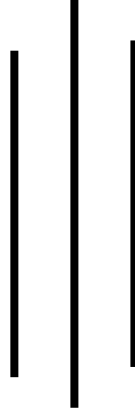


**TRIBHUVAN UNIVERSITY**  
**LIVELIHOOD IN THE STREET OF KATHMANDU**  
(A Comparative Study of Readymade Cloth Vendors of Kalanki and Sundhara)



**A DISSERTATION**  
Submitted to the Central Department of Geography  
Faculty of Humanities and Social Sciences, in the Partial Fulfillment  
of Requirements for Master's Degree in Geography



**By**

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2007

Tribhuvan University  
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**“Livelihood in the Street of Kathmandu”**  
**A Comparative Study of Readymade Cloth Vendors of Kalanki and Sundhara**

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## ACKNOWLEDGEMENT

First of all, I would like to express my gratitude to Central Department of Geography for providing me such grateful opportunity to conduct this research on **Livelihood in the Street of Kathmandu; A Comparative Study of Readymade Cloth Vendors of Kalanki and Sundhara.**

I wish to express my grateful gratitude to my respected teacher and supervisor Prof. Bhim Prasad Subedi, Ph.D, Head of the Central Department of Geography, T.U., Kirtipur for giving me valuable suggestions, encouragement, incredible supports and considerable comments as well.

Similarly, I would like to express my grateful thanks to my entire respected teacher and all the staff of Central Department of Geography, for their kind co-operation and continuous encouragement during various stages of preparing this dissertation.

I am highly indebted to the National Centre for Competence in Research north-south (NCCR north-south) for providing me financial support which contributed to promote this study.

I am grateful to those all respondents of street readymade cloth vendors who have provided necessary information and possible help to accomplish this research.

Similarly, I am grateful to all my colleagues, especially to Kashi Ram Dahal, Nandu Khatiwoda, Suresh Chaudhary, Dilaram Sapkota, And Deepak Yadav for their kind full help and suggestions.

At last, I do not have appropriate word to express my gratitude to my parents, and relative for their encouragement. I am always indebted of them.

December, 2007

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*“The Research received financial support through National Center for Competence in Research north-south (NCCR north-south) From the Swiss National Assistance for the Swiss National Science Foundation (SNF) and the Swiss Agencies for Development co-operation (SDC).”*

December, 2007

Kamal Acharya

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## ABBREVIATION/ACRONYMS

CBS	:	Central Bureau of Statistics
CDG	:	Central Department of Geography
DFID	:	Department for International Development
KMC	:	Kathmandu Metropolitan City
NCCR	:	National Center for competence in Research
NGS	:	Nepal Geographic Society
NPC	:	National Planning Commission
NSTLU	:	Nepal Street Trade Labor Union
S. N.	:	Serial Number
SIDA	:	Swedish International Development Agency
SLA	:	Sustainable Livelihood Approach
Sq. /km	:	Square Kilometer
SRCV	:	Street Readymade Cloth Vendor
T. U.	:	Tribhuvan University
T. V.	:	Television
UMP	:	Urban Management Program
UNDP	:	United Nations Development Program
VDC	:	Village Development committee.

## GLOSSARY

<i>Adhiya</i>	: Fifty-Fifty system
<i>Bandhaki</i>	: Mortgaged
<i>Bani</i>	: Pay in crop instead of rupee
<i>Bari</i>	: Non irrigated land
<i>Bhimsen Stambha (Dharahara)</i>	: A historical pillar made by late Prime Minister Bhimsen Thapa
<i>Chanachatpate</i>	: A kind of street occupation where street vendor parch beans then sells.
<i>Chowk Sudhar Samiti</i>	: Residential area amendment committee
<i>Dashain and Tihar</i>	: Great festivals of the Hindus
<i>Din Katne Bato</i>	: Way to passing time
<i>Dole</i>	: A litter carrier
<i>Hat Mukh Joruu</i>	: Hand to mouth
<i>Khet</i>	: Irrigated land
<i>Khoriya</i>	: Slash and burn land
<i>Lokata</i>	: Bark of tree
<i>Nangle Pasal</i>	: A kind of street occupation where vendors hold selling goods in bamboo tray
<i>Parma</i>	: Mutual labor exchange
<i>Rato Mato</i>	: Red soil
<i>Ropani</i>	: Unit of land measurement (1 ropani equals to 0.051 ha.)
<i>Sadak Byapar Sramik sangh</i>	: An organization of street business group
<i>Tarkari</i>	: Vegetable

# Chapter I

## INTRODUCTION

### **1.1 Background of the Study**

Nepal is a diversified country in the world in terms of physical, social and cultural aspects. Bordering with Tibet Autonomous Region of the People's Republic of China in the north and surrounded by India in the east, south and west. Nepal has its presence as a landlocked country in the south Asia. The total population of Nepal is 2,31,51,423 whereas the population growth rate is 2.25 percent (Nepal Population Report, 2064). Similarly Nepal is an agricultural country in the world where more than 85 percent Nepalese people live in rural areas and more than 60 percent of the population has agriculture as their primary occupation (Subedi, 2003).

The growth of population in the Kathmandu valley has been increasing rapidly over the last four decades. With an increase in population, a large number of people are engaged in informal sector activities. Informal sector or micro enterprises are an important component of urban living. It provides a source of livelihood to many people who are unable to get employment in the formal sector. Selling readymade clothes on the street is one such informal sector activity that provides employment to many urban people.

In Nepal, the customary livelihood strategies of different people have been influenced by the process of global change whose livelihood assets are more portfolios. Majority of the people of Nepal are still engaged in subsistence types of agricultural occupation. So, they are forced to migrate to the nearest urban centre to find alternative ways to sustain their livelihood.

'Cloth' in general is taken as a symbol of prestige. Cloth is one of the basic needs of human beings which are equally significant along with food and shelter. The history of cloth is so long. It is stated that man is the civilized form of Ape.

When man became mentally mature since then he had started to cover his naked body with leaf and *lokata*. Then man developed cloth accordingly. Because of the innovation of various technological developments, present world has been confined in a small unit but most of the Nepalese people cannot wear single cloth. Nepal is a small country in terms of areas but big in the variety of climate which determines the wearing customs of the peoples. The fulfillment of basic need is a challenge for poor people in Nepal. They cannot offer expensive cloths since they are struggling for hand to mouth problem.

Most of the cloth markets in Kathmandu are occupied by Chinese goods. Mainly Kathmandu is the first market of Chinese goods in Nepal and these items are comparatively cheaper than others. In this way, Chinese readymade cloths are not very good in terms of quality but these cloths can be found from footpath to the Departmental Store. Hundreds of peoples in Kathmandu have adapted such street readymade cloth vending as their employment to earn their livelihood.

Livelihood strategies reflect the complexity of man-environment relationship including local peoples attempt to cope with the environment by utilizing available resources and adopting new options over time (Subedi, and Pandey, 2002). Livelihood strategy and sustainability are directly correlated with economic activities and livelihood asset. The strategies are also different as change in peoples and societies. Generally livelihood strategies are the range and combination of activities and choices that people make undertake in order to achieve their livelihood goals. The more choice and flexibility, that people have in their ability to withstand or adopt to the shocks and stresses of vulnerability (DFID, 2001).

Since a few years street occupation likes cobbling, cloth vending, ice-cream vending, flower selling, food vending, *nangle pasal*, *chana chat pate*, vegetable vending, fruit vending, umbrella repairing, street barbering, newspaper

hawking etc. are rapidly increasing. Legally such types of occupation are informal occupation. Urban unemployment and urban poverty has been increasing in developing countries. In the case of Nepal mostly those people from different geographic part of nation who have not ability to invest for higher trade and business, have no secure job, no permanent income sources, have no sufficient food security, pressured by social discrimination and political conflict, are engaging in these street occupation by using urban open space and streets (Pathak, 2002) Such type of livelihood strategy seems more miserable and vulnerable.

## **1.2 Statement of the Problem**

Street readymade cloth vendors are one of the urban poor groups in Kathmandu. Hundreds of people are conducting their livelihood with coping different strategies using open space in urban setting. Similarly street readymade cloth vendors are one of them who are engaged in this occupation as a way for generating income in Kathmandu. For the last several years such an occupation is rapidly increasing due to political conflict and scarcity of employment in the rural areas. These types of occupations and activities create different problems like robberies, pick pocketing, traffic problems and many more. And to minimize these problems government has made the provision to vending goods within certain localities allowing a specific time period. For example, Sundhara is allowed from 5 P.M. in summer and 4 P.M. in winter only. But in Kalanki there are two shifts; morning and evening. In the morning vendors can stay till 8:30 A.M. Though legally this occupation seems informal, it is also becoming a fruitful to those customers who gathered in evening and morning in those areas they can buy readymade cloth which is comparatively cheaper than those available at fancy stores and departmental stores. Being an informal occupation some people neglects such type of street occupation and their perception towards footpath shop is not good.

Due to lack of access, skills and knowledge they can not get any opportunities, so they are compelled to adopt such type of informal street occupation. Street readymade cloth vendors are earning their livelihood in the footpath of major location of Kathmandu valley. Mainly such occupations can be found in Kalanki, Sundhara, New Bus Park, Ratnapark, Baneshwor, Jawalakhel, Old Buspark, Koteshwor and other areas. Since few years, such occupation is rapidly increasing. There is not any noticeable support from the governmental side. So, now a days this rapidly increasing occupation has drawn attention of the society, government and nation as well. A few researchers had paid attention towards the livelihood strategy of street occupants. In this context, this study tries to address the livelihood strategies of street readymade cloth vendors as the main research questions of this study are.

- What are the socio-economic characteristics of Street Readymade Cloth Vendors (SRCV) of Kalanki and Sundhara?
- What is the status of their livelihood assets?
- What are their livelihood outputs?
- What is the vulnerability context of their livelihood?

### **1.3 Objectives of the Study**

The general objective of this study is to comparatively examine the way of earning livelihood of SRCV between Kalanki and Sundhara areas of Kathmandu.

The specific objectives of this study are:

- To examine the socio-economic characteristics of street readymade cloth vendors of the study area.
- To explore the status of their livelihood assets.
- To explore their livelihood outputs.



- To examine vulnerability of their livelihood.

#### **1.4 Significance of the Study**

This study has mentioned to livelihood strategies of large no. of peoples who are conducting their livelihood on the street by selling readymade cloth. Similarly this study is focused to view livelihood vulnerability as well as livelihood assets and outcomes of their strategies. Their age wise involvement on this occupation helps to understand the attitude of new generation towards this occupation. Most of the researchers were concerned to the rural poverty but the poverty is not only a rural phenomena, it exists in the urban area too. It is hopeful that the attention of the related and responsible sector would be drawn to the poverty prevailed in the livelihood strategies of SRCVs by this study.

On the other hand, SRCVs are one of the street occupation entrepreneurs who are influenced by the poverty and vulnerability in urban area. With the help of this study every social and economical condition and their vulnerable aspects of their livelihood have been brought out and this information is valuable to generate appropriate policies to raise the standard of living and occupational management of the SRCVs. Similarly this study is based on theoretical basis of Sustainable Livelihood Approach (SLA), developed by DFID. It is also important to those people who are interested in this theory will get benefit.

#### **1.5 Working Definitions**

Different terminologies have been used in this study. The working definitions of such terminologies are as follows:

- a) **Livelihood:** This refers to means of support, subsistence which denote the means needed to provide the necessities of life. Livelihood may specify the occupation by means of which one earns an income.
- b) **Livelihood Strategy:** The term indicates the way of living of any

individual or social group. In this study livelihood strategy of SRCV refers to their readymade cloth vending occupation on the footpath of the study area.

- c) **Home Place:** The word 'home place' denotes the permanent home or place of origin of SRCV.
- d) **Residential Place:** It denotes the temporary residences of SRCVs.
- e) **Working Place:** The term 'working place' indicates the place used by SRCV to run their street vending.

### **1.6 Limitation of the Study**

Poverty is a universal phenomenon which does not exist only in a particular place and group. This study covers urban poverty issue and relation of rural poverty with urban poverty. Because of limited time and resources researcher could not cover all the places and street readymade cloth vendors of Kathmandu valley. Among the different occupational groups and places only SRCVs as an occupational groups and two locations Kalanki and Sundhara as a study area, have been selected for the fulfillment of the objectives of this study as well as this study is based on only theoretical framework of livelihood developed by DFID.

### **1.7 Organization of the Study**

This Study has been divided into nine chapters. First chapter is introduction, which includes background of the study, statement of the problem, objectives of the study, significance of the study, working definition, limitation of the study and organization of the study.

Second Chapter provides literature review where theoretical and relevant studies have been reviewed. The third chapter presents methodology of the study while chapter four mentions an introduction of study area.

The fifth chapter is related to socio-economic characteristic of SRCVs. The

sixth chapter is related with pattern of livelihood assets of SRCV. Chapter seven is related with livelihood output of the SRCV. Similarly, the eighth chapter shows the livelihood vulnerability and chapter nine is about summary, conclusion and recommendation. After then references and appendix has been organized.

## **Chapter II**

### **REVIEW OF LITERATURE**

Review of completed research establishes the relationship in between the previous research and on going research (Subedi, 2004). It means to say that review of the literature relating to the research study provides the guidance to the researcher's capability to conduct research analytically and smoothly. For this study, following relevant studies have been reviewed to full fill the objectives.

#### **2.3 Theoretical Review**

Different theories and approaches have been developed on related topic by different scholars. A theoretical review provides ample ideas for research. Sustainable livelihood approach is new concept which addresses the sustainability of livelihood of peoples.

##### **2.3.1 Sustainable Livelihood Approach**

The idea of livelihood in Nepal is quite a new and emerging concept. About 80 Percent of people are adopting agricultural occupation as primary livelihood whose condition is very miserable as well as their life has not been improved as they expected. They have fall into vicious cycle of poverty and have not been able to escape from it. Livelihood strategies vary within the communities, households and individuals.

In the mid 1980s, Robert Chamber developed a concept of livelihood approach. He is regarded creditable for this concept. Further, Chamber and Conway developed it in 1992. They proposed the following composite definition of a sustainable rural livelihood, which is applied most commonly at the household level.

A livelihood comprises the capabilities, assets (stores, resources, claims and access) and activities required for a means of living a livelihood is sustainable which can cope with and recover from stress and shocks, maintain or enhance its capabilities and assets, and provide sustainable livelihood opportunities for the next generation and which contributes benefits to other livelihoods at the local and global levels and in the short and long term (DFID 2001).

In 1997, British government had established a department called Department for International Development; it was responsible for promoting development and the reduction of poverty (DFID, 2001).

Institute for Development Studies (IDS) and Department for International Development (DFID) modified original version of the definition of sustainable livelihood elaborated by Chamber and Conway.

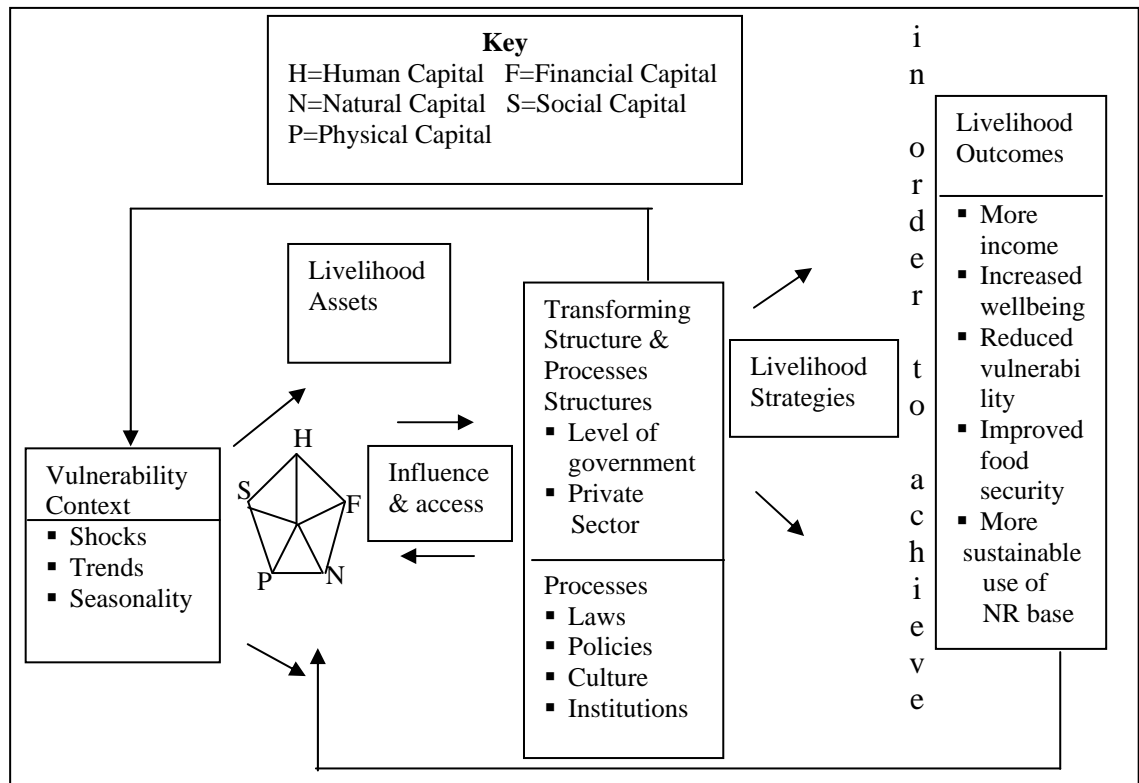
A livelihood comprises the capabilities, assets (including both material and social resources) and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stresses and shocks maintain or enhance its capabilities and assets, while not undermining the natural resource base (SIDA, 2001:1).

### **2.3.2 Sustainable Livelihood Framework**

A central element of DFID's Sustainable Livelihood Approach (SLA) is the sustainable framework. The framework is not intended to be an exact model of reality but to provide an analytical structure to facilitate a broad and systematic understanding of the various factors that constrain or enhance livelihood opportunities and to show how they relate to each other (DFID, 1999 Quoted in SIDA, 2001). The livelihoods framework is a tool to improve our understanding of livelihoods, particularly the livelihoods of the poor. The sustainable livelihoods framework presents the main factors that affect people's livelihoods and typical relationship between these. It is contributed to livelihood sustainability, particularly the framework provides a check list of

important issues and sketches out the way these link to each other, draws attention to core influences and processes and emphasizes the multiple interactions between the various factors which affect livelihoods (DFID, 2001:2.1).

**Figure 2.1: Sustainable Livelihood Framework (SLF)**



Source: Sustainable Livelihood Guidance Sheets, DFID, 2001

The framework is centered on people. It does not work in a linear manner and doesn't try to present a model of reality. Its aim is to know the factors that affect livelihoods and identification of appropriate entry points for support of livelihoods. The starting point of the sustainable livelihood framework is vulnerability context. Important feedback is likely between

- a) Transforming structures and process and the vulnerability context;
- b) Livelihood outcomes and livelihood assets. (DFID, 2001:2.1).

The sustainable livelihood framework is built around five principle categories of livelihood assets, graphically depicted as a pentagon to underline their interconnections and the fact that livelihoods depend on a combination of

assets of various kinds and not just from category. An important part of the analysis is, thus, to find out people's access to different types of assets (physical, human, financial, natural and social) and their ability to put these to productive use. The framework offers a way of assessing how organizations, policies, institutions and cultural norms shape livelihoods, both by determining who gains access to which type of set and defining what range of livelihood strategies are open and attractive to people. (Carney, 1998 Quoted in SIDA, 2001).

A short description of each framework is given below:

### **Vulnerability Context**

It is the starting point of the framework. It is the external environment in which people exist. People's livelihoods and the wider availability of assets are fundamentally affected by critical trends as well as by shocks and seasonality over which they have limited or no control. Trends consist of population trends, resources trends, economic trends, governance trends and technological trends. These have a particularly important influence on rates of return to chosen livelihood strategies. Shocks comprise human health shocks, natural shocks, economic shocks, conflict and crop shocks and livestock health shocks. These shocks can destroy assets directly. Seasonality consists of prices, of production, of health and of employment opportunities are most enduring sources of hardship for poor people (DFID, 2001: 2.2).

### **Livelihood Assets**

Assets are important things that contribute to make life smooth. Capital is the central theme of human life. The livelihoods approach is concerned first and foremost with people. It seeks to gain an accurate and realistic understanding of people's strengths (assets or capital endowments) and how they endeavor to convert these into positive livelihood outcomes. The livelihood framework identifies five core asset categories or types of capital upon which livelihoods

are built. The five assets are as follow:

**Human Capital:** It represents the skills, knowledge, ability to labor and good health that together enable people to pursue different livelihood strategies and achieve their livelihood objectives.

**Social Capital:** It represents social resources upon which people draw in pursuit of their livelihood of their livelihood objectives. Social resources developed through, networks and connectedness, membership of trust, reciprocity and exchanges.

**Natural Capital:** It is the term used for the natural resource stocks from which resource flows and services useful for livelihoods are derived. Natural capital and services deriving from land forests, marine , wild resources , water , air quality , erosion protection , waste assimilation, storm protection , and biodiversity degree and rate of change.

**Physical Capital:** It comprises the basic infrastructure and producer goods needed to support livelihoods. Affordable transport, secure shelter and buildings, adequate water supply and sanitation, clean affordable energy and access to information are included in physical capital.

**Financial Capital:** It has two sources, available stocks and regular inflows of money. It is probably the most versatile of the five categories of assets (DFID, 2001:2.3).

### **Livelihood Outcomes**

Livelihood outcomes are the achievements or outputs of livelihood strategies. It is the results of the interaction between transforming structures and processes, livelihood assets and livelihood strategies. It is the important part of the framework. In the frame work the term 'outcomes' is used in preference to 'objectives' for two main reasons; sustainability and achievement orientation.



Livelihood outcomes comprises; more income, increased well – being, reduce vulnerability , improved food security and more sustainable use of the natural resource base( DFID, 2001 : 2.6).

#### **2.4 Review of Empirical Literature on Livelihood in Nepal**

**Acharya (2004)** has examined "Changing Environment and Livelihood Pattern of Ferrymen (Majhi) of Phewa Lake, Pokhara" as well as portrait the present socio- economic situation conducting the individual Survery of 114 Ferrymen. The growth of tourism in Pokhara especially in Lakeside, Damside, Khahare has rapidly changed the livelihood of the people clearly reflected on livelihood strategies of Ferrymen. Researcher concludes that dominating male; most of the young age group is adopting Ferry service. Human capital is important asset for them. Except this, some are involved in agricultural work, animal husbandry, construction, etc. Researcher further illustrated that, however, significant proportion of Ferrymen is rowing Boat in Phewa Lake since a long time but improvement in economic condition is slightly. Most of the Ferrymen know the foreign languages. The Researcher further examined the positive as well as negative impact of the growth of tourism in the livelihood of Ferrymen.

**Acharya (2005)** has comparatively studied the livelihood strategy of two Tamang communities; Bosan and Raniban region of Kathmandu, where he has examined the impact of rural to peri-urban process on these communities and their livelihood. He found that the livelihood strategy of the study area is shifting from agriculture to non-agriculture one. Comparatively Raniban is faster than Bosan on this issue. Historically these two communities' people had derived their livelihood from agriculture based activities however agriculture was not sufficient. Besides agriculture, they worked on the field of carpenter and cottage industry. But, the rapid urbanization and globalization pushed them in the transition providing opportunities and constraints. Increasing access in urban employment expansion on the market for their agriculture and handmade

productions are the opportunities created by urbanization and globalization.

**Bhandari (2004)** has studied on "Changing Livelihood Strategy of Majhi, Comparative Study of Andhimuhan V.D.C. Syangja and Darpuk V.D.C. Palpa". He has used primary as well as secondary data in his study. According to his study, Majhi people are compelled to leave their traditional occupation (fishing and boat sailing) after starting the construction of Kaligandaki 'A' hydroelectricity project. Now they are engaging on local agriculture and wage laboring. Most of the young Majhi people had left their home for seeking job in India. Their traditional occupation is only a supporting means of livelihood. Bhandari further focused that Majhi turned into loser due to unable to understand and cope with changing situation of development and modernization. Comparatively Majhi of Darpuk are capable than the Andhimuhan in any socio economic context.

**Bhandari (2006)** made a study titled "Livelihood Strategy of Metropolitan Squatters: a case study of Banshighat, Katmandu" examining the causes that force people to become squatters. Forty six household has been selected as sample where he had used different methods and tools. He also explored the vulnerability condition of the squatters. The study concluded that different people came from different parts of the nation due to push factors of their previous settlement, which includes lack of employment, economic opportunities, education, health facilities, scarcity of food, clothing, etc. They are adopting different occupations like laboring, small business, working in private sector, tailoring and mechanic helper to earn their livelihood. The environmental, physical and socio- economic status are found to more vulnerable than the non squatters near Banshighat. They are more vulnerable in terms of occupational risks, health status, and seasonality, natural and environmental hazards.

**Bhurtel (2000)** in his dissertation livelihood strategies of Kumal in Kumal gaun of Leknath Pokhara focused the social aspect of the changes in resource (human and natural) management that have affected their livelihood especially on their traditional occupation. Total 73 household have been surveyed. According to this study, researcher has found that the gradual decrease in forest resources started to make it difficult for the Kumals to earn their livelihood and due to the modern developments, they stop carrying their traditional occupation. Kumals are moving to foreign labor to make their life secured. It clearly shows that the traditional occupation (making pot) is disappearing gradually.

**Dahal(2001)** studied the changing livelihood strategies of the Baramus tribe from Western Nepal. Based on 49 household surveys, Dahal examined how the Baramus have changed their traditional occupation due to the change in socio – economic, cultural and natural environment. Analyzing the data and information, researcher found that the traditional practice of *Dole* and *Bani* system has collapsed. This study further explained that Baramus Community was involved in *Adhiya* and *Parma* system in agricultural activities. Due to the collapse of traditional occupation and low production of agricultural production, they are compelled to find out other earning activities like, laboring, pottering, timber selling etc.

**Sharma (2004)** has studied on livelihood strategies of the Putwar community in Halchowk, Kathmandu focusing socio-economic, cultural and environmental aspects of Putwar community from livelihood perspectives. Based on 90 households by random Sampling, findings of the study is that Putwar are living in an extremely poverty situation. Fighting with this situation they are adopting various strategies such as selling *ratomato* (red soil), breaking stone, etc. to earn their livelihood. Selling red soil is traditional occupation of Putwar people but now days it is going to decrease. Wage labor has emerged and 90 percent of

the Putwar people are engaged in stone breaking occupation.

**Subedi and Pandey (2002)** have studied on livelihood strategies on Rai communities of Arun valley, eastern Nepal. According to them over the past several years, livelihood of those peoples of the study area has been changed with environmental and socio-economic changed simultaneously. This study was based on field survey in two geographic areas namely Sitalpati VDC (low land) and Makalu VDC (upland) of Sankhuwasabha district. This study shows that both continuity and change over space and time have observed on Sitalpati increasing *Bari* to *Khet* and in Makalu *khoriyas* to *Bari* as their livelihood strategies. Besides agriculture, wage laboring, pottering and sale of livestock were other strategies to earn their livelihood to cope with pressure of food insufficiency.

### **2.3 Review of Literature on Street Vendors in Nepal**

**Dahal (1998)**, has studied on small enterprises in the city, a sociological study of street hawkers in Lalitpur Sub metropolitan. The main objective of the study is to know the socio – economic conditions and problem of street hawkers to identify the causes of growth of street hawkers and analyze the socio-economic and environmental impact of street hawkers. The entrepreneurs perform small sealed business informally on the street and open space of the city without getting any support from government. They are also one of the important members of the society doing their small sealed business in the city in order to earn money for the families or for themselves.

**Pathak (2004)** has studied on livelihood strategy of street cobblers of Kathmandu valley. The main objective of the study is to find out the livelihood outcomes achieved by street cobblers after adopting this occupation. Based on individual survey, he concluded that the daily income of street cobblers depends upon the flow, magnitude and nature of pedestrians. As a whole, street cobblers did not achieve sufficient earning from occupation instead of their

expected before adopt this occupation. The main livelihood outcome is that individually they are able to live and be familiar with urban environment. Similarly in household level they are fulfilling their basic needs, but this occupation is not secure and sustainable due to seasonality (winter and summer), natural capital (urban space), institution and social norms and values. Finally Pathak recommended that metropolitan should provide fixed place for them and further, he argued that formal organization of the street cobblers should be established for their occupational rights.

**Poudel (2005)** researched on livelihood and occupational vulnerability of livelihood strategies of street vegetable vendors. This study was based on individual field survey of major three locations (Maitidevi, Asan Chowk and Chabahil) in Kathmandu city. After analyzing data, Paudel concluded that people involved in this occupation are from various part of the nation. Economically weak, disadvantaged group, poor and squatters are involved in this occupation. Their daily income is very low. Researcher further describes that, however this occupation seems vulnerable; it is true that they are sustaining their livelihood in the street of Kathmandu by ignoring all authorities. And they are coping with the shocks and seasonality by selling vegetable in convenient location with convenient prices.

**Raut (2007)** has mentioned street children and their livelihood assets, strategy and vulnerability in a case study of Kathmandu Metropolitan City. This study concludes that poverty and lack of adequate basic needs, children come into urban areas. They are carrying selling goods except pen and copy in their hand. Despite being the children, they not only sustain their own lives but support their parents economically in order to run the family also. This situation draws the real picture of our country. There are many treaties and signatures about street children only on paper but not in practicality. Researcher strongly recommended that education should be provided to those street child vendors

who are forced to stop their education and they should be provided proper location in order to their business.

**Rayamajhi (1999)** studied on "Socio-economic Condition of Newspaper Hawker in Kathmandu" focusing the child laboring in urban area as livelihood especially in Kathmandu. He illustrates that most of the (child hawker) newspaper hawkers have involved from the age of 12 years old, which had been excluded from various opportunities such as love, affection, schooling and entertainment. Many of the newspaper hawker boys left the villages without the permission of their parents and some are arrived with their friends and guardians. Due to lack of the other skills and education this occupation is suitable to them. All of them have been working on commission basis and the salary is quite low. Poverty is the immediate cause of child labor in Nepal. Researcher further concluded that the issue of newspaper hawker boys is a reflection of the social malice in Nepalese society where many families are not able to feed their children and children are compelled to work for survive and support their family.

**Roka (2003)** has studied socio- economic condition of tempo boys in Kathmandu city where he has mentioned that most of the tempo boys are from out of Kathmandu. The main cause is poverty that made them tempo boys. The socio – economic condition of tempo boys is miserable and they are deprived of the flame of knowledge and education. With the expectation of golden life, they are forced to move to Kathmandu. But, instead of that, they have got trouble and risk. Researcher further portrays the picture of tempo boys that they can not test the real fruit of the policies, strategies, rights and laws of government which made for those children.

The literatures above demonstrate various aspects of livelihood pattern and livelihood strategies based on Nepal and in Kathmandu city. They have studied various aspects of livelihoods of different groups at different places. The way

of earning livelihood is not always the same. It is changeable with time and space. However, there is a dearth of study related to SRCV who are in large number among the entire street vendors in Kathmandu city. Most of the studies are related to vulnerability of street occupants but this study tries to trace the vulnerability of pedestrians creating by such street occupants.

## **Chapter III**

### **METHODOLOGY**

This chapter deals with the applied methodological approaches and describes how data were collected and analyzed. The methodological approach of this study is related to the theoretical approach and also is influenced by the personal views of the researcher as well as the nature of research problem.

#### **3.1 Research Design**

Being a student of geography discipline and interested on human geography, researcher was interested to research on human behaviors and their activities relating with space. It is already discussed in chapter one that different groups are running their livelihood in different geographic locations. Similarly those people who are adopting street readymade cloth vending as their livelihood strategy in different parts of the Kathmandu metropolitan city are they capable to run their life smoothly? This question arose in researcher's mind that attracted him towards this research. This research has been designed based on sustainable livelihood framework of DFID. SRCVs have been chosen as occupational group for this study.

#### **3.2 Selection of Study Area**

Thousands of people in Kathmandu have been running their life adapting street readymade cloth vending occupation as their livelihood strategy to earn their livelihood. So, Kathmandu metropolitan city has been chosen as study area. Kathmandu is the capital of Nepal as well as dreamland of Nepali, so the population density and the flow of people are high. Due to different limitations, whole metropolitan could not be assembled. That is why, Kalanki and Sundhara area of Kathmandu metropolitan city has been chosen as study area. Kalanki is the entry point of Kathmandu where flow of people is high. Similarly, Sundhara is the heart of Kathmandu where the concentration of people is high. Thus, here it is tried to show the differences in between two



selected study areas in same livelihood strategy.

### **3.3 Identification of Street Readymade Cloth Vendor (SRCV)**

SRCV are those people who sell the readymade cloth under the open sky occupying open resource and footpath in urban area, who are unable to pay expensive rent in departmental stores and house, and who are not able to invest in macro level.

### **3.4 Nature and Source of Data**

Research design determines the nature and source of data, collection method. Both primary and secondary sources of data have been used in this study, and in the case of nature, both qualitative and quantitative data have been used. Mainly this study is based on primary data. Secondary data and information have been obtained through books, reports, journals, newspapers and dissertations.

### **3.5 Sampling Method**

Kalanki and Sundhara area of Kathmandu Metropolitan city has been selected as the study area. Out of the total street vendors approximately 65-70 are SRCVs in Kalanki. Among them, 20 SRCVs have been chosen as sample randomly. Similarly out of the total 130-140 SRCVs in Sundhara, 30 SRCVs have been chosen as sample randomly. Due to the limitations of the study, census could not be done. As far as possible it is tried here to get in-depth information from the sample. The total no. of SRCV is fluctuated in terms of time and occasion.

### **3.6 Data collection's Tools**

Tools and techniques of data collection are the key factor of research which determines the purity of data and information. Through a right method, real data can be gathered. Response of the respondents is the major focus of the study which is directly related with the output of the study. During the research

work, the following methods of data collection have been used.

### **3.6.1 Field Visit**

It is the first stage of the data collection. This is also a pilot study which researcher has used. The main purpose of this visit was to find out the actual number of the SRCV in the study area. Through this study, general out looks of the study area and the respondent have been collected. Researcher asked about this occupation to a few respondents. It made him more confident on the process of field survey. During the field visit it is found that there are two types of rule in two different study areas for the conducting of this occupation. In the context of Kalanki SRCVs were conducting their occupation in two shifts (morning and evening) in a day and whole day during holidays. But Sundhara is found quite different from Kalanki where they were conducting their occupation only in evening shift in a day and whole day during holiday such short visit was meaningful to researcher.

### **3.6.2 Observation**

Observation is one of the important tools to collect data. It is the technique for collecting visual data. A careful observation gives more information about the field work. This technique has been used in this study to get information about their working place, nature of work, their social co-operation, etc. Similarly, during the field work, daily life style of SRCV, behavior of pedestrians towards them and vulnerability caused by rainy season were observed carefully.

### **3.6.3 Questionnaire Survey**

This is one of the most important methods for data collection which has been used in this study. After field visit, pilot survey of the study site and the respondents, this method has been used. Researcher has made a questionnaire which consist nearly 65 questions mostly in open ended form. The questions

are based on the objectives of the study. Socio economic condition, livelihood assets and occupational vulnerability have been brought through this questionnaire.

#### **3.8.4 Key Informant Interview**

It remained as a reliable source of information of this research. The main purpose of key informant interview was to collect information about SRCVs which was qualitative as well as quantitative also. Mostly it was related with occupational vulnerability of the occupants. Security guards, customers, local authorities, city police, pedestrians and so forth have been chosen as key informants.

#### **3.8.5 Focus Group Discussion**

Focus group discussion is the most essential data collection tools for qualitative research. A group knows more than an individual and qualitative information can be obtained through this method which has been conducted in the study areas. Researcher has conducted only two focus group discussion in both of the study areas. Street readymade cloth vending occupation is a busy occupation so to get time to collect data is more difficult than the household study. However researcher took the time before their occupation really started during the evenings. Six SRCVs were involved in Kalanki and nine in Sundhara for the purpose. The purpose of focus group was to find out the problems of the street readymade cloth vending occupation and their possible solution. Thus, while conducting this method, researcher took help from his friend. 45 minutes time has been taken for discussion.

#### **3.6.6 In-depth Interview**

It is one of the reliable data collection methods of qualitative research. After conducting individual questionnaire survey, in-depth interview was conducted in the same place and same sitting. Through this method in-depth information

about SRCVs were collected. All the respondents were not interested to share their trouble, pleasure as well as other inner feelings. But researcher tried hard to get this information as far as possible. Unstructured questionnaire have been used for this method which had concentrated about occupational vulnerability, livelihood assets and outcomes.

### **3.6.7 Field Note**

This is also one of the major methods for data collection which was helpful to researcher to remember the behavior of respondent, which is more necessary for qualitative analysis. It was really helpful to recall the information which was collected from field visit, respondents, and key informants. Some information achieved through observation, was noted down on the spot and some were in room. This information has been used in data analysis.

### **3.9 Data Analysis and Presentation**

After collecting data and information, they were carefully edited and tabulated, maps, charts, tables and contents have been used for presentation results, collected information has been analyzed both in qualitative and quantitative methods. Information has been analyzed with the help of computer software. Qualitative information is presented as text which includes feeling of respondents. Quantitative information is presented as table, chart diagrams, etc. The data which are too short and need not to table are verbally presented.

### **3.10 Field Experience**

During the field work, as a researcher I got a chance to get close with SRCVs who had come from different parts of the country and from outside the country. As a student I requested them to provide data. In the case of Kalanki, there weren't any difficulties to get data. The entire respondents were quite cooperative. Only one woman from Nuwakot denied to give data but all over the situation remained good. Once when I was filling questionnaire, suddenly it rained and the respondent became busy in covering his selling goods. After half

an hour, I filled the questionnaire with the same respondent when the rainfall stopped.

Similarly, without any difficulties and hesitation, I got data and information with SRCV from Sundhara where 30 respondents have been selected as a sample for the study. Sundhara is quite busy than Kalanki. They were yelling to sell their good. In the evening time, it seemed quite amazing. During the process of getting data, I left respondents free when customer came.

I was quite amazed when I went to a respondent to fill the questionnaire, because he gave me data so quickly and answered my queries because he was an educated person, studying in 12<sup>th</sup> class. He was too excited and gave data easily. He said that his friends were also conducting such studies. He also requested other SRCVs to provide me data.

Primarily SRCVs refused to response my queries because they suspected in my first presence but later, when I gave my introduction and requested them for data, then they said "Please, ask what you need". They further said that if their helps would be an assist for me as a way to pass the exam, they are ready to give data and information. In this way, I learned more from this field work. My field work was started from 22<sup>nd</sup> August and ended on 25<sup>th</sup> September.

## Chapter IV

### INTRODUCTION OF THE STUDY AREA

Kathmandu is a historical place of Nepal which is in oval shape and surrounded by mountains and hills. The geographical setting of Kathmandu is extended from  $27^{\circ} 40'00''$  to  $27^{\circ} 45'00''$  north attitude and from  $85^{\circ} 16' 15''$  to  $85^{\circ} 22' 30''$  east longitude which covers an area of 51 sq kilometers.



Kathmandu Valley

The main river of Kathmandu is Bagmati which is popular as a religious river among Hindu religion. The tributaries of Bagmati are Vishnumati, Mahonara, Tukucha, Dhobikhola, Balkhu khola and Hanumante khola which flow through the Kathmandu valley.

Kathmandu district consists of 57 VDCs and two municipalities: Kathmandu Metropolitan City and Kirtipur Municipality. Kathmandu is familiar in the world as 'city of temple' which has its own history. In the past, Kathmandu

valley was a big lake. This was later drained out by a legendary figure Manjushree making a gorge at Chobhar. This made Kathmandu valley habitable for the first time. When the lake became habitable valley, people started to settle and different kings ruled over it in different periods (Pathak, 2004). When late king Prithivi Narayan Shah got victory upon Kathmandu in 1825 B.S., he declared it as the capital of Nepal. The previous culture and social norms have been gradually changing ever since.

Kathmandu is a big city of Nepal as well as only one metropolitan city of the country where different restriction were lifted up after the 1950s democratic revolution. Then after, the flow of people towards Kathmandu has been increasing. Due to the establishment of industries and vocational centre, the possibility of opportunities has been increasing in Kathmandu rather than other cities of the nation. So, people have been migrating to Kathmandu daily. Population of this metropolitan city in 2001 is 10,31,949 where male is 6,71,846 and female is 3,60,103 as well as population density is 13586.37 per sq. km. (CBS, 2001).

Kathmandu metropolitan city has many market centers, *choks* which are busy and overcrowded. Similarly, Kalanki and Sundhara are among them. Thousands of people are adopting different livelihood strategy by occupying street, footpath or open space in these areas. Kalanki and Sundhara area have been chosen as study area in this study. So short description of both study areas are mentioned in following paragraph.

#### **4.1 Kalanki Area**

Kalanki area is one of the busy areas in Kathmandu. It lies on ward No.14 of Kathmandu Metropolitan City (KMC). It was merged in KMC in B.S.2034. (KMC, 2058). Kathmandu district has linkage with other districts by road linkage like Araniko highway, Prithivi highway, Kathmandu Pharping-Hetauda road and Kathmandu-Trishuli road. Among them the major linkage of

Kathmandu with other districts is Prithivi highway which is connected with Kalanki. Thousands of vehicles flow in a day through this area. Kalanki is the entry point to Kathmandu where the flow of people is very high. Geographically Kalanki is situated at Western part of KMC which is connected with ring road. The pressure of people is high in Kalanki form where thousands of people from east to west of the country flow through this area. It is congested due to vehicles where thousand of vehicles flow in and out of the city daily through this area. Because of these reason traffic problems occurs frequently in this Kalanki area. The major problems of this area are road, sewage, pure drinking water, traffic problem and solid waste (KMC, 2058B.S.).



Sundhara Area



Kalanki Area

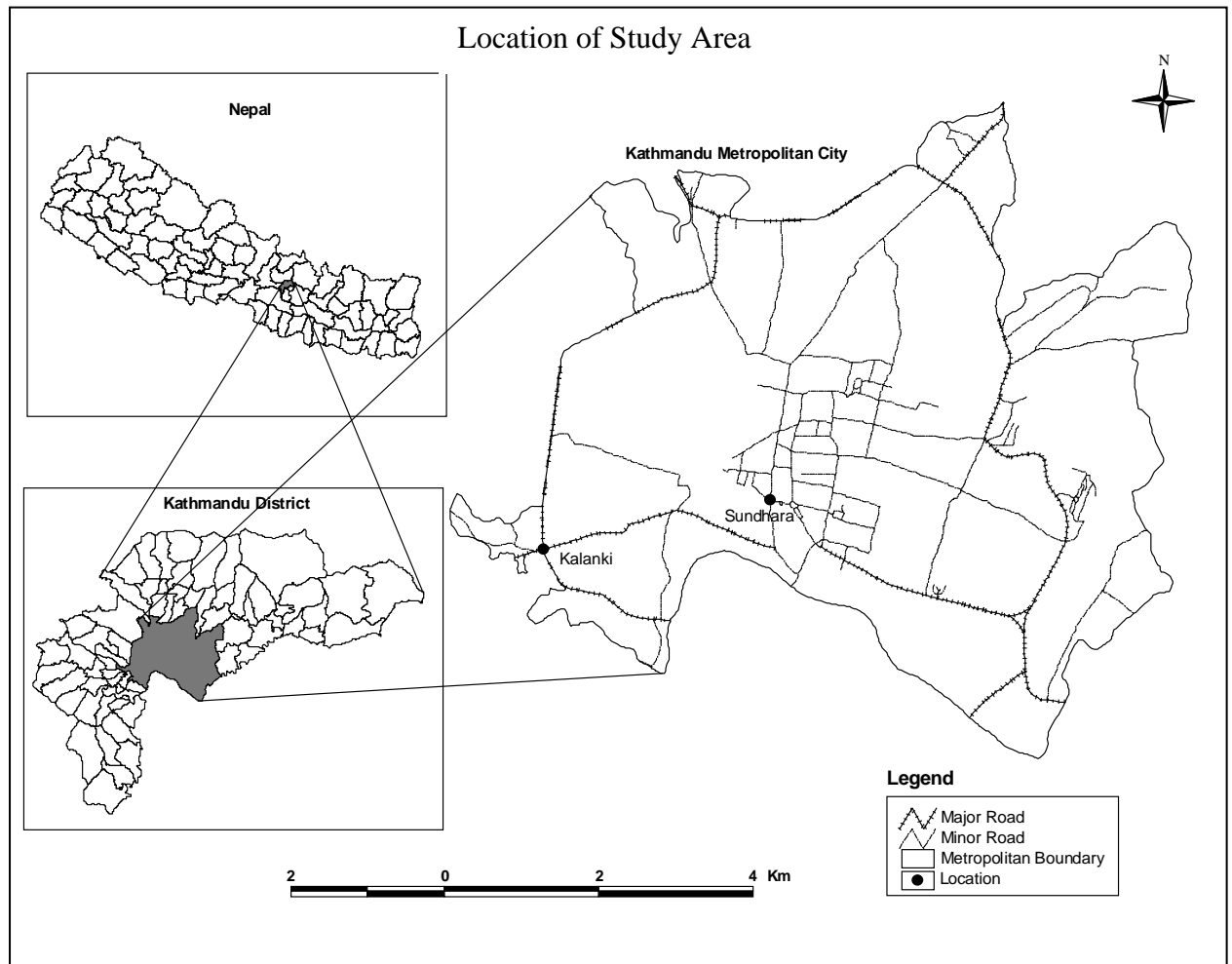
#### **4.2 Sundhara Area**

Similarly Sundhara is a market centre of Kathmandu metropolitan which is situated at the centre. It is the heart of KMC which lies in Ward No.22. This is sensitive place where the flow of pedestrians as well as vehicle is high. In this area, hundreds of people are adapting street occupation to earn their livelihood. Sundhara is also a historical place. There is the highest pillar called *Bhimshen Stambha* (Dharahara) near Sundhara. It is the centre of attraction of this area. This area is named after the historical golden tap *Sundhara*. The Central Post Office of the country is situated in this area apart from many banks, hospitals and governmental as well as non-governmental offices. Due to the high



pressure of people, vehicles and street occupations, the environmental problem is high in Sundhara area.

**Map 1: Location of Study Area**



## Chapter V

### Socio-Economic Characteristics of Street Readymade Cloth Vendors

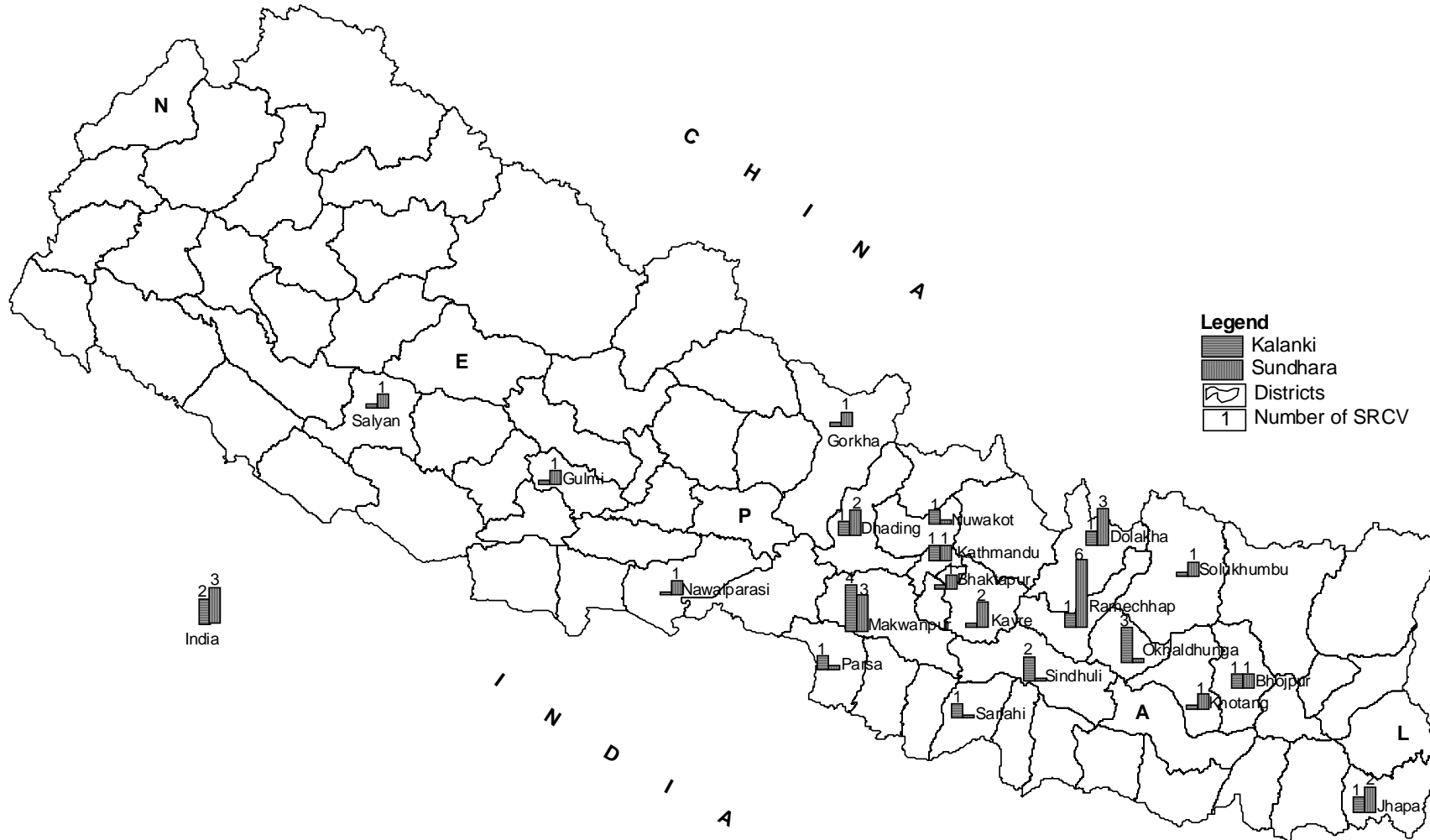
#### 5.1 Distribution

All the parts of Kathmandu metropolitan are not equal in terms of people's flow, marketing, etc. So there is no equal distribution of SRCV. During the fieldwork it was found that there is some fluctuation of the number of SRCV in different time. The total respondents of this study are 50 which are sampled from two study areas. During the field observation, 66 SRCVs were counted in Kalanki and 135 SRCVs in Sundhara. Different festivals, occasions, ceremony and seasons are high yielding season for them. In the time of high yielding the number of SRCVs increases. There is no equal distribution of SRCV in Kalanki and Sundhara. In Kalanki Chok '*Kalanki Chakrapath Chok Sudhar Samiti* (Kalanki Ringroad Maintainance Committee) is managing SRCV to conduct their occupation in the morning and evening shift but in the morning most of them were absent. But in Sundhara only on evening shift, they are allowed to conduct their occupation. After they were removed from New Road area, all the SRCVs have been moved in Sundhara area.

#### 5.2 Place of Origin

Origin is birth place or home place of SRCV and Kathmandu is their destination as well as temporary residence. All the SRCVs have come from different geographic parts of the country as well as from India.

# Place of Origin of Street Readymade Cloth Vendors by District



**Table 5.1: Place of Origin of Street Readymade Cloth Vendors**

Place of origin	Kalanki		Sundhara	
	Number of Respondents	Percent	Number of Respondents	Percent
<b>Nepal</b>	<b>18</b>	<b>90</b>	<b>27</b>	<b>90</b>
Dolakha	1	5	3	10
Japha	1	5	2	6.6
Makawanpur	4	20	3	10
Dhading	1	5	2	6.6
Kathmandu	1	5	1	3.3
Ramechhap	1	5	6	20
Bhojpur	1	5	1	3.3
Sindhuli	2	10	-	-
Parsa	1	5	-	-
Nuwakot	1	5	-	-
Sarlahi	1	5	-	-
Okhaldhunga	3	15	-	-
Kavre	-	-	2	6.6
Bhaktapur	-	-	1	3.3
Solukhumbu	-	-	1	3.3
Khotang	-	-	1	3.3
Gulmi	-	-	1	3.3
Salyan	-	-	1	3.3
Nawalparasi	-	-	1	3.3
Gorkha	-	-	1	3.3
<b>India</b>	<b>2</b>	<b>10</b>	<b>3</b>	<b>10</b>
<b>Total</b>	<b>20</b>	<b>100</b>	<b>30</b>	<b>100</b>

Source: Field Survey, 2007

Table 5.1 shows that the number of SRCVs from within the country and outsideS of the country. Out of the total 20 respondents from Kalanki 90 percent are from within the country and 10 percent are from India. Similarly, out of 30 respondents from Sundhara, equal with Kalanki, 90 percent are from

within country and 10 percent are from India. In the context of within the country, the proportion of SRCVs who are from outside the Kathmandu valley is high. District wise, SRCVs from Makawanpur are found in the largest number in Kalanki but SRCVs from Ramechhap in Sundhara share 20 percent equally in both the places. According to the distance, Jhapa is far in the east and Salyan from the west of the country.

### 5.3 Age Group

Age group is a demographic composition. So, the age wise involvement of SRCV on this occupation helps to understand the attitude of new generation towards this occupation. Age reflects the maturity of the people. To find out what the age-wise involvement of SRCV is in this occupation, age wise involvement of SRCVs has been shown in the following table.

**Table 5.2: Age Structure of Street Readymade Cloth Vendors**

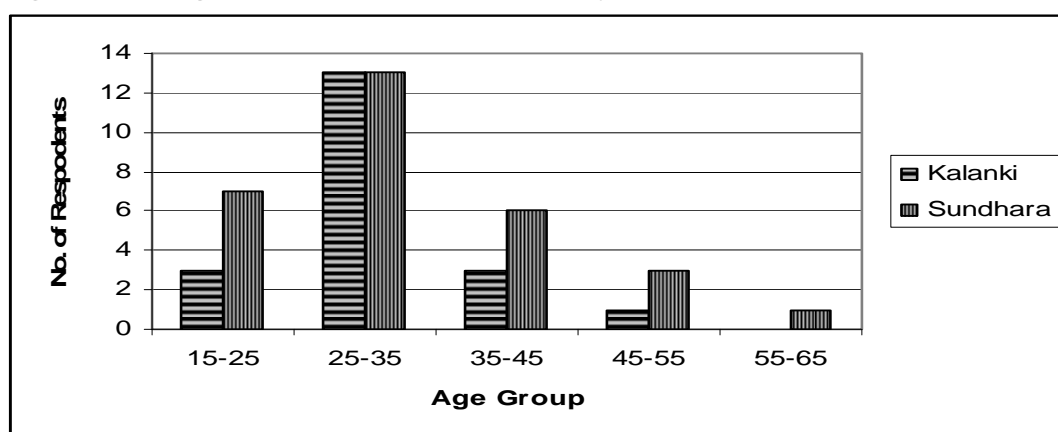
Age group (in Year)	Kalanki		Sundhara	
	No. of Respondent	Percent	No. of Respondent	Percent
15-25	3	15	7	23.33
25-35	13	65	13	43.34
35-45	3	15	6	20
45-55	1	5	3	10
55-65	-	-	1	3.33
<b>Total</b>	<b>20</b>	<b>100</b>	<b>30</b>	<b>100</b>

Source: Field survey, 2007

Table 5.2 shows the age composition of SRCV of both study areas where the age group 25-35 consist high proportion of SRCV in both study areas, Kalanki and Sundhara. Number of SRCV in this age group is equal (13) but percent wise it shares 69 percent in Kalanki and 43.33 percent in Sundhara. This age group is followed by the 15-25 and 35-45 age groups which contribute equally 15 percent of respondent from Kalanki. Similarly, 15-25 age group in Sundhara

consist 23.23 percent. Only one respondent has the age groups between 45-55 years in Kalanki which shares 5 percent of the total but in Sundhara one respondent has the age group between 55-60 years which shares 3.33 percent of the total. This table concludes that no one SRCV have age less than 15 years and above 55 in Kalanki and similarly no SRCV has the age less than 15 years and above 60 years. Hence, it is found that adults are engaging in this occupation.

**Figure 5.1: Age Structure of Street Readymade Cloth Vendors**



#### 5.4 Sex Composition

As a component of demography, sex is important variable. In the present scenario, the issue of inclusiveness is arising in the context of sex. There is equal importance of both male and female to run their house and to earn their livelihood. Sex composition of SRCV found in study area has been shown in table below.

**Table 5.3: Sex Composition of Street Readymade Cloth Vendors**

Sex	Kalanki		Sundhara	
	No. of Respondent	Percent	No. of Respondent	Percent
Male	6	30	21	70
Female	14	70	9	30
<b>Total</b>	<b>20</b>	<b>100</b>	<b>30</b>	<b>100</b>

Source: Field Survey, 2007

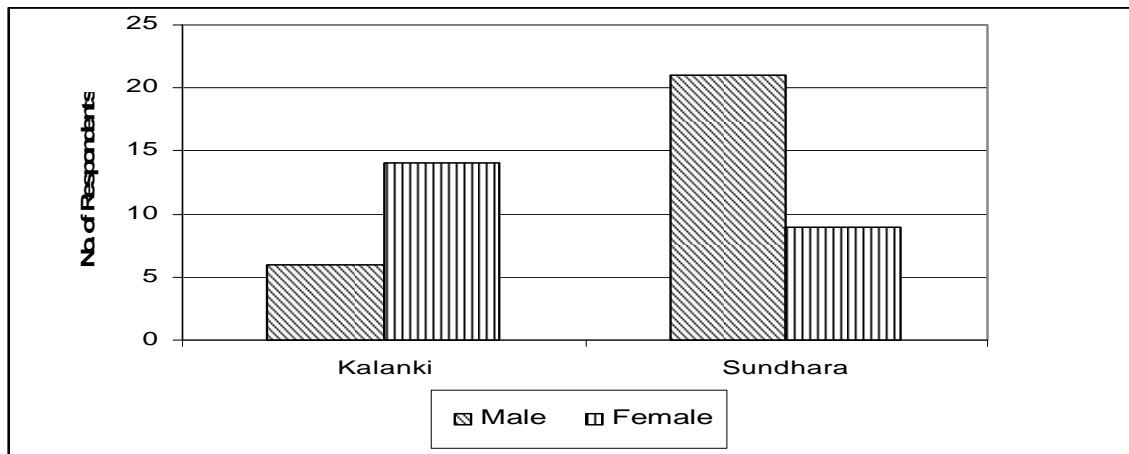


Table 5.3 shows that out of the total 20 SRCV 6 are male and 14 are female which consists 30 and 70 percent respectively in Kalanki. But reverse results was found in Sundhara where 21 are male and 9 are female which consist 70 and 30 percent of the total accordingly. This table depicts female dominance in Kalanki and male dominance in Sundhara.

**Figure 5.2: Sex Composition of Street Readymade Cloth Vendors**

### 5.5 Marital Status

Marriage is a social phenomenon as well as defined as legally union of two persons of inverse sex. Marital status is a demographic character which affects on the population growth of a country. The marital status differs in terms of social groups, individuals, societies, castes. Married, unmarried, widow, widower and separated are included in marital status of SRCV has been shown in the table below.

**Table 5.4: Marital Status of Street Readymade Cloth Vendors**

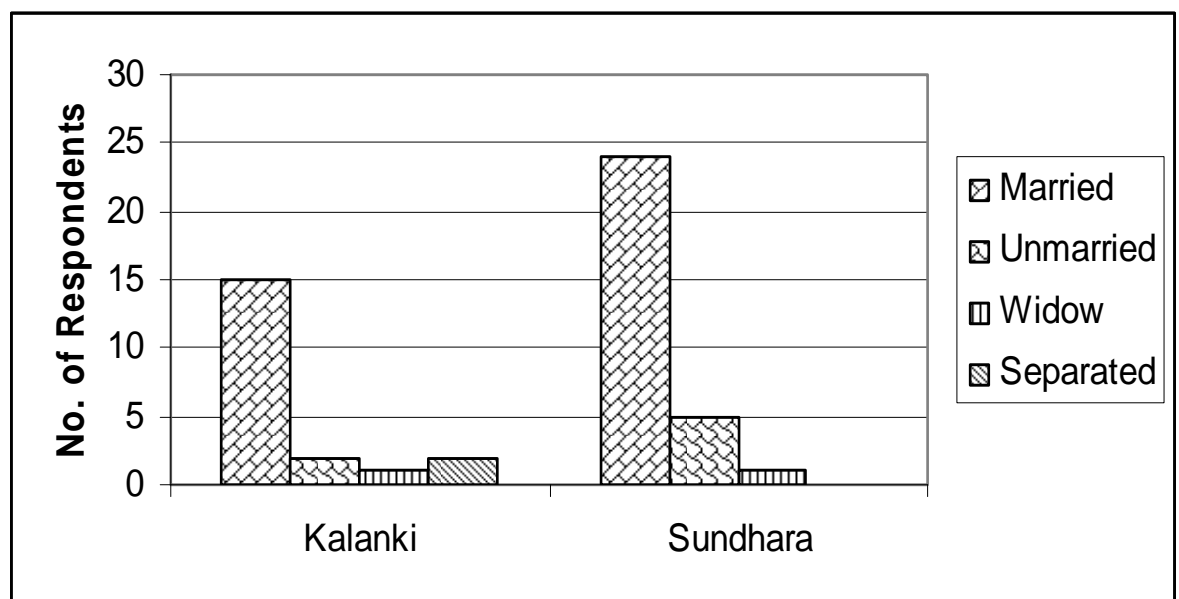
Marital Status	Kalanki		Sundhara	
	No. of Respondent	Percent	No. of Respondent	Percent
Married	15	75	24	80
Unmarried	2	10	5	16.67
Widow	1	5	1	3.33
Separated	2	10	-	-
<b>Total</b>	<b>20</b>	<b>100</b>	<b>30</b>	<b>100</b>

Source: Field Survey, 2007

Table 5.4 shows that the majority of (75%) SRCV from Kalanki are married whereas 80 percent SRCV from Sundhara are married. 10 percent of SRCV are

separated and only one street readymade cloth vendors is widow which shares 5 percent of the total in the Kalanki, where as there is no SRCV were separated in Sundhara. Similarly, out of total respondents one respondent is widow which consist 3.33 percent which is less by 1.67 percent than Kalanki. Unmarried consists 10 percent in Kalanki and 16.67 percent in Sundhara. This table concludes that anybody can conduct this occupation whether s/he is married, unmarried, widow, and widower or separated.

**Figure 5.3: Marital Status of Street Readymade Cloth vendors**



## 5.6 Caste Composition

The kingdom of Nepal, well known as diversified country in the world, has heterogeneous society with a complex ethnic mix (Bista, 1991). According to Central Bureau of Statistics 2001, hundred and one castes are found in Nepal. Different castes have their own traditional occupation. Livelihood strategy varies with ethnic groups also. But in the context of these study areas different castes were found that have been shown in the table below.



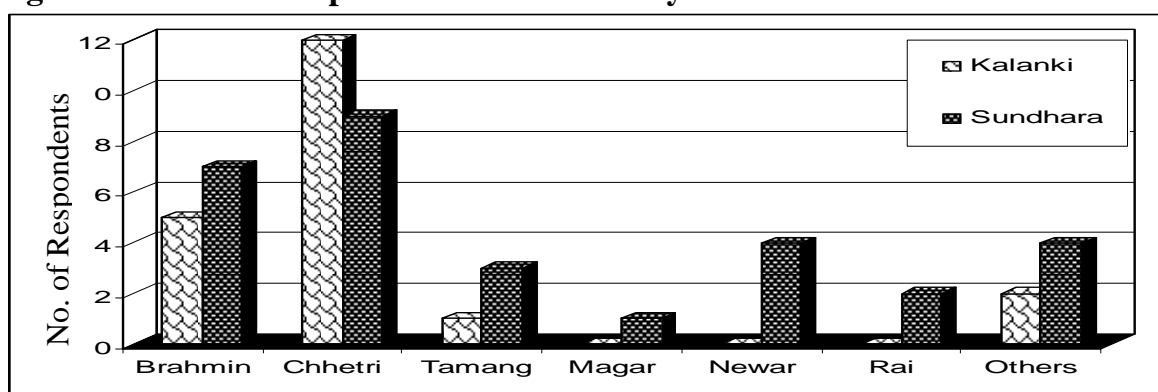
**Table 5.5: Caste Composition of Street Readymade Cloth Vendors**

Class	Castes	Kalanki		Sundhara	
		No.	Percent	No.	Percent
High Caste	Brahmin	5	25	7	23.3
	Chhetri	12	60	9	30
	<b>Total</b>	<b>17</b>	<b>85</b>	<b>16</b>	<b>53.3</b>
Janajati	Tamang	1	5	3	10
	Magar			1	3.3
	Newar			4	13.3
	Rai			2	6.6
	<b>Total</b>	<b>1</b>	<b>5</b>	<b>10</b>	<b>33.3</b>
Lower Caste(Nepali)	Kumal			1	3.3
	<b>Total</b>			<b>1</b>	<b>3.3</b>
Lower Caste(Indian)	Chamar	1	5		
	Teli			1	3.3
	Rajpoot			1	3.3
	Barahi	1	5	1	3.3
	<b>Total</b>	<b>2</b>	<b>10</b>	<b>3</b>	<b>10</b>
<b>Total</b>		<b>20</b>	<b>100</b>	<b>30</b>	<b>100</b>

Source: Field Survey, 2007

Above table reveals that overwhelming majority of SRCVs are from high caste in both study area. Out of total SRCV from Kalanki, 85 percent are Brahmin and Chhetri. Similarly 53.34 percent are from high caste in Sundhara. In the context of Janajati, 33.33 percent are in Sundhara and only 10 percent are in Kalanki. Among Janajati, Newar and Tamang are in greater number than Rai and Magar. Indian lower castes (Barahi, Chamar, Rajpoot and Teli) shares 20 and 30 percent of the total in Kalanki and Sundhara respectively.

**Figure 5.4: Caste Composition of Street Readymade Cloth Vendors**



Note: Others denote Kumal, Barahi, Chamar, Rajpoot and Teli castes

### 5.7 Family Background

The total 50 SRCVs from two study areas have their permanent residence in place of origin. There is significance relation between the respondents and their family either in origin or in temporary residence. Family is a important part of a society. The livelihood strategy of SRCV in narrated to their family. Almost all the respondents are liable to the family. Family background is a socio-economic aspect of SRCVs; all have no equal family size which can be seen in the table below.

**Table 5.6: Family Size of Street Readymade Cloth Vendors.**

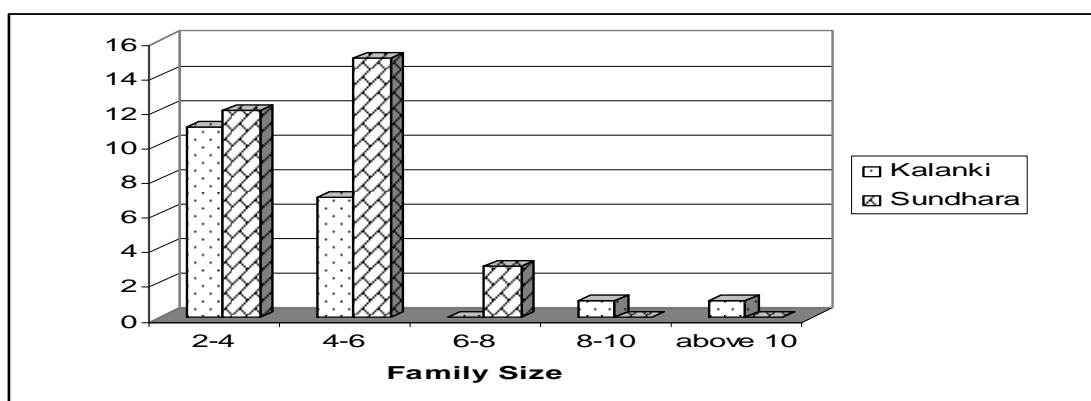
Family Size	Kalanki				Sundhara			
	No. of Respondent	Percent	Male	Female	No. of Respondent	Percent	Male	Female
2-4	11	55	19	19	12	40	24	19
4-6	7	35	18	17	15	50	43	34
6-8	-	-	-	-	3	10	11	11
8-10	1	5	6	4	-	-	-	-
above 10	1	5	8	9	-	-	-	-
Total	20	100	51	49	30	100	78	64
Grand Total			100				142	

Source: Field Survey, 2007

Table 5.6 shows the family size of SRCV which is divided into 5 groups. Out of the total SRCVs from Kalanki 55 percent has 2-4 members in their family, considered as small family. It is followed by the SRCVs having the family size 4-6 that shares 35 percent of the total. But in Sundhara, this is quite different than Kalanki where 40 percent has the family size between 2-4 members which is less than Kalanki by 15 percent. Most of the SRCV from the Sundhara have the family size between 4-6 members which shares 50 percent of the total. Only one SRCV from Kalanki has the family size of above 10 members where as no SRCV from Sundhara have such family size.

The above table also shows the sex structure of family members where total 20 SRCVs from Kalanki have 100 family members and 30 SRCV from Sundhara have 142 family members. Out of total 100 family members, 51 are male and 49 are female and among 142 family members 78 are male and 64 are female where it shares 54.93 and 45.07 percent respectively.

**Figure 5.5: Family Size of Street Readymade Cloth Vendors.**



### 5.7.1 Family Age Structure

All the SRCV do not have equal family size, similarly the entire family member have no equal age structure. The family member's age structure of SRCVs is shown in the table below.

**Table 5.7: Family Member's Age Structure of Street Readymade Cloth Vendors**

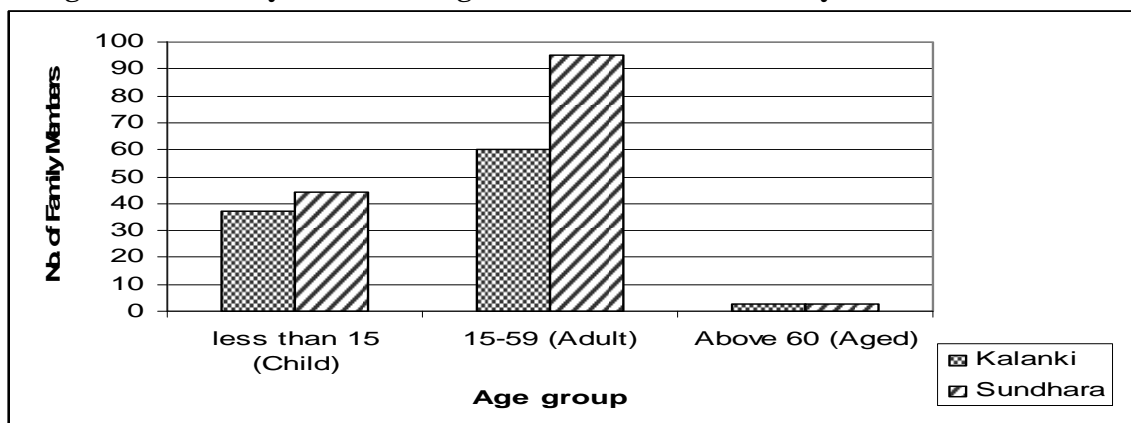
Family Age Structure (In year)	Kalanki		Sundhara	
	No. of Family Member	Percent	No. of Family Member	Percent
Less than 15 (Child)	37	37	44	30.99
15-59 (Adult)	60	60	95	66.9
Above 60 (Aged)	3	3	3	2.11
<b>Total</b>	<b>100</b>	<b>100</b>	<b>142</b>	<b>100</b>

Source: Field survey, 2007

Table 5.7 shows that among the 100 family members of 20 SRCVs from Kalanki, 15-59 yrs (Adult) age group is led by 60 percent whereas among the 142 family members of 30 SRCV from Sundhara, 66.90 percent family members have age between 15-59 (Adult) age group which is greater than Kalanki by 6.90 percent. This age group is followed by child group (less than

15 years) and then aged groups (above 60 years) in both study areas where child age group shares 37 percent in Kalanki and 30 percent in Sundhara. Similarly, equal 3 members are aged in each to study areas where Kalanki shares 3 percent, higher than Sundhara by nearly one percent.

**Figure 5.6: Family Member's Age Structure of Street Readymade Cloth Vendors**



### 5.7.2 Family Literacy Status

Literacy and education are quite related words. The education is the starting point of development. Literacy and livelihood are positively correlated. Family literacy plays vital role to adopt any livelihood strategy. Thus, the family literacy status of the SRCVs has been presented in the table below.

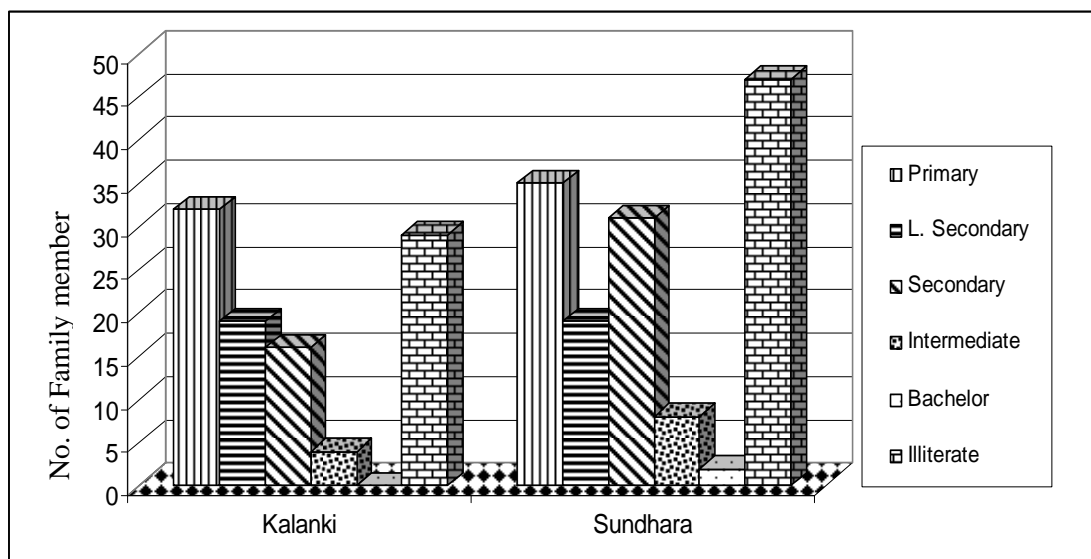
**Table 5.8: Family's Literacy Status of Street Readymade Cloth Vendors**

Family Literacy	Kalanki		Sundhara	
	No.of Member	Family Percent	No. of Member	Family Percent
Primary	32	32	35	24.65
L.secondary	19	19	19	13.38
Secondary	16	16	31	21.83
Intermediate	4	4	8	5.63
Bachelor	-	-	2	1.41
Illiterate	29	29	47	33.1
<b>Total</b>	<b>100</b>	<b>100</b>	<b>142</b>	<b>100</b>
Literacy Rate		71%		66.90%

Source: Field Survey, 2007

The above table shows the family's literacy status of SRCV where comparatively majority of (71%) family members of the SRCV from Kalanki are literate. Where as 66.90 percent family members of the SRCVs from Sundhara are literate. Among the total 100 family members of the 20 respondents from the Kalanki, 32 percent has got primary education and 4 percent has intermediate education where none have equal or more than bachelor's level education. But this situation seems reverse in Sundhara where two family members (1.41%) have bachelor education. Among the total 142 family members of the 30 respondents from Sundhara, similarly with Kalanki illiterate family members are followed by those members which have primary education contributed 24.65 percent. The literacy rate of family members of the total SRCVs from both study areas is grater than the national literacy rate (53.7%).

**Figure 5.7: Family's Literacy Status of Street Readymade Cloth Vendors**



### 5.7.3 Family Occupation

Most of the peoples are struggling with poverty in Nepal. To minimize the poverty they are adopting different strategy. In this way family member of SRCVs of study areas are adopting different occupation and some are unemployed which has been shown in table below.

**Table 5.9: Family's Occupational Structure of Street Readymade Cloth Vendors**

Family Occupation	Kalanki		Sundhara	
	No. of Family Member	Percent	No. of Family Member	Percent
Agriculture	9	9	25	17.61
Business	34	34	42	29.58
Job holder	8	8	11	8.45
Study	43	43	49	34.51
Wage Labour	3	3	4	2.82
Unemployed	3	3	11	8.45
<b>Total</b>	<b>100</b>	<b>100</b>	<b>142</b>	<b>100</b>

Source: Field survey, 2007

The above table shows the family's occupational structure of the SRCVs of both two study areas. Out of total 100 family members of the 20 SRCVs from Kalanki, the highest numbers of family member (43) are engaging in study. Similarly most of the family members of the respondents from Sundhara also are engaging in study which is lower than Kalanki by 8.49 percent. Study is followed by business in both study areas where Kalanki shares 34 percent and Sundhara 29.58 percent. The least proportion of family members is adopting wage labor occupation in both study areas where it occupies 3 percent in Kalanki and 2.83 percent in Sundhara. But the unemployed family members shares 8.45 percent in Sundhara and only 3 percent in Kalanki.

### **5.8 Duration of Involvement in Street Readymade Cloth Vending Occupation**

SRCVs in the study areas are from different geographic location of the country and from India in different time. Due to the different socio-economic causes, they had left their birthplace. During the field work it was found that most of the respondents have changed their livelihood strategies in different time. Thus, it is found that they have left their birth place since longtime. But here is discussed on the duration of involvement in street readymade cloth vending occupation which has shown in table 5.10.

**Table 5.10: Year of Involvement of Street Readymade Cloth Vendors**

Duration of Involvement (in year)	Kalanki		Sundhara	
	No. of Respondent	Percent	No. of Respondent	Percent
Below 2	8	40	12	40
2-4	6	30	7	23.33
4-6	1	5	8	26.67
6-8	1	5	-	-
Above 8	4	20	3	10
<b>Total</b>	<b>20</b>	<b>100</b>	<b>30</b>	<b>100</b>

Source: Field Survey, 2007

Table 5.10 shows that most of the SRCV have been involving in this occupation for less than 2 years in both study areas i.e. 40 percent of the total in each study area. This is followed by SRCVs who have been involving in this occupation between 2-4 years from Kalanki covers 30 percent. And in the context of Sundhara it is followed 4-6 year that covers 26.67 percent. Duration above 8 years covers 20 percent in Kalanki and 10 percent in Sundhara. Only one SRCV has been involving in this occupation for 6-8 years in Kalanki, whereas no one is in this time period from Sundhara.

### **5.9 Relation with Birth Place**

There is found two way relations between SRCVs and their birth place. Most of the SRCVs have their family in working area in both of the two study areas. In the context of Kalanki except 4 respondents all have their family in temporary residence. However, most of the respondents have nuclear family in the temporary residence but their responsibility towards their parents in home place is of great significance too. A large number of household members of home place have been getting financial and physical (cloth and foods) supports from SRCVs. Similarly some SRCVs are getting food stuffs goods from their households. Those SRCVs, who have their land assets in birth place, let their land in *adhiya* and *bandhaki* system. Their responsibility to home place is very important. Although they are working in capital of Nepal, their feelings is

concerned with their birth place more.

Most of the respondents regularly visit their birth place. In Kalanki, except 2 SRCVs 18 regularly visit one to four times a year. Similarly in Sundhara only one SRCV hasn't gone his/her home, while others frequently visit their home. Duration of in depth interview, the purpose of visiting in home place are quite similar among the SRCVs in both of the study areas. There are social, economical and cultural relationships to their home place where the purpose of visits are different. Except 5 Indian respondents, almost all Nepalese SRCVs visit their home during the great festivals like Dashain and Tihar. The five Indian SRCVs are visiting their home generally once a year on the occasion of their festivals after Dashain in Nepal. Similarly SRCVs of the study areas visit their home to meet their parents, their family, relative, to help the family member in difficulties, to help to crop, to participate in special occupations i.e. marriage, worship ceremony, etc., to lend money to their family and to fulfill the long absence from home place. Almost all the SRCVs of study areas communicate with their family members in their home place by telecommunication.



## **Chapter VI**

### **LIVELIHOOD ASSETS**

In this comparative study of livelihood strategy of SRCV, chapter six is concerned with the livelihood assets and its use by them in urban environment of the study area. Livelihood assets mean strength of people that determines a better living. People require a range of assets to achieve positive livelihood outcomes; no single category of assets on its own is sufficient to yield all the many and varied livelihood outcomes that people seek (DFID, 2001: 2.3). In the context of assets, sustainable livelihood approach is categorized into five different assets namely: human, social, natural, physical and financial capitals upon which livelihoods are built and run. SRCVs are earning their livelihood in urban setting through interrelating with livelihood assets. There is not equal access of livelihood assets; it differs with in terms of individuals to individual and place to place as well. It is already discussed that except 2 SRCVs from Kathmandu all are from different parts of the country and from India. So, all of them are staying temporally in Kathmandu. Their livelihood assets are determined according to the nature of working place. The variation of livelihood assets may be a reason of variation of earning. Based on sustainable livelihood framework, the livelihood assets of SRCVs are discussed in following topics accordingly.

#### **6.1 Human Capital**

Human capital represents the skills, knowledge, ability to labor and good health that together enable people to pursue different livelihood strategies and achieve their livelihood objectives. Many people regard ill health or lack of education as core dimension of poverty and thus over coming these conditions may be one of their primary livelihood objectives (DFID, 2001:2.3.1). In this study, in terms of additional skill, and their educational status, human capital of SRCV have been discussed following.

### 6.1.1 Literacy Status

Education is the key of knowledge as well as symbol of development. It is important variable of human beings. Education is one of the human capitals. Having as more as knowledge, education there comes the processes of development. The literacy rate of Nepal is 53.7 percent (CBS, 2001). The following table shows the literacy status of SRCV.

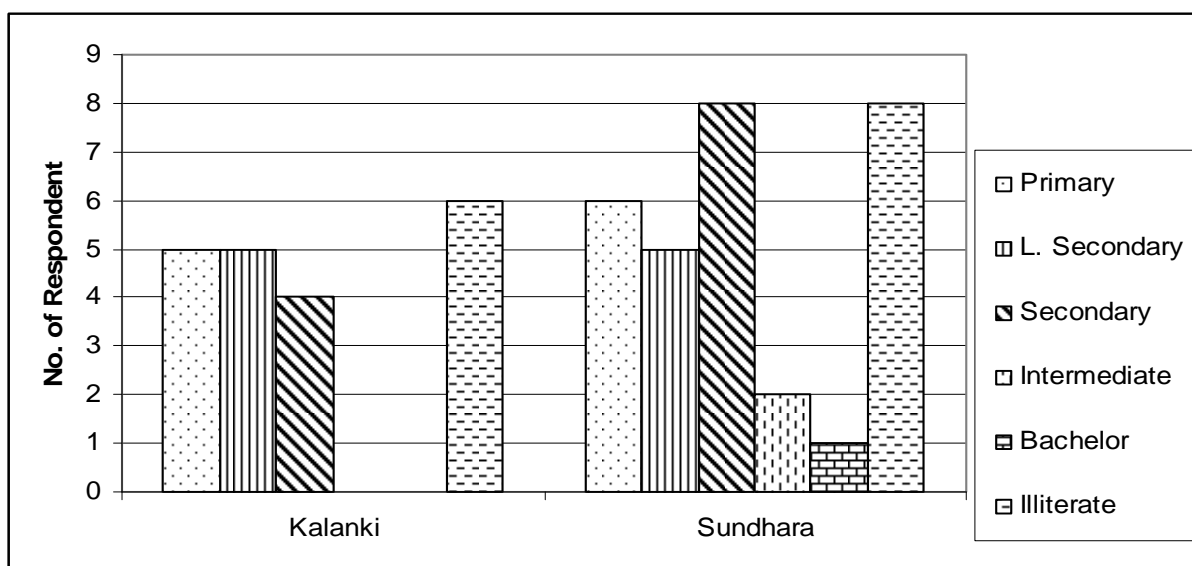
**Table 6.1: Literacy Status of Street Readymade Cloth Vendors**

Level of Education	Kalanki		Sundhara	
	No. of Respondent	Percent	No. of Respondent	Percent
Primary	5	25	6	20.0
L. Secondary	5	25	5	16.6
Secondary	4	20	8	26.6
Intermediate	-	-	2	6.6
Bachelor	-	-	1	3.3
Illiterate	6	30	8	26.6
<b>Total</b>	<b>20</b>	<b>100</b>	<b>30</b>	<b>100</b>

Source: Field Survey, 2007

Table 6.1 shows the literacy status of SRCVs of the study area. Where dominance of illiterate SRCVs is found in Kalanki covering 30 percent of the total. Where as 26.67 percent are illiterate in Sundhara. Illiteracy is followed by primary and lower secondary which cover 25 percent equally in Kalanki. In Sundhara the number of SRCVs who has secondary education is equal to illiterate. In the context of Kalanki, There is no respondent has higher education where as 6.66 percent SRCVs have intermediate level and 3.33 percent have bachelor's level education in Sundhara. This table concludes that SRCVs from Sundhara are more literate than Kalanki and literacy rate of both study area is higher than the national literacy rate.

**Figure 6.1 Literacy Status of Street Readymade Cloth Vendors**



*Krishna Karki (20), in Kalanki is from Okhaldhunga. He has completed the study of class eight. Then he was not abled to continue his study due to the Maoist conflict, hence, he is in Kalanki, involving street readymade cloth vending since 3 years.*

*Bharat Srhestha (58), in Sundhara is from Dolakha, has completed the study of class 7. Due to different causes, he did not get further education. Although he could not get higher education, he is happy that his children are getting higher education from Madan Bhandari Memorial College in Bachelor level and class ten.*

### **6.1.2 Additional Skill**

It is also one of the human capitals. During the field works it was found that all of them are engaged in this same occupation. SRCVs have additional skill which is shown in the table below.

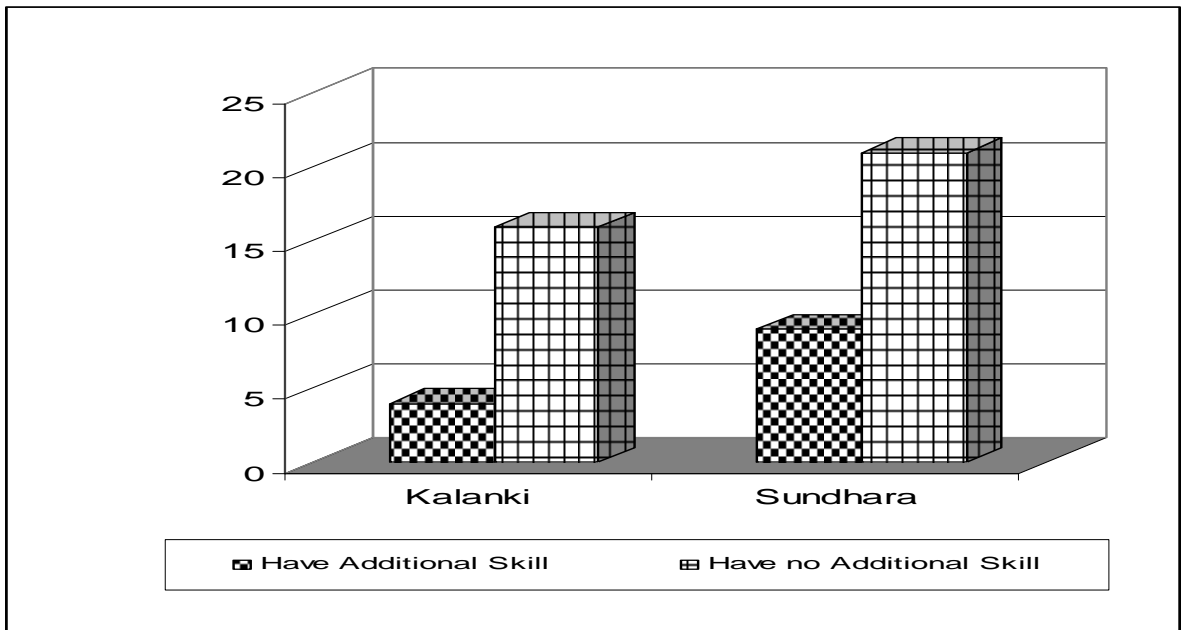
**Table 6.2: Additional Skills of Street Readymade Cloth Vendors**

Level of Education	Kalanki		Sundhara	
	No. of Respondent	Percent	No.of Respondent	Percent
Painting	1	5	-	-
Furnishing	1	5	2	6.67
Driving	1	5	2	6.67
Trekking	-	-	1	3.33
Garment	-	-	1	3.33
Press	-	-	1	3.33
Sewing/ weaving	1	5	-	-
House Making	-	-	2	6.67
Have No Additional Skill	16	80	21	70
<b>Total</b>	<b>20</b>	<b>100</b>	<b>30</b>	<b>100</b>

Source: Field Survey, 2007

The above table shows that most of the SRCVs have no additional skill in both study areas. In Kalanki, out of total, 80 percent SRCV have no additional skill where as 70 percent SRCV have not any addition skills in Sundhara. Painting, furnishing, driving and sewing are additional skills of the SRCV which consist equally 5 percent respectively of the total in Kalanki where as furnishing, driving, and house making consist equally 8.67 percent respectively in Sundhara. These are followed by press, trekking and garment which shares 3.33 percent equally. This table concludes that SRCVs who have additional skill is higher in Sundhara than Kalanki.

**Figure 6.2: Additional Skills of Street Readymade Cloth Vendors**



*Prem Bdr. Khadka (25), in Kalanki from Okhaldhunda, has additional skill of driving but due to the lack of linkage to the car owner, he could not adopt this occupation as his livelihood strategy. Now he is in the processing for going abroad.*

*Nirmala Bista (38), in Kalanki is from Jhapa. She has separated from her husband when he got second marriage. She has the additional skill of house painting. In the day time, she has been engaging in this occupation from where she earns nearly 5,000 Rs. per month. In the evening time she is involving in street readymade cloth vending occupation.*

## **6.2 Social Capital**

Out of five livelihood assets it is also one of the significant asset which determined the livelihood strategy. There is much debate about what exactly it meant by the term social capital'. Based on sustainable livelihood approach, it is taken to mean the social resources upon which people draw their livelihood objectives; these are developed through networks and connectedness, membership of more formalized groups and relationship of trust. Based on these objectives, social capital of SRCV is discussed.

In the study area there are two occupational organizations associated with SRCV. They are also tied with a strong informal social network. Such type of occupational organizations and their role within them is important to sustain their livelihood. These two organizations are working for street occupants. *Nepal Sadak Byapar Sramik Sangh* (Nepal Street Trade Labour Union) is one of the formal organizations of street occupants which is related with SRCV also. Out of total street vendors from Kalanki 150 vendors are members of Nepal Street Trade Labor Union (NSTLU) where there is no categorized of occupation. Among 150 street vendors, number of SRCV is significant. During the field work, no respondents from Kalanki said that they are associated with this organization. In Sundhara, out of total 30 SRCVs, 20 SRCVs were associated with NSTLU. Who have associated with this organization has been paying Rs. 10 per week which is added to fund of NSTLU. In the time of difficulties (especially illness) union provides fund to street occupants without interest. Such fund should not be returned sooner or later. This union provides supports to SRCVs to reduce vulnerability. This union doesn't concern with those street vendors who conduct their business in the restricted time. In the context of Kalanki, *Kalanki Chakrapath Chok Sudhar Samitee* (Kalanki Ring Road Maintenance Committee) has been providing two security guards for the security of street vendors as well as to manage street vendors. This committee had been solved the problems of street vendors. All street have been paying Rs. 10 per day to this committee. This committee was also responsible to street occupants, which helps street readymade cloth vendors by giving admission fee for their children. In this way linkage of SRCV with organization can be found normal.

*Kumar Sapkota is Treasures and office secretary of Nepal Street Trade Labour Uonion. He is also a SRCV in Ratna park since 12 years from Kavre. According to him, this union has been fighting for the rights of street vendors. This union has a feeling that 'all for one' and 'one for all'. This union helps the street vendors in the time of difficulties as well as tries to solve the problems which occur during the time of conducting these occupations. He further said that this union has been conducting different program i.e. training, assembly, etc. where street vendors have been involving. In that time union takes advises and suggestions from street vendors. This union was established in 2059.09.25 BS. After the establishment of this union, street vendors have been conducting their street occupation in a managed way. The process of making members to this union is continuing.*

*Shiva Rijal (30), a security guard in Kalanki from Dhading. He has been working is this place since 6 years. Like him, other one security guard is also operating now the major duty of them is to secure the street vendors, to manage street vendors and to reduce traffic problem as well. They have been working under the Kalanki Chakrapath Chok Sudhar Samitte. According to him, there is no any noticeable problems and quarrels between SRCVs. Two shifts are allowed to street vendors, where morning shift remains up to 8.30 A.M. and evening shift starts from 3 P.M. If any street vendors do not regulate this rule, he will be removed forcibly. If any problems occur, then SRCVs come to this samittee.*

Source: Key Informant Interview, 2007.

### **6.3 Natural Capital**

SRCVs are using the urban natural resources likes footpath of city where they are servicing to pedestrians. SRCVs are selling different readymade cloth likes pant, shirt, T-shirt, towel, bed cover, trouser and others. They all are depending natural assets. Who had been occupying the street since long time have more

area but who had been occupying street from a short time, have few area. So, all the SRCVs have no equal natural assets. Their working places are fixed. They could not overlap others' area. If so happens, SRCVs quarrel with each other. During the field work, researcher has got a chance to see such event.

In Kalanki there is a rule made by *Kalanki Chakrapath Sudhar Samiti* that all kind of street vending are allowed in the morning, up to 8.30 A.M. and in the evening it starts from 3.P.M. But in a public holiday they are fully allowed to have their occupation. All the street vendors are charged, Rs.10 per day to *Samittee* for using this place. There are difficulties to new street vendors to get open space. All street vendors have no equal space but they are equally charged.

In Sundhara, street vendors are allowed only during the evening time after 4 P.M. but no tax have they paid for using this space. Similarly, like Kalanki, here is also the difficulty to get new place. But due to the friendliness, some SRCVs share their space to their friends. More competition can be seen in high yielding season i.e. Dashain, Dipawali and winter season. During the field work, it is found that, after they are removed from New Road area, different street vendors have flooded in Sundhara area.

Above explanation concludes that the pressure on natural land asset is higher in Sundhara than Kalanki. Except cloth vendors, other street vendors are ignoring the rules and hold their business by cheating city place in the restrict time in Sundhara.

#### **6.4 Physical Capital**

Physical capital comprises the basic infrastructure and producer goods needed to support livelihoods. Lack of particular types of infrastructure is considered to be a core dimension of poverty (DFID, 2001:2.3.4).



In this study livelihood strategy of SRCV is viewed in urban context as well as in their home place. But their physical assets in home place do not directly relate with the daily income of the SRCV. Their living arrangement in temporary residence is also shaped by their physical properties in their permanent home place.

#### **6.4.1 Living Arrangement**

Types and quality of residence in which SRCVs are living is considered as an important component of their physical capital. During the field work, it was found that all the 20 SRCVs from Kalanki are living in rental house as temporary residence. But it seems quite different in Sundhara where one respondent has her own house. Except one SRCV, all the SRCVs from Kalanki have their own house in their origin place. During the field work it was also found that all SRCVs have moulded house in their origin place. But they are living in RCC house paying the rent ranges from 500 to 3,600 rupees per month according to their family size and number of the room partner for the temporary residence.

#### **6.4.2 Sharing Residence**

During the field work it was also found that all SRCVs have no equal number of rooms in temporary residence. It depends upon the size of family and their room partners. It was also found that SRCVs are living with family members, single or share the residence with relatives and friends also. Number of the rental room of the SRCV and number of room sharing person are shown in the following table.

**Table 6.3 Number of room Rented by Street Readymade Cloth Vendors**

Number of Room	Kalanki		Sundhara	
	No. of Respondent	Percent	No. of Respondent	Percent
1	15	80	23	76.6
2	4	20	6	20
3	-	-	1	3.3
<b>Total</b>	<b>20</b>	<b>100</b>	<b>30</b>	<b>100</b>

Source: Field Survey, 2007

The above table shows that 80 percent SRCVs from Kalanki have single room whereas 76.67 percent SRCV from Sundhara have single room. This is followed by those SRCVs who have double room, in temporary residence shares equally 20 percent in both of the study areas. Only one SRCV from Sundhara has 3 rooms in temporary residence whereas no SRCV from Kalanki has 3 rooms. This table concludes that most of the SRCVs have single room because the rent is quite expensive.

*Bharat Shrestha (58), in Sundhara is from Dolakha. He has 3 rooms in his temporary residence. He rented 3 rooms because his children are studying in college. He wants undisturbed environment for his children's education.*

**Table 6.4: Number of Room Partners of Street Readymade Cloth Vendors**

Room Sharing Persons	Kalanki		Sundhara	
	No. of Respondent	Percent	No. of Respondent	Percent
Single	-	-	5	16.67
2-4	16	80	18	60
Above 4	4	20	7	23.33
<b>Total</b>	<b>20</b>	<b>100</b>	<b>30</b>	<b>100</b>

Source: Field Survey, 2007

The above table shows SRCVs who have been living in the group of 2-4 persons is higher than others in both study areas where Kalanki shares 80 percent and Sundhara 60 percent of the total. Similarly, this is followed by those SRCVs who have been living in the group of more than 4 persons in both

study areas where Kalanki and Sundhara cover 20 percent and 23.33 percent accordingly. About 16.67 percent SRCVs from Sundhara have sharing single room in temporary residence whereas no one in Kalanki is sharing.

#### **6.4.3 Physical Properties of SRCV for their Personal Consumption.**

Physical properties are physical capital of SRCVs which helps to enhance their livelihood outcomes as well as aware about socio-economic condition of country. In this study, Radio, T.V. and Bicycle are taken as physical properties for personal consumption of street readymade cloth vendors in SRCVs their temporary residence which is shown in the table below.

**Table 6.5: Physical Properties of Street Readymade Cloth Vendors for their Personal Consumption in Temporary Residence**

Physical Goods	Kalanki			Sundhara		
	No. of Respondent	Total Respondent	Percent	No. of Respondent	Total Respondent	Percent
T.V.	15	20	75	24	30	80
Radio	13	20	65	18	30	60
Bicycle	3	20	15	10	30	33.3

Source: Field Survey, 2007

The above table shows that most of the SRCV from both study areas have T.V. where Kalanki shares 75 percent and Sundhara 80 percent. This is followed by Radio where 65 percent SRCVs from Kalanki have radio whereas 60 percent SRCVs from Sundhara have Radio. In the context of Bicycle, 33.33 percent of SRCVs from Sundhara have Bicycle as their means of transport to fetch and reach cloth from their temporary residence to working place whereas 10 percent SRCVs from Kalanki have Bicycle. During the field work, it was found that most of the SRCVs from both study areas have no leisure to listen and look Radio and T.V. because they are tired in evening. Mostly male are interested to listen Radio and look news in T.V. but females are in awkward position in this case.

## 6.5 Financial Capital

Financial denotes the financial resource that people use to achieve their livelihood objectives. People have two types of financial capital: available stocks and regular inflows of money (DFID, 201: 2.3.5). In this study most of the SRCVs have been living on rental house at temporary residence. During the field work it was found that all the SRCVs from both study areas have no equal financial assets. So their saving is determined by daily earning and expenditure. After fulfilling their basic needs (fooding, sheltering, and clothing) only comes there saving option. In this study, financial capital of SRCV is discussed in the following title.

### 6.5.1 Daily Working Hours

All the SRCVs do not have equal daily earning due to their working hours, types of cloth, their co-operation, etc. Arrangement of working place also determines the daily earning. Working hours, the important phenomena which determines the daily earnings of SRCV is shown in table below.

**Table 6.6: Daily Working Hours of the Street Readymade Cloth Vendors**

Working Hours	Kalanki		Sundhara	
	No. of Respondent	Percent	No. of Respondent	Percent
3-4	3	15	27	90
4-5	2	10	-	-
5-6	1	5	-	-
6-7	1	5	1	3.33
Above 7	13	65	2	6.67
<b>Total</b>	<b>20</b>	<b>100</b>	<b>30</b>	<b>100</b>

Source: Field Survey, 2007

Table 6.6 shows that all the SRCVs' working hours is not same. Daily working hours of SRCVs seems opposite in between two study area. This working hour of SRCV is determined by the rule made by metropolitan and local authorities.

According to table 6.6, it is found that the majority of SRCV from Kalanki have been working above 7 hours per day which shares 65 percent of the total 20 SRCVs. This situation seems opposite in Sundhara where 90 percent of the total SRCVs are working only 3-4 hours in a day. Among 30 SRCVs from Sundhara 2 SRCVs are working above 7 hrs in a day because those SRCVs are conducting their business (cloth vending) in other parts of the Kathmandu Metropolitan in the morning time too. All the street vendors are allowed for whole day in the public day.

*Kanchha Lama (38), in Sundhara is from Karve. He conducts this readymade cloth vending business in two areas in different time. In the evening, he has been holding his business in Sundhara because this place is no allowed for morning and day time. So, in the morning time he has been conducting his business in Makhan chok of Kathmandu metropolitan city where his business is allowed in the morning and in the evening as well.*

### 6.5.2 Daily Average Earnings of Street Readymade Cloth Vendors

In the previous topics (6.5.1), it is concluded that daily working hours of SRCVs is not equal. It directly affects the daily earning. Due to lack of equal access to livelihood assets, all SRCVs do not have equal daily earning which has been shown in the table below.

**Table 6.7: Daily Average Earnings of Street Readymade Cloth Vendors**

Daily Earning (Rs.)	Kalanki		Sundhara	
	No. of Respondent	Percent	No. of Respondent	Percent
Below 100	3	15	7	23.33
100-150	6	30	8	26.67
150-200	7	35	12	40
200-250	3	15	2	6.67
Above 250	1	5	1	3.33
<b>Total</b>	<b>20</b>	<b>100</b>	<b>30</b>	<b>100</b>

Source: Field Survey, 2007

Table 6.7 concludes that all the street readymade cloth vendors have no equal daily earnings in both study areas. Out of total SRCVs from Kalanki most of the SRCVs (35%) have daily earnings within Rs.150 to 200 whereas out of total SRCV from Sundhara 40 percent have daily earnings in the same range as that of Kalanki. Only one SRCV has daily earning of above Rs.250 which shares 5 percent of the total SRCV in Kalanki whereas in Sundhara, out of the total SRCVs, only one SRCV has daily earning above Rs.250 which is less than Kalanki by 1.67 percent. This table concludes that from the daily earning perspective, SRCVs are normal. Though, daily earning of SRCV is not fixed. Above discussed daily earning is an average of daily income. There is fluctuation in their daily income at different seasons, occasions and time of festivals. During the field work it was found that all the SRCVs believe on their luck for their daily earnings. Some SRCV have other income sources like their family member's income and their own other income from other occupation.

*Bina Niraula (34) in Kalanki is from Sarlahi. She said that there is no fixed selling. On the occasion of Dashain she earns upto 700 per day but in the time of rainy season and political strike, there is difficulty to earn 20 Rs. per day even.*

### **6.5.3 Monthly Expenditure of Readymade Cloth Vendors**

Monthly expenditure determines the saving pattern. It is another important element of financial capital. From the perspective of saving, to increase monthly income is quite difficult than to reduce monthly expenditure. Being a capital of Nepal, Kathmandu is an expensive city, where SRCVs are maintaining their living. As a human being, their will, desire, attitude is different to each other. The SRCVs spend their income for the purpose of food, room rent, education, medical treatment, entertainment and other (special occasion). It is already discussed that most of the SRCVs are staying with their family so their expenditure is high. Monthly expenditure pattern of the SRCVs has been shown in table below.

**Table 6.8: Monthly Expenditure Pattern of Street Readymade cloth Vendors**

Monthly Expenditure (in Rs.)	Kalanki		Sundhara	
	No. of Respondent	Percent	No. of Respondent	Percent
Below 4,000	1	5	6	10
4000-6000	8	40	12	40
6000-8000	7	35	7	23.34
8000-10000	4	20	4	13.33
Above 10000	-	-	1	3.33
<b>Total</b>	<b>20</b>	<b>100</b>	<b>30</b>	<b>100</b>

Source: Field Survey, 2007

Table 6.8 shows the monthly expenditure pattern of SRCVs where majority of the SRCV have monthly expenditure of Rs. 4000-6000 which covers equally 40 percent of the total in both study areas. Relating with table 6.4 this table shows that 20 percent of the total SRCV from Sundhara have monthly expenditure below Rs. 4000 where 5 percent respondents are living in their rented room, single. Only one SRCV from Kalanki have monthly expenditure below Rs. 4000. The SRCVs whose monthly expenditure is between Rs. 6000-5000 has got second position in both study areas but percent wise Kalanki covers 35 percent which is higher than Sundhara by 12 percent.

#### **6.5.4 Monthly Saving of Street Readymade Cloth Vendors**

Monthly saving is an important phenomenon for the SRCVs. It is also an important element for livelihoods analysis which supports the SRCVs to make a smooth living in the time of economic shocks and stress. During the field work, it was found that due to different unfavorable situations (strikes, rainfall, physically unhealthy, etc.), their income became zero. In such type of difficulties, they have been fulfilling their basic need by their previous saving. Similar case with their daily income, expenditure, monthly saving of the SRCVs have also fluctuated which has been shown in table below.

**Table 6.9: Monthly Saving of Street Readymade Cloth Vendors**

Monthly Saving (in Rs.)	Kalanki		Sundhara	
	No. of Respondent	Percent	No. of Respondent	Percent
Below 1000	5	25	7	23.3
1000-1500	5	25	5	16.6
1500-2000	5	25	10	33.3
2000-2500	1	5	2	6.6
Above 2500	2	10	2	6.6
Have no saving	2	10	4	13.3
<b>Total</b>	<b>20</b>	<b>200</b>	<b>30</b>	<b>100</b>

Source: Field Survey, 2007

Table 6.9 concludes that among 20 SRCVs from Kalanki, 5 SRCVs have monthly saving below NRs. 1000; it shares 25 percent of the total which is equal to the number of SRCVs who have monthly saving between Rs. 1000-1500 and Rs.1500-2000. But out of the total SRCVs from Sundhara, 10 SRCVs have monthly saving between Rs. 1500-2000 which occupies 33.33 percent of the total. This number is followed by the SRCVs who have monthly saving below Rs. 1000 covers 23.33 percent of the total. In Kalanki 2 SRCVs having monthly saving above 2500, covers 10 percent of the total whereas 2 SRCVs have no monthly saving. But in Sundhara 4 SRCV have no monthly saving, that shares 13.33 percent which is greater than Kalanki by 3.33 percent. Similarly only two SRCVs have monthly savings above Rs. 2500 but it is less than Kalanki in this same saving group.

During the field work it was found that only four SRCV from Kalanki saved their money in finance and others put with themselves. Similarly, this situation was found in Sundhara. Such saving of SRCV is also related with their family member's incomes and theirs own secondary occupation's income.



## Chapter VII

### LIVELIHOOD OUTPUTS

Livelihood outputs are the achievements of livelihood strategies. It is also a goal where street readymade cloth vending in footpath is the primary livelihood strategy adopted by SRCVs. Related with table 5.10, the duration of involvement of SRCVs in this occupation is in between 4 month to 13 years. During the fieldwork it was found that many SRCVs have left this occupation and adopted new occupation as well as many SRCV adopted this occupation with leaving their previous occupations i.e. fruit vending, vegetable vending, street tea shop, food vending, etc. It is also found that due to the loss in their previous occupation and low income they have changed their previous occupation and started this new business. Here a question arises, what do they get after adopting this livelihood strategy? So, it is necessary to discuss about what they have achieved after adopting this occupation. Most of the SRCVs have started this by investing their previous saving and taking loan. But all the SRCVs have paid their loan. Due to the competition, they have not achieved any dramatic livelihood outputs. Most of the SRCVs, from Kalanki are female who expressed their expectation from this occupation as; '*yeso tarakari khane ketaketi padhanhe ra din gujarne bato bhayako chha*' (It is just a pastime that helps to buy vegetable and pay for education for their children).

Only to get more income is not main achievement during the field work, it was found that after involving in this occupation, most of the SRCVs have achieved some notable outputs. Not only economic value, they have achieved some social value too. Most of the SRCVs are getting the bad social view of pedestrians towards them. But their status is high in their origin place that is why they are standing on their own foot in the Kathmandu city. During the fieldwork it was also found that sometime the family and society of the SRCVs in origin place have often rebuked them with bitter satire that they had gone to Kathmandu to get a lot in their both hands and now returned with more. Their

economic outcomes can be seen easily in which they invested to add others means of livelihood (means denotes others capitals like education, physical properties, saving, land, etc.). Economic value can be measured easily where measure of social value is more difficult. This is measured in terms of popularity, familiarity and social linkage with others, Membership of organization, in urban environment; SRCVs have gained this value after adopting this occupation. However, social perception towards SRCVs is not good but all the SRCV have proud of their occupation. They believe on their labor. Their earnings pattern shows that they have no sufficient saving, so their practice of livelihood is seen as earn and eat; if money is saved then invests to other assets. After adopting this livelihood strategy, livelihood outputs of SRCVs flow in two ways; outcomes for individual and outputs for household (family) level which are discussed accordingly.

### **7.1 Outputs on Individual Level**

Among all street vendors, SRCV achieved important livelihood outputs is that they are able to survive in temporary residence in the urban area even with their family or single by fulfilling their basic needs. Individually, they are interacting with many people also. It is already discussed about the monthly saving of the SRCVs where between two study area, Sundhara is quite good than the Kalanki in terms of working hours. Such saving varied from individual to individual and household to household. SRCV became familiar with urban environment and became able to increase social relation with different peoples by their cooperative behavior. But all the individuals have no same nature. Thousands of people are adopting different livelihood strategy in the urban by occupying open space under open sky.

The present situation of country is transitional. Being less developed country, unemployment rate has been increasing day by day along with population. Getting a job denotes the 'water in desert' now. In this situation, involvement in

this street readymade cloth vending occupation is a great challenge to a nation. Educated persons are also involving in this occupation. So this occupation became a way of generating income for them in urban area, through which they are able to join their hand to mouth. This is great outputs of their livelihood strategy however they have been passing with different vulnerability and problems.

## **7.2 Outputs on Household Level**

If a person who is physically healthy and economically active adopts any livelihood strategy as a way of income generating then he achieves certain livelihood outputs. In that time his responsibility towards their household, their family, becomes high. According to CBS, 4,25,986 population is economically active in Kathmandu. Thus, SRCVs have also significant responsibility to their family. Only one individual's outputs does not mean significantly to their household. In this study, there are two types of SRCVs in terms of their family size. Only those respondents (SRCVs) who are living single in their temporary residence, saved their income and send to their family in the origin place. But those SRCVs who have their family in working place (temporary residence), invest their income to their family. An important livelihood output in household level of SRCV is their children's education. During the fieldwork, it was found that most of the SRCVs have admitted their children in private boarding schools and colleges. Among the 20 SRCVs from Kalanki, 60 percent SRCVs are educating their children in private boarding school and college, 30 percent SRCVs are educating their children in government school and college and 10 percent SRCVs have not educating their children. Similarly among the total 30 respondents from Sundhara, 33.33 percent SRCVs have been educating their children in private school and college, which is less than Kalanki by 27.33 percent. 30 percent SRCVs are educating their children in government schools and colleges, whereas 36.67 percent SRCVs haven't invested on their children's education. After fulfilling their family needs, whatever they saved, a little

portion of saving they send to their parents in origin place which they send by some medium or by themselves to. A few SRCV saved their money in the finance. Mostly such income was invested to fulfill basic needs first and then others. There are different sector in household level where livelihood outcomes of SRCV were used. Such as, primarily, they fulfill their basic needs (fooding, sheltering, and clothing). Health and education is another sector where they invest for treatment in the time of illness and they invest to enroll their children in the school and college. As a cultural diversified country Nepal has different feast and festivals in which mostly SRCVs also invest. Similarly they invest in some special occasions (i.e. marriage, birth ceremony, worship etc.). The main achievement in household level is that they invest their output to pay debt and to buy land asset for their well being. Likewise, they invested their income to buy bicycle, T.V., Radio and V.C.D. and to buy some ornaments. During the field work, it was found that no respondents from both study areas have any debt as well as have no high amount of saving.

*Ram Pyari Tamang (28), in Kalanki is from Nuwakot. She has been involving in this street readymade cloth vending occupation since 6 months. Before this occupation, she was involving in Nangle Pasal. She is migrated from Nuwakot because her husband had got second marriage. Then she migrated with her small son. Now, her son is everything to her. She enrolled her son in private boarding school, and whatever she saved, puts in finance. She invests this saving to cultivate the land in origin place.*

*Hom Bdr. Karki (54) in Kalanki is from Dhading. He has been involving in this occupation since 7 years. He was migrated with his family due to the government Maoist conflict. He has 3 daughters and only one son. When his eldest daughter got married, he expended 30-40 thousand rupees which was saved money from this occupation. Now, one son and two daughters are getting intermediate education. Hence, he has no monthly saving nowadays.*

## **Chapter VIII**

### **VULNERABILITY CONTEXT**

The vulnerability context frames the external environment in which people exist. People's livelihoods and the wider availability of assets are fundamentally affected by critical trends as well as by shocks and seasonality over which they have limited or no control (DFID, 2001: 2.2). In this chapter vulnerability context is used to represent the situation and factor which upsets the SRCVs in study areas. Despite the different vulnerability context, they earn some; however, social perception towards them is not good. They are compelled to run their livelihood in urban area which is not their own. Due to different reasons, they were migrated from their origin place. But their present situation in working place is not good which they have expected before migration. All the SRCVs are shifting /moving in the places where the flow of pedestrians and vehicles is very high. Among two study areas Kalanki have high flow of vehicles than Sundhara. As a result, their working place is environmentally polluted which in turn affect the health condition of the SRCVs. In terms of pollution, Kalanki is highly polluted than Sundhara. There are some external factors which cause fluctuations in their regular income. Due to the different causes, the occupation, through which they are earning their living, is not secure and sustainable. In the context of critical trend, it is a critical factor which affects the daily income of the SRCVs. Before a few years, the number of the SRCVs was limited but nowadays this number has been increasing. So, due to the high competition, their earning is getting low. The occupational vulnerability of the SRCVs is high, thus living in urban setting is a great challenge to them. Vulnerability varies with individual to individual because all the SRCVs have no equal livelihood assets. Lack of livelihood assets may be the main cause of their occupational vulnerability. This vulnerability is the combination of several factors that creates obstacles in the pursuit of livelihood strategies.

## 8.1 Seasonality

Seasonality is one of the core causes of vulnerability context through which difficulties are created in pursuit of livelihood. Seasonality is a key factor for the fluctuation of the SRCVs' income. The earning pattern is not equal due to such seasonality. The way they earn their living can be summarized as "*Hat Mukh Jorna Pugeko Chha*" (just be able in hand to mouth). SRCV from both study areas are affected by seasonality because seasonality affects not only to SRCV but also all street occupants. Some time SRCV from both study areas are able to earn more than their expectation and sometime the condition does not favor them for earnings. Seasonality through which SRCVs' daily earning functions can be seen in the table 8.1 below.

**Table 8.1: Seasonality and Economic Impact**

Season/Time	Economic Impact
Winter (cold)	Increase daily earnings
Summer (rainy day)	Decrease daily earnings
Morning	Decrease daily earnings
Evening	Increase daily earnings
Teej, Dashain and Tihar	Increase daily earning
Customary Festival of Ktm Valley	In crease daily earnings
Public holidays	Increase daily earnings
Official days	Decrease daily earnings

Source: Field Survey, 2007

Table 8.1 concludes that the vulnerability context of seasonality is not always negative for the SRCVs. So, their daily earning is not constant throughout the year. Here seasonality of the occupation of SRCV has been shown in two categorized.

### 8.1.1 Regular/ Lean Season

Out of total six seasons, basically two seasons winter and summer season have brought variation in the street readymade cloth vending occupation.

Environmental change directly affects the working hours and affects the daily earning of the SRCVs. For the SRCVs from two study areas, economic vulnerability becomes very high in summer in comparison to the winter season because summer season is led by rainfall. So, in that time there is no possibilities to hold their business. But in winter the flow of pedestrians became high and environmental condition is quite clear. At that time, pedestrians (people) wants warm and woolen cloth where there is high probability to get profit. In terms of time, evening time is more earnable than morning time. For the SRCVs physical vulnerability becomes very high in the summer than winter. Thus, natural season is also one of the causes for irregularity and inalienability of their livelihood strategy. During the field work of this study which was done in summer, researcher had got such opportunities to observe when vendor stood in the physical vulnerability of SRCV caused by intensive rainfall. (See 3.8)

*Padam Bdr. Paudel (40) in Kalanki is from Sindhuli. After leaving fruit vending occupations, he has been involving in cloth vending occupation since six months. He said that one day he could not get chance to cover his selling cloths when it suddenly rained. Then his selling goods were wet and became filthy. Such events frequently occur, he said.*

### **8.1.2 Busy Season: Feast and Festivals**

Busy season is also a cause to create fluctuation in daily earning of the SRCVs, as like natural season. Before the festivals like Dashain, Tihar, Teej, etc. SRCVs are able to earn more daily income. At that time many peoples are in shopping. Most of the peoples are economically poor so such type of cloths may be milestone to them because such cloths are cheaper than others. So, in the time of festivals the flow of people in these study areas is quite high. Most of the SRCVs have changed their selling goods according to season.

*Bina Niraula (34) in Kalanki is from Sarlahi. She has been continuing this street readymade cloth vending since last 9 years. Before Dashain, she earns more than others time. She explained that during such time of festivals there would be possibility to earn more and more. She had an experience of daily earnings of upto Rs. 1200.*

In the time of holidays and official days, daily earning of the SRCVs also get fluctuated. During the fieldwork, most of the respondents from two study areas said that there was no noticeable earning in working days, it remained constant as like other days' because the flow of people/ customers is quite low. But daily income in holiday is high than other days. In official days, their daily earning is quite low because their working hrs is short. The working hours is determined by the metropolitan rule.

## **8.2 Space, Institutions and Vulnerability**

Space is the place where the SRCVs conduct their occupation. This is a natural asset of SRCV which is already discussed in natural assets. Generally, only one purpose of foot path is to make walking easy for the pedestrians. But now a days, it become the appropriate place for those people who do not have access to any stall, trade centre, mall and departmental store to provide service and goods for customers. Such occupation seems vulnerable itself even it creates vulnerability to pedestrians also, who are compelled to walk through the main street. To make footpath manageable, metropolitan city and traffic police restrict them to conduct such occupation. But large numbers of people are earning their livelihoods on the footpath and they do not have any alternative way to make a living. So, they do not follow the rules of metropolitan city so strictly. In the absence of city police, they spread their goods on foot path. Considering this problem, metropolitan made a provision to run street business after 5 P.M., when flow of the pedestrians and vehicles becomes low. But this rule is allowed in core place of metropolitan city because such places are so sensitive. In the context of the study area Kalanki Chowk is allowed for two times in a day. Such provision has been started three years ago. Now a day, it can be seen that ignoring the metropolitan rules some street vendors are conducting their street occupation in restricted time by cheating metropolitan polices.



*Kumar Sapkota, a key informant, is the treasurer of Nepal Sadak Byapar Sramik Sangh. He started his street business 12 years before. During his starting days, he faced lots of difficulties from city police. When he held his business for the first time, he had no idea to run away, so city police captured his selling goods. When he went to take his goods back, he found his belongings just half only. But, nowadays there is no harassment from city police in allowed time.*

During the fieldwork, it was found that street vendors from New Road have been removed by metropolitan as well as local club. The SRCVs do not have any idea till now that if they were removed from such areas, where will they go. So, institutional vulnerability is the major element to the SRCVs. It is also found that after the implementation of metropolitan rules there are fewer possibilities of misbehave of pedestrians towards the SRCVs. Comparatively to get a new space in Sundhara is more difficult than in Kalanki. All the street vendors have no equal space however they are paying Rs.10 equally to the local institution in Kalanki. Some times pedestrian walks on the cloth, in that time SRCVs do not quarrel with pedestrians because they realize that they have been utilizing the foot path and destroying the rights of pedestrians.

### **8.3 Political Condition and Vulnerability**

Political condition of any country plays a vital role to the livelihood strategy of their peoples. Political condition is a responsible factor which increases the vulnerability at street cloth vending in Nepal. However, political condition has positive impact also. But in Nepal, political condition has more negative influence rather than positive. Similar with seasonality, political instability also affects the daily earning of the SRCVs. During the field work, it was found that all the SRCVs from two study areas have negative perception towards the political situation. *Nepal Banda*, *Chakkajam* and different strike are common phenomenon for Nepali people due to political instability. Such types of activities directly affected the livelihoods of the SRCVs as well as those people

who are serving for their daily earning. Thus, vulnerability from political instability comes after natural seasonality. In the time of such strike all the SRCVs run their living with previous saving as well as by borrowing loan from friends. Both study area of this study are affected equally by political instability.

#### **8.4 Societies and Vulnerability**

Street readymade cloth vendors are living in an urban society. Their responsibility towards society and, responsibility of society towards them is important factor to sustain a livelihood. Social perceptions towards the SRCVs are also an important factor to shape their sustainable livelihoods. The social status of the SRCVs is normal. During the field work, it was found that most of the SRCVs said that the social perception upon them is bad; however, they are proud of their business. Such vulnerability of the SRCV is not equal. It is based on the nature and cooperativeness of SRCV also. Among 50 SRCVs from two study areas, 5 are Indian. During the field work, they said that social perception towards them and other SRCVs is different. Such situation is higher in Sundhara than Kalanki. Indian SRCVs were harassed by other street vendors rather than pedestrians. So, social vulnerability of the SRCVs is found in both study areas.

#### **8.5 Livelihood Assets and Vulnerability**

Livelihood assets are another significant factor to determine the vulnerability context of the SRCVs. Because of their unequal access on livelihood assets, vulnerability of SRCVs varies from individual to individual, place to place, occupational group to occupational group which has been described below.

##### **8.5.1 Human Capital**

All the SRCVs do not have equal knowledge, additional skills, and techniques to deal with customer which directly influences their daily earning. During the field observation, it was found that SRCVs from Kalanki are quite forward than

the SRCV in Sundhara. In the case of additional skill, some SRCVs have been utilizing their additional skill and trying to reduce economic vulnerability. Such scene seems higher in Kalanki than Sundhara. Thus, to have the variations of vulnerability among the SRCVs human capital is also responsible.

### **8.5.2 Social Capital**

All the SRCVs have their own place, temporally within working place because this is fixed street business in allowed time in both study areas. All of them have no equal social link and relation hence they have not got proper achievement. According to a respondent from Kalanki, due to lack of social link, he could not get the job. However, he has additional skill of driving. Some respondent have no information about occupational organization. Due to the lack of social link and relation, all of them would not be able to use profitable place of the street. Thus, social capital may be a cause of vulnerability.

### **8.5.3 Natural Capital**

All the street readymade cloth vendors do not have equal access to natural assets in the both of the study areas. In the context of Kalanki, there is a flat open place where street vendors are vending their goods in 3 rows. The first row is paralleled with road which seems busy and 3<sup>rd</sup> row get low customers. Some SRCVs have more space and some have less. From this, it is concluded that there is variation in access to land assets. Similar situation can be seen in Sundhara. Thus, to reduce such vulnerability, SRCVs who are back are feeling hard to attract the customer towards them.

### **8.5.4 Physical Capital**

Physical capital is discussed already in livelihood asset's chapter. All the SRCV from both study areas have settled in rented house except one SRCV from Sundhara. Accesses to physical assets of the SRCV in working place have equal vulnerability, because most of the SRCV have been using more or less similar physical assets in this place. But, their access to these assets in

temporary and place of origin is not equal. During the field work, it was found that most of the SRCVs from two study areas have no facility of water and sanitation; they depend on tube well water. Most of the SRCVs have no bicycle. Due to the environmental pollution, the SRCVs are affected physically very much. Thus, the physical assets are responsible to determine the vulnerability of the SRCVs.

#### **8.5.5 Financial Capital**

Financial asset is an important livelihood asset. Vulnerability caused by financial capital is the combination of vulnerability caused by other livelihood assets. From the table 6.7, it is concluded that all the SRCVs from both of the study areas have no equal daily earning which creates fluctuation in their monthly saving because monthly saving is shaped by contribution of other capital. People have their own areas and techniques to interact with each other. This matter also applies in the context of SRCV. Who have more knowledge about street; understand the customer's feelings, deals with customers in well manner that can increase their daily income. Similarly, if anybody have high amount of saving, she/he can invest more and can get more. Outcomes are results of input. Thus, financial assets may be one of the causes of vulnerability. Financial assets determine the livelihood strategy and the socio-economic condition. Thus, lack of different assets, occupational vulnerability becomes high, which is found in the both study areas, Kalanki and Sundhara.

#### **8.7 Vulnerability Created by Street Readymade Cloth Vendors.**

It is already discussed that thousands of people are earning their livelihood using the street and open space in Kathmandu city. Their livelihood is vulnerable from different perspective which is too already discussed. Instead of this, they are creating vulnerability to the pedestrians who are compelled to walk on the street where there is high possibility of accident. During the field work, it is found that most of the pedestrians seem to be violent to the street

occupations. It is already discussed that the perception of pedestrians towards street vendors is not good because they are ignoring (killing) the right of pedestrians. The pressure of pedestrians in the study area is so high like other sensitive part of the Metropolitan city. According to the customer they are getting highly traffic problem although they are buying cloth in cheaper price. Such kind of street occupation made city chaos. Due to the high flow of pedestrians and vehicle as well as such occupation, both study area Kalanki and Sundhara are disordered. The SRCVs occupied more space than the other street business, like street cobbler, watch seller etc. That is why; pedestrians frequently stumble with each other. During the field work, it was seen that not only SRCV but all street vendors are yelling hard to attract the customers. Such activities are creating sound pollution also. Some time street vendors quarrel with each other for the space. Researcher has got a chance to see such activity during the process of field visit. Thus, such street occupation seems vulnerable in itself as well as creating vulnerability in the urban environment especially in the study area. Such vulnerability can be found higher in Sundhara area than Kalanki area.

*Sajan Lama (23), a customer in Sundhara area is from Ramechhap. He said that almost he has been buying all the cloths in foot path which is cheaper than fancy stores. He further said that such cloth is favorable to poor people, who have no capability to buy expensive cloth. According to him, such cloths also are fashionable. But he is not positive in the context of street occupation. He suggested that fix location should be provide to them to remove them from the street.*

*Binod Paudel(24),a pedestrian in Kalanki is from Dhankuta. He has come in Kathmandu for the first time. He was quite estranged seeing the chaotic situation and disorder of the city. He felt uncomfortable to walk in the footpath due to street occupations.He said that Dhankuta is better than Kathmandu, though it is the capital of the country. He was confused in such busy city. He also recommended that such street occupation should be conducted in a managed way.*

*Dilmaya Tamang (40), a customer in Sundhara is from Nuwakot. She has been staying in Kathmandu since six years. She is a labour in building construction. She said that she almost always buy the cloths in footpath. She further said that she has no highly purchaging power to purchase cloths in departmental stores. She said, it is compelled that street readymade cloth vendors are earning their livelihood in the street. She also blamed the government for such acts.*

*Laxman Acharya(19),a pedestrians in Kalanki is from Pokhara. He has come to Kathmandu for visit. But he is also estranged to see the disorder of the city. He further said that such street occupation also can be seen in Pokhara but in managed way. He suggested that proper location should be provided to street occupants and they should be removed from there. Otherwise the traffic problem will be increasing continuously as well as the city will be chaotic and more disordered.*

## **Chapter IX**

### **SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

#### **9.1 Summary**

The present study on 'Livelihood in the Street of Kathmandu; A Comparative Study of Street Readymade Cloth Vendors(SRCVs) of Kalanki and Sundhara' explores the livelihood status of those street vendors who have adopted cloth vending as their livelihood strategy and have earned their livelihood by using urban open space (i.e. footpath). Their livelihood assets, livelihood outputs and vulnerability of SRCVs are focused mainly in this study.

Kalanki and Sundhara have been chosen as the study area. A total of 50 SRCVs were selected and administered a standard questionnaire. Among them 20 were from Kalanki and 30 from Sundhara. They were selected after preliminary field visit and observation. The initial inventory listed a total of 66 SRCVs in Kalanki and 135 in Sundhara.

This study Shows that the SRCVs had come from various parts of the country and from outside the country. 90 percent of all came from within the country and 10 percent from outside the country. Majority of the SRCV in Kalanki were from Makawanpur, whereas in Sundhara, the majority was from Ramechhap. Among foreign citizen engaged in this occupation, most of them had come from Motihari, Madhubani and Kanpur districts of Utter Pradesh, India.

Age wise, most of the SRCVs fall within 25-35 years age group where Kalanki shares 64 percent and Sundhara shares 43.3 percent. Only one SRCV from Sundhara was older than 55 years. Sex wise, female dominancy was found in Kalanki, while in Sundhara the contrary was true. Based on literacy of the SRCVs Sundhara was slightly better than Kalanki, the literacy rate among SRCVs in Sundhara was 73.3 percent and in Kalanki it was 70 percent.

Majority of SRCV were married in the both areas. But 10 percent SRCV from Kalanki are separated. Largest proportion of SRCV were from Chhetri caste is high in both study areas. Brahmin caste comes in the 2<sup>nd</sup> position. Among the indigenous nationalities, the proportion of Tamang is high in Sundhara.

The household sizes differed by location. The average household size of SRCV in Kalanki was 2-4 persons and the corresponding figure for Sundhara was 4-6 persons. Most of the SRCV from both study areas have maintained social and economic linkage with their home place. They regularly visit their home place but purpose and frequency of visiting vary. It differed from individual to individual and depended upon the status of household. Most of the SRCVs have been living in rented accommodation within the surrounding of their work place.

Working hours of SRCVs ranged from 3hrs to 8hrs a day. However majority of SRCVs work for 8hrs a day at Kalanki and in Sundhara they work for 3 to 5 hrs. Though they carry out same but their livelihood assets are not equal. About 30 percent SRCVs in Sundhara has additional skills but only 20 percent SRCV in Kalanki have such additional skills.

The net daily earning of the SRCV is varies. It ranges from NRs 150 to up 300. Most of them earn between NRs 150-200 per daily. It fluctuates. About 40 percent of the total respondents stated their monthly expenditure between NRs. 4000-6000.

Only 3.3 percent SRCV from Sundhara stated their monthly expenditure above NRs 10,000. Similarly the saving pattern of SRCVs also varies among them. 33.3 percent SRCVs from Sundhara and 25 percent from Kalanki have monthly saving between NRs.1500-2000. But 13.3 percent SRCVs from Kalanki have no monthly saving. In the context of natural assets, all the SRCVs have no same and equal assets. SRCV from Kalanki pay NRs.10 for using the space but there



is no such a charge to SRCV in Sundhara.

After adopting this occupation, they were not able to achieve dramatic achievement but able to live in the system of 'hand to mouth' in urban area. Winter season and festivals were high earning time for them and summer (i.e. rainy days) season, political instability, social perception, metropolitan laws, etc. were the causes of vulnerability. Vulnerability context caused by social, and financial factor were more crucial than others. Vulnerability is higher for Indian nationals than the Nepalese nationals. Social view of point towards Indian nationals was not good.

## **9.2 Conclusion**

Street vending is one of the burning issues in developing countries like Nepal, however it has been practiced in developed countries too. Due to the lack of access to livelihood assets, most migrated people are compelled to adopt informal activities in urban setting. Street readymade cloth vending is one of the informal occupations where the main liability of cloth vendor is to provide goods to the customer.

The socio-economic statuses of SRCV in both study areas are quite similar. As a whole, SRCV felt this occupation was easier to them than their previous occupation i.e. food vending, fruit vending, vegetable vending, furnishing etc. There is no limitation by age group. This occupation is suitable to women because it was easier, need no high physical labor. Most of the SRCV were aware to the importance to education. None of them were happy and interested to political situation of Nepal. No specific castes and ethnic restriction applied in this occupation.

The access to livelihood assets of SRCV was poor. The entrepreneurship of selling cloth was high in the Sundhara than in Kalanki. In this study only livelihood assets of SRCV in the working place have discussed. Financially the daily income of SRCV in Sundhara was better than Kalanki despite their short

duration of business. They run their occupation in the evening shift only.

Livelihood outcome of SRCVs were moderate. After fulfilling their daily and monthly basic needs, most of them were able to save some cash. They were also able to provide economic supports to their family back home. An individual level outcome was observed high than the household level outcome.

Despite savings and favorable outcome this occupation is not secure and sustainable. There is no certainty to run this occupation in future in good way. Social perception towards to SRCV was not so good either. By the nature of work and space, they used, this occupation seems more vulnerable. Seasonality, space and institution, social value, government's law, political situation and lack of livelihood assets are vital factors to shape their vulnerability. Among these factors, natural factors like rainfall and political factors likes strikes are the key element to create vulnerability. Seasonality has both positive and negative effects.

Mostly SRCV were worried about their occupational sustainability. Flow of pedestrians determined their daily earning but pedestrians were also vulnerable as much as they were. The 'open space' itself is temporary and thus adding to their vulnerable situation. As a result they were uncertain about their future.

### **9.3 Recommendations**

With high expectations of opportunities and employments, people migrate to urban area. The SRCVs are one of them. They have been earning livelihood by using open space of urban areas. This occupation is not secure and sustainable but they have little options. Following recommendations have been provided to manage street vending.

- Formal organization of the SRCVs should be established in the working place and they should be made aware of the importance of such formal

organization. So that, they could function as pressure group to solve their occupational problems.

- These street occupations have been creating different traffic problems and accident, etc. On the other hand there is no option for SRCVs. Thus the authorities should provide them a fixed place for which they can run their business. The authority may levy tax to the assigned place.
- Political instabilities (*banda, chhakajam, julus*), should be stopped that, they could be able to manage their way of living.

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## Appendix I

### Livelihood in the Street of Kathmandu

#### A Comparative Study of Readymade Cloth Vendors of Kalanki and Sundhara

### QUESTIONNAIRE

Acquired information and data will be used only for research purpose. The personal secret will be maintained during the research work.

S. N.....

Date of

Place: .....

Survey Time: .....

#### A. General Information

Respondent Name: ..... 2. Cast: .....

3. Sex: ..... 4. Age: ..... 5. Religion: .....

6. Marital Status: ..... 7. Education: .....

8. Address; Permanent: District: ..... VDC/Municipality.....

Temporary: District..... VDC/Municipality.....

#### 9. Household Description:

S.N.	Relation to Respondent	Age	Education	Occupation

10. Are you local or migrated? Local  Migrated

10.1 If migrated, from where you have migrated?

District: ..... VDC/Municipality: .....

10.2 When did you migrate?

Year: ..... Month: .....

11. Are you migrated alone or with others?

.....

12. With whom do you live in city?

.....

13. How often do you visit your home?

.....

14. What are the reasons to visit your home place?

.....

15. What types of assets you have in your permanent residence?

House: Cemented  Wooden  Moulded  Thatched

Animals: Cow/Ox  Goat  Buffalo  Chicken

Others: .....

Land: Ropani.....Aana.....Bigha.....Kathha.....

Other properties: .....

16. Is your home production is sufficient for you for the whole year?

.....

**B. Nature of Work and Working Place**

1. When did you start this occupation?

Year: ..... Month: .....

2. What was your occupation before starting this occupation?

.....

3. Do you regularly conducting this occupation after starting?

.....

4. Do you change your vending place? Why?

.....

5. Why did you select this occupation?

.....

6. Are you freely using this space?

Yes  No

6.1. If no, what types of payment?

.....

6.2. How much do you pay?

.....

6.3. To whom do you pay?

.....

7. Is it your primary occupation?



.....  
8. Do you have any additional skill?

.....  
9. What are the different between your cloths and stall's cloth?

.....  
10. With whom do you compete?

.....  
**C. Income and Expenditure Pattern**

1. How many hours do you work / sell in a day?

.....  
2. How much do you earn in a day?

High  Minimum  Average

3. Have you any other income source?

Yes  No

If yes, how much do you earn monthly?

.....  
4. How much do you have spent in a month?

Food: ..... House Rent: ..... Cloth.....

Health: ..... Education: .....

Entertainment: .....

Festivals (Occasions): .....Others.....

5. How much do you save in a month?

.....  
Where do you save your monthly saving?

.....  
6. How did you invest to start this occupation?

.....  
7. What is your residential arrangement?

Own house  Rented  Others: .....

7.1. How many rooms did you rented?

.....  
7.2. How many persons sharing your room?

.....  
7.3. What kind of facilities available in your temporary residence?  
.....

7 .4. How long far your temporary residence from working place?  
.....

8. Are your children going to school /college?

Yes

No

8.1. If yes, Governmental

Private

9. Do you support to any institutions and peoples?

Yes

No

9.1. If yes, what types of supports?  
.....

#### **D. Organizational and Social Condition**

1. Are you member of any street occupation's organization?

Yes

No

If yes, name please? .....

2. Have you getting any support from these organizations?  
.....

2. How do you feel about your social status after adapting this occupation?

Good

Normal

Bad

3. How is the social perception; do you feel towards this occupation?

Good

Normal

Bad

4. How do you think to your occupation?

Good

Normal

Bad

5. How is your relation with other street occupants?  
.....

6. Do you quarrels with each others?  
.....

#### **E. Occupational Vulnerability**

1. How do think is your street vending occupation is secured?

Yes

No

1.1. If no, why?

.....  
2. Do you have to face any problem while running this occupation?

Yes  No

2.1. If yes. What types of problems you have been facing?  
.....

2.2. From whom you have been facing?  
.....

2.3. To whom, do you share yours problem?  
.....

3. Is the political situation affecting your occupation?  
.....

3.1. If yes, how? .....

4. How is natural environment affecting your occupation?  
.....

5. Have you getting any support from your family?

Yes  No

5.1. If yes, what types of support did you get?  
.....

6. Which season or time is high pressure of customers?  
.....

7. What are the differences between starting days and now?  
.....

**F. Livelihood Outcome**

1. What did you get after adopting this occupation?

Individually: ..... Household: .....

2. Do you have following goods in the temporary residence?

T. V.  Radio  Bicycle

3. Will you continue this occupation?  
.....

4. What do you want to say at last, about this occupation?  
.....

**(Thanks for Co-operation)**

## **Appendix-II**

### Key Questions for Key Informant Interview

- a) What types of people are involving to this Occupation?
- b) What type of attitude the surrounding society shows to the SRCV?
- c) What are major environmental problems in this occupation?
- d) What are major social and political problem in this occupation?
- e) What are the rules for new comer to get place?
- f) What you have done for their occupation?
- g) What is your future plan about SRCV?

## **Appendix III**

### Questions for In-depth Interview

- a) Causes to leave the place of origin.
- b) Causes to select the place of destination.
- c) Social perception to this occupation.
- d) Information about their involvement in local institution.
- e) Support from home place.
- f) Income, fluctuations and its reasons.
- g) Investment of Income.
- h) Information about vulnerability.
- i) Continuity of this occupation.

## Appendix IV

### Some Memories of Field Survey

Researcher was filling questionnaire in Sundhara



SRCVs were covered their selling cloth with the tent due to the rainfall.



Due to rainfall, SRCVs were talking with covering their Selling cloth.



Readymade Cloths were holding in Kalanki for Sell.



Pedestrians were walking near the SRCVs



Flow of pedestrians in Sundhara.



