

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Tourism has been adopted in various forms around the world. It is a general term that covers both the supply and demand that is being used. Tourism is defined as an activity of identification of person as a tourist. It is a travel for pleasure. There are a number of ways that the tourism can be defined, and for this reason, the United Nations World Tourism Organization (UNWTO) embarked on a project from 2005 to 2007 to create a common glossary of terms for the tourism. It defines the tourism as "Tourism is a social, cultural and economic phenomenon, which entails the movement of people to countries or places outside their usual environment for personal or business/professional purposes. These people are called visitors (which may be either tourists or excursionists; residents or non-residents) and tourism has to do with their activities, some of which imply tourism expenditure." (UNWTO)

The word tour was derived from the Latin word 'torner' and the Greek 'torons' that denotes 'a lathe or circle i.e the movement around a central point or axis'. However, it covers all the activities done during the trip by a tourist for his living, travelling and returning to the beginning. 'Travel for leisure' purposes have evolved from an experience reserved for very few people into something enjoyed by many. Historically, the ability to travel was reserved for royalty and the upper classes. From ancient Roman times through to the 17th century, young men of high standing were encouraged to travel through Europe on a "grand tour" (Chaney, 2000). Through the Middle Ages, many societies encouraged the practice of religious pilgrimage, as reflected in Chaucer's Canterbury Tales and other literature. Tourism refers to that activity which is conducted for a short period of time; more than 24 hours and less than 1 year; for a non-remunerative purpose.

Tourism is a hospitality business. The word hospitality predates the use of the word tourism, and first appeared in the 14th century. It is derived from the Latin hospes, which encompasses the words guest, host, and foreigner (Latdict, 2014). The word tourist appeared in print much later, in 1772 (Griffiths and Griffiths, 1772). William

Theobald suggests that the word tour comes from Greek and Latin words for circle and turn, and that tourism and tourist represent the activities of circling away from home, and then returning (Theobald, 1998).

Today, tourism is one of the largest and dynamically developing sectors of external economic activities. Its high growth and development rates, considerable volumes of foreign currency inflows, infrastructure development, and introduction of new management and educational experience actively affect various sectors of economy, which positively contribute to the social and economic development of the country as a whole. Most highly developed western countries, such as Switzerland, Austria, and France have accumulated a big deal of their social and economic welfare on profits from tourism. According to recent statistics, tourism provides about 10% of the world's income and employs almost one tenth of the world's workforce. All considered, tourism's actual and potential economic impact is astounding. Many people emphasize the positive aspects of tourism as a source of foreign exchange, a way to balance foreign trade, an "industry without chimney" in short, manna from heaven.

In the context of Nepal, Nepal itself is a touristic country. It has been a major economic sector covering around 9% of GDP (WTTC, 2015). This industry has provided the employment for a large number of people. A traditional quote "Athithi Devo Bhava" rightly represents Nepal's emphasis for the tourism. Nepal's natural and cultural heritages boast a huge potential to the fostering of this industry.

The tourism is a combined phenomena of several components. Various factors and components have incorporated in this industry. Regardless of these impacts and contributions, they have been an important part of the tourism itself. One among them is the 'Hawkers'.

Hawkers, in general is person who sells goods informally in public places (Street Vendors in South Asia: A review, 2005). They are considered to be the secondary components of tourism industry. They are an inevitable part of the Tourism of Nepal. Unemployment is the primary factors of hawking, whereas the ineffective enforcement of the rules and regulation is helping the hawkers grow up. Their informal way of business has not come in the governmental tax system thus, a

considerable sum is being evaded while their disturbing activities and forceful way of selling the goods to the tourists are affecting the tourism and its philosophy. In addition, being untrained, the information given by them may mislead the tourists to the delusion and buying low quality goods, which is a severely damaging factor of the tourism, meanwhile their innocent activities could be a major attraction for the tourists so that they can not stop taking some snaps.

Tourist Police and other authorized government bodies are responsible to regulate and control their activities to make tourism more disciplined. But they seem reluctant to accomplish their responsibilities, however, their little efforts are also not giving significant outcomes in order to control hawkers. To some extent, and for some tourists, hawkers' presence have been found beneficial but more often than not, their disturbing activities, false information and exaggeration methods of business benefit only them, not for the entire tourism. Its negative impacts on social, economic and cultural sectors may be vastly damaging and restricting in the development of tourism.

Thamel, is a key tourism hub of Nepal. Within a small periphery, thousands of tourism related service, goods and business are established. Thousands of domestic and international tourists visit everyday. It serves as a fundamental point of the tourism in Nepal. Meanwhile, Thamel is equally a business point for hawkers and street vendors. Thamel holds the hawkers as equal as the numbers of the tourists. It has some positive aspects as well such as it is providing employment for thousands of people and it serves tourists in cheap price, but in larger frame. But it is damaging the tourism of Nepal in general and of Thamel in particular. This research is attempting to identify the impacts of the hawkers at the Thamel.

1.2 Statement of the Problem

Tourism Industry includes numbers of components comprising both from the private and the governmental sectors. Principally, those agencies and components are established and formed with the aim to support the development of the tourism. But at the hindsight but apparently, hawkers have been an important component of Nepalese Tourism. They are not any legal part of the tourism. However, in Nepal, control and restriction over their activities is seemingly difficult. Hawkers have developed as the

primary problem of tourism. The overcrowd of the hawkers has created problems rather than facilitating. Thamel, is not an exception, in this regards. Thus, this research has tried to answer the questions of the following problems.

-) What is the 'Hawker'?
-) What are the impacts of hawkers on the Tourism Industry of Nepal?
-) What are the measures to control or manage the problem of the hawkers?

1.3 Objectives of the Study

This thesis is primarily focused on the impacts of the hawkers in the tourism of the Thamel. Beside this, the objectives of undertaking this research are as follows;

-) To analyze and study the behavior of hawkers.
-) To study the problems created by the hawkers in different sectors of the tourism based at the Thamel.
-) To suggest concerned agencies and stakeholders for the sustainable solution of this problem.

1.4 Significance of the study

Due to the lack of survey and study from the concerned agencies, to find the authentic statistics related to the hawkers and their activities is very difficult. Thus, this research will be a reference point to study, plan and manage the hawkers not only in Thamel but in other places as well. The study will help to know and provide essential information about the impact of hawkers in tourism. The outcome of study will also be helpful to arrive at the suggestive measures for developing the responsible tourism.

1.5 Limitations of the Study

There is not any authentic survey or study about the hawkers in Nepal. There are numerous articles and literatures about the tourism of Nepal but none has presented any details about the hawkers and their impacts on the tourism. Being a tourism hub of Nepal, Thamel contains a large numbers of the hawkers. It's a very difficult to find out the iraccurate number and business, as they frequently change their location and business. Thus, the research has the following limitations:

-) This research covers the statistics of the Thamel only.
-) This research covers the hawkers population and activities only of two months (January and February of 2017)
-) This research is based on the statistics obtained from different but limited sectors of tourism at Thamel.
-) For the sampling purpose, each of 20 hawkers, tourists and businessmen are taken.
-) For some data, internet and the reports from the government agencies are used as the secondary sources of data.

1.6 Research Methodology

The research is based on the analytical study of impacts of hawkers and their activities in the tourism. This analysis is supported by the descriptive presentation of primary data and field research and also the secondary data available in various sources. Field research, internet, books, reports, articles and journals are the resources of data while the researcher also heard the views and concepts of the related stakeholders. This is primarily focused on the impacts of hawkers' activities in different sectors related to the tourism. These impacts are derived through the analytical methods. The primary data are incorporated to support the deduction. Hawkers population in and around Thamel was counted from field survey. Interview of related stakeholders such as, hawkers themselves, police, businessmen and tourists have been taken through prepared questionnaire. The sampling was taken from random and selective methods from hawkers, businessmen and tourists to study the different economic, social, environmental and behavioural aspects on hawkers, tourism and tourists. This analysis is further tried to prove and support from additional data and views from the related agencies of government, experts and stakeholders. While collecting the data, following sources are used;

1.6.1 Primary sources

Primary sources are always authentic source for a researcher to make the research authentic and more reliable. Researcher have used following methods of data collection as primary sources. They are as follows:

-) Field Survey

To collect the possible authentic data of hawkers field survey for four times in two months (January and February) and four times in a day is done in every streets of Thamel during the reaserch.

) Interview and Questionnaire

20 tourists have participated to understand the views of the tourists towards the hawkers' behaviour, 20 businessmen of Thamel have participated to find the views of their impacts on the business and 20 hawkers engaging in different business were used for the sampling to find out their income, involvement in unions and views towards their contribution in tourism

) Unpublished Resources

Some unpublished data from tourist police, Thamel tourism developement council are taken as the supportive data for this research. Reasercher found very helpful while he was looking for the help from those sources.

1.6.2 Secondary sources

Primary sources are only not enough to find the status of hawkers and their impact on tourism of Thamel. To make it a complete reaserch diferent secondary sources like internet and websites, books, journals, articles, and reports are taken as sources for this research:

) Internet and Websites

Internet has been integral part of our life now a days, it is a most powerful tools for the study of any aspects, so to make this research strong help of internet and websites is taken mean while researcher is concerned about the reliability of internet and websites, and have tried to use only formal and authentic sources only.

) Books, Journals, Articles and Reports

There are thousands of books and journals are found about tourism of Nepal likewise many articles and reportes too. Some books and articles of famous author are the source of this research.

1.6.3 Research Design

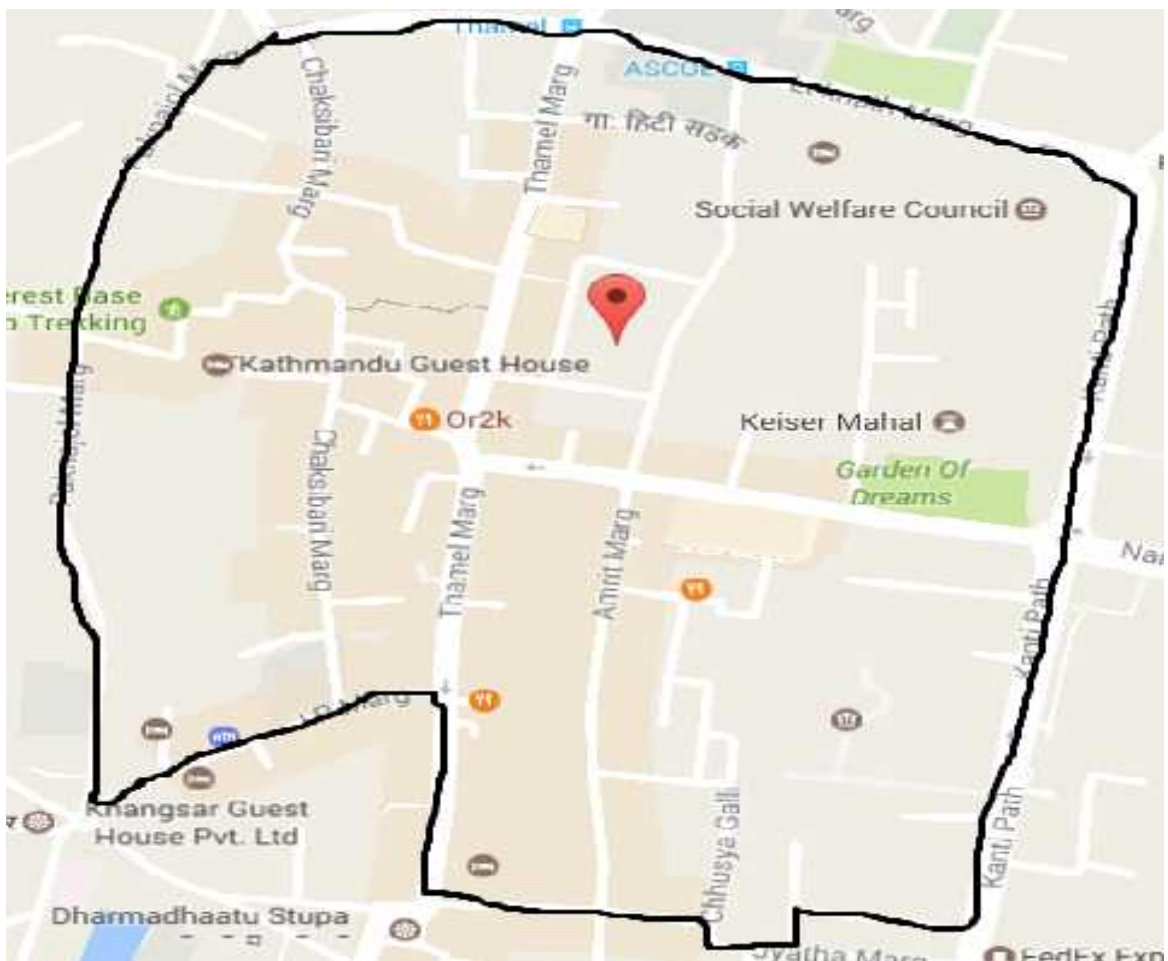
The research has been carried out through the analytical appraoch. The analysis is supported by the primary and secondary data. It has tried to figure out the imperical

conclusion of present situation of hawkers, their impacts on various aspects, their problems and issues and control and management framework.

1.6.4 Research Area

This research has been carried out at the area of Thamel only. The map presented below covers the research area. Data, activities outside of black border are not included in the research.

Map 1.1 – Thamel Area



(Source <https://www.google.com.np/maps/@27.7150086,85.3078937,16z>, retrieved on 25 Feb 2017)

1.6.5 Sampling Procedure

Selective sampling was taken from hawkers and businessmen while random sampling was taken from the tourists.

1.7 Literature Review

Tourism is one of the most important sectors of Nepalese Economy. There are many books and articles available about the Nepalese tourism but very superficial explanation and information can be found about the hawkers and its impact on the tourism. Some of the selected literatures have been presented in this section as its relevancy.

Mill, R.C. and A.M. Morrison, (1985) in their book entitled *The Tourism System* has stated both positive and negative socio cultural impact of tourism. The writer states that the tourism will keep culture alive. In some cases, traditional ways and goods may be re-stored because willing buyers (tourists) can be found. However, this book does not explain hawkers and their impact in tourism.

Prakash, A.R. (1996) in his book entitled *Kathmandu and Kingdom of Nepal* basically regarded as a guide book providing details about the background of the area of study, in terms of people, art, architecture and places of tourists etc but he has not pointed out the problems of hawker's in Thamel.

Kunwar, R.R. (1997) in his book entitled *Tourism and Development* has describes about tourism, nature and scope, tourist typology, tourism typology, anthropology of tourism, cultural tourism, art and authenticity, tourism traditions, impact and many more but he fails to adress the hawkers and their impact.

The Government of Nepal (1999) enacted *Sthaniya Swaetta Sashan Ain 2055*. This law governs the issues of hawkers and this authority is deputed to the Municipality. In article 137, and article 165 (C), (D) and (E) the provisions relating to the street markets and punishment are provided. Although, this law has a big gap, as it is not able to address all recently emerged issues of the street vendors or hawkers.

Satyal, Y.R. (2000) in his book entitled *Tourism in Nepal* has mentioned about tourism in Nepal. In this book the author has mentioned various aspects of tourism in Nepal such as evolution of tourism in Nepal, tourism administration in Nepal, hotel industry in Nepal, the economic impacts of tourism in Nepal, and the future of

tourism in Nepal. On 11th chapter he has described about the socio cultural impacts of tourism in Nepal.

Modi, S. (2001) in her book titled *Tourism and Society* has stated various impacts that tourism brings to the society and culture. She has stated that, the social and cultural impacts of tourism contribute to change in value, systems, individual behaviors, family relationship, collective lifestyle, safety levels, moral conduct, created expressions, traditional ceremonies and community organizations.

Bhowmik, S.K. (2005) in an article of title *Street Vendors in Asia* has given precise definition of hawkers. His argument regarding the circumstances that led to the people in hawking is very relevant to the context of Nepal. Although, the statistics of hawkers of Nepal is not presented in this book, but from the data presented here of various countries and cities such as Bangladesh, Singapore, Malaysia, Manila, Hongkong, India, Seoul, Hanoi etc. prove that the problem of hawkers is a common problem of Asian countries. The author also figures out that there is a big necessity of study about the socio-economic conditions of the hawkers.

Bandyopadhyay, R. (2009) in an article of heading *Hawker's Movement in Kolkata, 1975-2007* published in Economic and Political Weekly, Vol. 44, No, 17 has analyzed the hawkers' movement to counter the efforts of the government to remove the hawkers. The Operation Hawker, 1975 was an operation making efforts of the removal of hawkers conducted by Calcutta Municipality. To counter that effort hawkers had conducted the movements against the establishment. The author has analyzed this operation, hawkers' movements, promotions of hawkers' unions and relation of hawkers and retailers.

Government of Nepal, Ministry of Culture, Tourism and Civil Aviation (2009) has published a book entitled *Tourism Vision 2020*. The book, in its goal aims to increase annual international tourists arrival to two million by 2020. This book has analyzed the strong point, weakness, opportunity and threats on the development of the tourism of Nepal. The plan has envisaged to develop tourism epicenter in 18 districts of the country. To fulfill the objectives, the book has given 6 strategic plans. As per the plan, Nepal Tourism Year 2011 was observed.

Shrestha, N. (2013) in a thesis entitled *A Study on the Street Vendors of Kathmandu Municipality* submitted to Faculty of Management/Women Studies, Tribhuvan University and published in *Pertanika Journals* has given a research on the street vendors of Nepal. In this research paper, the researcher has analyzed the factors that led to the people to street vending, their income and expenditure and their health condition. The research is a good reference for the study of hawkers or street vendors about their educational, health and family and sociological situation.

Sunar, G.B. (2014) has published an article on the heading *Sex in the City* in *The Kathmandu Post* which has highlighted the illegal sexual activities of Thamel. According to him, illiteracy and poverty are the main reasons that lead Nepali girls and women to caught into sexual activities. The author also has given the figure of annual women trafficking in international market and has emphasized legalized sex market within the country as well but he did not raise his voice for legalized and systematic arrangement for the hawkers of Thamel.

Kharel, S. (2014) in a report published in the *Kathmandu Post* reads that the government in the cooperation with Kathmandu Municipality has designated 10 spots to run the business for agitating street vendors and hawkers as the government had banned the street markets from 27 Feb, 2014. Most of the location are allocated with time schedule. The news also reports other demands of the hawkers as well.

World Travel and Tourism Council (2015) has published a report entitled *Travel and Tourism, Economic Impacts 2015, Nepal*. The report has presented the fact and statistics of tourism relating to the economic sector of Nepal based on the tourist arrival in 2014. The contribution of the tourism in GDP, employment, export and investment provides handy knowledge while it has also ranked Nepal amongst the Asian countries in various economic factors such as absolute contribution, relative contribution, real growth, long term growth etc. It has also projected the estimates and forecasts for the upcoming years. It has not considered the big amount that is spent by tourist when they bought products from the illegal sources like hawkers.

Overseas Security Advisory Council, Bureau of Diplomatic Security U.S. Department of State, Washington, D.C (2016) in a report entitled *Nepal 2016*

Safety and Crime Report says that the crime in the tourism sites has increased by 21% than previous years. It has also analyzed the other aspects of safety situations of road, transportation, terrorist threat, political, religious and ethnic violence, civil unrest, environmental hazards etc. Meanwhile it ignored the fact of hawkers as they are secondary component of tourism and must be studied under social problem.

Government of Nepal, Ministry of Culture, Tourism and Civil Aviation (2016) has published a report entitling *Nepal Tourism Statistics 2015*. In this report, different fact sheets have been presented. Based on this report, the tourism arrival in 2015 was decreased by 32% but due to the increased per day expenditure, this decline did not affect on the collection of revenue. A total number of 538970 tourists have visited in Nepal in 2015 and from them 488030 thousand US\$ was collected. Money expended by tourists might not have been incured that they bought from hawkers.

Government of Nepal, Ministry of Culture, Tourism and Civil Aviation (2016) has published a book entitled *Nepalko Rastirya Paryatan Ranatik Yojana, 2016-2025* as a strategic document for overall development of the tourism in Nepal. Five year action plan and ten year vision looks forward to face the challenges for first five years with numbers of strategic plans. However, in this strategic plan, the book remain silent regarding the hawkers and their management. It has overlooked the negatives impacts on the tourism due to the hawkers if there are.

1.8 Organization of Chapters

After the information collected from the primary and secondary sources, the research paper will be presented in the various chapters. Please find the chapters as follows:

- Chapter I –Introduction
- Chapter II –Tourism in Nepal and the Hawkers
- Chapter III –Impacts of the hawkers in the tourism of Thamel
- Chapter IV – Control and Management of hawkers
- Chapter V – Summary, Conclusion and Recommendations

CHAPTER II

TOURISM IN NEPAL AND THE HAWKERS

2.1 Understanding the Tourism

Tourism in layman understanding is a theory and practice of touring with the various purposes such as pleasure, trade, study, research, sports and so on. Mathieson and Wall (1982) created a good working definition of tourism as "the temporary movement of people to destinations outside their normal places of work and residence, the activities undertaken during their stay in those destinations, and the facilities created to cater to their needs."

According to Macintosh and Goeldner (1986) tourism is "the sum of the phenomena and relationships arising from the interaction of tourists, business suppliers, host governments and host communities in the process of attracting and hosting these tourists and other visitors."

Thus, the tourism is a collection of activities, services and industries that delivers a travel experience, including transportation, accommodations, eating and drinking establishments, retail shops, entertainment businesses, activity facilities and other hospitality services provided for individuals or groups traveling away from home (UNWTO)

The men or women who travel domestically or internationally are called the Tourist.

2.1.1 Categories of the Tourism

On the basis of location, tourism is of two types, Domestic and International. But from the viewpoint of purpose, tourism can be categorized in numbers of types such as, cultural, social, religious, sport, trade and so on. In this section, domestic and international tourism are described in brief:

Domestic Tourism - Domestic tourism involves trips made by local residents within their own countries. Example: A Nepali, who lives in Dharan takes a trip to Mustang.

International Tourism - International Tourism involves trips between the two countries. To a certain country, a visit by residents of that country to another country is his/ her outbound tourism; a visit to that country by residents of another country is his/her inbound tourism. Example: Trips between Nepal and Bhutan. Nepal as the point of origin/point of destination: Visits made by Nepal residents to Bhutan are Nepal's outbound tourism; Visits made by Bhutanese to Nepal are Nepal's inbound tourism. International tourists are those who travel to a country other than the one in which they normally live.

2.2 Tourism in Nepal

Nepal is a touristic country. Within a small stretch, Nepal contains incredible geographic structure, natural diversity, religious and cultural heritage, which provide a unique opportunity for the tourists for experience and exploration. Nepal offer a wide range of tourism which include environmental and archeological research, adventure, religious and cultural study and typical holiday and pleasure.

Including the tallest peak of world, Mount Everest, 8 out of 10 world's highest mountains are located in Nepal, asserting as the hotspot for the mountaineering, rock climbing and other adventures. Annapurna Conservation Area and Khumbu- Mt. Everest region offer world's best trekking experience while the Chitwan National Park and other 15 National Parks and Wildlife Parks are renowned for Jungle Safari, Bird watching and particularly for One Horn Rhinoceros and Royal Bangal Tiger. The all-weather river gives the best adventures of white water rafting.

Nepal is equally renowned around the globe for the cultural tourism. Within the Kathmandu Valley, 7 world heritage sites are located, they are the places of attractions to see, observe and study the Nepalese ancient arts and crafts. The birthplace of Lord Buddha, Lumbini in the south, is a place possessing typical identification. The religious pilgrimage and the archeological research in and around

the Lumbini is the subject of curiosity for every people. Other religious sites in different places of Nepal are the attraction points for the domestic and international tourists.

Nepali people are well known for the bravery and the hospitality. The custom, traditions and rituals of Nepali societies also possess unique characteristics, therefore entire Nepal itself is a place for the tourism. Nepal is also a place of celebration. Typical Nepali cuisine, mountain sports, Ultra run, cycling, biking are the bona fides of the Tourism of Nepal.

Tourism is the main source of foreign currency of Nepal. It's a fundamental of the economy of Nepal. In the fiscal year 2015, 538970 tourists have arrived in Nepal albeit least numbers in last 5 years but Nepal collected 488030 thousand US\$ revenue in 2015 (Nepal Tourism Statistics, 2015), which is slightly higher than previous year despite steep fall in arrival but due to increased average per day expenditure. The contribution of tourism in GDP is 8.9% in 2014 and 9% in 2015 (WTTC, 2015). It's also a major source of employment for the Nepali people. As of 2015, the trained man power in tourism sector has reached up to 60545 and approximately 4, 26, 500 (WTTC, 2015) people are directly employed in this sector.

2.2.1 Development of Tourism in Nepal

The history of the tourism is as old as the human civilization. In ancient period, people would walk from one place to another in the search of the food, water and shelter. Later, people started to use animal to travel. The development of the tourism is directly affected by the invention of the technology. As the mode of transportation developed, slowly people used wheeled and shailing equipments to travel. In the modern age, human beings have got modern and sophisticated means of transportation, hence, the tourism has become a global phenomenon.

In context of Nepal, It has long been a destination of travelers. Along with the other Himalayan regions, Nepal has had a tradition of pilgrimage and trade dating back to long before the Indian Emperor Ashoka's famed 250 B.C (Stevens, 1988). It is said in history that the King Prithvi Narayan Shah had exiled the Christians Prophets from Nepal after conquering the Kathmandu valley, which proved that the European had

come in Nepal years earlier than the unification of Nepal. During the Shah and Rana regime, Nepal remained as a hinterland of mystery because only the British Residents were allowed to travel in Nepal with severe restrictions on movement. Few archeological teams, occasional official guests for tiger hunting, recruiting officer of Gorkhas were the few Europeans visited in Nepal during that period. Nepal was a land forbidden for Europeans than Tibetans (Stevens, 1988).

In the late 1940s, due to the civil unrest in Nepal against the Rana regime, in order to find the allies, they allowed a team of American and French mountaineers to explore Everest and Annapurna Area respectively. In this sequence, Maurice Herzog and Louis Lechenal climbed Mount Annapurna and Tenzing Norgay and Edmund Hillary conquered the Mount Everest for the first time in 1953 (Wikipedia). After the overthrow of the Rana regime, little bit more but very limited expeditions were allowed over the next decade (Stevens, 1988). Tourist visa was not granted until 1955. The inauguration of the Tribhuvan International Airport (Though it had started civil aviation since 1949 as Gauchar Airport) and the initiation of granting tourist visas and incorporation of Royal Nepal Airlines in 1958 slowly increased the arrival of the tourist. In 1962, the arrival of tourist was 6,179 (Stevens, 1988). Since then the record of tourist arrival had begun.

After 1960s Nepal's tourism changed dramatically. The establishment of international standard hotels and mushrooming of local inns and restaurants, upgrading of the TIA and the lifting of restriction in some mountain region in 1964 boosted the tourism of Nepal in hefty numbers. In 1969, high-powered Nepal Tourism Development Committee was formed by the Royal proclamation, which would be chaired by two princes (Stevens, 1988). In the decade of 1970s, the trekking also increased in considerable numbers. By this decade, tourism had already become the leading growth industry of Nepal. Over a decade of 1970s, the increase of tourist arrival was 239%.

The development of the tourism kept growing in the subsequent years with the introduction of new technologies, transport facilities, variation of events. In 1988, Thamel Tourism Development Council established solely focusing in the development of tourism of Thamel. That paved the way for public-private cooperation in tourism helping this industry become a fundamental part of the Nepali

Economy. Successful observance of Visit Nepal 1998 campaign created awareness towards the tourism. The Civil Aviation Authority of Nepal (CAAN) and Nepal Tourism Board (NTB) were formed in 1999 (Tourism Vision 2020) envisioning the development of the tourism. Up to 1999, Nepal had never seen fall in tourist arrival but as the internal conflict reached at the peak in early 2000, the tourist arrival also declined as low as 23.7%. That continued for following 4-5 years. The end of conflict revived the tourism. As a result, in 2007, the increase rate of the tourists arrival increased by 37.3%. The difficult political environment led to the inconsistent development of the tourism. In 2011, Government of Nepal celebrated ‘Tourism Year’ targeting to receive 1 million tourists. But only 7,36, 215 tourists came in Nepal. In 2013, tourist arrival slightly degraded but 2014 became a very good year for the tourism, in 2015, the arrival of the tourists heftely declined (Nepal Tourism Statistics, 2015).

2.2.2 Tourism in 2015

2015 is the shocking year for the tourism in Nepal. The devastating earthquake of april 2015, Terai unrest and subsequent four months long Indian blockede were the causes of decline of tourist arrival in Nepal. The arrival of the tourist declined by 32% than previous year. However, due to the increase in the average stay and per day expenditure, the collection of the revenue (USD 4,88,030 thousand) was slightly higher than 2014.

Table2.1 – Arrival of the tourists in Nepal in 2015

Indicators	2014	2015	% Change
Tourist Arrival by:			
Air	585981	405995	-31
Land	204137	132975	-35
Total	790118	538970	-32
Average Length of Stay	12.44	13.6	6

(Source: Nepal Tourism Statistics, 2015)

Holiday and pleasure is the main purpose of the visit to Nepal. Unfortunately mounteering and trekking has declined by very high rate. The following table shows the purpose of visit of the tourists who came in Nepal in 2015.

Table2.2 – Purpose of Visit of the tourist in 2015

Purpose of visit	2014	2014	% Change
Holiday/Pleasure	395849	386065	-2
Pilgrimage	98765	14996	-85
Trekking & Mountaineering	97185	9162	-91
Official	32395	21479	-34
Business	24494	20876	-15
Conference/Conv.	13432	9038	-33
Others	53728	77354	44

(Source: Nepal Tourism Statistics, 2015)

2.3 The Hawkers

‘A hawker is a vendor of merchandise that can be easily transported; the term is roughly synonymous with peddler or costermonger. In most places where the term is used, a hawker sells inexpensive items, handicrafts or food items. Whether stationary or mobile, hawkers often advertise by loud street cries or chants and conduct banter with customers, so to attract attention and enhance sales’ (http://en.m.wikipedia.org/wiki/Hawker_trade retrieved on 21 Jan, 2017) Hawkers are not authorized and legalized persons likely to do business activities but they have been an inseparable part of the tourism in almost everywhere. More prominently, in the poor countries where law enforcement is poor, the business of hawkers has been seen grown up. In Neplease there is no particular term for hawker it is generally understood as Ghumante Byapari.

Hawker is a person who sales goods and commodities to travelers on the street by shouting and advertising the products. They may range from the people who sell their products to tourists to the ones who persuade tourist to buy their services. Although, they are not authorized to sell their products and services, they often throng at touristic spots and forcibly try to persuade the tourists to buy their products and services. But the quality and authenticity of the products and services they sell is often questionable. Exaggeration about the products they try to sell and their made up stories on some heritage sites and other false information not only may trick the tourists into buying their products but also devalue the importance of such monuments by passing wrong information to the tourists or visitors.

A hawker is broadly defined as a person who offers goods and services for sale to the

public without having a permanent and legal existence to sell. Hawkers may be stationary in the sense that they occupy space on the pavements or other public/private spaces or, they may be mobile in the sense they move from place to place by carrying their wares on push carts or in baskets on their heads (Bhaumik, 2005). They may be seen changing their business frequently as per the season as well.

2.4 The Hawkers in Nepal

Thamel is the major tourism centre of the Nepal. Although, its not any religious, cultural or natural place but its location and services available at Thamel attract tourists. Attractive night life, international standard hotels and restaurants, travel agencies and information centres, mounteneering goods and souvenirs items can be found at the same place. It represents the standard and status of Nepali Tourism. But, with its separate identity, it is being challenged by the problems of hawkers or street vendors against its standard goods and services. Besides selling low qualities goods and comodities, its disturbing the tourists and damaging the environment of the Thamel. It has now turned as a challenge of whole Nepali Tourism, not only of the Thamel.

Flipping through the history of the street vending, it is as old as the history of mankind. However, there has not been any specific study in Nepal. But Haat Bazzar, Mela Parba etc. are the traditional celebrations of Nepal where people used to sell their surplus products. Some cities in eastern Nepal are named after such Haat Bazar, like Budhabare, Sanischare, Aaitabare etc. The routine Haat Bazars and occasional festivals were not sufficient to provide livings for the people, particularly those who did not have regular income sources. That situation led people to go to the street, open space, house to house carrying their products. Some of them have remained yet as tradition of particular communities, such as Khokana people sell Mustard Oil taking it house to house, Newar farmer of Kathmandu sell vegetables etc.

After the democracy was reinstated in 1990, Nepal adopted the policy of liberalization and privatization (Shrestha, 2013). That policy offered normal people to be engaged in self-employment making it full or partial source of income. Increasing

unemployment and lack of academic and technical ability pushed normal people to the informal sectors for the survival. Street Vending or Hawking became the most viable profession which needs low investment and offers low returns. Since the armed conflict ruled over the rural region, the migration to the Kathmandu and other local city escalated with high rate in order to find safety and employment. That internal influx led the stiff peak up in the street vending and hawking.

Following table shows the records of hawkers' population in New Road, Ratna Park, Old Bus Park, Bhotahity, Sundhara, Bagbazar, Judda Salik and Khichapokhari taking from a study of the Kathmandu Metropolitan City of 2007.

Table 2.3 – Hawkers' Population of New Road, Ratna Park, Old Bus Park, Bhotahity, Sundhara, Bagbazar, JuddaSalik and Khichapokhari

Nature of goods	Male		Female		Total	
	Freq.	%	Freq.	%	Freq.	%
Ready-made goods	856	58	630	42	1486	100
Vegetables and others	57	35	106	65	163	100
Push cart and cycle	64	65	34	35	98	100
Tea and lunch	50	61	32	39	82	100
Total	1027	56	802	44	1829	100

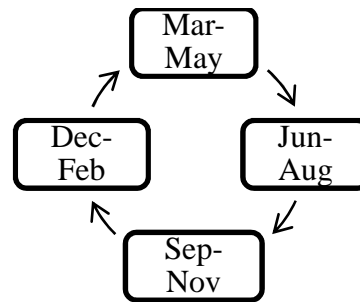
(Source: The Kathmandu Metropolitan City office, 2007)

This statistics may not be relevant at present, because over a decade the population of street vendors has increased significantly and the new vending spots have been made. However, this data helps to analyze the population of people engaged in hawking business.

2.5 Hawkers' Population at Thamel

Based on the climatic condition of Nepal, Nepal basically does have 4 tourims cycles.

Figure 2.1 - Tourism Cycle of Nepal



The cycle of March to May and September to November is warm and dry, so these two cycles are considered 'season' while June to August is rainy and hot and December to January is cold. These two cycles are not called 'season'. However, in winter also there are always opportunities for conducting cultural heritage tourism.

The reason of explaining the tourism cycle is hawkers' business at Thamel more or less depends upon the arrival of the tourists. Since, this research has been carried out during the winter season (January and February), thus the population of hawkers counted may be lower than it actually is in peak tourism season.

Moreover, the most significant thing is hawkers who sell their goods stationed or moving along the street can be identified easily. But Thamel also has innumerable number of hawkers who work as sex agent, drug smuggler, illegal guide etc. can not be identified nor they tell their profession. Thus, the data presented in this research paper may be less than it actually is.

Additionally, the timing of hawkers also differs as per their business. For example, Milk and baked food seller come early in the morning, dry food, souvenirs and fruit vendors they often come during day time, cooked food and vegetable vendors often come in the evening and morning, while sex agents and drug smuggler often get spotted after 9 PM. Some of the hawkers are mobile as their working area is not only Thamel but they roam other places nearby Thamel too.

Taking into account of all these aspects and based on the interview from some of the respondents, the estimated population of the hawkers at Thamel is presented in following table.

Table 2.4 - Estimated Population of Hawkers at Thamel

S.N.	Data collected from	Frequency	Remarks
Spotted during research			
1.	Food and Drinks vendors	76	
2.	Fruits and Vegetables Vendors	28	
3.	Souvenir Items Vendors	37	
4.	News Paper Hawkers	4	
5.	Clothes and Galaicha Vendors	7	
6.	Saranghi Players (Gandarva)	9	
7.	Others (Sex, restaurant agents-22, LGBTI sex workers- 25, Hair dresser, cobbler, household items, and unspecified goods seller)	73	
Total		234	
Respondents Information			
1.	Sex, Pub, Bar, Club and Hotel agents	128	Total 150, identified 22
2.	Gandarva Cultural Society	41	Total 50, seen 9
3.	Nepal Tourism Social Service	19	Total 25, seen 6
4.	Environment and Cultural Volunteer Centre	8	Total 10, seen 2
Total		196	
Grand Total		430	

(Source:Field Survey, latest 9 feb 2017)

While counting hawkers at Thamel during field research following points are considered;

) Hawkers are counted in four different shifts of a day. Most of them may be seen more than one shifts, while some of them may be seen only in one shift. Thus, while counting, maximum numbers are taken rather taking average.

) Unseen hawkers are also taken into count based on the respondents

information.

-) Dry food shops, souvenirs shops and fruits shops are constantly same in all shifts which normally stationed at Thamel.

It's very difficult to find exact figure of hawkers' population at Thamel. Although, from a field survey and respondents information, approximately 430 hawkers were identified working at Thamel. But including unidentified and absentees during the time of research may take this figure more than 500. But, the total population of hawkers shown here may not match with following sections presenting in different categories.

2.6 Categorization of Hawkers

Hawkers are the persons who sell the goods and services informally and in unspecified ways. They are not registered in related government agencies. Thamel contains more types of hawkers than any other cities. The type of hawkers based on business, gender, their business timings are discussion below with statistics.

2.6.1 Types of Hawkers by Business

Based on the business, followings are the main business that hawkers are conducting;

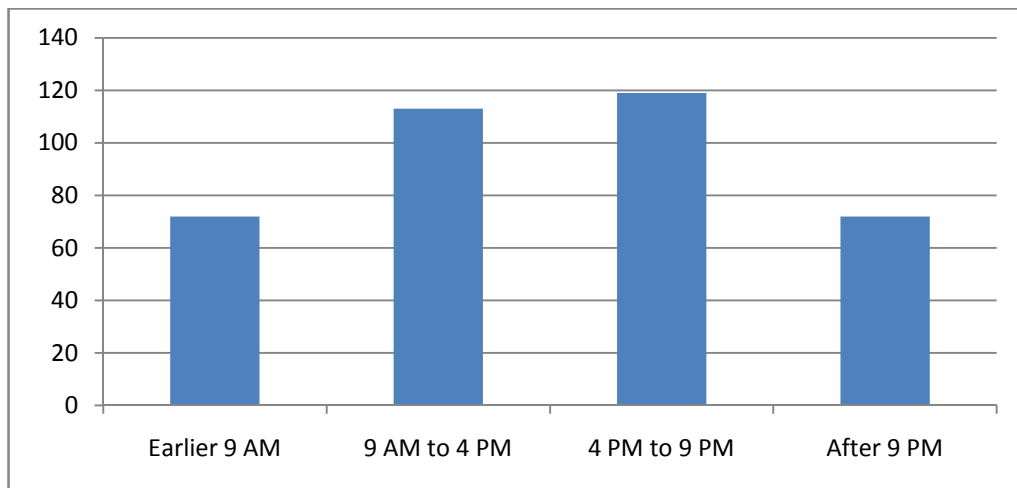
-) **Food and drinks hawkers**–The hawkers who fall in this group basically sell dry foods such as Cigarette, Noodles, Biscuits, Candy, Tobacco, Chatapate, Panipuri, Cooked Foods, Soda Waters, Milk, Tea and Breads etc.
-) **Vegetables and Fruits Hawkers** – These hawkers sell fruits, tree plants and different types of vegetables. Fruits seller are normally mobile who carry fruits on cycle and they visit Thamel and surroundings while vegetables hawkers normally come in the morning and evening.
-) **Souvenirs Hawkers** – Souvenirs hawkers are better systemetic than other hawkers. Due to the heavy and breakable items they sell, most of them have hired small space of houses or shops. They sell handicraft items, statues, clothes, photographs, pottery items etc. But in same category, some of the hawkers are mobile in order to find the costumers. They normally sell light gift items such as garlands, hand bags, unspecified items which are used for gifts etc.

- J) **Sarangi Player (Gandarva)**–They are the hawkers who not only do hawking but are preserving the culture of Gandarva society. They play Sarangi (A typical traditional musical instrument, which are made and played by the Gandarva community of Nepal) and they also sell it. According to the Nara Bahadur Gandarva, the Chairman of Gandarva Cultural Society, there are 50 Gandarva members who have made Thamel as their working place.
- J) **News Paper Hawkers** – There are 3 news paper hawkers, who sell daily news papers.
- J) **Clothes Hawkers** – In other places, street clothes seller can be seen in big numbers but at Thamel, these hawkers are found in least numbers. Only 4 vendors found selling wearing clothes.
- J) **Sex and Restaurant Agents** – A large number of sex agents who manage girls for men and costumers for their employee are working in Thamel. Because of social value, they hide their identity, so recognizing and finding their population is very difficult, since hawkers definse itself as service seller also, sosome people who are working as agents can be studied under hwakers.
- J) **Others** – Others category consists of hawkers who work for the drug smuggling, sell daily commodities and some unspecified items. The hawkers of this category frequently change the business and try to hide their identity. These kind of hawkers might have different profession, they work as secret agents and target tourist as their potential customer.

2.6.2 Hawkers population by time

Hawkers come on the street at the best time for their business. Here the timing is devided into four shifts. The first shift denotes the time earlier than 9 AM, the second shift denotes the time from 9 AM to 4 PM, similarly the third shift denotes the time from 4 PM to 9 PM and the last or fourth shift denotes time after 9 PM. The following chart shows the statistics of types of hawkers spotted within these time frames.

Figure 2.2 – Population of hawkers by time



(Source: Field Survey 9 Feb. 2017)

According to the timing, in first shift 72 hawkers were seen. In the second shift 113 and in the third shift, 119 and at the last shift, 72 hawkers were seen. The data presented in above chart shows that the maximum numbers of hawkers come on the street in the second and the third shift, than in night shift and in the morning shift. But if identified, maximum numbers of hawkers come in the night shift, but identification is very difficult. Large numbers of hawkers are repeated in multiple shifts, thus the statistics of total hawkers seen and the hawkers seen by the timing may not match.

2.6.3 Hawkers' business timings

Based on the same division of the timings, in the morning, milk, breads and baked items, fresh vegetable, tea and breakfast seller come out on the street, in the day time, souvenirs hawkers, fruits, chatpat, clothe seller come out, similarly in the evening, gift, vegetable and specially street food seller are being seen and while in the night agents of sex, girls, bar, pub etc and LGBTI people are seen. Thus, during the field research, the timing has divided into four shifts in a day. Following table presents the data of hawkers business based on the timing.

Table 2.5 - Hawkers' business timings

Hawkers	Business	Frequency
Morning Shift (Earlier 9 AM)		
Food and Drinks	Milk and milk items, Breads, Tea, Boiled egg, Cooked foods like Samosa, Pakauda, Cell roti, etc.	32
Fruits and Vegetables	Fresh and green vegetables, mostly from the local productions	18
Souvenirs	Statue, Handicraft and Unspecified items such as Mala, Toys etc.	8
Clothe	Cothe items including Galaicha sellers	7
Saranghi Players	Gandarva people with Sarangi	2
News Paper	News paper (seen on cycle)	4
Others	Household items, Plastic items, Basuri, Fish etc.	3
Total		74
Day Shift (9 AM to 4 PM)		
Food and Drinks	Dry foods, Cigarette, Candy, Biscuits, Noodles, Chatpate, Panipuri etc.	24
Fruits and Vegetables	Fruits mostly on cycle and plant and seeds on Push Carts	20
Souvenirs	Handicrafts, Khukuri, Statues, Flag, Caps, Mala, T-shirts, Pottery items, Thanka, Paintings etc.	33
Clothe	Seasonal dresses etc.	3
Saranghi Players	Same as in morning shift	8
Others	Household items, Plastic items, Basuri, Cobbler shop, Hair Dresser, Chicken and some unspecified items etc.	24
Total		113
Evening Shift (4 PM to 9 PM)		
Food and Drinks	Dry foods, Chatpate, Panipuri, Cooked foods such as Momo, Sausage etc. on Push Carts etc.	31
Fruits and Vegetables	Green vegetables, Fruits mostly on cycle and plant and seeds on Push Carts	18
Souvenirs	Same as in day shift	37

Clothe	Seasonal dresses etc.	3
Sarangi Players	Same as in day shift	8
Others	Same as in day shift	22
Total		11
Night Shift (After 9 PM)		
Food and Drinks	Dry food shops, tea shops, and some street food stalls on Push Carts	19
Fruits and Vegetables	Few fruits sellers on cycle and pavements	3
Souvenirs	Same as other shifts	0
Clothe	Same as other shifts	0
Sarangi Players	Same as other shifts	0
Others	Sex agent , agent of hotel, pub, bar and clubs (22) LGBTI sex workers (25) and some unspecified items seller etc.	49
Total		72

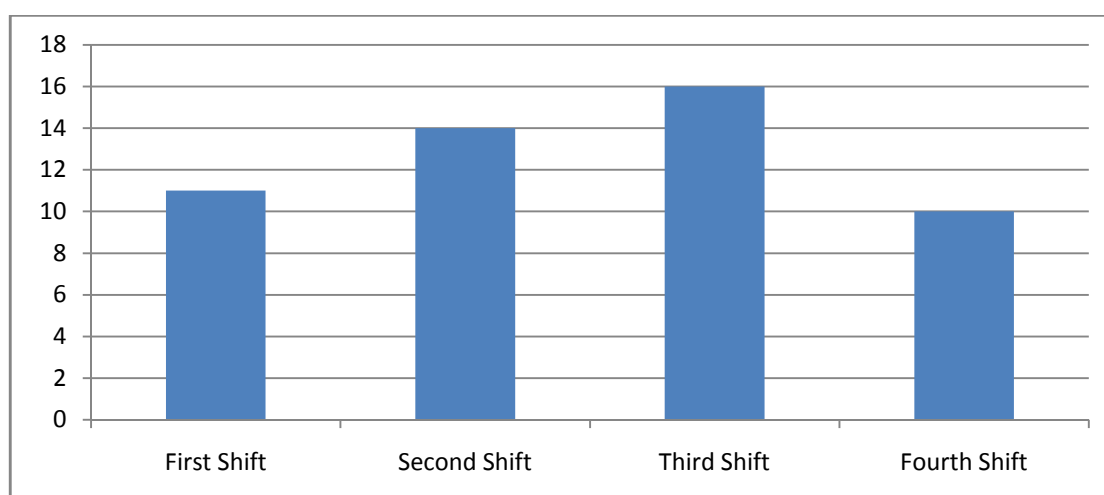
(Source:Field Survey 9 feb.2017)

The statistics of the above table shows that the souvenirs vendors prefer the day time. Food and drinks vendors prefer evening time but considerable number of such vendors were found in day time as well. Fruits and vegetables sellers come on the street throughout the day in same numbers, while in the night shift, dry food shops and especially agent for sex, pubs, bars were (22 identified) seen. Considerable number of LGBTI (25-30) also seen during the research, who come normally after 11 PM.

2.6.4 Hawkers by gender

Comparatively less number of female hawkers were seen at Thamel than in other places. Most of the businesses carrying by female hawkers are street shops of dry foods, pani puri and vegetables. They were also found pursuing tourists with gift items and selling tea and snacks. Following chart shows the frequency of female hawkers spotted in the aforementioned time frame:

Figure 2.3 – Femle hawkers by time



(Source:Field Survey 9feb2017)

In the morning shift 11, in the day shift 14, and in the evening shift 16 and in the night shift 10 female hawkers were found at Thamel. The number of female hawkers are generally constant but in some cases, male or female were seen manning shop in rotation basis while in some cases both were seen at the same time. Only 3female hawkers were seen selling souvenir items.

2.7 Hawkers Unions and Associations

With the purpose of professional benefits, protection and bargaining, hawkers have also found to have linked or associated with different unions. Some of them also found to have been working for the sake of social service using the name of organization. But, during the research, most of the hawkers were not found to be interested to give their organizational link up. However, some of the organizations associated with hawkers active in and around Thamel are given in a table below;

Table 2.6 – Unions and Assocaitions of Hawkes

S.N.	Unions	Members	Founded in	Leadership	Services
1.	Gandarva Cultural Society	50	1989	Nara Bahadur Gandarva	Selling and playing Sarangi
2.	Nepal Tourism	25	2009	Unknown	Selling Basuri,

	Social Service				Mala etc.
3.	Nepal Street Vendors Union	4410	2001	Narayan Neupane	Organization of street vendors aligned with UML
4.	Self-Employment Business Worker's Association	Unknown	Unknown	Unknown	Organization of street vendors aligned with UCPN-M
5.	Self-Employment Business Worker's Union	Unknown	Unknown	Sunil Giri	Organization of street vendors aligned with CPN-M
6.	Environment and Cultural Volunteer Centre	10	Unknown	Unknown	Begging money for social service
7.	Blue Diamond Society	3,50000	2001	Unknown	sex workers

(Source: Field Surve, www.stretned.org.za > Retrieved on 28 Jan 2017 and www.bds.org.np > retrieved on 27 Jan 2017,)

Gandarva Cultural Society, Nepal Tourism Social Service and Environment and Cultural Volunteer Centre are completely associated with the hawkers who have made their working area in and around Thamel. There are some organizations of street vendors, hawkers and small shopkeepers linked with political parties. Nepal Street Vendors Union is an organization aligned to UML, Self-Employment Business Worker's Association is aligned to UCPN-M, similarly Self-Employment Business Worker's Union is affiliated to CPN-M. It covers informal employees of outside of Thamel too. While Blue Diamond Society is a union of sexual minorities of Nepal. Some of the members of BDS were spotted at Thamel after 9 PM. They come to find sex costumers. It's a big organization but 25 of them only were seen during the research. There is a big number of hawkers at Thamel, who have not involved with any of those unions.

2.8 Characteristics of the Hawkers

Hawking and street vending have been a major source of self-employment in recent years. It doesn't need high academic qualification, investment, space and formal procedure, thus, unskilled, semi-skilled and even uneducated people also can easily start this business. Some of the hawkers have made it main source of income while some, specially female hawkers have made this business as a supportive source of income in their leisure time. Some characteristics of the hawkers are discussed below;

-) Informal in nature
-) Unregistered in government system
-) Unspecified location, mostly mobile
-) Opportunist methodology
-) Changeable pattern
-) Scared mentality

2.9 Costumers of the Hawkers

Thamel is a home of different types of hawkers. Based on their business, the target costumers are also different. Being a business city, the population of local residents are comparatively less than other places. But due to the heavy flow of pedestrians and businessmen, hawking targetting domestic people or tourists are also found in large numbers. Some hawkers selling daily commodities such as vegetables, fruits and household items on cycle or push carts pass across Thamel. However, a vast majority of the hawkers' primary target costumers are foreign tourists.

Foreign tourists are the primary costumers for souvenirs hawkers and Sarangi players while foods, drinks, fruits, vegetables, clothes and news papers hawkers targets Nepali people as their main costumers. But, those who work as sex agent and drug smuggling do have both the Nepali and foreigner as their costumers.

2.10 Reasons of increasing the Hawkers

In recent years, the business of hawkers has increased in surprising manner. Public spaces, private spaces, road, parks, temple are completely occupied by the street vendors. However, from the view of hawkers themselves, the population of hawkers has not increased at Thamel area (sex brokers and LGBTI are not included). But, how

and why the Thamel has been able to contain such a huge number of hawkers constantly? Some of the reasons are as follows:

-) Large internal influx in Kathmandu and increasing unemployment problem
-) Lack of strong academic qualification and other technical skills
-) Easy to start enterprise and requires low investment
-) Informal, so that no need to go through long governmental procedure
-) Cheap and easy availability of the goods and services
-) A good source of extra income for part timers
-) Trend to enjoy with street foods
-) Small scale and self ownership

CHAPTER III

IMPACTS OF THE HAWKERS ON THE TOURISM OF THAMEL

3.1 Scopes of the Impacts

Tourism is an industry that sells service and information. The tourism of Nepal is basically based on holiday pleasure, mountaineering and pilgrimages, so it needs a high standards information and service facilities. Tourists, they pay huge sum of money, that means to get standard service and facilities is their rights. Providing of these facilities is the responsibilities of the host country. Nepal, has long been recognized as one of the most tourist friendly country in the world. By virtue of the culture of Nepali people, they put utmost importance for the guests following a tradition 'Athiti Devo Bhava' which means 'Guests are the God'. Indeed, so many factors have to be upgraded to bring the tourist facilities of Nepal at the international level, however, it's a big boost that despite of all these weaknesses, the development of Nepali tourism is quite satisfactory.

Nepal's geographical structure, natural and environmental serenity, religious and cultural heritages are the gift of our tourism. But, efforts of the government and private sectors to make it world renowned has played a vital role in its development. Of course, there is large area of improvement to upgrade the tourism facilities. Modern information technology, mountaineering technology, medical and casualty evacuation facilities, hotel, food, transportation are the key areas that have to be addressed for the sustainable tourism. The Snowstorm Disaster of 2014 is an example of poor information technology that Nepali tourism has had. Nepal should not rely on its existing natural and cultural heritages for its development without putting up strong efforts to introduce the newest technologies and facilities.

After the decades of 60s and 70s, tourism has played a key role in the economy of Nepal. Excluding some odd years, when Nepal went through difficult time, its contribution has been inevitable part of Nepali economy. Tourism itself is a dynamic

phenomenon, its evolution never stops. Its evolving worldwide, so in Nepal. Nepal boasts some typical areas of tourism such as mountaineering, rock climbing, trekking, rafting etc. which can not be found elsewhere. But failure in exploitation and exploration of such precious area is causing negative effects in our tourism. The legislative system, internal political upheaval, technology and security system, investment and effective promotion are the major reasons of this failure. Meanwhile, street vendors, hawkers etc. is the other problem which is unknowingly and unapparently damaging the tourism industry. In this section, the major area where the hawkers activities have caused impacts on the tourism have been discussed based on the field research carried out at Thamel area.

-) General impacts
-) Economic impacts
-) Environmental impacts
-) Political impacts
-) Social impacts
-) Cultural and Religious impacts
-) Impacts on security system
-) Some positives impacts

3.2 General Impacts

When a tourist lands in Nepal, he or she has to face pulling and pushing at airport from the taxi drivers, traffic jam on the way, hustle and bustle on the streets, looting oriented mentality of tourism businessmen, mental and physical disturbance and many more problems during his or her tour. In this section, such impacts are discussed which don't fall under the area of other aforementioned scopes of impacts. They are as follows:

3.2.1 Misguidance to the tourists

Hawkers only aim is to earn money by selling their goods and information irrespective of the rules and regulations. They are untrained and most of them are uneducated. Thus, the quality and the credibility of goods and information cannot be

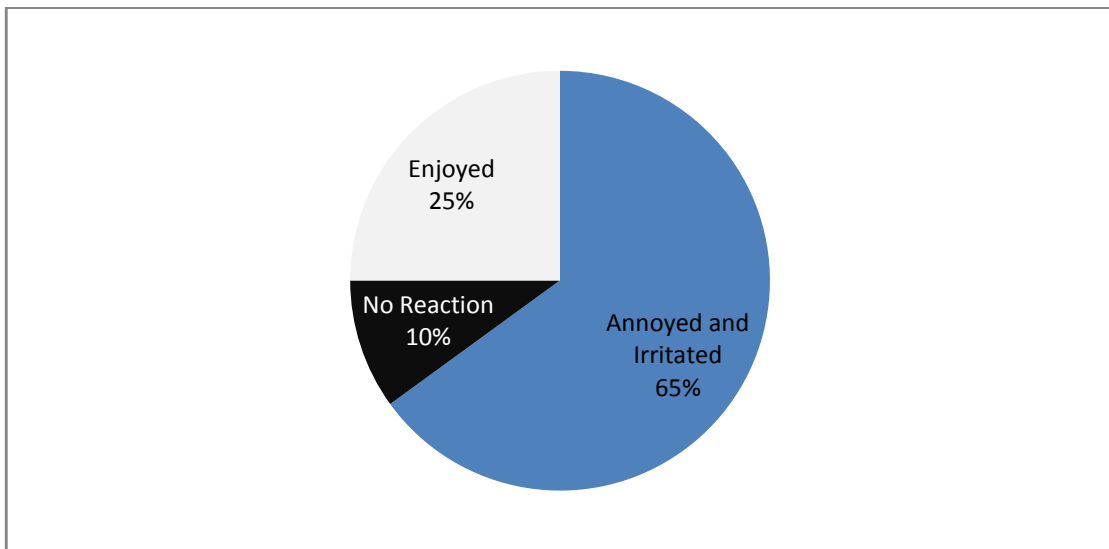
trusted. In these circumstances, the possibilities for the tourists to be misguided are very high.

It is quite apparent at Thamel that they often keep low quality goods to sell and they forcefully sell their stuffs. Tourists therefore, may go to buy low quality goods, which is unfortunate for the development of the tourism. However, at Thamel, there is not any such site which needs guide to explain; otherwise wrong or unauthenticated information could lead misunderstanding against the fact. In other sites like Darbar Square, Patan, Bhaktapur, it is being happened by the local hawkers.

3.2.2 Mental and physical disturbance

Hawkers behaviours could be disturbing sometimes for the tourists. While they follow tourist despites of the ignorance of tourists to interest them and their goods, and persuade forcefully to buy their goods. Sometimes, even a group is forcing the tourists keeping them in enormous anxiety. This nature of hawkers creates mental and physical disturbance on the tourists. It is an apparent day to day activities of hawkers at Thamel.

Figure 3.1- Tourist's reaction due to the behaviours of hawkers



(Source: Field Survey 9feb2017)

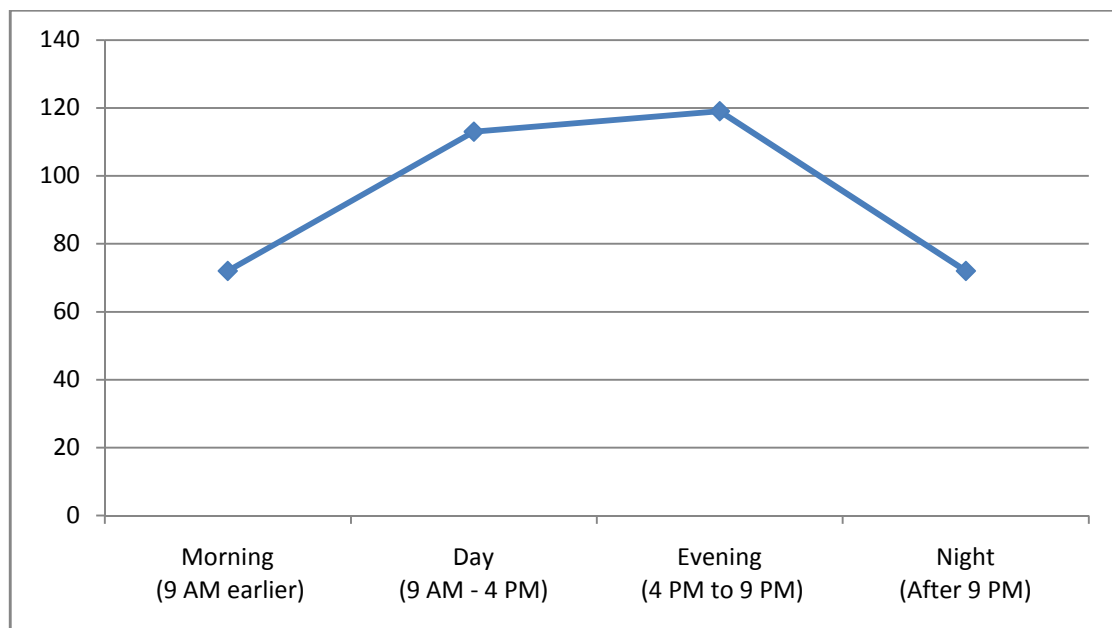
Taking the sample from 20 tourists, 13 (65%) of them responded that they are irritated and annoyed by the bahave of the hawkers, 2 or (10%) of them gave no reacton and 5

(25%) tourist said he enjoys with them, teasing and playing with them. This data shows that the effects of the hawkers activities in the tourism. If they are disturbed mentally or physically, they will not visit again, which is a real damage in the tourism.

3.2.3 Over crowding on the street

Hawkers gathers at the point where and when maximum numbers of tourists come. Thamel, being a small area with large numbers of hawkers, seems often over crowded. Their business soughts creates disturbing noise for pedestrians and traders. The roads and streetsof the Thamel are always bieng overcrowded due to the food stalls and shops of the hawkers. On the basis of timing, the flow of the hawkers at Thamel is presented by following chart;

Figure 3.2- Timing of presence of Hawkers at Thamel (only seen hawers)



(Source:Field Survey 9 feb 2017)

This chart shows that in the day and evening time, hawkers come on the street in maximum numbers. This is the same time that maximum domestic tourists, pedestrian and tourists also come out to observe and for shopping puropse. More importantly, their belongings like push carts, cycle, food stalls occupy the street. Which make the city unnecessarily and unwantedly overcrowded.

3.2.4 Increase in traffic jam

Thamel is not only the place for foreigners, but its equally mesmerizing for domestic tourists as well. Many people work there and many people use the streets of Thamel for their daily movements. Taxi, Rikshaw and Carts seem waiting the tourists there. The narrow streets of Thamel especially during the office time (9-10 AM and 4-6 PM) gets packed more often than not which creates long traffic jam. Although, most of the streets are made one sided and traffic polices are working round the clock but they are being unable to manage the over trafficking.

In addition of the vehicles, the hawkers grabs this opportunity of over trafficking to increase their business. They, sometimes are covering large part of the roads displaying the goods, chasing and crowding the tourists. The police and tourist police also seem reluctant to remove them from there. This is affecting the tourism of Thamel significantly.

3.2.5 Defamation in the international society

The tourists who have visited Nepal, most have visited the Thamel. Hundreds of Hotels and restaurants located here accomodate most of the tourists. But, while strolling around, they get engulfed by the hawkers. As a result, they have to limit their movements, freedom or bypass them, which is almost an impossible task. The tourists coming from different countries and cultures, go with the bad feelings due to the aforementioned reasons. On the other day, this bad message spreads all over the world. It's a defamation of the country, defamation of the Nepali tourism industry and the defamation of Nepali culture and tradition. That is one of the most damaging impacts of the hawkers and their behaviours.

3.3 Economic Impacts

The most important impact of tourism is in the economic system of the country. By and large, the tourism activities are economically influenced. The tax paid by the tourists is directly collected in the government treasury while their expenditures during their tour give large revenue to the state. Employment is another important aspect of the tourism. The variety of the jobs created by the tourism can be instrumental for the solution of unemployment problem. Development of

infrastructures and technology related to the tourism industry further creates the jobs and it equally helps for the production and promotion of local materials and cottage industries.

But at the hindsight, countless leakages in the financial channel of the tourism are being happened in this industry of the Nepal. One among many is economic activities of the Hawkers. Unregistered businesses they are conducting are affecting negatively in the collection of revenue. More economic impacts of in tourism due to the hawkers are as follows:

3.3.1 Loss of revenue

At Thamel, more than 500 hawkers are running various businesses. They all are unregistered in the governmental tax system. From the research, their average per day income varies from NRs. 500 to 1000. With this figure, hawkers make NRs. 90 million to 180 million aggregate earning per annum. The government charges 25% income tax, on net income for general companies though there are different provision for defferent level of companies and individuals, so from the rough calcualtion, approximately NRs. 22.5 million to 45 million can be collected from income tax only. While if registration and provison of license is made, additional huge sum can be collected. Hence, losing such big money is a significant economic impact on the economic sector.

3.3.2 Devaluation of goods and services

Hawkers provide goods relatively in cheaper price than other retailers. Because of that, they are successful to attract the costumers. But tourism should be a quality industries. For example, Bhutan has USD 200 per day mandatory expenditure for a tourist while per day expenditure in Nepal for a tourist is just USD 68 (Nepal Tourism Statistics, 2015). Nepal offers cheapest tourism in South Asia.

Most of the goods and materials being sold by hawkers are low quality, sepcially locally produced and may be purchaged from illegal agents. On the other hand, the goods of same outlooks and sometimes same quality in the market cost much higher because of rent, taxes and payment for their staffs. A tour guide charges about Rs

2500 depending on size of group and the language he/she speaks per day whereas a hawker does the same job at Rs. 500 even sometimes free of cost expecting some commissions from local vendors, Such illegal and deluding hawkings are significantly defaming and devaluing the goods and services.

3.3.3 Devaluation of the currency

Not only the hawkers, registered forms and agents are also exchanging foreign currency in cheap price than the rate set by NRB. They collect foreign currency when its rate is lowered and sell when price is higher. This illegal marketing not only devalues our currency but equally affecting the revenue collection. Hawkers are seen at the front foot in such activities.

3.4 Environmental Impacts

Tourism is taken as smokeless industry. Environment and the tourism are interrelated. It's a 'clean' industry. Natural, fresh, clean, cozy, safe and friendly environment only can attract the tourists. The tourism of Nepal is based on its natural and original environment. By and large, the tourists come in Nepal to see and enjoy its ever natural and antique geographical and environmental beauty.

As a black side of Nepal's tourism is the pollution of the Kathmandu. Overcrowd, over traffic, dirt and dusts are the characteristics of the capital city. In addition of it, the troubling behavior of large numbers of street vendors and hawkers is another irritating factor for the tourists. Thamel is no exception in this regard. One in all, hawkers are the negative factors of tourism environment. Further discussions of environmental impacts are made in this section based on the study of Thamel.

3.4.1 Destruction of beauty of the tourism sites

The cities of the Kathmandu Valley are polluted, overcrowded and dirty. Thamel, to some extent, has been maintaining its cleanliness. Thamel Tourism Development Council and the entrepreneurs are working for the sanitation and beautification of the Thamel. As a headache of this effort are hawkers. They create wastages and throw everywhere. For example; A Chanachatpate sells Chatpate on the piece of paper, the

consumers throw it carelessly. Thus, hawkers are the main challenge of producing dirt and garbage at Thamel, which is destroying the urban beauty of the Thamel.

An unfortunate thing is the researcher could not see any dustbins or such garbage collection measures. The sweepers, they clean the roads and streets every morning and by evening, it again gets full of garbage. Moreover, the people throw the garbage on the street openly. The hawkers specially the food and vegetable vendors make more garbage. To some extent, they have applied their own measure to collect but everything is not under their control as the customers throw pieces of paper, toothpicks, plastics, napkins, water bottles, skin of fruits etc. everywhere. The people who use Pan Masala, they spit on the road, walls and corners after chewing it is one of the worst behaviors that destroy the cleanliness of the city. Hence, hawkers and their business can be considered one of the major reasons of dirty Thamel, is the main environmental impact for the tourism.

3.4.2 Over crowding and sound pollution

As we know, hawking is an opportunist business. Hawkers should go to the customers not the customers to come to the hawkers. They come out at the time when tourists come out for strolling, walking and enjoying. Thamel sees maximum numbers of hawkers are coming during the evening time (4 PM to 9 PM). Being overcrowded is the characteristics of the Thamel. The presence of hawkers, their chase for the tourists and pedestrians and their careless activities on the street is making the streets of Thamel overcrowded.

Another important environmental factor is the sound pollution. Particularly, the newspaper hawkers and clothes vendors they shout in loud voice to attract the people. Other seasonal hawkers also produce noises that create the disturbance. In addition to the noise of vehicles, music and people, at the peak hour (4-7 PM), Thamel is extremely hustle and bustle, which is absolutely unfriendly for the tourism.

3.4.2 Degradation of environmental quality

Tourists want environmental quality. Thamel, as a tourism hub of Nepal is supposed to have a relaxed, amiable and peaceful environment. It should be a place where tourists

come for relaxation after tiresome works. But, Thamel has a quite a reversed environment. Overcrowd of pedestrians, messy display of hawkers shops, careless chase of tourists by hawkers, bargaining with the costumers at the middle of the roads, noises, dusts and garbage have completely reduced the environmental amity of the city. The main creators of this situation are the hawkers or street venders. Thus, they are the cause of degrading environmental amity of Thamel.

3.5 Political Impacts

Hawkers are the volatile mass of population. Most of them are illiterate and they are not politically educated. Their sole business is to earn money. For this purpose, they may go for anything; they may be used by anyone. Although, any significant political impacts from hawkers are not apparent at present, nevertheless, the country like Nepal, where strong political foundation is yet to be constructed, where political parties may use any groups or sub-groups for their political benefits, has some possibilities of political impacts of these hawkers.

Some of the unions and associations of hawkers for its organizational and professional benefits are found linked with political parties or politicians. Thus, they may be used for Band, Strike and so on for the political reason, which are the serious damaging factors for the development of the tourism. The issue of hawkers has not yet been a big political issue. In future, hawkers, their unions and issues if politicalized, may be not at national or regional level but at local level, their political impacts and significance cannot be denied. Thamel, a fully tourism site, if such activities take place, the tourism industry will be affected severely.

3.6 Social Impacts

Tourism is a vehicle of social transformation. Via the reactions and interactions of the people from across the world provide the opportunities to understand and learn social factors such as behave, culture, habit, language, art etc. Like that the tourists are also come to see and learn unique social system of Nepal.

Thamel, a juncture of hundreds of thousands of tourists, is one of the most important places of social transformation. It has a beautiful blend of different social systems of

the world, which we can find nowhere in Nepal. But if we go little deeper, some different activities are ruling Thamel over the last four-five decades, that is 'Hawking' or 'Street Vending'. It's a business of numerous people but more than that it has been developed as a social system of Nepal. Although, hawkers can be found everywhere in the world but the way it's developing in recent years at Thamel is creating negative social impacts rather than the positives. In this section, the social impacts of the hawkers in the tourism have been discussed.

3.6.1 Promotion of social wrongs and taboos

Some hawkers can be found selling socially restricted arts and crafts, such as prostitution, Trickeries, speaking vulgar words, snake charming etc. while some under aged and old aged hawkers are also found there. Some of them are chasing the tourists showing irritating behaviors. Most of the hawkers set the way high price of the goods and service they sell and present extreme bargaining. Some hawkers sell their goods occupying the streets and open space. All most all hawkers are unaware about the cleanliness and garbage management. Some hawkers are shouting in loud voices to promote their goods.

These are the social wrongs, unawareness and taboos existing in the Nepali Society. On the course of modernization, our societies are slowly ignoring such social taboos, but at the same time, some hawkers are promoting it in front of thousands of people of the world just for money. It's a dark side of our social norms, values and humane traditions. It's a negative impact in the development of the quality tourism.

3.6.2 Sexual abuse and harassment

In and around the Thamel, numbers of woman hawkers, child hawkers and Lesbian Gays Bisexual Transgender and Intersexual (LGBTI) hawkers conduct their business. As told in above section, Thamel is a juncture of people of various backgrounds and intentions. Thus, there are significant possibilities of happening sexual abuse, rape and harassment. In these incidents, more often the LGBTI people are found to be involved as they sometimes harass the people and sometimes they get harassed by the people and even by the Police.

A report of Human Rights Watch reads as ‘On December 28 at about 1:30 a.m., a meti called Sahiba was arrested in the Thamel district. She was taken to the Shorhakhutte police station. There police verbally abused her and commanded her to strip. When she refused, they stripped her forcibly of her clothes and checked her genitals while mocking her. They threatened to cut her hair off as punishment for wearing women’s clothes...’ (Human Rights Watch, 2007). This incident proves that the women, child and sexually minorities are not safe at Thamel as they are the subject of sexual harassment and abuse. If Thamel is not safe for the tourists, it’s a big blow in the development of the tourism not only here, but all over the country.

3.6.3 Social crimes and abuse

United States Department of Bureau of Diplomatic Security suggests that the social crime statistics in 2015 has increased by 21%. It further explains, ‘Minor street crime (pickpocketing, bag snatching) continues against visitors in popular tourist and trekking areas (Chitwan, Pokhara, the Annapurna region, the Thamel area of Kathmandu)’ (Nepal 2016 Crime and Safety Report).

Report from the Office of Tourist Police reads that a total 571 tourist related criminal activities have taken place in the year of 2015/16 in Nepal.

Table 3.1 - Tourist related criminal incidents in FY 2015/16

S.N.	Incident	July/ Aug	Aug/ Sep	Sep/ Oct	Oct/ Nov	Nov/ Dec	Dec/ Jan	Jan/ Feb	Feb/ Mar	Mar/ Apr	Apr/ May	May/ June	June/ July	Total
1	Lost/ Missing	25	19	30	35	37	25	28	29	34	44	31	21	358
2	Stolen/ theft	3	3	17	18	14	9	6	15	15	28	22	15	165
3	Fraud/ Cheating	1	0	4	1	1	0	2	0	4	1	5	1	20
4	Robbery	0	0	1	1	1	0	0	0	0	0	1	0	4
5	Pick- pocket	0	0	0	0	0	0	1	0	1	0	0	0	2
6	Harrast- ment/ Dispute	1	1	0	0	0	0	0	0	0	0	0	0	2
7	Accident	0	0	1	2	1	0	0	0	0	1	0	0	5
8	Damage	0	0	0	0	0	0	0	0	0	0	0	0	0
9	Attack/ Assault	0	0	0	0	0	1	0	0	0	0	1	0	2

10	Snatched	0	0	1	0	0	0	1	1	0	1	0	1	5
11	Threaten	0	0	0	0	0	0	0	0	0	0	0	0	0
12	Missing Person	0	4	0	1	0	0	0	0	1	1	0	0	7
13	Rape	0	0	0	0	0	0	1	0	0	0	0	0	1
14	Misbehaviour	0	0	0	0	0	0	0	0	0	0	0	0	0
15	kidnap	0	0	0	0	0	0	0	0	0	0	0	0	0
	Total	30	27	54	58	54	35	39	45	55	76	60	38	571

(Source- Tourist Police Office, Bhrikutimandap, Kathmandu)

In the crimes such as pickpocketing, bag snatching, theft, sexual harassment, street fighting etc. in and around Thamel, hawkers and street people are also found to be involved. Specially, some hawkers are found to be involved in severe social crimes such as sex agents, girls trafficking and drugs smuggling. Thamel's security is in the question marks because of frequently taking place of these incidents. It has turned the tourism environment of the Thamel more fearful. Which is a counter productive factor of the tourism development.

3.6.4 Women trafficking and prostitution

Even though, this subject is repeatedly mentioned in above sections, but given its importance and its existence at Thamel, it has been further discussed in separate heading. As much as Thamel is famed as a tourism center, it is defamed for the prostitution. The voices to declare Thamel as a red light area are also continuously being raised. But why it's related to the hawkers and the tourism?

After 9 PM, when you stand alone somewhere at Thamel, especially around Karmachari Sanchaya Kosh Office, you can see some strangers strolling around, they slowly come to you and ask for hotels and if you gave interests, they will offer you girls.

It's unknown that how many sex brokers and sex workers are active at Thamel. As the prostitution is illegal in Nepal, so it's being conducted through disguising methods under the cover name of massage center, cabin restaurants and dance bar etc. Thus, it's very difficult to get actual data about the brothel house, sex workers and sex

agents. But including LGBTI, who come to be active during night, numerous people are considered to be involved in sex work.

In Nepal, sex workers don't come openly on streets. They establish with sex brokers, hotel and restaurant owners and some of them work in massage centers as well. Those sex agents or hawkers go to the street, hotel or restaurants to find the costumers. In exchange they get some amount as a commission. That's how; the hawkers are helping grow the prostitution.

The most dangerous side of the prostitution is women trafficking and sexually transmitted decease like HIV/AIDS. Most of the sex workers are trafficked from rural area of Nepal who aren't well educated. They are promised for better job and money in Kathmandu but at last they end up as sex workers. Every year around 5000 to 10000 girls are trafficked from Nepal India, Hong Kong, Malaysia, and Arabian countries for prostitution. Studies also show that around 30-38 percent of the trafficked victims are HIV positive (Sunar, 2014 pulished in the Kathmandu Post).This is a very terrible situation from the human rights perspectives as well.

Nepal has not legalized sex tourism. Given its legal provisions, the tourists coming in Nepal have not come for sexual activities. But when sex brokers (hawkers) lead them there, it cannot be denied that the tourists have not been a part of it. Because of Thamel's prostitution reputation, the reviews written by the tourists in websites like Trip Advisor etc. are highly critical. That is a negative message to the world and its one of the major obstructions for the development of the quality and beautiful tourism.

3.6.5 Drugs abuse and smuggling

Narcotics Control Bureau (NCB) of Nepal Police on Sunday arrested two foreign ladies from Chhetrapati, Thamel of Kathmandu while trying to smuggle three kilograms of cocaine by mixing it with organic solvents and hiding in shampoo bottles (My Republica 28 March, 2016).

The Narcotics Control Bureau of Nepal Police on Tuesday arrested two Malaysian nationals in possession of 1.5 kg cocaine from a hotel in Thamel of Kathmandu (The Himalayan Times, 28 November, 2016).

These are only the representative incidents of drug smuggling. The reputation of Kathmandu has now turned as a hub of drug trafficking and smuggling. Taking the advantages of its weak security system, the drug smugglers have identified Kathmandu as a road to traffic drugs and contrabands. According to the police, those who held with drugs, their destination is not Nepal, as they make Kathmandu only as a route of transportation to the markets of China, India or Middle East. However, it's almost impossible to accomplish trafficking without the strong link point or man in Nepal. And furthermore, it cannot be denied that the users of such drugs aren't in Nepal.

Narrowing down to Thamel, young and teenagers street boys are walking sniffing glue with a plastic bag and guys are walking with tiger balm. Men full with alcohol and marijuana can also be seen walking openly. These are the surficial image of the dangerous drugs smuggling and trafficking hidden inside Thamel. It's not possible to identify the hawkers who work for the drugs and contrabands. But it's not deniable that they don't work for drug smuggling. Actually the smugglers use them as a bridge between user and the suppliers. They identify the people and tourists who are seeking drug. They establish communication on the street and offer for the drugs. Drug smuggling is defaming the reputation of Thamel, which is a negative impact for the development of the tourism

3.6.6 Alcoholism

Alcoholism is another social impact that may affect the tourism. Thamel gets wild with the alcohol every evening and nights in club, bar and pub but outside on the street, beggars, hawkers celebrate their party with little money they made throughout the day by begging and hawking. Beggars and homeless are specially fall in this group. But, during day some of them do hawking. This has increased insecurity and decreased the aroma of the tourism.

3.6.7 Child labour

It's reportedly said that there are three to five child hawkers at Thamel. During the researcher, the researcher found one child hawker carrying small bags and walking down the street in the wait of costumers. He has come there to earn money during his school holiday. Inside Thamel, scores of children are being used for sexual works or exploitation.

According to a report of International Labour Organization (ILO), an estimated 11-13 thousands girls and women are working in night entertainment industry (Cabin restaurant, night club, massage parlour, dohori etc.) of which many are forced for sexual activities and vulnerable of trafficking. Nearly one half of all entertainment industry workers entered before the age of 18 (ILO Report, 2011).

Child labor is restricted by the Constitution of Nepal 2015. In article 39 has prohibited child labor, child's use in sexual and other hazardous works. Be it one in numbers, be it in street or be it in brothel houses, if under aged children are being used, it's a crime before national and international laws. It gives a bad message to the international community that inflicts serious damage in the tourism development.

3.7 Cultural and Religious Impacts

The cultural and religious heritages of Nepal are the second major attractions for the tourists after the natural heritage. Nepal is a celebrity country, where variety of festivals and celebrations of different society and community are celebrated often every day of the year. Seven heritage sites within the Kathmandu Valley and, Chitwan National Park, Sagarmatha National Park and Lumbini are enlisted in UNESCO. They are renowned world widely hence, attracts large number of religious tourists, pilgrimages and archeological researchers.

Thamel has been playing a colossal role to preserve our cultural heritages. The hotels, restaurants, bars and dohori present Nepali food, taste, music, dance etc. as a main attraction, to which the foreign tourists are also curious to enjoy with. But in the exchange, Thamel is receiving foreign cultures, dance and food and music. It has long

been serving as a link point of Nepali and foreign cultures. But, in this stride, what impacts do the hawkers put in? It is discussed below;

3.7.1 Falsification of cultural and religious information

During the stay of Kathmandu, tourists normally are provided the facilities of site seeing of UNESCO heritage sites of valley. It's normal that hawkers are found everywhere at the location of the heritage site. But for the tourists who have not employed professional guide may have high chances of being misguided by hawkers by giving away the false information.

This starts right from the airport as soon as a tourist get of TIA. From taxi driver to hawkers and from travel agency to hotel owner, all try to make money by hawking without employing professional guides. Especially, the hawkers and street vendors apply this way to earn money. Because of their volatile nature, there would not be any ways of reclaim if the tourists get looted or misguided. For money, hawkers do any job as if they are professional; some of them have made false documents as well. Their low charge may lead the tourists for snubbing the professional guide. In this context, the only beneficiary will be the hawker, tourists and the tourism both will be severely affected.

3.7.2 Promotion of bad cultural and religious traditions

As told earlier, hawkers are selling, displaying some socially and culturally restricted arts and crafts for money. Deluding selling of customs and ideas like magic, tricks, tiger balm, snake charming, benefits of garland etc. are wide open at Thamel and its surroundings. These activities can attract the tourists for a while but such taboos, wrongs and traditions give bad message to the tourists about our cultural system. This in a long run will harm the cultural tourism of our country and defame the country in international community.

3.7.3 Occupation and encroachment of cultural and religious places of Thamel

There are some cultural and religious sites at Thamel and its close surroundings. Some of them are ancient heritages such as Sorhakhuttepati, Chhetrapati,

BhagawotiBahal, Gairidhara (Hity), Chhusyabahal. and some of them are the place of cultural and religious trust. But, the open spaces of these pati, pouwa, temple etc. are covered by the hawkers.

A hair dresser keeps his shop under a tree of BhagawatiBahal, a pottery shop is established in an ancient pati at Jyatha, Sorhakhuttepati was demolished for road construction, Chhetrapati gets occupied by vegetable venders and Chatpate, a Chautara near Chhetrapati is often accupied by a Panipuriwala, A shop of dry foods occupies a pati on the street of Amrit Science College. The open space of BhagawatiBahal is always covered by venders. These are the story of the cultural and religious place of Thamel.

Tourists don't only come to visit hotels, restaurants, bar and clubs neither they do come only for shopping in the expensive shops of Thamel. While strolling around, if Thamel can show beautiful environment, local religious and cultural sites, open spaces, peaceful environment, then only the attraction of the Thamel will increase. These are right now being destroyed by hawkers. If, it is managed and protected, then what will be benefited? Is it the tourism?

3.7.4 Threat to forceful conversion of the religion

Nepal is one of the fastest Christian growing countries of the world. A report has shown that the average annual Christian growth rate of Nepal is 10.93% (Highest). According to the Nepal's Census of 2011, the population of Christian is 1.4%. With this increase rate, by 2020, it's going to be 3.8% (A Centre for Study of Global Christianity, 2013). Growing Christianity is the social and religious problem that Nepal is facing. The Constitution of Nepal 2015 has prohibited the conversion of religion against the will of anyone that is because of flooding Christianity in the country.

But the thing to be understood is, most of the people who have changed their religion to Christian are poor, uneducated and Dalits. This shows, it's a money driven act of the people who need money. Similarly, while talking about the hawkers, most of them are also having poverty and uneducated background. For money they may change their religion. That's why, for the actors who work for forceful conversion of religion,

hawkers may be one of the easiest targets. Although, there is no any data found relating this during research, but this possibility cannot be denied.

3.8 Impacts on the Security System

At the present day, security is one of the most burning issues of the world. Tourism and the security are the supplementary subjects of each other. The clear example of the effects of damaged security environment in tourism is a stiff drop in tourist arrival during the peak of insurgency which saw drops as low as 23.2%. Whenever the security has damaged in Nepal, the arrival of tourists has also dropped. In the year of 2015, due to the devastating earthquake and the blocked imposed by India, the drop of tourist arrival was record high of 32%.

United States of America and European countries have implemented strict vetting to permit entry of the immigrants and the tourists. They have banned for the people of some countries to enter. Nepal has already seen some serious security lapses and is always vulnerable of security threats due to our fragile border security and our strategic location. Recent examples are the smuggling of huge quantity of gold and frequent incidents of drug smuggling. Tourist's involvement in such incidents is a matter of significant consideration in the security system of the country.

Nepal does not have any security scanning or vetting system for the tourists. Anyone with any intentions can come freely and easily in Nepal. Thamel receives almost 99% of tourists coming in Nepal. Small city with large number of tourists is itself a big security threats like terrorist attack. In addition, weak security system, drug smuggling, women trafficking and the scores of hawkers in such activities have added further security challenges of the Thamel. The impacts on security system due to the hawkers are analyzed as follows;

3.8.1 Insecurity of the belongings and money of the tourists

Sometimes, the cases of theft, looting and robbery are taking places. At thamel, especially during night time the cases of robbery, looting and even beating are reported. The LGBTI groups during night are the hawkers at night clubs and pubs are the main security threat of the tourists, their belongings and money at Thamel.

'Republica National Daily' of 16 January 2016 has reported 3 cases of looting and snatching in the involvement of LGBTI.

A news published on a journal 'The Hamalaya' dated October 28, 2016 reads that Barsha Tamang and Manita Lama were held for rubbing Rs. 15000 of a pedestrian at Thamel.

In most of the cases of theft, looting and robbery, street vendors, hawkers, night workers, LGBTIs are found to be involved. Thus, it's a significant impacts of the hawkers at Thamel.

3.8.2 Possibilities of the criminal activities

The criminal activities like murder, kidnapping, rape and other minor social crimes are continuously increasing in Kathmandu valley. Such criminal incidents are taking places inside the premises of the Thamel. Hawkers are found to be involved in such activities. Their road bound activities possess significant possibilities of recurrence of such criminal activities. Money driven activities may lead to the attacks on the tourists as well. This damages the tourism environment severely. A safe environment only brings tourists.

3.8.3 Drug smuggling

"Drug traffickers are trying to establish Nepal as a transit point, but we are foiling their attempts by mobilising forces and by increasing surveillance, especially at Kathmandu airport," (Kedar Saud, the chief of the NCB- BBC, 4 April, 2013).

According to a news article, 'Over 2,000 individuals were detained on an average each year in the last five years (2011-2015) on the charge of their involvement in drugs abuse and smuggling,...'(The Himalayan Times of 7 Sep, 2016). It further says amongst the detainees, 763 were Indian nationals while 80 were from the third countries.

According to a study 91,534 people use drugs (Nepal Government, 2069 BS). This figure now must have crossed 1 lakhs. But a handful users can afford cocaine and heroin. Marijuana, hashish, nurofen tablets are the common drugs in Nepal. Police has confiscated 67 kilograms of opium, 52 kilograms of heroin and 28 kilograms of

cocaine, which costs billions rupees (The Himalayan Times). Most worrying thing is due to the weak security system of our border and airports, smugglers are exploiting it to establish a transit point of drugs. China, India, Hongkong, Thailand, Malesia are the supply destinations from Nepal while these drugs are supplied from mostly latin countries, Brazil, Argentina and Peru.

All these reports proof that with the tourism, drug smugglers are increasing in alarming rate in Nepal. Some workers of tourism sector reportedly say that a large number of tourists come Nepal in the search of drugs and inflammatory medicines. The agents of hotels and restaurants help them reach up to the suppliers. In so many cases, hawkers bridge the connection between users and suppliers. Hawkers, illiterate and poor people may be used for the internal transit as porters. The easy market for such porters is always a street. Regardless of users, transporters and suppliers, it's a big security challenge of Nepal.

3.8.4 Women's trafficking

Women's trafficking is a challenge with which Nepal is fighting since long. In early age, Nepali women used to be sold in India (Bombay). The network of this illegal act has now expanded in other countries of Middle East, Africa and China too. But the most frightening situation of this time is women's and girls' trafficking in the internal market. Thamel, probably is the main receiver of women and girls trafficked from rural and remote place of Nepal. Nobody wants to be a prostitute. The illiterate and poor girls and women are brought Kathmandu promising for better job and income (Sinar, 2014, published in the Kathmandu Post). But they end up being a sex worker, on the other hand the traffickers makes huge money from them. Massage center, Parlour, Dance Bar, Club and Pub hire them and their agents (hawkers) manage the costumers, who come on the street of Thamel after 9 PM in order to find the costumers. The numbers of such hawkers at Thamel is more than 150.

Even forgetting the consequences of trafficking of women and girls, trafficking itself is another big challenge of Nepal. Security of our sisters and children is in a stake within ourselves at present days. It's a shameful issue for ourselves, our government, security agencies and the tourism.

3.9 Positive impacts

Hawkers are a problem. It has more negative impacts than positives. For the tourists and the tourism, their implication is nothing, but for the social and economic life of our own, it's definitely something very important. While analyzing, its various impacts in the field of tourism, some positive impacts in a large bulk of lives cannot be overlooked, although, it provides dismal contribution at national level. Some of the positive impacts are discussion below.

3.9.1 Alternatives of employment

The population of the hawkers is increasing day by day. The main reason behind its escalation is existing severe unemployment problems of the country. Very less jobs are being created by the government. Practically, unskilled and semi-skilled people are getting boycotted by such schemes. Private sectors are also not producing sufficient jobs. Self-Employment is only option for those people. Hawking and street vending, are probably the easiest way to earn money. Some of them are hawking as their extra time job as well.

Hawking should be managed but can not be completely eliminated. At the context where sufficient job options are not available, it should not be forgotten that the employment provided by hawking. More than 500 hawkers are working within Thamel area only. Its negative impacts are the subject of discussion and management but it is definitely an employment for survival for a large number of people and their dependents.

3.9.2 Promotion of local products

Growing urbanization in Nepal is causing devaluation of local products. Increasing dependence on imported goods and facilities is seriously damaging our cottage industries. Big suppliers, wholesalers and even retailers are not encouraging our local products as they seek huge profits only which they cannot get from local business. Collection of such products is also a difficult task because most of them are homemade and produced in minimum scale. Thus, people use their extra time, extra man power to sell in street. It's also a source of income rather it's a promotion of local products.

Vegetables, grains, foods, Gandarva and Sarangi, Basuri, Souvenirs items eg. Cap, Flag, Khukuri etc. are sold in market. Though, standard hotels, restaurants and probably all aforementioned items are available in shop outlets but hawking and street market give the best way of its promotion. This is the most important positive of hawking, that helps grow our cottage industries in considerable manner.

3.9.3 Means of local supply

Majority of the hawkers have the domestic people as their major costumers. Milk seller, newspaper sellers, fruits and vegetables sellers and other household vendors fulfill the local demands although; they cannot fulfill the consumption of hotels and restaurants. Handicraft, Textile items and other souvenirs hawkers can provide such items for Nepali costumers in far cheaper price than the shops and outlets. While tourism is not only about the foreigners, domestic tourism is equally important for the development of complete tourism. The hawkers are helping domestic tourism grow.

3.9.4 An example of social harmony of different social groups

Thamel has been containing various people from different social groups since its promotion as a tourism city. Along with the tourists from all around the globe, the natives of different society have made Thamel as their common juncture, who do various businesses out there. Thamel is a unique society, a unity of different social groups.

Hawkers are an inseparable part of this social unit who have made this even livelier. We can find there hawkers engaging in more than 20 different businesses. Their combination of works is a characteristic of the Thamel. That's why Thamel is a multidimensional city with a perfect combination of different social groups even the people from different nationalities, however the social bond amongst these groups is very weak, because there is not or very less interactions and social activities among them. As the tourists come to see and study the social structure of Nepal, Thamel can be one area of study, which is absolutely helpful for development of the tourism.

3.9.5 Living heritage

When a tourist lands to Kathmandu, he is always fascinated by the way of living of local people, Thamel, where almost every tourist visits at least for a night, when a tourist sees a woman caring a baby on her back sales her goods to the tourist or when a woman feeds milk to her young child tourist cannot stop himself to take a picture of her in this way he can observe live museum in the street of Thamel.

3.9.6 Availability of cheaper goods

If the question is not there whether a hawker is an authorized person to sale or not then for a tourist who is looking for cheaper goods and services he/she might be benefited with the hawkers. They can make availability of goods in very low price comparing to others shops of Thamel by providing local products or by avoiding the hidden costs and tax.

3.9.7 Increase in number of tourist

Indirectly hawker helps to increase the number of tourist, specially budgeted tourist travel to experience new things for them quality might not matter they look for the goods and services that they could afford, for those who are looking for mass travelling rather than qualitative hawker offer many more services in very low price because of that flow of tourist goes high.

CHAPTER IV

CONTROL AND MANAGEMENT OF HAWKERS

4.1 Necessity of Controlling Hawkers' Activities

Tourism friendly environment is the backbone of the development of the tourism. Be it natural, or artificial. Natural environment attracts the tourists and human environment is something that is vital for its development. Nepal has been gifted by nature and our culture of hospitality and friendly behavior are renowned world widely. In lights of these things, Nepal has been enjoying a healthy tourism in terms of economic development and creation of employment. However, due to the lack of scientific approach for its development, alongside of development, numbers of problems are also arising. Solution of all those issues is of vital importance for the flourishing of our beautiful tourism.

Along with pollution, overcrowd and degrading environment, irritating approach of hawkers is also a serious problem of Kathmandu for the tourism. Legally, street vending is illegal in Nepal, but Nepal cannot completely eradicate hawkers and street vendors until there will not be sufficient creation of jobs in formal sectors. Accepting its inevitability, control and management is the present necessity. Regardless of its considerable contribution in self-employment, indeed, it is a serious headache of the tourism. It must be well controlled and managed to restore the decent tourism environment. From the study of hawkers, their activities and impacts on tourism, it can be concluded that it must be controlled or if not possible it should be so managed that both the tourism and the rights of hawkers can be promoted. The necessity of control and management of the hawkers particularly at Thamel is observed and those are as follows;

4.1.1 To restore/create decent tourism environment

Overcrowding, encroachment of road and open space and unmanaged settlement of the hawkers are destroying the tourist friendly environment in and around Thamel. Their irritating behaviors with foreigner are hindering the freedom and relaxation of Thamel for the tourists. At least Thamel should have that decent and calm

environment where 99% tourists visit. To preserve the recognition of Thamel, hawkers are needed to be either eradicated or well managed.

4.1.2 To stop criminal activities against the tourists

As we saw 571 criminal incidents against tourists have taken place in Nepal in the Fiscal Year 2015/16. This is a big number and an embarrassment for a tourism country. There has not been any proven involvement of the hawkers but it should be understood that these incidents were made happen by the people who are directly or indirectly involved in the tourism industry. Hawkers, being an inevitable part of our tourism, possess huge possibility and threat of such criminal activities against the tourists. Thus, they must be managed.

4.1.3 To prevent the tourists being misguided or disguised

The service and goods sold by the hawkers may not have any credibility. For the money, they may sell low quality goods and service in cheap price. They even don't have working license to provide the service. In this context, the possibility of being misguided, looted and disguised for the tourists is very high. To stop that, their proper management is of prime necessity.

4.1.4 To preserve urban environmental beauty

Its impacts on tourism are in another aspect. The hawkers' disordered settlement has degrading the beauty of the city. Their unsupervised business methodology is looting the tourists while their occupation on the historically and culturally important places, pavements, open space, road and street is diminishing the environmental good looking of the Thamel. The garbage produced by them is severely destroying the tidiness of the city. For the eternal development of tourism in Nepal, the survival of the Thamel is necessary, as does the management of hawkers.

4.1.5 To ensure safety and security for the tourist

Safety and security of the visitors is out most important not only for the tourism, but also for the reputation of the country. How the tourism gets affected due to the security situation of the country is explicitly proved by the declining of tourist arrival during the years of the emergency period. Uncontrolled mannerism of hawkers

possesses significant threats for the safety and security of Thamel. Providing the confidence for the tourists, safety and security must be ensured and for that along with other aspect, hawkers and agents must be managed.

4.1.6 To control prostitution, trafficking and smuggling

Nepali women are being sold within Nepal, which is one of the most disgusting issues. Irrespective of its real cause, Thamel serves as the hub for promoting prostitution, women trafficking and drug smuggling, and the hawkers or agents are the major contributing factors for its progress. To stop prostitution, trafficking and drug smuggling, agents working as hawker on street and their network must be identified and destroyed.

4.1.7 To protect rights of the people

Forceful control or eradication of the hawkers will violate right to work, right to live life, right to freedom and right to employment. A large bulk of people will be deprived of these rights, because the government cannot guarantee jobs for every people. These are human rights and the fundamental rights protected by the Constitution of Nepal as well. Thus, for the purpose of protecting and promoting human rights and rights of citizens, better management is desperately needed.

4.2 Problems and Issues of Hawkers

The government has banned running business on the street citing effect on movement of pedestrain. In its alternatives, the government has designated 5, but have yet to be effectively implemented. But these spots can only accomodates around 3000 hawkers while more than 25000 hawkers displaced do not have the spot to continue their business. After few days agitation, the government with the coordination with KMC have agreed to provide additional 5 spots on separate and time basis on 13 May, 2014.

While controlling and management of the hawkers, their own problems and issues must be identified and addressed. Hawking and street vending is their compulsion not interest. While doing so, they are facing so many problems which only government can solve. On top of everything, government has to identify the means of survival for the people who are engaging in this profession. Then only the management process

will be effective and long lasting. Followings are the major problems facing by the hawkers themselves;

4.2.1 Unavailability of the space and toilet facility

This is the key problem of the hawkers. Due to the lack of enough designated site for their business, they have to occupy religious place, roads, pavements and private space. They have to pay certain amount for using private space. Most of the fruits and vegetable sellers use cycle and push cart. Sometimes due to the construction or some other reasons, they have to change their location and finding new location is extremely difficult. This situation may lead the expulsion of hawkers too. The 10 designated locations for the street vendors, which are not enough for them as they said are as follows:

Table 4.1- Recommended spot for street vendors

S.N.	Spot	Timing
1.	Pavement of Kateshwor-Jadibuti Road	
2.	Area west of Kalanki-Balkhu road	
3.	Area east of Om Hospital in Chabahil	
4.	Pavement north of Pashupati-Airport Road	
5.	Pavements on the stretch from Tukucha Bazar to Tourism Board	Saturdays from 2 pm onwards.
6.	Northern stretch of the Narayanhiti Museum compound	Sundays from 5 pm onwards,
7.	Bagmati Corridor	Mondays from 2 pm onwards
8.	Dhobikhola Corridor (Bijuli Bazaar to west of Kings College)	Thursdays from 2 pm onwards
9.	Post Office-Nepal Telecom stretch at Sundhara	Fridays from 5 pm onwards,
10.	Bir Hospital-Mahabouddha stretch	Saturdays from 2 pm onwards.

(Source- *The Kathmandu Post*, 13 May, 2014)

They also have the problem of storage space. Dry foods shops are left unsecured on the street during night. Other vendors carry their unsold goods to their home and bring in the morning. They also have an extreme problem of toilet and drinking water facilities. Stationary vendors use the toilets of nearby houses, while mobile vendors face problems to find toilets. These problems can cause serious health hazards in long run of life.

4.2.2 Trouble from the security agencies

Security agency, especially Metropolitan Police is the main headache of the hawkers. In order to maintain urban environment and open street; Metro Police usually seem tackling hawkers, pursuing and sometimes snatching their goods as well. At that time, the missing and damaging of the goods and items is very high but nobody pays them its compensation. According to some respondents, police, metro police also try to bribe with hawkers. It's necessary to pay them to continue their business.

It's a controversial issue. Legally the street vending is illegal but if it's illegal, then the government has to be able to control them. Allowing them to carry out their business, but in other day, snatching, tackling or arresting is itself is a controversial act. Its legal aspects are discussion in next section.

4.2.3 Weak livelihood and exposed social life

It's a terrible truth of hawker's life. Some of the hawkers have been working there since 3 decades. In recent years, new hawkers have been spotted. Few foreigner citizens have also made Thamel as their base area. Majority of the hawkers have come from outside of Kathmandu valley. They live in rent in the surrounding area of Thamel. Small, congested and overpopulated rooms where water supply, electricity and other basic needs are barely available. Unlimited inflation is taking the basic facilities such as education and health away from their reach. As a result, they should use their children in incoming works. Some over aged people are also working as a hawker. Their life standard has not upgraded instead its further degrading. They are also being denied from other social, cultural and economic rights. So, it can be firmly said that, the hawkers are living with weak and ruined livelihood.

Standard social life is the benchmark of livelihood. Respect of humanity and human dignity are the basic requirements of human life. Hawkers are living a life of insult and disrespect. Pedestrians and local people hate them while they have difficult social relation in the neighborhood. Neighbors insult them because of their profession. Discrimination, negative view and ignorance are the common things that they face in regular basis. Their right to live life with dignity is being violated seriously; they are living jeopardized or exposed social life.

4.2.4 Straight effect of weather and pollution

Hawkers are the main victim of weather and pollution. Rainy season is the most difficult season for them. They are contained in limited space, and while it's raining to find roofed settlement for their business is impossible at Thamel. Due to of which, their stuffs get damaged. But, more importantly, during long rainy spell, they lose their daily earning which may create severe misbalance in their life system.

Another worrying effect for them is the pollution. They are the first recipient of the environmental pollution. The prolonged expose in the polluted environment can cause serious health hazards to the hawkers. Gastritis, back pain, headache, eye problems, cold and fever are the most common problems for the hawkers (Shrestha, 2013).

4.2.5 No legal recognition

Street vending and hawking is illegal in Nepal. It's a punishable act according to the law. But it's such a complex problem that neither it can be completely eradicated nor can be given full freedom. Tens of thousands of people lose their source of income if it is completely restricted. While if given full freedom, they will occupy everywhere leaving the environment completely in mess. Thus, proper management is the real solution for the betterment of all parties. So far, hawkers have no any legal recognition. Their illegal status is the problem for its sustainable management. Given the consequences of the restriction on hawking, it should be managed providing appropriate legal status for them.

4.2.6 Direct effect of Banda and strike

Hawkers are also the straight victims of the Banda. As a street based business, frequent Banda and strike is hindering the arrangement of their bread and butter.

4.3 Control and Management Framework

Control and management of the hawkers is an important issue of Kathmandu valley for both purposes, to maintain environmental amity and promote tourism. Its control and management framework has two important aspects; they are legal and social and humanitarian aspects. They are discussed below.

4.3.1 Legal Aspect

Although hawkers and street vendors do not have any legal recognition in Nepal, but their activities is a subject of legal boundary. These activities fall under the jurisdiction of ‘Sthaniya Swaetta Sashan Ain 2055’ and ‘Nagar Bikash Ain 2045’.

Article 9(1)3 of ‘Nagar Bikash Ain’ has provided the authority to Municipality Development Committee to regulate, control or restrict to establish settlement or residents, place of entertainment, market, Haat or industry etc.

Part 3 of Sthaniya Swaetta Ain 2055 has provided with the ‘Arrangement related to Municipality’. Article 137 (2) states that the municipality can impose tax on such settlements, markets, Haatbazaar, temporary shops constructed or conducted under the supervision of the Municipality. It further states that municipality should not allow establishing permanent shops which creates difficulties for public movement and cleanliness.

Regarding the punishment provisions, this law has provided in article 165(c), (d) and (e). Article 165 (c) reads ‘Rs. 15000 thousands shall be charged for not managing garbage in the designated place within the municipality.

Article 165(d) has explicitly stated that ‘Rs. 15000 shall be charged for the acts that cordon or stop or restrict on the movements without the permission of municipality imposing to remove such obstructions.’

Similarly, article 165(e) has stated that Rs. 15000 shall be charged for the acts that destroy, encroach or misuse of public property within the municipality, and compensation shall be paid off from the actors.

These laws to regulate the informal employees are already in place but have not clearly mentioned whether it is legal or illegal. From the existing legal provisions, selling goods in markets, Haat bazars etc. is not illegal, but misuse and encroachment of public property, obstructing public movements, roads and public places, and not throwing the garbage in designated location are illegal and punishable act. In lights of these provisions, the activities of the hawkers are illegal as they are using public places and property, obstructing the movements and creating the wastage not managing properly. It can also be derived from the provisions that the management of the hawkers should be done rather than eliminating completely without any appropriate planning.

4.3.2 Social and Humanitarian Aspect

The practical aspects of the control and management framework of the hawkers are the most serious aspects to analyze. The government does not know the exact population of the hawkers and their dependents. There has not been an applicable study carried out so far regarding the hawkers, their individual, social, cultural and practical life. The rate of increase of street vendors is in ascending order and its reasons are crystal clear. The fact has proven that dispersing, tackling, snatching and punishment only cannot solve this problem. The laws to regulate them were formulated before 20 or 30 years ago, when this problem was not at present level. These legal provisions cannot cover all the dimensions of the real problems.

Tens of thousands of people are engaging in informal service sector and millions are surviving through it. If these people are not managed properly, systematic and scientific way, an inconceivable human crisis will arise. There educational qualification, skills and will power cannot be accommodated in other sectors neither at present; the government has such sectors where all hawkers can be given the job guarantee. The unemployment of that large numbers of people, their family and dependents can create chaotic situation.

Social security of these people is another sensitive issue. We already knew that the social life and livelihood of the hawkers is exposed and weak. Making jobless in the sake of control and management without its alternatives will only rub salt on the wound. Social expulsion, discrimination, hate and insult they are facing and they will face after being jobless is against the humanity.

A large numbers of hawkers have made hawking and street vending as their main profession. Very few do have effective alternatives. In this situation, when they are made jobless, their children, family and dependents will lose basic human needs such as education and health facilities. This will increase poverty, illiteracy and discrimination. The government has to think about it before making the decision.

Last but not least, the complication of its management is another big issue. Appropriate alternatives, space for vendors, bringing them in legal system, registration and taxation are complex parts because of their large population and their informal nature of working. Fulfilling their demands will only solve the problem for short time; that will further increase street vending. For the long term solution, the government has to address the genuine issues brought out in previous section.

4.4 Suggested Steps of Control and Management

Control and management of hawkers and their movements needs a big effort.

Table 4.2- Suggested steps for control and management of the hawkers

Short Term Steps	Long Term Steps
Identification and designation of alternative spots	Legislative clarity
Punishment and compensation	Vocational and skill development training
Scheduling time table	System of registration in tax system and provision of license
	Effective alternatives

4.4.1 Identification and designation of alternative spots

Appropriate location near by Thamel is necessary to identify. It should be able to accommodate all street vendors and hawkers and it should have easy access for the costumors and visitors. Suggested spots for the hawkers in around Thamel are given below;

-) Stretch of Sorhakutte-Chhetrapati Road
-) Stretch of Paknajol Road (From Saatghumti to Chhetrapati) – Traffic has to be diverted to Chhetrapati-Kuslehour- Saatghumti road
-) Dhobichaur play ground (Not during the game time of kids)
-) Open space of Thahiti (East of Thamel)
-) Road Stretch of Pipalbot to Nursing Chock (Time should be given)- Traffic has to be diverted
-) Northern side of Tridevi Marga

4.4.2 Control, punishment and compensation

Control and punishment is also a necessary measure given the nature of the hawkers. But for that, clear and appropriate legal provision, designation of alternative spots must be arranged. Impartial, strong and appropriate methods of control punishment and compensation will help to manage hawkers.

In the name of hawking, there are numbers of agents who work for sex trade, drugs and contrabands. Identification of them and strong punishment must be made as they are very serious social crime. A wide and through search and identification operation should be carried out in the cooperation of security agency, tourism professionals and related stakeholders.

4.4.3 Scheduling time table

Arrangement of time schedule will help to control hawkers for short term purpose. For this, some streets or places can be selected which are least busy and have alternative roads. If day and time table followed by everyone, it will be a big help to make city open, calm and systematic. Some suggested sites which can be used for this purpose are as follows:

-) Pipal bot – NurshingChok Road stretch
-) Saatghumti- ChhetrapatiRaod stretch
-) Northern side of TrideviMarg
-) Dhobichaur Playground
-) Open Space of Thahity

Day and time should be arranged in the coordination with KMC, TTDC, Nepal Police, Traffic Police, Tourist Police and Hawkers' Union.

4.4.4 Legislative clarity

The existing laws are not sufficient to address every issue of the hawkers. First of all, there has not been mentioned the word 'Street Vendor' or 'Hawker'. It's unclear whether street vending is legal or illegal, thus, there should be explicitly mentioned. If it's legal then hawkers should get legal recognition. There is a dual behavior from police as on one hand, they are allowing to conduct business on the street but on the other hand, sometimes they disperse and snatch the goods.

Another important legislative gap is every hawker should not be behaved from the same provision. Food vendors and sex agents, drug smugglers are different and same punishment is against the legal principle. Thus, a separate law or regulation, which regulates solely the hawkers or street vendors is recommended to be enacted.

4.4.5 Vocational and skill development training

This is a long term solution. As the majority of the hawkers are unskilled or semi-skilled people, the vocational and skill development trainings could lure them towards new profession. Carpenter, mason, brick layer, sewing, cutting, knitting, cooking etc. are some example of vocational trainings that can be given to the illiterate or general educated hawkers.

4.4.6 System of registration in tax system and provision of license

Registration in government tax system is a kind of punitive measure that makes hawkers leave this profession themselves. Tax free business without paying space rent is a great privilege that hawkers are getting. That's why this business is increasing and

for some section of people, is an attractive and lucrative business. When they are registered and made compel to pay the tax, this business will decrease slowly. In addition, it will help the government to collect revenue.

Along with it if the provision of license is made, the benefits of it will have two folds, first it will regulate the business eliminating illegal acts and actors, second due to the procedural complexity, hawkers may not embrace this service.

4.4.7 Appropriate and effective alternatives

The government can plan for appropriate area of alternatives jobs. It's a supplementary plan of aforementioned steps. After arranging training, area of jobs and scheme of social security, this option can be implemented. This is a bit expensive and time consuming way but it's a permanent solution to end the street vending and hawking.

4.5 Responsibility

Tourism development is a responsibility of every stakeholders related with the tourism. Particularly, Thamel is the biggest tourism point of Nepal. Improvement, upgrading and beautification of Thamel is necessary for entire tourism of Nepal. Thamel needs enormous improvements. There are several governmental or corporate agencies which are working for the development of the tourism at Thamel. Their area of responsibility may be different but in terms of managing hawkers, they may have following responsibilities;

4.5.1 The government of Nepal

The government is the chief actor to solve this problem. It has following responsibilities;

-) Formulation of effective laws and provisions
-) Identification and designation of alternative business for hawkers
-) Control and coordination with other related agencies and stakeholders
-) Scheme of vocational and skill development trainings
-) Registration and regulation

4.5.2 The law enforcing agencies

Under the law enforcing agencies, Nepal Police, Tourist Police, Traffic Police and Metro Police are working at Thamel. Each agency has different area of responsibility but they are the main actors on ground to implement and maintain law and order. Their responsibilities are sorted out below;

-) Search, arrest and bring in the legal frame for the illegal hawkers or agents
-) Not to allow them to establish business spot other than the designated site
-) Fair and impartial behave in the cooperation all law enforcing agencies
-) Ensure 24/7 reliable security for the tourists
-) Educate tourists regarding possible threat, misguidance from the hawkers

4.5.3 Kathmandu Municipality

Kathmandu Municipality, as a ruling agency of the Thamel city has the following responsibility for the solution of the hawkers;

-) Implement the provisions of law enacted by the government
-) Cooperate with government to identify and designate alternative spots
-) Mobilization of sufficient Metro Police round the clock
-) Punish the defaulters who breach the rules

4.5.4 Nepal Tourism Board

As the governing body of tourism of Nepal, Nepal Tourism Board has big responsibility, they are;

-) Regulate stakeholders effectively
-) Cancellation of the registration of tourism form, parlor, hotel or restaurant that use wrong way of business like hawking, fielding agents etc.
-) Make the provision of license for the street vendors
-) Educate tourists about the system and situation of hawkers

4.5.5 Thamel Tourism Development Council

Thamel Tourism Development Council as a local governing body of the tourism of the Thamel, it is also responsible for the management of the issues and activities of the hawkers. They are as follows;

-) Cooperate with NTB and other law enforcing bodies for the regulation of hawkers and street vendors
-) Study and segregate of the situation, population and issues of the hawkers
-) Take initiative at local level to help government manage the hawkers

4.5.6 Unions and association of Street Vendors and Hawkers

The coordination and cooperation of the unions and associations of street vendors is very important in order to manage the hawkers and street vendors. As the hawkers are more loyal towards their unions and associations more than government, their cooperation are something very much applicable to solve this problems. What they can do are as follows;

-) Cooperate with government to solve the issues
-) Put forward genuine issues so that everyone can be benefitted.
-) Unite and govern hawkers, so that they can be controlled easily
-) Avoid unnecessary politicization of the issues

CHAPTER V

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

Nepal's emergence as a touristic country has not been so long by its history. Due to the unfavorable political regimes, freedom of movement was strictly restricted until the decades of 1950s. As the tourism is directly related to the technological developments, Nepal was distance backward in this aspect, thus, tourism took time to flourish. When the world was being discovered by the tourism, Nepal remained an isolated land under the top of the world for most of its history.

Establishment of democracy opened the doorway for the tourism in Nepal. Upgrading of TIA, simplification of visa system, tourist standard hotels and restaurants and other technological developments lifted the tourism. The discovery of adventurous mountains, refreshing trekking trails and mysterious ancient shrines helped our country be listed as one of the popular tourism destination. By the decades of 70s, it already had taken the centre stage of our economy. New technology, extended road and air access and other facilities were being introduced, as a result; the tourism had not had to look back until the year of 2000, despite of continuous changes in the political system. Few years after turning the century saw some declines in tourist arrival due to the damaged security condition. It has come back again in its groove as Nepal seeks for its eternal life but significant improvements on its quality are necessary.

Along with the development of the tourism, some wrong cultures have also been developing. Among them, hawking is the one. Indeed, hawking is not a culture introduced by the tourism; it's a tradition of some communities and places of Nepal itself. Later, it has developed as a business for numbers of people. Some of them concentrated behind tourists and tourism locations such as Thamel with goods and services. Most importantly, in later years it has turned as a bad culture more than as a business. It has been a dark side of the tourism of Nepal.

The thesis entitled 'Hawkers and their impacts on the Tourism at Thamel is a research based on a field study of hawkers and their positive and negative contribution on the Tourism. It has been carried out in and around the area of Thamel. A total of 234 hawkers were spotted during the field research but from the information of some respondents this data crosses the figure of 500. Among them 15-20 are female hawkers and a child hawker was also spotted. More than 150 hawkers are reportedly told to be working as sex and drug agents. They are engaging in various types of business on the street but most of the souvenir hawkers are running their business taking small space in rent. Based on the type of the business, their timing is also different, for example milk, newspaper and vegetable vendors come in the morning, souvenirs hawkers in the day while street food hawkers come in the evening. Few hawkers are found involved in union as well but most of them told they are free from such unions and organizations.

The research was more focused on the analytical aspects of its impacts on the tourism. General, economic, environmental, political, social, cultural and religious and security impacts are discussed with the presentation of appropriate data and reports. As the tourism is a hospitality based industry, thus, to large extent, the activities of hawkers have affected in our renowned culture of respect and hospitality for the tourists. From the perspectives of the tourism, it has been found more negatively impacted than the positives. Of course, it does have some positive impacts as well as given the unlimited unemployment problem of the country. The research also has included the insight of some related stakeholders and interest groups.

Hawkers can be problem of the tourism industry of our country. But hawkers themselves have bigger problems which are directly related to their lives and survival. The research paper has identified the genuine problems of hawkers so that they to formulate the management framework will be effective. Legal aspect and social and humanitarian aspects are the important subjects to consider in the formulation of management framework. The short term and long term steps of its control and management are discussed with the logical reasoning based on the circumstances of Thamel.

With the view to regulate and controlling of hawkers and their illicit activities, the government has deputed the authority to the Kathmandu Municipality, security agencies and some other corporate agencies. Their responsibilities are to control and manage the hawkers, ensure security of the tourists, upgrade tourism facilities, beautification and standardization of the tourism of Nepal in general and of Thamel in particular. But due the various complications, the progress has not been seen at its required level.

5.2 Conclusion

Tourism is one of the most important sources of Nepalese economy. Incredible natural beauty, mystical cultural heritage, ancient monuments and coveted religious pilgrimages present unparalleled travelling pleasure within a small geographical stretch. A unique tourism civilization has been a culture, profession and most importantly bread and butter for a large bulk of population. But under the glimmer of its invaluable contribution, some unwanted elements are fully grown in the tourism of Nepal. Those have marred the value, worth and fame of our tourism and in broader sense, the prestige of the whole country. Hawking is the one among many such mushrooming problems of the tourism industry.

Hawking is a business that sells goods and service which is run informally, particularly without positioning on any specified location. The people involved in such business are called hawkers. Hawkers more often carry goods on portable pots, basket, on cycle or push cart and throng to the tourist for selling their goods. Besides the materialistic business, hawkers sell service and information as well. It happens more often in the cultural or historical heritage sites, where they illegally or without license are providing service to the tourists in cheap price. In case of Thamel, along with the hawkers selling goods and items, there are a large number of hawkers who are working as an agent of sex, drug and some other illicit activities.

Thamel is a small tourism city. But despite of its small periphery, it welcomes almost all the tourists visiting Nepal. During the peak season, there can be seen overcrowding of foreign tourists. It's also an attraction for the domestic people. Thus, Thamel has become a business hub for those hawkers who look for the tourists as their customers.

As of today, the provision of registration, licensing or permission letter has not been endorsed for the street vendors. Thus, the hawkers are running their business in privileged way without paying tax and rent. It has caused the loss of big amount of revenue. Devaluation of the goods, services, foreign currency etc. are other impacts in the field of economy. Environment is the key supporting factor of the tourism. But, the hawkers have caused plenty of negative impacts on environmental aspects. Noise, pollution, desensitization, overcrowding are the major environmental impacts due to the activities of the hawkers.

As the majority of hawkers are uneducated and poor people. Their volatile nature is the plus point for the political parties as well as the networks conducting illegal activities. Until today, it does not contain any significant political impacts but its possibility is not deniable. Social effects are probably the most burning and harmful issues. In some cases they may be directly linked with crime, child labour, alcoholism but the biggest problem is they are being or may be used to promote women trafficking, illegal sexual activities, drug abuse and other severe social crimes. There seems a significant impact which may cause the disturbance in the religious and cultural harmony of the country. Hawkers could be used easily for the exploitation of relatively disturbed religious tolerance of the country in recent days by influencing or forcefully changing the religion. Pursuing and persuading the tourists to buy goods, encroachment and occupation of cultural property are other bad cultural demonstration presenting by hawkers at Thamel.

Security is the most important sector related to the tourism. The Security of tourists and their belongings, control of women trafficking, illegal sex activities, drug smuggling, and social crimes, possible terrorist attacks are the security challenges where hawkers can be used by voluntarily or forcefully. Other than that, because of the careless activities and behaviours of the hawkers, traffic jam, hustle-bustle, mental and physical irritation on the tourists and overcrowding have increased. Similarly, due to their unauthentic way of disseminating information, tourists may be misguided. Because of this, defamation of the country in the international society has been a big problem which directly causes in the development of the tourism.

Besides its innumerable negative impacts, there are some positive impacts of hawking as well. Employment for many people, local supply, cheap availability of goods for domestic tourists and demonstration of social and cultural tolerance of Nepal are some handful positives, but these provide only dismal contribution in the tourism of Thamel.

In a nutshell, hawkers seem as problem of our tourism industry. This is problem for sustainable tourism but it is not the problem for tourist if it is studied in tourist's way there could be several benefits like mentioned above. Likewise hawker has some positive impact on tourism of Thamel. Their money oriented activities are the suffering more than a service for the tourists and tourism in Thamel, researcher believes that outcome is going to be different if the research is carried out in Bhaktapur where they already have systematic data base of hawkers or the result is going to be different if the research is done in Pashupatinath temple or any other cultural places. Researcher concludes that Place, Time, Nationality of tourist and current mentality of tourists might give the different result. On the basis of the outcome for the bright future of our tourism, their control and management is very essential. But it is equally challenging because the social and humanitarian aspects are the most daunting factors as the government is still incapable of re-establishing them after displacement from this profession. Nevertheless, with wise decision, clear legal provisions, strong will power, serious sense of responsibility and trustworthy co-ordination between all related stakeholders, the solution is not impossible if initiated above suggested steps.

5.3 Recommendations

After the research carried out about the hawkers at Thamel and analyzing its various impacts in the development of the tourism, following recommendations for different stakeholders are made:

5.3.1 Recommendations for the Government of Nepal

The government is the main institution for the effective solution of this problem. Therefore, following recommendations are made for the government for its effective solution and sustainable development of the tourism:

-) To enact effective legislative provision so that all the issues of the hawkers can be addressed.
-) To provide either legal recognition to the hawkers and bring them in legal channel by the provisions of registration, licensing and taxing or disband hawkers' unions and their recognitions.
-) To identify alternative spots and manage them based on the necessity of timing, date scheduling for the immediate solution.
-) For the long term solution, to initiate the steps of vocational and skill development trainings, job alternatives and re-establishment planning.
-) To empower other governmental or non-governmental agencies related to the tourism with clear authority.
-) To initiate process of repairing the damaged system, fame and environment because of hawkers.
-) To identify and eradicate the illegal activities of hawkers related to sex work, women trafficking, drug smuggling and abuse and punish severely.

5.3.2 Recommendations for KMC

Kathmandu Municipality is the principle law enforcing body of the government. Apart from the tourism development, the responsibility of its overall development goes to the KMC. Thus, following recommendations are made for KMC for the solution of hawker's problem:

-) To co-operate and assist the government for formulation and implementation of rules and regulations.
-) To co-operate the government for identifying the alternative spots.
-) To mobilize Metro Police to remove the street vendors occupying the street and public places.
-) To manage the system of garbage management produced by the hawkers.
-) To study the hawkers, their problems and find out the solutions.
-) To co-operate with government for initiating the vocational trainings and re-establishment process.

5.3.3 Recommendations for the Security Agencies

Enforcing law and maintaining law and order are the responsibilities of the security agencies. Nepal Police, Traffic Police, Tourist Police and Metro Police are four security agencies working at Thamel to facilitate the tourists. In order to control hawkers and their activities, some of the recommendations for security agencies are given in following table:

Table 5.1 - Recommendations for different security agencies

Security Agency	Recommendations
Nepal Police	<ul style="list-style-type: none"> <li data-bbox="552 696 1380 801">J To work as leading role player to ensure safe environment at Thamel from every security threats. <li data-bbox="552 808 1380 913">J To collect intelligence of the people involving in illegal activities. <li data-bbox="552 920 1380 1025">J To identify and arrest the owners of hotels, restaurants, massage parlours, pubs and brothel houses and their agents. <li data-bbox="552 1032 1380 1137">J To remove hawkers and street vendors who have occupied and encroached road and public places. <li data-bbox="552 1144 1380 1249">J To analyze the potential threats where the hawkers may be used.
Traffic Police	<ul style="list-style-type: none"> <li data-bbox="552 1263 1380 1312">J Not to allow hawkers occupy roads, streets and pavements. <li data-bbox="552 1319 1380 1424">J To Help Nepal Police and Metro Police to remove hawkers and street vendors from the streets. <li data-bbox="552 1431 1380 1536">J To restrict hawker's cycle, cart and vehicles carrying street vendor's goods from entering Thamel.
Tourist Police	<ul style="list-style-type: none"> <li data-bbox="552 1547 1380 1653">J To educate tourists about the situation, activities and behaves of hawkers. <li data-bbox="552 1659 1380 1765">J To help Nepal Police and Metro Police to remove hawkers occupied streets and public place. <li data-bbox="552 1771 1380 1821">J To keep records of hawkers and their business. <li data-bbox="552 1827 1380 1877">J To help tourists to get rid of hawkers. <li data-bbox="552 1883 1380 1933">J To patrol Thamel 24/7 and increase their presence.

Metro Police	<ul style="list-style-type: none">) To increase the presence and patrol at Thamel.) To remove and arrests the street vendors and hawkers if they have established their business other than that of allocated spots.) To man designated spots.
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5.3.4 Recommendations for the Hawkers and Hawkers' Unions

Hawkers' Unions are working for the welfare of hawkers and their business. Some of the street vendors of Thamel have been found involved in such unions. They are more responsible with their unions but disobedient to the government. Thus, these unions are made with following recommendations;

-) To bargain for the professional benefits but not with unnecessary demands.
-) To follow the rules and regulations set out by the government.
-) To run the business in designated spot only in given time.
-) Not to obstruct roads and traffic displaying goods on the street.
-) To respect the important of cultural, religious and public places.
-) Not to throw garbage anywhere, to manage it in allotted places only.
-) Not to forcefully persuade the tourists to buy the goods.
-) Not to involve in illegal activities such as drug abuse, women trafficking and sex agents.
-) To look for the alternative jobs, business and skill developent trainings.
-) Respect the tourists as they are our guest not only the clint.

5.3.5 Recommendations for NTB and TTDC

Nepal Tourism Board and Thamel Toursim Development Council are the principle public-private organs that govern the tourism. NTB controls the toursims of whole country while TTDC is focused only on the tourism of Thamel. They are suggested with following recommendatons for the solution of the hawkers problem based on the Thamel area:

-) To assist government to formulate effective rules and regulations.
-) To implement rules and regulation strictly set out by the government.

-) To upgrade provision of licence of guides and tourims workers and follow it strictly.
-) To co-operate with other public and private agencies for the long term solution of the problems and development of standard tourism.

5.3.6 Recommendations for the Tourists

The tourists are being victimized due to the activities of the hawkers. Unawareness of the situation and looking for cheap and shortcut ways are giving the problems for the tourists. Thus, following recommendations are made for the tourists:

-) To study and understand from the authentic source before making the trip.
-) To visit the website of the Tourist Police and follow the instructions given there.
-) To arrange tour from the authentic travel agency only.
-) Not to believe hawkers, street vendors and some other suspective persons for any kind of goods and services.
-) To buy the goods from registered shop or store only.
-) To ignore hawkers and think about safety of the belongings.

5.3.7 Recommendations for the Toursim Professionals

The professionals of tourism fields such as hotels, restaurants, handicrafts etc. also do have some responsibilities to manage this problem. Some recommendations for such professionals are as follows:

-) To follow the rules and regulations enacted by the government.
-) To co-operate with other related stakeholders for the solution of this problem.
-) Not to use and mobilize such illegal agents and hawkers for the sake of promoting the business.

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