

**STAB IN THE DARK: A SOCIOLOGICAL STUDY ON THE PROBLEM FACED BY  
THE HAWKER DURING POST COVID WITH SPECIAL REFERENCE TO KOCHI  
CITY**



**By**

**GOPIKA VENUGOPAL**

**AM21SOC011**

**DEPARTMENT OF SOCIOLOGY AND CENTRE FOR RESEARCH**

**ST. TERESA'S COLLEGE (AUTONOMOUS), ERNAKULAM**

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**STAB IN THE DARK: A SOCIOLOGICAL STUDY ON THE PROBLEM FACED  
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KOCHI CITY**

Thesis submitted to St. Teresa's College (Autonomous), Ernakulam in *fulfillment of the  
requirements for the award of the degree of Master of Arts in Sociology*

By

GOPIKA VENUGOPAL

AM21SOC011

*Under the Supervision of*

Dr. LEBIA GLADIS N.P

Assistant Professor

Department of Sociology  
St. Teresa's College, Ernakulam



Dr. LEBIA GLADIS N.P

Name and Signature of the Staff Supervisor



Dr. LEBIA GLADIS N.P

Name and Signature of the Head of Department

MARCH 2023



## CERTIFICATE

I certify that the thesis entitled “Stab in the Dark: A Sociological Study on Problem Faced by the Hawker during Post Covid with Special Reference to Kochi City” is a record of bonafide research work carried out by Gopika Venugopal. under my guidance and supervision. The thesis is worth submitting in fulfillment of the requirements for the award of the degree of Master of Arts in Sociology.



Dr. LEBIA GLADIS N.P

Assistant Professor

Department of Sociology

St. Teresa's College, Ernakulam

Ernakulam

March 2023

## DECLARATION

I, Gopika Venugopal, hereby declare that the thesis entitled “Stab in the Dark: A Sociological Study on the Problem Faced by the Hawker during Post Covid with Special Reference to Kochi City” is a bonafide record of independent research work carried out by me under the supervision and guidance of Dr. Lebia Gladis N.P. I further declare that this thesis has not been previously submitted for the award of any degree, diploma, associate ship or other similar title.

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GOPIKA VENUGOPAL

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# **Chapter 1**

## **Introduction**

A hawker is a vendor of merchandise that can be easily transported; the term is roughly synonymous with costermonger or peddler. In most places where the term is used, a hawker sells inexpensive goods, handicrafts, or food items. People who are unable to obtain regular employment in the lucrative formal sector due to their lack of schooling and skills are referred to as "street vendors." However, selling goods on the street is a significant urban pastime. Depending on when or where they operate, street sellers are referred to by different names. The current research thoroughly discusses the viewpoints of street vendors near Jamshedpur's Tatanagar Rail Station regarding their daily marketing and a few spatial problems. The current researchers make an effort to investigate the socioeconomic environment of the aforementioned regions' street vendors. The information was gathered through the use of case studies, structured and unstructured interviews, structured and unstructured questionnaires, and observational techniques. According to the research, male street vendors have better living conditions in terms of their financial standing than female street vendors. However, the research also shows that street vendors' patterns of subsistence in the daily market were not comfortable; most street vendors were not suited to the street daily market even though they had no other choice for a way to survive. In widely defined public areas like open areas, transportation hubs, and building sites, street vendors hawk goods and provide services. On publicly or privately held land, market vendors set up stalls or built markets where they sell their wares or render services. Some of the factors that attract people to the profession of street vendors include low entrance barriers, low start-up costs, and flexible hours. Because they are unable to obtain employment in the formal economy, many people turn to street vending. However, it takes a certain level of expertise to make it as a street seller. In many cities, there is fierce competition among vendors for access to customers and room on the streets. Vendors also need to be skilled negotiators when dealing with clients and wholesalers. Street trade can provide a livable living, but for many vendors, particularly those who sell fresh fruits and vegetables, earnings are low and risks are high. A major issue for those who labour in the streets is having an unsafe workplace. Theft, inadequate storage, and stock loss are frequent problems. Many street vendors are susceptible to harassment, confiscations, and evictions because licensing requirements and bylaws governing street trade can be difficult to understand. Street vendors must work outside in the blazing sun, torrential downpours, and bitter weather. Most don't have access to housing, running water, or restrooms close to their place of employment unless they labour in markets. The lack of adequate access to clean water is a significant issue for vendors of prepared foods. Other common workplace dangers are faced by street sellers. An age-old and significant profession, street vending can be found in almost every nation and big city on earth. Although many observers also link street vendors to traffic, health and safety risks, tax evasion, and the selling of subpar goods, they nonetheless add life to the streetscape and support economic activity and service provision. The majority of nations have a long history of regulating street vending, and numerous national, local, and municipal laws and ordinances apply to or are particularly directed at this activity. To and from their place of sale, many people lift and haul heavy loads of products. Due to inadequate fire safety apparatus, market vendors run the risk of getting hurt, and street vendors run the risk of getting hurt due to improper traffic control in commercial areas. Lack of refuse removal and sanitation services leads to unsanitary market conditions, which hurts vendors' sales as well as their own and their clients' health. The COVID-19 disaster wasn't the first to severely affect street vendors. The profits of merchants are significantly impacted by economic downturns. A 2009 Inclusive Cities research project discovered that as the newly unemployed turned to street vending for income, many street vendors reported a decline in customer demand and an increase in competition. The most noticeable part of the informal economy is street vending, which is a global phenomenon. Like other informal sectors, street vending is

characterized by a high number of participants, poor income, and ease of entry. Millions of people around the globe make a living by selling a wide variety of goods and services on the street in cities and towns. Contrary to popular perception, street vending is actually becoming more prevalent in many places as economies grow and income levels rise.

The country's informal economy heavily depends on street sellers. Around 80% of the populace, according to estimates, works as a street vendor. In almost every country, market vendors are predominately women each community. In addition to providing self-employment opportunities for the impoverished in cities and towns, street vending also enables the majority of urban residents to access "affordable" and "convenient" services. A second round of research, conducted in 2010, revealed that most vendors' demand had not increased, and many had to raise prices as a result of the rising cost of products. Large retailers' aggressive efforts to draw consumers had further widened the field of competition. Street vendors in several cities were still being impacted by increasing costs and more intense competition, according to the 2012 Informal Economy Monitoring Study. People who are unable to obtain regular employment in the lucrative formal sector due to their lack of schooling and skills are referred to as "street vendors." However, selling goods on the street is a significant urban pastime. Based on when or where they operate street vendors are the terms used to describe them. The current research thoroughly discusses the viewpoints of street vendors near Jamshedpur's Tatanagar Rail Station regarding their daily marketing and a few spatial problems. The current researchers make an effort to investigate the socioeconomic environment of the aforementioned regions' street vendors. The information was gathered through the use of case studies, structured and unstructured interviews, structured and unstructured questionnaires, and observational techniques. Various forms of exclusion in the urban region have undergone numerous transformations in India since 1991. Consequently, one of the most was the street sellers. However, finding a spot in the metropolis for a street vendor is very difficult. The public realm of the street is classified as legal illegal, mainstream-periphery, and so forth. Street is contested as a public place because it evolves and takes on different forms for many marginalized groups. One of the biggest and most noticeable occupational categories in the street-based informal economy is made up of street vendors. Since the beginning of the company, street vending has had a big impact. It is a component of the unofficial economy. This company has been a major source of income for a lot of individuals. Urban poor people in India's majority of metropolises have been found to live by working in the unorganized sector. The causes are rural and small-town poverty and a lack of jobs. As a result, the number of hawkers has significantly increased in Indian cities. They support numerous industries by acting as the marketers of their products, which is a valuable service. This particular research focuses on discovering the development of the street vending industry, the informal sector's contribution to GDP in different nations, and the organization of street vendors. This specific study focuses on tracking the development of the street vending industry, assessing the informal economy's contribution to GDP across various nations, organizing street vendors, and assessing each country's street vending policy. Data for this study was gathered from secondary sources, which included research reports and journal articles released by different institutions, using an exploratory and descriptive design. According to the research, the number of street vendors in the main Asian cities has increased like a mushroom. The majority of governments around the globe do not consider street vending to be legal and see these vendors as a hindrance to urban development.

The Indian economy has grown more competitive and opened up new markets as a consequence of globalization and economic liberalization. Multinational corporations begin operating in the shopping sector. The performance of the street vending company would be

impacted by the corporate presence. Therefore, it is crucial to investigate the nature and processes of street vending in terms of the demographic makeup, payment methods, initial investment, difficulties associated with it, and issues that the vendors themselves may encounter. A broad range of products are offered at lower prices by street vendors. The typical location of vendor stalls is outdoors or under a roof that is readily accessible from the street. The most noticeable part of the informal economy is street vending, which is a global phenomenon. Similar to other informal industries, street vending is defined by poor income levels, ease of entry, self-employment, and a high labour participation rate. Millions of people around the globe make a living by selling a wide variety of goods and services on the street in cities and towns. Contrary to popular perception, which holds that street vending will decline as economies advance and incomes rise, it is actually expanding in many locations. The country's informal economy is very essential to the country's street vendors. The percentage of people who work as street vendors is thought to be around 80%. Due to their lack of training and experience, people who work as street sellers frequently find themselves unable to obtain regular employment in the lucrative formal sector. They make an effort to address their money difficulties by using their limited resources. They serve as the primary means of distribution for a wide range of goods used on a daily basis, including fruits, veggies, ready-to-wear apparel, footwear, home furnishings, toys, stationery, newspapers, and magazines. Positioning quality housing and jobs as pillars for sustainable urbanization is a key challenge for the New Urban Agenda. This challenge is significant when, in most regions of the global South, informal employment accounts for more than half of total employment, and when self-employment outweighs wage employment. Within self-employment, street trade is one of the most visible occupations, yet few cities successfully balance the need to support livelihoods with the need to manage public space. Street Vending has been playing a significant role since inception of the business. It forms part of the informal economy. A large number of people have been depending on this business for their livelihood. It has been identified that in most of the metropolis in India the urban poor survive by working in the informal sector. Thus there is a large increase in the hawker population in Indian metropolis. They provide a valuable service by supporting lot of industries as marketers of their goods. This particular study focuses on finding the evolution of street vending business, contribution of informal sector to GDP in various countries, organizing of street vendors and evaluation of the national policy on street vending. This study has adopted exploratory and descriptive design, data was collected from secondary sources which composed of research articles published in journals and research reports published by various institutions. The findings have observed that there has been mushroom growth in the number of street vendors in the major Asian cities. Most of the governments across the world have not recognized street vending as a legal activity and they view these vendors as irritants to the city's development. It has been found that the contribution of informal sector to GDP is 29 percent for Latin America and 41 percent for Asia. It has been identified that Street vendors conduct their business with insecurity. It was started by the National Alliance of Street Vendors of India (NASVI), so it is not just a scholarly endeavor to comprehend the issues facing this group of workers. This research has two goals in mind. It begins by attempting to honestly comprehend the issues facing street vendors in cities. It attempts to relate the profession in the broader urban context by examining the legal status of hawkers, their contribution to the

urban economy, the problems they face, the perceptions of the urban population towards them, and the ways in which they can overcome these. Its scope is not limited to street vendors alone. Whenever eviction drives are conducted their wares are confiscated or destroyed. In order to overcome these restrictions street vendors organize themselves into unions that enable them to continue their activities. The government of India has formulated a national policy on street vendors in 2009. The study has brought out the highlights of this policy. For many Urban Poor people, street selling is a crucial source of self-employment and a source of income. Instead of begging, relying on the government for assistance, or participating in antisocial activities like theft and robbery, they are proud of their employment. Due to their inadequate training and experience, street sellers are frequently those who find it difficult to obtain regular employment in the lucrative formal sector. They make an effort to address their money difficulties in order to support their way of life. They serve as the primary means of distribution for a wide range of goods used on a daily basis, including fruits, veggies, ready-to-wear clothing, shoes, home furnishings, toys, stationery, newspapers, and magazines. If they were to disappear from urban markets, fruit and vegetable growers as well as small-scale businesses that cannot afford to sell their products through pricey distribution networks in the formal sector would face a serious crisis.

It is impossible to undervalue the significance of this industry, particularly in light of the government is unable to help India's millions of jobless and underemployed citizens find employment. Even the corporate sector can only take on a very small portion of our growing labour population. In reality, fewer people are employed in the formal industry overall. Therefore, the majority of Indians are left to care for themselves. If the governments are serious about lowering unemployment and destitution in our nation, they must support the growth and prosperity of those working in the unorganized sector. They play a major role in the development of the urban economies and local economic growth. Public authorities do not recognize the valuable services that street vendors provide to the general public and view them as a nuisance and an encroachment on sidewalks and pavements. Global population is stated. While earning a living through their own business, limited resources, and labour, street vendors offer valuable services to the urban population. In order for street vendors to make a living without fear, they have been requesting protection from local government bodies and the state government. The bulk of the workforce or employment in developing nations is in the informal or unorganized sector. In India, 93 percent of the labour force worked in the informal sector, while only 7 percent worked in the formal industry. Street vendors play a significant part in the informal economy. Beyond the fact that there aren't enough formal, organized, and modern employment possibilities, there aren't enough of them to meet the demand for workers who have moved from rural to urban areas in search of work and a living. The rapidly growing urban populace struggles to meet their basic requirements for food, shelter, and clothing due to a lack of income. Increased desire for the unofficial goods and services offered by unofficial street vendors they market a range of products such as clothing and underwear, soap, plastic products, and different types of household essentials produced by small-scale or home-based industries (Bhowmik, 2001). One of the oldest jobs in the unorganized sector, it has minimal starting capital requirements, requires little training, and can be started and shut down at any time. Keith Hart, a British anthropologist, coined the

word "informal sector" in 1972. It is characterized by low wages, a lack of fringe benefits under the law, and employment that is not subject to contracts. In the past, including during the barter era, marketing and shopping were always casual. The word "street vending" used by the government encompasses both stationary and mobile vendors as well as all other regional and local terms used to describe them. In essence, there is a division into products and services. There are both mobile and stationary (non-mobile) merchants among them. Mobile vendors can sell their products by head load or by cart. Non-mobile vendors occasionally or regularly offer their wares at fixed locations. The fourth group consists of seasonal vendors. Goods include both food and non-food products. Due to the formal sector's inability to accept employment seekers, street vending emerged as an informal sector activity. The word "street vending" used by the government encompasses both stationary and mobile vendors as well as all other regional and local terms used to describe them. In essence, there is a division into products and services. There are both mobile and stationary (non-mobile) merchants among them. Mobile vendors can sell their products by head load or by cart. Non-mobile vendors occasionally or regularly offer their wares at fixed locations. The fourth group consists of seasonal vendors. Goods include both food and non-food products. Due to the formal sector's inability to accept employment seekers, street vending emerged as an informal sector activity. But later it turned out to be untrue. Three main factors account for the existence of street vending: first, it is a notable form of self-employment that can be used to support oneself; second, it provides a benefit to the urban community by acting as a link in the supply chain. The existence of other urban poor groups is supported by street vending, which offers them goods, including food, at reasonable prices and at convenient times and places. The third is that they promote the goods produced by many small-scale businesses, particularly by low-income women who labour from home in small production facilities. The majority of these products are frequently created to satisfy the preferences and requirements of low-income buyers. According to the Act, a street vendor is someone who earns a living by selling goods or services to members of the public on the street without having a permanent built-up structure but with a temporary static structure or mobile stall (cart or head load). For all people to live and for an economy to develop, a sustainable source of livelihood activity is crucial. The 1980s saw the word "livelihood" come into its own thanks to Robert Chambers' writings. As a technique and strategy for reducing poverty, the sustainable livelihood approach was created in the 1990s. It is made up of pursuits that produce a source of income for the family. Life strategies are the methods that individuals use to adapt various behaviors in various socioeconomic contexts in order to survive. According to the Act, a street vendor is someone who earns a living by selling goods or services to members of the public on the street without having a permanent built-up structure but with a temporary static structure or mobile stall (cart or head load). For all people to live and for an economy to develop, a sustainable source of livelihood activity is crucial. The 1980s saw the word "livelihood" come into its own thanks to Robert Chambers' writings. As a technique and strategy for reducing poverty, the sustainable livelihood approach was created in the 1990s. It is made up of pursuits that produce a source of income for the family. Life strategies are the methods that individuals use to adapt various behaviors in various socioeconomic contexts in order to survive. Public vending is thought of as a continuous source of income that even increases GDP. Vendors engage in this activity by marketing or offering both products and

services. Services vary from clothing pressing to carving. Food and non-food items for everyday use by the general population are considered goods. There are more than 100 different kinds of sellers and service providers in operation, including those who offer street vegetables, fruits, fish, processed foods, toys, locks, vessels, clothing, and more. Due to the growing floating population and the prevalent eating-out culture, processed or cooked food sold through kiosks (also known as "thattukada") is a significant issue in cities, particularly in the evenings or late at night. For marketing, they use word-of-mouth publicity. They work in an environment that is pressured by the food licensing authority, environmental concerns, and hygiene problems. However, the number of street vendors is increasing as a result of new economic policies, liberalization, privatization, outsourcing, demonetization, recession-related problems, and the contraction of the official sector. They are vulnerable because of their precarious working circumstances and lack of social protection, which expose them to a range of health, social, and economic issues. They are plagued by stress-related illnesses like tension, high blood pressure, acid reflux, and migraines as a result of living in an uncertain and unpredictable economic environment. Constant sitting and rising can cause discomfort in the hip, neck, leg, and even the uterus, which can dislocate or develop a hernia. Lack of restrooms has a negative impact on women street sellers' uterus and urinary tract. In comparison to women, there are more male sellers. Women's involvement is rising, though. Mobile women vendors are concerned about security problems. There is a similar disparity in wages as there is in other industries. Gender issues are still not sufficiently handled in the unorganized industries, such as street selling. According to studies, the population of street vendors falls in second place among unorganized informal sector workers, with domestic servants taking the top spot. Their market is unpredictable, adaptable, and irrationally large. Street vendors typically make between Rs. 300 and Rs. 500 per day as their lowest earnings. Their average company investment is less than Rs. 5000, and they are classified as marginal vendors (MV). Main Stream Vendors (MSV) can make between \$1,000 and \$2,000 per day. Their typical expenditure ranges from 5000 to 1 lakhs. Street vendors put in a grueling 10 to 12 hours a day, without breaks, and with late dinners.

Despite the fact that street vendors are regarded as those who offer necessities for everyday living at reasonable costs and quantities at Despite the fact that the Indian Road Congress (IRC) Code includes provisions for street vending while engineering roads and providing road furniture, commuters, drivers, vehicle owners, and residents groups view them as a nuisance and eyesore. This is regarded as criminal behavior by the police and municipal authorities and is punishable under the Police Act, Municipal Act, Motor Vehicle Act, CrPC, and IPC.

They deal with a variety of issues, including eviction, property confiscation, excessive penalties, police harassment, zoning by enforcement officials, and threats from masked men. Studies with a welfare focus have been conducted in places with large vendor populations, such as Mumbai, Kolkata, Delhi, Ahmadabad, and Imphal. However, the public sector, the commercial sector, nor NGOs in Kerala had conducted any studies. The lack of scholarly and academic research on the socioeconomic elements of street vending as a source of income had obscured their importance to the economy, supply chain, and the creation of jobs, which



hindered development and growth in this field. State Urban Livelihood Mission (SULM), Kerala, carried out a baseline study in 2016. However, it only addressed issues from a counting perspective. Instead of taking a detailed look, they took a broader look at Kerala's street vendors' socio-economic situation.

Since the dawn of time, people have made a living by selling goods on the street. Street vendors have played a significant role in shaping our urban history and society. Street vendors, the major players in the unorganized sector, support the economy of the country while offering a wide range of services to the larger population that depends on them. At Kerala Urban economies are not complete without street vendors, who provide simple access to a broad variety of goods and services in public areas. From fresh produce to prepared foods, from construction supplies to clothing and crafts, from consumer electronics to car repairs to haircuts, they offer a wide variety of goods. The word "street vendor" refers to both stationary and moving vendors, including those who are known by names like hawkers, peddlers, footpath dukaandars, sidewalk traders, pavement vendors, etc. The emergence of supermarkets and shopping centre's has a detrimental effect on small-scale sellers and small-scale retailers. The significance of small scale vendors and small merchants is dwindling in the eyes of the public as high-end shopping malls and supermarkets gain popularity in the modern world. Everyone in the modern world is gravitating towards high-end markets and retail centres, which is hurting Kerala's street vendors' sales. After taking into account the aforementioned information, the current paper concentrates on analyzing the challenges faced by Kerala's street vendors as a result of the introduction of shopping malls. Thiruvananthapuram was chosen for the research because of this. Since the beginning of the company, street vending has had a big impact. It's a component of the unofficial economy. This company has been a major source of income for a lot of individuals. Customers can obtain street vending naturally just a few steps from their home. Trading was first practiced by exchanging agricultural goods with neighboring societies after securing enough for reproduction and daily requirements. For instance, when coastal communities had an excess of salt and marine foods, they exchanged them for rural agricultural goods. The emergence of night markets and weekly markets was a result of the barter system taking hold in the community. The night market provided everyday necessities when weekly markets offered agricultural produce. Every type of trade in this world has its roots in the highway. Even though changes in lifestyle, development, and economic growth have drastically altered the dealing system, a sizeable portion of the global population still relies on street trading to get by each day. Many people turn to street trading, which doesn't require much capital like any other form of business, as a result of the unemployment caused by the crisis in the rural occupation sector and decline in the farming sector. Street trading has become significantly more difficult for the traders as a result of accusations from the authorities that it is illegal, as well as requests for cash from neighborhood thugs. Studies show that these atrocities cost them 20% of their revenue. Latin America is the region with the highest concentration of developed nations. Latin America's main cities included Caracas, Lima, Mexico City, Santiago, and Sao Paulo in 2006; a survey conducted there found that the number of street vendors there has doubled compared to previous decades. The primary type of street trading is the nation that has granted licenses to all street vendors is a tourism destination for both

Singapore and Nepal. According to the official media, People's Daily, China is the nation with the greatest number of street traders, with a total of 360 million, while the United States has just one million street traders. After the 1990s, the country's introduction of globalization and liberalization sparked urbanization and its new economic strategies, sparking disputes between local authorities and street vendors. Middle and upper class societies and resident organizations have complained that street vendors are encroaching on public spaces and footpaths in cities like Mumbai, Delhi, Kolkata, Chennai, and Bangalore. Traders started their marriage as a cure. The first state in India to formally promote street vendors was Manipur. The state and trading can take pride in having the most female market vendors. A final version of this strategy was developed by the Indian central government in 2004, and a committee was established to study the problems encountered by institutions in the unorganized sector. According to a report published in 2006, a modified national strategy was unveiled in 2009. The town vending group, which included representatives of street vendors and local government officials, was one of the biggest benefits. This group has the power to choose the laws and ordinances appropriate for that area. After a number of protracted legal disputes, the central government approved the Street Trade Employment Protection Act on March 5, 2014. Situation in Kerala: In Kerala, the government started implementing policies to safeguard street vendors for the first time in 2011. The plan defines a street trader as someone who sells items from street stalls, rickshaw stands, and displays on the ground, hawkers, light foods, clothes, fruits, veggies, toys, and cobblers, among other things.

The strategy aided in the recognition of street trading as a form of self-employment and a chance to offer products and services at lower prices, aiding in the growth and prosperity of the economy. A significant portion of street vendors are physically handicapped, so the strategy for them was to be persuaded to find and obtain self-employment rather than to participate in legally prohibited activities like beggary.

**CHAPTER 2**  
**REVIEW OF**  
**LITERATURE**

Vendors claimed their merchandise was more expensive, but they found it difficult to pass these increases on to customers who rely on street vendors for cheap prices. Lower profits for vendors are a result of increased rivalry. The production and sale of legal goods and services in urban public spaces that are not formally controlled by law and that take place in temporary built structures is referred to as informal street vending (Cross, 2000). Although there are a significant number of street vendors around the world, their precise number is unknown. Despite this, there are official regional statistics and studies that show how vast the industry is in particular developing countries. For instance, street vendors account for between 12 and 14% of all urban informal jobs in sub-Saharan Africa, 14% in India, and 9% of all urban informal workers in Lima and Peru (Roever, 2014). Additionally, while a sizable portion of street vendors in the global South engage in informal trade (Roever, 2016); this practice is still a minority in many industrialized nations (Boels, 2014; Blanchard, 2011).

**Sharit Bhowmik (2005)** investigated street vendors in several Asian nations, concentrating on Bangladesh, Sri Lanka, Bangkok (Thailand), Singapore, Kuala Lumpur, Manila, Hanoi, Cambodia, Seoul, and India in his study "Street Vendors in Asia: A Overview." The study looked at the distribution of roads in various nations. The analysis showed that there are more roadside sellers.

**Debdulal Saha (2008)** attempts to understand the conditions of "decent work" for street vendors in Mumbai in his study on the conditions of "decent working life" of street vendors in Mumbai. He also emphasizes the role of member-based organizations/unions in providing them with decent working conditions by policing the idea of decent work. 200 sample respondents served as the basis for the research. This exploratory research demonstrates how the street vendors rely on the money lenders for both their financial well-being and social security obligations. The outcome demonstrates that they are compelled to borrow money primarily for social security reasons at outrageous interest rates (amounting to 5–10% per month) rather than for economic activities, which in turn causes them to become trapped in a "debt trap." This research also shows that the amount of labour required for their economic activity (roughly 14–18 hours per day) is excessive. Additionally, there is no safety or security at employment. Additionally, local authorities like the Municipal Corporation and the local cops frequently harass these retailers. This research demonstrates that there are numerous stakeholders, such as member-based associations or trade unions, who are attempting to organize them by offering social security and credit, among other things, but the issue is they are scarce. It has been discovered that there is a "deficit in decent employment" in Mumbai street vendors' "working lives." The number and makeup of street sellers in various nations are evaluated by Sharit K. Bhowmik in 2005. The research compiles data on the level of unionization among suppliers and their organizations, such as non-governmental organizations and self-help groups. For most of Asia's nations, they gathered data on street sellers. It was noticed that there were more street sellers. The increase in numbers was ascribed to these nations' economies changing. In the cases of Bangladesh, Nepal, Vietnam, and Cambodia, it is evident that the number of street vendors rises along with the decline in formal sector employment and the absence of gainful work in rural areas. Following the 1998 financial crisis, there was a sharp rise in the number of street sellers in other nations, particularly the Asian tigers (Thailand, Singapore, Malaysia, the Philippines, and Korea). The governments of these nations have largely rejected attempts to legalize street vending. India, Malaysia, and the Philippines all have laws governing and defending street sellers. Only Malaysia appears to be sincerely implementing its strategy out of the three.

India has also recently drafted a national policy for street vendors that, if put into effect, will give them protection. Street vendors typically have no representation in municipal government. Only Korea and India are members of federations of street sellers in Asia. In Korea, the federation was established primarily to oppose governmental oppression. In India, NASVI has been able to make an impact at both the municipal and national levels, but the creation of national policy has been its greatest achievement. Conclusion: Although street sellers have become more prevalent in Asian nations, these governments have, for the most part, shown little concern for the particular requirements of this industry.

**Monique et al. (2002)**, women traders are less capable than men traders due to their lower levels of schooling, lack of skill, unstable work and income, and lack of experience. According to a study by Bhowmik (2003), vendors' literacy levels are low. While only 22% of vendors have completed elementary school, 25% of vendors are illiterate. The remaining 32% have higher education credentials, while only 32% have completed basic education. Some of the hawkers were graduates who chose the occupation because there were no other employment opportunities. When they looked at the actual situation in each city, they discovered that they all shared certain characteristics.

One of the most prominent and significant sustainable jobs in India's urban unorganized industry is street vending. In the informal economy, street vendors are classified as independent contractors who offer their skills to sell goods and services on the streets without a permanent built-up structure (National policy on urban street vendors) (NPUSV, 2006).

These individuals typically lack the education and low skill sets needed for the better-paying jobs in the formal sector. Additionally, everlasting protected jobs in the formal sector are dwindling, making it difficult for even those with the necessary skills to obtain suitable work (Alfie, 2014).

The impact of neoliberal globalization on Indian cities has recently been the focus of a number of influential theoretical positions, including Arjun Appadurai's "deep democracy" argument (Appadurai 2002), Partha Chatterjee's "political society" argument (Chatterjee 2004), and Ananya Roy's potent revisionism of Chatterjee and Appadurai that she refers to as the "politics of inclusion" (Roy 2009). These academics mainly consider these researchers mainly consider two sets of issues: how well-equipped the poor are in connection to the nature of mobilizations and how responsive the state is to such mobilizations. They are essentially interested in the issues surrounding what it means to assert one's authority over the state through technological means of rule. The current paper considers the hawkers' issue in Calcutta based on this incredibly impressive body of literature. The article examines the landscape of knowledge production in Calcutta that surrounds footpath hawkers, including how surveys are carried out, how hawkers react to them, and how the state views surveys. The governmentality viewpoint of Michel Foucault (1991) has inspired researchers to examine the ways in which political regimes have used enumerative methods, such as censuses, to measure, categorize, and subsequently rule over people since the seventeenth century. The census and surveys, which make up the heart of the state archive, not only provide the main governmental apparatus of intervention but also the state's moral justification for having a particular author-function. Many academics from all over the world have thought about how information is gathered and applied in different ways to create grids of intelligibility, such as how government programmers meticulously choose metrical patterns to assign value and meaning to their targets. This means that the calculus in effect at any given time not only determines the technical requirements of government but also sets

the epistemological foundation, or "calculative foundation of rule," as Ghertner (2010, 186) has called it. Which information is gathered and truths are verified in order to "manage and guide the interests of the population" (Ghertner 2010, 186-187). The methodological value of calculative politics in the exercise and use of governmental authority has also been supported by numerous studies (see Eiden 2007; Legg 2006). The ways in which "the terms of governmental practice can be turned around into forces of resistance" have also been discussed in a number of books on governmentality (Gordon 1991, 5). Women, minorities, and ethnic groups frequently use statistics and cadastral surveys to publicize themselves, express their "difference" from the majority, and assert their rights to the state and its benefits. However, as Ghertner (2010) correctly notes, these studies focus on governmental expertise, and in this context, it should be noted that (Ghertner 2010; Appadurai 2002). By studying this literature, one can try to understand how political parties, movements, and labour unions actively participate in the creation, categorization, distribution, and consumption of governmental knowledge as well as how they assert their claims against the state in an archival setting. As a result, one may recall Ananya Roy's skepticism about any uncritical embrace of what Appadurai refers to as "government's mentality from below," as it encourages the poor to support large-scale urban renewal projects that cause the poor to be displaced. Roy cautions against any uncritical celebration of these groups' strategies because they are always already involved in a "politics of inclusion," even though Appadurai views their tenacity as a sign of "deep democracy." As a result, Appadurai praises the straight Roy demonstrates how the practice of deep democracy that involves linking NGO's to state and international institutions actually refers to potential sites of complicity and practices of compromise at the deeper structural changes for the urban poor. I contend that the counter-mapping literature (Peluso 1995; Appadurai 2002), which suggests a reversal of the archiving process, portrays negotiations between the government and the governed in an archival space. With the help of this archival inversion, we can reconsider a few academically overused concepts like "appropriation," "cooptation," and "resistance" as mutually constitutive forms of interaction that take place concurrently and across boundaries. I'll demonstrate how such a politics of knowledge creation and political application of knowledge by the governed are fundamental. Through the development of the "state-union complex" of the regulatory and negotiating frameworks that I have previously referred to as the "institutionalization of informality" (Bandy opadhyay 2009b, c, and 2010). What are the governable spaces and topics that these archival negotiations produce? How do counter-archival initiatives affect societal conversations about places, behaviors, and populations? How do counter-archive margins and omissions get made? Who is a counter-archon? Archive's how is a counter-archiving endeavor to be addressed through ethnography? What transpires when the state's formal archive is the counter-archive? By examining the archival role of a specific hawkers' union (the Hawker Sangram Committee), a specific location (the footpath), and two specific groups (hawkers2, etc.), the current paper aims to answer these issues. I'll demonstrate how the word "street vending" is used more often in literature than "footpath hawking" because it has a more alluring connotation. Renana Jhabvala recently stated in regards to the National Policy on Urban Street Vendors in India (Government of India 2004, 2009) "It was necessary to engage in dialogue before 'naming' the street vendor. Do they deserve the name "hawkers"? Finally, everyone agreed to use the word "street vendor," which is now widely recognized around the world "(Jhabvala 2010, xv). I'll use the term "footpath hawker" instead of "street vendor" because in Calcutta, the situation of hawkers is then contrasted with that of pavement dwellers, a group of urban underprivileged people who labour and squat on the sidewalks in a variety of metropolitan informal economic sectors. Pavement dwellers were well-documented by the government until the end of the 1980s, and they frequently come up in talks of urban poverty, rural-to-urban migration, and urban space. The study demonstrates

the urban migration and urban space effectiveness of hawkers. The study demonstrates how the hawkers' success in establishing their presence on the sidewalk has resulted in the marginalization of the pavement dwellers' claim to space and, ultimately, the virtual elimination of the pavement dweller as a governmental group. A counter-archive or reverse archive does not, therefore, support the assumption that if archiving from above is a weapon of dominance. In connection to some other social groups, the paper serves as an example of how reverse archive creates new standards of citizenship and creates its own forms of colonialism in urban space. For comparison, the situations of hawkers and pavement dwellers have been selected for three reasons. First, there are some common themes of contemporary urban research that are present in both the histories of hawking and pavement living in Calcutta, including rural-urban migration, partition, problems with the informal sector, unemployment, stagnation, and homelessness, as well as the spatial practices of the urban poor, urban planning, and restructuring of the urban space. Second, there are conflicts because both pavement dwellers and hawkers rely on the same sources for their subsistence facilities (such as water and toilets). Third, unlike the slum dwellers and squatter groups, hawkers and pavement dwellers are voters of different constituencies, where their electoral behaviors are shaped by various sets of questions and various histories of political societies. As a result, they are not electorally significant because they are dispersed across large geographic areas within the city. The history of competitive electoral systems does not include the tale of popular mobilization that this paper attempts to introduce continued as linked with the Arabic word (used in Bengali) has (phonetically nearly the same as the English word hawk) meaning just, correct, and ethical stake (exceeding the Bengali terms *adhikar*, and *dabi*, for its ethical overtone), indicating that the term gives meaning to and establishes goals for the *sangram* of (struggle). One could argue that the name "hawker" as it is used by hawkers in Calcutta is distinct from the English word. Instead, it has its own significance and perhaps represents a distinct conception of urban space. Following 1947, East Pakistani refugees in large numbers altered the demographic makeup of Calcutta. The city footpath gave the refugees a place to settle and open up shop. Hawking management started to take on significance for the state government and the Corporation (involving eviction campaigns in a few streets and rehabilitation). Any eviction could elicit strong public emotion and political reaction as part of the broader politics that developed with the post-partition rehabilitation and resettlement movements in the city and its suburbs. The government saw Hawking as a potential means of rehabilitating immigrants. Subsequently, the government established a number of "refugee hawkers' spots." Bidhan Roy, the state's chief minister, responded to a question in the state legislature by saying that hawkers "should be confined to certain areas of the city and to designated locations where there might be no interference with the usual flow of traffic." Roy also mentioned that his administration had built 384 booths for hawkers, of which 276 had already been assigned to refugees (quoted in Calcutta Municipal Gazette, May 12, 1951). The different approaches to vertical and horizontal negotiations with the Current hawker studies frequently focus on the use of localized, transient collectives and people by state and urban authorities. The formalization of hawker organizations is rarely the focus. Because our theorizations of informal workers' politics heavily depend on empirical studies, the more extensive and numerous our empirical studies are, the more we are able to challenge and advance our understanding of informal workers' politics. Electoral power, for example, has frequently been regarded as a crucial leverage point for unorganized workers based on some examined instances (Chatterjee, 2004; Roy, 2004; Agarwala, 2013).

Food tourism has emerged as a major trend in the attention of international travelers over the past few decades (Choe & Kim, 2018). Food costs make up more than one-third of tourism

expenses (Henderson, Yun, Poon, & Biwei, 2012). Food is an essential element of any trip experience and is included in travel-related activities (Lai, 2020; Lee, Chua, & Han, 2020; Lee, Han, Radic, & Tariq, 2020). Previous studies have shown that tourists seriously consider food and dining when selecting locations and planning trips (Ab Karim & Chi, 2010; Choe & Kim, 2018; Mak, Lumbers, Eves, & Chang, 2012). In order to fully experience a destination, tourists consume the local cuisine there (Choe & Kim, 2018; Vesci & Botti, 2019). Travelers gain fresh insights into a destination's local and regional customs, which is beneficial for the picture of the place and potential tourist interest in the future (Ellis, Park, Kim, & Yeoman, 2018; Kuhzady, Cadici, Olya, Mohajer, & Han, 2020). Consequently, a number of tourist sites have placed a focus on food-related activities and developed gastronomic/culinary encounters to draw tourists from abroad.

**G Yasmeeen (2003)** conducted research on the creative organizing techniques used by street sellers. She determined that facilitating the formation of membership-based organizations made up of food vendors would be the best method to advance the interests of the informal food sector. She believed that developing nations required more organizations like SEWA, SEWU, and CCUVA to represent the interests of those working in the informal food sector. These groups can aid employees in the unregulated food industry in gaining access to credit, securing social security, and finding reasonably priced workspaces. She believed that if organized, micro business owners in the food industry could be respected by society for their contribution to the economy and community. They may receive varying degrees of formal recognition from the state. Through a democratic, accountable framework, they can decide on things that will impact their lives.

**Bhowmik, Sharit K (2002)** investigated the issues that street vendors in India's urban areas experience. His research aims to comprehend the legal issues they encounter, how urban residents view street sellers, and their place in urban society. Urban poor people in India's majority of metropolises have been found to live by working in the unorganized sector. The causes are rural and small-town poverty and a lack of jobs. As a result, the number of hawkers has significantly increased in Indian cities. They support numerous industries by acting as the marketers of their products, which is a valuable service. It has been discovered, though, that urban officials like the municipality and police view hawking more frequently as a criminal offence and handle them as such. They found that the use of urban space for street vending is restricted by municipal and police regulations in the majority of cities. Seven cities—Mumbai, Ahmadabad, Calcutta, Imphal, Patna, Bhubaneswar, and Bangalore—were used for this research. In these locations, scientists were hired. The results of this research show that although municipalities have policies in place to grant hawking licenses, they are hesitant to do so. The dichotomous division between formal and informal, or regular and irregular economic actions, is traditionally used to define street vending. However, to emphasize the heterogeneity of the phenomenon, literature from both developing and developed nations has a propensity to categorize the sector in accordance with street vendors' operational methods. In this regard, three main categories of street vendors can be identified: mobile or itinerant vendors, who conduct their business by moving to various locations throughout the working day; fixed-stall or stationary vendors, who work in a consistent location during the working day; and semi-fixed street vendors, who temporarily display their wares on improvised structures along the street (Coletto, 2019; Boels, 2014; Mitullah, 2004; Brown et al., 2010; Boonjubun, 2017; Cuvi, 2016). There are variations in terms of working conditions as well as varying degrees of legal regulation violations for each category of street vendors. The working circumstances of street vendors are frequently characterized by low wages, the absence of social security or state benefits, lengthy workdays, and dangerous



working conditions (Eltzon, 2015; Saha, 2009). Additionally, several Studies have shown that the working conditions for street vendors also rely on other factors, such as their sex (Turner and Schoenberger, 2012; Milgram, 2011; Munoz, 2016), ethnicity, and thus their country of origin (Martin, 2014; DeLuca, 2012). Last but not least, the types of products sold can have an impact on the working conditions of street vendors (Cuvi, 2016). The everyday working conditions and business practices of street vendors have received considerable attention in recent literature on the subject, appearing in nearly all studies taken into account in both developed and developing nations. As a result, it is now necessary to reconsider the formal/informal worker distinction, which may require rethinking the issue (of organizing informal workers), though that is outside the purview of this paper. Having said that, hawkers continue to be a major occupational group despite more cases of organizing in the informal sector and within a very traditional (binary) understanding of the sector, the difficulties persist. Although many academics believe that conventional labour movements are in decline, we do know that new initiatives are emerging globally, led by people who are not typically regarded as belonging to the working class (Bonner and Spooner, 2011; Agarwala, 2013; Chhachhi, 2014; Bandyopadhyay, 2016). The number increased due to the contraction of jobs in the formal sector and the lack of employment in provincial zones. In Bangladesh, Nepal, Vietnam, and Cambodia, this element was common. Following the 1998 financial emergency, the number of road vendors quickly increased in the Asian Tiger countries of Thailand, Singapore, Malaysia, the Philippines, and Korea. The lawmakers of every country in Asia essentially no longer view road distributing as a legal activity. The Philippines, Malaysia, and India all have strategies for controlling and protecting road vendors. Most road vendors in Asia are not members of an organization. Only Korea and India have partnerships or groups for road sellers, and NASVI has been more effective in India.

Most sellers didn't start out selling food as their primary business. Numerous they had previously worked in other professions like gardening, manual labour, and jobs paying a monthly salary. 44% of street vendors were families, while 56% were solo street vendors. About 48% of people entered the food vending industry solely to increase their revenue. About 22% of street vendors expressed a wish for independence. 97% of people thought that selling offered a good chance of making money. Around 80% had sufficient money and 86% of people said they were happy with their job. About 33.2% of people who ate street cuisine reported making multiple purchases per day, according to the research. 43.5% of people bought cooked meals. They bought food because it was close to their homes (44.7%) and because it was affordable (39.2%). Analyses of food vending are benefits and drawbacks were also conducted. Convenience was identified as the primary benefit (70.1%) and foot obstruction was identified as the primary drawback (53.5%). In his article "Street Vendors: Urban Problem and Monetary Potential," Harlan Dimas (2008) discussed the origins of the road distributing marvel and suggested a few road distributing management arrangements based on best practices around the globe. The study revealed that road merchants posed a significant challenge for urban administration. The municipal chiefs got rid of them because their altered tactics for dealing with roadside vendors with the help of the police had backfired. The study recommended changing the way urban choice producers think. Detailing a good strategy, such as using the "trickle down effect" in road distribution, allocating alarm capital to urban areas to reduce destitution, financing on a smaller scale, enrolling private enterprises, and so on, would encourage road vendors to successfully contribute to the general public.

**Sharath A.M.'s 2016** study, "An Economic Analysis of Street Food Sellers with Special Reference to Durgigudi Street, Shivamogga City," 56% of street vendors own their own

homes, 52% make between \$15,000 and \$25,000 per year, and 48% sell food on the street. 36% of street food vendors make more than \$25,000 per year. The majority of street vendors—64%—have other assets. The major challenges for street food vendors are the basic water requirements (only 1 hour per day) and the operating hours (4 PM to 10 PM). The opinions of building facilities are generally held by the 80% of street food vendors. As a result, the store only draws in a small number of customers. Women are less likely than males to participate in Food Street vending in the study area.

**D.Saha's (2011)** research, Mumbai's street vendors are among the most defenseless and miserable members of the urban working poor. They are forced to work in hostile environments and submit to everyday demands from all parties, including the civic government, police, community organizations, elected officials in the area, and money lenders. They can only exert themselves and make their requests by clapping hands together. The low rate of active union membership demonstrates the general absence of vendor knowledge of their rights and obligations. The loose associations among the sellers are abused to their fullest potential by intermediaries.

Unorganized sector workers were described as "those workers who have not been able to organize themselves in pursuit of their common interest due to certain constraints like casual nature of employment, ignorance and illiteracy, small and scattered size of establishments" by the First Indian National Commission on Labor (1966–1969).

The majority of urban Indian towns rely on the informal economy for survival. Many people are forced to move to the cities in search of work and a means of subsistence due to poverty and a lack of gainful jobs in rural areas and smaller towns. These individuals typically lack the education and low skill levels needed for the higher paying jobs in the formal sector. As a result, even those with the necessary skills are losing their permanent protected employment in the formal sector. Additionally, the number of permanent protected jobs in the formal sector is decreasing, making it difficult for even those with the necessary skills to obtain suitable work. For such individuals, employment in the unorganized industry is their only means of surviving. In most of the larger cities, this has caused the informal industry to grow quickly. Since it takes little money and little talent, street vending is one of the few viable livelihood options for the urban poor (Bhowmik K, 1998).

**Debdulal Saha (2008)** attempts to understand the conditions of "decent work" for street vendors in Mumbai in his study on the conditions of "decent working life" of street vendors in Mumbai. He also emphasizes the role of member-based organizations/unions in providing them with decent working conditions by policing the idea of decent work. 200 sample respondents served as the basis for the research. This exploratory research demonstrates how the street vendors rely on the money lenders for both their financial well-being and social security obligations. The outcome demonstrates that they are compelled to borrow at exorbitant rates, primarily for social security objectives. Rather than engaging in economic activities, which ultimately causes them to fall into a "debt trap" scenario? Of interest (amounting to 5-10% per month). This research also shows that the amount of labour required for their economic activity (roughly 14–18 hours per day) is excessive. Additionally, there is no safety or security at employment. Additionally, local authorities like the Municipal Corporation and the local cops frequently harass these retailers. This research demonstrates that there are various stakeholders—trade unions, member-based associations, and others—

who are attempting to organize them by offering social security, credit, and other benefits. The issue is that there are very few of them. A "decent job deficit" has been identified in the Mumbai street vendors' "working existence." The number and makeup of street sellers in various nations are evaluated by Sharit K. Bhowmik in 2005. The research compiles data on the level of unionization among suppliers and their organizations, such as non-governmental organizations and self-help groups. For most of Asia's nations, they gathered data on street sellers. It was noticed that there were more street sellers. The expansion in numbers was ascribed to these nations' economies changing. In the cases of Bangladesh, Nepal, Vietnam, and Cambodia, it is evident that the number of street vendors rises along with the decline in formal sector employment and the absence of gainful work in rural areas. Thailand, Singapore, and other nations, in particular, are home to many Asian lions. Following the 1998 financial crisis, there was a sharp rise in the number of street sellers in Malaysia, the Philippines, and Korea. The governments of these nations have largely rejected attempts to legalize street vending. India, Malaysia, and the Philippines all have laws governing and defending street sellers. Only Malaysia appears to be sincerely implementing its strategy out of the three. India has also recently developed a national strategy for street vendors that, if put into practice, will give them security. In most neighborhood organizations, street vendors are not represented. Only Korea and India are members of federations of street sellers in Asia. In Korea, the federation was established primarily to oppose governmental oppression. India's NASVI has been successful in the launch of the national policy has been its best achievement in terms of national and local intervention. Conclusion: Although street sellers have become more prevalent in Asian nations, these governments have, for the most part, shown little concern for the particular requirements of this industry.

**G Yasmeen (2003)** conducted research on the creative organizational techniques used by street sellers. She determined that facilitating the formation of membership-based organizations made up of food vendors would be the best method to advance the interests of the informal food sector. She believed that developing nations required more organizations like SEWA, SEWU, and CCUVA to represent the interests of those working in the informal food sector. These businesses can support informal Workers in the food industry should have access to funding, social security, and safe affordable spaces to conduct business. She believed that if organized, micro business owners in the food industry could be respected by society for their contribution to the economy and community. They may receive varying degrees of formal recognition from the state. Through a democratic, accountable framework, they can decide on things that will impact their lives. In 2002, Sharit K. Bhowmik looked at the difficulties encountered by street vendors in Indian cities. His research aims to comprehend the legal issues they encounter, how urban residents view street sellers, and their place in urban society. It has been noted that the majority of Indian cities' urban poor make a living by laboring in the irregular industry the causes are rural and small-town poverty and a lack of jobs. As a result, the number of hawkers has significantly increased in Indian cities. They support numerous industries by acting as the marketers of their products, which is a valuable service. However, it has been discovered that urban officials like the municipality and police more frequently view hawking as unlawful activity and treat those who engage in it as criminals. They found that the use of urban space for street vending is restricted by municipal and police regulations in the majority of cities. Seven cities—Mumbai, Ahmadabad, Calcutta, Imphal, Patna, Bhubaneswar, and Bangalore—were used for this research. In these locations, scientists were hired. The study's results show that in the Municipalities in the region are allowed to grant hawking permits, but they are hesitant to do so.

By utilizing local resources, supporting local economies, and upholding a sustainable tourism system, street foods blend the genuine culture of the community and the traditional values (Ellis et al., 2018; Henderson et al., 2012). At tourist destinations, there are chances and obstacles for improving the long-term sustainability of street foods. Street food has also been promoted as a tourist tool in many places, and in some Asian nations like Thailand, Taiwan, Singapore, Korea, Hong Kong, and Vietnam, it is even regulated (Ab Karim & Chi, 2010; Choi, Lee, & Ok, 2013; Chavarria & Phakdee-auksorn, 2017). In Southeast Asia, the tourist and hospitality sectors depend heavily on street food. Due to the aforementioned factors, a number of locations are emphasizing street food as an emerging tourism offering.

# **Chapter 3**

# **Methodology**

## **STATEMENT OF THE PROBLEM**

The Hawker is a tribute to George Charles Hawker. In 1880 it was given a name. In the present study an attempt has been made to understand socio economic condition, physical and psychological problem, social relation of the respondents, and the measures taken by the government. Hence, the topic is “Stab in the dark: A sociological study on the problem faced by the hawker during post covid with special reference to Kochi city”.

## **OBJECTIVES**

### **GENERAL OBJECTIVES**

To conduct study on the problem faced by the hawkers during post covid

### **SPECIFIC OBJECTIVES**

- To study the socio-economic profile of the respondents.
- To find out the physical and psychological problems faced by the respondents.
- To understand the social relationship of the hawkers in the society.
- To identify the measure taken by government for the development of the hawkers.

## **CLARIFICATION OF CONCEPT**

### **Operational definition**

**Post-Covid:** The after the lockdown epidemic is known as Post-Covid. It is a result that individuals have to deal with as a result of COVID 19.

**Hawker:** - An individual who roams the streets selling goods and usually shouts their advertisements.

### **Identification of variable**

The variable used in this study is Age, Religion, Educational Qualification, Gender, Marital Status, Income, and Type of Family of the respondents.

### **Research design**

Descriptive research design is used in this study.

### **Universe**

The term "universe" refers to the entire population or group of individuals, objects, or phenomena that a researcher is interested in studying. The universe represents the total set of elements that meet the criteria for inclusion in a particular study. In this study hawker in Kochi city are taken as the universe.

### **Sample size**

The sample is a smaller group of individuals, objects, or phenomena that are representative of the larger population or universe, allowing the researcher to draw conclusions about the entire population or universe. Sample size consists of 40 hawkers in Kochi city.

### **Method of sampling**

Sampling is a critical step in research because it allows researchers to draw conclusions about the entire population or universe from a smaller, more manageable sample. The sampling technique used in this study was snowball sampling.

### **Tool for data collection**

The tool used for the purpose of data collected is interview schedule. As the sampling method is snowball sampling, so the data can be only collected for the respondents.

### **Data analysis**

SPSS was used to modify, clarify and tabulate the data that were gathered for this research. Statistical analysis was done using the tables and graphs to analyze the data that were supplied to help with the understanding of the data.

### **Data collection**

The method of sampling is snowball sampling so the sample is collected from each and every individual with their convenience. 3 weeks of the time was spent with the respondents to collect the data.

# **Chapter 4**

## **Data analysis and interpretation**



TABLE 4.1:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF AGE

Age	Frequency	Percent
18-30	7	17.5
30-50	12	30.0
50-60	12	30.0
Above 60	9	22.5
Total	40	100.0

In this study it was found that 30% of the respondents are form between the age group of 30-50 and 50-60. 9% of the respondent is above 60. Most of the respondent is adulthood. Researchers also found that above 60 years they can't do the work because of their health issue and also the age 18-30 are not much interested in this work.

TABLE 4.2:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF MARITAL STATUS

Marital Status	Frequency	Percent
MARRIED	33	82.5
UNMARRIED	7	17.5
Total	40	100.0

In this study the 82.5% of the respondents are married and 17.5% of respondents are unmarried

TABLE 4.3:-DISTRIBUTION OF THE RESPONDENTS ON THE BASIS OF EDUCATIONAL QUALIFICATION

Educational Qualification	Frequency	Percent
BELOW SSLC	14	35.0
SSLC	23	57.5
PRE DEGREE	3	7.5
Total	40	100.0

The result shows that 57.5% of the respondent has education up to matriculations. 35% of the respondents have education below matriculation and the 7.5% above matriculation.

TABLE 4.4:- DISTRIBUTIONS OF RESPONDEND ON THE BASIS OF MONTHLY INCOME

Monthly income	Frequency	Percent
Below 5000	9	22.5
5000-9000	15	37.5
9000-13000	10	25.0
Above 13000	6	15.0
Total	40	100.0

37.5% of the respondent income is between 5000-9000. 25% of respondent income is 9000-13000. The educational level of the respondents has a direct influence on the income they earn monthly. Due to the respondent limited employment as hawkers and lack of other employment, they would likewise earn poor wages.

TABLE 4.5:- DISTRIBUTION OF RESPONDED ON THE BASIS OF RELIGION

Religion	Frequency	Percent
HINDU	22	55.0
MUSLIM	6	15.0
CHRISTIAN	12	30.0
Total	40	100.0

In this study it was found that 30% of the respondents are Christian. 15% of the respondents are Muslim, 55% of respondents are Hindu

TABLE 4.6:- DISTRIBUTION OF RESPONDENT ON THE BASIS OF THE TYPE OF FAMILY

Type of family	Frequency	Percent
NUCLEAR FAMILY	23	57.5
EXTENDED FAMILY	16	40.0
JOINT FAMILY	1	2.5
Total	40	100.0

In this study it is found that 57.5% of the respondent is from the nuclear family, 40% of the respondent is from the extended family. 2.5% of the respondent is from the joint family.

TABLE 4.7:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF THE NATIVE PLACE

Native place	Frequency	Percent
ERNAKULAM	18	45.0
IDUKKI	3	7.5
MADHYA PRADESH	5	12.5
WEST BENGAL	5	12.5
TAMIL NADU	9	22.5
Total	40	100.0

In the above given table it shows that 45% of the respondent are from ernakulam.22.5% of the respondents are from the Tamil Nadu. 12.5% of the respondents are from the Madhya Pradesh and west Bengal. 7.5% of the respondent is from Idukki.

TABLE 4.8:- DISTRIBUTION OF RESPONDENT ON THE BASIS OF THEIR CURRENT LOCATION

Current location	Frequency	Percent
RURAL	9	22.5
URBAN	31	77.5
Total	40	100.0

77.5% of the respondent lives in urban areas currently and 22.5% of the respondent live in the rural area. It is found that their native place and the place they currently live also led to the low wage.



TABLE 4.9:- DISTRIBUTION OF RESPONDENT ON THE BASIS OF THEIR MOTHER TONGUE

Mother tongue	Frequency	Percent
MALAYALAM	21	52.5
HINDI	5	12.5
BENGALI	5	12.5
TAMIL	9	22.5
Total	40	100.0

52.5% of the respondent speaks Malayalam as it is their mother tongue. 12.5% of the respondents speak Hindi and Bengali as their mother tongue. The 22.5% of the respondent speak Tamil as their mother tongue

TABLE 4.10:-DISTRIBUTION OF THE RESPONDENT ON THE BASIS OF THEIR YEARS OF EXPERIENCES

Experience being hawker	Frequency	Percent
BELOW 10 YEARS	12	30.0
10-20 YEARS	13	32.5
20-30 YEARS	6	15.0
ABOVE 30 YEARS	9	22.5
Total	40	100.0

In the above given table 32.5% of the respondent have been working from 10-20years. 30% of the respondents have been working as hawker below 10 years. Also 15% of the respondents are working form 20-30 years. 22.5% of the respondent has been working above 30 years.

TABLE 4.11:- DISTRIBUTION OF THE RESPONDENT ON THE BASIS OF THE FAMILY MEMBERS WORKING IN THIS FIELD

Other member working in this field	Frequency	Percent
YES	15	37.5
NO	25	62.5
Total	40	100.0

In this study 37.5% of the family member is working in this field and 62.5% people are not working in this field as this work contains low wage. So they do not want their family members to work in this field.

TABLE 4.11.1:- DISTRIBUTION OF THE RESPONDENT ON THE BASIS OF THE FAMILY MEMBER WHO ARE WORKING IN THIS FIELD

Members working in this field	Frequency	Percent
NIL	25	62.5
FATHER	3	7.5
BROTHER	6	15.0
SON	3	7.5
WHOLE FAMILY	3	7.5
Total	40	100.0

7.5% of the respondent's fathers work in this field.15% respondent's brother's work in this field.7.5% respondent's son and whole family work in this field. 62.5% of the family members are not does not work in this field.

TABLE 4.12:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF THE WORK THAT IS REGISTERED

Registered the job	Frequency	Percent
YES	40	100.0

In this study it is found that all the respondents had registered their work. Because of the street vendor's act 2014.

TABLE 4.13:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF THE OTHER WORK THEY HAVE BEEN BEFORE

Other work	Frequency	Percent
YES	24	60.0
NO	16	40.0
Total	40	100.0

60% of the respondent has worked in other fields earlier. 40% have only been as hawker

TABLE 4.14:- DISTRIBUTION OF THE RESPONDENTS ON THE BASIS OF HOURS THEY WORK

Hours you work	Frequency	Percent
BELOW 8 HOURS	1	2.5
8-10 YEARS	12	30.0
10-18 YEARS	24	60.0
ABOVE 18 YEARS	3	7.5
Total	40	100.0

In this study it is found that 60% of the respondent work 10-18 hours a day. 30% of the respondents work 8-10 hours. 7.5% of the respondents work more than 18 hours.2.5% of the respondents work below 8 hours.

TABLE 4.15:- DISTRIBUTION OF THE RESPONDENTS ON THE BASIS OF THE PHYSICAL AILMENTS

Physical ailments	Frequency	Percent
YES	12	30.0
NO	28	70.0
Total	40	100.0

70% of the respondents have doesn't have physical ailments. 30% of the respondents have physical ailments. Hence it is found that the age factor is also included in the physical ailments.

TABLE 4.15.1:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF AVAILABLE PHYSICAL AILMENTS

If yes	Frequenc y	Percent
NIL	28	70.0
BODY PAIN	3	7.5
LEG PAIN	6	15.0
BODY WEAK	3	7.5
Total	40	100.0

70% of the respondents do not have any physical ailments.15% of the respondents have leg pain as they need to stand whole time during their work. 7.5% of the respondents have body pain. 7.5% of the respondent feel weak whole over the body.

TABLE 4.16:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF YOU HAD ANY SKIN PROBLEMS

Skin related problem	Frequenc y	Percent
YES	6	15.0
NO	34	85.0
Total	40	100.0

85% of the respondent's do not have the skin problems and 15% of the respondent faced the skin related problem such as skin burns etc... due to the heavy summer

TABLE 4.17:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF ENOUGH TIME TO REST

Enough time to rest	Frequency	Percent
YES	19	47.5
NO	21	52.5
Total	40	100.0

47.5% of the respondent gets time to rest. 52.5% of the respondent does not get time to take rest.

TABLE 4.18:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF DRINKS ENOUGH WATER

Water daily	Frequency	Percent
YES	19	47.5
NO	21	52.5
Total	40	100.0

47.5% get enough water to drink as bring from their home. 52.5% of the do not bring water from home and as they need to carry to the long distance. The respondents needed to buy the water. Due to financial issue they don't buy it.

TABLE 4.19:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF SKIPS THE FOOD

Skip food	Frequency	Percent
YES	21	52.5
NO	19	47.5
Total	40	100.0

52.5% of the respondent skip the food as they don't get time to eat. 47.5% of the respondents do not skip the food.

TABLE 4.19.1:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF AVAILBLE THAT THEY SKIP

If yes	Frequency	Percent
NIL	19	47.5
BREAKFAST	3	7.5
LUNCH	18	45.0
Total	40	100.0

In this study it is found that 45% of the respondents skip their lunch as they can't eat on the open space. 7.5% of the respondents skip their breakfast as they become late to come to work. 47.5% of the respondent's does not skip their food.

**TABLE 4.20:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF FACEING ANY INJURIES WHILE WORKING**

Faced injuries	Frequenc y	Percent
YES	6	15.0
NO	34	85.0
Total	40	100.0

In this study it is found that 15% of the respondent has faced injuries while in this field. 85% of the respondent didn't face any injuries while working.

**TABLE 4.21:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF AFFECTING THE RESPIRATORY SYSTEM**

Respiratory system	Frequenc y	Percent
YES	6	15.0
NO	34	85.0
Total	40	100.0

In this study 15% of the respondent had breathing problem such as asthma etc.... 85% of the respondent has no such problems



TABLE 4.22:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF BEING HOPITALIZED

Hospitalized	Frequenc y	Percent
YES	18	45.0
NO	22	55.0
Total	40	100.0

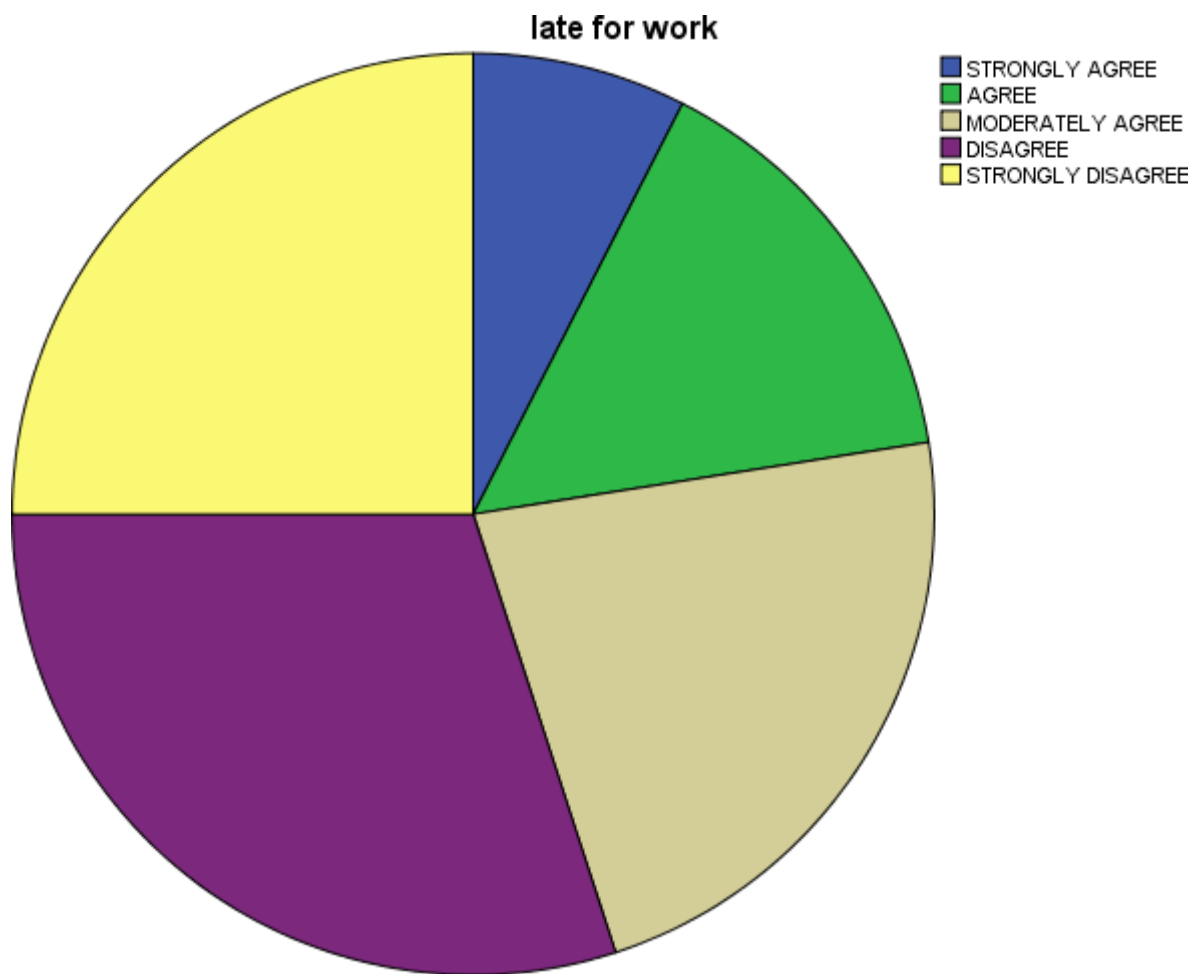
45% of the respondents have been hospitalized due to various reasons such as for their surgeries etc.... 55% of the respondent has not been hospitalized due to any reasons

TABLE 4.23:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF STRESS

Stress	Frequenc y	Percent
YES	9	22.5
NO	31	77.5
Total	40	100.0

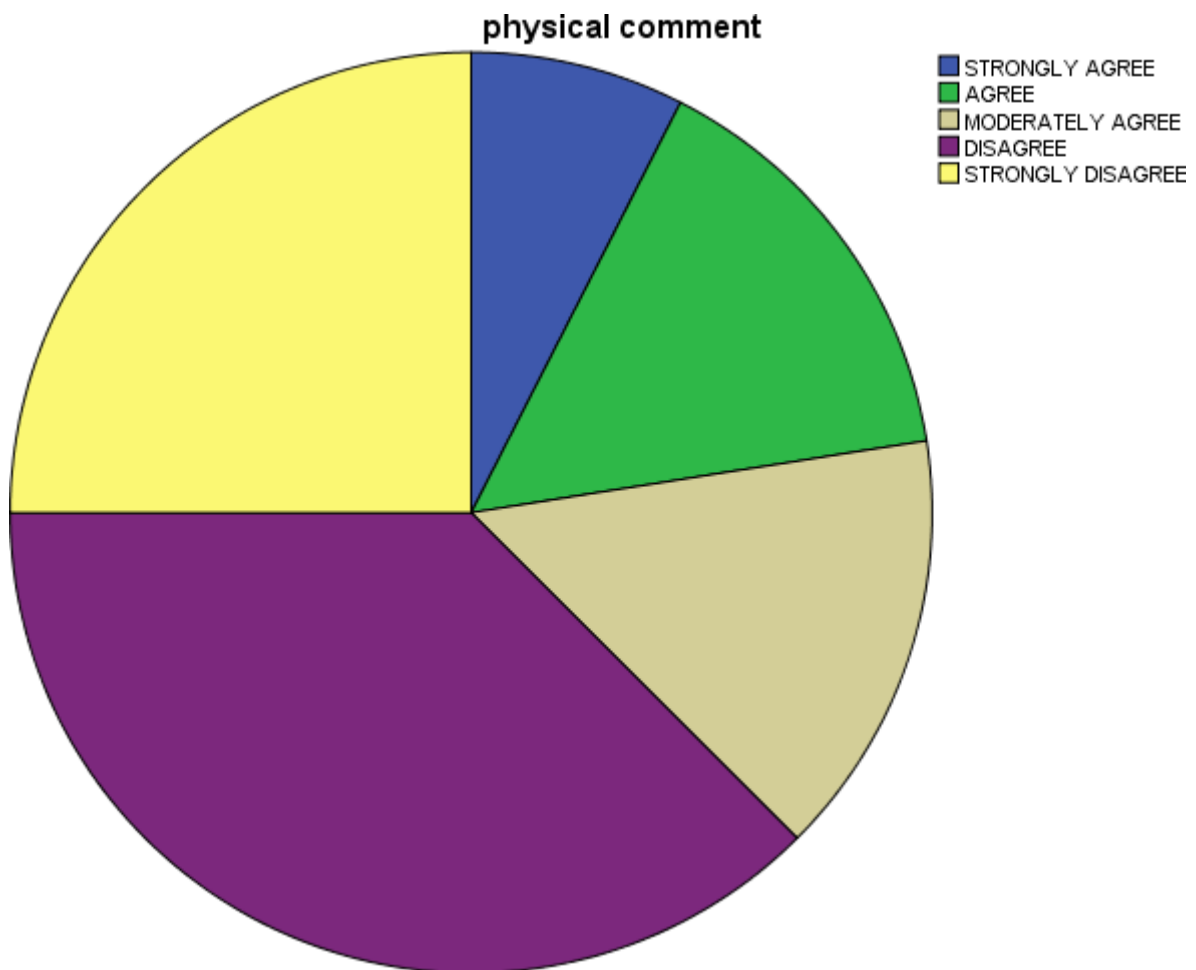
In this study it is found that 77.5% of the respondent has no stress in their life they feel clam while in this field. 22.5% of the respondent are facing stress due to the price hike and various other problems

FIGURE 4.1:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF COMING LATE TO DO WORK



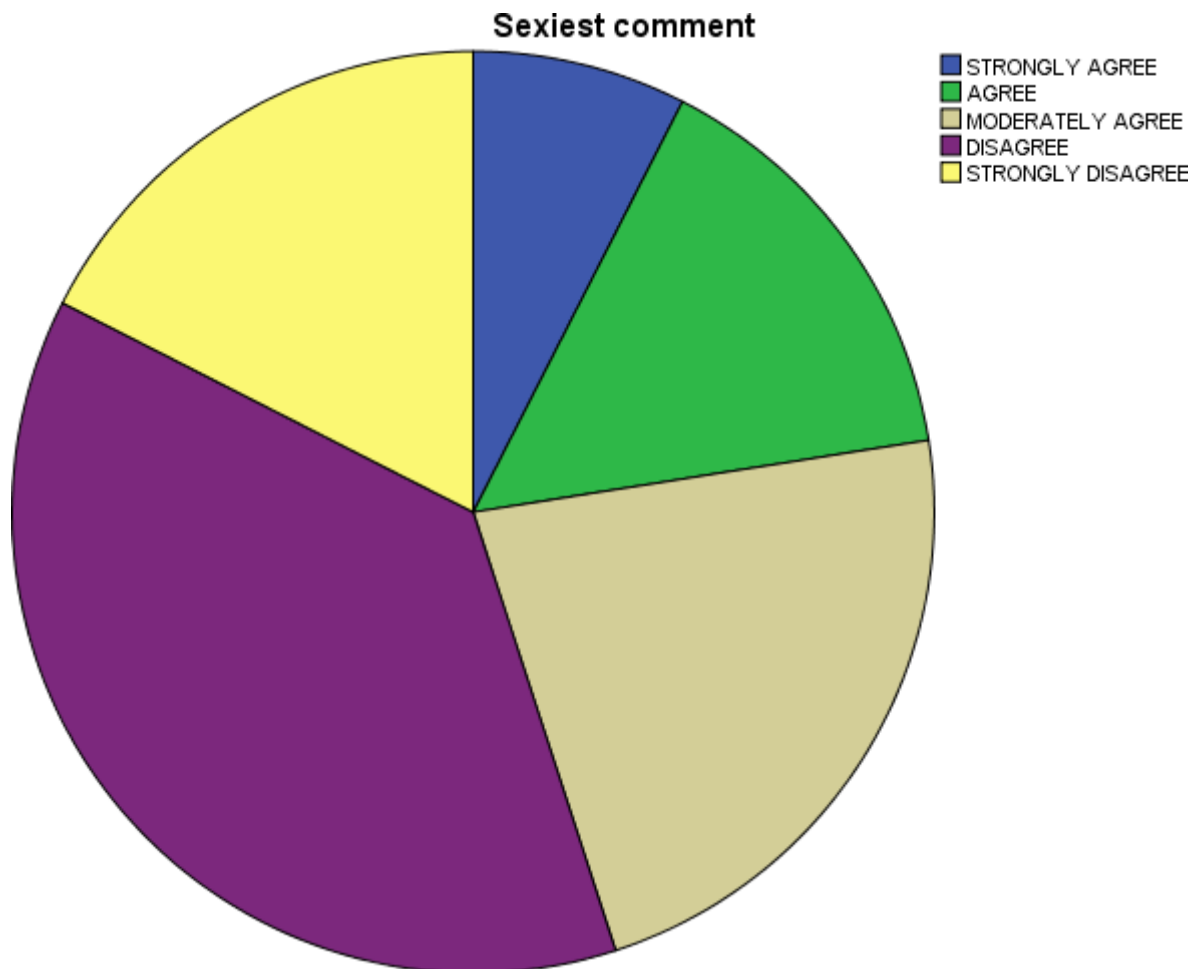
15% of the respondent agrees that they come to the work late. 30% of the respondent of disagree that they come late to the work. 25% of the respondent strongly disagree that they come to work late. 22.5% of the respondent moderately agrees that they come late to work. 7.5% strongly agree that they work late. This study shows that there are huge people who come to work early or on time it shows their punctuality and sincerity towards the work

FIGURE 4.2:- DISTRIBUTION OF RESPONDENTS ON THE BASIS MENTAL AND PHYSICAL ATTACK WHILE WORKING



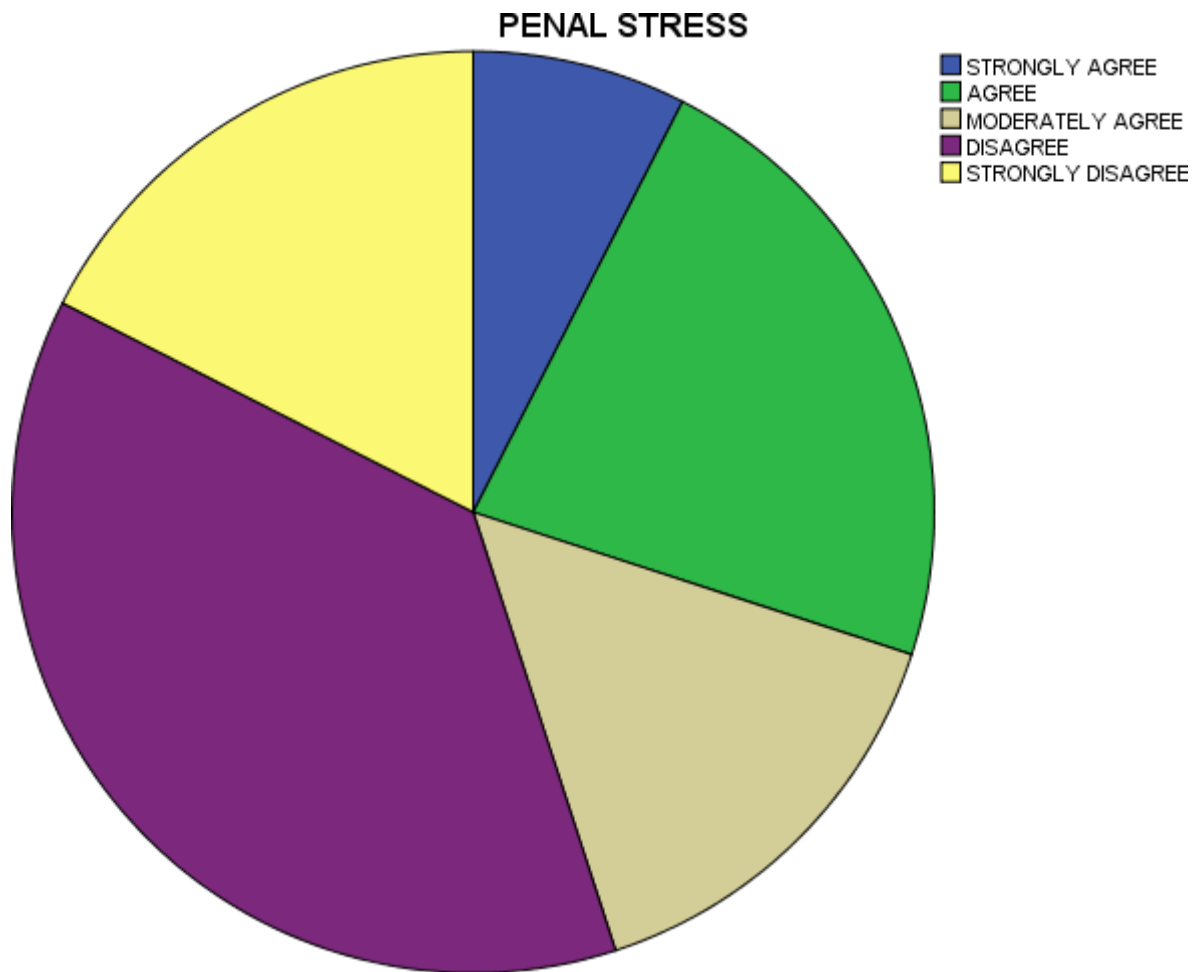
In this study it shows that the 15% and 7.5% of the respondents agree and strongly agree to it respectively. 37.5% of the respondent disagree that they have experienced any type of physical or mental attack while working late at night. 25% of the respondents strongly disagree to it.

FIGURE 4.3:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF THE SEXIEST COMENT THEY FACE WHILE WORKING LATE



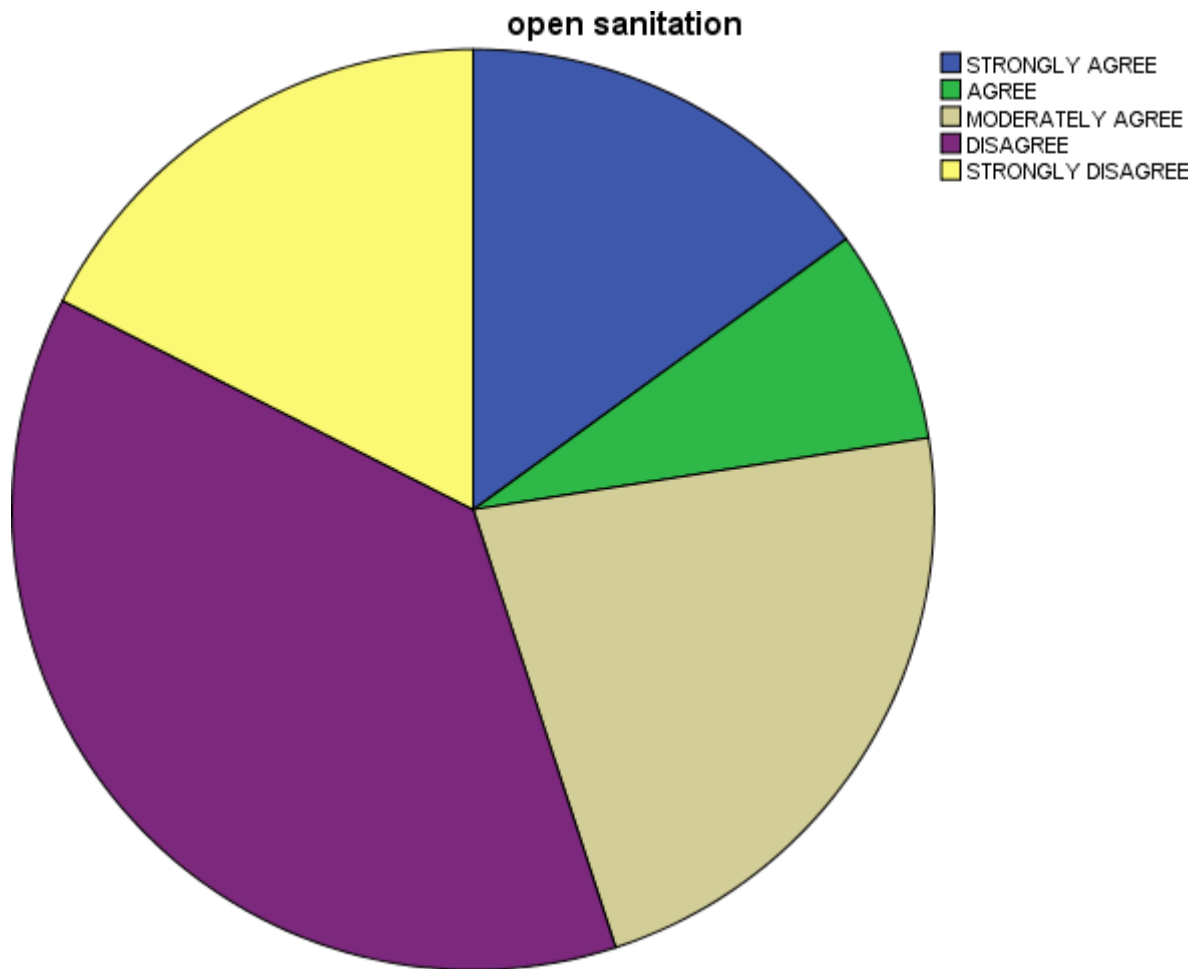
In this study it shows that the 7.5% of the respondent strongly agreed to the statement. 15% of the respondent disagree to the statement they experience the people make sexiest comment on them. 17.5% of the respondents strongly disagree to the statement. 22.5% moderately agree to the statement. 37.5% of the respondent disagreed to the statement.

FIGURE 4.4:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF THE PENAL STRESSES BY LISTENING TO COMMENTS



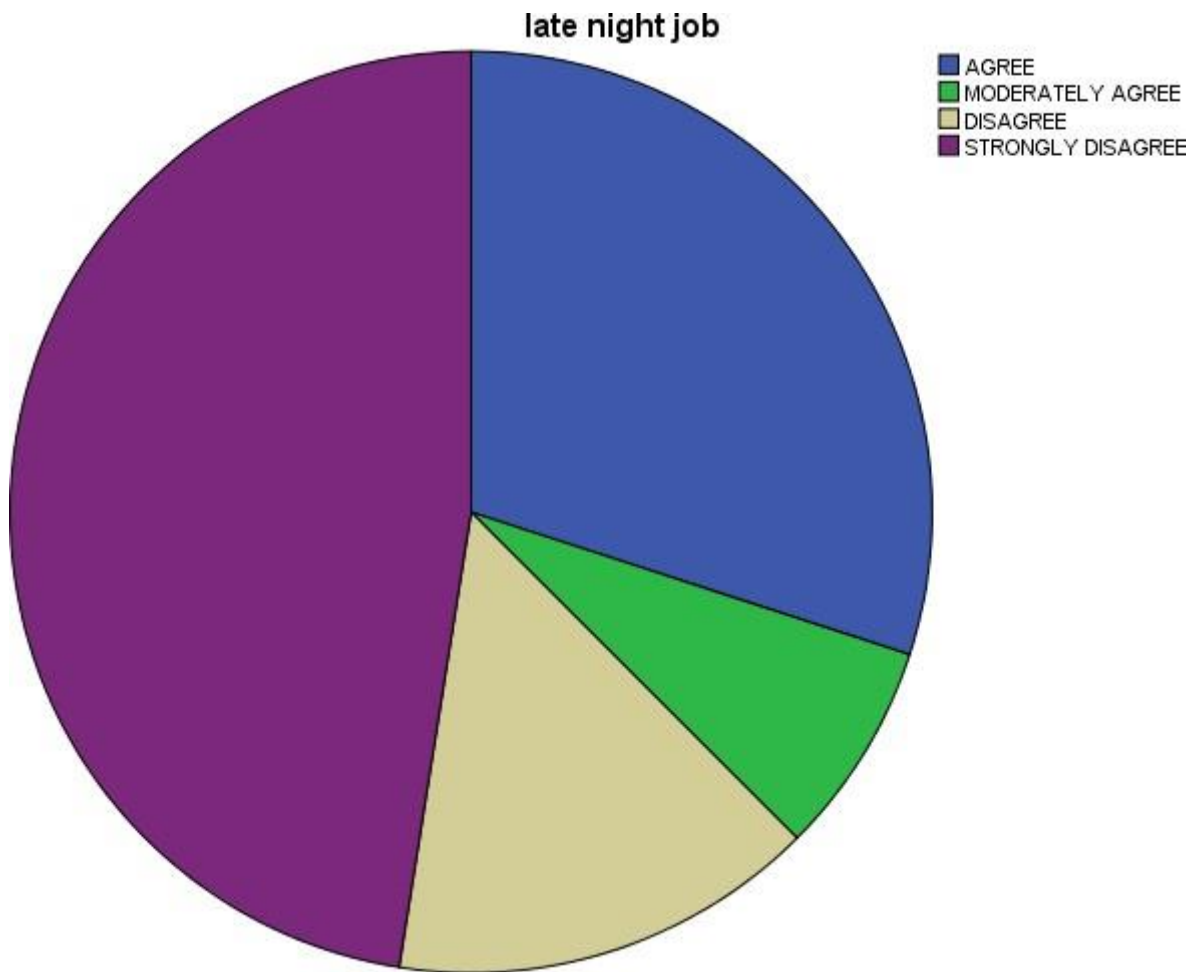
In this study it shows that the 7.5% of the respondent strongly agrees to the statement. 37.5% of the respondent disagree to the statement they experience the penal stress while making sexiest comment on them. 17.5% of the respondents strongly disagree to the statement. 15% of the respondents moderately agree to the statement. 22.5% of the agreed to the statement.

FIGURE 4.5:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF THE OPEN SANITATION PROBLEM



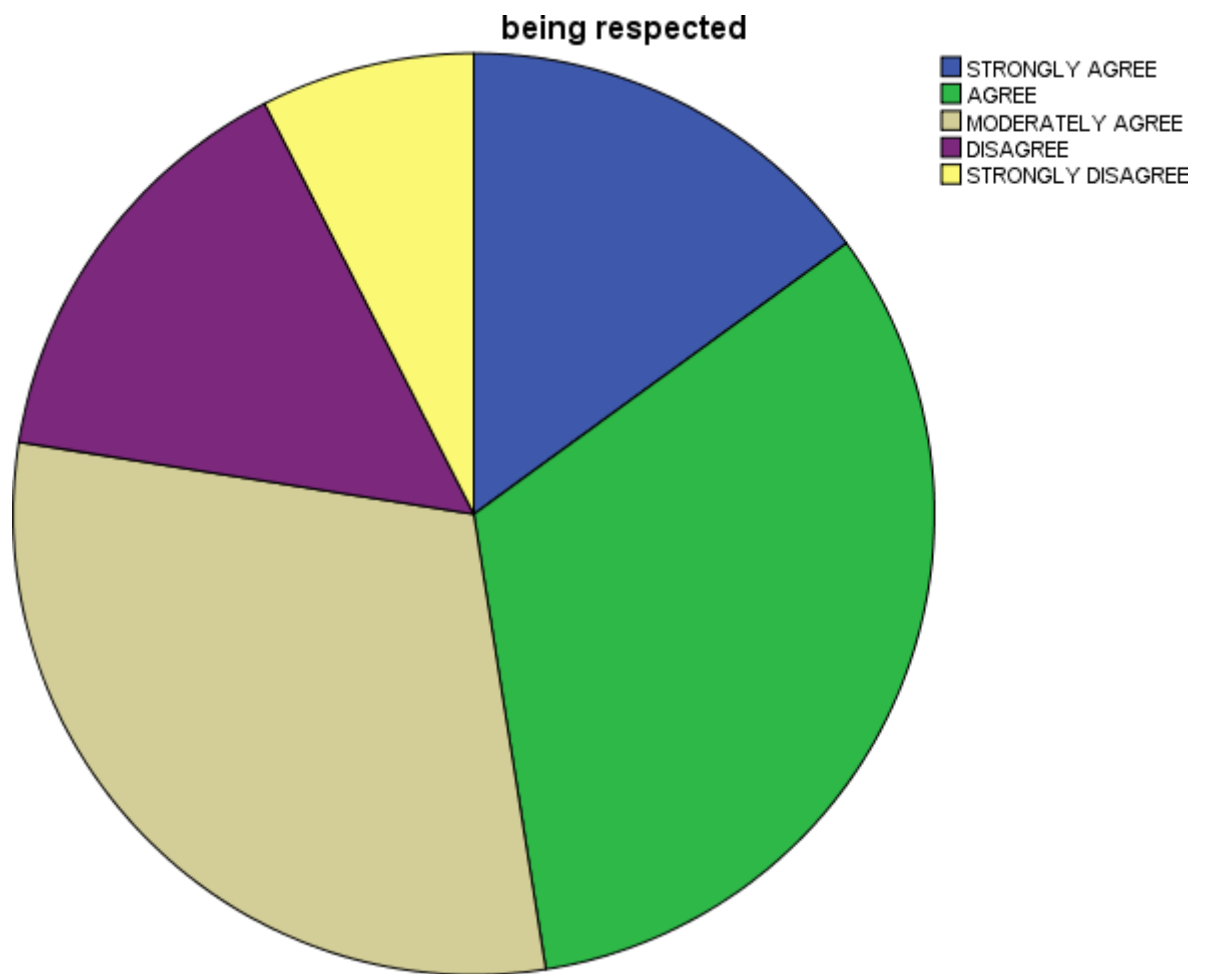
In this study it shows that the 15% of the respondent strongly agrees to the statement. 37.5% of the respondent disagree to the statement that the open sanitation had made their situation worse. 17.5% of the respondents strongly disagree to the statement. 22.5% of the respondents moderately agree to the statement. 7.5% of the agreed to the statement.

FIGURE 4.6:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF THE LATE NIGHT JOB



In this study it shows that the 30% of the agreed to the statement. 15% of the respondent disagree to the statement that the late night job has made situation worse in the family. 47.5% of the respondents strongly disagree to the statement. 7.5% of the respondents moderately agree to the statement.

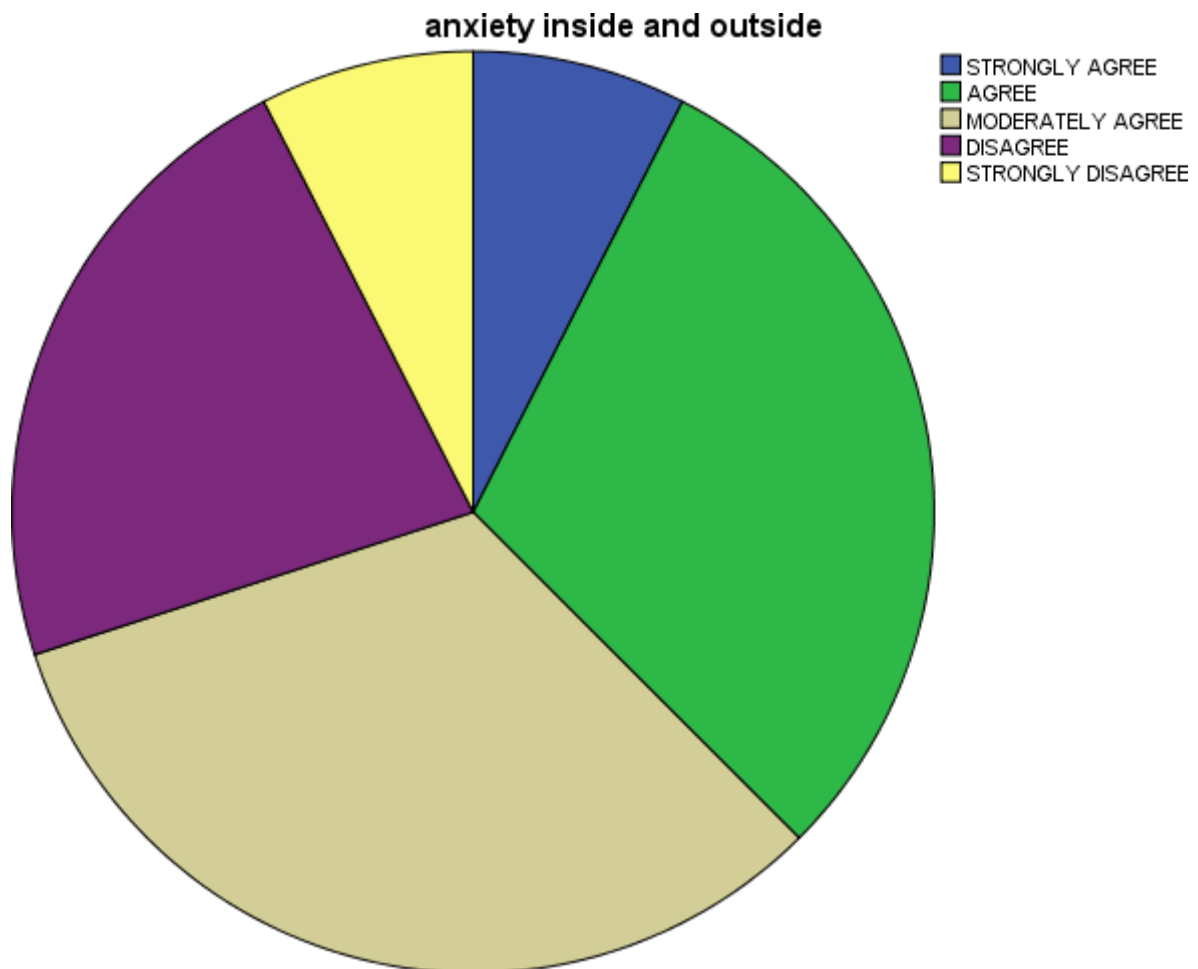
FIGURE 4.7:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF BEING RESPECTED IN THE SOCIETY



In this study it shows that the 15% strongly agree to the statement. 15% of the respondent disagree to the statement that they are being respected in the family.7.5% of the respondents strongly disagree to the statement.30% of the respondents moderately agree to the statement.32.5% of the agreed to the statement.

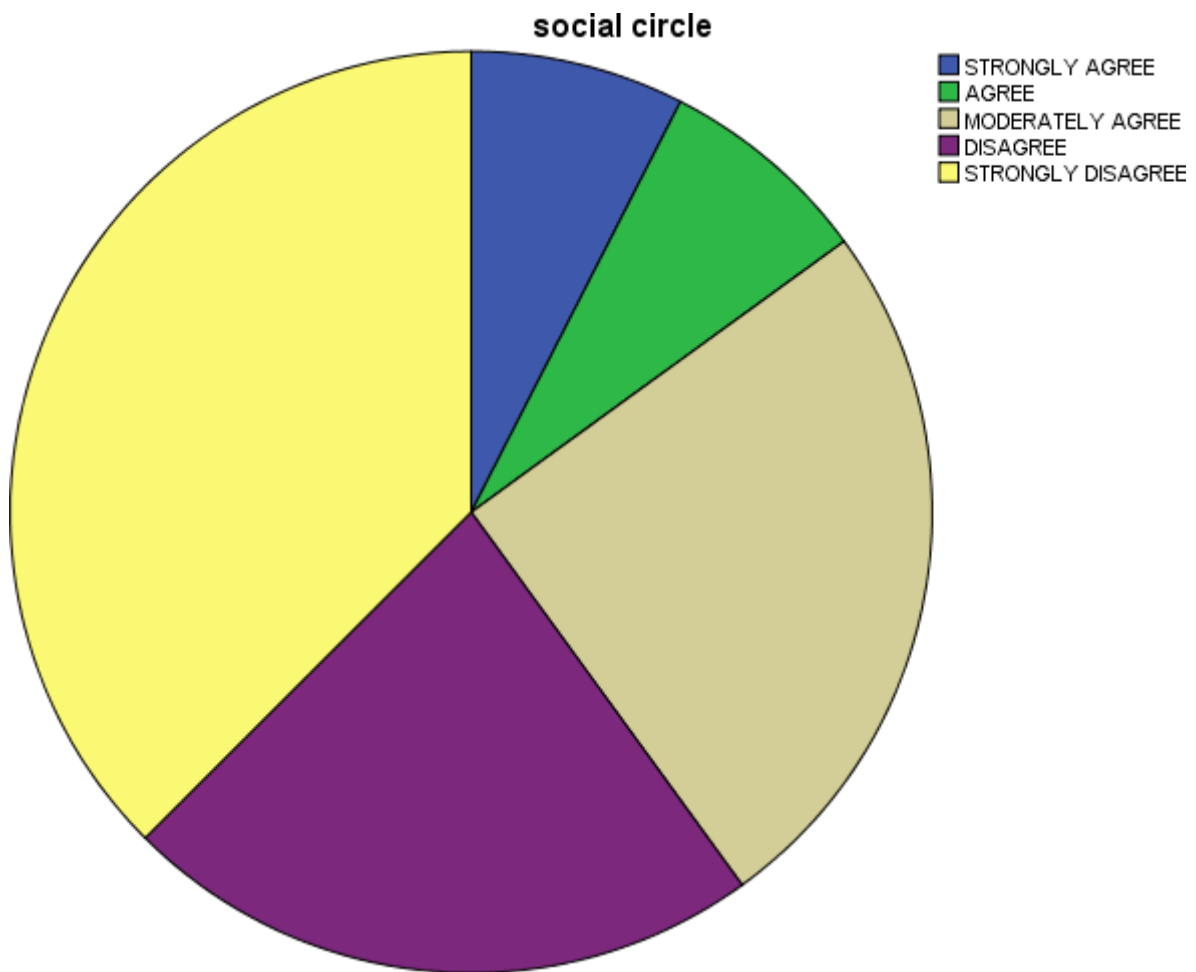


FIGURE 4.8:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF POSESING MORE ANXIETY AND HONOR



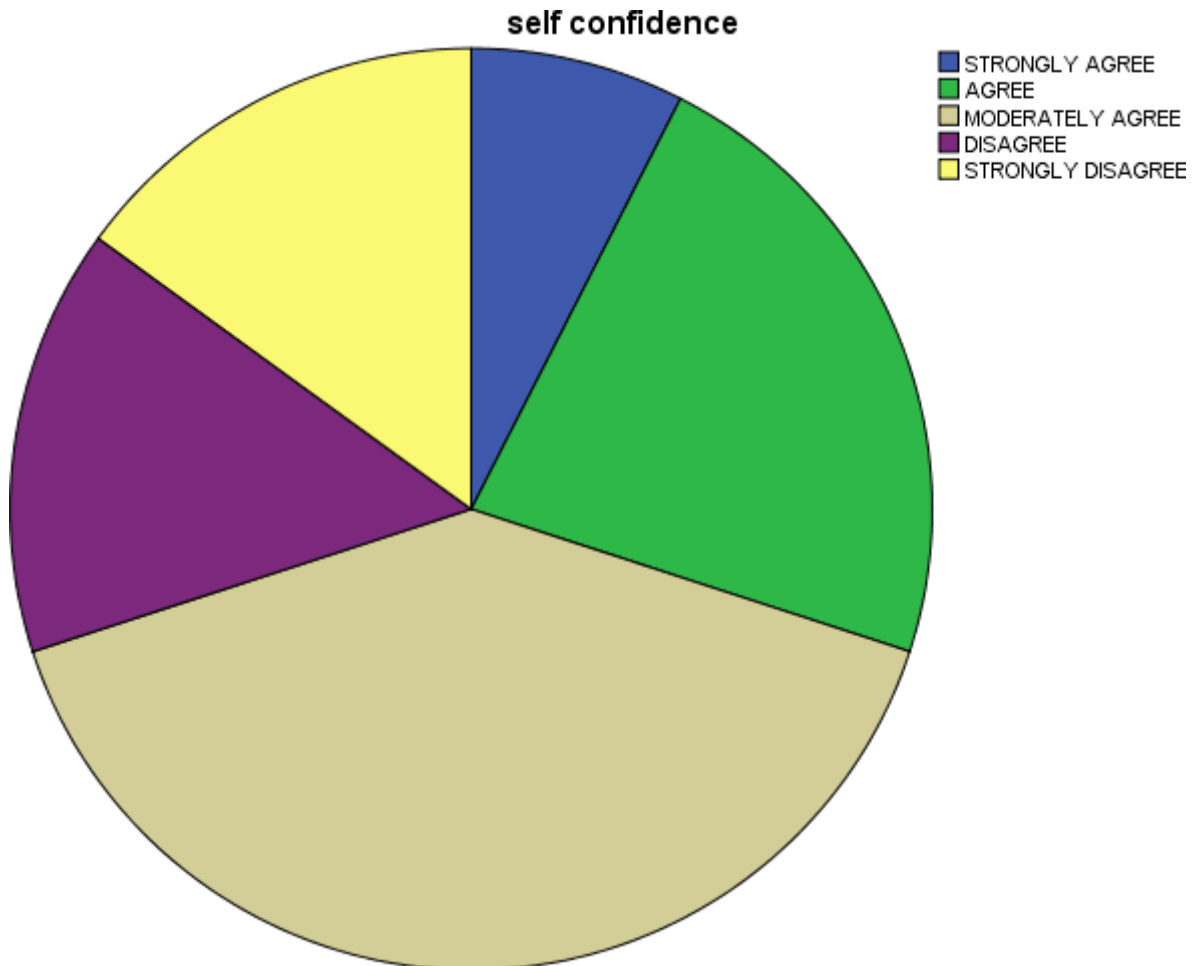
In this study it shows that the 7.5% strongly agree to the statement. 22.5% of the respondent disagrees to the statement that they pose anxiety and honor inside and outside home.7.5% of the respondents strongly disagree to the statement. 32.5% of the respondents moderately agree to the statement.30% of the agreed to the statement.

FIGURE 4.9:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF INCREASING SOCIAL CIRCLE AROUND THEM



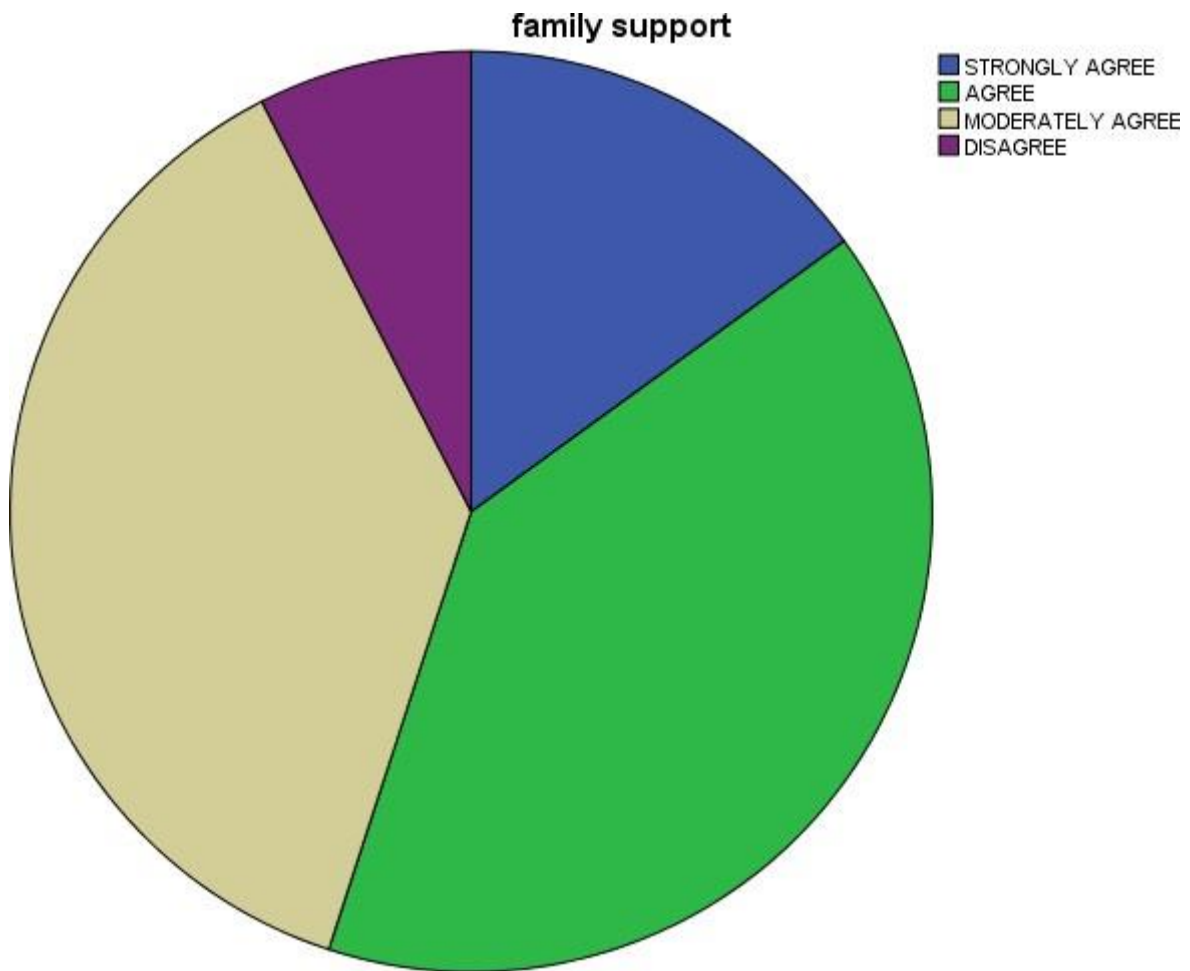
In this study it shows that the 7.5% of the agreed to the statement.22.5% of the respondent disagree to the statement that they eperience that their social circle is being increasing.37.5% of the respondents strongly disagree to the statement.25% of the respondents moderately agree to the statement. And 7.5% strongly agree to the statement

FIGURE 4.10:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF INCREASING SELF CONFIDENCE



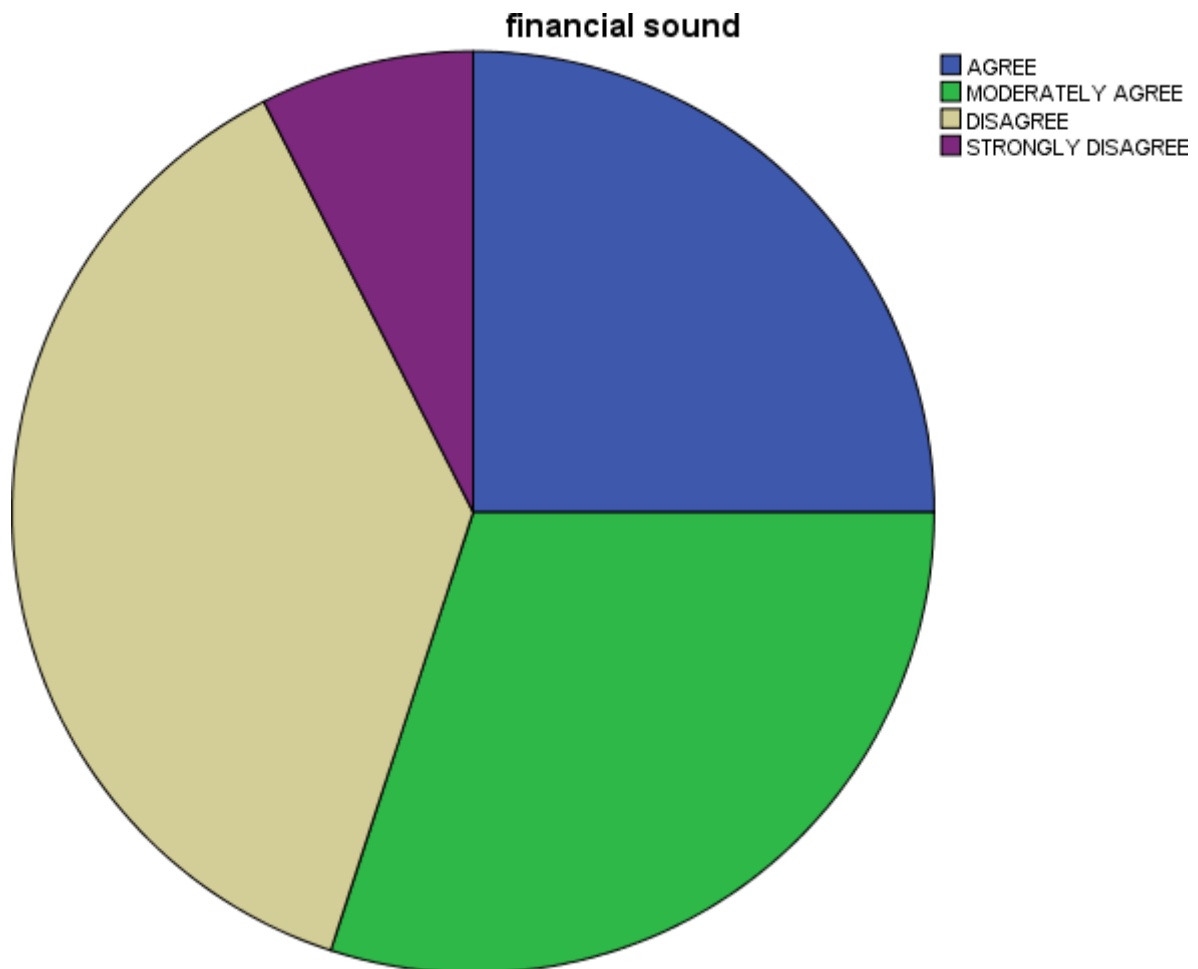
In this study it shows that the 22.5% of the agreed to the statement. 15% of the respondent disagree to the statement that they this work has increased the level of self confidence.15% of the respondents strongly disagree to the statement.40% of the respondents moderately agree to the statement. And 7.5% strongly agree to the statement

FIGURE 4.11:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF THE FAMILY SUPPORT



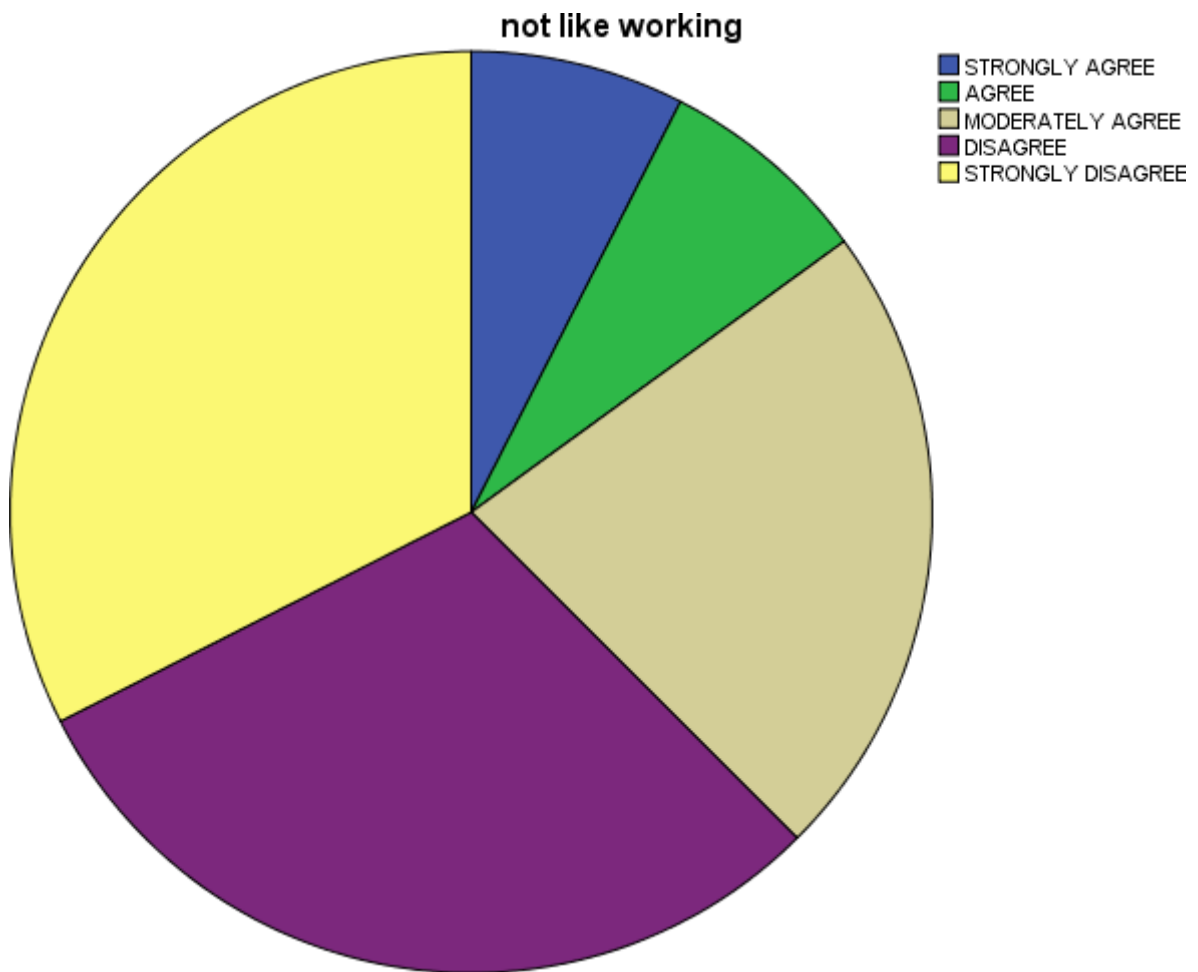
In this study it shows that the 22.5% of the agreed to the statement. 7.5% of the respondent disagree to the statement that they are satisfied with their family support.15% of the respondents strongly agree to the statement.37.5% of the respondents moderately agree to the statement. And 40% of the respondents agree to the statement

FIGURE 4.12:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF FINACIAL SOUND



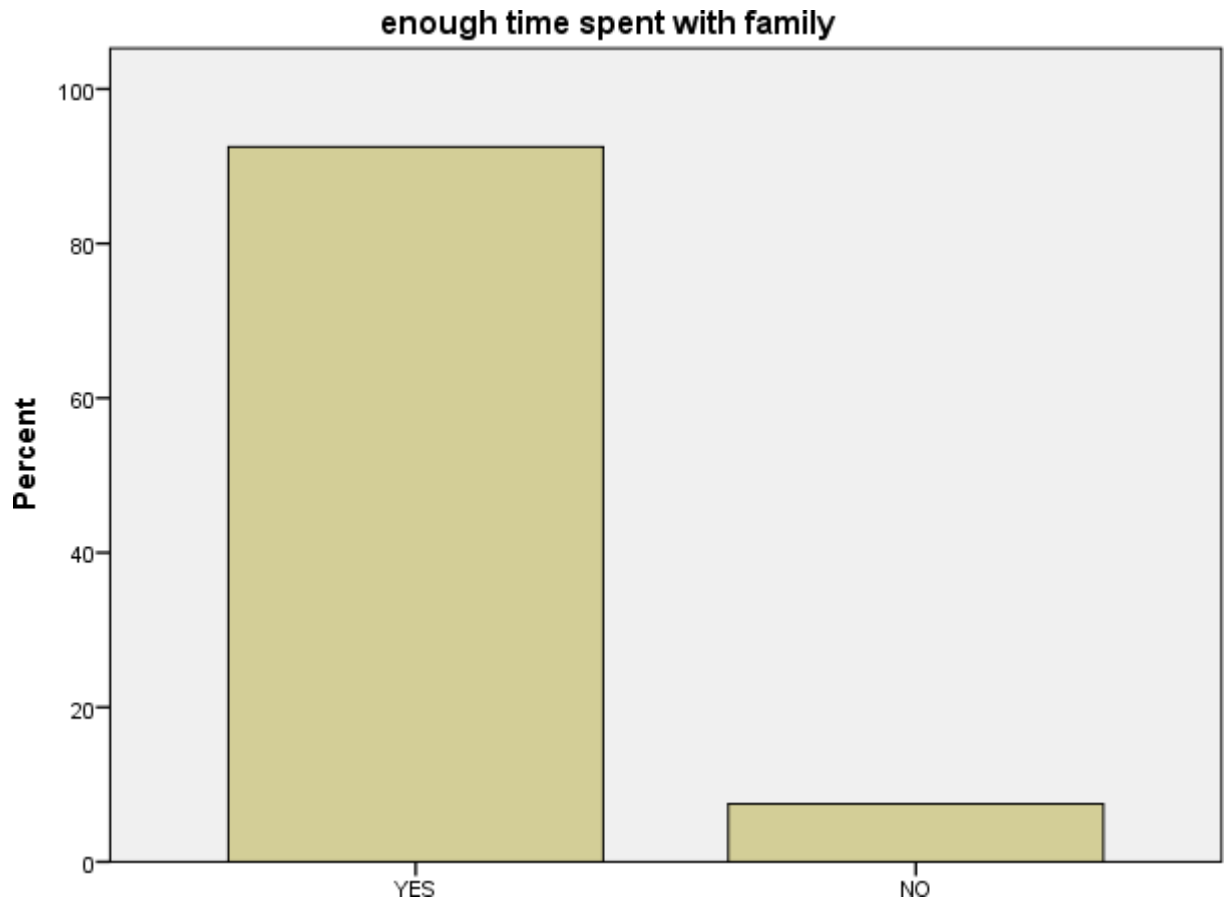
In this study it shows that the 25% of the agreed to the statement. 37.5% of the respondent disagree to the statement that they are financially sound. 7.5% of the respondents strongly disagree to the statement. 30% of the respondents moderately agree to the statement. And 40% of the respondents agree to the statement

FIGURE 4.13:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF DOESNOT LIKE TO WORK



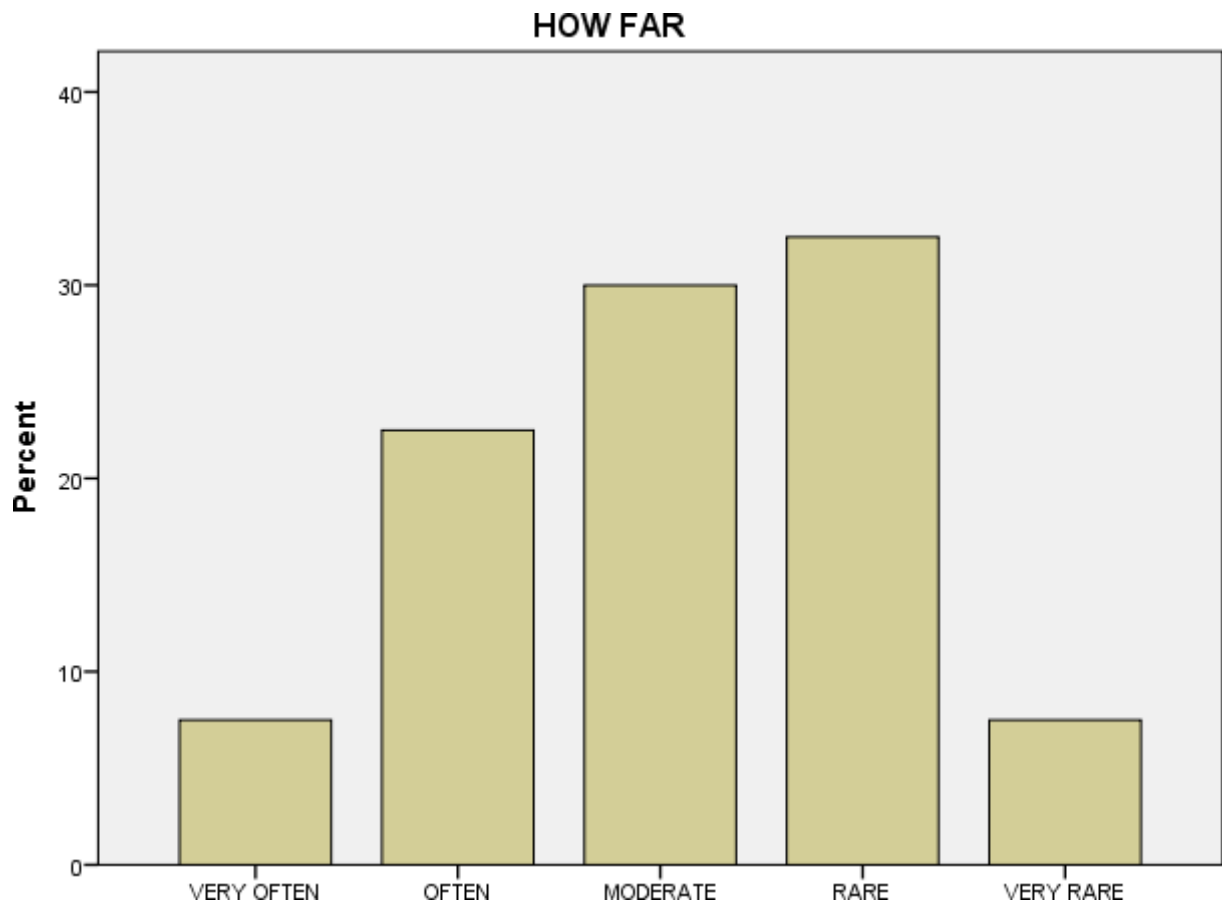
In this study it shows that the 7.5% of the agreed to the statement. 30% of the respondent disagree to the statement that they like this work.32.5 % of the respondents strongly disagree to the statement.22.5% of the respondents moderately agree to the statement. And 7.5% of the respondents agree to the statement

FIGURE 4.14:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF SPENDING TIME WITH THE FAMILY



92.5% of the respondent spent their time with their family. 7.5% of the respondents do not get time to spent with family.

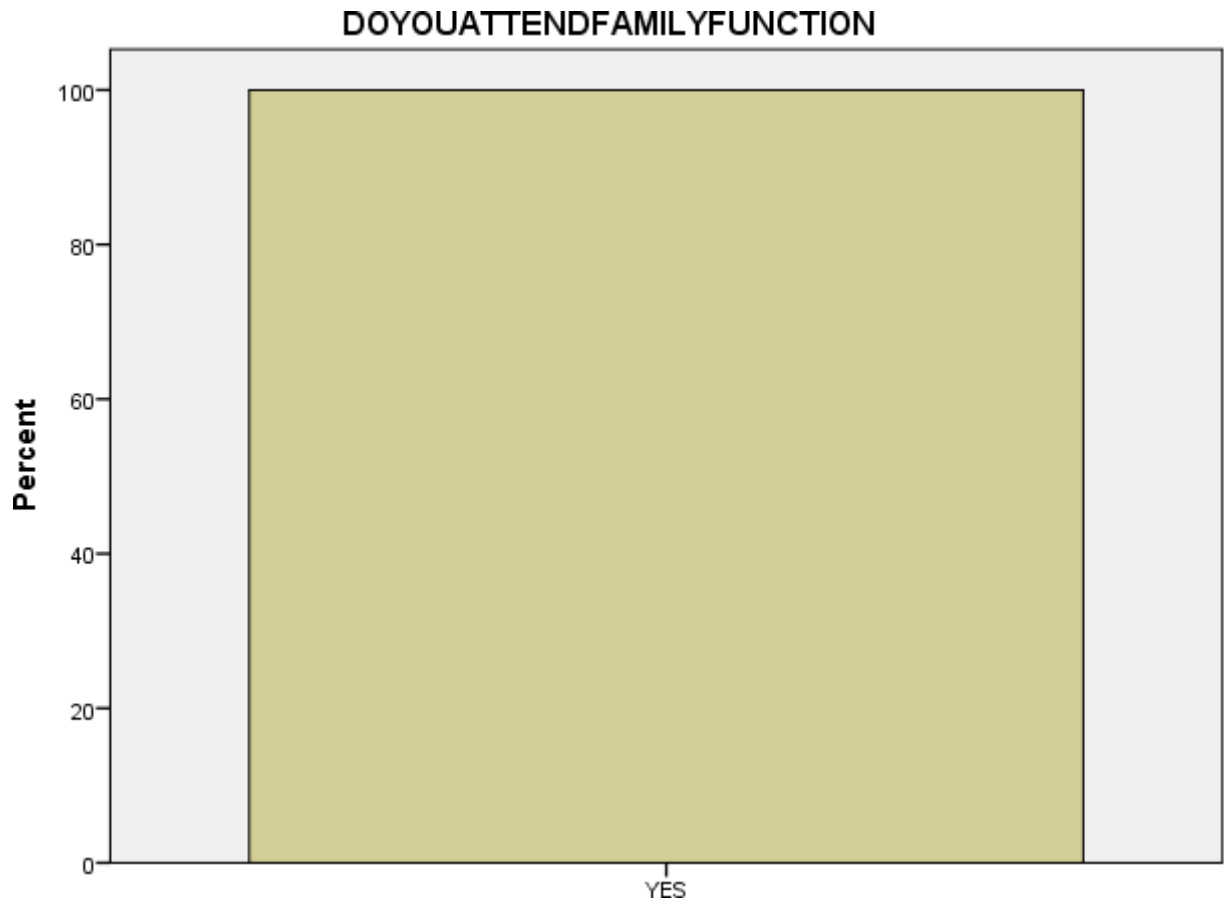
FIGURE 4.15:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF HOW FAR SPENT TIME WITH THE FAMILY



In this study it is found that they spent with family very rare.32.5% respondents said that they spent time with their family rare. 30% of the respondent said that it is moderate. 22.5% respondent said that they spent time with their family often.7.5% of the respondent said that they spent time very rarely with their families. Also 7.5% of the respondent said that they spent time very often with their family.

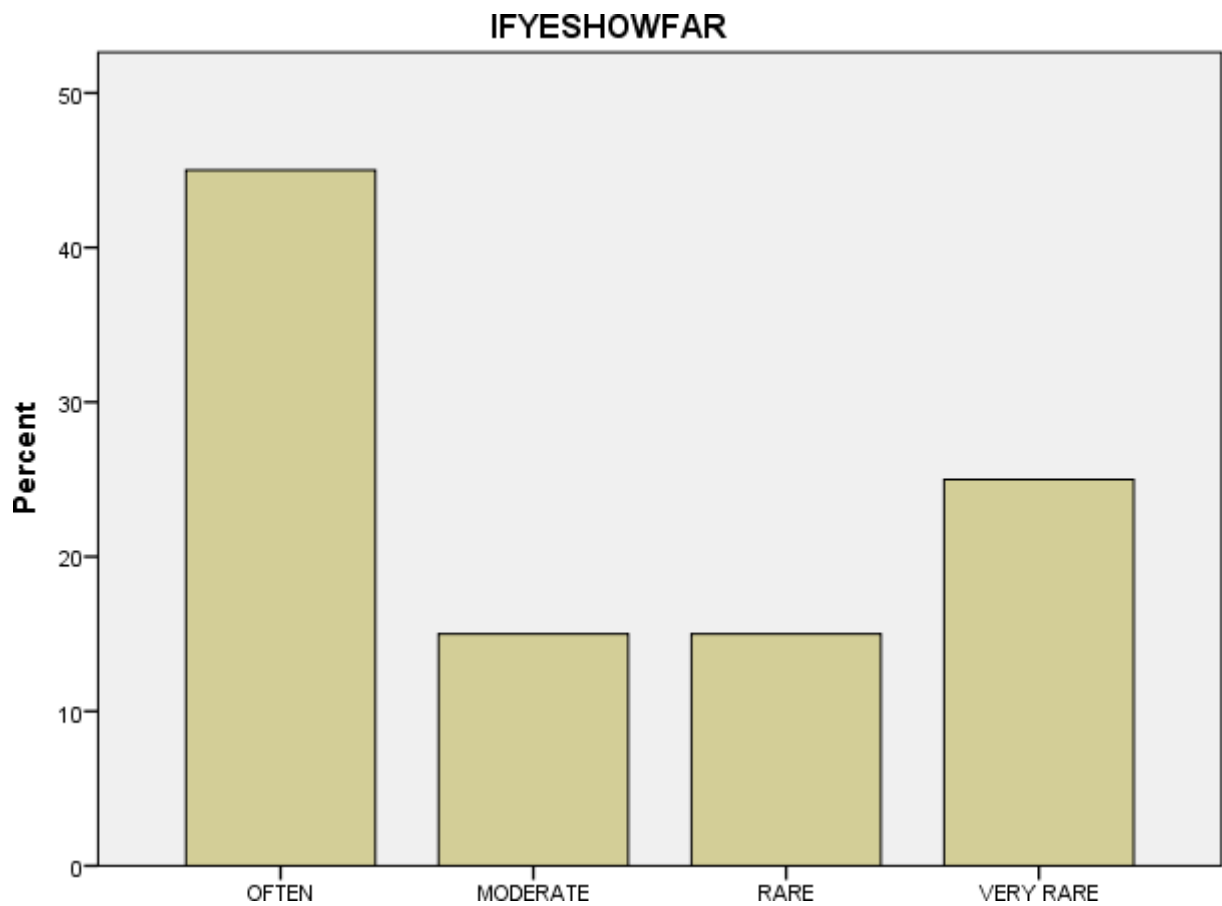


FIGURE 4.16:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF ATTENDING FAMILY FUNCTION



In this study it is found that all the respondents attend the family function

FIGURE 4.17:- DISTRIBUTION OF RESPONDENTS ON THE BASIS HOW FAR ATTEND THE FAMILY FUNCION



.15% of the respondents attend the family function rarely. 15% of the respondent said that it is moderate.25% of the respondent said attend the family function very rarely. Also 45% of the respondent attends the family function very often.

TABLE 4.24:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF EVICTION

Eviction	Frequenc y	Percent
YES	18	45.0
NO	22	55.0
Total	40	100.0

In his study it was found that 55% of the respondent faced eviction from the government due to the street vendor's law 2014. 45% of the respondent didn't face the eviction.

TABLE 4.25:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF BRIBE PAYMENT

Bribe payment	Frequenc y	Percent
YES	15	37.5
NO	25	62.5
Total	40	100.0

In this study it was found that 37.5% of the respondent faced bribe payment as they existed earlier but they also conveyed that now it is existed through the party fund or the union fund etc.... whereas 62.5% of the respondent didn't faced bribe payment

**TABLE 4.26:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF LOSING CUSTOMER IN FEAR OF COVID-19**

Fear of covid 19	Frequency	Percent
YES	17	42.5
NO	23	57.5
Total	40	100.0

42.5% of the respondent faced that they lost their customer in the fear of covid-19. 57.5% of the respondent didn't faced any such issue

**TABLE 4.27:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF INVESTING**

Investment	Frequency	Percent
YES	24	60.0
NO	16	40.0
Total	40	100.0

60% of the respondent invested capital on buying thing that are ordered by the government during the covid 19 precaution, many respondent have reinvested into this as there was lockdown so many of the things were damaged

TABLE 4.28:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF PROPER AMOUNT FOR YOUR DAILY LIVING AFTER COVID-19

Daily living after covid 19	Frequency	Percent
YES	13	32.5
NO	27	67.5
Total	40	100.0

32.5% of the respondent get proper amount of the daily expense for living. 67.5% of the respondent don't get proper amount for their living.

TABLE 4.29:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF GOVERNMENT PROVIDED FACILITIES

Facilities provided by government	Frequency	Percent
YES	12	30.0
NO	28	70.0
Total	40	100.0

70% of the respondent does not get the government facilities. They said that the government does not provide any facilities. 30% of the respondent gets the government facilities.

TABLE 4.30:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF GOVERNMENT SUPPORT

Government supporting job	Frequency	Percent
YES	6	15.0
NO	34	85.0
Total	40	100.0

In this study it is found that to 85% of the respondent, government does not support their job. 15% of the respondent said that government supports their job through grants, loans etc...

TABLE 4.31:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF GRANTS AVAILED FROM THE GOVERNMENT

Avail grants	Frequency	Percent
YES	21	52.5
NO	19	47.5
Total	40	100.0

52.5% of the respondent is aware of the grants that are availed from the government. 47.5% are not aware of the grants that are availed from the government.

TABLE 4.32:- DISTRIBUTION OF RESPONDENTS ON THE BASIS INABILITY IN ACCESSING THE GOVERNMENT FACILITIES

Unavailability in accessing government facilities	Frequency	Percent
YES	40	100.0

In this study it is found that all the respondents have the inabilities in accessing the facilities from the government.

TABLE 4.33:- DISTRIBUTION OF RESPONDENTS ON THE BASIS OF STREET VENDORS ACT 2014 AWARENESS

street vendors awareness	Frequency	Percent
YES	34	85.0
NO	6	15.0
Total	40	100.0

85% of the respondent is aware of the street vendor's act 2014s. 15% of the respondents are not aware of the street vendor's act 2014s.

**CHAPTER 5**  
**FINDING AND**  
**CONCLUSION**



## Findings

A hawker is a vendor of merchandise that can be easily transported; the term is roughly synonymous with costermonger or peddler. In most places where the term is used, a hawker sells inexpensive goods, handicrafts, or food items. People who are unable to obtain regular employment in the lucrative formal sector due to their lack of schooling and skills are referred to as "street vendors." However, selling goods on the street is a significant urban pastime. Depending on when or where they operate, street sellers are referred to by different names. All the respondents are male. The respondents do not rise financially. The respondents do this job for living even they doesn't like doing this job. The price hike after the COVID-19 made them in trouble. They don't get to increase their social circle increasing. Level of self confidence is also low. Sanitation facilities are not provided. The government does not support the hawker. The government only provides financial assistance as the loans no other type of support are given. No financial help is provided other than the loans, etc...

## Conclusion

Like other types of street vending hawker has been different in terms of their vending style. They transport from one place to another or stay in one place and shout load to sell their goods. They sell their product by shouting loud so that the customer gets attracted to buy their product. Due to the price hike they have recently been in very trouble. After the lockdown they have not been in very much trouble as the price hike and also the bargaining system in India. Many people believe that it is a custom or tradition to bargain. But the barging system only happens to do with the poor people. Due the price hike the marketing has been low; the bargaining system made it even worse. Even though they work or give at low cost even the run in a huge debt.

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# APPENDIX

1. Age:

Above 18  18-30  30-50  50-60  60-70

2. Sex:

Male  female

3. Marital status:

Married  unmarried  widow  other

4. Educational qualification:

Below SSLC  SSLC  pre-degree  degree  other

5. Monthly income:

Below 1000  1000-2000  2000-3000  above 3000

6. Religion:

Hindu  Muslim  Christian  other

7. Type of family:

Nuclear family  extended family  joint family

8. Native place

9. Where do you live now?

10. Mother tongue:

Malayalam  Tamil  Bengali  Assamese  Hindi  other

11. How long have you been hawkers?

Below 10 years  10-20 years  20-30 years  above 30 years

12. Is any of your family members working in this field

Yes  no

If yes who

13. What motivates you to be a hawker?

Passion  hobby  traditional interest  for living

14. Do you have insurance

Yes  No

15. Whether your work registered

Yes  No

16. Have you been in any other work earlier?

Yes  no

17. How many hours do you work?

Below 8 hours  8hours-10hours  10-18 hours  above 18 hours

18. Do you have any physical ailments while doing this work?

Yes  no

If yes, what are they?

19. Do you get enough time for rest?

Yes  No

20. Do you drink enough water daily?

Yes  no

21. Do you skip your food?

Yes  No

If yes, what?

22. Have you faced any injuries while doing this work?

Yes  no

23. Does this work affect your respiratory system?

Yes  no

24. Do you have any skin related problems?

Yes  no

25. Have you ever been hospitalized?

Yes  no

26. Do you have any stress?

Yes  No

27. Specify your attitude regarding following statement

Statement	Strongly agree	Agree	Moderately agree	Disagree	Strongly disagree
I come late from work					
I found physical and mental attack while travelling at night					
People make sexiest comments on me					
I feel penal stress while having these comment					

Open sanitation has made my situation worst					
Late night job has made many problems in my family					

28. Specify the attitude for the following statement

Statement	Strongly agree	Agree	Moderately agree	Disagree	Strongly disagree
I feel myself being respected and honor in the society					
I pose more anxiety and honor in home and outside					
I have ever experienced that my social circle is increasing					
Increased level of self confidence					
Satisfied with family support					
Increased your financially sound					
Me doesn't like to work in this field					
I attend the function with my family or alone					

29. Do you get enough time to spent with your family?

Yes  no

If yes how far,

Very Often  often  moderate  rare  very rare

30. Do you attend the family function?

Yes  no

If yes, how far

Very Often  Often  moderate  rare  very rare

31. Did you ever face eviction?

Yes  no

32 Have you ever faced bribe payment?

Yes  no



33. Have you ever lost your customer because of fear in covid 19?

Yes  No

34. Have you ever faced with investing more into your business after lockdown?

Yes  no

If yes, what are they?

35. Do you get proper amount for your daily living after covid?

Yes  no

36. Does government provide facilities?

Yes  no

If yes, what are they?

37. Whether government supports your job?

Yes  No

38. Are you aware of the grants that you avail from the government?

Yes  no

39. Is there any inability to access the government facilities?

Yes  no

40. Are you aware of street vendor's act 1940s?

Yes  No

41. Do you have any suggestion to improve your lifestyle?