food.....	D. Clothing.....
E. Treatment.....	F. Festivals.....
G. Others	

15. Do you have any loan at present? If yes, how much?
16. Do you save your income? If yes, where and how much?
(Bank / Co operate / Persons)

Problems?

17. What are the problems that you have faced in this occupation?
18. Who used to raise the problem?
19. If there is any discrimination as you are street vendor?
20. If Yes, by who are the sectors?
21. If there is any organization to solves your problem?
22. If Yes, what are the sectors?
23. What is your role in that organization?
 - A. Committee member
 - B. Member
 - C. No
24. What types of help that you get from government level?
25. Do you pay any rent for the place? If Yes, to whom & how much?
26. Who used to carry on this occupation if you are ill?
27. How did you manage your family expenditure if it has to be stopped?
28. Are you satisfied with this occupation?
29. If Yes why?
30. If No why?
31. What did you get / loss after involvement in this job?

32. Will you back to your origin place in your future? What is your plan?

33. What is your attitude towards this occupation?

Suggestions:

34. Do you want to say anything that I didn't ask?