

TRIBHUVAN UNIVERSITY
STREET BARBERS AND THEIR LIVELIHOOD
In Kathmandu Valley



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By
Kashi Ram Dahal
Central Department of Geography
Tribhuvan University
Kirtipur, Kathmandu
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DEDICATION

To My Late Grandmother

*Who always encouraged me to stand firm
in the battle of life*

TRIBHUVAN UNIVERSITY
FACULTY OF HUMANITIES AND SOCIAL SCIENCES
CENTRAL DEPARTMENT OF GEOGRAPHY

STREET BARBERS AND THEIR LIVELIHOOD
In Kathmandu Valley

APPROVED BY

Head of the Department

Supervisor

External Examiner

Dissertation Committee

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Kashi Ram Dahal
dahal.kr@gmail.com

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ABBREVIATION

CBS	: Central Bureau of Statistics
CDG	: Central Department of Geography
DFID	: Department for International Development
E	: East
Et. al	: Alii, aliae or alia (Latin word), and other
Etc	: Etcetrea
FAO	: Food and Agricultural Organization
GIS	: Geographical Information System
INGO	: International Non-Governmental Organization
KMC	: Kathmandu Metropolitan City
M	: Meter
N	: North
NCCR	: National Center for Competence in Research
NGO	: Non-Governmental Organization
NR-Base	: Natural Resource Base
NRs	: Nepalese Currency
RCC	: Rod Cement and Concrete
SAARC	: South Asian Association for Regional Co-Operation
SIDA	: Swedish International Development Agency
SL	: Sustainable Development
T. U.	: Tribhuvan University
UNDP	: United Nations Development Programme

CHAPTER - I

INTRODUCTION

1.1 Background

Nepal is known as a mountainous and landlocked country, where 30.85 percent people are living under the poverty line (CBS, 2003). It stands itself of 142nd position in human development report out of 177 countries in the world (UNDP, 2007/08). Physiographic as well as ethnic diversity is a known characteristic of Nepal. However, much more pronounced social feature of this country is diverse caste and ethnic group living within this territory (Subedi, 2002).

The majority of the Nepalese people are rural and still engaged in subsistence type of agriculture. Their agricultural production is not sufficient even for their own consumption. So, many of them are forced to migrate to the nearest urban centers to find alternative ways to sustain their livelihoods.

Migration to urban areas has accounted for over 20 percent of the total internal migration of population in 2001 census. In the case of Kathmandu valley's urban population between 1991 and 2001 has increased by over 90 percent in which migration contribute 59 percent (CBS, 2001). Due to the migration of people as well as lack of employment opportunities in formal sector in urban areas they begin to engage in different informal economic activities. Such activities usually utilize open urban resources such as streets and open areas. The people undertake activities in open urban areas are known as street vendor. In this way, informal sector remains as important source of income and employment opportunities for urban poor in developing countries like Nepal, primarily in the urban areas.

The word 'livelihood' can be used in many different ways. Livelihood is a combination of the resources used and the activities undertaken in order to live. The resources might consist of individual skills and abilities (human capital),

land, saving and equipment (Natural, financial and physical capital respectively) and formal support groups or informal networks that assist in the activities being under taken (social group) (DFID, 2001). In other word “A livelihood comprises the capabilities, assets and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets, While not undermining the natural resource base” (Chambers and Conway, 1992). The term ‘strategy’ refers to making plan in the process of adaptation through the attention in their livelihood due to the differing socio-cultural, economic and physical environmental changes. (DFID, 1999).

Livelihood strategy refers to the range and combination of activities and choices that people make in order to achieve their livelihood goals. It include how people combine their income generating activities; the way in which they use their assets, which assets they chose to invest in, and how they manage to preserve existing assets and income (DFID, 2001). It consists of the ways in which households and individuals continue and modify their economic and social activities in order to meet the basic needs. Simply it is the procedure to get basic needs of people at different geographical environment. The activities in urban areas are significantly different from the rural areas. Even within the urban areas the livelihood strategies of the poor people are different from other.

Due to the globalization many traditional occupation and technologies are giving way to the new ones. This has eventually compelled poor people who have sustained their livelihood through traditional occupation to change their livelihood strategies. Development of new technology, changing expectations of human beings, household poverty and socio-economic and physical environment determine the livelihood strategies of people. Quality and behavior of population also affect the livelihood strategies. Person with the better education, good health as well as adequate skills adopt white collar jobs, business and other profitable occupations. The poor people in urban areas are generally unskilled and usually engage into manual activities such as wage

laboring, street vending, pottering etc. Such a change also reflects people's attempt to cope with the situation by utilizing available resources and adopting new option over time (Subedi and Pandey, 2002).

1.2 Statement of Problem

Various social groups such as barbers, cobblers, tailors etc have their own way of earning livelihood and their social relations and economical conditions differ. Livelihood options are changing rapidly in the world with respect to time and place. Human behavior is complex due to rapid population growth and urbanization and their ways of earning livelihood are changing. Social, cultural, political, economic and religious factors govern the variation of occupation that determines the livelihood of people. Geographical diversity has also caused difference on several aspects of socio-cultural life, particularly to food, dress and attitude to various issues.

The poverty in the rural area of Nepal compels people to search alternative way of life in urban areas. In this context, people from many walks of life have migrated to Kathmandu valley. Street barbers are one such migrant group in Kathmandu valley. They have been engaged in hair cutting as a way for earning income to maintain their livelihood. Many of them are earning livelihood on the footpath and open spaces of major locations of Kathmandu. They are mainly found in Gausala, Koteshwor, Kalimati, Gongabu, Balaju, Thapathali, Kalanki, Satdobato, Balkumari, and Jadibutti (Map 4.1). They serve the pedestrians by cutting hair and shaving beards. Basically, they occupy pavement of major streets and their livelihood and occupational space is vulnerable. In this context, this study mainly tries to answer the following questions:

- Where have the street barbers come from?
- What are the major locations of their activities?
- What type of economic background do they have?
- What are their socio-economic backgrounds?

- How far their livelihood is vulnerable?
- What is the situation of their livelihood assets and outcomes?

1.3 Objectives of Study

The general objective of this study is to analyze the street barbers' livelihood status in Kathmandu valley. The specific objectives of this study include:

- To analyze the socio-economic characteristics of street barbers.
- To find out their livelihood assets and outcomes.
- To assess their occupational vulnerability.

1.4 Significance of the Study

In Nepal, according to census 2001 about 30.9 percent people are living below poverty line (CBS, 2001). A large number of poor in the country live in the cities of Nepal. Many programmes have been implemented in the context of poverty alleviation and sustainable livelihood. Poverty alleviation plans and programmes are mainly concerned with the rural areas but there is lack of efforts to minimize the urban poverty. In this context, the present study deals with street barbers of the urban areas. It will certainly help not only to understand the condition of urban poor but also to find out the causes of their marginalization.

Street vending is a complex social phenomenon adapted by those people who have no any secure job and permanent source of income. This sort of street vending has been commonly found in Kathmandu valley since long back. The present study " The street barbers and their livelihood: in Kathmandu valley" deals with the livelihood strategy of barbers who generally serve common people by dressing hair and beards. Likewise, the vulnerability context of barbers is also examined in this study. The concern of this study is urban poor and urban poverty. Urban poor, who lives usually with low level of literacy and these people are generally unskilled or semi-skilled and are mostly engaged informal activities. Except for a few modern commercial and residential areas

of Kathmandu valley the sidewalks are lined with barbers, cobblers and vegetable vendor.

1.5 Limitation of the Study

This study covers urban poverty issue and relation of rural poverty with urban poverty. It tries to assess the access of street barbers to resource in both rural and urban environment. Because of limited time and resource, I could not cover all the places and street barbers of Kathmandu valley and other poor group. And it is based on the focus group discussion and interviews at some selected places with institutions and key persons in Kathmandu valley using a checklist and questionnaire.

1.6 Organization of the Study

This study consists of nine chapters. The first chapter has dealt with the introduction. This also includes the research problem followed by the objectives, significance of the study and organization of the study sets the framework of the study. The second chapter discusses of existing literature related to this study: first it focuses on theoretical review related to livelihood approach. It maintains and compares the different livelihood model developed by different development agencies and deals about the sustainable livelihood, the second part of this chapter reviews the relevant case studies.

The third chapter discusses field methods and materials. It starts discussing research design broadly to research methods. The rational of the selection of study area, its characteristics and rational of the selection of the study group are discussed in the middle part of this chapter. The next part deals about the field instruments, mainly: in-depth interview, key informant interview, life history interview, focus group discussion and observation, followed by the technique of the data analysis and presentation. Field experience and limitations conclude the methodological chapter of this study. The fourth chapter deals the

introduction the study area. It focuses on topography, climate, population and historical background of study area.

Chapter five provides scenario of socio-economic characteristics of the street barbers. This chapter includes distribution of street barbers and their place of origin, age structure, marital status, family background, literacy status and relation with home place. Chapter six analyzes the livelihood assets of capitals of street barbers. This chapter covers human capital, natural capital, physical capital, social capital and financial capital. This chapter also discusses on the earning, expenditure and the saving pattern of the street barbers.

Chapter seven discusses on livelihood outputs of the street barbers. This chapter covers livelihood outputs on individual level and outputs on household level. Chapter eight analyzes occupational vulnerability. This chapter gives concern to the seasonality, space, institutions and vulnerability, political situation and vulnerability, societies and vulnerability and livelihood assets and vulnerability.

Finally, chapter nine is the concluding chapter that sum ups all the findings.

CHAPTER - II

LITERATURE REVIEW

To conduct this research some related literatures have been reviewed. The review of literature is organized into two sections: theoretical and empirical. The theoretical literature includes the origin and definition of livelihood approach. The empirical literature discusses the findings of relevant case studies.

2.1 Theoretical Review

Geography emphasizes man-environment relationship. Man environment relationship is determined by the local environment and it determines the living way of human being. People have different ways to adopt with their local environment in the different part of the world. Different theories and approaches have been developed to address this relationship. Sustainable livelihood approach is also a recently emerged approach to address the sustainability aspect of people's way of living.

2.1.1 Sustainable Livelihoods Approach

Before the development of the concept of sustainable livelihood, sustainable development and environmental sustainability were developed. Livelihood thinking dates back to the work of Robert Chambers in the mid 1980s. He is often called the father of the Sustainable Livelihood Approach (SLA). Chamber introduced it for the efficiency and effectiveness of international development corporation. Chamber and Conway developed it in 1992s. In 1997, Department For International Development (DFID) incorporated the Sustainable livelihood approach as a central element in its policy and adopted it soon after many NGOs and international organizations like, European Commission, The World Bank, FAO and IFAD which exchange experiences and further help to develop the sustainable livelihood approach (WYSS, 2004).

The concept of sustainable livelihood was put forward in the report of advisory panel of the World Commission on Environment and Development (WCED). In the name of a new analysis, it proposed sustainable livelihood security as an integrating concept and made it central to its report. The word 'livelihood' can be used in different ways. The following definition captures the broad notion of livelihoods understood here.

"Livelihood is defined as adequate stocks and flows of food and cash to meet basic needs. Security refers to secure ownership of or access to resources and income-earning activities, including resources and assets to offset risk, case shocks and meet contingencies. Sustainable refers to the maintenance of enhancement of resource productivity on a long-term basis. A household may be enabled to gain sustainable livelihood security in many ways-through ownership of land, livestock or trees; rights to grazing, fishing, hunting or gathering; through stable employment with adequate remuneration; or through varied repertoires of activities (Chamber and Conway, 1991:5).

Institute for Development Studies (IDS) and Department for International Development (DFID) modifying the definition of the WCED panel and for these institutes Conway and Chamber proposed the following working definition of sustainable livelihood.

"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, and provide sustainable livelihood opportunities for the next generation, and which contributes net benefits to other livelihoods at the local and global levels and in the short and long term" (Chamber and Conway, 1991).

Capabilities, equity and sustainability combine in the concept of sustainable livelihood. The word 'capability' refers to being able to perform certain basic functioning. 'Equity' means to imply a less unequal distribution of assets, capabilities and opportunities and equal enhancement of those of the most

deprived. Similarly, 'Sustainability' is used to refer to life styles, ability to maintain and improve livelihoods while maintaining or enhancing the local and global assets and capabilities on which livelihood depends. A livelihood in its simplest sense is a means of gaining a living.

2.1.2 Different Models of Sustainable Livelihood Framework

The livelihood framework is a tool to improve our understanding of livelihoods, particularly the livelihood of poor. The sustainable livelihood framework presents the main factors that affect people's livelihood and typical relationship between these. The concept of livelihood and its implication have been forwarded by development agencies and now a day a number of development agencies have adopted livelihood concepts. Therefore, in this section it is tried to review approaches adopted by four development agencies namely: DFID, CARE, OXFAM and UNDP.

A. DFID's Sustainable Livelihood Model

The main goal of DFID's Sustainable livelihood (SL) approach is poverty reduction, economic reform and adopting sustainable livelihood thinking to reduce poverty in sustainable manner. The SL principle is intended as a guide to poverty focused development, encapsulate the essential aims of SL approaches (Carney, 1998:14). Drawing on the Cambers definition as well, DFID stresses that there are many ways of applying livelihoods approaches. There are six underlying principles of this approach. DFID stresses that poverty focused development acting should be people centred, holistic, dynamic, responsive and participatory, multilevel and sustainable.

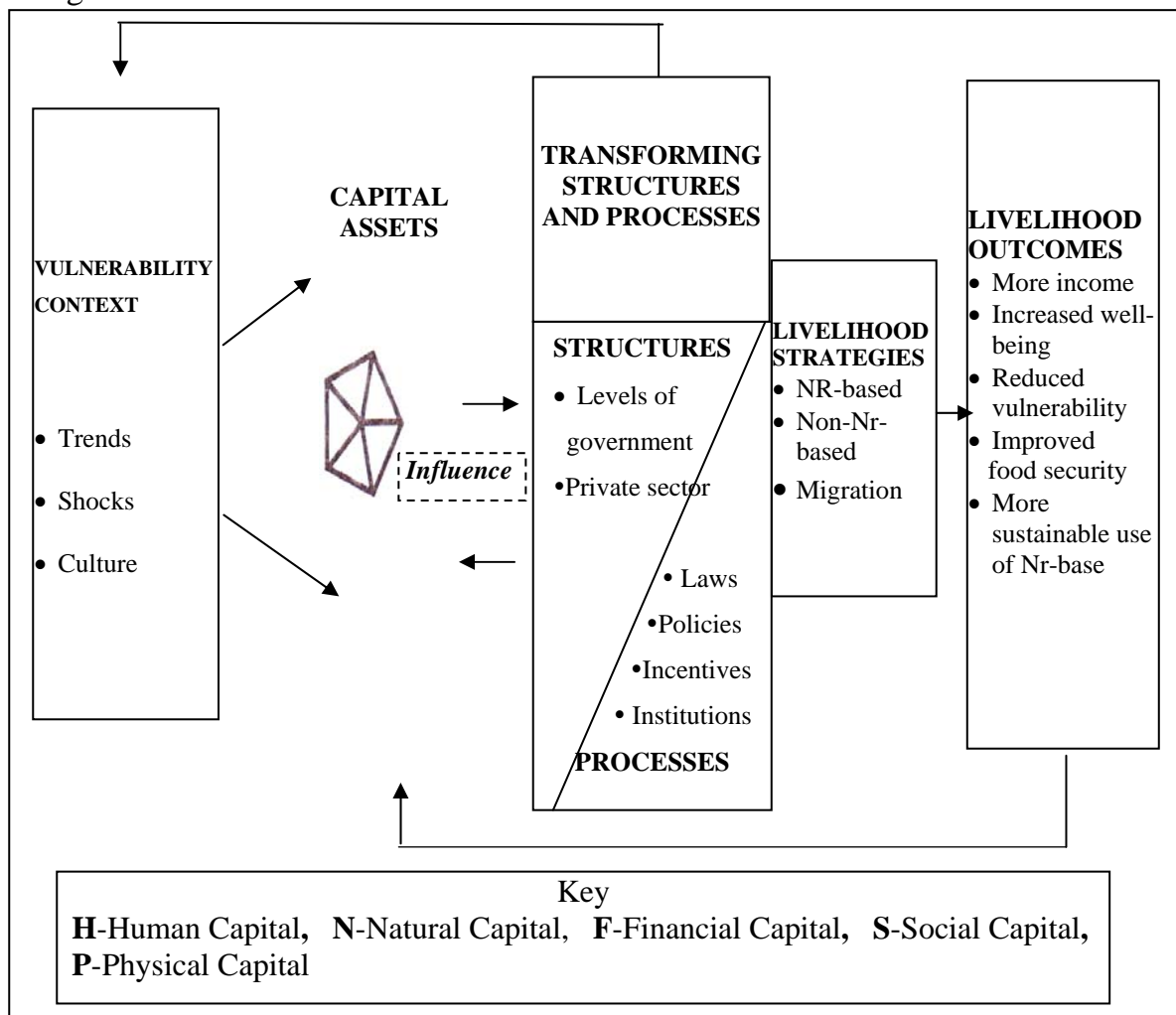
DFID's Sustainable Livelihood Framework

DFID has provided a framework to foster the livelihood analysis. The livelihood framework is a tool to improve our understanding of livelihoods, particularly the livelihoods of the poor. The sustainable livelihood framework presents the main factors that affect people's livelihood and typical relationship

between them. It can be used in both planning of new development activities and assessing the contribution to livelihood sustainability made by existing activities (DFID, 1999). The framework has expected to the following purposes.

- Define a scope and provide the analytical basis for livelihood analysis.
- Help those concerned with supporting SL to understand and manage the complexity of livelihoods.
- Provide the basis for development of a set of concrete intermediate objects (Carney, 1998).

Figure 2.1: DFID's Sustainable Livelihood Framework



Source: <http://www.livelihood.org/dfid>

The framework is centered on people. It does not work in a linear manner and does not try to present a model of reality. Its aim is to help stakeholders with

different perspectives to engage in structured and coherent debate about many factors that affect livelihoods, their relative importance and the way in which they interact. It also tries to emphasize the many feedbacks and interaction between different factors, important feedback is likely between:

- Transforming structures and process and the vulnerability context.
- Livelihood outcomes and livelihood assets (DFID, 2001).

The framework emphasizes on five different things which are associated with livelihood analysis, they are: vulnerability context, livelihood assets, transforming structure and process, livelihood strategy and livelihood outcomes. There are feedback relationship between each other, mainly transforming structure and process and the vulnerability context; and livelihood outcomes and livelihood assets. DFID stresses the importance of livelihood and capital assets and distinguishes five categories of such assets natural, social, physical, human and financial. It also stresses the need to maintain an outcomes focus, thinking about how development activity impacts upon people's livelihoods not only about immediate project outputs.

B. CARE's Livelihood Framework

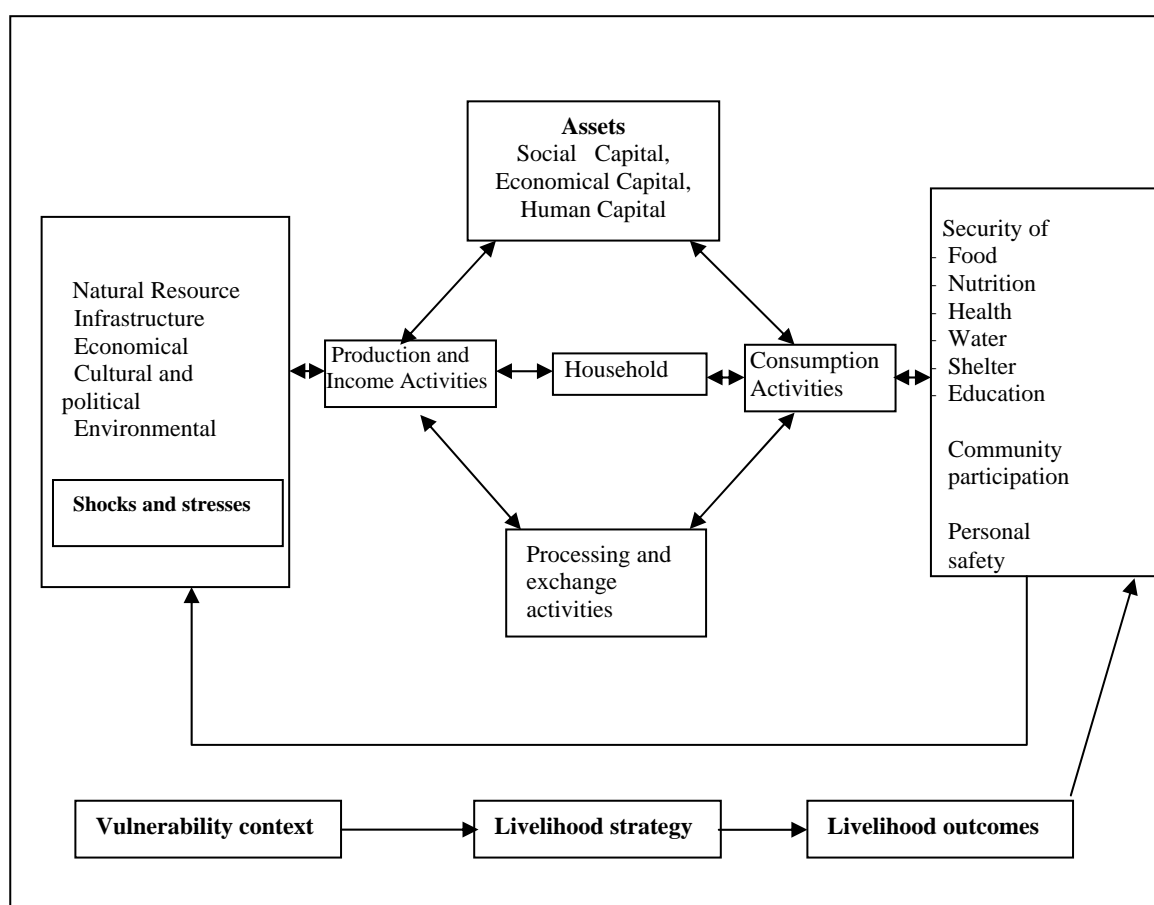
CARE identifies three fundamental attributes of livelihood. These are:

- The possession of human capabilities (such as education, skills, health, psychological orientation)
- Access to tangible and intangible assets, and
- The existence of economic activities.

The interaction between these attributes defines what livelihood strategy a household will pursue. CARE's framework emphasis on household livelihood security linked to basic needs. Its view is that a livelihood approach can effectively incorporate basic needs. The emphasis on right provides an additional analytical lens, as do stakeholder and police analysis, for example, when holistic analysis is conducted, needs and rights can thus, both be

incorporated as subjects for analysis. This focus on the household does not mean that the household is the only unit of analysis nor does it mean that all CARE's interventions must take place at the household level. The various perspectives brought to livelihoods analysis contributes to the generation of a range of strategic choices that are reviewed more fully during detailed project design.

Figure 2.2: CARE's Livelihood Framework



Source: <http://www.livelihood.org/CARE>

CARE has used its livelihoods approach in both rural and urban contexts. It identifies three different things not mutually exclusive, categories of livelihood activity appropriate to different points in the relief development spectrum. These are livelihood promotion, livelihood protection, livelihood provisioning.

C. OXFAM'S Livelihood Framework

OXFAM also defines the sustainable livelihoods as those that allow people to cope with and recover from shocks, maintain quality of life overtime, and provide the same or better opportunities for all now and in the future. In OXFAM definition 'livelihood' refers to the capabilities, assets and strategies that people use to make a living. That is to achieve food security and income security through a variety of productive economic activities.

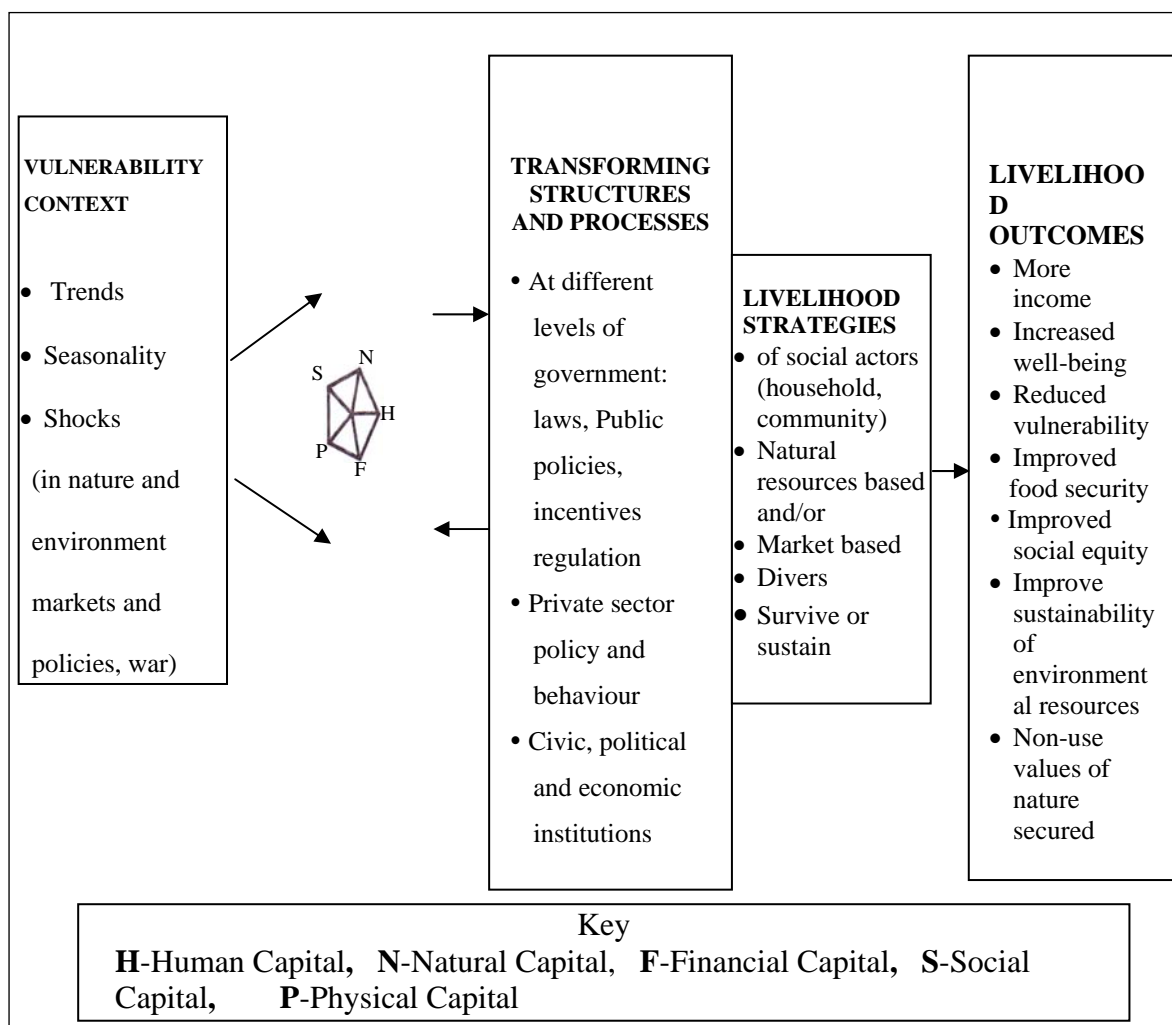
OXFAM's livelihood programme seeks to help in realizing the poor people's right of sustainable livelihood, including closely related rights to a safe environment, housing, clean water, and sufficient food. Main focus of OXFAM is follows:

- All human beings have economic rights as part of their fundamental human rights.
- Power imbalances in markets at all levels are leading contributor to the denial of economic rights reversing such imbalances can lift millions out of poverty; achieving market development and greater power in markets for poor people require organization by people themselves as well as redistribution and sound market regulation and management on the part of government and other organization.
- International trade can be a powerful engine for poverty reduction but international trade rules are currently loaded against the poor and the environment; changes in national policies are also imperative and after a pre-requisite for more equitable international trade.
- Economics must be managed to ensure that growth is a means to economic and environmental equity for current and future generations rather than an end.

DFID as well as OXFAM's livelihood programme strategies are based on a holistic analysis of poverty and reflect in their implementation on the other principles that underlie a sustainable livelihoods approach, people centred,

responsive and participatory, multi-level, conducted in partnership and sustainable.

Figure 2.3: OXFAM'S Livelihood Framework



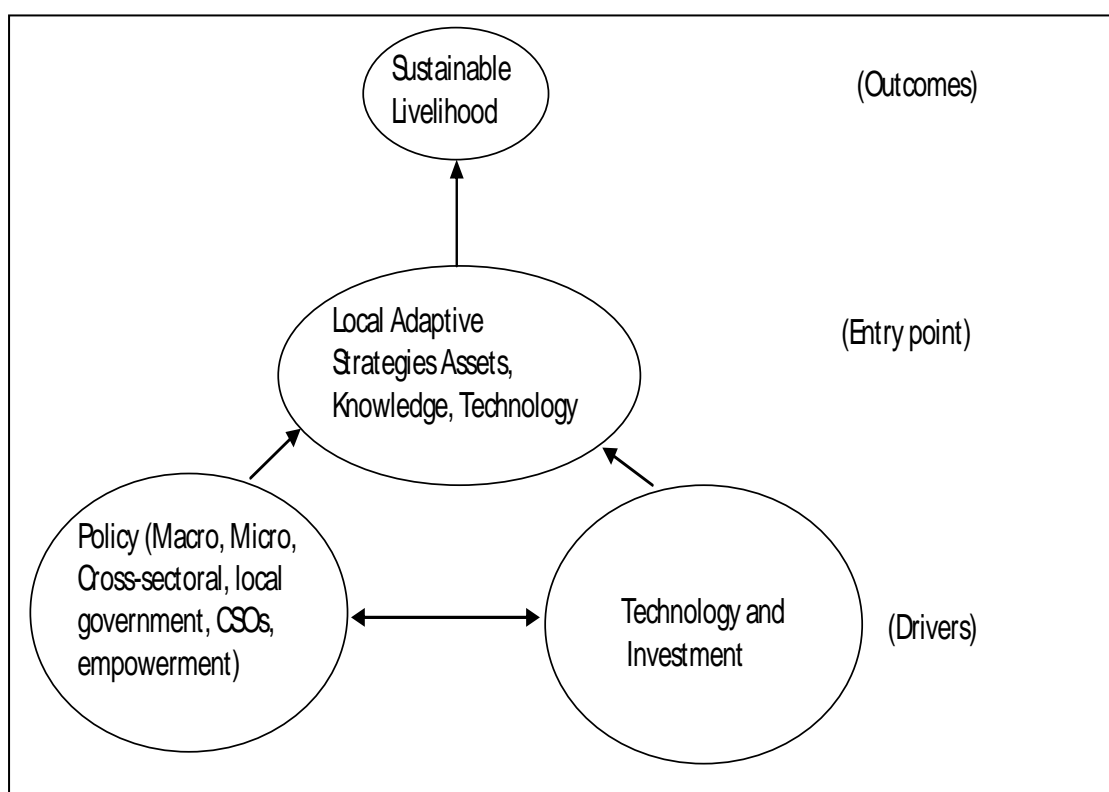
Source: <http://www.livelihood.org/Oxfam>

For greater impact and learning, OXFAM is currently focusing its livelihoods programme on the pro-poor agricultural development, focusing especially on the power of poor producers in local, national and international markets. Increasing the power of women workers, especially those working in global trading chains to increase security and improve employment and working conditions and improving livelihoods in the informal sector in urban areas.

D. UNDP's Sustainable Livelihood Framework

Within UNDP the sustainable livelihood agenda is a part of the organization's overall Sustainable Human Development (SHD) mandate that was adopted in 1995. This includes; poverty eradication, employment and sustainable livelihoods, gender, protection and regeneration of the environment and governance. In this context, the SL approach is one way of achieving poverty reduction, through there is also other strategies being pursued within the organization (e.g. macro economic growth community development, community-based natural resource management etc.)

Figure 2.4: UNDP's Sustainable Livelihood Framework



Source: <http://www.livelihood.org/undp>

As one of the UNDP's five corporate mandates are sustainable livelihood offers both a conceptual and programme framework for poverty reduction in a sustainable manner. Conceptually, 'livelihood' denotes the means, activities, entitlements and assets by which people make a living. Assets are defined as: natural/biological (i.e. land, water, common property resources, flora and fauna); social (i.e. community, family, social networks); human (i.e. education,

labour, health); physical (i.e. roads, clinics, markets, schools etc.) and economic (i.e. jobs, savings, credit). The sustainability of livelihoods becomes a function of how men and women utilize assets portfolio on both a short and long-term basis. Sustainable livelihoods are those that are:

- able to cope with and recover from shocks and stresses (such as drought, civil war, policy failure) through adaptive and coping strategies;
- economically effective, livelihood activities do not irreversibly degrade natural resources within a given ecosystem; and
- Socially equitable, which suggests that promotion of livelihood opportunities for one group should not exclude options for other groups now or in the future (SIDA, 2001).

2.1.3 Component of Livelihood Frameworks and Focus of Analysis

As discussed in previous section, different development agencies have used sustainable livelihood model differently. In their models and frameworks, some aspects are presented in the same way and other aspects differently. An attempt has been made to evaluate the frameworks and focus on the analysis, which were forwarded by different development agencies particularly DFID, CARE, OXFAM and UNDP in following table.

Table 2.1: Core Livelihood Component and Focus of Analysis

S. N.	Components	DFID	CARE	OXFAM	UNDP
1.	Vulnerability	Shocks, trends, seasonality	Natural resource infrastructure economic, cultural and political environment	Trends, seasonality and shocks (in nature and environment, market, policies war)	Shocks and stress (drought, civil war, policy failure)
2.	Livelihood Assets	Natural, Human, Social, Physical, Financial	Human capital, social capital economic capital	Natural, Physical, Human, Social, Financial	Natural, Biological, Social, Political, Physical, Economic
3.	Transforming structure and process	Level of government, private sector, low, culture, policies, infrastructures	—	At different level of government laws, public policies, incentives, regulation, private sector policy and economic institution (markets, cultures)	policy (micro, macro, cross sectoral) Governance (local, government, CSOs empowerment)
4.	Livelihood strategy	—	Production and activities process and exchange activities, consumption activities	Social actors (household community) natural resource base and/or market based, diverse survive and sustain	Adoptive and coping local adoptive strategies, assets, knowledge, technology
5.	Livelihood outcomes	More income, increased well being, reduced vulnerability, improved food security, more sustainable use of NR- base.	Security of food nutrition, health water, shelter, education, community; participation personal safety.	More income, reduce vulnerability, improved food security, improved social equity, sustainability of environmental resources non-use value of natural resource	Sustainable livelihood

Source: Banskota, 2005

Vulnerability Context

The vulnerability context frames the external environment in which people exist. People's livelihood 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 comprise population trends, resources trends (including conflict), national/international economic trends, and trends of governance (including politics and technological trends). Shocks comprise human health shocks, natural shocks, economic, conflict and crop/livestock, health shocks. Similarly, seasonality refers to seasonal changes such as those affecting: assets, activities, prices, production, health, employment opportunities etc. (DFID, 2001). DFID and OXFAM have same definition of vulnerability context of people's livelihood. But CARE has not use the term vulnerability. Instead of vulnerability it has used livelihood context. CARE considered natural resource, infrastructure and economic, cultural and political environment as livelihood context. UNDP has also noted shocks and stress as vulnerability context.

Livelihood Assets

Different livelihood frameworks have defined livelihood assets in different ways. DFID and OXFAM framework identifies five core assets type. These are human capital, social capital, physical capital, natural capital and financial capital. But the CARE model represents only three types of assets, human capital, social capital and economic capital. UNDP provides five types of assets; natural, biological, social, political, physical and economic. Assets are important things that contribute to make life smooth. Capital is the central theme of human life. Livelihood approach is concerned first and for most with people. It seeks to gain an accurate and realistic understanding of people's strength (assets or capital endowments) and how they endeavor to convert these into positive livelihood outcomes.

Human Capital represents the skills, knowledge, ability to labour and good health that together enable people to pursue different livelihood strategies and achieve their livelihood objectives. Human capital appears as a building block or means or achieving livelihoods outcomes. Its accumulation can also be an end itself. It is crucial for gaining access to and making use of other assets. Like better education may increase the chance of employment and hence increase income, say financial capital.

Social Capital represents social resources upon which resource people draw in pursuit of their livelihood of their livelihood objectives. Social resources developed through, networks and connectedness, membership of trust, reciprocity and exchanges. These kind of social relationships in an association, people may extend their access to or influence over other institution. It is an important asset that affects the other types of assets. Mutual trust lowers the costs of working together. It helps to increase financial capital and substitute for financial capital.

Natural Capital is the term used for the natural resources 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. It ranges from intangible public goods such as the atmosphere, to divisible assets such as trees or land. Natural resources stocks are the sources from which production flows and they provide services like protection against erosion or storms. It is very important to those who derive all or part of their livelihoods from natural resources based activities. No one can survive without the help of key environmental services and food production from natural capital.

Physical Capital comprises the basic infrastructure and producer goods needed to support livelihoods. Among these are transport facilities, shelter and buildings, water supply and sanitation, and energy, as well as information and

communication facilities, tools and equipment. Again, not only the mere existence of physical capital but its quality its reliability continuous energy supply etc) and access to it (price or other conditions for use) is decisive factors. Affordable transport, secure shelter and building, adequate water supply and sanitation, clean affordable energy and access to information are included in physical capital.

Financial Capital includes the resources that its flows as well as stock and it can contribute to consumption as well as production of achieve the livelihoods objectives. Two main sources of financial capital are available stocks and regular inflows of money. The biggest benefit of financial capital is its diversity. It can be changed in to other capitals and used for directly achieving livelihood outcomes. Financial capital is probably the most versatile of the five categories of assets because it can be converted and used for direct achievement of livelihood outcomes. However, it is also the asset that tends to be the least available to the poor. Indeed, it is because the poor lack financial capital that other types of capital are so important to them.

Livelihood Strategies

Livelihood strategies used to denote the range and combination of activities and choices that people make/undertake in order to achieve their livelihood goals. Livelihood strategies change overtime and there is an enormous diversity of livelihood strategies geographically across sectors and with in households. Livelihood strategies directly influence the sustainability of livelihoods. "The more choice and flexibility that people have in their livelihood strategies, the greater their ability to with stand or adapt to the shocks and stress of the vulnerability context (DFID, 2001).

Livelihood Outcomes

Livelihood outcomes are the achievements or outputs of livelihood strategies. It is the results of the interaction between transforming structure and processes, livelihood assets and livelihood strategies. The range of the outcome is

different and it differs according to the assets. There is a close relationship in the framework between livelihood outcomes and livelihood assets, the two being linked through livelihood strategies. DFID and OXFAM have noted that more income, increased well being, reduced vulnerability, improved food security and more sustainable use of the natural resource base are the symbol of the livelihood outcomes. The CARE framework emphasis food security and nutrition, health, water, shelter, education, community participation and personal safety as livelihood outcomes but the UNDP stresses sustainability as outcomes.

This study is based on the five livelihood component namely vulnerability context, livelihood assets, transforming structure and process, livelihood strategy and livelihood outcomes in relation to Street barbers livelihood of Kathmandu valley.

2.2 Empirical Review

This section includes such research which had already studies and is related to this subject matter. For this different book, research paper, journals are reviewed.

2.2.1 Studies Related to Livelihood Strategy

Subedi and Pandey (2002) studied the continuity and change of livelihood strategies of Rai communities in Arun valley. The study found that livelihood strategies were the reflection of the complexity of man-environment relationship including local people's attempt to cope with the environment by utilizing the available resources and adopting new option over the time. This study was based on field survey in two geographical locations namely '*Sitalpati*' in lower elevation and '*Makalu*' in higher elevation in Sankhuwasabha district. This comparative study showed that over a time, the local people had adopted various strategies to earn their livelihood. Increasing the size of '*khoriyas*', transforming the non-irrigated slopping terrace into '*khet*' followed by other strategies such as additional input in agricultural,

adoption of multiple cropping and crop diversification. Besides such strategies laboring, portering, borrowing, crediting and livestock selling were sequences of livelihood strategies adopted under the pressure.

Timalsina (2003) studied the impact of the road on the livelihood strategies of rural people in Jivanpur VDC Dhading district. The main goal of the study was to find out the changing way of living of the rural people after construction of *Bhimdhunga-Lamidanda* road. Development intervention like road played vital role in changing livelihoods and meeting their daily needs of the people. After road construction, diversification and intensification in agricultural practice emerged and people started to adopt new livelihood options. Due to the construction of road, small rural market centers were emerged and existing market centers were expanded. After development of road, household incomes were increased status of women improved by the involvement of outer activities like business, co-operatives. Local people started intensive vegetable farming for their livelihood. They have saved time and this saving time was used in productive work.

Rai (2004) studied the changing livelihood strategies of occupational communities i.e. *Damai* and *Kami*. This study was based on field survey of 92 respondents of Panchakanya and Namsaling VDC, Ilam. He stated that *Damai* and *Kami* who are considered as a part of occupational communities have their own traditional occupation a livelihood. This traditional occupation has been faced challenges due to globalization and modernization. This study find out how these two communities have been affected and experienced rapid socio-cultural and economic changes. Traditionally, *Damais* are tailors and musicians and *Kamis* are iron/black smith and gold smith. Development has changed their traditional way of livelihood and they have become more commercial these days than before. The researcher further explained that the generational involvement in their traditional occupation is decreasing, literacy has improved and they are now engaged in agricultural and non-traditional activities. The study concluded that a specific change had been seen in traditional occupation

and change emerged due to the internal as well as external causes, which had a negative impact on the traditional occupation and further compelled them to diversity.

Sharma (2004) studied women and livelihood strategy of marginal community household in urban periphery of Kathmandu district. The main focus of this study is to identify sustainable livelihood strategy of the *Putwar* community in Halckock village, a peri urban area of Kahtmandu. Based on household survey it concluded that *Putwar* were living in an extremely poverty situation. The main objectives of this study are to analyze the changing occupation of the *Putwar* community and the impact of development activates upon their socio-economic aspects. This study showed marginal communities have to seek alternative income source by using various existing assets and opportunities to guarantee their livelihoods. The *Putwar* communities were still engaged in traditional occupation i.e. selling red soil, seasonal flowers, fodder, and foggots. This study further showed that the changes occurred in the *Putwar* people to concentrate their effort on non-agricultural source of income such as wage labour in industries, mining and so on due to their proximity to Kathmandu city. This study concluded that diversification has emerged and life status of this people has increased after the construction of ring road and household assets of this people has also increased.

Baral (2006) studied the livelihood strategy of internally displaced person. The main objective of this study was to find out internal displacement through analysis different livelihood assets of IDPS with institutional role and vulnerability after and before their displacement. The main causes of displacement from their places of origin was insecure condition, lack of education and health facilities, threat on cultural practices, killing of family member and disappearance, arrest and crosstive in village. In this study majority of respondents were from agricultural based communities so they didn't have additional skill, many of them were engaged in wage labouring with menial, insure and low income. This study showed managing money for

livelihood was the greatest problem facing the displaced people in the new place. The capital city Kathmandu had been the top priority for destination among the displaced people because there was more chance of getting jobs. This study was found that root of the five (Natural, Human, Physical, Financial and Social) livelihood assets. When the access to assets becomes weak, the poverty started from there. In this way, IDPs was that group which does not have access to any livelihood assets in the urban context. So, IDPs were turning and existing in urban poor.

Bhandari (2006) studied livelihood strategy of metropolitan squatter. He selected 46 households as sample from Bansighat in Kathmandu. The main objectives of this study were to find out the causes that force to people become squatters and find out the livelihood strategies of these people. The study explained that squatter people were more vulnerable than the non-squatters or landlord people of Kathmandu in terms of physical and Socio-economic condition. Social, financial, human, natural and physical assets were found moderately in this settlement. He further concluded that the different strategies of livelihood were found such as wage labouring small business, private sector works tailoring etc. Environmental, physical and socio-economic status was found to be more vulnerable than the non-squatters. In this study the researcher found that the government wanted to solve the squatter's problem but had not adopted any effective programme.

Dahal et. al (2007) studied livelihood strategy of brick factory workers. The study covered of *Tinthana* VDC of Kathmandu district and *HariSiddhi* VDC of Lalitpur district. The main objective of this study was to analyze the socio-economic condition of workers and to find out their occupational vulnerability. This study explained that the majority of the brick factory workers were farmers and rural people. In a season, they used to cultivate their small size of agriculture land. After agricultural seasons, due to the seasonal unemployment and poverty force them to migrate in urban area and adopted this occupation. This study further concluded that the brick factory workers have low income

and their life is just 'earn and eat' system. Their occupation fluctuated by climatic condition and they have need hard labour but their life is not secure and sustainable.

Linkha (2007) studied livelihood strategy of *Pode* community. The main focus of this study was to evaluate the continuity and change in livelihood strategy of the *Pode* community living within *Sawal-Bahal* and *Kirtipur* area. They were involved in sweeping, fishing, basket making and priest now a days they are further involving in other jobs such in driving, plumbing and shopkeepers. Education level of the community was increasing day by day. Most of the people were illiterate in their community but they were conscious towards education and its importance. Untouchability was decreasing due to the awareness of education as well as political and social reform but it was not totally removed till these days. The study further explained that the people of the *Kirtipur* tried to change their ways of livelihood faster than the *Sawal-Bahal*. People of *Kirtipur* wanted to change their occupation and caste simultaneously because then through that caste discrimination and profession made them backward. But the people of *Sawal-Bahal* were found not interested to bring change in their profession and caste because they wanted to Show their own identify with their profession and caste.

2.2.2 Studies Related to Street Vendors

Dahal (1998) studied the activities of street hawker in Lalitpur sub-metropolis. The main focus of the study was to know the socio-economic conditions and problems of street hawkers and analysis the socio-economic and environmental impact of street hawkers. She stated that street hawkers were saving the poor and middle classes people of the city and its peripheries by selling different goods in cheap price. The street hawkers were making unnecessary noise and dirt and they were also disturbing the local people. They were also being suffering from problems from pedestrians, customers and local authorities

affecting their business activities and not getting the chance to do their business freely.

Rayamajhi (1999) studied socio-economic condition of newspaper hawker in Kathmandu. The study was concerned with child labour or child newspaper hawkers. According to this study report most of boys were newspaper hawker from the age of 12 years and they had excluded from many basic necessities of life such as love, schooling entertainment etc. Majority of the newspaper hawker boys left the villages without the permission of their parents and some were arrived with their friends and guardians. All of them were working on commission basis and the salary was quite low. Researcher further explained that the issue of newspaper hawker boys was a reflection of the social malice in Nepalese society where many families were not able to feed their children and children.

Pathak (2004) studied about the livelihood strategy of street cobbler in Kathmandu valley. The main objectives of the study were to examine the street cobbler's way of earning livelihood in Kathmandu Valley. The study was based on individual survey of 64 cobblers of major locations in Kathmandu Street. He concluded that street cobblers came from different geographical regions. Large portion of street cobblers were middle aged and their daily income depended upon the flow, magnitude and nature of pedestrians. By the nature of work and space used by them, they were seemed more vulnerable. Seasonality, social value and norms, space and institutional and lack of livelihood assets are more responsible factor to their occupational vulnerability.

Dangal (2005) conducted research on the livelihood strategies of street vendors in Greater Kathmandu. This study concluded that poverty was reflected as major cause for illiteracy or low level of literacy in migration to Kathmandu and chooses the street occupation. Agriculture in their home town is still remaining sources of income. Legally nobody is allowed to install any types of business in the open space but street vendors have been occupying the street

every day. All the vendors had to support their family either in Kathmandu or in their village. Social isolation was notable among street vendors and they seldom feel insecure.

Poudel (2005) conducted research on livelihood and occupational vulnerability of street vegetable vendors of Kathmandu city. This study was based on individual field survey of major three locations namely: Maitidevi, Asan chowk, Chabahil in Kathmandu city. He stated that the economically weak, disadvantaged group, poor and squatters were involved in this occupation. Their daily income was very low and they were not able to fulfill all their needs for sustaining their livelihood in urban areas. He further explained that most of the respondents felt that their occupation was sustainable at the same time they also felt that their place of vending was vulnerable. For sustainable of their occupation they really needed a place to sell their goods. He concluded that street vegetable vendor were sustain their livelihood in the street of Kathmandu by ignoring the authorities and they were coping with the shocks and seasonality by selling vegetables in convenient location with convenient prices.

Raut (2007) studied street children's livelihood assets, strategy and vulnerability of Kathmandu Metropolitan City. The main focus of the study was to analyze the livelihood strategy of the street children. This study explained that poverty and lack of adequate basic needs, children were come in urban areas and adopted this occupation. Majority of street child vendor's family members and friends were also involved in street vending. Through street vending street child vendors were able to fulfill their daily basic needs. After fulfilling the daily basic needs they were able to save money. From monthly saving, they had to provide economic supports to their family. Street child vendors through their occupation as well as their vending space was not sustainable, it was vulnerable because there was no permission for street vending at office time (9:00 am-5:00 pm) in street by authorities. The researcher further explained that lack of vending space, cheating or theft,

misbehave of pedestrians as well as environmental situation (hot, rain, dust etc.) problem are major problems faced by street child vendors.

Existing studies related to livelihood conducted that the way of earning livelihood is not always constant. It is a changing process and varies by location and social groups. Different types of people have involved in different types of ways of earning livelihoods. There are several factors which determine the livelihood strategies among different people and place. The changes occurred on livelihood strategies among different people and place are not the result of a common factor. Modernization as well as development innovation provides various way of earning livelihood for different people and some people have been affected by such innovation.

Similarly, existing studies related to street vendors concluded that street vendors are facing various problems to earn livelihood in the street of urban areas. Lacks of employment opportunities, illiteracy, lack of education, poor economic condition are found the major causes to adopt this occupation. Furthermore, such studies present the scenario of street vending occupation in Kathmandu.

The previous studies reviewed under the different sections. This study tries to grasp the benefits from the previous studies. It also attempts to fill the vacuum left by the previous works especially in the area of street barbering. Theoretical review has given an insight to understand the livelihood approach in a better way. Different models of sustainable livelihood (SL) approach of various organizations like DFID, CARE, OXFAM and UNDP make it clear that there is no uniformity in the structure and process of adopting the SL model among the organizations. The variations in the model are due to the emphasis of the people and have recognized that poverty is economic sense alone never gives the total picture of the poor. Poor people might have other assets even in the case of severe poverty.

There is a lack of study related to street barbers who are found on footpath in Kathmandu valley. Most other studies are related to vulnerability of street occupants but this study tries to trace the vulnerability of street barbers. This study is based on sustainable livelihood approach where vulnerability, livelihood output, livelihood assets socio-economic condition of street barbers has been explored.

CHAPTER - III

METHODOLOGY

The methodology of a study is related to the theoretical approach and the nature of the research problem and the context in which data are to be collected. In this study the researcher has applied various tools and techniques of fieldwork methods for collecting primary data in addition to securing available secondary data whenever needed. The following section provides the details of methodology adopted in this study.

3.1 Selection of Study Area

Being a capital city, almost all ministries, higher-level governmental and non-governmental organizations, hospitals, educational institutions, business enterprises are located in Kathmandu valley. Thus, it is the one of the major destination of people from different parts of the country. Therefore, the flow of people is very high in Kathmandu as compared to other cities in Nepal. The problem of street vendors, child labour, newspaper hawker etc. remains burning issue for research and investigation at present time. Thus, Kathmandu valley has been selected for this study.

People engaged in dressing hair including shaving of beards can be easily seen on the street of Kathmandu valley. For this study area is confined within the Ring road of the valley. The street barbers provide services for pedestrians by sitting on the footpath of the street. Within Kathmandu valley, many locations such as Kalimati, Koteshwor, Gaushala, Chabahil, Satdobato, Balaju, Kalanki, Gongabu (New Baspark), Samakhushi, Tapathali, Tankeshwor, Sitapaila, Balkumari, Jadibutti and Maharajgunj are important where street barbers activity are mostly concentrated. Thus, particular attention has been since to these locations for the study.

Identification of street barbers during the research is an important issue. Thus, this study only focuses those street barbers who occupy the urban open spaces for dressing hair and bears of the people passing there by.

3.2 Nature and Source of Data

This study is based on primary information but secondary information are also used. Primary data were collected through the individual surveys and key informant interviews with the street barbers. Similarly, secondary information or data were collected from various published as well as unpublished books, journals, articles, news and web sites.

3.3 Data Collection Tools and Techniques

The heart of any research design is the collection of data. And the research is based on the collection and analysis of data that are processed to create knowledge. So, during the research work, emphasis was given to collect accurate information and to get reality from the respondent. The collection of data started with study of related literature and other secondary sources. Primary data were collected during the field work which lasted from on November 2, 2007 to on December 29, 2007.

Considering the nature of respondent's work activities, data was collected at respondent's working place. During the field investigation most of the respondents were busy in their work. As a result, all the tools were administrated with due consideration to the disturbance that they may create in their regular activities. Field instruments were employed on a step by step basis for different respondents and for different purposes. The following table (Table 3.1) gives a summary of research tools and techniques adopted in this study.

Table 3.1: Characteristics of Respondent tool and Techniques for Field Work

Step	Research Tool	Respondent	Purpose
1.	Field Visit / Observation	Study Area	-To build rapport -To study behaviour of respondent and nature of their work.
2.	Pre-test of questionnaire	Selected respondents	-To pre-test questionnaire. -To get feedback on the questionnaire. -To revise questionnaire and make more effective.
3.	Survey questionnaire to Individual	All respondents	-To collect data from street barbers in socio- economic condition, assets and vulnerability aspects.
4.	In-depth Interview	All respondents	-To get qualitative information. -To get personal life history. -To collect in-depth personal information.
5.	Observation	All respondents	-To find out their daily life style in working place. -To verify the information of respondents.
6.	Key informant interviews	Selected respondents	-To cross check the findings from individual surveys. -To find more in-depth information about the street barbers. -To obtain additional information on their social linkage.
7.	Focus group discussion	Selected respondents	-To know the respondent's common concerns and perceptions. -To findout their vulnerability situation.

Source: Modified after Subedi, 1993

3.3.1 Field Visit

After selecting the research topic the preliminary field visit is an essential to obtain basic information. This was the first step, the main purpose of this visit was to prepare inventory of street barbers in study area. I visited my field after reading some literature. During the first field visit, general information about their age, place of origin such as Nepal, India was collected. In this period it was noticed that all the street barbers were busy to do their regular work. In this situation, to get reality by conducting a long interview with them was very

difficult. It was found that all the street barbers were sitting on the footpath under an umbrella. In some places, they were in groups and in other places they were scatterly distributed. All of them have their own working place. Whenever any person approaches them, they immediately ask "*ke kaam chha hola hajur?*" (How can I help you?) If the person has some business, they ask him to sit on the chair. If the person agrees to sit, the job is started, and the person becomes the customer.

3.3.2 Pre-test of Questionnaire

After the field visit, I prepared questionnaire and tested intending to conform about the quality and coverage of issues. For this purpose, I went to the field and asked question to four street barbers. I found something was missing in my questionnaire that was to be included. I also checked that whether the proposed questions reflect my view or not. In this stage, I did not hide the questionnaire from respondents.

3.3.3 Questionnaires Survey

After the pre-test of questionnaire, the questionnaire was re-structured and finalized. The main purpose of questionnaire survey was to obtain personal information (i.e. age, origin place, household size, education etc.) and was designed to generate quantitative information. I did census and the questionnaire was conducted with 54 individuals of study area. The census survey was possible due to the small size of the respondents available in the selected area for the study. Only 54 respondents were available when the census survey was conducted (Appendix-I).

3.3.4 In-depth Interviews

In-depth Interview involves a certain style of social and personal interaction. It was third technique of field data collection. It was conducted in the same sitting after conducting questionnaire survey. The main purpose of in-depth interview was to collect the qualitative information about the street barbers and their

family. Personal experiences, feelings and descriptions were also important in this stage. It was found that respondents were more open for all types of information. Informal starting was found more effective than formal starting through semi-structure questionnaire. It was found that respondent would easily express reality about their personal behaviour, about their traditional occupation and causes to be involved in this occupation. In this study, in depth interview was conducted to 54 respondents from study area. These informal interviews were guided by the check list (Appendix-II) and information was noted on the field book.

3.3.5 Key Informant Interviews

Key informants are those persons who know facts about the issue. From the key informant interview we know more in depth information. In this study, six key informants were involved; two from street barbers, two from customers and two from pedestrians. This information was used for qualitative analysis. This interview was also guided by checklist (Appendix-III).

3.3.6 Observation

Observation is one of the important tools to collect data. Observation is the technique for collecting visual data or non-verbal behavioral observer collects data by direct observation without asking any questions. Direct observation was used to get the relevant information for the study to reduce the possibility of false and inaccurate information collection. During the field work, daily lifestyle of street barbers, behavior of pedestrian and customer, general income pattern etc were also observed carefully.

3.3.7 Focus Group Discussion

The focus group technique involves a small group of people discussing a topic or issues defined by the researcher (Hay, 2003). A group knows more than an individual and qualitative information can also be obtained from focus group discussions. Focus group discussion is more effective for problem

identification and to find out possible solutions. Researcher has conducted two focus group discussions in the study area. The main purpose of the focus group discussion was to obtain the more detailed information about the vulnerability context of street barbers, specially related to the use of place, seasonality and institutional law. Field work was done in the working place of the respondents. So, it becomes too difficult to conduct focus group discussion than the other tools and techniques of the data collection. Researcher played a role of a facilitator during the focus group discussion. Generally, one focus group discussion took one hour's time.

3.3.8 Field Notes

Field notes were taken during the time of field work. Field notes are the most important and systematic way of collecting/recording the information. In field work, all the subjective and raw information were recorded. After conducting the in depth interview with respondents, all the information was noted down in field note. Besides this, all the information achieved through observation was also noted down in the field note book. Therefore, field note helped the researcher to collect information as well as remind the subject matter. During report writing stage, it also helped the researcher to recall the event of fieldwork. In the word of Lof Land "field notes provide the observer's *raison d'être*s. If he is not doing them he might as well not be in sitting (quoted by Subedi, 1993).

3.4 Data Analysis and Presentation

Data collected from different sources and methods were edited, processed and analyzed. Different methods and techniques were applied to analyze both qualitative and quantitative data.

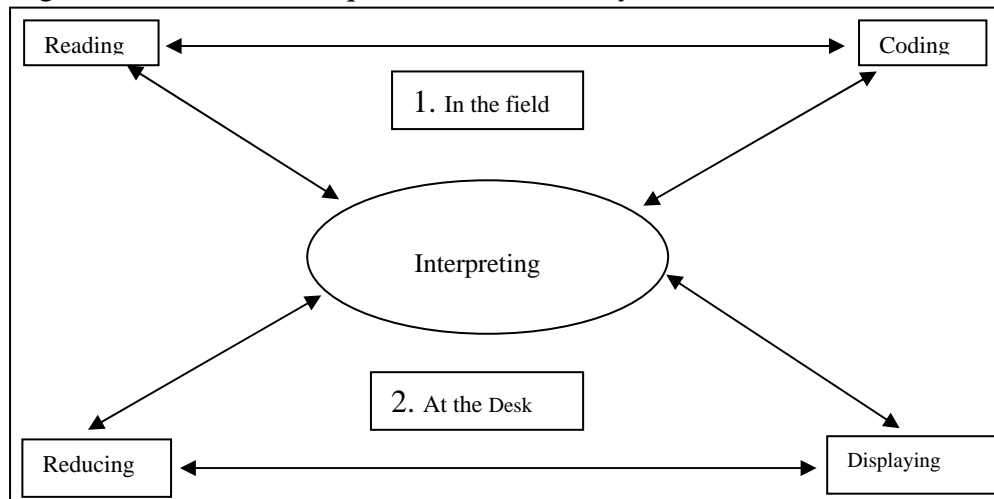
After collection all the information, they were edited with careful scrutiny. The entire questionnaire was tabulated. This information's were presented through table and also in the map. During the field survey, more emphasis was given to collect qualitative information and note down them in the field note book. It

became difficult to analyze qualitative information noted on field note obtained through information. Quantitative information was presented on tabular form and qualitative information such as respondent's personal feeling and experience were tried to present in the box form or text.

By nature, livelihood analysis of street barbers is a subjective matter. So, to know subjective reality I realized that qualitative method is the appropriate method. The qualitative method is characterized by an in-depth interview approach rather than an extensive numerical approach. It helps to understand lived experience and to reflect on and interpret the understanding and share meaning of people of everyday social worlds and realities (Hay, 2003).

Qualitative data are used widely for the present research. The qualitative data provide depth and details about the phenomena that are crucial for understanding for what people have said in their own words as reflected in direct quotation and careful description of events, experience and thought (Subedi, 2005).

Figure 3.1: Methods of qualitative data analysis.



Source: After Huberman and Miles, quoted by Subedi, 2007

The analysis process follows five steps that are reading, coding, displaying, reducing and interpreting of data (Figure 3.1). The process begins with reading and rereading text and field notes. With reading and rereading, emerging

themes are identified and thus the researcher begins to attach code or label to them "once your text have been coded, you explore each thematic area, first displaying in detail the information relevant to each categories and then reducing this information to its essential points (Subedi, 2007). In each step, the core meaning of thoughts, behaviour and feelings described in the notes are searched. This means the data is interpreted. These five steps are interrelated. They are also structured as well as flexible. They are structured because each step builds upon previous ones. Reading and coding should be initiated while the researcher is still in the field. At times researcher has to look back the codes and labels to refine and revise some aspects of analysis.

3.5 Experience of Fieldwork

Fieldwork is an important aspect for research. It is not an easy task. The task of collecting information about the respondents especially on income/expenditure, landholding, production and consumption was difficult to collect. Such intensive fieldwork was new for me therefore, I had lost of academic methodological idea. So, researcher had thought that entering the field, I would get all the required data according to academic methodological idea. But the reality of the field work was different from my thinking. I had modified some methods after entering the field. It was so difficult to build rapport with respondents because the interview was done on the working place of respondent. Most of time, they were busy to do their work.

In the beginning, the researcher felt some inconvenience to become familiar with the respondent as some of them were doubtful about the researcher's identity as well as intension. Some of them guessed that researcher was from the NGO's, INGO's, or insurgents who had visited them to demand money. When researcher approached them they asked. "*Tapai kun sangh/Sansthabata Aaunubhayeko?*" (Which institute do you belong to?). But it didn't take a longtime for the researcher to convince them that there was no reason to be afraid of.

I have faced some physical difficulties during interviewing period. There were problems of appropriate locations to conduct interviews. All the interviews were held by sitting behind the respondent's working place. Some respondents spoke Hindi language which created some difficulty in communication each other. All the respondents did not express same behavior. Some of them were sensitive when they were asked about their assets, daily earning and expenditure and place of origin. Some of them become serious when they were asked about family background and reason for adopting this occupation. Some of them became so sentimental when telling about their life history.

All the street barbers were unknown to me. When I asked them the question about their origin, earning, family members and causes of migration, they were uncomfortable. When I reached the spot and started to talk with them, it was not easy for me to make them understand the purpose of my work. In Gausala, a street barbers asked me “You might be a Maoist, now you talked to us in such a good way. Later you may punish us. We don’t know you. So, why do we not share information about our life with you?” In such way, it became difficult to build rapport with them in the beginning. But I had to work hard to convince them that I was not NGO worker or political person. I was a student and it was my examination. If they provided me the real information, then I could do well in my examination. If their child had also been in the school, they would also have to do such work in future. In this way, I had to convince them and later they helped me. They knew me and behaved in a friendly way. I had to problem these onwards.

At the final stage of field visit people used to say, if I had not finished my work yet? Some of them asked that whether I was doing another researcher work while others questioned how long the researcher needed to finish the research work. In a nutshell, I also enjoyed my fieldwork through it was difficult and tedious. These difficulties provided new experience and thought to the researcher.

CHAPTER - IV

INTRODUCTION OF THE STUDY AREA

Kathmandu valley covers upper Bagmati River basin and the valley floor is above 1350 m from the mean sea level. The valley is bowl shaped with centripetal drainage system and exists as the political, cultural, economic and financial capital of Nepal. It is located in between the geographical grid of 27° 32' 13" N to 27° 49' 10" North and 85° 11' 31" E to 85° 31' 38" East (Figure 4.1). The valley comprises the three administrative districts namely; Kathmandu, Lalitpur and Bhaktapur(Koirala, 1999). Kathmandu valley occupies an area of about 710 Sq. km. It occupies only about 0.5 percent of the country's land and more than 8 percent of the country's population (CBS, 2002).



Kathmandu Valley

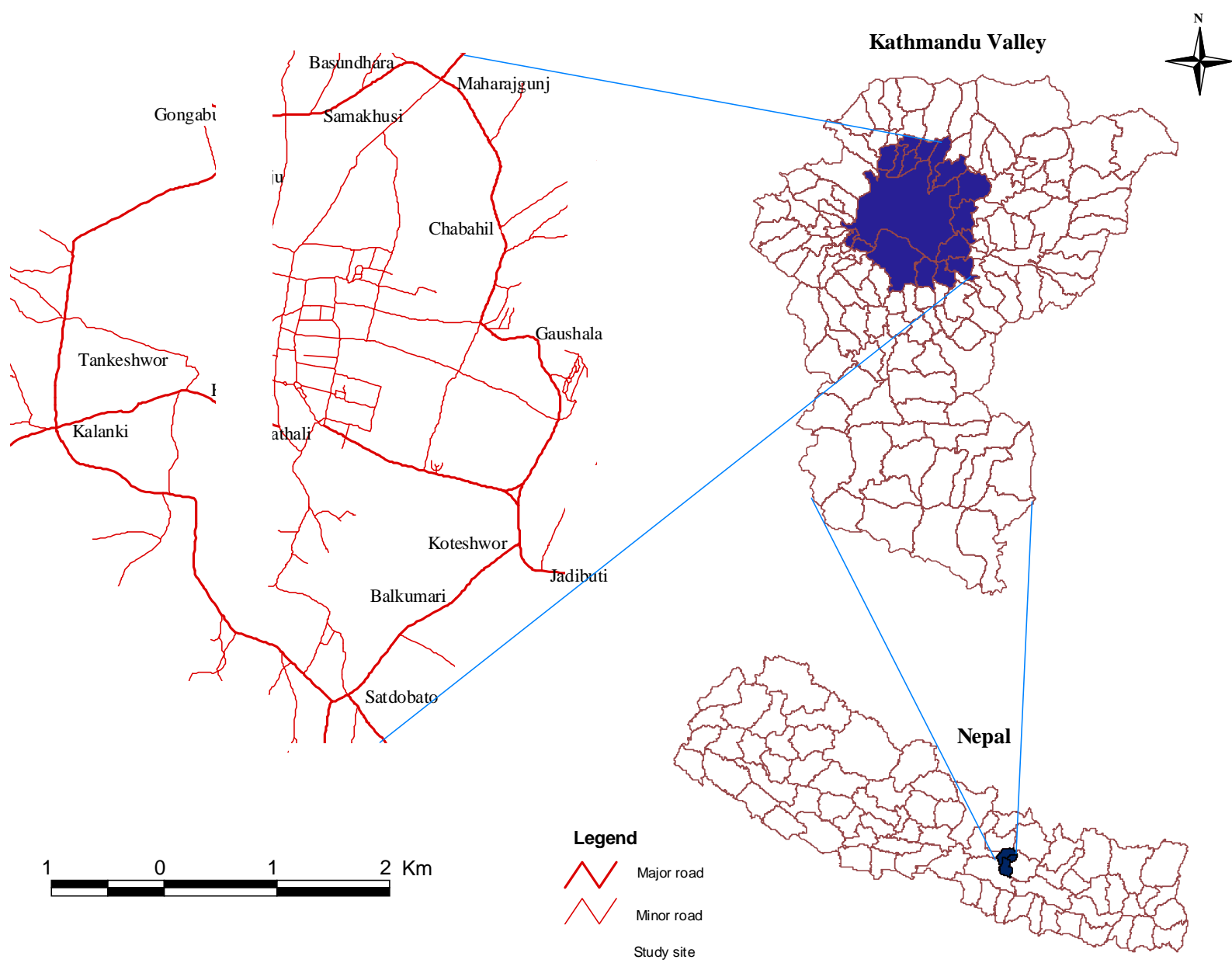
The mythological account narrates that in the past Kathmandu valley was a big lake, which was taken drained by a legendary figure Manjushree by making an

outlet at *Chobhar*. This made the valley habitable for the first time (Singh, 2002). When the lake became habitable, the first king was made from *Gopal* dynasty (cow herds). The dynasty ruled the valley till the 3rd century. The *Kirat* came during 4th century and replaced the *Gopal* dynasty king. During the 6th century *Lichhabi* was the ruler and introduced the Hindu religion in the valley for the first time. During the *Lichhabi* period, Kathmandu was civilized and well developed. It is reported that there were about 18,000 households and 1,00,000 population in the city. After *Lichhibi* king, *Mallas* came and ruled over the valley from mid 13th century to mid 18th century. The ancient town and settlements as they appear today were mostly built under the *Malla* kings. In that time, this city was named *Kantipur*. Later it became an important cultural and historical place and the centre of Nepalese civilization and development (Singh, 2001).

Along with victory of Prithivi Narayan Shah the political power shifted from 'Newar' to 'Khash' community. The social and cultural tradition also changed. The migrants who, came from hills with Prithivi Narayan Shah had settled down at outskirts of the city. Until the end of the *Rana* regime in Nepal during 1951 the valley was kept closed to outsiders. Visa was required even for Nepalese to enter and to go outside from the valley. As a consequence, there were very little immigrants in those days. In 1951 a political change took place in Nepal. The previous restriction to enter and leave the valley was lifted, reaction with the western world also started. Various development processes which were previously not known to Nepal were also initiated. In reality, there introduced the development and modernization. But the developmental works were mainly concentrated in the valley. Those developments demanded labour force and attracted immigrants from other parts of the country. The population was slowly exposed to modern ways of life and this exposure created more needs and demands among population. To fulfill these demands and needs were available only at Kathmandu, Nepalese from other part of the country. The population was slowly exposed to modern ways of life and this exposure created

more needs and demands among population. To fulfill these demands and needs were available only at Kathmandu, Nepalese from other part of country were attracted to move to the valley. The process of the immigration to Kathmandu increased especially from 1971 and then the population of the city were reported as 106579 in 1952/54 census grew by four times to 421258 in 1991 and reached 995966 in 2001 census (CBS, 2001). But the number of the informal sector workers is not including in the census. The number of the informal workers of street workers is not less. Now, thousands of people are earning their livelihood in the street of the valley. Because of this, several localities are developed .Among them, Kalimati, Koteswor, Gaushala, Chabahil, Satdobato, Balaju, Kalanki, Gongabu (New Baspark), Samakhushi, Tapathali, Tankeshwork, Sitapaila, Balkumari, Jadibutti and Maharajgunj are some of the important urban centers for street vending in Kathmandu valley (Map 4.1).

Map 4.1: Location map of the study area



CHAPTER - V

SOCIO-ECONOMIC CHARACTERISTICS OF THE STREET BARBERS

This chapter deals with socio-economic character particularly age structure, place of origin, family size, literacy etc. of the street barbers of the study area.

5.1 Distribution of Street Barbers

Being a capital city, Kathmandu is a place of attraction for many people who perform various business and other non agricultural activities to earn their livelihood. Street Barbers are not equally distributed in the different parts of the valley. So, there is no equal distribution of street barbers. There are wide variations in the number of the street barbers which vary upon space and time. The distribution of street barbers in Kathmandu valley is given Table 5.1.

Table 5.1: Distribution of Street Barbers in Kathmandu valley.

S.N.	Place	No of Street barbers	Percent
1.	Gaushala	8	15
2.	Koteshwor	4	7
3.	Jadibuti	3	6
4.	Balkumari	4	7
5.	Satdobato	2	4
6.	Kalanki	3	6
7.	Balaju	3	6
8.	Gongabu	3	6
9.	Samakhushi	3	6
10.	Basundhara	2	4
11.	Maharajjung	2	4
12.	Chabahil	4	7
13.	Kalimati	6	11
14.	Tankeshwor	3	6
15.	Tapathali	4	7
	Total	54	100

Source: Field Survey, 2007

Table 5.1 shows that the distribution of street barbers is not equal in these places. They are highly concentrated in Gaushala. Their distribution pattern of

concentration is another important aspect which is not similar in these places. In some places, they carry out their business together in cluster while in other places, they remain in dispersed form. In the premise of Gaushala, Kalimati, Tankeshwor, Jadibuti, Thapathali and Chabahil they are in the cluster form and in the other places they are in the dispersed form.



Street barbers in Chabahil - In Dispersed Form



Street Barbers in Kalimati -In Cluster Form

5.2 Place of Origin

The influx of population from various districts and from India to the city is increasing. The place of origin of street barbers refers largely to their place of birth while Kathmandu valley is their destination. Out of total 54 street barbers 35(65%) are from different districts in Nepal and remaining 19(35%) are from India. Place of origin of street barbers according to their district and states is shown in table 5.2

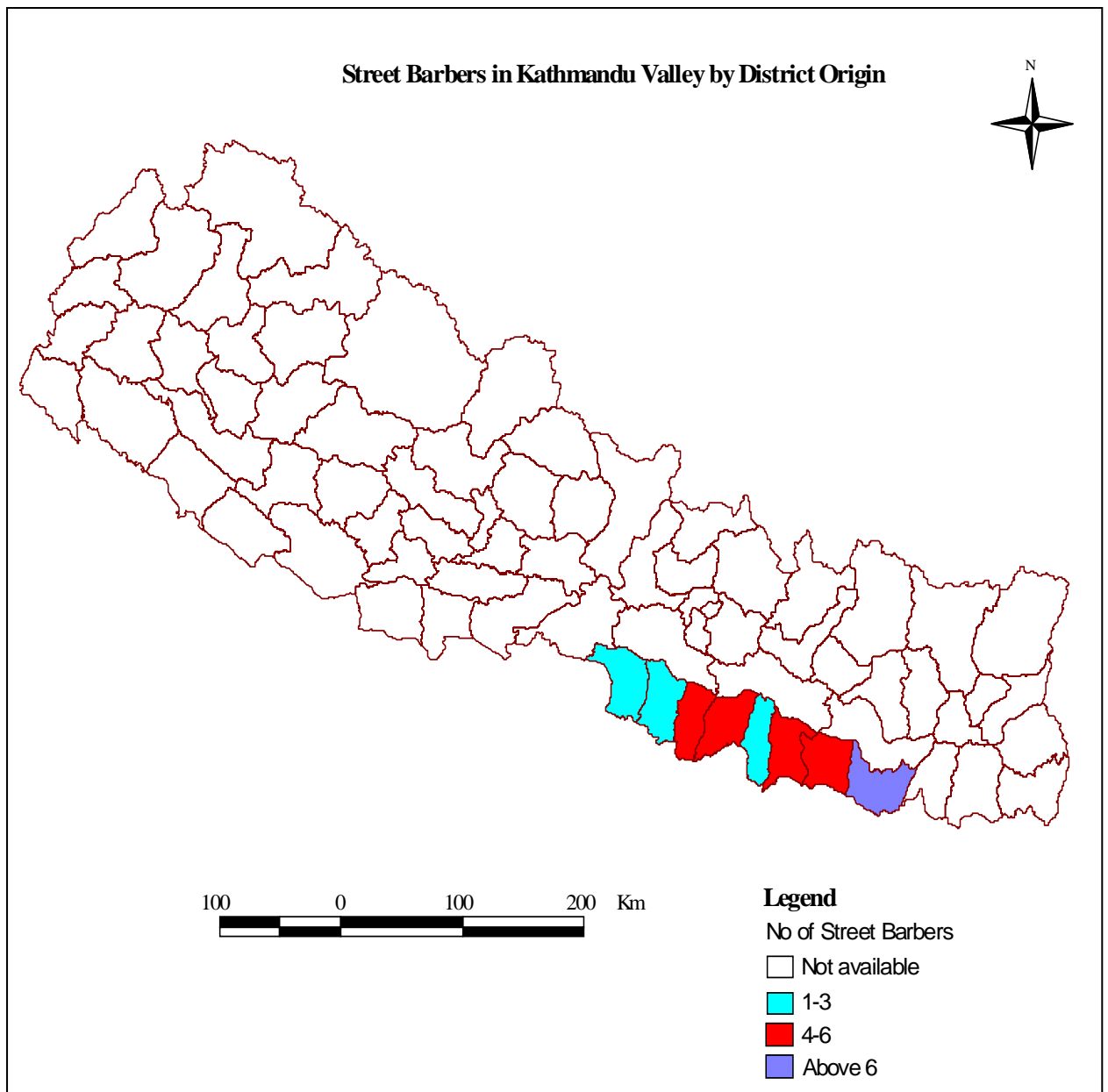
Table 5.2: Origin Place of Street Barbers.

Place of origin	No of Street barbers	Percent
Nepal	35	65
Saptari	7	13
Siraha	4	7
Sarlahi	6	11
Dhanusa	4	7
Mahottari	3	6
Rautahat	5	9
Bara	3	6
Parsa	3	6
India	19	35

Source: Field Survey, 2007

All street barbers are from Terai districts of Nepal. Largest proportion is from Saptari district. Bara, Parsa and Mahottari have equal number that is 3. These are the districts with lowest number of street barbers to Kathmandu valley. Different district of origin of street barbers in Nepal is shown in Map 5.1

Map 5.1: Street Barbers in Kathmandu Valley by District Origin.



5.3 Age Structure

Age reflects the maturity of the people. Age distribution of street barbers is presented in Table 5.3.

Table 5.3: Age structure of street barbers

Age group (in year)	Citizenship					
	Nepalese		Indian		Total	
	Number	Percent	Number	Percent	Number	Percent
15-19	2	6	1	5	3	6
20-24	7	20	-	-	7	13
25-29	5	14	2	10	7	13
30-34	6	17	3	16	9	17
35-39	9	26	4	21	13	24
40-44	4	11	6	32	10	18
45-49	2	6	3	16	5	9
Total	35	100	19	100	54	100

Source: Field Survey, 2007

Table 5.3 shows that largest number of Street barbers are between 35-39 years. Out of total 35 Nepali street barbers, 26 percent are 35-39 age group, 20 percent 20-24 age group, 14 percent are 25-29 age group, 17 percent are 30-34, 11 percent are 40-44 age group and equal 6 percent are 15-19 and 45-49 age group. Similarly, out of total 19 Indian street barbers, 32 percent are 40- 44 age group, 21 percent are 35-39 age group, and 16 percent are 30-34 and 45- 49 age group 5 percent are 15-19 age group. Out of total 19 Indian street barbers 20-24 age group are not found.

5.4 Marital Status

Marriage is a vital event in any ones' life. It is defined as legally union of two person of inverse sex. Marital status is a demographic character which affects on the population growth. The marital statuses of the street barbers are analyzed in this section. The marital status of street barbers is shown in Table 5.4.

Table 5.4: Marital Status of Street Barbers

Marital status	Citizenship					
	Nepalese		Indian		Total	
	Number	Percent	Number	Percent	Number	Percent
Unmarried	7	20	1	5	8	15
Married	25	71	16	84	41	76
Widower	3	9	2	11	5	9
Total	35	100	19	100	54	100

Source: Field Survey, 2007

Table 5.4 shows that out of total 54 street barbers, 76 percent are married and 15 percent are unmarried and 9 percent are widower. On the other hand, the majority of street barbers (84%) from India are married while only 71 percent Nepali street barbers are married. 11 percent of Indian street barbers are widower and only one street barber is unmarried which shares 5 percent of the total of Indian street barbers. In the case of Nepal, 9 percent street barbers are widower and 20 percent are unmarried. Celibacy and divorce street barbers are not found among street barbers in Kathmandu valley.

5.5 Caste/Ethnic Composition

Ethnicity refers to such a group of people which is identified on the basis of same culture or caste and who have a sense of collective identity (Bista, 1967). According to census 2001, hundred and one castes and ethnic groups are found in Nepal (CBS, 2001). Different caste/ethnic groups have their own traditional occupation. Livelihood strategy also varies with different ethnic groups. Among street barbers, out of the total 54 street barbers 52 are from '*Hajam*' or '*Thakur*' caste and only 2 persons are from other caste. So, this study shows that the street barbers are limited to particular caste or ethnic groups. In this occupation other castes are rare except *Hajam* or *Thakur* caste. They are also known as hair dresser caste in society.

5.6 Family Background

The total 54 street barbers have their permanent residence in place of origin. There is close relationship between the respondents and their family either in origin place or in working place. So, their livelihood strategy is directly related to family background. All of them have some responsibilities towards origin place and family. So, the family background of street barbers is discussed on the basis of family age structure, household size, literacy status, and occupational background.

5.6.1 Age Structure

Age structure provides information of people in different groups in a particular period. Age structure of the population is the most important variable in the study of mortality, fertility, migration and other social phenomena. The comparative figure of family age structure is given below.

Table 5.5: Family Age Structure of Street Barbers.

Family age structure (in year)	Citizenship					
	Nepalese		Indian		Total	
	Number	Percent	Number	Percent	Number	Percent
less than 15	68	34	46	41	144	37
15-59	125	63	60	54	185	59
above 60	7	3	6	5	3	4
Total	200	100	112	100	312	100

Source: Field Survey, 2007

Table 5.5 shows that among 200 family members of 35 Nepali street barbers; 34 percent are child (<15), 63 percent are adult (15-59), and remaining 3 percent are age (>60). Similarly, out of 112 family member of 19 street barbers originated in India, 41 percent are child, 54 percent are adult, and 5 percent are aged. The above table also indicates that the life expectancy of the street barber's family is low.

5.6.2 Household Size

Household size refers to the number of family member living in a of any household. Household size is one of the important factors for determining way

of living, livelihood strategies and living conditions because each family depends on income and expenditure via its household size. Household having large family members face several problems to maintain their living standard but household with small family size can comparatively maintain living condition from small income. The field work suggests wide variations in the family size of street barbers. The household sizes of the street barbers are presented in Table 5.6

Table 5.6: Household Size of Street Barbers

Household size	Citizenship											
	Nepalese				Indian				Total			
	Number	Percent	Male	Female	Number	Percent	Male	Female	Number	Percent	Male	Female
less than 4	1	3	2	1	-	-	-	-	1	3	2	1
4-6	14	40	39	30	6	32	16	13	20	37	55	43
6-8	19	54	58	62	12	63	38	37	31	57	96	99
Above 8	1	3	5	3	1	5	3	5	2	4	8	8
Total	35	100	104	96	19	100	57	55	54	100	161	151
Grand Total			200				112				312	

Source: Field Survey, 2007

Table 5.6 shows all 54 respondents are supporting 312 family members in their origin and working place. Average household size is 6.25, which is higher than average household population size at national level (5.44). Out of the total Nepali street barbers, 54 percent have 6-8 members in their family. It is followed by the street barbers having the family size 4-6, that shares 40 percent and only one Nepali street barbers have the family size of less than 4 members, Similarly, out of total 19 street barbers, 63 percent have 6-8 members in their family. It is followed by the street barbers having the family size 4-6, that shares 32 percent and no Indian street barbers have the family size of less than 4 members. Above table 5.7 also shows that least portion of respondents has family size above 8 members.

The above table also shows the sex structures of family members. Out of the total 200 family members of Nepali street barbers, 104 are male and 96 are female. And among 112 family members of Indian street barbers, 57 are male

and 55 are female. Nepali street barbers family member's sex ratio is 108.3 which are higher than national level (99.8). Similarly, family members of Indian street barbers' sex ratio are 103.6. The household size of street barbers is high because of joint family system and high birth.

5.6.3 Literacy Status

Literacy is the most important means of attaining social development. It provides the quality man power for the national or local planning. Most of the street barber's family has not been able to get educational opportunities. Relationship between literacy and livelihood are close. Literacy plays vital role to adopt any livelihood strategy. The literacy status of street barbers families is given below in Table 5.7.

Table 5.7 Family's Literacy Status of Street Barbers (6 yrs and above)

Family Literacy	Citizenship					
	Nepalese		Indian		Total	
	Number	Percent	Number	Percent	Number	Percent
Illiterate	46	30	30	33	76	31
Primary	53	34	28	30	81	33
Lower secondary	30	19	24	26	54	22
Secondary	17	11	8	9	25	10
Intermediate (under graduate)	7	4	2	2	9	3
Bachelor (graduate)	3	2	-	-	3	1
Total	156	100	92	100	248	100
Literacy rate	70%		67%		69%	

Source: Field Survey, 2007

Table 5.7 shows the family's literacy status of street barbers where majority of family member of Nepali street barbers (70%) are literate, whereas 67 percent family members of Indian street barbers are illiterate. Among the total 156 family members of 6 yrs and above ages the 35 Nepali street barbers, 30 percent are illiterate, 34 percent has got primary education, 19 percent has got lower secondary education, 11 percent has got secondary level education and 4 percent and 2 percent have got under graduate and graduate level education respectively. But this situation seems reverse among Indian street barbers,

where nobody has got graduate level education. Among the total 92 family members of the 19 Indian street barbers, 33 percent are illiterate. Similarly 30 percent has got primary education, 26 percent has got lower secondary education and 9 percent and 2 percent have got secondary and under graduate level education respectively. The above table clearly shows the literacy rate of family members of the total street barbers have 70 percent which is greater than the national literacy rate of Nepal (53.7%).

5.6.4 Family Occupation

Occupation determines the living standard of people. Most of the peoples are struggling with poverty in Nepal. So, to minimize the poverty they are adopting different livelihood strategies. Family members of ages 10 yrs and above of street barbers are adopting different occupations which has been shown in Table 5.8.

Table 5.8: Family's Occupational Structure of Street Barbers (10 yrs and above)

Family Occupation	Citizenship					
	Nepalese		Indian		Total	
	Number	Percent	Number	Percent	Number	Percent
Agriculture	40	29	18	21	58	26
Barbering	16	11	9	11	25	11
Wage labor	6	44	2	2	8	4
Job holder	4	33	4	5	8	4
Students	62	45	44	53	106	47
Business	4	33	-	-	4	2
Unemployment	7	5	7	8	14	6
Total	139	100	84	100	223	100

Source: Field Survey, 2007

Table 5.8 shows the family occupational structure of street barbers. Out of the total 139 family members of 35 Nepali street barbers, the highest number (62) of family members is engaging in study. Similarly, out of the total Nepali street barbers family members, 29 percent are involving agriculture, 11 percent are involving barbering, 4 percent are involving wage labouring and equal 3 percent are involving in job holding and business occupation. Similarly, out of

the total 92 Indian street barbers family members, 21 percent are engaging in agriculture, 11 percent are engaging in barbering and 2 percent and 5 percent are engaging wage labouring and job holding respectively. The above table shows that the Indian street barbers family members are not engaging in the business occupation. Similarly, the unemployed family member's of Indian street barbers shares 8 percent and only 5 percent are unemployed family members of Nepali street barbers.

5.7 Duration of Involvement in Street Barbering Occupation

Street barbers in the study area are from different geographic location of the country and out of the country in different time. Due to the different socio-economic causes, they had left their birthplace. During the fieldwork it was found that they have left their birth place for many years. So, here is discussed the duration of involvement in street barbering which has shown in the Table 5.9.

Table 5.9: Year of Involvement of Street Barbering

Duration of involvement (in year)	Citizenship					
	Nepalese		Indian		Total	
	Number	Percent	Number	Percent	Number	Percent
Below 3	7	20	1	5	8	15
3-6	10	29	4	21	14	26
6-9	14	40	9	47	23	42
9-12	3	8	3	16	6	11
Above 12	1	3	2	11	3	6
Total	35	100	19	100	54	100

Source: Field Survey, 2007

Above table 5-9 shows that the most of the street barbers have been involving in this occupation for 6 to 9 year, which shares 42 percent of the total street barbers. Out of the total (35) Nepali street barbers, 40 percent have been involving for 6-9 years, 29 percent have been involving 3-6 years, 20 percent have been involving for below 3 years, 8 percent have been involving for 9-12 years and only one street barbers have been involving for above 12 years, that

shares 3 percent. Similarly, in the case of Indian barbers, out of the total (19) street barbers, 47 percent have been involving for 6-9 years, 21 percent have been involving for 3-6 years, 16 percent have involving for 9-12 years, 11 percent have been involving for above 12 years and only one street barbers have been involving for below 3 years, which shares 5 percent.

5.8 Relation with Home place

All the street barbers do not have home in the study area. From this point they seem as migrant persons. Every person wishes to live with family members at home place. Due to several causes individuals are compelled to live separately. Street barbers are earning their livelihood in the street of urban areas with family members and separately. A large numbers of family members at home place have been getting economic and other supports from the street barbers in Kathmandu valley. Their relationship with family members is not broken and livelihood is also related with them. There are three types of relationship of street barbers to their home place. These are the economic, socio-cultural and combination of both (Table 5.10). These relationships are based on the purpose of visiting. Such relations are also works as the bridge between the permanent and temporary residence. They regularly visit the home place. But all time they do not have the same purpose. The purpose of visiting of street barbers to birth place has been shown in following table.

Table 5.10: Relationship and Purpose of visiting at home Place.

Relationship	Purpose of visiting
Economic	<ul style="list-style-type: none"> - To fulfill the necessities of money required for family. - If any medium to send money to family is not found. - To help in the time of cultivating and harvesting.
Socio-cultural	<ul style="list-style-type: none"> - To meet family members. - To participate in feasts and festivals. - To participate in special ceremony (i.e., marriage, birth etc)
Economic and Social	<ul style="list-style-type: none"> - To help in the time of difficulties (i.e., illness and death of family members and neighbors)

Source: Field Survey, 2007.

Table 5.10 shows the street barbers have different type of relationships and purpose of visiting to home place. There are not fixed time intervals to visit home place. Sometimes, frequency of visiting becomes very high due to different social factors.

During the field work, it was found that most of the street barbers regularly visit their home place. Except 6 Nepali street barbers, 29 regularly visit one to four times a year. Similarly, total (19) Indian street barbers regularly visit one to two times a year. The purpose of visiting in birth place is quite similar among all the street barbers. There are social, economical and cultural relationships to their home place where the purpose of visits are different. Almost all street barbers visit their home during the great festivals like, *Dashain*, *Tihar*, *Chhath* etc. Almost all street barbers communicate regularly with their family members in their home place by telephone.

CHAPTER- VI

LIVELIHOOD ASSETS

The livelihood strategy of people depends on livelihood assets. The term 'assets' refers to any item of economic value owned by an individual or corporation, especially that which could be converted to cash. Similarly, in business and accounting perspective 'assets' is meant economic resources controlled by an entity as a result of past transactions or events and from which future economic benefit may be obtained (<http://www.investorwords.com>). Livelihood strategies are the range and combination of activities and choices that people make/under take in order to achieve their livelihood goals or the way of combining and using assets. It includes productive activities, investment strategies, reproductive choices and much more (DFID, 1999).

This chapter mainly focuses livelihood strategy based on livelihood assets used by street barbers who make their living in urban areas. Livelihood assets are the core elements for people to make a living. People require a range of assets to achieve positive livelihood outcomes. In the context of assets, sustainable livelihood approach defines five different assets namely: human, social, natural, physical and financial capitals upon which livelihood are built. Street barbers are earning their living in urban areas through the interrelated livelihood assets. All the street barbers' livelihood assets are not equal but they are involving in some activities in the someplace. Those street barbers who have come from the different districts of Nepal or other countries do not have equal access to different assets in working place. Nature of working place also determines the street barbers livelihood assets. In this section, livelihood assets of street barbers' are discussed on the basis of five capitals mentioned above.

6.1 Human Capital

Human capital represents the skills knowledge, ability to labour and good health that together enable people to pursue different livelihood strategies and achieve their livelihood objectives (www.livelihood.com).

In the livelihood analysis of street barbers, human capital can be evaluated based on the two main factors of the people such as education and skills. Education is the most important factors within the human capital. It provides knowledge about different sectors to make a better living. Education is considered as the main factor for personal and social development of the street barbers. Skill is also important factor to determine the human capital of the people.

6.1.1 Literacy Status

The ability to read and write has been regarded as the minimal standard of literacy in Nepal. (Population Monograph, 2003). Education is invisible but most important instrument to strengthen human capital. Skill and education are the main aspects of the human capital. Literacy provides a way out of the poverty trap in which many people find themselves. So, it is also necessary to discuss about the educational status of the street barbers, which is given in Table 6.1.

Table 6.1: Literacy Status of Street Barbers (6 yrs and above)

Level of Education	Citizenship					
	Nepalese		Indian		Total	
	Number	Percent	Number	Percent	Number	Percent
Illiterate	4	11	4	21	8	15
Primary	9	26	6	32	15	28
Lower Secondary	15	43	7	37	22	40
Secondary	7	20	2	10	9	17
Total	35	100	19	100	54	100

Source: Field Survey, 2007.

Table 6.1 shows the human capital of street barbers from educational prospective is very poor and miserable. Out of total 35 Nepali street barbers, 11 percent are illiterate, 26 percent has got primary education, 43 percent has got lower secondary education, and 20 percent has got secondary education. Similarly, out of the total 19 Indian street barbers, 21 percent are illiterate, 32

percent has got primary education, 37 percent has got lower secondary education and 10 percent has got secondary education. Most of them expressed the cause of stop their learning due to poverty. So, illiterate and poor economic condition is an important cause to adopt this occupation. Some of them expressed the importance of education is "*Padheko Bhaye to Kina Yesto Kam Garthe Ra*" (If we were educated, we would not involved in this occupation).

Daya Ram Thakur (22), from Saptari district. He complete the study of class seven, then he was not be able to continue his study because of the poor economic condition of his family and he came into Kathmandu and adopt this occupation.

Shiva Narayan Thakur (32) from Motihari, India is illiterate who could not get chance to be literate. He added "there was not any tradition with in our caste for schooling in our time and there was no awareness of education in the societies. On the other hand, due to the poor economic condition, I could not go to school."

6.1.2 Skill and Training

Traditionally, street barbers are skillful in serving people by hair dressing and saving beards. In addition they have some extra skill too. It was found that all of them are engaged in the same kind of work but they do not have equal human capital. Some street barbers have additional skill which is shown in Table 6.2.

Table 6.2: Skill and Training of Street Barbers

Skill and Training	Citizenship					
	Nepalese		Indian		Total	
	Number	Percent	Number	Percent	Number	Percent
Driving	2	6	1	5	3	6
Painting	3	9	2	11	5	9
Garment making	4	11	2	11	6	11
House making	2	6	1	5	3	6
Have no additional skill	24	68	13	68	37	68
Total	35	100	19	100	54	100

Source: Field Survey, 2007.

Table 6.2 shows that the street barbers do not depend only on dressing hair and bread. Some of them have also additional skill. Around 68 percent street barbers depend upon single skill i.e. barbering as a way of earning livelihood. On the other hand, about 32 percent has additional skills. Out of the total street barbers 6 percent have driving skills, 9 percent have painting, 11 percent have garment making and 6 percent have house making skills. Among them, they utilize these skills in different working place before barbering.

Suresh Kumar Thakur (38) from Saptari has additional skill of driving but due to the lack of taxi and lack of relationship to taxi owner he could not adopt this occupation as earning livelihood.

Dipak Thakur (40) from India is also skillful to make hosue. Sometimes he has adopted this skill and earns more than from barbering. He also added that it is not a regular work. So, he depends upon barbering for earning livelihood.

6.2 Social Capital

The 'Social Capital' refers to the social resources (networks, membership of groups, relationship of trust, access to wider institutions of society) upon which people drawing in pursuit of livelihoods (Carney, 1998). Social capital is important because it can make a particular important contribution to people, sense of well beings through identity, honors and belongingness.

In the study area there, were not found any formal social organization of street barbers but they were tied to a strong informal social network and use it as important tools to sustain their occupation within their working place. In all these place, they have their own working territory. A new barber requires social relationship to share such territory (must be neighbor, friend and relatives) with them. If all the member agrees, the new barbers will be able to use this working place. If they do not agree, he has to find his own work territory in new place. In some places, such type of social network is strict and in some places it is

flexible. In Gaushala, Kalimati, Koteshwor, Jadibuti, Tankeshwor, and Thapathali, such type of network is very strict and other places are flexible. In Kalimati and Tankeshwor, most of them are from Motihari, India. In Gaushala most of them are from Saptari district (Nepal) and Bihar, India. The result of such social network, in other working territory i.e. Kalanki, Chabahil Gangabu, Balkumari etc, all the respondent are in dispersed form. So the social network is not complex. During the fieldwork, it was found that all of new street barbers enter in Kathmandu Valley through social linkage (e.g. friend, relative and neighbor). It is concluded that social linkage and relationship within their occupational community are important factors for them to sustain their living through barbering on the street of Kathmandu Valley.

Madan Thakur (43), Kalimati from Motihari, India. He has been using this place since last 10 years. he said "10 Years ago only 2 persons has been using this place. But now this place has become a territory of more than 8 persons". All of them will enter through any kind of social linkage." He also added" if any new barbers are from India, he can share the work territory of Kalimati. Otherwise he has to findout a new territory."

Shree Narayan Thakur (32) Gaushala from Saptari. According to him, few years ago this place was common territory of 10 persons but now this place is a common territory of 8 persons. There is not any change to increase the number of barbers within this place. But it any person desires to leave this territory, he has right to place other.

6.3 Physical Capital

Physical capital comprises the basic infrastructure (transport, shelter, water energy and communication) 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 of street barbers is viewed in the urban context. So, some assets such as income enhancing assets, shelter and facility are discussed within temporary residence. Their living in temporary residence is also shaped by their physical property in permanent residence. So, it is also discussed in this section.

6.3.1 Income Generating Capital

In the case of street barbers, all instruments seem very simple but have a significant role to generate monetary value. Main instruments used by street barbers are given in following table 6.3.

Table 6.3: Main Instrument of Street Barbers

S.N.	Name	Quantity	Price (NRs)
1	Chair	1	400-500
2	Mirror	2	300-350
3	Umbrella	1	200-300
4	Scissors	3	400-500
5	Comb (different type)	5	50-100
6	Towel	2	400-500
7	Bag	1	300-400

Source: Field Survey, 2007.

They manage all the instrument in such a way that it could easily be carried to residence. The average worth of total instrument lies between NRs. 2500 to 3000. Except for these instruments they require some raw materials e.g. shaving blade, shaving cream, shaving brush after shaving cream etc but quantity of these raw after shaving cream etc. but quantity of these raw materials are determined by the availability of work.

6.3.2 Living Arrangement

Types and quality of shelter in which street barbers are living is an important element of physical capital. During the field work, it was found that all street barbers are living in rental house at temporary residence. All street barbers

have permanent residence in their origin place. But they are living in temporary residence paying the rent ranges between from NRs. 700-2100 per month according to their family size and number of the room partner for the temporary residence.

6.3.3 Sharing Residence

During the field work, it was found that most of street barbers are living with friends in a single rental room and also the residence with relatives and family members. To share the residence is not their wish. But, it is the strategy adopted by them to minimize expenditure and to reduce social vulnerability as well sharing the residence is more common for street barbers. Generally, street barbers share residential room with friends, relatives and family members.

Table 6.4: Number of Room Partner of Street Barbers

Room Sharing	Citizenship					
	Nepalese		Indian		Total	
	Number	Percent	Number	Percent	Number	Percent
Single	6	17	3	16	9	17
2 - 4	22	63	11	58	33	61
above 4	7	20	5	26	12	22
Total	35	100	19	100	54	100

Source: Field Survey, 2007.

Above table 6.4 shows that street barbers who have been living among the group between 2-4 partners is higher than others. Whereas Nepali Street barbers shares 63 percent and Indian street barbers 58 percent. Similarly, this is followed by these street barbers who have been living in the group of more than 4 persons. Whereas, Nepali and Indian street barbers cover 20 percent and 26 percent respectively. About 17 percent Nepali street barbers have been living alone in the temporary residence.

Table 6.5: Number of Room Rented by Street Barbers

No. of Room	Citizenship					
	Nepalese		Indian		Total	
	Number	Percent	Number	Percent	Number	Percent
1	26	74	13	69	39	72
2	7	20	5	26	12	22
3 or above	2	6	1	5	3	6
Total	35	100	19	100	54	100

Source: Field Survey, 2007.

The above table 6.5 shows that 74 percent Nepali street barbers have single room whereas; 69 percent Indian street barbers have single room. This is followed by these street barbers who have double room in temporary residence. Similarly 2 Nepali street barbers and only one Indian street barbers have 3 or above rooms in temporary resident shares 6 and 5 percent respectively. This above table concludes that most of the street barbers have single room because the rent is quite expensive.

6.3.4 Physical Properties of Street Barbers for their Personal Consumption

In this study, Radio, T.V. and cell phone (Mobile) are taken as physical properties for personal consumption of street barbers in their temporary residence which is given in the following table.

Table 6.6: Physical Properties of Street Barbers for their Personal Consumption

Physical Goods	Citizenship					
	Nepalese			Indian		
	Total	Number	Percent	Total	Number	Percent
T.V.	35	8	23	19	5	26
Radio	35	32	91	19	15	79
Mobile	35	11	31	19	3	16
Radio, T.V. and Mobile	35	4	11	19	1	5
Radio – T.V.	35	5	14	19	3	16
T.V. - Mobile	35	6	17	19	2	11
Radio - Mobile	35	10	28	19	2	11

Source: Field Survey, 2007.

Table 6.6 shows that out of 35 Nepali street barbers 91 percent have Radio, 23 percent have T.V., 31 percent have Cell phone, 11 percent have Radio, T.V. and Mobile, 14 percent have Radio - T.V., 6 percent have T.V. - Mobile and 10 percent have Radio - Mobile. Similarly, out of total 19 Indian street barber, 79 percent have Radio, 26 percent have T.V., 16 percent have mobile, only 5 percent have Radio, T.V. and Mobile, 16 percent have Radio - T.V. and equal 11 percent have T.V.-Mobile and Radio - Mobile.

Therefore, there are many verbal changes which are address among the vendors, which are as follows:

Income Improved: This improved was already addressed in the previous section through different table. The improvement was felt among the respondent was the question. It was told that before in the place of origin most of them was facing financial crisis as they were unemployed. After they started this occupation, they realized that their income level has too improved. They said that they are proud that they are earning to feed them and their family.

Improvement in Children Education: After becoming the street barber most of the respondents were able to afford their children education. In their place of origin, they were unable to earn enough money for their children education. But after becoming street barber they are able to do it as they are earning per some amount. It was addressed among some of them who are sending their children to private school too. The positive part is that the girl child is also been send to school.

Felling of Freedom: The greatest things found in this type of occupations is; the freedom. They could not be under any body term and condition, as they are master of themselves. They have to under somebody rule and their income expenditure was totally guided by other pity, but now they are free. The only thing they are working for themselves with their own wish. So, how long they work, how much they work, they are happy in their own state.

6.4 Natural Capital

Natural capital is the term used for the natural resource stock from which resource follow and services (e.g. nutrient cycling, erosion protection) useful for livelihoods are derived. There is a wide variation in the resources that make up natural capital from intangible public goods such as the atmosphere and biodiversity to divisible assets used directly for production (trees, land etc) (DFID, 1990). Natural capitals are the resources getting free of cost from the natural, and every person has use this directly or indirectly. Access of natural capital is high in rural areas whereas urban areas have no enough access due to the pressure of population on them. However, street barbers have used such natural capital directly or indirectly. The use of such capital has affected both-negatively and positively on occupation. Through, their access to natural resource of street barbers in permanent residence bears significant role. Only the accessible urban resources for them within working place are discussed in this study.

In the context of using natural capital, location or land comes as the major sources to resume their occupation and using open space, they are able to do their occupation. By sitting in such places they are providing services for pedestrians. In return, they earn economic value. On the other hand, by the nature, all the places do not have equal portfolio for them to generate more income. Magnitude and level of social interaction in any place are attracting factors for them to use it. Generally, the flow of pedestrians in any place, determine the income generating capacity. The places, where flow is very high, produce more work and results more income. Similarly, places where flow is very low produce few work and results low income. All the street barbers compete with each other in order to use more portfolios location. Due to the lack of social capital all of them do not have equal access to these locations and they are compelled to spread all over the footpaths of city.

6.5 Financial Capital

The financial resources which are available to people (whether saving, supplies of credit or regular remittances or pensions) and which provide them with different livelihood options (Carney, 1998). Similarly, DFID defined financial capital denotes the financial resources that people used to achieve their livelihood objectives. The resources, that people use to achieve their livelihood objectives. The definition used here is not economically robust in that it includes flow as well as stocks and it can contribute to consumption as well as production. However, it has been adopted to try to compare an important livelihood building block, namely the availability of cash or equivalent that enables people to adopt different livelihood strategies. Financial capital is probably the most versatile of the five categories of assets (DFID, 2002: 2.3.5)

The objectives and destination of all street barbers is to increase financial capital, which is one of the most significant assets for the prosperity and of themselves. In this study most of the street barbers have been living on rental home at temporary residence. During the field work time, it was found that all the street barbers have no equal financial assets. So their saving is determined by daily earning and expenditure. First of all, their daily income supports for daily food and lodging in individual level and after household level.

6.5.1 Daily Earning

All the street barbers do not have equal daily earnings because all individuals do not have equal access to human, natural, physical and social capital. Daily average earnings of street barbers within study area are given in the following table 6.7.

Table 6.7: Daily Average Earning of Street Barbers

Daily Earning (NRs.)	Citizenship					
	Nepalese		Indian		Total	
	Number	Percent	Number	Percent	Number	Percent
Less than 150	11	32	5	26	16	30
150-175	8	23	1	5	9	17
175-200	13	37	8	42	21	39
200-225	2	5	3	16	5	9
Above 225	1	3	2	11	3	5
Total	35	100	19	100	54	100

Source: Field Survey, 2007.

Table 7.6 concludes that all the street barbers have no equal daily earnings. Out of total 35 Nepali Street barbers, most of them 37 percent have daily earning within NRs.175-200 whereas out of 19 Indian street barbers 42 percent have daily earnings in the same ranges that of Nepali street barbers. Only one Nepali street barber has only earning above NRs.225 which shares 3 percent of the total Nepali Street barbers whereas out of the total 19 street barber 2 (3%) street barbers have daily earnings above NRs.225. The above table concludes that from the daily earning's perspective, situation of street barbers is not so critical.

Their daily earning is not constant all time; there is fluctuation daily and in different seasons. There are lots of factors which cause fluctuation in daily income (detailed in occupational vulnerability). Sometimes, their daily earnings are not sufficient to fulfill daily food and sometimes their daily earnings are not sufficient to fulfill daily food and sometimes their daily earnings become so high.

Kisan Thakur (42), Chabahil from Mothari India. He expressed that he had an experience of earning only NRs.30 by spending whole day but sometimes he had experience of daily earnings about NRs.500. He added that in general situation, his daily earnings was not less than NRs.150.

6.5.2 Monthly Expenditure

Monthly expenditure determines the saving patterns. It is another important factor of financial capital from the perspective of saving to increase monthly expenditure. Being a capital city of Nepal, Kathmandu valley is an expensive city, where street barbers are maintaining their living. As a human being, their will, desire, attitude is different to each other. Street barbers spend their income for the purpose of food, room rent, education, medical treatment, entertainment, festivals etc. Monthly expenditure of the street barbers within study area is shown in the table 6.8.

Table 6.8: Monthly expenditure of street barbers

Monthly Expenditure (NRs.)	Citizenship					
	Nepalese		Indian		Total	
	Number	Percent	Number	Percent	Number	Percent
Less than 2000	10	28	7	37	17	32
2000-2500	16	46	9	47	25	46
2500-3000	2	6	2	11	4	7
3000-3500	5	14	1	5	6	11
Above 3500	2	6	-	-	2	4
Total	35	100	19	100	54	100

Source: Field Survey, 2007.

Table 6.8 shows the monthly expenditure pattern of street barbers where majority of Nepali street barbers (46%) have monthly expenditure between NRs.2000-2500, whereas out of total 19 Indian street barbers, 47 percent have monthly expenditure in the same range as that of Nepali Street barbers. Only 2 Nepali street barbers have monthly expenditure above NRs.3500, which shares 6 percent whereas, no Indian street barbers have such monthly expenditure. So, all the respondents do not have equal monthly expenditure.

6.5.3 Monthly Saving

Saving is one of the most important factors in livelihood analysis because it helps people to face the risks. Moreover, such savings also support them for feeding in difficult situations. The savings are the result of incomes and expenditures. Due to the variations fluctuation of individual income and

expenditure, their monthly saving is not equal which is given in the following table 6.9.

Table 6.9: Monthly saving of street barbers

Monthly Saving (NRs.)	Citizenship					
	Nepalese		Indian		Total	
	Number	Percent	Number	Percent	Number	Percent
Less than 2000	5	14	3	16	8	15
2000-3000	9	26	4	21	13	24
3000-4000	12	34	9	47	21	39
4000-5000	3	9	1	5	4	7
Above 5000	6	17	2	11	8	15
Total	35	100	19	100	54	100

Source: Field Survey, 2007.

Table 6.9 concludes that majority of Nepali street barbers (34%) have monthly saving between NRs.3000-4000, whereas out of 19 Indian street barbers 47% have monthly saving in the same range as that of Nepali street barbers. 6 Nepali street barbers have monthly above NRs.5000 rupees which shares 17 percent whereas out of total 19 Indian street barbers, 2 street barbers (11%) have monthly saving above NRs.5000.

During the field work, it was found that only one Nepali street barbers saved his money in finance and other all street barbers put with themselves. The above mentioned data also reveals that being involved in such occupation all the street barbers have been able to save some account after fulfilling the basic need in urban environment.

CHAPTER - VII

LIVELIHOOD OUTPUTS

Livelihood outputs are the achievement of livelihood strategies. It is also a goal where street barbering on footpath is the main livelihood strategy adopted by respondents. All of them have not recently adopted this occupation. Some of them have been involving in this occupation since their childhood. So, it is necessary to discuss about what they have achieved after adopting this occupation. Most of the street barbers have started this occupation by investing about 2500-3000 rupees as seed money. Most of the deficient of basic need (food, shelter and clothes) and they are struggling to achieve them. Their expectation from this occupation as "*Dui chhak khana Ra Yek Saro Lagnuna Pugekai chha, Yesto Kam Bata Aaru ke Aash Garnu Ra?* (It is enough for to have meals and one set clothes to cover body, what more we can expect from such work?)

During the fieldwork, it was found that after involving in this occupation most of the street barbers have achieved some notable livelihood outputs. Livelihood outputs achieved by them are not only in the form of economic value (daily income). Some livelihood outputs also appears in the form of social value (social status in home, village and in working places), which also bears equal meaning as economic value. The outputs of economic value may be easily seen if it is invested to increase others livelihood assets (i.e. education, physical property, saving etc). To discuss the outputs in terms of social value is more complex than economic value. Some social outputs are achieved after adopting this livelihood strategy (e.g. became familiar with urban environment) and some are the product of economic value (social status achieved after paying the debt).

After adopting this occupation, most of them have been practicing in "*Din Dinai Kamaune, Din Dinai Khane, Ani Kehi Bachema Ghar Pathaune*" (They practice in 'day in -day out and if some amount is saved they send it at home).

This expression indicates that they have to fulfill the basic needs of individuals in temporary residence and then the basic needs of household in permanent residence. After adopting this livelihood strategy, livelihood outputs of street barbers should be discussed on two ways: outputs on individual level and outputs on household level which are described below.

7.1 Outputs on Individual Level

The most important livelihood outputs achievement by respondent after adopting this occupation is that they are able to survive in temporary residence of the urban area by fulfilling the basic needs. Another important livelihood outputs achieved by them are in the form of economic value. All the respondents are able to save some amount. Such savings vary from individual to individual and are also determined by their responsibility towards household. Those do not have to support the total expenditure of household do not want to limit their daily expenditure. During their stay in working place, they are able to earn some social value. Individually, they are interacting with many people. They become familiar with urban environment and are able to increase social interaction with the person of different sectors and feel proud from such linkage. By using such linkage, they also earn some direct or indirect benefit. This is the most important livelihood outputs of social value achieved by them through this occupation.

Suresh Kumar Thakur, 38, Koteshwor from Sapatari. He has been involving in this occupation since last 10 years. Before that, he did not have any stable economic source. Now, he is able to save 3500-4500 rupees per month after fulfilling his basic needs in urban environment. He regularly sends saved money to his home.

7.2 Outputs on Household Level

If a person who is physically healthy and economically active adopts and 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 populations are economically active in Kathmandu. Thus, street barbers have also significant responsibility to their family only individual outputs does not mean significantly than household.

Livelihood outputs of street barbers on household level indicate the sector in which they invest their saving and the saving is obtained from individual level. The livelihood outputs achieved by them on household level is more important than individual level because out comes in this level are obtained after fulfilling the basic needs in individual level. Most of the respondents have both economic and social relationship with household. From this perspective, livelihood outputs achieved on this level bear significant meanings. The saving on individual level is the main economic source and it appears in different forms in household levels. Most of the respondents invest their saving on household level but due to the poor economic condition, their tiny economic support becomes as "*Hatti Ko Mukhama Jira*" (A drop in the ocean). Such little amount of saving is not enough to fulfill infinite basic necessities of household. There are some sectors in which their economic support becomes more meaningful. All the street barbers do not have same economic background and their economic background determines the sector in which they have to invest their savings. The respondents, who do not have their own farmland, have to give more priority fooding them other sector. Their religion, tradition, and customs are also important factors to determine the sector of expenditure on household level.

Most of the street barbers have achieved the economic value in individual level when it reaches at household level; those outputs are transformed into different forms. Main sectors of investment done by most of the respondents are diverse and complex, which are summarized in the table 7.1.

Table 7.1: Livelihood Outputs at Household Level

Sectors of Investment	Forms of livelihood outputs
Basic needs	<ul style="list-style-type: none"> - fooding - clothing
Education and Health	<ul style="list-style-type: none"> -Enroll their children to school. -Invest for treatment.
Customs/Religion	<ul style="list-style-type: none"> -Invest to respect guest and relatives -Invest in feast and festival -Invest in some special occasions (marriage, birth, death, worship etc.)
For well being	<ul style="list-style-type: none"> -Construct new house - Buy land and Livestock. - pay debt.
Forming	<ul style="list-style-type: none"> - Invest for seed and fertilizer - Invest to cultivate farmland.
Luxuries	<ul style="list-style-type: none"> - Invest to buy bicycle, T.V. Radio, cell phone (mobile). - Invest to buy ornaments and new clothes.

Source: Field Survey, 2007.

The sector of investment and forms of outputs are not same for all the respondents. Some of these out puts may be overlapped with individual as well household level.

Ramananda Thakur, 35, Samakhusi, from Parsa. He has been involving in this occupation since last 9 years. He explained that 7 years ago, his little son had become ill. He spent about NRs.20,000 although at that time he had only NRs.3000. At that time he had taken some debt from villagers. Now he is able to return all the debt because of the involvement in this occupation. Now he is collecting money to construct a new RCC house in permanent residence.

CHAPTER - VIII

OCCUPATIONAL VULNERABILITY OF STREET BARBERS

8.1 Background

Vulnerability context is that circumstances, which have a direct impact upon people's assets, status and options that, are open to them in pursuit of beneficial livelihood outcome. Peoples livelihoods are the wider availability of assets is fundamentally affected critical trends, as well as by shocks and seasonality (DFID, 1999:2.2)

Vulnerability consists of socks trend and seasonality or the external environment in which people exist. Vulnerability means the insecurity of well being of individuals or communities in the face of changing environments (ecological/social/ economic/political) in the form of sudden shock, long-term trends or seasonal cycles (Moster, 1996 quoted by Dahal and Sapkota, 2005).

In this section, vulnerability context is used to present the situation and factor which makes disorder of the livelihood options of the street barbers. The vulnerability context frames the external environments in which people exists. Though all the street barbers are able to earn some income, their occupation is not socially prestigious. They do not have their own place to run their occupation. For this, they have to depend upon space of the city area. All the street barbers are concentrated in places where the flow of pedestrians and vehicles is very high. As a result, their working place is not environmentally sound which is turn affect the health condition. There are some external factors which cause fluctuation in their regular income. Due to the difficult causes, the occupation, through which they are earning their living, is not secure and sustainable. The occupational vulnerability of the street barbers is high. Therefore, living in urban setting becomes very different for them.

Vulnerability context of all respondents is not the same. Magnitude and type of vulnerabilities vary from individual to individual as well as from place to place

because all of them do not have equal access to livelihood assets. Vulnerability is not a unique phenomenon. It is the combination of different factors that creates obstacles in the pursuit of livelihood activities. Before a few years, the numbers of street barbers were limited but now-a-days this number has increased. So, due to the high competition, their earning is getting low. Thus, living in urban setting is a great challenge to them. The occupational vulnerability of the street barbers is discussed in this chapter.

8.2 Seasonality

Seasonality is the key element in the vulnerability context through which difficulties are created in pursuit of livelihood. In this study, seasonality is used to indicate the situation in which daily activities and income of street barbers fluctuated. Sometimes, street barbers are able to earn more than their expectation and sometimes the condition does not favor them for earnings. The way they earn their living can be summarized "*Hat Mukh Jorna Pugeko Chha*" (just be able in hand to mouth). Different types of seasonal factors are responsible for such types of fluctuation in daily earnings. Seasonality through which-street barbers daily earnings fluctuates throughout the year is given in table 8.1.

Table 8.1: Seasonality and Economic Impact

Season/Time	Economic Impact	Causes
Summer (Hot)	Increase daily earnings	Most of the people are dressing hair due to the hot.
Winter (Cold)	Decrease daily earnings	Most of the people don't prefer to dressing hair due to the cold.
Morning	Increase daily earnings	Increase the flow of people.
Evening	Increase daily earnings	Increase the flow of people.
Feast and Festivals	Increase daily earnings	Flow of people increases and some street barbers go to origin place to celebrate festival.
Public holiday	Increase daily earnings	Increase the flow of people.
Official day (working day)	Decrease daily earnings	Decrease the flow of people.

Source: Field survey, 2007

Above table 8.1 shows that the vulnerability context of seasonality is not always negative for the street barbers. Sometimes due to the seasonal change they are able to increase their earnings and sometimes their income rapidly decreases. So, their daily earning is not constant throughout the year. The element which causes the seasonality for their earning are categorized into natural season, cultural season and season defined by nature.

8.2.1 Natural Season: Summer and Winter

Summer and winter seasonal variation is more complex than other components of seasonality. Environmental change directly affects the working hour and indirectly affects the daily earnings. For the street barbers, economic vulnerability becomes very high in the winter in comparison to the summer season. During the public holidays and official days, daily earnings of the street barbers also get fluctuated. In the time of public holidays, the pedestrians flow becomes high. So, availability of work increases. Therefore, the daily earnings of street barbers are high. In official days their customers are busy in official work. So, their daily earnings become low. Thus, it is concluded that seasonality is one of the most important factors to shape the occupational vulnerability of street barbers.

8.2.2 Income During Feast and Festival Time

Apart from the environmental change, culture also creates fluctuation in daily earnings of street barbers. Before feast and festival street barbers are able to earn more daily earnings. At that time, flow of pedestrians becomes so high and results are increased in work. During the field work, it was found that all of the street barbers are from Terai region and India. During the important festivals of Terai such as '*Chhat*', '*Holi*' etc. most of the street barbers go home for celebration. At that time, the competition decreases and availability of works increases for the remaining street barbers. In these days, they are able to earn more than in other normal days.

Pasawat Thakur (45), Tankeshwor from Motihari, India. He has been continuing this occupation since last 12 years. Before the festival, he earns more than other time. He explained that during the time of festival there would be possibility to earn more and more. Once time he had experience of daily earnings of NRs.600 in the time of festival.

8.3 Space, Institutions and Vulnerability

Livelihood of street barbers depends upon urban open space i.e. streets/footpath. In the section of livelihood assets, it was discussed as a natural resources used by street barbers. The main purpose of footpath/streets is to make walking easy for the pedestrians. At the present time, footpath has become the most suitable place for those people who don't have access to any fixed stall to provide services. Number of street barbers increase when the flow of the pedestrians becomes very high and the pedestrians are compelled to walk through the main street. To make footpath manageable, metropolitan city police and traffic police restrict them to run such type of business. Large numbers of people are earning their livelihoods on footpath and they do not have alternative way to make a living.

During the field work, it was found that street barbers from Tinkune (near Koteswor) have been removed by metropolitan police (government) in the period of SAARC summit. Before the Jana Andolan -II (2062/63) the street barbers in Gaushala, Koteswor, Chabahil and Jadibuti have suffered more by metropolitan police.

It shows that all of the street barbers feel that their business is less secure in footpath/street. They are still uncertain that they can use this footpath to make their living. If the metropolitan (government) implements the law about footpath strictly, they do not have any alternative place to carryout their business.

Parixan Thakur (32), Gaushala from Dhanusa. He said that before Jana Andolan - II (2062/63), he regularly suffered from metropolitan police and he was not happy due to the behaviour of metropolitan police. He added that he had pay per week NRs.100-200 to metropolitan police. But that situation did not appear after. Jana Andolan -II.

8.4 Political Situation and Vulnerability

Political situation of the country is also another important factor which increases the vulnerability of street barbering. Similarly, political instability also affects the daily earnings of street barbers. Because of '*Nepal Banda*', '*Chakkajam*' and different strike are common phenomenon for Nepali people. Such type of activities directly affects street barbers as well as street venders whose way of living is based on daily earnings. Due to the different strikes, daily activities of street barbers and daily earnings get fluctuated. To mitigate such vulnerability, street barbers use previous savings to fulfill their daily needs. Similarly, those street barbers who have not savings they are supported by their friends and relatives to fulfill their daily needs. Otherwise they get compulsion to sleep without meal. Effect of '*Banda*' and '*Chakkajam*' is not equal in all locations. The street barbers of core area i.e. Gaushala, Kalimati, Chabahil, Koteswor and Thapathali are more affected by such activity than other places. Thus, political situation of the country also increase vulnerability of the street barbers and affects the way of living in urban areas.

8.5 Societies and Vulnerability

Social vulnerability is one of the most important factors to shape the sustainable livelihoods of street barbers. They live in an urban society. Their responsibility towards society and responsibility of society towards them is important factor to sustain a livelihood. The social status of street barbers is low. During the fieldwork, it was noticed that most of the street barbers said that the social perception upon them is not good; however they are proud of

their occupation. Such type of vulnerability is not uniform. It is based on the nature and co-operativeness of street barbers also. Culture of Kathmandu Valley is mainly shaped by 'Newar' community and their perception towards Terai and Indian native as '*Manu Makkhu Madsya Kha*' (He is a Madhise not a man). Behaviors of other communities upon them are not different from 'Newar' perception. During the fieldwork time, they said that social perception of people of all communities to the street barbers is somehow similar to local people. Among total 54 respondents 35 are Nepali and remaining 19 are Indian.

8.6 Livelihood Assets and Vulnerability

Livelihood assets are another important factor to determine the occupational vulnerability of street barbers. All the street barbers do not have equal access on livelihood assets. It varies from individual to individual and from place to place. Occupational vulnerability determined by different assets is not equal which has been presented below.

8.6.1 Human Capital and Vulnerability

All the street barbers do not have equal skill to their work that directly influences the daily earning. Among them, those who are able to provide good service for their customer are able to earn more than other and they can reduce economic vulnerability. Human capital of street barbers from educational perspective that is very poor and miserable. Out of the total 54 street barbers, very small portion of barbers (17%) found to have completed secondary education whereas out of the total, 15 percent are illiterate. Thus, variations among street barbers in terms of human capital are also responsible to determine the occupational vulnerability.

8.6.2 Social Capital and Vulnerability

All the street barbers have their own territory within working place. Due to the lack of social link and relation all of them are not able to use profitable place of

city area, they have to create own work territory in that place which is not used by another person. It shows that vulnerability created by the lack of social capital. Thus, social capital also determines the access to other assets.

8.6.3 Natural Capital and Vulnerability

All the street barbers do not have equal access to natural capital. There are some high incomes generating place (pedestrian flow high) like, Koteshwor, Kalimati, Thapathali, Chabahil, and Gaushala which are controlled by limited barbers. So, they are able to earn more and reduce economic vulnerability. Similarly all the places do not have same nature through which vulnerability caused by metropolitan police and strike various from place to place. Thus, access and nature assets also determine the occupational vulnerability of the street barbers.

8.6.4 Physical Capital and Vulnerability

Access to physical assets of the street barbers in working place do not play important role to increase occupational vulnerability because most of them have been using equal physical assets in working place. But, their access to these assets in temporary and permanent resident is not equal. All the street barbers have settled in rented house in Kathmandu Valley. Some of them have settled in such a room where they do not have minimum facility of water and sanitation. As a result, it differentiates their ability to involve in street barbering. Thus, physical assets are also responsible to determine their occupational vulnerability.

8.6.5 Financial Capital and Vulnerability

Vulnerability caused by financial capital is the combination of vulnerability caused by other assets. All the street barbers do not have equal monthly saving because monthly saving is shaped by other capital. Out of total 54 respondents, 37 percent have additional skill. So, they can increase monthly saving. Similarly, who have established good social link and increased the access to

natural assets. At last, they increase monthly saving. On the other hand, those whose financial capital is robust able to reduce other vulnerability and who are able to save some amount are able to mitigate the vulnerable situation created by '*Banda*' and '*Hadatal*'.

Thus, it was found that vulnerability caused by livelihood assets among street barbers are complex and interconnected to each other. Vulnerability caused by the lack of one type of assets also increases the occupational vulnerability.

Vulnerability is the combination of several factors which creates obstacles in livelihood activities. Occupational vulnerability of street barbers is the result of seasonality, space, institutions, political situation, and health condition. Besides these, access on livelihood assets is also major factors to determine vulnerability. Street barbering cause of urban environmental pollution, pedestrians feels discomfort while walking in the street. Street barbering is the vulnerable occupation but street barbers are compelled to choose this occupation because they are not able to do other types of work. They are compelled to earn something for their basic needs at urban area as well as economic supports for family at place of origin.

CHAPTER - IX

SUMMARY AND CONCLUSION

9.1 Summary

The present study "Street Barbers and Their Livelihood In Kathmandu Valley", explores the livelihood strategy of those street barbers who have adapted street barbering occupation for sustaining their livelihood by using urban open space i.e. mainly footpath.

In this study, Kathmandu valley has been chosen as study area. This study based on primary information where a total 54 respondent are selected for the study in which 19 are from Indian and 35 are from different districts of Nepal. They are selected after observations. Purposive sampling was used to collect primary information. Every street barbers were selected for interview from each location visited at the time of interview.

The street barbers to Kathmandu come from different parts of Nepal and India too. Near about 65 percent street barbers came from different district of Nepal and 35 percent street barbers are from India. Based on district, most of the Nepali street barbers are from Saptari district whereas majority of Indian street barbers are from Motihari of India. Thus, all street barbers in Kathmandu are migrants. They have occupied open urban space without paying any cost for earnings their livelihood.

Most of the street barbers are 35-39 years age group within this group, the percentage of Nepali street barbers is 26 and it is 21 in the case of Indian street barbers. Based on literacy status Nepali street barbers is quite better than Indian street barbers. The literacy rate of Nepali street barbers is 89 whereas it is 79 for Indian street barbers. Most of the street barbers had stopped their study due to poverty. Similarly, based on marital status, most of (76%) the street barbers are married. Celibacy and divorce street barbers are not found among street barbers in Kathmandu valley.

Most of the respondents have been involving in this occupation for 6-9 years. This shares 42 percent of the total respondents. Most of them have daily earnings between NRs.175-200 which covers 39 percent of their total income. And only 5 percent have daily earnings of more than NRs.225. Most of them (46%) have monthly expenditure ranging between NRs.2000-2500. Only 4 percent have monthly expenditure of more than NRs.3500. All of them are able to save some amount after fulfilling their basic necessities in working place. Majority of the street barbers (39%) have monthly saving between NRs.3000-4000 and only 15 percent have monthly saving more than NRs. 5000.

All the respondents do not have same household size. Near about 57 percent street barbers have household size between 6-8 persons. Among 312 family members of total respondents, 37 percent are child, 59 are adult and only 4 percent are aged. Similarly, out of total 312 family members, 161 are male and 151 are female. Majority family member of Nepali street barbers (70%) are literate, whereas 67 percent family members of Indian street barbers are literate. The literacy rates of respondents' family members have 69 percent which is greater than national literacy rate of Nepal (53.7%). In the context of linkage between family and street barbers, most of the street barbers have Telephone with family members. All the street barbers support (economically) their family. All of them have settled in rental room in the working place and have their own home in their origin place.

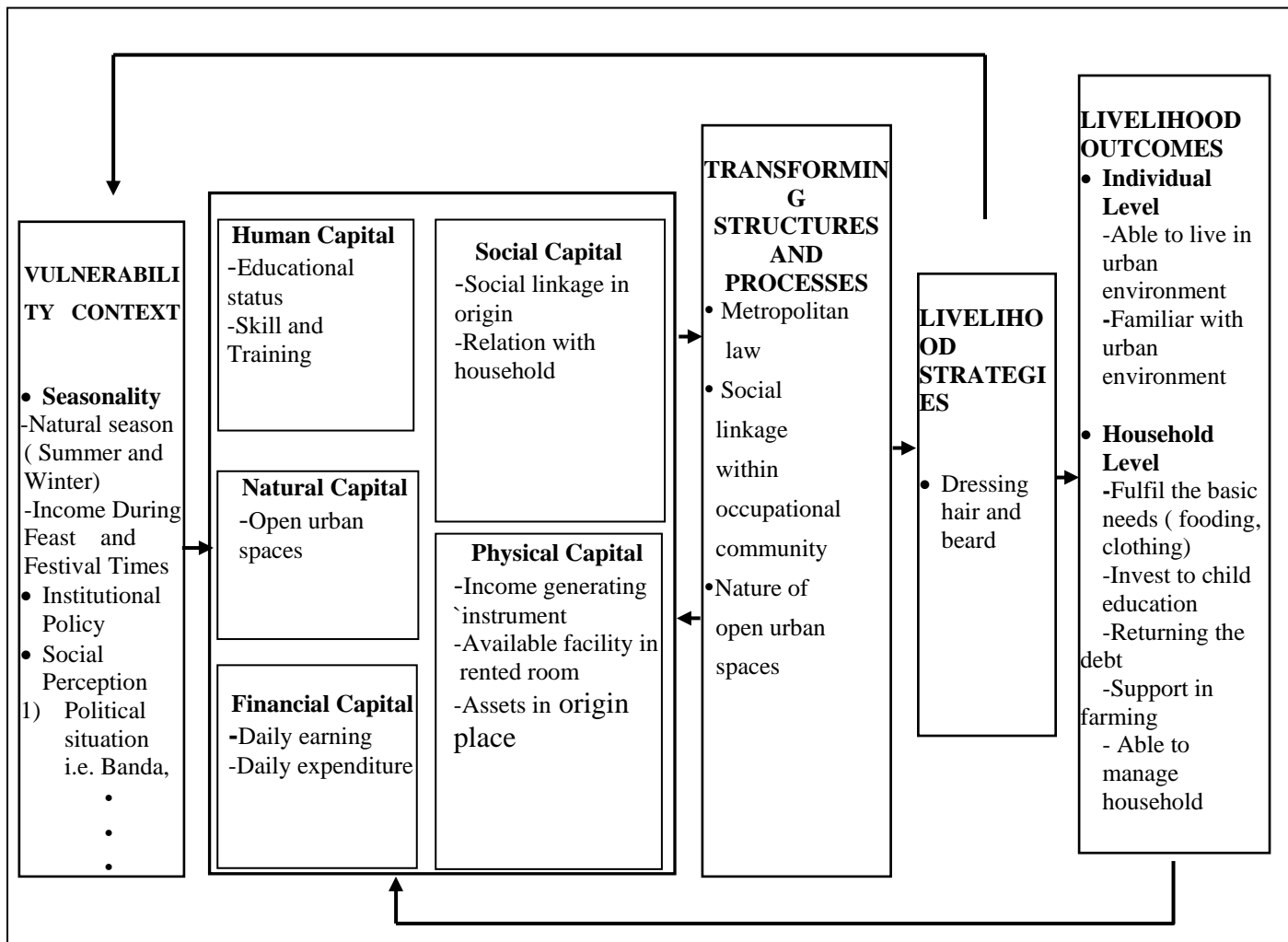
Most of the street barbers visit their home in every four months. Only few street barbers visit their homes during festival. Their family members of the place of their origin visit them regularly.

Most of the street barbers (61%) have room shared by 2-4 persons. All respondents are living in temporary residence paying the rent ranges between from NRs.700-2100 per month. Most of the street barbers' family have agriculture land and cattle at the place of origin. The street barbers do not

depend only on dressing hair and bread, some of them (32%) have also additional skills such as driving, painting, garment making, house making etc. Most of the street barbers perceive that their occupation as well as their barbering space is not sustainable, it is vulnerable. All street barbers are satisfied with their occupation because it is easy to handle, requires less investment to start and they feel freedom.

After adopting this occupation, they are not able to achieve dramatic achievement on economic condition but able to live in the system of "Hand to Mouth" in urban area. Summer season and festivals are high earning times for them and winter (cold day) season, political instability, social perception, metropolitan laws etc. are the causes to increase the vulnerability of street barbers.

Figure 9.1: Street Barbers' Livelihood in Sustainable Livelihood Framework



The above framework shown the livelihood of the street barbers in sustainable livelihood framework and it clearly depicts the different component of livelihood analysis and situation of street barbers to component. The street barbering is adopted by those people who are not urban origin but exist as a poor urban group of street.

9.2 Conclusion

Street vendor is the burning issue in developing countries like Nepal. Poverty and lack of basic needs, people are come in urban areas from rural areas. In urban areas, they compel to search for living on the street. Barbering is the customary way of earning livelihood of '*Thakur or Hajam*' caste in society. By tradition, their main responsibility was to do serve the people by dressing hair and beards. Now a day, street barbering in urban areas is the livelihood strategy adopted by occupational caste as well as non-occupational caste group. After fulfilling the daily basic need they have been to save some cash too and are able to provide economic supports for their family.

This occupation is not secure and sustainable. By the nature of work and space they use, this occupation seems more vulnerable. Seasonality, space and institution, social value and norms, political situation and lack of livelihood assets are the most responsible factors to shape their occupational vulnerability. Effects of such factors differ from individual to individual as well as place to place within the study area. Among these factors, seasonality has both positive and negative effects.

All the places of urban areas do not have equal potentially of daily income for street barbers. Such potentialities of daily income depend upon the flow, magnitude and nature of the pedestrians. Pedestrians feel discomfort while walking in the street due to street barbering.

Their business place “the open space” is not permanent or it is vulnerable. So, they are mentally suffered or worried. Hence, it is only used to fulfill their

current basic needs because this is temporary occupation by which street barbers are uncertain to their future.

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APPENDIX - I

Tribhuvan University
Central Department of Geography
Street Barbers and Their Livelihood in Kathmandu Valley

Research Questionnaire

प्राप्त गरिएका सम्पूर्ण जानकारी तथा तथ्याङ्क अनुसन्धान उद्देश्यका लागि मात्र लिइएको हो। तथ्याङ्कहरू प्रयोगगर्दा व्यक्तिगत गोपनीयतालाई ध्यान दिइने छ।

क्र.सं.

मिति: २०६४।

स्थान

समय:

A. General Information

१. उत्तरदाताको नाम:..... २. जाति:..... ३. उमेर

४. लिङ्ग:.....

५. भाषा ६. धर्म.....

७. वैवाहिक स्थिति: ८.

शिक्षा:.....

९. ठेगाना, स्थायी : गा.वि.स./नपा.....

वडा..... टोल.....

जिल्ला.....

अस्थायी : गा.वि.स./नपा.....

वडा..... टोल.....

जिल्ला.....

१०. पारिवारिक विवरण:

क्र.सं.	तपाईं सँगको सम्बन्ध	उमेर	शिक्षा	पेशा	कैफियत
१.					
२.					
४.					
५.					
६.					
७.					
८.					

११. तपाईं स्थानिय हो वा बसाइँ सरेर आउनु भएको हो ?

स्थानिय ☐

बसाइँ सरेर ☐

११.१ यदि बसाइँ सरेको भए कहाँ बाट आउनु भयो ?

गा.वि.स./नपा.....

वडा..... टोल.....

जिल्ला.....

११.२ यदि बसाइँ सरेको भए कति समय भयो ?

वर्ष

महिना.....

१२. तपाईं बसाई सर्नुको कारण के के हुन ?

.....

१३. तपाईं एकलै आउनुभएको कि परिवार नै ?

.....

१४. तपाईं यहाँ को सँग वस्नुहुन्छ ?

.....

१५. तपाईं कहिले काँही स्थाई घर जानुहुन्छ ?

जान्छु ☐

जादिन ☐

१५.१ यदि जानुहुन्छ भने कति समयमा जानुहुन्छ ?

.....

१५.२ घर के कारणले जानुहुन्छ ?

.....

१६. तपाईंको स्थायी घरमा आफ्नो सम्पत्ति छ कि छैन ?

छ ☐

छैन ☐

१६.१ जमीन : रोपनी.....

आना.....

बिगाहा.....

धुर

.....

१६.२ जनावर : गाई गोरु ☐

वाखा ☐

भैसी ☐

कुखुरा ☐

अन्य.....

१७. घरमा उब्जाउ भएको उत्पादनले वर्षभरि खान पुग्छ वा पुग्दैन ?

पुग्छ ☐

पुग्दैन ☐

१८. तपाईंसँग कुनै किसीमको यातायातको साधन छ ?

.....

१९. रेडियो टि भी फोन आदि जस्ता संचारका साधन छन् ?

.....

B. Nature of Work and Working Place

१. कहिले देखि सडकमा कपाल काटने पेशा शुरु गर्नु भयो ?

वर्ष

महिना.....

२. सधैंभरि एकै ठाउँमा बसेर कपाल काटनु हुन्छ वा ठाउँ परिवर्तन गर्नु हुन्छ ?

परिवर्तन गर्छु ☐

परिवर्तन गर्दिन ☐

३. यो पेशा शुरु गर्नु भन्दा पहिला के काम गर्नुहुन्थ्यो ?

.....

४. तपाईंले यो पेशा शुरु गरे देखिनै लगातार गरिरहनु भएको छ कि छैन ?

छ ☐

छैन ☐

४.१ यदि छैन भने के पेशा गर्नु भयो ?

.....

५. तपाईंले यो ठाउँ नै किन रोज्नु भयो ?

.....

६. तपाईंले यो पेशा नै किन रोज्नु भयो ?

.....

७. तपाईंले यो ठाउँ प्रयोग गरे बापत कुनै शुल्क तिर्ने गर्नु हुन्छ कि ?

हो ☐

होइन ☐

७.१ यदि होइन भने कस्तो प्रकारको शुल्क तिर्नु हुन्छ ?

तिर्छु ☐

तिर्दिन ☐

७.२ यदि तिर्नु हुन्छ भने कति तिर्नु हुन्छ ?

.....

७.३ कसलाई तिर्नु हुन्छ ?

.....

८. यो बाहेक अन्य कुनै पेशा गर्नु हुन्छ ?

गर्छु ☐

गर्दिन ☐

९. तपाईं सँग अन्य सीप, तालिम केहि छ की ?

.....

C. Income and Expenditure Pattern

१. तपाईं दिनको कति घण्टा काम गर्नु हुन्छ ?

घण्टा

२. तपाईंले दिनमा कति कमाउनु हुन्छ ?

अधिकतम..... न्यूनतम..... सरदर

३. यो कमाइ देखि सन्तुष्ट हुनुहुन्छ ?

सन्तुष्ट ☐

ठिकै ☐

असन्तुष्ट ☐

४. तपाईंको आमदानीको श्रोत अरु पनि छ कि ?

छ ☐

छैन ☐

४.१ यदि छ भने, त्यसबाट मासिक कति कमाई गर्नु हुन्छ ?

.....

५. मासिक खर्च कति गर्नुहुन्छ ?

.....

६. मासिक कति रुपैया बचाउनु हुन्छ ?

.....

७. बचाएको पैसा कहाँ जम्मा गर्नुहुन्छ ?

.....

८. तपाईंको कमाई घरमा पनि पठाउनुहुन्छ ?

पठाउछु ☐

पठाउदिन ☐

९. यो पेशामा शुरुमा लगानी कसरी गर्नु भयो ?

.....

१०. तपाईं आफ्नै घरमा वा भाडामा बस्नु हुन्छ ?

आफ्नै ☐

भाडामा ☐

१०.१. यदि भाडामा भए मासिक कति भाडा तिर्नुहुन्छ ?

.....

१०.२ कति वटा कोठा लिनु भएको छ ?

.....

१०.३ कोठामा कति जना बस्नु हुन्छ ?

.....

१०.४ कोठामा के के सुविधा छन् ?

.....

११. तपाईंको बालबच्चा विद्यालय जान्छन् ?

जान्छन् ☐

जादैनन् ☐

११.१ यदि जान्छन् भने

सरकारी ☐

निजी ☐

D. Organizational and Social Conditions of Street Barbers.

१. तपाईं कुनै प्रकारको सडक व्यवसायी संगठन सँग आवद्ध हुनुहुन्छ ?

छु ☐

छैन ☐

१.१ यदि भए त्यस संस्थाको नाम बताइदिनु हुन्छ की ?

.....

३. यो पेशामा लागेपछि तपाईंको सामाजिक प्रतिष्ठा कस्तो रहेको महशुस गर्नुहुन्छ ?

राम्रो ☐

ठिक ☐

नराम्रो ☐

५. तपाईंलाई पेशा कस्तो लाग्छ ?

.....

६. अरु सडकमा कपाल काट्ने सँग तपाईंको सम्बन्ध कस्तो छ ?

.....

७. कहिले काँहि भगडा, मनमुटाव हुदैन ?

हुन्छ ☐

हदैन ☐

E. Occupational Vulnerability

१. तपाईंलाई के लाग्छ यो पेशा सुरक्षित छ ?

छ ☐

छैन ☐

१.१. यदि छैन भने किन ?

.....

२. यो पेशा संचालन गर्दा कुनै समस्या आइपर्ने गरेका छन् ?

छ ☐

छैन ☐

२.१. यदि छ भने को वाट समस्या आइपर्ने गरेको छ ?

.....

२.२ के कस्ता समस्या आईपने गरेका छन ?

.....

३. देशको राजनीतिले यो पेशामा कुनै प्रभाव पारेको छ ?

छ ☐ छैन ☐

४. प्राकृतिक वातावरणले यो पेशामा कस्तो असर पारेको छ ?

.....

५. परिवारबाट यो पेशा सँचालन गर्न कुनै सहयोग पाउनु भएको छ ?

छ ☐ छैन ☐

७. कुन समयमा ग्राहकको बढि आउछन् ?

.....

८. ग्राहकबाट कुनै समस्या बेहोर्नु भएको छ ?

.....

११. यो पेशालाई निरन्तरता दिनुहुन्छ ?

.....

१२. अन्तमा तपाईंलाई यो पेशाको बारेमा केहि भन्नु छ ?

.....

सहयोगको लागि धन्यवाद

APPENDIX - II

Check list for In-depth interview

1. Causes to choose this occupation.
2. The working hour in a day.
3. The criteria for determining rate.
4. Information about resident and fooding in Kathmandu and room sharing.
5. Information about the location choice for this occupation
6. Daily and monthly earning.
7. Daily and monthly expenditure.
8. Monthly saving
9. Other work besides barbering.
10. Costumers' attitude to them.
11. Relationship among them.
12. Theirs' point of view to the barbering.
13. Support to home place.
14. Income fluctuation and its reasons.
15. Information about risk and seasonality.
16. Continuity of this occupation.
17. Migration history.

APPENDIX - III

Check list for key informant interview.

- 1) What are the main income generating instruments?
- 2) Is, there any competition to get working location?
- 3) Do the new comers easily share the others' work territory?
- 4) Is there any formal organization of the street barbers?
- 5) Did you get any economic support from any institution?
- 6) What type of customer regularly visits your shop?
- 7) Are the all places of city area are equal in terms of income generation capacity?
- 8) Is your occupation affected by the political situation?
- 9) What is the behavior of the pedestrians towards barbering in the footpath?