Chapter - 2
Introduction to Bengaluru

In continuation to the last chapter, this chapter aims to provide information on the background of the area selected for study Bengaluru, the street vendors and the current status of the street vendors in Bengaluru. The chapter also gives an overview, setting the background for all data that has been included especially the street vendor, the place and its relevance.

Image 2.1: Vidhana Saudha, Bengaluru

Bengaluru is the principal administrative, cultural, commercial, industrial, and knowledge capital of Karnataka. Greater Bengaluru has an area of 741 kilometers agglomerating the city, neighbouring municipal councils. A tiny village in the 12th century, it grew to become one of the fastest growing cities in the world by the 21st
century and to figure among the million-plus population in India. Bengaluru has grown spatially more than 10 times since 1949. The city, with its pleasant and salubrious climate throughout the year and its tree-lined streets, numerous parks and abundant greenery had earned the title ‘Garden City’ of India.

Bengaluru is one of the fastest growing cities in India and is branded as the ‘Silicon Valley of India’ for heralding and spearheading the growth of Information Technology (IT) based industries in the country. With the advent and growth of IT industry, as well as numerous industries in other sectors and the onset of economic liberalisation since the early 1990s, Bengaluru has taken lead in service-based industries fuelling substantial growth of the city both economically and spatially. Bengaluru has become a cosmopolitan city attracting people and businesses alike from within and across nations.

Bengaluru is the fifth largest metropolis in India, currently with a population of about 7 million plus and a literacy rate of 75 percent. Bengaluru also houses numerous leading commercial and educational institutions, and industries like textiles, aviation, space and biotechnology. As an immediate consequence of this growth in the last decade, apart from creating a ripple effect in the local economy, there has also been a great pressure on the infrastructure and resources like water supply, energy, public transportation, land etc. (T.V. Ramachandra - 2007)40

Earlier, Bengaluru (then Bangalore) had a municipality. Later, as the city grew, this was upgraded to Municipal Corporation. Today, this body is known as Bruhath Bengaluru Mahanagara Palike (BBMP). There are adjoining urban areas that fall under the municipality. Street vending is controlled by three departments of BBMP, these being the revenue department, the estates department which looks after the corporation’s property and the health department. Each department claims to have regulatory powers over street vending. The health department looks into health and
hygiene, especially in the case of food vendors. The estates department has control over public space while the revenue department is entrusted with tax collection. Over and above all these, there are the police and traffic police that exert control on public space, namely roads and pavements. (Sharit K. Bhowmik and Debdulal Saha, 2012)

Image 2.2: Maps India, Karnataka & Bengaluru.

History of Bengaluru

The earliest reference to the name, in the form ‘Bengalooru’, is seen in a ninth century Ganga inscription (hero-stone) from Begur, referring to a battle that was fought in that place. Till recent times the city was popularly called Bangalore which is an anglicized form of Bengalooru; which according to the popular belief is derived from Bengaalu–synonymous of ‘Benda kaalu’ or boiled beans and ooru meaning a town. Tradition associates Hoysala King Vira Ballala (12th century) with the origin of this name. Vira Ballala, during one of his hunting expeditions in this region, lost his way and after
hours of wandering reached the hut of an old woman. This woman is believed to have offered cooked beans to the king. Pleased with her hospitality, the king named the place as ‘benda kaala ooru’ (town of boiled beans). But it is interesting to note that there was already evidence for name of the place much before Hoysalas. Kamath (1990) notes that Bengaluru is said to have got its name from ‘benga’, the local Kannada language term for Pterocarpus marsupium, a species of dry and moist deciduous tree, and ‘ooru’ meaning town. However, the founding of modern Bengaluru is attributed to Kempe Gowda, a scion of the Yelahanka line of chiefs, in 1537 (Kamath, 1990).42

At Independence, Bangalore was notified as the capital of Mysore (now Karnataka) State. In 1949, the two municipalities were merged and the Bangalore City Corporation was formed. Subsequently, to keep up with the pace of growth and development, there have been reorganizations with respect to the zones and wards within the corporation, rising from 50 divisions in 1949 to 95 wards in 1980s, 100 wards in 1995 and now about 150 wards. With the 2006 notification, the Bangalore City Corporation is now reorganized as Greater Bengaluru City Corporation.

Bengaluru, in spite of the buzz around IT-based and related commercial activities, has retained much of its unique cultural ties keeping its date with its history, culture and tradition. The city is known for historical temples such as the Someshwara temple in Halasuru (neighbourhood of Bengaluru) built during 12–13th century by Cholas, Basavanagudi (Bull Temple) built by Kempe Gowda during 16th century, Kaadu Malleshwara temple built during 17th century in Dravidian architecture, and Gavi Gangadhareshwara temple, all nestle in the middle of the city. Apart from the numerous temples that have mushroomed around the city, Bengaluru also has one of the six basilicas in the country, built during the 17th century, St. Mark’s Cathedral built during 1808, the oldest mosque, Sangeen Jamia Masjid built by the Moghuls during the 17th century, and the popular Jamia Masjid near the City Market built during the 1940s.
The ‘Bengalooru Karaga’ is a major annual fair associated with the Dharamaraya temple, is considered to be the actual fair of the erstwhile city, and is still persistent in the older central parts of the city. Karaga, a five-day festival of Tigalas, a community who migrated from Tamil Nadu, has many unique features such as intense religious fervour, strict rituals, unchanged traditions over centuries, a fixed route and stops for the procession, welcome and respect shown at all the temples on route.40

Image 2.3: Groundnut fair at Bengaluru connecting to its name “Benda Kaala Ooru”

The annual groundnut fair, ‘Kadalekai Parishe’ takes place in a part of the old city, Basavanagudi (Image 2.3) during November–December. More recently, an annual cultural fest called ‘Bengalooru Habba’ (‘habba’ in Kannada means festival) is held during the first week of December hosting various cultural programs like music, dance and drama. The involvement of all sections of people and the unique communal

~ 52 ~
harmony displayed by the special prayer at Tawakkal Mastan Darga (mosque), the Infant Jesus Shrine are also remarkable. (IISC Intranet, 2007)\textsuperscript{40}

\textbf{Study area and its significance}

Bengaluru, a city of dreams, for migrants in search of graceful employment and a city of opportunities for locals, has something for all. Many take up street vending; some by choice and some by chance, as an alternate source of earning a living, thus entering the profession for personal and financial reasons. It is a diversified and scattered market with people from all over the country, trying to make it big in their own ways. Street vending includes all kind of sellers of goods and service in return for some commercial value.

Street vendors considered in this study entrench all definitions and thus broadly include all kinds and types of vendors. On the street and off the street, both mobile and stationary vendors with unauthorised permanent structure that is legalised for carrying out trade, all come well within the definition of street vendors. This also includes people selling in railway stations, bus stations, trains, buses, public parks as well as door-to-door. Street vendors need to be distinguished from vendors who operate in officially sanctioned off-street markets, which may be public or private. Once street vendors are relocated to markets or buildings that are privately owned and converted to off-street markets by municipal or NGO programs, these vendors are typically referred to as market vendors or micro entrepreneurs, although their businesses otherwise remain much the same. (Sharit K Bhowmik, 2005)\textsuperscript{43}

Paul Kinny, (2011)\textsuperscript{44} executive Chef of InterContinental, in an exclusive cover story carried by the Outlook in March 2011, indicates that the upscale restaurants in five-star hotels have also had to genuflect to the street food god. A study conducted by a Delhi based NGO Manushi, in 4 prime Indian cities points at turnover from street vendors

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into food alone to a whooping thirteen thousand one hundred and two crores per annum.

Concepts of street vending are not just gaining simple momentum with it, but also going fashionable in the street vendors’ way. Multiplexes and Star cuisines are catching up with kachoris, masala papads, bhel puri, kababs to tempt the clients’ palette with street delicacies. Mohsina Mukadam points out that what is a necessity for the working class and commuters has become an indulgence for the well-heeled.  

Chart 2.1: The Green side of street vending

Street vendors by and large are environmental friendly and most of their actions are directed towards helping in preserving the environment. The concepts of recycling, retrieval and restoration generally find place of prominence in their activity. Most goods sold are the ones that otherwise would have had limited value. From the
environment point of view; by providing it to more hands in a useable shape, the resource utilized towards production is justified. This helps to bring about the optimal use of consumed natural resource by cutting down the means needed to produce more, by serving a larger population who are probably in need of the same, than being dumped and scrapped as waste. The concept of ‘retrieve’ versus ‘replace’ also excites many and provides better use of commodities that would have otherwise been dumped as scrap, if the street vendors were not to offer repair and restore services at very affordable prices.

Nilanjana S. Roy, in 2011, \(^\text{45}\) contributing to the cover story on ‘Eat Street’ for the news magazine ‘The Outlook’, in her writing ‘The Churmur at the tip of my tongue’ elaborates “What we, in cities ate as a delightful snack, a break from monotony, was meant to be cheap and nutritious meals for workers on the run”.

While eviction orders of street vendors has been a common scene, there have also been instances wherein street vendors have been invited back to evoke the lost crowd that flocks around because of street vendors. Atul Chaturvedi in 2012, \(^\text{46}\) reporting for Bangalore Mirror, brought to light a similar case of civic body bowing to demands of local shop keepers to ignore encroachments as they have seen a significant dip in business.

**Image 2.4: Health status of Children belonging to street vendors**
The Deccan Herald in its ‘Photo of the Week’ section, captured a very small baby belonging to a street vendor abandoned amongst baskets, thus pointing out practical difficulties that the vendors face on health and sanitation because of lack of support from the state administration. Lack of affordable crèche facilities compels working parents, especially from poorer background, to leave their young children unguided and unprotected on streets.

Suresh Menon, a seasoned author and columnist, in his article on the Sunday Bazaar of Bengaluru ‘Flea in the Ointment’, remarks that buying alone is not the thrill, there is the excitement of bargaining, the discovery of something you have been looking for, the hope that you may come across a rare something that might be worth a fortune (Suresh Menon, 2009)\textsuperscript{147}.

The big question that decides why street vendors need a better place can be drawn with a simple illustration of positives and negatives that shoot up on priority. The chart below clearly pins down the negatives to be overthrown by positives that are more in count. More importantly, the negatives points are based on aspects that can be re-considered with thoughtful action which can bring about a win-win situation.

**Chart 2.2: The areas of street vending that decides their relevance**
Considering the rate of unemployment and the potential of youth joining the lists of uncertainty, street vending with new colors and dimensions is seemingly cropping to be the best alternative. On the other hand, it also supports the many dependent on cottage and small scale as well as home based industries to find the required market. A high potential agenda can help reach traditions and culture to the masses by providing a platform for creativity. While providing the economy the strength of independent self-employed hands, it also caters to the many more that are happy with the services that help them satisfy their needs.

In spite of the countless heads that stand to benefit from the street vendors and just a handful voices for the street vendor, there still clouds a larger silence while it comes to supporting street vendors and their cause. As a researcher and a strong supporter of the street vendor, I have done my bit whenever possible. My articles published on news print, digital media and social media along with a small clipping ‘Save the Sunday Bazaar’ pursuing support for street vendors during the Sunday Bazaar eviction, did show significant response, thus helping street vendors of Bengaluru Sunday Bazaar retain their business and also helping this research with acceptance of the researcher as friend of the community.

The Karnataka Municipalities Act, 1964 states that municipal councils/corporations in the state are obliged to make adequate provisions for constructing, altering and maintaining public streets and markets and provide suitable places for vegetable vending. The Karnataka Municipalities (regulating the conditions of which permission may be given for temporary occupation) Bye-laws, 1966 make a special provision that in certain streets or public roads, as specified by the municipal council/corporation sale of goods such as vegetables, fruits etc. may be permitted temporarily and a monthly or daily fee may be charged. In the year 2000, as a result of a High Court judgment, the Bengaluru Mahanagara Palike (Municipal Corporation) had issued a draft notification stating that hawking can be carried on only in the hawking zones between 8 A.M and 8
P.M. Hawkers are not permitted to sell their goods at busy circle intersections. Besides, only one hawking license per family was to be issued at a fee of Rs.150/- per month payable in advance. The license may be renewed at the discretion of the commissioner.48

Some of the interesting angles of street vending are street art and street medicine. Street art in Bengaluru is dying with humiliation as there is no appreciation for talent.

**Image 2.5: Street Art as seen on the streets of Bengaluru**

Street artists provide a unique picture of the society they represent, a cultural touch to many forms of art that may have gone missing from theatres. The colors of representation mesmerize tourists and also provide diversity and taste of insight of the background of Bengaluru. Many such forms, that were once very common are today on
the verge of extinction and may remain as memories of the past. The remaining few who still perform are finding it extremely difficult to survive with no appreciation for street art. It is viewed as a new form of beggary. With the hope to keep these artists and the street art concept alive, there are some efforts in the recent days with some of the biggest names in art trying to adapt the street vendors’ way of touching many with the showcase of talent on streets, thus trying to retain and retrieve the past glory and the aspirations of the talented artists in and around the state.

Street medicine still flourishes in the silicon city of the east with not much to add as there is no change to its original form but rather moving towards a few areas of specialization.

Bengaluru has transformed into being the most popular city of India and the world with its phenomenal growth in IT, education, medicine and all round infrastructural developments. In spite of having the best facilities in the medical domain, street medicine has still survived with practice and its followers. The health of this practice till this day is as strong as it used to be, although not grown from where it started. It is observed that one section of people, even to this day have faith in this form of medicine and adapt to modern medicine only on emergencies. The medicine and its practice expertise are traced to the Himalayan region and the Western Ghats. These medicines are more popular amongst the lower middle and lower class, not to rule out many others using their services more discreetly than directly. The practice is rich with natural form of cure with long term and short term treatments for problems. In the recent past, these forms of medicines are seen to bank on the fertility treatments and gender-based clientele and fewer with the normal treatments that they once catered to. In the period of observing these practitioners, it has been noted that almost half of the current day street practitioners are quacks and are responsible for the downfall of this rich practice that is based on the Ayurveda platform.
Looking at it as an inclusive growth, the prime minister in his letter to the state governments has suggested that they allow street vendors to earn their livelihood without having to face harassment by city/town authorities. In his letter to chief
ministers, he also directs that they address the requirement of space for street vending considering it as an important urban activity.

The Karnataka Street Vendors (Protection of Livelihood and Regulations of Street Vending) bill has been proposed and a cabinet sub-committee is formed and is expected to protect the interests of the street vendors in Karnataka, as reported by Chetan. R. (2012).49

While it was never difficult to find vendors in Bengaluru, there was also the aspect of drawing a sample including all type of street vendors. The pilot search made it clear that no other place could provide such diversified data as compared to the Sunday Bazaar of Bengaluru. Even with having considered the rich diversity of Sunday Bazaar to make it inclusive some other prominent areas rich with street vending have also been considered. Some other areas that added to the respondents’ list included Majestic circle, City Market, Halasuru Market, Shivaji Nagar, MG Road, Koramangala, Peenya, Jayanagar, Marthahalli, Indira Nagar, Avenue road, Food street at V.V Puram and JC road.

Image 2.7: A glimpse of Sunday Bazaar, Bengaluru
Of all places, Sunday Bazaar had the best representation because of its representation from all corners with a better sample value. Sunday Bazaar has been the main reference center for this study and is located in the heart of Bengaluru, very close to the central railway station and the Bengaluru Majestic Bus station. It covers a long strip of about 2 kilometers including its branches starting downwards from the known Red building stretching close to Avenue road up until the KR market flyover with its branches on every branching street extending about 100 to 500 meters on both sides. This market has its uniqueness that draws large population to this weekly affair. To list a few:

- Sunday Bazaar is a Holiday flea market which is about half a century old that comes into life every Sunday
- The Sunday market starts to build at the break of dawn with vendors pouring in like bees working towards building a comb. Hundreds of vehicles unload their share for sale that lasts till sunset and then all of them start packing and leaving the place like nothing ever happened
- Street vendors come in from all over Bengaluru and the surrounding places for this one day setup. All of them have a definite place where they set up their establishments every time they are here. Again, referring to bees that chamber themselves well into their respective places and these vendors do not trespass into another vendor’s space. It is difficult to identify them and it takes some time to know that it is a well-organized network. It is also a practice that once a place is allotted to a specific street vendor; it remains to be his, even if he is not going to be present for the next few years. All they do is keep the members of the association informed about their absence. On these days, other new vendors may set up shop and carry on business till the time the rightful owner returns
- Most vendors have their daily business set up in their own areas and come in on every Sunday to be a part of this bigger market
- There is also an equal number who set up shop only on this special day. They work towards gathering material for sale through the week and at the same time
mending products to bring them back to shape for a new owner and on a Sunday, it is all brought here in perfect condition for display and sale.

- It is the most diversified market where there is nothing that does not sell. Street vendors flock with products that sometimes are difficult to find in regular shops and shopping centers of Bengaluru. It includes antique collection to rare medicines, used sandals and shoes to leather and thermal ware, bolts and nuts to hi-fi sound equipment, second-hand sofas to grand pianos, from a horse shoe nail to computer hardware.

- The Sunday Bazaar of Bengaluru attracts about one and a half lakh visitors on any given Sunday when the vendors are permitted to sell, with an estimated 70 percent crowd being regular visitors and another 30 percent being unique visitors.

Representation of street vendors included in this study with types of business

This study has compiled information from a wide range of street vendors seen on the streets of Bengaluru who have been represented in the study as shown in the table below.

Street vending activities in Bengaluru, as seen in this study has been broadly categorized into 19 broad fields which further have 7 product lines in their stacks. Eateries, fashion, clothing and media top the categories with close to 50 percent of the street vendors’ market share.
Table 2.1: Distribution of Street vendors and their vending categories commonly seen in Bengaluru

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<tr>
<th>Category</th>
<th>Eateries</th>
<th>Umbrellas</th>
<th>Toys</th>
<th>Media</th>
<th>Electronic</th>
<th>Hardware</th>
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From fresh vegetables to fish and meat; everything mouth-watering is up for grabs on the streets of Bengaluru. Food being the best seller, Bengaluru exhibits the typical Indian metro culture where people do not have a second thought for grabbing a bite on the streets. But as a matter of fact, there are food streets that are popular even with international guests wanting to taste the street food that is a part of the growing culture. Fashion and clothing, more or less acquire the same momentum with wide range of products, the buyers get goods that are otherwise a dream for many, especially the international brands which are sold at throw-away prices.
From mechanical hardware to fixing teeth, the Sunday Bazaar is a mix of all. This study just got better because it was captured at the heart of the vending activity - The Sunday Bazaar. Street business that roars with buyers and sellers has a voice of both, the buyer and the seller. Diversity makes this place attractive to people who do experience boredom by the same place, in spite of visiting it on every Sunday; the experience being excitingly different every time one steps into this place. As a researcher, I have walked these streets, years before starting off my journey to document my findings. It is as exciting as it was the first time when I walked through these streets with my father who helped me to appreciate the significance of this market. The same testimony has been repeated by many, including foreign nationals who visit this market for the thrill it stimulates in every shopper.

Image 2.8: Live picture of Sunday Bazaar, Bengaluru

The sample given in the next page explains the proportion of categories that provided answers to this study.
The chart above depicts the sample divide of the 500 respondents included in this study with their business distribution and areas of specialization. While the projects depicted above are the various business opportunities that the street vendors engage into; it is also to be noted that this is not the permanent picture. Instead, it is a variable number that cannot be considered as 100 percent true throughout the year as street vendors adapt to more than one type of business based on seasons, market opportunity, availability of stock for sale, statutory regulations and above all depending on rotation of funds or capital availability.

The Sunday Bazaar holds a fair representation of all the covered categories and product lines which makes this place special. There is something for every one, irrespective of age, sex or interest, one will find something or the other that fascinates each and every visitor.
It is unfortunate that street vendors and the products they sell are labeled as illegal. Most people, unaware of reality, term them as stolen goods when the reality is extremely different. While a small percentage of the products are acknowledged as goods that may have been purchased by street vendors from unknown sources and may have come via the wrong side, most of the goods sold are procured from genuine sources including small industries and cottage industry products, second hand goods, show room display pieces, export rejects and factory rejects, defective or test rejects, close to expiry dates, recycled products, spares from scrap dismantle and could even be purchased from unknown sources. The small percentage in the grey area patches the wrong label of calling it names such as ‘Chor Bazaar’ or ‘Loot Bazaar’.
It is interesting to note that these vendors like general merchants, do not purchase and sell directly. Since these products come from sources which are not reliable, and the quality is in question; street vendors invest a good amount of time in bringing these products to shape. Thus, the element of quality check is factored when the products are repaired and polished. Not to discount the fact that the buyer and seller are aware that these goods have been brought to shape and need to be well inspected before purchase; the onus of the continued functionality is hereby transferred to the buyer. A good number of Sunday Bazaar vendors spend the best part of the week in going around and purchasing available goods and investing equal or more time in bringing them to shape before selling.

The vendors generally offer buy back options as well as exchange in case the purchased products do not satisfy the buyer for the purpose they were purchased.
Amongst the best reasons that make the business of street vending lucrative and appealing to any buyer is the way the pricing works. There is something for everyone at all budgets and more importantly at the price that psychologically satisfies the buyer of buying at his bargain price. Street vendors also understand this and use the technique of smart pricing shown in the smart chart above that helps them sell and keeps the customer happy and satisfied.

The street vendors generally kick off the pitch with an offer, move on to request for a proposed price or counter offer and finally settle with the mutually agreed price. The offered price is generally close to the actual market price and is a win-lose situation. In this scenario, the street vendors earns up to 120 percent profit whereas the customer ends up paying very close to the actual price which he would have otherwise paid for the same product purchased across the counter and is assumed brand new.

In the second scenario, the buyer is requested for a counter offer which is generally a lose-win situation, wherein the buyer pitches to buy at a price that is lower than what he intends to buy, which is at the cost price for the vendor or lower, in most cases about one-third the price offered in the offer by the vendor. Keeping the math right, the
street vendor proposes an amicable agreed price keeping thin margins that still are a win–win for both the buyer and the vendor.

While it is a practice amongst the street vendors to keep the bargain buffer, there are also street vendors who keep their price that is a sure buy and hence deny any scope for bargain. This model also sells well with win–win on both sides but for the element of bargain pleasure.

**Age group composition of Street vendors**

**Table 2.2: Distribution of respondents based on different age groups**

<table>
<thead>
<tr>
<th>Age Group</th>
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<th>Female</th>
<th>Transgender</th>
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<tr>
<td>Below 10</td>
<td>10</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td>11-19</td>
<td>30</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td>20-29</td>
<td>85</td>
<td>25</td>
<td>5</td>
</tr>
<tr>
<td>30-39</td>
<td>105</td>
<td>55</td>
<td>5</td>
</tr>
<tr>
<td>40-49</td>
<td>60</td>
<td>30</td>
<td>0</td>
</tr>
<tr>
<td>50-59</td>
<td>45</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td>60-69</td>
<td>15</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td>70 and above</td>
<td>5</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>355</td>
<td>135</td>
<td>10</td>
</tr>
</tbody>
</table>

The data on age group points at some interesting facts including the reasons for such clusters. It is observed that in spite of The Child Labour (Prohibition and Regulation) ACT, 1986 laws which restricts employment of children below 14 years in any trade or service; a good number of children coming within the age group under 19 are into street vending taking their strength close to 10 percent of the total street vendor population. On the other side, about 5 percent senior citizens who have crossed their retirement at the age of 60 are also seen involved in selling on streets. Irrespective of the gender they belong, majority of the street vendors fall into the age bracket of 20 and 60 years with 30 percent of street vendors being in the age group of 30 to 40 years. The main cause to this is seen as the lack of opportunity in the
organized sector and the entrepreneurial bend to do something on their own. Lack of investment capital to invest in bigger business setup has forced them to get into smaller startups.

**Chart 2.7: Age groups of Street vendors in Bengaluru**

The data also unearths facts on female participation starting as low as teens and shooting as high as the 30’s. This can be attributed to many elements including single parents seeking opportunity to feed and nurture children and meet their schooling needs, widows, divorcees, single breadwinner for aging parents and also a belief in doing something on their own. Women vendors generally give up vending once they hit 50’s as most of them get support from their children who start earning to support their mothers. The age factor also plays its part in cutting out female vendors from the market as it demands physical fitness. Transgender respondents enter business mostly in their teens and move out by the late 30s as they are generally seen involved in illegal trade such as human trafficking, including prostitution.
Religious Background of Street vendors in Bengaluru

Table 2.3: Religious Background of Street vendors in Bengaluru

<table>
<thead>
<tr>
<th>Religion</th>
<th>Male</th>
<th>Female</th>
<th>Transgender</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindus</td>
<td>90</td>
<td>75</td>
<td>5</td>
</tr>
<tr>
<td>Muslims</td>
<td>205</td>
<td>20</td>
<td>5</td>
</tr>
<tr>
<td>Christians</td>
<td>45</td>
<td>40</td>
<td>0</td>
</tr>
<tr>
<td>Buddhists and Jains</td>
<td>5</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Parsees</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Sikhs</td>
<td>10</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Chart 2.8: Religious Background of Street Vendors.

Street vending is largely dominated by Muslims, Hindus and Christians with Muslims having a clear majority with a business hold of 45 percent of the market share leaving the Hindus behind at 34 percent, followed by Christian vendors at 18 percent and another 3 percent taken over by Sikhs and Jain businessmen. It is also noteworthy that the above said information is true while considering the total male and female strength.
While counted on sex ratio, Muslim businessmen stand on the top, with male vendor ratio being 100 percent more than the second highest being Hindus. This equation is totally different in females where Hindu women are more enterprising being on the top with 100 percent lead over Christian women entrepreneurs, and the same 100 percent difference between Christian and Muslim women dependent on street vending, thus putting Muslim women vendors behind. It is rare to see female sellers from Jains and Sikh communities wherein all street vendors are men.

The reasons revealed for the difference in numbers of women and men street vendors amongst Muslims who have the overall majority are clearly understood to be the protective, closed and male dominated joint family culture practiced among the Muslim community.

**Street vending work hour requirement per day**

*Table 2.4: Distribution of respondents with regards to work hours in Street vending*

<table>
<thead>
<tr>
<th>Work Hours per day</th>
<th>Male</th>
<th>Female</th>
<th>Transgender</th>
</tr>
</thead>
<tbody>
<tr>
<td>10-12 hrs.</td>
<td>305</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td>8-10 hrs.</td>
<td>45</td>
<td>15</td>
<td>0</td>
</tr>
<tr>
<td>6-8 hrs.</td>
<td>0</td>
<td>85</td>
<td>0</td>
</tr>
<tr>
<td>Less than 6 hrs.</td>
<td>5</td>
<td>25</td>
<td>10</td>
</tr>
</tbody>
</table>

Unlike most in the organized sector, where 8 to 10 hours of work per day is the practice; most male street vendors on a majority spend more than 10 hours on the field. Female street vendors generally do 6 to 8 hours per day with a good percentage also working for less than 8 hours. Transgender respondents work the least, not more than a couple of hours in a day. The long hours at work under unfavorable conditions take a toll on their health. Most of their working time is spent in the open streets. They are exposed to the hot sun during most months of the year and to rain in the other months.
Chart 2.9: Depiction of no of hours the Street vendors spend on the street in vending activity

The graphical representation projects 2 angles - one of the distribution of work hours and the second one represents the holistic picture of the majority 63 percent street vendors spending more than 10 hours with another 12 percent putting in 8 to 10 hours. Another 25 percent enjoyed the pleasure of working 8 hours and less than 8 hours. This
representation clearly shows the levels of stress the majority face with having to put in long hours on the job.

**Man Days of Work per Week**

Table 2.5: Man Days of Work Street vendors put in per Week

<table>
<thead>
<tr>
<th>Man Days per Week</th>
<th>Male</th>
<th>Female</th>
<th>Transgender</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 day</td>
<td>18</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>5 days</td>
<td>2</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>6 days</td>
<td>10</td>
<td>18</td>
<td>1</td>
</tr>
<tr>
<td>7 days</td>
<td>41</td>
<td>4</td>
<td>0</td>
</tr>
</tbody>
</table>

Chart 2.10: Number of working days Street vendors put into vending activity per week

Just as the majority male work 10 to 12 hours a day, another majority works for 7 days a week without a break; while about 20 percent also just do 1 day in a week. The majority of female street vendors put in 6 days a week with about 3 percent who work one day in a week. Transgender respondents work five to six days in a week.
It is also to be noted that the said table only represents their presence on the street selling and not the efforts in preparing for the sale. In most cases, the vendors who work for 1 day or less than 6 days also put in a credible amount of time in preparing for the sale; by going around picking up goods for sale and getting them back to shape for sale.

Composition of gender ratio

Chart 2.11: Distribution of Street vendors based on gender

The Chart on sex ratio is self-explanatory and throws light on the 71 percent being male; thus making it a male dominated trade for the time being and leaving 27 percent to female with just about 2 percent being transgender.

Conclusion

Street vending, though an ancient trade, has somewhere failed to attract the attention of the modern world excluding its relevance from the main stream business, management and even the social recognition aspects. The street vendor even today is seen as a nuisance by some. But it is fortunate that there is a changing trend and some present day young entrepreneurs are looking at it as a great option. With the fragmentation of concepts and addition of verticals within the scope of business; street vending is
finding its lost glory with young minds open to bringing back the trade to life as it provides ample opportunity and space for all with no limitations. The earlier concept of scraping off the street vending at the dawn of modernization is now seeing lesser support.

With the realization that street vendors are also entrepreneurs with management and business strategies, many more will take this up as a main source rather than just keeping it as an alternate. This realization will lead to better acceptance and thus sooner or later make street vending a respectable profession in India.