

学 位 論 文

**Doctoral dissertation**

**Roles and Spatio-temporal Identities of Street Vending in  
Contemporary Urban Contexts**

Case Studies from Bangkok

「近代都市における露天商（ストリート・ベンディング）の役割と時空間的  
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SEREERAT Sirirat

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学籍番号	47-087638
氏 名	SEREERAT, Sirirat セリラット シリラット
指導教員	大野 秀敏 教授

Department of Socio-Cultural Environmental Studies  
Graduate School of Frontier Sciences  
THE UNIVERSITY OF TOKYO

東京大学 大学院 新領域創成科学研究科 社会文化環境学

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### Abstract

Street vending is one of the most primitive forms of commerce with a richly local feel. It still plays a significant role in the socio-economics of many countries, especially in the under-developed and developing worlds. A prime example is the city of Bangkok. Street vending provides easy accessibility for all of its population to get cheap food, commodities and employment. Street vending has, however, been claimed as an unwanted urban element by policy makers, city planners and urban designers due to its negative effects, such as uncleanliness, traffic jams and social crimes, as well as its image of poverty. On the other hand, layering Western-influenced urban design concepts on the Asian urban fabric has failed to ensure livable and enjoyable public spaces experienced particularly in streets and sidewalks and has, instead, resulted in unsound solutions – exclusive rather than inclusive, beautiful, clean, safe and lifeless spaces devoid of their innate street culture. Meanwhile, a study of the old shopping streets has revealed the street vendor to be an important urban element in generating street livelihood, through its sense of place and flexible identity. The temporal emergence of street vending simulates attractive urban activities, and further multiplies the use of public space. Street vending currently provides not only economical values but also socio-cultural values. So, should we keep practicing Western-influenced urban design concepts with no room for street vendors, in spite of the fact that the majority of the citizens' lives have relied on the several potentials of street vending activities? This paper thus poses to reinvestigate the roles and current state of street vending. The purpose of this dissertation is to answer two questions: What are the roles and identity of street vending in the contemporary urban context? And how does street vending influence the city and vice versa, especially in terms of urban design and planning issues? These questions form the hypotheses that street vending has evolved from its conventional roles and identities in order to survive from diverse forms of pressure. Such pressures include those traditionally imposed by governments, policy makers, developers and urban designers influenced by modern concepts who try to eliminate street vending from the city as well as conventional pressures like glocalization and climate change. Street vending has evolved effectively and adaptively through its flexibility, informality, and temporality.

This research has three main objectives: the first is to understand the roles of street vending in the contemporary urban context focusing on the interrelationship between street vending, space and time in urban planning and design; the second is to interpret the spatio-temporal identity of street vending; and the third is to make recommendations on how to apply the knowledge of street vending to urban design and planning studies. Furthermore, this study sheds light on the phenomenon of street vending in a developing country, which has rarely been the subject of spatial planning and design studies heretofore. The results will thus contribute both theoretical and practical benefits in the following ways. First, it will provide information on up-to-date roles and identities of street vending from the perspective of urban design. Second, the understanding of spatial intervention mechanisms adopted by street vendors will contribute to a better, more sustainable, integrative policy on street vending management. Finally, it will provide an initial recommendation on how to apply street vending and its potential to the city and will contribute towards an Asian perspective in urban studies.

In the study, a holistic methodology of field work and site investigations were carried out in ten cities (Bangkok, Tokyo, Paris, Hanoi, Phnom Pen, Kuala Lumpur, Jakarta, Singapore, Hong Kong, and Manila) in order to achieve the aforementioned three objectives. The focus of this study, however, is street vending in Bangkok, as its peoples' lifestyles are attributed dramatically to its long historical dependency on street vending activities. Visuals, descriptions and statistical data were cross-referenced to establish a working definition, methodological model and research tools for the study. Data collected from literature review and interviews with Thai government officers were used to illuminate the state of street vending in Bangkok. Surveys on consumer behaviors and attitudes on street vending were conducted to clarify the current state of street vending within the context of shopping activities in Bangkok. Three case studies were then conducted in the major street vending locations of Bangkok, selected as the evidences of street vending. Their roles and identities were then studied in three contexts: the everyday-local context, everyday-glocal context, and in the context of an urban crisis.

The first case study was conducted in the "Thewet" district, which houses Bangkok's public administrative offices and a residential zone where local Thai context is clearly visible through the peoples' lifestyles, activities and the physical environment. The second case study was conducted in a street vending area around "Siam square," a shopping area located in the Siam commercial district and one of the most popular shopping destinations in the Bangkok City Centre, where the blending of globalization in the local Thai context is clearly visible through the peoples' lifestyles, activities and the physical environment, while a sense of the local still remains. The third case study was conducted along "Liabthangduan Ram Intra" Road, where unconventional street vending emerged during the flood in 2011. Data was gathered through spatio-temporal surveys on street vending and relevant activities, self-administered questionnaires and records from quasi-ethnographic interviews with street vendors. A cross-analysis of these cases helped interpret the roles and identities of street vending in Bangkok.

Analysis further revealed the contextual influences on street vending identity. Street vending in the local context such as in the Thewet district reflected their conventional and traditional roles within their surrounding context. They were rich in the sense of locality and reciprocity, but were also impoverished and vulnerable. A spatial observation revealed the presence of traditional forms of intervention in these public spaces, through pushcarts with parasols, their mobility and the items carried for everyday use. These spatio-temporal

characteristics created soft urban networks that could be defined as “Umbra” networks. Extremely fluid in character, they expressed a network of flexible mobile units spread throughout the city as parasitic urban elements. The umbra network also illustrates the living-in-the shadow culture, born from the local climate, reciprocal commercial system among street vendors, customers and nearby shoppers, and the street vendors’ shadowy economic features. These Umbra networks are an important “informal” and “temporal” urban element that should be taken into account in the Asian urban morphology.

By contrast, street vending in the glocal context was highly evolved, as was seen in the case of the Siam district. The assimilation of global-ness by street vendors was found in certain physical attributes, however, a sense of localness also remained. The identities of street vendors were also different from that of conventional street vendors; they were the new generation of street vendors with a high educational background, who made use of their marketing and business knowledge in their trade, achieved high incomes and were invulnerable. These evolved identities were also expressed in their spatio-temporal attributes: the street stall, their static mobility, the fashion items sold and their provision of trendy items to shoppers, travelers and tourists. Their spatio-cultural identity can be defined as “evolutionary” street vending. “Evolutionary” street vending develops its flexibility through the simplification of retail form. The “pop-up” stall used by such vendors is composed of a light mock-up structure. The systematic, easy and fast installation of these stalls allows the possibility of reuse in urban spaces at multiple intervals during the day. This spatio-temporal identity can be defined as the “overlapping territorial identity.” Its visual attractiveness lies in its density and goods rather than its expression of the local. As a result, their visual identities may be defined differently depending on their context and goods. In the case of street vending in Siam Square, the segment of street stalls can be defined as an urban closet.

The third case was an important example of the role of street vending during an urban crisis, showing the high performance of street vending’s flexibility, accessibility and adaptability. This case studied the emergence of unconventional street vending selling survival items during the Bangkok flood crisis in 2011. The results corroborate the flexible–moveable potential of street vending in fulfilling flood victims’ needs – easy accessibility to services and commodities and reciprocal help during the flooding crisis, especially when the assistance of officials and volunteers could not be thoroughly provided. This flexibility of street vendors in adapting themselves in order to survive from the flood crisis can be described as a “Go with flow” phenomenon. This term is valid as an identity of street vending in the everyday context as well.

The above results affirm the inclusiveness of street vending identity. The high level of street vending flexibility in adapting to any circumstance can support and maintain livable urban conditions during urban crises as well as economic, political and disaster crises. Street vending is an essential mobile element in shaping the “self-made public place.” Accordingly, it may be concluded that street vending is a significantly resilient urban element for Bangkok, both in everyday situations as well as in its dilemmas. Street vending and its flexibility should be included as a potential urban element in urban design and planning theories in order to provide a solution to the loss of liveliness in modern public spaces, and the understanding of spatial intervention mechanisms achieved by street vendors will contribute to a better, more sustainable and integrative policy on street vending management.

**Keywords:** street vending, resilience, spatio-temporal identity, Bangkok

## **Structure of the Dissertation**

This research employs qualitative and quantitative research integrated with socio-geographical analysis methods. It is divided into three main parts, each using the research methods necessary to achieve its aims.

### **Part I Introduction**

Part I is an introduction to the dissertation, containing four chapters. This part first explains the need for re-evaluating the roles of street vendors in our contemporary urban context, and the following chapters then describe the background of this study, the literature review and research methodology.

### **Part II Describing the Phenomena**

This section of the dissertation describes the phenomena of street vending in five chapters. Each chapter concentrates on the results of investigations on spatio-temporal street vending identity collected from fieldwork, site investigations, questionnaires and interviews. Each case study is examined according to the major factors that have contributed to the changes and evolution of street vending in Bangkok, in other words, the socio-spatial changes resulting from technological advances and the climate change.

### **Part III Interpretation and Conclusion**

Part III attempts to provide a conclusion to all three empirical studies from Part II, using a method of cross-referencing and discussion on the roles and identities of street vending from an urban design and planning perspective.

The appendices contain various raw materials such as the following: maps in larger scales, results of interviews with government officers, questionnaire forms with answers and examples of interviews with street vendors.

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Dedicated to

**Kajit and Supaporn SEREERAT,**

My beloved father and mother



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## CHAPTER ONE

# 1 INTRODUCTION

### 1.1 PROBLEM STATEMENT

Street vending is one of the most primitive forms of commerce, rich in the sense of localness. It still plays a significant role in the socio-economics of many countries, especially in under and developing worlds including Bangkok city. Street vending provides easy accessibility to cheap food, commodities and employment for all people. Street vending, however, has also been claimed as an unwanted urban element by policy makers, city planners and urban designers due to its negative effects: its uncleanness, its cause of traffic jams and social crimes, and its image of poverty. On the other hand, layering Western-influenced urban design concepts on the Asian urban fabric has failed to ensure livable and enjoyable public spaces particularly experienced in streets and sidewalks, and has resulted in unsound solutions — exclusive, rather than inclusive, beautiful, clean, safe and lifeless streets devoid of the innate street culture. Meanwhile, evidence from relevant studies on old shopping streets have revealed the street vendor to be an important urban element in generating street livelihood and place identity through its flexibility. Currently, the role of street vending is to provide not only economic values but also socio-cultural values. Should we then keep practicing Western-influenced urban design concepts with no room for street

vendors, in spite of the fact that a majority of citizens' lives rely on the several potentials of street vending activities? The roles and the current state of street vending must thus be re-investigated. The purpose of this dissertation is to answer two main questions: firstly, what are the roles and identity of street vending in the contemporary urban context? In particular, what is the role(s) of street vending in making lively urban public spaces and what is its role(s) in urban planning and urban development issues? And what are the spatio-temporal identities of street vending? Secondly, how does street vending influence the city and vice versa, especially in regards to streets and public spaces? Are changes in urban context that influence street vending especially due to technological communication (the Internet), globalization-glocalization, climate change (increasing disasters), social structure (an aging society), or social behavior (non-place specific activities, i.e. online shopping). These questions are hypotheses that when the urban contexts changes, the roles and identities of street vending also evolve from their traditional forms. In order to survive from diverse forms of pressure - traditionally by governments, policy makers, developers, and urban designers influenced by modern concepts who try to vanquish street vending from the city, as well as pressures due to glocalization and climate change - street vending has evolved effectively and adaptively by using its identity of informality, temporality and flexibility. Although street vending has caused several negative urban problems, a majority of citizen life still relies on several street vending potentials. Street vending makes the city more inclusive, and creates a vibrant atmosphere and unique urbanscape. Street vending generates a sense of identity. Consequently, street vending should be accommodated in urban design and planning in a proper way.

## **1.2 RESEARCH OBJECTIVES AND LIMITATIONS**

This study sheds light on the phenomenon of street vending in developing countries, focusing on the case of Bangkok city. The objectives are as followings:

- 1) To understand the roles of street vending in contemporary urban contexts, focusing on the interrelationship between street vending, space and time from an urban design and planning perspective.
- 2) To interpret the spatial-temporal identity of street vending.
- 3) To make recommendations on how to apply the knowledge of street vending to urban design and planning studies.

The scope of this dissertation contains the following limitations:

- 1) This study focuses on the spatio-temporal identity of street vending expressed through the intervention of street vendors on streets and sidewalks and excludes street vending in markets or private hawker centers.
- 2) The cases were selected among the major street vending locations. Three locations were selected to represent contemporary street vending: sections of sidewalks in the Thewet sub-district, the Siam district and the area along the Liabthangduan Ram Intra road in the Ladprao District. Each location, however, had its own specific characteristics in terms of context, land-use, density, lifestyle and even street vending.
- 3) In order to compare between all three cases, data was collected under the following controlled variations: research tools, methods and period of data collection.
- 4) Site investigations and data collection were also limited to the time range from 5:00 to 24:00, and this study disregards street vending activity after midnight due to my female status. However, the data collected covers street vendors who work past midnight because they usually start their businesses from early evening.

### **1.3 TERMINOLOGY**

Some terminology are used in this study and defined as the followings;

- 1) A “street vendor” is defined (Bhowmik, 2005) as a person who offers goods for sale to the public without a permanent, built-up structure from which to sell. Street vendors may be stationary in the sense that they occupy space on the pavements or other public/private spaces or, they may be mobile in the sense that they move from place to place by carrying their wares on push carts or in baskets on their heads.
- 2) “Street vending” will be used in this dissertation instead of the term ‘street vendor,’ as this dissertation focuses on vending activities and their spatial attributes as performed on the sidewalk or street, and the term ‘street vendors’ can be interpreted not only as a person trading on the street but also those vending from stationary locations or occupying spaces to sell.
- 3) “Pedestrian” is any person on foot who passes by on the sidewalk

- 4) “Sidewalk” is defined as specific lanes on one or both sides of the roadway, separate from the roadway for vehicles, that provide people with spaces to travel within the public-right-of way by foot.
- 5) “Self-made public spaces” are defined (Sereerat, 2013) as the result of spatial manifestations made by users with informal urban elements; this includes the flows of users, activities and objects. These spaces provide a unique feel to the area and can imbue a given public space with liveliness and a spatio-cultural identity.
- 6) “Informal urban elements” are defined (Sereerat, 2013) as temporal urban elements that interact with urban elements in a given public space and include items such as display devices, street vending devices and goods, including those of the users. They were derived from an observation of the actual urban phenomena that were taking place. This element is proposed in order to fill in the urban elements that were missing in Western urban design concepts.
- 7) Regarding “spatio-cultural identity,” (Sereerat, 2013) “identity” may be defined as the distinctive character belonging to any given individual or shared by all members of a particular social category or group. The term is thus essentially comparative in nature, as it emphasizes the sharing of a degree of sameness or oneness with others in a particular area or at a given point. Therefore, spatio-cultural identity can be defined as the culturally distinctive character expressed through the spatial attributes of a particular social category or group.
- 8) “Glocalization” is defined (Boyd, 2005) as an active process where there is an ongoing negotiation between the local and the global, and not simply a directed settling point. In other words, there is a global influence that is altered by local culture and re-inserted into the global in a constant cycle.
- 9) “Climate change” (Susan, 2007) is defined by the Intergovernmental Panel on Climate Change (IPCC) as any significant change in the means and variability of the climate over a period of time” (e.g., changes in the pattern of temperatures and precipitation).
- 10) “Urban resilience” (Coaffee, 2008), (Pickett, Cadenasso, & Grove, 2004) is defined as the “capability to prepare for, respond to, and recover from significant multi-hazard threats with minimum damage to public safety and health, the

economy, and security. Contemporary discussions on urban resilience focuses on three distinct threats; climate change, natural disasters and terrorism.

#### **1.4 EXPECTED CONTRIBUTIONS**

This dissertation investigates the phenomenon of street vending in a developing country, a theme that is rarely investigated in spatial planning and design studies. The results of this dissertation will therefore contribute both theoretical and practical benefits in urban design and planning in the following ways:

- 1) First, it will clarify the up-to-date roles of street vending in our contemporary urban context.
- 2) Second, the understanding of spatial intervention mechanisms adopted by street vendors will contribute to a better, more sustainable and integrative policy on street vending management.
- 3) And finally, it will provide an initial recommendation on how street vending and its potentials can contribute toward an Asian perspective in urban studies.

#### **1.5 STRUCTURE OF DISSERTATION**

This research will employ qualitative and quantitative research integrated with socio-geographical analysis methods. It is divided into three main parts; each part uses the research methods that best achieve its aims.

##### **PART I-- INTRODUCTION**

**Part I** is the introduction to the dissertation, containing four chapters. This part first explains the need for re-evaluating the roles of street vendors in our contemporary urban context and then describes the background of this study developed in the following chapters.

##### **Chapter 1** Introduction

This section contains an overview of this dissertation, research objectives, limitations and terminology and the expected contributions of the research. This section then outlines the structure of the dissertation.

##### **Chapter 2** Genesis: Studying Streets and Identities in Asian and European Cities

This section of the dissertation presents the genesis of the research, studying street vending in contemporary urban contexts. The theoretical and empirical background of this research was based on two pilot studies explained in this section: the first, a comparative study on the spatial identity of old shopping streets in three cities, Bangkok, Tokyo, and Paris; and the second, a survey on the spatio-cultural identity of street vending in the seven Asian cities of Hanoi, Phnom Pen, Kuala Lumpur, Jakarta, Singapore, Hong Kong and Manila.

### **Chapter 3 Literature Review and Interviews with Thai Government Officers**

This section provides a broad review of current literature and research on street vendors and relevant issues, such as the changes in our contemporary urban context. Secondary data collected from literature and interviews with government officers were reviewed in this section. Then, in order to establish the research questions and hypotheses, the problem statement was described, explaining the gaps in precedent research and the significant changes that have occurred in current times.

### **Chapter 4 Research Methodology**

This chapter of dissertation contains the research timelines, theoretical framework of the dissertation, research tools and methodologies. To answer the two questions on the roles of street vending and how it has shaped the city, a holistic methodology of fieldworks and site investigations were carried out in ten cities: Bangkok, Tokyo, Paris, Hanoi, Phnom Pen, Kuala Lumpur, Jakarta, Singapore, Hong Kong and Manila. The focus of this study, however, is street vending in Bangkok, as its peoples' lifestyles are attributed dramatically to its long historical dependency on street vending activities. The collected visual, descriptive and statistical data were cross-referenced to establish the working definitions, methodological model and research tools. Data collected from literature reviews and interviews with Thai government officers were used to establish the state of street vending in Bangkok. A survey on consumer behaviors and attitudes on street vending was conducted to clarify the current state of street vending within the context of shopping activities in Bangkok. Three case studies were then conducted in the major street vending locations of Bangkok, selected as the evidences of street vending. Their roles and identities were then studied in three scenarios: the everyday-local context, everyday-glocal context, and in the context of an urban crisis. Data was gathered through spatio-temporal surveys on street vending and relevant activities,

self-administered questionnaires, and records from quasi-ethnographic interviews with street vendors. A cross-analysis of these cases helped interpret the roles and identities of street vending in Bangkok.

## **PART II –DESCRIBING THE PHENOMENA**

This section of the dissertation describes the phenomena in five chapters. Each chapter concentrates on the results from an investigation on spatio-temporal street vending identities collected from fieldwork, site investigations, questionnaires and interviews. Each case study was reviewed according to the major factors that have contributed to the changes and evolutions in street vending in Bangkok, such as the socio-spatial change resulting from technological advances and the climate change.

### **Chapter 5 Street Vending in Bangkok: an Overview**

This section of dissertation concentrates on the study of the history and the evolution of street vending in Bangkok. Sizes, forms and distributions of street vending, its roles – including both its pros and cons – are briefly analyzed. Visual, descriptive and statistical data in this section were collected through relevant precedent research, articles in newspapers and periodicals and interviews with government officers. The results were then used for defining the factors and variables. Six factors were identified as the causes of the street vendors' evolution: spatial changes (urban infrastructure development and land-use), political changes, changes in urban regulations, economic changes, technological changes and climate change. As the outstanding identity of street vending encompasses its temporality and informality, the following variables were controlled in this study: the characteristics of the street vendors, street vending typology and mobility, and the time of the investigation.

### **Chapter 6 Shopping, Street Vending, and the Concept of Place**

Shopping is a relevant topic to street vending that must be investigated in order to examine the changes in consumer demands and their satisfaction with shopping from street vendors on streets or sidewalks. This section of the dissertation contains an empirical study on consumer behavior, their frequency of shopping in various forms of shopping places and their attitudes on street vendors in Bangkok. This section will also clarify how innovative technology – especially shopping online – has influenced street vending activities, the current state of street vending activities and the demands and trends of street vending in comparison

with others form of commerce. Through a questionnaire conducted with 385 consumers, the data clarifies the current state and trends of the Thai people's shopping behavior. Focusing on their impact on street vending activities, the results reveal the significant impact of globalization and technological innovation on Thai society through shopping behavior. In order to survive, street vendors have been required not only to compete among themselves and the public sector, but also with other forms of commerce which have newly emerged under the forces of social and technological changes.

## **Chapter 7** Conventional Street Vending: The Case of the Thewet District

Street vending is one of the most primitive forms of commerce, and it is rich with the quality of localness. This section of the dissertation presents the first case study on conventional street vending in Bangkok. The empirical study focuses on the identity of the street vendor, reflecting on the location and their spaces for selling, as created through the manifestations made by the street vendor. Street vending areas around the "Thewet" district were selected due to their long-established street vending business. Fieldwork was conducted during January 2013. Quantitative data was gathered through spatial surveys and qualitative data was gathered through interviews with 50 street vendors. Analyses of the data reveal that the accumulation of street vendors reflects their context. Street vending in local contexts, such as the Thewet district, express the street vendors' conventional and traditional roles. They are rich in the sense of localness and reciprocity, but are poor and vulnerable.

## **Chapter 8** Evolutionary Street Vending: The Case of the Siam District

This section of the dissertation is devoted to the second case study on the street vending areas around "Siam square," a shopping area located in the Siam commercial district, one of the most popular shopping destinations in the Bangkok City Centre. Here, the blending of globalization into the Thai local context can be seen clearly through the people's lifestyles, activities and the physical environment, while a sense of locality still remains. Fieldwork for this section was conducted during January 2013. Quantitative data was gathered through spatial surveys and qualitative data was gathered through interviews with 61 street vendors. The results show that globalness was adopted by street vendors for certain physical attributes but a sense of localness still remains. The identity of street vending was also different from that of conventional street vending; this type was highly evolved towards a new genre of street vending which may be defined as evolutionary street vending.



## **Chapter 9** Resilient Street Vending during the 2011 Bangkok Flood Crisis

This section of the dissertation is devoted to the third case study on the roles of street vending during a disaster. This study investigates the emergence of unconventional street vending selling survival items during Bangkok's flooding crisis in 2011. Fieldwork was conducted along the Liabthangduan Ram Intra road in November 2011. The work included a spatial context survey, an observation of vending activities and in-depth interviews with 11 on-site street vendors. An analysis revealed that the accumulation of street vendors may be depicted as a "Go with the Flow" phenomenon expressed by the fluctuating number of street vendors in accordance to flood-risk levels, the street vendors' mobility, physical features of selling spaces, selling devices, and the items sold. The results corroborate the flexible-moveable potential of street vending in fulfilling flood victims' needs, such as easy accessibility to services and commodities and reciprocal help during the flooding crisis, especially when officials and volunteers' assistance could not be thoroughly provided.

## **PART III INTERPRETATION AND CONCLUSION**

**Part III** attempts to provide a conclusion to all three empirical studies from Part II, using a method of cross-referencing and discussion on the roles and identities of street vending in urban design and planning.

## **Chapter 10** Street Vending as a Resilient Urban Element

In this section of the dissertation, a cross-referencing of the three cases from Part II was conducted to clarify the roles and identities of street vending both in the spatial and temporal dimensions. Street vending identities in each case revealed the close relationship of street vendors with their surrounding context. The street vendors (including both the vendor and their spatial form of vending) and the contexts that they were in were both similar and coherent. The roles of street vending nowadays differ from conventional street vending before 1999. They are evolutionary and flexible to changes in order to survive both socio-economical changes, such as the influence of glocalization and the rise of e-commerce and shopping on-line, and physical temporary changes, such as the influence of climate change and the increase of aggressive disasters.

This chapter then ties together the findings in order to form a conclusion on the roles of street vending in the contemporary urban context of Bangkok. The results affirm the inclusiveness of street vending. Street vending activities support and maintain livable urban conditions during urban crises, including economic, political and disaster crises. Street vending is also an essential mobile element in shaping the “self-made” public place. Accordingly, it may be concluded that street vending is a significantly resilient urban element for Bangkok both in the everyday context as well as in its problematic conditions. Street vending should be included as a potential urban element in urban design and planning theories in order to provide a solution to the loss of liveliness in modern public spaces. Furthermore, the understanding of spatial intervention mechanisms achieved by street vendors will contribute to a better, more sustainable and integrative policy on street vending management. Lastly, the contributions of this study are discussed, ending with a suggestion on how the resilient identity of street vending can be implemented in urban design and planning.

The appendices contain various raw materials such as the following: maps in larger scales, the results of interviews with government officers, questionnaire forms along with the results of these questionnaires and examples of interviews with street vendors.

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## CHAPTER TWO

# **2 GENESIS: STUDYING STREETS AND IDENTITIES IN ASIAN AND EUROPEAN CITIES**

### **2.1 PURPOSE OF THE CHAPTER**

This chapter describes the genesis of this study on street vending in the Asian contemporary urban context. The theoretical and empirical background of this dissertation was based on the results of two pilot studies: first, a comparative study on the spatial identity of old shopping streets in three cities, Bangkok, Tokyo, and Paris; and second, a survey on the spatio-cultural identity of street vending in the seven Asian cities of Hanoi, Phnom Pen, Kuala Lumpur, Jakarta, Singapore, Hong Kong, and Manila. This section details the important issues that must be clarified in order to get at the underlying holistic understanding at the core of this research logic.

### **2.2 CONTEXT**

From the early 1960s, many Asian cities competed in creating their own image of the modern city. These Asian city centers were highly developed in accordance to one of the most dominant city models proposed by Le Corbusier, the “Contemporary city for 3 million people.” The concept mainly included a series of super blocks with skyscrapers located in the middle of green spaces that also served to separate vehicle circulation from pedestrians and buildings (Ohno, 2001). The impact, both economic and political, that this future city would have was successfully admired by policy makers, urban designers and the private sector. However, layering a Western-influenced urban design concept on the Asian urban fabric has failed to ensure livable and enjoyable public spaces, particularly experienced on streets and sidewalks (I. Mateo-Babiano & Ieda, 2005). It has, instead, resulted in unsound solutions of beautiful, clean and safe, but lifeless spaces devoid of their innate street culture (Figure 2-1).

**Figure 2-1 Le Corbusier's concept, the "Contemporary city for 3 million people" and its influence on public spaces in Asian cities: Examples of Hong Kong and Singapore, 2010**



The terms "public" and "private" space in a non-Western context are more difficult to implement because the boundaries between public and private spaces are fluid and routinely transgressed (Drummond, 2000). Meanwhile, Western urban design concepts have still been implemented superficially in many Asian cities (I. B. Mateo-Babiano & Ieda, 2010). This has caused the disconnection of urban elements, urban functions, viability and communication. Contemporary object-type buildings are set apart by mediating distances, and the streets of the most advanced countries have become places of vandalism. Traditional streets have been transformed into plazas on individual lots, and walking along the street has come to have no other meaning or purpose than that of merely going from one point to another (Ohno, 1992). In Hong Kong, skyscrapers are connected to one another through a network of elevated walkways, and on-ground roads have been left devoid of their Asian cultural heritage. Streets in the CBD of Singapore have also been stripped of all their traditional street activities (I. Mateo-Babiano & Ieda, 2005), especially hawking and street vending. The rainbow town in Tokyo bay has been fully layered by the city's modern infrastructure (Ohno,

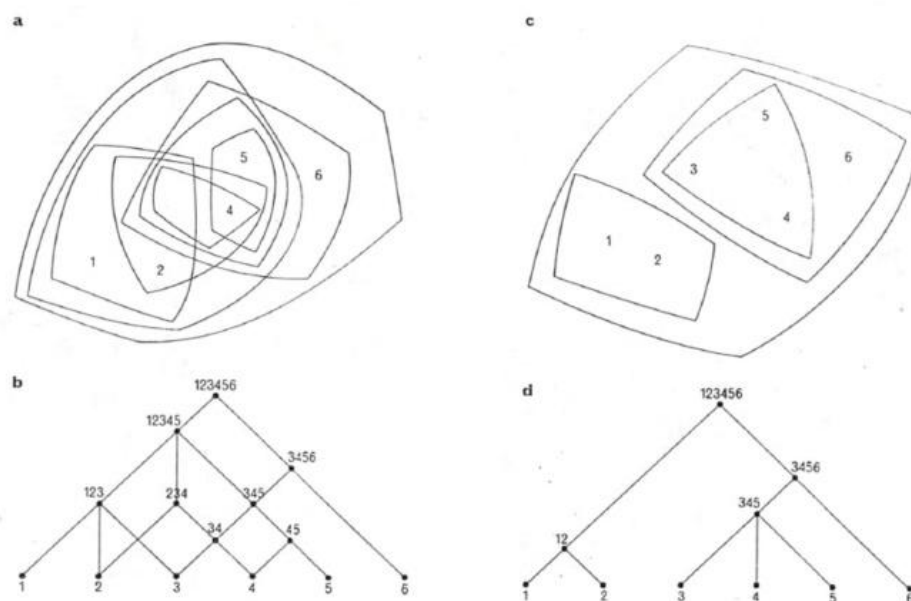
2001) and has become a series of superblocks resulting in the disconnection of each place from one another, thereby discouraging interaction between the communities. These examples mirror the sense of placelessness and the loss of identity and cultural heritage in Asian cities superficially imposed with Western-influenced design concepts.

## 2.3 A THEORETICAL REVIEW OF THE RELATIONSHIP OF URBAN ELEMENTS

### 2.3.1 OVERLAPPING SETS OF URBAN ELEMENTS

Empirical studies conducted by Alexander (1965) likened the structure of the “natural” city to a semi-lattice and that of the “artificial” city to the structural simplicity of a tree (Figure 2-2). Alexander argued that the natural city demonstrates complexity rather than simplicity. It is a series of overlapping elements made coherent and co-operative by some sort of inner binding force with the organization of a semi-lattice structure. Siena, Liverpool, Kyoto and Manhattan are example of natural cities while Chandigarh and the British New Towns are examples of artificial cities with tree structures. Many city plan proposals of the past have also been analyzed and shown as tree structures, such as the Greater London by Abercrombie (1943) and the Tokyo plan by Kenzo Tange. In the tree structure, no piece of unit is connected to other units except through the medium of the unit as a whole. In the other words, the tree structure excludes the possibility of overlap.

Figure 2-2 Diagrams showing two different structures of urban elements



Source: Alexander (1965)

The diagrams above show the structural difference between the natural city and the artificial city. Diagrams a and b are semi-lattice structures and diagrams c and d are tree structures. Both sets have the same quantity of elements. However, overlapping among the elements in diagrams a and b provide more subset variations than diagrams c and d. In a semi-lattice structure, each element never functions alone, but acts interdependently. In the form of the tree-structure, however, each element is designed with a hierarchical relationship that disregards overlaps. The tree- structure can be found at both the city scale and the street scale in many modern planned cities, including the new fabric of Asian cities. Alexander (1965) explained that the structural simplicity of trees is like a compulsive desire for neatness and order that insists that the candlesticks on the mantelpiece be perfectly straight and symmetrical about the center. The semi-lattice, by comparison, is the structure of a complex fabric; it is the structure of living things, great paintings and symphonies. Accordingly, the modern planned city cannot support the complexity of living things because its structure lacks the overlapping of urban functions in multiple layers. It is thus necessary to insert this required overlap into the physical and plastic terms of the modern city.

### **2.3.2 THE OUTER-LAYER -FIELD THEORY: BOUNDARY AND COMMUNICATION**

In the study of Hong Kong conducted by Ohno, H (1992), he argued that it is impossible to plan elements or their relationships in isolation from the Asian context, as urban elements can exist only in a system of mutual dependency and the relationship lies in a state of constant flux. “The outer-layer-field theory” was used to clarify that urban elements, like organic bodies, maintain life through communication and exchange with the external world. The inner structure of each element is determined primarily by its relationship with the space outside it. So, boundary elements should not be defined by thin lines and should, instead, be defined as outer layers because it is a system of mutual dependency that mediates between outer space and the inner structure of the fields. Urban elements, like organic bodies, maintain life through communication and exchange with the external world. In a real city, with a history of growth over time, boundaries of different fields are composed of real geographical elements and streets. In short, the concept of boundaries as abstract lines enclosing a field should be replaced by the concept of the “outer layer,” a boundary zone, or a space with the ability to communicate. The outer layer is a communication zone between architecture and the city and supports the functions and activities of both (Figure 2-3). Boundaries of interdependent relationships will be the main idea in the fieldwork for this

investigation. In the case of commercial spaces, the distinction between shop and public space often becomes quite blurred in Asian contexts (Ohno, 2001). The appearance of retail frontages provide a public feel to different degrees. The degree of publicness in shop appearance depends on whether it seems to welcome everyone or only specific customers. Consequently, it is interesting to investigate how and to what level shop spaces merge into urban (public) territories. The phenomenon of merging into urban territories is obviously different depending on spatial organization as well as the society, culture, business, customer perceptions and attitudes of both the shopkeeper and the customer. To understand this phenomenon, it is necessary to compare different cases and explore how the local people of varying places and socio-cultural environments act in different ways to similar physical contexts. In my pilot study described below, I selected small textile shops of old textile districts in three different countries as case studies in order to understand this phenomenon in the Thai context.

**Figure 2-3 Example of the outer layer as a communication device between architecture and the city: Hong Kong, 2008(Ohno, 1992)**



Photo: Hong Kong, 2010

As mentioned above, the revival of Asian street culture is crucial to improving the modern city. However, implementing only the physical elements of Asian culture in spaces fails to truly capture the inner nature of Asian culture, as with the many urban projects with historical appearances that have failed to bring out the Asian charm in modernized Asian streets. On the other hand, sets of urban elements should be made coherent, intervenient and co-operative by some sort of inner binding force (Alexander, 1965). The concept of the public quality of the street and the street as a community space (Francis, 1987) should be



reintegrated into modern Asian streets. Thus, the core questions are what elements are missing in our contemporary city that causes the unpleasant ambiance of the modern city and how such elements function in creating viability on a given street. These topics are hypotheses based on the argument of Hall, E (1968) that the invisible cultural elements in public spaces could be the main factor in making sense of each place. These invisible elements perform and transmit identical socio-cultural actions, ambiances and other forms of communication through a given space. Investigating the emergence of visible elements, their characteristics, the behavior of local people and the interaction between users and spaces will help implement these invisible elements to fill in the missing pieces in street design in the future.

#### **2.4 COMPARATIVE STUDY OF OLD TEXTILE SHOPPING STREETS: CASE STUDIES OF BANGKOK-TOKYO-PARIS**

The idea of studying street vending originated from a pilot study on the traditional shopping streets of two Asian cities, Tokyo and Bangkok (Sereerat, 2013) and the European city of Paris. This pilot study aimed to understand the nature of urban streets and the relationship between private and public space through visual observations. The results shed light on the absence of "self-made" public spaces in current trends of urban design projects. Typical small fabric shops were chosen as case studies for investigation from Thailand, Japan and Paris in this empirical study. Fabric shops and fabric trading have a long cultural history, and from the spatial organization between the shop space and urban space, we can view the hidden social influences. Data for this study was collected through observations using the same criteria. The collected data was scoped for the relationship it showed between the shops and public space. The degree of clarity in the territorial boundary between the shops and urban space (here it was pedestrian space) was used as a tool for categorizing the shop typologies and comparing the differences brought about by spatial and social factors.

The observation method proposed by Kevin Lynch (1981), using a camera and mapping the locations of shops, was used for the fieldwork. Observations were made by walking around and taking photos focusing on the built-environment, shop facades, activities, shopkeepers and customers. Relevant variations were controlled, such as the day and density of activities, and the time period of Saturdays from 13:00 to 14:00 was selected for making the observations. Data was collected in the form of photos, maps, drawings and notes, and



secondary data such as maps and history were also collected via official tourist guide websites and encyclopedia websites.

In the search for spatio-cultural identity expressed through "self made" public spaces, three historical shopping streets in contemporary urban contexts were investigated:

- 1) The “Phahurat Fabric Trading Market” (since 1868): Located in the southern part of the Pranakorn district, it is the historical central area of Bangkok. It has over a hundred fabric stores aligned on both sides of Pahurat Street, called “Thanon Phahurad” (Wikipedia, 2007).
- 2) “Nippori Fabric Town” (since 1912): Located in the northern part of central Tokyo, this fabric district is located just a short walk from Nippori Station, via the north side exit. Its famous Nippori Textile Town is actually called “Nippori Chuo Dori,” a mile long street with over a hundred fabric stores on both sides (Tokyo-Tokyo, 2012).
- 3) “Place Saint Pierre Fabric district” (since 1879): Located at the foot of the gardens of the Sacré-Cœur, the area gets its name from the former market that stood there until the 1930s (FrenchAsYouLikeIt, 2013).

**Figure 2-4 Maps showing the location and basic data of selected areas for the study**

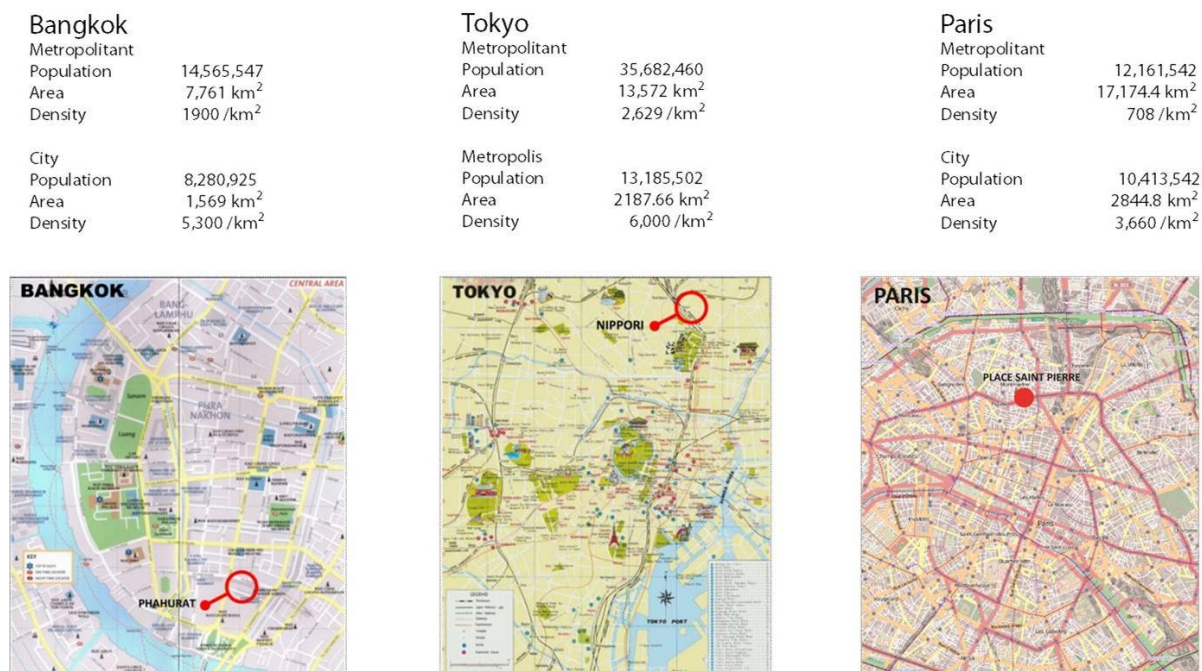


Figure 2-5 Wang Bhurapa district map showing the selected site along Phahurat Street



Source: googlemaps.com, site survey 2008

Figure 2-6 Nippori area map showing the selected site along Nippori Chuo Dori Street



Source: googlemap.com, site survey 2008

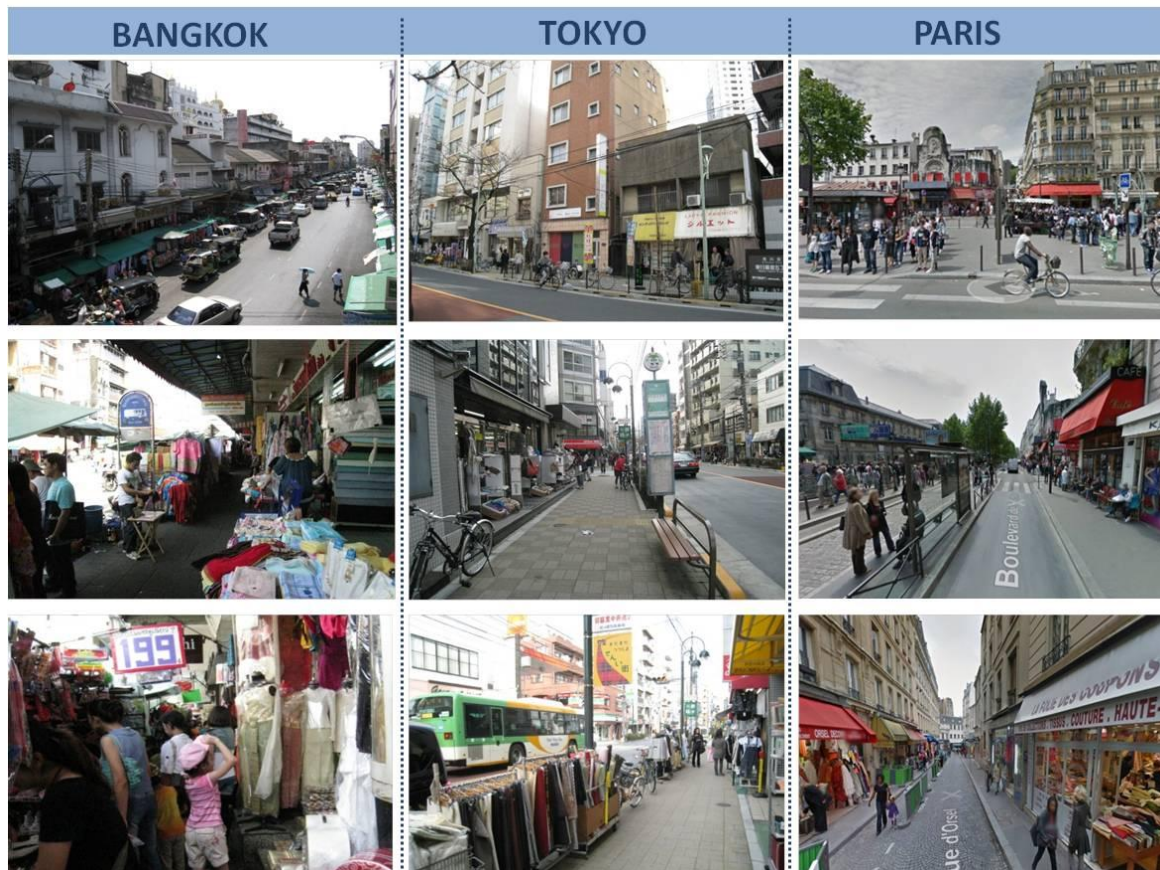


[illegible]

In the case of the Nippori textile district, small fabric shops were fragmentally accumulated along the main street, with no other building types (ex. coffee shops, houses, etc.) occupying the street. This type was defined the “commercial street type,” where the domains between the shops and public space were clearly delineated in the form of a street. However, while public and private space were clearly defined, the fenestrations, in other words the shop openness, played a major role in communicating between outdoor public space and indoor private space. It is interesting to note that the period of building construction also defined the modern shop frontage style in the Nippori case - the glass wall

with smaller access. This style provided visual connection while fully separating public and private space at the same time. This formal and spatial arrangement of the Nippori textile district visually expressed its intimate culture and behavior - connected formally but with a clear distinction between public and private at the same time.

Figure 2-8 Characteristics of old textile shopping streets in Thai, Japanese and French cases



In the case of Place Saint Pierre, small textile shops were scattered throughout the Haussemannian urban fabric. They were mostly located along the secondary roads with mixed land uses including corner cafés, restaurants, residential units on the upper parts of buildings, parks and cultural tourist attractions such as the *Sacré Cœur de Montmartre*. Due to their context, these small textile shops in Paris provoked a sense of belonging to its neighborhood. However, compared to Nippori, the shops in Paris gave a strong sense of private space because they were dispersed throughout the district. This was defined as the “district type,” in contrast to the “commercial street type.” Like Nippori, the boundaries between the shops and the street were clearly defined by closed doors and window displays. As a result, its spatial arrangement expressed the space’s formality and it gave a less welcome feel than Nippori, where the context gave off a sense of neighborhood. Although Thai small fabric shops were accumulated along the main street as in the Japanese case (the

“commercial street type”), they had multiple layers of densities with double interior corridors flowing continuously from one shop to another and parasite stalls always attached to shop frontages. This spatial layout made it difficult to divide the area into individual territories separate from one another. It can thus be defined as a big fabric market with all the shops continuously combined together. The separate territories of the individual shops expanded and merged into the public space. Because the small shops along Phahurat street were more complex and further blended into the public space, their boundaries were blurred, private space became public passageways to other shops while, at the same time, public space was occupied and privatized by street vendor stalls.

## **2.5 THE “SELF-MADE” PUBLIC SPACE**

This study revealed that the intervention of invisible elements in public space in the Thai case expressed a unique kind of public place that could be called the “self-made” public space (Figure 2-9). “Self-made” spaces emerge within the overlapping areas of the public-private sphere. It is the temporary transformation of private spaces along the boundaries line into public spaces. “Self-made” space is derived from the multi-layered interaction of urban elements, such as streets and buildings, and informal urban elements such as display devices, street vending devices, goods, and users. The creation of “self-made” public space comes from the complexity of social and cultural expressions informed by the spatial atmosphere and generates a sense of place, sense of belonging, and local identity. According to Alexander’s explanations (1965), the livable city would demonstrate a natural complexity through the composition of overlapping urban elements. In the same way, the “self-made” public space proposed here emerges naturally through the efforts of the users to make enjoyable public spaces for the community, even under the constraints of existing modern urban forms and, in the Asian context, these could only emerge only when the architectural elements and street elements allowed the public-private activities to flow into one another. Moreover, this empirical study reaffirmed the importance of urban elements in the “outer layer field” as proposed by Ohno, H. (1992), in that urban life is retained through communication and exchange between public and private spaces in the real world. The form of the outer layer is fluid, dynamic, and sometime invisible, but it greatly influences the socio-cultural sense of place. It may thus be said that Asian streets can be improved by regenerating “self-made” urban spaces, which would require the co-operation of the public and private sectors.



Figure 2-9 "Self-made" public spaces in Phahurat



## **2.6 STREET VENDORS AS AN INDISPENSABLE URBAN ELEMENT IN BANGKOK CITY**

The street vendor stalls in the Bangkok case represent an important urban element that co-exists with the shops with storefronts in Thai public spaces. The complexity of the street vendors' social relationships can be expressed as a reciprocal commercial system established through the flow of uses, and the street vendors' stalls may be understood as parasitic elements in the spatial structural system. The area of shopping activities in the Thai case thus expands from the shops with storefronts to the sidewalk and spreads down the street by means of the vendors' street stalls, their parasols, and their plastic sheets. The visual characteristics of such spatial interventions introduced by the street vendors into the urban fabric form the identity of local street culture.

**Figure 2-10 Street vendors as an element of the everyday urban landscape of Bangkok, 2010**



Source: fieldwork, 2010

In conclusion, street vendors are one of the most visible urban elements in Bangkok, found rarely in Tokyo or Paris. Street vendors are an informal-temporal urban element that co-exists with other urban elements in Thai public space. As such, they should be taken into account in place-making and must be integrated into urban design theories and practice in order to reactivate Asian street life in emergent urban spaces of the future.

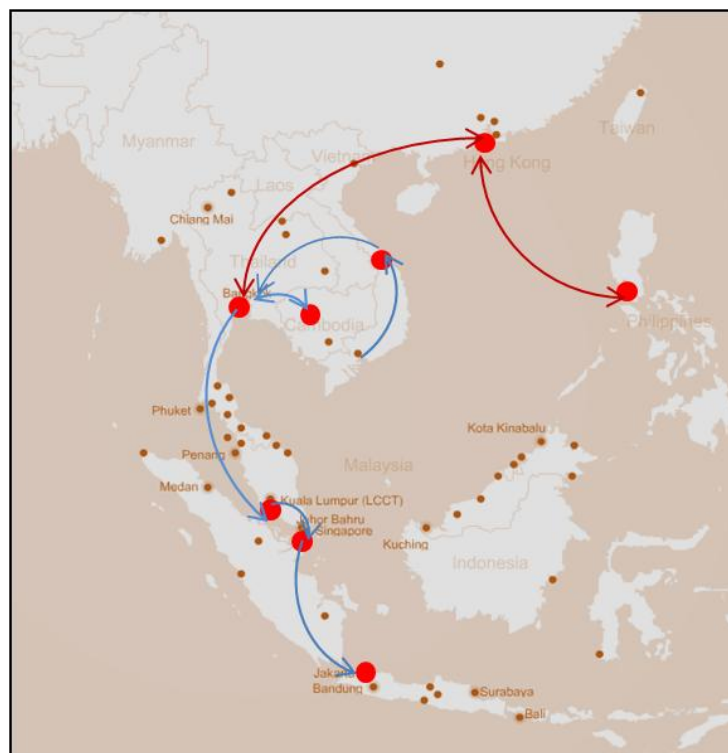
## **2.7 SPATIAL IDENTITY OF STREET VENDING IN SOUTHEAST ASIA AND THE PACIFIC RIM**

Studies on street vending from a socio-cultural spatial perspective have rarely been conducted, even though they dominate the culture of everyday life. Given the two contrary

pieces of evidence above, most of the streets in Bangkok are dominated by street vendors, stalls and umbrellas that form the everyday urban landscape. Meanwhile street vendors have greatly decreased and have been replaced by the landscape of vending machines in Japan. Consequently, it is interesting to understand the roles and identities of street vending activities by investigating their distribution within the urban fabric, a factor that may be affected by the transformation of urban form, the socio-spatial environment or landscape.

A survey on the spatio-cultural identity of street vending was thus conducted in seven Asian cities: Hanoi, Phnom Penh, Kuala Lumpur, Jakarta, Singapore, Hong Kong and Manila.

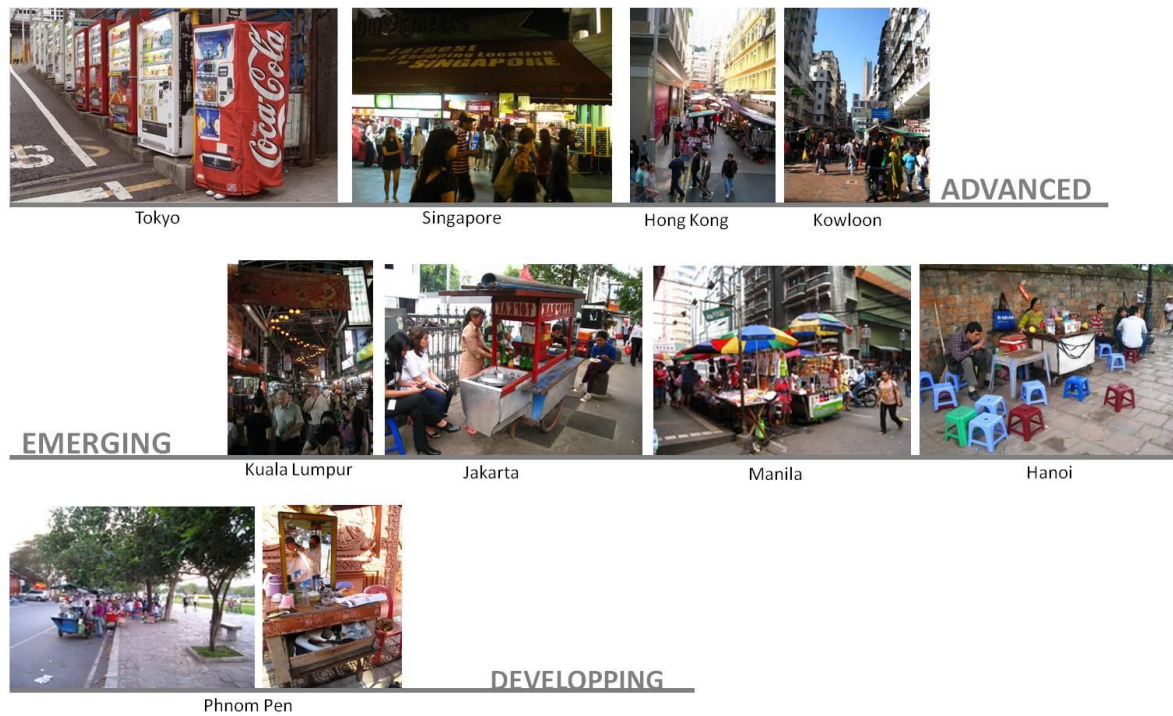
**Figure 2-11 Map and graphic showing the seven cities investigated in this survey**



According to the survey, several contradictory roles of street vending have influenced the urban livelihood. Each state or city had taken efforts to address street vending and related problems in different ways. Street vending, as a consequence, had evolved alongside urban development and social changes through time and had assumed new roles and attributes such as that of a cultural heritage in modernized cities. The complex socio-economic structure of street vending reflects the multilayered uses and interaction between public and private spaces. Street vending represents the characteristics of temporality and flexibility, and furthermore, vendors were able to maximize the uses of public space in multiple layers.



**Figure 2-12 Streetscape and atmosphere**



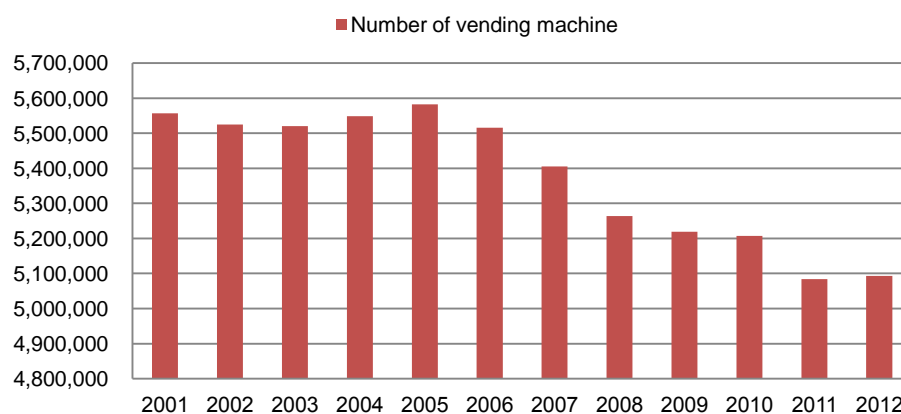
Source: fieldwork, 2010-11

### **2.7.1 FUKUOKA (JAPAN)**

Historically, the sharp increase in the number of street stalls, or “yatai,” in Japan occurred after World War II, and has been decreasing for the last 50 years (Atushi Deguchi, Kensaku, Kaori, & Kitamura, 2005). Nowadays, only a small number of yatai in Fukuoka have survived from the process of urban modernization. The number of street vendors effectively decreased through three national laws launched for solving problems related to street vending: the Food Sanitation Law, Road Traffic Law, and Road Law. These restrictions had aimed to improve hygiene and sanitation, and a legislation aimed at decreasing the number of Yatai, which prohibited the transfer of vending rights to non-family members, was also passed. As a consequence, the number of yatai in Fukuoka, at 888 units in 1962, decreased to 291 in 1996, and only 155 yatai (130 legal yatais) were left in 2003. All existing yatai sell food with a tiny eating space during the night. This, in turn, resulted in conditions where street vending, or yatai, in Japan, especially in Fukuoka, now play a new role as a cultural heritage and tourist attraction. Yatai further express the Japanese creativity in making public spaces, as the Japanese mobile stall and stand installation demonstrate one of the most advanced uses of tiny spaces. By means of folding and paneling, the light structure of the mobile push cart was designed to allow the folding and unfolding of two-dimensional

wooden panels into three-dimensional spaces. In these push cart designs, vending space is located in the middle core and is surrounded by a folded counter under horizontal and vertical folded shading panels. This story about street vending in Japan is similar to that of other economically advanced cities. In these other cities as well, street vending disappeared through the process of modernization. However, the basic facilities provided by hawkers in the past retained their essential concepts and developed into the innovative form of the vending machine. And this was how the landscape of vending machines providing drinks, food, tobacco and other items became popularized in Japan. Japan nowadays has the highest number of vending machines per capita, with about one machine for every twenty-three people. According to the Japan Vending Machine Manufacturer's Association, there were 5,092,740 vending machines in Japan in 2012, but this number had decreased about 2.4% from 2011. Even the number of vending machines, however, has been decreasing since 2008, after remaining unchanged for about ten years.

**Table 2-1 Number of vending machines in Japan**



Source: <http://www.jvma.or.jp/information/fukyu2012.pdf>

## **2.7.2 HONG KONG (CHINA)**

Street vending is a feature of life in Hong Kong and dates back to before the council was first formed over a hundred years ago. It has, however, always presented a number of problems because of the conflicting interests involved. A study conducted by McGee (1973) at Hong Kong University in the 1970s showed the important role of street vending even when modern retail had taken its place, such as 24-hour convenience stores and supermarkets. There had never been a significant decrease in the number of hawkers or street vendors in Hong Kong, and this seems to indicate that there is still a clear demand for hawkers in much

of the area. Street vending seems to continue to fulfill an important role in Hong Kong's retail system. In 1986, there were around 37,000 street vendors in Hong Kong, about 2,100 licensed and more than 16,000 illegal. Experience has further shown that the policy of relocating on-street hawkers into markets has not been successful, and street vending in Hong Kong is mostly founded on pedestrian streets or small lanes kept away from the main traffic. The zoning concept was applied to make specialty vending locations such as the clothes, jewelry, electric appliances, foods, shoes, and children's clothes districts. The traditional forms of street stall are rarely found, and most vendors use simple plastic sheets with a light, piped cantilever-structure stall. The significant identity of street vending in this context was founded in the making of vertical space using the cantilever structure. This form is similar to the cantilevers of clothes hanging perpendicularly off of building facades in urban landscapes typically found in many Chinese vertical cities.

**Figure 2-13 Street vending in Hong Kong**



Source: fieldwork, 2010

### **2.7.3 SINGAPORE**

Singapore also has very strict urban regulations, but they took a different approach to dealing with street vendors; instead of clearance, they controlled the number of vendors and relocated street vendors off of the street. Their policy was to create a new urban facility called the “urban food court,” especially for food street vendors, and to distribute these food courts in every district. This program was begun in 1971 (S. K. Bhowmik, 2005), as a national program to relocate licensed street food vendors from the sidewalk to buildings called hawker centers or markets. The program provided basic stall facilities and services such as water, electricity, and garbage collection and moved all street vendors to hawker centers. All street vendors were legalized; Singapore may be the only country in the world where all vendors are licensed by the Hawker's Department in the Singapore government. In 2010, there were

nearly 50,000 street vendors in this city-state. The modernization of street vending in Singapore, however, also resulted in the loss of the original charm of pedestrian streets and sidewalks as well as the local identity, and left behind only the food culture. This study revealed that Singapore employed urban land-use and zoning approaches in addressing street vending-related problems. The creation of food hawker centers was an introduction of a new kind of urban public land-use. Urban food centers were located in every district throughout the city in order to provide easy access to eating places, some located in outdoor buildings and others located on the ground floor of high-rise buildings. Although this problem-solving technique was highly effective; it required very high investment, both in construction and operation. It is therefore not a highly possible approach for developing countries.

**Figure 2-14 Street vending in Singapore**



Source: fieldwork, 2010

#### **2.7.4 JAKARTA (INDONESIA)**

The existence of street vendors in Jakarta assumes an important role in urban poverty. In 2001, the number of street vendors in Jakarta was around 141,000. About 83% of them were illegal vendors set up in illegal vending locations. Two main policies were then implemented; the first allowed legalized street vendors to sell in certain permitted public spaces on streets and sidewalks; the second evicted street vendors by force. The policy of street vendor eviction, however, was not successful. According to the survey, street vendors in Jakarta were mostly poor. They were mobile rather than static. At the same time, Indonesian street vending abounded with charm; vendors used unique forms of traditional vending devices and innovative ways of intervention in public spaces. These charms included: the vivid colors of wooden racks carried on shoulder poles, the pushcarts made from wooden structures with decorated wooden elements, and delicately designed partitions and displays. Furthermore, most of the street stalls with eating places privatized the public space of the sidewalk by making enclosed eating places on the sidewalk. The privatization of



public space in Indonesian street vending provided both positive and negative effects depending on the context. For instance, the enclosed form of street vending spaces located on main streets caused traffic congestions, while the same enclosed vending space located at the entrance of small alleys created transitional spaces between public space and the community.

**Figure 2-15 Street vending in Jakarta**



Source: fieldwork, 2010

### **2.7.5 KUALA LUMPUR (MALAYSIA)**

Kuala Lumpur is one of the few countries in Asia that recognize street vending as an important socio-economic and environmental problem. From 1990, national policies on hawkers were launched to solve problems related to street vending. Its implementation included the provision of funds to support credit schemes and training programs for street vendors to improve their facilities. The goal there was the modernization of street vending together with the objective of making Kuala Lumpur a clean, healthy, and beautiful city for local people and tourists. In 2010, there were around 5,000 licensed street vendors (DHPT, 2010). As results, most of these street vendors were relocated to pedestrian streets. The most well known vendor streets that act as tourist attractions are Petaling Street and the Bugis Bintang District. The local identity is merely expressed through their physical attributes, traditional vending devices as well as vending space were absent. Most of the urbanized and developed urban areas, however, do not allow street vending. But there were also many illegal street-vending locations hidden in the middle of the city, which offered cheap food to poor people. While static street vending on pedestrian streets and street vending on trucks are the most common forms of mobility, they are very rarely found in the city center of Kuala Lumpur.

**Figure 2-16 Street vending in Kuala Lumpur**



Source: fieldwork, 2010

### **2.7.6 MANILA (PHILIPPINES)**

Manila is similar to Kuala Lumpur, in that it launched a plan for street vendors, including business promotion and a hawker's permit service. From 2001, street vendors could run businesses legally in designed areas, a policy affected in an effort to protect and uphold the rights of street vendors. Legalized street vendors were resettled in several forms of permitted area such as designated markets, vacant areas near markets, public parks, and sidewalks. This system aimed to ensure the cleanliness of public spaces. Despite these premises, illegal street vendors rapidly increased. In 2010, the estimated number of street vendors in Manila was more than 50,000 and 5,000 of them were illegal. According to the survey, Pilipino street vending had its own identity, as seen, for example, with the use of low wooden pushcarts with colorful decorations similar to the Indonesian but not as delicate. Space configuration was also interesting, road surfaces were devoted to street vending units, and streets in front of shops were turned into two sidewalks, or a double corridor, instead of a single corridor in the middle of street. However, as an overall image, street vending in Manila was too chaotic, and caused too many unpleasant environmental problems such as traffic jams, uncleanliness, insecurity, and disorder.

**Figure 2-17 Street vending in Manila**



Source: fieldwork, 2010

### **2.7.7 HANOI (VIETNAM)**

Street vendors in Hanoi play a very important role in the informal urban economy. They engage in street vending in order to survive from rising poverty. Street vendors in Hanoi are mostly women selling food on bicycles or carrying baskets, hawking from door to door. These street vendors do not have a permanent place to sell their goods and mostly come from very poor families from rural areas. They are frequently harassed by the police, neighboring shops, and landowners. Unfortunately the current policy neglects the need for the street-vending business. Laws have only been implemented to protect the people's health by controlling the unhygienic practices of the street vendors. According to the survey, Vietnamese street vending significantly expressed the local identity through spatial attributes. The most significant identity was the structurally light vending device, including rattan baskets and small stools. Food vendors who provided stools and tables could mostly be found at street corners and junctions. It's interesting to note that, rather than using real tables, they used stools and chairs turned upside down with trays on top to create eating tables and display stands.

**Figure 2-18 Street vending in Hanoi**



Source: fieldwork, 2010

### **2.7.8 PHNOM PENH (CAMBODIA)**

Like Hanoi (Kusakabe, 2006), street vendors have a very important role for the urban poor in Phnom Penh. Most of the vendors are women with the poor backgrounds and low education levels. Unfortunately, the government in Phnom Penh does not recognize the existence of the informal sector. Street vendors do not have permanent places to sell their goods. They are frequently harassed by the police and market security officials. According to the survey, street vending in PmMhnom Penh was highly active during the evening. There were night markets held in plazas, with food stalls enclosing places for eating on the ground. Parks and playgrounds were also popular gathering places at night and, as a result, street vendors also accumulated around parks and playgrounds.



**Figure 2-19 Street vending in Phnom Penh**



Source: fieldwork, 2011

### **2.7.9 INDIA**

Currently, street vending in India (S. Bhowmik, 2010) still remains mostly for the poor and vulnerable. In contrast to advanced countries, street vendors in India increased rapidly after the liberalization policy in 1991. Around 2.5 % of the urban population is currently engaged in this occupation. The total number of street vendors in India is around ten million. A high proportion of vendors once worked in the informal sector and had taken to street vending after losing their jobs.

### **2.7.10 BANGKOK (THAILAND)**

In Thailand, street vending assumed an intermediate position and was controlled in a way that called for compromises. This allowed street vendors to evolve, adapt, and upgrade themselves to survive from many pressures. As a result, street vending in Bangkok today is an inclusive occupation for all of the populace, is attractive for tourists, and are a key element in making unique places that I call “self made” public places. The traditional form of street vending has decreased in the process of urbanization much as with other modernized cities, however street vendors in Thailand stabilize their businesses in specific vending locations rather than hawking around. The rattan basket rack carried on poles, pushcarts, and umbrellas are typical vending elements found in the Thai context. This is also one of the common features of street vending in Southeast Asia.

**Figure 2-20 Street vending in Bangkok**





## 2.8 STREET VENDING AS A MIRROR THAT REFLECTS LOCAL IDENTITY

The most interesting identity of street vending is their flexibility. The small and light structures provide the ability to move around easily. Its forms, dimensions, colors, and materials likewise induce a sense of liveliness to public spaces. The spatial intervention of street vending expresses duality both in their meaning and values and presents both the image of poverty and cultural richness, complexity and simplicity.

Figure 2-21 Socio-cultural identity express through street vendors and their spatial attributes



Source: fieldwork, 2010

Street vending can thus be interpreted through visual forms and the occupation of space and time. *“The street vender is ‘a window’ to research and exploration in Asian cities as well as a tool that enables us to deepen our understanding of society, life and culture, especially in Asian cities.”* (Atsushi Deguchi, 2005) This spatial identity is based on the evolutionary mechanisms of street vending, influenced by the following four main factors: differences in location, spatial factors, temporal changes and market forces. Furthermore, the survey also revealed that the roles and identities of street vending in each city varied depending on many factors including the economy, urbanization, urban policies and planning, local geography, climate and local people. In emerging economies like Thailand and the Philippines, street vendors are considered an inclusive urban element as well as a tourist attraction. In developing countries such as India and Cambodia, street vending is a poor occupation for a poor, and all of it is illegal. In advanced economic countries such as Japan, street vending has declined as a result of modernization (Atsushi Deguchi, Matsuo, & Takaki, 2004). Streets

and sidewalks have instead been repopulated by vending machines. In cases like these, street vendors are considered a cultural heritage, tourist attraction, and revitalization tool for declined city centers (Atushi Deguchi et al., 2005).

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## CHAPTER THREE

# **3 LITERATURE REVIEW AND INTERVIEWS WITH THAI GOVERNMENT OFFICERS**

### **3.1 PURPOSE OF CHAPTER**

The relevant pilot studies in the previous chapter witnessed street vendors as an essential element in the everyday urban landscape of Bangkok. Street stalls were found to be informal and temporal urban elements that co-exist with building elements by means of parasols or umbrellas. The visual characteristics of street vendors in Bangkok were found to create a heterotypic image that represents each of the local identities of the areas' street culture through the vendors' spatial interventions in the urban fabric. However, in order to explain how street vending influences and is influenced by Bangkok's urban life, it is not enough to simply list visual proof and the assumptions made must be investigated further. This chapter will introduce an overview on street vending. Although the focus is on Thailand, as Bangkok is the case study area of this dissertation, the study also covers cities in other countries as well. It means to give a broad-based review of current literature and research on street vendors and relevant issues including changes in our contemporary urban context. This secondary data was collected from a review of literature and interviews with government officers. Research gaps and significant urban changes brought about by street vending are argued in order to further establish the research questions and hypotheses.

### **3.2 STREET VENDOR, TERMS AND DEFINITIONS**

According to *Women in Informal Employment: Globalizing and Organizing* (WIEGO, 2013) the term “street vendor” in English is typically used interchangeably with “street trader,” “hawker” and “peddler.” There are also many local and regional variations of this term. Street vendors are sometimes distinguished from vendors who operate in public spaces that are not streets or related to streets – train stations, buses, public parks, and so on – but the term is commonly used more inclusively.

Street vendors are frequently distinguished from vendors who operate in officially sanctioned off-street markets, which may be public or private. In many countries, street vendors are relocated to public (municipal) markets or buildings that are privately owned and converted to off-street markets under the aegis of municipal programs. Once they move off the streets, these vendors are typically referred to as market vendors or micro entrepreneurs, although their businesses otherwise remain much the same. In most countries, local terms distinguish between different types of street vendors, based on the times or places in which they work. In the official statistics of some countries, street vendors are a subset of the category “informal traders,” which also includes people who trade from their homes.

A street vendor is defined by Bhowmik (2005) as a person who offers goods for sale to the public without having a permanent built-up structure from which to sell. Street vendors may be stationary in the sense that they occupy spaces on the pavement or other public/private spaces, or they may be mobile in the sense that they move from place to place by carrying their wares on pushcarts or in baskets on their heads.

### **3.3 STREET VENDORS IN REVIEWED LITERATURE**

The street vendor is a universal phenomenon (Tinker, 2003). It is one of the most highly visible trades (Hays-Mitchell, 1994) that offer business at smaller scales (Yasmeen, 2001) as well as illegal trading (Timothy & Wall, 1997). They are an important part of the street culture and landscape of everyday life in Asian cities. Their existence had been unrecognized or even ignored by policy makers, urban planners and urban designers in the process of urban development until the rapid increase of street vending after the financial crisis of 1998 in Asia and other developing countries (Walsh, 2010). Street vendor issues have since been increasingly investigated in the following categories:

1. The urban poor and the informal economy
2. Labor, social security, health and the environment
3. Street food, socio-culture and tourism
4. Legislation and public policy
5. Urban design and planning

### **3.3.1 THE URBAN POOR AND THE INFORMAL ECONOMY**

Street vending is a source of income and employment for urban poor households (S. K. Bhowmik, 2005; Dias, 2010; Dimas, 2008; Timothy & Wall, 1997; Tinker, 1999, 2003; Walsh, 2010; Yasmeen, 2001). It provides efficient services for the urban poor and incomes that contribute to women's economic autonomy (Dias, 2010; Wick, 2010). However, an overgrowth of the informal sector to over 50% of the GDP will result in economic vulnerability and risks that repeated occur in a vicious circle (Schneider, 2002). However, as the majority of street vendors are women (Kusakabe, 2006a, 2006b; NSO, 2009), street vending provides the opportunity for women to operate their own businesses. Street vendors are politically still allocated to the informal sector in many developing countries, however, studies show that some countries like Singapore have policies for according licenses to street vendors.

According to WIEGO (2013), the employment contexts of street vendors vary. Many work long hours from the same site on a daily basis. These vendors and their families typically rely on profits from vending as their primary source of household income. Other vendors rotate among two or more sites, taking advantage of different types of clientele and different patterns of urban movement over the course of the day. Some vendors work on a more part-time basis, in weekly rotating markets or as seasonal vendors of specialty items. While some rely on street vending as a regular primary or secondary occupation, others vend only when an opportunity presents itself to earn extra income. A variety of employment statuses can be found among street vendors. Most vendors work as independent self-employed entrepreneurs, either with or without employees. There are also many vendors who work as contributing family members, and some work as employees of informal or even formal enterprises. Still others sell goods on commission for formal or informal firms. Although income levels vary, surveys have shown that the overwhelming majority of street vendors lack access to social protection and are subject to a range of employment risks.

### **3.3.2 LABOR, SOCIAL SECURITY, HEALTH AND THE ENVIRONMENT**

Poor access to health and security protection has been noted as a one of the primary difficulties for street vendors (P Kongtip, Thongsuk, Yoosook, & Chantanakul, 2006; Pornpimol Kongtip, Thongsuk, Yoosook, Chantanakul, & Singhaniyom, 2010; Mankee et al., 2003; Nirathron, 2009a; Poyoung, 2007; Ruchirawat, Settachan, Navasumrit, Tuntawiroon, & Autrup, 2007). Street vendors have to face harassment by the government and mafia, as their businesses are small and informal (Aloysius Gunadi, 2008) and lack organization (Nirathron, 2009b).

### **3.3.3 STREET FOOD, SOCIO-CULTURE AND TOURISM**

From a cultural perspective, street vending is a traditional form of trading that still remains active in the modernized world (Dawson & Canet, 1991; Parthasarathy, 2009). Localization and globalization have interacted through street vending activities, as farmers worked in street vending for extra income when their crops were not in season and, through this mobility, the urban and rural areas exchanged their cultures (Nirathron, 2009b). The variety of ethnic groups in street vending also bring their own foods, products and traditional lifestyles to the trade. Street vending represents the culture of eating outside in Asian countries (Thai 90%) (S. K. Bhowmik, 2005). Street vendor foods are popular with consumers of all social classes. Street vendors furthermore play the role of a tourist attraction in many tourist cities (Timothy & Wall, 1997).

### **3.3.4 LEGISLATION AND PUBLIC POLICY**

Street trading is a feature of life in Hong Kong and dates back to before the council was first formed over a hundred years ago. It has always presented problems because of the conflicting interests involved. A study conducted by McGee (1973) from Hong Kong University in the 1970s depicted the important role of street vending even when modern retail forms, such as 24-hour convenience stores and supermarkets, assumed their place. The study showed that the policy of relocating on-street-hawkers into markets was not successful. A sharp increase in the number of street vendors occurred in many developing countries after the Asian financial crisis in 1998. Urban laws and enforcement became insufficient to cope with the growth, allowing street vendors to take control (Rincon, 2010). New urban policies for addressing the growth of street vending was implemented (Te Lintelo, 2009). However, the importance of street vendors in the informal urban economy still remained unrecognized

by governments in many developing countries such as Vietnam and Cambodia (S. Bhowmik, 2010).

### **3.3.5 URBAN DESIGN AND PLANNING**

Street vendors are rarely investigated in urban design and planning. However, some studies have been made, such as those examining how street vending can revitalize urban spaces and bring life to the context of developed countries (Altvater, 2005; Deguchi, Matsuo, & Takaki, 2004; Rajagopal, 2001). Such studies often translate into the beautification of the city using vendors as a tourist attraction. There are also, however, some theoretical studies on urban design elements and the sense of place (Yatmo, 2008) that claim that street vendors in the context of developing countries are "out of place," based on urban design theories that street vending lacks a sense of belonging and thereby results in the degradation of the physical and visual environment. Such studies have concluded that street vending activities should be rejected from urban spaces. On the other hand, an outstanding study conducted in India offered a comprehensive framework for integrating street vendors into city planning. The study demonstrated a way to address street vendors as part of the urban population. Adopting density and land-use control mechanisms, this study posited that street vendor should be controlled in terms of density and zoning by categorizing the items sold and the types of public spaces (Dalwadi, 2010). A further approach to the study of street vending includes mapping and logistics. Mapping is considered an effective analysis tool for studying the complex operation and dynamics of street vending.

### **3.4 STREET VENDORS IN BANGKOK**

A study by Maneepong (Maneepong & Walsh, 2012) examined the continuum of street vending activities in Thailand from a spatial perspective. It identified a post-1997 cohort of street vendors characterized by advanced business, technical and language skills — a “new generation of street vendors.” Acutely aware of market conditions, this new generation of vendors operated utilizing sophisticated, but often informal, networks. The authors contrasted this group with the “old generation” of street vendors, who sold mostly street food and low-end clothing to a customer base of mainly lower income workers in the neighborhoods in which they lived (Figure 3-1).

The success of both groups was very spatially sensitive. If local governments forced the vendors to move as little as 200 m, their businesses could be ruined, as was seen with the Bo Bae market relocation at the end of 2006. However, at a more macro-spatial level, the spatial dynamics of the two groups diverged. The new generation of street vendors were increasingly cluster (around product/service specialization), and were disproportionately found in the central business district (CBD) and tourist areas, particularly with respect to the growing mass transit systems and apartment blocks being built near these stations. On the other hand, the geographic distribution of low-end vendors was much more closely aligned with the distribution of Bangkok's population.

**Figure 3-1 Characteristics of street vendors in Bangkok before and after the financial crisis in 1998**

<b>Pre 1998</b>	<b>Post 1998</b>
1. Street food, low-end clothing	1. Value-added food, trendy, brand name items
2. Low-income	2. Medium to high income
3. Long working hours	3. Short working hours
4. Vulnerable	4. Adaptive to rule and regulation,
5. Harassment from powerful player	5. Avoid harassment
6. Passive to the market conditions	6. Aware of market conditions
7. Sell near home or in neighborhoods	7. Sell on strategic place, tourist area
8. Avoid rental payment	8. Pay high rent
9. Low education	9. Upper education
10. Came from rural areas	10. Quit the permanent job

Chen (2007) suggested that policy-makers recognize the role and importance of the informal sector, including the street vending business, as a microenterprise that deserves support and promotion in ways such as offering training and secure areas. In line with the International Labour Organization (ILO) agenda on decent work, he claimed that every man and woman deserves to have opportunities for work in conditions of freedom, equity, human security and dignity (Asian Development Bank (ADB) & ILO: Bangkok, 2011). However, the old generation of street vendors were vulnerable and often passive in the face of market changes and harassment from powerful players (officials, street mafia). This point of view is reflected in case studies of Bangkok (Charncheongrob, 2001, Nirathron, 2006), Vietnam



(Jensen & Peppard, 2007; Walsh, 2010), Cambodia and Mongolia (Kusakabe, 2006b), and Indonesia (Yatmo, 2008). On the other hand, the new generation of street vendors located their vending businesses in strategic areas in the CBD and tourist areas and paid high rent for these private pitches. They were more adaptive to official rules and regulations and could avoid harassment from powerful players and incidences of corrupt situations. External forces were the main reasons that prompted both sets of vendors to take up their operations, either as a genuine attempt to alleviate poverty or to take advantage of emergent entrepreneurial opportunities. Tolerance of corruption by officials and criminals and repression of vendors maintained the socio-economic inequalities initially created by the external forces.

Maneepong concluded that street vending is becoming lucrative and thereby coming to be one of the occupational choices for the educated middle class and not only an occupation for the poor to escape from poverty. Many vendors run their businesses full-time in multiple areas or pay high rent for private pitches in strategic business locations in Bangkok. Street vending is not a “dead-end” occupation but encourages some of the vendors to gain sufficient experience to become entrepreneurs. Some flexibility in terms of additional low-level financing might be of help to some of these vending businesses in expanding and providing employment opportunities in long term to become micro-businesses. Maneepong also suggested that city planners consider street vending as an entirely separate sector of its own and regard it as a viable part of the economy that is not transitional but is instead an important part of the urban economy of industrializing nations such as Thailand. Most importantly, the current policy on street vending businesses needs to recognize the new generation of vendors and provide access to diverse financial and technical support for this new group, as existing financial resources benefit only the old generation of street vendors and only small and medium sized businesses are eligible for commercial banks schemes. Without such assistance, a potentially flourishing niche activity could be suffocated in its adolescence.

Given available alternatives, street vendors contribute to the ILO’s campaign for decent work for all, but the abuses alleged to have been perpetrated by public officials, police officers and criminal gangs, especially targeted towards the old generation of street vendors, are undermining those efforts. These poor vendors, with limited business capacities and resources, operate at lower, or the lowest, levels of the retail hierarchy. Their levels of income are normally at, or close to, subsistence level. Previous policies on temporarily

permitted areas for street vending businesses and informal registration of BMA districts, including a recent policy on social security, focus on health care and soft loans for the informal sector but do not legitimize the status of street vendors. The old generation of street vendors are seen as illegal business people occupying public spaces. A more serious commitment to the rules of laws and legal registrations would prevent many of the abuses of innocent working people that have been documented in this paper. The area of collision between public space and private business operations, especially for the new generation of street vendors, represents a potentially fertile area of further investigation. Public policy-making, such as tax incentives or recognition of social and corporate responsibility, is concerned with the area of resource allocation and the efficiency of space, while business operators consider access to customers, establishing relationships with network partners and maximizing revenue.

### **3.5 CHANGES AND INFLUENCES IN CONTEMPORARY URBAN CONTEXTS**

The reviewed literature on street vending together with the survey on street vending in Asian cities reveal that the roles and identity of street vending in each city vary depending on many factors including the economy, urbanization, urban policies and urban planning, local geography, climate and local people. However, some factors such as the economy, technology and urbanization have changed significantly in the last ten years. The following are some of the relevant changes and influences that should be taken into account in the study in order to describe the roles and identity of street vending in the contemporary urban contexts:

1. The age of glocalization
  - The effect of the global economy on the local economy
  - The shift from globalization to glocalization
  - Shopping in the glocal context
2. The age of digital media
  - The rise of internet use
  - The rise of shopping online
  - Physical marketplaces VS non-physical marketplaces
3. The consequences of climate change
  - The increase in aggressive natural disasters
  - Heavy urban floods in Southeast Asia

4. An aging society
  - The declining birth rate
  - Elderly consumers

### **3.5.1 GLOCALIZATION**

Danah Boyd (2005) offered the following definition of glocalization: “In business, glocalization usually refers to a sort of internationalization where a global product is adapted to fit the local norms of a particular region. Yet, in the social sciences, the term is often used to describe an active process where there’s an ongoing negotiation between the local and the global not simply a directed settling point). In other words, there is a global influence that is altered by local culture and re-inserted into the global in a constant cycle.”

#### **3.5.1.1. SHOPPING IN THE GLOCAL CONTEXT**

Shopping is a purposive activity, motivated and directed by the belief that the consequences of shopping make life that much better (O'Shaughnessy, 2013). However, the definition of a better life seems to be modified over time. Shopping behaviors, as a consequence, tend to pursue such changing visions or attitudes on how the items bought would lead to a better life. These behavioral changes have also affected the spatial configuration of shopping places as well as public spaces. Because the social context has been turned into “the glocality” in recent times, owing to the evolutions in communication and travel, an interconnected global matrix has been placed over local experience. Although we are continuing to live in various physical localities, we now increasingly share information with and about people who live in different localities (Meyrowitz, 2005). The research question is can thus be raised on how local, small-scale commerce such as street vending activities are affected by the rise of glocalization as well as globalization. The changing context was therefore investigated as follows in order to form a hypothesis on this question.

#### **3.5.1.2. EMERGING MARKETS IN THE GLOCAL CONTEXT**

In the approach of international expansion and foreign market penetration, firms are increasingly forced to adapt to the local environment, integrating globalization with localization in order to profit from the “glocal.” According to a study by Tidd, J. and Bessant (2011), globalization has massively increased the range of markets and segments so that they

are now widely dispersed and locally varied. This has put pressures on innovation and searches to cover more and more territory, an approach often far from traditional, such as targeting the “bottom of the pyramid” in many emerging markets.

To give an example about changes on a global scale, there has been growing interest in what has been termed the “bottom of the pyramid (BoP)” market. This term comes from a book written by C.K. Prahalad who argued that 80% of the world’s population lives on incomes below the poverty line-around 2 US Dollars. Solution to meet the needs of this market will have to be highly innovative, but the prize is equally high, with access to a high-volume of a low-margin marketplace.

An example of changes on a local scale includes McDonald’s, considered a symbol of American imperialism and an exporter of the cultural ideology known as “*the American way of life*.” McDonald’s has also lately begun to follow the trend of glocalism, in the sense of becoming more and more local by trying to adapt its “brand promise” developed at the global level to different realities through the concept, “*local freedom within a global framework*” (Buglione, 2010).

O’Shaughnessy (2013) concluded in his study that the changing context includes the acceleration of knowledge production, the global distribution of knowledge production, market fragmentation, market virtualization, the rise of active users, and the development of technological and social infrastructure. Likewise, there is always some cultural drift as values and social norm change, often through influences arising from other cultures. Changes are less easy to bring about, however, in stronger cultures and well-integrated societies, since changing one part of the culture with another prompts a resistance to undo the change.

### **3.5.2 THE RISE OF SHOPPING ONLINE IN THE AGE OF DIGITAL MEDIA**

The growth of the Internet has heightened access to knowledge about goods and services and has assisted in making purchases; this may lead to a genuine increase in consumer choice (East, Wright, & Vanhuele, 2013). While e-commerce activity for some consumer-packaged goods (CPG) products- especially in the perishable categories where freshness counts- may not be as transformative as other non-CPG (consumer packaged goods) industries such as books, music and travel, online grocery purchasing is growing. According to an online survey on how digital media influence how we shop around the world (Nielsen, 2012), online shopping incidences for the food and beverage categories have increased 44% in two years.

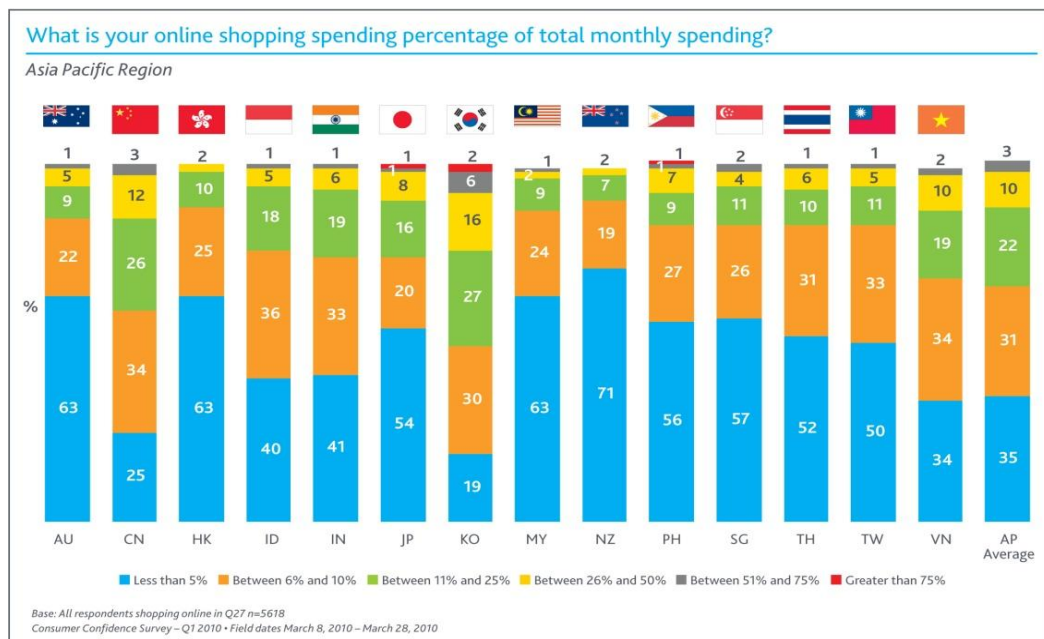
Furthermore, 6-in-10 global respondents used the Internet to do their research on grocery shopping (comparing prices & the quality of goods). Nearly half (49%) of the respondents purchased products online. More than 40% used social media to help make purchase decisions. One-third of the world's population goes online, an increase of 528 percent over the past 10 years. While Internet penetration rates vary by geographic region - North America (79%), Australia/Oceania (68%), Europe (61%), and Asia (26%) - they continue to climb steadily, especially in the developing countries of the world. Online shopping delivers key attributes that shoppers demand, such as convenience, value and choice. The Internet and more specifically e-commerce will be successful to varying degrees of impact on the CPG, depending on the type of goods. For CPG categories, shoppers are more likely to adopt an omni-channel approach, where online shopping becomes a supplement to traditional brick-and-mortar retailing.

The influence of social media on purchase decisions is growing across all regions, albeit at varying levels. Globally, 46 percent of respondents said they used social media outlets to help make purchase decisions, a rise of three percentage points from 2010. Nielsen's research discovered that one-of-four CPG shoppers are considered "trendsetters." These are generally shoppers that love to keep ahead, try new things and tell others about them. They are typically younger compared to other segments, have children in the household and are a bit more affluent compared to the general population.

According to the empirical study surveyed by Nielsen on digital media habits and attitudes of Southeast Asian consumers in 2011 (Nielsen, 2011), digital media is now ingrained in the everyday lives of many consumers, and in some countries Internet usage is even surpassing time spent on traditional media such as television or print. Singapore has the highest Internet penetration at 67 percent, followed by Vietnam (55 percent), Malaysia (38 percent), and Thailand (31 percent) whilst Indonesia trails the region with just 21 percent penetration. Moreover, social media has changed the way in which consumers can connect with brands, connect with other consumers to discuss brands, and read other consumers' opinions and experiences related to brands. To keep pace with this revolution, marketers themselves have had to evolve. Social media has provided more customer touch points, more methods of content and communication distribution and more information about customers and their preferences.

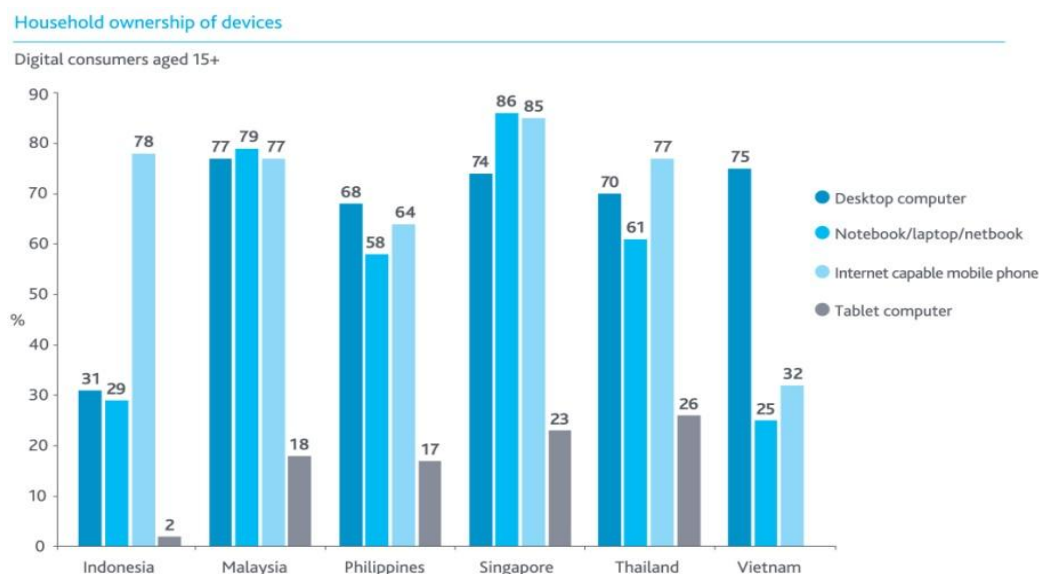
As a consequence, the Internet has transformed many aspects of life, but perhaps none more so than how we shop for goods and services. While it's still nice to stop by a store to touch and see products, the convenience of online shopping can't be beat. And for some services, such as booking travel or buying concert tickets, the ability to do so online has made the process much easier and more efficient.

**Figure 3-2 What is your online shopping spending percentage of total monthly spending?**



Source: (Nielsen, 2010)

**Figure 3-3 Household ownership of devices**



Source: (Nielsen, 2011)

**Figure 3-4 Incidence of Internet use in past four weeks split by key demographic segments**

#### Incidence of Internet use in past four weeks split by key demographic segments

All consumers 15+

	Total	Male	Female	15-19 years	20-29 years	30-39 years	40-49 years	50+ years
Indonesia	19%	23%	16%	55%	26%	14%	5%	1%
Malaysia*	38%	43%	32%	60%	55%	41%	19%	
Philippines	30%	29%	30%	60%	43%	21%	11%	3%
Singapore	67%	70%	64%	97%	92%	86%	72%	33%
Thailand	31%	33%	30%	76%	52%	34%	23%	9%
Vietnam	55%	63%	48%	92%	76%	43%	27%	17%

\*Highest Malaysian age segment is 40+ years

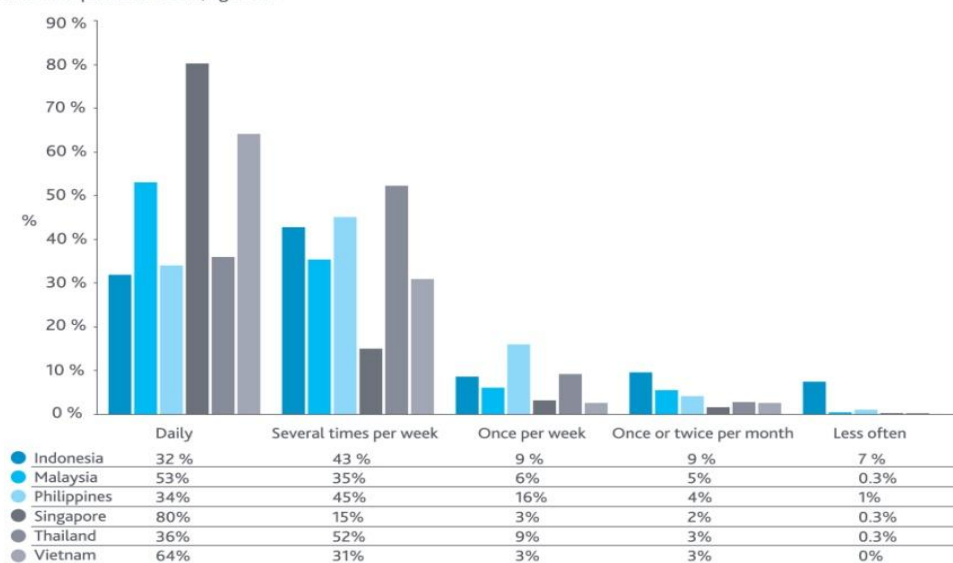
Source: Nielsen Media Index (Vietnam source: TNS)

Source: (Nielsen, 2011)

**Figure 3-5 Frequency of internet use**

#### Frequency of internet use

Internet user past four weeks, aged 15+



Source: Nielsen Media Index (Vietnam source: Nielsen Southeast Asia Digital Consumer Report)

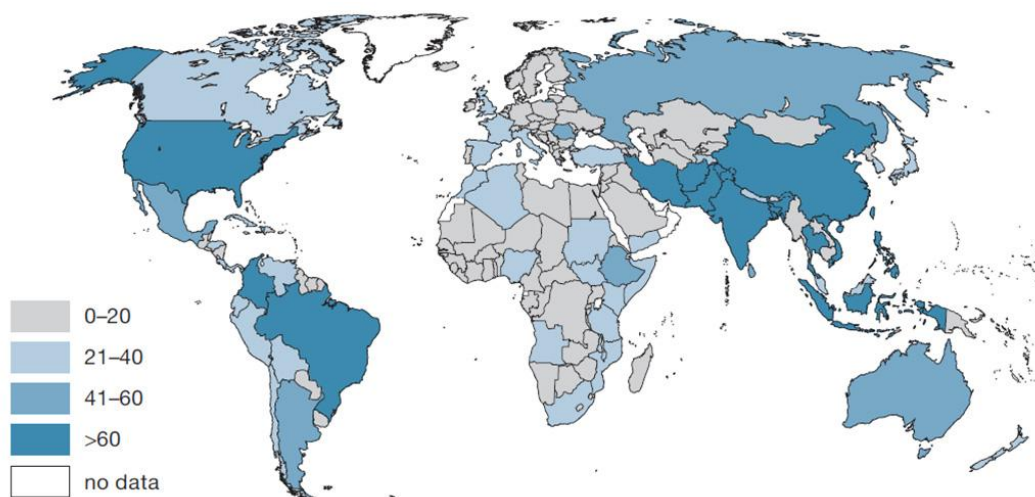
Source: (Nielsen, 2011)

### 3.5.3 THE CONSEQUENCE OF CLIMATE CHANGE

Nowadays, climate change tends to aggravate Asia in the form of natural disasters and extreme weather events. In the year 2011, natural disasters claimed over 30,773 lives, affected nearly 244.7 million others and caused the most expensive damages ever registered in history (Guha-Sapir, Vos, Below, & Ponserre, 2012). The Tōhoku earthquake and tsunami in Japan cost US\$ 210.0 billion, or 57.4% of global damages. Nevertheless the United States

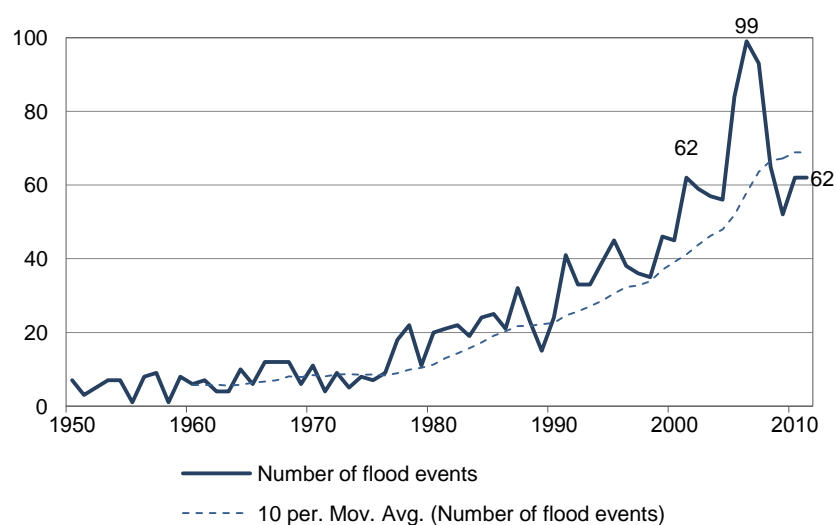
(storms), Thailand (floods), New Zealand (earthquakes) and China (floods) were also main contributors to total damages ("Annual disaster statistical review 2011: The numbers and trends," 2012). Natural disasters in Asia accounted for 44% of the world, a total of which flooding was the most frequent among the other disasters (Figure 3-6). In the last two decades in particular, the number of reported flood events has increasing unrelentingly (Abhas K. Jha, 2012), (Figure 3-7).

**Figure 3-6 Flood Events, 1950-2011**



Source: IBRD

**Figure 3-7 Flood Events in Asia Reported 1950-2011**



Source: based on EM-DAT (CRED, 2012)



### **3.5.3.1. THAI FLOOD 2011**

In Thailand, the unusual heavy rainfall combined with multiple storms from July to December 2011 resulted in the worst flooding in the last five decades. Floods inundated more than 60,000 kilometers of land in 66 of the country's 77 provinces including the capital of Bangkok and the surrounding areas (WB, 2011). Floods claimed over 813 deaths and 9.5 million victims ("Annual disaster statistical review 2011: The numbers and trends," 2012). With a total of THB 1.43 trillion (USD 46.5 billion) in damages and losses (WB, 2011), it was the most expensive flood event registered in World history (CRED, 2012). The biggest flood damages and losses were in the manufacturing sector with total of THB 1,007 billion (approx. US\$ 32 billion). In the Tourism sector as well, damages and losses amounted to THB 95 billion (US\$ 3.0 billion) and in the agriculture sector they amounted to THB 40 billion (US\$ 1.3 billion), and THB 84 billion (US\$ 2.7 billion) in the housing sector. In response to the disaster, the Royal Thai Government established centralized flood monitoring and relief operations in mid-August, allocated extra flood-relief financial support to the affected provinces, and pledged investment in resilient recovery and reconstruction for all impacted sectors (WB, 2011).

### **3.5.4 THE DECLINING BIRTH RATE AND THE EMERGENCE OF AN AGING SOCIETY**

Dramatic demographic change is occurring worldwide (Watkins, 2009). Due to declining birth rates, the proportion of seniors over the age of 65 is growing rapidly, amounting to a considerable burden on the more productive, younger groups. Although many are poor, much wealth is held by the older generation and recent work has focused on the relatively conservative decision-making of old consumers (East et al., 2013). This change has not only influenced products (in terms of price, and promotion direction) but has also enormously heightened the demand for reconfiguration of urban spaces and facilities in order to accommodate elderly people, who require better accessibility and safety at walkable distances. Therefore, online grocery shopping, mobile vendors and home delivery were developed as responses to elderly demand as well.

## **3.6 RESEARCH GAPS AND POINT OF ARGUMENT**

According to the literature review and two pilot studies, there are still issues that remain unaddressed:

1. Street vendors from a spatio-cultural perspective
2. Roles of street vending in the contemporary urban context
3. Roles of street vending during the flood crisis
4. Street vending as a shopping place
5. The competition of online shopping
6. The value of street vendors in urban design and planning theories
7. Methodology: Integrating marketing strategies into urban planning studies

According to the various potentials of street vending mentioned above, street vendors may be considered as a component in maintaining cities accessible to everyone. However, most governments and policy-makers in planning still turn a blind eye to these potentials of street vending, due to many reasons such as its illegality (Poerbo, 2010) and their image of poverty. As a consequence, street-vending activities nowadays have been forced out by diverse forms of pressure. Such pressures had traditionally been those incurred by governments, policy makers, developers (S. Bhowmik, 2010) and urban designers influenced by modern concepts who try to vanquish street vending from cities (Yatmo, 2008). However, in addition to such conventional pressures, glocalization, economic forces and climate change have further been added as recent forms of pressure. Furthermore, changes in social structure due to the unrelenting rapid advance in technology (Parthasarathy, 2009), particularly in online communication, which has merged global trends and influences into the local context, also adds to the pressure. Accordingly, the hypothesis of the research is that globalization, innovative technologies and climate change have impacted the roles and identities of street vending and that such impacts have further been represented in the changes in consumer behavior, shopping activities, and the spatial structure of public spaces as well.

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## CHAPTER FOUR

# 4 RESEARCH METHODOLOGY

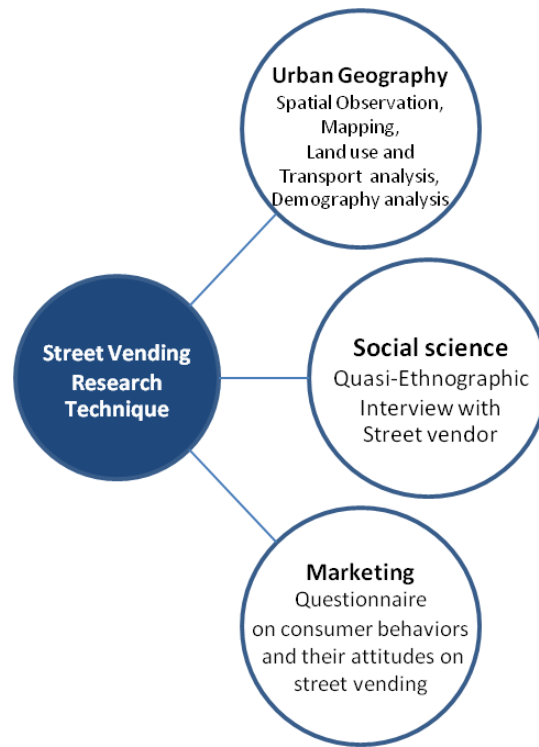
### 4.1 PURPOSE OF THE CHAPTER

This chapter of the dissertation is devoted to the research methodology proposed according to the pilot studies and literature reviews in the previous sections. This section presents the research timelines in order to get at a holistic understanding of how this proposal was developed. It then outlines the theoretical framework of the dissertation and the research tools and methodologies used.

### 4.2 MODEL OF INTEGRATED METHODOLOGY

To achieve the two objectives, a holistic methodology of fieldwork and site investigations were carried out in ten cities: Bangkok, Tokyo, Paris, Hanoi, Phnom Pen, Kuala Lumpur, Jakarta, Singapore, Hong Kong and Manila. This study, however, focuses on street vending in Bangkok, as the lifestyle of Bangkok is attributed dramatically to its long historical dependency on street vending activities. Visual, descriptive and statistical data will be cross-referenced to establish the working definitions, methodological model and research tools.

**Figure 4-1 Integrated research model**



It is impossible to understand the nature of street vending through the use of generic urban research methods because of its temporal, informal and sometimes illegal features. This dissertation therefore proposes an integrative methodology based on urban, social science and marketing research techniques.

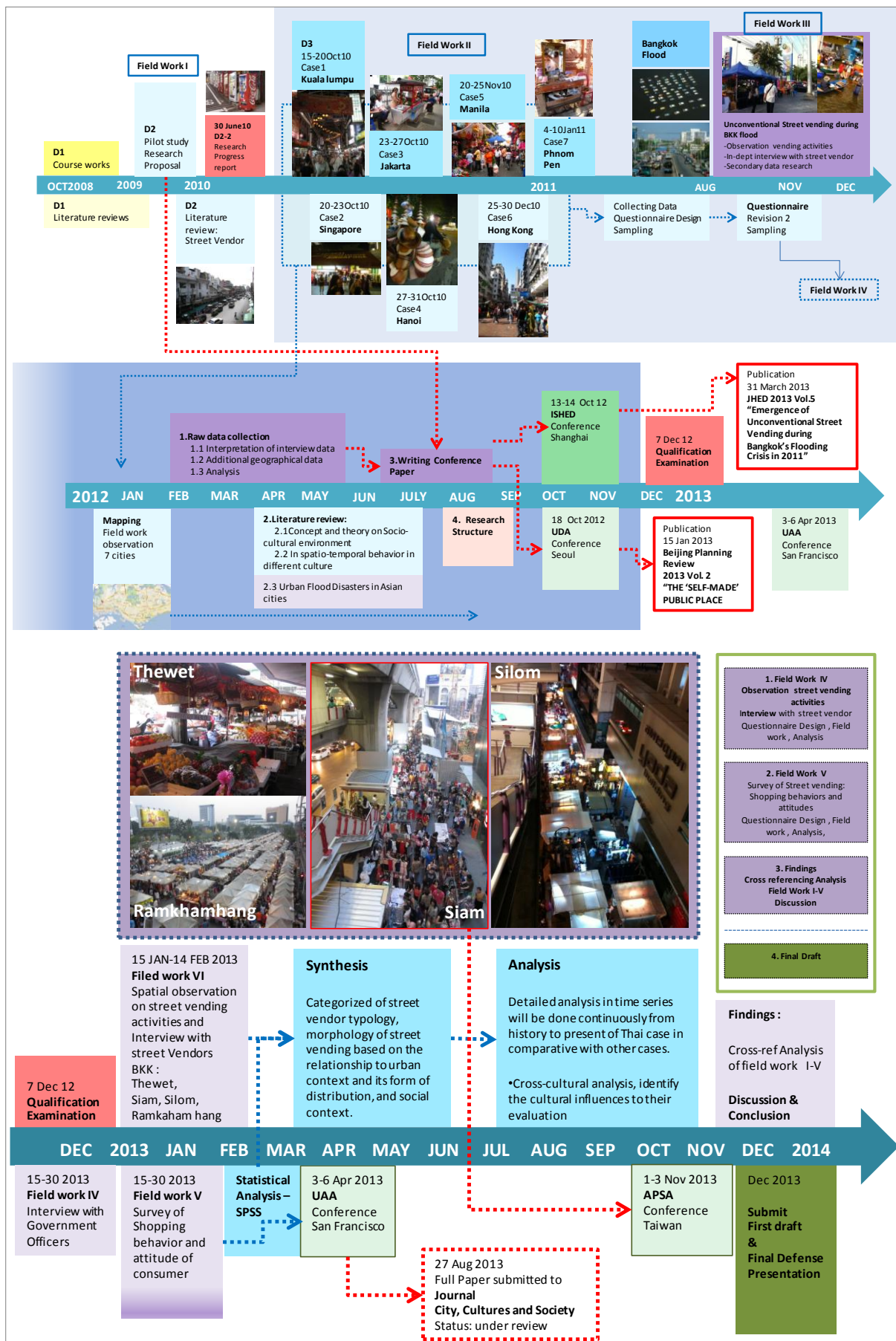
#### **4.1 RESEARCH TIMELINE**

This timeline of the research (Figure 4-2) provides an overview of the dissertation's development and shows how the scope of the study narrowed from one fieldwork to the next. A total of seven fieldworks were conducted in this study.

- Fieldwork I Pilot study on old textile shopping streets in three cities
- Fieldwork II Pilot study on the spatial identity of street vending in seven Asian cities
- Fieldwork III Survey of unconventional street vending during the flood crisis of 2011
- Fieldwork IV Interview with Thai government officers
- Fieldwork V Questionnaires on consumer behaviors and attitudes
- Fieldwork VI Spatial survey on street vending in Bangkok
- Fieldwork VII Interview with street vendors



Figure 4-2 Research timeline

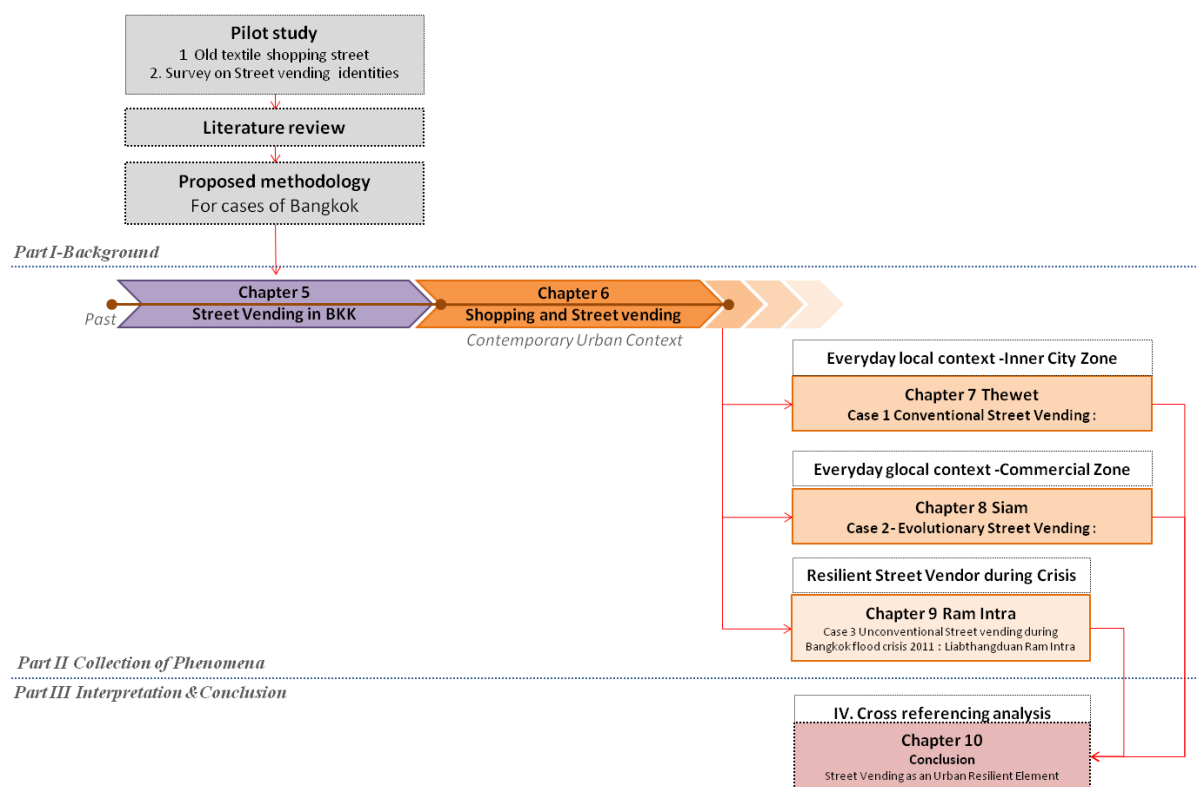


## 4.2 THEORETICAL FRAMEWORK

The theoretical and empirical background of this dissertation is based on the results of the two pilot studies: first, a comparative study on the spatial identity of old shopping streets in three cities, Bangkok, Tokyo, and Paris; and second, a survey on the spatio-cultural identity of street vending in seven Asian cities: Hanoi, Phnom Pen, Kuala Lumpur, Jakarta, Singapore, Hong Kong and Manila.

Data collected from literature review and interviews with Thai government officers were used to establish an understanding of the state of street vending in Bangkok. Survey on consumer behaviors and attitudes on street vending were then conducted to clarify the current state of street vending within the context of other shopping activities. Three cases within the major street vending areas in Bangkok were then selected for case studies of street vending, exploring its roles and identities in three scenarios: the everyday-local context, the everyday-glocal context, and the context of during an urban crisis.

**Figure 4-3 Diagram showing the theoretical framework of the dissertation**



### 4.3 DATA COLLECTION

The process of phenomenological material collection was conducted as follows:

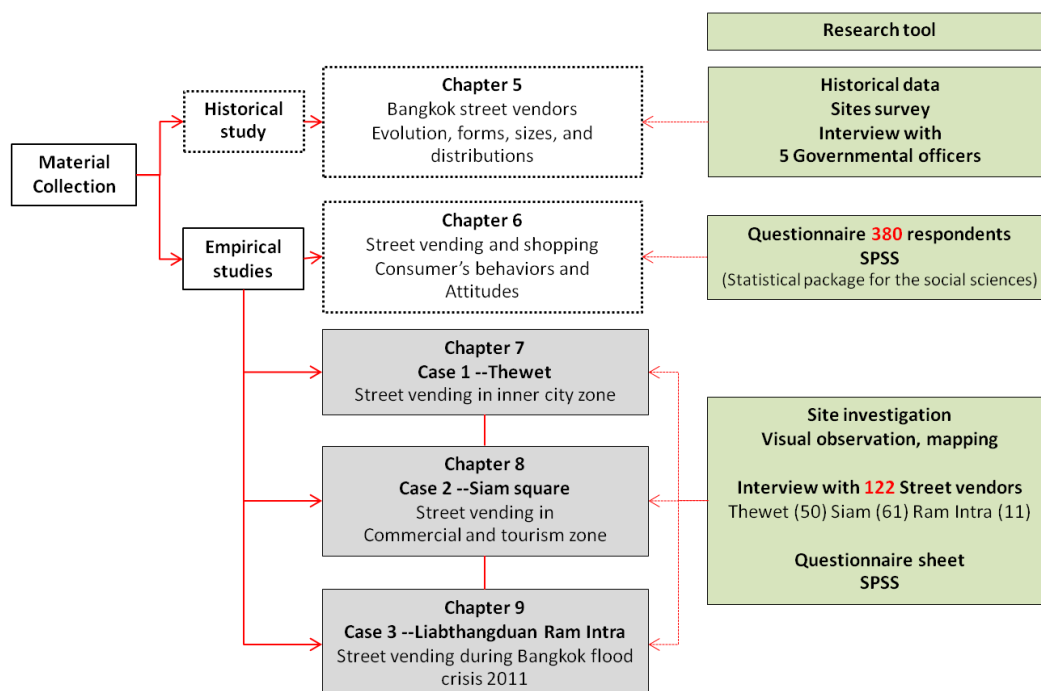
#### 1) Historical and other secondary data

Sources of historical data on the evolution of street vendors was gathered from statistical data related to street vending activities in the Bangkok metropolitan region

#### 2) Empirical data

There were two types of empirical data in this study: the first type was secondary data (on the evolution of street vendors, their forms, sizes, laws and regulations, etc.) derived from interviews with government officers. The second type was primary data derived from fieldworks including the following: surveys on consumer behavior, site investigations and interviews with street vendors in three selected street vending areas. The first case study was conducted in the Thewet District, located in the inner city area of Bangkok. The second case study was conducted on street vending areas around Siam square, the shopping area located in the Siam commercial district. The third case study was conducted along Liabthangduan Ram Intra Road, located in the northeastern part of Bangkok. Each case study had its own specific type of data; as a result, a coherent research methodology was required for each fieldwork. Detailed methodologies will be described later in each chapter.

**Figure 4-4 Diagram showing the tools and methodologies of data collection**



## 4.4 FIELDWORKS AND RESEARCH INSTRUMENTS

### 4.4.1 SITE INVESTIGATION ON STREET VENDING ACTIVITY

Participant observation fieldwork was conducted in accordance to anthropological research methodologies (Bernard, 2011). This involved getting close to people and making them feel comfortable enough with the observer presence that the observer could observe and record information about street vending and relevant activities. A preliminary survey was first conducted in order to define the nature of street vending activities in specific contexts in the time-space dimension. Surveys were conducted at three intervals during the day, according to the uses of the sidewalk by street vendors during the week days as well as the weekend. Notes, drawings, photographs and videos were collected on-site to provide related spatial context data such as the number of street vendors divided by gender, spatial typology, vending mobility and items sold. The collected information was then mapped together with the surrounding context such as the road network, accessibility, buildings and land-use characteristics. A checklist was used for the quantitative survey on numbers, vending device typologies, vending mobility and categories of items sold by the street vendors (see Appendix). All data was later re-observed and transferred into the form of cartography and typology. The observations focused on the morphology of street vending, space occupation, street activities, behavior, flow of people and goods and the street context.

**Table 4-1 Observation tools**

Data	Historical Data	Data on Present Conditions
Data Type	Secondary	Primary
Observation	Indirect	Direct
Sources /materials	Historical portrayal Photographs Cartography Cinematic media Newspapers	Photographs Mapping Movies
Tool	Camera Scanner Recorder/notebook	Maps Camera Video recorder
Target 1	Physical aspects: Spatial relationships Street vending morphology/ typology Overall context Street elements Attractive elements for street vendor occupation Flow of goods Flow of users/movement Time of operation Duration of operation Density of users	
Target 2	Social aspect: User attributes, User grouping Relationship between public-private space	

#### **4.4.2 INTERVIEWS WITH STREET VENDORS**

A quasi-ethnographic interview approach (Haynie III, 2003) was used as the research instrument for collecting data from the street vendors. Surveys and personal observations complemented this classic ethnographic interview technique. During the interview, self-administered questionnaire sheets (see appendices), a voice recorder and digital video-camera were used for recording both the qualitative and quantitative data.

This questionnaire was designed based on the questionnaire used in the study on hawkers conducted in 1985 in Hong Kong by the Center of Urban Studies and Urban Planning at the University of Hong Kong, commissioned by the Urban Services Department of Hong Kong (CUSUP, 1985). Although it was developed to conform to the Bangkok street vending context, this precedent questionnaire was integrated into questions related to the attitudes and cultural identity of street vending.

Convenience sampling was used to conduct interviews for gathering information about street vendors in two dimensions: the socio-cultural dimension and the time-space dimension. As mentioned previously, questions were formulated on the basis of key questions and the hypothesis derived from the literature review and research objectives.

Regarding the structure of the questionnaire, the questions were categorized into two main parts. Questions in part one were related to socio-economic data, time of use, type of goods and services provided, form of employment (full-time, part-time, etc.), equipment provided for selling the goods, customer attraction, effected laws and regulations, social behavior, environmental morality, and happiness and well being. In part two, the questions focused on the physical attributes of street vending such as stall type, mobility, selling space dimensions, supplementary equipment, work environment, customer attraction and identity.

In each case study, about sixty potential respondents were screened for a controlled distribution of age, gender, mobility and items sold. Potential respondents were then identified and when the purpose of the study was explained, nearly all those invited to participate were willing to do so, and a total 120 data sets were collected. SPSS software (Statistical Package for the Social Science) was employed to code and analyze the data.

#### **4.4.3 SURVEY ON CONSUMER BEHAVIOR AND ATTITUDES**

Following the marketing research model, a survey using the method of convenience sampling was conducted in order to gather information about consumers' experiences of and attitudes towards street vendors, focusing on the consumers' relationship to online communication. Quantitative data was collected through questionnaires. The Likert scale (Solomon, 2006) was used for qualitative questions such as attitudes and the level of satisfaction of the consumer.

Questions were formulated on the basis of key questions and the hypothesis derived from a review of the literature in correspondence to the research objectives. The questions were categorized into four main parts:

- 1) In Part One, respondents were asked about their frequency of shopping, eating and purchasing foods in various kinds of marketplaces and the factors that were important to them in their decision-making regarding where to shop.
- 2) In Part Two, respondents were asked about their attitudes towards street vendors with regards to the physical and social environment, liveliness, attractiveness and reliability in their daily lives.
- 3) In Part Three, the questions focused on the influence of online communication in current Thai society. It asked about the duration of online time per day and the experience of online shopping in comparison to shopping from street vendors along the road.
- 4) The questionnaire ended by asking for general information on the respondents in Part Four, including the respondents' gender, age, status, education, income and nationality.

The survey was conducted in the "Siam" commercial hub located in the heart of Bangkok City during the weekends between the 20th and the 27th of January 2013. Eight sub-locations were chosen to control the distribution of respondent attributes in terms of income and life-style. At least fifty potential respondents in each location were screened by age and gender for a controlled distribution. The potential respondents were chosen and, when the purpose of the study was explained, nearly all invited to participate were willing to do so and a total 408 questionnaires were collected. SPSS was employed to code and analyze the data using the 385 total valid questionnaires. The limitations of the survey were that

respondents had difficulty differentiating the various forms of commerce, and examples of real shopping places were thus listed on the survey for better visualization.

### 5) Interviews with Government Officers

An ethnographic interview approach (Spradley, 1979) was used as the research instrument for collecting data from Thai government officers. During the interviews, a voice recorder and digital video camera were used to record both the qualitative and quantitative data (See the full record in the Appendix). The interviews with government officers aim to clarify the state of street vending in Bangkok, its evolution, the policies and laws for controlling and managing street vending, the conflicts and problems encountered and the visions of the policy maker. This work also included the collection of statistical data related to street vending activities in the Bangkok metropolis. The lists of interviewees, their roles and the issues questioned are shown in the table below:

**Table 4-2 List of interviewers**

Name of Interviewer	Position and Organization	Issues
1. Mr. Kittinan KOASUTH	The Director of City Law Enforcement department City Law Enforcement department , Bangkok Metropolitan Administration	-Vision on street vendors -Evolution of laws and regulations related to the control and management of street vending in BMA -Growth of the street vendors and their effect
2.Mr. Sophan WONGDUANGKHAMPOO	City Law Enforcement Officer, Senior Professional Level, Inspection and Operation Sector for Area 1 City Law Enforcement Department , Bangkok Metropolitan Administration	-Evolution of street vendors -Policy for street vendors, the informal sector
3.Mr. Prayoth PHROMSUWAN	City Law Enforcement Officer, Senior Professional Level, Inspection and Operation Sector for Area 2 City Law Enforcement department , Bangkok Metropolitan Administration	-Policies on street vending as an urban charm -Conflicts between the city police and street vendors
4.Mr. Thavichphon BOONMAYON	Chief of Municipal police, Bang Rak District Office	Street vending in the Silom District
5.Mr. Somchip Chayaket	Deputy of Klongtoei District Office,	Conflicts with illegal street vendors in Bo Bae

## 4.5 DATA ANALYSIS

A method of cross-referencing analysis was used to analyze all types of data. The criteria for this were configured from the results of Part II. The time dimension, both in terms of chronological (historical) and diurnal time analysis, was used to understand the relationship between street vendors, urban space, time and urban culture.



**Figure 4-5 Cross referencing analysis**

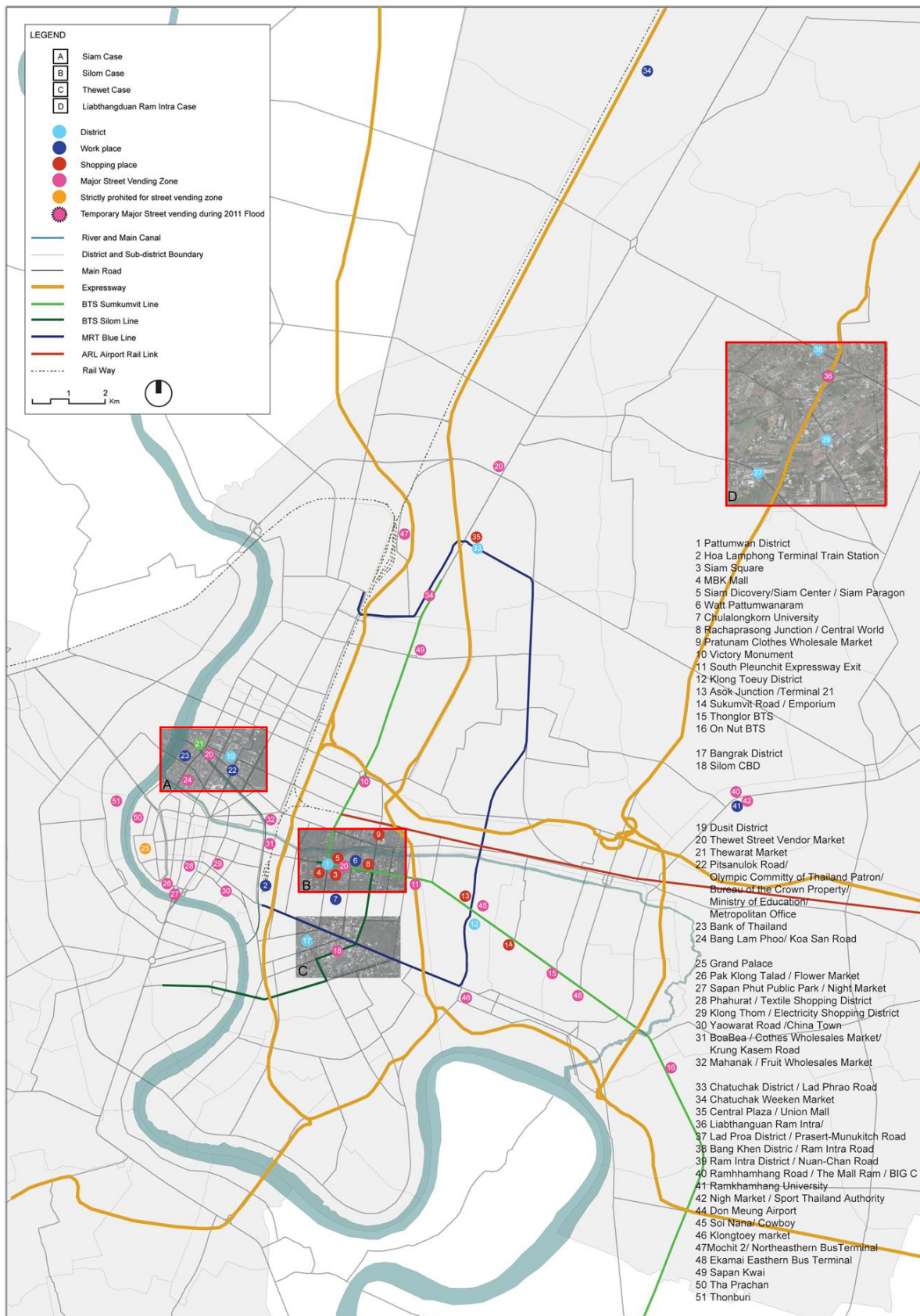
Factors	Research Tools
<b>a. Formal Urban Element</b> Buildings Public space Streets Transport Landscape	<b>1. Spatial Observation</b> Context Geo-referencing Distribution Typology
<b>b. Informal Urban Element</b> Flow of activity & movable objects: Street vending Goods Street furniture	<b>2. Interview with street vendors</b> Typology vending device Demographic data Distribution Attitudes Cultural attribute
<b>c. Stakeholders</b> Street vendors Land tenure (public, private sector) Local influence, gangsters Local government, community, society Consumers Pedestrians Co-operative of street vendor (if any) Shop owner (neighbor) Other (public, private)	<b>3. Questionnaire with Consumer</b> :Shopping behavior and attitudes Market share comparing with other shopping places <b>Shopping place categories</b> -Peddler -Hawker -small retail shops -Department store -Convenient store -Online shopping -Fresh Market -Flea market -Wholesale market -Weekend market
<b>e. Context</b> Social Economy Culture Politic Urban development	<b>4. Secondary data</b> History & Literature Statistic Cartography, Photography

#### 4.5.1 SITE SELECTION

Three sites within the major street vending areas in Bangkok were then selected for case studies, and the street vendors' roles and identities were examined in three scenarios: the everyday-local context, the everyday-glocal context and the context of an urban crisis.

- 1) The first case study was conducted in the "Thewet" district, which houses Bangkok's public administrative office and the residential district where local Thai context is clearly visible through the peoples' lifestyles, activities and the physical environment (Figure 4-6, zone A).
- 2) The second case study was conducted in the street vending area around Siam Square, a shopping area located in the Siam commercial district and one of the most popular shopping destinations in the Bangkok City Centre where the blending of globalization in the local Thai context is clearly visible through the peoples' lifestyles, activities and the physical environment, while a sense of the local still remains (Figure 4-6, zone B).
- 3) The third case study was conducted along "Liabthangduan Ram Intra" Road, where unconventional street vending emerged during the flood in 2011 (Figure 4-6, zone D).

**Figure 4-6 Map showing the major street vending locations in Bangkok during 2008-2013**



#### 4.6 REFERENCES

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## CHAPTER FIVE

# **5 STREET VENDING IN BANGKOK: AN OVERVIEW**

### **5.1 PURPOSE OF THE CHAPTER**

Bangkok was the field selected for this empirical study, as its residents' lifestyles are attributed dramatically to its long historical dependency on street vending activities. This chapter concentrates on the study of the history and evolution of street vending in Bangkok. Sizes, forms and distributions of street vending, its roles (including both pros and cons) will be briefly analyzed. Visual, descriptive and statistical data in this section were collected through precedent research, articles in periodicals and newspapers, and interviews with government officers. The results of the data were then used to define the factors and variables for the street vending investigation in later case studies.

## 5.2 AN OVERVIEW OF BANGKOK: ITS FORM AND URBANIZATION

Bangkok is the capital city of Thailand, named Krung Thep Maha Nakorn (กรุงเทพมหานคร), the city of the angels in the Thai language. The city occupies 1,569 km<sup>2</sup> along the Choa Praya River delta in central Thailand. According to the 2010 population census (NSO, 2010), Bangkok has a population of 8.28 million, or 12.6 percent of the country's population. Bangkok is thus the most populous city in Thailand with a high population density of 5,300/km<sup>2</sup>. The city's urban sprawl reaches into parts of six other provinces (Nonthaburi, Pathum Thani, Samut Prakan, Samut Sakhon and Nakhon Pathom) that together form the greater Bangkok metropolitan area with a population of more than 14.5 million.

The city of Bangkok is a special administrative area governed by the Bangkok Metropolitan Administration (BMA). The governor is elected directly to serve a four-year term. The duty of the governor is to implement policies through the BMA civil service, headed by the Permanent Secretary for the BMA. The existing institutional organization of the BMA is divided into 3 offices, 16 departments and 50 district offices. The 3 offices act respectively as the secretary to the governor, the BMA Council and the Civil Services Commission of the BMA. These three offices are mostly concerned with the city's infrastructure, including city planning, building control, transportation, drainage and waste management, as well as city law enforcement, which also covers management of street vending. The district office also provides services related to the aforementioned functions at the district level.

On May 17, 2006, a new comprehensive plan for Bangkok took effect. This new city plan, in use from 2006 to 2011, was a road map for turning the capital of Thailand into a more livable city. Although the city plan covered five years, it also included programs to cope with the growing population in Bangkok over the next 20 years, during which the population is expected to reach 12.5 million. The new city plan was also devised to help control land use so that land utilization in the capital will become more efficient. Apart from the vision to turn Bangkok into a livable city, the new plan also aimed to develop the capital as an economic center in Southeast Asia and as a city of culture. The BMA used the "Healthy City" development framework, set by the World Health Organization (WHO), as a guideline for this plan in upgrading Bangkok into one of the world's most livable cities. In the plan, Rattanakosin Island, at the heart of Bangkok, would continue to be the main area for preservation. The area between the Ratchadaphisek and Kanchanaphisek ring roads was

designated for commercial and residential zoning. The outer part of Kanchanaphisek Ring Road would be developed into a community center in the suburbs to reduce congestion in the city. In the new city plan, three transportation centers would be developed. They were the Phahonyothin, Makkasan, and Taksin centers. Traffic management and the re-zoning of land designated as flood prevention areas were also taken into consideration, as well as enlarging green areas to ensure environmental protection and public safety. Dozens of new parks were laid out across the city to increase the green-area-per-head rate to 2.5 square meters per person, from the existing one square meter per person.

Bangkok's economy ranks sixth among all other Asian cities in terms of per-capita GDP, at 456,911 Baht (14,301 USD, 1,442,334 Yen) (NESDB,2012), after Singapore, Hong Kong, Tokyo, Osaka-Kobe and Seoul, and it is categorized as upper middle income (WB,2010). Bangkok's minimum wage is 300 Baht/day (9.28 USD, 953Yen) (Mol, 2013), while the poverty line is 2910 Baht/person/month. Wholesale and retail trade is the largest sector of the city's economy, accounting for 24%, followed by manufacturing (14.3%), real estate, renting and business activities (12.4%). Bangkok has evidently kept up its record as a commercial city, dating back to the fifteenth century – before it became the capital city of Thailand and was renamed Ratanakosin in 1782. Bangkok's modernization occurred in the late nineteenth century, as the country faced pressures from the West, resulting in the rapid urbanization during the 1960s to 1980s. The Asian investment boom from the 1980s to 1990s further led many multinational corporations to locate their regional headquarters in Bangkok. The city, as a result, became an international hub for transportation and health care, and is emerging as a regional center for the arts, fashion and entertainment. The vibrant street life and culture of Bangkok is one of Bangkok's landmarks.

Bangkok was once called Eastern Venice because of its urban morphology. The Chao Phraya River is the backbone of the city, with a canal network for irrigation and transportation. The urban pattern of Bangkok resulted from the constitution of paddy fields and the water network. People settled on the edge of the river and canal, lived in “houses on pillars” (Thai vernacular architecture) and travelled mainly by boat. People adapted successfully to their watery environment and the wet and dry conditions that arose with the tidal current and floods. The arrival of the automobile, however, transformed this aquatic urban network to a road network by overlaying roads on the canal networks. As a result, the aquatic culture faded out together with the disappearance of the canals. The rapid

urbanization of Bangkok lacked effective urban planning and urban regulation, and the city grew organically in both the horizontal dimension, with the ribbon developments extended along the road network, and the vertical dimension, with an increasing number of high rises and skyscrapers in several commercial and business areas. The city grew sporadically from its original centre along the river to its agricultural areas through suburban residential development stretching north and south into the neighboring provinces.

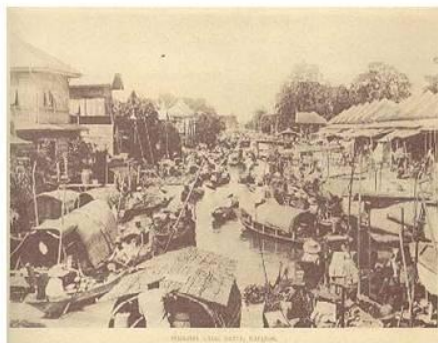
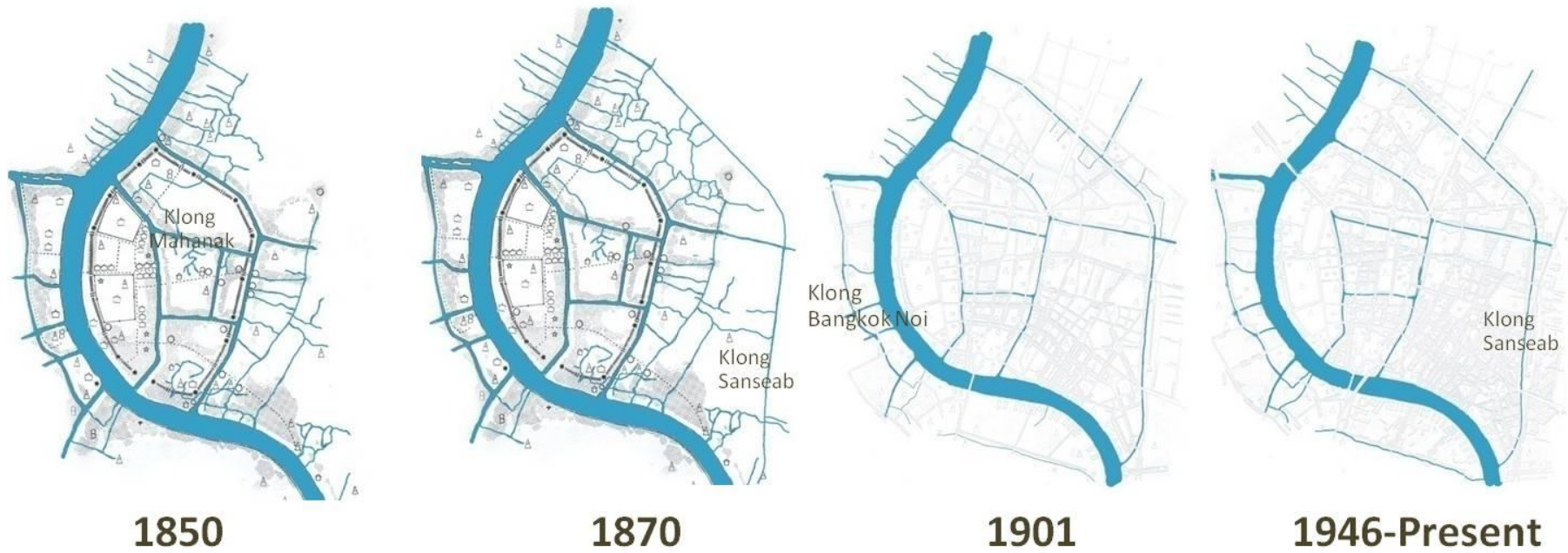
### 5.3 EVOLUTION OF STREET VENDING IN THE THAI CONTEXT

“*Street vending*” in Thai is “*Harbrae-Pangloi*.” This word is rooted in the Thai traditional trading style in public spaces, in which local vendors in the past normally used rattan carrying racks (two baskets containing goods connected with a pole, or a long wooden stick). They carried this structure on their shoulders or held the basket around their waists so that they could bring food and goods to sell anywhere they went. The manner of holding the rattan carrying rack on the shoulder was called “*Harb*” and the manner of hawking around here and there was called “*Rae*.” These two verbs thus became the origin of the word “*Harbrae*,” which refers to street vending in the Thai language.

Features of the *Harbrae* varied depending on what they were selling. If they sold noodles, they usually used bigger poles like the Chinese would use in the past. If it was Thai sweets, the merchants would use rattan racks. If it was ice-cream, they might use the weaved-bamboo or rattan baskets. Merchants therefore regularly changed their selling locations as they could carry these baskets/poles with them. However at present, this selling style has changed to a more stationary style using the same devices, or sometime the street stall. Vendors no longer carry baskets from place to place anymore, but just transport the goods by car, truck or other by means. This new kind of static street vending using mostly stands, removable stalls or pushcarts is called “*Pangloi*.” *Harbrae*, or vending in the traditional way, has recently continued to decrease, as merchants have begun to use barrows or pushcarts to help carry their goods and products. In these ways, *Harbrae-Pangloi* has changed and developed gradually in accordance to economic, social and product conditions. Nowadays, we don't really see people selling clothes by carrying these wares with them, and would instead see them do business by settling up their fixed stalls. Thus, in short, we can say that so-called street vending, or *Harbrae-Pangloi*, has been progressing all the time.



**Figure 5-1 Disappearance of the canal network in Bangkok from 1850 to the present**



Klong Mahanak



Klong Sanseab



Klong Bangkok Noi



Klong Sanseab



Figure 5-2 Urbanization of Bangkok from 1900-2000

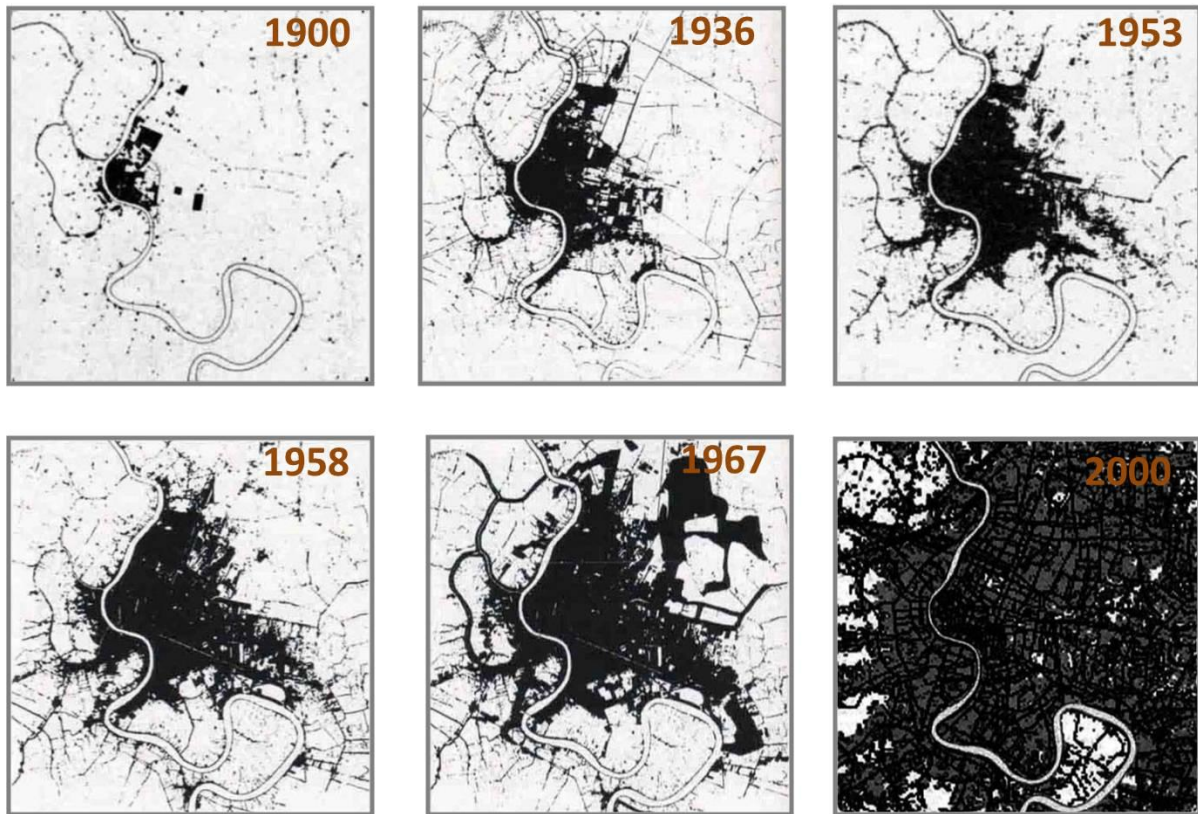


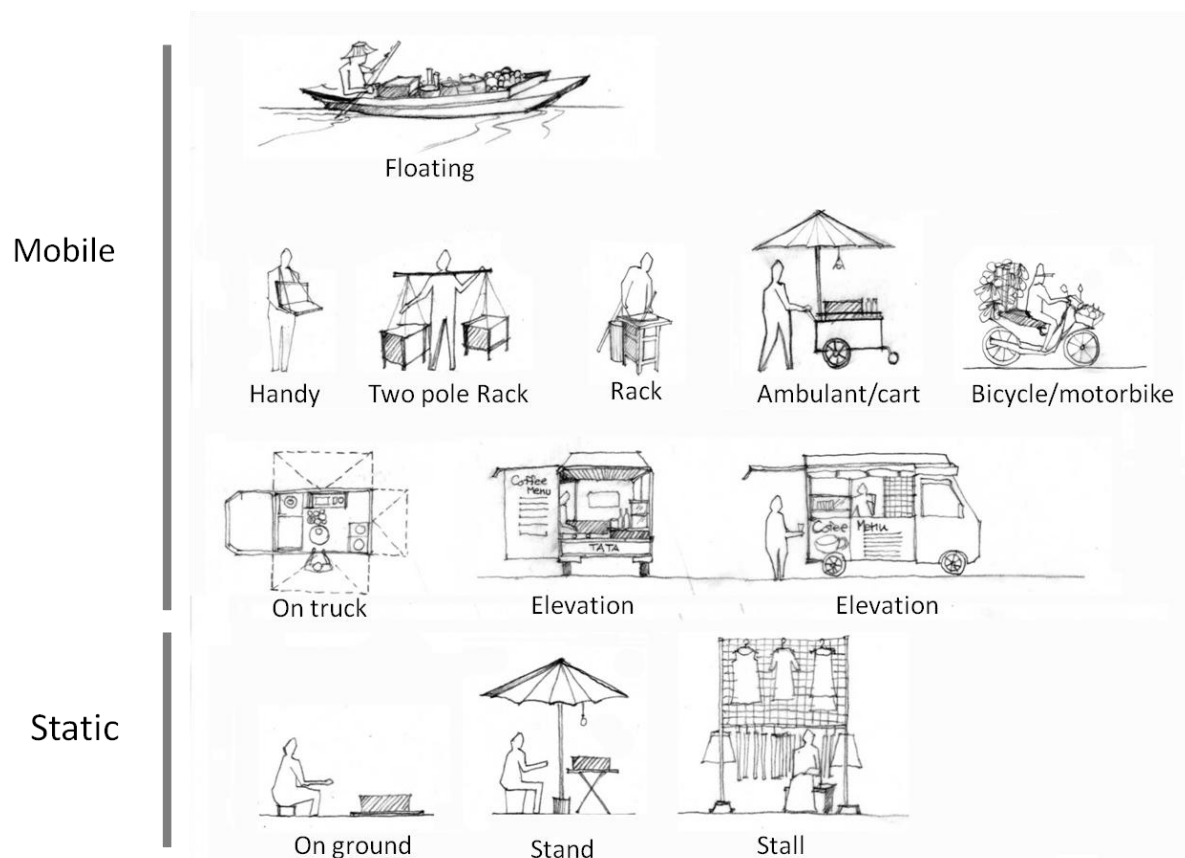
Figure 5-3 Satellite Image of Urbanization of Bangkok in 2005



Source: [http://en.wikipedia.org/wiki/File:Bangkok\\_satellite\\_city-area.jpg](http://en.wikipedia.org/wiki/File:Bangkok_satellite_city-area.jpg)

Concerning the nature of street vending in the past Thai context, *Harbrae-Pangloi* generally engaged the local and low-income people. At present, people who have better incomes also enter into this informal economic sector. In the olden days, if someone wanted to sell something, they needed to take the trouble to go the market or to specific shops. But nowadays, people who face financially difficulties tend to enter the street vending business as the easiest way to earn money with little investment. People who have no place to sell their goods and people who have higher incomes can now both engage in the trade of street vending. Street vending nowadays does not necessarily mean that vendors have to be poor that they need to sell goods on the streets. Nowadays, high-quality goods or even brand-name products can be found in street stalls.

**Figure 5-4 Forms and mobility of street vending in Bangkok**



Concerning to the mobility of street vendors, most of street vendors in the past peddled around to sell from place to place, and some had their own regular routes with regular customers. Recently, however, most street vendors choose to sell in stationary locations with people circulating or passing by, in other words, in front of shopping malls, department

stores, or schools. They can also be found selling near junctions or flyover bridges near offices that used to have just cafeterias or a small number of local shops. Vendors have, furthermore, found locations to sell on small lanes or at the entrance to residential villages in suburban areas located far from supermarkets. While bus centers and interchanges used to be some of the most attractive places for *Harbrae-Pangloi*, vendors these days have their stalls set up on the sidewalk, in public spaces or in any vacant area. They don't have their own place to sell goods and sometimes, when rent in commercial areas are too high, the vendors move their stalls to the sidewalk or streets in order to reduce their investment cost.

Some well-known street vending locations are: the Victory Monument; Anusaowaree-chaisamoraphum, a famous public bus center (as bus centers and interchanges used to be attractive places for *Harbrae-Pangloi*); and Pratoonam, where the Ramintra Hotel is located, a famous area for fashion and clothes-related products. The Silom area (the Wall Street of the past) used to be less crowded, but became a more attractive site for vendors with the establishment of big offices and the main branch of Bangkok Bank. The Pahurath area, a well-known fabrics district, and the Banglamphu area, famous for clothes, are commercial districts that are also very popular for *Harbrae-Pangloi*.

Street stalls today do not necessarily gather at these places only, however, and they can be seen everywhere, at almost every street, and even in the most unexpected places like in front of hospitals. And, an important thing to note is that when there are too many street vendors, they tend to also cause the problem of excessive stalls. Street vending, or *Harbrae-Pangloi*, can therefore be found everywhere and is highly diversified in terms of the products carried, with wares varying from foods and clothes to all other kinds of goods.

This is how street vending has developed. Mr. Kittina Koasuth, the Director of the City Law Enforcement Department, Bangkok Metropolitan Administration remarked on the easy access to running the street vending business in the following way: *"Right now everyone can sell goods. Even if you have only 500 Baht, if you have such skills as cooking, you can start running the business with that 500 Baht budget. You just need to go out on the streets or sidewalks to sell your foods. Moreover, it is when people have had no idea how to start doing business or could not find a job because of the recession or competition that they have decided to engage in street vending in order to support themselves. Of course there are also both kinds of people, those who can keep doing this kind of business and those that quit."*

“Thailand is a paradise of street food,” said Kenny Yee (Yee, 1993) in his collection of sketches that show where street stalls are concentrated in Bangkok. The humble street vendor is a traditional and characteristic figure all over Thailand, offering homemade specialties at prices below those in air-conditioned dining halls and major restaurants. The street vendors may be stationary during the course of their serving hours or they may ramble along, pushing carts or shouldering their rattan carrying racks full of paraphernalia. They may also be hawking wares in soles baskets rested on their shoulders, or may look as though they are moving out of their houses, with what may look like a collection of all their household effects accompanied by with their children walking alongside protectively. In order to define the street vendor, Yee suggested a method of categorization by the street vendor’s mobility: wheels fixed to a cart or a couple of baskets (rattan carrying racks) sandwiching the vendor. However, in this categorization, similar-looking stalls placed in front of eatery were not considered as food street vendors.

Hawkers are easily found at street junctions on walkways around places of entertainment, along the *sois*, or lanes, and practically everywhere there is space and crowds, like offices blocks, departments stores, leisure parks and even hospital grounds. Food vendors usually concentrate on only one major category of food. These categories can be grouped broadly in five: main dishes, noodles, snacks, desserts, and beverages. There are both ready-cooked and on-site cooked foods offered by street vendors. The visible features of utensils can be considered the street vendors’ trademarks. Glass show cases are the most common food-storing cabinet for street vendors. Rows of aluminum pots are also a very common feature, containing ready-cooked food or prepared desserts.

The cooked dishes are usually accompanied by rice. A king-size pot or tub with a conical cover is generally used for steamed herbal-meat soup served in individual Chinese porcelain bowls. A frying pan over a charcoal/gas stove is also a very common in street food stall offering a variety of on-site cooked food that the customer can sometimes request a la carte, in combinations depending on what ingredients the hawker has. The wok is also used in deep-frying for snacks like bananas or yam, chicken legs, breasts, wings, feet and many kinds of meat balls and flour cakes of all sorts. Cylindrical glass containers are the trademark for vendors selling local drinks. Several drinks in various colors are offered in individual plastic bags or glasses, usually served with ice: coffee, chocolate, tea, milk, grenadine, chrysanthemum, longan, and so on.



The variety of Thai street food offers an endless opportunity for experience and enjoyment, with products that speak of the vendor's origin: Bangkokian, or those from the north, northeast, or south; "Chinese Thai" or "Thai Thai"; And Muslim Thai. The Indian-Thai generally do not take up hawking, except as a means for selling fried nuts, carried on the tabletop of a school desk balanced on the head. They always offer takeout service, or "*sai tung*" (put in a bag). One misconception about street food is that most of them are unhygienic. This depends on one's outlook and sophistication, as there is undeniably some litter on the floor, squeaky chairs, and terrible-looking displays of chicken, heaps of unwashed plated and maybe uncovered condiment bottles.

However, most local people are still happy to eat street food on a daily basis. Yee also pointed out that most of street vendor do not speak English at all. Usually, one may sit anywhere there is a vacant chair. However, some street vendors do not allow non-customers sit on their chairs and eat other vendors' foods. It's also a very common Thai manner to share tables when all tables are full. Most street vendors appear after office hours, around 6.00 pm onwards, or before lunch, around 10.30 am. Very few appear in the morning around 6.00 am.

Regarding the pros and cons of *Harbrae-Pangloi*, Mr. Kittina Koasuth said, "*one of the pros is that this kind of job reflects the Thai tradition and lifestyle. It is an attractive quality of Thai society that other advanced countries, such as England, France, or the US, do not possess. In other countries, no one is allowed to invade public spaces unless they pay for it, like Café de Crié, which does business on the sidewalks. Harbrae-Pangloi is a Southeast Asian charm that, if you are hungry, you can go out onto the streets to find food stalls at any time. Japan and South Korea also have street vending but they are regulated and the rules are enforced. For instance, it may be possible to sell only at specific places, like the Dongdaemun Market in Seoul, for example. This is very different from Thailand, where merchants use public space as their permanent place for business. These public spaces are even used to earn rent or sublease to other street vendors. This, on the other hand, causes problems like the mafia and injustice, which are obviously the disadvantages of Harbrae-Pangloi. With both pros and cons to street vending, it is better to consider what the appropriate and inappropriate ways are for conducting this type of business. If street vending activities are supported in proper ways, they may act as a favor to society.*"

#### **5.4 SIZE AND DISTRIBUTION OF STREET VENDING IN BANGKOK**

According to the study conducted by Nirathron (Nirathron, 2005), in the early period (1782-1851), street vending in Bangkok took place both place both in the canal and on land. Vending on street became more popular after the construction of roads, starting from the reign of King Rama IV (1851-68). During this period, Chinese vendors dominated street vending in Bangkok. The majority of the Chinese vendors were men, while Thai vendors were predominantly women. The study conducted by William Skinner in 1957 showed the high number of Chinese street vendors in Bangkok, numbering 2,050, while Thai street vendors accounted for a mere 350. Street vending for the Chinese offered an incubation stage for trading and turned them into entrepreneurs. Wage workers engaged in street vending were able to accumulate capital and expand their businesses into larger scales.

The rise in the number of Thai street vendors was induced by several factors. First, the country's development strategy encouraged Thai people to engage in trade and industry. The second reason was the difficulties encountered by Thai farmers due to the depression after World War I; farmers in suburban areas such as Sukumvit and Klongtoey gave up their lands and migrated to Bangkok for wage work as factories were built in Klongtoey and Bangsue (Nalinee et al., 1999). There were approximately 37,800 rural migrants that entered Bangkok annually between 1947 and 1954. The migration of other provinces as well caused the emergence of many slums in Bangkok.

Research by Prachum et al. (1980) found that half of the street vending in Bangkok were run by rural migrants, and that street food vending was one of the most popular occupations for women migrants. An attempt at clearing the vendors from the pavements began in 1973, but was barred due to the oil crisis. The first enactment related to street vending was thus launched later in 1992. The Bangkok Metropolitan Administration then eventually supported the return of street vending onto public sidewalks (BMA, 1995), along with a legalization and upgrading program for improving street vending quality to ensure cleanliness, safety, and order. This program first succeeded in 1996 with 17,034 legalized street vendors permitted to trade in temporarily permitted areas at specific day(s) and times. Through this program, the government was able to control both the number and quality of the street vendors. The total number of on-sidewalk street vendors remained unchanged until approximately 1999.



Trade liberalization and globalization after the 1980s created fluctuations in employment as a result of high competition at the global level. Self-employment became a viable option for the income generation. Furthermore, the economic crisis during 1997-1998 resulted in massive lay-offs. Thus, many laid-off workers took up street vending (Homonet, 2002). National statistics in 1997 show that there were 250,000 street vendors, and that this number increased sharply up to 380,000 in 2000. (These statics include both market street vendors as well as vendors that ran businesses on private properties.) In terms of street vendors located on the sidewalk, by 1998, there were 27,265 on-sidewalk street vendors, a sharp increase from 1990, when they had numbered 17,952. The number of on-sidewalk street vendors kept rising dramatically up to 34,267 in 2000. The number of legal street vendors, however, did not change significantly from 1996 to 2000. By contrast, illegal street vendors rose up sharply in 2000, numbering 18,978 compared to the 9,552 illegal vendors in 1999.

The growth of illegal street vendors affected several urban problems, especially in terms of traffic obstruction and urban sanitation. As a result, a street vendor clearance and legalization program was launched with strict enforcement in 2000. This caused a decrease in the number of on-sidewalk street vendors to 26,704. However, the number of street vendors (on-sidewalk) kept rising up to 40,189 in 2000 because of several forms of urban crises; the long period of political uncertainty from 2006 reached their lowest conditions in 2010 when the redshirt mob burnt the city of Bangkok. Many shopping malls, including Siam Square, were burn down, giving rise to the loss of income and businesses.

In order to support the affected shop owners, the BMA allow those victims to operate their business on the street, while the shopping malls were being renovated. This, in turn, caused an overgrowth of illegal street vending in strategic places such as Siam Square and the Victory Monument. The number once again rose sharply when Bangkok was attacked by the floods in 2011, which incurred the highest ever losses and damages in history. Many flood victims in several flooded urban areas entered into the street vending business.

According to a survey conducted by the City Law Enforcement Department of the Bangkok Metropolitan Administration, there were a total of 1,478 street vending locations in 2012. About 49% were temporarily permitted vending locations (1,478 spots), while 51% were illegal street vending locations. There were at least 40,189 street vendors present in Bangkok; 53% of them were legal (21,426), while 47% were illegal (18,763).

Regarding the size and distribution of street vending activities, the data presented only the distribution of vending locations permitted temporarily, which were accumulated densely in the urban core area along the Choa Praya River. Pom Prap Sathu Phai ranked in first as the most populated vending area, with 60 street vending locations (ex. Bo Bae). Second in rank was the Rachathewi District with 44 street vending locations (ex. Pratunam, Rachaprasong), followed by the Wattana District with 40 street vending locations (ex. Nana, Cowboy, Thonglo) and the Dusit District with 38 locations (Thewet).

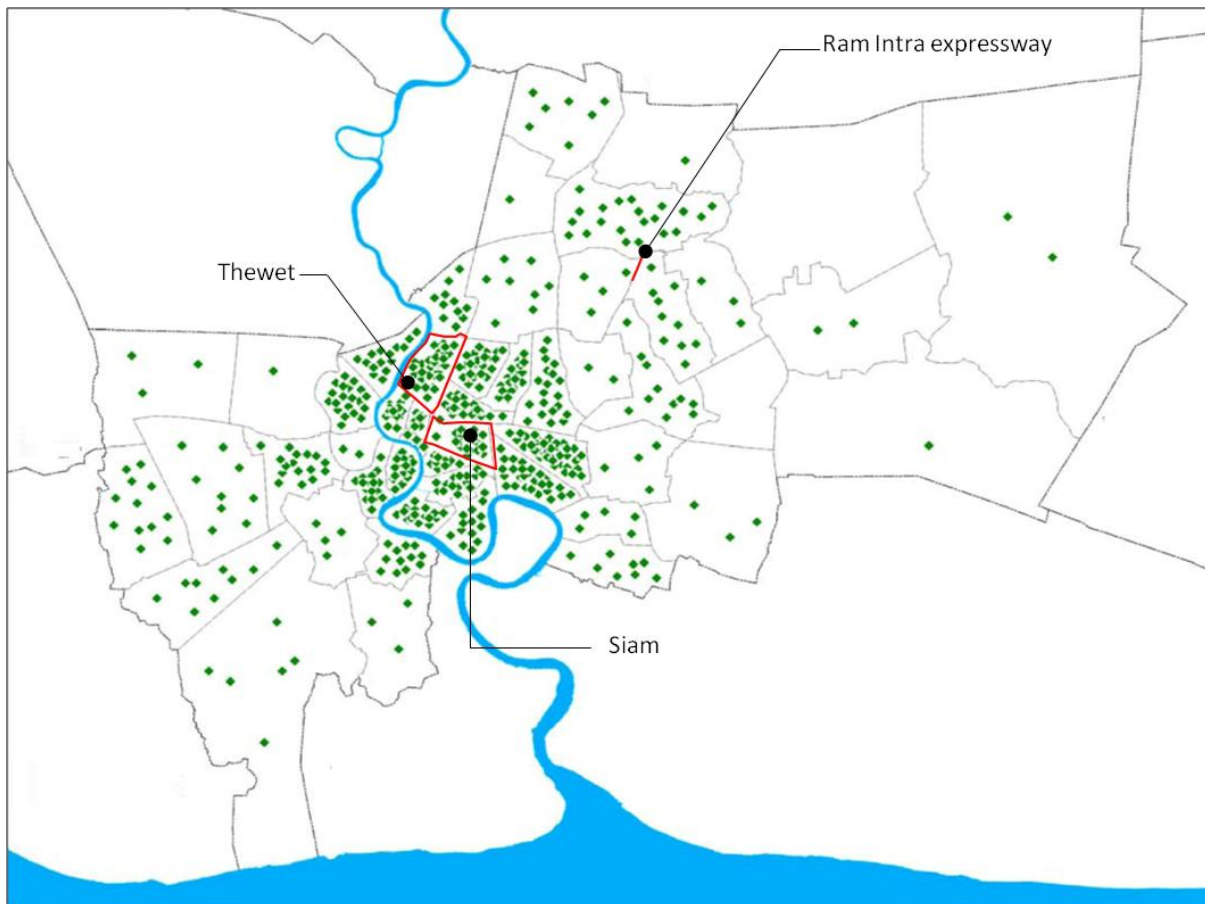
In terms of the number of vendors, the Phra Nakorn District ranked first with 1,657 street vendors (Koasan road, Banglampoo, Tha Prachan). Second in rank was the Rachathewi District with 1,344 street vendors (ex. Pratunam) followed by the Bangkok Noi District with 1,173 street vendors (ex. Bangkok Noi, Siriraj), the Dusit District with 1,078 street vendors, the Din Dang District and the Klong San District.

**Figure 5-5 Number of street vending locations and street vendors in Bangkok 1990-2012**

Year	Number of street vending locations			Number of Street vendors		
	Legal	Illegal	Total	Legal	Illegal	Total
1990	N/A	N/A	N/A	N/A	N/A	17,952
1996	285	372	657	17,034	9,333	26,367
1997	284	372	656	16,937	9,333	26,270
1998	285	315	600	16,784	10,481	27,265
1999	287	382	669	16,907	9,552	26,459
2000	267	722	989	15,289	18,978	34,267
2001	268	356	624	15,289	11,415	26,704
2002	268	353	621	15,289	11,438	26,727
2005	683	855	1,538	20,165	17,358	37,523
2010	667	752	1,419	20,275	17,731	38,006
2011	666	670	1,336	19,029	17,731	36,760
2012	729	749	1,478	21,426	18,763	40,189

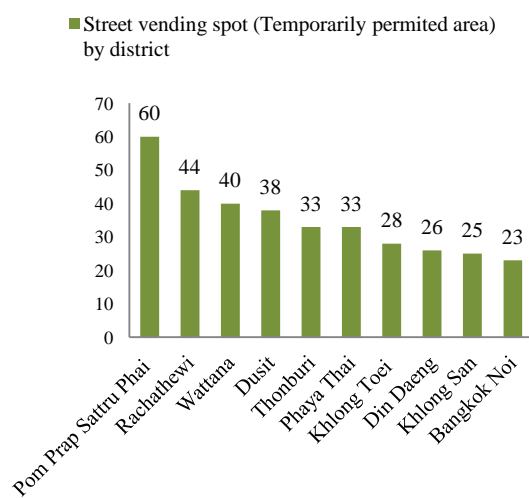
Source: City Law Enforcement Department of the Bangkok Metropolitan Administration

**Figure 5-6 Distribution of street vending locations, 2012**



Source: City Planning Department of Bangkok, 2012

**Figure 5-7 Number of street vending spots by district**



**Figure 5-8 Number of street vendors by district**

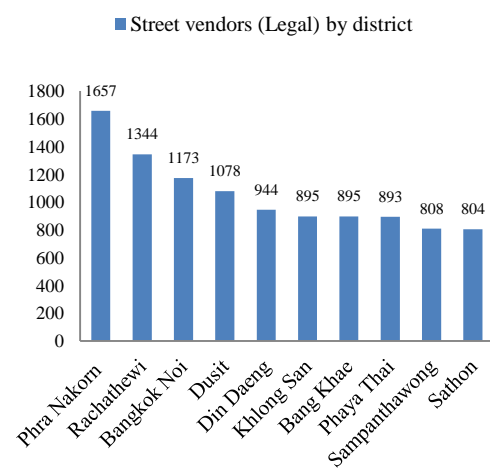
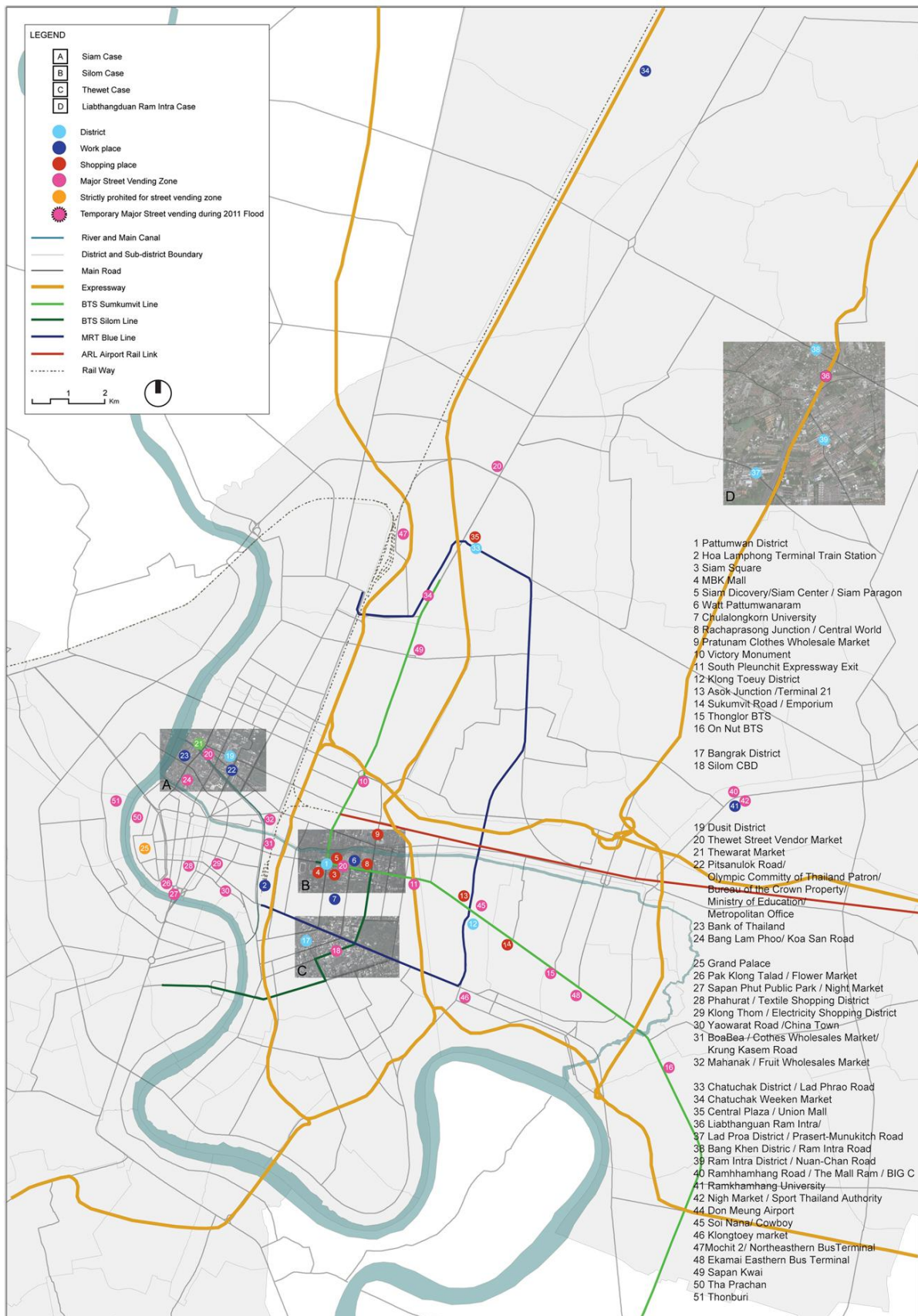


Figure 5-9 Major street vending spots in Bangkok as surveyed during 2010-2013



## **5.5 MAJOR STREET VENDING LOCATIONS IN BANGKOK**

The following are some examples of well-known street vending spots in Bangkok.

### **5.5.1 THE SILOM/SURAWONG ROADS AREA**

Silom is called the “Wall street” of Bangkok, as it is Bangkok’s central business district (CBD). Many street vendors are located here towards the evening, when nearby Soi Pat Pong, the red light district, is in business. Silom is also a tourist area frequented by well-heeled Thais and foreign residents.

Street vending in the Silom district is known for two major characteristics: first, it offers vending for tourists and second, it offers vending for office workers. These characteristics result from the area’s context. From the Soi Pat Pong area, street vendors sell souvenirs, fake brand-name items, artworks and clothes. On the opposite sidewalk, vendors are highly targeted to female office workers and most of the non-food items sold are fashion clothes, accessories, shoes, and trendy items such as mobile and i-Pad cases.

The most popular kind of street food in this area is takeout, as sitting space is limited and packed with people in this area, but there are also street stalls that provide tables and seats. Many stalls are located just in front of the Robinson Department Store (This department store is now closed). Due to laws and regulations controlled by the City Law Enforcement Department of the Bangkok Metropolitan Administration, numerous street stalls accumulate in the “sois” (small alleys/ secondary streets) and not on the main roads of Silom or Surawong Road themselves during lunch-time.

At the main entrance to Lumpini park, a location set under very shady trees, dozens of street stalls with little stools offer “Isan Som-Tum (spicy papaya salad)” with sticky rice barbecued meat, roasted eggs and iced drinks on weekend evenings.

### **5.5.2 PRATUNAM**

Pratunam is the wholesale clothes market district. The area all along the sidewalk is crowded with street vendors selling clothes at cheap prices. Customers can buy the clothes at wholesale price as long as they buy three or more pieces. At the right corner of the junction nearby the Indra shopping complex, at least two-dozen street vendors cram together to compete for sales of their foods. This place is very popular with locals and for a few

foreigners, generally ladies. Certain street vendors here offer dishes uncommon to street food, such as steamed crab and fried oysters with egg. There are also other stalls near the pedestrian bridge along the lanes selling more common street foods. And a bit far on Petchburi Road near the pedestrian bridge, there is a line of street food vendors with their own specials. In the evening, there are also numerous stalls opposite this stretch that offer a wide range of heavy meals and noodles. Both food and non-food stalls line the Petchburi Road, from the Pratunam junction to the Ratchaprasong junction.

### **5.5.3 BANGLUMPOO/KOASARN ROAD**

This area has two distinct features: one, it has very well-stocked shops that carry cheap but good-quality ladies' clothings and stacks of jeans, T-shirts and costume jewelry. It is also the most popular destination for backpackers, who mainly stay along Koasarn road. Here, there are guest houses, coffee houses, eateries, travel agents, tour operators, second-hand bookshops, and shops selling handcrafted items.

### **5.5.4 CHATUCHAK**

Chatuchak is the biggest and most popular weekend market in Bangkok. It is an example of the most successful street vendor relocation from the area around Sanam Luang, or the Royal Square in front of the Grand Palace, in the old city area during 1978 to 1982 (Chatuchak-Weekend-Market-Administration, 1999). Chatuchak nowadays houses over 10,000 stalls. This weekend market is open from around 6:00 am to 6:30 pm on Saturdays and Sundays and offers a variety of Bon-Marché goods, food and services. There are stalls inside the market proper as well as around the perimeter. The stalls outside usually sell products illegally on the ground or in pushcarts.

### **5.5.5 TONGLO**

This lane, Soi 55, off Sukumvit has a number of street vendors who understand English, as residential housing and upper-class apartments can be found deeper into the soi. Many street vendors come out in the evening, especially around the bus station, Ekamai, and sell along Sukumvit Road itself. Most of the roadside is occupied by food stalls, while some stalls sell ladies clothes, movies and music discs.

#### **5.5.6 SIAM SQUARE/PLOENCHIT ROAD**

This is the most popular destination for young people, due to its close proximity to three cinemas, and has resulted in the area accumulating junk food outlets, coffee shops, clothes shops and book stores. However, Siam Cinema was hit by fire and closed down in 2010. During the 1980s, street vendors were mainly located outside the cinema, with some set up in various lanes within the square. A problem here was sitting. Most street vendors had no tables or chairs, and many “took home” to the movie hall or set up on flowerbed railings. On sale here are barbecued squid, meatballs, and liver chunks. Vendors particularly saturate the short stretch near the pedestrian bridge towers and the Mah Boon Krong (MBK) Shopping Mall. The number of street vendors here increased rapidly in the early 1990s; detailed information on this is presented in Chapter 8.

#### **5.5.7 BANGRAK**

Bangrak houses many high-class hotels along the Chao Phraya River, such as the Oriental, Shagri-la, and Royal Orchid Sheraton Hotels; it is also home to the City Shopping Complex and General Post Office. Along Charoen Krung Road, street food stalls are mainly populated with Chinese-Thai vendors. Bangrak is located at the tail end of Silom Road, towards the Chao Phraya River.

#### **5.5.8 CHINA TOWN-SAMPENG/YAOWARAT**

Street stalls selling food here are usually found in the lanes between Charoen Krung and Yaowarat roads; a few vendors can also be found at the junctions. Other stalls that cram in to make the place busier sell dry goods like watches, sunglasses, toys and other household items. In the evening, a number of Chinese and seafood stalls emerge in Chinatown, along Yaowarat Road and the small lanes. Along Charoen Krung Road are numerous pushcarts, found at nearly all the junctions. A “unique” item found here is herbal-medicinal teas/drinks alongside blended fruit juices. The Thai Chinese rigidly maintain their ethnic culture, despite being Thai, so visitors walking by stalls in this area can expect things “more-Chinese” than Thai. Bird’s nest soup, a simple drink, is a popular menu. Lunchtime is also a good period to survey some of the many stalls all over Chinatown.

#### **5.5.9 SOI NANA NUA-SOI COWBOY**

This area is a walking street geared towards tourists, from Soi Nana Nua at the Nana Hotel down to Soi Cowboy (From the Asoke Junction to Soi 23 Sukumvit Road). The most prominent hawker area is Sukumvit Soi 19, off Asoke. The lunchtime office crowd has turned this place into a very popular roadside-eating place and all the street vendors here are all lined up under a permanent roof. Vendors further come and swell up the already-crowded stalls with their carts parked simply on the road here and there. These pushcarts usually sell over-the-charcoal items, fruits, iced drinks, steamed maize and other light takeout food.

Along Sukhumvit Road near the Landmark Hotel is a strip well patronized by pedestrian tourists in the evening. Some stalls in front of the Thai Farmers' Bank sell into the wee hours.

At Soi Cowboy, on Soi 23, food stalls come out around 7 pm and stay until around midnight or 10 pm, if everything sells out. Soi Cowboy is a small-scale version of Patpong, hence the late hours and the lack of places to sit.

#### **5.5.10 KLONG TOEY**

Klong Toey by day is very busy and dirty because of the wet market, but by evening, the range of food available makes the area popular and teeming with people from around the neighborhood. Everything is steaming hot, and carts are fully loaded with foodstuffs. More than a hundred stalls begin to connect motorcar batteries or join other cord extensions to employ fluorescent tubes for the evening's business after the daytime traffic is gone. The stalls can be found located on the left side of the junction between Rama VI and Ratchadaphisek Road.

#### **5.5.11 TRANSPORT TERMINALS**

Transportation terminals are bound to have a few street vendors so long as there are buses or trains coming and going. There are four such areas of reasonable popularity and all of them have foods, snacks and drinks for both eating onsite and takeout.

##### **5.5.11.1. HUALUMPONG, BANGKOK'S CENTRAL RAILWAY STATION**

The two small lanes near Hualumphong Station offer arrays of food stalls. These lanes, however, look dark and shadowy and are very discouraging places, although their food is very famous and popular.



#### **5.5.11.2. MOCHIT 2, NORTHEASTERN BUS TERMINAL**

Behind Mochit 2, the Northeastern Bus Terminal, are hundreds of stalls in permanent roofed structures for trapping workers and travelers who transfer from the terminal to local buses, shuttle vans or taxis located further behind. The situation is understandable – this is Bangkok’s most crowded terminal.

#### **5.5.11.3. EKAMAI, THE EASTERN BUS TERMINAL**

Ekamai Bus Terminal is located just before Soi 42, Sukumvit Road, on the way out of town. The street vendors here move about a lot because it is a busy station and are a cause of congestion on the road.

#### **5.5.11.4. THE SOUTHERN BUS TERMINAL**

As the newest bus terminal, this place is neat and clean. Buses that depart from this terminal travel long distances and only run from around 6 pm. Bus arrival times are also very early in the morning. The street vendors here therefore come just before the buses depart, at around 5 pm, although a few of them are around nearly the whole day.

### **5.5.12 NON-TOURIST AREAS**

#### **5.5.12.1. SAPHAN KWAI/SUTHISARN**

Saphan Kwai is a crowded area, packed with food stalls along Suthisarn Road and Pradipat Road. The stalls along Suthisarn Road cater towards evening patrons that head towards the strings of bars in the area.

#### **5.5.12.2. RAMKHAMHAENG**

Ramkhamhaeng Road, a prominent hawker area in Soi 29, offers the most choice in the evening hours. A few other lanes up and down from the area are scattered with street stalls, mostly carrying takeout and ready-cooked foods. These stalls cater to the thousands of university students who live in the area. A good number of not-so-far-away department stores with food centers inside have caused vendors to head out into this area and amplify the crowds. It’s not easy to find heavy meals or places to sit, for there is simply no place for sitting in the area. All stalls sell deli dishes to be eaten at home with rice, and vendors expect the buyer to take out the food.

#### **5.5.12.3. THA PRACHAN**

Prachan Pier is a place where street stalls are clustered near one another under permanent shelters. Before arriving at the pier with all the food, you will pass through a flea market held on weekend evenings.

#### **5.5.12.4. THEWET**

Four bus routes ending just a minute away from the National Linrary make the junction of Sam Sen/ Chakra Pong Roads very interesting for street vendors, especially those selling food in the evening hours. The area is known for potted plants and flowers, and the road to Tha Thewet (Thewet Pier) has street vendors squatting here and there. These vendors usually sell until around 10 pm. In morning, hundreds of street stalls line up to serve buyers on Pitsanulok Road, from the Thewet Bus Stop out to the left to Sam Sen Road until the area just opposite the National Bank. These stalls operate from around 9 am to 5 pm. (For more details, please see Chapter 7.)

#### **5.5.12.5. VICTORY MONUMENT**

The empty grounds between the roads around the circle are home to many street vendors carrying light food all day long, but there are also food stalls with eating tables situated at the bridge area over the canal. This area, however, offers only a rather narrow space and the canal is unfortunately not quite pleasing.

#### **5.5.12.6. THONBURI**

In the many sois off the main roads in this area and at the railway station platforms and the areas opposite the platforms are a sufficient number of stalls for finding something to eat when hungry. Near the fresh market, street vendors can be seen from 9 am till about 1 pm and then around 6 pm again.

#### **5.5.12.7. PRAKANONG**

This place, around Sukumvit Soi 71, is very popular with locals. Street vendors open up their businesses in the early hours and sometimes sell on into the late evening.

## **5.6 THE SPATIO-TEMPORAL FACTOR AS THE STREET VENDING MECHANISM THAT SHAPES THE CITY OF BANGKOK**

### **5.6.1 SPATIAL DISTRIBUTION**

#### **5.6.1.1. THE TERRITORIAL OVERLAP OF STREET VENDING SPACE**

In Bangkok, the same street vending lot is commonly reused several times by several tenants (street vendors) over the course of 24 hours. This may be called the overlap of territorial street vending space.

#### **5.6.1.2. DISTRIBUTION OF GOODS AND SERVICES**

Logistics have largely influenced the mobility and locations of street vending. Conventional street vendors depended largely on their sources of goods. For example, street vendors in Boabea used to attach themselves to the street near the transportation hubs where their goods would arrive via train or canal (in the old days). Cheap goods produced by informal workers were transported by train and arrived in the early morning. This practice is still continued to this day. Customers from around the world come only from the late afternoon. This has resulted in the setting of the opening time, vending intervals, and location as it is now. In Thewet as well, most of the street vendors have depended on the local market as their source of goods and materials. They usually make purchases each day. In contrast to the new generation of street vendors in Siam, they spend more time to go a little bit farther to get wholesale-price goods. They keep a stock and do not need to purchase goods on a daily basis.

### **5.6.2 TEMPORAL DISTRIBUTION**

#### **5.6.2.1. DIURNAL VARIATIONS**

Overlapping territorial street vending spaces may be categorized into three intervals, each with a defined period of tenancy:

- 1) From early morning to early afternoon (5am-2pm)
- 2) From late afternoon to early evening (3pm-9pm)
- 3) From late evening to midnight (10pm-12pm)

Apart from these intervals, there were also street vendors who run their businesses from after midnight to early morning. Most of them generally run wholesale businesses; these examples have been excluded from the framework of this study.

#### **5.6.2.2. VENDING INTERVALS DIFFERENTIATED ACCORDING TO CONTEXT**

The vending intervals of each district differed according to the urban configuration and environmental context. For example, in the government office district (Thewet District), street vending activities occurred in permitted street vending areas and were run only from 6 am to 2 pm on workdays (Monday to Friday). The vendors in the district were mostly licensed street vendors or subtenants. On weekends, street-vending activities became quite inactive; most of the vendors who ran their businesses sparsely on weekends were unlicensed street vendors.

Street vendors near fresh markets ran their businesses for longer intervals. From 5 am to 9 am in the early morning, most of the vendors in the area were hawkers and peddlers without licenses, who sold breakfast, fresh vegetables and fruits. In the late morning, licensed street vendors assumed their vending spaces and started their businesses around 10 am, ending their sales around 6 pm. Each day, street vendors near fresh markets experienced peaks in their businesses at noon from Monday to Friday; most of their clients were government officers, neighborhood residents and commuters.

In the CBD (the Silom District), there were three street vending intervals; the first interval was from the early morning to late morning, selling cooked food for breakfast. The second interval was from late morning to late afternoon and the third interval was from 5 pm to 10 pm or later. In the Silom District, street vending occurred every day except Wednesdays. Street vendors around the Bangkok Bank Headquarters usually operated their businesses only during the working hours of the working day, as their main target group was businessmen and bankers. On the other hand, conditions were different for street vendors in special tourism areas such as the area in front of Soi Phat Phong. Intervals were expanded across midnight until 2 am, with some of the vendors running their businesses until late morning in order to attract nocturnal customers. The best selling times in the area were Fridays and weekends.

The commercial district (Siam District) was quite similar to the CBD's distribution. Vending activities in the area could be defined overall in two intervals. The first interval was from the morning to afternoon (6am-2pm) and the second was from late afternoon to evening

(5 pm-10pm). There was furthermore another street vending interval after midnight; street vendors could generally be found selling food to nocturnal customers, night-time workers and taxi drivers. Such street vendors were generally illegal and mostly adopted a movable form, using some kind of selling device. Finally, in the commercial district, the best selling times were the evenings from 6 to 8pm on Fridays and weekends.

In the educational district (Ram Khamhang District), the overall image of street vending activities was also similar to the commercial district. There were two main intervals of street vending activities: the early morning to afternoon interval and the late afternoon to night interval. However, because this area had a mixed-use configuration, there were education, commercial, business and residential buildings as well as dormitories mixed in close proximity to one another. As a result, there was a high density of street vending activity on an almost daily basis attracting various groups at different days and times. Prices as well as the quality of goods were relatively low compared to those of the commercial area and the CBD in central Bangkok. Some of the items and vending devices as well as the street vendors themselves reflected the identity of the residents and the urban context. For example, the distribution of street vendors along the street could be grouped by their origin, such as the Muslim group, northern region group, student group (selling on the street as a part-time job), Hippy group, handmade goods group, conventional street vendor group and the new wave street vendor group.

## **5.7 URBAN CONTROL AND PUBLIC POLICY**

According to Mr. Chaiyaket, Somachip (2013), the Bangkok Metropolitan Administration (BMA) is the local state agency under the Thai government responsible for management covering an areas of about 1,500 km<sup>2</sup> in Bangkok. The management structure of the BMA is divided into three divisions: the executive Bangkok governor, the deputy governor, and the legislative division, responsible for creating, amending and changing regulations related to Bangkok's issues. The executive branch of the Bangkok Metropolitan Administration has different divisions. Currently, there are 50 districts and 78 divisions with structures that are quite similar to the ministries of the government. The City Law Enforcement Department (CLED), under the City Planning Department, is in charge of dealing with city planning as well as cooperating with the government in order to create and enforce city planning related regulations and laws.

In terms of the issue of street vending, or *Harblae-Pangloi*, people have been practicing this kind of activity since long ago, especially in Bangkok and other capital cities. In the past, there were no regulations that governed or organized street vending, although invading public areas was still considered illegal. However, in 1992, the city police (CP, or the staff in the district offices who acted under the rules declared by the CLED) started to monitor and arrest street vendors in order to maintain orderliness in the city.

In the local people's point of view, however, the CLED and CP, may have been seen as bullying the poor, as they prohibited them from practicing the activities that sustained them. Street vending was an easy way to earn money. Anyone could just take food or art and go around town selling them for money. *Harblae-Pangloi* has, in this way, been with us since the olden days. Merchants used to carry baskets on their shoulders; this method was later developed to become more convenient. Vendors now use barrows, motorbikes, cars, trucks and other equipment to save their energy. The main reason for the vendors' going in to the street vending business was survival, and street vendors were found clustered mainly in city centers and commercial areas.

In any case, when the BMA pushed through the policy to support tourism, the image of street vending became unfavorable. Both invading public spaces and selling on the street were illegal activities, but people were still reluctant to quit, and if the CP decided to arrest or fine them they would run away, although it was not considered a criminal case. To those who saw the CP catching these vendors as well, it looked as though the CP were bullying the vendors and this did not lead to a good image. Therefore, the CLED/CP adjusted regulations during Prime Minister Anunt Panyarachun's term, and when Mr. Jamlong Srimeung became the governor of Bangkok, he further enforced the 1992 Act of Parliament that helped regulate street vending.

To be more specific, this 1992 Act gave local state agencies the power to cope with the problems and allowed some temporarily permitted areas for people to conduct their activities under specific rules, dates and time limits. This Act was called the "Civilization Laws," as it was about the city's orderliness, managing trash in public areas, trees in the city, homeless people and other acts considered inappropriate in the city. It also included regulations related to riding motorbikes on the sidewalks and street vending. The Act thus resulted in *Harblae-Pangloi*, or street vending, becoming unpermitted unless in areas specifically designated by higher-level officials such as the Bangkok governor, district directors, deputy district

directors, or officials appointed by the governor. These officials may agree to consider and officially announce some areas as temporarily permitting street vending activities. Since 1992 when this Act was enforced, the Bangkok Metropolitan Administration has monitored public areas in the city and considered which areas should be open to vending. In reality, the CLED just considers areas where vendors are already present and do not work to assign new places for vendors in order to avoid any problems.

In general, the police can arrest all criminal cases, but the city law enforcement police, called the “city police (CP),” were also given the right to fine and arrest street vendors after the enforcement of the 1992 Act. In the past, the CP did not have this power, as their main duty was to provide services to the people; and the powers of enforcing regulations and making arrests, including the arrests of street vendors, were subject directly to the police. The 1992 Act, however, assigned this right to the CP. Many people had also complained that the CP should do something about street vending, as these vending activities hindered travel and blocked traffic.

Furthermore, there were also safety and security issues, which was why the CP needed the Act to give them more power to organize these “inappropriate” acts. The right to arrest vendors did not conflict with their duties, as both the CP and traffic police had the power to arrest and fine, but the power to imprison and hand these cases to the court had only been allowed to the police and not the CP. In short, the 1992 Act gave the CP a little more power to tackle the problems. If any of the vendors violated the rules often, the CP could hand them on to officials in charge of forwarding the cases to the court. The CP’s new right thus did not conflict with their duty to service the people, as the Act was more about prohibition and not about completely wiping out the vendors (this would not have been a service to the people). The CP further discuss and cooperate with the police, since they can also enforce laws included in other Acts of Parliament and streets all over the country are under their inspection. While the traffic police take care of the streets where vehicles travel, the CP is in charge of caring for the sidewalks and footpaths.

The 1992 Act was the first time the “temporarily permitted areas” emerged. The CLED have since allowed hundreds of spots to be “temporarily permitted.” Around 500 spots from 50 districts have been proposed by CP. There were about 300 spots officially allowed from 1992 to 1996, just four years after the 1992 Act was fully enforced. The other 200 spots were submitted by the CP to be reconsidered by the CLED and later by the traffic police, along

with explanations as to why it was necessary for these areas to be reorganized. At the same time, the CP also tried to manage these spots by submitting regulations for consideration, including space limits for each stall, the parasol requirement, the orderliness requirement, etc. Since 1993, the CLED/CP has submitted a number of areas for reconsideration, however, even in the period from 2000 to 2001, these areas were still not fully permitted. These spots became areas “under reconsideration”.

Street vendors would furthermore invade into new areas all the time, creating about three to five new vending spots each year, as they would go wherever the crowd went. Another problem was that the CLED did not have enough officials (CP) to cope with the many vendors. And although the CLED/CP have submitted or resubmitted areas for permission several times, they have been rejected because vendors in these areas would cause even worse traffic problems. Therefore, almost all areas can be considered illegal to conducting any street vending activities, excluding the few “temporarily permitted” areas. To quote Mr. Chaiyakot, Somachit, the current Deputy of Klongtoei District Office

*“I think at present we have more than 10,000 street vendors outside the permitted areas and about 12,000 to 15,000 vendors inside the permitted areas. I am not sure about the total number of street vendors, but some people say that there may be about 100,000 people in all 50 districts, including both illegal street vending outside the permitted areas and legal street vending inside the permitted areas. Whenever the city police find illegal street vending these days, they have to tackle it, and sometimes they have to do the ‘catch and run,’ like in the past. If the city police prohibit vending in certain places, people would make claims as to why other places are permitted while that area is not, in an unending cycle.”*

*“Although the city police does not have full authority, they still have to cooperate with the traffic police and, of course, the city police has no power to command the traffic police as they belong to completely separate divisions. The traffic police's duty is to deal with issues like traffic, people, life and security, but our duty as the city police is to organize the orderliness of the city. Thus, the city police have a different view from the traffic police. Today there are approximately 600 ‘temporarily permitted’ areas in Bangkok.”*

In 1992 after the aforementioned Act was announced, the CP started monitoring the areas. And in 1993, the CLED/CP started using the term “temporarily permitted” areas. The monitoring process was also included in the 1992 Act, but the authority for this rested in the



interior minister, not the Bangkok governor. As this Act covers all the country and not just Bangkok, amending the laws to vest more power into the CLED/CP is not possible. Although making arrests is considered a process of criminal jurisdiction, and the police have full authority for this, the CLED/CP do not have that much power.

Although this Act allowed the CLED/CP to arrest and fine street vendors, the process of making these arrests was not clear and the law did not give the CLED/CP full authority. The CLED asked the Ministry of the Interior to amend the laws, but this request has been pending for about 21 years. The CLED/CP had to thus adapt other laws, such as the Bangkok regulations, in order to make the arresting process clearer and to protect themselves from vendors who may claim that they were not violating the laws. For example, if the CP wanted to arrest vendors, they would need to literally tell them, *“you are breaching the law. If you are still reluctant to stop we have to arrest you.”* As long as the vendors comply, the CLED/CP cannot arrest them. It is a very complicated procedure, but once the CP stops vending in one location, they must move to the next as more and more vending locations pop up, and the same thing will happen on and on. And this is the whole idea behind the issue of controlling street vending.

## **5.8 LESSON FROM BO BAE**

Bo Bae has been a market center for both wholesaling and retailing for a long time, and as a long-standing market, it has been troubled by mafia issues. The Bo Bae area was thus put up for reconsideration in 2005 to 2006 due to the conflicts that occurred. The government under PM Taksin Shinawatra at that time had assigned Bo Bae as a “temporarily permitted” area, and when Bo Bae became a “temporarily permitted” area, it could not be controlled because the vendors were supported by the mafia. As a consequence, vendors did everything at their convenience, made noises and disturbed the people.

Unlike Pratoonam, where vendors sold in the alleys of buildings, vendors at Bo Bae sold on or along the streets and the canal, and the CLED/CP could not convert them into legal selling locations because the areas they occupied were public. All the CLED/CP could do was just let these vendors be and require them to follow regulations. The CP tried asking them to use parasols and not make the area dirty, however, the vendors would not follow the CP’s instructions and simply used plastic sheets to build walls and covers. The area was also

quite famous for extortion, and for mafias making their profits. The mafia was known to buy new spaces in the area all the time.

After the conflicts in 2006, the government pushed to give temporary permission to these areas, as otherwise the thousands of vendors there would all be considered illegal and would worsen the mafia problem. When the mafia was involved, vendors would care for nothing. Local people, schools and hospitals were affected by the noise as vendors sold all day, 24 hours a day. They set stalls wherever they wanted, even on streets that were prohibited by the rules. Vendors were a burden on the traffic as well. Even after the area was permitted, people, schools and hospitals still complained. Although the vendors had requested for permission and were allowed it, they refused to follow the rules and caused problems anyway.

The most severe situation occurred when Mr. Seri Temeeyavej was in charge. He asked the mafia to come and discuss the problem. Although the authority of the city police is limited, when illegal vendors began to number more than a thousand, they had to deal with the mafias too. At the time, there were about a thousand stalls at Bo Bae; the landowners had sold their spaces to the mafia and the mafia, in turn, had subleased the spaces to the vendors.

Even if the legal ownership still belonged to the original owners, the mafia literally owned the space. The mafia can collect a lot of money by subleasing these lots. And, even if the CP wanted the vendors to pay the fees legally to the BMA, it is surely impossible because the vendors are afraid of the undercover influences and would likely choose to pay illegally. If any officials wanted to tackle the problems, they would have to face the mafia, and that is the root of this unsolvable issue. Lower level CP can even get demoted because these influential people have power and money. There are both good and bad officials, but there are more good than bad, otherwise the situation would get even worse.

Problems in Bo Bae are actually connected to city planning. The CLED launched an urban redevelopment plan for sidewalks along the “Phadunkrungkasem” canal from Hualamphong to Thewet in order to improve the image of the city and create areas for recreation. This plan covered the sidewalk of the Bo Bae area as well. However, the CLED could not complete this urban redevelopment because Bo Bae was designated an exceptional “temporarily permitted” area by the Bangkok executive governor (even though the existing conditions didn’t meet urban regulations or remedy traffic congestion or cleanliness).

The CLED therefore did not have the right to clear these street vendors out of the sidewalk, even though they had already invested greatly in this plan. The contract was also already made but the CLED got stuck there. Consequently, the BMA had to find a way to reclaim this area for urban redevelopment. However, since Bo Bae was exceptionally permitted, CLED couldn't revoke the temporary permission in this area, as it was beyond the rules and regulations they governed.

The executives therefore had to revoke permission in that area. But, after revoking permission, thousands of street vendors started protesting at the BMA office. Between 2007 and 2008, the CLED/CP moved groups of street vendors and unofficially negotiated with them many times. They even tried to find new places for the vendors and let them rent spaces at Sapan-Kao and Ambassador for very low prices. Some of the vendors moved, while some did not. Staying at Bo Bae just made the situation worse and negatively affected the local people, so some of them moved to the new places, but just for a little while. Frustrated with this problem, the CLED made a plan to relocate these street vendors.

This plan was divided into two processes. The first was to find substitute areas and the second was to strictly force the vendors to move there. The CLED/CP had to retrieve rights to the sidewalks along the canal in Bo Bae and improve the area according to the city redevelopment plan. As Bo Bae was located within the Dusit, Pomprab and Phatumwan districts, the CP of these three districts had to work together. And, in order to find a way to make the three districts cooperate, the CLED (City Law Enforcement Department) had to be in charge and needed to carry out the plan. However, the CLED had been informed that conditions were very severe, and they had to request for the police and army because the vendors were reluctant. The head of the police department was punched and the vendors destroyed the CLED's service tents and threw them down into the canal.

Even after this sidewalk redevelopment project was complete, the attempt to improve the city image failed. Most of the street vendors returned to cause traffic jams and urban and other problems once again. There were two different attitudes to cope with these illegal vendors. While the CLED wanted the areas to get permitted again; they still had to cooperate with the traffic police officers. If they did not agree to cooperate, the areas would not be able to be designated "temporarily permitted" areas.

The police, on the other hand, may think that because the BMA would gain some benefits while they do not, there was no reason for them to give their permission. They may also see that allowing street vending would only worsen traffic – but it would also have to be necessary enough to gain their permission. In addition, according to the laws, the areas that permitted street vending were only supposed to be for temporary purposes. As the CLED Act (Public sanitation and Order Act, 1992) and Traffic police Act, (Road Traffic Act, 1979) are equal, they would have to enforce both Acts. Furthermore, “temporarily permitted” would mean that the areas would be allowed only temporarily and the police would need to specify the time span, or how many days, months or years the permission would last. Temporary permission can't last forever.

Considering the human resources of the CP, there were not enough officials. The Pomprab District CP could not deal with the thousands of vendors at Bo Bae – it was simply impossible for only 60 CPs.

According to Mr. Chaiyakhet, Somachip, the current Deputy of Klongtoei District Office, *“Up to this day, I still don't know whether the Bo Bae area has become a ‘temporarily permitted’ area or not. I think they still don't have the permission and illegally sell stuff in the same way as before. The city police can only fine them if they are found. Things just always return to the way they used to be in an unending cycle, and this provokes the mafia’s influence.”*

*“The mafia problem is the only issue that makes street vending so difficult to move on to other issues such as improving the city's image or city planning. At Bo Bae although we want to reestablish orderliness and request the vendors to reduce their stall spaces even by 0.5 cm or share the spaces equally, they won't agree and reject our requests. When it comes to business, especially the undercover business, profits are of the most importance. Even the space of a small tile can cost hundreds of thousands of Baht. Even if you have been there for more than 20 years, if others want that space, you have to pay more and more. It's all about the profit. You don't even have to pay taxes while you can earn so much. I don't really know about their procedures in detail, but most of their products are probably handmade, and they operate like small industries that gather together and sell together without forming a company or factory. Thus there is no official way to pay taxes. The Revenue Department used to have a plan to collect taxes in the area but it was too much trouble.”*

*“Because the vendors believe that street vending at Bo Bae is their source of money, they will fight forever for it. If they can earn 100,000 Baht this month, they think they can probably earn 100,000 Baht the next month, and it will be like this all year. They change their goods regularly and sometimes have suppliers in other provinces. The market there is very big. They have wholesale, retail and everything; that's why Bo Bae became so attractive to both domestic and foreign customers. Customers from Africa go there to buy sandals, then go back and sell it in their countries. However, the tax system doesn't get anything, so they can make a lot of profit and even much more if they also don't have to pay under the table.”*

## **5.9 CONCLUSION**

### **5.9.1 DESCRIBING THE EVOLUTION OF STREET VENDING IN BANGKOK**

The growth and de-growth of street vending in the past was compared was studied in this section behind the backdrop of the economic climate, urban policies and the special political events that occurred in Bangkok. There were no regulations that could control or resolve the problems caused by the bad behavior of street vendors.

Because the unorderliness of the vendors affected health and caused traffic jams, the Thai government launched the *Public and Sanitation Order and Act*, B.E. 2535 (1992), for the first time in 1992. This law established the illegality of trading on public streets. Before 1992, street vendors were allowed to take the profits earned from using public spaces freely. And until 1992, the control of street vendors was implemented by force. However, the number of street vendors kept rising due to economic growth and the poor who migrated in from rural areas.

Between 1996 and 2000, a big change in urban policy was able to effectively suppress the rising number of street vendors. This was the policy of legalization, allowing street vendors to operate their businesses on some segments of the sidewalks at specific days and times. The process of legalization included training programs and improving the image of poverty by providing specific equipment such as parasols.

The Asian economic crisis in 1998 also affected the sharp increase in the number of street vendors in Bangkok. The demographic of street vendors in Bangkok was also modified

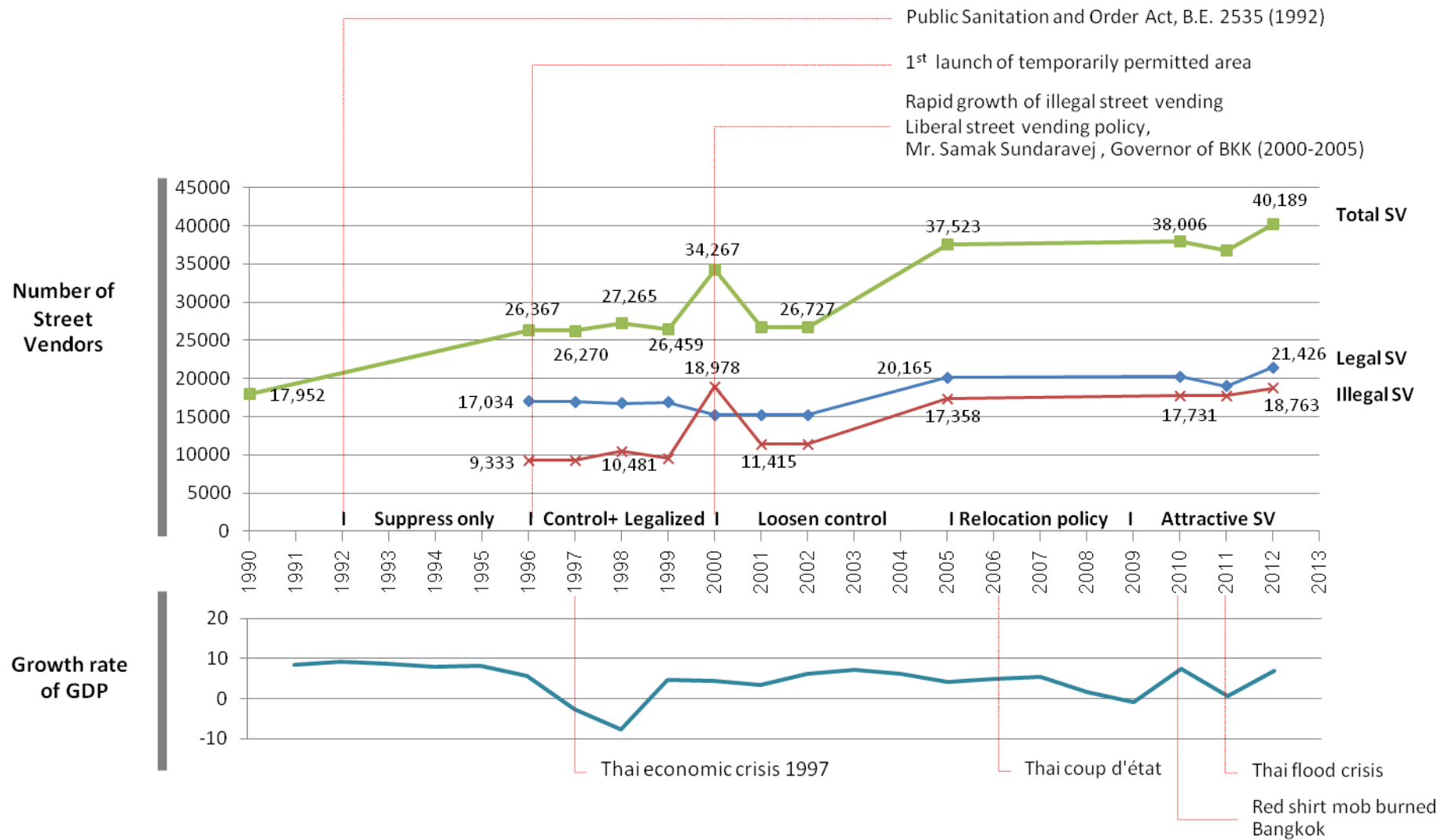
as newcomers who entered into this informal sector were those who lost their permanent jobs in the formal sectors. Their methods of selling were also different, as many of them knew how to apply marketing strategies to earn higher profits. Because the growth caused many problems, street vending, especially the illegal kind, started to be suppressed by force. However, this was not very appreciated by Thai society, and the city police was blamed for encroaching on human rights.

The next governor, as a result, loosened control to favor street vendors, offering no penalty. This policy led to further growth and more difficulties in management. A new policy of relocation was thus launched to solve the problem. Many illegal street vendors were resettled in many off-road vending locations such as markets, vacant parking lots, and private lands. Some relocation programs were very successful but took several years, the prime example of this being the relocation from the Grand Palace environs to the Chatuchak Market. The most unsuccessful case was Bo Bae.

The long period of instability in the political climate from 2006 reached peak conditions in 2010 when the redshirt mob burnt down the city of Bangkok. Many shopping malls, including Siam Square, were burn down, resulting in the loss of income and business. In order to support the affected shop owners, the BMA allowed these victims to operate their businesses on the street while their usual locations in the shopping malls were being renovated. This further caused the overgrowth of illegal street vending in strategic places such as Siam Square and the Victory Monument.

And, once again, the number of street vendors rose sharply when Bangkok was attacked by the floods in 2011, which incurred the greatest losses and damages in history. Many flood victims entered into the street vending business in several parts of the flooded urban areas.

Figure 5-10 Evolution of street vending in Bangkok





### 5.9.2 FACTORS OF BANGKOK STREET VENDING'S EVOLUTION

Urban contexts and street vending are inextricably tied to one another and both are similar and coherent. The roles of street vending today differ from those of conventional street vending before 1999. They are evolutionary and flexible to changes in order to survive from both socio-economical changes – such as the influence of glocalization, the rising of e-commerce and online shopping – as well as physical temporary changes – such as the influence of climate change and the increase of aggressive disasters. Aggressive changes may bring about unconventional street vending, sometimes temporarily and sometimes mutating things for future generations.

The analysis revealed contextual influences on street vending identity. When the urban context changes, street vending's roles and identities also evolve from their traditional forms. The factors that affected the evolution of street vending were the following:

1. The growth of the urban poor
2. Migration from rural to urban areas, seasonal migration
3. Urban development
4. Urban governance and public policies on street vending

Before 1992	(-) Arrest by police	No legal instrument
1992-1996	(-) Suppression only	Public Sanitation and Order Act, B.E. 2535
1996-2000	(-) Control and legalization	Temporarily permitted areas
2000-2005	(+) Loosen control	Policy of Mr. Samak Sundaravej , Governor
2005-2009	(-) Control + Legalization + Relocation	Policy of Mr. Apirak Kosayodhin , Governor
2009-2013	(-) Control + Legalization + Attractive SV	Policy of Mr. Sukumbhand Paribatra, Governor

5. Economic climate > economic crisis
6. Political climate > political crisis
7. Urban crisis

## 5.10 REFERENCES

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## CHAPTER SIX

# 6 SHOPPING, STREET VENDING, AND THE CONCEPT OF PLACE

### 6.1 PURPOSE OF THE CHAPTER

This section of the dissertation contains an empirical study on consumer behavior, including the frequency of shopping in various forms of shopping places and consumers' attitudes on street vendors in Bangkok. This section also clarifies how innovative technologies, especially online shopping, has influenced street vending activities, the current situation of street vendors, and the demands and trends in street vending as compared to other forms of commerce.

### 6.2 CONTEXT

Shopping is a very relevant topic to street vending that must be investigated in order to understand the changes in consumer demands and their satisfaction with shopping from street vendors on the street or sidewalk (please see Chapter 3 for more details). In the context of the rapid growth of online shopping activities, the idea of "place" in marketing theory has been modified in role and importance. Does this affect shopping on the street? And what is the current state of street shopping as compared to other shopping places? Can demands and trends in street vending be described in comparison to other forms of commerce, focusing on online shopping as new form of non-place commerce? These questions form the hypothesis that globalization and innovative technology have impacted street vending activities through online communication. The impacts are reflected in the changes in consumer behavior, shopping activities and the spatial structure of public spaces.

### **6.3 OBJECTIVES**

The aims of this empirical study are two-fold. First, the study intends to investigate the current state of street vending activities, demands and trends compared to other forms of commerce including non-place commerce such as E-commerce and online shopping. Second, the study intends to examine the influence of communication technology on street vending activities from an urban planning and design perspective.

### **6.4 METHODOLOGY**

A questionnaire on consumer behaviors, shopping activities and shopping destinations was used as the research tool for this study. A survey using convenience sampling was conducted in order to gather information on consumers' experiences of and attitudes towards street vending.

#### **6.4.1 STRUCTURE OF THE QUESTIONNAIRE**

As mentioned previously, questions were formulated on the basis of key questions and the hypothesis derived from the literature review and research objectives. The questions were categorized into four main parts.

**Part I** Respondents were asked about their frequency of shopping, eating and purchasing foods in various kinds of marketplaces and the factors of importance to them in their decision-making on where they shop.

**Part II** Respondents were asked about their attitudes towards street vendors with regards to the physical and social environment, liveliness, attractiveness and reliability in their daily lives.

**Part III** The questions focused on the influence of online communication in current Thai society. The duration of online time per day and the respondents' online shopping experience were used as parameters for comparing online shopping to shopping from street vendors along the road.

**Part IV** General background information on the respondents, including gender, age, status, education, income, and nationality, ended the questionnaire in Part IV.

### 6.4.2 FIELDWORK

The survey above was conducted in the Siam Square commercial hub located in the heart of Bangkok City during the weekend between the 20<sup>th</sup> and the 27<sup>th</sup> of January 2013. Eight sub-locations were chosen according to a controlled distribution of respondent attributes in terms of income and lifestyle. At least 50 potential respondents in each location were screened by age and gender for a controlled distribution. After potential respondents were selected and the purpose of the study was explained, nearly all invited to participate were willing to do so and a total 408 questionnaires were collected.

**Table 6-1 Fieldwork locations and attributes of potential respondents in the area**

Location	People	Genre	Occupation	Age
1. Siam Center, bus stop	mostly low-average income	None particular	all	all
2. Siam Square, waiting area	All kinds	fashion and young generation	students workers	mostly young
3. Siam Center, waiting area	mostly average-high income	Trendy, luxurious, and fashionable	Students Workers	mostly young
4. MBK Shopping center, waiting area	all	affordable price shopping mall	all	all
5. Emporium Edutainment Center, waiting area in Siam paragon.	mostly average-high income	edutainment	parents baby sister	adult
6. Major Cineplex, Siam paragon, waiting area	mostly average-high income	high price entertainment	all	mostly Young Adult
7. Major Cineplex, central world waiting area	mostly average-high income	average price entertainment	all	all
8. Skywalk connecting Siam and Chit-lom BTS station	all	all	all	all
9. Others	all	all	all	all

### 6.4.3 TOOL OF ANALYSIS

The gathered data was then collected for statistical analysis. SPSS (Statistical Package for the Social Sciences) software was employed to code and analyze the data from the 385 total valid questionnaires.

The limitations of the survey were acknowledged as the fact that respondents had difficulty differentiating the various form of commerce, and examples of real shopping places were thus listed on the survey.

## 6.5 RESULTS

### 6.5.1 PROFILE OF RESPONDENTS AND THEIR PRIORITIES IN SELECTING WHERE TO SHOP

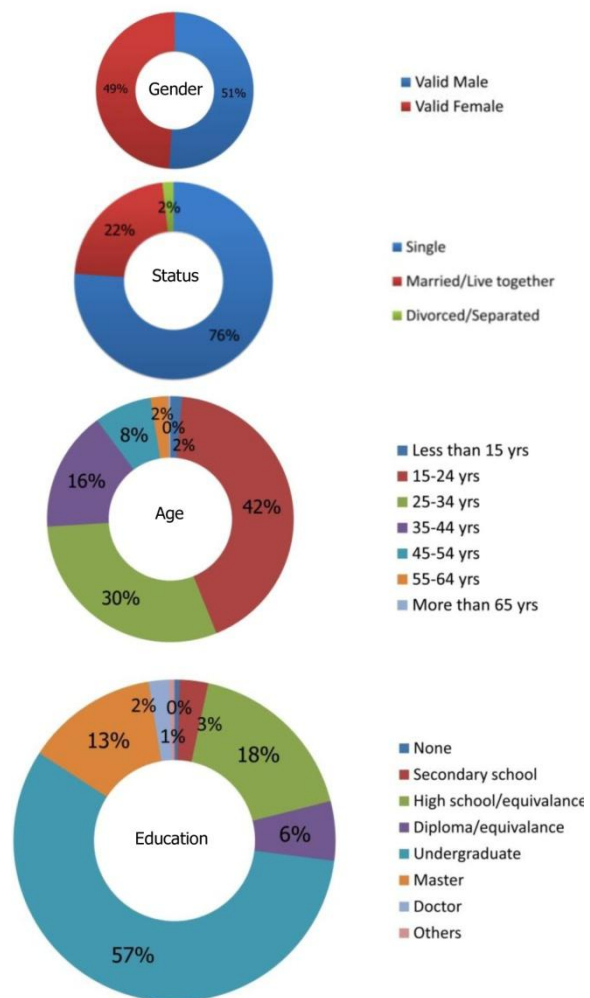
Almost respondents were Thai (99%) (See in Appendixes for the full record). They are male 51.2% and female 48.8%. The majority are young-adult respondent with the age of 12-24 year old 42.3% and 25-34 year old 30%. More than 75% of respondent are single, 22% are married or lived together, and only about 2% are divorced. Over half were obtained undergraduate degree, high-school degree by far (17.7%), master (13.2%) and others (12%).

**Table 6-2 Socio-economic characteristics respondents**

Socio-economic Characteristics	Frequency	%
<b>Gender</b>		(n=385)
Male	197	51.2
Female	188	48.8
<b>Age</b>		(n=385)
Less than 15 years	6	1.6
15-24 years	163	42.3
25-34 years	116	30.1
35-44 years	61	15.8
45-54 years	29	7.5
55-64 yrs	9	2.3
More than 65 years	1	.3
<b>Status</b>		(n=385)
Single	293	76.1
Married/Live together	85	22.1
Divorced/Separated	7	1.8
<b>Education</b>		(n=385)
None	2	.5
Secondary school	11	2.9
High school/equivalence	68	17.7
Diploma/equivalence	23	6.0
Undergraduate	220	57.1
Master	51	13.2
Doctor	8	2.1
Others	2	.5
<b>Average monthly income</b>		(n=385)
Under 6,000 Baths	61	15.8
6,001-10,000 Baths	48	12.5
10,001-20,000 Baths	134	34.8
20,001-50,000 Baths	103	26.8
50,001-100,000 Baths	29	7.5
More than 100,00 Baths	10	2.6

Source: Fieldwork, Bangkok, 2013

**Figure 6-1 Profiles of respondents**



The respondents' incomes were also arranged into six categories from less than 6,000 Baht to over 100,000 Baht (note that minimum wage as of 2013 is 300 Baht/day, in the other words, 9,000 Baht/month). One third had an average income between 10,001-20,000 Baht, followed by 26.8% with a higher income between 20,001-50,000 Baht, 7.5% with an income of 50,001-100,000 Baht (7.5%) and 2.6% with more than 100,000 Baht. Respondents with an income lower than the minimum standard accounted for 28.3%.

### **6.5.2 MOTIVATION FOR SHOPPING PLACE SELECTION**

The motives that attract consumers to specific places for shopping were studied through questions on eleven influential factors. Using the Euclidean distance model (Figure 6-2), motivations for choosing a particular shopping place were categorized into four main factors.

- 1) The factor that attracted respondents to the greatest degree was the items and products themselves, followed by location and quality of space. The least important factor was social influence. The reliability of goods, their quality and after service, which was the greatest factor affecting the respondents' choice of shopping location, was noted as extremely important by 92.2% of the respondents.
- 2) The second priority was the cleanliness and orderliness of the shopping place, with 88.6% of respondents describing it as important or extremely important. Similarly, the variety of goods and services offered ranked next, with 88.1% of respondents claiming it to be important or extremely important. It was followed closely by the factor of accessibility from the home, workplace or commuting route at 87.5% and no traffic jams at 84.9%.
- 3) The third priority for respondents was the organization of the space and the display of goods at 79.7%, reasonable prices at 78.7% and air-conditioned spaces at 74.3%. Recommendations from friends or guidebooks seemed to influence only specific consumers, at 62.1% of the respondents.
- 4) Finally, the lowest priority was the location's reflection of the consumer's identity and social status (57.4%) and the latest trends (45.5%).

Figure 6-2 Factors motivating decision-making in shopping destination

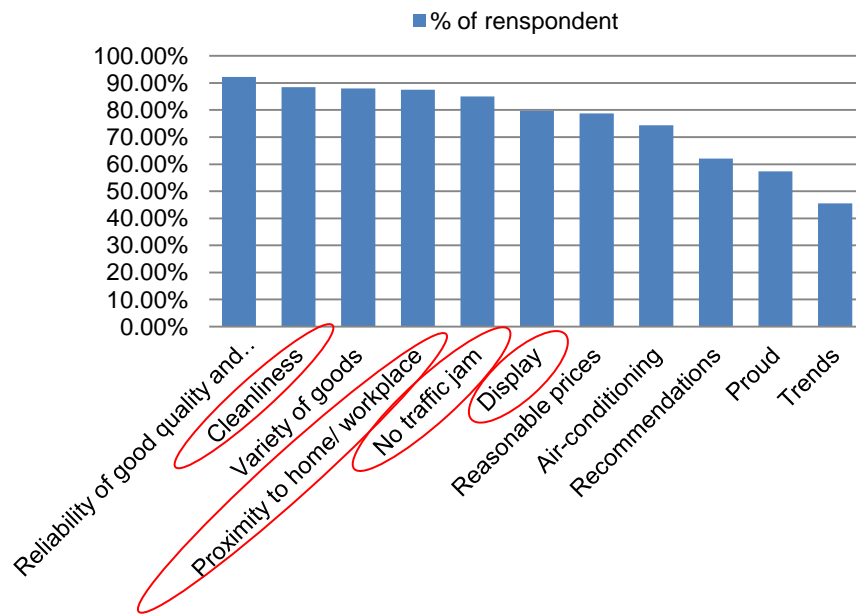
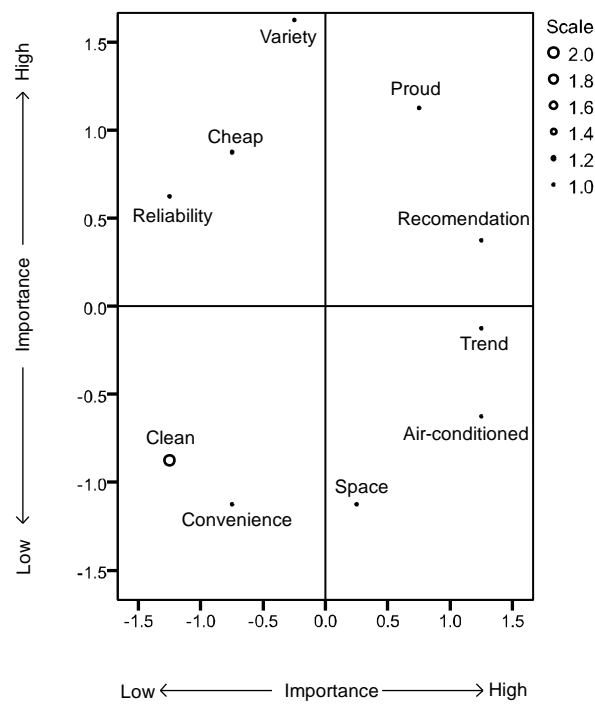


Figure 6-3 Factors motivating decision-making on shopping destinations-Euclidean distance model

Motivation factors of decision making for shopping destination  
Euclidean distance model

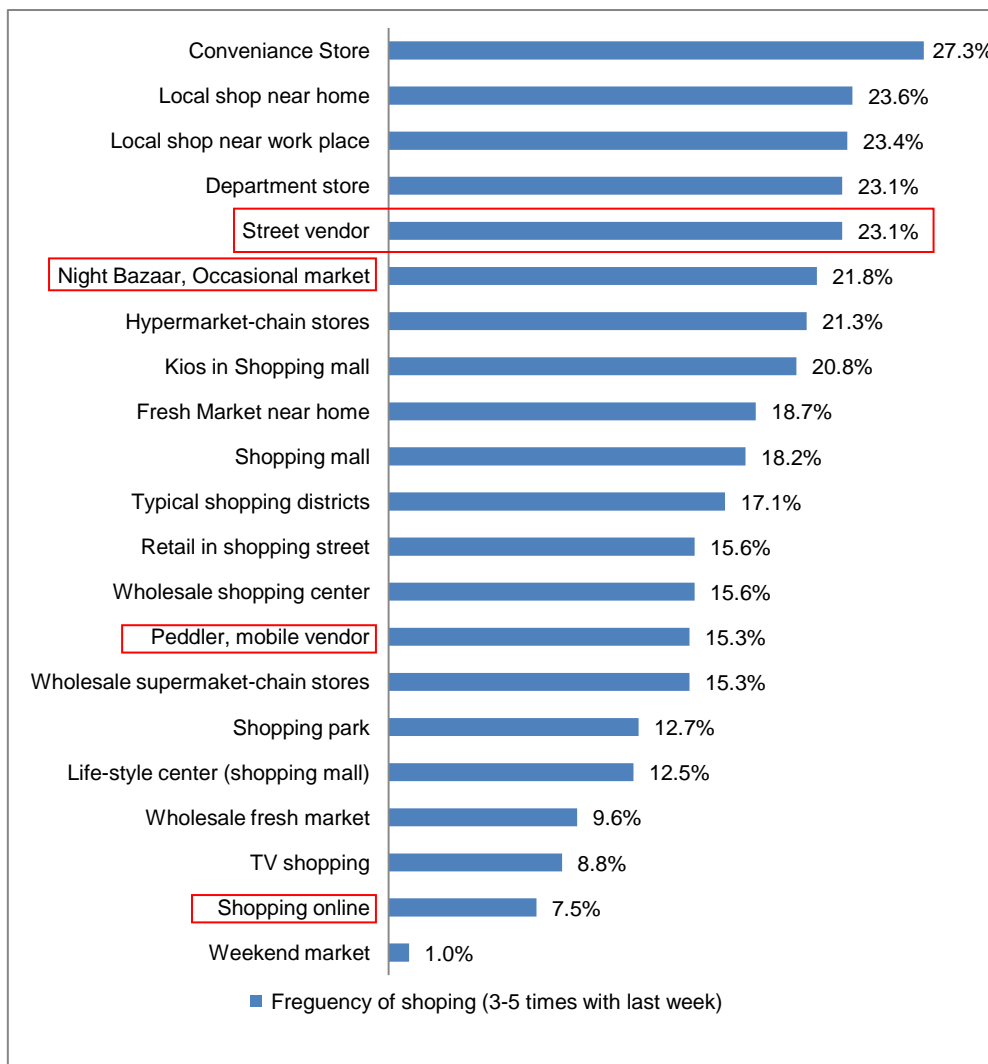




### 6.5.3 FREQUENCY OF VISITING/PURCHASING GOODS OR SERVICES FROM VARIOUS FORMS OF SHOPPING PLACES

More than 50% of the respondents had never shopped online, while 35% had shopped online 1-2 times in the last week. In terms of other traditional shopping places, one-third of the respondents went shopping about 1-2 times in planned commercial spaces such as department stores, shopping malls, wholesale markets or larger types of commercial facilities.

**Figure 6-4 Frequency of shopping in the various forms of shopping places**



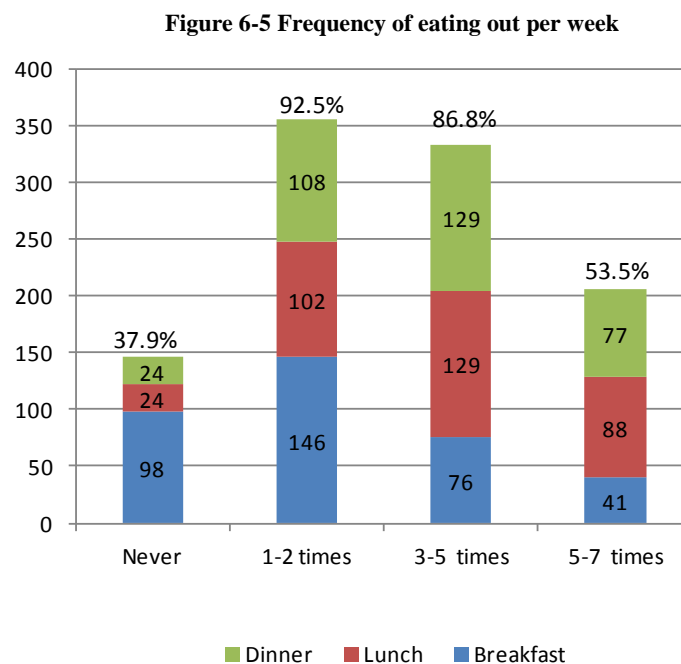
Source: Survey, Bangkok, 2013

Most of the respondents had experienced shopping with street vendors; only 15% responded that they had not shopped with street vendors in the past week. Almost 40% of the respondents had purchased goods or services from street vendors about 1-2 times in the past week, and 23% had shopped 3-5 times from street vendors. Moreover, about one-half (42%) of respondents made purchases from peddlers or mobile vendors. Night bazaars and

occasional markets, which have both spatial and statistic attributes that are quite similar to street vendors, were frequented by most of the respondents, with only 18% replying that they had not shopped at night bazaars in the past week. The weekend market was also a quite popular shopping destination, with 62% of the respondents having visited it 1-2 times in the past week. Finally, the survey revealed that the convenience store plays a major role in everyday shopping for groceries. A total of 27% of the respondents had made purchases from convenience stores more than 10 times during the past week, while only 3% of the respondents had not shopped at convenience stores. Local shops near the home or workplace, on the other hand, had slightly less visits, at 14-18% of respondents.

#### 6.5.4 FREQUENCY OF EATING OUT PER WEEK

In Bangkok, as with several other Southeast Asian cities, the culture of eating out seems to dominate the urban lifestyle. As shown in Figure 6-5, only 25% of the respondents never ate breakfast outside the home and this number was even less for lunch (6%) and dinner (6%).



Source: Survey, Bangkok, 2013

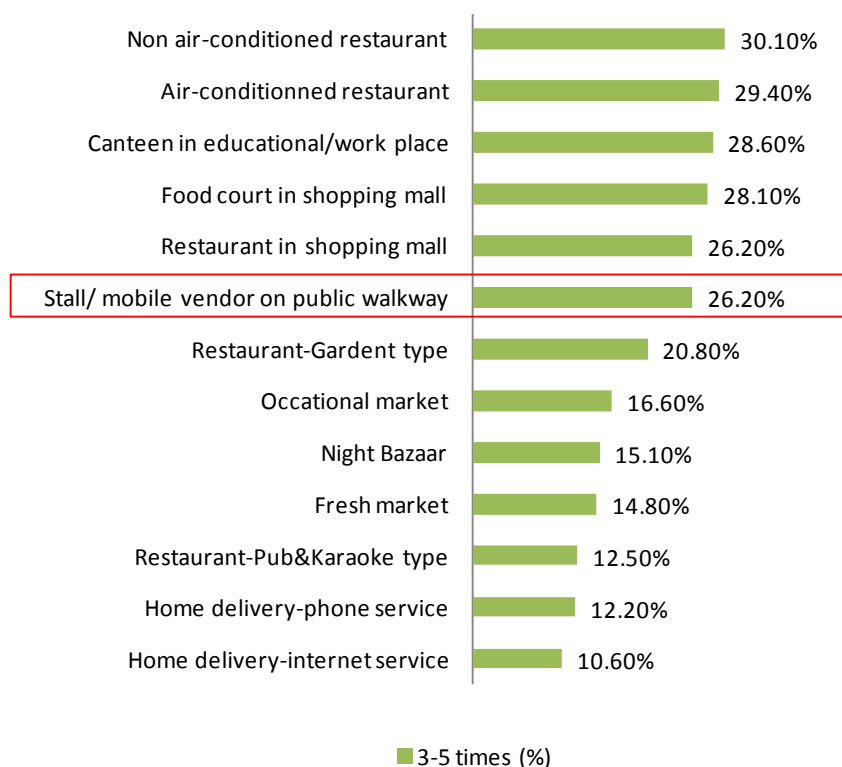
Focusing on breakfast, a fourth of the respondents never ate breakfast outside the home, but this number also included respondents who generally skip breakfast. For the three-fourths who had breakfast outside the home, 37% ate out on average 1-2 times a week, 33% about 3-5 times a week and 17% almost every day. For lunch, 26% of the respondents had lunch outside about 1-2 times a week. A much greater number ate lunch outside on a more frequent

basis, with 33% of the eating lunch outside 3-5 time a week and 33% almost every day. Similarly, most respondents also ate diner outside, with 38% eating out 1-2 times a week, 33% 3-5 times a week and 34% almost every day. The result confirm the culture of eating outside still keep practicing in Bangkok until 2013, as 80% always eat outside home.

### 6.5.5 FREQUENCY OF HAVING MEAL(S) AT VARIOUS FORMS OF EATING PLACES

Eating outside about 1-2 times a week was the most popular life style (see Figure 6-6). Most purchased or had meals from street vendors (48%), followed by restaurants in shopping malls (46.5%), and food courts in shopping malls (43.6%). It is interesting to note that there was no difference in frequency for air-conditioned restaurants (42.9%) and non-air-conditioned restaurants (42.3%) in terms of eating destinations visited the average amount of 1-2 times a week. 25% of the respondents often ate at food stalls on the sidewalk. Food stalls were 6<sup>th</sup> most popular places to eat from a total of 13 forms of public eating places. It can thus be concluded that street foods are still popular destinations for eating out.

**Figure 6-6 Frequency of having meal(s) at various forms of eating places**



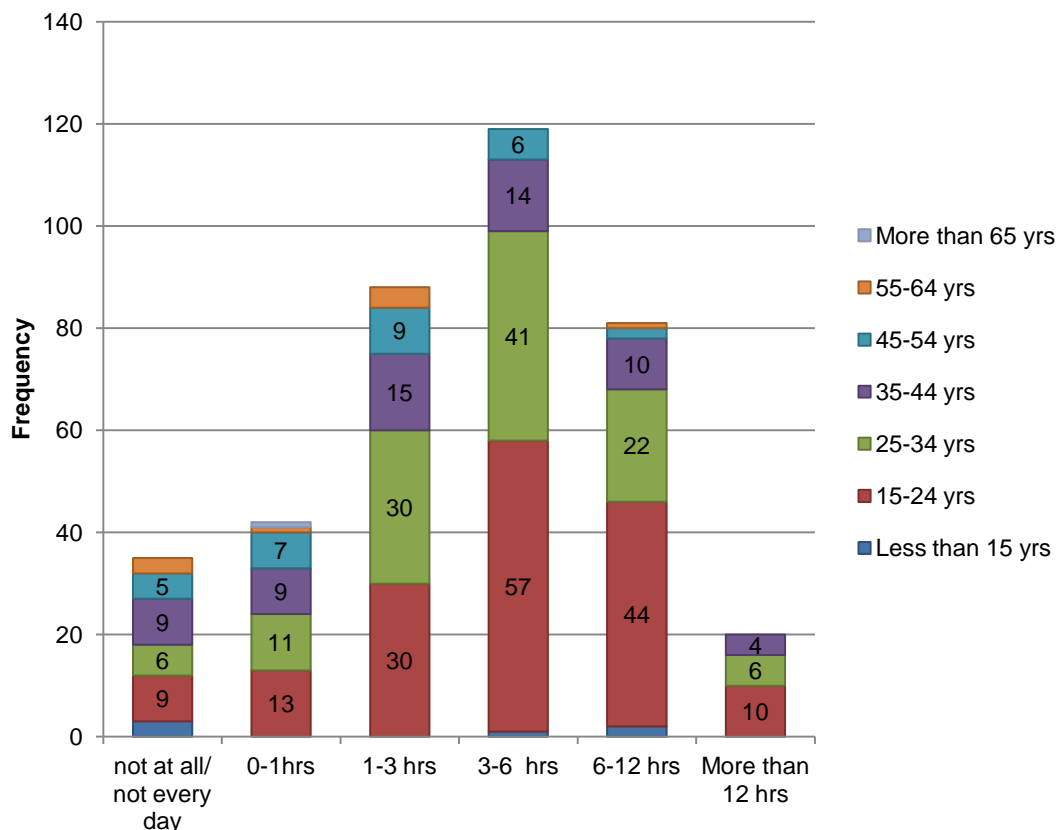
Source: Survey, Bangkok, 2013

### 6.5.6 MODE OF INTERNET ACCESS AND FREQUENCY OF INTERNET USE

The majority of respondents had access to the internet via private/home connection (63.9%), followed by mobile phone connection at 57.7% and free-public Wi-Fi at 31%. While internet cafe accounted for a smaller share of the population, it was used by 13.5 % of the respondents. It is interesting to note that respondents between the ages of 15 and 24 years of age were the main online users. They generally connected both via home connection (46.5%) and mobile phone connection (46.6%).

As shown in Figure 6-7, only 9% of those surveyed were not daily internet users. 31% went online 3 to 6 hours per day, while 22% went online 1 to 3 hours per day and 21% went online 6 to 12 hours per day. The major internet users ranged from the ages of 15 to 24 years old, at 42.3%, followed by the users within the age of 25 to 34 years olds (30%).

Figure 6-7 Incidence of using internet by age

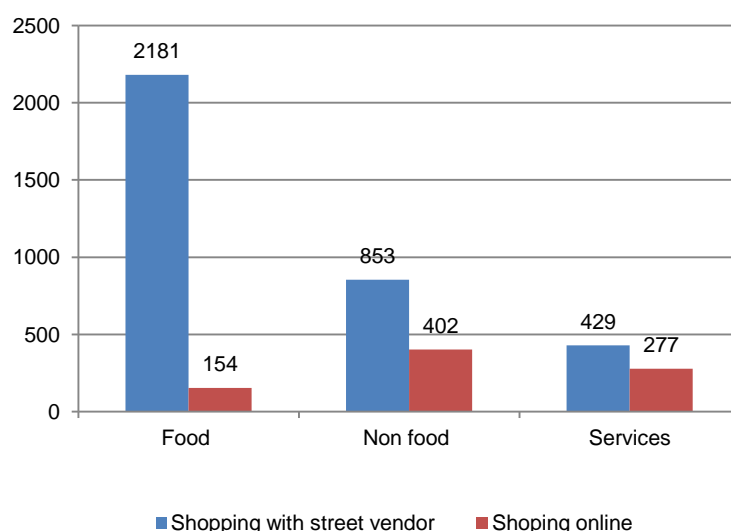


Source: Survey, Bangkok, 2013

### 6.5.7 EXPERIENCE OF PURCHASING GOODS AND SERVICES

The results revealed that the experiences of online shopping and shopping with street vendors were by far dissimilar, both in frequency and diversity. The difference could be described in three categories: food items, non-food items and services.

**Figure 6-8 Experience of purchasing good and services via internet and street vendor**



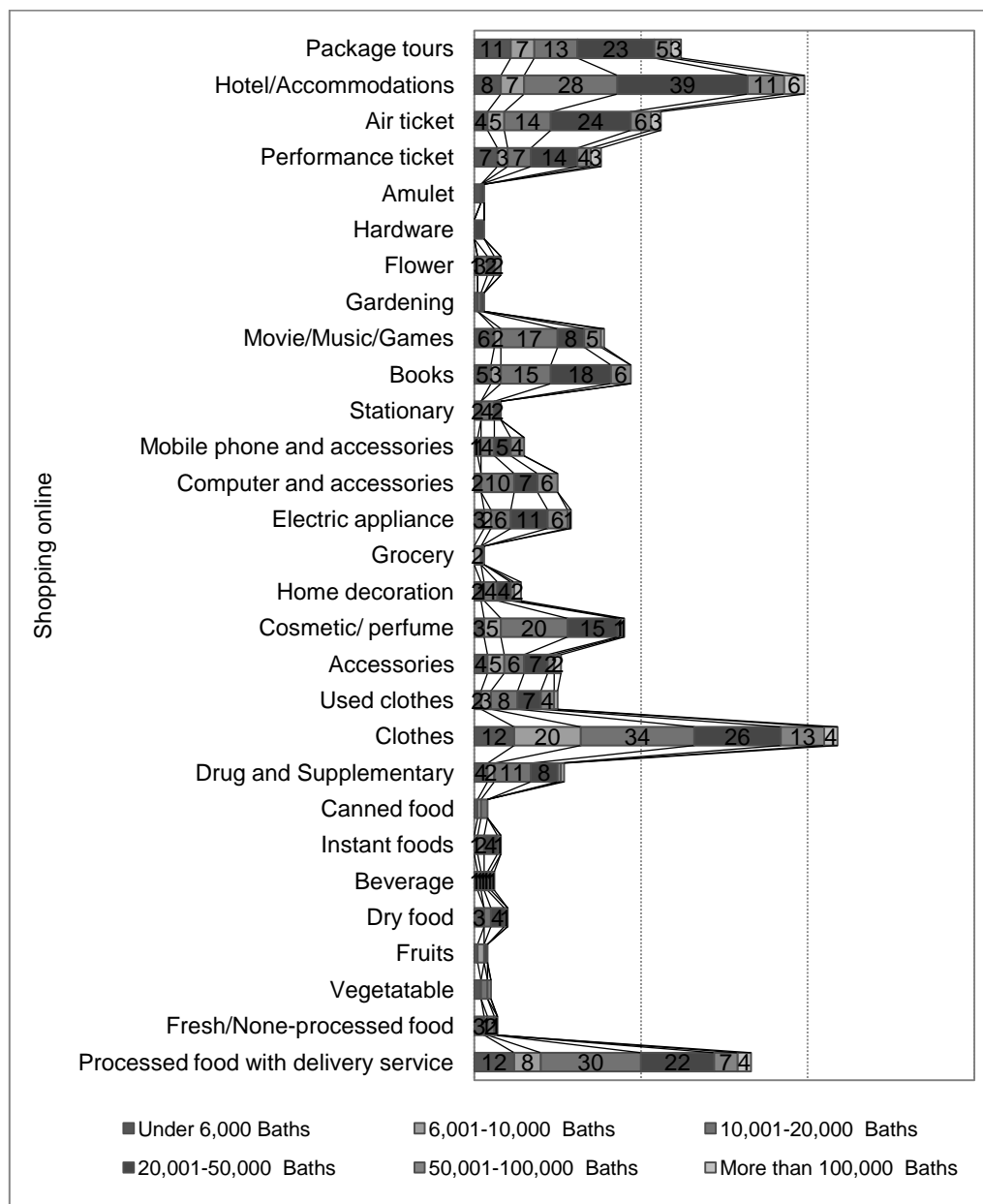
Source: Survey, Bangkok, 2013

In the food items category (Figure 6-8), online shopping (154 responses) was rarely practiced compared to traditional shopping with street vendors (2,181 responses). Processed food with delivery service was the most popular form of shopping online, accounting for 53.9% of total online food shopping. Drugs and supplementary items ranked second (17.5%) followed by dry foods (6.5%). Shopping with street vendors in the food category showed a similar trend in the types of food purchased. To give more precise examples, foods cooked on-site (23.2%) were the most popular, followed by prepared foods (15.2%), drinks and beverage (15.3%) and ready-to-eat fruits (9.6%).

In the non-food items category, results showed that online shopping in the nonfoods category (402 respondents) was practiced more often than for the foods category, but was still less practiced than shopping with street vendors (853 respondents). However, the ranking of goods was quite similar, as clothes were the most popular shopping items online (260 responses in the online group) and with street vendors (346 responses in street vendor's group). The second rank of online shopping items was the book category (47 responses) and

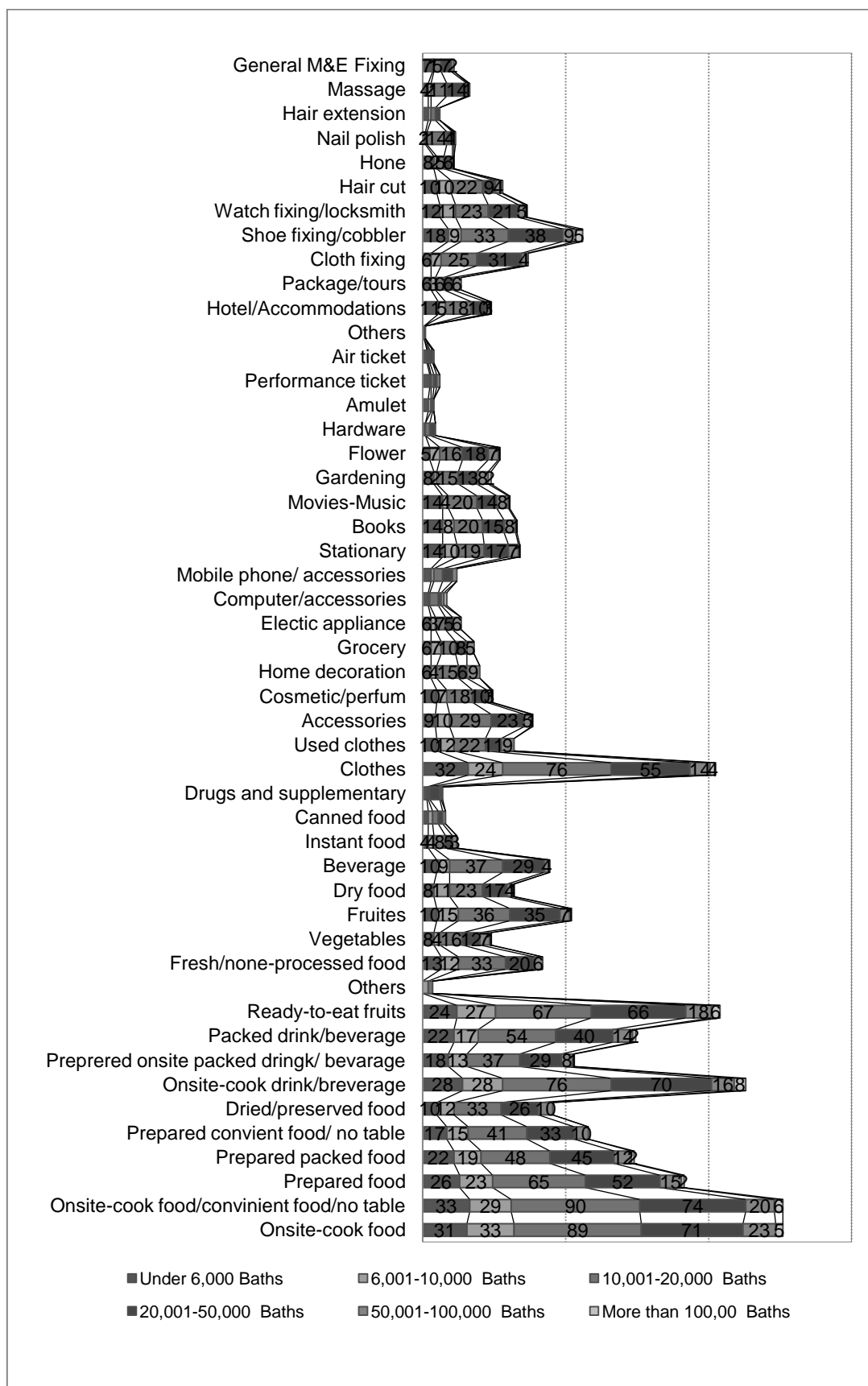
the cosmetics category (45 responses). The stationary (68 responses) and book (66 responses) categories also came in second for shopping with street vendors, followed by the movie-music category (61 responses). Services purchased online (227 responses), however, were totally different from those received from street vendors (429 responses). The service purchased most frequently online was the hotel and accommodation category (99 responses). Second in rank was the packaged tour (62 responses), followed by air tickets (56 responses). In the case of street vendors, the most frequently used category in services was shoe repair (112 responses), second was watch repair (74 responses) and third was clothes repair (73 responses).

**Figure 6-9 Frequency of purchasing various goods/services online by income**



Source: Survey, Bangkok, 2013

Figure 6-10 Frequency of purchasing goods/services from street vendors by income



Source: Survey, Bangkok, 2013

Figure 6-11 Shopping with street vendors by income status

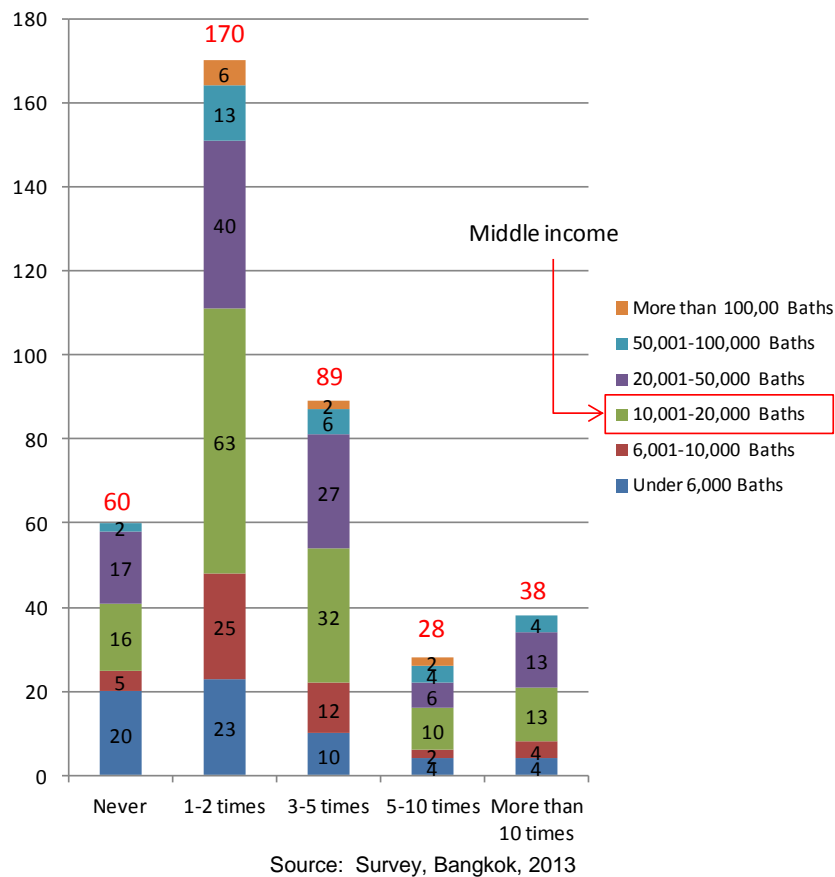
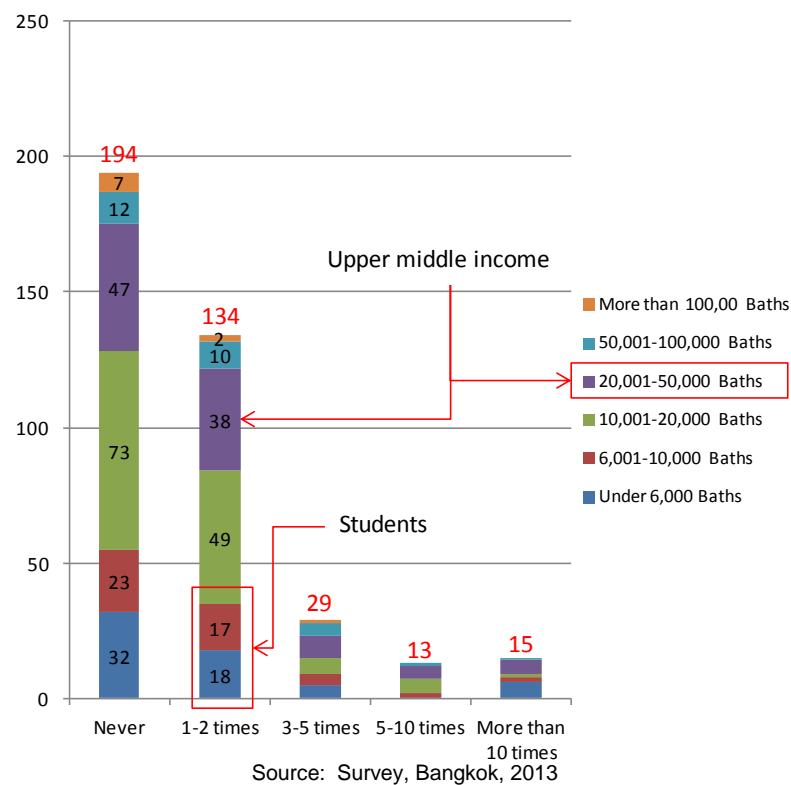


Figure 6-12 Shopping Online by income status





An analysis on the relationship between the use of street vending and the respondents' income showed the significant outcome that street vending was not only for the poor. Respondents who made purchases from street vendors regularly (1-2 times/week) accounted for 44% of the total respondents, and more than 70% of them had a middle or higher income status. Middle-income shoppers made the most use of street vending, at 37%. Street vending in Bangkok was the source of food and commodities, not only for the poor, but for all residents. It can thus be concluded that street vending creates inclusive urban shopping place.

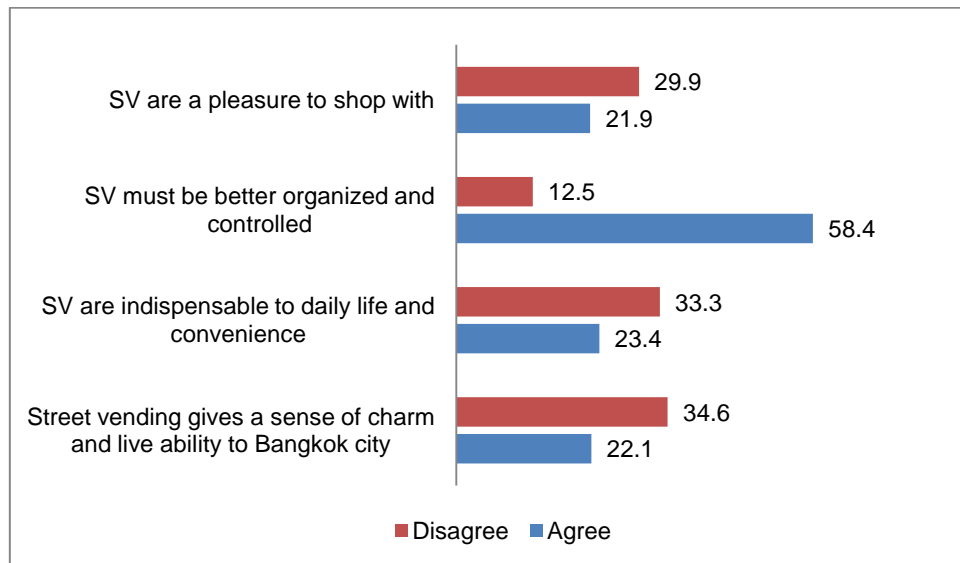
On the other hand, an analysis on the relationship between shopping online and respondents' incomes showed that more than 50% of the respondents never shopped online. Only 35% experienced shopping online 1-2 times a week. The upper-middle income population made the most active online shoppers. It is necessary to note that the low-income online shoppers were mostly students who were financially supported by their parents.

#### **6.5.8 ATTITUDES ON STREET VENDING**

22% agreed or strongly agreed that street vendors provide a sense of charm and livability to the city of Bangkok. Almost one out of four (23.4%) agreed or strongly agreed that street vendors were indispensable to their daily lives and their convenience. On the other hand, more than 33% disagreed or strongly disagreed that street vendors were indispensable to their daily lives. 16.4% agreed or strongly agreed that street vendors should be cleaned out of Bangkok city. 13.5 % agreed or strongly agreed that street vendors were the shame of Bangkok. 34% agreed or strongly agreed to promote street vending using traditional/natural materials and devices in order to preserve the cultural environment. More than half, at 58.4%, agreed or strongly agreed that street vendors should be permitted to run their business only in specific areas to reduce traffic obstruction.

Only 22% enjoyed shopping with street vendors/hawkers. 31% agreed or strongly agreed that bargaining and searching for a good deal gave them a sense of challenge and self-esteem. Almost all the respondents surveyed found that they felt neutral about or enjoyed shopping and passing through street vending areas, at 90%. Only 10% disliked street vendors and avoided passing through street vending areas. 27.2% agreed or strongly agreed that they didn't like shopping with street vendors because of the hot weather and pollution, while 32.5% neither agreed nor disagreed. 22.6% agreed or strongly agreed that they regularly purchase items from specific street vendors.

**Figure 6-13 Attitude on street vending**



## 6.6 DISCUSSION AND CONCLUSION

The data clarified the current state and trends of shopping behaviors in Thai society, focusing on the impact of such trends on street vending activities. One of the key attributes of street vendors has traditionally been to cater to all income groups of Thai shoppers and their demands for cheap food, goods and services in proximity to their homes, workplaces and major shopping areas. The results of this survey reaffirmed their significant role, even in this era of social media. Street foods are still popular destinations for eating out as well as for purchasing non-food products and services. Globalization and innovation have had a significant impact on Thai society through the rise of online shopping activities. The market penetration of e-commerce has revolutionized traditional shopping towards a new paradigm. E-commerce does not require brick mortar shops nor attractive places or locations, and the role of “place” in the 4Ps (Product, Price, Place and Promotion) of the marketing mix thus becomes less important. The internet provides broader accessibility, and its key attributes cater to shoppers’ demands in the forms of convenience, value and choice. Furthermore, social media, such as YouTube and Facebook (Kaplan & Haenlein, 2010), provide product reviews and information exchange. This innovative platform has enormously revolutionized Thai young-adult shopper behavior and their decision-making in future shopping activities. Therefore, it may be concluded that online shopping is an inclusive shopping alternative to some degrees, but excludes the poor. Online shopping has competed with street vendors in terms of low prices, convenience and low investment. However, this competition has occurred only in some product categories, such as clothing and groceries. As “place” limitations are diminished with online shopping, grocery shopping online may become the most effective means of shopping for elderly people in the future. In this sense, online shopping could complement shopping from street vendors to create an integrated system for a more inclusive city.

According to analysis, it could be concluded that Bangkok is an inclusive city because of street vending. Street vending provides foods and commodities at affordable prices. Street vending is everywhere, in close proximity to the home and workplace. Street vending caters to all income groups. However, street vendors in the age of the digital media have to compete, not only among themselves and commercial facilities in the public sector, but also with other forms of commerce emerging from the forces of societal and technological changes as well.

## **6.7 REFERENCES**

Kaplan, A. M., & Haenlein, M. (2010). Users of the world, unite! The challenges and opportunities of Social Media. *Business horizons*, 53(1), 59-68.

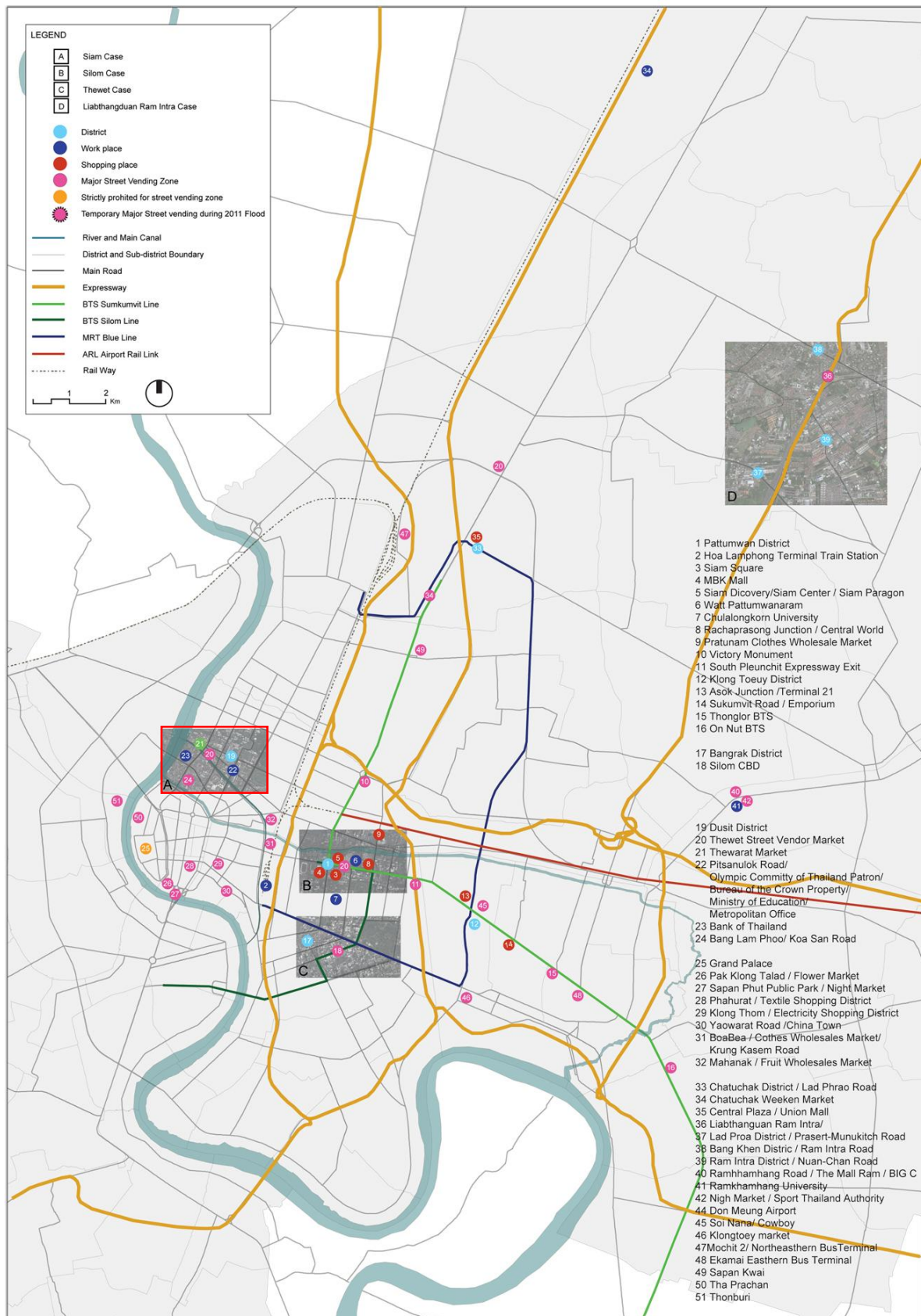
## CHAPTER SEVEN

# **7 CONVENTIONAL STREET VENDING IN THE LOCAL CONTEXT: THE CASE OF THEWET MARKET**

### **7.1 PURPOSE OF THE CHAPTER**

Street vending is one of the most primitive forms of commerce, rich in the sense of localness. This chapter of the dissertation presents the first case study on conventional street vending in Bangkok. This empirical study focuses on the identity of vendors as reflections of the places they sell at as well as their forms of selling spaces, created through their manifestations in the space. Street vending areas around the Thewet District were selected for this study, as they have a long-established history of street vending. Fieldwork was conducted during January 2013. Quantitative data was gathered through spatial surveys and qualitative data was gathered through interviews with 50 street vendors. The analysis revealed that the accumulation of street vendors reflected their context. The results in this case revealed the identity of conventional and traditional street vending as rich in the sense of localness and reciprocity, but poor and vulnerable.

**Figure 7-1 Map showing the location of Thewet, the site of investigation, in zone A**



## 7.2 INTRODUCTION

### 7.2.1 METHOD OF INVESTIGATION

This empirical study used street vending areas around Thewet Market as its case study, and site investigations were conducted in January of 2013. Quantitative data was gathered through the spatial surveys and qualitative data was gathered through interviews with street vendors. A cross-analysis was then conducted to clarify the current spatio-cultural identity of street vending activities in the local context of the Thewet Market District. Site investigations were carried out to establish how the visual streetscape was influenced by its context. Street vending observations as well as interviews with street vendors were also conducted.

**Figure 7-2 Street vending in the Thewet Market District and its surroundings**



#### 7.2.1.1. SITE INVESTIGATIONS

##### 1) Survey of Street Vendors

A preliminary survey was conducted in order to define the nature of street vending activities in this specific context in the time-space dimension. The surveys were conducted at three intervals during the day, according to the uses of the sidewalk by street vendors on weekdays as well as weekends. Notes, drawings, photographs and videos were collected on-site to provide related spatial context data such as the number of street vendors divided by gender, spatial typology, vending mobility, and items sold. The collected information was then mapped together with the surrounding context such as road networks and accessibility, buildings and land-use characteristics.

## 2) Interviews with Street Vendors

A quasi-ethnographic interview approach was used as the research instrument for collecting data from the street vendors. Convenience sampling was used to conduct interviews for gathering information about street vendors in two dimensions: the socio-cultural dimension and the time-space dimension. As mentioned previously, questions were formulated on the basis of key questions and the hypothesis derived from the literature review and research objectives. About sixty potential respondents were screened for a controlled distribution of age, gender, mobility and items sold. Potential respondents were then indentified and, when the purpose of the study was explained, nearly all those invited to participate were willing to do so and a total of 50 data sets were collected. SPSS (Statistical Package for the Social Science) software was employed to code and analyze the data.

Regarding the structure of the questionnaire, the questions were categorized into two main parts. Questions in part one were related to socio-economic data, time of use, type of goods and services provided, form of employment (full-time, part-time, etc.), equipment provided for selling the goods, customer attraction, effected laws and regulations, social behavior, environmental morality, and happiness and well being. In part two, the questions focused on the physical attributes of street vending such as stall type, mobility, selling space dimensions, supplementary equipments, work environment, customer attraction and identity.

### **7.2.1.2. CROSS-ANALYSIS**

Collected data was cross-analyzed with historical data, research data and relevant newspaper articles.

## **7.3 RESULTS**

### **7.3.1 STREET VENDING AROUND THEWET MARKET**

Thewet is a well-known old commercial district located in the inner city (old city) area. This area was named after the old palaces, Wang (Palace) Thewet and Wang Thewawet, constructed in the Rama V period (BE 2416-2458). Thewet Palace now is being renovated and Thewawet Palace has become a part of the National Bank of Thailand. There are also several important temples around this area such as Wat Thewarat, Wat (Temple) Inthra Wihan, Wat Benchamabopit and Wat Noranat Suthirkaram. Since Thewet has a long history



of settlement, there are old communities attached to the fringe of the temples mentioned above. Markets and shophouse rows are situated along the Sam-Sen Road and Phadung Krung Kasem Canal. Before the 1990s, Thewet and Bang Kun Prom (an area well-known as a dress-making district and recently an area for street vending opposite the National Bank of Thailand) abounded with commercial activities. However, after urbanization began to spread outside the old city, the small shops and restaurants along Sam-Sen Road drastically decreased. Only the markets and some of the shops and eating places have remained active until this day.

**Figure 7-3 Thewet District**



Street vending in the Thewet District overall presents a strongly local feel. The visible features of street vending in this district produce a very conventional image of street vending, or an image that can be found in other places in Bangkok as well since the 1990s. Vending sets, which include pushcarts or stands with parasols that can be both mobile or stationary, are the prominent element of the Thewet street configuration. This image of street vending is similar to that found along Phahurat Street, which can be defined as parasitic urban elements in a reciprocal social system. However, according to survey, the identities of street vending in Thewet were found to be more diverse than its image suggests.

In terms of the spatial context, there were two main factors related to street vending. First, Thewet Market is an old market located just next to the interchange hub for several important bus routes as well as the Choa Praya ferries (Tha Thewet-Thewet Pier). Second, Thewet Market is surrounded by shop-houses, several governmental offices, state enterprises, places of education, and temples. The mix of land-uses in this area has resulted in street vending also becoming varied in accordance to the vendors' main customers.

Figure 7-4 Land use in Thewet and its surroundings, 2013





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## 7.3.2 SPATIO-TEMPORAL INVESTIGATION OF STREET VENDING IDENTITY

### 7.3.2.1. SPATIAL IDENTITY

#### 1) Typology of Street vendors in Thewet

The following vending typologies could be found in Thewet: on ground, portable, pushcar (ambulant), stall, and truck

Figure 7-6 Vending typologies found in Thewet





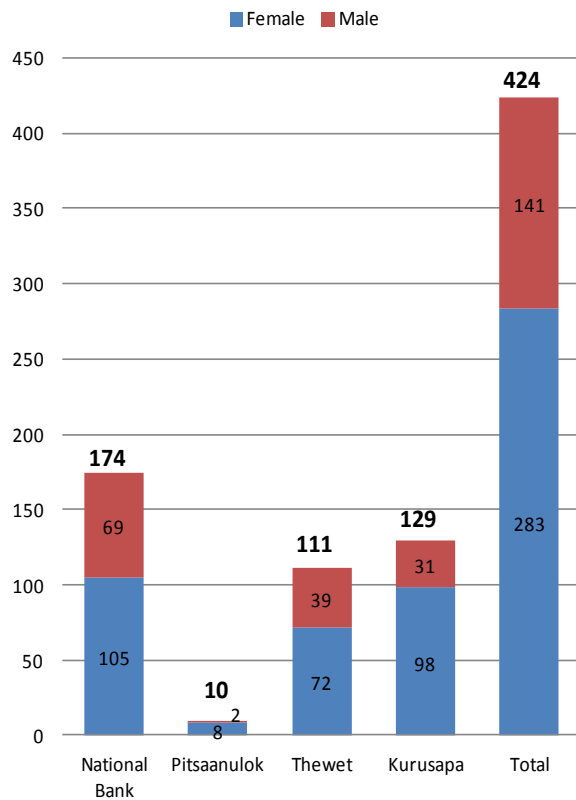
## 2) Number of street vendors

According to the survey, there were at least 416 street vendors present in the Thewet District. Most of them were women, at 66%. Categorized by their vending typology, the stall type accounted for 57%, pushcarts for 30%, and on ground for 8%. Different identities of vending were found in each location, related to the surrounding context and clients that influenced the different types and qualities of good present. In Thewet Market & Pitsanulok, stalls and pushcart vendors were the major vending typologies (stalls 46%, pushcarts 45%). In front of the National Bank, almost half of the vendors were the stall type (48%) and pushcarts accounted for 31%. In Kurusapa, on the other hand, most street vendors were the stall type at 81% and only 13% were the pushcart type.

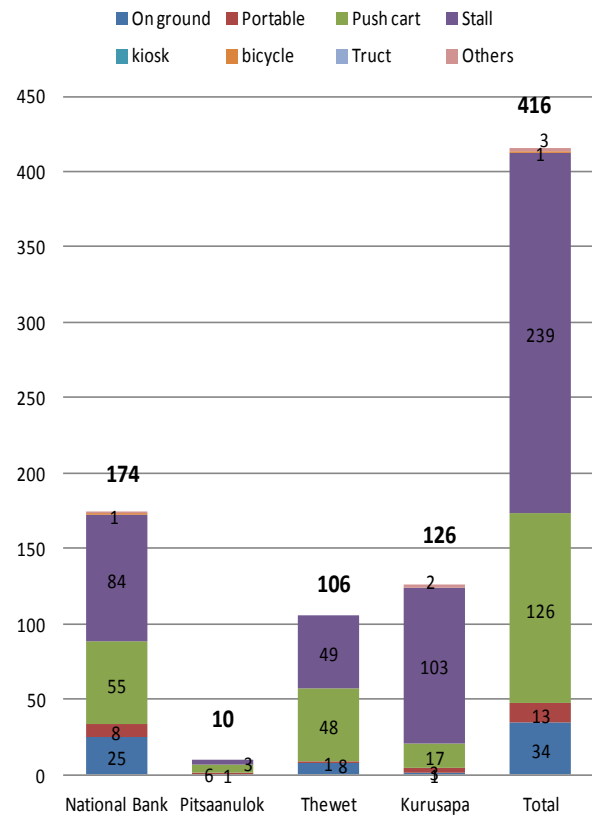
In terms of mobility, although many of the street vendors used pushcarts (30%) as their equipment of choice, they were not necessarily mobile. They were mostly semi-static 45%, followed by static 46% and only 7% were mobile. In Thewet & Pitsanulok, half the street vendors were the semi-static type (51%), and some of them even had two to three regular vending locations within Thewet and other districts nearby. Next in popularity was the static type street vendors at 46%. In front of the National Bank, however, conditions were very different, and up to 65% of the vendors were semi-static while only 22% were static. By contrast, the majority of street vendors in front of Kurusapa were static, at 64%, and only 14% were semi-static.

In terms of the items sold, there were almost equal numbers of street vendors selling food and non food items, with 48% selling food and 50% selling non-food items. On the other hand, only 2% of the vendors offered services. These numbers, however, varied corresponding to the surrounding context. In Thewet Market & Pitsanulok Road, food and fruits were the main items sold, at 74%, while non-food items accounted for only 25% of the items sold. There was thus a very close relationship between vending activities located close to Thewet Market and those in front of the National Bank and around Pitsanulok Road. Vending activities accumulated in and around the original market and expanded to the two magnets at each end (one at the connecting bus stop in Pitsanulok Road and the other at the National Bank). Close to market, more street vendors sold food, especially fresh food. Street vendors in front of the National Bank, on the other hand, mostly sold young ladies' items (52%) and cooked takeout food (44%). Most street vendors in front of Kurusapa sold ladies' items (70%), while only 29% sold takeout food or fruits.

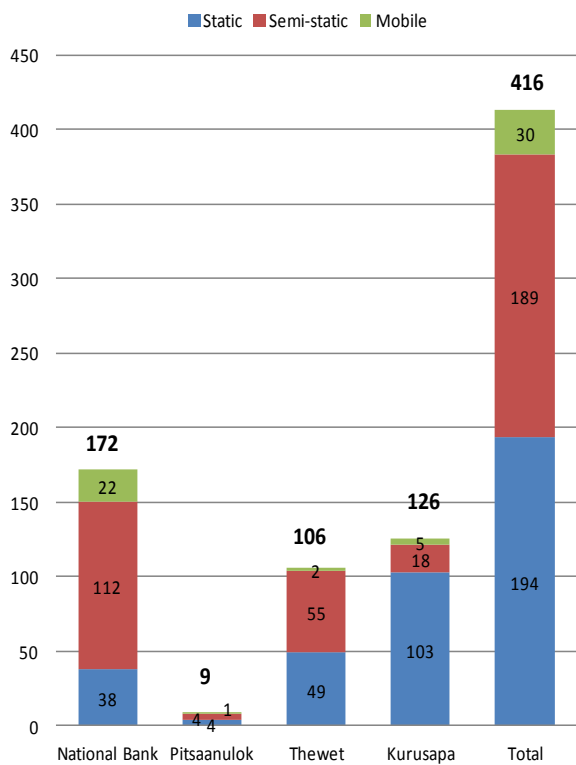
**Figure 7-7 Number of street vendor by gender**



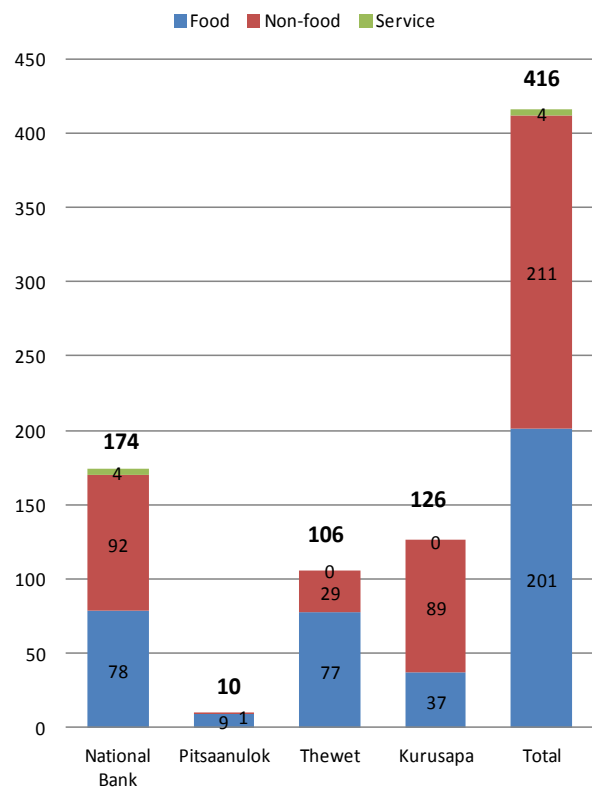
**Figure 7-8 Number of street vendor by vending typology**



**Figure 7-9 Number of street vendor by mobility**



**Figure 7-10 Number of street vendor by sold items**



### 3) Distribution of Street vendor in Thewet District

There were several street vending sub-locations distributed throughout the Thewet area. The following were the five major sub-locations:

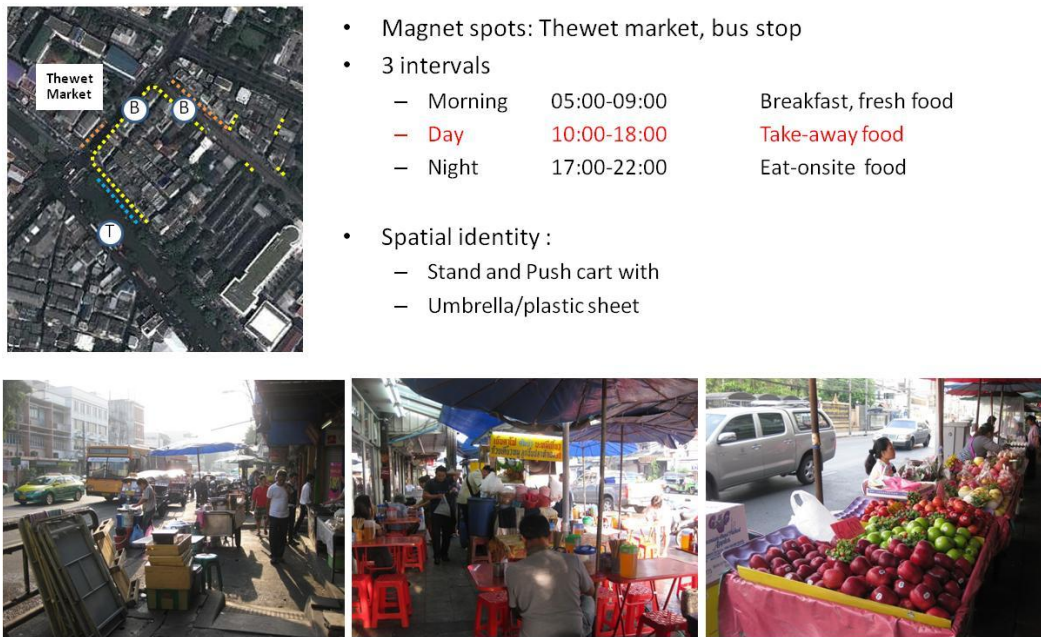
Figure 7-11 Distribution of street vending



#### a) Location 1: Thewet Market

Street vendors accumulated in the area opposite Thevaraj Market (familiarily known as Thewet Market). This area starts from the bus station on Pitsanulok Road and continues toward Sam Sen Road, covers the entire block, then spreads left into Luk Luang Road (the road parallel to Phadung Krung Kasem Canal) and ends on the fringe of the Bureau of the Crown Property. Street vending in this area was generally legal. There were street vending licenses that permitted vendors to do business on the streets in this area in regular spots at regular times. These street vendors had to take every Sunday off (as part of the regulations of the City Law Enforcement office, inspected by the city police of the Dusit District office). As a result, there were many illegal street vendors who came to sell in this area in the early morning, weekday evenings, and whole day on Sundays.

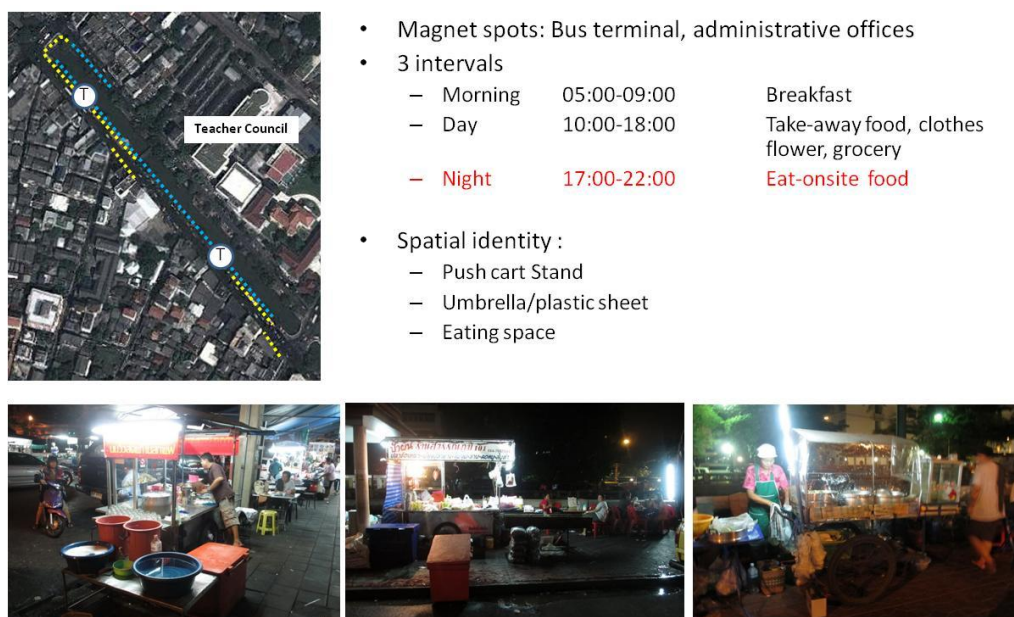
**Figure 7-12 Location 1 Thewet market**



**b) Location 2: Klong Phadung Krung Kasem (Canal)**

The sidewalks along the canal from the Thewet Junction to Maildang Junction were quite popular at night for grilled fish and I-san foods as well as alcohol. Almost ten street vendors ran their businesses in this location. The bus terminals for buses no. 23, 43, 5372, and 101 were also situated here. As a result, there were street vendors selling food to bus and taxi drivers. This place was a popular eating place for taxi drivers, especially during the late night.

**Figure 7-13 Klong Phadung Krung Kasem**

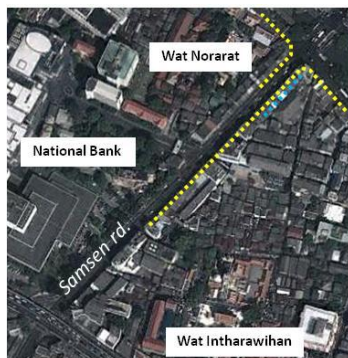




### c) Location 3: National Bank of Thailand

An accumulation of street vendors could also be found opposite the National Bank of Thailand. This area was the continuation of street vending at Thevaraj Market, but was located at the edge of the Phra Nakorn District boundary. Street vending in this area started from the Thewet Junction and stretched on to the Ban Kun Prom Junction. Vendors accumulated mostly on the Thewet side (in the direction from Thewet to Banglumpoo, Sanam Luang and the Imperial Palace).

**Figure 7-14 4 National Bank of Thailand**



- Magnet spots: National Bank
- 2 intervals
  - Day                      07:00-14:00                      Cosmetic, clothes, take-away food, non food
  - Night                    17:00-22:00                    Eat-onsite food
- Spatial identity :
  - Push cart/ Stand
  - Umbrella/plastic sheet



### d) Location 4: Kurusapa (the Teacher Council of Thailand)

Street vendors also accumulated in front of the Teachers' Council of Thailand on Pitsanulok Road. This street vending location was not actually authorized by the City Law Enforcement Department of the Dusit District. But because this section of sidewalk and street were in the government's territory, vendors were able to do business with the permission of the Teachers' Council of Thailand. This vending spot was also quite a successful vending spot, and most of the street vendors there gained quite high incomes. So, this area attracted many street vendors looking to find a place to sell. In order to preventing overcrowding, vending lots in this area were limite to those who registered their names and types of business in the Dusit district register. The area was also under the surveillance of the city police, and their administrative tent was located just at the end of the vending area. It usually took a long process to obtain official permission, and no more vacant lots available in the area. So, the

newcomers sub-rented their spots from the registered former street vendors. Most of the newcomers rented their spaces for a period of a few days.

**Figure 7-15 Kurusapa**



- Magnet spots: National Bank
- 2 intervals
  - Day 07:00-14:00 Clothes, cosmetic, take-away food
- Spatial identity :
  - Push cart/ Stand
  - Umbrella/plastic sheet



#### e) Location 5: Tha Thewet (Thewet Pier)

There were about ten gardening shops in the temporary shelter along the Phadung Krung Kasem Canal from the Thewet Junction to Thewet Pier. In front of Thewet Pier were on-ground street vendors selling fishes, turtles and small pieces of breads. There were also food street vendors selling on pushcarts to the passengers.

#### 7.3.2.2. TEMPORAL IDENTITY

The number and types of street vending fluctuated according to the day and time, from early morning until late night.

##### 1) Vending days

According to the City Law Enforcement Department, street vending in the Thewet District was prohibited on Sundays. Most of the legal street vendors operated only from Monday to Friday, as their major customers were officers around the area. Some legal street vendors worked on Saturdays in location 1, and the illegal street vendors took their place on Sunday. In locations 2, 4 and 5, only illegal street vendors were found during the weekend. In location 3, there were no street vendors on the weekend.

## 2) Weekly Cycle of Overlapping Territorial Street Vending Space

In location 3, the sub-leasing of vending lots was dramatically complex. According to the interview with street vendors and officers, there were many vendors with licenses to vend in the area who sub-leased their vending lots at higher prices. As a result, many newcomers could only find vending lots on certain days of the week, and some street vendors who desired to do business only a few day a week also leased their lot(s) to others.

## 3) 24-hour Cycle Overlapping Territorial Street Vending Space

### a) Location 1: Thewet Market

In the early morning, illegal street vendors started their businesses from around 5:00 to the late morning around 9:00. Most of these illegal vendors were food vendors selling breakfast, fresh foods, dried food, fruits and vegetables. Some of them sold flower garland offerings to Buddha. A few sold food to customers who wanted to give food offerings to the Buddhist monks (it's a tradition for Buddhist monks to ask for alms every morning). Past 9:00, legal street vendors came on-site. All street stalls, stands and pushcarts were ready to sell by around 10:00. The busiest time was during lunch, and late afternoons were less busy. All of the vendors closed their sales around 18:00. Street vendors along Luk Luang Road closed their sales a bit earlier around 15:00.

On Luk Luang Road, more legal street vendors emerged around 17:00. At least twelve street stalls set up at that time for around one hour. Food stalls with tables and seats served various dishes for dinner from 18:00-10:00. They usually worked every day and rested two days a month, usually on Sundays. They always co-operated with one another and never took days off on the same days. With this system of co-operation, this outdoor food court was open every night, except when it rained hard at night. Furthermore, in regards to co-operation, the vendors also shared tables and seats and even helped check bills and collect money from the customers. As a result, customers could take any seat when they ordered their meals and drinks from any of the stalls in the area, and then pay for their meals at once. They had a long history of cooperation, for more than 40 years from generation to generation.

### b) Location 2: National Bank of Thailand

This area was called Bang Kun Prom, and was known in the past for its dressmaking shops and other small shops. However, these businesses had recently declined and only some of the restaurants remained popular. In recent times, street vending had become the only

active business. Street vendors around this area operated from early in the morning around 7:00 and closed around 14:00.

c) Location 3: Kurusapa (the Teachers' Council of Thailand)

Teachers from every part of the country come to the Teachers' Council of Thailand for official purposes during working hours (8:00-17:00). They arrive in the early morning and leave so that they can arrive at their original workplaces before 17:00. This traditional custom has influenced street vending in this location to operate from 6:00 and begin to close around 14:00. During closing hours, illegal mobile street vendors came to take the vacant lots and sell their foods.

d) Location 4 :Tha Thewet (Thewet Pier)

Street vendors at the entrance of Thewet Pier relied on the ferry's operating hours from 6:00 to 18:00. Gardening shops closed a bit earlier, around 17:00.

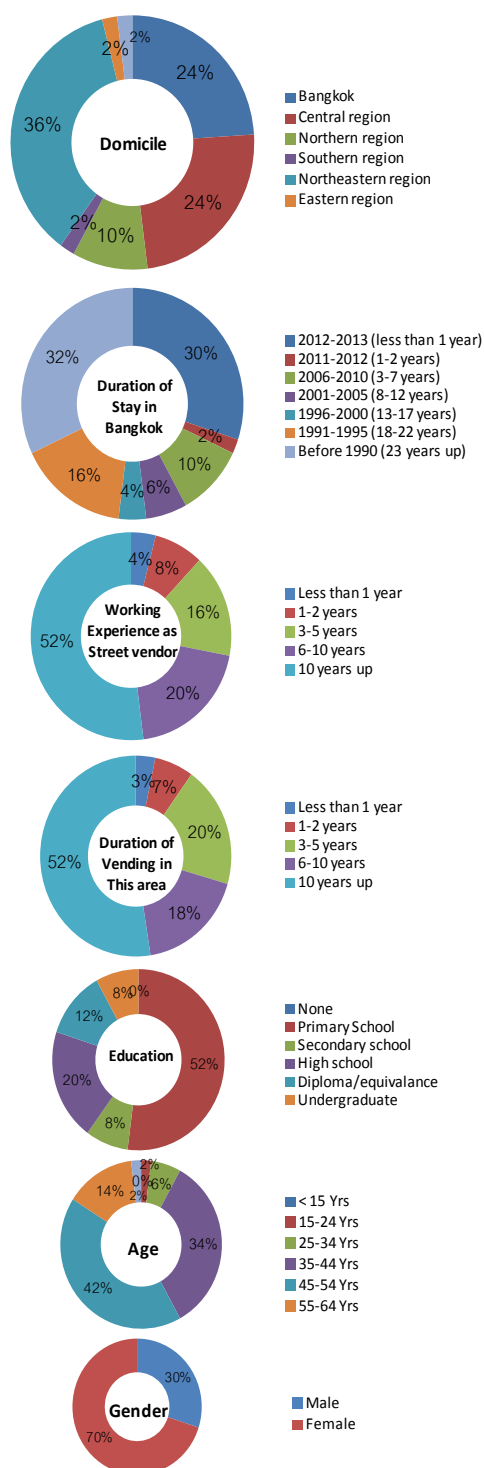
e) Location 5: Klong Phadung Krung Kasem (Canal)

During the day, street vendors along this road accumulated near the Thewet Junction selling fruits and flower offerings for Buddha. Food street stalls with tables and seats came out only for lunch and closed around 13:30 or whenever the food sold out. From 17:00, street stalls selling I-san food and grilled meat emerged on the sidewalk along the canal, on Phadung Krung Kasem Road. Three huge street businesses privatize this public space with about 20 tables on stretches 20-30 meters long. These stall-type businesses were different from those of the street stall community on Luk Luang Road, as these vendors earned more income and were highly competitive among one another (as they sold the same foods geared towards the same target group). Food prices were a little bit higher because they sold beers and alcohol. So customers in this area ate slowly and spent time chatting. Most of them were government officers and soldiers working nearby. The vendors therefore closed down late, at around midnight and a little later on Friday and Saturday nights, at around 1:00. A little farther down was an eating place for night workers, taxi drivers, bus drivers and Tuk-Tuk drivers. Street vendors in this area offered traditional-style readymade foods in eight to ten pots arranged on pushcarts containing a variety of I-san foods. (Most of the taxi drivers came from I-san, a northeastern region of Thailand). These street vendors provided cheap food at large quantities, ready to serve for customers who didn't want to spend much time eating. These street vendors emerged quite late at night around 20:00 and closed around 4:00 am or whenever their food sold out.

### 7.3.3 INTERVIEW WITH STREET VENDORS

#### 7.3.3.1. PROFILE OF RESPONDENTS AND THEIR SOCIO-ECONOMIC FEATURES

Figure 7-16 Profile of respondents



The interviewees mainly came from three areas. First of all, 36% of 50 respondents came from I-san (a region in the northeast), secondly 24% came from the central region and lastly, 24% were born in Bangkok. Almost 70% of the interviewees had lived in Bangkok for more than three year. 30% of the interviewees had lived in Bangkok for less than one year. However, it is important to note that, there were many illegal street vendors who had sold in this area for many years, but they came to sell their goods only during their free time from rice farming. So, they usually stayed in Bangkok for about one to two months per time, about one to two times a year.

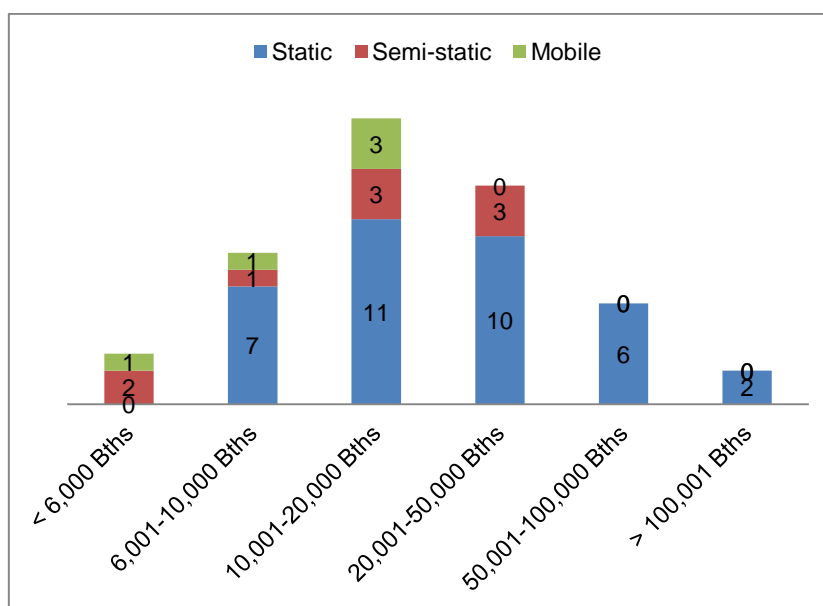
More than half of the interviewees had worked as street vendors for more than ten years, and only 4% had work experience of less than one year as street vendors. Like their work experiences as street vendors, most of them had started working as street vendors in the Thewet District and had never changed to a different career. Regarding education, half of them (52%) had obtained a primary school degree. This was followed by a high school diploma (20%), high vocational degree/ diploma (12%), secondary school (8%), and an undergraduate degree (8%). All the interviewees had some sort of education. Almost 80% of the interviewees were older than 35. 14% of them were older than 55. 70% of the interviewees were female.

### 7.3.3.2. VENDING ATTRIBUTES

#### 1) Income and working conditions

More than three quarters (76%) had incomes higher than the typical starting income for undergraduate workers. Most of the higher incomes came from the static (stationary) interviewees. 34% had incomes between 10,000 and 20,000 Baht, 26% had incomes between 20,000 and 50,000 Baht, 12% had incomes between 50,000 and 100,000 Baht, and only 4% had incomes above 100,000 Baht. This evidence revealed that most of the interviewees earned more than sufficient incomes. There were also interviewees who earned high incomes; most of these high-income interviewees had started their businesses with very low incomes and had emigrated from rural areas. The vendors' working hours, however, were also relatively higher than employees in formal sectors (8-9 hours per day). According to the interviews, more than 80% of the interviewees worked more than 8 hours a day. Most of the interviewees (60%) worked about 10 to 14 hours per day. Their number of working hours varied according to their selling time. Processed food sellers mostly started work very early in the morning, from about 3 to 4 am. Fruits and onsite cooked food sellers were different; they started their work from about 6 to 7 am. Evening food sellers usually started their work in the afternoon. The nature of the food seller's work was usually hard and took longer hours of operation than the non-food seller.

Figure 7-17 Income



## 2) Categories of items sold

60% of the interviewees sold food. 36% sold non-food items and 4% provided services such as shoe repair. There were various kinds of foods, goods and services. Stall-type vendors who sold non-food items were mostly found in front of workplaces, and the form of vending showed a strong relationship to vendor income and spatial organization; high-income vendors tended to be static, investing in strategic vending places. Most of the interviewees (86%) traded the same foods, goods and services.

## 3) Employment status

Most of the interviewees (80%) worked permanently as street vendors. 16% worked in street vending as a part-time job, and only 4% worked in vending as a temporary job. Most of the interviewees (92%) were self-entrepreneurs or owners. 6% were hired street vendors. 88% of the interviewees earned their main income from the street vending business. Only 28% of interviewees worked alone, while more than half (52%) had one employee or partner. Most of them (90%) had a husband or wife relationship with their employee. Interviewees who hired more than one employee also had close relationships to their employees, and they were either family members, relatives or close friends. More than half (68%) had never experienced any other form of work and didn't consider changing their jobs. Interviews with food street vendors revealed the self-organization and reciprocity among them. This self-organization was mostly found in terms of their spatial organization; they shared facilities, especially tables and seats for clients, and accountability. However, this strong community was typically only found in the old generation. These old-generation street vendors usually sold different kinds of foods and were thus not competitive amongst one another. By contrast, this kind of self-organization was rarely found in the young generation of food street vendors, who sold the same foods for the same target groups.

## 4) Spatial-temporal attributes

In Thewet, street vendors typically sold food on pushcarts or stands with parasols. Although their equipment was mobile, they were mostly static, selling in the same place (72%). The most frequent size of pushcart was 1.6 m. long and 0.9 sq.m. wide. The length of the pushcarts could be extended up to 2.0 m. In the case of stands and stalls, sizes varied depending on the means: tables, containers, or clothes racks. The average vending unit size was 1.8 sq.m., while the use of the vending space varied depending on the type of items sold. Onsite cooked food with tables and seats stretched out over territories of sidewalk 4 to 80

sq.m. long. Takeout food stalls, on the other hand, used only tiny spaces between 1.2 to 4 sq.m. in size. 68% of all interviewees stored their pushcarts or stalls at home.

Regarding vending location, about one quarter (28%) of the interviewees had regular vending locations in two to three areas. Half of them had vending locations within the Thewet District. They usually lived near their workplaces, in rental shared houses in old communities near the temples or slums nearby. There were also street vendors who lived far from the Thewet District, however these vendors had lived in the Thewet District when they started, but had later moved out because of their rented places were destroyed. Mobile vendors had various forms of moving patterns from one to another. One hawker had an irregular vending route. Two hawkers stopped in places depending on customer requests. Two of the interviewees were hawkers with regular routes and regular customers. Six interviewees had three regular vending spots per day; eight interviewees had two regular vending spots per day.

According to the interview, most of the vendors worked from Monday to Sunday during the week. As their major customers were office and governmental employees working within this district, their best selling days were Tuesdays and Fridays. Street vendors in this district were thus more active during the day, from morning to evening, on weekdays. Nighttime street vending offering dining places on the sidewalk were busiest on Friday nights.

Regarding to source of items sold, 40% of the interviewees bought their wares from the wholesale market near the Thewet District (Mahanak wholesale market). 28% bought wares or materials from the Thewet fresh market or shop nearby. This evidence revealed that most of the street vendors in the Thewet District bought their wares and worked at close distances. According to the interview, vendors preferred to buy their wares near their workplace or home, as it was more convenient and travelling costs were also high. Half of the interviewees purchased their wares every single day.

Regarding customer attraction, the most common practice for attracting customers were making displays and using friendly gestures. The vendors did not shout out loud in order to attract customers, and instead used a friendly voice to invite them to taste or try their goods in an easygoing way. Some of the interviewees were very careful in selecting their wares meticulously for cleanliness, freshness and niceness.



Regarding selling to foreigners and cultural issues associated with this, the question about whether or not the vendors had price tags in English reaffirmed that foreign influence has not yet penetrated this local district as with other tourist spots (such as Koasarn Road and the Silom District). More than half of the interviewees, however, could communicate with their foreign clients by using simple English. Only about a quarter (26%) sold items or food that came from their cultural origin or birthplace. The belief in supernatural power was one of the significant cultural aspects in business, especially among street vendors. 78% of the interviewees prayed or paid respect to the image of Buddha and the gradient spirits before starting their business every single day.

#### 5) Legal status

Among the 50 interviewees, the number of illegal street vendors (60%) was much higher than that of legal street vendors (40%). More than half of all interviewees never wanted to have a legal permit for street vending. The most common reason was that they don't want to pay for tax or rental fees. 24% of the interviewees didn't pay any rent or fine. About half of the interviewees (54%) paid rent or a fine to urban authorities. Almost one-fifth (18%) paid to sublease their lots.

#### 6) Attitudes and socio-environmental behaviors

60% of the interviewees had regular clients, but most of them complained about the decline in customers after the flood crisis in 2011. Most of them felt satisfied with their businesses and preferred to be self-entrepreneurs rather than employees. As they were small and economically vulnerable, a special program that offered loans to make business investments was available from some financial institutions. The program offered loans on the condition of guarantees from three street vendors. Regarding social relationships, vendors don't have any formal cooperation within themselves or within the community. However, it is very common for them to have a relationship of informal cooperation and reliance with neighboring street vendors and retailers. As a result, most of the vendors don't experience conflicts with other retailers, excluding hawkers and mobile vendors. According to an informal interview with a bookshop located in front of the Thewet bus stop, she didn't like street vendors as they made a lot of trouble, such as disorder, traffic jams and uncleanness. Observations revealed that the sidewalk in front of her shop was full of food street stalls all day. The environment was unpleasant, overcrowded and dirty, and there was also a bad smell arising from degraded food scraps left from insufficient cleaning.

### 7.3.3.3. CASE STUDIES

Seven case studies of street vendors are presented here to complement data from the site investigation.

#### **Case 1: Hawker who performed traditional songs and dance in order to attract clients/ Sold groceries**

This merchant said he usually carries baskets full of goods and sells the sundries to other sellers and retailers. He is well-known in the Wat-In community because of his special skills in traditional singing, *Mor-Lam*, and dancing, *Li-Kae*. His skills have enabled him to entertain local people, and this helps him make good sales.

His selling routes begin from Banglamphu Market and from inside the alley of the Wat-in area, where most of the merchants and retailers from Tevet Market and Baglamphu Market are gathered. From the Wat-in area, he usually walks lane through lane to Klong-rob-meung Road and his journey ends at Tevet Market.

**Figure 7-18 Hawker type vendor selling groceries**



*An example of Hawker-type vendor selling groceries targeted mostly to street vendors. Hawker-type vendors usually engaged themselves in the hiring business system; no investment is required, meals and sleep place are also provided by their boss. They have usually regularly vending route. Vending network of 8-20 persons was spread out throughout various main street vending locations.*

Interviewer: What do you sell?

Grocery seller: Aprons, covers for ironing boards and other stuffs. Most of my wares are kitchen kits such as sponges or fibers used for washing pots. We don't really have much income from this but we can still afford our kids' school fees.

Interviewer: How many children do you support?

Grocery seller: Two daughters, the older is 22 years old and has already graduated from university. The younger is 18 years old.

Interviewer: Are they really related to you by blood?

Grocery seller: Yes, both of them. Right now I am supporting their studies. It is not that tiresome to do this job for their sake but I am quite worried that they may not decide to go to school. If they can study well, I will be very happy because I always work hard for them.

Interviewer: Are you children's expenses very high?

Grocery seller: Yes, they cost a lot. Just one semester costs more than 20,000 Baht. And we have two semesters per year, not including the daily expenses that I usually give them, about 100 Baht per day. I can support them all, even if it means hard work, as long as they are happy.

Interviewer: How old are you right now?

Grocery seller: I am 54 years old.

Interviewer: Where are you from?

Grocery seller: I'm from the Mahasarakham Province, located in the northeast. It's near the Roi-ed Province. I was once a Mor-lam singer with a group called Mor-lam Pratombanternsil. However, our earnings were not enough. The whole group was hired at 200,000 Baht per performance, but as time went by, it became more difficult to get hired. That was why I had to find another way and started to do this current job.

Interviewer: When did you start selling goods and sundries?

Grocery seller: About 7 years ago. I have been selling at my boss' place and I am currently living in the Bangkhae area.

Interviewer: You are staying in Bangkhae?! It is quite far from here, isn't it?

Grocery seller: I just take the bus from there to here. Bus number 80 can take me back to Bangkhae too.

Interviewer: Why did you choose to sell here?

Grocery seller: Because there are crowds here. More people means more chances to make better sales and profits. If we go to the Salaya area, there are not enough spaces. Besides, lots of people and other sellers usually come here, so my goods can sell out easier. I sell my stuffs to them and usually come back here once every four days.

- Interviewer: What do you sell them?
- Grocery seller: Most of the wares I sell are used by local sellers, for example, aprons, towels, and napkins. Like this one. It is used for cleaning barrows. You can use it to clean the mirror and it will leave no remnant of cloth. And these are potholders, covers for ironing boards, and filter cloths.
- Interviewer: How much do you earn each month?
- Grocery seller: About 15,000 – 16,000 Baht. We can survive with the profits, and I can support my children. I don't need to rent the house or buy any food as I stay at my boss' place and my boss always provides us with meals. Suppose I can sell 3,000 Baht, I give my boss back 2,000 Baht, so the other 1,000 Baht is for me. That's pretty good.
- Interviewer: So you also sell for your boss?
- Grocery seller: Yes, these are all my boss' wares. If I can earn 3,000 Baht and the goods cost 1,800 Baht, I will have 1,200 Baht left.
- Interviewer: That means there are many people working for the boss like you?
- Grocery seller: 26 people (Another seller added that people who carry baskets work in this same method)
- Interviewer: Oh! So the boss will send each of the sellers out to different places.
- Grocery seller: Yes, most of us who you'll see carrying this kind of basket stay with the boss. We are all from the northeastern area. We stay together and eat together. When we return back to the boss' place, we have to check the goods first. At about 7 pm, we eat then separate and rest. We wake up at 4.30 am, take a shower and go off to work. We take the bus to different places like Anusaowaree (Victory monument), Huaykwang, Morchit, and Salaya. Today I have come here, so tomorrow I will go to Salaya.
- Interviewer: Do you work all 7 days of the week?
- Grocery seller: No. If we work all day everyday, it will be too tiresome. I am not worried too much about the earnings because the goods are not perishable. If we cannot sell them all, we can keep it in the basket and it can still be sold tomorrow. 5 am the next morning, we can take off again. This morning I walked from Banglamphu to here and got all this (showing the money)
- Interviewer: Is the fact that you can sell this much because of you talking skills?

Grocery seller: Yes, talking and dancing

Interviewer: Wow! Dancing? Can you show me?

(He started to sing “*Morlam*”)

A person sitting nearby convinced him to show me how he counts the money. He accepted the request and said, “*Today I got 1,700 Baht, but I have only come just halfway. If I walk to the end, I will get 3,000 Baht, which is my usual earning. I have to give 2,000 Baht to the boss and keep 1,000 Baht to myself. That's alright....*”

## **Case 2: Vendor who had savings but did not consider changing to a more comfortable job/ Sold fruits in a pushcart**

Jennapha Paengtong, 48 years old, is married and lives with her husband along with her 2 children. She had graduated from the 6th grade and was from Srisaket Province. She had moved to Bangkok when she was 19 (in 1980). She is a traditional Eastern citizen and is a Buddhist. Her estimated monthly salary is around 30,000 Baht, after deducting her initial investment, this leaves her with about 15,000 Baht per month. She told me that she had managed to pay the full installment for many trucks. When she had managed to pay the installments on the first car, she bought a new one and continued to pay in installments like this until she finished buying her third car. She has worked as a fruit seller for more than 20 years. She has worked the same job and sold her fruits in the same area without any change through all this time.

Interviewer: How do you sell your fruit? Do you often stay in one spot or do you wander around the area?

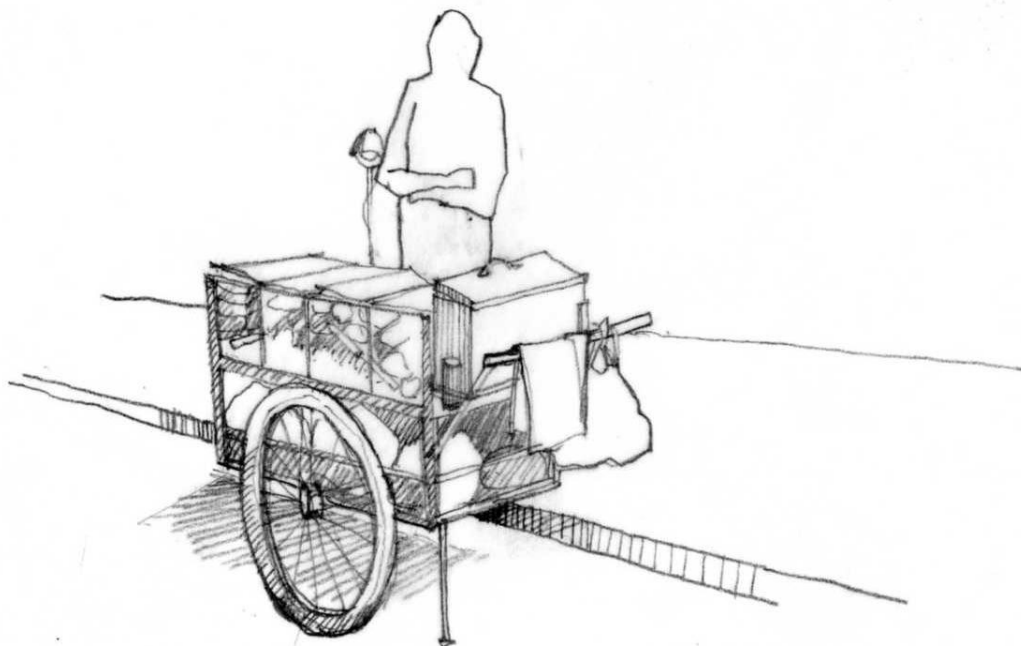
Jennapha: I go around to different places. I push my cart/barrow and park it at various spots. From here (the rented house behind In Temple), I will push my cart to park at Krung Thai Bank in Banglumpu. I will sell there from 12:30 to 15:30. Then I will go to Jakkapong Street. Most of the time, I arrive there around 16:00, and I'll sell there until 20:00 or 21:00. When the entire cart is empty, I'll return home. So, yeah, I have two selling spots.

Interviewer: What time does work start?

- Jennapha: I leave the house around 10:30. But I have to wake up around 5:30 or 6:30 in the morning to start preparing (peeling fruits) because this process isn't easy. When the preparation is done, I'll go shower and eat breakfast. When it's 10:30, I leave the house. I don't have a break until the selling is done.
- Interviewer: Do you work alone?
- Jennapha: Together. We do this together, grandpa and grandma (meaning as wife and husband).
- Interviewer: Does grandpa do the pushing (the fruit cart)?
- Jennapha: Yes, he does. But I also do it. We both go out to work together. He helps push, but I'm the one who pushes first. He'll help push the cart back later.
- Interviewer: Does this mean you have two fruit carts?
- Jennapha: No, I only have one.
- Interviewer: Then when do you find time to go buy the fruits?
- Jennapha: Around 17:00 or 18:00.

**Figure 7-19 Vendor selling fruits on pushcart**

*Fruits-pushcart is one of typical form of Thai street vending. The size is usually smaller than food pushcart dimensioned 0.60m wide x1.20m length x 0.90m high. Glassed container divided into 4 partitions.*



Interviewer: But you just said you normally work until 21:00.

Jennapha: One person sells; the other goes to buy fruits. We divide our work load.

Interviewer: Where do you buy the fruits?

Jennapha: Maha Nakorn Market at Sapan Kaw intersection. It's a market especially for fruits. They do wholesale.

Interviewer: When you said you sell at the same spots, does this means you always stay there everyday?

Jennapha: (Nods)

Interviewer: Then do you have to pay any fees?

Jennapha: Yes, yes. I have to pay 200 Baht every month for the ground rent. The city police are the ones collecting.

Interviewer: Have you registered your business?

Jennapha: Not yet. They won't let me. They probably won't allow it in the Pranakorn District. I don't think any of us are allowed. The ones who buy permanent stalls can apply for business registration. But those who sell from carts and such don't have the right to. But the district office have our names because the city police have to collect the monthly 200 Baht from us.

Interviewer: Do you still have to pay a daily fee? Or is it just the monthly fee only?

Jennapha: Yes, I only pay the monthly fee.

Interviewer: Is it because you have been selling here for so long? Because I think that many sellers who sell at this place for long periods of time have to pay a daily fee to the city police.

Jennapha: Ah, they probably pay the owner of the house where they sell, or to the mafia. I pay directly to the district office.

Interviewer: What did you mean by mafia?

Jennapha: There are mafia who will come to collect another fee. Even if we've already paid to the district office once a month, the mafia will come and collect another 20 Baht every day. There are two types of fees.

Interviewer: Do they also pay this to the city police?

Jennapha: No. They're a different group. The city police are one thing, while the mafia is another.

Interviewer: Who're the mafia?

Jennapha: They really do exist. To make it clear, they're influential people in the area. But there are no mafia here. There're some in Dusit, but none in Banglumpu.

Interviewer: This is really strange. Didn't Banglumpu used to have mafia?

Jennapha: If you mean the clothes stalls where the sellers buy the stalls from others, then yes. Because it's only when there's the act of renting/buying the stall from other people that this happens. But for me, with a mobile cart, I only pay the district office.

Interviewer: Have you ever seen a real-life mafia collection money?

Jennapha: Never. But I've heard that in front of Washira Hospital in Dusit, there're some mafia.

Interviewer: How much time do you use to push your cart from home to your selling spot?

Jennapha: I leave home and reach my area around 11:30. Nah, I reach there around 12:10 because I also peddle on the street along the way.

Interviewer: What is the best selling time?

Jennapha: The best selling time is at noon. From noon on to around one in the afternoon is when customers come down for lunch. When they eat food, they have to eat fruits too.  
(Auntie Jennapha points to the rose apple she is peeling and says, "this doesn't have lot of alum (the alum solution). We have to add alum because if we don't, the fruits darken (if left after being peeled for a long time). When it's darkened, it doesn't look delicious. For apples, they have to be soaked with alum for a little while so they won't get dark. Alum isn't dangerous. When you distill water, you have to add alum, too. Or sometime salt.)

Interviewer: Which days of the week do you receive the most money?

Jennapha: It's about the same every day.

Interviewer: Then, it's also the same for the weekends?

Jennapha: Yes.

Interviewer: Do you also sell really well at noon on the weekends?

Jennapha: It's different for weekends. I mostly sell to non-regular customers. But the money is around the same as weekdays. On weekdays, I sell in front of the Krung Thai Bank. On weekends, I sell at Jakkapong Road.



Because there're no civil officers there, I go to the front of Kraisri Street. There're many people passing by there. So I sell about the same amount as on weekdays.

Interviewer: You work seven days a week, right?

Jennapha: I work every day. But I take two days of break a month. Sometime on a Sunday like this, I still work. Sometimes I take a break, sometimes I don't. Sometimes I sell something else as a side job.

(Uncle, Auntie Jennapha's husband, teases, "Mostly she'll take a break when the lottery comes out." Auntie laughs and says, "Mostly I take a break on 16th (the day they announce the lottery winner.)" I also sell pork gravy stew on the side. On Sunday, if I don't sell fruits, I'll sell pork gravy stew.)

Interviewer: Where do you sell the stew?

Jennapha: At Banglumpu, in the same spot. It sells out really fast. But it's also hard to cook so I only sell this on Sunday. It's up to the convenience of things. If Buddhist Sabbath is on Sunday, I'll have to sell it on Saturday. And if Buddhist Sabbath is on Saturday, I'll move to Sunday instead.

Interviewer: What's the difference between selling pork gravy stew and fruits?

Jennapha: It's different because it's pork.

Interviewer: Then why do you change to selling pork gravy stew?

Jennapha: Ah, of course I have to change. It's because I got requests from my customers. They come and tell me they want to eat pork gravy stew. After that, we would have to set a date when to sell the pork gravy stew. Like, this Saturday is the 26th, which is Buddhist Sabbath and we can't sell that day. So they have to wait until Sunday.

Interviewer: Why? What does it have to do with Buddhist Sabbath? You're not even a Muslim. Buddhists can eat pork just fine.

Jennapha: Because the pork isn't going to be fresh (they don't kill pork on Buddhist Sabbath) and sometime people are vegetarian and such. But selling pork is nothing like selling fruits. For fruits, we can just go out and sell them.

Interviewer: Do you have any other side job?

Jennapha: No. I'm too busy with just these two.

- Interviewer: How do you sell pork gravy stew? Do you set up tables and stuff?
- Jennapha: I sell it by weight (kg.) with no tables or chairs. Customers will buy it to take out and eat at home.
- Interviewer: So you have to have another type of cart, right?
- Jennapha: Of course, I have. I have 2 carts. My husband and my neighbor have teased me that I already have 4 trucks, and I just bought another rice reaper tractor.
- Interviewer: You have to invest in buying fruits every day, right? How much do you usually invest in a day?
- Jennapha: Around 2,500 - 2,600 Baht depending on the day, because sometimes the price of fruits will go up and down.
- Interviewer: How much money do you earn in a day?
- Jennapha: For a day, let's estimate it at around 3,600 - 3,700 Baht. It also depends on whether I can sell them all or if there are some fruits left.
- Interviewer: This type of fruit-selling has a fixed price, right? How much do you sell them at?
- Jennapha: Everything at the price of 15 Baht.
- Interviewer: Huh? The price nowadays goes up to 15 already? (In the past it was 10)
- Jennapha: 15 BTH for everything.
- (A neighbor listening in on the conversation teases, "for foreigners, the price goes up, right?" But Auntie answers, "same price. Foreigners have even gotten better at negotiating the price. They even take 5 Baht lower. Some sellers do sell to foreigners at prices higher than for Thai people, like on Khaosan Road. But around here, the price is the same. Most of the customers are Thai, and there not many foreigners here, at least no more than 10 per day. The majority of the customers are civil officers who work around the area. After work, they will come by to buy something. The bankers in Phranakorn District, Kasikorn Bank, Thewet Insurance, the Government Lottery Office and other office workers in Dusit District are the regular customers.")
- Interviewer: Seems like you like to sell your fruits around the bank. Why is it?

Jennapha: I don't go there! They come to me! They will have a maid come by and buy fruits worth 100 - 200 Baht depending on the day.

Interviewer: Then, are you the only one selling fruits in the place where you park your cart?

Jennapha: There're lots. More than ten.

Interviewer: Then why do people only buy from you?

Jennapha: I don't know. But they probably buy from different carts along the path. At noon there're so many people walking. But there're some who specifically want to buy from me. Those are from Phutthamonthon and Donmuang. Some of them have to attend business around here, so they come by to buy.

Interviewer: What was your previous job?

Jennapha: I worked as a maid before. At first I received 800 Baht doing household chores, and then my salary increased to 1,000 Baht later on. I worked for a Chinese family. It was a very tough job, very tiring. I had to get up at 3 in the morning to do the laundry, and then I had to take care of 3 children and prepare them for school. The school bus would arrive at 5 in the morning. It was a store, that house.

Interviewer: Where did you buy the carts?

Jennapha: From Daokakong.

Interviewer: Was the place where you bought them a factory?

Jennapha: They specifically made this type of selling cart. It was in Daokanong.

Interviewer: How much was one each?

Jennapha: In the past, it wasn't that expensive. It was around 1,000 Baht. But nowadays, it's around 4,000 Baht.

Interviewer: What do you think is the charm of vending that makes you want to sell goods every day?

Jennapha: I don't know, either (laughs).

Interviewer: Do you have a special way to arrange your goods, such as orderliness or cleanliness?

Jennapha: Probably that. Our goods reach a certain standard.

Interviewer: And when you sell, do you have to shout for customers?

Jennapha: I don't. The customers make the order, I just have to wait. The customers come to me.

Interviewer: Have you ever thought about finding a new job?

Jennapha: Not at the moment. I don't think I have energy to do so.

Interviewer: But if you're getting older and don't have enough strength to push the cart anymore?

Jennapha: If I can't then I'll just stay home.

Interviewer: Will there be a successor to your fruit cart?

Jennapha: I don't know. If I'm still healthy enough, I'll open an ordered-food restaurant at home. It isn't that hard.

Interviewer: In Srisaket?

Jennapha: My home is in Srisaket. I can sell food there.

Interviewer: Do you have any foreign customers?

Jennapha: Yes, yes. Westerners, Japanese, I have every kind.

Interviewer: How do you communicate? Can you speak English?

Jennapha: If they ask something in their language, I'll answer back in theirs. I only know the fruits' names and how to say the prices.

Interviewer: Like "How much?"

Jennapha: Um, they will ask "how much."

Interviewer: Then how would you answer?

Jennapha: Um, if it's 15 Baht, I'll answer "Fifteen Baht." If it's 20, then "twenty Baht." 30 Baht will be "thirty Baht" and then "sixty Baht," "one hundred sixty baht," so on.

Interviewer: Oh, you're very good. Where did you study this?

Jennapha: I didn't study anywhere. It's all from selling fruits. I learn from the foreign customers. Green mango, sour mango, you name it. This one is "rose apple." (Auntie points to the rose apple she's preparing.)

Interviewer: What prompted you to start selling fruits?

Jennapha: Oh, it's my job. It has a sense of freedom. It's our products. We sell what is good for the customers so they will like it and will buy from us again.

Interviewer: I mean, what made you stop working as a maid and start selling fruits?

Jennapha: Working that job didn't pay enough after I got married. But before I became a fruit seller, I used to work another job as well. I sold shoes at Banglumpu for 3 years.

Interviewer: Ah, then your husband already sold fruits before then, right?

Jennapha: Yes.

Interviewer: Don't you ever get bored?

Jennapha: No, I don't know how to get bored.

Interviewer: Do you believe in superstitions that will aid the sales? Like if you pay respect to something, you'll sell well?

Jennapha: Yeah, yeah. I do believe some. There, right up ahead (In Temple), I pay respect to Luang Por Toh every day before leaving home.

Interviewer: Don't you carry some talismans or charms with you?

Jennapha: No.

Interviewer: If possible, do you want to have a business registration?

Jennapha: I do want one. But if I have a business registration, I will have to pay taxes and also a fee to the city police.

Interviewer: Then why do you want one?

Jennapha: If I have one, it means that I can conduct my business permanently.

Interviewer: If you don't have a business registration, can you apply for loans?

Jennapha: No. I've never asked for loans before.

Interviewer: Do you have regular customers?

Jennapha: Yes.

Interviewer: Do you have any seller-friends whom you can leave the cart to for a moment?

Jennapha: Yes, many. We park our carts next to each other. We can ask anyone.

Interviewer: Do you help each other clean the place?

Jennapha: No, because we sell in front of the street, we each have to take care of the cleaning ourselves.

Interviewer: Have you ever had a problem with the city police?

Jennapha: Not in recent times. We can go on with our business because we have already paid the fee. But before, I didn't pay a fee.

Interviewer: Have you ever had a problem with sellers in the area?

Jennapha: No.

Interviewer: How about the neighbors?

Jennapha: No.

Interviewer: Have you had any health problems since you work on the footpath, such as pollution?

Jennapha: Of course, I have. It's because of the car exhaust.

Interviewer: Have you ever been extorted for money? Like protection money?

Jennapha: Never.

Interviewer: Do you trust the sellers near you?

Jennapha: There're only 3 sellers here. But I can leave my cart to them with no problem.

Interviewer: Do you feel that the business affects your routine?

Jennapha: I don't think so. Because it was my decision to become a seller.

Interviewer: Are you satisfied with your living conditions now?

Jennapha: I am. Life is like this. We can't choose everything.

Interviewer: Do you think your business is doing well?

Jennapha: It's all right. It's okay because I have minimum knowledge.

Interviewer: Do you feel like you work every day to the fullest?

Jennapha: Yes.

Interviewer: Is it because you sell the fruits every day?

Jennapha: I sell them all every day.

Interviewer: Have you ever wanted to expand your business?

Jennapha: Even if I want to, I can't. Because I have no one to help me (laughs).

Interviewer: Do you think your business is stable?

Jennapha: I think so.

Interviewer: Very stable?

Jennapha: Very. Because I can't do more for my life than what I have already done. This is the best I can do.

Interviewer: Do you think your job is challenging? In terms of having to sell out all the fruits every day.

Jennapha: (The neighbor adds, "Some people sell really well, some not so much. It's a challenge.")  
There're also some customers who see that all four carts sell the same thing, but wait around to buy from carts that arrive later.

Interviewer: Then, what do you do?

Jennapha: It's okay. It's up to the customers to choose to their own satisfaction.

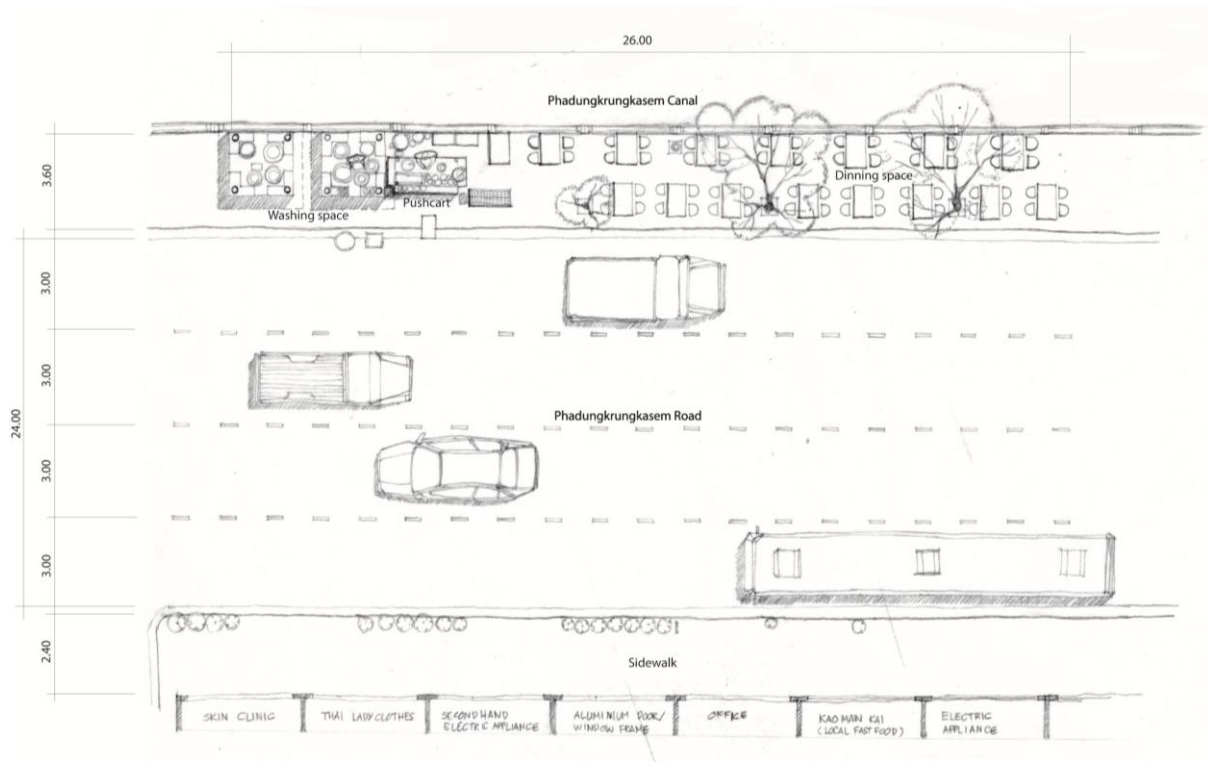
Interviewer: In the past week, have you had fun working?

Jennapha: Yes, I have. When I'm selling and talking to the customers, it's fun and relaxing.

### Case 3: Vendor who considered expanding the trade/sold Thai I-san food

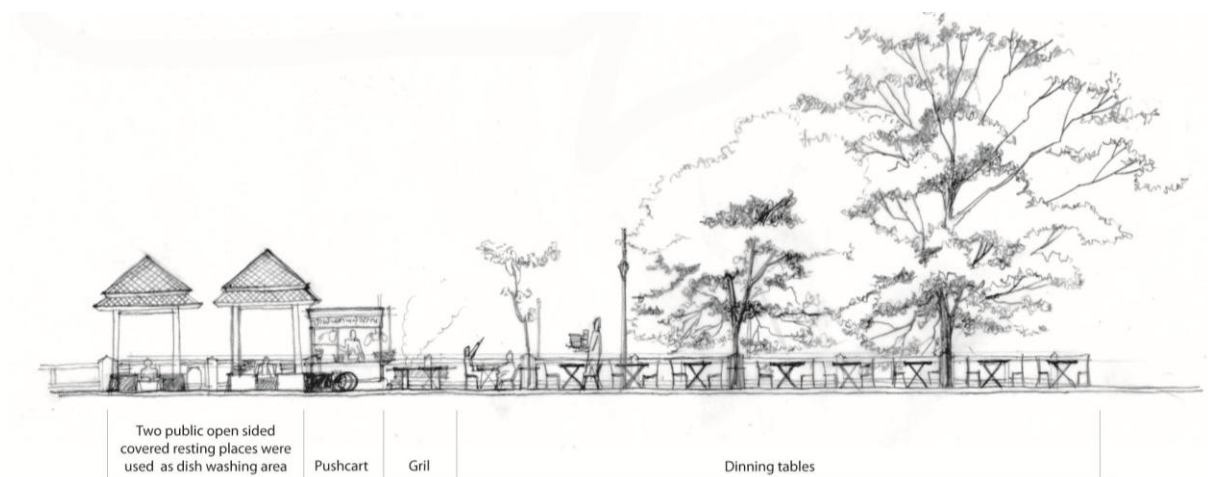
This food stall was one of the food stalls selling Northeastern Thai cuisine, such as grilled fish and spicy fish salad, located along the Phadung Krung Kasem Canal in the Teiwait area. The stalls in this area were popular among government officers and others nearby.

**Figure 7-20 Plan showing spatial intervention of food street vending proving dinning tables during night-time**



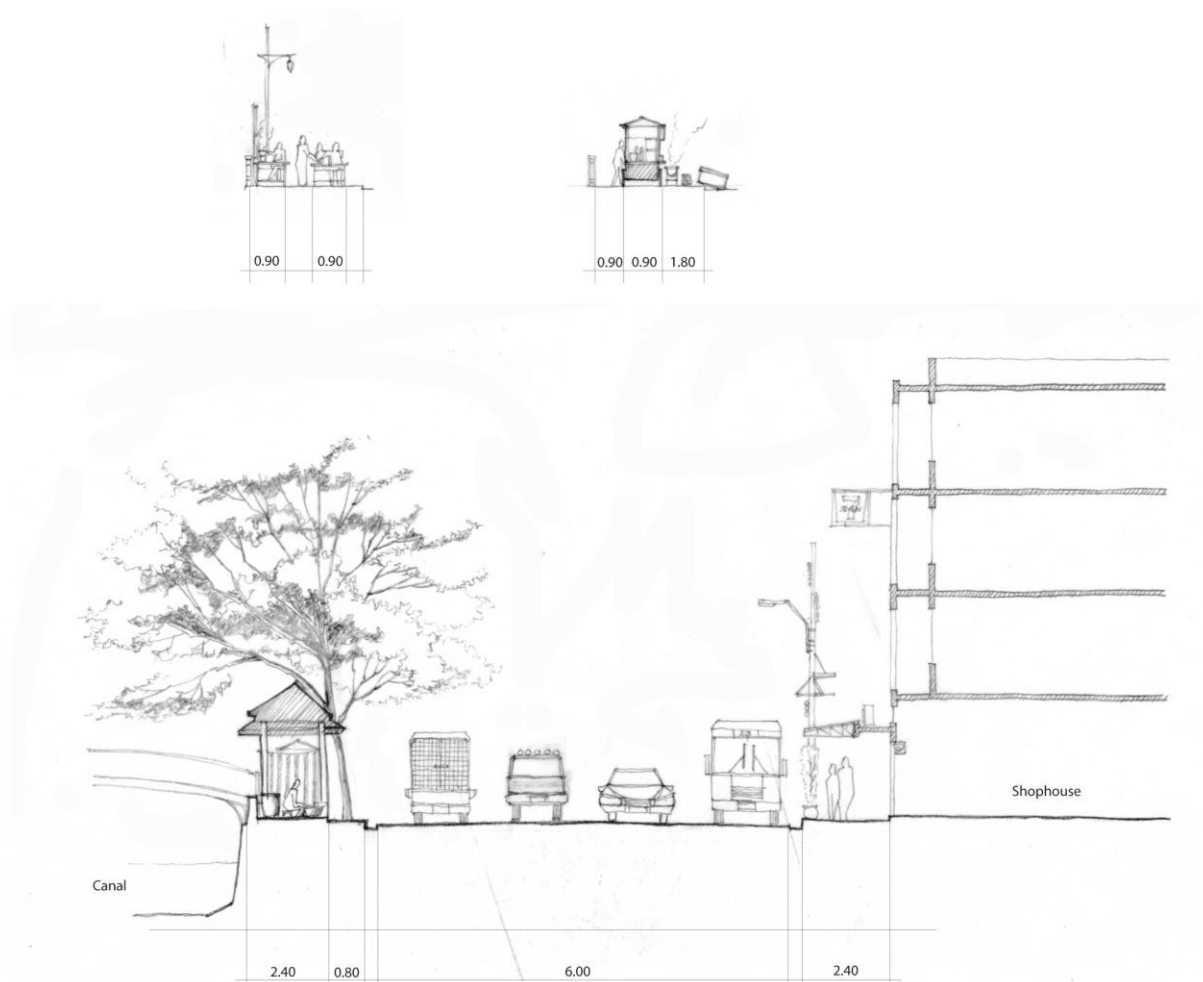
**Figure 7-21 Elevation showing three zones of vending space**

*From left side: washing, cooking and eating spaces*



**Figure 7-22 Section showing three zones of vending space**

*Public space along the canal was privatized by street vendors as shown in the section street vendor use the public open sided covered resting places as a washing space. As a result, people could not rest, the pedestrian ways were also narrowed or some time obstructed. The presence of street vendor until late night resulting to the absence of homeless and crime.*



Interviewer: What is the name of your stall?

Punn: Suvarnabhumi-Par-Punn (Suvarnabhumi Aunt Punn)

Interviewer: Is your name Punn?

Punn: Yes.

Interviewer: To be honest, you should refer to yourself as Punn instead of Aunt Punn since you don't look too old.

Punn: I referred to myself as Aunt Punn because I live with a lot of children who call me "Aunt."

Interviewer: I see. How old are you?

Punn: 40 years old.



Interviewer: You look so young.

Punn: What is the purpose of this interview?

Interviewer: For my research in Japan.

Punn: So, it is not related to the district office, right? Okay

Interviewer: Are you married? Do you have any children?

Punn: Yes, I am married and already have children.

Interviewer: Where is your hometown?

Punn: My hometown is Suvarnabhumi District, Roi-ed Province.

Interviewer: How long have you been in Bangkok?

Punn: I have been here since my child was two. As now he's 19, so I have been here around 16-17 years.

Interviewer: How long have you been doing your business here?

Punn: I have had this food stall here for 3 years. Before that, I sold food over there, across the canal, for 10 years.

Interviewer: Would you please tell me of your daily routine? What do you do after waking up?

Punn: Do you mean how do I prepare all the ingredients and my stall?

Interviewer: Yes.

Punn: Everyday, I start preparing my ingredients and equipment from noon to two. After a short break, I start setting the stall up and open from four. The stall is open till midnight. After that, I spend one hour cleaning up. Everything is done around one in the morning.

Interviewer: Is your house far from here?

Punn: No, it is in the drive just behind the Siam Commercial Bank.

Interviewer: How do you bring your stuff here?

Punn: I bring them via a pickup truck

Interviewer: The pushcart as well?

Punn: No. The pushcart is parked at Nor-ra-raj Temple, which is not far from here.

Interviewer: So you rent the parking lot in the temple?

Punn: Yes.

Interviewer: How much is the monthly fee for parking?

Punn: It costs me 500 Baht per month. (Around 1,700 yen)

Interviewer: Is the pushcart pushed all the way here?

Punn: Yes, but the other equipment, such as the tables, have to be carried by truck.

Interviewer: How many tables do you have?

Punn: 25 tables.

Interviewer: Is your stall always full?

Punn: Yes, always.

Interviewer: So do you sell food elsewhere?

Punn: No, only here.

Interviewer: How much space do you have?

Punn: It is about 20 meters.

Interviewer: So you do dishes over there? At the bus terminal?

Punn: Yes

Interviewer: Is everyone allowed to pick their own spaces?

Punn: Yes

Interviewer: Why did you choose this location? (The stall was located at the end of the sidewalk beside Phadung Krung Kasem Canal between Samsen Road and Nakhon Ratchasima Road.)

Punn: The other places were already occupied. (There were two similar stalls around Samsen Road, which was more crowded than here.)

Interviewer: If possible, where would you have wanted to choose?

Punn: I would prefer here, rather than packed stalls. This place is the best.

Interviewer: So you decided to set up at the end of the street?

Punn: Yes, it is emptier here.

Interviewer: When do you wake up?

Punn: I wake up at midday and sleep at three in the morning.

Interviewer: So, wouldn't this occupation interfere with a normal routine?

Punn: No, it's now my daily routine. I'm already used to it. If I suddenly have to take time off, I would probably feel lost on that particular day.

Interviewer: Do you feel uneasy if you are not working?

Punn: Yes, you can say so. For some people, it is like taking a bath or brushing your teeth, but for me, this is it. If you ask me whether it is tiring or not, I would say I already get used to it. It is not as exhausting as you think. Part of it is how I manage my employees. Instead of a boss-employee relationship, I have a different way of handling things.

As a result, I do not feel stressed and I really enjoy running this stall. I prefer a companion working style rather than a hierarchical style. It makes me comfortable. My employees and I, we eat together, the same meal. We drink coke and beer together. I never act as if I am in a higher position.

Interviewer: Are these employees Thai?

Punn: Yes, of course. From my hometown, Roi-ed Province.

Interviewer: How did you find them? Did they come looking for a job or did you know them beforehand?

Punn: I knew them beforehand. Generally, I knew their parents and I ask whether their siblings are looking for a job or not.

Interviewer: Are there any relatives in your crew?

Punn: Yes, one relative.

Interviewer: How much assistance do you get?

Punn: There are four of us in all. I have three assistants. One of them is my relative. My husband also comes to help us.

Interviewer: How many days are you open per month?

Punn: My stall is opens every day, but I take a break on Sundays, twice a month. Sunday break is for family holidays.

Interviewer: Which days of the week do you get the highest income?

Punn: Fridays and Saturdays.

Interviewer: Why are Fridays and Saturdays the best?

Punn: This kinds of cuisine is typically accompanied by alcoholic drinks, so people tend to stay longer to enjoy the food and chatting. Customers can stay out longer on Friday and Saturday nights because they do not have to get up early for work the following day.

Interviewer: What did you do for living before starting this business?

Punn: I did many things such sewing and other stuff for two years.

Interviewer: Can you tell me how you became an owner? Do you have any funding?

Punn: I didn't have any funding in the beginning. At that time, my husband came to Bangkok to find work while I stayed home raising my children. He drove a tricycle-taxi for a living. But it, of course, wasn't enough for everyone. When my children grew old enough, I decided to

follow my husband to raise more money. I applied for a sewing job at Samrong. Well, Thewet was quite far from Samrong.

Interviewer: Why did you choose to start your business here?

Punn: Because my husband used to drive around here and I got used to the area. And when I started the sewing job, the income was not enough. The salary that I earned was all spent in transportation fees and living expenses. One day, I took bus no.23 and slept all along the way. When I got off the bus, I saw a job advertisement in front of a shop. So, I asked them for a job. They said they will pay me 130 Baht a day. The salary was quite sufficient considering how much 130 Baht was worth at that time.

Interviewer: When was that?

Punn: It was a long time ago before I started my own business, which was about 17 to 18 years back already. I worked with them for a year before I returned home, back to my rice field. Once I got back to Bangkok, they employed me again as they said I was hardworking.

Interviewer: So what did you do there?

Punn: Uhm...Serving

Interviewer: Serving what?

Punn: The same thing. So I wondered what they did and why they earned more than I did. I wanted to be like the owner. The chef didn't teach me so I had to observe a lot and then I started to learn how to do it. When I went back to my hometown the second time, they didn't employ me as they had four employees already. The owner said he could not afford a fifth as this expense was too high but he asked whether I would like to rent a nearby stall. There were two tables and an old pushcart in that stall. That stall owner was selling out the stall for 20,000 (68,000 yen) Baht, which is quite high considering the value of money at that time. I could not afford this, as I earned only a hundred baht a day (340 yen) as an employee. However, my employer proposed to help me negotiate that stall for a cost of 15,000 Baht (51,000 yen). And I said deal.

Interviewer: Does "selling out" mean that you would have both the stall and the area there?

Punn: I got that area as well. Before I started selling here, I used to sell over there. My previous employer helped me with the agreement. I had to pay 15,000 Baht all at once. I could not pay by installments (periodically). And because I didn't earn that much, I had to borrow from my relatives with some interest for them. Do you believe that it took only a month to repay all the debt? I did not know whether it was my luck or my improved skills? Then I started to think how to attract more customers. So the second month I bought a new stall and two more tables. My husband also came to help sometimes. He did the selling, cleaning, and the setup. Sometimes I have flashbacks of when things were more difficult, when I was still an employee. It made me think carefully about saving. I kept saving money as well as extending my stall so it got larger and larger. After 5 to 6 years of saving, we bought a pickup truck. When we paid the entire installment, we bought another truck, which is this one.

Interviewer: So how many vehicles do you have?

Punn: I have two pickup trucks, two motorcycles but no house. I am still renting a house. I cannot afford to buy one since I have a lot of expenses. The older my children get, the more expense I have to responsible for. Things will be easier once they graduate.

Interviewer: Regarding what you said about having rented the stall from others, has the city police allowed you to do business here?

Punn: At that time, the rules were not this strict. When I bought the stall, I came to replace the previous owner. An officer asked how I got here. I told him that I was the previous owner's relative and that she had left the business because she got pregnant. After paying a fine, I got a receipt with my name and the area name written on it from the officer. Because of that government document, this area has become my property ever since.

Interviewer: Where do you buy ingredients?

Punn: I buy them from Thewarat Market.

Interviewer: Do you buy all the ingredients on your own?

Punn: At the outset, I did everything by myself. But then, I started ordering by phone. So I have not visited the market for years. These days I order

ingredients here and my employees do the paying. The people in the market are probably wondering where I have been.

Interviewer: How can you be sure that everything is new and clean? Do you trust the sellers?

Punn: Absolutely, they prepare all the ingredients I need. We have been doing business with them for long time.

Interviewer: And do you sometimes order the ingredients first and pay later?

Punn: Yes, sometimes I pay 3 to 4 days later.

Interviewer: How much do you invest per day?

Punn: My investment is quite high. It costs around 8,000 Baht. (27,200 yen)

Interviewer: How much do you earn each day?

Punn: Around 15,000 Baht (51,000 yen). There are a lot of expenses. Somedays there is no profit. Somedays there are few customers and I have to use my savings to afford the loss. I have to pay for alcoholic drinks, my employees' salaries, and the ingredients. Like I said, sometimes I order first and pay later. Everything is expensive these days.

Interviewer: If all the expenses are excluded, how much is your net profit?

Punn: It is about 3,000 to 4,000 Bath. (10,200 yen ~ 13,600 yen)

Interviewer: Where did you buy your equipment, like your stainless pushcart?

Punn: I bought it from a wholesale shop in the Bangyai District. This pushcart cost me around 30,000 Baht.

Interviewer: Have you ever thought about doing something else?

Punn: No, even when the municipal officers (city police) forced me to leave that place, I opened a new one here.

Interviewer: Why did the municipal officer force you to leave?

Punn: Probably because it was located near the government departments.

Interviewer: I have heard some of the customers urinated on the wall.

Punn: Yes. That location also belonged to the government. In the afternoon, it was very stinky. What they did was inappropriate but I could not tell them.

Interviewer: And it does not stink over here?

Punn: No, it is not. Because I am here, the customers do not dare urinate here. They cross the street and do their stuff on the wall on the other side. (The previous stall's was located on the sidewalk beside the canal)

Interviewer: But is there no toilet over there?

Punn: No, there is. There is one around the corner and the bus station. From time to time, they do it into the canal.

Interviewer: In the canal?

Punn: Something like that.

Interviewer: But that is the Pra-pa Canal. (Water from this canal is filtered and used to feed the locals.)

Punn: These days, it is prohibited to do business there. The municipal officers have forced street vendors out of that side. But it doesn't mean things have gotten any better. Lots of vagrants stay there. When night falls, the street fills up with criminals. When there were stalls, it was not like this. There was lighting and lots of people passed by. But now, things have changed. Sometimes, I wish to move back to that side but setting up stalls there is prohibited. According to the Bureau of the Crown Property, setting up a stall in the daytime is acceptable but, during the nighttime, selling alcohol is strictly prohibited.

Interviewer: Do you need to acquire any special permits for selling alcohol from the district municipal office?

Punn: This is not related to the district municipal office. I have to go to the excise department instead.

Interviewer: So, do you have to apply for the permit?

Punn: I used to apply for it, but I don't these days. Since I do not sell alcohol during prohibited times (In Thailand, alcoholic drinks are allowed to be on sale at specific times), and I do not have a license (street vending license) to apply for permission. My stall is illegal because it is not located in the permitted street vending area. For us, we only have to pay the penalty fee. It is unlawful but I follow the rules. (The selling time, cleaning time, etc.)

Interviewer: Do you want permission to do business legally?

Punn: Yes, of course. I really want to be legal.

Interviewer: How much did you have to pay as penalty?

Punn: I have to pay 100 Baht (340 yen) a day, or 3,000 (10,200 yen) Baht a month.

Interviewer: Do you think 3,000 Baht (10,200 yen) is worth it and affordable?

Punn: My only purpose is to make profit or at least earn some income. To be direct, because I was not educated, I cannot choose any easier job. Moreover, because this area is not a permitted street vending area, I have no right to negotiate and not pay the fee. I only hope I can earn something. If I did not have the chance to do this, I would not know what else to do. So the cost of this fee is not important as long as I am still able to do my business here.

Interviewer: And, there is no overlapping penalty fee?

Punn: No, because they have official records and receipts from the district official.

Interviewer: Do you have any other expenses like water or electricity?

Punn: Water costs 500 Baht (1,700 yen). The stall parking fee is 500 Baht (1,700 yen). The electricity bill is around 700 Baht (2,380 yen).

Interviewer: Where do you get electricity?

Punn: From the house I rent.

Interviewer: Do you connect the electrical line from your house to the stall?

Punn: Yes

Interviewer: How?

Punn: I take it directly and line it along the bridge, following the line made by the government.

Interviewer: That is pretty far. It's almost a kilometer.

Punn: Indeed, I spent 15,000 Baht (51,000 yen) on it. I bought the wire and hired an engineer to do the job. I used to use a battery but it was not satisfactory.

Interviewer: And you setup the florescent bulb?

Punn: Yes, and when the stall closes, I take it down.

Interviewer: \When you direct the line, do you have to do it incognito?

Punn: Yes

Interviewer: Do you have any main customers?

Punn: Yes, two or three days ago, I was invited to open a stall at the former minister's birthday party. He ordered hundreds of grilled fish, and I



earned approximately 20,000 Baht (68,000 yen). Since I never get invited out, I made sure to do my best on the order. I ordered a name card for my stall. On that day, there were so many people and my grilled fish turned out excellent. Some customers told us that normally, there is no such kind of stall. So they asked for my name card. But after all, it was not worth it. We grilled hundreds of fish and earned 20,000 Baht (68,000 yen). I wish I could take them to see where my stall normally is. But if I ever got any invitation again in the future, that would be great.

Interviewer: That's why I saw an advertisement.

Punn: Yes

Interviewer: Which means the business is going well, Would you want to start a franchise next?

Punn: I do. I wish to move into a building, since when it rains, things get messier. I wish you could see it. It's not like this. Our customer would not be sitting like this. My employees get wet, but work is work, and there must be someone to do it.

Interviewer: So, do you have a cover when it rains?

Punn: I have a large cover sheet. But it is not as good as stalls inside the building. When it rains, I feel pity for my employees, the customers, even myself. The customers probably prefer what is best for them. If they come here and it is raining, they would be wet before eating the food.

Interviewer: Did you get any support from neighboring stall? Like when you had to move out?

Punn: Depending on the individual.

Interviewer: Oh. I noticed there are three similar stalls like yours. Do you know each other?

Punn: I've known these people from before.

Interviewer: Had you ever worked with them?

Punn: No, but I knew they were locals here.

Interviewer: So you do not cooperate with neighboring stalls?

Punn: We do cooperate in certain situations, borrowing equipment sometimes, but not money.

Interviewer: Do you have any problems with municipal officers here?

Punn: No, they are generous officers. When there is something, they will tell us. Like, when a high-ranking officer is about to come by, they will tell us to clean up. And we do.

Interviewer: Do you have any health problems regarding the pollution in this area?

Punn: No.

Interviewer: Do you clean after the store closes?

Punn: Yes, I mop the floor.

Interviewer: Have you ever gotten a loan?

Punn: Yes, for my vehicle.

Interviewer: What asset did you use to guarantee your loan?

Punn: Actually, I have not loaned money. I typically buy things by cash or pay a large initial fee to reduce my burden for each month.

Interviewer: Do you agree with the reduction of plastic usage for global warming?

Punn: Absolutely.

Interviewer: And do you use plastic foam?

Punn: I don't use it, even for the grilled fish.

Interviewer: And do you feel like this business is secure?

Punn: No, this is a temporary place. It is like I do not own any right to sell anywhere. If one day they issue me a license, things would be a lot better. I have had to involuntarily move out once.

Interviewer: Have you had any conflicts with municipal officers?

Punn: I probably have. Since I've been here for long time, it's like when you are forced out of your rice field. This is my source of income. When I involuntarily had to move out, I hadn't even paid all the debt for the vehicle I had bought. It was a difficult time. My children had just come to study in Bangkok. I even wonder what could have been on their (municipal officer) minds – they didn't allow us to sell but they allowed lots of vagrant to stay near the canal. Sometimes I wanted to take pictures of the situation here and show it to the municipal office. When we are here, everything is nice and clean. But when these people (vagrants) stay here, it stinks. I called the police once. They came and things got better. But later on, things returned to the way they were before.

Interviewer: Is the toilet free of charge?

Punn: No, it costs 3 Baht each time.

Interviewer: What about water?

Punn: I have to prepare it by myself and tow it from over there

Interviewer: So you buy your water from them?

Punn: Yes

Interviewer: Are there seats for you or your employees?

Punn: No, we are rarely able to sit. We stand here from 16:00 to 23:00.

Interviewer: Do you have any music in the stall?

Punn: No

Interviewer: What kind of food do you sell? Why did you choose to sell grilled fish and spicy fish salad?

Punn: I had experience with these foods, as I had done this for a period of time.

Interviewer: Who is your main customer?

Punn: Mainly government officers and sometimes students.

Interviewer: But does this stall's location obstruct pedestrian circulation?

Punn: Yes, so officers always tell me to provide some space for pedestrians since this is public property, not ours.

Interviewer: Is this space the area along the line of bushes?

Punn: Yes.

#### **Case 4: Vendor who had savings but did not consider expanding his trade/ Sold steamed bread and hot drinks**

Tongsuk and his wife have been selling steamed bread, custard, coffee and tea next to the canal opposite Thewarat Market for well over 20 years. They met each other when they were employees. They are now married and have a 9-year-old son. Because of their hard work, the owner selected them as his successors. Tongsuk and his wife now have a secure life with their own house and pick-up truck.

Interviewer: Can I interview you or talk with your husband? Are you busy?

Tongsuk's wife: Can you come sit right here so I can wash the glasses too (Tongsuk's wife). Ok let's start.

**Figure 7-23 Food street vendors having self-origination**

*These street vendors run their business in cooperate with their neighbor street vendors: sharing dining tables, ordering food or drinks and billing could request from every street vendors in the same corner.*



Interviewer: What is your educational level?

Tongsuk's wife: Frankly, mine is 6<sup>th</sup> grade and my husband's is 8<sup>th</sup> grade.

Interviewer: Where are you from?

Tongsuk's wife: I come from Lumpang and he comes from Yasothorn

Interviewer: How long have you been living in Bangkok?

Tongsuk's wife: I came here when I was 17, now I'm 38-39.

Interviewer: 22 years!!?

Tongsuk's wife: Yeah, wooh! (laugh)

Interviewer: How long have you been selling here?

Tongsuk's wife: Oh my husband used to sell here before. I have been here around 15 years.

Interviewer: Did you husband sell right here?

Tongsuk's wife: Yes

Interviewer: How long has your husband selling here?

Tongsuk's wife: At first he was just an employee, but then the owner let us continue and buy out his business. The old owner moved to sell at another location so he let us sell here. My husband has been selling for around 20 years. It hasn't been a success though. (laugh) (Tongsuk added: I was an employee for 10 years and have been the owner for another 10 years)

Interviewer: What time do you usually wake up for work?

Tongsuk's wife: Oh my husband and I wake up at different times. I wake up at 6am to send my son off to school.

Interviewer: Let's concentrate on your husband or else we will get confused.

Tongsuk's wife: My husband sleeps during the day. He finishes closing the shop around 1am and gets to bed around 2am.

Interviewer: What time do you start selling?

Tongsuk's wife: 5pm

Interviewer: And how long do preparations take?

Tongsuk's wife: Preparations start from 3pm

Interviewer: How long does it take from your home to here?

Tongsuk's wife: If I take a motorbike it takes me around 15 minutes.

Interviewer: Do you sell only here?

Tongsuk's wife: Only here

Interviewer: So you work from 3pm to 1am?

Tongsuk's wife: Yes

Interviewer: When is your best selling time?

Tongsuk's wife: Around 7-8pm

Interviewer: What days do you sell?

Tongsuk's wife: Everyday

Interviewer: No holidays?

Tongsuk's wife: Sometimes I close on Sundays. Every other Sunday

Interviewer: What day do you sell best?

Tongsuk's wife: Monday, because they are not selling on the Phranakorn side (Municipal authorities prohibit vendors to do so)

Interviewer: You own the business?

Tongsuk's wife: Yes

Interviewer: Any employees?

Tongsuk's wife: No, just the two of us.

Interviewer: So how much is your average income per month?

Tongsuk's wife: Around 60,000 Baht, without subtracting the costs and expenses.

Interviewer: And how much are the costs per day?

Tongsuk's wife: It is around 400-500 Baht per day.

Interviewer: Is this your main source of income?

Tongsuk's wife: Yes, it's the main one.

Interviewer: Where do you buy your ingredients from?

Tongsuk's wife: Tewarat market

Interviewer: You go there every day?

Tongsuk's wife: Yes, I have to buy the eggs and coconut milk every day.

Interviewer: Did you also buy out the equipment like the stall and the utensils?

Tongsuk's wife: Yeah, the old owner gave them to us. We were his employees. I think he liked us so he gave them to us. He had already bought new ones and these were old.

Interviewer: Have you ever considered finding another job?

Tongsuk's wife: No

Interviewer: Why?

Tongsuk's wife: Because I wouldn't know how to do a different job. Frankly, I'm afraid I wouldn't be able to do it well.

Interviewer: Do you have any foreign customers?

Tongsuk's wife: Yes, once in a while.

Interviewer: Can you speak English?

Tongsuk's wife: I use common language....hands.

Interviewer: Do you worship any talisman for success? Sometimes or never?

Tongsuk's wife: I do. I pray before I go to bed every night.

Interviewer: So do you have any talisman? Oh I see them now (A monk photo, cloth talisman and Buddhist statue) Do you have a selling license?

Tongsuk's wife: Yes, I have one from the city council. Umm, I don't think the word "buy out" is in there because he gave it to us for free (talking about the stall and rights to sell there).

Interviewer: Do you have to pay the municipal officers?

Tongsuk's wife: I pay as when we sell overtime. Actually it's a fine because it's a violation of the rules. The rules state that we can start at 6pm but it would be too late, people would be home by then. So we opt to pay the fine just to start earlier.

Interviewer: How much is the fine?

Tongsuk's wife: Just 200 Baht per month.

Interviewer: Is there any merchant's union?

Tongsuk's wife: No

Interviewer: Any regular customers?

Tongsuk's wife: Yes, most of the customers are regulars.

Interviewer: How often do customers have to queue?

Tongsuk's wife: Not exactly a queue. Sometimes they just wait for one or two customers before them.

Interviewer: Is there any group gathering for taking care of the area?

Tongsuk's wife: Well we help take care of each other.

Interviewer: Do the merchants help each other out?

Tongsuk's wife: Yes we do. Like when they serve their dishes over here, we help collect their money. If there's a customer ordering drinks over there, they help collect our money too. Then we manage it at the end of the day.

Interviewer: So how do you memorize them?

Tongsuk's wife: We use plates. Like this color is this price, this color is a special price, this color is regular price. We all know it.

Interviewer: Have you ever had any problems with the municipal officers?

Tongsuk's wife: No

Interviewer: Any health problems from the pollution?

Tongsuk's wife: No

Interviewer: Do you clean up after you close?

Tongsuk's wife: Yes, I clean.

Interviewer: Have you ever gotten a loan?

Tongsuk's wife: You mean from loan sharks?

Interviewer: Yes

Tongsuk's wife: No, I'm afraid of them.

Interviewer: What about legal loans?

Tongsuk's wife: I do, from the savings bank. No problem, we form a group of three.

Interviewer: Can you explain more?

Tongsuk's wife: The savings bank is the people's bank. They approve the loan but you have to form a group of three and be a guarantor for each other. I use that money to invest and improve my liquidity but I've never been to a loan shark. I'm afraid of getting beaten up.

Interviewer: Do you agree with reducing the usage of plastic and foam to help the global warming situation?

Tongsuk's wife: Yes, I agree. I don't use them.

Interviewer: Have you ever persuaded customers to do the same?

Tongsuk's wife: Yes, sometimes customers ask me to put the all of their food in the same bag. (Putting items the same bag to reduce the usage of plastic bags)

Interviewer: Do you trust other vendors?

Tongsuk's wife: Yes, we are close friends.

Interviewer: Do you think running this business has worsened your personal life?

Tongsuk's wife: Not at all

Interviewer: Do you feel satisfied?

Tongsuk's wife: I do. I have been selling for a long time. I think I have kind of settled in.

Interviewer: Do you feel that your business is growing?

Tongsuk's wife: Umm, I think it's constant. Slow but sure, I've been saving a little at a time.

Interviewer: Do you think you can achieve your sales target?

Tongsuk's wife: No

Interviewer: Do you feel like this job is challenging?

Tongsuk's wife: No, it's so-so.

Interviewer: Do you think you have your own freedom?

Tongsuk's wife: Yes

Interviewer: How do you prepare your electricity and water supply?

Tongsuk's wife: Oh I use the electricity and water from this house and pay them. They cost me around 800 Baht a month.

Interviewer: Where do you go to the restroom?



Tongsuk's wife: I use the restroom in this shop. 3 Baht per time

Interviewer: How many tables do you have for your customers?

Tongsuk's wife: Around 4 sets (Stainless foldable tables and plastic chairs). We use them together with the other vendors.

Interviewer: So how do you keep them if you use them together?

Tongsuk's wife: Here, you keep your own tables but when we are using it, we can share them. (Sending food to the other vendors' customers is ok)

Interviewer: So where do you park your stall?

Tongsuk's wife: In the next alley. I have to pay 800 Baht a month since it is on private property.

### **Case 5: Vendor who earned subsistence-level income/ Sold barbecue**

Kritiwat Thongyun (Ree), a 42-year-old high school graduate from Srisaket Province, moved to Bangkok 20 years ago. He started peddling barbecued pork and steamed sticky rice since he was 38. Before starting this job, he sold cut fruits on peddling carts. He is married to Perm and has one child. Both of them work hard to feed not only their child but also their own parents in the countryside. Ree and his wife live in a rental house, which is divided into a number of rooms with shared toilets and showers separate from the main building. The rental house is a shabby wooden two-story building with enough separate storage spaces for keeping food carts. The tenants of this rental house are a total of 6 families who make similar livings from peddling with food stalls. Most of them are from Srisaket Province, and they moved to find jobs in Bangkok together.

Interviewer: How much is your monthly income?

Kritiwat: It's not really stable, but we get around 15,000 Baht per month  
(His wife who is preparing barbecued pork nearby teased in a countryside dialect, "*Have we actually ever reached 15,000?*")  
(Everyone laughed))

Interviewer: Have you been peddling here from the beginning?

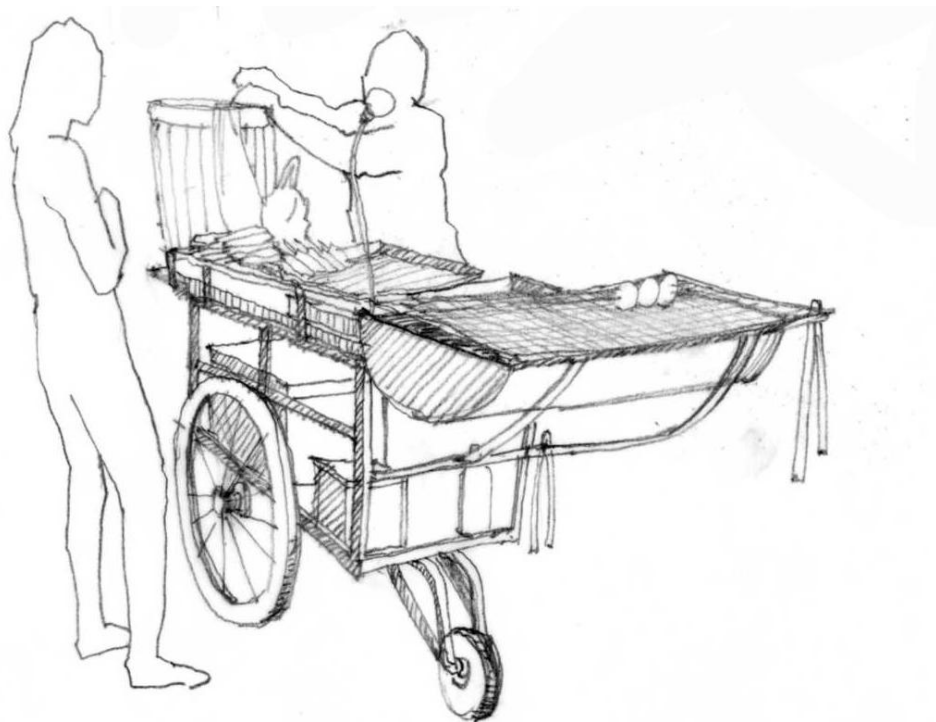
Kritiwat: Yes, I sold cut fruits using a food stall. After that I wanted to try something new, so I changed to barbecued pork and sticky rice.

Interviewer: Do you use a particular point as your base or do you peddle around?

- Kritiwat: I peddle around first and stop at Thewet.
- Interviewer: How long does it take?
- Kritiwat: Starting here at 3 or 4 pm, I arrive at Thewet around 9 pm
- Interviewer: Hmm? (Surprised, as it is only a 5 minute walk)
- Kritiwat: That's because I peddle around many places. I also have some regular customers, so I peddle around and stop at some particular places until I arrive at the front of Thewet Market around 9 pm.
- Interviewer: What time do you wake up? And what do you do after you wake up?
- Kritiwat: I wake up around 5-6 am, go to buy ingredients from the market, season the pork, stick them into wooden skewers and keep them fresh in the fridge.
- Interviewer: What time do you finish preparing and leave your house?
- Kritiwat: Around 3-4 pm, and I peddle until 9-10 pm.
- Interviewer: So you start peddling in the afternoon. That's a good idea. Is that it because it wouldn't be so hot and you have some free time during the day?

**Figure 7-24 Street vendor selling barbecue**

*Pushcart used for barbecue type is usually installed grill in front of pushcart dimensioned 0.90m wide x 1.40 length x 0.90m. Battery use for incandescent and food container were on the lower level.*



Kritiwat: Not really free time, I use the time to prepare the pork, chicken and sticky rice for that day.

Interviewer: About the ingredients, do you have to buy them every day?

Kritiwat: Yes, I buy only the quantity I use that day. So everything is freshly made.

Interviewer: How much do your ingredients cost daily?

Kritiwat: Around 2,500 Baht.

Interviewer: What foods are in your menu?

Kritiwat: Steamed sticky rice, barbecued chicken, pork and liver.

Interviewer: Is your peddling route the same every day?

Kritiwat: Of course, I have to be at a particular place at a particular time. Especially at 5 pm and 7-8 pm, I have many customers on their way back from work.

Interviewer: Where do you usually make your stops?

Kritiwat: In the middle of this alley and in the temple at the end of the alley.  
*(“And at the front of the ice factory” (Perm added.))*

Interviewer: But are there a lot of people over there? Why did you choose that place?

Kritiwat: As you know, there are not so many people, but they know that it’s our regular place.

Interviewer: Who are your main customers? Are they students?

Kritiwat: The people living in this area, especially those who live in this slum (in Indhara Temple Community)

Interviewer: So they are mostly your neighbors?

Kritiwat: Yes, some of them are government officers. Some work in banks and the Property Bureau (The Crown Property Bureau.) Some of them order by phone, so they don’t have to wait while I grill the pork.

Interviewer: Oh, it must be really delicious. I will not fail to try some. So your sales reach a peak around 8 pm. At first, I thought your food must sell well around the bus station.

Kritiwat: They would probably sell well there. But it is also very hot. And preparing the pork into skewers takes a lot of time. Anyway, leaving home late is not bad, I do not have to wake up so early and it is not so hot from the afternoon on.

*(“We work in the morning to eat at night” (Perm teased again, so Ree laughs))*

(\*working in the morning to eat at the night is a common Thai saying meaning to live from hand to mouth.)

Interviewer: Which day of the week do you sell the most?

Kritiwat: Saturday, because others carts are on holiday then, so people do not have not many other choices. Therefore, we start a little early on Saturdays.

Interviewer: Do you have any holidays?

Kritiwat: Yes, but it depends. I mostly take a holiday when I get tired. I take holidays frequently, around two to three days a month.

Interviewer: Where do you keep your equipment?

Kritiwat: Downstairs (space in the house)

Interviewer: Do you take any umbrella-holding service or rental umbrella service?

Kritiwat: No.

Interviewer: Do you do any other job, like selling cut fruits?

Kritiwat: No.

Interviewer: What about your fruit cart?

Kritiwat: I already gave it to my brother.

Interviewer: Did you give it for free?

Kritiwat: Yes, to a younger person.

Interviewer: Do you also have sticky rice with the barbecued pork on your cart?

Kritiwat: Yes, I do.

Interviewer: Do you steam the rice yourself?

Kritiwat: Yes.

Interviewer: Before you started peddling barbecued pork, did you ever have any other job?

Kritiwat: Yes, I was selling cut fruits. Before that, I was a worker at the Agricultural Census Department of the National Statistic Organization.

Interviewer: Where do you buy your ingredients?

Kritiwat: Thewet Market (Thewarat Market)

Interviewer: Are prices the reason that you buy from the market?

Kritiwat: No, I use the market because it is very near. If I go buy from some other place, I would have to pay for transportation.

Interviewer: How do you go to the market? On foot?

Kritiwat: I walk to the market. On the way back I have transport the ingredients, so I use a small taxi.

Interviewer: How much is your daily profit when your barbecued pork sells out?

Kritiwat: Umm, let me think. Now, pork prices have increased, so I will get around 200 Baht if I can sell them all. Anyway, I do prepare more than what I can sell. Let's say 2 kilograms of pork with some chicken and liver. It depends on the day.

Interviewer: Where did you buy your cart?

Kritiwat: From a factory in the Daokanong area.

Interviewer: How do you attract your customers? Maybe the barbecuing smell?

Kritiwat: (Laughs) My customers say that my seasoning is unique.

Interviewer: What is it like? May I try some?

Kritiwat: The taste is perfect by itself, so you don't need any sauce. It's delicious.

Interviewer: Have you ever thought of doing a different job?

Kritiwat: Yes, I have. But I stopped thinking about it, since I am getting older.

Interviewer: Do you put any price tags on your cart?

Kritiwat: I had ones earlier, but removed them already.

Interviewer: Why?

Kritiwat: The reason is that foreign customers would know the price. Thai people usually know that the usual price should be 10 Baht/skewer. But when I have foreign customers, I want to sell them at 15 Baht instead. If I remove the price tag, I can raise the prices.

Interviewer: Do you speak English with foreign customers?

Kritiwat: Yes, a little.

Interviewer: Where did you learn how to season your pork? Is it from your hometown?

Kritiwat: I discovered it myself.

Interviewer: Do you worship any scared items before peddling?

Kritiwat: Many of them. I worship Joss house and an image of Buddha every day, not only before peddling but every time I leave the house.

Interviewer: Do you have a selling permit?

Kritiwat: No, I permit myself.

Interviewer: Do you have to pay any rent or fines to the city police for the location where you stop your cart?

Kritiwat: No, I don't pay.

Interviewer: You don't pay at all?

Kritiwat: (Laughs) You know, I start a little later than other people. The city police are already finished with their jobs by that time. Also I do not have to pay for my stop inside the temple. In the past, I needed to pay for the stop in front of Siam Commercial Bank at 5 pm, so I was fined by the police. After changing to the current route, I don't have to pay them anymore.

Interviewer: Do you have any regular customers?

Kritiwat: I have many compared to the other carts. Sometimes many of them come at the same time, so they have to wait for me to grill the pork.

Interviewer: Do you have any problems with other sellers?

Kritiwat: No.

Interviewer: Do you have any health problem from pollution?

Kritiwat: Yes, I have some breathing difficulty because of the smoke from my barbeque.

Interviewer: Have you had any loans?

Kritiwat: Never

Interviewer: Do you trust neighboring sellers?

Kritiwat: Yes, I do.

Interviewer: Do you have problems with your lifestyle? And are you satisfied with your living with this type of job?

Kritiwat: I have no problems. And I am also satisfied with my job.

Interviewer: Have you reached any of your targets or any goals for the future?

Kritiwat: Things aren't not bad. I can make a living on my own. It's not any less than what I expect

Interviewer: What about stability?

Kritiwat: I can't say it's stable.

Interviewer: Is it challenging?

Kritiwat: It's challenging to see how much I can sell.

Interviewer: Are you happy with your job?

Kritiwat: Very happy.

Interviewer: Do you peddle alone?

Kritiwat: Yes.

Interviewer: What is the size of your cart?

Kritiwat: Around 90 centimeters wide with a battery for cart lighting, 2 liters of water and a big umbrella only for rainy days. I always use the public toilet, which costs me 3 Baht/time. And I don't bring any seating, because I have to stand all the time while grilling the pork. I decided that I could sit down once when I finish my work.

Interviewer: Do you have anything to attract your customers, like a bell?

Kritiwat: My smoke (Laughs.) Most of my customers can smell my barbecued pork and come to buy some.

Interviewer: Can you tell me about your route?

Kritiwat: I start from Indhara Temple community to the area inside the temple, in the middle of Thewet 1 Alley, and stop again at the alley entrance. After that I cross a canal to Thewet Market and stop for a long while at the bus stop in front of the market. On my way back I go straight on Samsen Road passing the National Bank and turn left onto the alley heading to the temple.

The fruit cart owners' routes are also similar. We live together and work similarly. The ones who finish preparations first leave first. Most of us are from the same village in our hometown. Similar to taxi and small taxi drivers, we like to live near each other or rent the same place for living.

Interviewer: So is this the kitchen? Here, where we are sitting.

Kritiwat: Yeah, it's a place for doing every single thing.

Interviewer: Where is your bedroom?

Kritiwat: The bedroom is also here.

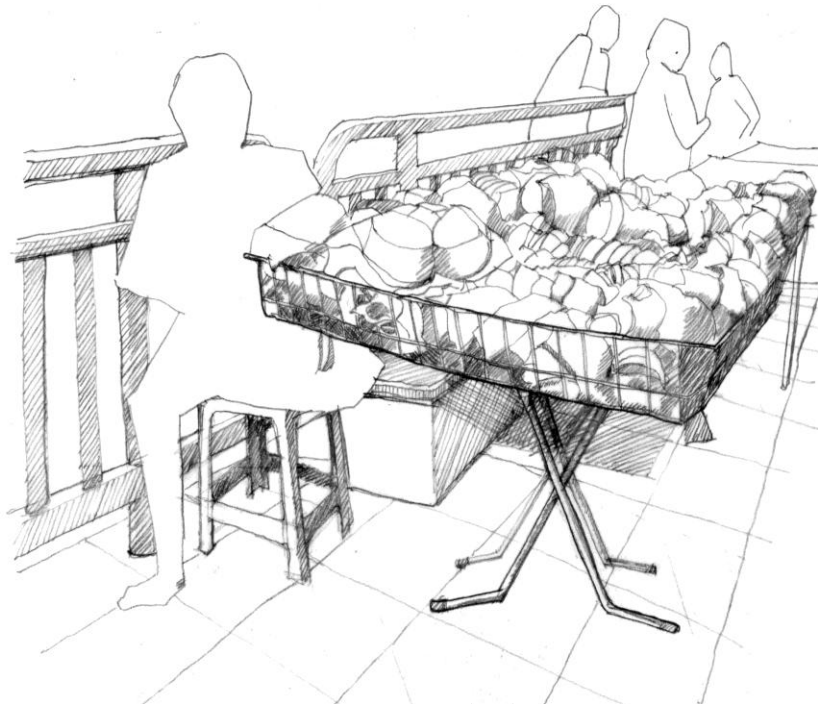
Interviewer: How should I say this... This room is more like a kitchen. I can't see anything similar to a wardrobe.

### Case 6: Vendor who earned additional income after official working hours/ Sold bras

This bra street vendor, 34 years old, had obtained bachelor's degree. She currently serves in the military. She runs this business on the footpath in the Thewet Market area in the evenings with her daughter. This business is a second source of income for her family.

**Figure 7-25 Part time street vendor**

*Part time street vendor usually run business with easy going way: Simply use table and grilled tray.*



- Interviewer: How long have you run the business?
- Bra seller: For about 2 years.
- Interviewer: What was your occupation before entering this business?
- Bra seller: It was also trading. I sold desserts, then, my product type changed because the cook said he was tired.
- Interviewer: Do you sell in other locations?
- Bra seller: Yes, in this area also.
- Interviewer: What time do you open your shop?
- Bra seller: The shop (stall) opens from 6 to 9 pm on weekdays and from 10 am on the weekends.
- Interviewer: How long does it take from your house to here?
- Bra seller: 15 minutes.



Interviewer: How long does it take to prepare before opening the shop?

Bra seller: About half an hour. It takes about the same amount of time to close down the shop (stall).

Interviewer: Is this your only job?

Bra seller: Yes.

Interviewer: When is the peak time for your shop?

Bra seller: There's no actual peak time. It's hard to predict.

Interviewer: Will you also open your shop this Sunday?

Bra seller: Yes. Even when this shop (stall) opens on Sunday, we operate only 2-4 days per week in total.

Interviewer: Is this your main occupation?

Bra seller: Second career.

Interviewer: What is your main occupation?

Bra seller: Government officer.

("My mom serves in the military," said the daughter.)

Interviewer: Based on your total income, what is the proportion of your income from this business?

Bra seller: Umm, it is only about 20-25%.

Interviewer: How much is the average income per day?

Bra seller: I do not accurately count it. I think it is about 10,000 Baht a day.

Interviewer: Where do you buy your products?

Bra seller: Bo Bae Market

Interviewer: Do you go there often?

Bra seller: About 3 times a month

Interviewer: How about this tray? Where did you buy it?

Bra seller: It was also from Bo Bae Market.

Interviewer: In your opinion, why do customers decide to purchase at your shop?

Bra seller: Because of the quality of the product, the good-looking shop (stall), the vendor (laugh), as well as my manners.

Interviewer: Have foreigners ever bought things from this shop?

Bra seller: Yes.

Interviewer: Can you communicate with them in English?... I believe you can. Do you have any amulet?

Bra seller: Yes.

Interviewer: Can you give me some names?

Bra seller: I won't tell.

Interviewer: Nang Kwak (woman statue beckoning in happy lots)?

Bra seller: Yes.

Interviewer: Statue of Buddha?

Bra seller: No.

Interviewer: Lingam?

Bra seller: No.

Interviewer: King's photo?

Bra seller: I have Nang Kwak only to help promote my sales volume.  
 ("Actually, a lot more" said the daughter. Then, she added that she also  
 has her own good things. (laugh))

Interviewer: Do you have any concerns about selling here?

Bra seller: The city police.

Interviewer: How do you deal with them?

Bra seller: Run away! As I rarely open the shop (stall), I do not want to pay them,  
 so I choose to run away.

Interviewer: What is the approximate values of product that you keep in stock?

Bra seller: Oh, a lot! More than 5,000 Baht.

Interviewer: Are there a lot of regular customers?

Bra seller: Some.

Interviewer: Do you have any issues with other vendors around here?

Bra seller: No.

Interviewer: Do you have any health problems resulting from selling in the street?

Bra seller: No.

Interviewer: Do you agree with reducing the use of plastic products to save the  
 world?

Bra seller: I totally agree!

Interviewer: Where is your hometown?

Bra seller: Bangkok.

### Case 7: Vendor who worked part-time during the weekend/ Sold fried tofu

Pech is a young stall owner, which is quite unusual. He has praiseworthy points, not only in that he tries to work to lighten his parents' workload but also answered every single question in a very polite way. These personality traits must be an unsurprising reason that he can get along well with the people even though he is new in the area.

**Figure 7-26 Part time food street vendors**

*An unusual part-time street vendor invested money buying his own pushcart. This figure also presents the typical size of pushcart in Bangkok dimensioned 0.8 m wide x 1.20 m x 0.90m. As well as vending space, street vendors use only about 25-30 cm dept for their standing space.*



Interviewer: What is your name?

Pech: My name is Pech. I am in my third year of vocational school. I use my free time on weekends to make some money by coming here.

Interviewer: When did you start to earn money this way?

Pech: When I was 15.

Interviewer: And why did you choose to run a food stall?

Pech: I think it is like building up immunity. I started with a small thing so I could aim at other bigger businesses when I grow up.

Interviewer: Did any people give you advice on this?

Pech: At first, my parents suggested this to me. My mother taught me that we should all try to make our own earnings. But I came up with the idea to run this food stall myself.

Interviewer: Are you their only child?

Pech: Yes, I am.

Interviewer: What does your mother do?

Pech: She runs a restaurant.

Interviewer: And have you been living in the Thewet area since you were a child?

Pech: Yes, I lived around Indhara Temple, in the Bangkhunprom sub-district.

Interviewer: About your family background, have you had any economic difficulties?

Pech: No, we're just a normal family.

Interviewer: Does that mean you have your own house or do you live in a rented house?

Pech: We live in our own 3-story house.

Interviewer: Wow, I think that's more than normal

Pech: Anyway, I would like to make some earnings on my own so I don't have to ask my parents for pocket money.

Interviewer: How much you get each day?

Pech: Around 800 Baht after paying all the costs.

Interviewer: Your food stall is on a cart, so do you push it on your own?

Pech: Yes, I push it.

Interviewer: Really? That's awesome.

Pech: Of course, I start working at 4 o'clock in the morning so I can start selling on my cart at 6.

Interviewer: Don't you want to hang out on holidays with the others?

Pech: I still have time to hang out when I want after I am finished. I also have my own money to spend on what I like.

Interviewer: What time do you usually finish?

Pech: Around 1 pm. I wake up at 4 every Saturday and Sunday.

Interviewer: Where do you go afterwards?

Pech: Department stores like Central and Major Pinklao. But I only go when I really want to, because I have a limited amount of time and my body is quite tired after finish running my food stall.

Interviewer: What was your inspiration for starting this food stall?

Pech: My parents. I thought that I could lighten their workloads.

Interviewer: What about permission from the city police? Do you need to pay any fee for selling here?

Pech: It's not necessary on weekends. But for Monday-Friday, it would cost around 50 Baht/day.

Interviewer: Do you know someone around here?

Pech: Yes, I know many people here, Especially Mr. Ching, the owner of the shop. I use the front of his shop as my food stall location.

Interviewer: So you knew them before you started selling?

Pech: No, I didn't know them before.

Interviewer: That means you must have just come to sell here randomly. Is he ok with you running a food stall in front of his house?

Pech: Yes.

Interviewer: Maybe he saw your effort?

Pech: Possibly.

Interviewer: Are your sales good?

Pech: It's quite good. Not steady, but I get satisfactory sales every weekend.

Interviewer: That's good. Thank you for your polite participation in my interview. I wish you great success.

## 7.4 CONCLUSION AND DISCUSSION

Street vending in Thewet is well known for creating a food street hub where local people and workers can come to purchase foods and have meals, especially at dinnertime. Street vending in Thewet generally accumulate near the markets, connecting bus stops and workplaces. Spatial observations revealed the use of traditional forms of intervention, such as pushcarts with parasols, their mobility and the items sold for everyday use. The analysis revealed the contextual influences on street vending identity. They were rich in the sense of locality and reciprocity, but were mostly vulnerable, poor and not very well educated.

The results from interview revealed that most of the street vendors earned incomes higher than minimum wage, more than half earned more than the starting income for employees with a bachelor's degree. However, their working hours were also relatively longer than that of formal employees. There were also street vendors who earned high incomes; most of them had started their businesses with very low incomes and had emigrated from rural areas.

The typical type of street vending found in Thewet was street vendors selling food in pushcarts or stands with parasols. However, they were mostly static and sold in the same place. Some of them had two to three regular vending locations. They usually lived near their workplaces, in shared rented houses in old communities near the temples or slums. There were also street vendors who lived far from the Thewet district, however they had started off living in the Thewet District and had moved out because their rental places had been destroyed. Stall-type vendors selling non-food items were mostly found in front of workplaces, and the form of vending showed the relationship between income and spatial organization; higher-income vendors tended to be static, making high investments in strategic vending spaces. Interviews with food street vendors revealed the self-organization and reciprocity among them. However self-organization was rarely found in the younger generation of street vendors. Systematic, easy and fast installation allowed the possibility of reuse of urban spaces at multiple intervals during the day. This spatio-temporal identity could be defined as the "overlapping territorial identity" of street vending. The spatio-temporal identity in this area was quite unique, and could be defined as a "weekly cycle of overlapping territorial vending spaces." Because there was only one vending interval, but there were different vendors in the same vending lot during the week.

**Table 7-1 Summary of street vending in the Thewet District**

<b>Case study</b>	<b>Thewet</b>		
<b>Urban context</b>	<b>Local</b>		
Spatial context	-Inner city -Old commercial district -Administrative zone -Interchange bus stop, bus terminal		
Land tenure (sidewalk)	-Public -Bangkok Metropolitan Administrative (BMA)		
Permit for street vending	-Temporarily Permitted Area (TPA) at specific days, times		
<b>Street vendors</b>	<b>Conventional</b>		
Items sold	Street food and low-end product		
Market awareness	Passive		
Working hours	Long		
Employment status	Vulnerable		
Entering to SV	Come from rural areas		
Income (Net)	Low income Avg. 20,000 Bth/m Min. 3,800 Bth/m Max. 100,000 Bth/m		
Education	Low education level		
Social relationship	Reciprocal system Close relationship		
<b>Roles of street vending</b>			
Economic	-Informal -Local economy -Urban inclusive		
Employment	-Migrated from rural areas -Automaticity -Seasonal job		
Market place (Shopping place)	-Local market place -Gathered around market -Food, fruits, groceries, cheap clothes -Cheap price - Orange juice 15 Bth		
Customers	-Local people -Bank officers, Administration -Military workers, students		
Social	-Reciprocal system -Urban surveillance		
Culture	Urban-rural cultural exchange		
<b>Identities of street vending</b>			
Public Space	-Fluid with medium density -Self-made public space		
Defining territory	-Umbra network -Shaded territory		
Spatial occupation	-Push cart 1.2x1.2 sq.m		
Forms/element	-Parasitic element -Push cart + Umbrella		
Mobility	-Movable -Home-workplace-product resource are in close proximity within the community/district -Self-support for mobility		
Distribution	-Gathered around markets -Junction, bus stop -Soi entrance		
Penalty	Illegal 20 Bth/d Legal in TPA 200 Bth/m Out of permitted hours 200 Bath/m Illegal night 3,000 Bth/m (+eating area)		
Sublease	500 Bth/d		
Related business	Rental umbrella+ setup 600 Bth/m Push cart parking lot 500 Bth/m Cleaning 20 Bth/d Electricity 20 Bath/d		

Note: Minimum wage 300 Bth/d (927 ¥)

Hawkers or mobile street vendors were also found in this area; most of the hawkers were engaged in the hiring system with patrons who provided their job and accommodation. This type of vendor usually worked as a street vendor seasonally, when they had free time from rice farming in another province. It can therefore be concluded that the role of street vending is to form an exchange between the urban and rural cultures.

The use of shading devices such as parasols or plastic sheets was a commonly adopted mechanism in street vending in this area. These shading devices usually overlapped with one another and, side by side together, they unionized all the small vending units into one linear system connected to the building nearby. This could be called the parasitic element. The “umbra network” is a soft urban network line stretched along urban networks temporarily and informally. The term “umbra network” also expresses the living-in-the shadow culture due to local climate and the vendors’ reciprocal social relationship, as well as their shadowy economic features. These umbra networks are an important informal and temporal urban element that should be taken into account in the Asian urban morphology.

In Thewet, “self-made” public spaces also emerged through informal urban elements; this included the flow of users, activities and objects, and included street vending as a key element. These spaces provided a unique feel to the area and could imbue a given public space with liveliness and a spatio-cultural identity. A cross-cultural analysis revealed the complexity of this system as informal elements merged into public space, territories were blurred, public space became the private space of passageways to another shop, and public spaces were occupied by street vendor stalls. These result affirmed that Asian streets are rich in the multi-layering of space and time. They also proved that these kinds of streets have a two-sided characteristic of simplicity and complexity.



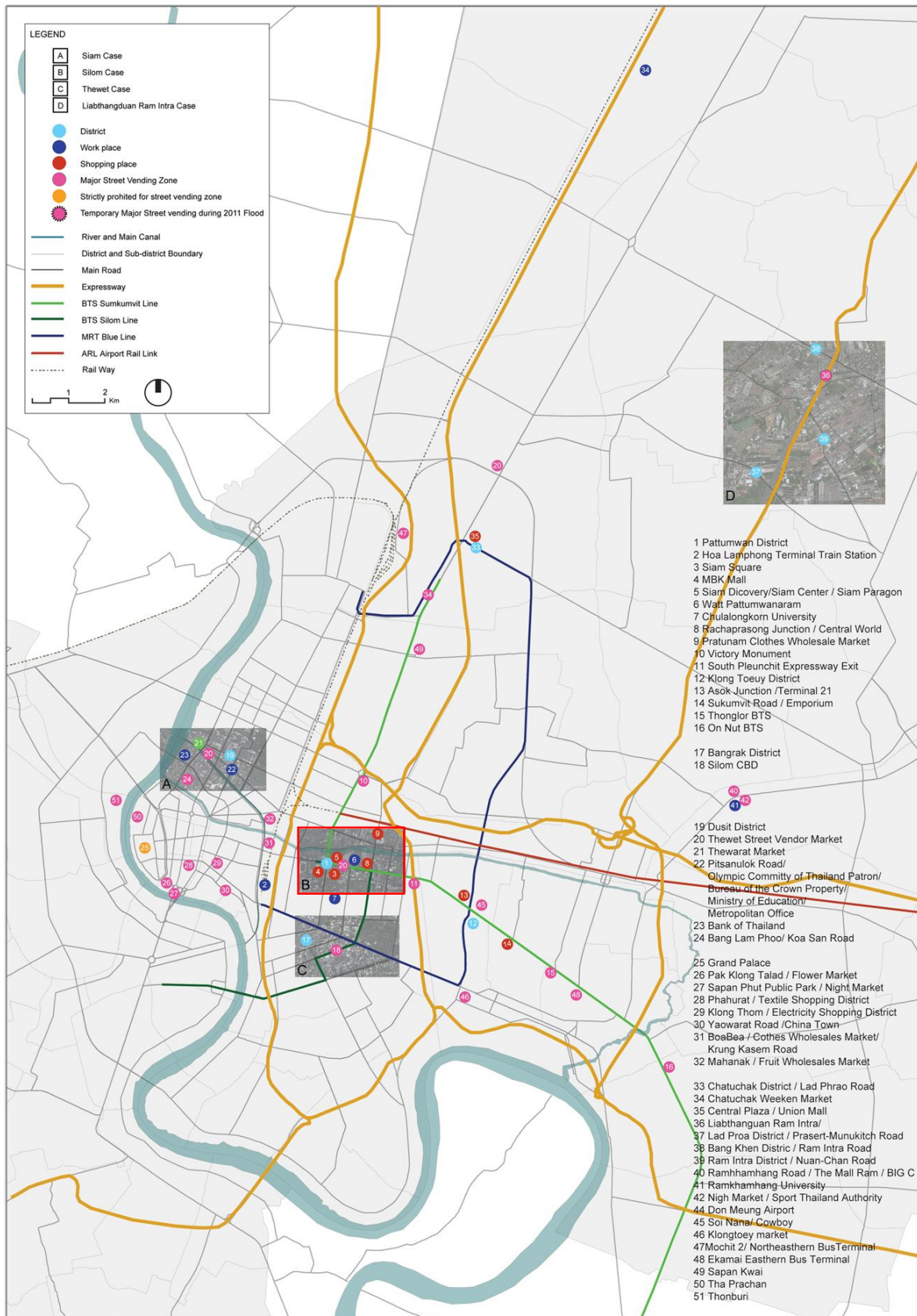
## CHAPTER EIGHT

# **8 EVOLUTIONARY STREET VENDING IN THE GLOCAL CONTEXT: THE CASE OF THE SIAM DISTRICT**

### **8.1 PURPOSE OF THE CHAPTER**

This chapter is devoted to the second case studying how globalization has influenced street vending identity. This empirical study focuses on the identity of street vending as a reflection of its context and the selling space composed of the vendors' manifestations. Street vending areas around Siam Square were selected for this case study, as this shopping area is located in Siam's commercial district and is one of the most popular shopping destinations in the Bangkok city centre, where the blending of globalization in the Thai local context can be clearly found in the peoples' lifestyles, activities and the physical environment while a sense of localness still remains. Fieldwork was conducted during January 2013. Quantitative data was gathered through spatial surveys and qualitative data was gathered through interviews with 61 street vendors. The results revealed the assimilation of globalness by street vendors in some physical attributes, while the quality of localness still remained in others. The identity of street vendors here also differed from the conventional street vendor, as they were the new generation of street vendors with high education backgrounds, who used acquired marketing knowledge in their business transactions, earned high incomes and were invulnerable.

Figure 8-1 Map showing the location of Siam, the site of investigation, in Zone B



## 8.2 INTRODUCTION

### 8.2.1 METHOD OF INVESTIGATION

This study used the street vending area around Siam Square as its case study. In this shopping area, the blending of globalization in the Thai local context could be seen clearly through the peoples' lifestyles and activities and the physical environment, while a sense of localness still remained (Figure 8-2). The empirical study centered on fieldwork conducted in January of 2013. Quantitative data was gathered through spatial surveys and qualitative data was gathered through interviews with street vendors. A cross-analysis of the data then clarified the current-day spatio-cultural identity of street vending activities in the glocal context of the Siam commercial district. Site investigation was carried out to establish an understanding of the visual streetscape influenced by globalization. Street vending observations as well as interviews with street vendors were also conducted.

Figure 8-2 Street vending in the sidewalks around Siam Square



#### **8.2.1.1. SITE INVESTIGATIONS**

##### **1) Survey of Street Vendors**

A preliminary survey was conducted in order to define the nature of street vending activities in a specific context in the time-space dimension. Surveys were conducted at 3 intervals during the day, according to the uses of the sidewalk by street vendors during the weekdays as well as the weekend. Notes, drawings, photographs and videos were collected on site to provide related spatial context data such as the number of street vendors divided by gender, spatial typologies, vending mobility, and items sold. The collected information was then mapped together with the surrounding context such as the road network, accessibility, buildings and land-use characteristics.

##### **2) Interviews with street vendors**

Interviews using convenience sampling were conducted in order to gather information about street vendors in two dimensions: the socio-cultural dimension and the time-space dimension. As mentioned previously, questions were formulated on the basis of key questions and the hypothesis that emerged from the literature review and the research objectives. The questionnaire structure involved questions categorized into two main parts. In the first part, the questions were related to socio-economic data, time use, type of goods and services provided, form of employment (full-time, part-time, etc.), provision of goods and selling equipment, customer attraction, effected laws and regulations, social behavior, environmental morality, and happiness and well being. In the second part, the questions focused on the physical attributes of street vending such as the stall type, mobility, dimensions of the selling space, supplementary equipment, working environment, customer attraction and identity. At least 65 potential respondents were screened for a controlled distribution of age, gender, and mobility, and items sold. Potential respondents were identified and, when the purpose of the study was explained, nearly all invited to participate were willing to do so, and a total 65 responses were collected. SPSS was employed to code and analyze the data using the 61 total valid questionnaires.

#### **8.2.1.2. CROSS-ANALYSIS**

The collected data was cross-analyzed with historical data, precedent research and relevant newspaper articles.



## **8.3 RESULTS**

### **8.3.1 STREET VENDING AROUND SIAM SQUARE**

Observations on street vending activities (Figure 8-5) were made on the sidewalk around Siam Square, a distance of 0.91 kilometers in total. The sidewalk on the border of Siam Square is owned by Chulalongkorn University (CU). However, CU had experienced difficulties in managing the invasion of the sidewalk by illegal street vendors who increasingly accumulated after the advent of the BTS Skytrain in 1999. The Phatumwan District, where Siam Square is located, was asked by the City Law Department of the Bangkok Metropolitan Administration to control and manage these street vending spaces.

The Siam BTS station is a cross-platform interchange station, situated at the heart of the Siam District on Rama I Road. It is the largest and busiest station on the BTS carrying 40,000 to 50,000 passengers per day. The elevated platform of the Skytrain brought a big change to the spatial configuration of the Siam Square area. The upper platforms of the Sky Bridges connect all of the shopping areas with the people.

The spatial segregation of the upper and lower levels segregates public activities as well as the users into upper and lower classes. Easy, direct access to world-class department stores on the upper level introduced an urban luxury lifestyle into the area, and resulted in the globalization of this public space.

The policy of BTS public space management was to prohibit hawkers and street vendors from selling and doing business on the Sky Bridges, and the high price of BTS tickets resulted in it being inaccessible to street vendors, hawkers and lower-class individuals. Meanwhile, an immense flow of travelers passed through the sidewalk of Siam Square to and from the BTS train and nearby destinations like Siam Square, the MBK Shopping Center and Chulalongkorn University.

As the patterns of traveler and shopper flows were modified from the inner to the outer circulation of Siam Square, the number of shoppers in Siam Square decreased, an increasing number of vendors went to the outer street to find clients at night, and a growing number of illegal street vendors accumulated outside to find the opportunity to sell to travelers.

From 1999 to 2013, several attempts were made to get rid of street vendors, all of which proved unsuccessful, and the failure of urban space design and management by the CU resulted in conflict between the street vendors and the CU and protests by street vendors. Control and management by the Phatumwan City Law Department was more effective at addressing conflicts and problems encountered with street vendors through negotiation.

Registered street vendors were allowed to run their businesses in the proper permitted areas at the proper times and days. The peripheral sidewalk, as a result, was endowed with a local character through the presence of street vendors, and the lower level of the street became accessible to all individuals. The street vendors imported their inherent localness into the streetscape and, at the same time, adapted themselves internationally in order to sell to foreign tourists.

**Figure 8-3 Siam Square, 2013**

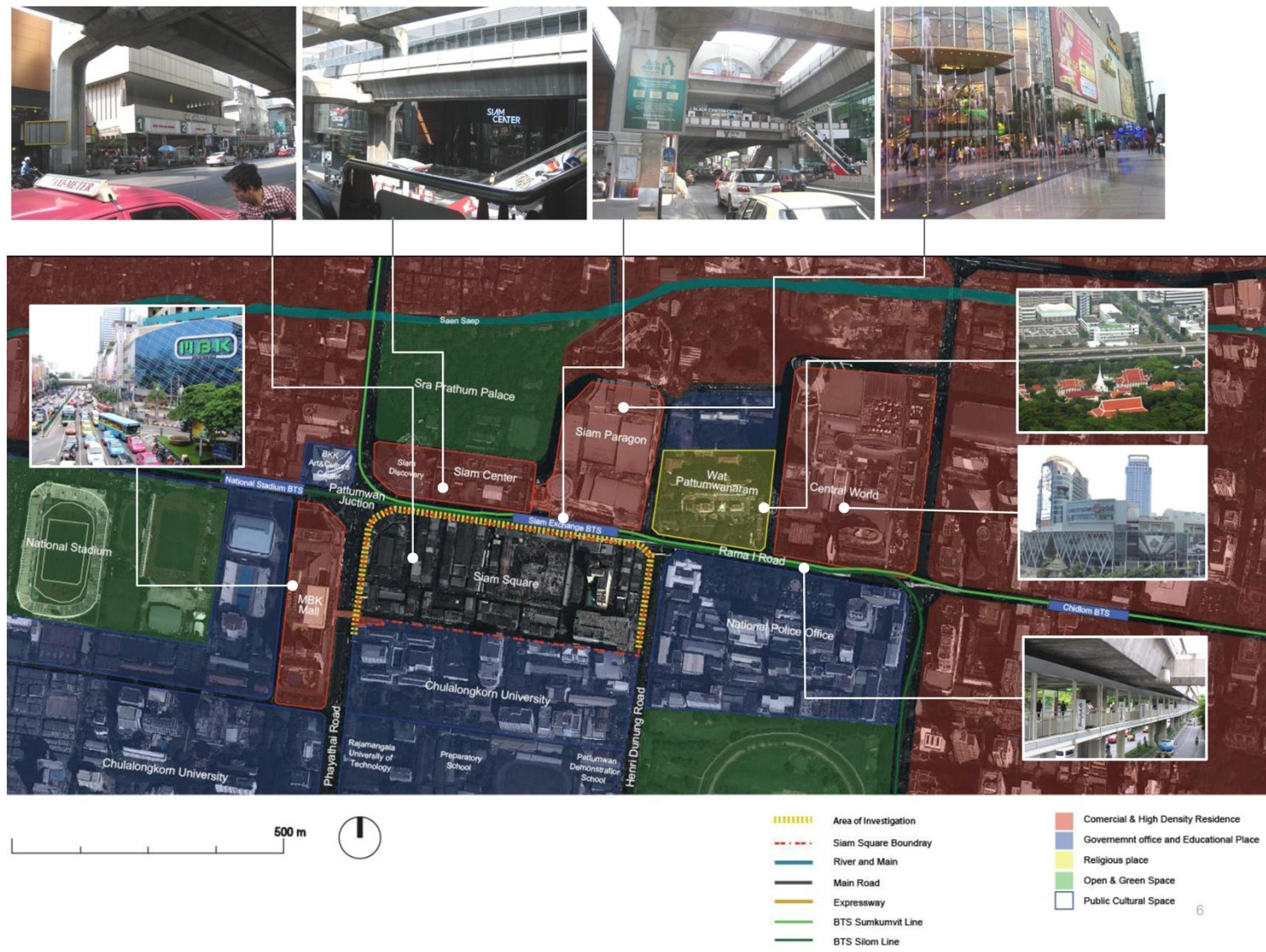


Figure 8-4 Land use in Siam Square and its surrounding, 2013





Figure 8-5 Physical context of Siam Square, 2013





### 8.3.2 SPATIO-TEMPORAL INVESTIGATION ON STREET VENDING IDENTITY

#### 8.3.2.1. SPATIAL IDENTITY

##### 1) Typology of street vendors in Siam Square

Four major forms of vending spaces could be found in Siam Square: spaces on the ground, portable spaces, push cars, and stalls (**Error! Reference source not found.**).

Figure 8-6 Vending typologies found in Siam Square



##### 2) Number of street vendors in Siam Square

According to the survey, there were 3 different sets of street vendors working on the sidewalk at 3 different intervals: morning, afternoon, and evening. On each day except Monday, there were at least 655 street vendors present onsite. The number of female vendors (52%) were just slightly higher than the male (48%). It's important to note that, although majority of street vendors were female, they were supported by or worked together with their spouses or partners.

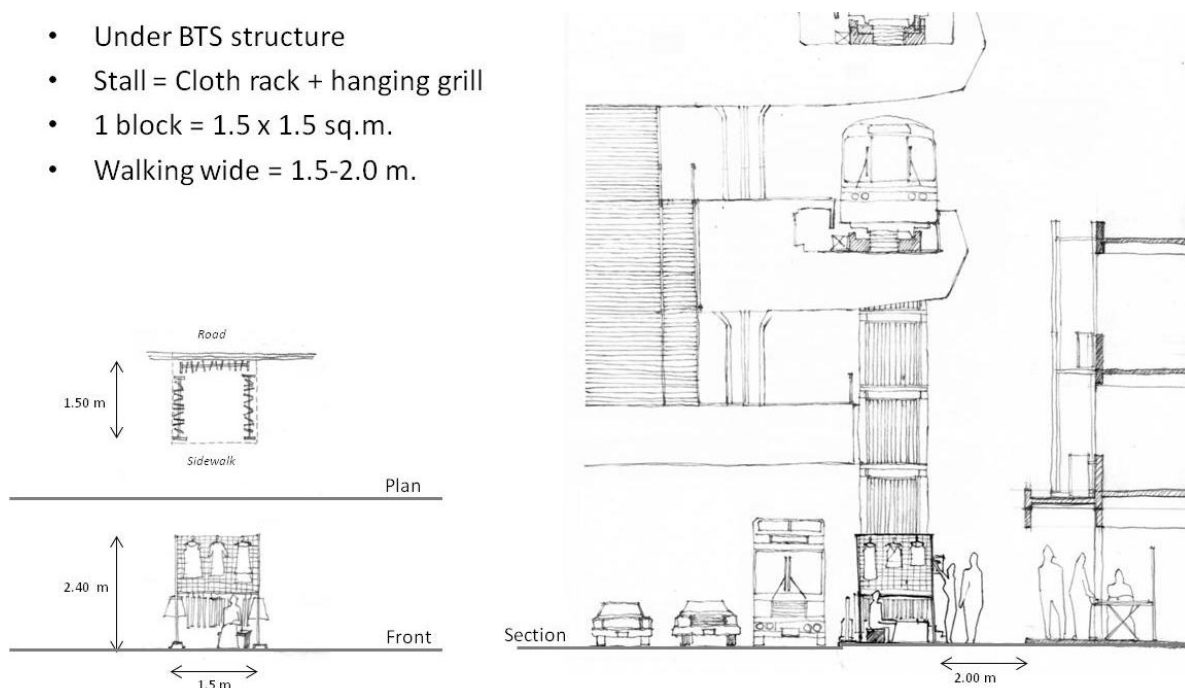
In terms of vending typology, a 66% majority of street vending in this area was the stall type, followed by pushcart type (30%), and the on-ground type made up the minority at 2.4%. Street vending typologies were different at each interval. In the morning, more than 80% were street vendors with pushcarts. The afternoon was similar, but with a slight decrease in the proportion of pushcarts (71%) and an emergence of stall-type vending (22%). In the evening, stall-type vendors took over this public space, with a sharp rise in the number of units, up to 405. More that 90% of the evening vendors were the stall type.

In terms of mobility, 65% of all street vendors were static, followed by semi-static (33%) and mobile (2%). However, in the morning, most of the vendors were semi-static (91%), and this proportion decreased slightly in the afternoon to 77%. In the evening, semi-static vendors made up only 20%, and more than 80% were the stall type.

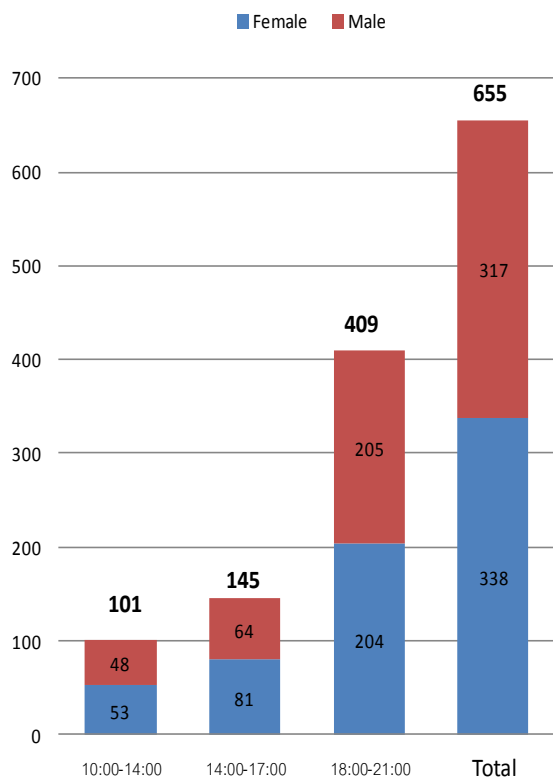
In terms of items sold, 63% of the street vendors sold non-food items such as young ladies' clothes and fashion and entertainment items like mobiles cases. Food items, on the other hand, represented 34% of the items sold. In the morning, most of the vendors (90%) sold foods and beverage. Similarly, in the afternoon interval, food street vendors remained the majority at 79%, but were slightly replaced by non-food vendors (19%). By contrast, in the evening, only 8% of the vendors sold food, while 91% sold non-food items.

**Figure 8-7 Stalls were the typical vending typology in the Siam District during evening time, January 2013**

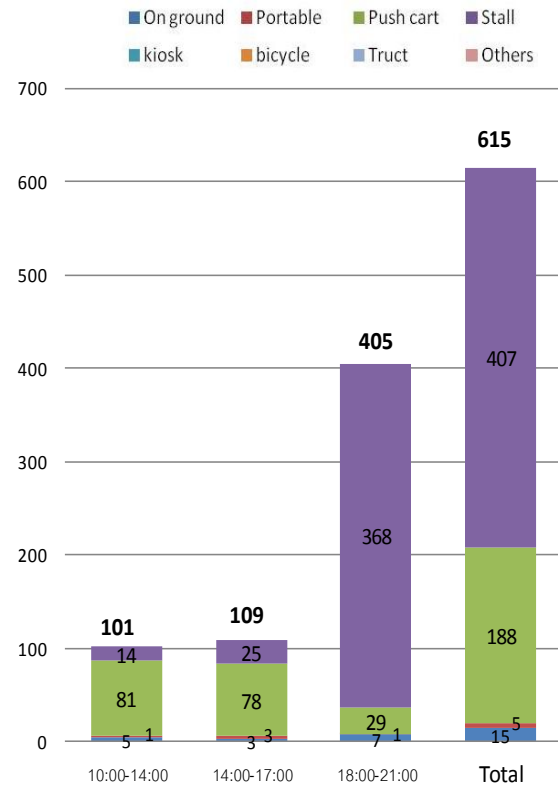
- Under BTS structure
- Stall = Cloth rack + hanging grill
- 1 block = 1.5 x 1.5 sq.m.
- Walking wide = 1.5-2.0 m.



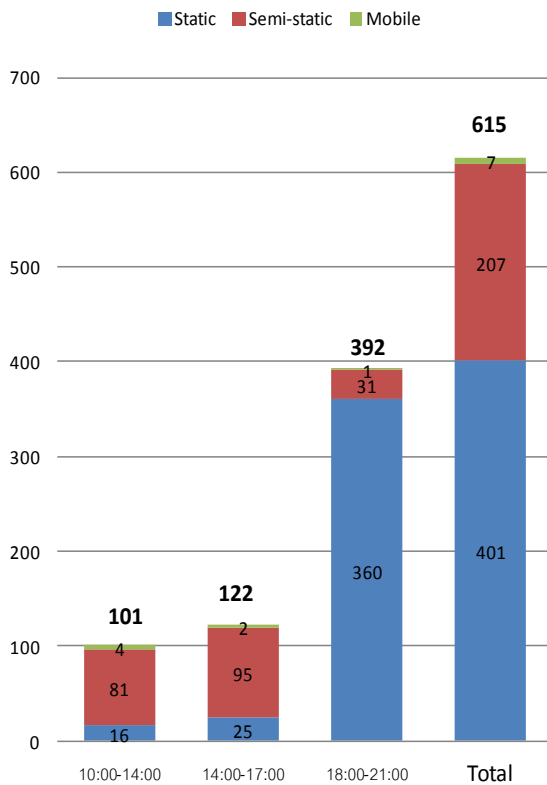
**Figure 8-8 Number of street vendors by gender**



**Figure 8-9 Number of street vendors by vending typology**



**Figure 8-10 Number of street vendors by mobility**



**Figure 8-11 Number of street vendor by sold items**

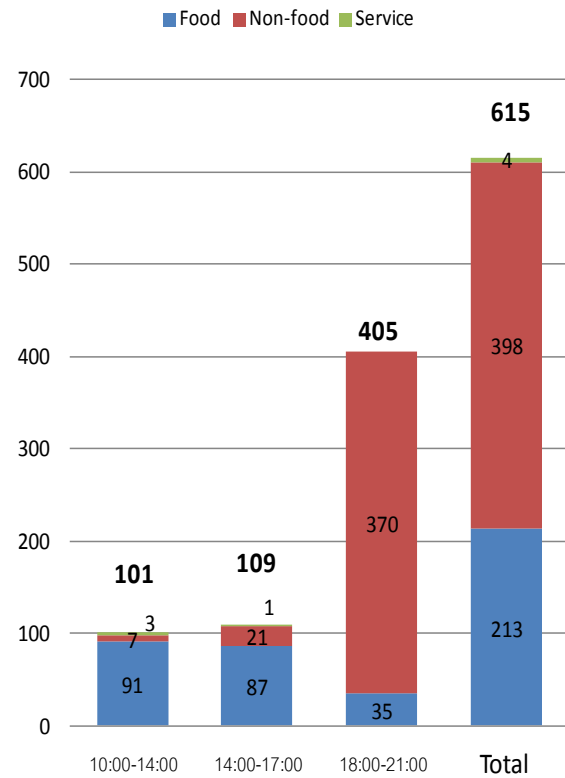


Figure 8-12 Streetscape in different vending intervals

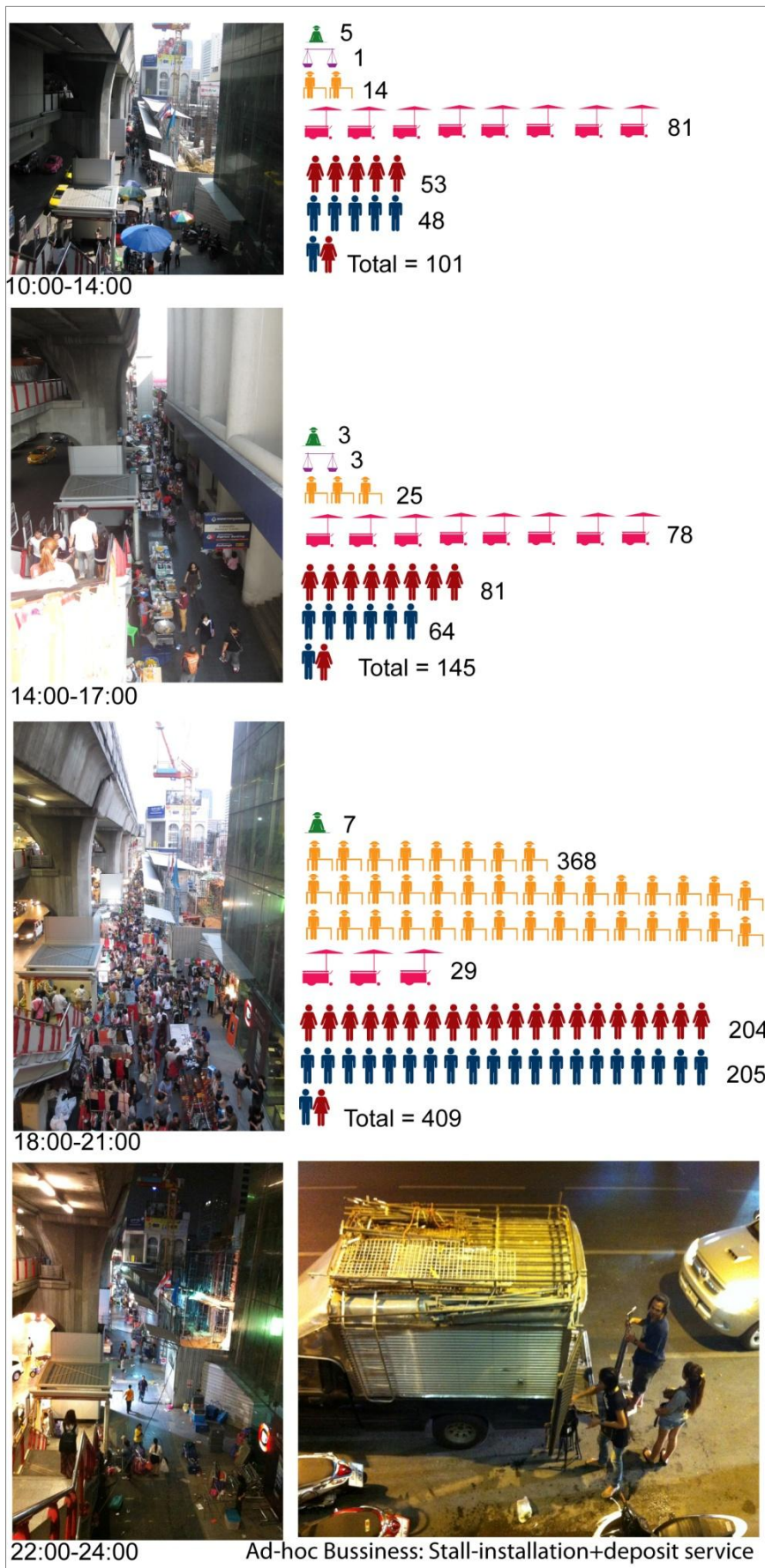
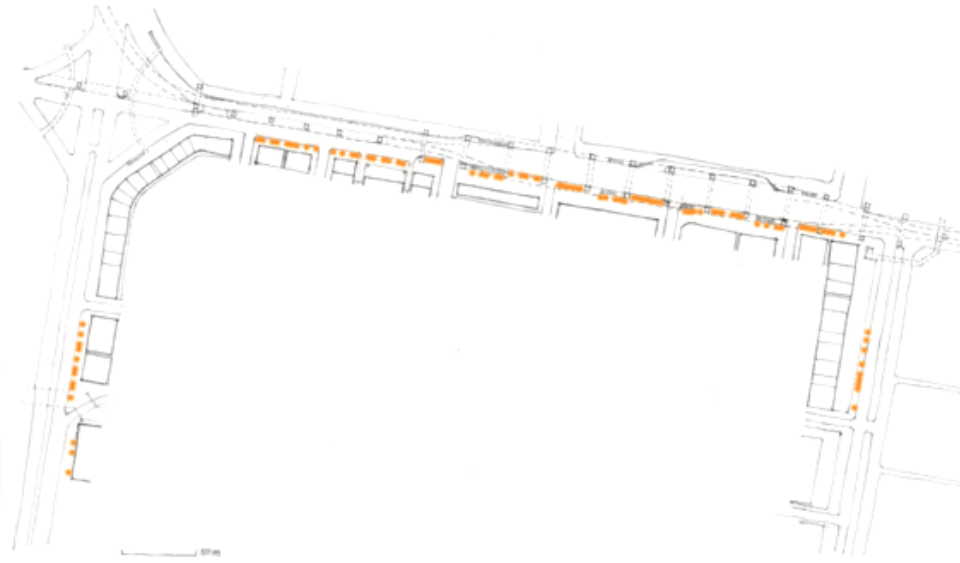
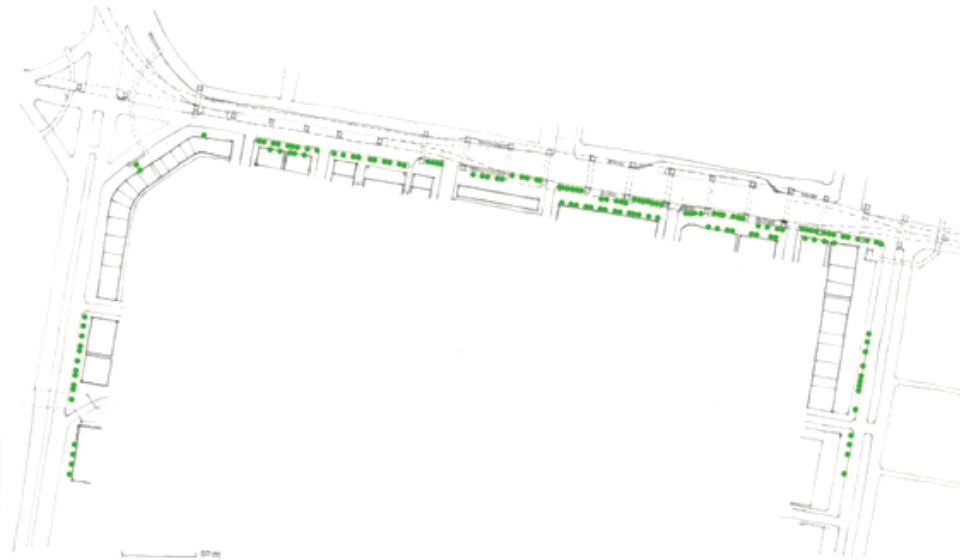


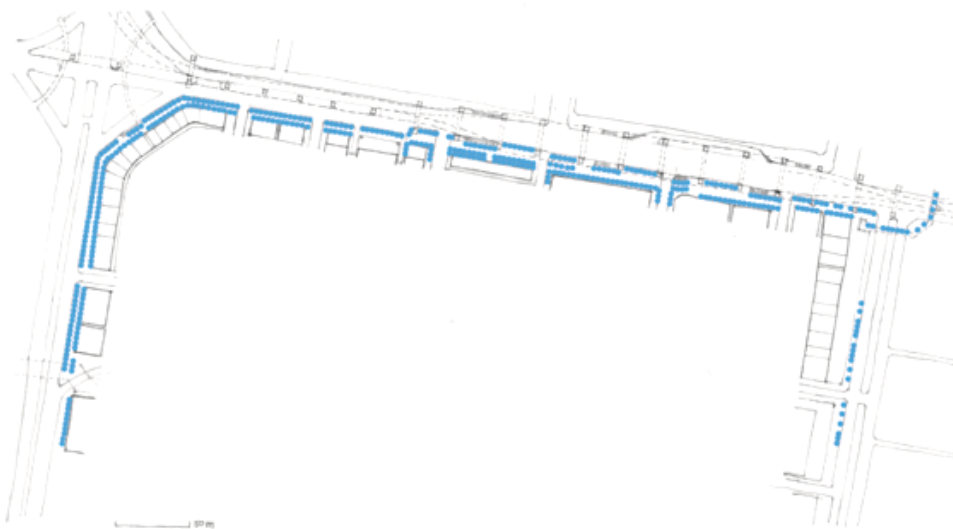
Figure 8-13 Spatio-temporal distribution of street vending in Siam Square



10:00-14:00



14:00-17:00



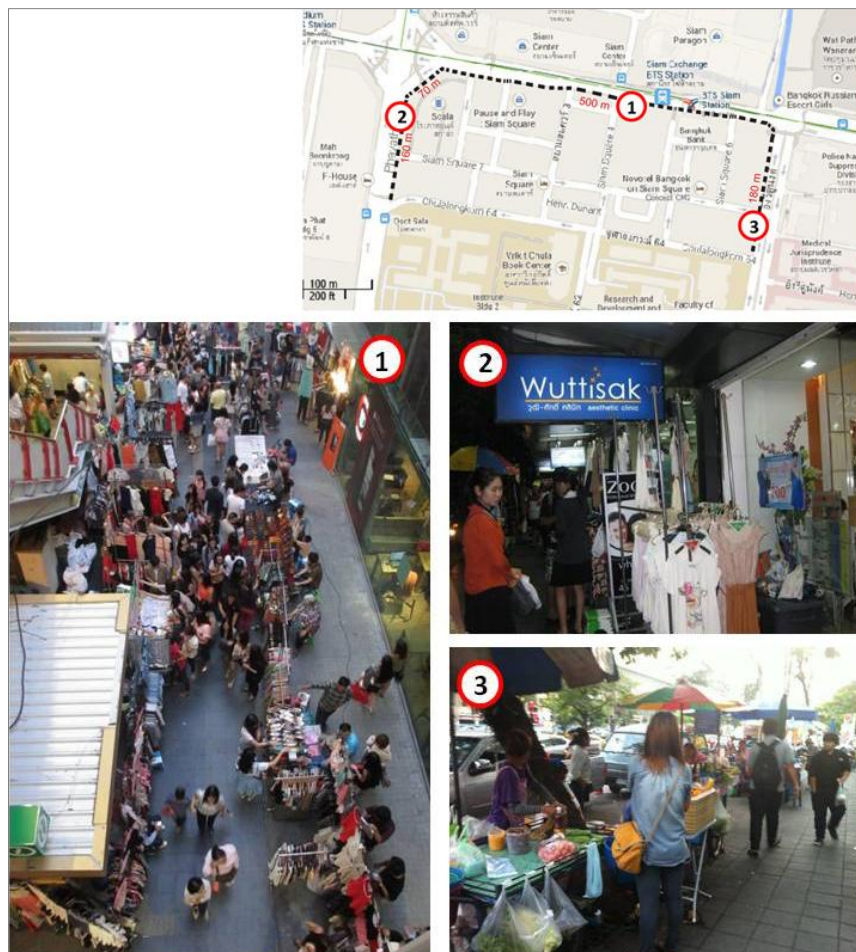
18:00-21:00



### 3) Distribution of Street vendors in Siam Square

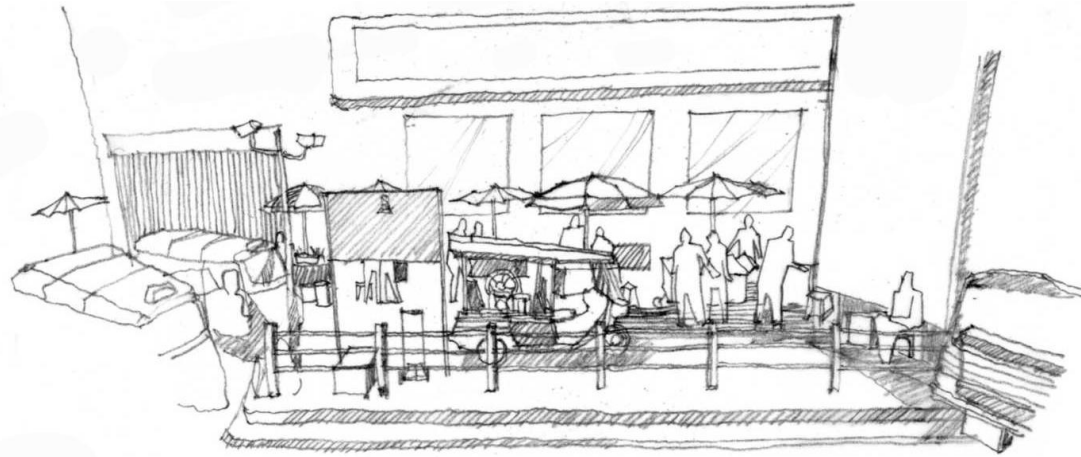
A site survey showed that the distribution of street vending along the three edges of Siam Square each had their own significant characteristics and identities that reflected their spatio-economic contexts. The north sidewalk along Rama I Road was a major area of vending activity, followed by the west sidewalk along Phayathai Road and the east sidewalk along Henri Dunant Road.

**Figure 8-14 Distribution of street vendors in Siam Square**

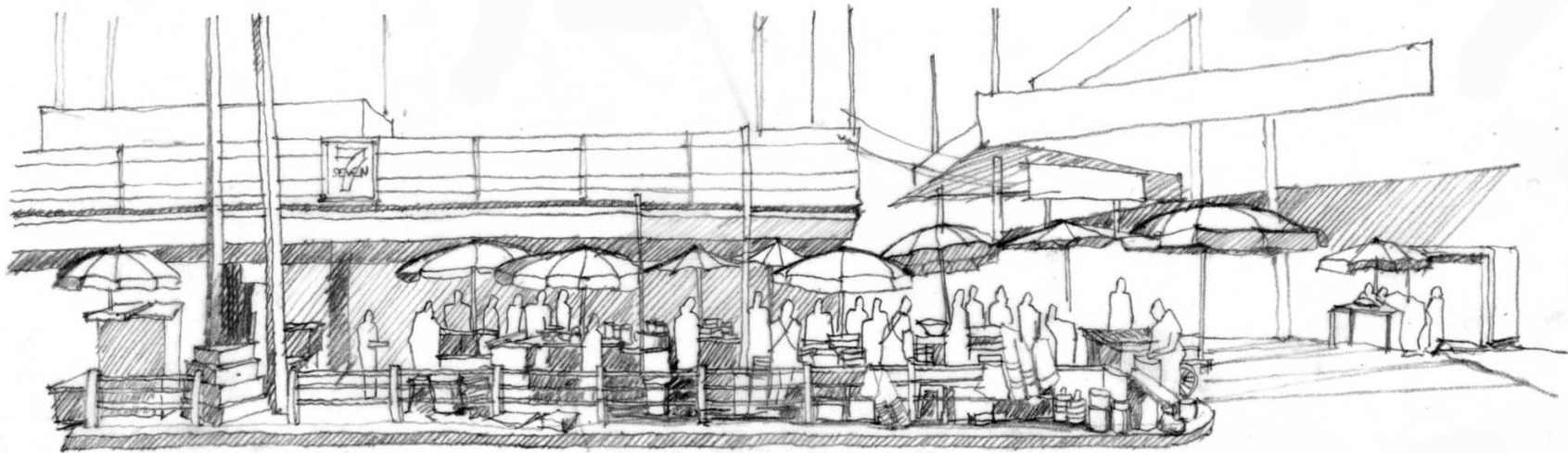


The sidewalk along Rama-I had the highest density of street vending activities, due to the magnetic factors explained above (the Siam BTS, bus stop, Siam Square itself, Siam Center, Siam Paragon and the Sky Bridge connecting the station to commercial buildings.) Consequently, street vendors there earned more income than those on the other sides. Prices of goods in this area were also relatively higher. The types of goods and services offered in each area reflected their context, and along this road, fashion and entertainment items made up the majority of goods sold, together with snacks and drinks. On the west side near the MBK shopping mall was an extension of the road with the same spatial characteristics, however, the density and prices were slightly lower than they originally were at Rama-I.

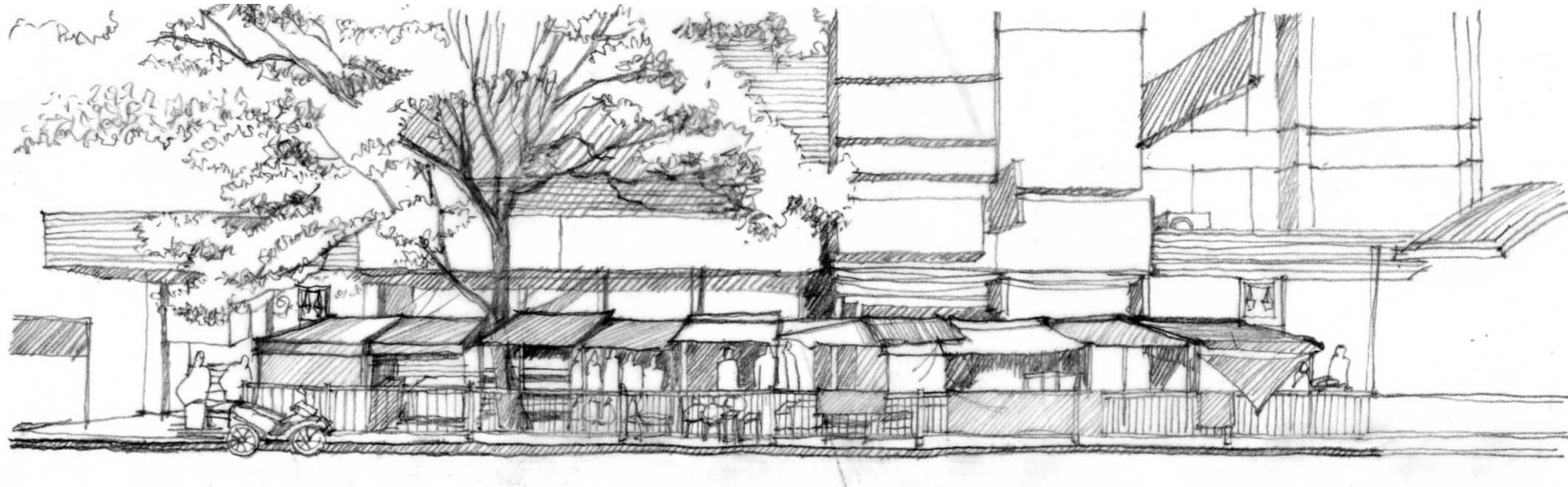
**Figure 8-15 Landscape of illegal street vending on Rama I Road during a day, morning interval**



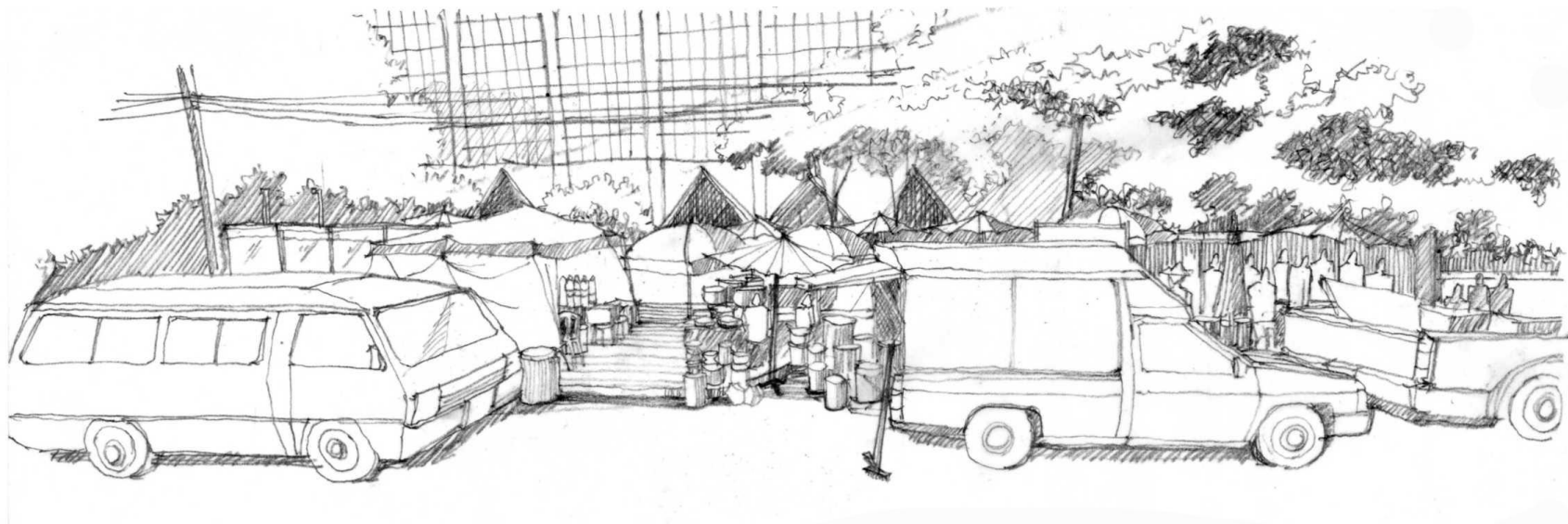
**Figure 8-16 Landscape of illegal street vending on Rama I Road, in front of Lido cinema, afternoon interval**



**Figure 8-17 Landscape of legal street vending on Phayathai Road during a day (temporality permitted area)**



**Figure 8-18 Landscape of legal street vending on Henri Dunant Road during a day, (temporality permitted area)**





### **8.3.2.2. TEMPORAL IDENTITY**

The number of street vendors fluctuated according to the day and time, from a hundred in the morning up to more than five hundred in the evening and down again late at night.

#### **1) Vending Days**

According to City Laws, street vending is prohibited on Mondays. The Rama I sidewalk was thus empty of legal street vendors on this day, and only a few illegal street vendors with portable stations sold their lottery along with hawkers. Street vending was still active, however, on the Henri Dunant sidewalk at the end of the permitted area on Mondays, with vendors selling to drivers, workers and passengers at the public service van stop. The best selling times were Friday and weekend evenings from 6 to 8pm.

#### **2) 24-hour Cycle Overlapping Territorial Street Vending Space**

Over the course of 24 hours, the same street vending lot was reused numerous times by several tenants (street vendors). This is a quite common phenomenon in Bangkok and can be called the phenomenon of overlapping territorial street vending space. In the case of the Siam District, there was a highly intense overlapping of territorial street vending space, and diurnal variations were seen mainly in the following three intervals:

##### **a) From early morning to early afternoon (6:00 – 14:00)**

According to observations, 99 vending units with 101 street vendors were present onsite in the late mornings. 53 vendors were women and 48 were men. More than 90 % used push carts or carriages and sold food and drinks to workers, passengers and commuters. Only 7 vendors sold non-food items and one provided a service. The majority of street vendors who run their businesses in the morning terminated their vending activities before noon.

##### **b) From late afternoon to early evening (14:00 – 17:00)**

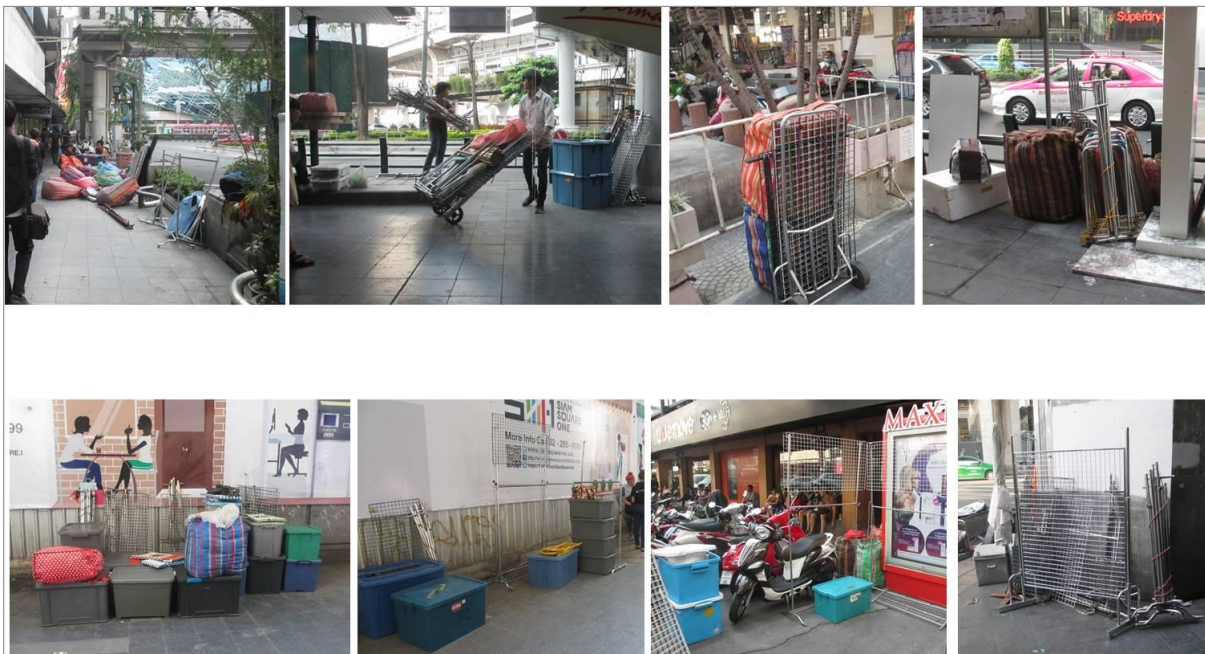
Observations in the afternoon revealed a slight increase in the number and distribution of street vendors selling food, at 111 vending units with 145 street vendors: 81 women and 64 men. More than 90 % used push carts or carriage and sold food and drinks. 19% sold non – food items and only one provided a service. These street vendors came in from the late morning until noon, assumed their regular place and terminated their vending activities just before 17:00.

c) From late evening to midnight (18:00 – 24:00)

Evenings were the peak hours and were the most crowded times for both customers and street vendors. According to observations, 404 vending units with more than 409 street vendors were present onsite during these hours. Tenants occupying the vending spaces also changed; almost 368 street vending units were stalls and only 29 units were push carts. Almost 90% of the items sold were non-food items, followed by 10% food and no services.

There was furthermore another street vending interval after midnight; street vendors were generally present to sell food to night-time workers and taxi drivers. These street vendors were generally illegal and mostly found in the form of movable selling devices.

**Figure 8-19 Stall set up, delivery and storage service**

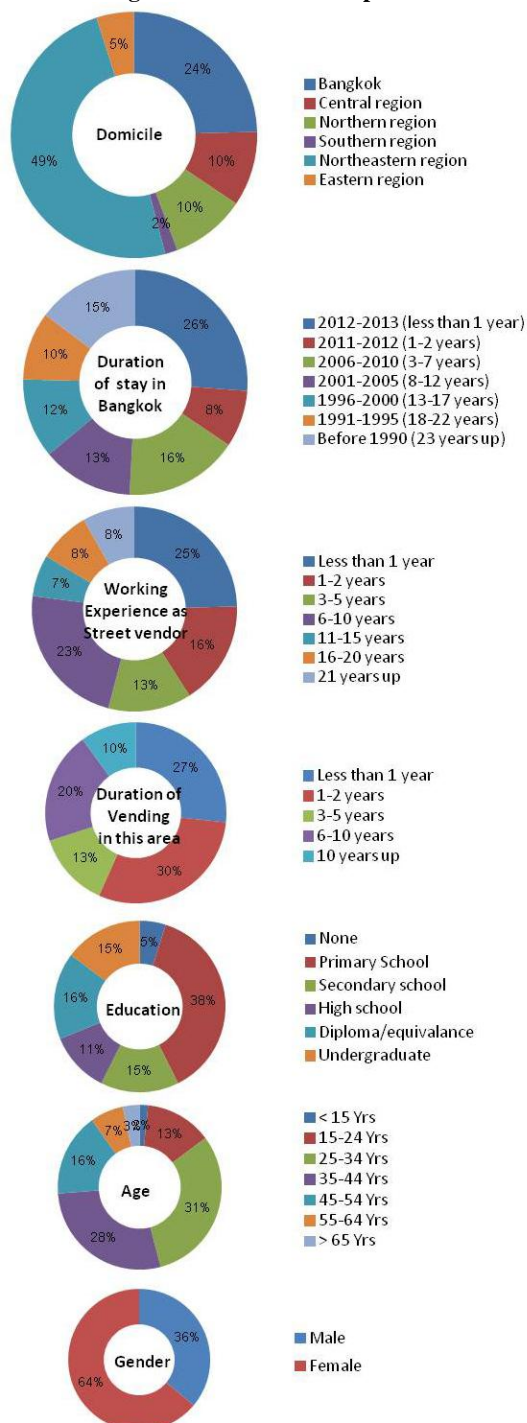


### **8.3.3 INTERVIEWS WITH STREET VENDORS**

#### **8.3.3.1. PROFILE OF RESPONDENTS AND THEIR SOCIO-ECONOMIC FEATURES**

As shown in Figure 8-20, almost half of interviewees (49%) came from the northeastern region. A quarter (24%) came from Bangkok. Half of the interviewees had lived in Bangkok for less than seven years, 45% of the interviewees had worked as a street vendor in the Siam district for more than ten years. 15% of interviewees had worked in the Siam district for less than one year.

**Figure 8-20 Profile of respondents**



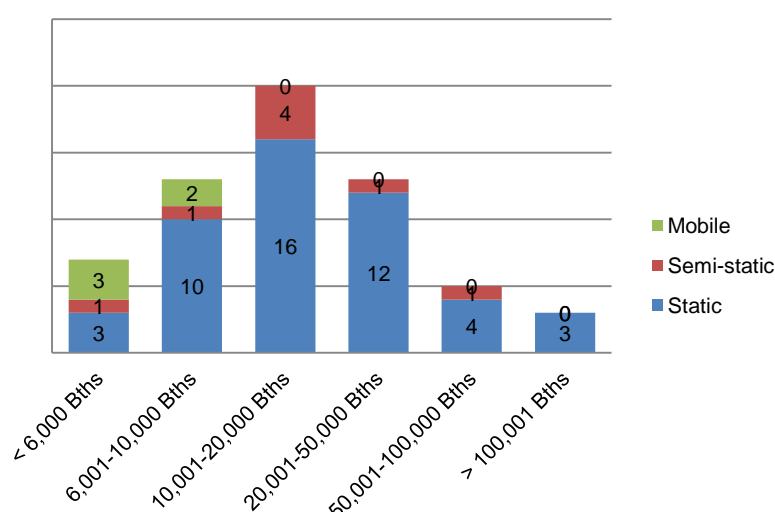
The education level of the interviewees revealed a change in demographics for the street vending career; not only low-educated individuals entered the field, but higher educated individuals also worked as street vendors. 37% of the interviewees had graduated from primary school, 16% had graduate from diplomat school, a slightly low 14.7% had graduated from secondary school and 14.7% from graduate school, followed by 11% high school and 5% with no educational degree. It is interesting to note that the interviewee with no education were the mobile street vendors. More than a quarter (27.8%) of the interviewees was adults between the ages of 25 and 44. 14% were late adults followed by young adults. In the 61 interviewees total, 22 interviewees were men and 39 were women. Most of them (65%) worked and lived with a significant other. Almost 78% were Thai, and 20% were Thai-Chinese. It is important to note that conducting interviews/quasi-questionnaires with street vendors was often refused, especially with street vendors at night, who tended to earn high profits. They are mostly worried about their taxes. Most of them were busy all time, from when they arrived until they left. As a result, most of the interviewees were food vendors, however, there were also some with high profits who responded to the interview with pleasure.

### 8.3.3.2. VENDING ATTRIBUTES

#### 1) Income and working conditions

As shown in Error! Reference source not found., most of the interviewees (67%) had incomes higher than the standard income for undergraduate workers, or about 9,000-10,000 Bahts/month (370 USD). The greatest number of interviewees earned incomes in the range of 10,000-20,000 Bahts/month, followed by an income between 20,000 and 50,000 Bahts/month. Some of them had incomes higher than 50,000 Bahts/month. This data showed a wide range of incomes in this field of occupation. Street vending was the primary source of income for more than 90% of the interviewees. . Almost 80% ran their own businesses and vendors were rarely hired. Vendors for hire were generally mobile street vendors, carrying their wares mainly in the form of rattan carrying racks. However, the working hours of interviewees were also relatively high. 31% worked 12-15 hours per day, 21% worked 9-12 hours per day, and only 18% worked less than 8 hours per day. Most of interviewees (90%) opened their shops every day except Monday. The best selling days were Saturdays and Sundays.

Figure 8-21 Income



#### 2) Categories of items sold

Two thirds of the respondents sold processed food. There were almost no service providers, with only two respondents in this category. Static stalls were the preferred type of selling device for processed food. And in a more detailed description of item sub-categories within the food category, processed food continued to be the most common type of food item sold, with only a limited number carrying fresh and non-processed food. In the non-food sub-categories, clothes were the most common items sold in Siam.

The vast majority of items sold were originally procured from markets or shops, and a very limited number of them were handmade, or were from family businesses or bought directly from factories. Wholesale markets were the most common source of the items sold. Most goods were bought on an everyday basis; a few vendors reported that they bought goods 2 to 3 times a week and even fewer said they made purchases on a weekly basis. Only two reported monthly purchases of their goods.

### 3) Employment Status

More than 90% of the interviewees worked as full-time street vendors. The most common type of employment status in Siam was the owner/self-employed, accounting for 80% of all respondents. Some vendors had partners or were employees working for others. In either case, they were associated with static stalls. Semi-static stall vendors were almost all owners. Their partners were usually their wives or husbands. The majority of street vendors in Siam did not have any other job or occupation. Only 9 respondents had other occupations. All the mobile vendors worked full-time in this business.

In terms of their previous occupations, most had already been self-employed in the trade, some had been previously employed by others, and some were former farmers. The latter cases were common for those with semi-static or mobile stalls. Former labor workers, students, the unemployed or housewives/housekeepers were also common occupations for vendors, although to a lesser degree. A few of them were former government officials/state enterprise employees or executive managers.

Most of the street vendors who had worked more than 10 years in this area knew each other and had some organization to negotiate with landowners (CU) and the city police. About 60% didn't want to change their job.

### 4) Spatio-temporal attributes

The most typical form of street vending found in Siam were street vendors selling clothes from stalls and foods on pushcarts. They were mostly static and sold in the same place (72%). The most frequent size of stall was 1.6 m long and 1.6 m wide. The most frequent size of pushcart was 1.6 m long and 0.9 m wide. The length of pushcarts could be extended up to 2.0 m. In the case of stands and stalls, sizes varied depending on several means: tables, containers, and clothes racks. The average vending unit size was 1.44 sq.m. The use of vending space depended on the type of items sold. For clothes stalls, the selling

unit space was fixed at 1.44 sq.m., although some street vendors possessed more than one unit (this was regulated by the city police). Takeout foods stall used only tiny spaces between 1.44 and 4 sq.m. Onsite cooked foods with tables and seats expanded their territories over the sidewalk from 3 to 9 sq.m. long. 68% of all interviewees stored their pushcarts or stalls at home. However, their homes were quite far away, so many of them employed the Tuk-tuk service to transport their pushcarts from home to their vending spots.

Regarding vending location and mobility, more than half (57%) the vendors had only a single vending location. 21% had two regular vending locations. Only ten street vendors were hawkers, one of them had a regular hawking route. Half of them had hawking routes within the district.

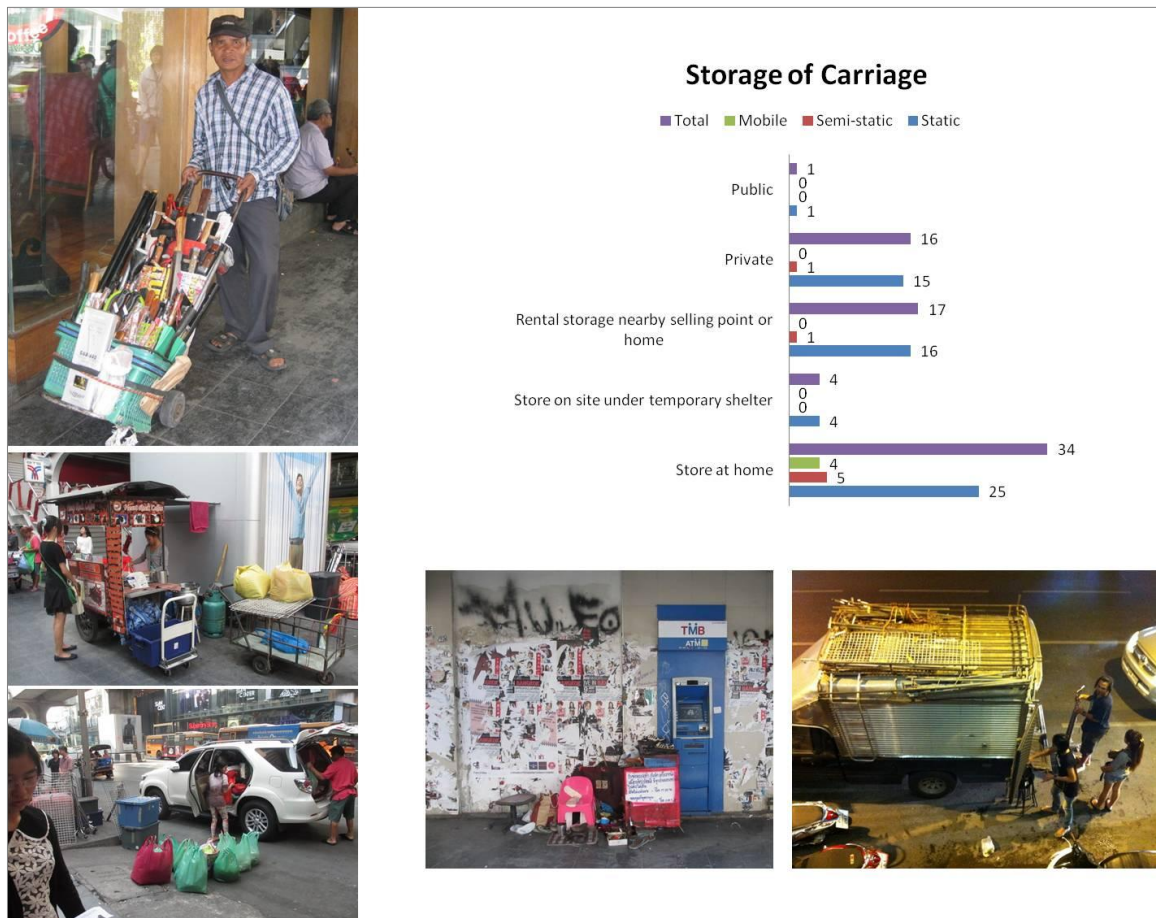
Food street vendors in Siam sold mostly takeout foods, as it was near impossible to operate food stalls with on-site eating. However, there were a few who operated such establishments at the corner of Henri-Du Nung Road. In order to keep the area clean, they prepared cleaning equipment by themselves. In this area, most of the food vendors on pushcarts were asked by the city police to prepare plastic mats for covering the floor. This method helped keep sidewalks free from oily messes. Almost half the interviewees (47%) purchased their items from wholesale markets everyday and 24% made purchases two to three times a week.

Regarding customer attraction, the most common practice was to make displays and use friendly gestures. They didn't shout out loud in order to attract their customers, but instead used a friendly voice to invite customers to taste or try their goods in an easygoing way. Some of the interviewees were very careful in selecting their items, meticulously checking for cleanliness, freshness and niceness.

Regarding stall and carriage storage and relevant businesses, as shown in Figure 830, there were three ways of storing stalls or selling devices in the Siam district. The first method was storing it at home. The second was storage onsite, which was rarely found in this area. Third was rental storage, which was the most frequently used means in this area, especially by stall-type street vendors. According to the interview data, food street vendors usually used pushcarts as their selling devices and they were usually stored at their homes.



Figure 8-22 Storage of carriages and stalls



Regarding selling to foreigners and the cultural issues involved therein, as shown in Figure 829, 57% of the interviewees were street vendors selling food and 39% were those selling non-food items. Almost half (47%) of the interviewees put up price tags, but only 18% had price tags in English. According to the interview, most of them (91%) had experienced foreign customers. More than half of the interviewees (61%) could communicate with foreign customers in English. These results confirmed that local street vendors have attempted to adapt themselves to a globalized environment. By contrast, the items sold presented a sense of locality; while traditional items were rarely found in the Siam District, they could be found from illegal street vendors selling on the ground.

More than half of the interviewees (67%) believed in supernatural powers that supported their businesses. They always prayed before starting their businesses every single day. Most of them carried an image of Buddha or other objects that they believed were able to attract more clients.

Figure 8-23 Vending to tourists

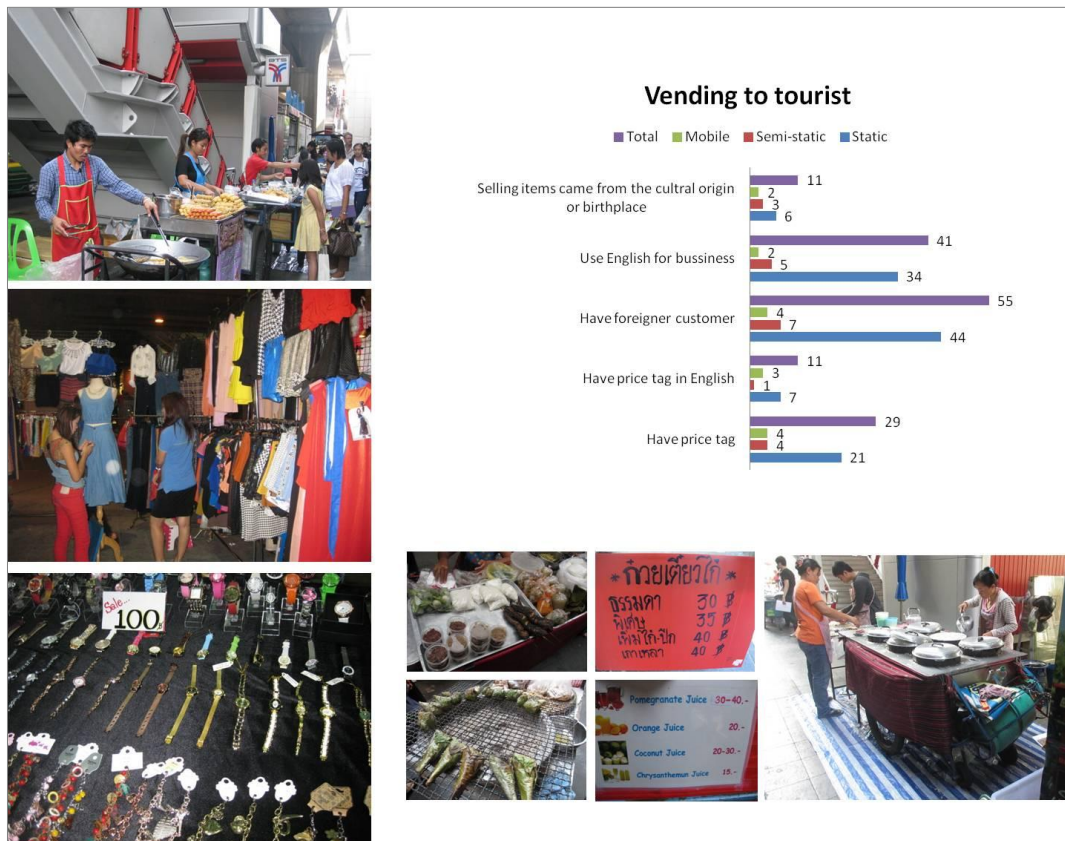
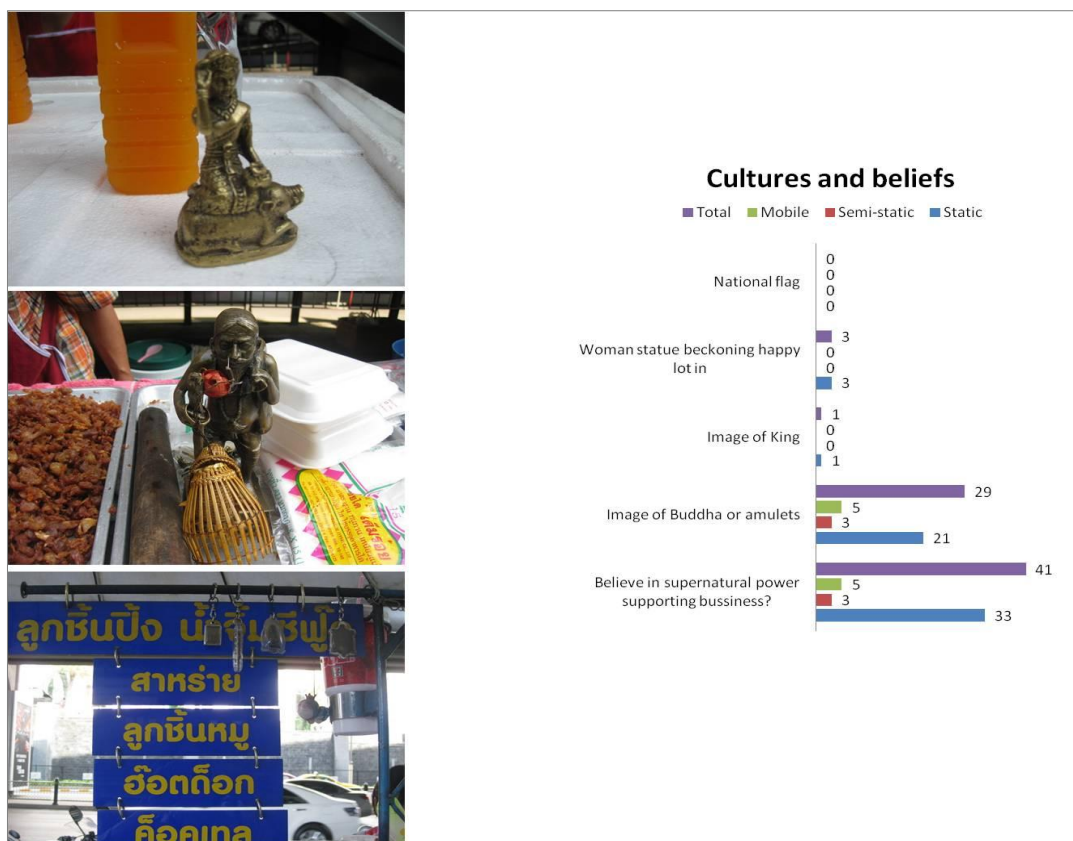


Figure 8-24 Cultures and beliefs





#### 5) Legal status

The majority of interviewees (63%) in Siam were licensed temporarily to operate their businesses in the area, although almost a third were not licensed. All the vendors selling in mobile stalls were unlicensed. A significant number of static vendors were not licensed either. The proportion of illegal street vendors willing to become licensed if possible accounted for 68%, or about two thirds. One third was unwilling to become licensed. 55% felt that fees or penalties were unreasonable. 75% of all interviewees had to pay for their selling spaces. 76% of them paid penalties to urban authorities, 10% paid to sub-leasers and 8.5% paid to owners (CU).

#### 6) Attitudes and socio-environmental behaviors

65% of the interviewees had regular clients, but most of them complained of the declining number of customers after the flood crisis in 2011. Most of them felt satisfied about their businesses and preferred to be self-entrepreneurs rather than employees. Regarding social relationships, vendors didn't have any formal cooperation among themselves or within the community. However, most of them didn't have any conflict with other sellers, excluding hawkers and mobile vendors. In order to be able to sell in strategic vending locations, most of the street vendors co-operated voluntarily with the city police to keep the street clean and nice at all times. More than 73% of the interviewees were satisfied with themselves and enjoyed working as street vendors. Most of them felt happy to socialize with their customers. At the same time, they felt instable, as they were harassed many times by landowners and the city police.

The most common practice when the use of the toilet was necessary was to use free public facilities. Only the static stall-vendors paid for toilets in the vicinity, and almost as many used free-use toilets in nearby shops.

#### **8.3.3.3. CASE STUDIES**

Seven case studies of street vendors are presented here to complement the data from the site investigation.

### **Case 1: Vendor with high income/ Sold fashionable clothing and trendy items**

This young lady, Ms. Suwannee is 25 years old. She graduated from university and came to Bangkok about three years ago. Currently, her earnings per month are over 50,000 Baht, most of which is gained from her street stall along the sidewalk of the 'Siam Square' area.

Interviewee: What do you sell?

Suwannee: I sell Furby dolls.

Interviewee: I'd like to record your voice, so please tell me more about your business here.

This is my supplementary job and not my main occupation. Most of the sellers here are serious about their business and work in order to support their families, but some sellers are just college students who are still studying and are working in order to support themselves.

There are some people who take care of setting up the stalls for displaying the products and taking them back to their storage locations. This means that we do not have to set up the stalls by ourselves. We just hire somebody to set up and take it back to the storage area. All we need to do is to bring our goods and products. They also offer services for the sellers such as cleaning, for which we need to pay 40 Baht per day. So, we don't have to clean by ourselves. Other services offered are setting up and storing. They will bring our product boxes and equipment as well as stalls to the rented location on time, and will take them back and store them for us. Normally, sellers in this area have specific locations where they put up their stalls but some sellers don't, so it depends on the owners whether they decide to come or not. Most of the problems we have are with municipal officials. Because this area is a public area in the Bangkok metropolitan region and semi-owned by Chulalongkorn, we need to pay rent and fines to both Chulalongkorn and the Bangkok metropolitan municipal officials.

### **Case 2: Vendor with high income/ Sold handmade accessories**

Ms. Lukkanasri Katepan is a 44-year-old street vendor with a bachelor degree. After her children grew up and acquired jobs, she started her own business selling handmade accessories. Together with her husband, they earn about 50,000 Baht/month

Interviewer: Where is your birthplace?

Lukkanasri: Ubon Ratchathani Province

Interviewer: How long have you lived in Bangkok?

Lukkanasri: Since 1981

Interviewer: How long have you worked as a street vendor?

Lukkanasri: For 8 years

Interviewer: How long does it take to commute here?

Lukkanasri: It takes approximately 1 hour.

Interviewer: How many hours do you work per day?

Lukkanasri: I start from 5 in the evening until 11 at night.

Interviewer: So around 6 hours. How long does it take to prepare your shop before you open?

Lukkanasri: About 1 hour

Interviewer: Which is faster, preparing before opening or clearing after you close?

Lukkanasri: It takes 2 hours for preparation and only 1 hour for clearing.

Interviewer: You are so kind. Since I only met you yesterday, I was quite nervous about interviewing you today. How long does it take you to go out and buy these handmade items, including travel time?

Lukkanasri: It takes 3 to 5 hours for me to go out and buy my products and come back to sell them at my shop.

Interviewer: Do you sell at other locations?

Lukkanasri: No, I sell at this place only.

Interviewer: Do you sell every day?

Lukkanasri: Except Monday

Interviewer: On which day do you make the most sales during the week?

Lukkanasri: None of the days. Since the red shirt protesters burned Bangkok, everything has become worse. Nowadays, it is very silent. I can make a living day by day, but it is not the same as before.

Interviewer: Do you keep all the equipment at your home?

Lukkanasri: At my home

Interviewer: Do you usually sell like this?

Lukkanasri: Yes

Interviewer: Are you the owner?

Lukkanasri: Yes

Interviewer: Do you work anywhere else?

Lukkanasri: I was a housewife before and I took care of my kids. When my kids grew up and graduated, I decided to go out and become a vendor to release stress.

Interviewer: Now you are free from obligation, aren't you?

Lukkanasri: All my kids already have jobs.

Interviewer: How much do you earn from your sales?

Lukkanasri: Now, not that much

Interviewer: Does it reach a hundred thousand Baht?

Lukkanasri: No, thirty-thousand Baht.

Interviewer: It seems like you can sell a lot?

Lukkanasri: My prices aren't expensive. 20 Baht/piece.

Interviewer: Is it enough?

Lukkanasri: Yes, it is enough for us, grandma and grandpa

Interviewer: Where do you buy your products?

Lukkanasri: 'Pra-tu-nam'

Interviewer: Is that a wholesaler?

Lukkanasri: Yes

Interviewer: How often do you buy materials?

Lukkanasri: Twice a week

Interviewer: What is the strength of your shop?

Lukkanasri: My products

Interviewer: Have you thought of doing any other job?

Lukkanasri: No, I am too old.

Interviewer: Do you have any foreigner customers?

Lukkanasri: Yes

Interviewer: Do you use English?

Lukkanasri: Yes

Interviewer: Have you asked for street vending permission?

Lukkanasri: Yes, I pay the municipal officer every month.

Interviewer: How much stock do you have?

Lukkanasri: I do not stock any product. I have only the products on display

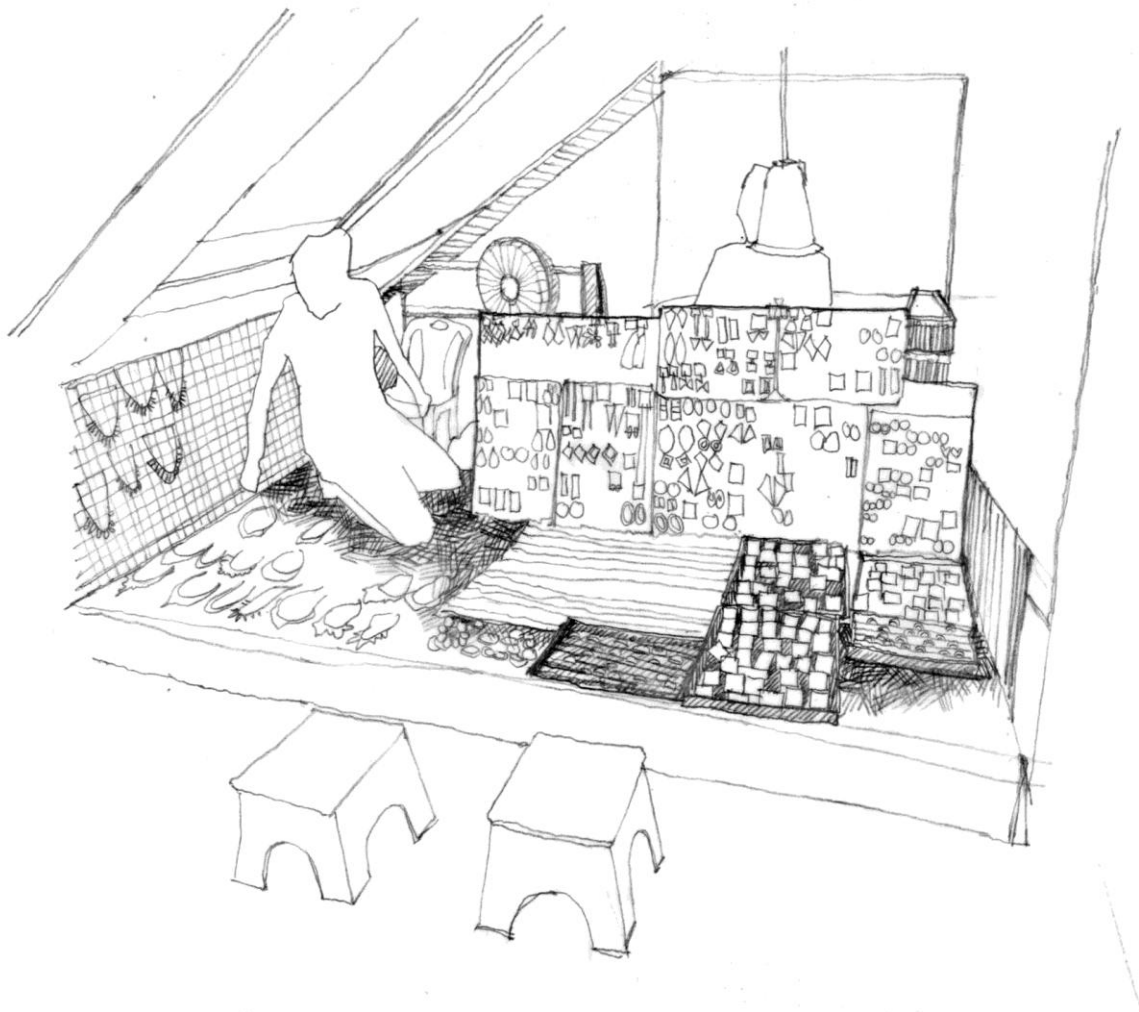
Interviewer: Do you have any expenses related to your business? How much do you pay the municipal officer?

Lukkanasri: 3,000 Baht per month

Interviewer: Do you have any problems with your health?  
Lukkanasri: No  
Interviewer: What is the size of your shop?  
Lukkanasri: 3x2 meters  
Interviewer: How many chairs do you use?  
Lukkanasri: 3

**Figure 8-25 Vendors who sell on ground but earn high income**

*Two street vendors sold women's accessories on ground, under BTS stairs. Their unique tiny space attracts successfully the attention from customer. They used plastic sheet a curtain protected from pollution. This space was around 3.00m wide x 2.50 m dep.*



### **Case 3: Vendor who works and studies/ Sold mobile cases**

Teeradon Pinitruengsilp(Oat) and his sister sell mobile cases and covers at the footpath of Siam Square, the shopping and entertainment area in Bangkok and the area opposite Mahboonkrong/ the MBK Center shopping mall. Born in Bangkok, Oat holds a diploma degree and earns around 30,000 to 40,000 Baht per month from the street kiosk business.

Interviewer: How long have you run this business?

Teeradon: Two years.

Interviewer: How long does it take from your house to here?

Teeradon: Half an hour.

Interviewer: What are the hours of your business?

Teeradon: 17.00 - 21.00 (6 hours)

Interviewer: How about the time it takes to set up the stall and products?

Teeradon: Around 1 hour.

Interviewer: And what about clearing up at closing time?

Teeradon: We close at 21:00, so around one hour, I guess.

Interviewer: How long does it take to get the products and travel here?

Teeradon: Quite a while. I cannot say specifically.

Interviewer: Do you have any other stalls?

Teeradon: Yes, I do.

Interviewer: How many do you have?

Teeradon: Two of them.

Interviewer: Where is the other stall? Is it in the same area?

Teeradon: No, there is one here and the second one is at the Bang Rak District.

Interviewer: When is the best selling time?

Teeradon: 20:00 to 21:00

Interviewer: Do you sell daily?

Teeradon: I do.

Interviewer: Is there a best day to sell?

Teeradon: Not really, I cannot say which day.

Interviewer: For stall parts, do you bring them back to your house, keep them here or use some drop-off service?

Teeradon: The drop-off service.

Interviewer: How much do rental fees cost per month?

Teeradon: Here? I don't know how much, this stand belongs to my brother but it is 15,000 Baht for the one at Bang Rak.

Interviewer: Oh...how expensive! So you have two stalls, does your cousin run the other?

Teeradon: No, that is also my responsibility. This here is my brother's lot so I don't pay for rent.

Interviewer: And who takes care of the other one?

Teeradon: I do. We sometimes switch.

Interviewer: Are the products you sell all in the same category?

Teeradon: Yes, they are.

Interviewer: So is this your routine job? You own the business?

Teeradon: Yes, that's correct.

Interviewer: What type of business do you run? Can you say it is a self-employed business?

Teeradon: Yes, it is.

Interviewer: Is this street trading your main source of income?

Teeradon: It is my regular job and my basic earning

Interviewer: How much do you earn from this particular street business?

Teeradon: 30,000 Baht

Interviewer: Where do you get your products?

Teeradon: Suea Pa Road, I go there twice a week.

Interviewer: And where did you get your stand?

Teeradon: Bo Bae wholesale market.

Interviewer: What makes you think this creates the best appeal for your customers?

Teeradon: The products display.

Interviewer: Have you considered any other jobs?

Teeradon: Yes, I do. I'm still studying.

Interviewer: How diligent you are to work and study at the same time! Do you have price tags?

Teeradon: No I don't.

Interviewer: Do you have any foreign customers?

Teeradon: Yes, I do.

Interviewer: So you speak English in your sales, too?

Teeradon: Yes, I do.

Interviewer: What is the value of your spare products and stock reserve?

Teeradon: I'm not really sure. Around 30,000 Baht, I suppose.

Interviewer: Are there any expenses from this business?

Teeradon: Yes, I pay 1,500 Baht for the lot to municipal officers.

Interviewer: How often do your patrons purchase your products?

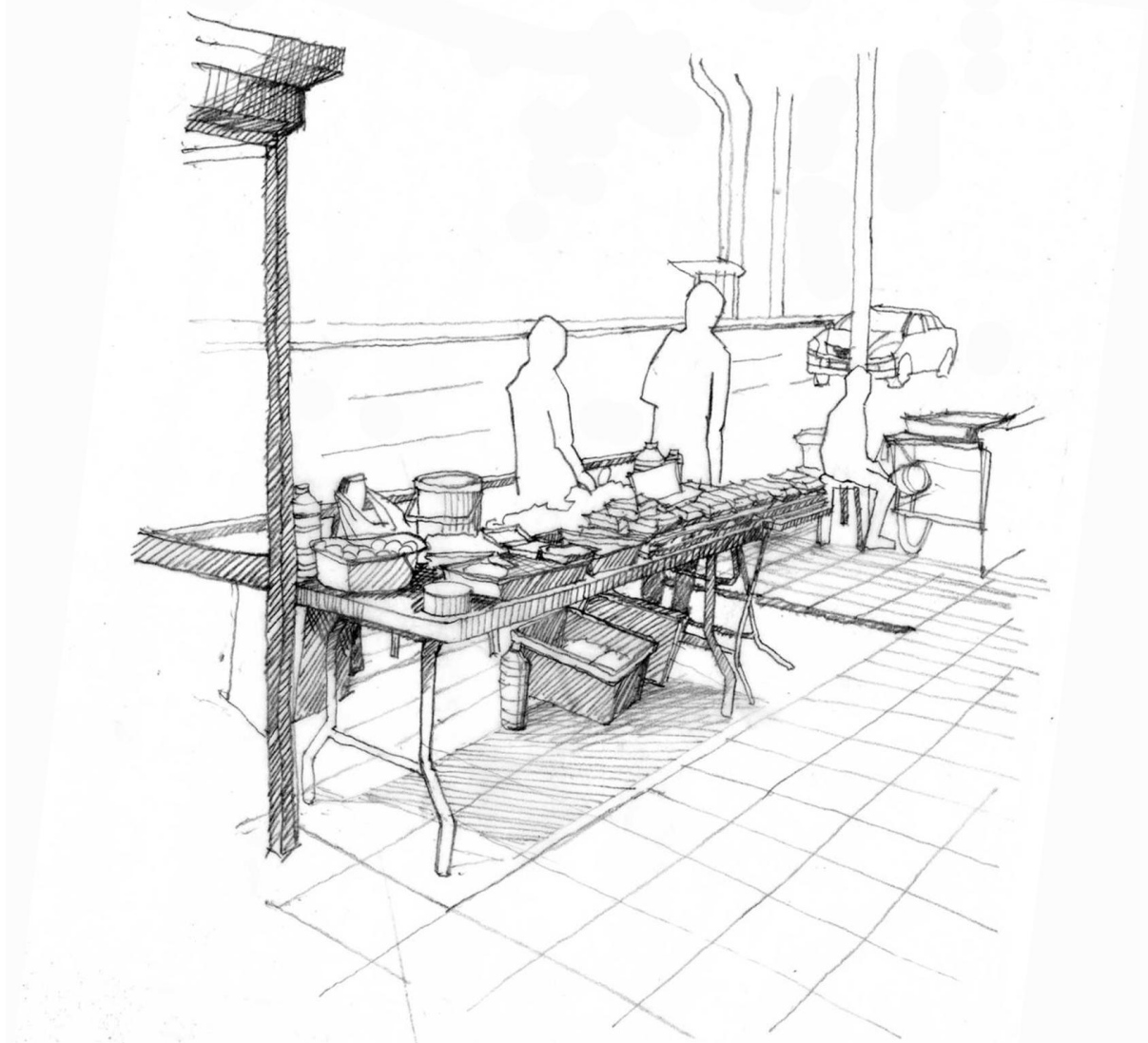
Teeradon: Pretty often.

#### Case 4: Food vendor who has several vending spots/ Sold packed food

Native to Karnjanaburi Province, Jang has a primary school education and is married. She is a street vendor stationed in front of the Lido Theater. A Buddhist, she has been living in Bangkok for over 25 years.

**Figure 8-26 Packed meals vendors in front of Lido cinema complex**

*Easy going stand using folded tables is a common practice of nowadays street vendors who have their own car or can hiring Tuk-Tuk. Behind the tables, gas stove, fresh food container were also use for cooking while selling.*



Interviewer: How long have you been a street vendor here?

Jang: About 12 years.

Interviewer: Here, in front of the Lido Theater?

Jang: I mean in this Siam area, I've moved around to different spots.

Interviewer: So how long exactly have you been in front of Lido?

Jang: Just about 6 months



Interviewer: How long have you been in this food vending business on the street?

Jang: It all started about 12 years ago.

Interviewer: Do you live far from Siam?

Jang: I live near Bobae Market (a large wholesale market for apparels in Bangkok)

Interviewer: So why don't you sell there?

Jang: There is no available space for my stand

Interviewer: How much time does it normally take you to get here?

Jang: Only about 15 minutes, but when there is a royal motorcade, it could take up to half an hour.

Interviewer: When do you have to wake up and get things prepared?

Jang: 2 in the morning

Interviewer: When do you finish all the preparation work?

Jang: Normally about 4 – 5 a.m. Then I go back for a few hours of rest.

Interviewer: What time do you get here?

Jang: Around 7 a.m. And my very first customers come around 7 a.m. It takes about 15 minutes to get my stall ready.

Interviewer: Do you also have other food businesses on other premises?

Jang: Yes, one at Siam Square soi 4, and another in front of Osotsapa. My packaging is all the same, and I have no other copycats at the moment.

Interviewer: What is the prime time for your business?

Jang: Between noon and 3 p.m.

Interviewer: That's great! You also have a signature packaging. How many days a week do you do business?

Jang: Fridays, Saturdays and Sundays

Interviewer: It's quite surprising. I would presume that customers for ready-to-eat meals are those who commute every day to work in this area. Morning time isn't good for your business?

Jang: Actually that's not the case. People are in a haste to get to work. They don't stop by to grab some food.

Interviewer: How much do you sell your bento boxes at?

Jang: 30 Baht.

Interviewer: Where do you keep all your gear?

Jang: I take them all home. I can't leave anything behind because clothing stalls will be set up in the evening.

Interviewer: Are you the owner?

Jang: Yes

Interviewer: Do you have any business partners?

Jang: No.

Interviewer: Do you hire anyone to help in the stall?

Jang: Yes, I hire 4 people for 400 Baht per day.

Interviewer: Do they help you with the cooking?

Jang: I cook all the food myself. My employees help me with the selling.

Interviewer: Do you hire family members to help you here?

Jang: Yes, we are relatives.

Interviewer: What is your selling method? Do you make loud calls to customers?

Jang: Not really.

Interviewer: Do you feel your job is secure and stable?

Jang: The business itself is stable, but the municipal officers make the business more difficult. They just started more stringent policing last week. This always happens when a new official head comes to office.

Interviewer: Do you mean the new director?

Jang: The district head of the municipal officers.

Interviewer: Are you happy with your job and everything?

Jang: I am.

Interviewer: But you look quite exhausted. You must be responsible for many things?

Jang: That's true. My earning goes to pay the rent, bills, tuition fees for my kids – there are 7 of them, and I also need to support both my own mother and my mother in-law.

Interviewer: How much do you give them every month?

Jang: 6,000 Baht a month to my mother and 5,000 Baht a month to my mother in-law

Interviewer: What are your average monthly expenses?

Jang: It's hard to estimate. All of my daily earnings cover the household and business expenses – such as the wages for my workers. My average daily savings are about 700 – 800 Baht though.

### **Case 5: Vendor who earned income for her baby's medical treatment/Sold handmade coin bags**

Yupa Jamduang, age 30, is from the town of Pathumthani. She has a 12<sup>th</sup> grade education level. She had to resign from her full-time job 5 to 6 months ago to take care of her son, who was diagnosed with an enlarged heart symptom. Yupa makes her living by selling handmade coin purses. Each day, she earns around 200 to 300 Baht or approximately 9,000 Baht a month. (See full record in the Appendix)

- Interviewer: How long have you been living in Bangkok?
- Yupa: Since I started working. A long time ago, around ten years I think.
- Interviewer: Have you been selling here for a long time?
- Yupa: Just a few months. It's been 5-6 months since I left my job. I wasn't working for around 5 months. However I don't come here every day. If my child has a fever or is feeling sick I won't come. Usually I come around 2-3 days a week but I always come here on weekends.
- Interviewer: How long does it take you to get here from your home?
- Yupa: About an hour. Half an hour if the traffic is not bad.
- Interviewer: What time do you usually arrive?
- Yupa: Around 10am. I stay until 3:30pm, 4:30pm maximum.
- Interviewer: You only sell at this place?
- Yupa: Yes, only here.
- Interviewer: The sale is steady, right? No best selling time?
- Yupa: Yes, my sales are steady.
- Interviewer: What did you do before you started street vending?
- Yupa: I was an employee in a privately-owned company.
- Interviewer: Where do you buy all these materials?
- Yupa: Sumpeng
- Interviewer: You crochet, how often do you go out to buy materials?
- Yupa: Twice a month.
- Interviewer: How much do you invest?
- Yupa: Around a thousand Baht.
- Interviewer: Do you have any regular customers?

Yupa: No

Interviewer: Have you ever had any problems with the municipal officers?

Yupa: Sometimes, they tell us to leave if there are a lot of us selling around here.

Interviewer: No problems with fellow sellers?

Yupa: No

Interviewer: Any health problems?

Yupa: Just a little.

Interviewer: How about when you want to go to the restroom?

Yupa: There's a place nearby, Siam theatre.

Interviewer: Do you bring your child with you?

Yupa: Sometimes, normally I leave my child with his grandmum who sells lottery tickets. She isn't here today.

Interviewer: What was your child diagnosed with?

Yupa: An enlarged heart symptom.

Interviewer: Oh, why did he get it at so young an age?

Yupa: The doctor said that it might be a side effect from when I was pregnant and had coronary heart disease. I had to take medication and they might have caused this symptom.

Interviewer: Such a pity, what about your husband?

Yupa: He left me when I was around one and a half months pregnant. He told me to get an abortion but I didn't.

Interviewer: Such a mean guy, he doesn't contact you anymore? Do you know where he is?

Yupa: No, he doesn't contact me anymore.

Interviewer: How old is your child?

Yupa: 1 year and 2 months old.

#### **Case 6: Service provider who earned a subsistence-level income/ shoes maker**

Mr. Suthee Sutra is 51 years old, married and has graduated from grade 12 (elementary school). He came from Yasothon Province and began to work as a shoemaker at Siam Square Center 30 years ago.

**Figure 8-27 Shoes maker**

*A rare type of street vendor that city police allowed leaving vending storage on the sidewalk. Space occupation was accounted for 0.60m x0.60m.*



- Interviewer: How much is your salary?
- Suthee: I can earn around 3-4 hundred Baht per day, so my monthly salary is around 10,000-20,000 Baht.
- Interviewer: How long have you been working here?
- Suthee: For 30 years.
- Interviewer: Oh, your mind is so steady.
- Suthee: (Laughing) I don't know where to go.
- Interviewer: How long does it take from your home to here?
- Suthee: Well, less than 20 minutes.
- Interviewer: What time do you start work?
- Suthee: From 9:00 to 18:00, so I work around 9 hours.
- Interviewer: How long does it take you to prepare for opening the shop?

Suthee: Just 20 minutes to prepare, and also 20 minutes for closing up the shop.

Interviewer: You buy goods, don't you?

Suthee: I need to buy some spare parts. Mostly I go out to buy supplies at 6 a.m. in the morning every day and spend around 30 minutes looking around.

Interviewer: Do you do business anywhere else?

Suthee: No.

Interviewer: What time or period do you have to sell your goods?

Suthee: From 10 a.m. to 2 p.m.

Interviewer: Do you open the shop every day, or are you closed sometime?

Suthee: I open the shop every day, I take no vacations.

Interviewer: What day(s) of the week do you experience good sales? Maybe Friday, Saturday, Sunday?

Suthee: It's not those day. In my business, we sell well on weekdays (Mon-Fri), because it is the normal working day for office workers, so office workers come to my shop to repair their shoes. But on the weekends, people just come to hang out, not to shop (Not much to repair shoes).

Interviewer: Then, what about your equipment, where do you keep it?

Suthee: I keep it here, and I keep some equipment at home.

Interviewer: How much is the rent? It is a private area, right?

Suthee: My landlord is Chulalongkorn University. I have been doing business for a long time, and I don't have a very big shop. So Chulalongkorn allows me to open without any fees.

Interviewer: No rental fee – so it's free?

Suthee: Yes. I don't pay rent. I used to pay rent because I rented a vending unit. But I moved here a long time ago, I sit here doing my business and, moreover, I keep a watch over the area and keep it safe, like a security guard. I don't make trouble with others and they take pity on me since I started my business long ago, but I haven't become rich yet. That's why they sympathize with me and don't charge any rent.

Interviewer: Do you always work here alone?

Suthee: Yes, I don't hire any employees.

Interviewer: Do you do any other work at present? If you have more work, you can earn more money right?

Suthee: Yes, I do. I ride motorcycles as a service (motorcycle transport).

Interviewer: So, you mean after you close your shop, you go to your other job, right?

Suthee: Yes, I provide the service for about 2 hours, then I get back home around 7-8 p.m. But some days, I am so tired from working as a shoemaker that I don't ride motorcycles afterwards.

Interviewer: What kind of career did you have before you became shoemaker?

Suthee: Before, I used to work on a fishing boat.

Interviewer: Your principal income comes from being a shoemaker, right?

Suthee: That is right.

Interviewer: Where do you purchase your materials?

Suthee: I buy my materials once a week at Klongton Market (a wholesale market).

Interviewer: You bought materials and made that cabinet there by yourself, right?

Suthee: Yes, I made it by myself. Sometimes, I bring some shoes back home and repair them. My house is a rented home. Sometimes, my neighbors also bring shoes to fix, too. But it takes quite a long time to fix shoes at home, because I don't have much equipment at home compared to my workplace.

Interviewer: What do you think are the strong points about your business?

Suthee: There are many kinds of shoe soles, but I do not have a great variety of soles.

Interviewer: Have you ever thought about another job?

Suthee: I've never thought about another job and I don't want to either, because I'm getting older.

Interviewer: You have some foreign customers, right?

Suthee: Yes, I do.

Interviewer: Do you speak English?

Suthee: Just a little.

Interviewer: Do you believe in holy things?

Suthee: Of course, I believe in them.

Interviewer: Do you have permission from the government to carry goods for sale yet?

Suthee: Not yet, I haven't submitted an application for permission.

Interviewer: You haven't requested permission? You don't want to get permission issued so that you can act legally?

Suthee: I don't need permission.

Interviewer: What is the value of the goods you have in stock?

Suthee: I don't have any stock. I have goods that I sell suddenly, so their value is about 1-2 thousand Baht.

Interviewer: Do you have regular clients?

Suthee: Rarely.

Interviewer: Have you requested for credit?

Suthee: I have only informal loans and the interest rate is about 20%.

Interviewer: Oh my god, an interest rate of 20%? That is cruel!

Suthee: It's so cruel, and no one helps me. I don't have a partner or friend to help me in this business. It's not like working in a company. You can't get some colleague to help when you find yourself in financial trouble. The government lets me to take out loans, but I don't have a guarantor, so I can't get credit to loan money. I work alone, and strike it out all by myself.

Interviewer: Are you happy with your work?

Suthee: Not really. Some days I earn money and then I'm happy, but some days I can't sell and I feel like I've failed.

Interviewer: How much area do you use?

Suthee: Around 2.50 meter.

Interviewer: Do you have a toilet, or not?

Suthee: Yes, have one. But I have to pay a service fee.

#### **Case 7: Service provider who was unionized with other stall vendors/ key maker**

Tui, 36 years old, is married and has an educational level of 12<sup>th</sup> grade. His average income per month is around 6,000-10,000 Baht. He came from Ubonratchathani and has been working in Bangkok for 9 years. He holds Thai nationality and is a Buddhist. He has worked as a key maker for 6 years.



Interviewer: How long have you been doing business around this neighborhood?

Tui: 6 years

Interviewer: How long do you work per day?

Tui: Around 8 hours

Interviewer: And how long do you prepare before starting work each day?

Tui: Half an hour

Interviewer: Operating hours?

Tui: Around 6-7 hours

Interviewer: How long does it take to open your shop?

Tui: It doesn't take long. Less than 10-20 minutes.

Interviewer: What about closing?

Tui: About the same time.

Interviewer: You don't operate anywhere else?

Tui: Only here.

Interviewer: When is the best time for selling your goods?

Tui: 11am-12pm and 12pm-2pm.

Interviewer: Which days do you operate?

Tui: I can operate every day. I close my shop every 2<sup>nd</sup> and 3<sup>rd</sup> Monday and Sunday of the month.

Interviewer: To go "make merit" (in Thai, this means to go to the temple or do good things like give donations, pray, etc.) or what?

Tui: It's the municipal office rules.

Interviewer: Oh I see, which days are best for selling?

Tui: Monday, Tuesday, Thursday and Friday.

Interviewer: Where do you keep your equipment & tools?

Tui: Right here.

Interviewer: Do you have to pay any rent?

Tui: I have no rental fee but I have to pay a contract renewal fee. It's 500 Baht a year.

Interviewer: What is your form of employment?

Tui: Full-time job.

Interviewer: Your status?

Tui: I'm the owner, no employees.

Interviewer: What did you do before switching to this business?

Tui: Motorbike taxi

Interviewee: How much do you make from this business?

Tui: Around 1,500 Baht. My profit is around 75% of that. It's a handicraft thing.

Interviewer: Where do you buy all your material?

Tui: There's a salesperson who delivers them here (telephone ordering).

Interviewer: How often do you order?

Tui: Once every quarter.

Interviewer: Did you build this stall by yourself or did you buy it?

Tui: I hired a welding shop around Bantadthong to build it.

Interviewer: What do you think is your selling point that attracts customers?

Tui: Greeting them, partly because I have regular customers, too.

Interviewer: Have you ever thought of changing your career?

Tui: No.

Interviewer: Do you show details and prices on a sign?

Tui: I have a sign but no prices on it.

Interviewer: Do you have the sign in English?

Tui: No, I don't.

Interviewer: Any foreign customers? Do you use any English?

Tui: I've been using a little.

Interviewer: Do you believe in talismans or in worshipping anything for your success before starting each day?

Tui: Yes.

Interviewer: Any talisman in your shop?

Tui: I have a Buddhist statue, the king's photo and a figure of a beckoning girl.

Interviewer: Did you ask for permission from the government to use a stall?

Tui: I did.

Interviewer: Have you ever asked for a permission to conduct this type of business?

Tui: I have.

Interviewer: How much is your inventory?

Tui: Around 5,000 Baht.

Interviewer: Are there any other expenses incurred from selling here?

Tui: 100 Baht a year

Interviewer: Are you a member of a vendor's union to help increase business stability or for dealing with any business problems?

Tui: Yes, around 10 vendors have joined.

Interviewer: How often do your customers come back to your shop?

Tui: Often.

Interviewer: Any vendor gathering to take care of the area?

Tui: Often. Sometimes we need to clean the area using a water truck. Something like that.

Interviewer: Do you help each other, between nearby vendors?

Tui: Usually.

Interviewer: Do you have any problems with the municipal office?

Tui: No, I follow their rules.

Interviewer: Any problems with nearby vendors?

Tui: No.

Interviewer: Any problems with neighbors?

Tui: No.

Interviewer: Any health problems?

Tui: No, I don't have any.

Interviewer: Do you clean the area after closing?

Tui: I clean it every day.

Interviewer: Do you have any problems getting loans to support your business?

Tui: They won't approve it. I made a request and they said that my shop is not a proper shop. No one will approve a loan.

Interviewer: Have you ever faced any extortion from racketeers?

Tui: No.

Interviewer: What about extortion from government officers?

Tui: No.

Interviewer: Do you use any local knowledge to help increase your income?

Tui: I don't use any.

Interviewer: Morally, do you agree with reducing the usage of foam and plastic to help the global warming problem? Like using banana leaves or other natural materials to create a unique selling point?

Tui: I agree.

Interviewer: Will you persuade others of this and be a role model for other vendors too?

Tui: I agree.

Interviewer: Do you attach importance to taking care of your stall so as not to obstruct the footpath or traffic?

Tui: I always do. I agree with this because there are restriction lines and my stall does not cross them.

Interviewer: Are you happy and enjoying a good well-being?

Tui: Yes, if I earn money I'll be happy every day.

Interviewer: Do you trust your neighboring vendors?

Tui: Yes, I do. I trust them completely.

Interviewer: Has your business worsened your personal life?

Tui: No, I don't agree with that.

Interviewer: Are you satisfied with your business?

Tui: Yes.

Interviewer: Do you feel like the business is growing?

Tui: To an extent.

Interviewer: Do you feel like you have skills and are being productive?

Tui: I totally agree.

Interviewer: Is this business challenging for your skills?

Tui: Moderately, there's nothing much to it.

Interviewer: Do you feel that you have freedom in your career?

Tui: Totally agree.

Interviewer: How big is your shop space?

Tui: Here it's 2x2 square meters. I have to buy electricity from a nearby shop. I can use the water for free. He doesn't charge me. Water is free in the area behind me, too. I made my own sunblind using tent cloth. I also brought my own cleaning tools, the broom. There are many restrooms. The public ones are free. There are bathrooms in shops that you have to pay to use and some public ones that you also have to pay for. Here, there are two stools, one for the customers and another for the vendor. I also have a personal car as my vehicle.

## 8.4 CONCLUSION AND DISCUSSIONS

The analysis revealed contextual influences on street vending identity. Street vending in the Siam District, within the glocal context, was highly evolved. The assimilation of globalness by street vendors was found in certain physical attributes; however, a sense of localness also remained. The identity of street vendors were also different from conventional street vendors; they were the new generation of street vendors with a high educational background, who made use of their marketing and business knowledge in their trade, achieved high incomes and were invulnerable. These evolved identities were also expressed in the vendors' spatio-temporal attributes: the street stall, their static mobility, the fashion items sold and their provision of trendy items to shoppers, travelers and tourists. Their spatio-cultural identity can be defined as "evolutionary" street vending. "Evolutionary" street vending developed its flexibility through their simplification of retail form.

The "pop-up" stall used by such "evolutionary" street vendors was composed of a light mock-up structure. The systematic, easy and fast installation allowed the possibility of reuse of urban space at multiple intervals during the day. This spatio-temporal identity could be defined as an "overlapping territorial identity." Its visual attractiveness was found in density and goods rather than local expression. Visual identity could therefore be defined differently depending on the vendors' context and goods. In the case of street vending in Siam Square, the segment of street stalls could be defined as an urban closet.

The "overlapping territorial street vending space" found its high flexibility in the space and time dimension. According to the interviews with street vendors, the vending space could amplify at many intervals during the day or within a week. This flexibility is not new; by contrast, it is the traditional way of spatial intervention that could be found in both Thai and Japanese traditional houses.

**Table 8-1 Summary of street vending in the Siam District**

Case study	Siam		
Urban context	Glocal		
Spatial context	-City center -New commercial district -Educational zone -Main hub BTS sky train		
Land tenure (sidewalk)	-Private -Chulalongkorn University (CU) -Improved by MBA		
Permit for street vending	-Prohibit area -Small segment of TAM in specific day, time		
<b>Street vendors</b>	<b>Evolutionary</b>		
Sold items	Value added food, good, trendy, brand name items		
Market awareness	Active		
Working hours	Short working hours		
Employment status	Adaptive to rules and regulations		
Entering to SV	Quit permanent jobs		
Income (Net) <sup>1</sup>	High income		
	Ave.	50,000	Bth/m
	Min.	6,000	Bth/m
	Max.	200,000	Bth/m
Education	Upper education		
Social relationship	Commercial Distant relationship		
<b>Roles of street vending</b>			
Economic	-Informal -Tourist attraction		
Employment	-Incubator for young designers -Part time job for students -Middle-high-income business -Job after retirement		
Market place (Shopping place)	-Outdoor shopping & eating place -Trendy items, fast food -Marketing value-added products, packaging -Higher prices - Orange juice 20 Bth		
Customers	-Office workers, students, passengers -Shoppers -Tourists		
Social	- Informal gathering place -Friendly, welcome		
Culture	-Global-local cultural exchange		
<b>Identities of street vending</b>			
Public Space	-Over crowded -Chaotic with high density		
Defining territory	-Urban closet -Volumetric territory		
Spatial occupation	-Stall 1.5x1.5 sqm.		
Forms/element	-Pop-up element -Clothes rack		
Mobility	-Fixed, stationary -Strategic location was the priority -Hired labor worker for mobility, stall set up, logistics		
Distribution	-Strategic commercial spots		
Penalty	Morning	500	Bth/m
	Afternoon		
	(old)	500	Bth/m
	(newcomers)	2,000	Bath/m
	Evening		
	(old)	1,000	Bth/m
	(newcomers)	3,000	Bth/m
Sublease	Day	1,000-15,000	Bth/m
	Night	20,000	Bth/m
Related business	Stall set up- storage	120	Bth/d
	Cleaning	20	Bth/d
	Electricity	20	Bath/d

1

Note: Minimum wage 300 Bth/d (927 ¥)

Starting rate\*

-Vocational	9,000	Bth/m (2.7 万円)
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-Undergrad	15,000	Bth/m (4.6 万円)
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-Master	17,500	Bth/m (5.4 万円)
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-Phd. 21,000 Bth/m (6.4 万円)

The result revealed that a sense of glocality could be seen in street vending activities in the Siam commercial context. The adoption of global-ness or internationalization by street vendors was found in a few physical attributes rather than the vendors' use of space or their gestures. The local identities of the vendors had survived in the form of their vending spaces, vending devices and goods. These unique identities furthermore represented the quality of their locations in Siam, and were also expressed through the spatial distribution of street vendors. In order to survive, street vendors in Siam were obligated to adapt themselves to a more or less glocal state. Street vendors had to compete not only with among themselves and the public sector of commercial facilities, but with other forms of commerce that had newly emerged under the forces of globalization and internationalization as well.

The limitations of the survey were the fact that street vendors in this area were mostly engaged in the informal economy. This informal economy encompassed various forms of shadowy stakeholders at various levels and included corrupt government officers, street vendors who avoided taxes, vendors who sold along prohibited public streets, street stall mafias and influential people who ran businesses related to street vending activities, such as subleasing vending spaces at high prices, establishing stalls and setup/delivery services, renting parasols, electricity and water and so on. Such businesses generally could only be observed only from the levels of the subordinates, while their bosses hid in the shadows in order to avoid taxes and conflicts. Most of the street vendors therefore refused to participate in the interview and some of the respondents didn't want to reveal their real income or other relevant information.

By means of the flexibility of street vending, the "self-made" public space also emerged in the case of Siam. There was a fluid interaction of users with informal urban elements; examples of this include the flow of users, activities and objects, with street vending as a key element. These spaces provided a unique feel to the area and imbued the public space with liveliness and a spatio-cultural identity. A cross-cultural analysis revealed the complexity of this kind of space and the merging of private shops into public spaces – territories were blurred, public space became private space as it turned into passages to other shops, and public space was occupied by the private space of street vendor stalls.





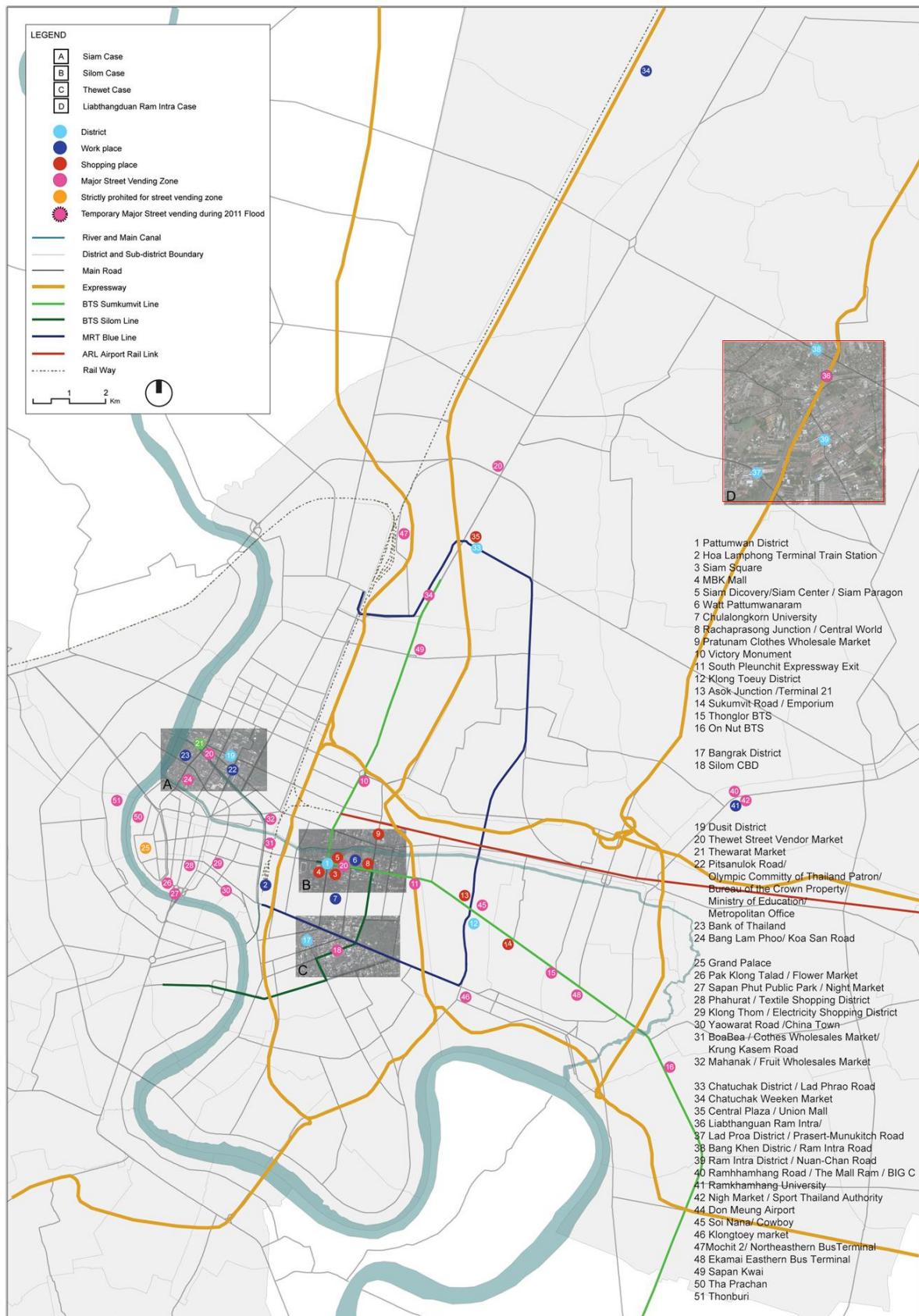
## CHAPTER NINE

# **9 RESILIENT STREET VENDING DURING BANGKOK'S FLOODING CRISIS IN 2011**


### **9.1 PURPOSE OF CHAPTER**

This chapter of the dissertation is devoted to the third case studying the roles of street vending during the disaster crisis. This study investigates the emergence of unconventional street vending, selling survival items during Bangkok's flooding crisis in 2011. Field works were conducted along Liabthangduan Ram Intra Road in November 2011(Figure 9-1). The work includes a spatial context survey, an observation of vending activities and in-depth interviews with eleven on-site street vendors. Analysis revealed that the accumulation of street vendors may be depicted as the "Go with the Flow" phenomenon expressed by the fluctuating number of street vendors in accordance to flood risk levels, the street vendors' mobility, physical features of selling spaces, selling devices, and items sold. These results corroborated the flexible-moveable potential of street vending in fulfilling flood victims' needs, in other words, street vending's easy accessibility to services and commodities and its provision of reciprocal help during the flooding crisis, especially when the assistance of officials and volunteers could not be thoroughly provided.


**Figure 9-1 Map showing the location of Liabthangduan Ram Intra, the site of investigation, in zone D**

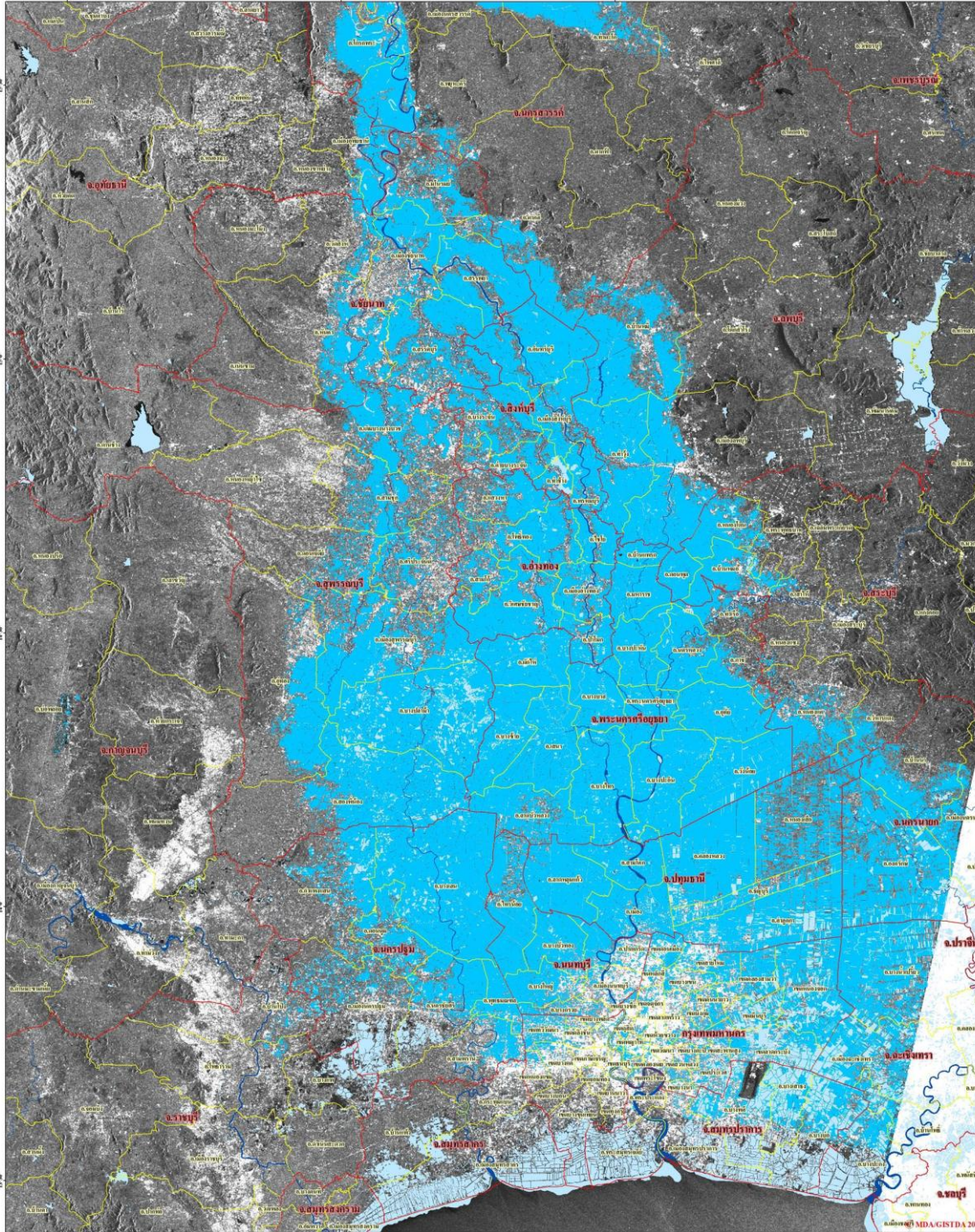






**ข้อมูลจากดาวเทียม RADARSAT-1 บันทึกข้อมูลเมื่อวันที่ 8 พฤศจิกายน 2554 เวลา 06.14 น.**  
 แสดงพื้นที่ท่วม บริเวณบางส่วนของจังหวัดนครสวรรค์ เพชรบูรณ์ อุทัยธานี ชัยนาท สิงห์บุรี อ่างทอง นครนายก  
 พระนครศรีอยุธยา สระบุรี ปทุมธานี นครปฐม นนทบุรี กรุงเทพมหานคร สมุทรสาคร สมุทรปราการ ฉะเชิงเทรา ปราจีนบุรี และชลบุรี





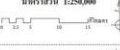
**สัญลักษณ์**

	พื้นที่น้ำท่วม
	เขตจังหวัด
	เขตอำเภอ

**รายละเอียดข้อมูลดาวเทียม**

ดาวเทียม	RADARSAT-1
โหมดการถ่ายภาพ	Wide Swath
ความละเอียดเชิงพื้นที่	30 เมตร
วันที่ถ่ายภาพ	8 พฤศจิกายน 2554
เวลาที่ถ่ายภาพ	06.14 น.

**มาตราส่วน** 1:250,000



**ข้อมูลดาวเทียม**

ประเภทดาวเทียม: SAR  
 ความถี่: 1.2 GHz  
 ความยาวคลื่น: 23.5 ซม.  
 ความเร็ว: 10,000 กม./ชม.  
 มุมการถ่ายภาพ: 20 องศา

**ข้อมูลดาวเทียม**

ประเภทดาวเทียม: SAR  
 ความถี่: 1.2 GHz  
 ความยาวคลื่น: 23.5 ซม.  
 ความเร็ว: 10,000 กม./ชม.  
 มุมการถ่ายภาพ: 20 องศา

**ข้อมูลดาวเทียม**

ประเภทดาวเทียม: SAR  
 ความถี่: 1.2 GHz  
 ความยาวคลื่น: 23.5 ซม.  
 ความเร็ว: 10,000 กม./ชม.  
 มุมการถ่ายภาพ: 20 องศา

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ประเภทดาวเทียม: SAR  
 ความถี่: 1.2 GHz  
 ความยาวคลื่น: 23.5 ซม.  
 ความเร็ว: 10,000 กม./ชม.  
 มุมการถ่ายภาพ: 20 องศา

**ข้อมูลดาวเทียม**

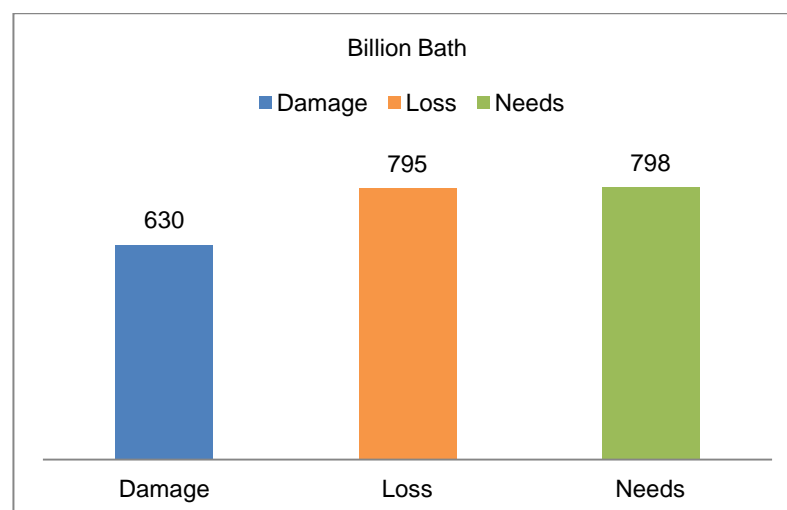
ประเภทดาวเทียม: SAR  
 ความถี่: 1.2 GHz  
 ความยาวคลื่น: 23.5 ซม.  
 ความเร็ว: 10,000 กม./ชม.  
 มุมการถ่ายภาพ: 20 องศา



## 9.2 THAI FLOOD 2011

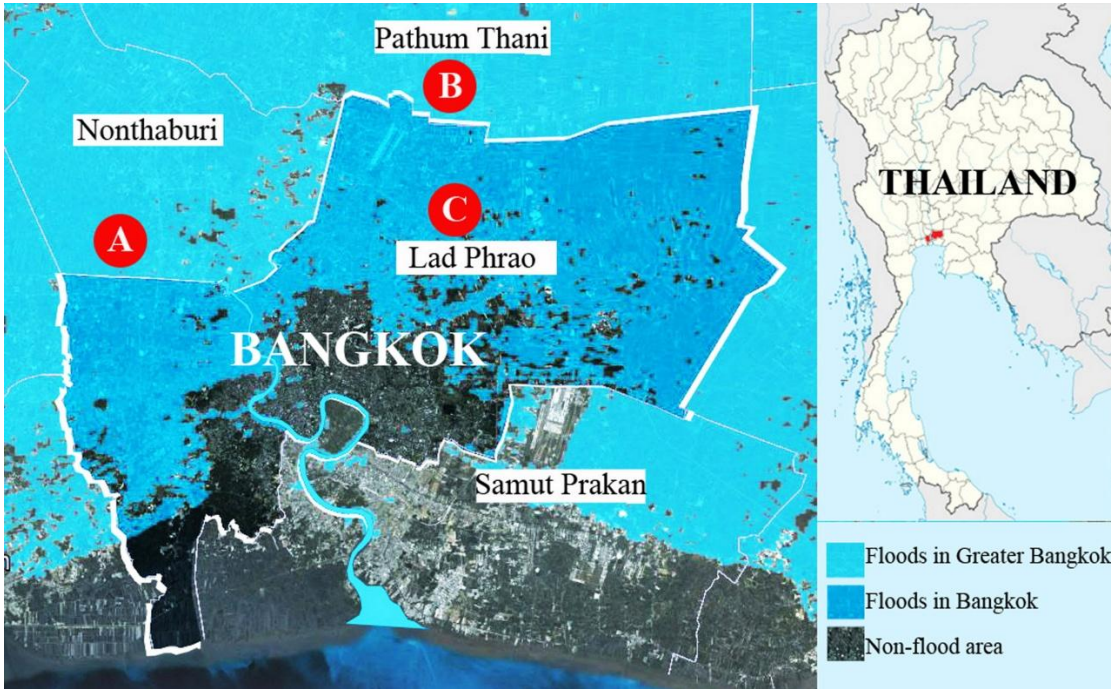
In Thailand, the unusual heavy rainfall combined with multiple storms from July to December 2011 resulted in the worst flooding in the last five decades. Floods inundated more than 60,000 kilometers of land in 66 of the country's 77 provinces including the capital of Bangkok and surrounding areas (WB, 2011) (Figure 9-2). Floods claimed over 813 deaths and 9.5 million victims (Guha-Sapir, Vos, Below, & Ponserre, 2012). With a total of THB 1.43 trillion (USD 46.5 billion) in damages and losses (WB, 2011), it was the most expensive flood event registered in World history (CRED, 2012). The biggest flood damages and losses were in the manufacturing sector with total of THB 1,007 billion (approx. US\$ 32 billion) (Table 91). In the tourism sector as well, damages and losses amounted to THB 95 billion (US\$ 3.0 billion); in the agricultural sector they totaled THB 40 billion (US\$ 1.3 billion) and in the housing sector, THB 84 billion (US\$ 2.7 billion). In response to the disaster, the Royal Thai Government established centralized flood monitoring and relief operations in mid-August, allocated extra flood-relief financial support to the affected provinces, and pledged investment in resilient recovery and reconstruction for all impacted sectors (WB, 2011).

Figure 9-3 Total damages, losses, and needs from the 2011 floods in Thailand



Source: World Bank, 2011

Figure 9-4 Bangkok floods as of 15 November 2011



Source: based on EM-DAT (CRED, 2012)

Figure 9-5 Lad Phrao Junction, Bangkok, 2011.[1]



### **9.2.1 BANGKOK FLOOD 2011 AND STREET VENDING**

Bangkok is the economic hub of Thailand (Figure 9-3) and accounts for 41% of the country's economy. Therefore, any serious disruption to commerce or tourism in Bangkok would have led to larger scale impacts than what had already been seen throughout the rest of the country. As soon as flood waters from the central provinces dramatically progressed southward in October (AON, 2012), the country's capital became a big concern. The focus turned to Bangkok as efforts were made to prevent the city center from inundation. The failure of several barriers led to inundation in 78 districts of the greater Bangkok area, which severely affected most of the populated areas (Figure 9-4).

More than 300,000 homes were damaged and about two million residents were forced to evacuate to temporary shelters (AON, 2012) or other places (20% of total Bangkok residents). Flood prevention had successfully kept the heart of Bangkok dry but had failed to save and had even worsened the outer area's situation, as it created a bottleneck phenomenon. In early December, floods began to fully recede. The government used large pumping stations to drain an estimated 16 billion cubic meters of water in areas from Ayutthaya Province southward to Bangkok. Flood waters were finally drained into the Gulf of Thailand through the Chao-Praya River.

Flood victims were mostly supported by voluntary public-private assistance worldwide, which provided food, water, shelter, transportation, and so on. However, assistance could not achieve a thorough reach, and some of the affected residents who were less impacted were forced to survive on their own, with only partial assistance. Meanwhile, some of them had turned the crisis into an opportunity for self-support through street vending.

Living with the floods not only affected physical conditions, but also altered economic, social, and psychological conditions. For example, many roads were inaccessible by small cars, and many small roads could only be navigated by small boats. In such a dilemma, the high cost of monopoly boat services worsened conditions for flood victims. Likewise, flooded shopping places and markets were forced to close down. Thus, flood victims who preferred living in their flooded home had difficulty procuring foods and commodities, as well as traveling to their workplaces. These dilemmas drastically and precipitately brought in the unusual emergence of illegal vending in Bangkok.

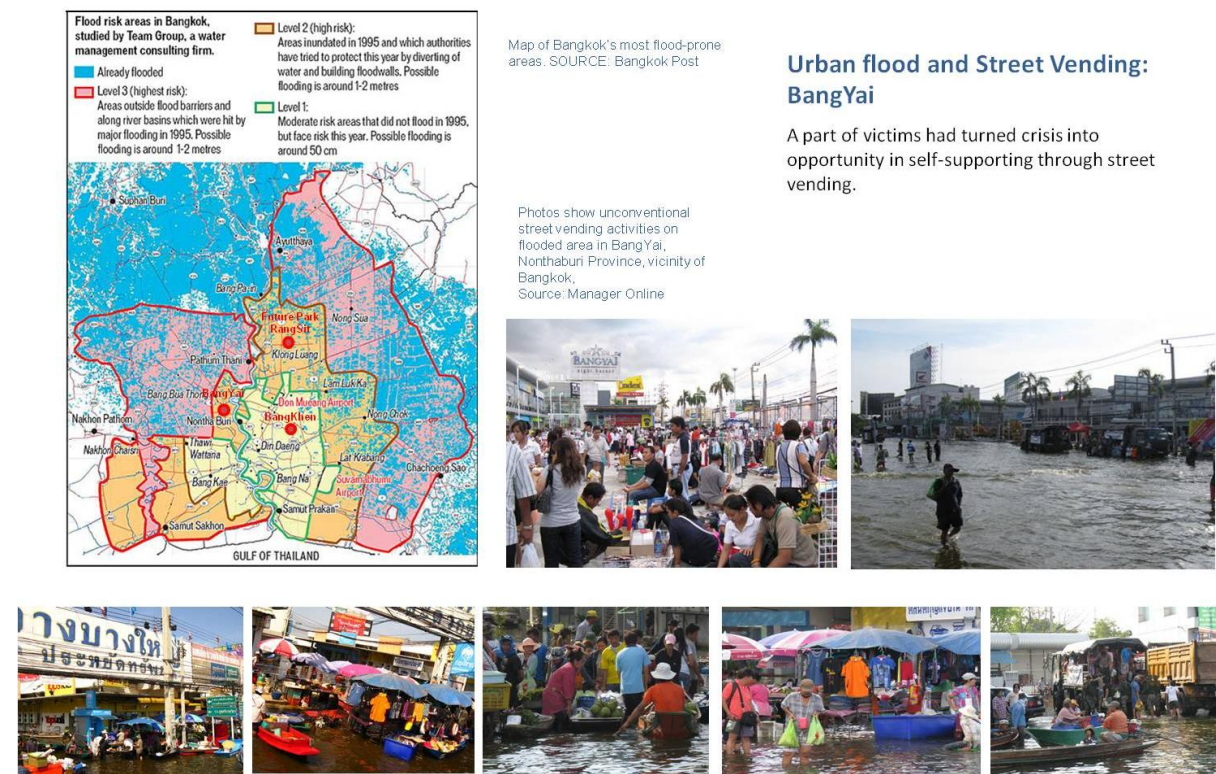


For example, Ampher Bang-Yai (Figure 9-5) in Nontha-Buri province was one of the most severely flooded areas in the greater Bangkok area. Three months of inundation had forced flood victims to adapt their ways of living. Particularly in the market zones, street vendors extended their selling carts in an amphibian mode, creating what looked like a floating market.

On the toll-way near the Future Park Rangsit exit, (Figure 9-6) street vendors sold foods and drinks to flood victims and those who parked their cars on the toll way to avoid car damages and submerging. As this toll way was the only accessible route to the city center, free public transportation was provided by the Royal Thai Army. Taxi-bikes were also made available.

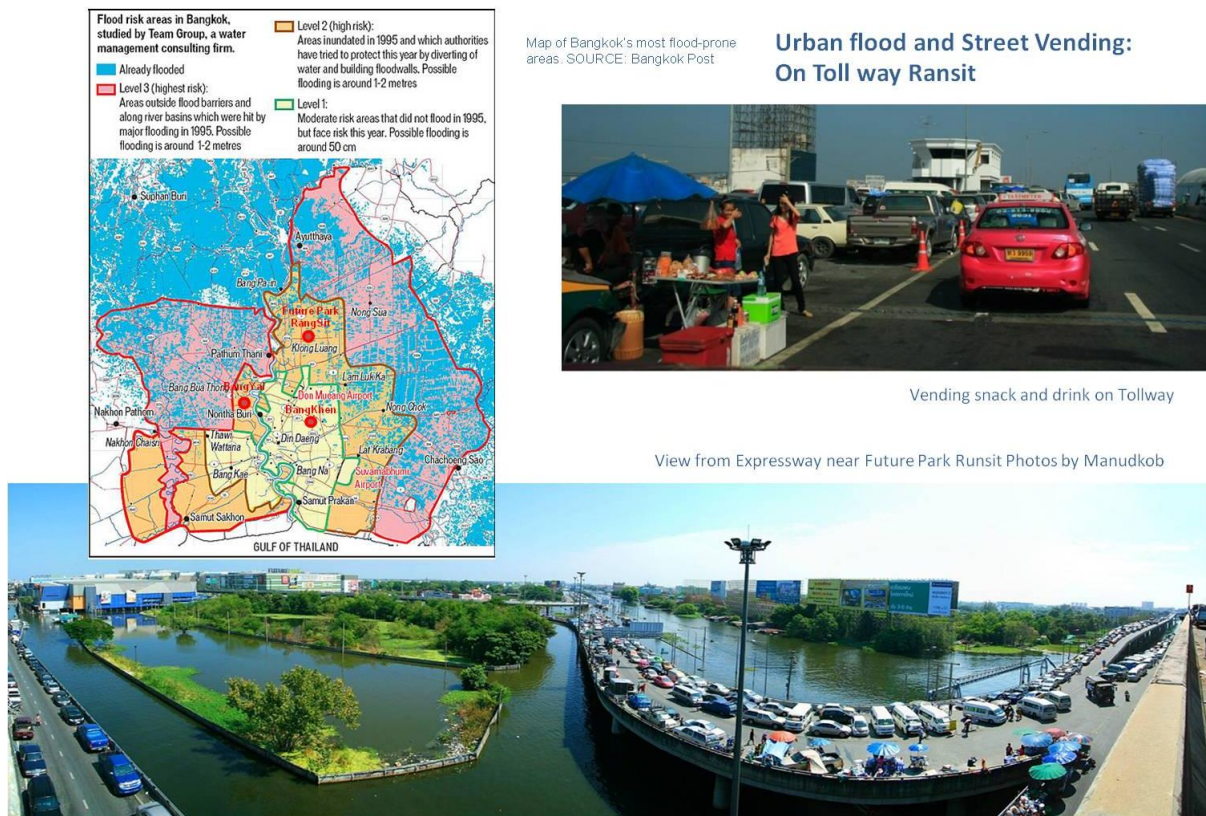
Furthermore, along the Liabthangduan Ram Intra Road in Bangkok (Figure 9-7), street vendors formed an impressively large street market selling conventional goods for flood survival. The market provided both positive and negative effects which must be investigated.

**Figure 9-6 Street vending in Bang-Yai during the flood crisis**





**Figure 9-7 Street vending on the Rangsit Tollway during the flood crisis**



**Figure 9-8 Street vending in Bang-Khen during the flood crisis**





### **9.3 RESEARCH OBJECTIVE AND METHODOLOGY**

This research aims to investigate the emergence of unconventional street vending selling survival items during Bangkok's flooding crisis in 2011 and examines the evolution of street vending activities influenced by the different flood risk levels within the socio-cultural and spatial urban context of Bangkok. Lastly, it discusses the concept behind this urban phenomenon from an urban planning and design perspective. This empirical research employed fieldwork at its core; these studies were conducted during 17-22 November 2011, on 3 kilometer-long stretches of sidewalk parallel to the Liabthangduan Ram- Intra Road<sup>[3]</sup> (Figure 9-8), between the intersections of Ram Inthra Road and Kaset-Nawamin Road.<sup>[4]</sup>

#### **9.3.1 SITE INVESTIGATION**

Extensive site investigation was carried out to establish the visual streetscape influenced by flood levels. These investigations included street vending observations as well as interviews with street vendors. Drawings, photographs and videos were collected on-site to accumulate data in relation to the spatial context, such as location, road networks, accessibility, flow of mobility, building and land-use characteristics, and flooding conditions.

#### **9.3.2 CROSS-ANALYSIS**

The collected empirical data was then cross-analyzed with Bangkok flood maps from the Geo-Informatics and Space Technology Development Agency of Thailand as well as relevant newspaper articles from September, 2011.

### **9.4 ANALYSIS**

#### **9.4.1 CONTEXTUAL STUDY**

Sidewalks along Liabthangduan Ram Intra Road generally prohibit vending activity. But as flood waters progressively spread to Bangkok, the area turned into a strategic site where street vendors emerged (Figure 9-9). On-site investigations revealed that floods had reshaped the urban configuration in various ways. When the flood hit the Bang Khen District and later the Lad Phrao District in mid-October, Liabthangduan Ram Intra Road became the only main road that could connect these flooded areas to the city center. This unusual spatial context had therefore affected the emergence of street vending through the following four main factors (Figure 9-10):

Figure 9-9 Site of the case study

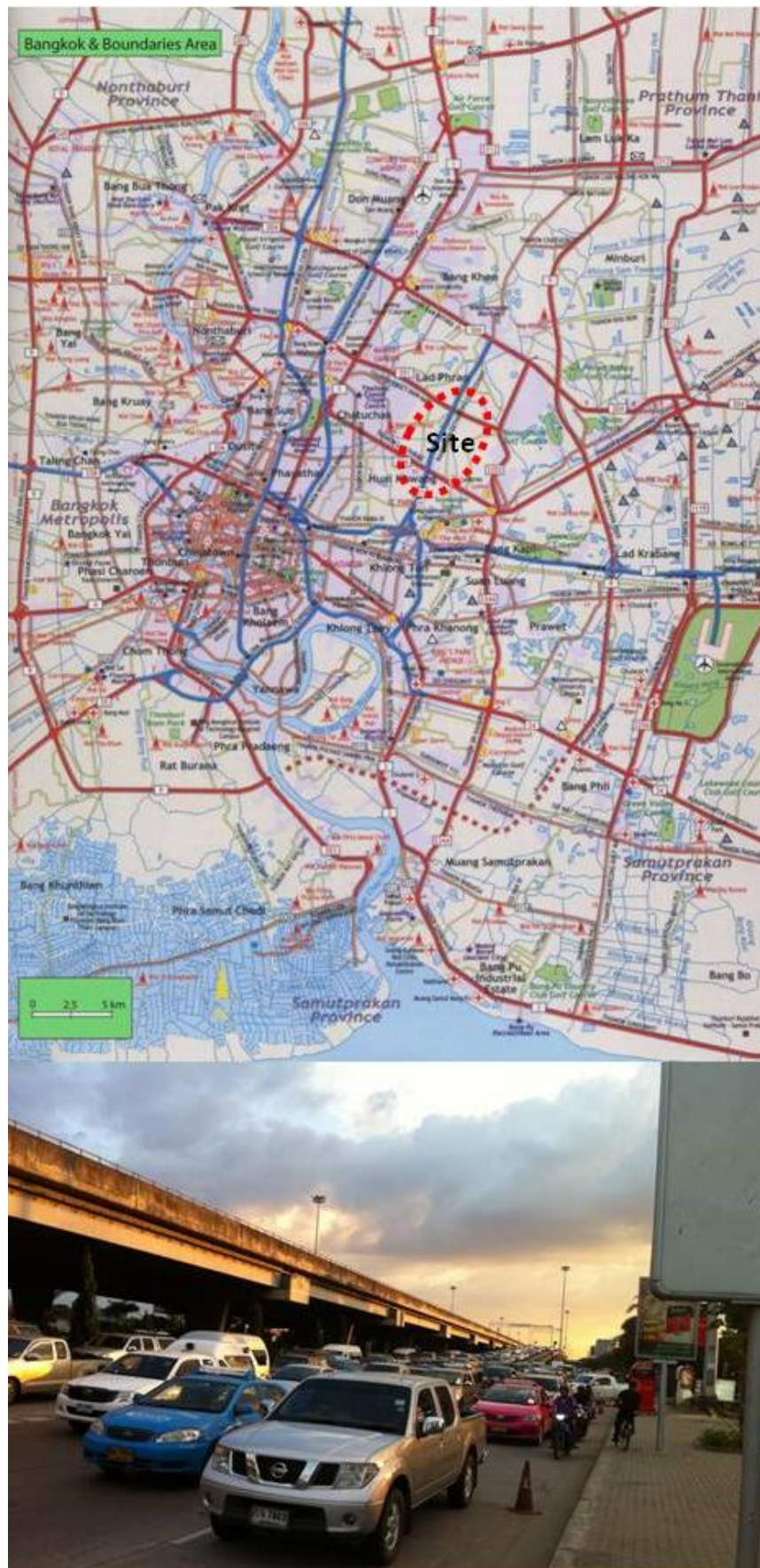




Figure 9-10 Site context based on Google map 2013

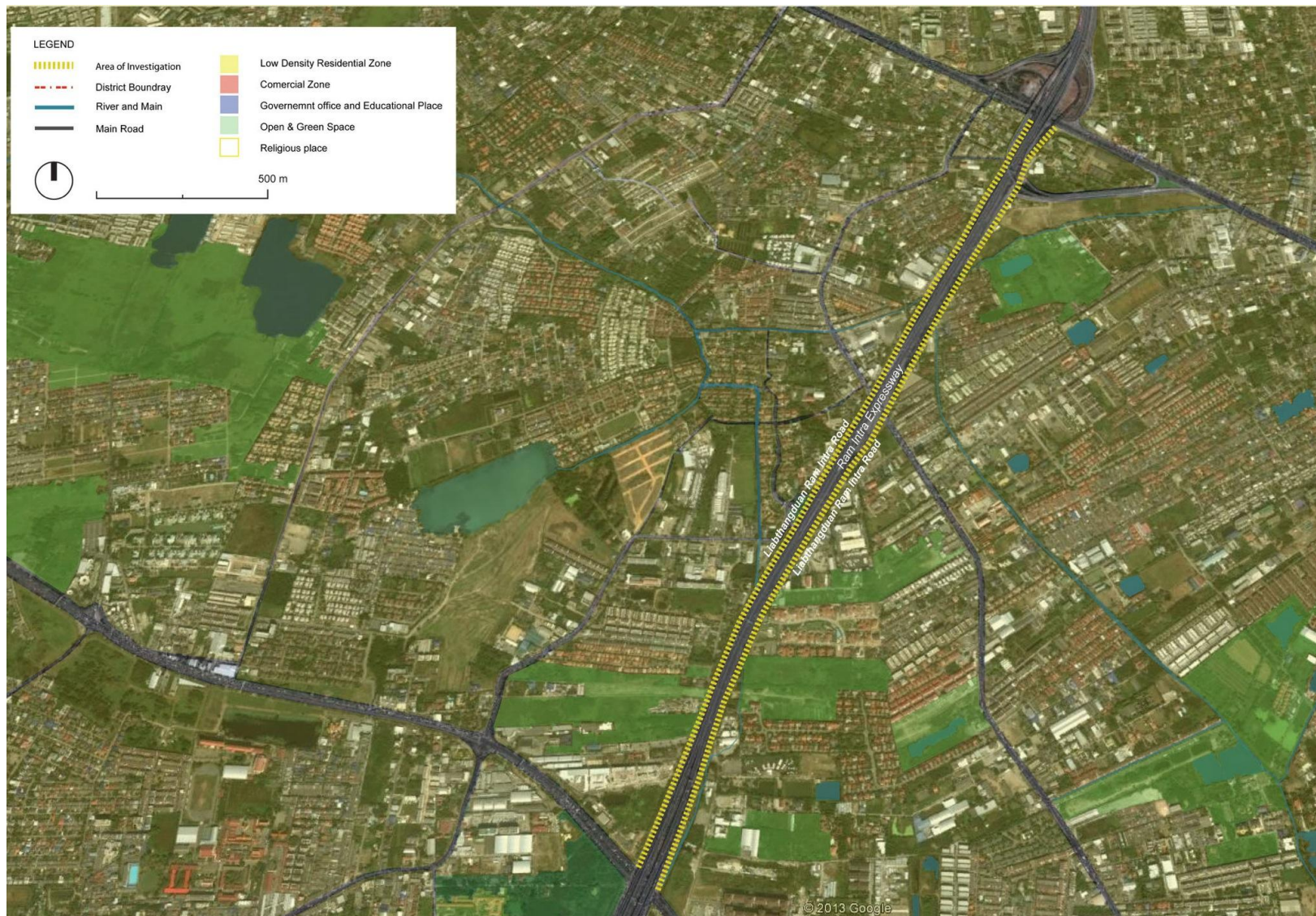




Figure 9-11 Map of unconventional street vending along Liabthangduan Ram Intra Road



#### **9.4.1.1. NODE OF TRANSPORTATION**

By means of the mobility provided by the Royal Thai Army and public transportation, the transportation node was located temporarily near a gas station close to the flood's edge. From there, flood victims could change from on-water to on-land modes of transportation to commute from their flooded homes to their workplaces. Many homeless floods victims used the toilet and took shower at the gas station free of charge. Their cars parked along the road were their temporary shelters, free cooked-foods were provided by nearby restaurants, and other support was provided from the flood relief center temporarily located opposite the gas station. These conditions resulted in crowds formed around the gas station, which in turn also came to attract anyone searching for an opportunity to earn some cash.

#### **9.4.1.2. ACCESSIBILITY**

During the flooding crisis, the expressway authorities offered a toll-free exemption. This provided easy access to the site from every part of Bangkok via the Ram Intra Expressway. These factors shifted the street market from the local scale to the urban scale as flood waters reached high levels.

#### **9.4.1.3. PROXIMITY TO HIGH-INCOME RESIDENTIAL AREA**

This temporarily-established, strategic street vending site was located in a low- density suburban residential area at the edge of the Bang Khen District and Lad Phrao District, in the northeast of Bangkok. Landlocked properties along this road had recently been turned into three major forms of development: a) high-income residential housing, b) community mall and commercial center, and c) garden-style pub and restaurant. As soon as the government announced an emergency holiday due to flood crisis and urged people in Bangkok to move elsewhere (n.d., 2011), residents around the area panicked and made efforts to protect their lives and properties by stockpiling, building dykes and so on, which increased the demand for construction materials and thereby established the location as a strategic site for vendors.

#### **9.4.1.4. GARDENING SHOPS**

Gardening shops along expressways form a generic type of suburban streetscape in Thailand. Such shops came to settle on these expressways earlier than all other types of commerce and remained active during the flood as well. Since everyone needed sand sacks, bricks, and tools for making dykes, stock outages occurred in construction material shops. Gardening shops then were the other available source. These gardening shop vendors were then further asked by customers to provide other necessary items such as boats and so on.

The more customers accumulated in the area, the more vendors came to occupy this strategic location. More demand brought in more supply, competing with the flow of the flood water.

#### **9.4.2 OBSERVATIONS**

Observations were focused on the spatial features of street vending activities, interventions in public spaces, vending mobility, vending spaces, vending devices, and vended items. Data was collected in the form of photographs, video recordings, drawings, and maps. Results showed the distribution of street vendors associated with the spatial context characteristics explained above. Vendors had spread more along the western sidewalks (224 vendors) than the eastern roadside (31 vendors) (255 vendors in total). The distribution of vendors on each side had its own form of accumulation. On the western side, vendors were dispersed from end to end on the road. As the western side was the direction that customers took for returning from the city center to their homes it was more densely populated with vendors around the gas station at the northern end of the road. On the eastern side, vendors accumulated near the junctions of the streets. In term of spatial interventions, on-site street vendors and their distribution could be categorized into two types.

##### **9.4.2.1. HAWKER STREET TYPE**

Vendors classified as hawker types generally used space both on the roadside and the sidewalk. They used mobile carriers (mostly pick-ups, small trucks, and vans) as their means of transportation and conducted their vending activities by displaying their goods. The majority extended their vending areas from their vehicles to the sidewalk, simply displaying their wares on the ground. These street vendors typically sold items related to flood survival. Some of the items sold required more space, such as boats, pumps, soil, sand, tents and so on. They also needed space for customers to park their vehicles and were therefore generally spread out from one another, along wide spaces of road. Selling devices ranged from nothing to very basic devices such as plastic mats, clothes hangers, tables, and chairs (Figure 9-11, Figure 9-12).

##### **9.4.2.2. MARKET STREET TYPE**

Street vendors classified as the market street type generally used stalls or stationery equipment for displaying their wares on the sidewalk. They accumulated more densely in the most strategic area around the gas station. Each stall connected to one another, selling goods that required less space, such as daily foods, boots, clothes, and so on. The majority of the

conventional street vendors could be found in this area. They demonstrated a clear use of professional equipment such as stalls and were ambulant (Figure 9-12, Figure 9-13).

**Figure 9-12 Hawker street type**

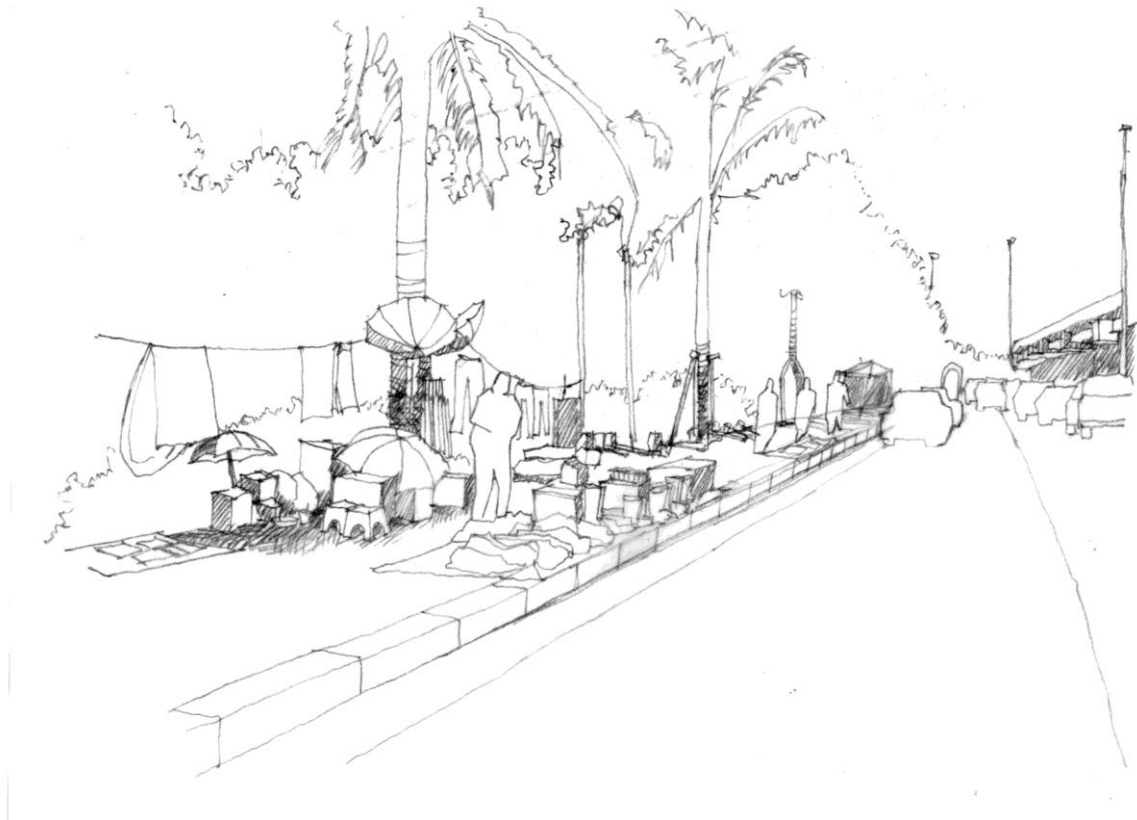




Figure 9-13 Market street type





**Figure 9-14 Forms and mobility**



**Figure 9-15 Unconventional street vendors**



### **9.4.3 INTERVIEWS WITH STREET VENDORS**

#### **9.4.3.1. PROFILES OF THE RESPONDENTS**

In-depth interviews were conducted with eleven street vendors using a random sampling technique. The questions were scoped along personal data, flooding impact, unobservable street vending issues, and personal background. Each interviewee represented their partners, accounting for 22 participants in total. The results presented significant diversity; statically, the age range of the participants was between 20 to 60 years old and the average age was about 33 years old. The majority of street vendors were men, at 72.7%. In terms of educational attributes, about 45 % of the vendors interviewed had completed an undergraduate degree or equivalent and 36% had completed primary school education. Thai ethnicity accounted for 45% of the respondents while Thai-Chinese ethnicity accounted for 55%.

#### **9.4.3.2. VENDING ATTRIBUTES**

Of the total 22 vendors interviewed, unconventional street vendors accounted for 72% (conventional for 28%). Their relationship demonstrated a reciprocal culture, as the presence of close relationships and family accounted for 36 % and partners and friends at 36%, while single operation accounted for 18 % and only 1% had an employment relationship. 81 % of the vendors sold flood survival items and the rest sold processed food for takeout. A background study showed that eight street vendors lived in severely flooded areas, six of them had turned homeless and had no jobs. Four of the vendors had spent more than two months living along the road. Another eight street vendors had been forced into jobless conditions and seven of them had lost their incomes because the flood had hit their workplaces. Five of the unconventional street vendors had high-income statuses before the flood and a relatively high educational background, and three of the unconventional street vendors had incomes in the mid to high-income range. Two of the vendors who had established their businesses earlier in the area in mid-October mentioned that only flood survival items were being sold. Almost all the vendors who sold flood-related items changed their wares according to their customers' needs. Vendors ran their businesses everyday from around 2:00 pm to 8:00 pm, and their busiest times were between 4pm and 7pm. Vendors who sold in areas far from the gas station generally closed their shops around 6 pm.

#### **9.4.3.3. CASE STUDIES**

Ten case studies of unconventional street vendors are presented to complement data from the site investigations.

##### **Case 1: Vendor who wanted to promote his business/ Sold rudder motors**

The roadside parallel to the Chalong Rat Expressway usually prohibits vending activities, but after the flood, vendors were allowed to sell between the times of 5 to 6pm.

Po was 30 years old. He had a bachelor's degree from Bangkok University. Until the flood, he had owned a stall in front of Ramkamhaeng University while working with his family in Xiang Gong selling motor parts and secondhand agricultural equipment.

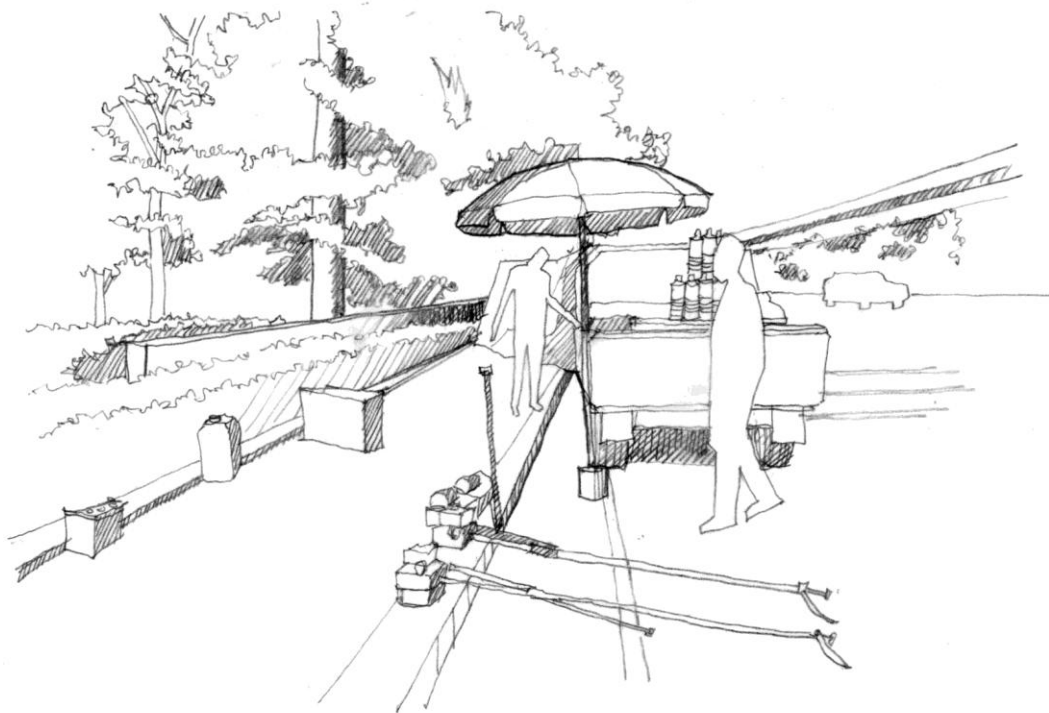
His reason for becoming a street vendor was that, while he was working at a white-collar job after graduation, he had tried renting a stall in the evening after work to add to his basic salary of 8,000-9,000 Baht/month. Po said that there were many full-time white-collar workers in Ramkamhaeng who took up street vending as a part-time job. Most of them sold fashion accessories or perfume samples and cosmetics. Renting street vending lots in front of Ramkamhaeng University had recently become very expensive because all the lots had already been subleased, and the seller had to have enough funds to rent stalls in the area. Vendors were allowed to sell after 5-6pm in areas along Ramkamhaeng Road where vending is allowed, but because they sometimes sneakily set up their store earlier than opening time and had to pay a fine to the city police, subleasing costs in the area had increased. Po used to sublease a 1.2x1.2 m stall for 9,000 Baht/month, selling fashion watches from Khong Thom. He had started his vending business when he was 28 years old. Six to seven months earlier, he had started helping his family sell motor parts and agricultural equipment from Japan, such as lawnmowers, water pumps and power generators.

During the flood, his family business in Xiang Gong was indirectly affected by the crisis, because a majority of their customers in the agricultural industry were directly affected by the flood. After receiving news about the flood's effect on the market, he and his family decided to solve the problem of no income by adapting their products to flood-survival equipment, for instance, by turning 4 horse-power lawnmower motors into motors for rudders by adding the propellers instead of the blade and accelerator. The resulting motor was enough

to power a small boat for two to four people and this power could move the boats slowly so as not to create waves that could also hit the residents. Furthermore, after the flood, these motors would be able to turn back into lawnmowers. This advantage was the reason why customers bought their products as opposed to the new ones from China. However, few of their customers were price-oriented.

**Figure 9-16 Vendor sold rudder motor on ground**

*Items sold were requiring a vast space; vendors are as a result chose vending location quit far from one to another. In this case, it took around 6 10 meters long.*



The motors had cost 6,500 Baht after the adaptation and sold for 8,500 Baht. Po said that this price could rise up to 10,000 Baht if he sold them at market price, which was higher during the first week of the flood. A 4-horsepower water pump was 4,500 Baht and a secondhand 6,500 cc scooter was 65,000 Baht. The day before he had sold two 2-4 person fiberglass boats, which had cost 3,500 Baht and had sold them at 4,000 Baht. In regards to the several packs of water on his truck, Po said that he sometimes just gave them away or sold them at cheap prices not much higher than the normal market price. He bought these packs of water at 75 Baht per pack and sold them for 100 Baht per pack. He said he did not want to make any profit from vendors during this flooding crisis, but he just wanted to make up the money for covering the expenses of his shop, which was making no income, during this crisis. Another reason for this action was to advertise his shop by handing out business cards to random customers. He said that in this kind of disaster, farmers found it difficult to

commute, so he had decided to come to this special market that was the meeting point for sellers and buyers for flood items. He said most of the flood victims were in the agricultural industry or were farmers, so he had used this opportunity to promote his shop.

Po used a 6-wheel truck to transport his goods from Xiang Gong to this selling point. He had chosen a spot close to the main area because his vehicle was large and unable to park in the narrow roads. He had chosen the entrance to the area from the city for his location. He traveled to the site with his worker at 10am, arrived at 1pm and stayed until 3pm. During the day, he had a packed lunch and used the side of the truck as a toilet, creating a room with the truck door and tent. He also prepared a few other things such as umbrellas, power generators, wires, and business cards. That day he had brought seven water pumps and had sold two of them.

He said his technique was to always describe the advantages of each product to help customers make decisions easier. Furthermore, he said that he lit incense and made offerings to the spirits for good business in the Chinese-Thai culture belief. And, when he would sell in prohibited areas, he would also make another wish to survive from the city police. Another reason for his choice of this location was the shading.

This location was not the first location in which Po had sold his flood-related products. At first, he had tried to sell at Vipavadi Soi8, at the Suthisan Junction that he had learnt about from his friend. At that time, the flood had spread though the Ladpraw Junction for three days (6-8 November 2011). He said that he sold only one motor in this location. He then moved to the road parallel to the junction on the 10th of November 2011. At this location, he was unable to sell on the very first day and did not expect to get good business. His real intention there was to hand out business cards. He did not earn much profit from each item, but did not expect profit. He sold the items at the market price and did not increase his prices in accordance to the disaster. Transportation from his home to the site cost 500 Baht/3days. He had a packed lunch or otherwise ate at home then had dinner at home later. He enjoyed selling and had a good attitude towards vendors. He said that vendors were different from permanent shops. Vendors provided hardcore sales and did not care whether customers bought the products or not. The sale would close as quickly as possible because there were many competitors and, at times, the vendors did not even care whether the customers bought the item or not. The selling price had to be cheaper than their competitors' prices and the products needed to be sold as quickly as possible.

Po's reason for choosing this site was that the road was wide and had many lanes. The area also did not cost him a rental fee like other areas and had less competition (The street vending area in front of the Bang Jak Gas Station had charged a cleaning fee of 20 Baht each day during the last four weeks. The collector, who was also a street vendor in the area, claimed he was a representative of the municipal authorities, but offered no proof of this). He had to choose a location different from others because his items were large and his customers always came by car and needed space for moving and transporting the goods. Therefore, one of his locational requirements was that the site was large enough for customers to park their cars. Another reason for his choice of location was that it was at the entrance that led downstream. This was because many customers always drove to the end of the street to survey the whole market first, however, when they arrived at the end, they had to make a u-turn and furthermore had to find a place to park before starting the survey. His site was thus conveniently located so that his shop would be the first shop that the customer would visit. His main purpose for being there was to hand out business cards and promote his shop. His products furthermore had no expiration date and he did not have to rush to sell them. Two days before the interview, he said he had had good business and had earned 30,000-40,000 Baht per day. His peak time in the area was 2-3pm.

## **Case 2: One of pioneer street vendors in selling survival items in the area / Sold boots**

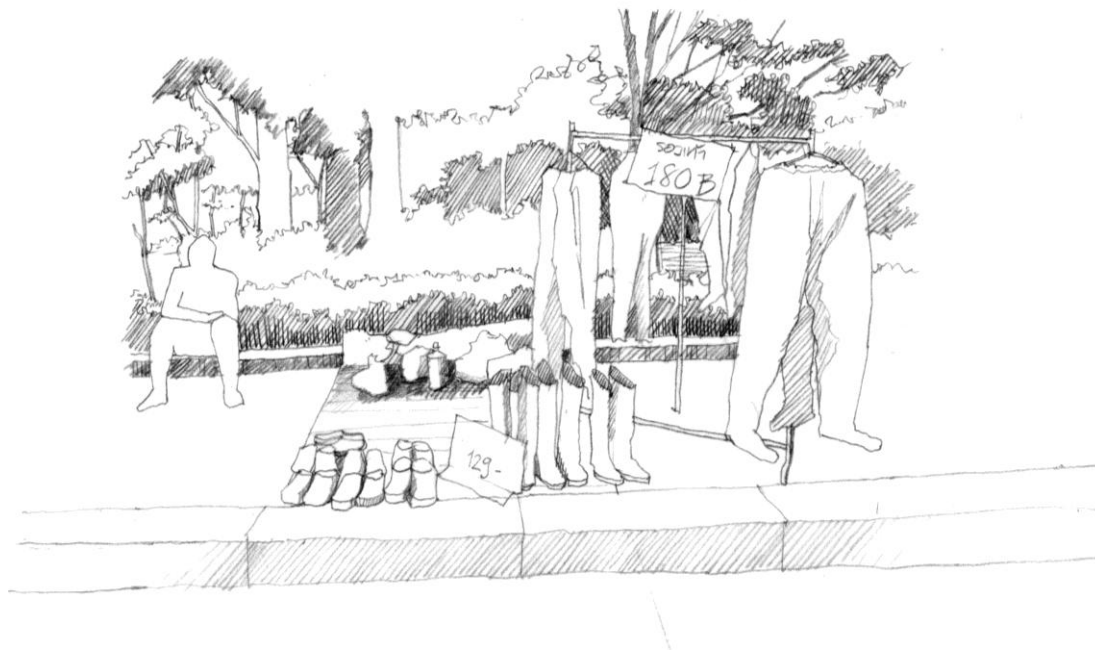
Marisa was born in Petchaboon but moved to Bangkok at the age of sixteen. She started selling franchise noodles from a stall in Soi Nuanchan, where she had rented a flat two to three months before the floods. She used to be a fulltime barista for Intanon coffee shop, where she earned a better salary than her part-time job. She was single and was Buddhist, but she also offered incense and food to the spirits for good business.

Her residential area was not affected by the floods, but she was indirectly affected because the noodle company (S. Sahachai Noodle and Dumpling Company) could not supply her with the products during the floods. And from the beginning of that month, she was unable to do business and therefore had no income. After she saw market women selling rubber boots, she decided to do the same in order to survive. She did not order boots from the factory but ordered boots from an ordinary retail shop in Supanburi. She explained that she did not know how to find any cheap or wholesale source. As she was a temporary vendor, she

had to find any source that would be able to supply her with the products. Her cousin who lived Supanburi helped her find this source. They invested 10,000 Baht each and started with an initial capital of 20,000 Baht; her cousin was responsible for buying the rubber boots from Supanburi and transporting them to Bangkok in his pickup truck while she was responsible for selling them. She said they invested 20,000 Baht in flood-related goods and were able to sell out in a single day. She then had 5,000 Baht profit per day to buy new goods for the following day. Their prices varied depending on the flood situation at the time. For example, during the first two weeks, short boots that cost 260 Baht were sold at 290 to 350 Baht. But the following week, it was difficult to sell these products because the disaster had started to recover. She had few goods left that day and wanted to sell them out, so she put them on sale at 150 to 200 Baht per pair. The week before, she had sold legging boots that she bought for 450 Baht from the nearby market at 550 to 600 Baht. She also sold rubber clogs at 129 Baht.

**Figure 9-17 Vendor sold boots on ground**

*Unconventional street vendor usually use an easy going vending space using plastic sheet, cloth rack.*



She said that in the first two weeks after the start of the floods, their business went well because there were not many competitors. She started selling on the pavement in front of Lotus Ram Intra Expressway. Later the city police came to displace her, so she moved to an area in the driving school next to Lotus. She then moved again from the flood market in the driving school because customers did not go there anymore; she said that the majority of people probably already had what they needed because at the time, the area had been



broadcast in the media and many people had already come to buy necessary products the first week.

At the time of the interview, Marisa said that she had moved to the location in which I found her three days ago. Her previous location, where she was at two to three days before the interview, was in front of Ramkamhaeng University, before the Missteen building, where she did not pay any rent. She said that before she moved, she first made a survey of the location and found that there were only a few vendors selling in front of Lotus. At the time, many people were still excited about the floods. On her first day of selling, there were many customers coming to find what they needed while there were only five to six vendors in the location. On the third day, many people had begun to find out about the flood market and, later, the municipal officers came to displace them. On the fourth day, she moved to the car park in the driving school where she paid a rent of 100 Baht per day. That location had never been a vendor market before. On the first day in the new location there were only few vendors but a few days after the market was broadcast, there started to be more vendors than customers. She then moved back to the flood market on the road parallel to the expressway near the Bang Jak Gas Station, market, which had come into being after Lotus. As for transportation, a minibus ran from the petrol station to where she lived in Soi Nuanchan. That day, she invested 3,000 Baht for two dozen boots but she was unable to sell any of them. This was different from in the past, when she had sold 17 dozen boots per day. She said that she had begun to think that would be her last day as a vendor, because the disaster had started recover and conditions were returning back to normal. She said she thought of going back to her previous job selling noodles.

She started selling from 1pm to 8pm until her cousin came to pick her up. She did not normally hawk to sell her wares but let her customers who were interested in her goods feel free to look at her items. The tools that she used for selling were a plastic mat, rails and cloth. She bought lunch from the mobile food stalls that passed by. She left her shop to neighbors when she went to the toilet in the petrol station nearby. When she was a fulltime staff member, she had worked from Monday to Saturday and had earned 300 to 500 Baht/day depending on whether she worked overtime or not. Selling noodles had earned her 800 to 1,000 Baht/day. Selling boots, however, earned her 2,500 Baht/day which was two to three times better than her previous jobs. However, this condition only lasted for the first two weeks. She sent 3,000 to 4,000 Baht/month to her parents and paid 2,000 Baht for rent. She

had graduated from a journalism and public relations school, but she did not like being a white-collar worker. She stated that the bad side of selling noodles was that the food needed to be fresh, so she was unable to keep them overnight.

### **Case 3: Vendor who turned crisis into opportunity/ Sold latex shoes**

Nat and Kultida (Xian) were an unmarried couple. They sold knee-high rubber socks, called “Ninja Boots” by their customers, on the roadside in front of Khraw Pruksa Restaurant. They had graduated four years ago from Bangkok University, and had bachelor degrees in marketing. Nat was a Buddhist and was in his family business that sold construction materials in Prachinburi Province. His family business earned him 40,000 to 50,000 Baht/day with approximately 25 to 30% profit. Xian used to work at the bank before she became a fulltime staff at Unilever, which earned her 14,500 Baht/month. During the flooding crisis, her company had told the staff not to go to work. She was therefore trying to earn extra income while she was not able to go in to work. She commented that she had more income and freedom through this job of street vending than through working in the office. This was the couple’s first attempt at street vending. At the beginning, they were on the list of flood victims and had ordered sandbags to prevent their house from being inundated by the flood. The flood had already spread through the Don Mueang area two to three weeks before, and there was shin-high water in the Wat Samyeon Nari area. As a result, they came up with an idea for selling rubber socks like the ones that farmer wore in the rice and saline fields, as Nat’s relatives were agents selling these types of socks in Prachinburi. They ordered the socks with the help of his relative for 190 Baht/pair from a factory in Rayong. On the 31st of December 2011, they sold the socks at 290 Baht/pair. Later when the disaster recovered, the sock price was reduced to 250 Baht/pair.

Nat used his family pickup truck for transporting their products and sold them on a table that they had bought for 199 Baht on the roadside. At first they started in the market near Bon Marche, where a variety of products were being sold. They began with a capital of 70,000 Baht and gained a profit of 40,000 Baht. They then profited 100 Baht/pair and sold 265 pairs in two days. They sold 150 pairs on the first day. On the second day, they moved to the road parallel to the expressway, a location that they had heard about on the news from Khaw Sam Miti (3 Dimension News) – Channel 3, and sold 115 pairs. They also sold other

products, for example clay and masking tape, but these did not sell very well. They opened their business only two days a week because of the ordering procedure for the socks. The day of the interview was their third day as vendors. They had surveyed the Rama 2 area, because they had heard that the flood could spread through there, however, it had not spread as expected. They had ordered 250 pairs and sold them until 2pm. They did not order many of them because the factory was not able to produce enough products. The vendors had also started to discount their products after the disaster had recovered and conditions were starting to return to normal. They tried to survey sites at the end of the road parallel to the expressway near the Bang Jak Gas Station,, which had opened later and which were selling a greater variety of products such as food and daily items. However, they were not able to find parking because the area was too crowded. Their reasons for choosing the location were pickup truck parking, the absence of a rental fee and that the main customers there did not ask for discounts because Soi Watcharapon was an area for rich people.

#### **Case 4: Vendor who cleared his stock through vending on the street/ Sold waders**

23 year-old Thanit Silprasertsuk had graduated from the University of the Thai Chamber Commerce (UTCC) with a bachelor's degree in computer science. His current occupation was selling spare parts for automobiles near Kaset-Nawamintra. During the flooding crisis, the circulation of sales had decreased to 10% that of ordinary conditions. He normally imported wholesale goods from China, but during the flooding situation, he got orders from customers for importing boots and waterproof suit sets at cheap prices. The cost of importing suit sets including boots from China was 660 Baht. He had imported 2,000 pieces for wholesale to his customers, but as each lot has to be ordered as a full cargo volume per order, he had 80 pieces of product left. Therefore, when I talked to him, he said that he wanted to ask for everyone's help in selling the suits and clearing the product stock.

Thanit said that he had started to sell his products the day before, and had sold 39 pieces at 850 Baht per piece. On the day of the interview, he had sold only seven to eight pieces. His hours of operation were between 3 p.m. and 9 p.m. And he said that he had chosen this location to sell because this area was a major access point. Furthermore, he wanted to park his car to sell his goods near the bus stop close to the U-turn as well. His house was located in the Ratchada area. During the early flooding period, he drove past this

location and found that there were a lot of people there selling products. This was the reason for his decision to sell his product in this area. His main reason for wanting to sell these products was to clear his product stock. His income was around 100,000 to 200,000 Baht per day. He sold products from the truck with a sunscreen umbrella, two folding chairs, a garment rack and handwritten price tags.

#### **Case 5: Vendor who became homeless/ Sold takeout food**

Ms. Surang Nhongsri, nicknamed Aew (50 Years old), owned a street stall for takeout food with her husband. Sometimes, her son, in his senior year of a bachelor degree, would come out to help. Aew had been a beauty salon owner, but her shop had been affected by the flood crisis in Soi Watcharapon. Her family evacuated to the space under the expressway. They slept in their car and used the toilet in the gas station. As Aew's family was worried about their house, they did not move far from the area, so that they could go and check up on the house frequently. Her family had made the decision to cook and sell food during the crisis, because they did not have accommodation or income. Aew said, "At the beginning of the evacuation, it was difficult to buy food. People who had to use boats to go home appreciated that our family was there to give them more choices for buying food. I have been selling food now for three weeks. My house is in Soi Nuan Chan, where the water has not reached such a high level, but conditions are more serious in Soi Watcharapon. Many people come to this point to use soldier jeeps to enter the flooded area. Some people float and swim from Lum luk ka District, Pratum Thani Province to buy water pumps, equipment, boats and food. Recently, the level of water has decreased, but boat vendors have moved to sell in the Rama II area. (Rumor says the water is coming.)"

She also told us that, as the flood crisis worsened, the price of goods increased. For instance, the cost for a pair of boots increased up to 1,500 Baht and Teddy bear cloth up to 2,500 Baht. Boot prices at the time of the interview were 195 to 250 Baht (their normal price was 85 Baht). Vendors of flood-related products that Aew had come to meet in recent times were newcomers and former vendors in the area had moved to Rama II, just like the phase "follow the water." At first, only water pumps, sand bags, boats and other items necessary for flooding were sold and no food or clothes were sold. However, after the market changed back to normal conditions, the number of customer also increased. The market was open from 2 p.m. to 6 p.m when all the alleys had been flooded. However, by the time of the interview, business hours had changed from 1p.m. to 8p.m. As a result of the floods, product prices were

unreasonably high, so Aew bought her materials from the Bang Kapi Market. She went to the market at 8 in the morning and prepared her food in order to sell in the afternoon. Her expenses were around 700 to 800 Baht and her profit was around 400 Baht per day. She could sometimes sell all of her food while at other times, she could not. Her equipment was kept in her pick up. She sold fried chicken, fried fish cake, sticky rice, steamed rice and bananas in coconut milk. No tables or chairs were provided, but she brought chairs to serve her food from her house located 15 minutes (4 kilometers) away.

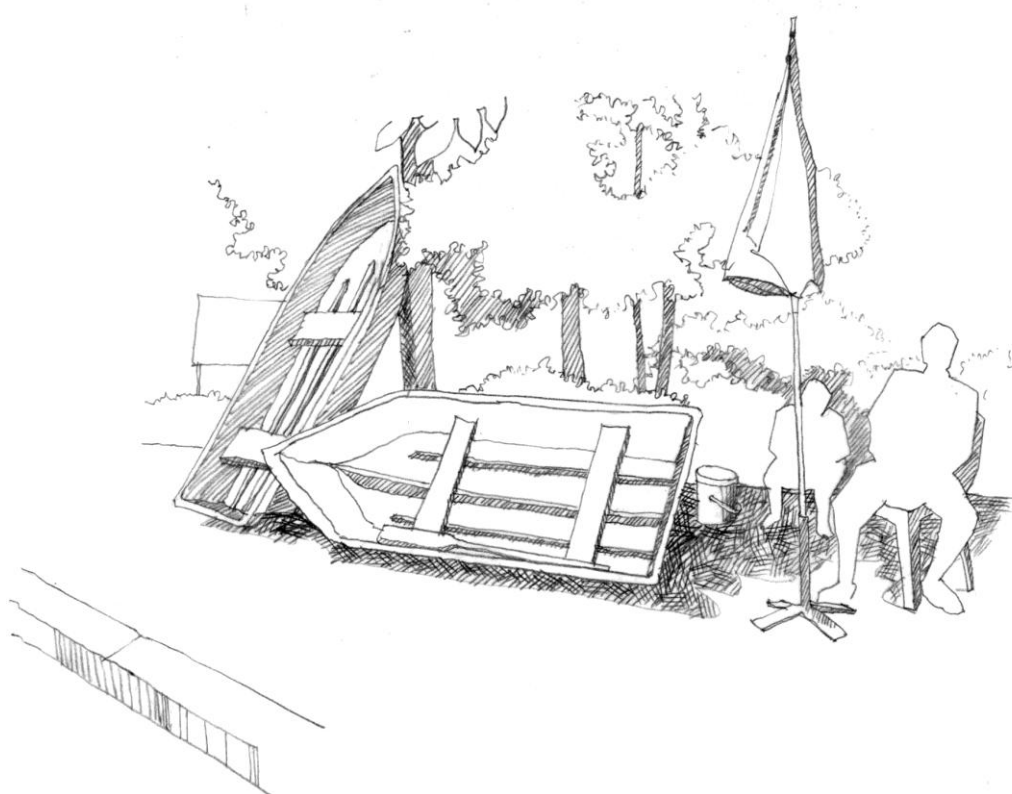
Aew had previously been in the business of selling food. She used to own a restaurant, but the land that she had rented was sold and she was forced to move out and close down her restaurant. After that, she had become an insurance sales representative and a salon owner with 12,000 Baht in revenue. However, the flood crisis was her turning point for starting to sell food once again. Aew had one daughter who worked as a chef in the U.S.A. She had supported her daughter until her daughter had graduated with a bachelor's degree in catering management from Dusit Thani. Aew also used to have a nice income from gathering old government officer exams, but she quit this business as many examinees began to download exam papers from the internet.

#### **Case 6: Vendor who became homeless/ Sold boats**

Pisit Somvijit was 39 years old. He and his wife used to own a shop called Pisit 15 selling aluminum window frames. He was born in Bangkok and had a primary school education. He lived on Saimai where the flood had reached chest-high. His office had also been affected by the flood. At first, when their house was inundated by the flood, they had moved to their office. But after a week, the flood also spread through their office area. They then moved to Pataya and lived with Pisit's sister. Later his neighbor, who made fiberglass boats, suggested that he sell these boats. He earned the profit he could make from the boats, and his income depended on the selling price. His cheapest margin was 200 Baht per boat, and for some boats, he earned 400 Baht from this margin price. He and his wife lived with friends or in hotels and had free food from the Tawandang German Brewery. His site for selling was on the road and his clothes were kept in the car. He used to sell in front of the Jet petrol station and then moved near Coco Bar. As traffic worsened, he moved little by little to the area in which I found him, because his products (boats) required parking space.

He had started selling on the 3rd of November 2011. On the day of the interview, the flood level was only about 20 centimeters high, and the water had become muddied and dirty. He brought ten boats each day but on that day he was able to sell only two of his boats. The day before, he had sold four to five boats and two days before, he was unable to sell any boats. He had 40 boats in stock in Soi Lazan. The boats he sold were McLiner and Aeroclass. Their selling price was 3,200 Baht, and they had to be over the price of 3,000 Baht, as this was the original price at which he bought them from the owner. Pisit's income came from the margins that he added to this original cost. Sometimes he earned 600 or 400 Baht, and the maximum he had been able to earn was 1,200 Baht per boat. He had surveyed Rama 2 and had found that boat prices in that area were cheaper. He said it was because there were many plastic factories there, so they were able to produce plastic boats, however, their boats were probably lower quality.

**Figure 9-18 Flood victims sold boats**



Pisit sold boats in the area from 10am to 8pm. His two children were left with his relatives in Pataya. His first child studied at SBAC Bangkok, while the other was in his second year in junior high school. Pisit further had two cars that he needed to pay for in installments. He had previously earned just enough to cover his expenses. Pisit had met a variety of people when he had become a street vendor. Some vendors were good looking and

drove expensive cars. He said these kinds of cars were rare to find, since, during the disaster, rich people had chosen to stay in other provinces. A few of the vendors had turned the crisis into an opportunity. Pisit, however, stated that he was enduring a laborious life and that he did not want to live like this again. So he tried as hard as he could to face his troubles and not be lazy. He said he had had a tough life; in 2001 he had nothing and by 2006, he was able to buy his first car for 50,000 Baht sewing clothes. He said when he had his aluminum frame shop, he had also sold food in front of his shop and earned 200,000 Baht per month. He said he would have found more items to sell if the flood had not occurred. Before the flooding, he and his wife had helped flood victims in other provinces many times by donating 3 bags of rice at Saun Mok, Angtong Province.

He had begun to sell in his current location on the 2nd of November 2011. At that time, there were only ten vendors in front of the petrol station on the Ram Intra side. But, by the week before, it had become very crowded, and traffic was very bad. There were vendors selling water, eggs, shoes, life jackets, fruits, vegetables, fried eggs with pork on rice and sand bags for 20 Baht. When the flooding started the prices rose up to 35 to 45 baht in accordance to the high demand, as everyone tried to stock up on food and drinking water.

#### **Case 7: Food vendor who became homeless/ Sold som-tum**

Laddawan Sanyoowichai, age 48, lived with her husband and three children. She had a sixth grade education level. She normally made a living using her car as a shop at See Moom Muang market. Rent for the space was 600 Baht/month, while her average income and expenses were 40,000 Baht and 30,000 Baht per month respectively. She had been in this business with her husband well over ten years and had never used a street-side stall as a shop. Her hometown was Pathumthani, which had been affected by one meter of flooding for about a month at the time of the interview.

“I have been selling ‘Somtum’ at this place for about 10 days. Before that, I was staying with my relatives. After I moved here for work, I started to sleep in my car, which I park on the footpath. I parked it under the expressway today. I came here because I saw the news. The expenses for my business are around 1,500 Baht per day, but I have sold only under ten plates today. If I sell to everybody, my average daily income is around 2,000 to 3,000 baht. My children don’t help me. Sometimes I get loans to pay for my car and house. We take showers



at the gas station restroom and the people at the gas station don't mind. There are six of us sleeping in the pick-up cab inside a mosquito net but sometimes we also sleep on paper or a mat on the floor. I think I will sell 'Som-tum' until the flood is gone, but today there was a municipal officer who told us that I cannot sell here because I have to pay rent. However, there have been some people coming to collect 20 Baht per day as a garbage disposal fee."

She said that some vendors make the area dirty so she always paid the garbage disposal people who came around. She saw the importance of keeping the place clean. Apart from selling 'Somtum,' she also sold beverages. The ingredients for her food were bought from "Kormor 8" market. Here "Somtum" was sold at 30 Baht per plate (regular price).

#### **Case 8: Vendor who always changed his wares according to demand/ Sold groceries**

Bom was 32 years-old, and he sold whatever products that he thought would sell well. On that day, he chose to sell brooms made from coconut stalks. He had previously sold water when there was a water shortage.

Bom had been a street vendor selling from his pickup truck for six years, vending clothes at markets in universities (Bangkok University, Rangsit University and Thammasat Rangsit University). He had paid daily rent or monthly rent, depending on whether the university rented out market booths for periods of days or weeks. (Rent was 150 baht/day for Rungsit University and 300 Baht/day for Bangkok University and Thammasat University). Before he started being a street vendor and owning a stall in the market, he used to be a salesman for electrical equipment, delivering products to Seven Eleven. At that time, he had earned approximately 20,000 Baht per month. He stated that with the street vending job, he earned 40,000 to 50,000 Baht each month. On weekends, he rented a stall in front of Major Pak Ked for 500 Baht per day.

During the floods, the university markets in Thammaasat University, Bangkok University and Rungsit University closed down. So he started to hawk everyday necessities such as eggs, water and brooms on his own and with his girlfriend's help on weekends. He used to live in Don Muang, but his house was also affected by the floods and it took a month for things to return to normal. He therefore began to sell in his neighborhood. At the beginning, he filled his pickup truck with eggs, which cost 120 Baht/tray, from Lopburi,

which he sold for 150 Baht/tray (the normal price was 105 Baht/tray). Later, when he saw that he had many competitors, he stopped selling eggs and moved to Muang Tong to sell Singha water from Nakornsawan for 100 Baht/pack. When the floods started to recover, he thought everyone needed cleaning tools, so he started to sell brooms which he bought for 30 Baht/broom and sold at 60 Baht normal price, 50 Baht discount prices (the normal price range for brooms was 60 to 65 Baht). The day that I met him was his first day selling brooms from Prachinburi. He said that he chose his product depending on the conditions caused by the flood.

### **Case 9: Vendor whose home and internet café were flooded/ Sold slippers**

Nopadol was 34 years old. He had a bachelor's degree from Pranakhon Rajabhat University. He said he did not like studying and transferred to many schools. He was from a middle-class family and had led a comfortable life. He had lost his dad a month before the interview. Nopadol used to own a shop that provided internet service at 30 Baht/min for ten years, and he had invested two million total in this shop. He had started from a small business, growing it until he could buy two cars and had a monthly income of 200,000 Baht. He stated that he had never been a staff to anyone. He also used to earn extra money by selling cars at booths and providing salad buffets in the red shirt mob during the political protests, when his shop had been affected by the law that prohibited the gathering of more than three people.

He had lost his internet business due to the floods, as all his computers were damaged. He felt insolvent, as he had to find a solution for himself in the future after the disaster, and he felt weak for four days. He had to rent a place to stay and one of his cars had submerged underwater. He paid 6,000 Baht to pull it up and park it with him, but his other car was fortunately still working. He said he was lucky that his acquaintance had let him rent a place and stay for free for the first month. He stayed with his girlfriend who had an income.

At first he had only 15,000 Baht left, so he bought shoes for sale. He chose shoes that were waterproof, dried fast and were light. He said that he previously also sold boots but there were too many competitors and, when he went to buy the products, the queue was too long because many people wanted to sell boots at their booths. Instead of selling boots, Nopadol chose to sell slippers.

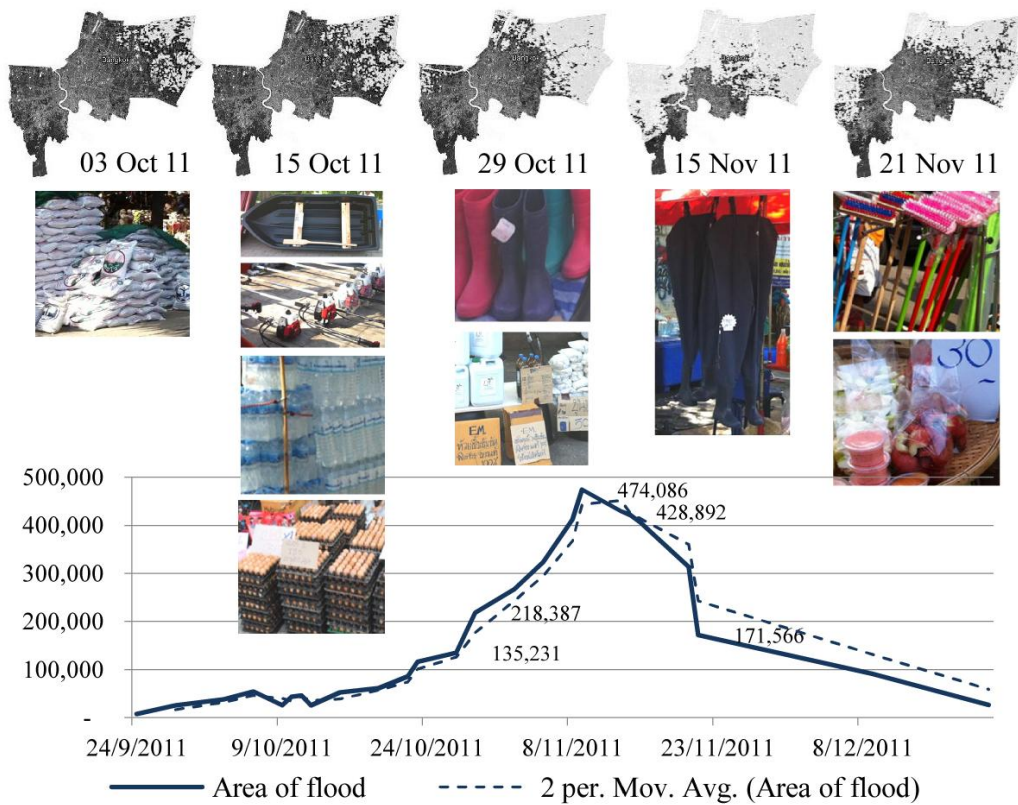
He started to sell them from the 1st of November 2011. His previous location was near Lotus, and he had moved to the location in which I found him ten days ago, since his previous site near Lotus was too quiet. He hired his cousin, who was a security guard, at 300 Baht/day to help him during the daytime. The slippers cost him 120 Baht and he sold them for 159 Baht, with a profit of 30 to 39 Baht per pair. His sources were Bobe and Sam Peng. He invested 10,000 Baht per day, but the largest and smallest sizes always remained. For that reason, he needed to put them on discount to get the money back. He said at that moment, his investment had increased from 10,500 to 40,000 Baht. He said he preferred products with no expiration date, so that he could have the option to sell them later. But, he did not want to be a street vendor permanently, because he was not good at it. He said that that day would be his last, since the municipal officer had come to displace him. However, after the disaster, he did not plan to open the internet shop again since the investment for replacing all his damaged equipment was too high and the internet shop business was not as good as it used to be. He said he was considering opening a salad bar similar to what he had two years ago.

#### **Case 10: Vendor who was indirectly impacted by the flood crisis/ Stationary seller**

Khun Ae, 30 years old, and Khun Oe, 29 years old, were business partners. They normally sold auto parts at Ratchada Night BaZaar in the Ratchada area, paying a rent of 600 Baht per day. They had opened their business at the location of the interview two weeks ago. At first, they sold drinks and could earn a profit of more than 1,000 Baht per day. Then, as many customers started looking for flashlights, they started to sell flashlights. The investment was about 10,000 Baht. The products were collected from Sampheng and Klong Thom. The average circulation was 5,000 Baht a day and the most popular product was the flashlight that provided 5 Baht profit per piece.

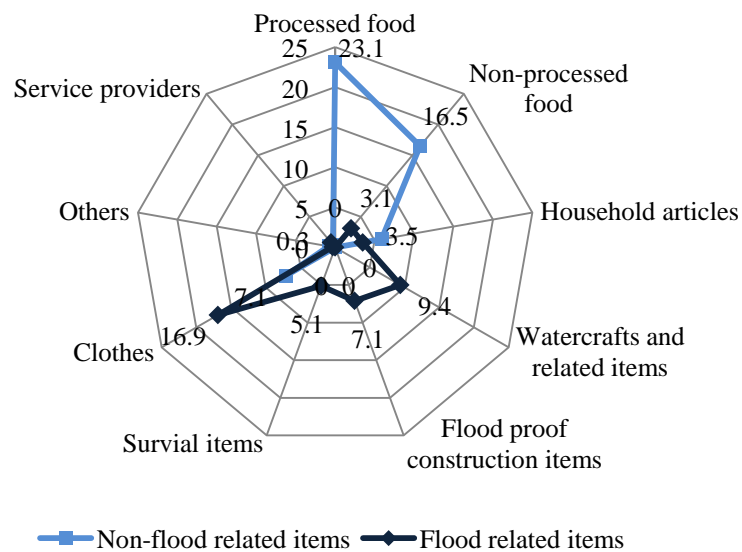
Owing to transportation problems, their business in the Ratchada area had been temporarily suspended. Both of them wanted to continue in the street vending business in addition to selling used cars and auto parts. Khun Ae had graduated a bachelor's degree in science. His wife and children also came with him to his booth. On the other hand, Khun Oe had an educational level of junior high school. He loved the street vending business because of its freedom and high income and had begun selling in his school days, due to his interest in collecting vintage cars. He also ran a business selling bred dogs and dog food.

**Figure 9-19 Flow of floods and items sold**



Source: Field work, 2011

**Figure 9-20 Distribution of items sold(%)**



## **9.5 CONCLUSION**

### **9.5.1 THE “GO WITH THE FLOW” PHENOMENON**

The information derived from the interviews illustrates that the street vendors' accumulation could be depicted as a “Go with the Flow” phenomenon (Figure 9-19), which arrived when the flood reached northern Bangkok on 19 October 2011 (n.d., 2011), under the local authority's temporary permission allowing street vending activities. The number of vendors and consumers rapidly amplified when flood waters rose to maximum level on November 15, 2011 (AON, 2012). These unconventional street vendors selling flood-related items during the flooding crisis fell into the market flow, where demand and supply fluctuated in accordance to flood risk levels until the demand for flood-survival items declined on 22 November 2011 and conventional street vendors took their place (53.7% of total vendors). Local authorities then cleaned up the area before fully transforming into an ordinary street market the same day.

The “Go with the Flow” action is also expressed by the vendors' mobility, physical features of their selling spaces, selling devices, and items sold. This area was only one of other strategic sites for unconventional streets vending activities during the floods. By means of movable devices, these vendors moved from one location to another. Likewise, their wares also changed in accordance to flood-risk conditions. Before unconventional street vendors emerged on this site, sand, soil, pumps and other construction materials for making dykes were sold by gardening shops. Because someone recognized the increasing number of customers who came to this area to find flood-survival goods, vendors began running their businesses on the streets and sidewalks. Boats, boots and water were sold as flood waters reached critically high levels. Following the sales of drinking water when canals had been contaminated by the floods, many kinds of waterproof products for cars also became available. And when the floods lowered, vendors' wares also changed to cleaning products.

**Table 9-1 Summary of street vending during the floods**

Case study		Liabthangduan Ram Intra		
Urban context		Flood crisis		
Spatial context	-Suburban -Low density residential zone -Pub and restaurant, entertainment -Express way side road -Transport hub between flood area and city center			
Land tenure (sidewalk)	-Expressway Administrative			
Permit for street vending	-Strictly prohibited			
Street vendors	Flood victim			
Sold items	Flood survival items			
Market awareness	Active			
Working hours	Short working hours			
Employment status	Vulnerable			
Entering to SV	No home, no job, no income due to flood			
Income (Net) <sup>1</sup>	Loss income Min. 300 Bth/m Max. 5,000 Bth/m			
Education	Varies			
Social relationship	Reciprocal system			
Roles of street vending				
Economic	-Informal -Self-sufficient			
Employment	-Recuperate from flood damage and loss			
Market place (Shopping place)	-On demand of flood survival items -Cheap price-Orange juice 15 Bth			
Customers	-Flood victims -Resident who trying to protect their house, survive from effects from flood.			
Social	-Resilience -Mitigate flood crisis			
Culture	-Indigenous knowledge in living with water -Amphibian -Adaptability -Flexibility			
Identities of street vending				
Public Space	-Multifunctional use of street -Market street type -Hawker street type			
Defining territory	-Shading territory			
Spatial occupation	-Varies			
Forms/element	-On ground			
Mobility	-Go with the flow -Amphibian			
Distribution	-Gather around gas station (Temporary transport hub, public toilet for homeless (flood effects))			
Penalty	No			
Sublease	No			
Related business	Cleaning(late period) 20 Bth/d			

Note:	Minimum wage	300	Bth/d (927 円)
	Starting rate*		
	- Vocational	9,000	Bth/m (2.7 万円)
	- Undergrad	15,000	Bth/m (4.6 万円)
	- Master	17,500	Bth/m (5.4 万円)
	- Phd.	21,000	Bth/m (6.4 万円)

### **9.5.2 ROLE OF STREET VENDORS IN THE FLOOD CRISIS**

Living with the flood for a long period of time without any possibility for recovery had forced flood victims to put efforts into adapting themselves for survival from the floods, losses, damages, robbery, rising prices and economic constraints that worsened the dilemma. However, some of the flood victims and the affected populace made reciprocal efforts to help one another. This self-sufficient help enabled the reduction of necessary public assistance. Some of the flood victims entered into the street vending business because it was the easiest job to enter into, even in a crisis (Table 9-1). This study clarified the socio-cultural spatial factors affected by the street vendors' manifestation, which provided both positive and negative effects to society. The results, however, proved the flexible and mobile potential of street vending in fulfilling flood victims' needs – easy accessibility to services and commodities and reciprocal help during the flooding crisis, especially when officials' and volunteers' assistance could not be thoroughly provided. Likewise, street vending is flexible and is one of the easiest jobs to enter into. It was able to absorb the bulk of the unemployed and partly employed population of the city. It may be considered a “safety valve” during the hard times of an economic crisis (Poerbo, 2010). The mobility and easy change of wares also reflect the intelligence of local vendors in self-adapting to any change. Street vending during the flood, however, also caused many negative effects. From a social standpoint, many of the vendors exploited flood victims by raising prices. Moreover, the accumulation of vendors without rules and effective controls of parking management caused serious traffic jams.

From an urban planning perspective, the increase in severe damages and losses from the urban flood resulted in the need for better flood risk management. Although the most effective flood prevention measure is land-use planning, it has still been ineffective in the case of Bangkok. Urban flood risks have become more difficult to define in a consistent manner due to the uncontrolled establishment of urban settlements. Nevertheless, Thai authorities put an effort into building a flood protection system and improving water management in order to mitigate flooding risks. Unfortunately, implementation may take up to two years for most of these systems, on top of which, flood protection infrastructure can only tolerate aggressive disasters to a certain limit, as observed in the 2011 floods in Thailand. It is thus necessary to rethink how urban form could be affected if, in the future, urban flooding is inevitable. The urban configuration tends to be sporadically re-shaped by flood-height levels. The effectiveness of urban functions consequently depends on flooding conditions. It is therefore necessary to integrate non-structural measures for mitigating urban



flooding, in other words, more flexible and movable urban elements that provide livability, mobility, and accessibility during flood events. As Thai people have the potential of aquatic culture, re-integrating aquatic living into the contemporary urban flooding context may be feasible. This could be implemented through various approaches to achieve effective preparation and mitigation of flood risks. Integrating distribution centers for mobile public services in the land-use policy could also be an alternative plan to help integrate a curriculum of risk reduction in the education system.

Although street vending during the floods also had negative effects on society, the flexibility and mobility potentials of street vending are undeniable. Street vending assumed a significant role in distributing commodities and services. This is true not only in flooding conditions; street vending therefore reflects the necessity of reconsidering a new age of urban design and planning where mobile shops and public services can also be used to provide infrastructure and services to remote residential areas, and this will help implement the compact city concept in our future Asian society.

#### Notes:

1. Photography by Pornrak Chowvayotin
2. Photography by ASTV(A), Manudkob (B)
3. Officially named as Pradist-Manudham road.
4. Officially named as Prasert-Manukitch road.

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## CHAPTER TEN

# **10 STREET VENDING AS A RESILIENT URBAN ELEMENT**

### **10.1 PURPOSE OF THE CHAPTER**

This chapter ties together the findings from the previous sections in order to form a conclusion on the roles of street vending in the changing urban context of Bangkok. The first section describes the findings and conclusions in Part II against the backdrop of the research objectives and hypothesis stated in Part I. The second part of the conclusion ties together the lessons and limitations of this research based on the conclusions of the first section and an examination of the relevance of these findings to contemporary Asian cities. The third part then attempts to outline the study's contributions to urban design and planning studies and gives suggestions for further research.

### 10.1.1 SUMMARY

The question that originally provoked this research was twofold: First, what are the roles and spatio-temporal identities of street vending in the contemporary urban context, especially in terms of street vending's flexibility?; And second, how does street vending influence the city and vice versa? Based on the results of this research, the answers to this question can be summarized in the following way:

1. Street vending in Bangkok is a resilient urban element.
  - 1) Conventional street vending kept its traditional practices
  - 2) Evolutionary street vending, shaped by glocalization, has emerged
  - 3) Resilient street vending developed during the urban flood crisis brought about by the climate change
2. The spatio-temporal identities of street vending include the following:
  - 1) The “umbra network”
  - 2) “Overlapping territorial street vending spaces”
  - 3) “Go with the flow” phenomenon
3. Some recommendations on how to apply the knowledge of street vending to urban design and planning studies.
  - 1) Pros and cons of street vending in Bangkok and strategies for a better solution
  - 2) Contribution of the knowledge of street vendors' roles and flexibility to urban design and planning study

## **10.2 DESCRIBING THE ROLES AND SPATIO-TEMPORAL IDENTITY OF STREET VENDING**

This section describes the findings and conclusions of Part II against the background of the research objectives and hypothesis stated in Part I. As mentioned earlier, the question that originally provoked this research was twofold: First, what are the roles and spatio-temporal identities of street vending in the contemporary urban context especially in terms of its flexibility?; And second, how does street vending shape the city and vice versa? Below are the detailed answers to this two-fold question. Street vending in contemporary Bangkok could be categorized into two types: first, street vending that emerged from natural market mechanics; and second, street vending that emerged under spatial planning and management through the enforcement of city laws by the BMA and the private sector such as department stores and small entrepreneurs (SMEs) who operate flea markets, etc. However, in terms of urban context issues, street vending assumed a significant role not only in the everyday life of Bangkok, but also during its urban crisis.

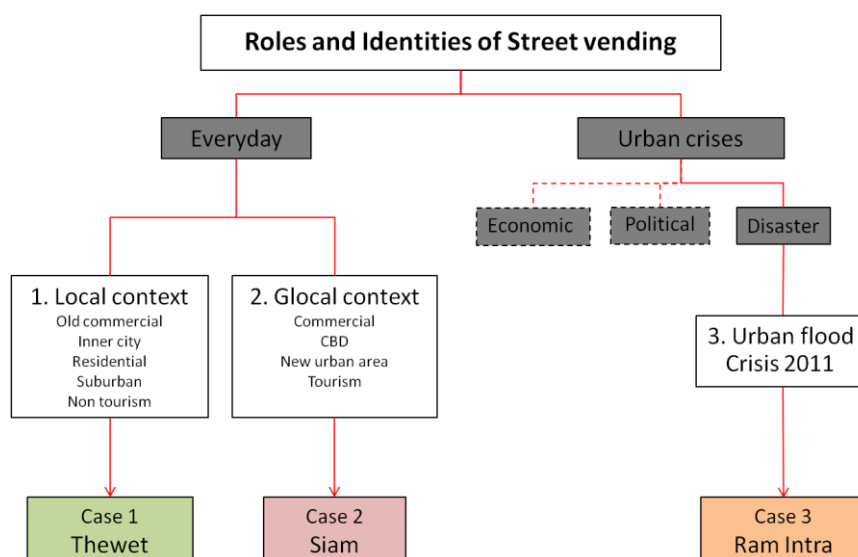
### **10.2.1 THE CONTEXT OF EVERYDAY BANGKOK**

In the everyday Bangkok context, the study showed the different roles and identities of street vending according to its evolutions for surviving under different forms of pressure. A survey of major street vending locations showed that these locations could be divided into two categories: street vending in the local context and in the glocal context. The local context describes the urban context that expresses locality rather than glocality, such as in the old commercial district, the inner city, old residential areas, suburban and non-touristy places. The glocal context, on the other hand, describes urban contexts in which the local is highly merged with globalization and modernization, and these contexts can be found in commercial districts, CBD areas, and areas of new urban development.

### **10.2.2 URBAN CRISES**

The roles of street vending during an urban crisis are as important as those in the everyday context. Precedent research has shown the potential of street vending in providing jobs and incomes for the formerly employed during the economic crisis in 1998 (Gisele, 2000), and its potential during the political crisis when the “Red shirt mob” burnt down several public places and shopping centers in 2010. The latest forms of urban crisis, such as the urban flood crisis in 2011, reconfirm the strength of flexibility of street vending (Sereerat, 2013).

**Figure 10-1 Method of describing roles and identity of street vending in different urban contexts**



**Table 10-1 Cross analysis chart of street vending in the contemporary Bangkok context**

Case study	Thewet	Siam	Liabthangduan Ram Intra
Urban context	Local	Glocal	Flood crisis
Spatial context	-Inner city -Old commercial district -Administrative zone -Interchange bus stop, bus terminal	-City center -New commercial district -Educational zone -Main hub BTS sky train	-Suburban -Low density residential zone -Pub and restaurant, entertainment -Express way side road -Transport hub between flood area and city center
Land tenure (sidewalk)	-Public -Bangkok Metropolitan Administrative (MBA)	-Private -Chulalongkorn University (CU) -Improved by MBA	-Expressway Administrative
Permit for street vending	-Temporarily permitted area (TAM) in specific day, time	-Prohibit area -Small segment of TAM in specific day, time	-Strictly prohibited
Case study	Thewet	Siam	Liabthangduan Ram Intra
Roles of street vending			
Economic	-Informal -Local economy -Urban inclusive	-Informal -Tourist attraction	-Informal -Self-sufficient
Employment	-Migrant from rural -Automaticity -Seasonal job	-Incubator for young designer -Part time job for student -Middle-high income business -Job after retirement	-Recuperate from flood damage and loss
Market place (Shopping place)	-Local market place -Gather around market -Food, fruits, grocery, cheap clothes -Cheap price -Orange juice 15 Bth	-Outdoor shopping & eating place -Trendy items, fast food -Marketing Value added, packaging -Higher price -Orange juice 20 Bth	-On demand flood survival items  -Cheap price -Orange juice 15 Bth
Customers	-Local people -Bank officer, Administrative officers, Militaries, students	-Office worker, student, passenger -Shopper -Tourist	-Flood victims -Resident who trying to protect their house, survive from effects from flood.
Social	Informally gathering place		-Resilience
	-Reciprocal system -Urban surveillance	-Friendly, welcome	-Mitigate flood crisis
Culture	Urban-rural cultural exchange	-Global-local cultural exchange	-Indigenous knowledge in living with water -Amphibian -Adaptability -Flexibility

Case study	Thewet			Siam			Liabthangduan Ram Intra		
Identities of Street vendor									
Public Space	Multifunctional use of street Overlapping territorial vending space								
	-Fluid with medium density -Self-made public space			-Chaotic with high density			-Market street -Hawker street		
Defining territory	-Umbra network -Shading territory			-Urban closet -Volumetric territory			-Shading territory		
Spatial occupation	-Push cart 1.2x1.2 sq.m			-Stall 1.5x1.5 sqm.			-Varies		
Forms/element	-Parasite element -Push cart + Umbrella			-Pop-up element -Clothes rack			-On ground		
Mobility	-Movable -Home-workplace-product resource are in proximity within community/district -Self-support for mobility			-Fix, stationary -Strategic location is the priority  -Hire the labor worker for mobility, stall set up, logistic			-Go with the flow -Amphibian		
Distribution	-Gather around market -Junction, bus stop -Soi entrance			-Strategic commercial spots			-Gather around gas station (Temporary transport hub, public toilet for homeless (flood effects))		
Penalty	Illegal	20	Bth/d	Morning	500	Bth/m	No		
	Legal in TPA	200	Bth/m	Afternoon					
	Out of permitted hours	200	Bath/m	(old)	500	Bth/m			
	Illegal night (+eating area)	3,000	Bth/m	(newcomers)	2,000	Bath/m			
				Evening					
				(old)	1,000	Bth/m			
				(newcomers)	3,000	Bth/m			
Sublease	500 Bth/d			Day	1,000-	Bth/m	No		
				Night	15,000	Bth/m			
					20,000				
Related business	Rental umbrella+ setup	600	Bth/m	Stall set up- storage	120	Bth/d	Cleaning(late period)	20	Bth/d
	Push cart parking lot	500	Bth/m	Cleaning	20	Bth/d			
	Cleaning	20	Bth/d	Electricity	20	Bath/d			
	Electricity	20	Bath/d						
Case study	Thewet			Siam			Liabthangduan Ram Intra		
Street vendors	Conventional			Evolutionary			Flood victim		
Sold items	Street food low-end product			Value added food, good, trendy, brand name items			Flood survival items		
Market awareness	Passive			Active			Active		
Working hours	Long working hours			Short working hours			Short working hours		
Employment status	Vulnerable			Adaptive to rule and regulation			Vulnerable		
Entering to SV	Come from rural			Quit permanent job			No home, No job, No income due to flood		
Income (Net)	Low income			High income			Loss income		
	Ave.	20,000	Bth/m	Ave.	50,000	Bth/m	Min.	300	Bth/m
	Min.	3,800	Bth/m	Min.	6,000	Bth/m	Max.	5,000	Bth/m
	Max.	100,000	Bth/m	Max.	200,000	Bth/m			
Reference	Minimum wage	300	Bth/d (927 円)						
	Starting rate*								
	-Vocational	9,000	Bth/m (2.7 万円)						
	-Undergrad	15,000	Bth/m (4.6 万円)						
	-Master	17,500	Bth/m (5.4 万円)						
	-Phd.	21,000	Bth/m (6.4 万円)						
Education	Low education			Upper education			Varies		
Social relationship	Reciprocal system Close relationship			Commercial Distant relationship			Reciprocal system		

## **10.3 CONCLUSIONS**

### **10.3.1 STREET VENDING IN BANGKOK AS A RESILIENT URBAN ELEMENT**

According to the findings, the roles of street vending in contemporary Bangkok can be described in three ways:

#### **10.3.1.1. CONVENTIONAL STREET VENDING IN THE EVERYDAY-LOCAL CONTEXT**

Street vending in the local context, such as in the Thewet district, reflected their conventional and traditional roles within their surrounding context. They were rich in the sense of locality and reciprocity, but were also poor and vulnerable. Spatial observation revealed traditional forms of intervention in public spaces through push carts with parasols, their mobility and the items sold for everyday use.

#### **10.3.1.2. EVOLUTIONARY STREET VENDING IN THE EVERYDAY-GLOCAL CONTEXT**

By contrast, street vending in the glocal context was highly evolved, as was seen in the case of the Siam district. The assimilation of global-ness by street vendors was found in certain physical attributes; however, a sense of localness also remained. The identity of these evolutionary street vendors also differed from that of conventional street vendors; they were the new generation of street vendors with a high educational background, who made use of their marketing and business knowledge in their trade, achieved high incomes and were invulnerable. These evolved identities were also expressed in their spatio-temporal attributes: the street stalls, their static mobility, the fashion items sold and their provision of trendy items to shoppers, travelers and tourists. Their spatio-cultural identity can be defined as “evolutionary” street vending. “Evolutionary” street vending develops its flexibility through its simplification of retail form.

#### **10.3.1.3. RESILIENT STREET VENDING DURING URBAN CRISES**

The roles assumed by street vending during the flood crisis in 2011 is a prime example of this category, showing the high performance of street vending’s flexibility, accessibility and adaptability. The study revealed new roles of street vending in mitigating urban disaster crises. The emergence of unconventional street vending during the flooding crisis in 2011 demonstrated the immediate self-help of the populace, the unusual forms of vending activities



in unusual strategic locations that emerged and went with the floods. The results corroborated the flexible–moveable potential of street vending in fulfilling flood victims’ needs – easy accessibility to services and commodities and reciprocal help during the flooding crisis, especially when the assistance of officials and volunteers could not be thoroughly provided.

All of the above three roles of street vending can be found elsewhere in other street vending locations as well, however, the major roles in each of the vending areas are always shaped by their context.

In conclusion, through the flexibility to self-adaptat to any circumstance, street vending supports and maintains livable urban conditions during urban crises as well as economic, political and disaster crises. Street vending is an essential mobile element in shaping the “self-made” public place. Accordingly, it may be concluded that street vending is a significantly resilient urban element for Bangkok, both in everyday situations as well as in its dilemmas.

### **10.3.2 SPATIO-TEMPORAL IDENTITIES OF STREET VENDING AS DEFINED BY ITS FLEXIBILITY**

The results from all three cases also reaffirmed the close relationship between street vending identity and its context. The items sold, the customers and the street vendors themselves significantly reflected the specific characteristics of the area and could together be called the spatial identity of the place. However, street vendors themselves were less influenced by the spatial identity than the customers and the items sold, as can be seen by the fact that poor vendors sometimes sold good quality food/goods to businessmen in the CBD. The spatio-temporal identity of street vending could be described by the following three main identities:

#### **10.3.2.1. THE “UMBRA NETWORK”**

Street vending in Bangkok, especially in the local context, expressed its spatio-temporal identity trough a soft urban network that could be defined as the “umbra network.” The term “umbra network” expresses the highly fluid, three-dimensional identity in the following ways:

**1) The network of flexible mobile units spread thorough the city as a parasitic urban element.**

The use of shading devices, such as parasols or plastic sheets, is a commonly adopted mechanism in street vending. These shading devices usually overlap with one another and, side by side together, they unionize all the small vending units into one linear system connected to the building nearby. This can be called a parasitic element. The “umbra network” is a soft urban network line stretched along the city in an informal and temporal manner. The term “umbra network” originates from the conventional form of street vending. However, it can also be found even after the spatial forms of these parasitic urban elements evolve into well-organized systems like tents, stalls or kiosks in proper vending spaces outside the sidewalk/street. These umbra networks are an important “informal” and “temporal” urban element that should be taken into account in the Asian urban morphology.

**2) The living-in-shadow culture, due to local climate and the vendors’ reciprocal social relationship.**

The expansion of the territories of shopping activities, by means of parasols or umbrellas from pedestrians to the street, reflects the culture of living/vending under the shade, a characteristic influenced by the tropical climate of Bangkok. Such visual characteristics construct the identity of the local street vending culture, which can be found in the street vendors who conduct businesses in the area during the day. Street vending as a parasitic urban element can thus be used to define only the conventional street vending spots where the sense of locality is strong, such as the inner city area (street vending in Phahurat, Thewet, Banglumpoo, etc.).

Literally, the means of constructing an “umbra network” through the unionization of vending territories also expresses the reciprocal commercial system and self-organization among street vendors, shop owners, and their neighbors. In all three cases, evidence of this reciprocal commercial system, although not evident in visual attributes in some cases, could be seen at least through deep interviews. This social system is an everyday practice among street vendors in the local context as well as the context of crises, rather than in the glocal context. In the glocal context, as in the Siam case, high competition with high profits as well as the short term of working in the same area affected the trust and reciprocal relationship among the vendors.

### **3) Shadowy economic features**

The socio-economic identity of street vending can also be defined in terms of the “umbra network,” in that it expresses the urban shadow economy – fragile and vulnerable. According to the results of this study, most of the street vendors were illegal and avoided tax payments and high investments. This factor resulted in street vendors becoming highly flexible, movable, and as small as they could be.

#### **10.3.2.2. “OVERLAPPING TERRITORIAL STREET VENDING SPACES”**

The “pop-up” stall was composed of a light mock-up structure. The systematic, easy, and fast installation allowed the possibility of reuse of the urban space at multiple intervals during the day. This spatio-temporal identity can be defined as the “overlapping territorial identity.” This concept of the “overlapping territorial street vending space” demonstrates the strength of flexibility in the space and time dimensions. According to the interviews with the street vendors, vending space could be amplified at many intervals during the day or within the week. This flexibility is not new, and is rather the traditional way of spatial intervention found in Thai and Japanese traditional houses.

#### **10.3.2.3. “GO WITH THE FLOW”**

The flexibility of vendors in adapting themselves in order to survive from the flood crisis could be described as the “go with flow” phenomenon. The act of “going with the flow” was also expressed by the vendors’ mobility, physical features of their selling spaces, selling devices, and items sold. By means of their movable device, vendors moved from one location to another. Likewise, the items sold changed in accordance to flood risk conditions.

Before the unconventional street vendor emerged on this site, sand, soil, pumps and other construction materials for making dykes were sold by gardening shops. And because someone recognized the increasing number of customers who came to this area in search of flood survival goods, vendors began running their businesses on the street and sidewalk. Boats, boots, and water began to be sold as flood waters reached critically high levels. Following the sales of drinking water when canals were contaminated by the floods, many kinds of waterproof products for cars also became available. And when the flood levels had decreased, the items sold also changed to cleaning products. This term, “go with the flow,” is valid as an identity of street vending in the everyday context as well.

### 10.3.3 RECOMMENDATIONS ON HOW TO APPLY THE KNOWLEDGE OF STREET VENDING TO URBAN DESIGN AND PLANNING STUDIES

#### 10.3.3.1. PROS AND CONS OF STREET VENDING IN BANGKOK AND STRATEGIES FOR A BETTER SOLUTION

The results of the study also affirmed the inclusiveness of street vending. Street vending activities support and maintain livable urban conditions during urban crises as well as economic, political, and disaster crises. Street vending should be included as a potential urban element in urban design and planning theories in order to provide a solution to the loss of liveliness in modern public spaces, for, the understanding of spatial intervention mechanisms achieved by street vendors will contribute to a better, more sustainable and integrative policy on street vending management. However, street vending and related activities also cause many urban problems in environmental, social and economical aspects, as shown in figure 10-2. As a result, the discussion on how to deal with street vending and how to reduce its negative aspects include the following:

**Figure 10-2 Pros and cons of street vendor attributes learned from the cases studies**

PROs	CONs
<b>Resilient</b> Fluidity/Flexibility/Informal	<b>Illegality/ Vulnerability</b> Fluidity/Flexibility/Informal <b>Over growth of street vending</b>
<b>Urban design and planning</b> Street scale Mix-use of street/side walk Gathering place Place identity Sense of place Vibrant street atmosphere/informality Urban scale Streetscape identity Mitigating urban crises Small-flexible mobile facilities Proximate shopping place>>elderly	<b>Urban design and planning</b> Street scale Hygienic and health problem Traffic congestion: pedestrian Privatization of public space Visual pollutions Urban scale Traffic congestion: vehicle
<b>Social</b> Reciprocal system Inclusive Affordable commodities and services for everyone Incubation Easy access to getting job, distribute work and incomes in multiples ways Urban surveillance Cultural exchange Urban-rural/Glocal-rural	<b>Social</b> Mafia The protection money or entry fee by The influences, Gangsters, or corrupted officers, Corruptions
<b>Market</b> Inclusive shopping place Activate local economic	<b>Market</b> Shadow economic Shadow market

#### **4) Regarding urban design and planning strategies**

Designers and city planners can promote street vendors as a soft urban element for making attractive urban atmospheres for both the locals and the tourists, especially at evening time, where people can relax and enjoy outdoor life without causing traffic jams.

##### **a) Street vending as a soft urban element**

- Promoting street vending as a place identity in urban design guidelines or in specific public spaces,
- Urban designers should think about how to promote the cultural attractiveness of street vendors, such as the use of old-style vending devices like push carts, rattan carrying baskets, etc
- Boost branding by promoting the local identity of street vending for each location, through umbrella, push cart design, etc.

##### **b) Vending locations**

- Designers should design public space in order to permit or not permit for street vending activities through spatial design.
- Relocation plans could be made into buildings or parking lots, however, the area for relocation should also be a strategic place,
- Or, the street could be turned into a walking shopping street at specific times.
- There have been many cases recently where street vending areas have declined due to urban development (road networks). One of the prime cases of this is Phahurat. Because of the new bridge and reformation of the bus network and logistics, the new development attempted to reduce traffic problems in the area. Since several bus routes moved out from Phahurat, big trucks were no longer authorized to enter into this area during the day. Most of the circulation avoided this area by using the new bridge. The street vendors were thus affected by this change. This is an example on how the change of urban configuration affected the decline of street vendors and vending activities. This strategy can thus also be used for reducing street vending. The change of transport networks could be another approach. Reducing crowds would also naturally reduce street vending density.

c) Facilities

- Urban designers should think about facilities and about providing plug-in facilities such as public water, electricity, vending machines (which could be feasible), and storage places (which could be made in wasted spaces under bridges)

**5) Regarding better solutions in addressing the negative effects of street vending in the Bangkok context**

In the context of Bangkok, urban problems caused by street vending include the overcrowding of illegal street vending. One of the main problems that arises from this is environmental degradation, especially in urban sanitation and traffic jams. First of all, density control is needed; the number of street vendors should be decreased in a balance with the available public space, population density, and market demand. According to interviews with government officers, lesson from the past show the many failures of urban policies in street vending clearance by force and legislation. As a result, some the solutions proposed here include density control, not by force but by urban management approaches that focus on voluntarism and solidarity:

- a) Acknowledgment: City police should change their role from controller to strong community activator in order to:
  - Recreate “self-organization” among street vendors
    - Pride in vendors’ street culture >> pleasant gathering place
    - Sense of belonging >> self-managed public space
    - Public mind >> keeping clean, clearing traffic, maintaining orderliness
  - Improve the value and image of street vending
    - Place identity >> pushcart, umbrella, stall, etc.
    - Cleanliness, beauty, orderliness
- b) Relocation of street vendor/hawker centers should consider the relocated vendors’ feasibility of running their businesses; the relocation area should be a strategic meeting place for clients, logistics, and suppliers.
- c) Provision of facilities: storage, time management (vending schedules), water, electricity, and sanitary support should be provided

### **10.3.3.2. CONTRIBUTIONS OF KNOWLEDGE ON STREET VENDOR'S ROLES AND FLEXIBILITY TO URBAN DESIGN AND PLANNING STUDIES**

#### **1) Knowledge contribution to urban studies**

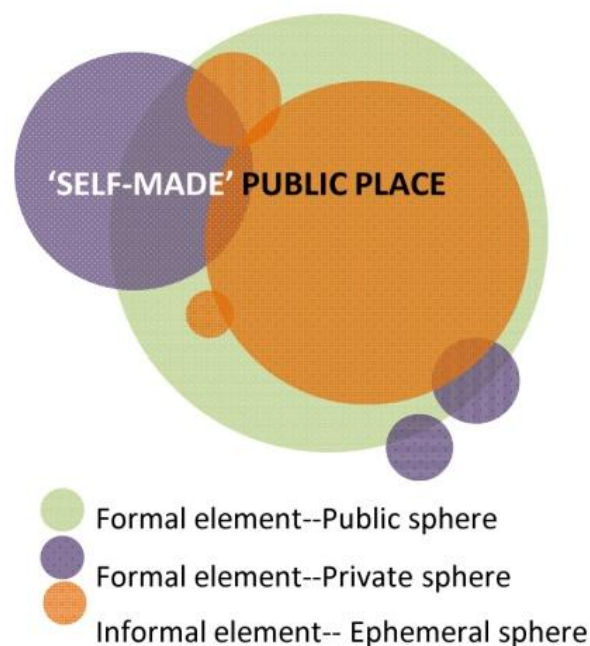
- a) Street vending is one of the most primitive forms of commerce, but it has been just recently that much research and modern commerce have developed an interest, or even a fascination, in their high flexibility. Street vending can be used, not only for commercial purposes but also for transportation of goods to remote areas and in urban high density areas.
- b) When context changes, the roles and identities of street vending also evolve.
- c) New roles of street vending in Bangkok, post-1990s
  - As an inclusive urban element
  - As a key element in creating 'self-made' public spaces
  - As a cultural element expressing unique local identities
  - As a resilient urban element for urban crisis mitigation
- d) Street vending's potential of flexibility, mobility, and resilience can be applied in urban planning addressing new urban contexts. Existing fixed urban elements (hardware) should be complemented by small mobile urban element (software) as a complementary urban tool, as small mobile units function well in the following ways:
  - during disaster crises
  - in tiny, high-density urban zones (easy, fast mobility)
  - in remote urban areas (on-demand service delivery)
  - for elderly people (proximity, on-demand service delivery)
- e) Although street vending has caused several negative urban problems, the majority of citizen life still relies on the several potentials of street vending.
- f) Street vendors should thus be accommodated in urban design and planning in a proper way.
- g) A methodological approach could be applied for studying street vending in different contexts, not only in Thailand but also in developed countries.
- h) Informality is also important. Informal activities are as important as formal activities, especially in terms of cultural and social activation.

#### **2) Knowledge contribution to urban design theories**

*"Street vending is a key element in creating lively public spaces in the Thai context, defined as "self-made" public places, in other words, the unique urban configuration of the Bangkok streetscape."*

Results from all three cases showed that street vending is an element that has a fluid mobility. Street vendors' interventions on the sidewalk and their street activities heightened urban liveliness through shopping and social-activities between street vendors and the neighborhood. Street vending is thus an important element in Thai street culture that creates "self-made" public places (Sereerat, 2013). Examples of the Thewet and Phahurat districts showed that the configuration of public spaces in Thailand is more complex than those of Tokyo or Paris. Territories are blurred and public space is occupied by street vendor stalls. These spaces are rich in the multi-layering of space and time. They also have a two-sided characteristic of simplicity and complexity and activate the flow between socio-cultural spheres. Such spaces of merging could be observed along the shop-frontages, or the borderline between the public and private territories, in the other words, the area of overlap. Street vending is therefore an informal urban element that co-exists with other urban elements in a given culture and a given place and as such, they should be taken into account in place-making and be integrated into urban design theory and practice in order to reactivate street life in streets influenced by modern design concepts. Theoretically, sidewalks should be promoted for multiple uses and for any and all people in order to encourage people to walk and reduce automobile dependency. In that sense, street vending could also create an amicable street environment and conditions where density, orderliness, and cleanliness are managed and respected.

**Figure 10-3 Concept of Self-Made Public Places**





### **3) Towards urban planning concepts for future cities**

#### **a) Post-modernization and the decline of street vending**

To this day, Bangkok has continued to pursue the urban modernization process, and it has begun to be affected by the negative effects of modernization. In terms of public space, the loss of innate street culture was mentioned in chapters one and two. As a consequence, the future of Bangkok City has been tending towards the decline of the old city center and the loss of liveliness in some failed attempts at creating modernized areas, as has occurred in Japan and many other advanced cities. Street vendors have likewise tended to disappear, or decline. A scenario on the effects of post-modernization and future strategies should thus be addressed.

My first idea for studying street vending came because of the awareness of the negative effects of modernization on streets and sidewalks. I first imagined a scenario in which Bangkok would be modernized, sweeping out street vending. (follow American planning patterns). However, because the street vendor is a soft cultural landscape that can survive even in the modernized context, I came to understand that we could prevent the loss of our vivid atmosphere by preserving the number of street vendors in a balance with the population density of each area (passenger density), needs, and available space. This idea not only preserves street vending but also the local economy and pleasant atmosphere. Controlling the number of street vendors can be accomplished through public policy and the legalization of street vending as an SME business.

While the role of street vending in developed countries like Japan or the U.S. has declined, it is considered a cultural heritage, tourist attraction, and revitalization tool for declining city centers (Deguchi, 2004). In developing countries such as Thailand or the Philippines, on the other hand, street vending is considered as an inclusive urban element as well as a tourist attraction.

#### **b) Street vending as a resilient urban element in urban planning strategies in the age of uncertainty**

In reference to the power of street vending's flexibility during the crisis, street vending responded rapidly to necessities and relative problems, especially the problem of inaccessibility to infrastructure and commodities. Mobile vending devices clearly became an

indispensable urban element during the floods. And, it may further be said that integrating public mobile services is necessary in addressing the flood risk problem in the future.

From an urban planning perspective, the increase in severe damages and losses from the urban flood resulted in the need for better flood risk management. Although the most effective flood prevention measure is land-use planning, it has still remained ineffective in the case of Bangkok. Urban flood risks became more difficult to define in a consistent manner due to uncontrolled urban settlements. Nevertheless, Thai authorities put an effort into building a flood protection system and improving water management in order to mitigate flooding risks. Unfortunately, implementation may take up to two years for most of these systems. Besides, flood protection infrastructure can only tolerate aggressive disasters to a certain limit, as observed in the 2011 floods in Thailand.

It is thus necessary to rethink how urban form could be affected if, in the future, urban flooding is inevitable. The urban configuration tends to be sporadically re-shaped by flood-height levels. The effectiveness of urban functions consequently depends on flooding conditions. It is therefore necessary to integrate non-structural measures for mitigating urban flooding, in other words, more flexible and movable urban elements that provide livability, mobility, and accessibility during flood events. As Thai people have the potential of aquatic culture, re-integrating aquatic living into the contemporary urban flooding context may be feasible. This could be implemented through various approaches to achieve effective preparation and mitigation of flood risks. Integrating distribution centers for mobile public services in the land-use policy could also be an alternative plan to help integrate a curriculum of risk reduction in our education system.

Although street vending also has negative effects on society, the flexibility and mobility potentials of street vending are undeniable. Street vending assumes a significant role in distributing commodities and services. This is true not only in flooding conditions but in everyday life as well; street vending therefore reflects the necessity of reconsidering a new age of urban design and planning where mobile shops and public services can also be used to provide infrastructure and services to remote residential areas. This will further help implement the compact city concept in our future Asian society.

#### **10.4 DIRECTIONS FOR FURTHER RESEARCH AND SUGGESTIONS**

There are three approaches available for further research, based on the assessment of gathered data and the gathering of additional data.

The spatial data collected in this study in form of photographs and videos as well as in paper format has the potential to be further transformed into geo-referencing data using GIS software indicating the street vendors' location, size, operation time intervals, type of mobility, type of selling device, type of goods and other relevant data. This spatial data can then be used to analyze the phenomenon at an accurate scale.

The second possible approach would be to focus on the invisible back-up businesses that have emerged to support the street vending business, such as the stall set-up business, parasol rental business, the water and electricity providers and food delivery. These businesses can sometimes be found in a huge networked system that has often been influenced by the mafia. This social structure needs to be clarified in order to understand the whole structure of stakeholders and conflicts in the act of street vending.

The third possible approach for future studies regards the losses & gains from the decline of street vending. Street vending has declined in some countries such as Japan, while in Singapore, there has been an exceptionally successful case of street vending management realized by fashioning a new form of land use – a public canteen to house street vending. It is interesting to evaluate and discuss the losses and gains from such kinds of development.

However, conducting research on street vending issues is not easy, as such data is moving, unstable and very sensitive. Moreover, street vendors and hawkers in Bangkok are mostly engaged in the informal economy, as represented by shadowy stakeholders in various forms and levels of society. These include corrupt government officers, street vendors who avoid taxes, vendors who sell on prohibited public streets, street stall mafias and influential people who run businesses related to street vending activities: such as those who sublease vending spaces at high prices, those who form their businesses setting up stalls and delivering them, those who rent out parasols, electricity and water, and so on. Such businesses can generally only be observed from the level of the subordinates, while their bosses hide in the shadows in order to avoid taxes and conflicts that are not in their benefit. As a result, it is difficult to uncover the top-level people for in-depth interviews or finding out the truth.

Regarding the methodology used in this research, advanced research techniques need to be developed for further research on street vending. Lessons from the spatial data collection include the fact that photographs did not work well because of the crowds, and because the phenomena changed so rapidly, video capturing was more efficient than photos. Spatial data should also be recorded in the form of systematic questionnaires. Requesting street vendors to fill the questionnaire out by themselves is almost impossible as they are busy almost all the time. Some generous vendors welcome answering questions during working hours, so the interviewer can fill out the answers on the questionnaire sheets. There are only a few vendors who agree to give their short free time to in-depth interviews on their personal lives. The most common problem in conducting interviews in strategic vending locations such as the Siam district is that vendors who earn visibly high incomes always request that the interviewer not record their voice.

Another difficulty in this study was the questionnaire for the consumer. The study this time did not cover questions on future purchase intentions. As a result, this study could not analyze the changes and tendencies in purchasing behavior owing to the effect of glocalization, technological advances, and online shopping.

Some suggestions for future research from theoretical and practical perspectives are as follows:

Regarding urban design theories, physical environments that are nothing more than beautiful cannot guarantee the success and sustainability of an urban project and create a livable city. This study revealed that place identity could be considered a key factor for place branding or place marketing, in the other words, for building the charms of a place to attract people come to use and re-use the space again and again, constructing a sense of belonging and collectivism. Place branding needs to promote the identity of the place, and the identity of place should be derived from its original identity rather than constructing a new identity with no relation to the original context. One of the failures of place branding is making a new identity without consideration to the nature of the place, its context and its users.

Street vending issues are especially important in policy making related to public spaces. Urban development cannot help but fail without an understanding of the nature of space usage and the needs and limitations of the space's users and stakeholders. Some examples of such failures include the case of street vendor relocation from the BoBaBae wholesale market

and the policy of removing street vendors to create a more attractive city. The BMA wasted a lot of investment in street vending relocation and, in the conflicts that ensued many officers were lost or injured. They invested in constructing a new market to house the street vendors from Boabae, but there was no one there and it was not a strategic place that could satisfy the needs of the street vendors, goods (logistics) and customers.

This research underlines the strong points of street vending. It supports the sense of the people's pride in their traditional street culture, which is important in making the city livable (people must feel positive about themselves, their place and their culture, as this is the basis of forming a strong community). In the case of Japan, as with other developed countries, the flexibility of Japanese spatial composition found in the traditional culture of simplicity was lost in the process of modernization. Street vendors may thus be considered a cultural heritage that must be passed on to the future.

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## 12 RELATED WORKS

### 12.1 PUBLICATIONS

- Sereerat, S. (2012a). *Emergence of unconventional street vending during Bangkok's flooding Crisis in 2011*. Paper presented at the The International Society of Habitat Engineering and Design (ISHED) 2012, Shanghai.
- Sereerat, S. (2013d). The 'Self-made' public place: a spatio-cultural identity of two Asian cities. *Beijing Planning Review*, 2(Urban design in Asia), 21-36.

### 12.2 CONFERENCE PAPERS

- Sereerat, S. (2012b, October, 17<sup>th</sup>-19<sup>th</sup>). *The 'Self-made' public place: a spatio-cultural identity of two Asian cities*. Paper presented at the International conference on Urban Design Asia 2012, Seoul.
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# APPENDICES

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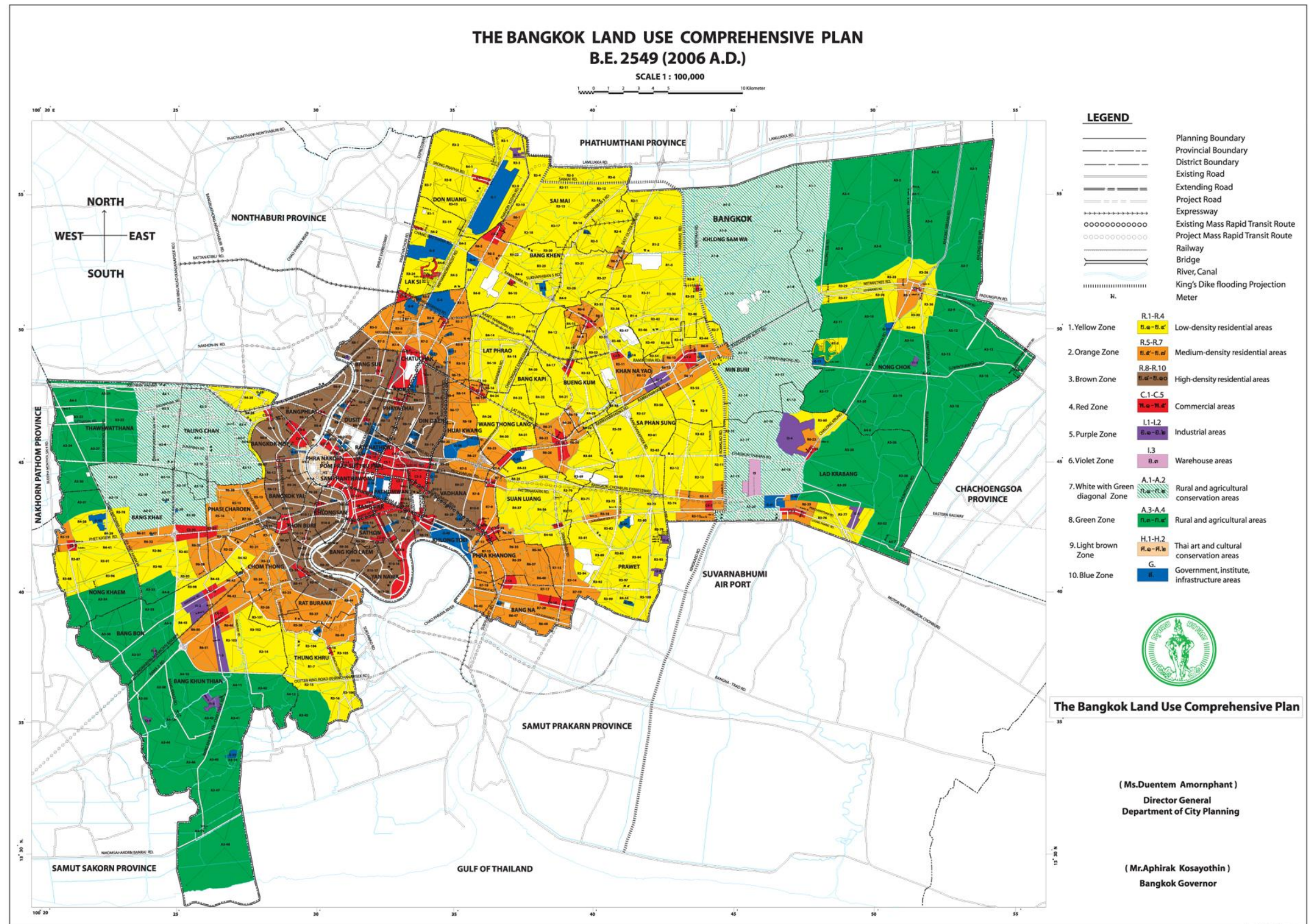
# APPENDIX I

## CARTOGRAPHY MATERIALS

### CONTENTS

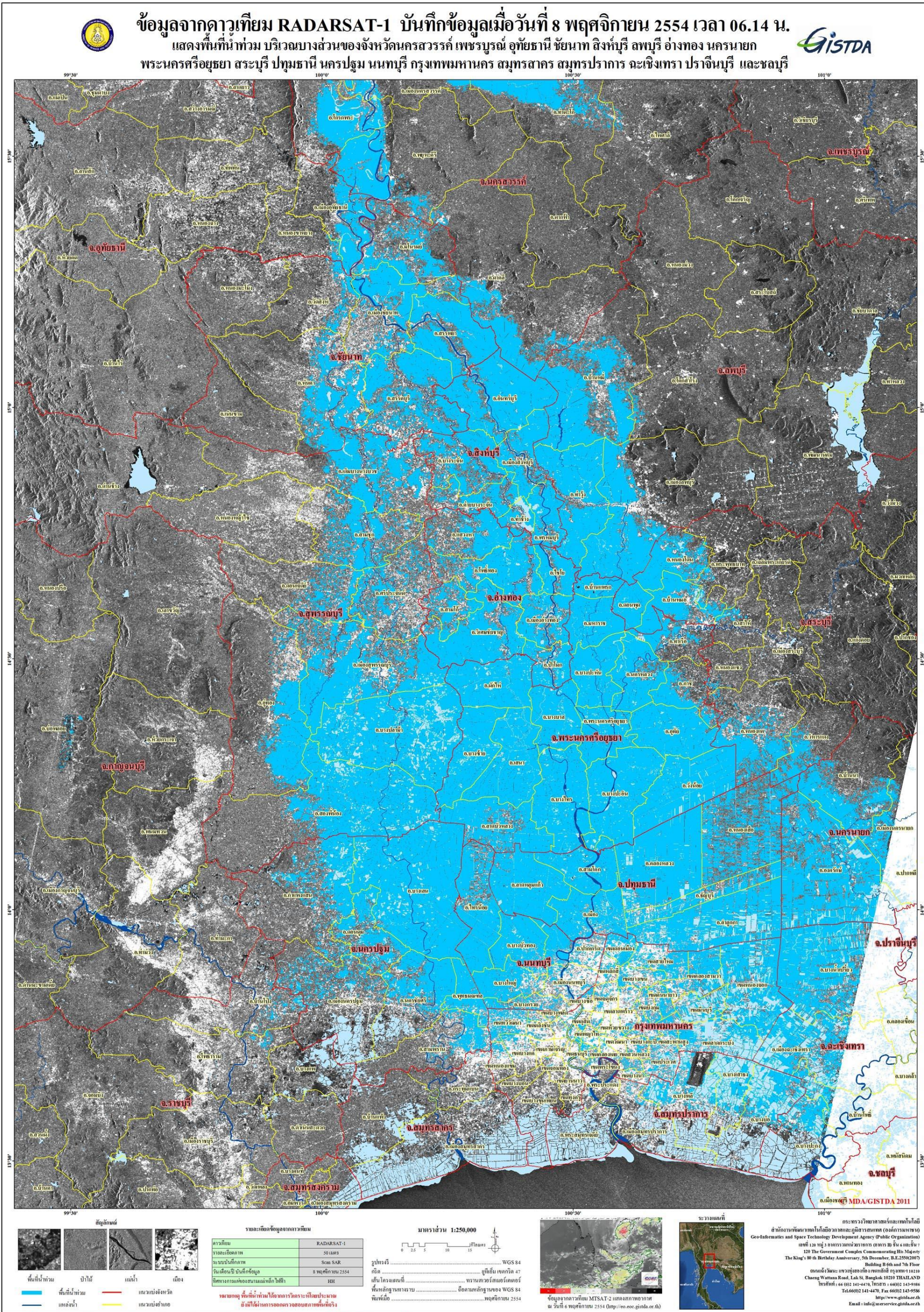
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# 1 THE BANGKOK LAND USE COMPREHENSIVE PLAN B.E. 2549 (2006 A.D.)





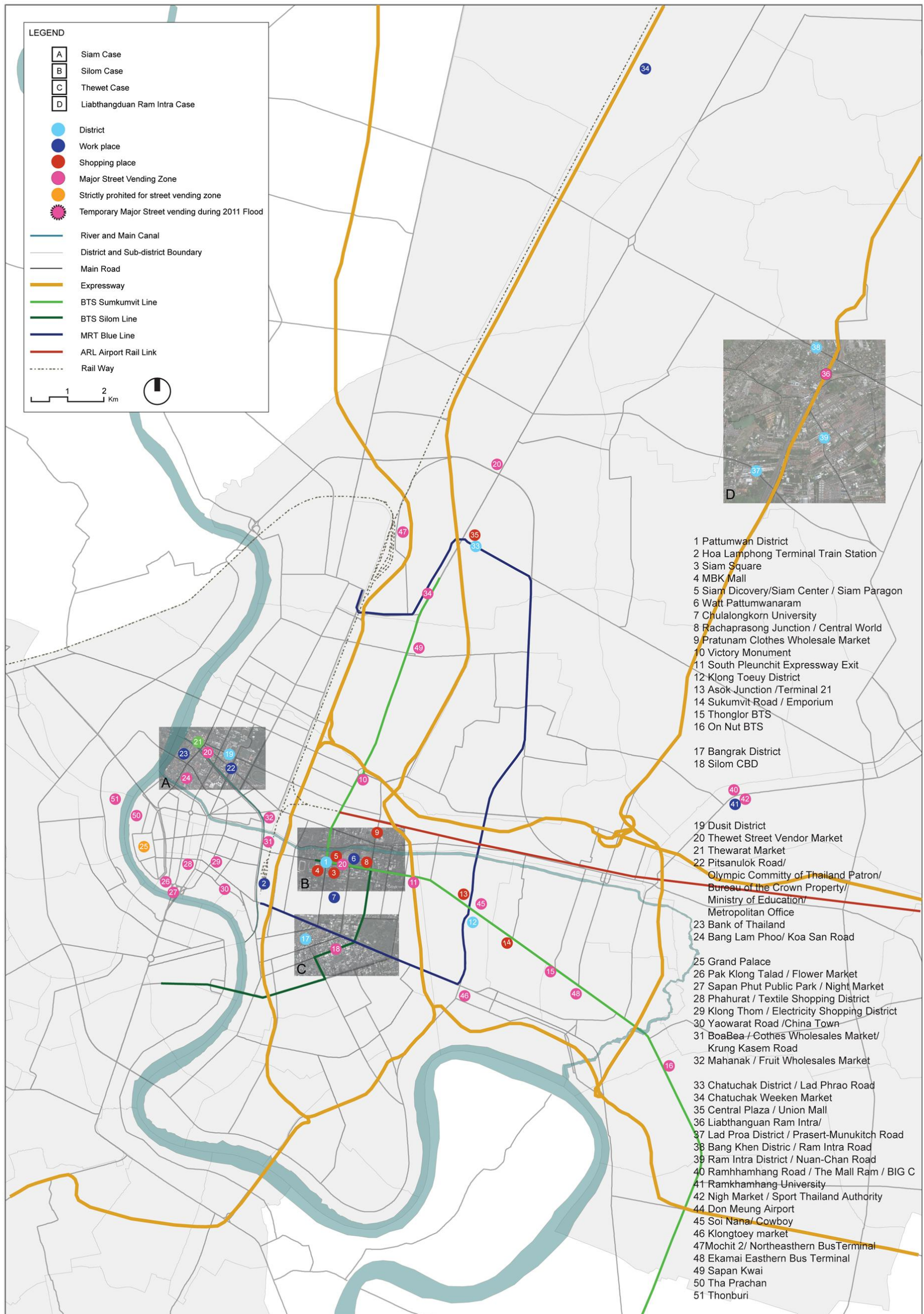
2 FLOODING BANGKOK AS OF 8 NOVEMBER 2011, SOURCE GISDA



คำเตือน ข้อมูลที่ได้จากดาวเทียม RADARSAT-1 มีความละเอียดประมาณ 50 เมตร โดยข้อมูลนี้เป็นข้อมูลเบื้องต้น ซึ่งได้มีการตรวจสอบและแก้ไขเพิ่มเติมแล้ว



### 3 MAJORS LOCATIONS OF STREET VENDING IN BANGKOK



# APPENDIX II

## INTERVIEW AND QUESTIONNAIRES FORMS

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# 1 REQUEST FORM FOR INTERVIEW WITH GOVERNMENT OFFICERS

## ASKING FOR RESEARCH COLLECTING DATA

Department of Socio-cultural Environmental Studies  
Institute of Environmental Studies Graduate School of Frontier Science  
The University of Tokyo  
5-1-5, Kashiwanoha,  
Kashiwa-shi, Chiba,  
277-8563, JAPAN  
Tel:+81-4-7146-4802  
Fax:+81-4-7146-4801

11 January 2013

**To: The Chief of City law enforcement department, Bangkok Metropolitan Administration**

ผู้อำนวยการสำนักเทศกิจ นายกิตติพันธ์ ขาวสุทธิ์

**Objective: Asking for research collecting data and interview**

I'm writing for Ms. Sirirat SEREERAT, my doctoral student since 2008. Recently, she is conducting the research on street vending in Bangkok with title "SPATIO-EVOLUTIONARY IDENTITY OF BANGKOK STREET VENDING, The Interpretation of Socio-Cultural Values through space-time dimension.

In order to accomplish her research, she is required to conduct her field work in Bangkok during 16 January to 12 February. This field work is including of

- ☐ 1. Spatial observation (Photo-Video snap) >> Mapping
- ☐ 2. Quantitative survey
- ☐ 3. Survey collected by surveyor
- ☐ 4. Questionnaire for street vendor
- ☐ 5. Questionnaire for customer
- ☐ 6. Interview with Bangkok officers
- ☐ 7. Collect statistic data related to street vending activity in Bangkok metropolitans

In order to achieve the objectives of the fieldwork, the support of City law enforcement department of the Bangkok Metropolitan Administration would be extremely valuable and most appreciated.

I am confident that through the hard work and dedication of my student, and the valuable support of research data, I believe that Ms. Sirirat SEREERAT will qualify to accomplish the doctoral study with a favorable level of mastery. I believe her success in her deliberation.

Sincerely yours,

Prof. Dr. OHNO Hidetoshi  
Advisor

## 2 QUESTIONNAIRE FORMS

### 2.1 QUESTIONNAIRE SET A FOR INTERVIEW WITH STREET VENDOR

THE UNIVERSITY OF TOKYO		Questionnaire for Street Vendor		1/20/2013 6:31 AM	
A. แบบสอบถามผู้ค้าการหาเงิน-แมลงลอย [ กรุงเทพมหานคร ]					
Questionnaire for Street Vendor [Bangkok]					
เรียน ท่านผู้ตอบแบบสอบถาม		Dear respondents.			
ข้าพเจ้าและคณะกำลังศึกษาเรื่อง "อัตลักษณ์ของหาเงิน-แมลงลอยเชิงสังคม-วัฒนธรรม-สภาวะแวดล้อมในพื้นที่ชุมชนเมือง" คำตอบของท่านจะมีคุณค่าสำหรับงานวิจัยของเรา ซึ่งในกรณีนี้ไม่มีคำตอบที่ถูกต้องหรือผิด เราเพียงแต่สนใจข้อเท็จจริงจากประสบการณ์ส่วนตัวของคุณและความคิดเห็นท่าน และต้องการคำตอบที่ตรงตามความเป็นจริงของท่านเท่านั้น ทุกคำตอบของท่านจะถูกเก็บรวบรวมให้เป็นความลับโดยใช้ข้อมูลนำเสนอให้เป็นภาพรวมเท่านั้น ข้าพเจ้าและคณะขอขอบพระคุณเป็นอย่างสูงสำหรับความกรุณาและความพยายามของท่านในการตอบแบบสอบถามครั้งนี้		I and colleagues are studying about "Identities of Street Vendor in urban context focusing on socio-cultural-Environmental Perspective" Your responses will be valuable for our research. In this case there is no right or wrong answers. We are only interested in the facts of your personal experience(s) and opinions. And answers that meet the reality. All of your responses will be kept confidential by using the information provided as an overview only. We thank you very much for your kindness and effort to answer this questionnaire.			
สิริรัตน์ เสรีรัตน์ (นักศึกษาระดับปริญญาเอก) มหาวิทยาลัยโตเกียว		Sirirat SEREERAT (Ph.D. Candidate) The University of Tokyo			
E-mail: serirat@yahoo.com		E-mail: serirat@yahoo.com			
เก็บที่/ Site.....		วันที่เก็บ/ Date.....		ชื่อผู้เก็บ/ Collector.....	
ช่วงเวลา/ Period.....					
คำชี้แจง โปรดทำเครื่องหมาย <input checked="" type="checkbox"/> ลงใน [ ] และเติมคำตอบลงในช่องว่างให้ตรงตามความเป็นจริง					
Direction Please marks <input checked="" type="checkbox"/> in [ ] and fills the answer in the blank to match the reality					
ตอนที่ 1 ข้อมูลทั่วไปของผู้ตอบแบบสอบถาม -- [Part 1 General information]					
1. เพศ/Gender	[ ] 1. ชาย/Male	[ ] 2. หญิง/Female			
2. อายุ/Age	[ ] 1. < 15 ปี/ yrs	[ ] 2. 15-24 ปี/ yrs	[ ] 3. 25-34 ปี/ yrs		
	[ ] 4. 35-44 ปี/ yrs	[ ] 5. 45-54 ปี/ yrs	[ ] 6. 55-64 ปี/ yrs		
	[ ] 7. >65 ปี/ yrs				
3. สถานภาพ/Status	[ ] 1. โสด/single	[ ] 2. สมรส/อยู่ด้วยกัน/ Married/live together	[ ] 3. ม่าย/หย่าร้าง/แยกกันอยู่/ divorced/separate		
4. ระดับการศึกษา/Education	[ ] 1. ไม่มี/none	[ ] 2. ประถม/ Primary school	[ ] 3. มัธยมต้น/ Secondary School		
	[ ] 4. มัธยมปลาย/เทียบเท่า High school/Equivalence	[ ] 5. อนุปริญญา/เทียบเท่า Diploma/Equivalence	[ ] 6. ปริญญาตรี/ Undergraduate		
	[ ] 7. ปริญญาโท/ Master	[ ] 8. ปริญญาเอก/ Doctor	[ ] 9. อื่นๆ/ Other .....		
5. รายได้ต่อเดือน/Income/month	[ ] 1. < 6,000 บาท/Bth	[ ] 2. 6,001-10,000 บาท/Bth	[ ] 3. 10,001-20,000 บาท/Bth		
	[ ] 4. 20,001-50,000 บาท/Bth	[ ] 5. 50,001-100,000 บาท/Bth	[ ] 6. >100,000 บาท/Bth		
6. ภูมิลำเนาของท่าน/Birth Place	[ ] 1. กรุงเทพมหานคร/Bangkok	[ ] 2. ภาคกลาง/Central	[ ] 3. ภาคเหนือ/ Northern		
Please specify your province	เขต/ย่าน/District.....	จังหวัด.....	จังหวัด.....		
	[ ] 4. ภาคใต้/ Southern จังหวัด.....	[ ] 5. ภาคอีสาน/ North-Eastern จังหวัด.....	[ ] 6. ภาคตะวันออก/Eastern จังหวัด.....		
	[ ] 7. ภาคตะวันตก/Western จังหวัด.....	[ ] 8. ต่างประเทศ โปรดระบุประเทศ.....		Abroad please specify.....	
หากภูมิลำเนาของท่านอยู่ที่กรุงเทพมหานคร กรุณาข้ามข้อ 7/if your birth place is in Bangkok please skip Q7					
7. ระยะเวลาที่ท่านเข้ามาอยู่อาศัยทำงานในกรุงเทพมหานคร	ระยะเวลา .....ปี .....เดือน .....วัน		Duration .....Year(s).....Month(s).....Day(s)		
8. สัญชาติ/Nationality	[ ] 1. ไทย/Thai	[ ] 2. จีน/Chinese	[ ] 3. ลาว/Lao		
	[ ] 3. มาเลเซีย/Malay	[ ] 4. อื่น ๆ โปรดระบุ/Others Please specify.....			
9. เชื้อชาติ/Race	[ ] 1. ไทย/Thai	[ ] 2. จีน /Chinese	[ ] 3. ลาว/Lao		
	[ ] 3. มาเลเซีย/Malay	[ ] 4. อื่น ๆ โปรดระบุ/Others Please specify.....			
10. ศาสนา/Religious	[ ] 1. พุทธ/Buddhism	[ ] 2. คริสต์/Christ	[ ] 3. อิสลาม/Islam		
	[ ] 4. ฮินดู/Hindu	[ ] 5. ไม่มีศาสนา/None			
	[ ] 6. อื่น ๆ โปรดระบุ/Others Please specify.....				
ตอนที่ 2 เวลา -- [Part 2- Time]					
1. คุณทำอาชีพหาเงิน-แมลงลอยมานานเท่าใด/How long have you been street vendor/hawker?	.....ปี(YYYY) .....เดือน(MM) .....วัน(DD)				
2. คุณมาค้าขายแถวนี้มานานเท่าใด/How long have you been street vendor/hawker in this location?	.....ปี(YYYY) .....เดือน(MM) .....วัน(DD)				



3. โปรดระบุเวลาเดินทางจากที่พักถึงที่ทำงานของท่าน/ How many hour you spent for travelling from home to your workplace?

[ ] 1. เดินทางเร่ขายจากบ้าน

[ ] 2. จากบ้านไปยังสถานที่ขาย

ระยะเวลา/Time..... นาที/Mins

4. คุณใช้เวลาในการทำงานทั้งหมดกี่ชั่วโมงต่อวัน/ How many hours you work per day?

เริ่มตั้งแต่ /Start from..... ถึง /To.....

รวม/Total..... ชั่วโมง/hr(s)

5. คุณใช้เวลาในการค้าขายที่นี้วันละกี่ชั่วโมง/ How many hours your operation for trading on this location per day?

[ ] 1. เตรียมการก่อนเปิดร้าน /Preparation before opening

เริ่ม/ Start from..... ใช้เวลา/Duration..... ชั่วโมง/hr(s)

[ ] 2. ช่วงเวลาขาย/ Trading time

เริ่ม/ Start from..... ใช้เวลา/Duration..... ชั่วโมง/hr(s)

[ ] 3. การเปิดร้าน ตั้งแผง จัดวางสินค้า /Opening/Installing/displaying

เริ่ม/ Start from..... ใช้เวลา/Duration..... ชั่วโมง/hr(s)

[ ] 4. การปิดร้าน เก็บของ รื้อแผง ทำความสะอาด /Closing2packing/cleaning

เริ่ม/ Start from..... ใช้เวลา/Duration..... ชั่วโมง/hr(s)

[ ] 5. ซื้อสินค้ารวมเวลาเดินทาง /Good purchasing include travelling time

เริ่ม/ Start from..... ใช้เวลา/Duration..... ชั่วโมง/hr(s)

6. คุณค้าขายที่อื่นด้วยในวันเดียวกันใช่หรือไม่/ Do you trade in different places on the same day?

[ ] 1. ใช่ /Yes กรุณาไปตอนที่ 2 ข้อ 7 /Please go to Part II Q7

[ ] 2. ไม่ใช่/No กรุณาไปตอนที่ 2 ข้อ 11 /Please go to Part II Q11

7. คุณค้าขายทั้งหมดกี่แห่งในวัน/ How many places do you trade in the same day?

[ ] 1. 2 แห่ง/Places [ ] 2. 3 แห่ง/Places [ ] 3. 4 แห่ง/Places

[ ] 4. ไม่แน่นอน/Variable [ ] 5. เร่ขายเส้นทางประจำ/ Peddle with regular route [ ] 6. เร่ขาย/Peddle

8. คุณค้าขายในลักษณะของการเร่ขายด้วยใช่หรือไม่/Do you trade by paddling?

[ ] 1. ใช่ /Yes กรุณาไปตอนที่ 2 ข้อ 9 /Please go to Part II Q9

[ ] 2. ไม่ใช่/No กรุณาไปตอนที่ 2 ข้อ 10 /Please go to Part II Q10

9. โปรดระบุเส้นทางในการเร่ขายประจำวันของคุณ/Please specify your trading route.

[ ] 1. ในย่านเดียวกัน/In district [ ] 2. ครบรอบหลายย่าน/Inter district [ ] 3. ไม่แน่นอน/Variable

จาก/ถึง..... From/to ระยะทาง/Distance.....km.

10. คุณค้าขายที่อื่นในช่วงเวลาใดบ้าง/What times of the day do you trade at the other location?

1) ตำแหน่งที่ 2 [ ] 1. ย่านเดิม/Same district [ ] 2. ย่านอื่น/Other district [ ] 3. ไม่แน่นอน/Variable

จาก/ถึง..... From/to จาก/ถึง..... From/to จาก/ถึง..... From/to

2) ตำแหน่งที่ 3 [ ] 1. ย่านเดิม/Same district [ ] 2. ย่านอื่น/Other district [ ] 3. ไม่แน่นอน/Variable

จาก/ถึง..... From/to จาก/ถึง..... From/to จาก/ถึง..... From/to

3) ตำแหน่งที่ 4 [ ] 1. ย่านเดิม/Same district [ ] 2. ย่านอื่น/Other district [ ] 3. ไม่แน่นอน/Variable

จาก/ถึง..... From/to จาก/ถึง..... From/to จาก/ถึง..... From/to

11. โปรดระบุช่วงเวลาที่ยขายดีที่สุดระหว่างวัน/Please specify your peak time

[ ] 1. จาก/ถึง..... From/to [ ] 2. จาก/ถึง..... From/to [ ] 3. จาก/ถึง..... From/to

12. โปรดระบุวันที่คุณค้าขายในหนึ่งสัปดาห์/ Please specify day(s) you trade within a week?

[ ] 1. จันทร์/Monday [ ] 2. อังคาร/Tuesday [ ] 3. พุธ/Wednesday [ ] 4. พฤหัสบดี/Thursday

[ ] 5. ศุกร์/Friday [ ] 6. เสาร์/Saturday [ ] 7. อาทิตย์/Sunday

13. โปรดระบุวันที่ขายดีที่สุดระหว่างสัปดาห์/Please specify your peak day(s)?

[ ] 1. จันทร์/Monday [ ] 2. อังคาร/Tuesday [ ] 3. พุธ/Wednesday [ ] 4. พฤหัสบดี/Thursday

[ ] 5. ศุกร์/Friday [ ] 6. เสาร์/Saturday [ ] 7. อาทิตย์/Sunday

14. ที่พักเก็บอุปกรณ์/Storage

[ ] 1. เก็บที่บ้าน/At home

[ ] 2. เก็บ ณ จุดขายซึ่งเป็นสิ่งปลูกสร้างชั่วคราว/At temporary selling space

[ ] 3. เก็บ ณ จุดขายภายในอาคาร/At permanent selling space

[ ] 4. เช่าพื้นที่เก็บในบริเวณใกล้เคียงกับจุดค้าขายหรือใกล้บ้าน โปรดระบุหน่วยงานผู้ให้เช่าพื้นที่เก็บ/Rental space near selling space or near home please specify the owner

[ ] 4.1. เอกชน/Private sector ค่าเช่า/Rent ..... บาท/เดือน (Bath/Month)

[ ] 4.2. รัฐ/Public sector ค่าเช่า/Rent ..... บาท/เดือน (Bath/Month)

[ ] 4.3. ที่สาธารณะ/vacant space



## ตอนที่ 5 แหล่งจัดซื้อ [Part 5--Resources]

1. แหล่งซื้อสินค้าที่คุณนำมาขายอยู่ที่ใด / Where is your source of sold item?

<input type="checkbox"/> 1. โรงงาน/Factory	ที่ตั้ง/Location.....
<input type="checkbox"/> 2. ร้านค้า-ตลาดขายส่ง/Wholesale market	ที่ตั้ง/Location.....
<input type="checkbox"/> 3. ร้านค้า-ตลาดทั่วไป/Store-market	ที่ตั้ง/Location.....
<input type="checkbox"/> 4. อุตสาหกรรมครัวเรือน/ family business	ที่ตั้ง/Location.....
<input type="checkbox"/> 5. ผลิตเอง/self production	ที่ตั้ง/Location.....
<input type="checkbox"/> 6. อื่นๆ โปรดระบุ/Other please specify	ที่ตั้ง/Location.....

2. คุณซื้อหรือผลิตสินค้าเพื่อนำมาขายบ่อยแค่ไหน/How often you purchase goods for trade?

<input type="checkbox"/> 1. ทุกวัน/Everyday	<input type="checkbox"/> 2. วันเว้นวัน/every other day	<input type="checkbox"/> 3. 2-3 ครั้ง/สัปดาห์/ times /week
<input type="checkbox"/> 4. สัปดาห์ละครั้ง/ Once a week	<input type="checkbox"/> 5. เดือนละครั้ง/ Once a month	<input type="checkbox"/> 6. อื่นๆ/ Others.....

3. คุณซื้อแผงขายของ/รถเข็นมาจากไหน/Where did you purchase stall or carriage?

<input type="checkbox"/> 1. โรงงาน/Factory	ที่ตั้ง/Location.....
<input type="checkbox"/> 2. ร้านค้า-ตลาดขายส่ง/Wholesale market	ที่ตั้ง/Location.....
<input type="checkbox"/> 3. ร้านค้า-ตลาดทั่วไป/Store-market	ที่ตั้ง/Location.....
<input type="checkbox"/> 3. จ้างทำ/Made by Order	ที่ตั้ง/Location.....
<input type="checkbox"/> 3. ประกอบขึ้นเอง/Do it by yourself	ที่ตั้ง/Location.....

## ตอนที่ 6 อื่นๆ--[Part 6 Others]

1. คุณคิดว่าอะไรเป็นจุดเด่นของคุณที่ดึงดูดใจลูกค้าให้ซื้อสินค้าของคุณ/ What do you think what is (are) your potential in attracting customer?

<input type="checkbox"/> 1. การจัดแสดงสินค้า/Display	<input type="checkbox"/> 1.1 ความเป็นระเบียบ/Orderliness	<input type="checkbox"/> 1.2. ความโดดเด่น, แปลกตา/ Uniqueness	<input type="checkbox"/> 1.3. ความสวยงาม/Beauty
<input type="checkbox"/> 2. การใช้ท่าทาง/Gesture	<input type="checkbox"/> 2.1 เงียบเฉย/ Silent	<input type="checkbox"/> 2.2 ทักทายยิ้มเชิญชวน/ Smile	<input type="checkbox"/> 2.3 ร้องเชิญชวน/ Call out loud
<input type="checkbox"/> 3. อื่นๆ Others.....			

2. คุณเคยคิดถึงการทำงานด้านอื่นใช่หรือไม่/ Do you ever consider working in other economic sectors?

<input type="checkbox"/> 1. ใช่/ Yes	เหตุผล/Reasons.....
<input type="checkbox"/> 2. ไม่ใช่/ No	เหตุผล/Reasons.....
<input type="checkbox"/> 3. ไม่ทราบ/ Don't know	

3. คุณมีป้ายรายการและราคาสินค้าชัดเจนหรือไม่/ Do you have price tags?

<input type="checkbox"/> 1. ใช่/ Yes	<input type="checkbox"/> 2. ไม่/ No	<input type="checkbox"/> 3. ไม่ทราบ/ Don't know
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4. คุณมีป้ายรายการและราคาสินค้าเป็นภาษาอังกฤษหรือภาษาต่างชาติหรือไม่/ Do you have price tags in English or other foreign language?

<input type="checkbox"/> 1. ใช่/ Yes	<input type="checkbox"/> 2. ไม่/ No	<input type="checkbox"/> 3. ไม่ทราบ/ Don't know
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5. คุณเคยมีลูกค้าต่างชาติหรือไม่/ Do you ever have foreigner customer?

<input type="checkbox"/> 1. ใช่/ Yes	<input type="checkbox"/> 2. ไม่/ No	<input type="checkbox"/> 3. ไม่ทราบ/ Don't know
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6. คุณใช้ภาษาอังกฤษ หรือภาษาต่างชาติ (ยกเว้นภาษาลาว) ในการขายหรือไม่/Do you use foreign language for your business?

<input type="checkbox"/> 1. ใช่/ Yes	<input type="checkbox"/> 2. ไม่/ No	<input type="checkbox"/> 3. ไม่ทราบ/ Don't know
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7. สิ่งที่คุณขายหรือบริการเป็นสิ่งที่คุณนำมาจากภูมิปัญญา หรือวัฒนธรรมดั้งเดิมของคุณหรือไม่ เช่น ขายส้มตำ ขายโรตีสี ทำให้กว่าดขาย ขายเสื้อสานเอง เป็นต้น/ Selling items and services came from your cultural origin or birthplace?

<input type="checkbox"/> 1. ใช่/ Yes	<input type="checkbox"/> 2. ไม่/ No	<input type="checkbox"/> 3. ไม่ทราบ/ Don't know
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8. คุณเชื่อเรื่องสิ่งศักดิ์สิทธิ์และทำกรรมเช่นไหว้เพื่อให้งานค้ารุ่งเรืองทุกครั้งก่อนเริ่มค้าขายในแต่ละวัน/ Do you believe in supernatural power supporting your business?

<input type="checkbox"/> 1. ใช่/ Yes	<input type="checkbox"/> 2. เป็นครั้งคราว/Sometimes	<input type="checkbox"/> 3. ไม่เคย/ Never
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9. กรุณาระบุวัตถุมงคลที่ท่านมีประดับที่แผงหรือรถเข็นของท่านเพื่อความเป็นสิริมงคล/please specify your charm decorated on your selling space

<input type="checkbox"/> 1. พระพุทธรูป หรือ พระเครื่อง Image of Buddha/amulet	<input type="checkbox"/> 2. รูปพระมหากษัตริย์ Image of King	<input type="checkbox"/> 3. นางกวัก Woman statue beckoning happy lot in
<input type="checkbox"/> 4. ธงชาติ/ National flag	<input type="checkbox"/> 5. อื่นๆ ระบุ..... Others please specify	<input type="checkbox"/> 6. ไม่มี/none

10. คุณได้ขออนุญาตทำการหาบเร่แผงลอยกับทางรัฐหรือเจ้าของให้ขายที่นี่ใช่หรือไม่/ Are you licensing hawker? Sell in permitted area?

<input type="checkbox"/> 1. ใช่/ Yes	<input type="checkbox"/> 2. ไม่ใช่/ No	<input type="checkbox"/> 3. ไม่ทราบ/ Don't know
--------------------------------------	--	---

11. คุณเคยทำการขออนุญาตประกอบการค้าขายหาบเร่แผงลอยใช่หรือไม่/Have you ever applied for a hawker license?  
☐ 1. ใช่/ Yes ☐ 2. ไม่ใช่/ No ☐ 3. ไม่ทราบ/ Don't know

12. คุณต้องการได้รับใบอนุญาตอย่างถูกต้องจากทางรัฐใช่หรือไม่/ Are you willing to be licensed by Urban Authority?  
☐ 1. ใช่/ Yes ☐ 2. ไม่ใช่/ No ☐ 3. ไม่ทราบ/ Don't know

13. คุณคิดว่าค่าทำเนียบการอนุญาตให้ค้าหาบเร่แผงลอยที่เป็นอยู่เหมาะสมเหตุผลหรือไม่/  
 Do you consider the existing hawker license fee for your type of trade is reasonable?  
☐ 1. ใช่/ Yes ☐ 2. ไม่ใช่/ No ☐ 3. ไม่ทราบ/ Don't know

14. คุณมีสินค้าคงสต็อกคิดเป็นมูลค่าเท่าไร/ What is the estimated value of your present stock?

15. คุณมีค่าใช้จ่ายเนื่องจากการขายที่นี้ใช่หรือไม่/ Do you have to pay for selling space?  
☐ 1. ใช่/ Yes ☐ 2. ไม่ใช่/ No

☐ 1.1 เจ้าของที่/Owner ราคา/Price.....ต่อวัน/per day  
☐ 1.2 ผู้ให้เช่าช่วง/ Subleasor ราคา/Price.....ต่อวัน/per day  
☐ 1.3 จากเทศกิจ/Urban Authority ราคา/Price.....ต่อวัน/per day  
☐ 1.4 จากมิจฉาชีพ/เทศกิจหรือเจ้าหน้าที่รัฐปลอม/Swindler ราคา/Price.....ต่อวัน/per day  
☐ 1.5 จากแก๊ง/เจ้าถิ่น Gang or Mafia ราคา/Price.....ต่อวัน/per day  
☐ 1.6 อื่นๆ โปรดระบุ/Other please specify ราคา/Price.....ต่อวัน/per day

16. คุณมีองค์กร ประชาคม หรือกลุ่มของท่านที่รวมตัวกันเองเพื่อช่วยสร้างความมั่นคงและลดปัญหาในการประกอบการค้าหรือไม่/  
 Do you have some organization/community or individual to help you in running your business without conflict?  
☐ 1. ใช่/ Yes โปรดระบุ/Other please specify .....  
☐ 2. ไม่ใช่/ No

## ตอนที่ 7 พฤติกรรมเชิงสังคม-- [Part7 Social behavior]

1. ลูกค้านับมาซื้อซ้ำ, ประจำ You have regular customer	ไม่เคยเลย (1) (2) (3) (4) (5) บ่อยครั้งมาก Never Very often
2. ลูกค้ารอต่อคิวซื้อสินค้าหรือบริการ Customer make queue for purchasing goods or services	ไม่เคยเลย (1) (2) (3) (4) (5) บ่อยครั้งมาก Never Very often
3. มีการรวมกลุ่มกันเพื่อช่วยเหลือกันระหว่างเพื่อนแม่ค้า ดูแลพื้นที่ร่วมกัน Cooperation among street vendors	ไม่เคยเลย (1) (2) (3) (4) (5) บ่อยครั้งมาก Never Very often
4.พึ่งพาอาศัยกันระหว่างกับแม่ค้าและร้านค้าข้างเคียง Reliance with neighbor street vendors and retailer	ไม่เคยเลย (1) (2) (3) (4) (5) บ่อยครั้งมาก Never Very often
5. มีปัญหาเกี่ยวกับเทศกิจ Conflict with City Law Enforcement due to traffic obstruction	ไม่เคยเลย (1) (2) (3) (4) (5) บ่อยครั้งมาก Never Very often
6. มีปัญหาเกี่ยวกับแม่ค้าข้างเคียงหรือแม่ค้าข้างเคียง Conflict with neighbor street vendors and retailer	ไม่เคยเลย (1) (2) (3) (4) (5) บ่อยครั้งมาก Never Very often
7. มีปัญหาเกี่ยวกับเพื่อนบ้าน Conflict with neighborhood	ไม่เคยเลย (1) (2) (3) (4) (5) บ่อยครั้งมาก Never Very often
8. มีปัญหาสุขภาพอันเนื่องมาจากมลพิษบนท้องถนน Health problem due to pollution	ไม่เคยเลย (1) (2) (3) (4) (5) บ่อยครั้งมาก Never Very often
9. เก็บขยะและทำความสะอาดพื้นที่ขายหลังปิดการขายต่อวัน Clean selling area after closing	ไม่เคยเลย (1) (2) (3) (4) (5) บ่อยครั้งมาก Never Very often
10. มีปัญหาในการขอสินเชื่อเพื่อการค้าขาย Problem in application for credit in order to running business	ไม่เคยเลย (1) (2) (3) (4) (5) บ่อยครั้งมาก Never Very often
11. ถูกคุกคาม รีดไถเงินค่าคุ้มครองจากกลุ่มผู้มีอิทธิพล Threaten for money protection by mafia or influential person	ไม่เคยเลย (1) (2) (3) (4) (5) บ่อยครั้งมาก Never Very often
12. ถูกคุกคาม รีดไถเงินค่าคุ้มครองจากเจ้าหน้าที่รัฐ Threaten by money protection government officer(corruption)	ไม่เคยเลย (1) (2) (3) (4) (5) บ่อยครั้งมาก Never Very often
13. มีการใช้ภูมิปัญญาท้องถิ่นเพื่อสร้างรายได้ Use folk wisdom to increase your income	ไม่เคยเลย (1) (2) (3) (4) (5) บ่อยครั้งมาก Never Very often

## ตอนที่ 8 ทักษะจิตเชิงจริยธรรมต่อสังคมและสิ่งแวดล้อม--[Part 8 Environmental morality]

1. ลดการใช้ภาชนะที่ทำจากโฟมและพลาสติกเพื่อช่วยลดโลกร้อน Reduce using foam or plastic based container in order to Global warming mitigation	ไม่เห็นด้วยอย่างยิ่ง (1) (2) (3) (4) (5) เห็นด้วยอย่างยิ่ง Strongly Disagree Strongly Agree
2. หันกลับมาใช้ใบตองหรือวัสดุธรรมชาติเพื่อสร้างจุดขาย(ลดโลกร้อน) Use banana leave for packaging in order to customer attraction (Global warming mitigation).	ไม่เห็นด้วยอย่างยิ่ง (1) (2) (3) (4) (5) เห็นด้วยอย่างยิ่ง Strongly Disagree Strongly Agree
3. ชักชวนและเป็นแบบอย่างให้กับเพื่อนแม่ค้าในการรักษาสีสิ่งแวดล้อม Promote and be model for environmental-friendly street vendor	ไม่เห็นด้วยอย่างยิ่ง (1) (2) (3) (4) (5) เห็นด้วยอย่างยิ่ง Strongly Disagree Strongly Agree
4. ควบคุมไม่ให้แผงของตนไปกีดขวางทางเดินและทางจราจร Keep your stall in limited line	ไม่เห็นด้วยอย่างยิ่ง (1) (2) (3) (4) (5) เห็นด้วยอย่างยิ่ง Strongly Disagree Strongly Agree

## ตอนที่ 9 ความสุขและสภาพความเป็นอยู่ที่ดี--[Part 9 Happiness and well being]

1. ท่านไว้วางใจแม่ค้า/พ่อค้า ที่ขายอยู่ในบริเวณใกล้เคียงกับท่าน In general terms, do you trust the people in your work place	ไม่เห็นด้วยอย่างยิ่ง (1) (2) (3) (4) (5) เห็นด้วยอย่างยิ่ง Strongly Disagree Strongly Agree
2. ธุรกิจที่ท่านทำอยู่ส่งผลร้ายกับชีวิตส่วนตัวของท่าน Does your work eat into your private life	ไม่เห็นด้วยอย่างยิ่ง (1) (2) (3) (4) (5) เห็นด้วยอย่างยิ่ง Strongly Disagree Strongly Agree
3. ท่านรู้สึกพึงพอใจกับธุรกิจของท่าน Does your work bring a sense of satisfaction	ไม่เห็นด้วยอย่างยิ่ง (1) (2) (3) (4) (5) เห็นด้วยอย่างยิ่ง Strongly Disagree Strongly Agree
4. ธุรกิจที่ท่านทำอยู่ทำให้ท่านรู้สึกว่ากำลังเจริญรุ่งเรือง Does your work make you feel that, as a person, you are flourishing	ไม่เห็นด้วยอย่างยิ่ง (1) (2) (3) (4) (5) เห็นด้วยอย่างยิ่ง Strongly Disagree Strongly Agree
5. ท่านรู้สึกว่ามีความสามารถและการทำงานแต่ละวันให้มีประสิทธิภาพ Do you feel capable and effective in your work on a day-to-day basis	ไม่เห็นด้วยอย่างยิ่ง (1) (2) (3) (4) (5) เห็นด้วยอย่างยิ่ง Strongly Disagree Strongly Agree
6. ท่านรู้สึกว่างานที่ท่านทำอยู่ไม่มั่นคง Does your work bring you a sense of instability	ไม่เห็นด้วยอย่างยิ่ง (1) (2) (3) (4) (5) เห็นด้วยอย่างยิ่ง Strongly Disagree Strongly Agree
7. ธุรกิจที่ท่านทำอยู่ท้าทายความก้าวหน้าในทักษะของท่าน Does your work offer challenges to advance your skills	ไม่เห็นด้วยอย่างยิ่ง (1) (2) (3) (4) (5) เห็นด้วยอย่างยิ่ง Strongly Disagree Strongly Agree
8. ท่านรู้สึกว่าท่านมีความเป็นอิสระในการทำงาน Do you feel you have some level of independence at work	ไม่เห็นด้วยอย่างยิ่ง (1) (2) (3) (4) (5) เห็นด้วยอย่างยิ่ง Strongly Disagree Strongly Agree
9. ท่านรู้สึกว่าท่านมีความสุขในการทำงานในช่วงสัปดาห์ที่ผ่านมา Does your work bring you a sense of happiness in overall last week	ไม่เห็นด้วยอย่างยิ่ง (1) (2) (3) (4) (5) เห็นด้วยอย่างยิ่ง Strongly Disagree Strongly Agree

ขอขอบคุณที่ให้ความร่วมมือในการตอบแบบสอบถาม/แบบสัมภาษณ์

Thank you very much for your cooperation

## 2.2 QUESTIONNAIRE SET B FOR INTERVIEW WITH STREET VENDOR

THE UNIVERSITY OF TOKYO

Spatial Survey of Street vending

1/20/2013 6:30 AM

### B. แบบสำรวจกิจการหาบเร่-แผงลอย [ กรุงเทพมหานคร ]

Spatial Survey of Street vending [Bangkok]-กรอกโดยผู้เก็บข้อมูล – filled by surveyor

เรียน ท่านผู้ตอบแบบสอบถาม

Dear respondents.

ข้าพเจ้าและคณะกำลังศึกษาเรื่อง “อัตลักษณ์ของหาบเร่-แผงลอยเชิงสังคม-วัฒนธรรม-สภาวะแวดล้อมในพื้นที่ชุมชนเมือง” คำตอบของท่านจะมีคุณค่าสำหรับงานวิจัยของเรา ซึ่งในกรณีนี้ไม่มีคำตอบที่ถูกหรือผิด เราเพียงแต่สนใจข้อเท็จจริงจากประสบการณ์ส่วนบุคคลและความคิดเห็นท่าน และต้องการคำตอบที่ตรงตามความเป็นจริงของท่านเท่านั้น ทุกคำตอบของท่านจะถูกเก็บรวบรวมไว้เป็นความลับโดยใช้ข้อมูลนำเสนอให้เป็นภาพรวมเท่านั้น ข้าพเจ้าและคณะขอขอบพระคุณเป็นอย่างสูงสำหรับความกรุณาและความพยายามของท่านในการตอบแบบสอบถามครั้งนี้

I and colleagues are studying about “Identities of Street Vendor in urban context focusing on socio-cultural-Environmental Perspective” Your responses will be valuable for our research. In this case there is no right or wrong answers. We are only interested in the facts of your personal experience(s) and opinions. And answers that meet the reality. All of your responses will be kept confidential by using the information provided as an overview only. We thank you very much for your kindness and effort to answer this questionnaire.

สิริรัตน์ เสรีรัตน์ (นักศึกษาระดับปริญญาเอก) มหาวิทยาลัยโตเกียว

Sirirat SEREERAT (Ph.D. Candidate) The University of Tokyo

E-mail: serirat@yahoo.com

E-mail: serirat@yahoo.com

เก็บที่/ Site.....

วันที่เก็บ/ Date.....

ช่วงเวลา/ Period.....

ชื่อผู้เก็บ/ Collector.....

**คำชี้แจง** โปรดทำเครื่องหมาย ✓ ลงใน [ ] และเติมคำตอบลงในช่องว่างให้ตรงตามความเป็นจริง

**Direction** Please marks ✓ in [ ] and fills the answer in the blank to match the reality

#### ตอนที่ 1 ข้อมูลทั่วไปของแม่ค้า – [Part I: General information]

- |  |                                     |                     |                         |
|--|-------------------------------------|---------------------|-------------------------|
| 1. เพศ/Gender                          | [ ] 1. ชาย/Male                     | [ ] 2. หญิง/Female  | [ ] 3. 2-3 คน / peoples |
| 2. กำลังคนในธุรกิจของท่าน/<br>Manpower | [ ] 2. 4 คนขึ้นไป / peoples or more | [ ] 3. อื่นๆ/Others |                         |

#### ตอนที่ 2 ลักษณะทางกายภาพ – [Part II: Physical Characteristics]

- |   |  |  |   |
|---|--|--|---|
| 1. ประเภทของแผงลอย/ Stall type                  | [ ] 1. บนพื้นดิน/ On ground  | [ ] 2. ภาชนะติดตัว/ Portable rack  | [ ] 3. แผงถอดเก็บได้/ Removable stall                             |
|   | [ ] 4. ชุมน/ เต็นท์ชั่วคราว/ Tent  | [ ] 5. ชุมนถาวร/ Kiosk   | [ ] 6. แผงติดผนัง/ Wall stall                                     |
|   | [ ] 7. สานแหกร/ Rattan carrying rack   | [ ] 8. รถเข็น/ Push cart   | [ ] 9. รถจักรยาน/ Bicycle   |
|   | [ ] 10. สามล้อ/ Tricycle cart  | [ ] 11. รถปิ๊กอัพ/ Pick-up   | [ ] 12. รถตู้/ Van  |
|   | [ ] 13. รถบรรทุก/ Truck  | [ ] 14. เรือ/ Boats  | [ ] 15. อื่นๆ Others .....  |
| 2. ลักษณะการขาย/Stall Mobility                  | [ ] 1. อยู่กับที่ประจำ/ Static   | [ ] 2. กึ่งอยู่กับที่/ Semi-static   | [ ] 3. เคลื่อนที่ในช่วง/ Semi-mobile                              |
|   | [ ] 4. เคลื่อนที่/ Mobile  | [ ] 5. อื่นๆ โปรดระบุ/Others Please specify.....   |   |
| 3. ขนาดพื้นที่ขาย/ Selling space                | หน้ากว้าง/Frontage wide..... ม./m.   | ลึก/ Dept.....ม./m.  | พื้นที่/ Area.....ตร.ม./ m <sup>2</sup>                           |
| 4. สาธารณูปการเสริม/Supplementary Equipments    |  |  |   |
| 1) ไฟฟ้า/Electricity                            | [ ] 1. เตรียมมาเอง/Self carrier  | โปรดระบุประเภท เช่น แบตเตอรี่เตาแก๊ส/เตาดาน.....<br>Please specify ex. Battery/Portable gas etc. |   |
|   | [ ] 2. ซื้อจากร้านค้าใกล้เคียง/<br>Buy from nearby shopkeeper                                    | โปรดระบุวิธีการจัดสรร/ราคา.....<br>Please specify method of arrangement /Price.                  |   |
|   | [ ] 3. จั๊มพ์ไฟฟ้าจากสาธารณะ/ Nearby Public light source   |  |   |
|   | [ ] 4. จัดสรรโดยผู้ให้เช่าพื้นที่ขายหรือผู้ให้เช่าช่วง /<br>Supplied by land owner or Sub-tenant |  |   |
|   | [ ] 5. อื่นๆ โปรดระบุ/Others Please specify.....   |  |   |
| 2) น้ำ/Water                                    | [ ] 1. เตรียมมาเอง/Self carrier  | โปรดระบุปริมาณ เช่น แกลอน/ลิตร.....<br>Please specify volume ex. Gallons/litres                  |   |
|   | [ ] 2. ซื้อจากร้านค้าใกล้เคียง/<br>Nearby shopkeeper   | โปรดระบุวิธีการจัดสรร/ราคา.....<br>Please indicate method of arrangement /Price.....             |   |
|   | [ ] 3. จั๊มพ์น้ำไฟฟ้าจากสาธารณะ/Nearby Public light source                                       |  |   |
|   | [ ] 4. จัดสรรโดยผู้ให้เช่าพื้นที่ขายหรือผู้ให้เช่าช่วง /<br>Supplied by land owner or Sub-tenant |  |   |
|   | [ ] 5. อื่นๆ โปรดระบุ/Please specify.....  |  |   |
| 3) อุปกรณ์บังแดด/กันฝน/Shelter                  | [ ] 1. ไม่มี /None   | [ ] 2. เตรียมมาเอง/Self carrier  | โปรดระบุ/please specify.....<br>จำนวน/Quantities.....ตัว/piece(s) |
| 4) อุปกรณ์รักษาความสะอาด/<br>Cleaning equipment | [ ] 1. ไม่มี/None  | [ ] 2. เตรียมมาเอง/Self carrier  |   |
|   |  | [ ] ถังขยะ/Trash   | [ ] แปรงขัดพื้น/ไม้กวาด /Mop etc                                  |
|   |  | [ ] 3. อื่นๆ/ Others.....  |   |
| 5) ห้องน้ำ/ Toilet                              | [ ] 1. ขอใช้ห้องน้ำค้าข้างเคียง/<br>Free/ Free use in shop nearby                                | [ ] 2. จ่ายเงินเข้าห้องน้ำค้า/<br>Paid for toilet use in shop nearby                             | [ ] 3. ห้องน้ำสาธารณะ/ฟรี<br>Free for Public toilet               |



	<input type="checkbox"/> 4. ห้องน้ำสาธารณะเสีย ค่าบริการ/Paid for Public toilet	<input type="checkbox"/> 5. ห้องน้ำบิณามัน Free use at Gas station	<input type="checkbox"/> 6. ห้องน้ำร้านสะดวกซื้อ Free use at Convenient store
	<input type="checkbox"/> 7. ห้องน้ำในวัด/ Free use in Temple	<input type="checkbox"/> 8. จัดสรรโดยผู้ให้เช่าพื้นที่/ Facilitated by leasor	<input type="checkbox"/> 9. อื่นๆ/ Others.....
6) อุปกรณ์ซักล้าง/Washing equipment	<input type="checkbox"/> 1. ไม่มี/None	<input type="checkbox"/> 2. เตรียมมาเอง/Self carrier พื้นที่/Area..... ตรม./m <sup>2</sup>	<input type="checkbox"/> 3. อื่นๆ/ Others.....
7) ที่นั่งสำหรับลูกค้า/ Customer's Seats	<input type="checkbox"/> 1. ไม่มี/None	<input type="checkbox"/> 2. เตรียมมาเอง/Self carrier พื้นที่/Area..... ตรม./m <sup>2</sup>	<input type="checkbox"/> 3. อื่นๆ/ Others.....
		โปรดระบุรายละเอียดด้านล่าง/please specify below	
		<input type="checkbox"/> 2.1 โต๊ะ/Table	จำนวน/Quantities.....ตัว/piece(s)
		<input type="checkbox"/> 2.2 เก้าอี้/Seat	จำนวน/Quantities.....ตัว/piece(s)
		<input type="checkbox"/> 2.3 เสื่อ/Matt	จำนวน/Quantities.....ตัว/piece(s)
		<input type="checkbox"/> 2.4 อื่นๆ/Others	โปรดระบุ/please specify.....
		.....จำนวน/Quantities.....ตัว/piece(s)	
8) ที่นั่งคนขาย/ Seat for Vendor	<input type="checkbox"/> 1. ไม่มี/None	<input type="checkbox"/> 2. เตรียมมาเอง/Self carrier	โปรดระบุ/please specify.....
		จำนวน/Quantities.....ตัว/piece(s)	
9) พาหนะขนย้ายเสริม/ Carriage	<input type="checkbox"/> 1. ไม่มี/None	<input type="checkbox"/> 2. ไม่มีเป็นของตัวเองแต่จำเป็นต้องใช้ เช่น ตุ๊ก ตุ๊ก, กระบะ, กุลี	
		Required for transportation ex.Tuk-Tuk,Taxi, labor	
	<input type="checkbox"/> 3. รถเข็น/Carriage	<input type="checkbox"/> 4. มีรถยนต์ขนส่งส่วนตัว/ Owned Car/Truck for transportation	
10) ที่พักเก็บอุปกรณ์/ Storage for carriage	<input type="checkbox"/> 1. เก็บที่บ้าน / Store at home		
	<input type="checkbox"/> 2. เก็บ ณ จุดขายซึ่งเป็นสิ่งปลูกสร้างชั่วคราว /Store on site under temporary shelter		
	<input type="checkbox"/> 3. เก็บ ณ จุดขายภายในอาคาร/ Store on site under permanent building		
	<input type="checkbox"/> 4. เช่าพื้นที่เก็บใกล้เคียงกับจุดขายหรือใกล้บ้าน/Rental storage nearby selling point or home		
	เช่าพื้นที่จาก/Rent storage space from ค่าเช่า/Price.....บาท/เดือน Bth per month		
	<input type="checkbox"/> 2.1 เอกชน/Private	<input type="checkbox"/> 2.2 รัฐ/Public	<input type="checkbox"/> 2.3 ที่สาธารณะ/Free Public space
11) สิ่งดึงดูดลูกค้า/Attraction	<input type="checkbox"/> 1. ไม่มี/None	<input type="checkbox"/> 2. โทรโซ่ง/ Speaker	<input type="checkbox"/> 3. เสียงเพลง/Music & sound
	<input type="checkbox"/> 4. แสงสี/ Light	<input type="checkbox"/> 5. การตกแต่ง/Decoration .....	<input type="checkbox"/> 6. การแสดง/Performance
	<input type="checkbox"/> 6. เครื่องรางของขลังเช่น,แมวกวัก,	<input type="checkbox"/> 7. อื่นๆ โปรดระบุ/ Others Please specify	
	นางกวัก/ Charms		
12) อื่นๆ โปรดระบุ/Others Please specify.....			

## ตอนที่ 3 ประเภทของสินค้าและบริการ [Goods and services categories]

## 1. คุณขายสินค้าประเภทใด/What kind of goods or service you trade?

## 1) อาหารและเครื่องดื่ม/Food and Beverages

☐ 1. อาหารปรุง โปรดระบุ/ Processed food please specify.....☐ 2. อาหารสด โปรดระบุ/ Noneprocessed food please specify.....

## 2) ไม่ใช่อาหาร/None food

☐ โปรดระบุ/ please specify.....

## 3) บริการ/Services

☐ โปรดระบุ/ please specify.....

## ตอนที่ 4 แผนที่ประกอบแสดงตำแหน่งและเส้นทาง—Map show selling location and route





## 2.3 QUESTIONNAIRE SET C FOR CONSUMERS

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#### C. แบบสอบถามผู้บริโภค[ กรุงเทพมหานคร ]

#### Questionnaire for Consumer [Bangkok]

เรียน ท่านผู้ตอบแบบสอบถาม

Dear respondents.

ข้าพเจ้าและคณะกำลังศึกษาเรื่อง "การเลือกซื้อสินค้าและการค้าหาบเร่แผงลอย ในบริบทโลกและท้องถิ่น" โดยใช้กรุงเทพมหานครเป็นกรณีศึกษา คำตอบของท่านจะมีคุณค่า สำหรับงานวิจัยของเรา ซึ่งกรณีนี้ไม่มีคำตอบที่ถูกหรือผิด เราเพียงแต่สนใจข้อเท็จจริงจาก ประสบการณ์ส่วนบุคคลและความคิดเห็นของท่าน และต้องการคำตอบที่ตรงตามความเป็นจริงของ ท่านเท่านั้น ทุกคำตอบของท่านจะถูกเก็บรวบรวมไว้เป็นความลับโดยใช้ข้อมูลนำเสนอให้เป็น ภาพรวมเท่านั้น ข้าพเจ้าและคณะขอขอบคุณเป็นอย่างสูงสำหรับความกรุณาและความ พยายามของท่านในการตอบแบบสอบถามครั้งนี้

I and colleagues are studying about Shopping and Street Vending in the Glo- Cal Context: the Case of Bangkok. Your responses will be valuable for our research. In this case there is no right or wrong answers. We are only interested in the facts of your personal experience(s) and opinions. And answers that meet the reality. All of your responses will be kept confidential by using the information provided as an overview only. We thank you very much for your kindness and effort to answer this questionnaire.

Sirirat SEREERAT (Ph.D. Candidate) The University of Tokyo

ศิริรัตน์ เสรีรัตน์ (นักศึกษาปริญญาเอก) มหาวิทยาลัยโตเกียว

E-mail: sirirat@yahoo.com

E-mail: sirirat@yahoo.com

เก็บที่/Site.....

วันที่เก็บ/Date.....

ช่วงเวลา/Period.....

ชื่อผู้เก็บ/Collector.....

**คำชี้แจง** โปรดทำเครื่องหมาย ✓ ลงใน [ ] และเติมคำตอบลงในช่องว่างให้ตรงตามความเป็นจริง

**Direction** Please marks ✓ in [ ] and fills the answer in the blank to match the reality

**ตอนที่ 1** สถานที่เลือกซื้อและซื้อสินค้า - [Shopping place]

1. กรุณาระบุจำนวนครั้งในการไปเลือกซื้อและซื้อสินค้าในแหล่งซื้อขายสินค้าดังต่อไปนี้ ในช่วงเวลาหนึ่งสัปดาห์/ How much time(s) you bought goods or service from these following place during last weeks	ไม่เคยเลย Not at all (1)	1-2 ครั้ง Times (2)	3-5 ครั้ง Times (3)	5-10 ครั้ง Times (4)	> 10 ครั้ง Times (5)
1. ซื้อป๊อปปูล่าออนไลน์/ Online shopping	(1)	(2)	(3)	(4)	(5)
2. หาบเร่แผงลอยบนถนน/ Hawkers street	(1)	(2)	(3)	(4)	(5)
3. ตลาดนัด, ในห้าง/ Night bazaar	(1)	(2)	(3)	(4)	(5)
4. ร้านสะดวกซื้อ เช่น เซเว่นเอเลฟเว่น แฟมิลี่มาร์ท 108ซื้อ/ Convenien store ex. 7-eleven, Family mart, 108shop	(1)	(2)	(3)	(4)	(5)
5. ร้านค้าขนาดเล็กใกล้บ้าน/ Locale shops near by	(1)	(2)	(3)	(4)	(5)
6. ตลาดสดใกล้บ้าน/ fresh Market near by	(1)	(2)	(3)	(4)	(5)
7. ซูเปอร์มาร์เก็ต เช่น บิ๊กซี โลตัส คาร์ฟู/ Supermarket ex. Tesco-Lotus, BigC, Carrefour	(1)	(2)	(3)	(4)	(5)
8. ซูเปอร์มาร์เก็ตขายส่งเช่น แมคโคร/ Wholesale supermarket ex.Macro	(1)	(2)	(3)	(4)	(5)
9. ห้างสรรพสินค้าเช่น เซ็นทรัล โรบินสัน สยามพารากอน/ Department Store ex. Central, Robinson, Siam Paragon	(1)	(2)	(3)	(4)	(5)
10. ซุ้มขายสินค้าขนาดเล็กในห้างสรรพสินค้า/ Kios in Department store	(1)	(2)	(3)	(4)	(5)
11. ศูนย์การค้ารายย่อย เช่น มาบุญครอง ยูนิเวนฮอลล์/ Shopping mall ex. MBK Union Mall	(1)	(2)	(3)	(4)	(5)
12. ศูนย์การค้าแบบ"Lifestyle Center" เช่น เจอเนนิว, ซีดีซี / "Lifestyle Center" J-Avenue, CDC	(1)	(2)	(3)	(4)	(5)
13. ศูนย์การค้าขนาดใหญ่เช่น ฟิวเจอร์ปาร์ครังสิต/ Shoooping Park ex. Future Park Rangsit	(1)	(2)	(3)	(4)	(5)
14. ตลาดสดขายส่ง เช่น ตลาดสี่มุมเมือง/ Wholesale fresh market ex Simumueung fresh market	(1)	(2)	(3)	(4)	(5)
15. ศูนย์ขายส่งสินค้า เช่น ประตูนาคอมเพล็กซ์ แพลตินัม ไบโคมเพลก/ Wholesale center ex. Pratunam complex Platunome wholesale shopping center, Bobae wholesale shopping center	(1)	(2)	(3)	(4)	(5)
16. ร้านค้าใกล้ที่ทำงาน / shop nearby work place	(1)	(2)	(3)	(4)	(5)
17. ถนนช้อปปิ้งเช่น สยามสแควร์/ Shopping street ex. Siam square	(1)	(2)	(3)	(4)	(5)
18. ย่านการค้าเฉพาะเช่น พาหุรัด ลำเพ็ง สะพานเหล็ก/ Typical shopping district ex. Pahurat(textile), Sumpeng(stationary), Sapan Lek(used clothes and accessories)	(1)	(2)	(3)	(4)	(5)
19.ทีวีช้อปปิ้ง/ TV shopping	(1)	(2)	(3)	(4)	(5)
20. ตลาดนัดวันหยุด เช่น สวนจตุจักร/ Week-end market	(1)	(2)	(3)	(4)	(5)
21. รถเร่ หรือคนเร่ขายตามบ้าน/ Peddler	(1)	(2)	(3)	(4)	(5)
2. กรุณาระบุความถี่ในการซื้ออาหารและเครื่องดื่มรับประทานจากสถานที่ดังต่อไปนี้ในช่วงสัปดาห์ที่ผ่านมา / How many time you bought food and drink from the following places during last week	ไม่เคยเลย Not at all	1-2 ครั้ง times	3-5 ครั้ง times	5-10 ครั้ง times	> 10 ครั้ง Times
1. รถเข็น ซุ้มขายอาหารและเครื่องดื่มข้างถนน/ street stall or mobil vending on streets	(1)	(2)	(3)	(4)	(5)
2. โรงอาหารในสถานศึกษาหรือที่ทำงาน/ canteen in educational or work place	(1)	(2)	(3)	(4)	(5)
3. ศูนย์อาหารในห้างสรรพสินค้า/ food center of food court in Department store	(1)	(2)	(3)	(4)	(5)
4. ร้านอาหารในห้างสรรพสินค้า/ restaurant in department store or shopping center	(1)	(2)	(3)	(4)	(5)
5. ร้านอาหารไม่ปรับอากาศ / restaurant without air condition	(1)	(2)	(3)	(4)	(5)
6. ร้านอาหารปรับอากาศ / air-conditioned restaurant	(1)	(2)	(3)	(4)	(5)
7. สวนอาหาร / restaurant garden	(1)	(2)	(3)	(4)	(5)

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8. ร้านอาหารประเภทผับและคาราโอเกะ/ Karaoke Pub and restaurant	(1)	(2)	(3)	(4)	(5)
9. ตลาดนัด / flea market	(1)	(2)	(3)	(4)	(5)
10. ตลาดนัดกลางคืน, ไนท์บาร์ซาร์ / Night Bazar	(1)	(2)	(3)	(4)	(5)
11. ตลาดสด / fresh market	(1)	(2)	(3)	(4)	(5)
12. บริการส่งอาหารทางโทรศัพท์และส่งถึงบ้าน/ called service food delivery	(1)	(2)	(3)	(4)	(5)
13. บริการส่งอาหารทางอินเทอร์เน็ตและส่งถึงบ้าน/ food delivery order via internet	(1)	(2)	(3)	(4)	(5)
3. กรุณาระบุความถี่ในการทานอาหารนอกบ้านของท่านในช่วงหนึ่งสัปดาห์/ Indicate how many time you eat outside home during last week	ไม่เคยเลย Not at all	1-2 ครั้ง times	3-5 ครั้ง times	5-10 ครั้ง times	
1. อาหารเช้า / breakfast	(1)	(2)	(3)	(4)	
2. อาหารกลางวัน/ lunch	(1)	(2)	(3)	(4)	
3. อาหารเย็น /dinner	(1)	(2)	(3)	(4)	
4. กรุณาระบุเหตุผลใจในการเลือกสถานที่สำหรับการเลือกซื้อสินค้าของคุณ indicate your motive in decision-making for shopping place	ไม่สำคัญ Not important	สำคัญน้อย Quite important	สำคัญ Important	สำคัญมาก Very important	สำคัญมากที่สุด Extremely important
1. สินค้าราคาถูก / reasonable price	(1)	(2)	(3)	(4)	(5)
2. ความหลากหลายของสินค้า / variety of goods and services	(1)	(2)	(3)	(4)	(5)
3. ความน่าเชื่อถือในคุณภาพสินค้า / reliability of good qualities and services after purchasing	(1)	(2)	(3)	(4)	(5)
4. การเดินทางสะดวกใกล้บ้าน, ที่ทำงาน, หรือ ทางผ่าน/ nearby home or work place	(1)	(2)	(3)	(4)	(5)
5. การเดินทางสะดวกไม่ติด/ no traffic jam	(1)	(2)	(3)	(4)	(5)
6. สร้างความภาคภูมิใจ บ่งบอกถึงความเป็นคุณ หรือสถานะทางสังคมของคุณ/ reflect to your identity and social status,	(1)	(2)	(3)	(4)	(5)
7. กระแสนิยม / trend	(1)	(2)	(3)	(4)	(5)
8. การจัดหมวดหมู่สินค้าที่เป็นระบบ หาซื้อง่าย/ well organized goods display	(1)	(2)	(3)	(4)	(5)
9. สถานที่สะอาด สวยงาม/ clean and beautiful	(1)	(2)	(3)	(4)	(5)
10. สถานที่ปรับอากาศ เย็นสบาย/ air conditioned	(1)	(2)	(3)	(4)	(5)
11. การแนะนำจากเพื่อน/คนรู้จัก/ introduced by friends	(1)	(2)	(3)	(4)	(5)
ตอน 2 ที่ทัศนคติต่อหาบเร่แผงลอย – [ Part 2 Attitude of Street vending]					
1. หาบเร่แผงลอยนั้นเป็นเสน่ห์ของเมือง ช่วยสร้างชีวิตชีวา Street vending give a sense of charm and livability to city	ไม่เห็นด้วยอย่างยิ่ง Strongly Disagree	(1) (2) (3) (4) (5)	เห็นด้วยอย่างยิ่ง Strongly Agree		
2. หาบเร่แผงลอยเป็นสิ่งจำเป็นที่ช่วยให้ชีวิตประจำวันของคุณสะดวกสบาย Street vending is indispensable to daily life, convenient	ไม่เห็นด้วยอย่างยิ่ง Strongly Disagree	(1) (2) (3) (4) (5)	เห็นด้วยอย่างยิ่ง Strongly Agree		
3. ควรกำจัดหาบเร่แผงลอยให้หมดไปจากกรุงเทพ Street vending should be clean out of Bangkok city	ไม่เห็นด้วยอย่างยิ่ง Strongly Disagree	(1) (2) (3) (4) (5)	เห็นด้วยอย่างยิ่ง Strongly Agree		
4. หาบเร่แผงลอยนั้นเป็นความอับอายของเมืองกรุงเทพ Street vending is a shame of Bangkok city	ไม่เห็นด้วยอย่างยิ่ง Strongly Disagree	(1) (2) (3) (4) (5)	เห็นด้วยอย่างยิ่ง Strongly Agree		
5. ควรนำวัสดุหรืออุปกรณ์ดั้งเดิมมาใช้เพื่ออนุรักษ์สิ่งแวดล้อมและวัฒนธรรม เช่น การใช้สาแหวก ใช้ใบตอง Old material and device should be brought back for cultural environmental preservation	ไม่เห็นด้วยอย่างยิ่ง Strongly Disagree	(1) (2) (3) (4) (5)	เห็นด้วยอย่างยิ่ง Strongly Agree		
6. ควรมีการผ่อนผันให้มีหาบเร่แผงลอยแต่จัดให้มีการควบคุมให้อยู่ในพื้นที่ที่กำหนดอย่างเข้มงวดเพื่อแก้ปัญหาการจราจร Street vending should be run in the given place only, in order avoiding traffic obstruction	ไม่เห็นด้วยอย่างยิ่ง Strongly Disagree	(1) (2) (3) (4) (5)	เห็นด้วยอย่างยิ่ง Strongly Agree		
7. คุณรู้สึกสนุกกับการช้อปปิ้งหาบเร่แผงลอย You feel enjoy shopping with hawkers	ไม่เห็นด้วยอย่างยิ่ง Strongly Disagree	(1) (2) (3) (4) (5)	เห็นด้วยอย่างยิ่ง Strongly Agree		
8. การต่อรองราคาและการเพินสินค้านั้นมีความท้าทายและภาคภูมิใจ Bargain and searching a good deal give you a sense of challenge and self-esteem	ไม่เห็นด้วยอย่างยิ่ง Strongly Disagree	(1) (2) (3) (4) (5)	เห็นด้วยอย่างยิ่ง Strongly Agree		
9. คุณรู้สึกรังเกียจและหลีกเลี่ยงที่จะเดินผ่านบริเวณค้าขายแผงลอย You dislike street vending and avoid to passing through street vending area	ไม่เห็นด้วยอย่างยิ่ง Strongly Disagree	(1) (2) (3) (4) (5)	เห็นด้วยอย่างยิ่ง Strongly Agree		
10. ความร้อนและมลพิษเป็นปัจจัยที่ทำให้คุณไม่ชอบเดินเลือกซื้อสินค้าริมทางเท้า You don't like shopping on road side because of hot weather and pollution.	ไม่เห็นด้วยอย่างยิ่ง Strongly Disagree	(1) (2) (3) (4) (5)	เห็นด้วยอย่างยิ่ง Strongly Agree		
11. คุณมีร้านแผงลอยที่ซื้อสินค้าหรืออาหารเป็นประจำ You have street vending shop where you buy good or food regularly	ไม่เห็นด้วยอย่างยิ่ง Strongly Disagree	(1) (2) (3) (4) (5)	เห็นด้วยอย่างยิ่ง Strongly Agree		
12. ความคิดเห็นหรือคำแนะนำเพิ่มเติมเกี่ยวกับหาบเร่แผงลอย/additional comment(s) or attitude(s) on street vendor .....					

## ตอน 3 พฤติกรรมการท่องโลกออนไลน์ – [Part 3 Online surfing behavior]

1. รูปแบบในการเชื่อมต่อโลกออนไลน์ของคุณ (ตอบได้หลายคำตอบ)	<input type="checkbox"/> 1. ผ่านระบบส่วนบุคคลที่บ้าน Home /private connection	<input type="checkbox"/> 2. ผ่านระบบสาธารณะที่ทำงาน Public connection	<input type="checkbox"/> 3. ผ่านระบบสาธารณะที่สถานศึกษา Education connection
Internet connection(s)	<input type="checkbox"/> 4. ร้านอินเทอร์เน็ต Internet cafe	<input type="checkbox"/> 5. ผ่านระบบมือถือ 3G/Wifi	<input type="checkbox"/> 6. อื่นๆ โปรดระบุ..... Other please specify
2. ระยะเวลาในการท่องโลกออนไลน์โดยเฉลี่ยในหนึ่งวัน	<input type="checkbox"/> 1. ไม่เลย/ not at all	<input type="checkbox"/> 2. 0-1 ชั่วโมง/hrs	<input type="checkbox"/> 3. 1-3 ชั่วโมง/hrs
average online duration per day	<input type="checkbox"/> 4. 3-6 ชั่วโมง/hrs	<input type="checkbox"/> 5. 6-12 ชั่วโมง/hrs	<input type="checkbox"/> 6. มากกว่า 12 ชั่วโมง/hrs
3. คุณเคยซื้อสินค้าออนไลน์ / You every bough goods or service online	<input type="checkbox"/> 1. ใช่	กรุณาไปที่ตอน 3 ข้อ 4	
	<input type="checkbox"/> 2. ไม่ใช่	กรุณาไปที่ตอน 3 ข้อ 5	
4. กรุณาระบุสินค้าที่คุณเคยซื้อผ่านโลกออนไลน์			
1) ประเภทอาหาร	<input type="checkbox"/> 1. อาหารปรุงสำเร็จ ส่งถึงบ้าน เช่น พิซซ่า /Processed food with delivery service ex. Pizza <input type="checkbox"/> 2. อาหารสด/None-processed food <input type="checkbox"/> 2.1 ผักสด/Vegetables <input type="checkbox"/> 2.2 ผลไม้/Fruits <input type="checkbox"/> 3. อาหารแห้ง/None-processed food <input type="checkbox"/> 3.1 เครื่องดื่ม/Braverages <input type="checkbox"/> 3.2 อาหารกึ่งสำเร็จรูป/Instant foods <input type="checkbox"/> 3.4 อาหารกระป๋อง/ canned foods <input type="checkbox"/> 3.4 ยาและอาหารเสริม/ Drug and supplementary		
2) ไม่ใช่อาหาร/None food	<input type="checkbox"/> 2.1 เสื้อผ้าและเครื่องแต่งกาย/Clothes <input type="checkbox"/> 2.2 เสื้อผ้าเก่าและเครื่องแต่งกาย/ Used Clothes <input type="checkbox"/> 2.3 เครื่องประดับ/Jewelry <input type="checkbox"/> 2.4 เครื่องสำอาง น้ำหอม /Beauty <input type="checkbox"/> 2.5 ตกแต่งบ้าน/ Home decoration <input type="checkbox"/> 2.6 ของใช้/ Household effects <input type="checkbox"/> 2.7 เครื่องใช้ไฟฟ้า/Electronic <input type="checkbox"/> 2.8 คอมพิวเตอร์/Computer& Acc <input type="checkbox"/> 2.9 โทรศัพท์/ Cell phone & Acc <input type="checkbox"/> 2.10 เครื่องเขียน/Stationary <input type="checkbox"/> 2.11 หนังสือ/Books <input type="checkbox"/> 2.12 หนัง-เพลง/ Music-movies <input type="checkbox"/> 2.13 ต้นไม้และอุปกรณ์/ Plants <input type="checkbox"/> 2.14 ดอกไม้/Flowers <input type="checkbox"/> 2.15 อะไหล่ยนต์/Hardware <input type="checkbox"/> 2.16 พระเครื่อง/Amulet <input type="checkbox"/> 2.17 บัตรชมการแสดง/ Performance ticket <input type="checkbox"/> 2.18 ตั๋วเครื่องบิน/ Air ticket <input type="checkbox"/> 2.19 อื่นๆ โปรดระบุ/ Others please specify.....		
3) บริการ/Services	<input type="checkbox"/> 3.1. โรงแรม ที่พัก/Hotel <input type="checkbox"/> 3.2. แพคเกจทัวร์/ Package tours <input type="checkbox"/> 3.13. อื่นๆ โปรดระบุ/ Others please specify.....		
5. กรุณาระบุสินค้าที่คุณเคยซื้อจากห้างแมลงลอย			
1) ประเภทอาหาร	<input type="checkbox"/> 1. อาหารพร้อมรับประทาน/ Processed food <input type="checkbox"/> 1.1 อาหารปรุงหน้าร้าน เช่น ส้มตำ อาหารตามสั่ง /On-site cook <input type="checkbox"/> 1.2 อาหารปรุงหน้าร้านสะดวกซื้อ/ร้านสะดวกซื้อ เช่น ข้าวเหนียวหมูบึ่ง ปาท่องโก๋ โรตีสี /Onsite-cook convenient food <input type="checkbox"/> 1.3 อาหารปรุงสำเร็จ เช่น ข้าวแกง ขนมหุ้ง Prepared cook <input type="checkbox"/> 1.4 อาหารปรุงบรรจุเสร็จ เช่น แชนดวิช แกงถุง น้ำพริก/ Pre-cook and packed <input type="checkbox"/> 1.5 อาหารปรุงเสร็จสะดวกซื้อ/ร้านสะดวกซื้อ เช่น ข้าวแกง น้ำพริก /Pre-cook and convenient food <input type="checkbox"/> 1.6 อาหารแห้ง/อาหารถนอม เช่น ปลาหมึกแห้ง ถั่วทอด ผลไม้อบแห้ง/Dried food/preserved food <input type="checkbox"/> 1.7 เครื่องดื่มปรุงหน้าร้าน เช่น น้ำปั่น ชา กาแฟ /On-site processed drink <input type="checkbox"/> 1.8 เครื่องดื่มบรรจุหน้าร้าน เช่น เครื่องดื่มตักแบ่งใส่แก้ว หรือถุงขาย On-site packaged drink <input type="checkbox"/> 1.9 เครื่องดื่มบรรจุเสร็จ เช่น นมกล่อง ได้กกระป๋อง Packaged drink <input type="checkbox"/> 1.10 ผลไม้พร้อมรับประทาน เช่น รถเข็นผลไม้ Ready-to- eat fruits <input type="checkbox"/> 1.11 อื่นๆ โปรดระบุ..... Others, please specify		
	<input type="checkbox"/> 2. อาหารสด/None-processed food	<input type="checkbox"/> 2.1 ผักสด/Vegetables	<input type="checkbox"/> 2.2 ผลไม้/Fruits
	<input type="checkbox"/> 3. อาหารแห้ง/None-processed food	<input type="checkbox"/> 3.1 เครื่องดื่ม/Braverages	<input type="checkbox"/> 3.2 อาหารกึ่งสำเร็จรูป/Instant foods
		<input type="checkbox"/> 3.4 อาหารกระป๋อง/ canned foods	<input type="checkbox"/> 3.5 ยาและอาหารเสริม/ Drug and supplementary
2) ไม่ใช่อาหาร/None food	<input type="checkbox"/> 2.1 เสื้อผ้าและเครื่องแต่งกาย/Clothes	<input type="checkbox"/> 2.2 เสื้อผ้าเก่าและเครื่องแต่งกาย/ Used Clothes	<input type="checkbox"/> 2.3 เครื่องประดับ/Jewelry
	<input type="checkbox"/> 2.4 เครื่องสำอาง น้ำหอม /Beauty	<input type="checkbox"/> 2.5 ตกแต่งบ้าน/ Home decoration	<input type="checkbox"/> 2.6 ของใช้/ Household effects

	<input type="checkbox"/> 2.7 เครื่องใช้ไฟฟ้า/Electronic	<input type="checkbox"/> 2.8 คอมพิวเตอร์/Computer& Acc	<input type="checkbox"/> 2.9 โทรศัพท์/ Cell phone & Acc
	<input type="checkbox"/> 2.10 เครื่องเขียน/Stationary	<input type="checkbox"/> 2.11 หนังสือ/Books	<input type="checkbox"/> 2.12 หนังสือ-เพลง/ Music-movies
	<input type="checkbox"/> 2.13 ต้นไม้และอุปกรณ์/ Plants	<input type="checkbox"/> 2.14 ดอกไม้/Flowers	<input type="checkbox"/> 2.15 อะไหล่ยนต์/Hardware
	<input type="checkbox"/> 2.16 พระเครื่อง/Amulet	<input type="checkbox"/> 2.17 บัตรชมการแสดง/ Performance ticket	<input type="checkbox"/> 2.18 ตั๋วเครื่องบิน/ Air ticket
	<input type="checkbox"/> 2.19 อื่นๆ โปรดระบุ/ Others please specify.....		
3) บริการ/Services	<input type="checkbox"/> 3.1. โรงแรม ที่พัก/Hotel	<input type="checkbox"/> 3.2. แพคเกจทัวร์/ Package tours	<input type="checkbox"/> 3.3. ซ่อมเสื้อผ้า/ Clothes repair
	<input type="checkbox"/> 3.4. ซ่อมรองเท้า/Shoes repair	<input type="checkbox"/> 3.5. ซ่อมนาฬิกา/ Watch repair	<input type="checkbox"/> 3.6. ตัดผม/Hair cuts
	<input type="checkbox"/> 3.7. สับมีด/Hone	<input type="checkbox"/> 3.8. ทำเล็บ/Manicure	<input type="checkbox"/> 3.9. ต่อผม/Hair extension
	<input type="checkbox"/> 3.10. นวด/Massages	<input type="checkbox"/> 3.11. ซ่อมทั่วไป/M&E fixing	
	<input type="checkbox"/> 3.12 อื่นๆ โปรดระบุ/ Others please specify.....		
ตอนที่ 4 ข้อมูลทั่วไปของผู้ตอบแบบสอบถาม -- [Part 4 General information]			
1. เพศ/Gender	<input type="checkbox"/> 1. ชาย/Male	<input type="checkbox"/> 2. หญิง/Female	
2. อายุ/Age	<input type="checkbox"/> 1. < 15 ปี/yrs	<input type="checkbox"/> 2. 15-24 ปี/yrs	<input type="checkbox"/> 3. 25-34 ปี/yrs
	<input type="checkbox"/> 4. 35-44 ปี/yrs	<input type="checkbox"/> 5. 45-54 ปี/yrs	<input type="checkbox"/> 6. 55-64 ปี/yrs
	<input type="checkbox"/> 7. >65 ปี/yrs		
3. สถานภาพ/Status	<input type="checkbox"/> 1. โสด/single	<input type="checkbox"/> 2. สมรส/อยู่ด้วยกัน/ Married/live together	<input type="checkbox"/> 3. หย่าร้าง/แยกกันอยู่/ divorced/separate
4. ระดับการศึกษา/Education	<input type="checkbox"/> 1. ไม่มี/none	<input type="checkbox"/> 2. ประถม/ Primary school	<input type="checkbox"/> 3. มัธยมต้น/ Secondary School
	<input type="checkbox"/> 4. มัธยมปลาย/เทียบเท่า High school/Equivalence	<input type="checkbox"/> 5. อนุปริญญา/เทียบเท่า Diploma/Equivalence	<input type="checkbox"/> 6. ปริญญาตรี/ Undergraduate
	<input type="checkbox"/> 7. ปริญญาโท/ Master	<input type="checkbox"/> 8. ปริญญาเอก/ Doctor	<input type="checkbox"/> 9. อื่นๆ/Other .....
5. รายได้ต่อเดือน/Income/month	<input type="checkbox"/> 1. < 6,000 บาท/Bth	<input type="checkbox"/> 2. 6,001-10,000 บาท/Bth	<input type="checkbox"/> 3. 10,001-20,000 บาท/Bth
	<input type="checkbox"/> 4. 20,001-50,000 บาท/Bth	<input type="checkbox"/> 5. 50,001-100,000 บาท/Bth	<input type="checkbox"/> 6. >100,000 บาท/Bth
6. ที่อยู่ปัจจุบันของท่าน/ Please specify your resident place	<input type="checkbox"/> 1. กรุงเทพมหานคร/Bangkok โปรดระบุเขตหรือย่าน..... Please specify area or district	<input type="checkbox"/> 2. เขตปริมณฑล/Bangkok perimeter โปรดระบุเขตหรือย่าน..... Please specify area or district	<input type="checkbox"/> 3. ต่างประเทศ / abroad โปรดระบุ/Please specify.....
7. สัญชาติ/Nationality	<input type="checkbox"/> 1. ไทย/Thais	<input type="checkbox"/> 2. จีน/Chinese	<input type="checkbox"/> 3. ลาว/Lao
	<input type="checkbox"/> 3. มาเลเซีย/Malay	<input type="checkbox"/> 4. อื่นๆ โปรดระบุ/Others Please specify.....	
8. เชื้อชาติ/Race	<input type="checkbox"/> 1. ไทย/Thai	<input type="checkbox"/> 2. จีน /Chinese	<input type="checkbox"/> 3. ลาว/Laotian
	<input type="checkbox"/> 3. มาเลเซีย/Malay	<input type="checkbox"/> 4. อื่นๆ โปรดระบุ/Others Please specify.....	

ขอขอบคุณที่ให้ความร่วมมือในการตอบแบบสอบถาม

Thank you very much for your cooperation

## APPENDIX III

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Table 1 Profile of respondents \* Stall mobility

Features	Stall mobility			Total (n=50)	%
	Static (n=48)	Semi-static (n=8)	Mobile (n=5)		
<i>Domicile</i>					
Bangkok	11	1	0	12	24
Central region	9	2	1	12	24
Northern region	3	1	1	5	10
Southern region	1	0	0	1	2
Northeastern region	10	5	3	18	36
Eastern region	1	0	0	1	2
Western region	1	0	0	1	2
<i>Duration of stay in Bangkok</i>					
2012-2013 (less than 1 year)	12	2	1	15	30
2011-2012 (1-2 years)	1	0	0	1	2
2006-2010 (3-7 years)	2	0	3	5	10
2001-2005 (8-12 years)	2	1	0	3	6
1996-2000 (13-17 years)	2	0	0	2	4
1991-1995 (18-22 years)	6	2	0	8	16
Before 1990 (23 years up)	11	4	1	16	32
<i>Length of time in Vending Activity</i>					
Less than 1 year	1	0	1	2	4
1-2 years	3	1	0	4	8
3-5 years	6	0	2	8	16
6-10 years	8	1	1	10	20
10 years up	18	7	1	26	52
<i>Duration of vending on street in this area</i>					
Less than 1 year	1	0	1	2	4
1-2 years	3	1	0	4	8
3-5 years	10	0	2	12	24
6-10 years	9	1	1	11	22
10 years up	22	8	2	32	64
<i>Education</i>					
None	0	0	0	0	0
Primary School	18	3	5	26	52
Secondary school	2	2	0	4	8
High school	8	2	0	10	20
Diploma/equivalence	5	1	0	6	12
Undergraduate	3	1	0	4	8
<i>Age</i>					
< 15 Yrs	0	0	0	0	0
15-24 Yrs	1	0	0	1	2
25-34 Yrs	2	1	0	3	6
35-44 Yrs	13	2	2	17	34
45-54 Yrs	15	3	3	21	42
55-64 Yrs	5	2	0	7	14
> 65 Yrs	0	1	0	1	2
<i>Gender</i>					
Male	6	6	3	15	30
Female	30	3	2	35	70
<i>Status</i>					
Single	6	1	1	8	16
Married/live together	28	8	4	40	80
Divorced/separated	2	0	0	2	4
<i>Race</i>					
Thai	35	9	5	49	98
Chinese	1	0	0	1	2
Others	0	0	0	0	0



Table 2 Income \* Stall mobility

		Stall mobility			Total
		Static	Semi-static	Mobile	
Income	< 6,000 Bths	0	2	1	3
	6,001-10,000 Bths	7	1	1	9
	10,001-20,000 Bths	11	3	3	17
	20,001-50,000 Bths	10	3	0	13
	50,001-100,000 Bths	6	0	0	6
	> 100,001 Bths	2	0	0	2
Total		36	9	5	50

Table 3 Selling items categories \* Stall mobility

		Stall mobility			Total
		Static	Semi-static	Mobile	
Selling items categories	Processed food	23	6	1	30
	None food	11	3	4	18
	Service	2	0	0	2
Sub-categories	Processed food	21	6	1	28
	Fresh food	2	0	0	2
	None processed food	1	0	0	1
	Clothes	7	1	1	9
	Jewelry	2	0	0	2
	Home decoration	1	1	0	2
	Grocery	1	0	2	3
	Amulet	0	1	0	1
	Others	0	0	1	1
	Shoe repair	1	0	0	1

Table 4 Total working hours per day \* Stall mobility

		Stall mobility			Total
		Static	Semi-static	Mobile	
Total working hours	3.00	0	1	0	1
	5.00	0	1	0	1
	6.00	2	0	1	3
	6.30	1	0	0	1
	7.00	1	0	0	1
	7.30	1	0	0	1
	8.00	1	0	0	1
	8.30	1	0	0	1
	9.00	2	1	0	3
	9.30	1	0	0	1
	10.00	4	0	0	4
	10.30	2	1	1	4
	11.00	4	1	1	6
	12.00	3	2	0	5
	13.00	4	0	1	5
	14.00	5	0	1	6
	15.00	2	2	0	4
	16.00	1	0	0	1
	17.00	1	0	0	1

Table 5 Working period \* Stall mobility

		Stall mobility			Total
		Static	Semi-static	Mobile	
Working hours (From/To)	1:00-13:00	0	1	0	1
	13:00-01:00	1	0	0	1
	14:30-20:30	1	0	0	1
	15:00-01:00	1	0	0	1
	17:30-24:00	1	0	0	1
	18:00-21:00	0	1	0	1
	2:00-9:00	1	0	0	1
	3:00-16:00	2	0	0	2
	3:00-18:00	1	0	0	1
	4:00-12:30	1	0	0	1
	4:00-14:00	1	0	0	1
	4:00-15:00	1	0	0	1
	4:00-18:00	1	0	0	1
	4:00-19:00	1	0	0	1
	4:30-19:00	0	0	1	1
	5:00-14:30	1	0	0	1
	5:00-15:00	2	0	0	2
	5:00-16:00	2	0	0	2
	5:00-17:00	1	1	0	2
	5:00-18:00	1	0	0	1
	5:00-19:00	1	0	0	1
	5:00-21:00	1	0	0	1
	5:30-16:00	1	1	0	2
	5:30-21:00	0	1	0	1
	6:00-14:00	1	0	0	1
	6:00-15:00	1	0	0	1
	6:00-17:00	0	1	1	2
	6:00-19:00	1	0	0	1
	6:00-20:00	2	0	1	3
	6:00-21:00	1	0	0	1
	6:00-4:00	0	1	0	1
	7:00-13:00	1	0	0	1
	7:00-16:00	0	1	0	1
	7:00-18:00	1	0	0	1
	7:00-24:00	1	0	0	1
	7:30-18:00	1	0	1	2
	8:00-13:00	0	1	0	1
	8:30-15:00	1	0	0	1
	9:00-15:00	0	0	1	1
	9:00-18:00	1	0	0	1
	9:00-23:00	1	0	0	1
Total		36	9	5	50

Table 6 Trading locations \* Stall mobility

		Stall mobility			Total
		Static	Semi-static	Mobile	
How many places do you trade in the same day?	No select	27	2	0	29
	2 points	5	3	0	8
	3 points	2	2	2	6
	Uncertain	2	0	0	2
	Regular hawking route	0	0	2	2
	Irregular hawking route	0	2	1	3
Do you trade by paddling?	Yes	3	7	4	14
	No	33	2	1	36
Your trading route	No select	33	2	2	37
	In district	2	5	0	7
	Inter district	1	2	3	6
From/To Thewet (Km)	No select	33	5	1	39
	Kurusapa-กระทรวงศึกษา	0	1	0	1
	Thewet market-ตลาดเทเวศร์	0	0	1	1
	Talingchan-ตลิ่งชัน	1	0	0	1
	Tatian-ท่าเตียน	0	0	1	1
	Thewet bus stop-เทเวศร์ถึงป้ายรถเมล์	0	2	0	2
	Bangboathong-บางบัวทอง	1	0	0	1
	Banglamphu-บางลำภู	0	1	1	2
	Pakret-ปากเกร็ด	0	0	1	1
	Jitlada school-แฟลคข้าง รร จิตรลดา	1	0	0	1

Table 7 Do you always trade the same goods/service? \* Stall mobility

		Stall mobility			Total
		Static	Semi-static	Mobile	
Do you always trade the same goods/service?	Yes	31	8	4	43
	No	5	1	1	7
Total		36	9	5	50

Table 8 Working days

		Responses		Percent of Cases
		N	Percent	
Day <sup>a</sup>	Monday	41	14.5%	83.7%
	Tuesday	47	16.6%	95.9%
	Wednesday	44	15.5%	89.8%
	Thursday	47	16.6%	95.9%
	Friday	46	16.3%	93.9%
	Saturday	31	11.0%	63.3%
	Sunday	27	9.5%	55.1%
Total		283	100.0%	577.6%

a. Dichotomy group tabulated at value 1.

Table 9 Selling peak days

		Responses		Percent of Cases
		N	Percent	
Peak day <sup>a</sup>	Monday	21	16.3%	55.3%
	Tuesday	23	17.8%	60.5%
	Wednesday	16	12.4%	42.1%
	Thursday	19	14.7%	50.0%
	Friday	23	17.8%	60.5%
	Saturday	16	12.4%	42.1%
	Sunday	11	8.5%	28.9%
Total		129	100.0%	339.5%

a. Dichotomy group tabulated at value 1.

Table 10 Work status \* Stall mobility

		Stall mobility			Total
		Static	Semi-static	Mobile	
Your work status	Permanent work	30	7	3	40
	Permanent part time job	4	2	2	8
	Temporary work	2	0	0	2
Your employment status	Owner	35	8	3	46
	Hire purchase	0	1	2	3
	Others	1	0	0	1
How many employee(s) do you have?	0	8	4	2	14
	1	19	5	2	26
	2	4	0	1	5
	3	3	0	0	3
	4	2	0	0	2
Relationship with employee(s)	No select	7	4	2	13
	Family	23	5	3	31
	Partner	1	0	0	1
	Employee	5	0	0	5
What are your other jobs?	No another work	24	7	3	34
	Government Official/state enterprise employee	0	1	0	1
	Employee	1	0	0	1
	Trader/ self business	7	0	1	8
	Vendor/customer Service	1	0	0	1
	Farmer	1	1	1	3
	Student	2	0	0	2
Your previous occupation	Professional/doctor/lawyer	1	0	0	1
	Government Official/state enterprise employee	0	2	0	2
	Employee	4	2	0	6
	Trader/ self business	18	1	2	21
	Vendor/customer Service	1	1	0	2
	Farmer	2	2	2	6
	Freelance	2	0	0	2
	Labor	1	1	0	2
	Unemployment	1	0	0	1
	Student	3	0	0	3
	House wife/Housekeeper	3	0	0	3
	Others	0	0	1	1

Table 11 Does street vending is the main income or supplementary?

		Stall mobility			Total
		Static	Semi-static	Mobile	
Does street vending is the main income or supplementary? Total	Main income	33	7	4	44
	Supplement income	3	2	1	6
	Total	36	9	5	50

Table 12 Source of selling items \* Stall mobility

		Stall mobility			Total
		Static	Semi-static	Mobile	
Where is your source of selling items?	Missing	1	0	0	1
	Factory	3	0	0	3
	Wholesale market	16	4	0	20
	Shop/Store/market	9	4	1	14
	Family business	0	0	1	1
	Hand made	2	0	0	2
	Others	5	1	3	9
How often you purchase goods for trade?	Missing	1	0	0	1
	Everyday	18	5	2	25
	Every other day	1	0	0	1
	2-3 times/week	6	3	0	9
	Once a week	8	0	0	8
	Once a month	2	0	0	2
	Others	0	1	3	4

Table 13 Where did you buy your stall or carriage?

		Stall mobility			Total
		Static	Semi-static	Mobile	
Where did you buy your stall or carriage?	Missing	4	0	2	6
	Factory	3	3	0	6
	Wholesale market	13	4	0	17
	Shop/market	11	2	1	14
	Made by order	5	0	0	5
	Do it by yourself	0	0	2	2
Total		36	9	5	50

Table 14 Do you ever consider working in other economic sectors?

		Stall mobility			Total
		Static	Semi-static	Mobile	
Do you ever consider working in other economic sectors?	Yes	11	2	2	15
	No	23	7	2	32
	Don't know	2	0	1	3
Total		36	9	5	50

Table 15 Customer attraction

		Responses		Percent of Cases
		N	Percent	
Attraction <sup>a</sup>	Display	24	20.3%	66.7%
	Orderliness	14	11.9%	38.9%
	Uniqueness	12	10.2%	33.3%
	Beauty	11	9.3%	30.6%
	Gesture	23	19.5%	63.9%
	Silent	9	7.6%	25.0%
	Smile	22	18.6%	61.1%
	Call outloud	3	2.5%	8.3%
Total		118	100.0%	327.8%

a. Dichotomy group tabulated at value 1.

Table 16 Selling to foreigner and culture \* Stall mobility

		Stall mobility			Total
		Static	Semi-static	Mobile	
Do you have price tag?	Yes	17	2	0	19
	No	19	7	5	31
Do you have price tag in English?	Yes	4	0	0	4
	No	32	9	5	46
Do you have foreigner customer?	Yes	27	9	3	39
	No	9	0	2	11
Do you use foreign language for your business? (except Laos)	Yes	15	6	0	21
	No	21	3	5	29
Are selling items/service came from your cultural origin or birthplace?	Yes	8	4	1	13
	No	28	5	4	37

Table 17 Do you believe in supernatural power supporting your business?

		Stall mobility			Total
		Static	Semi-static	Mobile	
Do you believe in supernatural power supporting your business?	Yes	29	8	5	42
	No	4	1	0	5
	Don't know	3	0	0	3
Total		36	9	5	50

Table 18 Charms and objects

		Responses		Percent of Cases
		N	Percent	
Object	Image of Buddha or amulets	28	77.8%	90.3%
	Image of King	1	2.8%	3.2%
	Woman statue beckoning happy lot in	7	19.4%	22.6%
Total		36	100.0%	116.1%

a. Dichotomy group tabulated at value 1.

Table 19 Legal status \* Stall mobility

		Stall mobility			Total
		Static	Semi-static	Mobile	
Are you licensing hawker? or sell in the permitted area?	Yes	16	4	0	20
	No	20	5	5	30
Have you ever applied for hawker license?	Yes	14	1	0	15
	No	22	8	5	35
Are you willing to be licensed by urban authority?	Yes	21	5	0	26
	No	14	4	5	23
	Don't know	1	0	0	1
Do you consider the existing hawker license fee for your type of trade is reasonable?	Yes	26	5	1	32
	No	1	0	1	2
	Don't know	9	4	3	16

Table 20 Rental payment \* Stall mobility

		Stall mobility			Total
		Static	Semi-static	Mobile	
Do you have to pay for having selling space?	Missing	2	0	0	2
	Yes	29	5	2	36
	No	5	4	3	12
Total		36	9	5	50

Table 21 Selling space payment

		Responses		Percent of Cases
		N	Percent	
Selling space fee <sup>a</sup>	Owner	4	8.3%	10.5%
	Sublessor	9	18.8%	23.7%
	Urban authority	26	54.2%	68.4%
	Others	9	18.8%	23.7%
Total		48	100.0%	126.3%

a. Dichotomy group tabulated at value 1.

Table 22 Self-organizations \* Stall mobility

		Stall mobility			Total
		Static	Semi-static	Mobile	
Do you have some organization/community or individual to help you in running your business without conflict?	Yes	2	0	2	4
	No	34	9	3	46
Total		36	9	5	50



Table 23 Attitudes and socio-environmental behaviors

	Never	Rarely	Sometimes	Often	Very often
1. You have regular customer	2	1	4	13	30
2. Customer make queue for purchasing good or services	8	6	9	11	16
3. Cooperation among street vendors	17	4	11	11	7
4. Reliance with neighbor street vendors and retailer	7	2	6	14	21
5. Conflict with neighbor street vendors and retailer	44	3	3	0	0
6. Conflict with City Law Enforcement due to traffic obstruction	40	4	4	1	1
7. Conflict with neighborhood	43	4	2	1	0
8. Health problem due to pollution	19	6	9	8	8
9. Clean selling area after closing	4	0	7	9	30
10. Problem in application for credit in order to running business	32	4	12	2	0
11. Threaten for money protection by mafia or influential person	48	1	0	1	0
12. Threaten by money protection government officer(corruption)	47	2	0	1	0
13. Use folk wisdom to increase your income	37	2	2	4	5
14. Reduce using foam or plastic based container in order to Global warming mitigation	4	0	18	11	17
15. Use banana leave for packaging in order to customer attraction (Global warming mitigation).	0	5	17	12	16
16. Promote and be model for environmental-friendly street vendor	0	3	20	12	15
17. Keep your stall in limited line	1	2	7	19	21
18. In general terms, do you trust the people in your work place	2	1	8	15	24
19. Does your work eat into your private life	28	7	6	7	2
20. Does your work bring a sense of satisfaction	0	1	9	14	26
21. Does your work make you feel that, as a person, you are flourishing	0	1	13	19	17
22. Do you feel capable and effective in your work on a day-to-day basis	2	2	17	9	20
23. Does your work bring a sense of instability	13	6	14	11	6
24. Does your work offer challenges to advance your skills	5	1	15	18	11
25. Do you feel you have some level of independence at work	0	0	10	9	31
26. Does your work bring you a sense of happiness in overall last week	0	1	6	16	27

Table 24 Stall type \* Stall mobility

		Stall mobility			Total
		Static	Semi-static	Mobile	
Stall type	On ground	2	0	1	3
	Portable rack	0	0	2	2
	Removable stall	14	2	0	16
	Tent	1	0	0	1
	Wall stall	1	0	0	1
	Rattan carrying rack	0	1	0	1
	Push cart	16	6	1	23
	Tricycle cart	0	0	1	1
	Pick-up	1	0	0	1
	Truck	1	0	0	1
Total	36	9	5	50	

Table 25 Vending unit dimension \* Stall mobility

		Stall mobility			Total
		Static	Semi-static	Mobile	
a(frontage wide)(m)	.60	1	0	2	3
	1.00	1	0	0	1
	1.20	1	2	0	3
	1.50	0	1	0	1
	1.60	9	2	2	13
	1.70	0	1	0	1
	1.80	2	1	1	4
	2.00	13	0	0	13
	2.10	0	1	0	1
	2.20	1	1	0	2
	2.40	3	0	0	3
	2.50	1	0	0	1
	3.00	1	0	0	1
	3.60	1	0	0	1
	5.00	1	0	0	1
	8.00	1	0	0	1
b(dept)(m)	.40	0	0	2	2
	.60	3	4	0	7
	.80	1	0	1	2
	.90	19	4	1	24
	1.20	2	1	0	3
	1.50	1	0	0	1
	1.60	3	0	0	3
	1.80	0	0	1	1
	2.00	4	0	0	4
	2.40	2	0	0	2
	9.00	1	0	0	1
axb(area)(m2)	.24	0	0	2	2
	.36	0	1	0	1
	.54	1	0	0	1
	.60	1	0	0	1
	.72	0	1	0	1
	.90	0	1	0	1
	.96	1	0	0	1
	1.08	2	1	0	3
	1.28	0	0	1	1
	1.44	6	2	1	9
	1.53	0	1	0	1
	1.80	12	1	0	13
	2.16	1	0	0	1
	2.40	2	0	0	2
	2.52	0	1	0	1
	3.20	2	0	0	2
	3.24	0	0	1	1
	4.00	3	0	0	3
	4.80	1	0	0	1
	5.40	1	0	0	1
	5.76	1	0	0	1
	12.00	1	0	0	1
	16.00	1	0	0	1

Table 26 Vending area \* Stall mobility

		Stall mobility			Total
		Static	Semi-static	Mobile	
Frontage wide (m)	.60	0	0	1	1
	1.00	1	0	0	1
	1.20	3	1	0	4
	1.50	0	2	0	2
	1.60	4	1	1	6
	1.80	1	1	1	3
	2.00	10	2	0	12
	2.10	0	1	0	1
	2.20	1	1	0	2
	2.40	4	0	1	5
	3.00	3	0	0	3
	3.60	1	0	0	1
	4.00	1	0	0	1
	5.00	1	0	0	1
	8.00	3	0	0	3
	11.00	1	0	0	1
	12.00	1	0	0	1
	20.00	1	0	0	1
Dept (m)	.60	2	2	2	6
	.80	1	0	0	1
	.90	1	1	0	2
	1.00	1	1	0	2
	1.20	1	1	1	3
	1.50	13	4	1	18
	1.60	2	0	0	2
	1.80	1	0	1	2
	2.00	6	0	0	6
	2.40	1	0	0	1
	2.50	1	0	0	1
	3.00	2	0	0	2
	4.00	4	0	0	4
	.36	0	0	2	2
Selling space (WxD=Area m2)	.60	1	0	0	1
	.72	1	1	0	2
	1.20	0	1	0	1
	1.44	1	0	0	1
	1.50	0	1	0	1
	1.60	1	0	0	1
	1.80	2	1	0	3
	2.25	0	1	0	1
	2.40	4	1	1	6
	2.52	0	1	0	1
	2.70	1	1	0	2
	2.88	0	0	1	1
	3.00	2	0	0	2
	3.20	1	0	0	1
	3.24	0	0	1	1
	3.30	1	1	0	2
	3.60	2	0	0	2
	4.00	4	0	0	4
	4.32	1	0	0	1
	4.50	2	0	0	2
	4.80	1	0	0	1
	5.00	1	0	0	1
	5.40	1	0	0	1
	5.76	1	0	0	1
	6.00	1	0	0	1
	15.00	1	0	0	1
	16.00	1	0	0	1
	36.00	1	0	0	1
	40.00	2	0	0	2
	44.00	1	0	0	1
	80.00	1	0	0	1

Table 27 Electricity supply \* Stall mobility

		Stall mobility			Total
		Static	Semi-static	Mobile	
Self carrier		12	3	2	17
Buy from nearby shopkeeper		2	0	0	2
Nearby public electric source		0	0	0	0
Supplied by land owner or subtenant		6	0	0	6

Table 28 Water supply \* Stall mobility

		Stall mobility			Total
		Static	Semi-static	Mobile	
Self carrier		16	3	1	20
Buy from nearby shopkeeper		1	0	0	1
Nearby public water source		0	0	0	0
Supplied by land owner or subtenant		1	0	0	1

Table 29 Shelter \* Stall mobility

		Stall mobility			Total
		Static	Semi-static	Mobile	
Shelter	None	11	5	2	18
	Self carrier	25	4	3	32

Table 30 Cleaning equipment \* Stall mobility

		Stall mobility			Total
		Static	Semi-static	Mobile	
Cleaning equipment	None	13	4	4	21
	Self carrier	23	4	1	28
	Bin	22	4	1	27
	Mop	19	1	0	20
	Washing equipment	8	1	0	9

Table 31 Customer's seat \* Stall mobility

		Stall mobility			Total
		Static	Semi-static	Mobile	
Customer's seat	None	28	9	5	42
	Self-carrier	8	0	0	8
Customer's table	No select	29	9	5	43
	Select	7	0	0	7
Carriage	None	13	8	4	25
	Carriage	10	1	1	12
	Private car/truck	13	0	0	13

Table 32 Storage of carriage \* Stall mobility

		Stall mobility			Total
		Static	Semi-static	Mobile	
Storage of carriage	Missing	0	1	0	1
	Store at home	21	8	5	34
	Store on site under temporary shelter	6	0	0	6
	Store on site under permanent building	1	0	0	1
	Rental storage nearby selling point or home	8	0	0	8

Table 33 Rental storage nearby selling point or home

		Stall mobility			Total
		Static	Semi-static	Mobile	
Rental storage nearby selling point or home	None	26	9	5	40
	Private	9	0	0	9

Table 34 Attraction \* Stall mobility

		Stall mobility			Total
		Static	Semi-static	Mobile	
Attraction	Missing	0	2	0	2
	None	31	5	3	39
	Speaker	0	0	1	1
	Decoration	3	0	0	3
	Performance	0	0	1	1
	Charms	1	0	0	1
	Others	1	2	0	3
Total		36	9	5	50

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### RAW DATA - CASE OF SIAM

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Table 1 Socio-economic Features of Street Vendors

Features	Stall mobility			Total (n=61)	%
	Static (n=48)	Semi-static (n=8)	Mobile (n=5)		
<i>Domicile</i>					
Bangkok	15	0	0	15	25
Central region	6	0	0	6	10
Northern region	5	0	1	6	10
Southern region	0	1	0	1	2
Northeastern region	20	6	4	30	49
Eastern region	2	1	0	3	5
<i>Duration of stay in Bangkok</i>					
2012-2013 (less than 1 year)	16	0	0	16	26
2011-2012 (1-2 years)	2	1	2	5	8
2006-2010 (3-7 years)	8	2	0	10	16
2001-2005 (8-12 years)	5	2	1	8	13
1996-2000 (13-17 years)	5	1	1	7	11
1991-1995 (18-22 years)	4	1	1	6	10
Before 1990 (23 years up)	8	1	0	9	15
<i>Length of time in Vending Activity</i>					
Less than 1 year	10	2	3	15	25
1-2 years	9	1	0	10	16
3-5 years	7	1	0	8	13
6-10 years	11	1	2	14	23
10 years up	12	5	0	17	28
<i>Duration of vending on street in this area</i>					
Less than 1 year	13	2	1	16	26
1-2 years	12	3	3	18	30
3-5 years	8	0	0	8	13
6-10 years	10	1	1	12	20
10 years up	5	2	0	6	10
<i>Education</i>					
None	2	0	1	3	5
Primary School	15	4	4	23	38
Secondary school	9	0	0	9	15
High school	6	1	0	7	11
Diploma/equivalence	10	0	0	10	16
Undergraduate	6	3	0	9	15
<i>Age</i>					
< 15 Yrs	1	0	0	1	2
15-24 Yrs	6	1	1	8	13
25-34 Yrs	17	2	0	19	31
35-44 Yrs	14	1	2	17	28
45-54 Yrs	8	1	1	10	16
55-64 Yrs	1	3	0	4	7
> 65 Yrs	1	0	1	2	3
<i>Gender</i>					
Male	18	3	1	22	36
Female	30	5	4	39	64
<i>Status</i>					
Single	17	2	0	19	31
Married/live together	29	6	5	40	66
Divorced/separated	2	0	0	2	3
<i>Race</i>					
Thai	39	5	4	48	79
Chinese	9	2	1	12	20
Others	0	1	0	1	2

Table 2 Income

	Stall mobility			Total
	Static	Semi-static	Mobile	
< 6,000 Bths	3	1	3	7
6,001-10,000 Bths	10	1	2	13
10,001-20,000 Bths	16	4	0	20
20,001-50,000 Bths	12	1	0	13
50,001-100,000 Bths	4	1	0	5
> 100,001 Bths	3	0	0	3

Table 3 Selling items categories

	Stall mobility			Total
	Static	Semi-static	Mobile	
Food	31	4	0	35
Processed food	29	2	1	32
Fresh food	0	1	0	1
None processed food	2	1	0	3
Non-food	15	4	5	24
Clothes	9	1	1	11
Used clothes	1	0	0	1
Jewelry	0	1	0	1
Mobile phone and Accessories	2	0	0	2
Books	1	0	0	1
FLoowers	1	0	1	2
Others	1	2	2	5
Service	2	0	0	2
Shoe repair	1	0	0	1
Others	1	0	0	1

Table 4 Location

		Stall mobility			Total
		Static	Semi-static	Mobile	
How many places do you trade in the same day?	1 points	32	3	0	35
	2 points	9	3	1	13
	3 points	4	0	0	4
	4 points	1	0	0	1
	Uncertain	2	0	2	4
	Regular hawking route	0	1	0	1
	Irregular hawking route	0	1	1	2
Total		48	8	5	61

Table 5 Do you trade by paddling?

		Stall mobility			Total
		Static	Semi-static	Mobile	
Do you trade by paddling?	Single location	36	3	0	39
	Yes	2	3	5	10
	No	10	2	0	12
Your trading route	In district	0	2	3	5
	Inter district	1	1	0	2

Table 6 Operating days

		Responses		Percent of Cases
		N	Percent	
Operating days <sup>a</sup>	Monday	14	4.0%	24.1%
	Tuesday	56	16.0%	96.6%
	Wednesday	55	15.7%	94.8%
	Thursday	54	15.4%	93.1%
	Friday	56	16.0%	96.6%
	Saturday	58	16.6%	100.0%
	Sunday	57	16.3%	98.3%
Total		350	100.0%	603.4%

a. Dichotomy group tabulated at value 1.

Table 7 Peak days

		Responses		Percent of Cases
		N	Percent	
Peak days <sup>a</sup>	Monday	4	2.8%	8.5%
	Tuesday	15	10.4%	31.9%
	Wednesday	15	10.4%	31.9%
	Thursday	14	9.7%	29.8%
	Friday	20	13.9%	42.6%
	Saturday	38	26.4%	80.9%
	Sunday	38	26.4%	80.9%
Total		144	100.0%	306.4%

a. Dichotomy group tabulated at value 1.

Table 8 Total working hours

		Stall mobility			Total
		Static	Semi-static	Mobile	
Total working hours	.00	11	2	2	15
	3.00	1	0	0	1
	4.30	1	0	0	1
	5.30	0	1	0	1
	6.00	2	0	0	2
	7.00	2	0	0	2
	8.00	4	0	0	4
	9.00	2	0	0	2
	10.00	3	0	1	4
	10.30	2	0	0	2
	11.00	3	0	1	4
	11.30	1	0	0	1
	12.00	5	1	0	6
	12.30	1	0	0	1
	13.00	3	1	0	4
	14.00	2	2	0	4
	15.00	3	0	1	4
	16.00	1	0	0	1
	17.00	1	0	0	1
	18.00	0	1	0	1

Table 9 Selling peak time

		Stall mobility			Total
		Static	Semi-static	Mobile	
Your selling peak time(1)	Missing	8	3	3	14
	10:00-13:00	1	0	0	1
	10:00-14:00	1	0	0	1
	11:00-13:00	2	2	0	4
	11:00-14:00	2	0	0	2
	12:00-13:00	4	0	1	5
	12:00-15:00	1	0	0	1
	13:00-14:00	1	0	1	2
	13:00-14:30	1	0	0	1
	13:00-16:00	1	0	0	1
	13:00-17:00	2	0	0	2
	14:00-17:00	1	0	0	1
	15:00-17:00	2	0	0	2
	15:00-18:00	1	0	0	1
	16:00-17:00	2	0	0	2
	16:00-18:00	3	0	0	3
	17:00-23:00	0	1	0	1
	18:00-20:00	4	0	0	4
	18:00-23:00	1	0	0	1
	19:00-20:00	0	1	0	1
	20:00-21:00	1	0	0	1
	20:30-21:00	1	0	0	1
	6:00-9:00	1	0	0	1
	8:00-10:00	1	0	0	1
	8:00-12:00	2	0	0	2
	8:00-9:00	1	0	0	1
	9:00-10:00	2	1	0	3
	9:00-11:00	1	0	0	1

Table 10 Do you always trade the same goods/service?

		Stall mobility			Total
		Static	Semi-static	Mobile	
Do you always trade the same goods/service?	Yes	45	7	5	57
	No	3	1	0	4

Table 11 Employment

		Stall mobility			Total
		Static	Semi-static	Mobile	
Your hawker status	Permanent work	45	7	5	57
	Permanent part time job	3	1	0	4
Employment status	Owner	38	7	3	48
	Partner	4	0	0	4
	Employee	4	0	0	4
	Hire purchase	0	0	1	1
	Others	1	1	0	2
How many employee(s) do you have?	0	23	8	4	35
	1	12	0	0	12
	2	11	0	1	12
	3	1	0	0	1
	4	1	0	0	1
Relationship with employee(s)	None	23	8	4	35
	Family	13	0	1	14
	Partner	7	0	0	7
	Employee	5	0	0	5

Table 12 What are your other jobs?

		Stall mobility			Total
		Static	Semi-static	Mobile	
No another work		39	7	5	51
Executive/manager		1	0	0	1
Government Official/state enterprise employee		1	0	0	1
Employee		1	0	0	1
Trader/ self business		1	0	0	1
Vendor/customer Service		1	0	0	1
Farmer		1	0	0	1
Labor		0	1	0	1
Student		1	0	0	1
Others		2	0	0	2

Table 13 Your previous occupation

		Stall mobility			Total
		Static	Semi-static	Mobile	
Missing values		0	3	0	3
Professional/doctor/lawyer		0	0	1	1
Executive/manager		2	0	0	2
Government Official/state enterprise employee		1	1	0	2
Employee		9	0	0	9
Trader/ self business		9	0	0	9
Vendor/customer Service		1	0	0	1
Farmer		4	2	2	8
Freelance		1	0	0	1
Labor		6	0	1	7
Unemployment		5	1	0	6
Student		5	0	0	5
House wife/Housekeeper		3	1	1	5
Others		2	0	0	2

Table 14 Does street vending is the main income or supplementary?

		Stall mobility			Total
		Static	Semi-static	Mobile	
Does street vending is the main income or supplementary?	Missing	2	1	0	3
	Main income	43	7	5	55
	Supplement income	3	0	0	3

Table 15 Source of selling items

		Stall mobility			Total
		Static	Semi-static	Mobile	
Missing values		3	0	0	3
Factory		2	0	0	2
Wholesale market		21	6	2	29
Shop/Store/market		16	1	0	17
Family business		1	0	1	2
Hand made		2	0	0	2
Others		3	1	2	6

Table 16 How often you purchase goods for trade?

		Stall mobility			Total
		Static	Semi-static	Mobile	
Missing values		2	0	0	2
Everyday		26	5	0	31
Every other day		4	1	0	5
2-3 times/week		9	1	1	11
Once a week		6	0	1	7
Once a month		0	1	1	1
Others		1	0	2	3

Table 17 Where did you bought your stall/carriage?

		Stall mobility			Total
		Static	Semi-static	Mobile	
Missing values		9	3	2	14
Factory		1	0	0	1
Wholesale market		16	4	1	21
Shop/market		16	1	0	17
Made by order		4	0	1	5
Do it by yourself		2	0	1	3

Table 18 Do you ever consider working in other economic sectors?

		Stall mobility			Total
		Static	Semi-static	Mobile	
Do you ever consider working in other economic sectors?	Yes	12	3	2	17
	No	31	5	3	39
	Don't know	5	0	0	5

Table 19 Selling to foreigner

		Stall mobility			Total
		Static	Semi-static	Mobile	
Do you have price tag?	Yes	21	4	4	29
	No	27	4	1	32
Do you have price tag in English?	Yes	7	1	3	11
	No	40	7	2	49
Do you have foreigner customer?	Yes	44	7	4	55
	No	4	1	1	6
Do you use foreign language for your business? (except Laos)	Yes	34	5	2	41
	No	13	3	3	19
Are selling items/service came from your cultural origin or birthplace?	Yes	6	3	2	11
	No	42	4	3	49

Table 20 Cultures and believe

		Stall mobility			Total
		Static	Semi-static	Mobile	
Do you believe in supernatural power supporting your business?	Yes	33	3	5	41
	No	3	0	0	3
	Don't know	12	4	0	16
Image of Buddha or amulets		21	3	5	29
Image of King		1	0	0	1
Woman statue beckoning happy lot in		3	0	0	3
National flag		0	0	0	0

Table 21 Are you licensing vendor or trade in the permitted area?

		Stall mobility			Total
		Static	Semi-static	Mobile	
Missing values		2	1	0	3
Yes		34	5	0	39
No		11	2	5	18
Don't know		1	0	0	1

Table 22 Have you ever applied for hawker license?

		Stall mobility			Total
		Static	Semi-static	Mobile	
Have you ever applied for hawker license?	Yes	30	4	0	34
	No	18	4	5	27

Table 23 Are you willing to be licensed by urban authority?

		Stall mobility			Total
		Static	Semi-static	Mobile	
Missing values		0	1	0	1
Yes		35	5	2	42
No		12	2	3	17
Don't know		1	0	0	1



Table 24 Do you consider the existing hawker license fee for your type of trade is reasonable?

		Stall mobility			Total
		Static	Semi-static	Mobile	
Do you consider the existing hawker license fee for your type of trade is reasonable?	Yes	29	5	0	34
	No	8	2	4	14
	Don't know	11	1	1	13

Table 25 Do you have to pay for having selling space?

		Stall mobility			Total
		Static	Semi-static	Mobile	
Do you have to pay for having selling space?	Missing	2	1	0	3
	Yes	40	5	1	46
	No	6	2	4	12

Table 26 Rental selling space

		Responses		Percent of Cases
		N	Percent	
Rental selling space <sup>a</sup>	Owner	4	8.5%	8.9%
	Sublessor	5	10.6%	11.1%
	Urban authority	36	76.6%	80.0%
	Others	2	4.3%	4.4%
Total		47	100.0%	104.4%

a. Dichotomy group tabulated at value 1.

Table 27 Selling technique

		Responses		Percent of Cases
		N	Percent	
Selling technique <sup>a</sup>	Gesture	16	50.0%	100.0%
	Silent	2	6.2%	12.5%
	Smile	11	34.4%	68.8%
	Call outloud	3	9.4%	18.8%
Total		32	100.0%	200.0%

a. Dichotomy group tabulated at value 1.

Table 28 Attraction

		Stall mobility			Total
		Static	Semi-static	Mobile	
Attraction	None	40	8	5	53
	Music & sound	1	0	0	1
	Decoration	6	0	0	6

Table 29 Attitudes and socio-environmental behavior

	Never	Rarely	Sometimes	Often	Very often
1. You have regular customer	5	4	12	17	23
2. Customer make queue for purchasing good or services	7	15	24	10	5
3. Cooperation among street vendors	15	13	18	7	8
4. Reliance with neighbor street vendors and retailer	17	3	22	9	10
5. Conflict with neighbor street vendors and retailer	46	8	5	1	1
6. Conflict with City Law Enforcement due to traffic obstruction	57	2	1	0	1
7. Conflict with neighborhood	59	1	0	1	0
8. Health problem due to pollution	36	8	7	8	2
9. Clean selling area after closing	8	5	9	8	30
10. Problem in application for credit in order to running business	19	3	2	1	1
11. Threaten for money protection by mafia or influential person	56	3	1	0	0
12. Threaten by money protection government officer(corruption)	56	2	1	1	1
13. Use folk wisdom to increase your income	38	9	9	0	4
14. Reduce using foam or plastic based container in order to Global warming mitigation	0	3	12	12	34
15. Use banana leave for packaging in order to customer attraction (Global warming mitigation).	3	1	17	16	24
16. Promote and be model for environmental-friendly street vendor	1	3	17	7	33
17. Keep your stall in limited line	3	1	11	8	38
18. In general terms, do you trust the people in your work place	5	2	21	16	16
19. Does your work eat into your private life	38	5	8	6	3
20. Does your work bring a sense of satisfaction	1	3	12	17	28
21. Does your work make you feel that, as a person, you are flourishing	2	3	20	20	16
22. Do you feel capable and effective in your work on a day-to-day basis	11	16	14	9	10
23. Does your work bring a sense of instability	3	6	15	25	12
24. Does your work offer challenges to advance your skills	7	6	22	20	6
25. Do you feel you have some level of independence at work	0	0	5	8	48
26. Does your work bring you a sense of happiness in overall last week	1	0	8	6	46

Table 30 Problem in application for credit in order to running business

		Stall mobility			Total
		Static	Semi-static	Mobile	
Problem in application for credit in order to running business	Never apply for credit (formal sector)	30	3	2	35

Table 31 Selling unit

		Stall mobility			Total
		Static	Semi-static	Mobile	
a(frontage wide)(m)	.40	0	0	3	3
	.60	1	0	0	1
	.80	2	0	0	2
	.90	0	1	0	1
	1.20	7	0	1	8
	1.60	5	4	0	9
	1.80	10	2	0	12
	2.00	13	0	0	13
	2.40	4	0	0	4
	2.70	1	0	0	1
	3.00	3	0	0	3
	4.00	0	1	0	1
	4.80	1	0	0	1
b(dept)(m)	.30	0	0	1	1
	.40	6	0	2	8
	.45	1	0	0	1
	.60	6	1	0	7
	.80	5	1	0	6
	.90	18	4	0	22
	1.00	1	0	0	1
	1.20	6	1	1	8
	1.80	1	0	0	1
	2.00	3	0	0	3
	2.40	0	1	0	1
axb(area)(m2)	.12	0	0	2	2
	.16	0	0	1	1
	.24	1	0	0	1
	.32	1	0	0	1
	.36	2	0	0	2
	.48	1	1	0	2
	.54	0	1	0	1
	.90	1	0	0	1
	.96	2	0	0	2
	1.08	6	0	0	6
	1.20	2	0	0	2
	1.28	1	0	0	1
	1.44	9	3	1	13
	1.60	1	0	0	1
	1.62	3	1	0	4
	1.80	7	0	0	7
	1.92	1	0	0	1
	2.00	1	0	0	1
	2.16	1	1	0	2
	2.40	1	0	0	1
	2.43	1	0	0	1
	2.70	1	0	0	1
	2.88	1	0	0	1
	3.60	1	0	0	1
	4.00	1	0	0	1
	6.00	1	0	0	1
	9.60	0	1	0	1

Table 32 Selling space

		Stall mobility			Total
		Static	Semi-static	Mobile	
Frontage wide (m)	.00	1	0	2	3
	.40	0	0	1	1
	.60	1	0	0	1
	.80	1	0	0	1
	1.00	0	0	1	1
	1.20	9	1	1	11
	1.60	4	4	0	8
	1.80	4	2	0	6
	2.00	20	0	0	20
	2.40	4	0	0	4
	3.00	4	0	0	4
	4.00	0	1	0	1
Dept (m)	.00	1	0	2	3
	.40	1	0	1	2
	1.00	1	0	1	2
	1.20	15	2	1	18
	1.50	20	5	0	25
	1.80	1	0	0	1
	2.00	8	0	0	8
	2.40	0	1	0	1
	3.00	1	0	0	1
Selling space (WxD=Area m2)	0	1	0	2	3
	1	0	0	1	1
	1.2	1	0	0	1
	1.44	8	1	1	10
	1.8	2	0	0	2
	2.16	0	1	0	1
	2.4	7	4	0	11
	2.7	3	1	0	4
	2.88	2	0	0	2
	3	11	0	0	11
	3.6	2	0	0	2
	4	5	0	0	5
	6	3	0	0	3
	7.2	1	0	0	1
	.72	1	0	1	2
	.8	1	0	0	1
	9.6	0	1	0	1

Table 33 Stall type

	Stall mobility			Total
	Static	Semi-static	Mobile	
On ground	3	3	2	8
Portable rack	1	0	2	3
Removable stall	12	1	1	14
Tent	3	0	0	3
Kiosk	3	0	0	3
Push cart	23	4	0	27
Bicycle	1	0	0	1
Tricycle cart	2	0	0	2

Table 34 Electricity and water supply

	Stall mobility			Total
	Static	Semi-static	Mobile	
Electricity				
Self carrier	22	3	0	25
Buy from nearby shopkeeper	8	0	0	8
Nearby public electric source	0	0	0	0
Supplied by land owner or subtenant	4	0	0	4
No need	15	5	5	25
Water				
Self carrier	22	2	0	24
Buy from nearby shopkeeper	1	0	1	2
Nearby public electric source				
Supplied by land owner or subtenant	1	0	0	1
No need	24	6	5	35

Table 35 Equipments

		Stall mobility			Total
		Static	Semi-static	Mobile	
Cleaning equipment	Missing	9	1	3	13
	None	18	2	2	22
	Self carrier	21	5	0	26
Bin		28	5	0	33
Mop		21	2	0	23
Others		0	1	0	1
Washing equipment	None	45	8	5	58
	Self-carrier	3	0	0	3
Customer's seat	None	43	7	5	55
	Self-carrier	5	1	0	6
Table	No select	44	7	5	56
	Select	4	0	0	4
Seat	None	44	7	5	56
	Select	4	1	0	5
Mat		0	0	0	0
Seat for vendor	None	17	4	5	26
	Self carrier	31	4	0	35

Table 36 Shading device

		Stall mobility			Total
		Static	Semi-static	Mobile	
Shading device	None	20	4	5	29
	Canopy	3	0	0	3
	Parasol	22	3	0	25
	Plastic sheet	3	1	0	4
Quantity	0	20	4	5	29
	1	23	4	0	27
	2	4	0	0	4
	3	1	0	0	1

Table 37 Toilet

		Stall mobility			Total
		Static	Semi-static	Mobile	
Toilet	Free use in shop nearby	12	1	1	14
	Paid for toilet use in shop nearby	2	0	0	2
	Free for Public toilet	22	6	3	31
	Paid for Public toilet	12	0	0	12
	Free use at Gas station	0	0	1	1

Table 38 Carriage

		Stall mobility			Total
		Static	Semi-static	Mobile	
Carriage	None	17	6	5	28
	Required for transportation ex. Tuk Tuk, taxi, labor	16	1	0	17
	Carriage	4	0	0	4
	Private car/truck	10	1	0	11

Table 39 Storage of carriage

		Stall mobility			Total
		Static	Semi-static	Mobile	
Storage of carriage	Missing	3	2	1	6
	Store at home	25	5	4	34
	Store on site under temporary shelter	4	0	0	4
	Rental storage nearby Selling point or home	16	1	0	17
	Private	15	1	0	16
	Public	1	0	0	1

# APPENDIX V RAW DATA CASE OF LIABTHANGDUAN RAM INTRA

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# 1 SURVEY OF STREET VENDING ACTIVITY ALONG LIABTHANGDUAN RAN INTRA

Table 1 Number of street vending categorized by sold items

Date of Observation 22 Nov 2012 (Last day before evaded by city police)

Street vending categorized by sold items	Quantity
Dessert	15
Light, Giftshop, stationary	4
Boots, Clothes,	13
Air jacket	1
Fan	1
Onsite cooked food	29
Clothes	12
Accessories	4
Pneumatic boat	4
Fresh food	10
Fresh fruit	9
sticker	1
Bag	2
Drink	13
Waders	5
Cleaning mob and equipments	2
Fresh vegentable	3
Lottery	1
Mobile phone	2
Sulfide, alum	1
Effective Micro-organisms (EM)	1
Fresh meat	1
Grocery	2
Watch	1
Towel, Bedding	3
Insoles	1
Toy	1
Illegal CDs	1
Amulets	1
Plastic bags	1
<b>Total of street vending business</b>	<b>145</b>



## 2 FLOOD RELATED ITEMS

Table 2 Flood related items

Commodity Sold	Type of Vending Activity	Items Sold by Vendors
Food items	Processed food	Fastfoods, convenience foods, dry foods
	Non-processed food	Drinking water, fresh eggs, bananas
Non-food items	Watercrafts and related items	Fiberglass boats, pneumatic boats, galvanized iron boats, scooter, plastic basins, life jackets, rudders, oars
	Flood proof construction items	Soil, sand, sandbag, bricks, concrete blocks, water-pump, generators, galvanized iron pipes, rubber tubes, Hand jacks, plastic wraps, water-proof pockets for mobile phone
	Survival items	Tents, mosquito net, effective micro-organism (EM), sulfide, alum, calcium hydroxide, umbrellas, movable toilet (made from paper tube)
	Household articles	Flashlights, water container, plastic bags, electric flyflap, broomstick, mops, cleaning products
	Water proof clothes	Waders, pvc pants, gumboots, latex shoes, flipflops
	Service providers	Exhaust pipe extension (higher than flood levels), mechanic and electric repairer



### 3 ANALYSIS CHART OF INTERVIEWED STREET VENDING AND THEIR ATTRIBUTES

Data of Interviewer

		General info				Vending							Sale Items & Vending Devices						Flood affect						Back ground of street vendor -Before flood			
Interviewee Number	Number of vendor(s)	Age	Gender M/F	Education	Ethnic	Unconventional vendor	Function	Relationship	Objective	Investment	Income	Net profit	Sold Items	Salling space	Space occupancy (mxm)	Vending device	Transport	Mobility	Living Area	direct flood risk	Homeless	Lost income	Side Effects	Nothing	Occupancy	Income	previous occupation	Income
1	2	30	M	B.A.	Thai-Chinese	✓	Vendor	Employer	Marketing	25,000	30,000-40,000 bth/d	5,000-10,000 bth/day	Pump, rudder (modified from lawn	on ground/on truct	4.5x6.5	Small truck, parasole, plastic cavas,	Small truck	Static	Samyan	No	X	✓	Lost client	X	Agricrultural tool shop/ Family bussiness 6	N/A	Street vendor/office	N/A
		N/A	M	Primary	Thai	✓	Assistant	Employee	Earning	N/A	N/A	N/A																
2	2	30	F	H.V.C	Thai	✓	Vendor	Partner/ Relative	Temporary earning	10,000 bth/d	N/A	5,000 bth/d	Gumboots, waders, flipflop	on ground	1.6x2.0	Clothes rack, plastic cavas	Pick up	Static	NualChan	Flooded	X	✓	No selling supply	X	Street vendor Franchise noodle	800-1,000 bth/d	Coffee shop servant	300-350 bth/day
		N/A	F	N/A	N/A	✓	Purchasor/ Transporter																					
3	2	25	F	B.A.	Thai-Chinese	✓	Vendor	Partner	Temporary earning	70,000 bth/week end	N/A	40,000 bth/week end	Latex shoes	1 stand	3.0x2.0	1 Table, 2 stools,storage s	Pick up	Static	N/A	N/A	X	X	Workplace flooded	X	Office worker	14,500 bth/month	Bank officer	N/A
		25	M	B.A.	Thai-Chinese	✓	Vendor												Prachinburi	No	X	X	X	✓	Building construction material shop- Family bussiness	40,000-50,000 bth/day	None	None
4	2	50	F	N/A	Thai	✓	Vendor	Family	Temporary earning	700-800	N/A	400 bth/d	Take out food, on site cooking food: fried	1 stand	1.8x3.0	2 tables, portable stove, parasole,	Pick up	Fix	Vacharapol	Severe flooded	✓✓	✓✓	Workplace flooded	X	beuty salon/owner/i rnsurance sale book store	12,000 bth/month	N/A	N/A
		55	M	N/A	Thai	✓	Assistant																					
5	4	23	M	B.A.	Thai-Chinese	✓	Vendor	Self employment	Good stock clearing	60,000	N/A	190bth/piece	Waders	on car	3.5x4.5	small truck, clothes rack, beach chair	Small truck	Mobile	Rachada	Flooded	X	X	X Stoct clearance	X	owner-moter equipment import from China	1,000-200,000 bth/day	None	None
		23	M	B.A.	Thai-Chinese	✓	Vendor	Friend/ Assistant	Sell assisting	None	None	None							N/A	N/A	X	X	X	X	N/A	N/A	N/A	N/A
		23	M	B.A.	Thai-Chinese	✓	Vendor			None	None	None							N/A	N/A	X	X	X	X	N/A	N/A	N/A	N/A
		23	M	B.A.	Thai-Chinese	✓	Vendor			None	None	None							N/A	N/A	X	X	X	X	N/A	N/A	N/A	N/A
6	2	39	M	Primary	Thai	✓	Vendor	Family	Temporary earning	Get interest min 200 bth/piece	varies	0-12,000bth/d	Fiberglass boats	on ground/on car	4.5x8.0	Pick up, 2 pvc chairs, parasole	Pick up	Static	Saimai	Severe flooded	✓	✓✓	X	X	Owen-Aluminium frame	200,000 bth/month	N/A	N/A
		39	F	Primary	Thai	✓	Vendor																					
7	1	32	M	Primary	Thai	X	Vendor	Self employment	Earning	N/A	N/A	N/A	Broomstick (ahead: fresh eggs, drinking water)	on car	2.5x5.0	Pick up	Pick up	Mobile	Don Mueng	Severe flooded	X	✓	universities flooded	X	flea market vendor in universties	4,000-5,000 bth/day	Saleman	20,000 bth/month
8	2	48	F	Primary	Thai	X	Vendor	Family	Temporary earning	1,500 bth/d	2,000-3,000 bth/d	N/A	Papaya salads, cooked	1 stand	1.8x3.0	Table, parasole, kitchen	Pick up	Fix	Pathumthani	Severe flooded	✓✓	✓✓	market flooded	X	vendors in fresh market	3,000 bth/day	None	None
		N/A	M	Primary	Thai	X	Assistant																					
9	2	34	M	B.A.	Thai-Chinese	✓	Vendor	Self employment	Temporary earning	10,500 bth to 40,000 bth	N/A	N/A	Rubber slipper	on ground	2.4x3.0	Plastic canvas	Car	Static	Ladproad	Severe flooded	✓	✓	X	X	Owner-Internet café, salad bar shop	200,000 bth/month	None	None
		N/A	M	Primary	Thai-Chinese	✓	Vendor	Employee/ Relative	Part time	none	300 bth/d	300 bth/d							N/A	N/A	N/A	N/A	N/A	N/A	N/A	Low	N/A	N/A
10	1	60	M	Primary	Thai	X	Vendor	Self employment	Earning	N/A	N/A	N/A	Kanom Kai Hong	Ambulant	0.8x1.2	Ambulant	Ambulant	Mobile	N/A	N/A	X	X	X	X	Labour	Low	N/A	N/A
11	2	30	M	B.A.	Thai-Chinese	X	Vendor	Partner	Temporary earning	10,000 bth/day	5,000 bth/d	1,000 bth/d	Flash lights, alarm clocks, small electric appliants(ahed: drinking	3 stands	2.4x3.6	3 tables	Pick up	Fix	N/A	N/A	X	X	logistick problem because of floods	X	street vendors- car accessories	N/A	N/A	N/A
		20	M	High school	Thai-Chinese	X																						

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# 1 INTERVIEW WITH GOVERNMENT OFFICERS

## 1.1 THE DIRECTOR OF CITY LAW ENFORCEMENT DEPARTMENT, ISSUES: VISION AND ATTITUDES ON STREET VENDORS IN BANGKOK

Interviewee:	The Director of City Law Enforcement department, Bangkok Metropolitan Administration Mr. Kittina Koasuth ผู้อำนวยการสำนักเทศกิจ นายกิตตินันท์ ขาวสุทธิ	
Interviewer:	Sirirat SEREERAT	
Date of Interview:	22 January 2013	
Time:	13:40-14:45	
Duration:	1hr05	
Place:	City Law Enforcement Department	

**I would like to know the history and development of *street vending* in Thailand, and also the current situation regarding this subject. As the director of Civil Law Enforcement department, what are your visions towards the street vending in the past, at present, and what it will be in the future?**

Firstly, we have to look at the history. It is necessary to know how the street vending evolved from the past, how did it progress, then we will be able to understand its current conditions and what are the outcomes, whether they are positive or negative, it will contribute to the society. Regarding the meaning of *street vending* in Thai; 'Harbrae-Pangloi', it rooted from our traditional trading style that local merchants in the past normally had goods baskets connected with the pole, which is a long wooden stick. They carried this pole on their shoulder or adhered the basket around their waist so that they could bring it to sell anywhere they went to. When containing goods in the baskets and the merchants use the pole to help carrying them, it is called 'Harb'. Depending on what they were selling, if it was normal sweets, the merchants would use rattan racks. If they sold noodles, they usually used the bigger pole like the Chinese would use in the past. If it was icecream, they might use the weaved bammoo or rattan baskets. In that sense, the merchants regularly changed their selling locations as they could carry those baskets with them. However at present, this selling style has changed to street stalls. There is no need to carry the baskets from place to place anymore, just transport the goods by car, truck or other by means. This method is called 'Pangloi'. Recently, 'Pangloi' has been continually decreasing since the merchants have used barrows to help them carrying their goods and products. So, 'Harbrae-Pangloi' has been eventually changed and developed due to the economic, social and product conditions. Now, we don't really see people selling cloths by carrying it with them, but we would rather see they settling up the immobiled stalls instead. These are the meaning and development of 'Harbrae-Pangloi'. Thus, in short, we can refer that the so-called street vending; 'Harbrae-Pangloi' has been progressing all the time.

Second, we will touch the characteristic of 'Harbrae-Pangloi' and its related activities. Concerning that how the street vending rooted in the past, we had both local shops and 'Harbrae-Pangloi' that generally engaged by local and low income people. Nevertheless, at present people who have better income also do the business by engaging in 'Harbrae-Pangloi'. Unlike the old days that if you wanted to sell something you needed to go the markets or the specific shops, but today it is different. People who really have economic troubles, people who have no place to sell their goods, or even people who have higher income can engage in the street vending because they think that *it is an easy way to earn money, you don't need to pay the rent for these public spaces, and you can do whatever you like*. These are what have been changed from the past. It does not necessarily mean that you have to be poor so that you would sell goods on the streets. You can even see brand-named products on the street stalls. Therefore, the meaning of 'Harbrae-Pangloi' already differed from its origin. The merchants do not carry the goods and baskets with them in order to sell to the customers, but they rather have the fixate or specific location to sell their products.

Third, it is about where the merchants usually set up their stalls. In the past they would go to sell from place to place, but now they choose to sell in the areas nearby offices that usually used to have just only cafeterias or small number of local shops. Street vendors these days have their stalls set up at such commercial areas as the office venues or the surrounding of the department stores. Not having their own place to sell goods and sometimes when the rents in commercial areas are too high, the merchants began to have their stalls set at the



footpaths and streets as a consequence, from one, to two, and increasing more and more as you can see. The well-known places are, for example, the 'Victory Monument' or 'Anusaowaree-chaisamoraphum', the famous public bus center (**Bus center and interchanges used to be attractive places for 'Harbrae-Pangloi'**), and 'Pratoonam' where Ramintra hotel is located nearby, that famous for fashion or cloths related products. 'Silom' areas (Wall Street in the past) that used to be less crowded also became more attractive since the establishment of big offices as the main branch of Bangkok Bank. 'Pahurath' that famous for frabrics and 'Banglamphu' that famous for cloths are the commercial districts and very popular for 'Harbrae-Pangloi' too. However, the street stalls today do not necessarily gather at these places only, as they can be seen everywhere, almost every street, even in the unexpect places like in front of the hospital. Importantly, when there are too many street venders, it also causes problems of excessive stalls. We can say that street vending or 'Harbrae-Pangloi' is everywhere and diversified in terms of products. Foods, cloths and other goods can be sold. That is the development of street vending. Right now everyone can sell goods. Even you have only 500 Bath but you have such skills as cooking, you can start doing the business with that 500 Bath budget. You just need to go out on the streets or sidewalks to sell your foods. Moreover, when you have no idea to start doing the business, you also cannot find the job because of the recession or competition, people thus decide to engage in street vending in order to support themselves. Of course there are both people that can keep on doing that kind of business or stop doing it.

Regarding the pros and cons of 'Harbrae-Pangloi', one of the good points is for example, this kind of job reflects Thai tradition and life styles. It is the attractiveness of Thai society that other advanced countries, England, France, or the US for instance, do not possess. In other countries you *cannot invade public spaces unless you pay for it* like Café de Crié that do the business on the sidewalks. 'Harbrae-Pangloi' is Southeast Asia's charming point that if you are hungry, you can go out on streets to find the food stalls at any time. Yes, Japan and South Korea also have street vending but they regulate and enforce the rule properly. You can only sell at some specific places, 'Dongdaemun Market in Seoul for example. That is very different from Thailand that the merchants use public spaces as their permanent place for doing business. These public spaces are even used to earn rents or sublease to the other street vendors. In that sense, it causes the mafia and unjust influence problems which are obviously, the disadvantages of 'Harbrae-Pangloi'. Therefore, it is better to consider what is appropriate or inappropriate way to do. If you support proper activities, it would favor the society. On the other hand, if you neglect the rules, it means you are taking advantage from the society, from the people who using the pathways and the streets. It can even contribute to such issue as cleanliness or orderlines of the society.

About the policy that we use to manage 'Harbrae-Pangloi', it generally depends on each division. For Bangkok Metropolitan Administration, we have 'temporarily permitted areas' with specific regulations. For example, some areas limit the stall numbers, or require to pay fees. It is not permitted to sell in the phone booth, at the bus stop or the crosswalk, and the ascent and descent of the overpasses are also not allowed as it will obstruct the traffics. Some time the cleaning fees are required, and the permit paper can be issued. There is also prohibited day, whether it is assigned by the department or the vendors choose the day themselves, according to the rules at that time. In the past sometimes you needed to clean and brought your stuffs back after selling, but recently many places allow you to settle there, 'Sampantawong' and Phranakorn-Langsarn' districts are example.

Besides, we have 'under considering areas' that might allow street vending until the official permission come out. When it becomes official, thses spots will be called 'temporarily permitted areas'. Furthermore, the considering process will require officers who are in charge of managing the related issues of street vending such as city police of each district, traffic officers and etc. We will let you talk about more details with specialized officers later. Also, we have prohibited areas where street vending is not allowed, and if they are found, they can be arrested immediately. These are all about 'Harbrae-Pangloi' conditions. You can interview the officers in charge about how many districts that allow street vending, how many vendors, including how we work and our progresses. Overall, we cannot prohibit all 'Harbrae-Pangloi' and make it disappeared from the society as it has already blended to Thai life style. At the same time, while the economy is facing troubles, people need to do something in order to survive hence steping out and invading puclic spaces. Even though it is for the survival, we have to find the consensus that would both offer convenient traffics and transportation for local people, and favor the attractiveness of street vending. However, there are places such as 'Royal Palace' that are not appropriate to allow 'Harbrae-Pangloi'. Therefore the vendors need to respect the rules and have responsibilities towards historical sites, towards the country, and *doing just for your survival is not the good excuse*.

As for your research, you need to look at the history, the development, how it rooted and changed, what are the reasons of those changes, what are the outcomes, what are pros and cons, and what are the solutions for the problems. We really need to improve 'Harbrae-Pangloi' to make it become the attractiveness of Bangkok. Right now we are trying to restore Thai traditional way of trading, 'Talingshan' floating market for instance is trying to conserve the old style of 'Harbrae-Pangloi' which each stalls are located near the watersides. It is also

better to have good management as the other countries have specific zoning and products. We might need to adapt our characteristic too. In Japan, most of food stalls do not have spaces to place tables, so the customers usually buy and bring the foods back to their home. On the other hand, in Thailand we not only place tables, but also use spaces to cook, clean and wash. Everything is done at that place, that is too much. You are troubling the society. The car cannot park there and other things cannot disturb your business just for your own convenience, and you *think that these public spaces are yours*. (Privatization of public space) These are the differences that you can look at, you can also give out the examples of the characteristics and development of 'Harbrae-Pangloi' in each area, as well as its advantages, disadvantages and how to improve the situation.

**What are your visions towards organizing street vending, and do you think we need to have different strategies to deal with the problems that caused by street vending in these days?**

From what I already mentioned, good things should be remained and continually improved, for example;

1. If the regulations of how to specify 'temporarily permitted areas', 'under considering areas', or 'prohibited areas' still exist, we need to efficiently enforce the rules. Places such as 1) bus stop; 2) ascent and descent of the overpass; 3) phone booth; and 4) fireplug; are not allowed to set up any stalls or any engagement of selling activities.

2. We need to control the selling activities, for example, the limit numbers of tables and chairs for food stalls, as well as the securities and safety issues. Some vendors cook the food on the road that considered really dangerous. Time allowance, and cleanliness are also essential.

Additional strategies are such as supporting the attractiveness of the town. Classifying vendors is also necessary. For officers, it is necessary to enforce the rules and do not neglect the wrongdoers and let them expand their spaces to areas outside permitted spots. You also need to find the consensus. If we can expand permitted areas, then expand it and find the proper place for the vendors. Some higher officers support street vendors to sell in the alleys or cooperate with the owners of some private areas and let them have the rents. We can also do the other thing like in China that allows vendors to use the areas inside the subway station. We used to have the idea to let people use underground areas. However, we still need to think about the costs, the rents, the new spaces and how to control the numbers of vendors too. If there are too many vendors, then the problems will eventually occur. It is really contradictory that while we have to enforce the rules and organize street vending, the vendors also need to do it for their survival. They always give excuses like *we have no other way, this is our only job or do you want us to steal money from others?* For somebody it becomes their real business. In 'Yaowaraj' seafoods stalls are so expensive right? (yes, too expensive to afford) But is it right if they do not pay anything and use the public places while earning so much from it? Why do you use the pathways and not rent some places in the building? It already became the real business and we cannot stop them.

**Does it mean that the problems in dealing with street vending also include the funding? That's why you cannot offer places for vendors who really have problems such as food sellers that are really poor.**

Sometimes we can do it, sometimes we cannot. If we seriously and harshly prohibit them then they will move, but sometimes it is not possible because they would say *if we move there, who will be our customers?* so, they persistently believe that they can do their business on that place.

**In Singapore, they have very efficient management; they have food centers in different places including the offices that local people can easily access to. They are quite successful.**

In my opinion, there are two factors. First, the law enforcement there is harsh and their people respect the rules. In case people do not follow the rules, the government still provides other means such as supporting fundings, so they are able to manage or create the zoning that favor organizing and improvement. However, Thailand still lacks of these fundings. We usually provide funds to other important issues. Say, if we have 500 million or 1 billion Bath, it would probably go to education. At the same time, if we really want to invest, we have to consider whether it will really contribute to the good solution, or think about that those places will become attractive or not. Although we can do it, we still have other problems. For example, if they move to the new place but they still leave their children to play at the old place, it even causes more troubles. This is unsolvable issue. Moreover, these vendors are sometimes the local politicians' strongholders and their existences are favorable to the mafia. If they want to sell at night, they would have to use the electricity, and pay the electricity cost or pay for the light bulbs. There is also parasol business. You can see that everything is money and profits, and whoever get that benefits make it more difficult to cope with the problems.

**There is also transportation business.**

Yes, such business as transporting stocks or Galvanized containers


**I've just seen it at 'Siam-square', it really surprised me.**

Not only 'Siam-square', 'Silom' also has this kind of undercover businesses that stem from 'Harbrae-Pangloi'. They will bring the stalls and containers to their clients' location. These people usually have supporters whether the mafia or the officials. You can go and see at 'Klongtom', 'Mahajak', and 'Jeungjareoun' in 'Sampantawong' district, you won't really have the place to walk on Saturday and Sunday.

**The new businesses that stem from 'Harbrae-Pangloi' are a lot. I've never expected that there are these undercover businesses too.**

Yes, it is like interdependence, that this factor will create or affect another factor and produce this kind of outcome. And new excuses such as, *Hey! we want to do our business from night till the morning!* Then, if we fine them or give them penalty, they will say *Hey!, why penalty? If you do this how can the staffs, the drivers, and the workers survive?* Nightclub-related business in Thailand is different from foreign countries. Here, you have service worker auction business (service workers who do the massage in the restroom) that these worker will pay (auction) the money in order to have the power to manage the areas. They will get the tips and will do the cleaning. Or transporting business, they will pay more to get all clients. This is the interdependence, and 'Harbrae-Pangloi' is the same. You have street vending business, then you have other businesses like transporting stocks, storing stuffs, preparing stalls and so on.

## 1.2 CITY LAW ENFORCEMENT OFFICER, SENIOR PROFESSIONAL LEVEL, INSPECTION AND OPERATION SECTOR FOR AREA 1: WORK SCOPE OF CITY LAW ENFORCEMENT DEPARTMENT

Interviewee:	City Law Enforcement Officer, Senior Professional Level Inspection and Operation Sector for Area 1 Mr. Sophan Wongduangkhamphoo Inspection and operation section พนักงานเทศกิจชำนาญการพิเศษ หัวหน้าฝ่ายตรวจและฝ่ายปฏิบัติการ ฝ่ายตรวจและปฏิบัติการ กองตรวจและปฏิบัติการพื้นที่ 1 นายโสภณ วงศ์ดวงคำฟู	
Interviewer:	Sirirat SEREERAT	
Date of Interview:	22 January 2013	
Time:	13:00-15:10	
Duration:	1hr40	
Place:	City Law Enforcement Department	

**Can you please share about the development of street vending from the perspective of the City Law Enforcement? Is there any applicable laws? Or has there been any survey statistics on the street vendors at all?**

Following the enactment of the Public Sanitation and Order Act, B.E. 2535, we have investigated and permitted for area designation where trading activities on the sidewalk are allowed. The original code of laws, first legislated in B.E. 2503, provided that trading in public premises are strictly prohibited. Such a stringent prohibition makes it very difficult for some people to make a living. Officers were by law required to arrest the violators. Such as, it was decided that granting some exception to the law would be the best middle ground for all. Designated areas for street vending were then established. Section 20 of the said Act stipulates that the cooking and selling of foods in public spaces – whether on carts or motor vehicles – are prohibited. Clause 1 of this Section outlines the required conditions of the cooking activity in Sub-section 1 and 2. The law is however not enforceable for trading on private roads. Also, street trading is permissible at designated areas as declared by the authorities. Each designated area may be subject to specific terms and conditions for the trading business.

**How long have you been working here?**

I first began to be involved in the City Law Enforcement work in B.E. 2542. Back then, as the Head of Special Affairs Division at the District Office, I was not responsible for street vending regulation. The Special Affairs Division was concerned with the truck inspection or any other assignments in accordance with the administration's policies. Almost 2 years ago, I was transferred to be the Division Head here. My main responsibility now is concerned with regulating all street vendors in Bangkok, issuing regulation guideline circulars to the Districts, and specifying the terms and conditions for the designated areas.

This report contains all the street vendor statistics since the first designated area for street trading was granted in B.E. 2548. After since, the guidelines and regulations have been constantly revised. The report shows the details of the original designated areas, the ones that have been revoked, the ones that still remain, and the number of authorized street vendors at each designated area. Currently Bangkok has over 700 designated areas, but there are hundreds of street vending areas that are not designated for trading business. These premises are not qualified to receive a trading designation because they do not meet the requirements – for instance, the street, when filled with vendor's stalls, must be at least 1 meter wide for the pedestrians. This is not feasible at some of these streets. In many cases, the vendor's stalls are too big, and not orderly set up. When we ask them to reduce the stall's size, they refuse to comply. Some of these vendors arrange their stalls on the road surface, and refuse to move. These are the reasons why the trading designation cannot be granted to these streets. These vendors are therefore trading outside designated areas, which is against the law. City Law Enforcement officers have to do the inspections, and fine the violators every day, every month. Vendors in designated areas are legal, but they need to comply with all of the regulations such as, the stall size not exceeding 2x2 m<sup>2</sup>, 1-meter wide walkway for the pedestrians, the trading hour restriction, and the requirement to keep all trading equipment off the street after the trading hours.

**It seems that some street vendors in designated areas are required to have a trading license. Is this correct?**

Yes, it is. The trading license requirement is subject to the Public Health Act.

**Is it a different government agency from yours?**

Designation of street vending areas is the responsibility of the City Law Enforcement Office. Once the area designation is finalized, the list of eligible vendors will be distributed to the District's Environment Division. Based on the regulations provided in the Public Health Act, the Environment Division will issue a trading license to eligible vendors. While the Environment Division enforces the Public Health Act, the City Law Enforcement Office performs its duties under the regulations of Public Sanitation and Order Act.

The trading license requirement will apply regardless of whether or not the trading takes place inside or outside designated areas. The Public Health Act provides that trading activities in public premises is allowed when permission is granted. As such, the regulations of the two Acts in fact contradict each other. I have addressed this issue at an administration meeting, pointing out the controversial implication of the two legislations. While the Public Health Act allows street trading only if permission is granted from the local authority, the Public Sanitation and Order Act entirely prohibits street trading outside designated areas. At the end, the Public Health Committee has ruled that the requirements of the two laws are to be combined and enforced simultaneously. I can't remember exactly when, but the Committee's resolution was that trading license shall be given only to vendors in designated areas. In addition, a section in the Public Health Act defines the regulations on trading in public premises. That is, trading in public premises – whether via means of vending stalls or peddling – is not allowed, unless permission is being granted from the local authority. The City Law Enforcement Office, on the other hand, is responsible for considering which existing locations of street trading meet the criteria to receive a designation.

**When did the street vendor statistics survey first begin?**

It first started in B.E. 2548.

**Where can all the statistics prior to B.E. 2548 be found?**

All the statistics are available here, but it's all soon to be eliminated. Let me explain you the history of area designation. The area designation for trading was legalized upon the legislation of the Public Sanitation and Order Act, B.E. 2535. Then in B.E. 2548 during Governor Apirak's administration, all area designations established both before and after B.E. 2535 were to be reviewed, and the revised area designations were legally approved under the amended Public Sanitation and Order Act, B.E. 2548.

According to the Public Sanitation and Order Act, B.E. 2548, 23 designated areas were revoked, giving only 245 designated areas remaining. During the legislation of the B.E. 2548 amendment, the police authority originally recommended additional 446 area designations, but the number was later on reduced to 438. Combining the two numbers, 438 designated areas as recommended but the police authority, and the 245 designated areas approved by the city administration, the total number of designated areas was 683, as per the Public Sanitation and Order Act, B.E. 2548. The Act has been effective since, but the assessment of area designations continued to be underway. While some have already been revoked, applications for new area designation have been filed and under review.

There could be many reasons for revoking designated areas – for instance, vendors chose to discontinue trading, vendors failed to comply with the conditions, or the pedestrian sidewalks have narrowed down due to road expansion.

**Then what are the measures for existing vendors? Will they be allocated a venue where they can sell legally?**

I certainly would if I could. However, these vendors persistently refuse to be relocated, although the authority has demanded them to do so. Hence, the illegal street vending continues. The officers have no choice, but to arrest and penalize the violators. The fines imposed range from 200 Baht, 500 Baht to 1,000 Baht. The fine penalty can be on a weekly basis, but to make the law enforcement more effective, the inspection needs to be carried out daily. For instance, in 'Samphanthawong' District, the 9 designated areas, as approved by the Public Sanitation and Order Act, B.E. 2548, have been reduced to 7 designated areas. Applications for 4 new designated areas have been filed, and the police authority endorsed the designations. Therefore, there are now 11 designated areas in the District. On the other hand, some districts have completely revoked all the street trading designations, while some others retained all the same. For example, during B.E. 2554 - 2555, we investigated whether or not the designated areas in 'Pra Nakorn' District should be continued. We were notified that the District had 17 active designated areas, and we then proceeded to report to the Bangkok Governor. Upon the Governor's approval, all the 17 designated areas remained effective.



The red spots here refer to the trading streets where inspections have not been conducted, the inspections are underway, or the information we received is incorrect, thus awaiting amendments. The vendors are required to comply with the guidelines described in the Appendix of Public Sanitation and Order Act, B.E. 2548. However, many problems occur. For instance, a designated area is supposed to be 100 meters in length, but the local district reported 200 meters. Another example is, the starting and ending points of designated areas are incorrectly reported. In ‘Pomprapsattruphai’ District, the vendor meeting has concluded that the merchants are still unable to follow the regulation guidelines, but the district authority is working hard to enforce the laws, and ensure public order. All the 60 designated areas in the District are under review to consider if all the designations will remain, or if any of the existing ones should be abolished. Another example is, in ‘Dusit’ District, the information reported by the District is not consistent with the official information we had. The reference we use is the Appendix of Public Sanitation and Order Act, B.E. 2548.

**How does the City Law Enforcement Office investigate and verify the existing information? Do you only rely on the written materials in the legislation, or do you also need to chart a map?**

We have the maps available, but not complete for all of the districts. We have assigned the district offices to do the map charting, but cannot retain them all because they are too many of them. Thus, we asked the districts to be in charge of retaining the maps. Not every district accommodated our request for making the maps. The maps attached in the Appendix of the B.E. 2548 Act was created by our office, and are to be referenced by the districts. There are cases when map modifications are necessary. For example, the Appendix describes that the starting and ending points of a certain designated area are from one building to another. Over time, the said buildings have been torn down, and re-constructed as brand-new office buildings, department stores or hotels. The existing reference points therefore no longer exist. As such, the districts need to modify the maps, report to our office, and request for a modification of the reference points along with the justifications explained. Because of this process, some districts fail to timely notify to our office, or their responses are reverted for re-submission with further investigation required. This problem occurs with ‘Dusit,’ ‘Wattana,’ ‘Pha Yathai,’ and ‘Ratchathewi’ Districts. When there are changes in the database, the districts are supposed to notify to our office. Our role is to investigate, verify and report to the Governor. If the recorded information is in conflict with the reported data from the district, the reporting will be questionable.

**Has there ever been a case whereby the district relocates the starting and ending points of designated areas without the City Law Enforcement Office’s approval?**

That is not possible. The districts are not authorized to alter or expand the designated areas.

**If so, how could there be inconsistent recording in the database?**

In reality, that is what can happen, but the evidence we have would however prevail. Some districts altered the details of designated areas without approval. Over the years, when the new district heads come to the office, they expanded the designated areas without notifying us. It then became our job to make sure that the laws are being adhered to. To do it properly, the districts need to file a formal petition for extension of designated areas – for instance, from 100 meters to 150 meters. This extension decision will be made by the district’s committee. On the other hand, for new area designation, upon being notified by the district, we then will report to the Bangkok Governor for his decision-making. This process is legally required. The designations that have not undergone through this process will be considered active designated areas, until we were informed otherwise.

One example of a designation revocation can be drawn from ‘Huai Khwang’ District. One of the designations in the District was repealed because the premise belonged to the Expressway Authority. Once ownership of the land has been claimed by a private owner, it is no longer considered a public premise. Before B.E. 2548 the land was public, but when the land expropriation was made, the designation was effectively revoked.

**What about the case of the road along or under the expressway? As street vending is strictly prohibited in these spaces, is it the responsibility of the city police to make inspection, prevention, apprehension and fine penalty?**

Strictly speaking, the roads along the expressway belong to the Expressway Authority, thus these pieces of land are considered private. The law says, however, if the owner of private roads allows other individuals to travel or pass through his or her private premise, the city police is authorized to do inspection and arrest the trespassers who engage in trading activities. However, the administration or law enforcement has no authority to make area designation for trading on private premises.

**As such, the information contained in the B.E. 2555 statistics survey report only shows the number of street vendors and hawkers who trade legally. Is that correct?**

That is correct.

**If so, is there any survey on the vendors outside designated areas? I would like to study the trend or the correlation to the economic condition.**

Such a statistics is available, but the survey has not been conducted every year. The most recent survey completed in B.E. 2553 found a total of 752 vending streets. Prior to that, B.E. 2548 survey found 855 vending streets. During the survey period, some districts may have compiled the data for control purposes, but the database did not represent an official survey. The most common excuse of the districts for not having completed the survey is, the city police is always overloaded with so many ad hoc and miscellaneous tasks

**For the survey you mentioned, is it conducted by the city police force or through contract consultants?**

The district's city police are in charge of this survey. The administration's official assignment to the district offices to conduct the statistics survey was announced for the first time in B.E. 2553.

**Can you please explain the development process from illegal street vendors and vendors in 'areas under review' to vendors legally trading in designated areas?**

First of all, 'area under review' no longer exists nowadays. The concept was first introduced in B.E. 2548 for a situation in which when a vending street fails to qualify for a designation, the authority will allow one-year grace period for improving trading activities and landscape conditions. If all the criteria are fulfilled within a year, the vending street in question will be granted a designation. The notion of 'area under review' is not formally registered and recognized by the law (Public Sanitation and Order Act). It was a practical notion proposed by the administration, empowering the city police to make judgments for one-year temporary exemptions for vending streets with a potential to receive a designation. Basically, the idea intended to give opportunity to the vendors to collectively improve the trading conditions to meet the designation requirements e.g. the stall size, restriction on trading on road surface, or sufficient sidewalk for pedestrians. If the vendors fail to work together to meet the pre-requisites, the 'area under review' will then be nullified. In contrast, if the designation requirements are met, the vending street will be considered for a designation. During the one-year grace period, vendors will not be charged for violations, as a temporary exemption for improvement purpose was rendered.

**Has there ever been a case where the vendors have consolidated their effort in improving the trading conditions to meet the designation criteria?**

In many districts, the vendors were very collaborative before the designation decisions were made in B.E. 2548. After the decisions being made, 'area under review' did not exist anymore. It was more about the policy implementation, rather than the actual legislative implication.

**In 'Pratunam' area, all the vendor's stalls use the same color of parasol. Is that also a part of the pilot project?**

Exactly, following the administration's policy, all vendors are required to use the same color of parasol. If a sunshade roof is to be used, it must be transparent. When the parasols were distributed a few years back, the color was all the same. After a few years of use, the parasols are in wear and tear, and the vendors looked for replacements. Because of the one-time distribution of the parasol, the policy execution was not appropriately continued. If the policy was put in writing that the Bangkok administration is in charge of ensuring that all the parasols need to be in the same color, then annual replacement of the parasols will be given, and the city landscape will look nice and orderly. Business sponsorship for the parasol is possible, if the businesses happen to have budget for their public relations. In some administrations, policies for 'city charms' or vending streets as tourist attraction projects were promoted. For example, the flower stalls around 'Phra Phrom' statue at 'Rat Prasong' junction use the same color of parasols, selling in a conformed pattern. Some districts launched the project independently. However, information about all the projects executed by the City Law Enforcement Office can be found here at the Inspection Section. Two 'charming vending street' projects were allocated budget in this fiscal year for roll-outs in 13 districts, including Pratunum in 'Ratchathewi,' District 'Tanee' Road in 'Pra Nakorn' District, 'Pathumwan' District, 'Wattana' District. All of these locales have been announced the 'city charms' spots, receiving the government's resources for development.

**What is your personal take on the solutions for street vending?**

To tell the truth, as a head of law enforcement, street vendors should not be in existence. However, from a perspective of the people, these people just try to make a living. It is not that they are committing any crimes.

Because of these street vendors, the city streets are disorderly, full of littering and waste disposal. Without the peddlers, the streets just look beautiful and pleasant under the tree shades. Honestly, I often feel conflicted inside. When we bring in law and order, so many people are unable to make a living.

**Is it true that there has been the administration's vision in the past to completely get rid of street vendors from Bangkok?**

The policy changes with the administration. During the past Apirak's administration, the Governor formulated a policy targeted to reduce the number of street vendors by 10% every year until street vending ceases to exist. In doing so, the Bangkok administration sought to either rent a trading space for the traders to be relocated to, or encourage the traders to move to markets run by private operators or government-owned markets, such as the 'Chatuchak' market. An attempt was made to relocate 'Bobae' merchants to 'Saphan Khao' market where the Parisian theater was once located, but the traders refused to move. At the time, removing all vendors from the streets of Bangkok was a 10-year policy plan

Then, when Mr. Samak Sundaravej became the Governor, a vastly different policy was being implemented. The restriction was overturned, and street vending was liberalized. The city police was directed to leave the vendors alone. The Governor himself went as far as giving the vendors his mobile phone number, telling the vendors to call him at any time if they are arrested by the city police. When a walkway user complained to the Governor about a street fully occupied by trader's stalls, the Governor responded by telling the plaintiff to "walk on the other side of the street where there is no vendors." As the Governor says so, the city police left the vendors untouched.

This is why I said the law enforcement depends a lot on the administration's policy. The law enforcement may have to be very stringent with inspection and arrest during one administration, but in another, the policy became "leave them alone, they are selling stuff, not killing anyone." When pedestrian complains, the response was "if the street is full, why don't you walk on the other side." That was Governor Samak's statement, and the number of street vendors was on a hike ever since.

The major theme of the policy now is to bring in order, and create designated areas. If a designation is not possible, the vendors in the area need to be relocated to other designated areas, or face charges. Is this realistic? Yes, but it's easier said than done. The fact is that the number of street vendors is constantly growing, and these people claim that, once jobless, they do not have any other career choices. When they see that there are existing vendors, the new vendors begin to follow the suit. When being charged, the vendors question why those selling in designated areas are not. This then became a chain problem, and the inspection and arrest will be endless. When the enforcement gets more severe, the vendors are on protest, petitioning to the Governor.

Another issue with the law is that, after an arrest and fine penalty, the confiscated goods and trading equipment shall be returned to the owner, and the lawsuit case will be then put to an end. The vendors get back their trading gears, and can resume their business at the end. Then, when they get arrested again, they pay the fines, and go back to business as usual. This is how the vicious cycle never ends. On the contrary, if the law says, the goods and equipment confiscated from street vending violation are not to be returned to the trader, the violators certainly cannot resume their trading for more than three times. They cannot keep buying a new cart or new baskets forever, but such a penalty and punishment is too harsh, and just not practical. This problem, faced by the city police every day, is the root cause for the street vending out of control. When a violator is arrested and charged with 200 Baht penalty, the fine is paid, and the case is over. If the city police is to strictly make an arrest every time a violator is seen in action, the violators would eventually not be able to continue their business, as all money they make will be paid for the fines. The city police sometimes need to overlook the violation, and let things go. The vendors do not always make a big fortune from street vending; it takes them a few days to make hundreds Baht of earning. The city police officers sometimes have to agree upon an "arrangement" with the vendors, such as a monthly or bi-monthly arrest. This kind of agreement is seen as a middle ground between merchants who try to make a living on the street, and the law enforcement that has to perform their duties. The public may still complain that city police does not arrest the violators every day, and turn to the police authority. The police authority then says "the law enforcement on the sidewalk is the duty of the city police," This division of roles and responsibilities was clearly defined in a mutually agreed Memorandum regarding the inspection and law enforcement of violation on sidewalk and road. According to the Bangkok ordinance, violation of the law on the walkway is subject to the city police's responsibility, whereas the violation on the road is to be attended by the police authority or the joint enforcement effort between the police and the city police.



**What is your opinion on the dispute regarding street vending in economic zones, such as the one in ‘Siam Square,’ which was so serious that the vendor’s uprising and protest emerged? Also, in case of influential persons or the mafia in ‘Silom,’ what would be the best solution in your opinion?**

Highly competitive economic zones are full of customers. Following economic interests is series of ongoing problems. Many vendors want to get the best locations, while influential people want to get involved, and reap whatever benefits they can get. The way it works is, the mafia will rent the best spots, and lease them to vendors at a higher rate. Inspection of law enforcement is difficult, as we literally deal with the rogue gangsters. ‘Siam Square’ is where the challenges are never-ending. From my two-year experience, I learned that the more control we try to put in place, the more severe the problem gets. When I first arrived here, the vendors came for business only in the evening. Now, it is like there are already 3 shifts for the vendors – in the morning, in the afternoon, and in the evening. Also, vendors try to stack up their stalls as high as they could, and the walking space is even more limited than ever. As the number of would-be vendors is growing, those with money and influence find more ways to make a cut from leasing out the allocated space to vendors at inflated price.

**There used to be only amateur outlaws. Are there now the full-time ones?**

Yes, there is. Now, the outlaw’s operation is even in full scale. Vendors are not afraid of the officers anymore. It’s actually us, the officers, who are scared of the vendors (laughter) because there is really not much we can do. In my role, the best we can do is to communicate and work indirectly with the ones who lease out the space to the vendors. Direct negotiation with the vendors does not work.

**Don’t you have any investigators to look into this whole scheme?**

Yes, we do, but under the surface, we all know what is going on, and how the things really are, but still, there is not a lot we can do. Many groups involved have their zoning of control. The new comers are required to pay for the full year’s lease fee for the first time. In addition to that, they need to pay daily rent. The daily rent paid by the vendors sums up to several hundreds of thousands Baht every day.

**Since when did all these start?**

This system started long ago, but back then, there were not too many vendors. The problem however started to get serious during B.E. 2552 – 2553. According to the report, ‘Chula’ [Chulalongkorn University] began to make the development in ‘Siam Square’ shopping area. ‘Chula’ considered that the sidewalk is their property; thus, they should be entitled to earn the benefits from the street vendors. The vendors, on the other hand, disapprove the property ownership that ‘Chula’ claimed. That was how the conflict started.

**Do you think that the fire at ‘Lido Theater’ also worsen the situation?**

Possibly.

**Is the sidewalk adjacent to the main road a part of ‘Chula’ property?**

‘Chula’ says so, but the Bangkok administration also claims the ownership. The decision is now pending at the court. According to the history, King Rama VI bestowed the piece of land to ‘Chula,’ but the Bangkok administration invested in developing the property without being aware of the actual entitlement of the property. The land plot claimed by ‘Chula’ includes the area from Rama I Road to ‘Siam Center.’ According to the law, when a crown property is bestowed upon someone, the ownership of such property cannot be transferred to a government entity i.e. the Bangkok administration, in this case. ‘Chula’ supported its argument with this piece of law. Bangkok, on the other hand, made a claim that once the property is considered a public premise, the administration did the development work upon the land, and thus, the administration is entitled to own it. ‘Chula’ pursued a lawsuit, and won the case. The Bangkok administration objected the court’s decision, and the final verdict is now still pending. With no clear cut on the lawful ownership, the development plan cannot be finalized. ‘Chula’ planned to move the vendor’s stalls to the area in the back, but the vendors won’t comply.

The vendor’s protest took place when ‘Chula’ placed flowerpots on the sidewalk to block vendor’s stall set-up. The later plan for pavement reconstruction is to permanently plant the trees along the path, so the vendors cannot set up their stalls. The construction is still underway, as the ownership right is still pending the court’s judgment. All in all, it’s really not much the city police can do to enforce the law, and maintain public order. The Legal Division dictates that the city police, by laws, can enforce the law under Public Sanitation and Order Act, so long as the area under dispute is considered a public space for pedestrians. This is very hard to say because when we conduct an inspection, the vendors would argue that “Chula claimed to own this land, how can you apprehend us?” This controversy created a loophole of the law, which in turn attracts more vendors to do business, and allows rogue people to reap benefits.

**Who made the permission for the vendors who used to trade in the area under ‘Lido Theater’ that was burned down to set up their stalls on the sidewalk? Was it ‘Chula’ or the City Law Enforcement Office?**

After the theater was burned down, some vendors just move to the pavement by themselves. Our office is not authorized to grant permission.

**Can the ‘Bangrak’ District’s city police give a warning or prohibit the violators?**

By law, they are supposed to, but as I explained, there has been a tremendous amount of conflict of interest, and many influential people and gangster group are involved. ‘Chula’ is also claiming the ownership right, so there is not much the city police can do.

**When the political uprising resulted in the city burn-down, Center One department store was set on fire. The Bangkok administration temporarily allowed the vendors whose businesses suffered from the fire to set up their stalls on the footpath in the Victory Monument area. Can you tell me more what exactly happened?**

What happened was the district petitioned for a temporary exemption as a relief measure for the merchants. As far as I am aware of, other exemptions include ‘Chatuchak,’ and in front of Central World. However, you should inquire about the specific details about the exemption granted in the Victory Monument from another officer who is in charge.

**In this case, was the petition submitted by the merchants or it was decided by the Bangkok administration?**

No petition was submitted, but the resolution was reached from the administration’s meeting. This is not really an issue now, however. This is how the conflict of interest begins. At first, the petition was made as a relief measure for the vendors who are affected from the political uprising. When the vendors came, the influential people would show up to allocate the benefits.

Two years ago when I visited ‘Bang Yai’ market, I was really surprised to find that vendor’s stalls were set up even on the overpass.

‘Bang Yai’ is a metropolitan area outside of Bangkok, so the inspection and enforcement duties are beyond the work scope of the City Law Enforcement. In ‘Bang Yai,’ the vendors literally created a market on the overpass.

**I agree that it’s quite amazing how the vendors can set up their stalls, connecting to the overpass’ handrail.**


You will never this happening in Bangkok, ever. On the overpasses, the overpass bases, and the overpass staircases are special restriction points where all kind of vending is prohibited.

**But I saw it before, even in Siam area**

We inspected, but the vendors sought to do their business behind our back anyway. When we do the patrol, we arrest the violators, but the long-term solutions must be from the district. On the overpasses, the overpass bases, the overpass staircases, the sky train’s entrances and exits, bus stops, the crossroads, and so on are special restriction points, but the violators are always there because these are prime location for the business. In the vendor’s mind, the risk is worth taking. Even if they get caught and have to pay the 500 Baht fine, they still make enough money to cover the penalty cost.

Vendors and city police are like throwing the rock onto the water. When the rock hits, the water current disperses. When city police comes, all the vendors go away. When the officers have gone, the vendors come back for their business. This vicious cycle continues.

### 1.3 CITY LAW ENFORCEMENT OFFICER, SENIOR PROFESSIONAL LEVEL, INSPECTION AND OPERATION DIVISION FOR AREA 2: STREET VENDORS AS AN URBAN ATTRACTION POLICY

Interviewee:	City Law Enforcement Officer, Senior Professional Level Inspection and Operation Division for Area 2 Mr. Prayoth Phromsuwan พนักงานเทศกิจชำนาญการพิเศษ หัวหน้าฝ่ายตรวจและฝ่ายปฏิบัติการ ฝ่ายตรวจและปฏิบัติการ กองตรวจและปฏิบัติการพื้นที่ 2 นายประโยชน์ พรหมสุวรรณ	
Interviewer:	Sirirat SEREERAT	
Date of Interview:	31 January 2013	
Time:	13:00-15:10	
Duration:	2hr10	
Place:	City Law Enforcement Department	

#### How has Hab Rae Sanae Muang (Peddling Strolls and Carts for Charming Bangkok) Project been started?

I have got a chance to participate in Prachavivat Project which was established during the time that Mr. Abhisit Vejjajiva was prime minister. The project idea is to improve informal sections workers, who are not in production industry. The one of the important process of this project is to re-organize peddling strolls and carts. Our organization was originally managing peddling strolls and carts, but with this project, we started to apply local OTOP Products (One Thumbon One Product) ideas to our responsible area. In other provinces, each district will sell its own local unique product under OTOP name at OTOP project store in their district. Profit from selling these products could increase local people income. So, the government at that time had idea to apply the idea to each area in Bangkok.

The project leader was Assoc. Prof. Sangkit Piriyaarangsarn, a professor at Thammasart University. The project was a corporation among the Government Saving Bank as a fund provider, the Crown Property Bureau as location owner and Bangkok municipal offices especially City Police. City Police surveyed their own responsible areas that whether there are some unique spots to be promoted as Tourist Walking Street in this project. Pak Klong Talad and Khaosan Road were also getting much attention at that time, but the committee did not find any interesting product with strong uniqueness which can be promoted as the spots' signatures. However, we have listed out 21 spots from 13 districts as candidate spots for the new Tourist Walking Streets. Government at that time approved the project with the total budget of 10.4 Million Baht (equaling to around 400,000 Baht/spot,) which considered no so large amount to develop each new tourist spot.

Then we came to consider the condition that the new developed spot should be only in Peddling Permitted zone, and we found out that only 2 from our 13 spots meet the condition. First spot was Pratunam area under Ratchathewi District, which proposed two spots at the first place but another spot was not in the permitted zone, and another spot was the area inside Wat Arun (the Temple of Dawn) under Bangkok Yai District. Therefore, we had two spots under the newly organized peddling zone as Tourist Walking Street. Wat Arun area was originally a famous tourist spot, so the goods sold there are mostly souvenirs. Our designers were requested to renew the peddling area to be harmonized with overall picture of the temple area. On the other hand, Pratunam area on Ratchaprarop Road chose clothing products.

We also hoped that we can apply this idea into all 50 districts in Bangkok. If we see the other country, Japan who originally discovered this idea also has many outstanding local products which are completely different in different areas. Bangkok has a large variety of products, but none of them are very unique enough to represent Bangkok itself yet. That's how we started.

#### Have you done possibility survey before picking 21 candidate spots?

No, at that time we did not do the survey yet.

#### Which organization is the one who raised the idea that Bangkok should apply something unique like OTOP products?

The idea was from project committee established by the government. By the way, City Police and City Law Enforcement Officers at that time were attempting to set up Tourist Walking Streets, but it did not success as Culture, Sports and Tourism Department commented that we haven't had unique products as highlights yet. The highlighted products should have uniqueness and popularity. Moreover, the promoted spots need various strong corporations from the people in that area. As not only government officers but also sellers and tenants of that area will be responsible for the community. They also need to assign a managing director and community committee.

**Is this idea also similar to OTOP project?**

This is our own idea. Once the government announced the policy, we then tried to progress on. First thing to check is whether the project was matching with current law or people lifestyle. If not so, we need to reject it. For example, if the footpath in front of people accommodation is very narrow, we cannot allow and peddling strolls and carts there.

**So do you need to find the spot with the sellers and tenants who had been well corporate with the government?**

Actually, we did not really use that condition. The only condition we have to consider seriously whether that the spot is in Peddling Permitted Zone. Then we will strengthen the corporation of people in the area. For examples, assign Managing President and Secretary to the project as a startup, so they will continue to work for their own area sake.

**After checking whether the spot is in Peddling Permitted Zone, is the next step to corporate with sellers and tenants of the area to establish committee?**

Our original policy indicated that Peddling Permitted zone shall have seller representatives. If a spot has 100 sellers, there must be 1 representative per 20 sellers. The representatives act as cooperators between sellers and government. Instead of a meeting with 100 sellers, we can have a small meeting with the representatives, to let them know how we'd like them to develop the community, inform them policy and give some advice.

Once they try to manage their own community, we can know whether they are well-corporate. If there is any sellers who break the rule, for example, setting up additional strolls without permission especially on the area which should be walkway, the representatives have right to warn that seller. In bad cases, that the seller fail to follow the rules, once there is complain from our people, the seller could be arrested by police and the stroll must be shut down.

In order to arrest all illegal strolls and carts owners, we will need so many members to organize Peddling Permitted zone. But with the zone representative, the area will be obviously easier to organize.

**The fact is that the representatives only come from the local sellers, while the tenants, street walkers and permanent shop owners in that area cannot participate. As a town planner, I think the peddling strolls and carts representative may manage for one own groups' sake's.**

Our managing body is not only the representative, but we also assign District Public Order Maintaining Committee, consisting of District Director, Superintendent from local police station, representatives from peddlers, representative from the tenants in that certain area. These members will participate in the meeting to decide whether the area will be transformed into Peddling Permitted area. After the acceptance from the committee meeting, we can propose the project to Bangkok Governor Office.

Anyway, we still have problems that the committees do not have enough strength in corporation, especially during election period, because of existence of patronizing relationship between the election candidates, government officers and people who live in the area. You can see from all mass media, the candidates participates in social welfare activities, like waste collection. They would like express out that they will hardly work for people, but after the election they won't do so. Thailand is largely different from Japan, in term that Japanese are strictly following the rules, unlimited requests from the people and weakness of police and government officers. It will be awkward if we straightly apply rules the reality. The peddlers are feeding their family from peddling strolls and carts, but can't allow them to sell something where they are doing because it's against out rule. Sometimes we become a demon to them.

In term of feeling, I think Japanese and Thai are the same. What is difference is awareness. Thai people are frequently careless in attempting to follow the rules. As a government officer, I would like that our country will have the same level or 80% of Japanese cleanliness for the sake of our people. When you come to join us as a government officer you will also feel the awkwardness when you try to apply rules to reality.

However, I think we should correctly follow the rule. If anyone breaks the rule, we will warn and arrest them accordingly. If we have any solution, we should apply it right away. We also should make attempt

continuously, more than half of the issues will be settled. An example is police duty. The police is working hard to let the people follow the rules, but when there is an obstacle, they unreasonably stop.

Let me describe our process. For example, I found you breaking our rules, selling something at road side where is not permitted. I will warn you first. The next day, I find you doing the same again, I will warn you once again. But if I find you for the third time, I won't only warn you. Now we need to arrest and seize your stroll or cart. After that if you still keep selling, I will make record. The record will show that how many time you are arrested. For example, if you were arrest 10 times in that month, I need to make it penalty, let's say 5000 Baht. If you fail to pay, then I need to file a suit. Now we will go to court, that is how we enforce the law. At the court, I will describe that how you break the law continuously and intentionally. After that if you still keep breaking the rule, that time you will be placed in jail. Anyway, we have never been done until that step.

**Is that mean your current worst case is the penalty?**

Yes, that's what I call patronizing between sellers and government officers. Selling something at where is not permitted is not a serious crime. If I file everything a suit, how do those people feed their families? As a government officer, we should warn and support them to do their job correctly. On the other hand, if we look at the rules themselves as written, you will see they stated clearly that what are the duties of government officers and what are the duties for the common people without any patronizing relationship.

**You feel that the written rules are taking the matter too seriously, so you feel awkward to arrest and fine them?**

Yes, I also feel pity at them. In my opinion, we should think over that as a government officer, how we can do for the best benefit of our people. We must also do our duty, like help them out when they have conflict against the others, do you think they can solve without us?

**Which organizations that you are assigned to inspect?**

We inspect City Police. They are responsible for cases related to sellers, noise, industry business and pollution, which also included restaurants with noisy music and smoke from cooking.

**Let's come back to Hab Rae Sanae Muang (Peddling Strolls and Carts for Charming Bangkok) Project. Are there any professional level officers participating in preparation meeting for the project? And are there any of them in the committee members?**

There are many of them from organizations I mentioned earlier. Assoc. Prof. Sangkit Piriyaangsan, the project leader is one of them. We have just finished the meeting for our two projects. The budget is not withdrawn from our organization yet. But our projects are planned to be completed on March. From now on we will have the budget withdrew and payment. You can see the project at Pratunam on Ratchaprarop Road and Wat Arun in March.

**From my experience, there will be related business behind peddling strolls and carts.**

Loan business?

**Like rental umbrella, cleaning up services, water supply and electricity services.**

You are correct. All that you mentioned are available here, because are not providing. We had some attempt to provide those services and facilities at Bo Be Market but our project was fail. At that time, we force peddlers out of the market and The Crown Property Bureau renewed the place with decoration around Mahanak Area near Old Ambassador Hotel. The strolls were prepared for the sellers but the sellers did not move in to the new place that much. As a result, the project accounted in red. That project is similar to this Charming Bangkok Project, but they got a big lost. The sellers did not want to be a part of that project but they complaint to political party. As a result, the project was dissolved

**What are the reasons that you could not move them out from the footpath? Are they adhering to their original location? Or are they backed up by political party?**

All of them. The sellers are also people who have right in elections. And the location they are using, was allowed in the past. As there are not so many sellers in the past. For example Pak Klong Talad area do not have 100 sellers in the past. The strolls and carts lined up until Suan Kularb School, but now the line became longer that it has reached the front of Pohchang Academy of Arts. As you know, in ancient periods Thailand have a famous sentence that said "The people who want to trade are allowed to trade. The people who want to sell are also allowed to sell."

If police caught a robber, people are glad. On the other hand, if police caught a seller, people abused.

**This organization is in an awkward predicament, isn't it?**



Absolutely. So I said working here could make you feel awkward. Spaces in Bangkok are getting precious. And some government officers enjoys one own benefits from them, like Tab Lan cases in Wang Nam Kiew area. 20-Million-Baht or 100-Million Baht resorts cannot be constructed in one day. The resorts were once allowed to be built in the past, but now they were arrested.

If the cases are in my responsibility, I will check back when the building was built and who was in the responsibility. How the construction was approved even it was built in trespassing area. Why did the officers fail to stop the construction? The fact that the owner should be arrested now cannot be amended. That is why the responsible officers should take the law seriously at the first place from the first person who tried to construct in trespassing area. If someone could do, another will keep coming. When few persons become a large number, we won't be able to control them easily anymore. Therefore, when we try to manage something, we should also consider about the future without neglecting rules, defending personal right and not to trouble the others, so people can live together peacefully.

As I am receiving salary from the government, sometimes I feel guilty to all the people (including myself) who paying tax. Because I looked back and found out that I was limited to fulfill 100% of the duty in my responsibility

**City Law Enforcement Officers' responsibility is to inspect City Police in all districts. Are the two organizations independent from each other?**

Yes, it sound like we are opposing to the other one to maintain balance, but it is not that ideal, because there is some hidden power. When City Police caught illegal sellers, they will also get commission. For example, 5000 Baht penalty is consisted of 2500 Baht commission for city police and the other 2500 Baht will we paid to government. Therefore, if we permitted all the sellers to be able to legally peddle, City police will get no more commission. On the other hand, if there are some illegal sellers, they can make a lot of money from their commission.

**Are the Chiefs of City Police are assigned by City Law Enforcement Organization?**

No, they are assigned by Deputy Bangkok Governor.

**Are their salaries from District offices?**

The salaries are from government.

**What's about City Law Enforcement Officers?**

City Law Enforcement Officers are under Deputy Bangkok Governor, who is C-11-level government officer, equally to Ministries' Permanent Secretaries.

**So the City Law Enforcement Officers have no right to control City Police.**

That's correct, because they won't allow us to do so. City Police is similar to village's security officer. If they arrest a robber they need to send him to police. Anyway, if City Law Enforcement Department has power to rotate the responsibility of District City Police, the performance might improve. City Law Enforcement Officers' responsibility is to inspect City Police, so we have no commission which is considered personal benefits.

**Who set up policies and send them to City Police to apply?**

The policies are from Bangkok Governor. Then, we inform these policies to District Offices and follow up the application. Our job is to act as Bangkok Governor and Deputy Bangkok Governor's representative.

**So we can say that City Law Enforcement Department will get only some districts record. Are there some districts that has mafia-like group which take a full control over the area? The area should send some records, but we found out that there is no problem records from that area sent to City Law Enforcement Department. On the other hand, there is also mafia-like group in Bo Be Market area, but there is some complaint sent to City Law Enforcement Department.**

There is. For example, if you are a seller in Silom area, but you are not properly treated, 50 Baht from your 100 Baht total income is taken by the mafia. If you try to fight, you may end up getting zero. But if you do not fight, you can maintain your 50 Baht income.

**Why were Bo Be Market case and Siam Square Case were sent to City Law Enforcement Department, but none from Silom area?**

The complaint sent by people who are living in that area, sometimes are anonymous letter. Then, if we found that the content written in the complaint is true, we will progress on the process. Anyway, complaints are not necessary. Our policy is that placing any object blocking public walkway or transportation lane, and selling

anything on the footpath outside Peddling Permitted Zone should be considered illegal action. If the placed objects, strolls or carts block the walkway, and other people cannot walk on footpath, they will walk on the road instead. Doing so increased the possibility of accidents obviously. Therefore, we have absolute right to file a suit against those sellers.


**There was a fire incident Center One Department Store, near Victory Monument earlier. The original sellers on the department store were in trouble about the place they can make earning, so they are temporarily allowed to sell goods on footpath, during the reconstruction of the department store. However, when the reconstruction finished, the original sellers moved back to their place, they still getting money by lending their footpath location to the new sellers. As a result, the sellers on the footpath at that area increased to large number and government cannot transform the area back into walkway as it originally was.**

This is also one of the strategies of some government officers to gain personal benefits.

**Isn't the reason from the sellers themselves were sticking on the new area? Won't they move out, even the City Police tell them to do so?**

Yes, they do not move out, because there is personal benefit related in case.

## 1.4 CHIEF OF CITY POLICE, BANG RAK DISTRICT: STREET VENDOR ON SIOM ROAD

Interviewee:	Chief of City Police, Bang Rak District Mr. Thavichphon BOONMAYON หัวหน้าฝ่ายเทศกิจ สำนักงานเขตบางรัก นายทวิชพล บุญมายน	
Interviewer:	Sirirat SEREERAT	
Date of Interview:	11 February 2013	
Time:	16:00-17:00	
Duration:	1hr05	
Place:	Bangrak District Office	

**Silom area is economically important as a Business zone (CBD district.) From our survey, strolls and carts in the area are systemically managed comparing to the other area. How do you manage the area in your responsibility?**

1. Firstly we need to consider that how do the people our area live. Silom is one of the busiest business areas, as a large number of people come to work here. There is large amount of money spend every day. Therefore we enforce the rule as strictly as possible. Moreover, task allocations need to be clearly divided that which area is under whose responsibilities and clearly indicate that how each officer should manage the responsible area. As you can see, Silom footpaths are cleaner than other area in Bangkok, especially on Monday (all strolls and peddling are strictly prohibited.) Moreover, we strictly limit the number of sellers. And we rarely allow the new paddler to our area.
2. City Police are not only responsible for peddling, but also the facilities for people in the area; cleanliness, waste collection, footpath condition and street lightings. Some corners of streets are very dangerous at night, so we have to provide enough lighting to prevent possible crime. We have keep evaluating waste collection system, because if any single bag of waste is not collected within the day, it will get smelly. As a City Police, we pay attention to the process of our work just like production process that we have to consider what is our input and output. After the process, we have to evaluate what we can get and look back into the process that what any amendment is necessary. We applied this evaluation process to our organization. As a result, we also solve the problems out there in our area easier.

**How long have you been responsible for this area?**

I have been chief of City Police here since BE 2549 (2006), seven years ago. Before that I worked at Department of Provincial Administration, Ministry of interior for 2 years.

**Were footpath, peddling strolls and carts managements change from the time before you moved to this organization? And how was they changed?**

Let's say. We changed it all. Before I move to this organization, the system here was not very well operated. The organization itself wasn't well organized. I think that to organize some other thing like footpath, peddling strolls and carts, we should organize our own organization first. I applied 5S policy, so we have everything cleaned up. We also have a board written clearly that we need to clean up our home before go out to clean other places. Also, we have floor plan, personnel chart, total number of officers available and in charge, clearly indicated, so we will be ready to evaluate whether we can solve the problems. And when people living in our area come and we can also know whether our officers did something wrong and we can know that what're our team members are doing at each certain time.

In a City Police team, we will have one eight-ranked chief. Below the chief there will be 3 departments, Peddling-Related Legal Execution Department, Admin Department responsible for arresting and fining related paper work and Special Task Department which will mainly focus on pollution. The last department work includes detecting high-rise building which exceeding height restriction law, illegal billboard and vehicles with illegal exhaust.

Being well organized is an essential part of being City Police. We also practice formation and some marching. We work hard with overtime through the year. Overtime work finishes at 7 pm every day. And we also work on weekend because our duty is to control peddling strolls and carts owners who do not have decided holiday. For weekend shift, our staffs will be paid extra 400 baht/day for working on holiday. When there is any



related problem, we must try our best to solve it, if it isn't possible for the City Police to solve alone, we will request corporation from police station. Police team will assist us on execution. The police stations which relates to our responsible area are Bangrak Police Station, Thung Mahamek Police Station and Yannawa Police Station. Our corporation is not limited to the operation level but also chief levels. The cases that the police should be involved include drug cases, cases that we may need information from the police and setting up check points for high-speed driving or drink and drive. The check points are very important in long holiday period, as it play important role to reduce vehicle accidents.

City Police have various types of work. In the morning and afternoon, we facilitate the traffic in front of schools; Assumption School, Bangkok Christian School and Convent school. We also participate in each community in our area, patrol, establish community report network to detect suspicious person and inspect the condition of CCTV cameras in the area.

Two sides of footpath on Silom road are up to different administrative districts. Phatphong side is under Bangrak District, while another side where Bangkok Bank Headoffice located is under Thung Mahamek District.

**Many strolls on Silom road are selling fake brand name goods, even they are illegal. Do they pay someone bribes?**

I cannot answer about that.

**What about those sellers?**

They are fined for using the footpath.

**Are all locations fined equally?**

Yes, 1000 Baht from each strolls on Dusit Thani Hotel side footpath. We also keep all the records, because our work must be inspected by City law Enforcement Officers. Their total responsible areas are 50 districts. We keep our control by fining with receipts strictly.

**What do you mean by strictly?**

All receipt must be filed and reported to me.

**Does each stroll have to pay 1000 Baht daily?**

Not really. Actually, we can also fine them every day. However, the law itself is not so strict. Some problems can be settled in first place without fining but only verbal warning. Peddling strolls and carts are not criminal cases. Firstly, we need to understand that there are criminal cases and civil cases. Robbery is criminal case, while property disputes like hire-purchase dispute, loan dispute, inheritance dispute and mortgage dispute. From the police's point of view, criminal case is easier to handled, because they can file a suit right away comparing a civil one which witness's testimonies will affect that the case will be filed as a suit or a non-suit.

**How do these sellers get to use the electricity? Do they register to use the public one correctly?**

No. The peddlers use electricity by connecting their strolls and carts to electricity transformers on the road. They are buying electricity from the transformer owners, and the owners are also buying that electricity from the usual electricity provider. We need to understand that Silom area have large number of peddling strolls and carts, especially from evening to late night, because the area is officially considered as Tourism Zone. Don't mix it up with Peddling Permitted Zone. We had made attempts to develop this area to be Peddling Permitted Zone, but we did not success. The reason is that, to be able to become a Peddling Permitted Zone, we need to get permission from each building owners in the area, establish a committee meeting and request the permission from a certain organization. Now the organization has been dissolved so the right to transform an area into Peddling Permitted Zone becomes the Police stations'. Currently Phatphong area is considered as Tourist Zone. Tourist Zone is different from the Peddling Permitted Zone that peddling is permitted on certain period of the day, morning, evening until late at night or afternoon.

Moreover, now we are going to have an election soon, so there will be large number of election campaign billboards. Placing these billboards on footpath is not actually legally permitted. Even City Police need to support the election as much as we can. Once we need to tidy up our area, we need to inform the each campaign billboard owner before collecting them. And we should treat each candidate equally. I already clearly ordered my team members that we need to get prepared for the upcoming election date. Also, on this upcoming Valentine Day, our responsible area is also a well-known area with the largest number of couples will come to register marriage certificates. This year they are offering gold certificate for couples registering at CAT

(telecommunication organization), so we should have our eyes on the event to make sure that no election campaign will take any advantages from the event.

**Another question is about the appearance. Have you set up some rules about the equipment used in the area? Did you set up equipment qualifications?**

We indicate color or shape identification on some certain equipment so the area is appeared more organized. An example is that we requested all strolls in front of Central Silom Department Store to use only green umbrella, and all sellers agreed to do so. We also ask them to renew all umbrellas in the same timing. At that time, they may change to other colors, but all of them must be the same, rainbow color ones or purple are also acceptable. Second, we control their peddling period closely, also separated permitted zone and non-permitted zone clearly with written sign. Moreover, we also concern about sanitary. We support sellers in our area to dress cleanly, have short nail and also corporate with Department of Health to provide aprons for the peddlers. All of this to make sure the food sold in our area clean and safe to eat. We work closely with the police to look after people in our area.

**Silom area is very busy area which many of new sellers would like to move to. Can you tell me that how can you limit the numbers of peddlers?**

Absolutely this area is one of the best areas for peddlers, so we have to control as strictly as we can. We start patrolling in the morning. We requested to make the whole area to be well-organized. But we are not going to fine them in big amount every day. They are doing very small business, which is not gaining a large income. So we try to support them as much as we can. If they are doing something that fails to follow the rule, mostly we only warn them on the first time. There is also some period that we call low-season, which there is very small number of foreign tourists from Europe or America. During the low-season and some period with demonstration in Bangkok, sellers in our area also suffer because their sales are very close to zero.

**Is it possible for sellers to change the type of goods sold there? If they can, what should they do to change the type of goods?**

In Peddling Permitted Zone, they are not allowed to change the product type with any reason. The only thing they can do is quitting. That location will be left as vacant and the old tenant can re-apply again use the old location.

**What about in the Tourist Zone.**

Tourist zone is separated from Peddling Permitted Zone. Tourist zone (Soi Phatphong) has its own rules. We cannot be related to the rules in that area. This area is controlled by a mafia-like group, consisted of a number of police group and soldier group. So we can not intervene about this area. What we can do is supporting the sellers, warning and fining with official receipt as appropriate. Once we had tried to arrest 7 illegal sellers, the area controlling group sent someone to stop us every time, sometimes they also came to the chief-level like me.

Another type is the Exemption Zone, peddling strolls and carts are not officially permitted like in Peddling Permission Zone but only the very old sellers who have been selling in this area for decades is exceptionally permitted. The reason is that because of that sellers have been originally selling in this area. And there are new facility constructions of crosswalk, pedestrian bridge stairway, bus stop, public telephone and Sky train entrance. Sellers suffered that the place for their small business is removed due to the new constructed facilities. This type disputes are hard to judge because some facility has been out of orders or out of fashion already. The best example for this case is public telephone. Nowadays, almost people have a mobile phone, so there is no one using public telephone. As a result the facility became space for putting paper advertisement.

Paper advertisement is also a problem from carelessness. Most of them are housing paper advertisement sticking to tree trunks. One trunk has many paper stick on its trunk. They also try to stick the paper on Friday and collect by themselves on Sunday to avoid being fined by the police. All of them are manage by millionaire. However, I won't allow them to do that on my area. You can see on the opposite side which is controlled by different group, the paper appears on Friday and will be gone on Monday as it has been. But for my responsible area, there will be no exception even for such a millionaire.

Being a City Police, first thing we should have is the power to support our people. Second is the service mind, we should do our best to help them. Moral is also important to our work. Every single team member of mine is also doing different jobs and I should keep look after all the work closely and see from the real place.

When there is some problems happen, I will be able to give the correct and detailed information. I always try to see everything with my own eyes.

**How many permitted period are there?**

In the evening, there is two period. One period is for people outside Soi Phatphong, and another for the ones inside. Our permission stated that they can start after 7 pm. But if the sellers requested for little earlier start, mostly we allowed because of economic slowdown continuously after the New Year Holiday and the election date is coming.

**I see. I had seen them start around 5 pm earlier.**

Yes, because they should start before the school finishing time. There are many famous schools in Bangrak area with large number of students. The problems we found out that there are “tanks” left on footpath, which has been on social news recently. “Tanks” on the news is a type of peddling carts using as portable storage with number tags indicating that which one is whose. But in our area, we strictly control that sellers can only put the carts on footpath only permitted time. After the permitted time, the carts and stroll should be collected back. They cannot be left on footpath like those “tanks.” Anyway, we are on election period, so our control may not be strict enough, but after election finish everything will be as well organized as before.

**How the election is related to peddling?**

Yes, it is directly related. But may I refuse to answer that how the relation is. We all have to use our right on the election.

**Can we go back to the permitted periods, which are separated into two periods? 8 pm and....?**

Another one is evening period, but there are some problems so we have to let them start a little bit early, depending on Police Superintendent. So peddlers should be in their places before students finished their class. At that time, cars will be parked around the area and result in long traffic jam. We should understand that we use one-way driving system; Soi with odd number we allow traffic to flow in one direction and Soi with even number will have the opposite flow.

**Ah, but is the side with odd-number Soi footpath not under control of Bangrak District?**

That’s right.

**I can see that it’s largely different between two opposite sides.**

Yes, because we give them exemption as they have been in this area for very long time. Exemption Zone sellers can do their business during 5 to 8 pm. Also, all strolls are fined with receipt 1000 Baht

**Both sides are under Bangrak District control?**

Under our control.

**Isn’t it under Thung Mahamek District control?**

Ah, yes. It’s under Thung Mahamek District control. We divided at the middle of the road. Similar to the date that there is a bomb at Central, the street isle is under Yannawa district while the road surface area is under Bangrak District control. For Silom case, Convent School side is under Thung Mahamek, and the other side is under Bangrak District control. The outward bound side is under Bangrak District and Saladang is under Thung Mahamek District control.

**So is the reason that peddling strolls and carts are starting early that their customers are student? Or they come out early because City Police do not want them to make further traffic jam?**

The trunks start early because police don’t want them to increase traffic jam problem. City Police and police will decide the time to allow those peddling strolls and carts together.

**Are the matters on the road under Traffic Police and anything in footpath area under City Police control?**

That’s what’s written. We work together while keeping in our mind that which problem should be solved by police or by City Police. The rule started from the year that Viroj Pa-indhara was in responsibility. He said that Traffic Police power is on traffic surface, while City Police’s is on public footpath. We should keep in mind to avoid possible conflict.

**What about the cases that peddling cart is placed on footpath, but the seller sit on the road surface?**

That will be Traffic Police responsibility. The sellers will be fined as indicated transportation code. The fine can be from 200 to 300 Baht. Road surface is under traffic police's, but the footpath is under my control. Bike taxi is also under City Police.

**What about another period?**

Actually another period starts at 7.30 or 8 pm because it was little adjusted. I had orders my team members to settle the current problems; current peddling strolls and carts are using too much area, so the walkway is very narrow. What I said is that we should make the walkway wider than now, and the carts for only storing the equipments must be removed from the footpath after use. Sometime sellers left those storages on footpath during weekend. In that case, City Police fine the owner and let them collect it themselves. Yesterday, I found many cases that the fined "trunks" are still left on footpath even it is 7 am of the next year already. So, we will fine each of them another 1000 Baht, for failing to collect the "trunks" before 6 pm. We should control them because if we fail to control the peddling, the people in the area will complain about it.


**In my opinion, Phatphong side is easier to walk than CP side.**

I refuse for that. If you have chance, come to try walking in late night. I can say Soi Yommarat will become Soi Yommathud (means Messengers of Death), Soi Lalaisab will become Soi Rudsab (means robbery.) There are many criminal cases inside. Many of them are foreigners like Vietnamese and Burmese. Earlier five of them were arrested with 5 robbed mobile phones. They are very capable robbers.

**Is Soi Lalaisab a personal alley?**

It is public. Some part on Soi Lalaisab is Exemption Zone and public area. Long time ago, there is no place for peddling on Bangkok Bank side, but the earlier chief set it up and I cannot drive the sellers out, because the sellers have used the area for a long period. Another one is the inner area. That zone is actually traffic surface, which traffic police did not allow peddling. For this second area, I can drive them out with corporation with traffic police. Anyway, our country is under supporting system, we should understand that some of them are supported by powerful people.

## 1.5 DEPUTY OF KLONGTOEI DISTRICT OFFICE: STREET VENDORS AND CONFLICTS IN BOABEO

Interviewee:	Deputy of Klongtoei District Office Mr. Somachip Chaiyakot รองผอ. เขตคลองเตย กรุงเทพมหานคร	
Interviewer:	Sirirat SEREERAT	
Date of Interview:	12 February 2013	
Time:	14:00-16:00	
Duration:	1 hr 39	
Place:	Klongtoei District Office	

### I'd like to know about the conflicts between street vendors in 'BoaBeo' that occurred in 2008 -2009

Originally, Bangkok Metropolitan Administration is the local state agency under the Thai government and responsible for the management covering Bangkok areas of about 1,500 km<sup>2</sup>. The management structure is divided into Executive, which the Bangkok Governor is the head, following by the Deputy Governor; and Legislature, which responsible for creating, amending and changing the regulations relating to Bangkok concerns. The Executive of Bangkok Metropolitan Administration has different divisions. Currently, we have 50 districts and 78 divisions that its work structure is quite similar to the Ministries of the government. As for us, we are under City Planning department and this department is in charge of dealing with the city planning as well as cooperating with the government in order to create and enforce city planning related regulations and laws.

Regarding the issue of street vending or 'Harblae-Pangloi', we know that people have been conducting this kind of activities since long time ago especially in Bangkok and other capital cities. In the past, we did not have any regulations to rule or organize the street vending even though invading public areas was illegal. However, in 1992 the city police started to monitor and arrest street vendors in order to maintain the orderliness of the city. In local people's point of view, they might think that we are bullying the poors as we prohibit them from doing so. Street vending is an easy way to earn money. You just take the food art/barrow out, then go around the town and sell and get money. Thus, 'Harblae-Pangloi' has been with us since the old day. The merchants used to carry baskets on their shoulders, then their method has been developed to be more convenient. They used barrows, motor bikes, cars, trucks and so on to save their energy. The main reason of street vending is for their survival, so sometimes we usually see them in city areas. Anyway, when Bangkok Metropolitan pushed the policy to support tourism, image of street vending became unfavorable. Both invading public space and selling on the steets were illegal but people were still reluctant and doing it, and if we decied to arrest or fine them they would runaway although it was not any criminal cases. You see, if somebody see us catching these people, it looks as if we are bullying them and thus not giving any good images. Therefore, we had to adjust the regulations, around PM Anunt Panyarachun's term and Mr. Jamlong Srimeung was the Bangkok Governor I guess, and enforced the 1992 Act of the Paliament that help regulating street vending. To be more specific, this 1999 Act gives local state agency power to cope with the problems and allows some 'temporarily permitted areas' for people to conduct their activities under the specific rules, date and time limit for example. We call this Act 'Laws Civilization' as it is about the city orderliness, managing trash in public areas, trees in the city, homeless people and other acts that inappropriate. It also includes the regulations that relating to riding motorbikes on the foothpaths and street vending. As a result, 'Harblae-Pangloi' or street vending is not permitted unless that areas are specifically allowed by higer level officials such as Bangkok governor, district directors, , deputy district directors, or officials appointed by the governor. These officials might agree to consider and officially annouce that some areas are 'temporarily permitted' that allow street vending. Since 1992 when this Act became enforced, Bangkok Metropolitan Administration began to monitor public areas in the city and considered whether which areas should be permitted. In reality, we just consider the areas where the vendors are already there, not that we would assign the new places for them in order to avoid the problems.

### How do the City Law Enforcement Police and the Traffic Police cooperate their work? Are their power different and can they monitor for each other?

In general, the police can arrest all criminal cases, but the city law enforcement police, after the enforment of 1992 Act, can also fine and arrest street vendors. In the past we did not have that power as our main duty was to provide services to people, so the arrest and enforcement power, including arresting street

vendors, were subjected directly to the police. However the 1992 Act allows us to do it. Many people also complained that we should do something about the street vending as they could not travel properly and the traffics were hindered by these shops and stalls. Moreover, there were also safety and security issues, that was why we need the laws to give us more power to organize these inappropriate acts. It is not conflictual duty as both the city police and the traffic police can arrest and fine, but the power to imprisonment and handing on the cases to the court is for the police only, not us. In short, the 1992 Act gives us a little more power to tackle with the problems. If any vendors often violate the rules, we can hand them on to officials in charge to forward the cases to the court. Our jobs, thus are not conflictual as this Act is more likely about prohibition, not absolutly wiping out. Practically, we usually discuss and cooperate with the police since they can enforce the laws that also include other Acts of Paliament, which the streets all over the countries are under their inspection. While the traffic police take care of the streets where vehicles traveling, we literally take care of sidewalks or foothpaths.

About the 'temporarily permitted areas', we have asked about hundreds spots to be 'temporarily permitted'. Suppose we have asked 500 spots from 50 districts to be permitted, since I've been working here for 15 years I quite know about it well, there were about 300 spots officially allowed from 1992-1996, just 4 years after the 1992 Act came into fully enforce.

### **Does that mean 'temporarily permitted areas' appeared for the first time because of the 1992 Act?**

Right, so that we can see the overall picture, let me explain more about it. In 1992 after the Act of Paliament was announced we started monitoring the areas, and in 1993 we started using 'temporarily permitted areas'. The monitoring process is also included in this 1992 Act, but the authority power depends on the Interior minister, not the Bagkok governor. As this Act authority covers all over the country not just in bangkok, amending the laws to favor us more power in arresting is not possible. The arrest in any cases is considered as the process of criminal jurisdiction, and the police has full authority about it. We do not have that much power. Although this Act allows us to arrest and fine street vendors, how to arrest or the arresting process is not clear and the laws do not give us full authority. If we want to make it clearer, we have to ask the ministry of Interior to amend the laws and it has been about 21 years that it has still been under consideration. Thus, we just have to adapt other laws, the Bangkok regulations for instance, in order to make the arresting process clearer, and to protect filing the cases back to us if the venders claim that they were not violating the laws. For example if we want to arrest them we need to literally tell them that [you are breaching the laws, if you are still reluctant to stop we have to arrest you], something like that, so if they comply to do so we cannot arrest them, unless they don't. It is very complicated procedure, once they stop here, they can move to the other spots and the same things will happen and go on and on. That's the whole idea of the issue.

Coming back to 'temporarily permitted areas', when 1992 Act was annouced to be in effect and traffic police agreed with the approximately 300 spots I mentioned before, we still had 200 spots left. And these 200 spots, we officials still had to deal with it. Thus, we resubmit these spots to be reconsidered and explained why it was necessary for these areas to be reorganized. At the same time, we also tried to manage these spots by submitting the regulations such as the limit space for each stall, the parasol requirement, the orderliness requirement and etc. to be considered as well. Since 1993, we had submitted reconsidering areas and even in 2000 – 2001 these areas still have not been fully permitted. That's the background and the reason why these spots became 'under reconsidering areas'. Also street vendors have invaded new areas all the time, suppose 3-5 spots each year, as they would go to wherever the crowd go. Besides, the problem is that we have not enough officials to cope with so many vendors. Even we have submitted or resubmitted the areas to get the permission two times, three times, we still have been rejected since those places can have even worse traffic problems. Therefore, we can say that those areas are all illegal to conduct any street vending activities, only 'temporarily permitted areas' are the exceptions. I think at present we have street vendors outside the permitted areas about more than 10,000 people and inside permitted areas about 12,000-15,000 people. I am not sure about the total number of all street vendors, but some people say that there might be about 100,000 people in all 50 districts, that include both illegal street vending outside permitted areas and legal street vending inside the permitted areas. If we found illegal street vending these days, we have to tackle with it and sometimes we have to do the catch and run that have no difference from the past. If we prohibit that place, people would cliam why other places are permitted but not here, just like an unending cycle. Not that the Bangkok governor have full authority, we still have to cooperate with the traffic police and of course we have no power to command them as we are completely separeate divisions. The police's duty is to dealing with the issues like traffics, people life and security, but our duty is to organize the orderliness of the city. Thus, the police and us have different point of view.



That's the overall picture of permitted and not permitted areas. When the areas are permitted, we will issue the regulations such as the requirement to have permission paper or making the the areas' sign. Today we have approximately 600 'temporarily permitted areas'. Recently, in 2005 -2006 they had to reconsider the 'BoaBeo' areas due to the conflicts that occurred. The government under PM Taksin Shinawatra at that time had to allow 'BoaBeo' to be temporarily permitted, and that areas have been the market center for both wholeselling and retailing for a long time, so it had been troubled by the mafia issues. After the conflicts in 2006, the government thus pushed that areas to get the permitted otherwise thousands of vendors there would be all illegal and worsen the mafia problems. When the mafia had involved, the vendors began to care nothing. Local people, local schools, local hospitals were affected by the noise as they were selling all day, 24 hours a day. They set the stalls wherever they wanted, even on the streets where we even had the prohibited rules. It really worsened the traffics too. However, after that areas were permitted for a while, people, schools, hospital had still complained a lot. Although the vendors had requested for the permission and we allowed them, they did not follow the rules and caused problems anyway.

**Can't the city law enforcement police do something about that?**

If there is permitted, we can deal with it. But if it is not, we can do nothing.

**Right now it is not permitted?**

No, but they still sell there, of course everything is messy.

**So it means that if we cannot get them officially organized, we can do nothing about it?**

The most severe situation was when I already told you, when Mr. Seri Temeeyavej, who is also one of the candidates of Bangkok governor this time, No.11, was in charge. He asked the mafias to come and discuss. As I told you that the authority power of city police is limited, but when the illegal vendors were more than thousand and they had dealt with the mafias too, how could the city police cope with that? Suppose, there were about 1,000 stalls at 'BoaBeo' and the land owners sold their spaces to the mafias, then the mafias subleased those spaces to final vendors. Even the legal owners were still the first owners, literally the owners were the mafias. The money that the mafias can collect are a lot. If we want the vendors to pay the fees legally to us, it is surely impossible because the vendors are afraid of those undercover influences so they probably choose to pay illegally. If any officials want to tackle with the problems, they have to face with those mafias too and that's the unsolvable issues. Lower level officials can even get demoted because those influential people have power and money. There are both good officials and bad officials, but the good ones are more than the bad ones, if not the situation would get even worse.

When 'BoaBeo' became 'temporarily permitted areas', it could not be controled since the vendors were supported by the mafias. As a consequence, they did everything on their conveniences, made noises and disturbed people. Unlike 'Pratoanam' that vendors are in the alleys of buildings, vendors at 'BoaBeo' were selling on or beside the streets, along the canal's sides, and we could not form the market for them because that areas were public, the streets. All we could do was just let them be and required them to follow the regulations. We tried to ask them to use parasols, or not to make the areas dirty so that there could be clean and looked beautiful. Nonetheless, they did not do it, they just used plastic sheets to build walls and covers. That areas are quite famous for extortion, and for mafias' profits. The mafias have bought the new spaces all the time.

**Are people who have bought stalls and places the original vendors at those areas?**

They are mixed. The truth is quite unspeakable. Politicians, officials, not officials, everything is possible, that's why we call them the 'Mafia'. Even sometimes we know who they were, we could do nothing because we have less power. The problems are too big to deal with.

Talking about how these problems connected to the city planning, at that time we had a plan to monitoring the areas from 'Hualamphong' and 'Klongrobmeung' (areas surrounding the city's canal) to 'Tevet' in order to adjust the images of the city, and it overlaid 'BoaBeo' areas too. Thus, as 'BoaBeo' was 'temporarily permitted areas', we could not do it even though we had spent much funddings. The contract was also already made but we had got strucked there. Consequencely, Bangkok Metropolitan had to find the way to let that areas be adjusted. However, since 'BoaBeo' was exceptionally permitted, it was beyond existing conditions. The executives, therefore had to revoke the permission in that areas. After the revoking permission, thousand of people just started protesting at Bangkok Metropolitan Administration. During 2007-2008, we had moved group of street vendors and unofficially negotiated with them many times. We tried to find new places and let them rent spaces at 'Sapan-Kao' and 'Ambassidor' with very low prices. Some of vendors moved, some did not. Staying at 'BoaBeo' just made the situation worse and negatively affected localpeople, so they moved to the new places, but just for a while. That was why I had to make a plan to move street vendors.

This plan was divided into two processes. The first one was to find the substitute, and the second one was to harshly force them to move. We had to get the areas back and adjust it accordingly to the city planning. As 'BoaBeo' is located among three districts which are 'Dusit', 'Pomprab' and 'Patumwan', these three districts had to work together. Therefore, to find the way to have these three districts cooperated, City Law Enforcement Division had to be in charge and carried out the plan. However, the information we had at that time was severe, so we had to request police, and army because the vendors were reluctant. Even the head of the police department was punched and the vendors destroyed our service tents and threw them down into the canal.

**Was that because of the nature of people there that made it difficult to negotiate or control, comparing to the conflict with street vendors in 'Siam-square'?**

Street vendors in both areas were quite similar. Seriously think about it, I cannot really justify but 'BoaBeo' has been the commercial spots for a long time while 'Siam-square' has been managed by 'Chulalongkorn'. Sometimes, 'Chulalongkorn' let people rent the areas, and if I am not wrong, some people claimed that 'Chulalongkorn' has owned vast areas that even cover 'Pharam 4 Road'. Therefore, if 'Chulalongkorn' owned 'Siam-square', 'Chulalongkorn' has the rights to manage their own properties. However, 'BoaBeo' is obviously the public.

Evidently, the problems of 'Siam-square' were that it cannot be permitted to be 'temporarily permitted areas' due to the traffic issues. They tried to move the vendors to 'Chatujak'; behind 'Chatujak Park' and inside some building, but they wouldn't move despite the rent was very low. It was quite similar to the case of 'BoaBeo' that the vendors were reluctant. They stopped for a while and then did it again when the officials were not there. 'Patumwan' district has 40 city officials but the vendors are about 600-700 people. 'Pomprab' district too, has 10 officials while the vendors are about 1600-1700 people. How can we deal with these large number of street vendors when our staffs in Bangkok are not more than 4,000 people.

**So the problem was worse at 'BoaBeo' because there were more vendors, and since they had been there for a long time, they felt more attached to that place right?**

Yes, it was worse because they thought they were there for a long time. It is true that they were quite attached to the areas even though they were not the owner legally. They have been there since their ancestors' time, but suppose the original number of the vendors was 20-30 people, when other people saw that that place was attractive to customers the number just increasingly expanded. After 10-20 years, it became massive amount as everyone thought that it's their place to make money. The mafia then came to make more profits, the officials, the police, the politicians, the soldiers, all just came and made it more complicated.

I mentioned about 'temporarily permitted areas' at 'BoaBeo' that was revoked because people had complained., after that City Planning Division could carry on the plan and adjust the areas from 'Tevet' to 'Hualamphong'. After adjusting, they wanted to resubmitted it to be considered as permitted areas again. However, the police did not comply with it.

**Is that because the city police and the traffic police have different point of view? For city police's side, the permission can help organizing the issues more easily, while the traffic police's side it is beyond their concerns.**

Part of it is right. Think about this, if we have to do something but our jobs are related to other people's jobs, some work sure can be done and some cannot. We are in the situation that while we want the areas to get permitted, we still have to cooperate with the traffic police officers. If they do not agree to do so, the areas cannot be 'temporarily permitted areas'. For the police, they might think that Bangkok Metropolitan gains some benefits while they do not have any advantages over it, so why do they have to give the permission?. Or they might see that if they allow the street vending, the traffics would be bad. It also has to be necessary enough to get permitted. In addition, according to the laws the permitted areas are supposed to be literally temporary. As our Act and Their Act are equal, thus they have to enforce both Acts. Besides, 'temporarily permitted areas' for the police means that the areas are allowed temporarily and you need to specify the time, like how many days, how many months or years you want to allow them. It can't be forever.

On the other hand, the number of officials are not enough. City police of 'Pomprab' district cannot deal with thousand of vendors at 'BoaBeo'. It's impossible for 60 officials to do that. In addition, if the officials go to 'Kongtom' areas but there are 20 vendors who ready to block the way, how can they cope with it? The laws do not give us an authority to possess gun, we can only let them know that what they are doing was wrong. The consequence is the different idea and we can do nothing about it.



Until today I don't know whether 'BoaBeo' areas are already allowed to be 'temporarily permitted areas' or not. I think they still don't have the permission and they just illegally sell stuffs same as before. The city police can only fine them if founded. Just like the unending cycle that would always returning back to the way we used to be. Only the mafia problems can make it even more difficult to move to other issues; adjusting city's images or city planning for instance. As in Bangkok, it is not permitted to have street vending on the public areas, we thus used to request to amend the related laws and regulations. For example, at 'BoaBeo' although we want to reorganize the orderliness and request the vendors to reduce their stalls' spaces even 0.5 cm or share the spaces equally, they won't agree and reject us. Besides, when it comes to business, specifically the undercover business, the profits are most important. Even spaces of a small tile can cost hundred thousand. You have been there for more than 20 years and if others want that spaces, you have to pay a lot. That's all about profits. You don't even pay the taxes while you can earn so much. I don't really know about their procedures in detail, but most of their products probably are handmade, like small industries that gather together and sell together without forming the company or factory. Thus there is no official way to pay taxes. The Revenue Department used to have a plan to collecting taxes but it was too much trouble.

Therefore, as the vendors have feelings that street vending at 'BoaBeo' is their source of money, they will fight forever for it. This month they earn 100,000 Bath, next month would probably be 100,000 Bath, like this all year. They change their goods regularly and sometimes have suppliers in other provinces. The market there is very big. Whole selling, retailing, everything is there and that's why 'BoaBeo' became attractive to both domestic and foreign customers. Customers from Africa go there to buy sandals, then go back and sell it in their countries. However, the tax system doesn't get anything, so they can make much profits and even much more if they don't have to pay under table.

To tackle with the problems, I know how exactly we should deal with it but I do want to legalize and correct them. Otherwise it will always be difficult for the city police officers since they have limit power and the regulations are not clear enough. For the vendors, they negatively think that we are too harsh and 'bad'. If the officials who are not in charge go and tell them to sell at another place and that another place you have no power to allow permission, then you break the discipline. Next, the procedures are complicated. Do you follow the procedures? When you fine and arrest them without presence yourself, you are also wrong. Moreover, if they claim that you are corrupted or have ulterior motives even you are not like that, you are in trouble. If you neglect the wrongdoers, you are also wrong. There is really no way and we have not enough staffs to deal with all the vendors. These days people are trying to carp at you and claim that you are bullying them. You fine this vendor, what about that vendor? Does that mean you have double standard? The truth is the vendors on the streets are more than hundred, and if there are only two the officials, how can they arrest all the vendors?. If you don't arrest them all, it means you only choose to pick up on one of them. That's the problem, we are always losing.

### **Are most of the complaining people the middle class people?**

You mean people who are complaining us? I think it's quite cunning since the real benefitors are behind the scenes. I believe that the real benefitors don't really get exposed. If you ask whether they are middle class people, I can't really justify that the middle class people might earn more than 100,000 Bath a month, or 10 million Bath a month. They can all say that they are middle class. When it come to large amount of money, they can ask anybody to come off. Isn't it sad? We have number of ideas to cope with the problems, constructing the tunnels or subway and form the market there, at 'BoaBeo', for instance. But we have to invest a lot. The main market is also not for the vendors but the improvement of the traffics. Moving street vendors can also bring other problems as the location might not work well. It's about demand and supply, you know 'Pahurath market' right? When there was only 'Sapanuth Bridge' to commute there, 'Pahurath market' was so popular. However, after the construction of 'Phrapokklao Bridge' was finished, the buses changed their routes and there thus are not popular anymore. Street vendors around the market earn less and less. In short, the location is essential. If there are a lot of people, street vendors will go there. In the past, local market also needed to move the bus stop closer to their place, move the theater to attract people to come just like today department stores. Some can attract customers, some cannot. It is strange and unpredictable. So, overall, wherever is crowded, it tends to be more profitable as you can sell more of your stuffs.

In case of 'BoaBeo', there are many ways to deal with it. You might invest to construct the underground tunnels and move the market and vendors there. Second, you may need to adjust the rules and orderliness, for example, the roof requirement or space limitation, but this might be difficult because of the fact about the public areas. Third, we may harshly prohibit them to sell there and let them move to other places. I used to suggest that the 1992 Act does not mention about the canals, so they might use the rafts and adapt it to be the new travel spots while selling your goods on it. The 1992 Act requirements are mainly about public areas and streets not the canals, thus we might do like that. Publish the new rules and start the new thing as if the canals are streets.

The width of the canals might be 30 metres, so you let them have their stalls on the rafts with 10 metres width, along the canals length. That will not be illegal since the 1992 Act uses the terms 'public areas' and 'streets'. 'Streets' can be traffic roads, sidewalks, alleys and so on, and 'public areas' can be public parks or public places that people can gather, rest and conduct entertainment activities. This Act does not include the rivers or canals so we do not need to ask for the permission from the Traffic Police Department to make it 'temporarily permitted areas'. We can also manage these by ourselves. But the problem is that the society might complain if we use the canals' areas. We solve one problem and then create another one. Therefore, even though we have had plans to cope with the problem, there is still no exact way to do it. Like you said, street vendors and the beneficiaries do not want to change anything „so if their stalls have been prohibited, the money that flowing for each stall like 2 million Bath, 10 stalls equal 20 million Bath, of course no one would allow that to happen.

#### **Was it really that much?**

I just make up the number, you can go and ask them directly that you want to sell here. How much does it cost? You know, some locations might work for one, some might not, so when someone move out, another one would expand their stalls. There is no ending. Things would get more difficult when the businessmen are involved and seriously make profits from it. As I told you that the number of officials and vendors do not match. If you perceive that the orderliness of the city is important, then you need to seriously enforce the regulations. However, our regulations and standards are not strict. They think that it is not that big problem as no one would die because of it, so why would you want to fine and arrest us so much? Their products are also different. If we take their foods that perishable, when they don't have the money for fining fees, the foods can expire. If their goods are cloths, it might be alright to take it.. Thus, practically, it is not that easy to do anything. Moreover, when we want to group them or make the zoning, group the vendors who sell fish for example, they surely won't accept that,, and they can even seriously fight with us. That's the truth. They think that they have been there for a long time, even we offer other choices to them, when they don't accept it we can do nothing. How can we force them? It's really troublesome. The market is like for the poor, and most of the goods are from factories that are not in the systems.

#### **Most of the vendors do not concern much about the orderliness and regulations, don't they?**

I don't want to justify them like that and think negatively. According to Bangkok's policy, we try to hold the competition, and many vendors communities could do well. They cooperate and don't fight. They also follow the rules and regulations. On the other hand, 'BaoBeo' or other commercial district are different since the benefits are too high. Everyday so many people pass by that areas like more than ten thousands of people, it causes the areas to get expanded more and more. Depending on their necessity and expectation, for somebody earning 200-300 Bath a day is enough, but that's not for everybody. Somebody might have to spend more on something, might want to by lottery or whatsoever, then they would breach the rules, expanding their stalls to the streets for instance, in order to have more spaces and can earn more. When we go, they also say we are bullying them out loud. At 'BaoBeo', the vendors have been won over for many times so they have confidence and also have money. It's really favorable for the vendors as they are quite big community.

In my point of view, if we can adjust the city plan and make it more difficult for people to transport to 'BaoBeo', then find other attractive spots for investment, it would be the better way as we can let the demand and supply work. I think there are too many problems in Bangkok, and think it would be good if we can move the capital city and form new commercial spots, then the new opportunities, like you mentioned, would be possible as the substitutions. However, for the vendors' point of views, this way might be too harsh. I agree that if the vendors themselves can manage the place to look organized and better, it would not be anyone's burdens like it is now. Moreover, the profits at 'BaoBeo' are the most crucial, the rules and regulations are not important in their eyes. Looking as a whole picture, what already happened to 'Pahurath' when the buses changed their routes to other destinations, there can't attract as many customers as before. As they have been doing 'Harblae-Pangloi' for 20-30 years,, if we prohibit the delivery trucks to go there, I am sure that they will not be able to continue their business too. Nevertheless, I don't think someone would want to do that since the politicians and their strong holders there wouldn't agree to do so. That's why we will always have problems of invasion to public spaces. The roots of all of the problems in Thailand are quite same.

#### **'Harblae-Pangloi' is the source of Thai people's income, almost every class of people depend their lives on 'Harblae-Pangloi'**

Yes specifically, Thai people love 'Harblae-Pangloi'. If they want they just park the car and get off to buy stuffs from street vendors even though the market is just 3-5 metres away. I don't know what to say, Thai people just opt for the most convenient way to them. If the pathways are too wide and empty, the customers would just walk right pass the stores and won't stop. So if there are something on the way, the customers would walk slower and are more likely to buy somethings from the stores. this is a trick to get more sales. In that sense, narrower the walk-ways, the better incomes.

**Right. It is clear in 'Siam-square' areas, the walkways are approximately 4 metre-wide, but the actual walkable passage is only about 90 cm. There are also wide space behind the stalls.**

Yes, it is difficult to explain the logic behind this. It is the Thai way. Some say it is a charm, some say it's a lack of disciplines. You have to find the balance. If you go to one extreme, no one will support your behaviors. If it is a nuisance to shop, the customers might stop coming, so they'll have to find the perfect spot. As an outsider, we cannot decide for the vendors but if we are going to make a rule, it would have to be according to researches and studies of both buyers and sellers' preferences. This, however, might not be in lined with the laws.. it is not a simple matter.

**From my personal observation, city development and real estate have effects on the widespread of street vending especially in the central business district (CBD). Areas with high-rises and offices, street vending is the solution for office workers to find affordable meals.**

Right. Actually, the building-control related regulations should specify on this matter. Perhaps they don't want food smells in their buildings and their buildings are in areas with department stores. Thus, they might assume that the office workers can get their meals from those department stores' restaurants.

**I agree. Especially in 'Pleonjit', most of the restaurants are very pricey. Because of this, office workers flock to the street vending under the express way near 'Pleonjit' south side exit.**

That is one example. When there's a demand, there's always a supply. Buildings' owners might allow street vendors inside, and this might become common. In the past when there were no high-rises, there were already street vending. Some executives even say it's the city's charm. That's just like they are encouraging the 'Harblae-Pangloi'

**It might be good if it's manageable.**

But where do we set the limit or how we do manage it. For example, the size of each 'temporarily permitted areas' are drastically different. Since I started as the head of the city police in 1981, one attempt to arrest require tricks and schemes like one of those in the movies. Passerby could assume it was an action movie shooting. However, that was my job. Street vendors didn't seem to be humiliated when arrested, instead I was the one who embarrassed when the crowd gathered to see what was happening.

Frankly speaking, the people perceive city police as thug and bully, vendors also see that way. The uniform has that negative images. You could be a monk the day before, and it wouldn't matter the day after. The society already has prejudice against city police whose only concern is to scourge and money from street vendors. Of course this is not true.

**I have another question; it is not about 'BaoBeo' case. Recently there are two new interesting changes to the 'Harblae-Pangloi'. Whether these are for the better or worse, it is still unclear.**

**Firstly, the flea market issue, it is the alternative for the vendors outside 'temporarily permitted areas'. The rents might be more expensive, but it could decrease numbers of street vendors outside that areas.**

**Second, mobile stalls on the motorbikes or pick up trucks are increasing. It can be seen both inside and outside the city. Products are prearranged in plastic bags under one price of 20 Bath each. You can find fresh produces, ready-made meals, and even mobile phone top-up cars. I don't know how long these mobile stores are in business, but I personally saw it first time last year (2012). The target areas in the city are construction sites and building complexes. Customers are mostly labors. Villages and suburbs, there are also mobile phone top-up services. You can even buy make to order food like 'Po-tak'. What do you think these two new alternatives will affect street vending?**

I have a few thoughts regarding the flea market. I agree in a way that it helps increasing income for the people. It's also more hygienic and more organized than 'Harblae-Pangloi' because to set up a market, water and electricity are more properly regulated. However, there are privately owned and publicly owned markets. The government have no resource to build the market for local people except the case that BMA will manage it. Usually, the land owners are not willing to sell their lands to the government. As the result, where the market is depending on the profit-making potential of each location. It can start as weekend market, and if the business works well, the owners might eventually start improving the market's infrastructure. For example, it can start from make-shift tent, then they might start providing water and electricity for a fee. The upside of this is it attracts street vendors to a more organized market place. The rents might be higher, but not too expensive. We can see obvious increase of these markets recently especially in the suburbs, which help easing the problems of 'Harblae-Pangloi'. I believe that this type of market will eventually eliminate the issues of street vending. As for the mobile shops with home delivery services, it is another good option. It's a way for people to make money.

**Is there a way for city police to control this mobile shop as they move around to different areas and districts? Does this mean they don't have to pay taxes?**

Actually, they have to pay taxes, it is illegal not to. We can arrest them but in reality we don't because it doesn't cause any public inconveniences. According to the article 3 of the laws relating to retail selling, it is permissible in public areas. However, the case of privately owned roads that agree to allow public use is also included in the 1992 Act. There are three exceptions, 1) cook and sell food on roads and public areas; 2) cook and sell food on vehicles on roads and public places; 3) sell on moveable vehicles. Selling on moveable vehicles in privately owned land is illegal, but immobile stalls are not.

**I feel that this 'Harblae-Pangloi' system shows Thai nature. It's a way for low income workers to adapt to the big city life, for example, construction sites in the heart of the city require a lot of labor-intensive workers who make less than 200 Bath a day. They can't just survive on 7-11 foods.**

The sellers are not rich businessmen themselves, so they understand this situation and find a way to make money from it. They provide cheap, filling, and delicious food and their business follows construction site from one to another. It is a job like any others. Labor workers cannot afford time to go back and forth to the 7-11 because they are paid by the hour. If they are late they can get fired. You can see these workers, some in green, some in red, walking in group, like those employed by 'Ritha construction'. I don't know what's their welfare system like.

**From my observation, I think 'Ritha' doesn't provide all meals, maybe lunch. Workers have to find their own breakfast. However, it is different with Japanese company such as 'Takenaka'. They have good welfare system and canteen for their workers. Perhaps, they auction and outsource this service.**

Things change all the time. Perhaps Thai company will also do that in the future since it will take a long time to complete one construction project.

**Any interesting cases in 'Klongtoey' district?**

There are few 'Harblae-Pangloi' because there are already big markets. Moreover, 'Sukumvit Road' is lined with luxurious hotels and restaurants. There are still street vendors but not to the extent of 'Chatujak' or 'BaoBeo'.

**Talk about luxurious hotels, yesterday I saw the 'Park Venture Hotel', opposite of 'Ploenchit Homepro'. The new building owned by 'Beer Chang Conglomerate'. It is a five stars hotel but there are street vendors surrounding both sides that are connected to the streets.**

Do they allow that?

**Yes, I was very surprised.**

Mr. Charoen, the owner of 'Beer Chang' also invests in real estate by buying up good location such as 'the Plaza Athenee' and 'Gateway'. But usually I don't see that they allow 'Harblae-Pangloi'. However, Mr. Charoen believes in Feng-Sui. He personally specifies each brick that build his buildings, and each tree that decorate them. Therefore, there might be Feng-Sui explanation behind him allowing street vending at 'Park Venture', that is just my guess.

**It's rather well organized comparing to other areas.**

Maybe it's his personal view. He is a rich man and he might want to give to the poor, or he may try to create a new image. By giving the areas to the poor to make a living on, it shines a positive light on his image. It might be some kind of charity, depending on his personal opinion. He can afford to do anything. He did a lot of good work for the society, for example, 'Gateway' gave a lot to 'Red Cross' too.





## 2 INTERVIEW WITH STREET VENDORS

### 2.1 THE CASES FROM THEWET

#### 2.1.1 SOM TUM SELLER

Interview with Street Vendor No. T01

Date of interview	Time	Duration	Interviewee
19 Jan 2013	11:00	30 mins	Som Tum seller
			

Note:





## 2.1.2 FIRED MEET BALL SELLER

Interview with Street Vendor No. T02

Date of interview	Time	Duration:	Interviewee
19 Jan 2013	12:00	30 mins	Fired meet ball seller
			



Note:





### 2.1.3 MANGO WITH STICKY RICE SELLER

Interview with Street Vendor No. T03

Date of interview	Time	Duration:	Interviewee
21 Jan 2013	12:30	30 mins	Mango with sticky rice seller
			

Note:



## 2.1.4 FRIED BANANA SELLER

Interview with Street Vendor No. T04

Date of interview	Time	Duration:	Interviewee
19 Jan 2013	13:20	30 mins	Fried banana seller
			



Note:





## 2.1.5 RICE AND CURRY SELLER

Interview with Street Vendor No. T05



Date of interview	Time	Duration:	Interviewee
19 Jan 2013	13:40	30 mins	Rice and curry seller
			

Note:



## 2.1.6 GROCERY SELLER

Interview with Street Vendor No. T06

Date of interview	Time	Duration:	Interviewee
21 Jan 2013	14:30	10 mins	Grocery seller
			



Note:





## 2.1.7 KHANOM THUAY SELLER

Interview with Street Vendor No. T07

Date of interview	Time	Duration:	Interviewee
21 Jan 2013	16:00	30 mins	Khanom thuay seller
			

**Note:** Khanom thuay is coconut milk custard in small porcelain cup



## 2.1.8 HAIR ACCESSORIES SELLER

Interview with Street Vendor No. T08

Date of interview	Time	Duration:	Interviewee
21 Jan 2013	15:00	30 mins	Hair accessories seller
			

Note:



## 2.1.9 SUSHI SELLER

Interview with Street Vendor No. T09

Date of interview	Time	Duration:	Interviewee
21 Jan 2013	14:40	15 mins	Sushi seller
			

Note:





## 2.1.10 FRUIT ON CART SELLER

Interview with Street Vendor No. T10


Date of interview	Time	Duration:	Interviewee
21 Jan 2013	15:05	25 mins	Fruit on cart seller
			

Note:



## 2.1.11 T-SHIRT SELLER

Interview with Street Vendor No. T11



Date of interview	Time	Duration:	Interviewee
21 Jan 2013	13:45	15 mins	T-shirt seller
			

Note:



## 2.1.12 DRINK SELLER

Interview with street vendor No. T012

Date of interview	Time	Duration:	Interviewee
21 Jan 2013	18:00	15 mins	Lek - Drink seller
			

Note:





### 2.1.13 MOP SELLER

Interview with Street Vendor No. T13

Date of interview	Time	Duration:	Interviewee
21 Jan 2013	17:30	30 mins	Mop seller
			

Note:



### 2.1.14 COFFEE ON PUSH CART SELLER



## 2.1.15 SILK SELLER

Interview with Street Vendor No. T15

Date of interview	Time	Duration:	Interviewee
21 Jan 2013	13:00	10 mins	Silk seller



Note:



### 2.1.16 BRA SELLER

Interview with Street Vendor No. T16

Interviewer: Supaporn SEREERAT

Date of interview	Time	Duration:	Interviewee
19 Jan 2013	18:00-18:20	28mins	Bra seller
Location : Rented room in Wat In community			

Note:



### 2.1.17 SOM-TUM KAI-YANG SELLER



## 2.1.18 COFFEE & BREAD ON TRUCK SELLER

Interview with Street Vendor No. T18

Date of interview	Time	Duration:	Interviewee
24 Jan 2013	9:00	30 mins	Coffee & Bread on truck seller



Note:





## 2.1.19 BOILED BEAN SELLER

Interview with Street Vendor No. T19

Date of interview	Time	Duration:	Interviewee
25 Jan 2013	7:15	20 mins	Boiled bean seller
			



Note:





## 2.1.20 DEEP-FRIED DOUGH STICK SELLER

Interview with Street Vendor No. T20

Date of interview	Time	Duration:	Interviewee
24 Jan 2013	8:00	15 mins	Deep-fried dough stick seller
			

Note:



## 2.1.21 GROCERY SELLER

Interview with Street Vendor No. T21

Interviewer : Sirirat SEREERAT

Date of interview	Time	Duration:	Interviewee
23 Jan 2013	9:49-10:00	35:25	---
Location : Rented room in Wat-In community area ห้องเช่า ในตรอกชุมชนวัดอินทร์ 			
Note: The interview was conducted by North-eastern dialect, however, this record uses the common-Thai dialect in the conversation.			





## 2.1.22 READY-TO-EAT FRUIT SELLER

Interview with Street Vendor No. T22

Interviewer : Sirirat SEREERAT

Date of interview	Time	Duration:	Interviewee
23 Jan 2013	9:00-9:40	35:25	เจ๊นภา เป็งทอง
Location : ห้องเช่า ในตรอกชุมชนวัดอินทร์ 			

Note: การสัมภาษณ์ใช้ภาษาอีสานในการถามตอบแต่บันทึกการสัมภาษณ์ดังต่อไปนี้ใช้ภาษากลางในการบันทึก

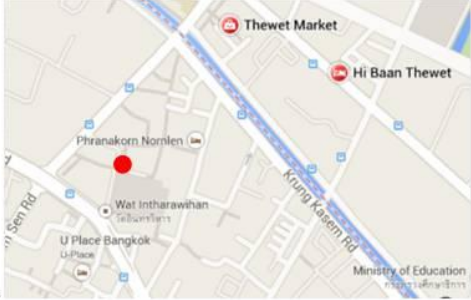















### 2.1.23 BARBECUED MEAT SELLER

Interview with Street Vendor No. T23

Interviewer: Sirirat SEREERAT

Date of interview	Time	Duration:	Interviewee
23 Jan 2013	9:40-10:20	28mins	Kritiwat Thongyun (Ree) & his wife
<p>Location : Rental shop house in Indhara Temple Community</p> 			
         			

## 2.1.24 LOTTERY SELLER

Interview with Street Vendor No. T24

Date of interview	Time	Duration:	Interviewee
19 Jan 2013	11:30-11:50	20 mins	Lottery seller
			



Note:





## 2.1.25 SPRING ROLL SELLER

Interview with Street Vendor No. T25

Date of interview	Time	Duration:	Interviewee
19 Jan 2013	11:50-11:26	36 mins	Spring roll seller
			

Note:



## 2.1.26 FRIED TOFU SELLER

Interview with Street Vendor No. T21

Interviewer : Sirirat SEREERAT

Date of interview	Time	Duration:	Interviewee
19 Jan 2013	12:30-13:00	30 minutes	Pech
<p>Thevet Samsen Road</p> 			

Note:

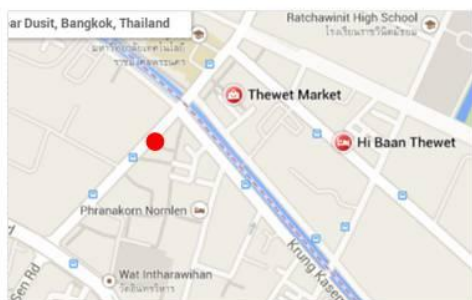




## 2.1.27 KAO-CHAE SELLER

Interview with Street Vendor No. T27

Date of interview	Time	Duration:	Interviewee
19 Jan 2013	13:12	20 mins	Kao-Chae seller



Note: Kao-Chae is Cooked rice soaked in ice water and eaten with the usual complementary food, chilled rice



## 2.1.28 SATAY SELLER

Interview with Street Vendor No. T28

Date of interview	Time	Duration:	Interviewee
19 Jan 2013	13:40	20 mins	Satay seller
			



Note:





## 2.1.29 DRIED FISH SELLER

Interview with Street Vendor No. T29

Date of interview	Time	Duration:	Interviewee
19 JAN 2013	14:30	15 MINS	Dried fish seller
			

Note:



## 2.1.30 MANGOS SELLER

Interview with Street Vendor No. T30

Date of interview	Time	Duration:	Interviewee
19 JAN 2013	14:15-14:52	43 mins	Mangos seller
			



Note:





### 2.1.31 DEEP FRIED PRAWN SELLER

Interview with Street Vendor No. T31


Date of interview	Time	Duration:	Interviewee
19 JAN 2013	14:35	20 mins	Deep fried prawn seller
			

Note:



### 2.1.32 PAJAMAS SELLER

Interview with Street Vendor No. T32

Date of interview	Time	Duration:	Interviewee
29 Jan 2013	9:00	30 mins	Pajamas seller
			

Note:






### 2.1.33 OLD STYLE BRA SELLER

Interview with Street Vendor No. T33

Date of interview	Time	Duration:	Interviewee
29 JAN 2013	10:00	15 mins	Old style bra seller
			
<p>Note:</p> 			




### 2.1.34 SKIRTS SELLER

Interview with Street Vendor No. T34

Date of interview	Time	Duration:	Interviewee
29 JAN 2013	15:00	20 mins	Skirts seller
			
<p>Note:</p> 			



## 2.1.35 LACE WORK CLOTHES SELLER

Interview with Street Vendor No. T35

Date of interview	Time	Duration:	Interviewee
29 JAN 2013	15:00	20 mins	Lace work clothes seller
			
<p>Note:</p> 			

## 2.1.36 CURRY PUFF SELLER


Interview with Street Vendor No. T36

Date of interview	Time	Duration:	Interviewee
29 Jan 2013	16:00	20 mins	Curry puff seller
			
<p>Note:</p> 			



## 2.1.37 IMPORTED FRUIT SELLER

Interview with Street Vendor No. T37



Date of interview	Time	Duration:	Interviewee
29 JAN 2013	16:00	20 mins	Imported fruit seller
			

Note:



## 2.1.38 ORCHARD FRUITS SELLER

Interview with Street Vendor No. T38

Date of interview	Time	Duration:	Interviewee
29 JAN 2013	17:00	20 mins	Orchard Fruits seller
			

Note:



### 2.1.39 WOOD CRAFT SELLER

Interview with Street Vendor No. T39

Date of interview	Time	Duration:	Interviewee
12 Feb 2013	10:00-11:00	60 mins	Wood craft seller สถิต วิภาจันทร
			

Note:



### 2.1.40 SHOES MAKER

Interview with Street Vendor No. T40

Date of interview	Time	Duration:	Interviewee
12 Feb 2013	10:30-11:06	36 mins	Shoes maker สง่า ทองคำ
			

Note:





## 2.1.41 COLLECTED BANKNOTE SELLER

Interview with Street Vendor No. T41

Date of interview	Time	Duration:	Interviewee
13 Feb 2013	10:30	30 mins	Collected Banknote seller สมเกียรติ สวัสดิ์ดีดำรง
			
Note:			
 			



## 2.1.42 SUN GLASS AND WATCHES SELLER

Interview with Street Vendor No. T42

Date of interview	Time	Duration:	Interviewee
13 Feb	10:30	30 mins	Sun glass and watches seller กมลจเร ขอดพิกุล
			
Note:			
 			

## 2.1.43 FRESH MILK COFFEE SELLER

Interview with Street Vendor No. T43

Date of interview	Time	Duration:	Interviewee
19 Feb 2013	13:20	30 mins	Fresh milk coffee seller
			



Note:





## 2.1.44 COOKED TO ORDER VENDOR

Interview with Street Vendor No. T44

Date of interview	Time	Duration:	Interviewee
3 Feb 2013	21:00	30 mins	Cooked to order vendor
			

Note:



## 2.1.45 STEAMED BREAD SELLER

Interview with Street Vendor No. T45

Interviewer: Sirirat SEREERAT

Date of interview	Time	Duration:	Interviewee
3 Feb 2013	21:00	22mins	ทองสุก ศรีหัดและภรรยา Tongsook Srila and wife
			

Note:





## 2.1.46 I-SAN FOOD SELLER

Interview with Street Vendor No. T46

Interviewer: Sirirat SEREERAT


Date of interview	Time	Duration:	Interviewee
3 Feb 2013	22:00	50mins	Pa-Punn Plapao (Aunt Punn Grilled Fish)
			

Note:



## 2.1.47 RICE AND CURRY IN POTS SELLER

Interview with Street Vendor No. T47

Date of interview	Time	Duration:	Interviewee
3 Feb 2014	23:00	20 mins	Rice and curry in pots seller
			




Note:





### 2.1.48 BED SHEET SELLER

Interview with Street Vendor No. T48

Date of interview	Time	Duration:	Interviewee
14 Feb 2013	10:40-11:00	20 mins	Bed sheet seller (สวิตตา ตาชูชาติ)
			
Note:			
			

### 2.1.49 LADY BAG SELLER

Interview with Street Vendor No. T49

Date of interview	Time	Duration:	Interviewee
14 Feb 2013	10:00-10:39	39 mins	Lady bag seller (ศิริรัตน์ วรรณศิริสุนทร)
			
Note:			
			

## 2.1.50 LADY CLOTHES SELLER



Date of interview	Time	Duration:	Interviewee
14 Feb 2013	11:00-11:00	30 mins	Lady clothes seller
			
Note:			
			



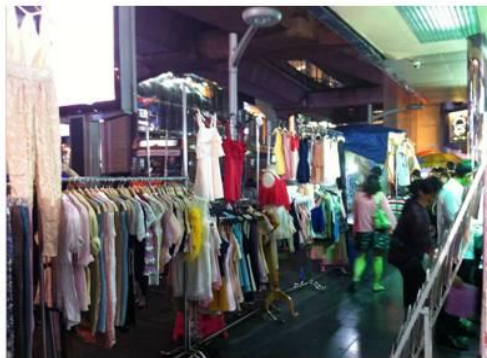
## 2.2 THE CASES FROM SIAM

### 2.2.1 USED SHIRTS SELLER

Interview with Street Vendor No. S01



Date of interview	Time	Duration:	Interviewee
29 JAN 2013	20:00	40 mins	Used shirts seller
			

Note:



### 2.2.2 LADY CLOTHES SELLER

Interview with Street Vendor No. S02

Date of interview	Time	Duration:	Interviewee
29 Jan 2013	20: 40	30	Lady clothes seller
			

Note:



## 2.2.3 LADY CLOTHES SELLER/CLOTHES DESIGNER

Interview with Street Vendor No. S03



Date of interview	Time	Duration:	Interviewee
29 Jan 2013	21:10	30 mins	Lady clothes seller/clothes designer
			

Note:



## 2.2.4 IMPORTED TOBACCO SELLER

Interview with Street Vendor No. S04

Date of interview	Time	Duration:	Interviewee
2 Feb 2013	12:00	30 mins	Imported tobacco seller
			

Note:



## 2.2.5 BENTO SELLER

Interview with Street Vendor No. S05

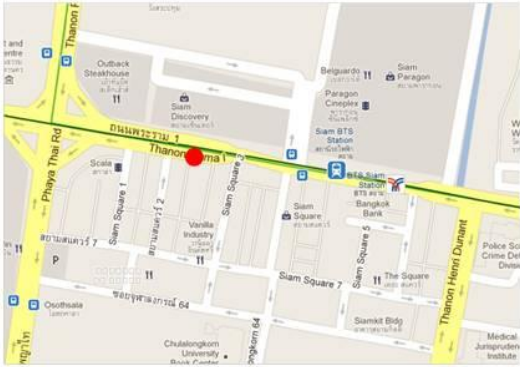

Interviewer: Sirirat SEREERAT

Date of interview	Time	Duration:	Interviewee
2 Feb 2013	10:00-10:30	30 mins	P' Jang
			
<p>Note:</p> <div>    </div>			



## 2.2.6 MOO PING SELLER

Interview with Street Vendor No. S06



Date of interview	Time	Duration:	Interviewee
2 Feb 2013	11:50	30 mins	Moo Ping seller
			

Note:



## 2.2.7 GARLAND SELLER

Interview with Street Vendor No. S07

Date of interview	Time	Duration:	Interviewee
2 Feb 2013	14:30	30 mins	Garland seller
			

Note:



## 2.2.8 FRUITS SELLER

Interview with Street Vendor No. S08

Date of interview	Time	Duration:	Interviewee
2 Feb 2014	13:00	30 mins	Fruits seller
			



Note:





## 2.2.9 CHINESE CHESTNUT SELLER

Interview with Street Vendor No. S09


Date of interview	Time	Duration:	Interviewee
2 Feb 2013	12:15	30 mins	Chinese chestnut seller
			

Note:



## 2.2.10 FRESH MILK COFFEE SELLER

Interview with Street Vendor No. S10

Date of interview	Time	Duration:	Interviewee
2 Feb 2013	12:00	15 mins	Fresh milk coffee seller
			



Note:





## 2.2.11 SPICY PAPAYA SALAD SELLER

Interview with Street Vendor No. S11



Date of interview	Time	Duration:	Interviewee
2 Feb 2013	14:00	20 mins	Spicy papaya salad seller
			

Note:



## 2.2.12 PACKED CURRY SELLER

Interview with Street Vendor No. S12

Date of interview	Time	Duration:	Interviewee
2 Feb 2013	11:00	30 mins	Packed curry seller
			

Note:



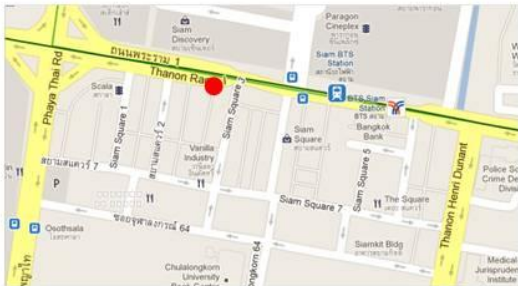



### 2.2.13 CHINESE STEAMED DUMPLING SELLER

Interview with Street Vendor No. S13

Date of interview	Time	Duration:	Interviewee
2 Feb 2013	16:20	20 mins	Chinese steamed dumpling seller
			
Note:			
			

### 2.2.14 I-PHONE CASE SELLER

Interview with Street Vendor No. S14

Date of interview	Time	Duration:	Interviewee
2 Feb 2013	11:00	15 mins	I-phone case seller
			
Note:			
 			



## 2.2.15 SANDAL SELLER

Interview with Street Vendor No. S15

Date of interview	Time	Duration:	Interviewee
2 Feb 2013	15:00	30 mins	Sandal seller
			
<p>Note:</p> <div style="display: flex; justify-content: space-around;">   </div>			

## 2.2.16 LOTTERY SELLER

Interview with street vendor No. S16

Date of interview	Time	Duration:	Interviewee
10 Feb 2013	11:00	20 mins	Lottery seller
			
<p>Note:</p> <div style="display: flex; justify-content: space-around;">   </div>			

## 2.2.17 FRUITS SELLER

Interview with street vendor No. S17



Date of interview	Time	Duration:	Interviewee
10/2/2013	10:00	20 mins	Fruits seller
			

Note:



## 2.2.18 STEAMED MEAT BALL SELLER

Interview with street vendor No. S18

Date of interview	Time	Duration:	Interviewee
10 Feb 2013	15:05	20 mins	Steamed meat ball seller
			

Note:





## 2.2.19 DEEP FRIED CHICKEN SELLER

Interview with Street Vendor No. S19

Date of interview	Time	Duration:	Interviewee
10 Feb 2013	15:40	20 mins	Deep fried chicken seller
			
<p>Note:</p> <div style="display: flex; justify-content: space-around;">   </div>			

## 2.2.20 SPICY MANGO SALAD SELLER

Interview with Street Vendor No. S21

Date of interview	Time	Duration:	Interviewee
10 Feb 2013	10:00	20 mins	Cooked to order seller
			
<p>Note:</p> <div style="display: flex; justify-content: space-around;">   </div>			

## 2.2.21 COOKED TO ORDER SELLER

Interview with Street Vendor No. S21

Date of interview	Time	Duration:	Interviewee
10 Feb 2013	10:00	20 mins	Cooked to order seller
			
<p>Note:</p>  			

## 2.2.22 FRIED MEAT BALL SELLER




Interview with Street Vendor No. S22

Date of interview	Time	Duration:	Interviewee
10 Feb 2013	10:00	20 mins	Fried meat ball seller
			
<p>Note:</p>  			



## 2.2.23 LOTTERY SELLER (WOMEN)

Interview with Street Vendor No. S23

Date of interview	Time	Duration:	Interviewee
10 Feb 2013	10:00	15 mins	Lottery seller 2
			
<p>Note:</p> 			

## 2.2.24 FRUITS AND JUICES SELLER

Interview with Street Vendor No. S24

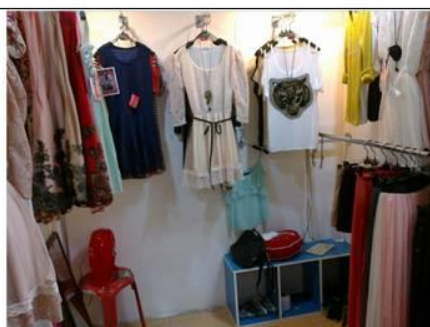
Date of interview	Time	Duration:	Interviewee
10 Feb 2013	11:00	15 mins	Fruits and juices seller
			
<p>Note:</p>  			

## 2.2.25 LADY CLOTHES SELLER

Interview with Street Vendor No. S25



Date of interview	Time	Duration:	Interviewee
10 Feb 2013	11:00	15 mins	Lady clothes seller
			

Note:



## 2.2.26 YOKERT SELLER

Interview with street vendor No. S26

Date of interview	Time	Duration:	Interviewee
10 Feb 2013	10:10	15 mins	Yogurt seller
			

Note:





## 2.2.27 CHEESY CREAMED CORN SELLER

Interview with Street Vendor No. S27

Date of interview	Time	Duration:	Interviewee
10 Feb 2013	10:30	30 mins	Cheesy creamed corn seller
			

Note:



## 2.2.28 KANOM JEEN NAM YA SELLER

Interview with Street Vendor No. S28

Date of interview	Time	Duration:	Interviewee
10 Feb 2013	16:30	30 mins	Kanom jeen nam ya seller
			

Note: Kanom jeen nam ya is Thai rice noodle



## 2.2.29 DEEP FRIED MEAT BALL SELLER

Interview with Street Vendor No. S29

Date of interview	Time	Duration:	Interviewee
10 Feb 2013	16:30	30 mins	Deep fried meat ball seller
			
<p>Note:</p> 			

## 2.2.30 ROTI SAI MAI SELLER

Interview with Street Vendor No. S30



Date of interview	Time	Duration:	Interviewee
10 Feb 2013	15:30	30 mins	Roti sai mai seller
			
<p>Note: Roti sai mai is cotton candy</p> 			



### 2.2.31 THAI I-SAN MUSHROOM SOUP SELLER

Interview with Street Vendor No. S31

Interviewer: Supaporn SEREERAT

Date of interview	Time	Duration:	Interviewee
10 Feb 2013	10:30	30 mins	Thai Isan mushroom soup seller
			

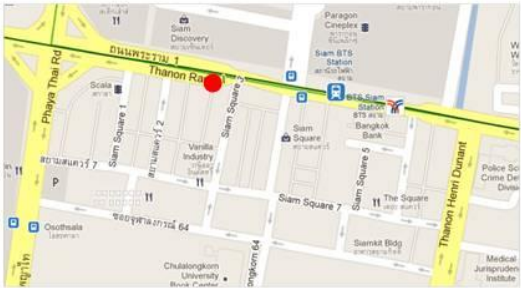

Note:



### 2.2.32 KHANOM KROK SELLER

Interview with Street Vendor No. S32

Interviewee  
Khanom krok seller

Date of interview	Time	Duration:	Interviewee
10 Feb 2013	11:15	15 mins	Khanom krok seller
			

Note: Kanom krok is coconut pudding



### 2.2.33 LADY CLOTHES SELLER

Interview with Street Vendor No. S33

Date of interview	Time	Duration:	Interviewee
10 Feb 2013	15:10	15 min	Lady clothes seller
			
<p>Note:</p> 			

### 2.2.34 DEEP FRIED DUMPLING SELLER

Interview with Street Vendor No. S34

Interviewer: Supaporn SEREERAT

Date of interview	Time	Duration:	Interviewee
10 Feb 2013	16:00	15 mins	Deep fried dumpling seller
			
<p>Note:</p> 			



## 2.2.35 COFFEE AND DRINKS SELLER

Interview with Street Vendor No. S35

Date of interview	Time	Duration:	Interviewee
10 Feb 2013	16:20	15 mins	Coffee seller
			
<p>Note:</p> <div style="display: flex; justify-content: space-around;">   </div>			

## 2.2.36 LADY CLOTHES SELLER

Interview with Street Vendor No. S36

Interviewer: Supapom SEREERAT

Date of interview	Time	Duration:	Interviewee
10 Feb 2013	10:00	15 mins	Lady clothes seller
			
<p>Note:</p> <div style="display: flex; justify-content: space-around;">   </div>			

## 2.2.37 COFFEE SELLER (WOMAN)

Interview with Street Vendor No. S37

Date of interview	Time	Duration:	Interviewee
10 Feb 2013	10:30	15 mins	Coffee seller
			
<p>Note:</p> 			

## 2.2.38 FRUITS ON PUSH CART SELLER

Interview with Street Vendor No. S38

Date of interview	Time	Duration:	Interviewee
10 Feb 2013	11:00	15 mins	Fruits on cart seller
			
<p>Note:</p> 			



## 2.2.39 DEEP FIRED CHIVES CAKES SELLER

Interview with Street Vendor No. S39

Date of interview	Time	Duration:	Interviewee
10 Feb 2013	11:00	15 mins	Deep fried chives cakes seller
			
Note: Kui chai thod is deep fried cakes			
			




## 2.2.40 OLD STYLE COFFEE SELLER

Interview with Street Vendor No. S40

Date of interview	Time	Duration:	Interviewee
10 Feb 2013	11:00	15 mins	Old style coffee
			
Note:			
			

## 2.2.41 MAGASINES SELLER

Interview with Street Vendor No. S41

Date of interview	Time	Duration:	Interviewee
13 Feb 2013	21:00	15 mins	
			
<p>Note:</p> 			

## 2.2.42 HANDMADE COIN BAG SELLER

Interview with Street Vendor No. S42

Date of interview	Time	Duration:	Interviewee
13 Feb 2013	21:00	15 mins	Handmade coin bag seller
			
<p>Note:</p>   			



## 2.2.43 LADY CLOTHES SELLER (EMPLOYEE)

Interview with Street Vendor No. S43

Date of interview	Time	Duration:	Interviewee
13 Feb 2013	22:00	15 mins	Lady clothes seller (employee)
			
<p>Note:</p> 			

## 2.2.44 LADY CLOTHES SELLER (OWNER)

Interview with Street Vendor No. S44

Date of interview	Time	Duration:	Interviewee
13 Feb 2013	22:00	15 mins	Lady clothes seller (Owner)
			
<p>Note:</p> 			



## 2.2.45 YOGURT SELLER (MAN)

Interview with Street Vendor No. S45

Date of interview	Time	Duration:	Interviewee
17 Feb 2013	16:00	15 mins	
			
<p>Note:</p> 			

## 2.2.46 FRIED FISH PATTY

Interview with Street Vendor No. S46

Date of interview	Time	Duration:	Interviewee
17 Feb 2013	16:25	15 mins	Fried fish patty
			
<p>Note:</p>  			








## 2.2.47 CREPES SELLER

Interview with Street Vendor No. S47

Date of interview	Time	Duration:	Interviewee
17 Feb 2013	16:25	15 mins	Crepes seller
			
<p>Note:</p>  			

## 2.2.48 PALM JUICE SELLER

Interview with Street Vendor No. S48

Date of interview	Time	Duration:	Interviewee
17 Feb 2013	16:30	15 mins	Palm juice seller
			
<p>Note:</p>   			

## 2.2.49 GRILLED SWEET STICKY RICE SELLER

Interview with Street Vendor No. S49


Date of interview	Time	Duration:	Interviewee
17 Feb 2013	16:15	15 mins	Grilled sweet sticky rice seller
			

Note:



## 2.2.50 FRUIT SELLERS

Interview with Street Vendor No. S50

Date of interview	Time	Duration:	Interviewee
17 Feb 2013	16:30	15 mins	Fruits seller
			

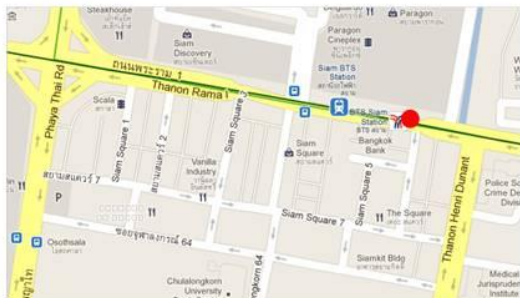



Note:





## 2.2.51 KEY HOLDERS SELLER

Interview with Street Vendor No. S51

Date of interview	Time	Duration:	Interviewee
1 Marc 2013	17:47	30 mins	Key holder seller
			
<p>Note:</p> <div style="display: flex; justify-content: space-around;">   </div>			

## 2.2.52 MOBILE PHONE'S CASE SELLER

Interview with Street Vendor No. S52

Interviewer: Supaporn SEREERAT

Date of interview	Time	Duration:	Interviewee
1 March 2013	19:00	30 mins	ธีรพล พิณีเรืองศิลป์ (โธด)
			
<p>Note:</p> <div style="display: flex; justify-content: space-around;">   </div>			

## 2.2.53 HANDY FANS SELLER

Interview with Street Vendor No. S53

Date of interview	Time	Duration:	Interviewee
1 March 2013	19:43	30 mins	Handy fan seller
			
<p>Note:</p> <div style="display: flex; justify-content: space-around;">   </div>			

## 2.2.54 KEYS MAKER



Interview with street vendor No. S54

Date of interview	Time	Duration:	Interviewee
2 Feb 2013	16:00	30 mins	Tui
			
<p>Note:</p> <div style="display: flex; justify-content: space-around;">   </div>			



## 2.2.55 DRIED FLOWERS SELLER

Interview with Street Vendor No. S55

Date of interview	Time	Duration:	Interviewee
2 March 2013	16:00	30 mins	Dried flower seller
			

Note:




## 2.2.56 BELTH SELLER

Interview with Street Vendor No. S56

Date of interview	Time	Duration:	Interviewee
2 March 2013	17:16	15 mins	Belth seller
			
Note:			
			

## 2.2.57 LADY'S ACCESSORIES SELLER



Interview with Street Vendor No. S57

Date of interview	Time	Duration:	Interviewee
2 March 2013	17:20	30 mins	Lukkanasri Katepan
			
Note:			
			



## 2.2.58 DECORATIVE OBJECTS SELLER

Interview with street vendor No. S58



Date of interview	Time	Duration:	Interviewee
3 March 2013	15:57	15 mins	Decorative object seller
			

Note:



## 2.2.59 FURBY AND LADY CLOTHES SELLER

Interview with Street Vendor No. S59



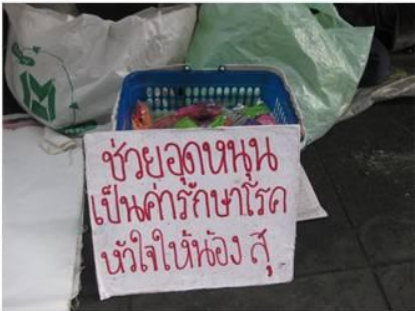
Date of interview	Time	Duration:	Interviewee
3 Feb 2013	16:50-17:20	30 mins	สุวรรณี 01117 086-9625645
			

Note:



## 2.2.60 HANDMADE POCKET BAGS SELLER

Interview with Street Vendor No. S60

Date of interview	Time	Duration:	Interviewee
3 Feb 2013	16:00 -16:20	20 mins	ยูพา แจ่มดวง Yupa Jamduang
			
<p>Note:</p> <div style="display: flex; justify-content: space-around;">   </div>			

## 2.2.61 SHOES MAKER

Interview with Street Vendor No. S61



Date of interview	Time	Duration:	Interviewee
3 Feb 2013	16:22-16:40	18 mins	Mr. Suthee Sutra 084-6065151
			
<p>Note:</p> <div style="display: flex; justify-content: space-around;">    </div>			



## 2.3 THE CASES FROM LIABTHANGDUAN RAM INTRA

### 2.3.1 MOTOR RUDDERS SELLER

Interview with Street Vendor No. F 01




Date of interview	Time	Duration:	Interviewee
17 Nov 2011	15:00-16:00	1hr	จิราวัฒน์ ธีระชนพเฉลิมพงษ์ (โป) Jirawat Thiratanopchalemphong (Po) 0819112910
Location : From Ramindra – At Narong Expressway Road (Chaloem Maha Nakhon Expressway, Thanon Prasert-Manukitch) Ramindra Bounding Side, After Bang Chak Gas Station before intersection.		 	

Ref.







### 2.3.2 BOOT SELLER

Interview with Street Vendor No. F 02

Date of interview	Time	Duration:	Interviewee
17 Nov 2011	16:00-16:30	30 mins	มารีสา คงผูก (เอ๋-30) Marisa Kongpuk (30)
<b>Location :</b> From Ramindra – At Narong Expressway Road (Chaloem Maha Nakhon Expressway, Thanon Prasert-Manukitch) Ramindra Bounding Side, After Bang Chak Gas Station before intersection.			
Ref.			
			

### 2.3.3 LATEX SHOES SELLER



Interview with Street Vendor No. F 03

Date of interview	Time	Duration:	Interviewee
17 Nov 2011	16:30-17:00	30 mins	ณัฐ ชินตาสาพร(25) กุลธรา สิมถาวรานันต์ (25) 0847090374
<b>Location :</b> จากถนนเลียบทางด่วนรามอินทรา-อาจณรงค์ (ทางด่วน รังสิต) (ทางด่วนพิเศษเฉลิมมหานคร) แยกถนนประเสริฐ ถนนประเสริฐมูกิจ (Thanon Prasert- Manukitch) ฝั่งไปรามอินทรา ห่างจากทางออกทาง ทางออกทางด่วน 10 เมตร			
Ref.			
 			






### 2.3.4 TAKE-AWAY FOOD SELLER

Interview with Street Vendor No. F 04

Date of interview	Time	Duration:	Interviewee
18 Nov 2011	14:35-14:53	30 mins	สุรางค์ นหนองศรี(แอ่ว-50) Surang Nhongsri (Aew-50)
Location : From Ramindra – At Narong Expressway Road (Chaloem Maha Nakhon Expressway, Thanon Prasert-Manukitch) Ramindra Bounding Side, After Bang Chak Gas Station before intersection.			
Ref.			
			

### 2.3.5 WANDERS SELLER

Interview with Street Vendor No. F 05

Date of interview	Time	Duration:	Interviewee
18 Nov 2011	15:19 - 15:39	20 minutes	Thanit Silprasertsuk (23) (ธนิตส์ ศิลปประเสริฐสุข)
Location : Ramindra-At Narong Expressway (Chaloem Maha Nakorn Expressway) Prasert-Manukitch Rd. intersection, toward to Ramintra side, in front of Kaina Ranger Shop			
Ref.			
			



### 2.3.6 BOAT SELLER

Interview with Street Vendor No. F 06

Date of interview	Time	Duration:	Interviewee
18 Nov 2011	15:38-16:28	40 mins	พิสิษฐ์ สมวิจิตรสกุล (39) และภรรยา
<b>Location :</b> From Ramindra – At Narong Expressway Road (Chaloem Maha Nakhon Expressway, Thanon Prasert-Manukitch) Ramindra Bounding Side, After Bang Chak Gas Station before intersection.			
Ref.			
  			

### 2.3.7 BROOMS SELLER




Interview with Street Vendor No. F 07

Date of interview	Time	Duration:	Interviewee
22 Nov 2011	14:19-14:44	25 mins	บอม (32) Bom
<b>Location :</b> From Ramindra – At Narong Expressway Road (Chaloem Maha Nakhon Expressway, Thanon Prasert-Manukitch) Ramindra Bounding Side, After Bang Chak Gas Station before intersection.			No photo
Ref.			
			





### 2.3.8 SOM TUM SELLER

Interview with Street Vendor No. F 08

Date of interview	Time	Duration:	Interviewee
22 Nov 2011	14:50-15:15	25 mins	ลัดดาวัน สันญะวิชชัย(48) Laddawan Sanyoowichai
<b>Location :</b> From Ramindra-Atnarong street (Chalermmahanakorn expressway) Prasertmanukit junction, Ramindra side. Next to gas station "Jet" on the right side			
Ref.			
			

### 2.3.9 SLIPPERS SELLER

Interview with Street Vendor No. F 09

Date of interview	Time	Duration:	Interviewee
22 Nov 2011	15:18-17:44	26 mins	นภคต สุขเมธากร (34) และญาติ
<b>Location :</b> From Ramindra – At Narong Expressway Road (Chaloem Maha Nakhon Expressway, Thanon Prasert-Manukitch) Ramindra Bounding Side, After Bang Chak Gas Station before intersection.			
Ref.			
			

### 2.3.10 SWEET SELLER

Interview with Street Vendor No. F 10

Date of interview	Time	Duration:	Interviewee
22 Nov 2011	16:22-16:32	10 mins	พี่ไก Aunt Kai (60)
<b>Location :</b> From along Ram Inthra - At Narong Expressway (Chaloem Maha Nakhon Expressway) road to Thanon Prasert-Manukitch junction. On way towards Ram Inthra, the location is in front of Cocobar.			
Ref.			
<div></div>			

### 2.3.11 STATIONARY SELLER

Interview with Street Vendor No. F 11

Date of interview	Time	Duration:	Interviewee
22 Nov 2011	16:48-17:20	28 mins	Khun Ae (30) and Khun Oe (29)
<b>Location :</b> From along Ram Inthra - At Narong Expressway (Chaloem Maha Nakhon Expressway) road to Thanon Prasert-Manukitch junction. On way towards Ram Inthra, the location is in front of Cocobar.			
Ref.			
 			



# APPENDIX VII

## RAW DATA-

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## Result of questionnaire C

### Part I-Shopping Place

**Q1. How many times(s) you bought goods or service from these following place during last week**

Table 1 Frequency of shopping in various form of commerce

		Gender		
		Male	Female	Total
Shopping online	Total	51.0%	49.0%	100.0%
	Never	27.1%	23.4%	50.5%
	1-2 times	18.0%	16.7%	34.6%
	3-5 times	3.1%	4.4%	7.6%
	5-10 times	.8%	2.6%	3.4%
	More than 10 times	2.1%	1.8%	3.9%
Street vendor	Total	51.0%	49.0%	100.0%
	Never	9.6%	6.0%	15.6%
	1-2 times	23.7%	20.3%	44.0%
	3-5 times	11.7%	11.5%	23.2%
	5-10 times	2.6%	4.7%	7.3%
	More than 10 times	3.4%	6.5%	9.9%
Night Bazaar, Occational market	Total	51.0%	49.0%	100.0%
	Never	9.9%	8.1%	18.0%
	1-2 times	23.7%	18.0%	41.7%
	3-5 times	10.2%	11.7%	21.9%
	5-10 times	2.9%	5.5%	8.3%
	More than 10 times	4.4%	5.7%	10.2%
Convenience Store	Total	51.0%	49.0%	100.0%
	Never	1.3%	2.1%	3.4%
	1-2 times	7.8%	7.3%	15.1%
	3-5 times	15.9%	11.5%	27.3%
	5-10 times	12.5%	14.3%	26.8%
	More than 10 times	13.5%	13.8%	27.3%
Local shop near home	Total	51.0%	49.0%	100.0%
	Never	4.9%	8.6%	13.5%
	1-2 times	17.2%	16.9%	34.1%
	3-5 times	14.3%	9.4%	23.7%
	5-10 times	6.3%	5.5%	11.7%
	More than 10 times	8.3%	8.6%	16.9%
Fresh Market near home	Total	51.0%	49.0%	100.0%
	Never	12.8%	10.2%	22.9%
	1-2 times	18.8%	19.0%	37.8%
	3-5 times	11.7%	7.0%	18.8%
	5-10 times	3.6%	6.0%	9.6%
	More than 10 times	4.2%	6.8%	10.9%
Hypermarket-chain stores	Total	51.0%	49.0%	100.0%
	Never	6.8%	6.8%	13.5%
	1-2 times	23.4%	18.2%	41.7%
	3-5 times	10.2%	11.2%	21.4%
	5-10 times	5.5%	4.2%	9.6%
	More than 10 times	5.2%	8.6%	13.8%

		Gender		
		Male	Female	Total
Wholesale supermaket-chain stores	Total	51.0%	49.0%	100.0%
	Never	16.4%	21.1%	37.5%
	1-2 times	18.0%	11.2%	29.2%
	3-5 times	8.9%	6.5%	15.4%
	5-10 times	3.6%	3.6%	7.3%
	More than 10 times	4.2%	6.5%	10.7%
Department store	Total	51.0%	49.0%	100.0%
	Never	5.7%	6.3%	12.0%
	1-2 times	21.9%	19.5%	41.4%
	3-5 times	11.5%	11.7%	23.2%
	5-10 times	7.0%	4.4%	11.5%
	More than 10 times	4.9%	7.0%	12.0%
Kiosk in Shopping mall	Total	51.0%	49.0%	100.0%
	Never	13.5%	11.5%	25.0%
	1-2 times	19.5%	19.5%	39.1%
	3-5 times	10.2%	10.7%	20.8%
	5-10 times	4.7%	2.6%	7.3%
	More than 10 times	3.1%	4.7%	7.8%
Shopping mall	Total	51.0%	49.0%	100.0%
	Never	12.0%	16.9%	28.9%
	1-2 times	20.3%	16.4%	36.7%
	3-5 times	11.2%	7.0%	18.2%
	5-10 times	4.2%	3.6%	7.8%
	More than 10 times	3.4%	4.9%	8.3%
Life-style center (shopping mall)	Total	51.0%	49.0%	100.0%
	Never	24.0%	28.9%	52.9%
	1-2 times	14.6%	10.7%	25.3%
	3-5 times	8.1%	4.4%	12.5%
	5-10 times	2.3%	2.1%	4.4%
	More than 10 times	2.1%	2.9%	4.9%
Shopping park	Total	51.0%	49.0%	100.0%
	Never	21.9%	25.8%	47.7%
	1-2 times	16.7%	12.0%	28.6%
	3-5 times	7.0%	5.7%	12.8%
	5-10 times	3.6%	3.4%	7.0%
	More than 10 times	1.8%	2.1%	3.9%
Wholesale fresh market	Total	51.0%	49.0%	100.0%
	Never	32.6%	30.7%	63.3%
	1-2 times	9.6%	11.5%	21.1%
	3-5 times	6.0%	3.6%	9.6%
	5-10 times	1.3%	2.3%	3.6%
	More than 10 times	1.6%	.8%	2.3%
Wholesale shopping center	Total	51.0%	49.0%	100.0%
	Never	22.1%	19.8%	41.9%
	1-2 times	15.6%	14.1%	29.7%
	3-5 times	9.1%	6.5%	15.6%
	5-10 times	2.1%	3.9%	6.0%
	More than 10 times	2.1%	4.7%	6.8%
Local shop near work place	Total	51.0%	49.0%	100.0%
	Never	9.4%	7.8%	17.2%
	1-2 times	21.4%	18.2%	39.6%
	3-5 times	11.5%	11.7%	23.2%
	5-10 times	6.5%	4.7%	11.2%
	More than 10 times	2.3%	6.5%	8.9%



		Gender		
		Male	Female	Total
Retail in shopping street	Total	51.0%	49.0%	100.0%
	Never	9.9%	13.8%	23.7%
	1-2 times	25.8%	17.7%	43.5%
	3-5 times	7.3%	8.3%	15.6%
	5-10 times	3.9%	3.6%	7.6%
	More than 10 times	4.2%	5.5%	9.6%
Typical shopping districts	Total	51.0%	49.0%	100.0%
	Never	22.1%	22.7%	44.8%
	1-2 times	14.6%	12.5%	27.1%
	3-5 times	9.4%	7.8%	17.2%
	5-10 times	2.9%	1.8%	4.7%
	More than 10 times	2.1%	4.2%	6.3%
TV shopping	Total	51.0%	49.0%	100.0%
	Never	34.9%	37.0%	71.9%
	1-2 times	6.8%	6.0%	12.8%
	3-5 times	5.7%	3.1%	8.9%
	5-10 times	1.8%	2.1%	3.9%
	More than 10 times	1.8%	.8%	2.6%
Weekend market	Total	51.0%	49.0%	100.0%
	Never	17.4%	20.1%	37.5%
	1-2 times	32.8%	28.6%	61.5%
	3-5 times	.8%	.3%	1.0%
	5-10 times	0.0%	0.0%	0.0%
	More than 10 times	0.0%	0.0%	0.0%
Peddler, mobile vendor	Total	51.0%	49.0%	100.0%
	Never	27.9%	24.5%	52.3%
	1-2 times	10.9%	12.0%	22.9%
	3-5 times	9.1%	6.3%	15.4%
	5-10 times	1.6%	3.6%	5.2%
	More than 10 times	1.6%	2.6%	4.2%

Table 2 Selected 10 shopping destinations

	Never	1-2 times	3-5 times	5-10 times	> 10 times
Shopping online	50.4%	34.8%	7.5%	3.4%	3.9%
Street vendor	15.6%	44.2%	23.1%	7.3%	9.9%
Night Bazaar, Occasional market	17.9%	41.6%	21.8%	8.3%	10.4%
Convenience Store	3.4%	15.1%	27.3%	26.8%	27.5%
Local shop near home	13.5%	34.0%	23.6%	11.7%	17.1%
Fresh Market near home	22.9%	37.9%	18.7%	9.6%	10.9%
Hypermarket-chain stores	13.5%	41.8%	21.3%	9.6%	13.8%
Wholesale supermarket-chain stores	37.4%	29.1%	15.3%	7.5%	10.6%
Department store	11.9%	41.6%	23.1%	11.4%	11.9%
Kiosk in Shopping mall	25.2%	39.0%	20.8%	7.3%	7.8%
Shopping mall	28.8%	36.9%	18.2%	7.8%	8.3%
Life-style center (shopping mall)	52.7%	25.5%	12.5%	4.4%	4.9%
Shopping park	47.8%	28.6%	12.7%	7.0%	3.9%
Wholesale fresh market	63.4%	21.0%	9.6%	3.6%	2.3%
Wholesale shopping center	41.8%	29.6%	15.6%	6.2%	6.8%
Local shop near work place	17.1%	39.5%	23.4%	11.2%	8.8%
Retail in shopping street	23.6%	43.6%	15.6%	7.5%	9.6%
Typical shopping districts	44.9%	27.0%	17.1%	4.7%	6.2%
TV shopping	71.9%	12.7%	8.8%	3.9%	2.6%
Weekend market	37.4%	61.6%	1.0%	0.0%	0.0%
Peddler, mobile vendor	52.5%	22.9%	15.3%	5.2%	4.2%

## Q2. How many times you bought food and drink from the following places during last week

Table 3 How many times you bought food and drink from the following places during last week

	Never	1-2 times	3-5 times	5-10 times	> 10 times
1.Stall/ mobile vendor on public walkway	13.2%	48.1%	26.2%	7.0%	5.5%
2.Canteen in educational/work place	19.0%	27.3%	28.6%	11.9%	13.2%
3.Food court in shopping mall/department store	13.8%	43.6%	28.1%	7.3%	7.3%
4.Restaurant in shopping mall/department store	12.7%	46.5%	26.2%	7.0%	7.5%
5.Non air-conditioned restaurant	11.2%	42.3%	30.1%	9.1%	7.3%
6.Air-conditioned restaurant	10.6%	42.9%	29.4%	10.1%	7.0%
7.Restaurant-Garden type	39.5%	30.6%	20.8%	4.9%	4.2%
8.Restaurant-Pub&Karaoke type	55.8%	23.6%	12.5%	5.5%	2.6%
9.Occasional market	31.9%	36.6%	16.6%	8.8%	6.0%
10.Night Bazaar	49.4%	27.0%	15.1%	5.2%	3.4%
11.Fresh market	37.7%	35.1%	14.8%	6.5%	6.0%
12.Home delivery-phone service	48.3%	30.6%	12.2%	5.7%	3.1%
13.Home delivery-internet service	70.4%	13.8%	10.6%	3.6%	1.6%

## Q3. How many times you eat outside home during last week

Table 4 How many times you eat outside home during last week

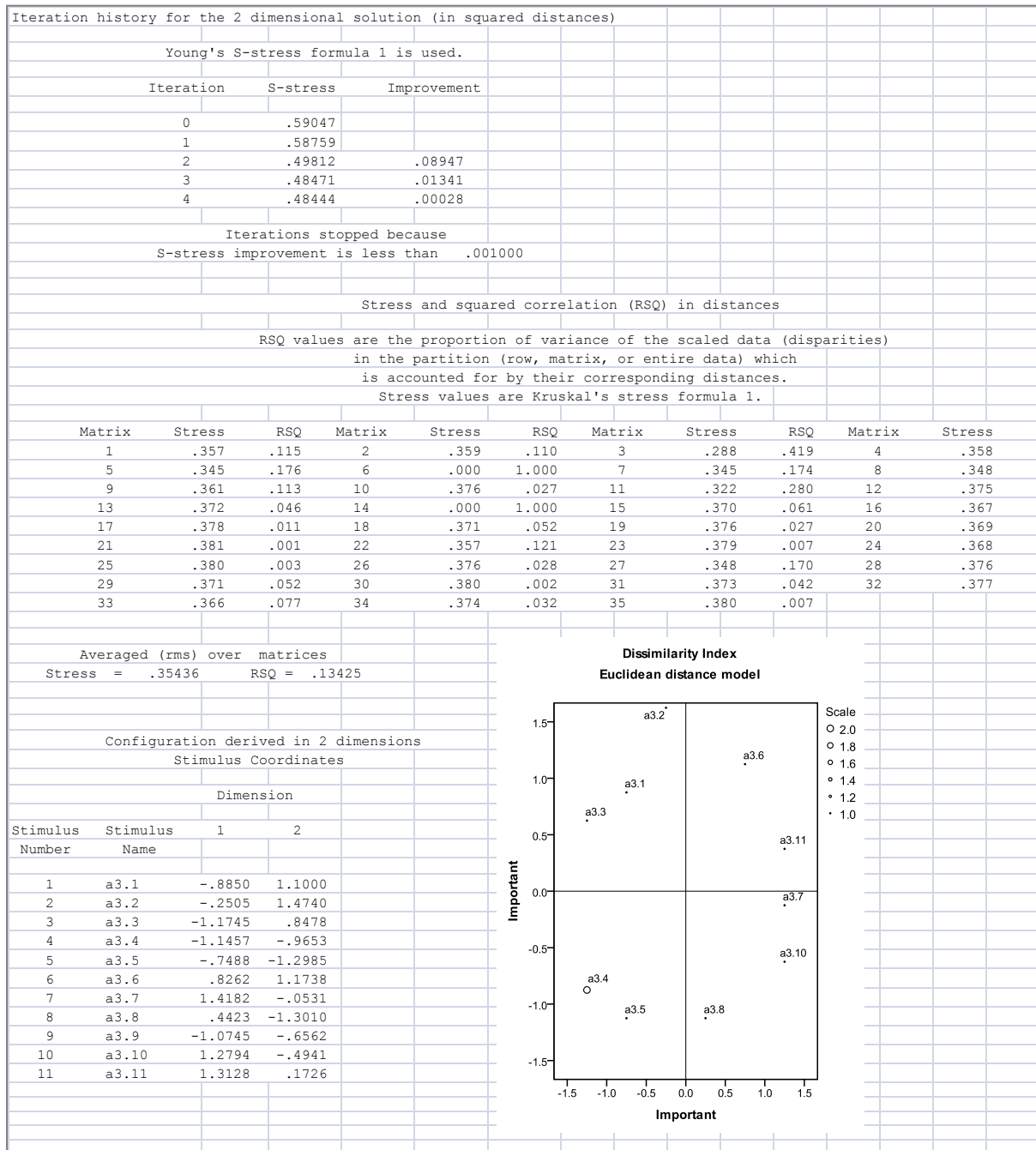
	Never	1-2 times	3-5 times	5-7 times
Breakfast	25.5%	37.9%	19.7%	16.9%
Lunch	6.2%	26.5%	33.5%	33.8%
Dinner	6.2%	28.1%	33.5%	32.2%

## Q4. Indicate your motive in decision making for shopping place

Table 5 Motivation factors of decision making for shopping destination

	Not at all	Less important	Important	Very important	Extremely important
1. Reasonable price	5.5%	15.8%	44.9%	26.5%	7.3%
2. Variety of goods and services	1.6%	10.4%	43.1%	39.7%	5.2%
3. Reliability of good quality and service after purchasing	1.0%	6.8%	28.1%	43.4%	20.8%
4. Approximately to home or workplace/commuting pass	2.6%	9.9%	40.0%	32.7%	14.8%
5. No traffic jam	2.3%	12.7%	39.0%	29.1%	16.9%
6. Reflect to your own identity/ social status	13.0%	29.6%	32.2%	16.9%	8.3%
7. Trend	17.1%	37.4%	27.3%	13.0%	5.2%
8. Well organized good display	2.9%	17.4%	47.8%	23.1%	8.8%
9. Clean, fairness	1.8%	9.6%	41.3%	31.4%	15.8%
10. Air conditioned	5.2%	20.5%	40.8%	24.2%	9.4%
11. Recommend from friends/ guide book	7.3%	30.6%	41.0%	15.1%	6.0%

Figure 1 Dissimilarity index



## Part II- Attitude on street vending

Table 6 Attitude on street vending

	Strongly disagree	Disagree	Neutral	Agree	Extremely agree
1. Street vendors give a sense of charms and livability to Bangkok city	14.3%	20.3%	43.4%	15.3%	6.8%
2. Street vendors are indispensable to your daily life, convenience	9.9%	23.4%	43.4%	17.9%	5.5%
3. Street vendors should be cleaned out of Bangkok city	30.6%	30.1%	22.9%	9.6%	6.8%
4. Street vendors are the shame of Bangkok city	35.6%	27.8%	23.1%	9.1%	4.4%
6. Old material and device should be brought back for cultural environmental preservation	6.5%	14.8%	34.8%	19.2%	24.7%
6. Street vendors should be permitted to run their business only in the specific area to reduce traffic obstruction	3.4%	9.1%	29.1%	26.5%	31.9%
7. You feel enjoy shopping with street vendors/hawkers	9.1%	20.8%	48.3%	16.4%	5.5%
8. Bargaining and searching for a good deal give you a sense of challenge and self-esteem	10.6%	15.6%	42.6%	22.3%	8.8%
9. You dislike street vendors and always avoid to passing through street vending area	31.2%	31.2%	27.3%	7.5%	2.9%
10. You don't like shopping on road side because of hot weather and pollution	13.2%	27.0%	32.5%	15.3%	11.9%
11. You have street vending shop where buy regularly goods or foods	19.2%	23.4%	34.8%	16.9%	5.7%

## Part III-Online behavior

### Q1 Modes of Internet Connection

Table 7 Modes of Internet Connection

		Responses		Percent of
		N	Percent	Cases
Mode of Internet access <sup>a</sup>	Private connection/ home	245	34.9%	63.8%
	Public connection at workplace	119	17.0%	31.0%
	Public connection at institution	50	7.1%	13.0%
	Internet cafe	52	7.4%	13.5%
	Mobile 3G/Wifi	222	31.6%	57.8%
	Others	14	2.0%	3.6%
Total		702	100.0%	182.8%

a. Dichotomy group tabulated at value 1.

## Q2 Average of online duration per day

Table 8 Average online duration per day \* Age Crosstabulation

	Age							Total
	< 15 yrs	15-24 yrs	25-34 yrs	35-44 yrs	45-54 yrs	55-64 yrs	> 65 yrs	
not at all/ not every day	3	9	6	9	5	3	0	35
0-1hrs	0	13	11	9	7	1	1	42
1-3 hrs	0	30	30	15	9	4	0	88
3-6 hrs	1	57	41	14	6	0	0	119
6-12 hrs	2	44	22	10	2	1	0	81
More than 12 hrs	0	10	6	4	0	0	0	20
Total	6	163	116	61	29	9	1	385

## Q3-4 Experience of Purchasing Online

Table 9 Experience of Purchasing Online -Food items

		Responses		Percent of Cases
		N	Percent	
Food items <sup>a</sup>	Processed food with delivery service	83	53.9%	66.4%
	Fresh/None-processed food	7	4.5%	5.6%
	Vegetatable	5	3.2%	4.0%
	Fruits	4	2.6%	3.2%
	Dry food	10	6.5%	8.0%
	Beverage	6	3.9%	4.8%
	Instant foods	8	5.2%	6.4%
	Canned food	4	2.6%	3.2%
	Drug and Supplementary	27	17.5%	21.6%
Total		154	100.0%	123.2%

a. Dichotomy group tabulated at value 1.

Table 10 Experience of Purchasing Online –Non-food items

		Responses		Percent of Cases
		N	Percent	
Non food items <sup>a</sup>	Clothes	109	22.0%	55.9%
	Used clothes	25	5.0%	12.8%
	Accessories	26	5.2%	13.3%
	Cosmetic/ perfume	45	9.1%	23.1%
	Home decoration	14	2.8%	7.2%
	Grocery	3	.6%	1.5%
	Electric appliance	29	5.8%	14.9%
	Computer and accessories	25	5.0%	12.8%
	Mobile phone and accessories	15	3.0%	7.7%
	Stationary	8	1.6%	4.1%
	Books	47	9.5%	24.1%
	Movie/Music/Games	39	7.9%	20.0%
	Gardening	3	.6%	1.5%
	Flower	8	1.6%	4.1%
	Hardware	3	.6%	1.5%
	Amulet	3	.6%	1.5%
	Performance ticket	38	7.7%	19.5%
	Air ticket	56	11.3%	28.7%
Total		496	100.0%	254.4%

a. Dichotomy group tabulated at value 1.

Table 11 Experience of Purchasing Online -Service

		Responses		Percent of Cases
		N	Percent	
Service <sup>a</sup>	Hotel/Accommodations	99	58.9%	72.3%
	Package tours	62	36.9%	45.3%
	Others	7	4.2%	5.1%
Total		168	100.0%	122.6%

a. Dichotomy group tabulated at value 1.



## Q5 Experience of Purchasing with Street vendor

Table 12 Experience of Purchasing Street –Food items

		Responses		Percent of Cases
		N	Percent	
Food items/street vendor <sup>a</sup>	Onsite-cook food	252	11.6%	73.9%
	Onsite-cook food/convenient food/no table	252	11.6%	73.9%
	Prepared food	183	8.4%	53.7%
	Prepared packed food	148	6.8%	43.4%
	Prepared convenient food/ no table	116	5.3%	34.0%
	Dried/preserved food	91	4.2%	26.7%
	Onsite-cook drink/beverage	226	10.4%	66.3%
	Prepared onsite packed drink/ beverage	106	4.9%	31.1%
	Packed drink/beverage	149	6.9%	43.7%
	Ready-to-eat fruits	208	9.6%	61.0%
	Fresh/none-processed food	84	3.9%	24.6%
	Vegetables	48	2.2%	14.1%
	Fruits	104	4.8%	30.5%
	Dry food	64	2.9%	18.8%
	Beverage	89	4.1%	26.1%
	Instant food	24	1.1%	7.0%
	Canned food	16	.7%	4.7%
	Drugs and supplementary	14	.6%	4.1%
Total		2174	100.0%	637.5%

a. Dichotomy group tabulated at value 1.

Table 13 Experience of Purchasing Street –Non-food items

		Responses		Percent of Cases
		N	Percent	
None food items/Street vendor <sup>a</sup>	Clothes	205	23.5%	68.1%
	Used clothes	64	7.3%	21.3%
	Accessories	77	8.8%	25.6%
	Cosmetic/perfum	49	5.6%	16.3%
	Home decoration	40	4.6%	13.3%
	Grocery	36	4.1%	12.0%
	Electric appliance	27	3.1%	9.0%
	Computer/accessories	17	1.9%	5.6%
	Mobile phone/ accessories	24	2.7%	8.0%
	Stationary	68	7.8%	22.6%
	Books	66	7.6%	21.9%
	Movies-Music	61	7.0%	20.3%
	Gardening	48	5.5%	15.9%
	Flower	54	6.2%	17.9%
	Hardware	9	1.0%	3.0%
	Amulet	8	.9%	2.7%
	Performance ticket	12	1.4%	4.0%
	Air ticket	8	.9%	2.7%
Total		873	100.0%	290.0%

Table 14 Experience of Purchasing Street –Service

		Responses		Percent of Cases
		N	Percent	
Service/Street vendors <sup>a</sup>	Hotel/Accommodations	48	9.6%	19.7%
	Package/tours	27	5.4%	11.1%
	Cloth fixing	74	14.7%	30.3%
	Shoe fixing/cobbler	112	22.3%	45.9%
	Watch fixing/locksmith	73	14.5%	29.9%
	Hair cut	56	11.2%	23.0%
	Hone	22	4.4%	9.0%
	Nail polish	23	4.6%	9.4%
	Hair extension	12	2.4%	4.9%
	Massage	33	6.6%	13.5%
	General M&E Fixing	22	4.4%	9.0%
Total		502	100.0%	205.7%

a. Dichotomy group tabulated at value 1.

Table 15 Summary

	Shopping online	Shopping with street vendor
Food	154	2181
Non food	402	853
Services	277	429

Table 16 Shopping online \* Income Cross tabulation

		Income						Total
		Under 6,000 Baths	6,001-10,000 Baths	10,001-20,000 Baths	20,001-50,000 Baths	50,001-100,000 Baths	> 100,00 Baths	
Never	Count	32	23	73	47	12	7	194
	% within Shopping online	16.5%	11.9%	37.6%	24.2%	6.2%	3.6%	100.0%
	% within Income	52.5%	47.9%	54.5%	45.6%	41.4%	70.0%	50.4%
	% of Total	8.3%	6.0%	19.0%	12.2%	3.1%	1.8%	50.4%
1-2 times	Count	18	17	49	38	10	2	134
	% within Shopping online	13.4%	12.7%	36.6%	28.4%	7.5%	1.5%	100.0%
	% within Income	29.5%	35.4%	36.6%	36.9%	34.5%	20.0%	34.8%
	% of Total	4.7%	4.4%	12.7%	9.9%	2.6%	.5%	34.8%
3-5 times	Count	5	4	6	8	5	1	29
	% within Shopping online	17.2%	13.8%	20.7%	27.6%	17.2%	3.4%	100.0%
	% within Income	8.2%	8.3%	4.5%	7.8%	17.2%	10.0%	7.5%
	% of Total	1.3%	1.0%	1.6%	2.1%	1.3%	.3%	7.5%
5-10 times	Count	0	2	5	5	1	0	13
	% within Shopping online	0.0%	15.4%	38.5%	38.5%	7.7%	0.0%	100.0%
	% within Income	0.0%	4.2%	3.7%	4.9%	3.4%	0.0%	3.4%
	% of Total	0.0%	.5%	1.3%	1.3%	.3%	0.0%	3.4%
> 10 times	Count	6	2	1	5	1	0	15
	% within Shopping online	40.0%	13.3%	6.7%	33.3%	6.7%	0.0%	100.0%
	% within Income	9.8%	4.2%	.7%	4.9%	3.4%	0.0%	3.9%
	% of Total	1.6%	.5%	.3%	1.3%	.3%	0.0%	3.9%
Total	Count	61	48	134	103	29	10	385
	% within Shopping online	15.8%	12.5%	34.8%	26.8%	7.5%	2.6%	100.0%
	% within Income	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	% of Total	15.8%	12.5%	34.8%	26.8%	7.5%	2.6%	100.0%

Table 17 Street vendor \* Income Cross tabulation

		Income						Total
		Under 6,000 Baths	6,001-10,000 Baths	10,001-20,000 Baths	20,001-50,000 Baths	50,001-100,000 Baths	More than 100,00 Baths	
Never	Count	20	5	16	17	2	0	60
	% within Street vendor	33.3%	8.3%	26.7%	28.3%	3.3%	0.0%	100.0%
	% within Income	32.8%	10.4%	11.9%	16.5%	6.9%	0.0%	15.6%
	% of Total	5.2%	1.3%	4.2%	4.4%	.5%	0.0%	15.6%
1-2 times	Count	23	25	63	40	13	6	170
	% within Street vendor	13.5%	14.7%	37.1%	23.5%	7.6%	3.5%	100.0%
	% within Income	37.7%	52.1%	47.0%	38.8%	44.8%	60.0%	44.2%
	% of Total	6.0%	6.5%	16.4%	10.4%	3.4%	1.6%	44.2%
3-5 times	Count	10	12	32	27	6	2	89
	% within Street vendor	11.2%	13.5%	36.0%	30.3%	6.7%	2.2%	100.0%
	% within Income	16.4%	25.0%	23.9%	26.2%	20.7%	20.0%	23.1%
	% of Total	2.6%	3.1%	8.3%	7.0%	1.6%	.5%	23.1%
5-10 times	Count	4	2	10	6	4	2	28
	% within Street vendor	14.3%	7.1%	35.7%	21.4%	14.3%	7.1%	100.0%
	% within Income	6.6%	4.2%	7.5%	5.8%	13.8%	20.0%	7.3%
	% of Total	1.0%	.5%	2.6%	1.6%	1.0%	.5%	7.3%
> 10 times	Count	4	4	13	13	4	0	38
	% within Street vendor	10.5%	10.5%	34.2%	34.2%	10.5%	0.0%	100.0%
	% within Income	6.6%	8.3%	9.7%	12.6%	13.8%	0.0%	9.9%
	% of Total	1.0%	1.0%	3.4%	3.4%	1.0%	0.0%	9.9%
Count		61	48	134	103	29	10	385
% within Street vendor		15.8%	12.5%	34.8%	26.8%	7.5%	2.6%	100.0%
% within Income		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
% of Total		15.8%	12.5%	34.8%	26.8%	7.5%	2.6%	100.0%

## Part IV- General Information of Respondents

Table 18 Socio-economic Characteristics of street good/service consumer

<i>Socio-economic Characteristics</i>	<i>Frequency</i>	<i>%</i>
<i>Gender</i>		(n=385)
Male	197	51.2
Female	188	48.8
<i>Age</i>		(n=385)
Less than 15 years	6	1.6
15-24 years	163	42.3
25-34 years	116	30.1
35-44 years	61	15.8
45-54 years	29	7.5
55-64 yrs	9	2.3
More than 65 years	1	.3
<i>Status</i>		(n=385)
Single	293	76.1
Married/Live together	85	22.1
Divorced/Separated	7	1.8
<i>Education</i>		(n=385)
None	2	.5
Secondary school	11	2.9
High school/equivalence	68	17.7
Diploma/equivalence	23	6.0
Undergraduate	220	57.1
Master	51	13.2
Doctor	8	2.1
Others	2	.5
<i>Average monthly income</i>		(n=385)
Under 6,000 Baths	61	15.8
6,001-10,000 Baths	48	12.5
10,001-20,000 Baths	134	34.8
20,001-50,000 Baths	103	26.8
50,001-100,000 Baths	29	7.5
More than 100,00 Baths	10	2.6

Source: Fieldwork, Bangkok, 2013