

**WOMEN'S EMPOWERMENT THROUGH STREET VENDORING:**

**A Case Study of Women from Kalanki Area, Kathmandu**

**A Thesis**

**Submitted to Tribhuvan University Central Department of  
Sociology In Partial Fulfillment for the Requirements of the  
Master Degree of Arts in Sociology**

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**April, 2016**

# CHAPTER-I

## INTRODUCTION

### 1.1 Background of the Study

Street vending is a common phenomenon in least developed countries. Both males and females can be seen involved in different activities of vending in the street of urban areas. It is the main source of income of many households in the slum sections of the urban. It is one of the multiple strategies adopted by the poor urban dwellers of developing countries so as to maintain and expand the base of their subsistence incomes, especially in the current surge of economic crisis. As a fast- growing informal sector enterprise, it is at a rising stage in urban areas of Nepal like Kathmandu (Shrestha, 2006).

The level of economic development of any countries is reflected by the nature, composition, direction and value of trade. Trade can take place in different forms like barter and monetized, national and international, regional and global, seasonal and permanent, wholesale and retail and so on. Among these different forms of trade, street vending as a trade is found in almost all parts of the world though size, degree and composition will be different (Pathak, 2010).

Generally, livelihood means the way of living of individuals and households. There are different options of livelihood. According to DFID (2001) livelihood strategies are the range and combination of activities and choices that are undertaken to achieve their livelihood goals or the way of using assets. It includes productive activities, investment strategies, reproductive choice and much more. Such choice mainly depends upon the human capital and natural capital. To some content, the choice is also shaped by the social norms and values. A livelihood is sustainable when it can cope with recover from stress and shocks and maintain or enhance its capabilities and assets both now and in the future.

In the context of Nepal people are involve in self employed work such as agriculture, wage labour, different types of carvings street vending of goods and services. Due to the rapid growth of population in the urban areas, many new types of livelihood options

are developed. So rural people migrate to the nearest urban centre to find alternative ways to sustain their livelihood. Due to the regular movement of the people as well as lack of the employment opportunities in urban areas, they have started to engage in the different informal economic activities which use open urban resource such as street, road sides and open areas or bus park of urban areas where pedestrians flow is high. All the people those engaged in different activities in those public areas are known as street vendors (Poudel, 2005)

The empowerment and autonomy of women and the improvement of women's social, economic and political status is essential for sustainable development in all areas of life. Participation of women in power and decision making is essential for raising the status of women in society. Despite recent efforts to increase the number of women in power and decision making, women's involvement remains marginal.

The skill of the reading and writing has been considered a major source of empowerment in the modern world and literacy as a force for empowering people has been discussed in various ways. The idea and the term empowerment emerges as a direct response to analyze social structures and social forms that perpetuate domination and powerlessness, and the corresponding urge to understand, identify, and describe processes through which individuals and communities create alternatives to domination. Thus empowerment is seen as a process that demands both personal and institutional change. It is a personal transformation out of silence and submission that is characterized by the development of an authentic voice. It is on social process of self assertion in one's world (Tinker, 2007).

Empowerment comes through mutual dialogue and shared work to improve the lives of particular individuals while at the same time trying to improve the lives of all individuals in a particular community. Thus individual empowerment is tied to community empowerment. More profoundly, empowerment is a new way of being with other people that can nourish emerging critical awareness, a new set of needs and desires in everyday experience.

This study focuses on women's role, status and position at household through small vending activities linking the concept of empowerment (a process that enables women

to meet both their practical as well as strategic needs). Mainly vegetable vending performed by women is focused as they are involved in marketing at the public sphere. The market linkage and interrelation with different institutions change state of mind, become independent and empowered, and increases the decision making power.

The study intends to analyze the economic aspect—profit, expenditure, investment and saving of women vegetable vendors, as it plays a crucial role in their empowerment. When income and aspiration level of women vendors begins to rise up, it enhances their purchasing and bargaining power. Consequently, it results into their empowerment as they can interact with others without any hesitation in the public spheres.

Empowerment of women is the women's capacity to participate as equal partners as men in all walks of life in the society. They are empowered when get the equal opportunity and access to control over material resources and social resources. In Nepalese society, the role of women is different form than developed countries. Nepalese society is male dominated society. There is social discrimination for women that can be observed directly as well as indirectly. Though they are playing their roles and responsibilities very sincerely as mother, daughter, sister, wives etc. they are not able to make their self-identity .It is much debated about the citizenship of children and women of property in the context of women in Nepal. The action of women is wide-spread not only in the form of gender but also witnessed among caste and ethnicity (Rappaport, 2008).

The present research focuses on the changing role, status, position of vending women mainly within household level. It attempts to measure women empowerment after involving in street vending. Vending is an informal sector of economy where women of even low education and low skills can easily manage their profession and improve their living condition. This dissertation basically focuses on how previously economically marginalized individuals and groups of people improve their capabilities (particularly their own self-definition and capacity to aspire) and assets, and turn themselves into agents of social change on their own behalf.

Empowerment refers to increasing the spiritual, political, social or economic strength of individuals and communities. It often involves the empowered developing confidence in

their own capacities. Empowerment is a social action process that promotes participation of people, organization, and communities in gaining control over their lives in community and larger society. With this perspective, empowerment is not characterized as achieving power to dominate others, but rather power to act with others to effect change (Wallerstein and Bernstein, 1988).

Though empowerment is integrated with many factors, it equally depends on location, time and place as well. Both social transformation and personal liberation is essential to be empowered. It is a gradual process and relatively depends on individual effort and social structure. Regarding empowerment of women involved in vegetable vending maintain new modes of relationship which is different from households.

## **1.2 Statement of the Problem**

Most street vending enterprises are operated by a single, usually female or a couple, with no employees. They entail considerable unpaid family labor. Basically, women constitute a large number of street vendors. The inability to find viable and more lucrative economic activities drives poor women into the search of informal ones. As almost all the societies of the world are patriarchal one, women vendors have to confront the diversity of constraints socially and economically. They often encounter extreme difficulties through institutionalized gender inequality. But they are highly creative entrepreneur and adept of managing saving and assuring that earnings go directly to meet family needs.

In the context of Nepal, women constitute over half (50.05 percent) of the total population with more than 75 percent of women engaged in agricultural activities (Ministry of Agriculture 2014). Most of the agricultural production activities are carried out by women farmers, while the decision making and the direct economic activities in planting, threshing, winnowing, grinding and household works of collecting firewood, food production, processing forage, fuel and water supply for their household management etc are done by males.

Primarily, availability of abundant amount of products (selling goods) round the year is essential to sustain the business. Storage facility of this goods helps the vendors to keep

the surplus product safe and reduce losses. Social security for the business also enables the women to start the new business. Feeling of security in market place is paramount. When they start to earn for family they get supports from the male members too. They develop a kind of knowledge about market when they come into contact with different individuals and structures. She gets market information properly, and hence can carry out the market efficiency. The street vending thus plays a vital role in fulfilling the needs of the people and providing employment to some people. Yet, they are still the neglected section of our society. Apart from the occasional writing in daily news paper, road side shops have not been studied in any form or from any level. Rules and regulation are not made to pertain to its development and improvement. As such, there are a lot of disturbances and confusion created by the local administration's intervention on their business. This problem applies both to the shopkeepers and pedestrians. Anyway, these shops are the dominating scene in the heart of Kathmandu city (Pathak, 2010).

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In Kathmandu valley, vending shops have been randomly growing day by day in different localities and selling a variety of items. Though the municipality attempts to check the vendors but there is rapid increase of vendors basically women. So, exploring role of family members in empowering women and to describe socioeconomic background is the major problem of this research. This research deals with why more and more women are involved in this task? For economic betterment or are there any other reasons? Some queries arise behind the women situation in the study area which are as follows:

- ) What are the pulling and pushing factors that encourage women vendors in vegetable selling?
- ) How do women increase their capacity from small trade and change their role within the household along with their income earning capacity?
- ) Does the household play any role in women's empowerment?

- ) How do the social and economic factors determine women's decision making process within the household?

### **1.3 Objective of the Study**

The main objective of the study is to find out empowerment level of women vendors involved in vegetable selling at Kalanki area. The specific objectives of the study are:

- i. To examine the role of family to empower women.
- ii. To identify the economic contribution of women vendors in their family.
- iii. To examine social and economic factors that play role in influencing women to be empowered.

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

The rapid migration flow and population growth in Kathmandu has led to heavy reliance on the informal sectors economically. Urban poverty is very visible in most households. The financial pressure on the urban poor results in search for alternative livelihood strategies, when households face the serious deterioration in their economic situation. Generally women involve in vending for extra economic resources to reduce their household burden. Street vending is widely admired among government planners in Asia (Sauza, 2013). However government of Nepal does not have well designed strategies for living and survival of the urban poor. In this context, this study depicts how vending women involved in vegetable selling contribute to economic upliftment of their household and also strengthen their capacity and knowledge while dealing vending activities with different agencies. The study is also aimed at fulfilling a dearth in micro-level research of the economic activities practiced in family. This information provides a realistic basis for policy makers and planners about the economic situation of one group of workers within the urban economy vegetable selling women vendors.

## **CHAPTER-II**

### **LITERATURE REVIEW**

To conduct the study, existing and related references were cited and analyzed through the review of literature. The reviews help to make the research qualitative and to identify the genuine problems. Related reviews about women status, empowerment level and involvement of women in informal sectors like vending are reviewed.

#### **2.1 Theoretical Review**

Empowerment has been defined as ‘the process by which the powerless gain greater control over the circumstances of their lives. It includes both control over resources (physical, human, intellectual, financial) and over ideology (beliefs, values, and attitudes). It means not only greater extrinsic control, but also a growing intrinsic capability greater self-confidence, and an inner transformation of one’s consciousness that enables one to overcome external barriers to accessing resources or changing traditional ideology (Batliwali, 1994).

The idea and the term empowerment emerges as a direct response to analyze social structures and social forms that perpetuate domination and powerlessness, and the corresponding urge to understand, identify, and describe processes through which individuals and communities create alternatives to domination. Thus empowerment is seen as a process that demands both personal and institutional change. It is a personal transformation out of silence and submission that is characterized by the development of an authentic voice. It is on social process of self assertion in one’s world (Tinker, 2007). The empowerment is a process that enables women to meet both their practical as well as strategic needs. Gap in the unequal distribution of income is one of the gaps between men and women in Nepali society since long. Supported by the patriarchal system, men have always got upper hand in the economic sources of households. Women and their inequalities were out of public talk before 1980s –let aside their empowerment. Women's empowerment relatively depends on different social structures. The position, role and status of women help to understand the structure of women. Some of the research



conducted on women is reviewed. Different approaches such as women welfare, antipoverty and efficiency that were assumed to help women to empower their socio-economic status came in the globe in 1970s and 1980s, which became affective only after the 1980s. Then onward, women have been seen as active participants in development. The equality and empowerment approach indicate that women are also the main contribution to any economy rural or urban. The draft country paper for the fourth conference on women in Beijing 1995 had proposed quantitative indicators for evaluating the women's empowerment and the critical area of concern (UNDP, 2000).

Empowerment (autonomy) has been variously defined as 'The ability to obtain information and use it is the basis for making decision about one's private concerns and those of one's intimates'; and 'the degree of women's access to, and control over material resources (including food, income, land and other forms of wealth) and to social resources (knowledge, power and prestige) within the family, in the community, and in the society at large (Dixon, 1978).

Economic empowerment is defined as 'economic change\ material gain plus increased bargaining power and\ or structural change which enables women to secure economic gains on an on gaining and sustained basis' (Tinker, 2007).

Definition of women's empowerment and autonomy appear thus to coverage as for as the end is concerned: gaining control over their own lives vis-à-vis family, community, society and markets. Empowerment, however, is a more dynamic term, encompassing both process and the result of that process. What is also emphasized in the centrality Of empowerments as a collective or group process as well as an individual one (Batliwali, 1994).

Women empowerment refers to the ability of women to transform economic and social development when empowered to fully participate in the decisions that affect their lives through leadership training, coaching, consulting, and the provision of enabling tools for women lead within their communities, regions and countries (Batliwali, 1994).

Women's empowerment is the centerpiece of overall empowerment process, worldwide women are the most disadvantaged and excluded group of population. Women, by and large, are the first victim of social, economic, political, legal and cultural barriers. And women's empowerment is the process of mainstreaming women in all spheres of social, economic, political, legal and cultural activities. Women empowerment can be defined as building capabilities of women enriched by political, economic, social, legal and cultural power so that they utilize their potentiality for optimum well-being (Pokhrel, 2009).

Empowerment of women is the women's capacity to participate as equal partners as men in all walks of life in the society. They are empowered when get the equal opportunity and access to control over material resources and social resources. In Nepalese society, the role of women is different form than developed countries. Nepalese society is male dominated society. There is social discrimination for women that can be observed directly as well as indirectly. Though they are playing their roles and responsibilities very sincerely as mother, daughter, sister, wives etc. they are not able to make their self-identity .It is much debated about the citizenship of children and women of property in the context of women in Nepal. The action of women is wide-spread not only in the form of gender but also witnessed among caste and ethnicity.

## **2.2 Review of Previous Studies**

Shrestha (1994) argues that subordination and discrimination of women begins in the womb and continues to the tomb. She sees the discrimination of women everywhere i.e. from home to school, from work place to the media and from administration to even in the constitution of Nepal in respect of citizenship right, inheritance right, property right etc. She strongly advocates for the empowerment of social women outside home.

Sainju (1999) argues that the ongoing globalization does not help poverty, nor does it improve the status of women. In fact, the experience of a decade has proven that unless concrete measures are taken the globalization process cannot erase the economic gap between the rich and the poor rather accelerates it. And comparatively, women can be the worse victims in their work. Their contribution can be marginalized and they would be the victims of privatization and market system.

Thapa (1999) views that women are forced to concentrate only in small scale industries and low paid jobs. She critiques that though the ninth five year plan targeted to provide employment opportunities to one hundred thousand people, it was silent in terms of gender equality while providing these opportunities.

Most street vending is operated by single, usually female, vendor or a couple with no employees but it entails considerable unpaid family labor. In 1978, Iren Tinker, a feminist pioneer in the field of international development who founded the Equity Policy Center (EPOC) in Washington D.C. addressed to international development circles through her book, *Street Foods: Urban Food and Development in Developing Countries* (Tinker 2007). Tinker shows how cultural attitudes affect that foods are sold and eaten, by whom and when. She also refers to development theory and practice in relation to the economics of street food, including nutritional safety aspects. And the implications for research, planning and policy shows significant economic, cultural and nutritional benefit of street foods, that have helped to change the policies and practices of municipal and the national governments and the Food and Agriculture Organizations (Sauza, 2013). Likewise in 1995, the International Alliance of Street Vendors was founded by a group of activists from 11 countries to promote and protect the rights of street vendors. Its focal points of action is the 1995 Bellagio International Declaration which sets forth a plan to create national policies and calls for action at four levels namely by individuals, traders association, city government and international organization, including the United Nation, International Labor Organization (ILO), and World Bank. A long term objectives of the Alliance is to build a case and mobilize support for international strategy such as ILO convention on the rights and needs of street vendors. Many of the international students show that the street entrepreneurial activities use local resources and markets that provide vendors with satisfactory earning and costumers' access to affordable goods. On the other hand, the problems and constraints faced by the vendors include harassment by local officials; lack of secured place for selling; contamination from unsanitary practices; lack of credit recognition and legal status; complex or non-existent licensing systems and aggravated traffic congestion (Sauza, 2013).

Bennett (2007) believes that empowerment is the enhancement of assets and capabilities of diverse individuals and groups to function and to engage influence and hold accountable the institutions that affect them. It is a process which changes from below in the internal self perception and sense of marginalization groups and their assets capabilities and voice.

Rappaport (2008) opines that empowerment makes a movement away from a paternalistic notion of 'helping as a way of addressing individuals' needs and deficiencies to a notion of change that focuses on assuring individuals and communities of their rights and responsibilities. It moves from imagery and symbolism that relies on other to solve our problems to the fostering of belief in our capacities to help ourselves and others.

Empowerment comes through mutual dialogue and shared work to improve the lives of particular individuals while at the same time trying to improve the lives of all individuals in a particular community. Thus individual empowerment is tied to community empowerment. More profoundly, empowerment is a new way of being with other people that can nourish emerging critical awareness, a new set of needs and desires in everyday experience.

The empowerment approach, according to Moser (2010) acknowledges the importance for women of increasing their power; seeks to identify their powerlessness through male domination; and more in terms of the capacity of women to increase their own self reliance and internal strength. This ideas show that empowerment facilitates individuals to develop rights to make choice in life and to influence the direction of change through the ability to gain control over crucial material and non-material resources.

Though empowerment is integrated with many factors, it equally depends on location, time and place as well. Both social transformation and personal liberation is essential to be empowered. It is a gradual process and relatively depends on individual effort and social structure. Regarding empowerment of women involved in vegetable vending maintain new modes of relationship which is different from households.

Pathak (2010) focused on women's participation in production activities. Marketing activities however are done mostly by men. Marketing is such activity of farming, which converts the production efforts into cash. Women especially in Asian countries are suffering from overburden of household and fieldwork. Women are confined to their domestic and subsistence activities which include variety of heavy duties such as fetching water, collecting firewood, working in the field and general labor in addition to the clearing and repairing the house, cooking and working in the home and family members.

The skill of the reading and writing has been considered a major source of empowerment in the modern world and literacy as a force for empowering people has been discussed in various ways. The idea and the term empowerment emerges as a direct response to analyze social structures and social forms that perpetuate domination and powerlessness, and the corresponding urge to understand, identify, and describe processes through which individuals and communities create alternatives to domination. Thus empowerment is seen as a process that demands both personal and institutional change. It is a personal transformation out of silence and submission that is characterized by the development of an authentic voice. It is on social process of self assertion in one's world (Tinker, 2007).

### **2.3 Informality and Gender**

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Likewise, Moser (2010) believes that the informal sector is a larger than the formal sector and its continued expansion highlights the facts that cities of non-western nations have not developed as replicas of western industrial cities. In many countries women tend to be disproportionately represented in the informal sector as a result of educational, financial and ideological constraints.

The importance of women contribution is not only in the family level but also in the community and national levels. More and more women are becoming wage earners for variety of reasons (personal, vocational, the desire for self fulfillment or economic independence the need to improve the family income or to support the household and so on). However owing to lack of sufficient information, sound guidance and adequate vocational training, they are frequently channeled into unskilled labour.

Employment or work is not commensurated with their skill for which they are poor paid. Likewise, the legal, social and economic status of women in Nepal is inferior to that of the men. Women often are depriving of opportunities and equal rights due to the literacy and social as well as cultural norms. The rural family thinks that the education of girl child is financial waste rather than an investment. Women have always been given a secondary position to that of man in our patriarchal society. She is seen as good housekeeper, a good daughter, good wife and good mother. This shows that women have

very limited role to perform in the traditional society. However, in the urban areas, women have to perform dual roles ie to take care of the whole household activities and to work outside the house or extra income to support the family (Thapa, 2003).

In the context of Nepal, vending practice is increasing day by day but government of Nepal has not well recognized it as large or medium or small scale enterprise. Agricultural products generally packed into *doko* (conical bamboo basket) with or without cushion. Wrapping of fruits with news paper, tissue paper, dried grasses/straw, polythene sheets are used by producers and traders both. There is no careful uploading of products in the farm as well as downloading in the selling place.

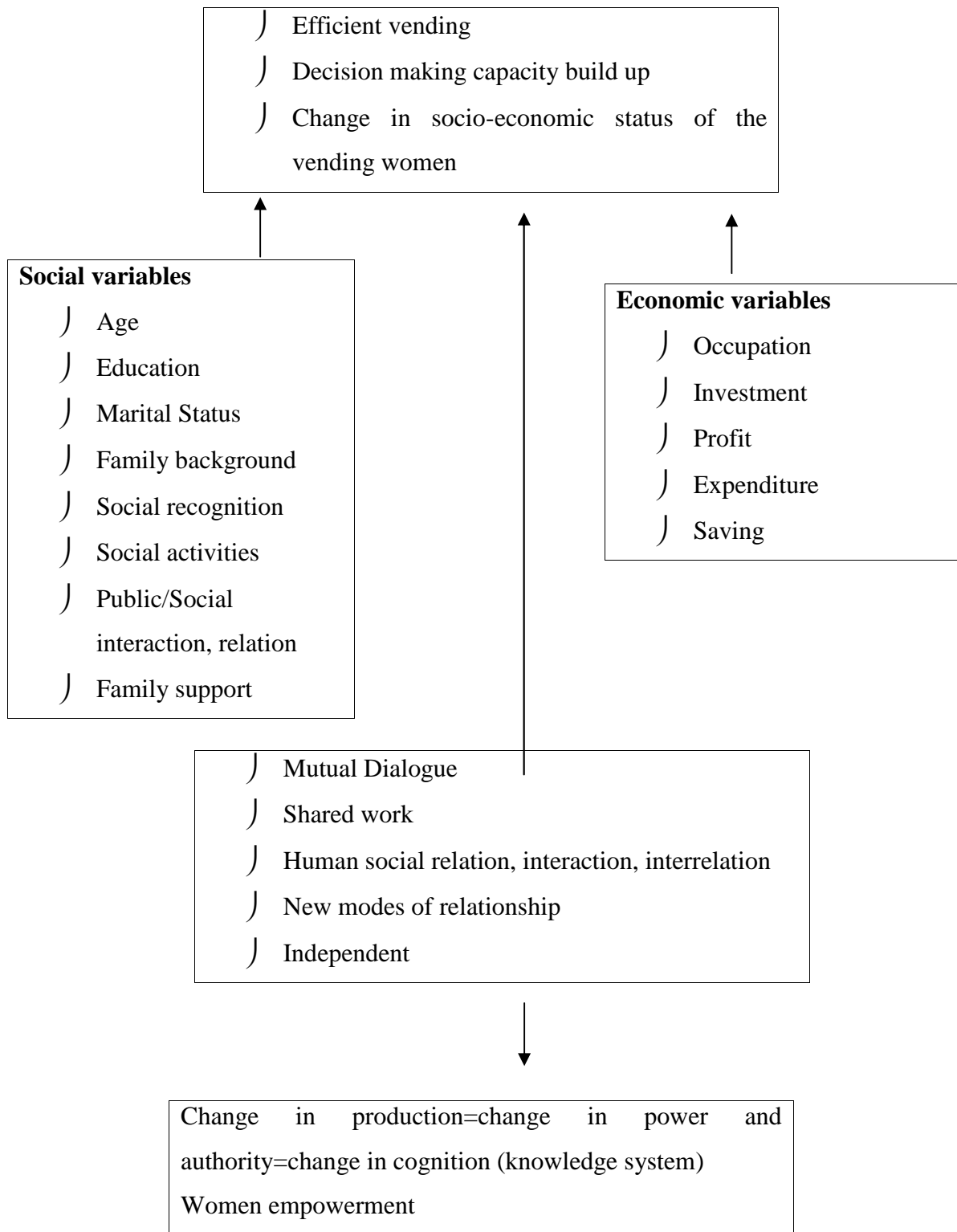
In context of Nepal, women were not involved in entrepreneurial activities up to the 1970s. The changes in socio-cultural values along with change in production, women got enabled for risk taking business including administration function and decision making, yet they are kept structurally confined to the domestic activities. The increasing number of landlessness, the inability of the large scale sector for seeking job and family indifference in career expectations have not helped women to create additional earning in least development countries. The new thinking of women's development since 1970s is apparently more progressive as it advocates economic involvement of women.

### **3.4 Conceptual Framework**

The researcher intends to analyze and explore the factors that play dependent role on vending women when they prepare psychologically to conduct vending, where they come out of private sphere. The change in the family role, family status and duties of an individual also are some aspects that empower vending women to sustain their lives in the urban context. It is shown in the following diagram.

From the literature figure, it is clear that the evolution of empowerment level within an individual is interdependent and interconnected with different social factors. In this study, the level of empowerment is not only measured on the basis of modern educational economic basis but contrarily on the basis of the development of knowledge of an individual from informal but practical social interaction and relationship. Vending profession has created a platform for the urban poor women, where they can earn and

learn through the practical effort. They develop new mode of relationship and realize their internal potentiality.





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Hence, there are some literatures related to empowerment and women's involvement in informal sector. They mainly reveal that women are always subjugated in terms of income generating activities in the family along with social, cultural and decision making activities. They are involved only in supportive role to men in their family that are economically unrecognized and hence unproductive. This study focuses on women's role, status and position at household through small vending activities linking the concept of empowerment (a process that enables women to meet both their practical as well as strategic needs). Mainly vegetable vending performed by women is focused as they are involved in marketing at the public sphere. The market linkage and interrelation with different institutions change state of mind, become independent and empowered, and increases the decision making power.

## **CHAPTER-III**

### **RESEARCH METHODOLOGY**

#### **3.1 Rational of the Study Area**

The reason of selecting Kalanki area to accomplish this research is that it has been growing as the dominant residential area in Kathmandu valley, where a great number of people buy fruits, vegetables and other agricultural commodities. Besides, vegetable vending practice as retailers is an opportunity for women to involve in market sector there. Women from different society, age, sex, status are involved in the street vending practice there. And the researcher finds it accessible to collect data by frequently visiting the respondents living nearby vending location.

#### **3.2 Research Design**

The major parameters to measure empowerment level of women street vendors are social, cultural and economic aspects that deal with family background, age and marital status, household perception, household responsibilities, earning and expenditure, perception on women and their role and status within household level. To explore these issues, descriptive design is useful to identify the problems and solution, planning and decision making process. Though street women are made unit of study in this research but the major focuses is given on the role, position, status of women after and before their involvement in street vending and economic contribution in the household.

#### **3.3 Nature and Sources of Data**

The research has been accomplished quantitative as well as qualitative nature of data. Primary and secondary sources of data were used in the study. Primary data was collected from sampled street vendors whereas library and different published research reports for that of secondary data source.

### **3.4 Sample Size and Sampling Procedure**

The women street vendors (60 women vendors) involved in vegetable marketing in Kalanki are considered as the samples of the study. Accidental sampling method was adopted to select women vendors keeping it in mind that any women vendor selling vegetables could be a sample for the study. The sampled vendors were made unit of the study. The purposive sampling method is used to select the sample area and sample population.

### **3.5 Data Collection Technique**

A structured and semi-structured questionnaire set was used at the most convenient time of each respondent. The following tools were used for data collection:

#### **i. Interview Schedule**

A pretested interview schedule sets were used to collect data from street vendors. The questionnaires set of 60 was developed.

#### **ii. Case Study**

Specific case studies with specificities like personal attitude, perception and strength of vending women of the street vendors are included. The case studies are used to support the facts in the analysis and interpretation of data where necessary.

#### **iii. Key Informants Interviews**

The key informants of the interviews were the Vending Management Committee (*Nepal Khudra Bazaar Samiti*), local youth club and Municipality bureaucrats. The technique is used for cross checking the collected data and to understand the scenario of this information. The semi structured set was used as the informant's interview.

#### **iv. Observation**

The researcher also collected some useful data about vending women empowerment through observation of their activities, dealing with costumers and management of their vending and family. This technique provides the data that were unable to grasp through

questionnaire was observed. The researcher observed about a dozen of vendors for one week during the time of vegetables selling. Similarly, six households who are living at Kalanki area were observed.

### **3.6 Limitation of the Study**

The study has taken only 60 women respondents involved in vegetable selling through the purposive sampling method. The data are extracted from the ward number 14 of Kalanki area so the finding cannot be generalized. Similarly, the study is focused more on households (micro institution) level to measure the empowerment level of street vending women. The study is done for the partial fulfillment of Master's Degree in sociology.

## **CHAPTER-IV**

### **EMPOWERMENT LEVEL OF STREET FOOD VENDORS**

#### **4.1 Social Status of Women Vendors**

The data of social aspects are related to the home origin of vendors, marital status, family structure, age distribution of women vendors, literacy and education status, child education, involvement of women vendors in social activities, decision making role in the family, motivating factors to involve in this vending, co-operation by family members for promoting the business and problems in it. These aspects are analyzed in following sub-headings.

##### **4.1.1 Origin Place of Migrated Women Vendors**

Women vendors are involved in this business from different districts of Nepal. They have shifted to Kathmandu in hope of better opportunities. They found vending as the most suitable option of opportunities which could undoubtedly reduce the economic problems of their families. The sample respondents were found migrated from their rural agrarian social structure to larger commercial urban structure where they needed to learn many things to adjust and incorporate in urban life. The following table shows the home district of the sampled women vendors.

**Table 4.1: Respondents by Place of Origin**

Home District	No. of Vendors	Percentage
Bhaktapur	4	6.66
Dhading	5	8.33
Dolakha	5	8.33
Kathmandu	7	11.66
Kavre	5	8.33
Makawanpur	4	6.66
Nuwakot	3	5.0
Okhaldhunga	7	11.66
Palpa	4	6.66
Ramechhap	3	5.00
Sarlahi	3	5.00
Sindhupalchowk	5	8.33
Sindhuli	5	8.33
Total	60	100.00

Source: Field Survey, 2016

The table 4.1 shows that most of the people conducting vendoring business are from surrounding districts of Kathmandu valley like Nuwakot, Kavre, Bhaktapur, Makawanpur, Sindhupalchowk, Dhading. The total percentage of vendors of these districts consists of 43.33 percent. The table indicates that most of the vendors are from the urban-rural linkage of the districts mentioned just above.

The number of far districts like Okhaldhunga, Palpa, Sindhuli, Sarlahi is less. These women and their family migrated to Kathmandu for labor work. Slowly and gradually they got involved in this vendoring business.

#### **4.1.2 Previous Occupation and Place**

Before starting the business in Kalanki, majority of women traders (53.33%) were involved in farming which was no more than their normal subsistence. 23.33 percent women vendors came from trade of one or the other kind in other places; 20 percent were just housewives; and 3.33 percent were from other different fields. After they started vendoring, they found it easier profession in comparison to farming or else. It provides cash or income in hand which helps to make women independent from their husbands. Out of 23.33 percent already trade women, 16.67 percent came from agriculture marketing business inside the Kathmandu valley whereas only 6.66 percent came from outside the valley. All of them have now been making more profits here than elsewhere.

The mobility of the respondents and their strategy to adjust in a newer socio-cultural environment also helps them to extract available income generating resources for family substance. The following table represents previous occupation of sample traders.

**Table 4.2: Respondents by the Previous Occupation and Place**

Occupation	No. of Respondents	Percent
Trade (small)	14	23.33
Farming	32	53.33
Housewife	12	20.00
Service	2	3.33
Total	60	100.00
Previous Trade Place	No. of Respondents	Percent
Inside the Kathmandu valley	10	16.67
Outside the Kathmandu valley	4	6.66
No. in trade	46	76.67
Total	60	100.00

Source: Field Survey, 2016

#### **4.1.3 Age and Marital Status of Women Vendors**

The study intends to analyze the age and marital status of sampled women vendors. Age is very crucial in socio-economic analysis especially women vendors' assessment in vegetable vending. On the other hand, marriage is also a very important factor that determines life style, position, status of women in the context of patriarchal ideology.

Age and marriage are two key concepts that play a vital role in women's empowerment. In our culture, women have to rely on husband's income. When the husband's income

cannot fulfill the basic needs of the family in the urban context, wife also has to involve income generating activities as well. Similarly, when the woman is at the adult age, her family size increases which demands more income, and she has to look for the income source. The family ideology beliefs and perception on women also equally plays crucial role to involve women's mobility in different activities. Mainly in urban poor family, where males alone cannot manage the family expenditure, as a result, women are also compelled to come outside the household chores to earn for their family. The following table shows the age and marital status of women vendors.

**Table 4.3: Respondent by Marital Status and Age of the Women Vendors**

**Age of the Women Vendors**

<b>Age Group</b>	<b>Number</b>	<b>Percentage</b>
15-25	9	15
25-45	15	25
45 above	36	60
<b>Marital Status</b>	<b>Number</b>	<b>Percentage</b>
Single/unmarried	12	20
Married	48	80
Total	60	100

Source: Field Survey, 2016

The table 4.3 shows that many of the vendors are married (80%) and the age group above 45 is active in vending business. Likewise, this task is less appropriated by young age group and unmarried and single women.

**4.1.4 Literacy Status of Women Vendors**

Literacy is the key indicator for reforming society and upgrading its economic and social status. It enhances the ability and capability of human being to judge for right and wrong. It also plays a vital role in decision making process in the society. Though vending women have not got formal education which could play a crucial role to increase their knowledge for better performance, they develop their own skill through the concrete

aiding and subtraction methods and enhance their knowledge from public interaction with the people of different strata. The following table shows the literary status of the respondents.

**Table 4.4: Respondents by Literary Status of the Women vendors**

Literacy Status	No. of Respondents	Percentage
Illiterate	36	60
Literate	24	40
Total	60	100

Source: Field Survey, 2016

The above table 4.4 shows that a large number of vendors are illiterate (60%) but they are practical and sensitive in their business. They develop cognitive knowledge to calculate the income and expenditure based on local context whereas 40 percent vendors are literate who can read and write and keep the records of their incomes and expenditure. There is no doubt literacy is the main variable that help women cope with different obstacles and constraints. But the study finds women's interrelationship during business hour also equally developing practical knowledge.

#### **4.1.5 Household Responsibility**

The roots of discrimination against women can often be traced to home and systematic evidence of anti female bias can be seen in many standard family practices. Family is a primary institution where each member realizes their potentiality by support and encouragement provided by other members. Family plays a vital role in an individual's life. Households often act as a tool of powerful institutions. Households only realize the economic contribution when women contribute to household economy. In other words, household area is the major force in determining the extent to which women of a particular society become integrated in the process of development. It is basically in households that women's gender based identities are constructed according to prevailing ideologies regarding division of labor and of social relation between men and women. In every society, there are several patterns of such ideologies and therefore of gender roles. Making home and maintaining its area is exclusively women's responsibility. The



following table shows the condition of child care, cooking, cleaning and other household chores in their family.

**Table 4.5: Household Responsibility of Women Vendors**

Status	No.	Percentage
Herself	38	63.33
Husband	38	18.33
Mother-in-law	5	8.67
Collectively	7	11.67
Total	60	100

Source: Field Survey, 2016

The above table 4.5 shows that many of the respondents (63.33%) perform dual role i.e. conducting domestic works as well as involve in vending business to earn household economy. These vendors are fully convinced with the business that they earn from vending to maintain their livelihood. They are supported by their family members to buy goods early in the morning and are managing the market surplus.

#### **4.1.6 Occupational of the Respondent's Household Head**

The occupation as well as earning of household head determines the means of livelihood pattern. They also play vital role whether to involve in vending or not. The following table shows the profession of household head.

**Table 4.6: Occupation of Household Head of Women Vendors**

Occupation	No. of respondents	Percent
Driver	21	35
Private office (Helper)	9	15
Retired from job	6	10
Labor (wage)	15	25
Vendors (street)	9	15
Total	60	100

Source: Field Survey, 2016

The above table 4.6 shows that majority of household heads of sample vendors (35%) are engaged in driving. Likewise, 25 percent of the vendor household head (husband) are involved in wage labor. 15 percent of the household heads are engaged in different position from peon, guard as well as helper in private office. They assist to promote vending business directly. Likewise, some respondents whose husbands are engaged as employees in different organizations are also assisting marketing business. For the sake of extra income generating, husband's occupation is very much important. Likewise, unmarried and single vendors getting support from their parents and kin group. It shows that the inspiration, guidance and help of women vendors is equally important to make involvement in vending as well as other income generating activities.

#### **4.1.7 Support from Family and the types of Support**

Street vending requires cooperation from their family members. Majority of the women traders; (56.67 percent) of the respondents getting support in household works and minority of them have been getting financial support for the business. The family members are persuaded with the benefit of this marketing business and supported in financial aspects. They realize that small amount of financial investment can have good economic return. That is why, there are the cases of financial support from family members for promotion of this business.

**Table 4.7: Familial Cooperation in Buying /Selling the Agricultural Goods (Vegetables)**

Person Helping	No. of Respondents	Percent
Husband/father	34	56.67
Other family members	18	30.00
Getting no help	8	13.33
Total	60	100.0

Source: Field Survey, 2016

The above table 4.7 shows that 56.67 percent of the vending women get support from their husbands and fathers. They help in buying vegetables from the vegetable markets or producers and carrying to the place where the vendors sell. Likewise, 30 percent of the vendors get support from other family members. On the other side, 13.33 percent vendors didn't get any support. It shows that the vendors who get support from the family are psychologically more satisfied than those who do not. The unsupported vendors even feel humiliated and lonely. The family cohesion, support and interdependency are also key factors to empower the vending women.

The following case study indicates the importance of family support.

#### **Vending has made me independant**

*Maili Devi Tamang 38 was born in Chisapani VDC of Dhading district. She was a shy girl in her childhood. She used to hesitate talking with new people and could not express her inner feelings. As from a poor family, she could not complete even primary schooling—dropped from school at class three. Instead, she was compelled to conduct household work and agricultural work for family subsistence.*

*At the age of 18, she fell in love with a youth from her village and eloped to Kathmandu with him so as to be safe from her family and neighbor. She came to know that life in Kathmandu was not as easy as she imagined earlier. She gave birth to two girls. She felt it difficult to nurture these babies. The scarcity of money caused family quarrel. Her husband began to torture her. She became a victim of domestic violence. The situation became worse day by day. Finding no peace in the house, she decided to separate from her husband. She took shelter in her sister's home at Kalanki. Her sister inspired her to do some work of her own so that she can become independent. She thought of vending vegetables to fight with economic problem. She started it and has been continuing it for 14 years. In the beginning her sister also helped her. Slowly and gradually, she earned some money which helped to rear and educate her two daughters. In course of time, she*

*came into contact with a costumer who was unmarried and lived near her residence. This kind hearted man accepted her both daughters and herself as his family. Now she has a baby boy from the new husband and all of them are living happily. Maili is satisfied with her income, family relation and education of her kids. Maili says that the vegetable vendoring is a good opportunity for poor women who can subsist on micro finance investment.*

#### **4.1.8 Problems Tackled by Women Vendors**

Street vendoring women are able to face their practical problems related to poverty, water, health and so on. But, they have to face different problems at vendoring places as well as at their households. The study reveals that 36.67 percent of the respondents have to face the problems in vendoring just being a woman. They often face unnecessary bargaining from costumers. That sometimes causes them headache. But paradoxically, it empowers them with debating and resisting power in the family as well as public interaction. There is another major problem for some of them at the time of purchasing fresh vegetables with farmers or middle men or from bazaar early in the morning because they have to leave their babies alone at home. Similarly, women vendors have to manage their private life (household chores) and informal market (vendoring). The status regarding the problems faced by woman traders is presented in the following table.

**Table 4.8: Problem Tackled by Woman Respondents**

Status of being women	No. of Respondents	Percent
Yes	22	36.67
No	38	63.33
Total	60	100.0

Source: Field Survey, 2016

#### **Vegetable Selling has given me the New Life**

*Mithu Danuwar is a vegetable vendor in Kalanki, Nayabasti. She sells green vegetables in a basket. Sometimes, she does it on the pedestrian. She started vendoring when she*

*came here from Dolkha where she was involved in farming. She finds vendoring easier than farming though she sees permanency in farming. After she had two sons, her husband married a second wife and now all of them live together. She feels comfortable at vendoring when her husband supports her. She finds vendoring an appropriate profession for her to face economic challenges. She is not worried at all even if her husband leaves her. She feels independent. She is enthusiastic and hopeful in her coming days to make better profits. When the researcher asked about her her husband's second marriage, she seemed fatalistic and said "it was my fortune". She found her life happy in the beginning days of her marriage because her husband was positive to her. He took her to Darjiling of India where he had a job. Finding it difficult to earn money there they came back to their village in Dolkha. Her husband again went to Punjab in search of job. In course of time, she found behavioral change in her husband as neither did he phone nor wrote to her. She got information that he married a girl from Punjab. Then with her two sons, she left for Kathmandu in search of bread. With the help of a woman from her village, she started selling vegetables in Kalanki, which soon flourished well. She joined her sons in a private English medium school. Also she has deposited 3 lakhs rupees in a financial bank. Last year husband came to her along with his second wife. He works as a tempo driver and supports her at his spare time. The second wife helps in doing household chores. Maili feels she has taught good lessons to her husband. She is independent and confident now. She is thinking of continuing this profession, which has given her a life, for some years.*

#### **4.2 Economic Status of the Woman Vendors**

Economic factor is the driving force for human life as well as for society. The vegetable vendors manage to make a living out of selling vegetable. But these petty traders also go beyond the sphere of subsistence economic production. Poor families in urban area survive on the income of all members. The study intends to analyze the economic aspect—profit, expenditure, investment and saving of women vegetable vendors, as it plays a crucial role in their empowerment. When income and aspiration level of women vendors begins to rise up, it enhances their purchasing and bargaining power.

Consequently, it results into their empowerment as they can interact with others without any hesitation in the public spheres.

#### **4.2.1 Control over the Income**

In one way or the other, economy is the important variable that plays crucial role in individual life. Control over income and saving amount is very essential aspects in each family. The study intends to assess and analyze the control over the income and saving amount that is earned from street vending. It also indicates that if women are involved in income generating activities, they can claim their right over the income to control and its utilization. It reveals that women empowerment has been improved because of the economic access. The following table denotes the control over the income in family.

**Table 4.9: Controlling over the Income Achieved from Street Vending**

Person	No. of Respondents	Percent
Myself	41	66.66
Husband	12	20.00
Mother/Father in Law	5	8.33
Other (brother, maternal uncle)	3	5.00
Total	60	100.0

Source: Field Survey, 2016

The table 4.9 shows the majority of the women vendors (66.67%) have controlled over income from the business. The earning control over by their husband of 20 % and that of by mother/father in law is 8.33 % and other (brother and maternal uncle) are 5%.

#### **4.2.2 Investment on Vegetable Vending**

Investment is the essential requirement to start any business specifically marketing one. Women vendors started business through investment of small amount of money or through the goods taken in credit. Some of them had their small amount and some borrowed from their relatives or friends. Some others convinced the farmers or whole

sellers that they will pay them after selling the goods. The mode of payment was installment basis. The research reveals that about 60 percent of the women vendors invested from Rs 300 to 1000 initially; 16.67 percent up to Rs 300, and 23.33 percent convinced the farmers or other.

**Table 4.10: Investment on Vegetable Vending**

Investment in Rs.	No. of Respondents	Percentage
No cash	14	23.33
Up to 100-300	10	16.67
300-1000	36	60.00
Total	60	100.00

Source: Field Survey, 2016

The following case study illustrates why women started vending and how they invested.

**Vending is My Compulsion**

*Lakshyamaya Shrestha, 50 by age, sells vegetables at the pedestrian of Kalanki area. She says vending is her compulsion rather than will. When the researcher approached her about vending activities and past life, at first she refused to respond but slowly she expressed herself.*

*She said she was born in a poor family by Bhadaure Village of Rammehhap district. Her childhood was painful due to poverty and large family. She remembered the day when one of her relatives convinced her parents to take her away to Kathmandu in search of a job. They were convinced thinking she would support the family in their economic crisis, they let him take her away. But the man took her in a strange family at Thankot of Kathmandu where he left her as married girl to a boy. She was at the age of fourteen. After marriage, the days of sorrow and pain started. She was treated cruelly by her mother in law and husband. She was like a servant working for domestic tasks. Her mother in law died after a couple of years. After that too, she didn't find any behavioral change in her husband. He was drunkard and vagabond. Before she was 20 she had already three children. Her husband sold all the parental property in drinking, gambling and even running after other women. The economic condition of the family got worse day*

*by day. Frustrated, she decided to do something of her own. She moved to Kathmandu Kalankichowk with her three children and started to sell ground peanuts by Rs 250 money borrowed with a friend. Slowly and gradually she increased her seed money. Her children worked as a domestic child labor. Her drunkard husband was like an albatross to her. Anyway she started to earn little money day by day.*

*Now she has hired a room of Rs. 600 in Kalanki area. She sells green vegetables, potato as well as fruit. With the surplus money, she has managed the house with her three children and the drunkard husband. Her bargaining power and resisting voice has increased. She now even complains about the unmanaged rubbish, drainage, road, traffic, electricity. The researcher felt that the social interaction with customers has increased her potentiality, made independent and empowered*

#### **4.2.3 Duration of Business Hour**

Vegetable vending is a time consuming business as well as difficult as it depends on different contexts. It relies on market transformation. Majority of women traders purchase goods from whole sellers, minority of them from middle men and some from farmers. There is no uniformity regarding the source of marketing goods. These vending women need to collect goods early in the morning so that they are fresh. Majority women say that they collect vegetable from Kalimati Fruit and Vegetable Wholesale Market in Kathmandu. More than 72.67 percent women traders utilize 10 to 15 hours in their business; and about 27 percent utilize more than 16 hours. Vending is an optional trade but women have to complete with co-vendors to gain more surplus through customers. So they have to devote long working hours to collect, to manage and to sell the vegetables. Basically vendors are busier from 6 a.m. to 10 a.m. in the morning and 3 p.m. to 7 p.m. in the evening time. The business hour also depends upon the season. The time calculation included the hours spent for collecting, managing and selling of vending goods.

**Table 4.11: Duration of Business Hour Each Day**



Business hour	No. of Respondents	Percentage
10-15	22	36.67
12-15	22	36.67
16	16	26.66
Total	60	100.0

Source: Field Survey, 2016

#### 4.2.4 Daily Profit and Share of Income in Family Expenditure

About 25 percent vendors make profit of Rs. 1000-2000, while 40 percent of them make Rs. 2000-3000 per month. Similarly, 35 percent of them make more than Rs 3000. Family expenditure is another side in each household. Food, clothing, accommodation, education and health care are the major expenditure sectors. The researcher found 46.67 percent of women traders fulfilling all these requirements or paying all the expenditures, whereas 50 percent paid half and very insignificant percent 3.33 of these traders paid only for the family expenditure. Some of these women vendor traders utilize the saving money to buy jewelries, some expand their business and some (26.67%) deposit the money in finance and bank.

**Table 4.12: Profit and Expenditure of Street Vendors**

Profit (monthly) Rs.	No. of Respondents	Percentage
1000-2000	15	25.00
2000-3000	24	40.00
Above 3000	21	35.00
Total	60	100.00
Household Expenditure	No. of Respondents	Percentage
All	28	46.67
Half	30	50.00
Partial	2	3.33
Total	60	100.00

Source: Field Survey, 2016

### 4.3 Perception, Expenditure and Problems of Street Vendors

Apart from social and economic aspects, empowerment of street vending women accounts on their perception on their business, its experience, enhance reasoning power etc. Ability to tackle problems as well as suggestions collected from customers are equally important to evaluate and measure their empowerment level. In this context, empowerment is qualitative aspect than quantitative so this researcher applied some of the social research methodology to collect qualitative data. For this, their daily activities were observed.

As common human beings, vending woman too involve in social, cultural and religious system. During the research period, the researcher asked them if they found any difference in matter of performing their ritual practices, or worshipping gods, or attitude towards marriage etc before and after they started vending business. Most of them replied that earlier they had to rely on husbands, fathers and other household heads to buy even gifts to give to somebody or to travel somewhere but nowadays they have exposed out their potentialities by internalizing, “we can do something for ourselves”.

The following case study indicates the empowerment of vending women.

*Meena Sharma is a young vendor migrated from Ramechhap district. She lost her parents during her childhood. From her very early age, she had to fulfill the responsibility of guardian to her young brothers and sister. At the age of 10 she was compelled to drop out from school. During her struggle for hand to mouth, she and her elder sister worked in different households. At the age of 17, her sister urged her to get married but she denied the proposal saying that, “we should raise our brothers”. But ironically when her brothers grew up and married, they showed indifferent behavior to her. Her contribution at the family was ignored at that time. Once her brother blamed her “you don’t want to get married just to possess the parental property”. These bitter words hurt her thus left the parental home. She came in Kathmandu and lived in her cousin’s room at Kalanki, Kathmandu. She saw some women doing vegetable vending in a simple way, she thought of doing it herself. But she had no money for the investment hence she cleaned dishes in a hotel for two months and got 1000 Rs which she used for vegetable vending*

*business. Slowly and consistently the business flourished. Her selfish brothers requested her to return home. But she denied. She is still unmarried but a confident and hard working woman. She takes vendoring as a good source for subsistence of helpless women like her.*

Women vendors are not able to get much involvement in social activities due to double roles-one on their business another on domestic chores. They cannot make enough spare time. Majority of them have realized to form a small market business association so as to minimize their overload. They like to fix certain hours for business mainly from 6 am to 9 am in the morning and keeping them free in the evening.

Comparatively, street vendors are migrants from rural areas of Nepal more than from city. So they do not have long vendoring experience. Stating the reason for starting the business, many of them said that they needed to cross the four walls of their houses so as to be independent from the segregating hands of their male counterparts. Also they wished to learn something beyond the household chores.

The rapid growth in urban economy has worsened the condition of poor families and is enriching mainly the elite and business people. Due to unequal distribution of economy, poor people in urban area face various problems of the shortage of cooking oil, gas, food stuff, spices and so on which have direct impact upon the women who have taken up the responsibilities of the kitchen chores. As the complexities go up, women think of putting their hands on certain kind of income generation activities. Among many such activities, vegetable vendoring is a suitable one for them.

Women vendors need to provide proper knowledge regarding vendoring management, acquiring goods, cleanliness of market place, security of goods and vendoring spot etc. The study report shows that 40 percent of the women vendors feel secured to sell vegetable on the street. They collect goods at wholesale rate from the Kalimati Fruits and Vegetables Centre which is near from Kalanki area. 20 percent of the respondents complained of rubbish, wastages thrown on the streets by the pedestrians and some residents as well as some vendors themselves and unmanaged vehicle movements and

uncontrolled domestic animals. 40 percent respondents complained the lack of effective policies of the metropolitan city which makes problems of leaving vending place without prior notice. Similarly, frequently happening political agitations on the street make the vendors feel unsecured. During rainy days, they need to sit under their umbrellas because they do not have stall and shade management. Sometimes, some vendors occupy more space and create quarrel with each other.

Similarly, street vending allows women to share their feeling, experience and problems with their co-workers who sometimes play best role than husband, kinship and relatives. Majority of the women traders are satisfied in this business.

Street vending is one of the important professions for poor family to overcome burning problem of poverty. By it, they can realize their potentiality that they can come out from marginalized sphere of household chores. They not only contribute for the family income but also change their social position, status and position within the household. They gain self-respect in the household level that encourages and inspires them for child education, healthcare, clothing and solving hand to mouth problem.

The following table denotes the exact scenario of woman traders related to involve or not to involve in this business.

Reason: suggestion of women traders to involve in this type of business.

- ) It is very easy to carry out.
- ) It does not need academic qualification even the illiterate women can handle the business efficiently.
- ) No need of large amount of investment.
- ) It is the means for self dependent through self employment, income generation and public interaction.

Reason: suggestion of women traders not to involve in this type of business.

- ) It is difficult and nuisance
- ) Pay to devote for buying the selling goods easily in the morning leaving the baby along at home.

- ) There is security problem for women vendors.
- ) Customers denote the female vendors while buying the goods, they usually made harassment by conducting over bargaining.

The household as a unit where sex specific intra household difference in work assets, expenditure and consumption.

**Table 4.13: The Perception of Street Vendors toward Their Business**

Perception	No. of Respondents	Percentage
Security	24	40.00
Dirtiness	12	20.00
In securing	24	40.00
Total	60	100.00

Source: Field Survey, 2016

## **CHAPTER-V**

### **SUMMARY AND CONCLUSION**

#### **5.1 Summary**

The study was carried out with the main objective to assess and analyze the empowerment level of street women vendors at Kalanki area of Kathmandu Metropolitan city. Street women vendors sell vegetables on the roadside. Altogether 60 respondents were taken by applying purposive sampling. To select sample units, analytical descriptive and statistical tools were used for processing and analysis of the study. Structured and semi structured are tested questionnaire set were used for data collection. The study analyzed various dimensions of social, economic and perceptual of women vendors. The study encompasses factors such as literacy, age, marital status, role of women in decision making, origin place, economic condition, arising problems and solution measures. The primary data were gathered from the sampled respondents. Whereas secondary data were collected from various publications related to petty trade. The summary is described as in following points

In summary, the study shows that majority 43.33 percent of the women traders are migrants from surrounding districts of Kathmandu. They occupy lower strata in market economy. It is a direct type of the business where consumers/customers are in contact. So vendors need to develop skills and confidence to approach the customers. They have to learn marketing system –how to purchase items at lower price, where to sell them, how to keep them fresh, how to attract more and more customers etc.

The majority of the respondents (80 percent) are married and only 20 percent are single or unmarried. Most of the respondent performs dual role i.e. domestic work like cooking, cleaning, child caring, and health caring etc. and conducting street vending. Some women vendors are helped by other family members in their both roles.

These women vendors are conscious and worried about child education. More than 73 percent women trader's children have access to education. Regarding to the nature of the institutions, about 26 percent children are enrolled at public schools, 20 percent at private schools and 24 percent are both of public and private (Girls especially in public schools and boys in private schools). In terms of social work, street vending women participate involve in activities of cultural rituals like naming, *brataband*, marriage, death, *saptahs* etc. Also, they get involved in activities like supporting the sick, elderly, injured etc.

Vending business has increased the decision making capacity of women. The study shows that about 56 percent women traders take participatory decision making practices with mutual understanding between wife, husband and other family members in their family. Similarly, 66 percent women have power to control over their income. While 20 percent of women vendors' income is controlled by their household heads especially by husbands.

The reasons behind these women vendors getting involved in this type of self employing petty business are various such as it is easier than other business high benefit earning than other wages; it does not acquire a big sum of investment nor standard education background; it supports for self dependence or independence. However there are various problems troubling their business. For example, they have to get up early and rush to collect vegetables. Most of them, they have to leave their kids alone at home while going

to collect the selling goods. The most tedious matter for them is that they have to be involved in unnecessary bargaining with customers mainly with the females than the males. Also, they require physical energy for loading and unloading goods.

Women vendors are getting support from family in different sectors, buying and selling goods. It is created that though the women are playing leading role but the role of the family is also important to conduct the business.

The sources of goods are from Kalimati Fruits and Vegetable Wholesale Market. They also buy goods from middle men and farmers. Many of the respondents are making profit of about Rs. 3000 a month excluding the use of money on their daily expenditure, kids' education and room rent.

The perception on their potentiality and job is another important factor of this study. Women involved in street vending realized their potentiality. The business provided family aspect, social security, reduced family financial burden and purchasing power of vending women. Above all the vending women are empowered due to their involvement in different modes of behavior.

## **5.2 Conclusion**

On the basis of the above study the following conclusions are drawn.

The street vending including vegetable has the advantages for women like intense social contact, low transport and transaction costs, distribution networks and supply facilities. Street vending for women is a suitable business to reduce the poverty in the household level as they can generate high income in low investment. It is an important means of women's independence, which has little risk and does not require technical and academic skills. Women who relied on male head of the family for family earning and expenditure, have now learned how to earn for family expenditure and manage the family systematically. Women of old age without having formal market information can handle this business. They are also able to manage their household along with external business. They learn and earn during the interaction with costumers. Subsequently women can get involved in social decision making process.

Street vending women need encouragement and moral support from their family for their empowerment. If so, they can progress soon. The street vending can be very effective for the vendors and the customers both if the concerned authorities make up proper policies regarding the regulation of vending. Otherwise the women will continuously feel unsecured and harassed as well. The street vending involves mainly the poor segment of the society, hence uplifting their business means reducing the poverty of the whole nation in a sense. That is why it is highly urgent for the concerned authorities to promote their business through useful policies mainly about providing them space. They should address this marginalized and unheard market economy contributed by local women in larger market economy.



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