

The value and role of street  
vendors in the Thai high street,  
in promoting social cohesion  
and socio-economic  
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UNIVERSITY COLLEGE LONDON  
FACULTY OF THE BUILT ENVIRONMENT  
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**The value and role of street vendors in the Thai high street, in  
promoting social cohesion and socio-economic prosperity**

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Bachelor Degree of Architecture (B.Arch)

*"Being a dissertation submitted to the faculty of The Built Environment as part of the requirements for the award of the MSc Urban Design and City Planning at University College London: I declare that this dissertation is entirely my own work and that ideas, data and images, as well as direct quotations, drawn from elsewhere are identified and referenced".*



Rung-arun Tiyanukulmongkhon  
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## Abstract

Street vending can be a survival strategy for women and the urban poor and contributes to social cohesion in Thai society. Research on the relations between street vendor and buyers in four specific site areas where are selected case studies in this dissertation has tended to focus on perspectives from vending stakeholders, which are the seller, buyer, general public and authorities, through the 'Returning footpaths to pedestrian' policy, 2014, in order to investigate the impact of the existence and disappearance of street vendors in Bangkok. However,

there are limitations to this approach because many vendors have already been relocated and the concept of social cohesion is multi-dimensional. This study uses data from surveys, interviews and observations to explore the manifestation of street vendor-related social cohesion and socio-economic prosperity in Thai society. Quantitative data analysis methods are used to interpret and explain street vending patterns affecting its location and buyers' behaviour in different areas. Then, to conclude, the study investigates the role of Thai high-street vendors in aspects of contributing to social cohesion and economic prosperity, on which research is limited. The results show that street vendors encourage an inclusive city where streets act as public spaces for all, including vehicles, non-motorised traffic, pedestrians and socio-economic activities (vending). Furthermore, street vending involves building social integration and co-relationships between diverse people in the community as the same fabric, and also supports the place being more vital and safe due to the opening time effects. Therefore, policy interventions need to study the street vendor role in regard to social aspects in order to retain and improve the better vending on the street in Thailand; these policies may then be applicable to global street vending.

## **1. Introduction**

### **1.1 Background**

*"Street vendors are not the enemies of public space"* (City Lab, 2017). Many footpaths have been used as an everyday public space for Thai people in multiple ways, as both walkways and markets selling food, goods and services. This vending culture has existed for centuries, as can be seen in a waterway commercial activity called "floating markets" where people used a boat for commuting on canals as a principal public space (Yasmeen & Nirathron, 2014).

However, in 2017, the Thai military government announced its intention to remove street vendors under the new campaign '*Returning the sidewalk to the people*', which is the most effective policy to remove the street vendors which have been existing for long time. The government claims it has a legal right to remove the vendors and give back a clean footpath to pedestrians, although there have been protests from sellers and people who are stakeholders in this removal. Despite the fact that vending on the street reflects part of Thailand's identity, which supports national tourism and urban poor in the country, policy makers maintain this activity is an 'enemy' of public space. Also, the concept of being a 'world-class city' in a globalization context includes the campaign to make a beautiful footpath (Bhowmik, 2010). There are many studies that argue that street vendors as an informal economy help not only their own self-employment but also provide a wide range of affordable products to other urban livers as well (Roever & Skinner, 2016). Moreover, street vendors reflect the local supply chain (Cross & Moreles, 2007) and promote the streets as accessible for all to use for everyday life (Francis, 2016). Thus, it is important to study the role of street vendors' influence on the socio-economic prosperity aspect.

Street vending symbolizes tradition and culture even though, in the modern world, street vending may be seen as a symbol of poverty in the city, because vendors do not have to pay taxes; they are also seen as 'dirty' and 'ugly'. Besides, there is no registration of stores in the government monitoring system. As a result, street vendors around the world are being evicted. Most of the authorities look at the negative aspects of street vending as a critical component in policy-making decisions to remove them from public spaces without any involvement of people in the society or direct public users' opinion. Therefore, this report was prepared to study the value and role of street vendors in Thailand, and argues that street vendors can contribute to public spaces, promoting social cohesion and socio-economy prosperity. A mixed methodology is used, with qualitative data collection by surveying, interviews and observations, and quantitative data found from secondary research for understanding the role of street vendors in certain aspects, especially social cohesion, which links to the concept of 'inclusive cities' as the main objective of cities' development direction in many countries, including Thailand.

## **2. Literature Review**

### **2.1 Street vending contributes socio-economic prosperity**

Amidst the ambiguity between the benefits or drawbacks of street vendors that affect the use of public spaces, social economic system and urban environment, there is a threat to the existence of vending activity on the street in many countries. Those vendors were claimed to be a rejected urban element which would have been removed because it had become an 'out of place' object (Douglas, 1966 cited in Yatmo, 2008). This concept argued that street vendors were problematic due to their domination of public space, while their non-planned presence plays a role as a part of everyday life in the cities but is given as a 'temporary element' which is against the orderly vision of an urban environment. Cross and Morales (2007) defined street vending as an 'informal economy' where vendors usually locate themselves arbitrarily in illegal spaces for easiest access to buyers and in order to trade without paying any taxes. This action resulted in the dissatisfaction of many

residents, local businesses and also city authorities, with vending being accused of being 'dirty and ugly', both in their commercial transactions and production. Following Hunt's argument (2009) about a 'culture of informality' of ambulant vendors contributing inequalities in the right to public space because arbitrary invasion the space of vendors. In order to overcome this problematic culture, it needed to be enforced by law and relocated. However, Cross and Morales (2007) depicted examples of the street vendor phenomenon, one of which showed significant ambiguity between the benefits or drawbacks, which led to changes in the regulations in Los Angeles as successful vendors were located out of the defined legal area whilst those inside it failed. This point shows that street informal entrepreneurs are a vital economic driver, especially in developing countries. For example, in Venezuela, President Chávez in 1999 allowed market transactions between individuals for private gain (buying and selling) as a 'right to work' in public spaces.

Additionally, street vendors provide a benefit in relation to socio-economic prosperity. Roeber and Skinner (2016) states that "*Street vendors contribute to urban life go beyond their self-employment*" (p.361). Both of other informal workers and formal sector public and private actors are demanded for example recyclers, delivery man transportation and suppliers. In accordance with Njaya's research (2014) found that street food vendors decreased the rate of unemployment and provided affordable food. Following Cross & Morales (2007), it was argued that selling food on the street is not a barrier to progress and sustainable development; rather, it contributes more choices for life in the city and movable function which direct access to customers in communities. Some of the vendors sell special products which are fresh and high quality, for example, from sellers such as farmers' markets or farm shops in urban locations.

Street vending can promote a sense of community through goods exchange and shared space between local people (Ridgewell, 2016). Research has identified street vending called "*Everyday Urbanism*" (Chase, Crawford, and Kaliski 2008 cited by Finn, 2014 p.383), which is related to small-scale interventions as the DIY urbanism movement is helping cities become safer and more equitable, and adhere to the long-term vision in planning strategies. Francis (2016) also suggested that good streets are streets for all to access for everyday life, which can be called "*democratic streets*". From this point, it can be seen both set of problems and opportunities for street vendors in many aspects that still be vague for making a decision whether to remove or preserve them, and this is a challenge that global vendors have to face.

## **2.2 Street vendor cleansing**

Vietnam is one of the case studies around the world where vending was expected to not be visible on the streets. Lincoln (2008) studied an informal economy in Hanoi, the capital of Vietnam, where there are many energetic and ubiquitous workers in the street vending career over the city. They have become an essential symbol for the city which is attractive to tourists because everyone can easily join in this activity (such as borrowing a basket to take a photograph with) and vendors usually sell highly specialized, diverse goods from daytime to night-time, which was initially just to serve local people. Although this reflects the traditional value and significant economic aspects of the area, street vending was banned in Hanoi by the government in 2008. Due to the requirement for a global 'Beautiful Cities' or 'World Class Cities' concept, Bhowmik (2010) argued that street hawkers are deemed to be part of the urban poor, and therefore an obstacle to cities' civilization; thus, many developing countries try not to show them. This is similar to the case of Bangkok in Thailand, following the fact sheet of the Thailand Legislative Council Secretariat (2014), which In 2017, the military government announced a plan to 'clean up' many vending in streets in Bangkok, claiming this would give footpaths back to the public. This action led to

resistance and disagreement by vendors, news agencies and bloggers such as City Lab (2017), who argued that "*Street vendors are not the enemies of public space*". Moreover, 'A Good Walk' programme surveyed by the Thai Health Promotion Foundation shows that vendors are among the lowest level on pedestrians' list of sidewalk obstacles (cited by Asia Correspondent, 2018). However, vendors are still enforced to disappear by the new policy.

### 2.3 Thailand's street vending history

Many scholars argue that vending in public spaces, especially of food, arose after the migration of Chinese people, particularly in the 19<sup>th</sup> century due to the urbanization and grew after World War II. Many others argue that vending is traditional and deeply rooted in the local culture in Southeast Asia (Skinner, 1957; Keyes 1987 cited by WIEGO, 2014).

Type of establishment	Total Number (Approx.)	Approx. no. no. Of workers
Food	710	710
Clothing	130	130
Personal items: accessories	938	938
Household goods	187	187
Other	683	683
Grand Total	2,648	2,648

Source: City Law Enforcement Section, Samphanthawong District

Table 2.2.1 Types of Goods Sold by Street Vendors in an Inner District of Bangkok in 2010  
(WIEGO, 2014)

The 'Floating Market' in Bangkok and across Thailand is one example of vending in public spaces which has existed since the 1800s where Thai people used boats and waterways as their main form of transportation before canals were paved over to make roads. In the era of Rama I-III (1809-1851), Bangkok was well known as the "Venice of the East". Thai vendors tended to work in floating markets, but land-based retailing was initiated by Chinese immigrants (WIEGO, 2014).

### **2.3.1 Street vendors play a role as a survival strategy**

Nirathom (2005) says that street vending was a "*survival strategy*" for early Chinese immigrants. Then, urbanization from rural to urban areas contributed more demand for and supply of 'street vending' in Bangkok, which helped income distribution between the rapidly urbanizing capital and the rural areas. Moreover, from the financial crisis in 1997, street vending was seen as a successful strategy for many laid-off workers and also had a role in employment creation for the unemployed. This made the government have a 'paradigm shift' in its policy and promote vending activities until, eventually, a certain urban culture and economy emerged with vending in public spaces, becoming part of Bangkok's identity (WIEGO, 2014). Therefore, it seems that street vendors play a key role in socio-economic prosperity in Thailand. However, in the present day, not all street vendors are poor. The Government Saving Bank (2013) shows some vendors can be classified by the daily earnings as a middle-class income. Neo-liberalism and globalization are bringing a new generation of vendors onto the street due to the role's flexibility and the fact that it offers an alternative income. Moreover, it seems that street vendors will pay less tax than the required amount (Category 8 of the tax code) because their declared earnings are much less than the earnings level required to pay taxes (WIEGO, 2014).

This might be an answer to the question: "Despite an increase in the number of middle-class vendors and the country's overall economy, seen as the nation's GDP, why are people still more involved in street vending activities, both of sellers and buyers?" And this results in the question as a hypothesis: "Do the street vendors play a key role in promoting social cohesion as well as having a positive socio-economic effect?"



#### **2.4 Thai Policy: 'Returning the sidewalk to the people'**

The policy to remove street vendors is not new. Before Bangkok Metropolitan Administration (BMA) became a direct manager for street vending in 1985, it was supervised under central government's regulation, which started in 1941 (Kusakabe, 2014). There is an intention in the policy to manage street vending as a major concern because the government reports that it was perceived as a problem by the public and not an employment opportunity beneficial to the economy. Thus, it tarnishes the city's image due to its disorder and lack of hygiene, while tourists and foreign media such as CityLab.com and Netflix consider it as a part of Bangkok's charm and identity. The time line below shows the development of policy about managing street vendors in Bangkok (Nirathon, 2017).

In 2011, the BMA started the project 'The charm of street vending', which defined five different locations, including successful operating areas such as Pathumwan 'the charm of flower vending', Pratunam 'the charm of fashion vending' and Bangkok-Yai 'the charm of [the] old town'. The operation to involve the participation of traders, the community and business sector to see the policy as a beautiful approach and one encouraging cooperation in the development process.

In 2012, both the BMA and the metropolitan police bureau noticed that street vendors were still in Bangkok, and felt this needed to be managed in order to promote Thailand's identity and support the country's economic prosperity. This may be a cause that led to Bangkok being awarded 'The best tourist city in the world' (The World's Best Award, 2012) from "Travel and Leisure", magazine with the reasons for the award given as the city's 'affordable' and 'quality food'.

In 2014, however, after the constitutional revolution (coup d'état), a street vending policy was enforced by the military government which seems to be the most effective under campaign '**Returning the sidewalk to the people**'. Street vending in many areas, such as Silom Road, Khlong Thom, Siam Square and Tha Prachan, was enforced to stop selling and seriously set the time period for trading (Nirathorn, 2017), and many reports, such as [www.facebook.com/saynotostall](http://www.facebook.com/saynotostall) (Nirathorn, 2017 p.218 and Kusakabe, 2014 p.22), claim that this campaign was supported by a number of people who faced traffic problems. Even though the mentioned Facebook fan page is now closed, there are still some Facebook fan pages against street vendors, such as <https://business.facebook.com/footpaththai/>. There are about 16,254 out of the 20,170 vendors in 665 waiver points affected by this measure because they have been trading for a long time and most of their buyers are regular customers (Municipal Office, 2016 cited by Nirathorn, 2017).

The main reason for clearing is that sidewalks should only be for pedestrians, and because most vendors are not poor (Wanlop Suwannee, interviewee cited in Nirathorn, 2017). Street vending is seen as an obstruction to the city's development but there is wide acceptance that vending activities play a significant role in providing employment of poor in the urban and reduce poverty, disparities, inequalities and social exclusion (Nirathorn, 2014). Moreover, in many countries where a focus on social inclusion or inclusive cities has started, there has been an increase in the number of trades that have the right to work in the city. An interesting example is a case in the US, where the University of California Los Angeles fought for poor people's right to trade on the roadside. In addition, the demand for more careers 'in the road' appears in a number of documentary reports for local governments (Carpenter, 2015; Roja, 2015; Devlin, 2015; Former et al., 2011; Liu, Burns, and Flaming, 2015 cited by Nirathorn, 2017). There is therefore a controversy, and vendors, buyers, the general public and authorities both agree and disagree with such measures ([www.homenetthailand.org](http://www.homenetthailand.org), 2018). This brings the question: Do the street vendors still have any significant role in Thai society? And what role are they playing?

Although the aspect of economic prosperity by street vending has been widely studied, there is little research about other aspects. Thus, this dissertation research will examine more about the street vendor's role in contributing to social cohesion in Thailand.

## **2.5 The role of street vendors in social cohesion**

The phenomenon of social cohesion seems to be fundamental to most successful social processes, which is something that governments around the world are trying to accomplish in all their policy fields (the Canada's Federal Government's Social Cohesion Research Network, 2000 cited in Stanley, 2003). It is therefore necessary to understand what social cohesion is. This will be achieved through determining the substantial definition from sources and investigating the indicators and measurements which is finally an applicable criterion of research methodology.

### **2.5.1 The concept of social cohesion**

Emilie Durkheim is deemed to be the first person to use "*the concept of social cohesion*" (Jenson 1998b cited in Berger-Schmitt, 2000). He considered "*the social cohesion as an ordering feature of a society and defined it as the interdependence between the members of the society, shared loyalties and solidarity*" (p.2-3). Larsen (2014) divides Durkheim's (1858-1917) solidarity term into two main categories, (1) material: similar work, housing and food; and (2) non-material: similar beliefs, morality and feelings. The non-material part, which is the community's collective conscience, is the origin of the meaning of 'social cohesion'. Thus, "*glue*" or "*bonds*" that keep societies integrated may defined as "social

cohesion" (Larsen, 2014. p.6), the "*willingness*" of people to cooperate with each other at all levels of social activities, even with strangers, help building social bonds (Stanley, 2003). However, authoritarian society may not mean to social cohesion, which diminishes people's freedom, because authoritarian regimes are mainly based on hate and fear.

In addition, Berger-Schmitt (2000) explains social cohesion as "*the strength of social relations, shared values and communities of interpretation, feelings of a common identity and sense of belonging, trust among social members as well as the extend of inequality and disparities*" (Woolley 1998; Jenson 1998b, p.3). Thus, trust is a driving force that encourages people to cooperate and interact with each other comfortably, and leads to the feeling of being dependent on each other. Durkheim (cited in Larsen 2014) created a new kind of '*organic solidarity*' that refers to an interdependence in modern societies where there is an intensive exchange between industrial labours, service workers and raw material providers, food producers.

"*The Mamak Stall as A New Narrative of Social Cohesion*" (Olmedo & Shamsul, 2015) is a study proposing a new concept of "*Mamakization*" to draw from the iconic figure of street food in Malaysia which is the open-air food carts particularly found in Southeast Asia in contrast to the global 'McDonaldization'. It is argued that food stalls are places of sociability as a "*third place*" after work and home for people, which are seen as a "*great good place*" (p. 3). They play a role as cafes, coffee shops, bars, pubs, etc., which is an important function in uniting the neighbourhood to serve communities which are inclusive and local. Moreover, meals and beverages become a social object that are transacted in a food stall.

Indicators of social cohesion in a certain society or area are essential tools to measure a "societal quality" of individuals in their daily lives experience by which are linked to the term of social inclusion. In the EU, policy-making process often measures of a "*poverty rates*" and "*unemployment level*" are such indicators of level of "*social inclusion*" (Larsen, 2014). There are many approaches to the social cohesion dimension, but in order to be adaptable for one of the dissertation's research questions, this study will follow Berger-Schmitt (2000) on behalf of the Centre for Survey Research and Methodology's (ZUMA) Social Indicators Department EU Reporting (p.4):

(1) "*The first dimension concerns the reduction of disparities, inequalities, and social exclusion*".

(2) *"The second dimension concerns the strengthening of social relations, interactions and ties"*.

This dimension embraces all aspects which are developed as an analytic framework.

## **2.6 Social cohesion in Thai society**

Many studies in the Thailand context focus on a *"concept of social cohesion"* in the aspect of political issues. Researchers studies that establishing social cohesion would be successful when people's trust is built and also reliability in political institutions, which helps to promote the atmosphere of peace and the process of reconciliation (Bureekul & Thananithichot, 2012). The report illustrates that it is the conflict in preference for political parties, which is mainly into divided into two sides, that makes Thai society fragile. People are segregated between the Red-Shirt group and the Yellow-Shirt group by their own trust in politicians in the democratic election, which is a result of a violent protest following by the coup d'état in 2006. The majority, who believe in populist policy or pro-Thaksin movement are referred to and stereotyped as poorer people, uneducated and non-Bangkok or urban residents (Thai Health, 2013). This is widely perceived as an obstruction to social cohesion in Thai society. However, data from the "Social Quality" survey (King Prajadhipok's Institute, 2009) shows that about 92.4% of the respondents are proud to be Thai.

*"Social cohesion can be strengthened by the availability of identify and pride in being Thai. That is, the big picture of being Thai will help overlook minor weakness"* (Bureekul & Thananithichot, 2012, p.95). The study suggests that participation between members of society can empower *Thai* society. Thus, the more opportunities, rights and liberty for the people may contribute to the social interaction and social bond.

Back to the research area topic: although street vending seems to be a symbol of an urban poor and low-class products due to its cheaper price when compared to the modern chain restaurants. The report shows that street vendors are mostly from the Northeast region, which is the poorest part of Thailand, there is an interesting point that many vendors provide a variety of unique products, especially food which is locally made and its production is for every social class, without any feeling of poverty or social segregation between rich and poor when buying food from street vendors in Thai society. Furthermore, following the concept of 'Mamakization' in Malaysia (Olmedo & Shamsul, 2015), we will see that sharing-food culture on a table, similar to many cities in Asia and Southeast Asia particularly, makes meals and beverages play a key role as a social object which is a mediator between people. Thus, it becomes the hypothesis that street food vendors can be a significant 'glue' to the social bond and social cohesion in Thailand.

## **2.7 Summary**

The literatures reviews street vending from the debates about the ambiguity between benefits and drawbacks of vending on public spaces, which brings conflict in urban planning policy in the global context, from both the western and eastern worlds. Thailand is chosen case study as it has a reputation for its identity with street food and vending activities which is important for Thai people. Social cohesion refers to social quality which promotes building social relations, interactions and social bond, and the reduction of disparities, inequalities and social exclusion, promoting social inclusion. These concepts lead to the research question to investigate the role of street vendors in social aspects by summarizing the following applicable five main ideas:

(1) Vendors have been removed from the street in many counties due to the influence of the modern world and this affects to many urban poor people and members of society. This leads to conflict between authorities and public interests, and now there is an attempt to re-consider the street vending into a part of the city planning framework in order to make cities more inclusive around the world.

(2) Apart from the socio-economic benefits from street vending because goods and services are provided at a cheaper price, it is also a cultural activity, and offers a social identity and products, especially food, that is special and unique because street vendors are seen as local chefs and mostly they come from another part of Thailand which has

own food. Thus, diverse homeland residents share the food as the same common. Moreover, the report shows that female vendors also benefit from this flexible career that can support them in making a living and in their family care responsibility as well.

(3) Meals are deemed as an important social object in South East Asian culture where sharing food is a way of life, in which it helps build the social bond. "*Mamakization*" in Malaysia shows that open-air Mama stalls promote a new narrative of social cohesion where people can enjoy the food stalls for sociability and the server communities are inclusive and local when compared to chain restaurants such as McDonalds (Olmedo & Shamsul, 2015).

(4) In order to explain what makes 'Thai social cohesion', it is important to show how Thai society is disunited. It is argued that Thai people are divided by socio-economic status which was affected by political preference. This is reinforced in the incongruity between groups of Red-Shirts and Yellow-Shirts, which refer to the poor and the rich in society. People lose their trust in governance, political institutions and each other. However, it is argued that street vending and food activities bring people together and dissolve social classes, and also share social pride on it as Thailand's identity.

(5) Bangkok's policy in 2014, '*Returning the sidewalk to the people*', tried to eliminate vendors from all streets and footpaths where the authorities saw them as enemies to pedestrians. Although many streets have already been cleaned, some streets are still able to sell. Thus, it might be assumed that street vending in some areas plays a key role in that certain community and society, and on the national stage, and that makes it enough important to remain.

### 3. Research Design and Methodology

#### 3.1. Research question or aim

*"The value and role of street vendors in the Thai high street, in promoting social cohesion and socio-economic prosperity"*

#### 3.2 Objectives

- To study the role of street vendors in Thai society in promoting social cohesion and socio-economic prosperity.
- To study the impact of the new policy, *'Returning the sidewalk to the people'*, on street vending and the public and through case studies in four areas.
- To investigate the methodologies to measure social cohesion in Bangkok's street vending which derive from the theoretical framework by designing sub-questions.

#### 3.3 Measuring Social Cohesion in Bangkok's street vending

The five main summary points of the literature review (Chapter 2) are shaped as the theoretical framework to determine the research's sub-questions and assign methodologies to investigate the indicators to measure social cohesion and socio-economic prosperity as a role of Bangkok's street vending, which is the main purpose of this dissertation.

##### 3.3.1 Planning the data collection (four areas)

###### **Methods**

The dissertation will employ a *mixed-methodologies approach*:

- (1) document analysis
- (2) Primary data collection by surveys, interviews and participant-observation

###### **Numbers**

20 for surveys of street vendors and 15 for the general public general per area. Thus, the survey total is 140 sets and eight participants for in-depth interviews. Additionally,



participant-observation and mappings will be made by the researcher in parallel. (Note: Interviews were conducted interchangeably mostly in Thai but translated in English)

#### **Time and places**

The field research ran from 25 June – 9 July 2019 in Bangkok, Thailand. The four selected sites are categorized by their street's legal status, which have all been enforced by the new policy in 2014, '*Returning the sidewalk to the people*'. Two streets have already been re-located but vendors in the other two are still allowed to operate.

#### **3.2.2 Methodology**

1.) **Surveying:** two sets of different survey questionnaires were devised: one set for vendors (sellers) and one for the general public (buyers, residents and general public) as the main actors for the four areas. General demographic data questions and 12 qualitative semi-fixed questions were included per set.

2.) **In-depth interviewing:** selected vendors and buyers will be interviewed with 12 open-ended questions about their own perspectives on the existence of street vending and impacts from the new policy. Conversations will be recorded.

3.) **Participant observation:** the roles of street vendors in public spaces will be observed and illustrated by figure ground, mappings, cross-sections of the street and photographs, and filming in day-night time will examine the role of street vendors in aspects of social interaction, relationships, cultural activities, safety and inclusiveness.

#### **3.2.3 Specific sites**

The four selected areas are in Bangkok:

Site 1 - Soi Paholyothin 7 or Soi Ari (mixed use: residential and offices)

Site 1 – Victory Monument (multi-mode: transport hub)

Site 2 – Silom Road (central business district)

Site 3 – Yaowarat Road or China Town (historical area)

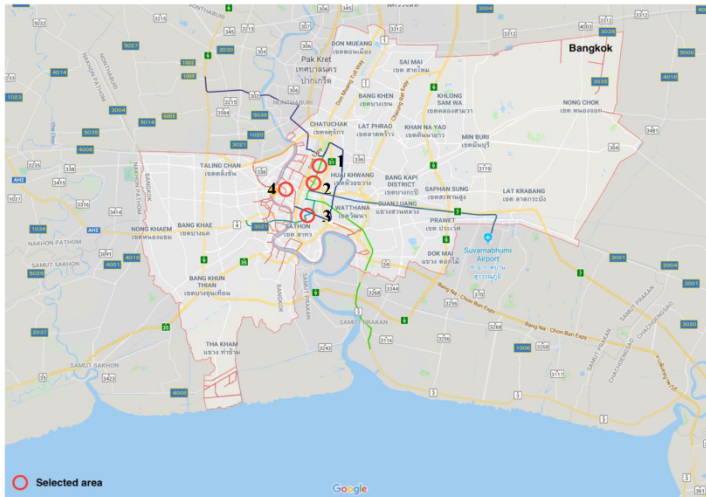


Figure 3.3.1 Map showing the area of the four case studies in Bangkok (Google Maps, 2019).

### 3.2.4. Sub-questions

#### 1) "The first dimension: the reduction of social disparities, inequalities and social exclusion".

- Has street vending become an opportunity to earn a livelihood for the poor in urban areas and for women who need more a flexible career?

- Has street vending been providing affordability in food, goods and services to another section and also to a variety of social classes in Thailand which is therefore making street vending areas places of inclusiveness and equality?

- Do people have a positive attitude about street vending and support Thai society?

- Do street vendors support for vitality, safety and public transport uses for people?

#### 2. "The second dimension: the strengthening of social relations, willingness, trust, interactions and ties".

- Do street vendors promote the culture and identity of Thailand which can contribute a sense of belonging and community through sharing in its values?

- Do street vendors buy fresh food, ingredients and packages from local producers and farmers which reflect a shorter supply chain?

- Are the most buyer regular customers? Do they contribute a stronger social relationship?

- Is eating outdoors on the street a willing choice that people are happy to make as their preference and proudly, rather than being moneyless and desperate?

### **3.4 Ethics statement**

The Interview questions about "street vending experiences", "socio-economy" and "policy of removing vendors" may pose some ethical issues to the participants in relation to diverse social class, homeland, gender, income, education and other forms of social categories which can be seen in the Thai context. Giving participants the opportunity to answer or refuse to answer any question will help avoid any burden and negative feelings during the interview. Thus, potential ethical risks are mitigated by the following steps:

- An explicit statement of survey purpose within the questionnaires.
- Clearly state that any question does not need to be answered.
- Respondents will be reminded that responses are anonymous, which is especially important when discussing politically sensitive issues
- Interview responses will be anonymized after they are collected.
- Permission will be sought from interviewees before their quotations are used in the study.
- Interviewees have the right to review and retract their answers before use in the study.
- Participants will sign a consent form.

## **4. Principal Findings and Discussion**

Quantitative data analysis has been run by mix-methods to explore "*the value and role of street vendors in the Thai high street*" which is promoting social cohesion and socio-economic prosperity. The data was collected from field work on surveys, interviews and

observation. Descriptive statistics will help summarize the individual variable data while inferential analysis will show the relationships between multiple variables to explain the rationale or reasoning behind the results and make predictions by content and narrative analysis as the principal finding.

#### 4.1 Street vendors' background

Street vendor demographic data is used to show their basic characteristics, personal and professional information, such as gender, age, type of product sold, and also motivation in vendor career, in order to understand the backgrounds of the current street vendor group.

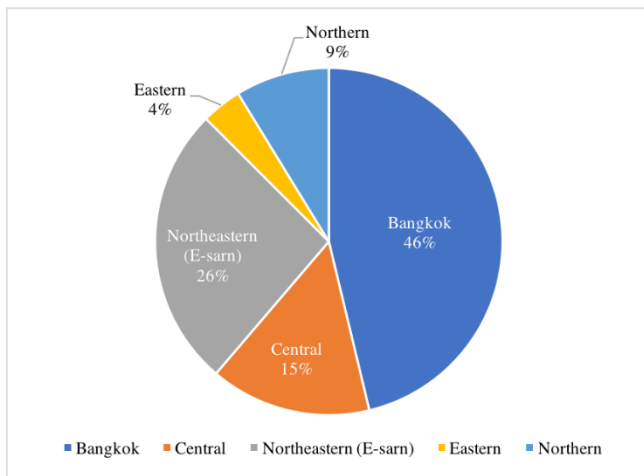
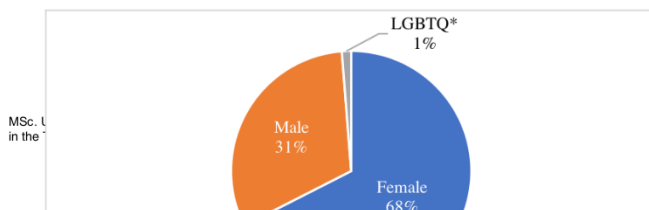


Figure 4.1.1 Pie chart showing the proportion of vendors from different homelands.

Eighty participants were surveyed. The figure above shows that Bangkok is the place from which most vendors came (46%) and the second is the North-eastern region (26%). This finding is different from Nirathorn (2017), who found more non-Bangkok vendors. Although most of the vendors are originally from Bangkok, the survey illustrates that there are people from almost every part of Thailand carrying out street vending as their career.



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Figure 4.1.2 Pie chart showing the proportion of street vendors' genders

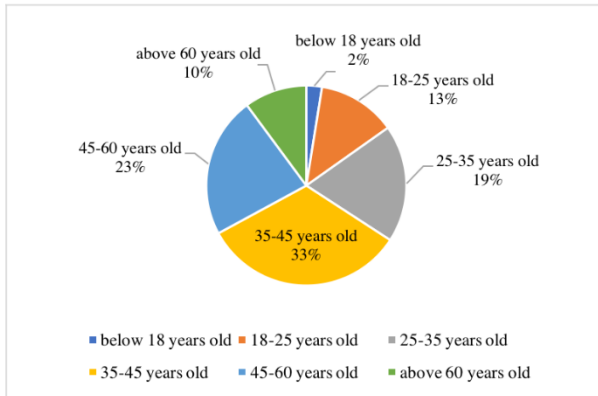


Figure 4.1.3 Pie chart showing the proportion of street vendors' ages

According to the above pie chart showing the proportions of vendors' genders, the highest number is the female vendor group, which is as about twice that of the number of males and about 1% of LGBTQ (lesbian, gay, bisexual, transgender and queer or questioning (Gaycenter.org, 2019). The pie chart showing vendors ages indicates that most are aged between 35-45 years old, which is equal to vendors who are above 45 years old (45-60 years old at 23% plus above 60 years old at 10%). This data implies that female vendors and working-age vendors form the majority of the surveyed vendors.

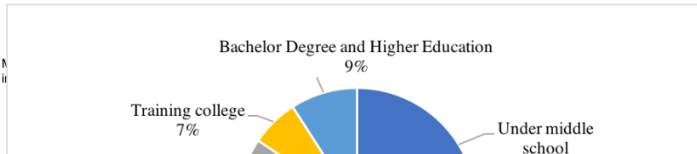


Figure 4.1.4 Pie chart showing the proportion of street vendors' educational background

The educational background data shows that about 35% of the surveyed vendors have received education at the middle school level, whilst close to 32% have only studied to under middle school level. The data illustrates that most vendors are not educated to the high school level, which is Thailand's compulsory education (Compulsory Education Act 2002).

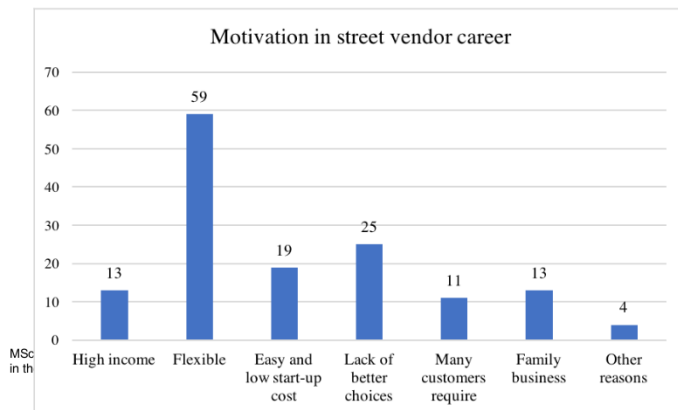


Figure 4.1.5 Bar chart showing motivation for having a street vendor career

Moving to the professional data, the above bar chart shows the answers when vendors were asked "What is your motivation for doing street vending as your career?". They could tick multiple answers. 'Flexibility' was chosen 59 times by the 80 participants, which is the highest level of motivation to be a street vendor. However, 25 of the 80 participants answered that it was because there are no better jobs they can do apart from street vending.

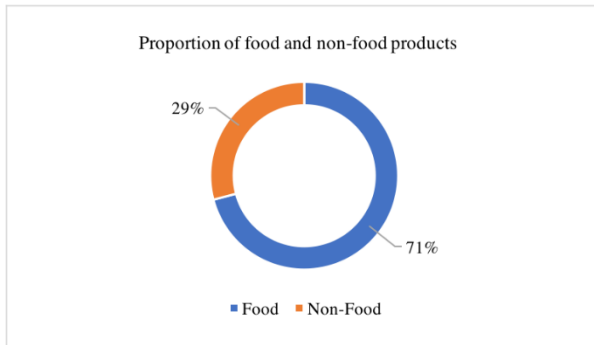


Figure 4.1.6 Pie chart showing proportion of food and non-food products offered in street vending

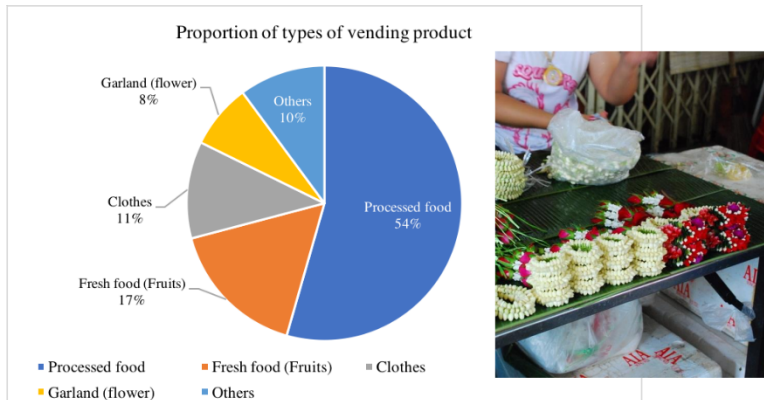


Figure 4.1.7 Pie chart showing different products sold by street vendors (left) Garlands (right)

As Bangkok has a reputation for street food, the survey examines whether food products including drinks and desserts dominate the street vending market, finding that they do, with 71% of food per 29% of non-food products. And the pie chart above (Figure 4.1.7) also shows that processed food or cooked food as a meal is the biggest portion among the products, with fresh food (fruits) in second place. However, flower garlands are a significant specific product which is a non-food and non-general product, like clothes, and accounts for about 8% in the market. This kind of flower is usually used in Buddhist ceremonies and rituals by typical Thai people for a representation to respect the Buddha, parents, or king, for example.

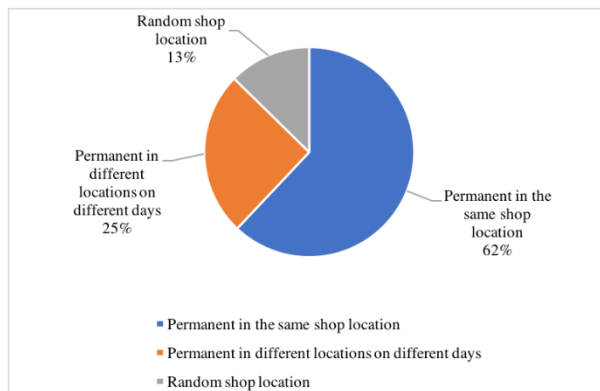




Figure 4.1.8 Pie chart showing the proportion of different shop settings

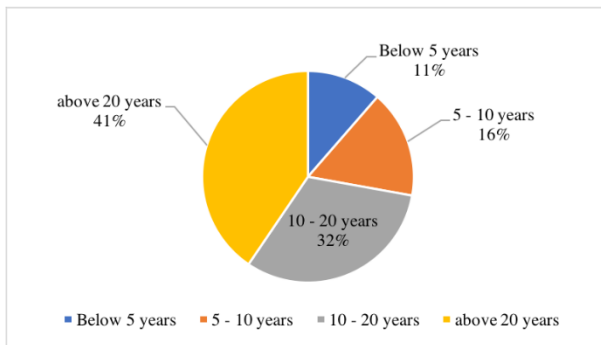


Figure 4.1.9 Pie chart showing the proportion of time in vending business operation

The survey found that most street vendors have been vending for more than 20 years, which accounts for 41% of vendors, and between 10-20 years (32%). Therefore, about three-fourths of the participants have been selling for more than 10 years. It was also found that 62% of vendors have been setting up their shop in the same place with their movable carts.

#### 4.2 Buyers' and general public's background

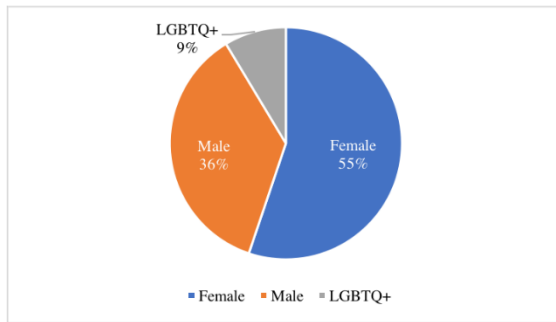


Figure 4.2.1 Pie chart showing the proportion of buyers by gender

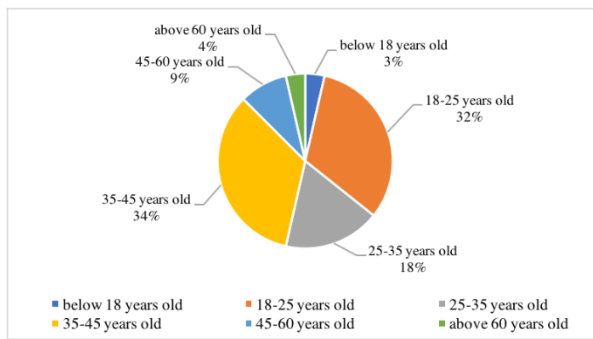
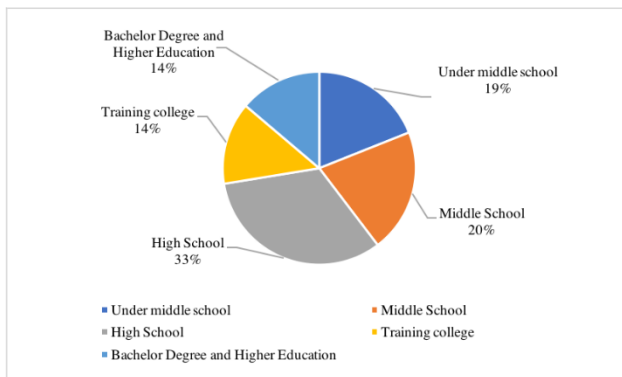
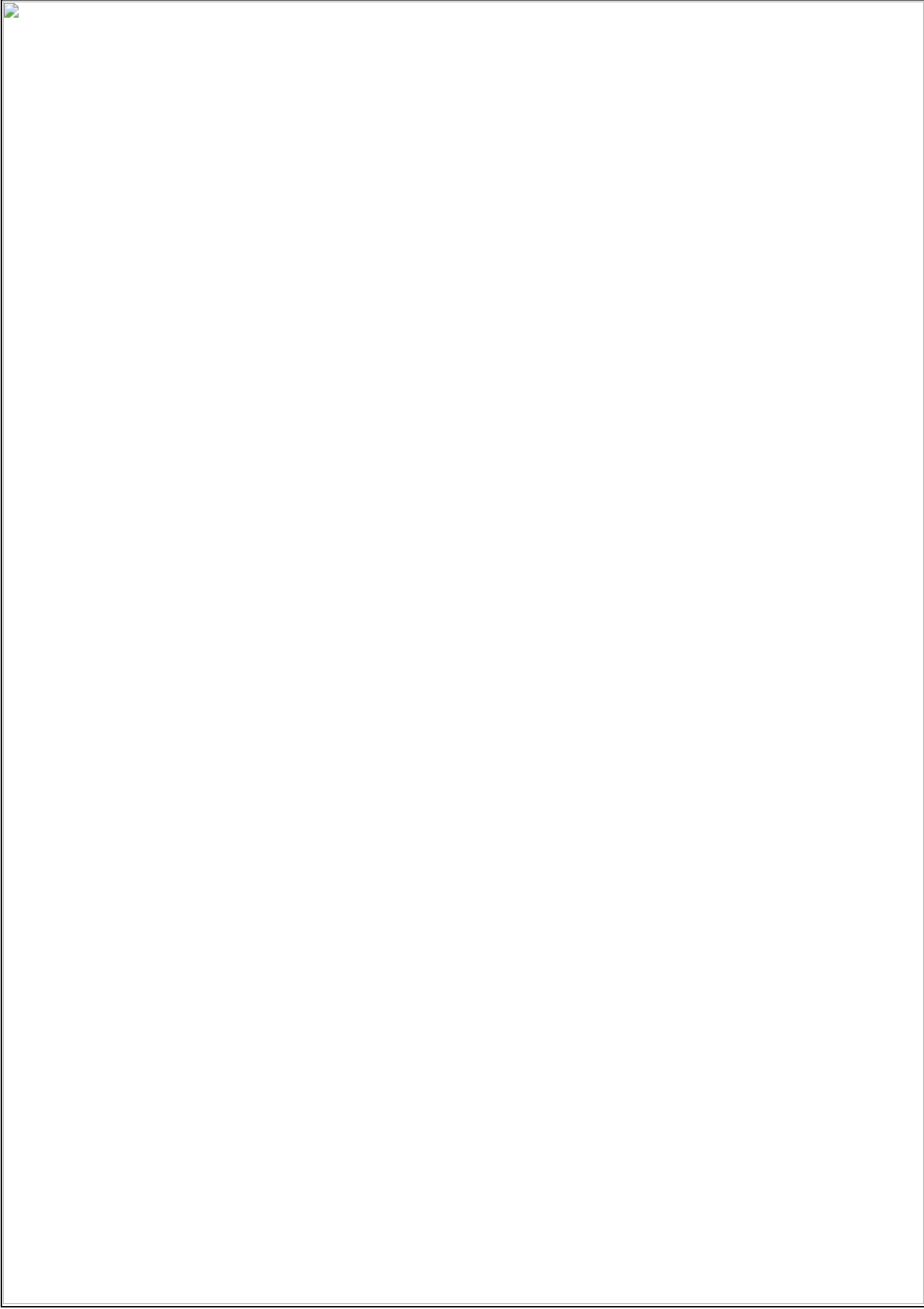


Figure 4.2.2 Pie chart showing the proportion of buyers by age

The pie charts show the genders and ages of buyers/general public. The data illustrates that buyers are diverse in terms of gender and age. Even though females form the biggest group, the gap between male and female is not very high, at about 19%, when compared to 2% as the gap between males and females in Thailand's whole population (NSO, 2018 cited by Manager Online, 2019), while the ages between 18-25 and 35-45 years old are about equal, at 32% and 34% respectively. The two biggest groups are possibly teenagers or university scholars and middle-aged working people, while the third place (18%) is the 18-25 group, which is the age when people start to work.





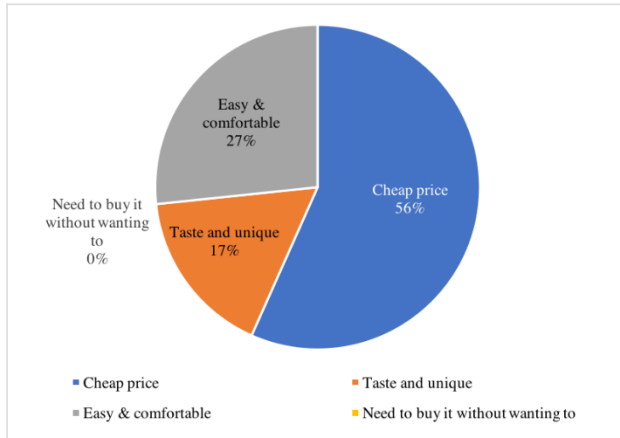


Figure 4.2.5 Pie chart showing motivation to buy goods from street vendors

When people were asked about their motivation to buy goods from street vendors, about 56% answered that it was because of the 'cheap price'. Easy or comfortable to access, an, taste and unique product account for 27% and 17% respectively, while no one felt that they needed to buy because they had no choice.

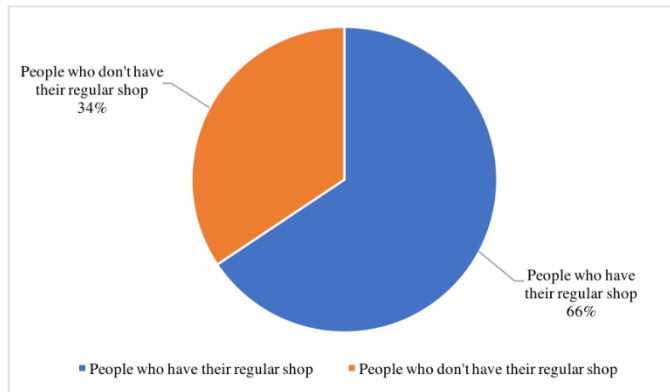


Figure 4.2.6 Pie chart showing the proportion of the regular shop of buyers

Moreover, more than half of buyers (about 66%) has their own favourite shop, the repeated reasons mentioned goods being easy to find and having a good taste, but some reasons were because the food was fresh (they usually meant fruit) and ready to eat. However about one-third (34%) of buyers had no regular shop, explaining that they like to try new things every day because there are many choices for customers.

In the other hand, 85% of participants answered that street vending still needs to be managed because it may cause dirt and be an obstruction to walking on the paths (footpaths). But, most pedestrians still said that they like the street vendors and believe that there is an opportunity to re-organize them to be more pedestrian-friendly. Moreover, about 12% of the interviewees said that they love street vending, which is the maximum level, and no one said that they hate it at all. Nevertheless, 3% did say they 'dislike' it, but they understand that it can be an opportunity for some people in Thai society.

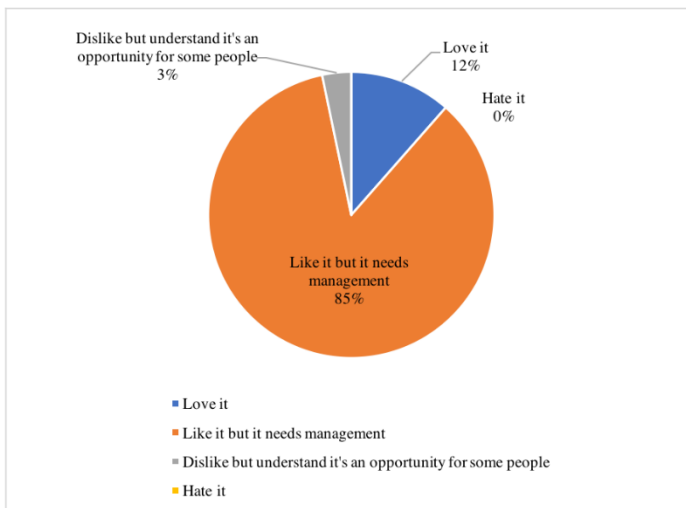


Figure 4.2.7 Pie chart showing opinions when were asked that "Do you like the street vendors?"

### 4.3 Discussion

Street vending enhances the right to the city for everyone. The results indicate that street vending has become an opportunity to earn a livelihood for some people in urban areas as well as an affordable food source for communities. The majority of street vendors are female (Figure 4.1.2) of working-age (Figure 4.1.3). It is possible that flexibility is a significant reason for their motivation to do this career (Figure 4.1.5) because women have carer responsibility for their family while Thailand's jobs still provide less flexible time for workers in Thailand (Wang, Lawler and Shi, 2011). However, about one-quarter of vendors feel that they do not have a better choice of job in their life and so end up with street vending. This is related to the vendors' educational background, as the survey found that more than 67% of asked vendors had not achieved the standard qualification or completed Thailand's compulsory education (Figure 4.1.4). Therefore, street vending can also be a job to support some people in society who have fewer opportunities as well as playing a key role to provide a greater choice of products, especially food, to the rest of the community (Figure 4.1.6), who come from diverse backgrounds such as lowest educational to highest educational background (Figure 4.2.3), financial status from higher class to lower class (Figure 4.2.4), ages (Figure 4.2.2), and genders (Figure 4.2.1). This may be due to the unique features only found in street vending, which can be seen as the 'great products' because of their good taste, great location and affordable price, such as a local food or traditional products (flower garlands). These products connect people to each other through cultures and beliefs. Moreover, as the results point out, no one hates or has never bought products from street vendors. This point may imply that 'street' is indeed for all, and not only will the street and street vending help bring different people together, but also people can have the same common thing in the same society, which might be deemed as a kind of social bond in Thai society. Nevertheless, vending on the street still needs to be managed and improved; even vendors see themselves as a disadvantage in public spaces in some way.

#### 4.4 Bangkok's selected street vending areas

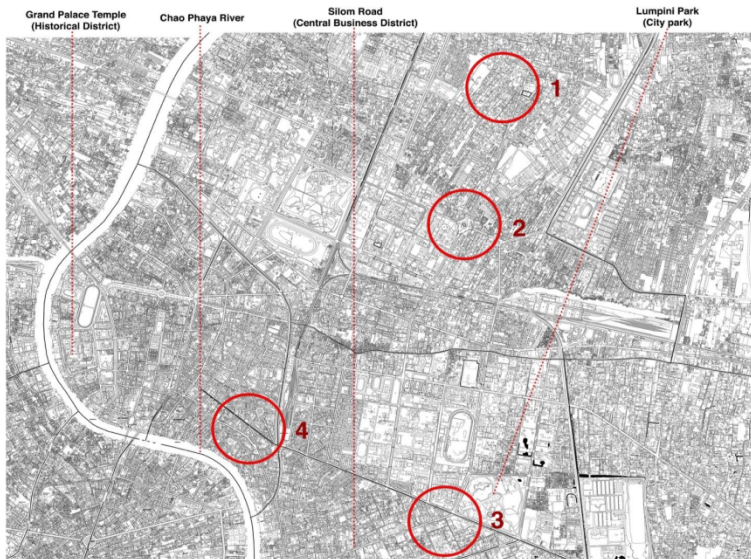


Figure 4.4.1 Map showing the overall positions of the four studied areas for street vending in Bangkok

The four studied areas were selected by different locations and are enforced by the new policy '*Returning the sidewalk to the people*' (BMA, 2014). The first area (1) is located in Paholyothin 7 Road (Soi Ari), which is a mixed-use area of low-rise residential buildings and offices, both of the governance sector and private business. The second area (2) is the location of the Victory Monument, and is Bangkok's main hub for multi-modes of public transportation stations such as BTS (sky train), bus, van and motorcycle. For the other two areas, which are located in the inner city, the third area (3) is a significant central business district full of modern high-rise offices, hotels, and residential buildings, while the last area (4) is part of an historical area known as 'China Town' or 'Yaowarat Road' and famous for its street food district for Thai people and tourists. According to area observations, the findings will be examined by each area respectively.

#### 4.5 Soi Ari

Figure 4.5.1 Map showing the





Figure 4.5.2 The left-hand photo shows a motorbike service next to street vendors at the end of the working day, around 18:00, whilst the right-hand photo showing Tuk-Tuks in front of the 'Soi Ari' sub-street'

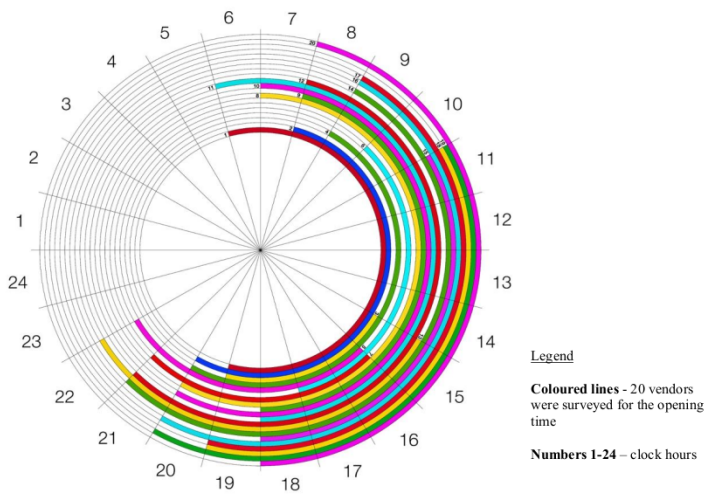


Figure 4.5.3 Graphic showing opening times of 20 vendors who were surveyed in Soi Ari Street vendors usually sell their products on the main sub-street (Soi Ari) but during the field observation it was found that they had all been re-located to Soi Ari 1, which is the

first sub-street of Soi Ari, due to footpath renovation. Due to this situation, Soi Ari footpath is free from street vendors, which is what the new policy wanted. This leads to people's answer to the question 'Do they agree that streets should be free of vendors?' (Appendix questionnaire). More than a half of sellers answered that they agreed that streets should be free of vendors, which is the opposite of buyers' answers, as about 72% said that they disagree, because it is an important affordable food source for them. They added that it still needs to be managed or organized to be cleaner and more orderly.



Figure 4.5.4 A street with vendors on the footpath (thinkofliving.com, 2018)



Figure 4.5.5 A street without vendors on the footpath (2019)

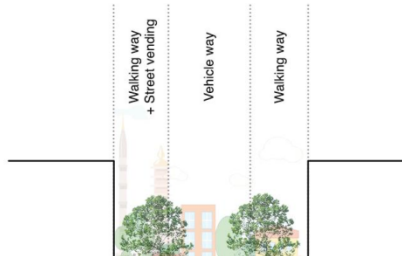


Figure 4.5.6 The photo showing the street vendor on the road surface (left) and cross-section of the street (right)

The main reason that people think that Soi Ari street vending should be managed is because vendors are an obstacle for pedestrians: "walkers are unsafe when they need to walk in the street instead of [on the] footpath [because] there is not space enough for more than two people walking past; just vendor and buyer can make [a footpath] unavailable for walk[ing]" (Chalida, female, 28 years old), observed one of the vendors during an in-depth interview message. This reflects the pattern of the vendor setting (Figure 4.4.6), which shows the widths of a three-lane street and footpath, 8 metres and 5.5 metres respectively. The photo (left) shows that some vendors set themselves off the footpath onto the street surface.



Figure 4.5.7 Children wearing the middle school uniform and helping to prepare food to sell

#### 4.6 Victory Monument

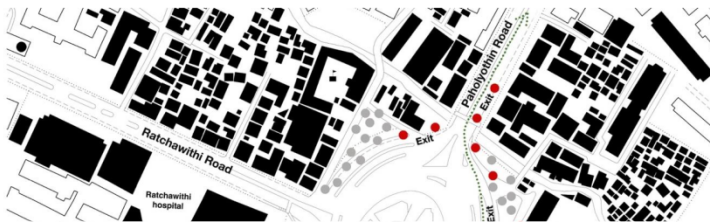


Figure 4.6.1 Map showing the street vending area of Victory Monument (area number 2)

Victory Monument is a well-known transport hub for transfer to another transport mode; it used to be a full circle surrounded by informal vending around the monument, but now the policy to remove street vendors has been enforced and only permanent kiosks and some street vendors remain on the side where the BTS sky walk is located (Green line).



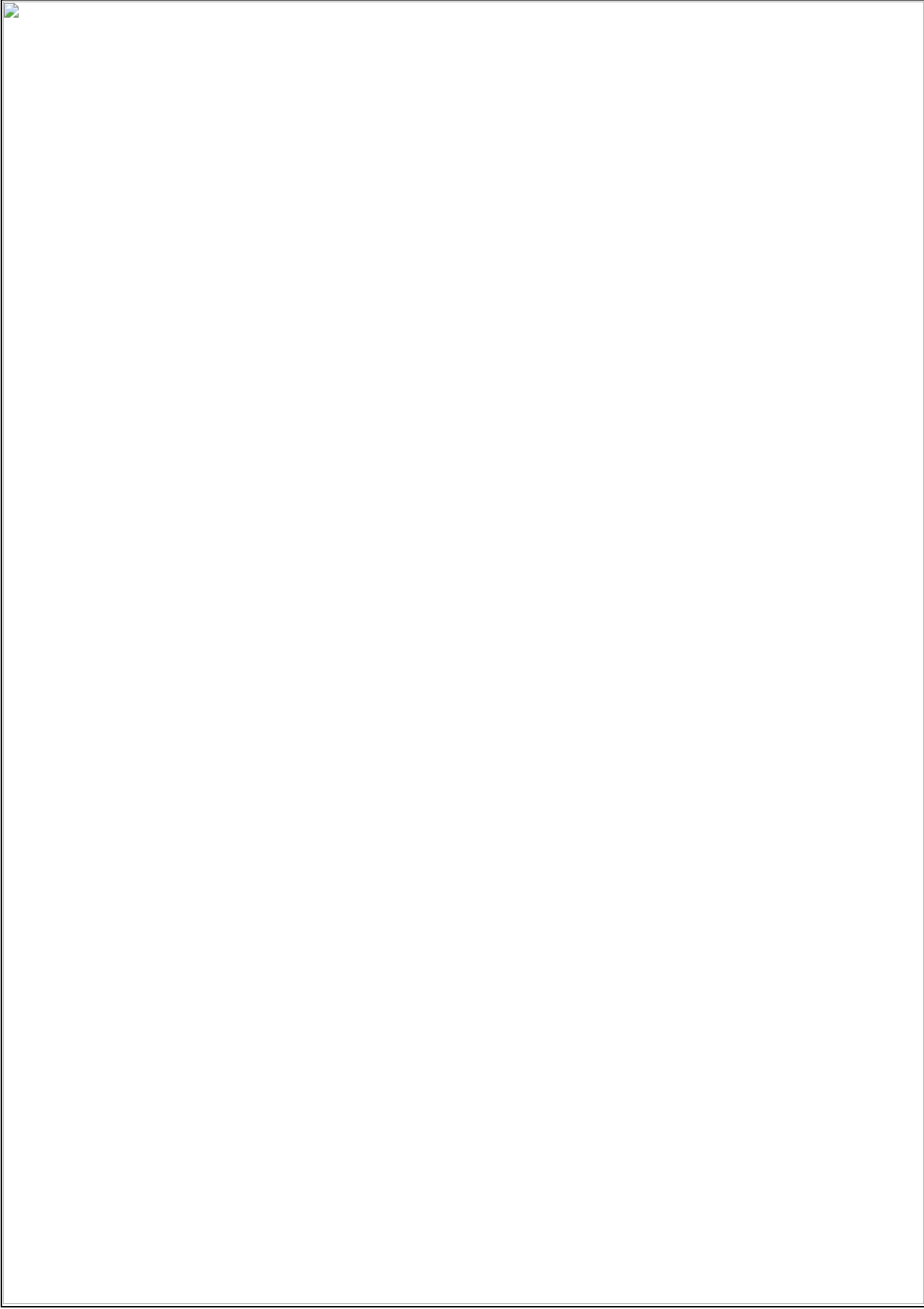
Figure 4.6.2  
the location of  
Victory

After (2019)



Photos showing  
street vendors in  
Monument area

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in the Thai high street,



Legend

**Coloured lines** - 20 vendors were surveyed for the opening time

**Numbers 1-24** – clock hours

Figure 4.6.4 Graphic showing the opening time of 20 vendors who were surveyed

As per the observation, the section shows the width of the 27-metre footpath (measured by Autocad file from bdon.org, 2016) which provides mixed-use activities such as vending, eating, waiting, bus stop and garden. The large footpath below the sky-train structure was used as an umbrella in the rain. People use this area to wait for the bus or other transport modes. According to the interviews, night-time passengers also said that they feel less safe because the footpath seems empty. Moreover, the National Statistical Office shows that the crime rate in Phayathai District, where Victory Monument is located, increased from 3,333 in 2014 (before vendor removal) to 3,617 in 2016 (after vendor removal) (NSO, 2014 p.242 and NSO, 2016 p.247).

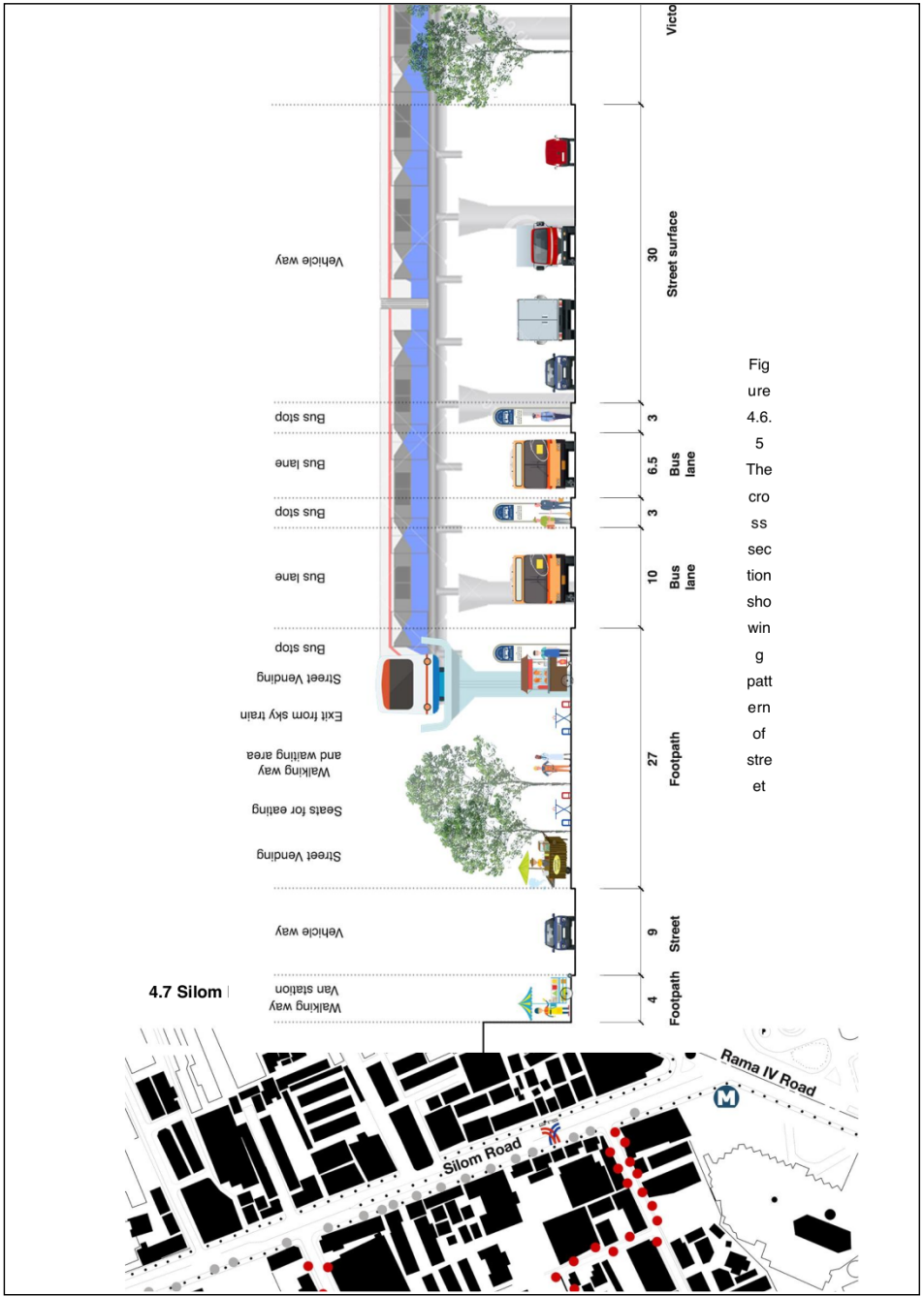


Figure 4.6.5 The cross section showing pattern of street

Figure 4.7.1 Map showing the street vending area of Silom Road (area number 3)

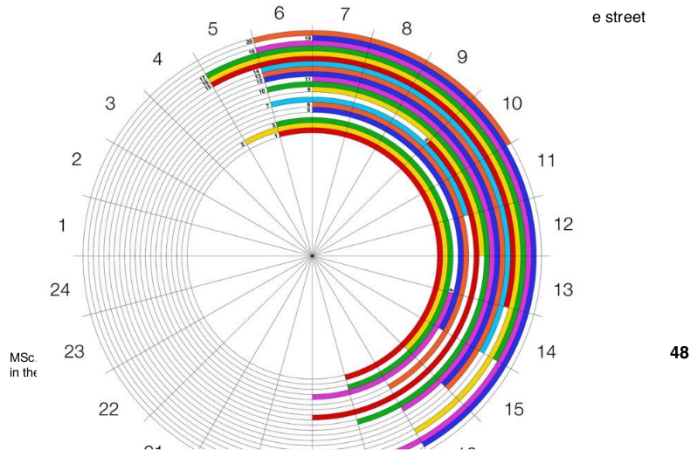
Silom Road provides a link between the BTS sky-train (Saladeang Station) and MRT underground train (Silom Station), but they are not connected inner-stations; therefore, passengers need to get from one to the other by walking on the BTS skywalk or the footpath where the street vendors were located. In 2018, Silom's street vendors were effectively forced to be relocated into a sub-street (Soi Saladeang 1). A larger side of the footpath is occupied by street food vendors while the other side is the expansion area for a row-house shops (Figure 4.5.12).





Figure 4.7.2 Photo showing the street vendors in Soi Saladeang 1, captured by time-lapse VDO

During the observation, the street was recorded as a time-lapse VDO showing the movement of people on the street surface, which seems pedestrians were comfortable to cross the road from everywhere from the footpaths free style from traffic light to cross the road. Many activities were happening along the street – driving, vending, buying, walking, queueing for motor bike services, crossing the street and giving alms (food) to a Buddhist monk as a typical morning ritual for Thai society. This relates to the opening time of most vendors in Silom, which are open early, at 6 am.



Legend

**Coloured lines** - 20 vendors were surveyed for the opening time

**Numbers 1-24** – clock hours

Figure 4.7.4 Graphic showing the opening times of 20 vendors on Silom Road

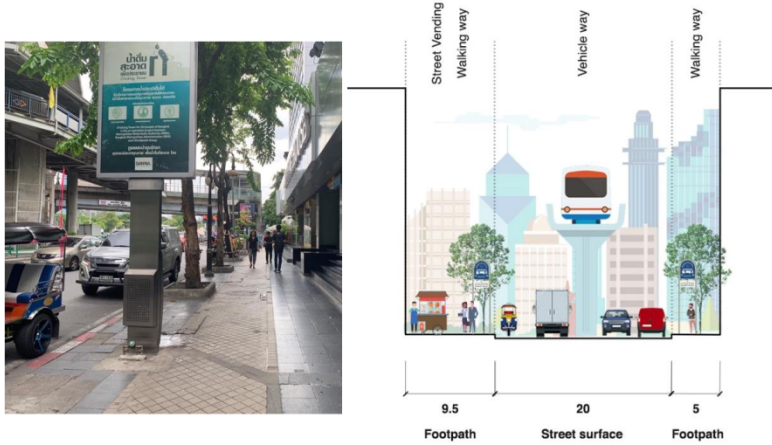


Figure 4.7.5 A photograph of Silom Road currently, without vendors (left), and a cross section showing where street vendors used to be located on the street (right)

After vendors were relocated into Soi Saladeang, the footpaths along Silom Road became cleaner and large enough to act as a three-lane walkway along which a group of people can move together, chatting and slowing down because there is no pressure from pedestrians behind them. However, this vendor-free footpath is less attractive for people who want to transit between BTS and MRT on the sky-walk instead. The disappearing of vendors affects to less footpath pedestrian and also transaction of shops along as well as street vendors who were moved into inner-sub street (Soi Saladeang 1).

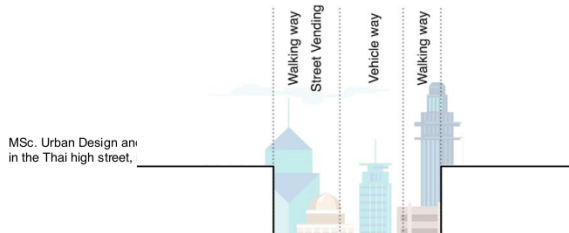




Figure 4.7.6 Photo of Soi Saladeang 1 Road which is the present location of Silom's street vendors (above) and cross section showing how vendors selling along Saladeang 1 Road (below)



Figure 4.7.7 Photo of street vendors seating on a footpath on Convent Road (showing on the map).

#### 4.8 Yaowarat Road



Figure 4.8.1 Map showing the street vending area of Yaowarat Road (area number 4)

Yaowarat Road provides many famous street food vendors. Quality food such as seafood, durian fruit and bird's nest is available from Yaowarat's street vendors. Some dishes could be found in general restaurants, but many street vendors are unique in their method of cooking and their recipes, which is a better choice for people because it is also affordable premium-quality food. This is why Yaowarat is an internationally famous street food area, as seen by the Michelin stars showing on vendors' stalls, and *'the paradise of street food'* by CNN travel (Shea, 2018). Moreover, observation found the new generation's cafes are increasing in the area and they influence a gathering of diverse visitors via social media (e.g. Ba Hao Tian Mi see BK, 2109). Therefore, government and planners see its benefit for the nation's economy and tourism, meaning that Yaowarat area is still allowed to sell food and is officially identified as the first seller of 'Bangkok's Street Food' by Bangkok's Major, Asawin Khuanmuang (blt bangkok, 2017). However, the survey shows that 100% of people who were asked said that they agree with 'returning footpath' policy but still need the street food.



Figure 4.8.2 Yaowarat's street dessert (Pa-Tong-Ko), which is in the Michelin Guild 2019 (left) and famous Pa Jin Seafood in Soi Texas (right) (star rating by EDTguild.com, 2012 and Wongnai, 2019)

From a buyer's perspective, Yaowarat is the place that people intend to go for a good dinner with their partner, friends or family, which is different from the other vending areas where people usually grab food when they walk past on the footpath, buying with speed. Nevertheless, the price of food in Yaowarat is 2.5 times higher than that sold by other vendors around Bangkok, which is about 1 pound/dish (40 Baht) on average, and many interviewees said that Yaowarat is not for everyday affordable food, which more than 90% of people were asked said that their financial status are as an income equal or less than an outcome.

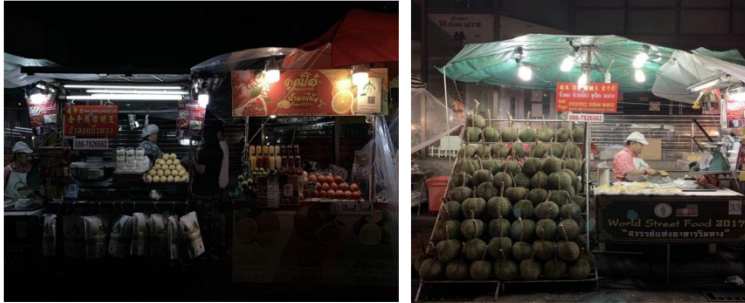


Figure 4.8.3 Photos of Thai topical fresh fruits such as mango and sticky rice (left), durian (right)



Figure 4.8.3 Photos showing the reserved walkway on the road (above) and street vendors on the footpath (below)

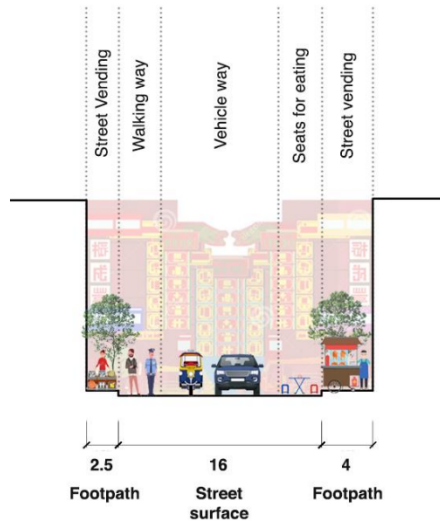
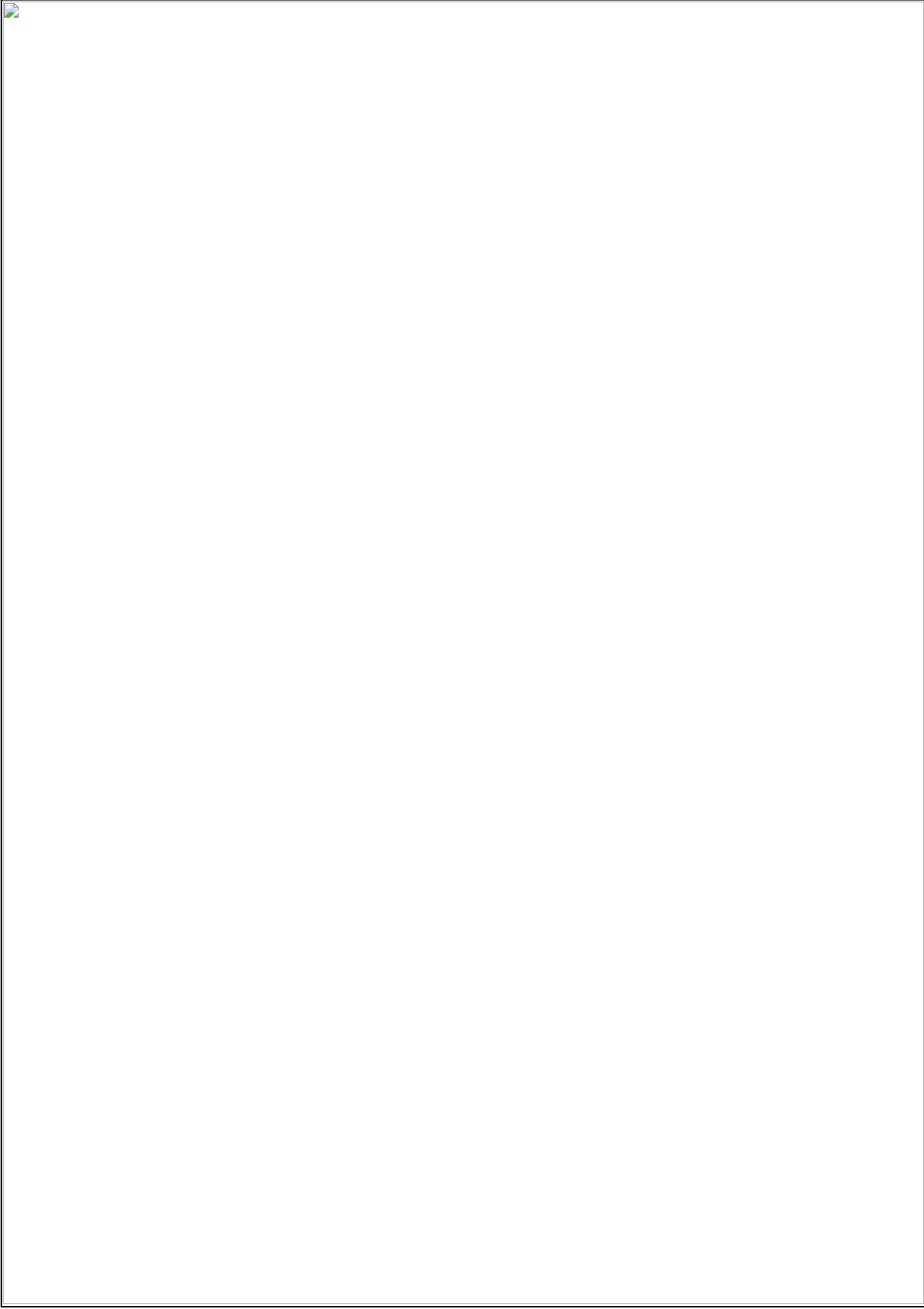


Figure 4.8.4 The illustration of Yaowarat road cross section shows the street's function

As Yaowarat's street food is a place for tourists as well as local people, many people come to this area every night, about 1,000/day (blt bangkok, 2017). On the other hand, the footpaths are only about 2.5 metres and 4 metres (Figure 4.8.4) wide; they are, therefore, not wide enough for pedestrian and also seats and tables. One outer-lane of each side is reserved for only walking and an extended seating area, which reduces the six-lane street to four lanes and causes more traffic jams. However, the smaller street encourages people to walk more and cross the road, and it seems a more pedestrian-friendly area.







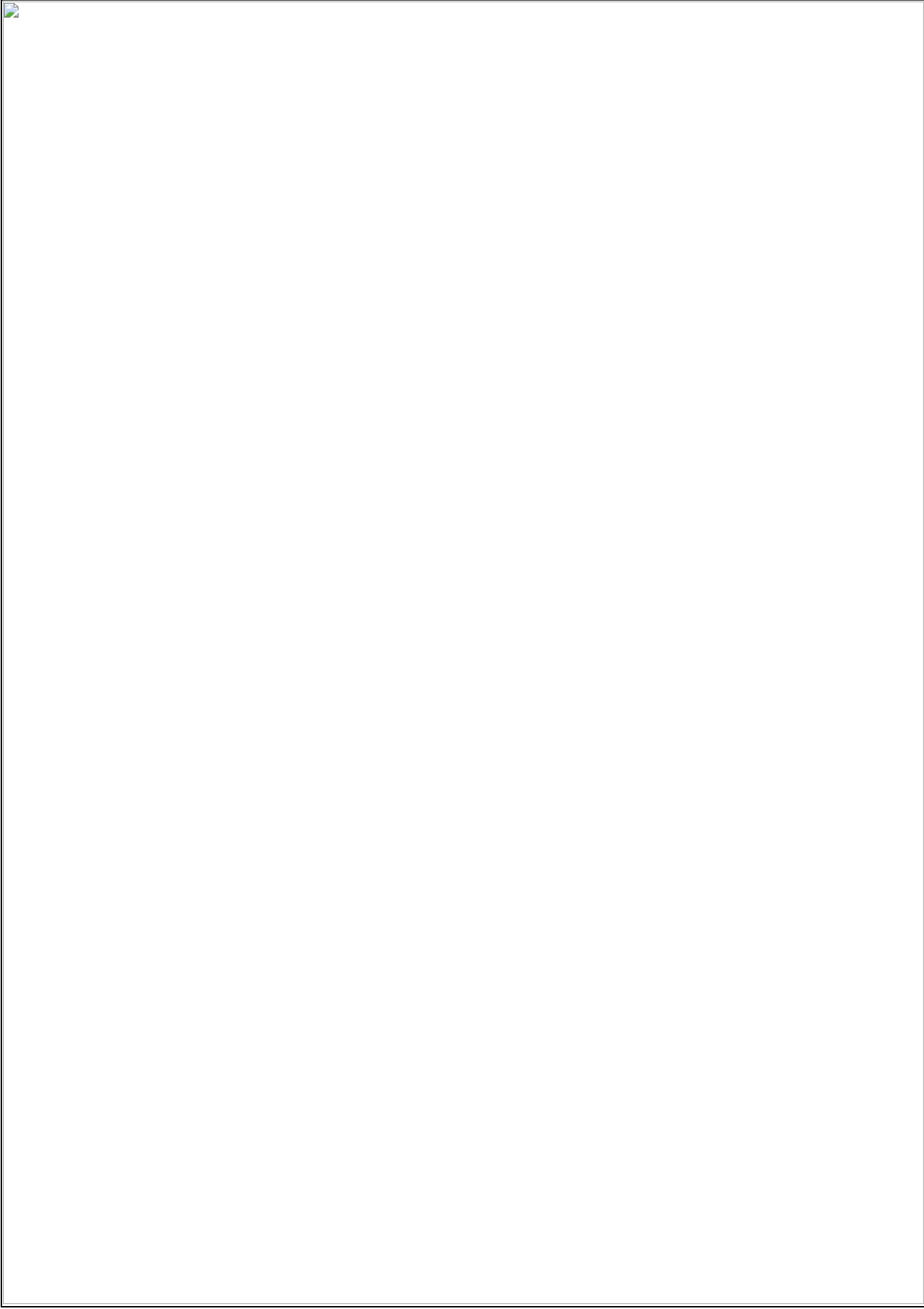




Figure 4.8.7 Photo showing street vendors selling their products in front of the gold shop



Figure 4.8.8 Photo showing the queue of people in front of banks (pink and blue shops) and ATM

#### 4.9 Street vending involves building social bonds and shorter supply chains

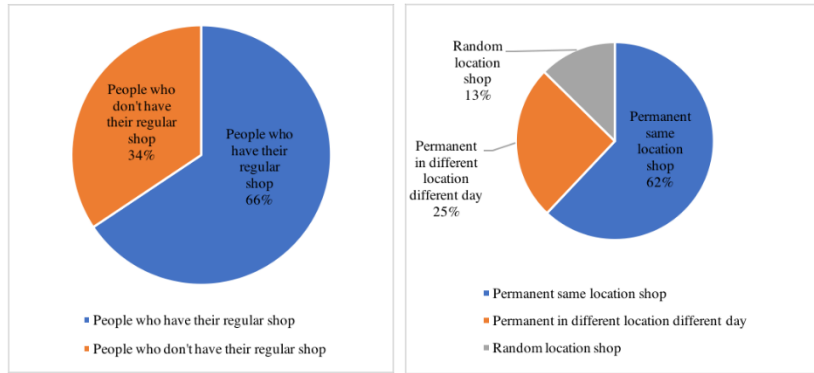


Figure 4.9.1 Pie charts showing the number of buyer's regular customers (left) and shop's characteristic (right)

The relationship between buyers' regular shop and vendors' characteristics can explain the closeness between seller and buyer. As Yaowarat vending shows, the seating pattern makes it sensible to share; it encourages buyers as strangers have the opportunity to talk to and communicate with each other. Thus, it is possible to build a sense of community as well. Permanent vendors relate to buyer's preference: 66% of buyers have a regular shop, yet, when they are asked to 'Assess the closeness with the seller', 45% of buyers do not know the seller and 38% are somewhat familiar but never talk to them. Thus, more than 80% of buyers never talk to sellers (Figure 4.9.2).

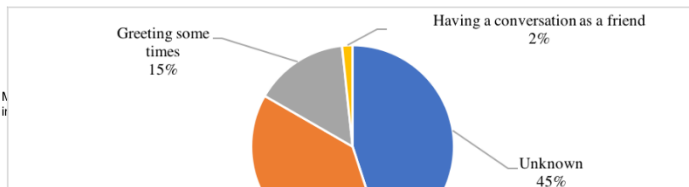


Figure 4.9.2 The pie chart showing the level of closeness between buyer and seller from the **buyers'** perspective.

However, from another side, it was found that about three-quarters of vendors remember their customers and more than half talk to or greet buyers (Figure 4.9.3). The bar chart (Figure 4.9.4) shows that the largest percentage of vendors who have a conversation with their customer is in Silom Road and Yaowarat respectively when compared to Soi Ari and Victory Monument.

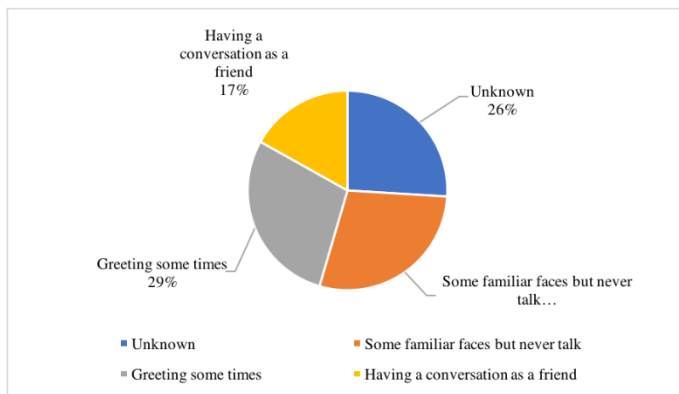


Figure 4.9.3 The pie chart showing the level of closeness between buyer and seller from the

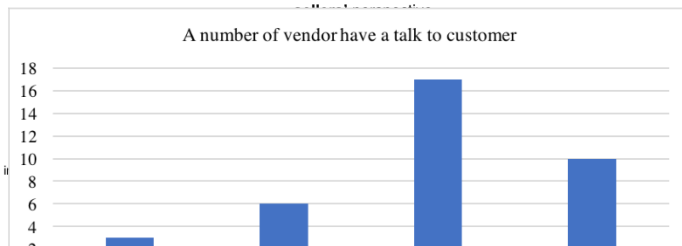


Figure 4.9.4 The bar chart provides a comparison between the areas about the number of vendor who has a conversation with customers

Street vending can contribute not only the relationship between customer and customer (Figure 4.8.5), vender and vendor (Figure 4.8.6), and seller and buyer (Figure 4.9.3), but also local supplier and vendor, as they are buying fresh food, ingredients and packages mostly from fresh markets and local shops (Figure 4.9.5). This makes a shorter supply chain, which is a direct relationship between the consumer and food producer, in order to maintain and communicate the authenticity and originality of the food (EU Rural Review, 2012). Researchers argue that reducing the number of intermediaries between the food producer and consumer potentially increases farm value, which promotes sustainable farming systems, diversifies production and contributes to local economic development (Jarzębowski & Pietrzyck, 2018).

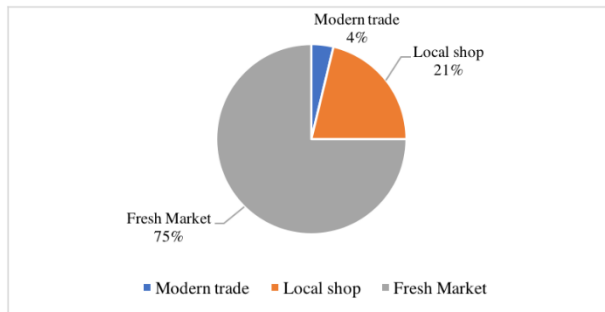


Figure 4.9.5 Pie chart showing the source of the fresh food, ingredient and package suppliers



**photo**

Figure 4.9.6 The photo showing an example of a fresh produce market in Thailand  
(Ying Charoen Market)

#### **4.10 Discussion**

Street vending contributes relationships in Thai society. The act or process of correlating which refers to street vending can contribute a relationship between places, people and social values to support each other as they maintain the integration of their society.

Following Larsen (2014), the glue and bonds which make people stick together are seen as street vendors encouraging social interaction as well as economic prosperity in five aspects consisting of vitality and connectivity, safety, socio-economy, social value and sense of closeness. Soi Ari draws a picture of Thai urban 'Soi', which is a sub-street system. Street vendors are generally seen at many entrances to the sub-street where people usually change transport modes to get home. Street vending supports affordable food for waiting passengers as well as helping people feel more safety. The crime rates in Victory Monument (NSO, 2014 p.242 and NSO, 2016 p.247) might be effective evidence to show that of the reduction in numbers of street vendors around Victory Monument affected the area's safety, as well as the interviewees' opinion that they feel less safe. Additionally, Silom Road shows that cheaper food is needed for workers' daily life around which most vendors have regular customers and interaction between each other, creating a stronger degree of closeness. However, street vending is not only a survival strategy for the urban poor (Nirathorn, 2005), it is also a choice of every class of society, including people who do not feel moneyless who buy food from vendors. Moreover, Yaowarat involves building shared value and community interpretation such as Michelin stars or its naming as 'the paradise of street food' by CNN travel (Shea, 2018). The pattern of the diverse seating represents the social harmony between different classes of people, which relates to political beliefs. Maxwell (1996 cite by Fotopoulou et al, 2019) said that people have a sense that they are engaged in a common enterprise, facing shared challenges, making a sense of belonging to the same community, which contributes to social integration as a definition of social cohesion (Larsen, 2014).

#### **4.11 Limitations**

The qualitative analysis has identified groups of individuals whose buying and selling behaviour indicates that they might be experiencing street vendor-related social cohesion and socio-economic prosperity. However, it does not ensure that all individuals in those

particular groups are experiencing the same level of the sense of social cohesion. This is because qualitative research is interested in meaning: how people feel and make sense of their vending experiences, which means that findings cannot be extended to the wider populations as statistics.

Furthermore, the data sample size and selected areas are too narrow, so it is difficult to see an overall problem and finally provide general solutions or suggestions. The data is useful, therefore, likely only on a case-by-case basis. Nevertheless, the smaller data size and specific area are beneficial in terms of detailed data which provides in-depth findings. Further research might be required that focuses on more specific units, for example, the value and role of certain vendors in an area.

The results of this research are context-specific, which might not be generalized across other cities and cultures. However, the methods and analysis approach can provide a broader investigation which is more concerned with individuals' needs in a specific context.



## 5. Conclusion

Street vendors reflect the urban poor's survival strategy (Roever & Skinner, 2016). The majority of research tends to focus on economic aspects as a main advantage of street vending across the world, which is threatened by the concept of 'World-Class Cities' (Bhowmik, 2010). However, this dissertation has taken a different approach, taking into consideration social cohesion in Thai society. A significant contribution of this study to the reviewed literature is the methodological approach which was shaped by a theoretical framework (Berger-Schmitt, 2000; Larsen, 2014 and Olmedo & Shamsul, 2015) to investigate the value and role of street vendors in Bangkok.

A mixed methodology of surveys, interviews and observations has allowed the interpretation of qualitative data analysis of factors deemed to affect street vendor-related social cohesion and socio-economic prosperity. It has facilitated the comparison of area quality between existing vendors and those that have disappeared, from stakeholders' perspectives and participant-observation of each street. Furthermore, illustrations such as section, opening time diagram and time-lapse VDO go beyond what other studies in Thailand have done (Nirathorn, 2017 and Kusakabe, 2014).

The results corroborated some findings of previous research, showing that the street vendors are formed from the urban poor and also provide an affordable food for other sectors in society (Cross & Moreles, 2007). Above that, this study made a significant finding that Thailand's street vending is beyond just a cheap source of food and goods as socio-economic prosperity: it can be seen as a social object which plays a role in contributing social cohesion between diverse people, backgrounds and classes, enabling them to share the same values and have a sense of community where there is a stronger social bond.

The first part of the main findings is considered as an overall picture of the demographics of both the vendor and the buyer in order to understand

transactional behaviour and incentives for becoming a vendor. The second part is illustrated from observation and in-depth interviews in each area to explore the impact of street vending on a place's quality, transportation uses and walkability, which relates to residents who are stakeholders of vending on a street level. The conclusion of the dissertation argues that Thai street vending play a key role, beyond being a survival strategy, with the vendors contributing social cohesion in society, especially in Thailand which has a culture related to food as a social object.

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## **Appendices**

Appendix 1: Consent form

Appendix 2: Example of surveyed questionnaire papers

Appendix 3: Questionnaire form for vendors

Appendix 4: Questionnaire form for buyers/general public

Appendix 5: Summary of questionnaire result of the 20 vendors per area

Appendix 6: Summary of questionnaire result of the 15 buyer/general public per area

## Appendix 1: Consent form

July 2019

*“The value and role of street vendors in Thai high street, in promoting social cohesion and socio-economic prosperity”*

Rung-arun Tiyanukulmongkhon Bartlett School of Planning, UCL

### Information for participants

Thank you for considering participating in this study which will take place from 25 June – 9 July 2019. This information sheet outlines the purpose of the study and provides a description of your involvement and rights as a participant, if you agree to take part.

#### 1. What is the research about?

The purpose of this research is to the value and role of street vendors in Thai high street, and promoting social cohesion, and socio-economic prosperity. It will investigate the background information and motivation in vending activity both of seller and buyer as well as authority's interest involving in street vendors removal policy.

#### 2. Do I have to take part?

It is up to you to decide whether or not to take part. You do not have to take part if you do not want to. If you do decide to take part I will ask you to sign a consent form which you can sign and return in advance of the interview or sign at the meeting.

#### 3. What will my involvement be?

You will be asked to take part in an interview about your experience of involving with street vending. The interview will take approximately 50 minutes, and will be recorded.

**4. How do I withdraw from the study?**

You can withdraw at any point of the study, without having to give a reason. If any questions during the interview make you feel uncomfortable, you do not have to answer them. Withdrawing from the study will have no effect on you. If you withdraw from the study we will not retain the information you have given thus far, unless you are happy for us to do so.

**5. What will my information be used for?**

I will use the collected information for my dissertation on the MSc Urban Design and City Planning (Bartlett School of Planning, UCL)

**6. Will my taking part and my data be kept confidential? Will it be anonymised?**

The records from this study will be kept as confidential as possible. Only myself and my supervisor will have access to the data files and any audio tapes. Your data will be anonymised – your name will not be used in any reports or publications resulting from the study. All digital files, transcripts and summaries will be given codes and stored separately from any names or other direct identification of participants. Any hard copies of research information will be kept in locked files at all times.

**7. What if I have a question or complaint?**

If you have any questions regarding this study please contact me, on [r.tivanukulmongkhon@ucl.ac.uk](mailto:r.tivanukulmongkhon@ucl.ac.uk)  
If you have any concerns or complaints regarding the conduct of this research, please contact the Postgraduate Programmes Administrator via [hodan.elmi@ucl.ac.uk](mailto:hodan.elmi@ucl.ac.uk)  
To request a copy of the data held about you please contact: [r.tivanukulmongkhon@ucl.ac.uk](mailto:r.tivanukulmongkhon@ucl.ac.uk)

If you are happy to take part in this study, please sign the consent sheet attached.  
Thank you very much for your time and availability.

July, 2019

**CONSENT FORM<sup>1</sup>**

**The value and role of street vendors in Thai high street, in promoting social cohesion and socio-economic prosperity.**

**Name of researcher: Rung-arun Tivanukulmongkhon**

**PARTICIPATION IN THIS RESEARCH STUDY IS VOLUNTARY**

I have read and understood the study information dated 25/6/19, or it has been read to me. I have been able to ask questions about the study and my questions have been answered to my satisfaction.	YES / NO
I consent voluntarily to be a participant in this study and understand that I can refuse to answer questions and I can withdraw from the study at any time, without having to give a reason.	YES / NO
I agree to the interview being audio recorded.	YES / NO
I understand that the information I provide will be used for Rung-arun's MSc Urban Design and City Planning dissertation and that the information will be anonymised.	YES / NO
I agree that my information can be quoted in (anonymised) research outputs.	YES / NO

I understand that any personal information that can identify me – such as my name and address, will be kept confidential and not shared with anyone <i>other than Rung-arun Tiyanukulmongkhon</i> .	YES / NO
---	----------

Please retain a copy of this consent form.

Participant name: **Pontip Chan-Amsri**

Signature:  Date 25/06/2019

Interviewer name: **Rung-arun Tiyanukulmongkhon**

Signature:  Date 25/06/2019

For information please contact: [r.tiyanukulmongkhon@ucl.ac.uk](mailto:r.tiyanukulmongkhon@ucl.ac.uk).

<sup>1</sup>Based on UK Data Service model consent form April 2018.

<http://dataarchive.ac.uk/media/210661/ukdamodelconsent.doc>

July, 2019

## CONSENT FORM<sup>1</sup>

**The value and role of street vendors in Thai high street, in promoting social cohesion and socio-economic prosperity.**

Name of researcher: **Rung-arun Tiyanukulmongkhon**

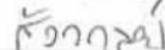
### PARTICIPATION IN THIS RESEARCH STUDY IS VOLUNTARY

I have read and understood the study information dated 25/6/19, or it has been read to me. I have been able to ask questions about the study and my questions have been answered to my satisfaction.	YES / NO
I consent voluntarily to be a participant in this study and understand that I can refuse to answer questions and I can withdraw from the study at any time, without having to give a reason.	YES / NO
I agree to the interview being audio recorded.	YES / NO
I understand that the information I provide will be used for Rung-arun's MSc Urban Design and City Planning dissertation and that the information will be anonymised.	YES / NO
I agree that my information can be quoted in (anonymised) research outputs.	YES / NO
I understand that any personal information that can identify me – such as my name and address, will be kept confidential and not shared with anyone <i>other than Rung-arun Tiyanukulmongkhon</i> .	YES / NO



Please retain a copy of this consent form.

Participant name: **Sangwan**

Signature: \_\_\_\_\_  \_\_\_\_\_ Date 25/06/2019

Interviewer name: **Rung-arun Tiyanukulmongkhon**

Signature: \_\_\_\_\_  \_\_\_\_\_ Date 25/06/2019

For information please contact: [r.tiyanukulmongkhon@ucl.ac.uk](mailto:r.tiyanukulmongkhon@ucl.ac.uk).

<sup>1</sup>Based on UK Data Service model consent form April 2018.

<http://dataarchive.ac.uk/media/210661/ukdamodelconsent.doc>

July, 2019

## CONSENT FORM<sup>1</sup>

### The value and role of street vendors in Thai high street, in promoting social cohesion and socio-economic prosperity.

Name of researcher: **Rung-arun Tiyanukulmongkhon**

#### PARTICIPATION IN THIS RESEARCH STUDY IS VOLUNTARY

I have read and understood the study information dated 25/6/19, or it has been read to me. I have been able to ask questions about the study and my questions have been answered to my satisfaction.	YES / NO
I consent voluntarily to be a participant in this study and understand that I can refuse to answer questions and I can withdraw from the study at any time, without having to give a reason.	YES / NO
I agree to the interview being audio recorded.	YES / NO
I understand that the information I provide will be used for Rung-arun's MSc Urban Design and City Planning dissertation and that the information will be anonymised.	YES / NO
I agree that my information can be quoted in (anonymised) research outputs.	YES / NO
I understand that any personal information that can identify me – such as my name address, will be kept confidential and not shared with anyone <i>other than Rung-arun Tiyanukulmongkhon</i> .	YES / NO

Please retain a copy of this consent form.

Participant name: **Chaiwat**

\_\_\_\_\_  \_\_\_\_\_

Signature: \_\_\_\_\_ Date 25/06/2019

Interviewer name: **Rung-arun.Tiyanukulmongkhon**

Signature: \_\_\_\_\_ Date 25/06/2019

For information please contact: [r.tiyanukulmongkhon@ucl.ac.uk](mailto:r.tiyanukulmongkhon@ucl.ac.uk).

<sup>1</sup>Based on UK Data Service model consent form April 2018.

<http://dataarchive.ac.uk/media/210661/ukdamodelconsent.doc>

## Appendix 2: Questionnaire form for vendors

This survey is to investigate "the value and role of street vendors in Thai high-street, in promoting social cohesion, and socio-economic prosperity" where aims to collect the perspectives as a qualitative data of relevant stakeholders including vendors, customers and general publics. This research is a part of MSc. Urban Design & City Planning Dissertation, Bartlett School of Planning, UCL



21 June 2019

### แบบสำรวจส่วนที่ 1 – กลุ่มผู้ประกอบการ

### Survey

#### Questionnaires Part I – Vendors Group

Location:  Victory Monument  Silom Road  Yaowarat Road  
 Soi Ari

#### ข้อมูลส่วนบุคคล / Demographic

เพศ / Gender :  หญิง (Female)  ชาย (Male)  อื่นๆ (LGBTQ)

อายุ / Ages :  ต่ำกว่า 18 ปี  18–25 ปี  25–35 ปี  35–45 ปี  
 45–60 ปี  60 ปีขึ้นไป

วุฒิการศึกษา /  Education :

ต่ำกว่าชั้นมัธยมศึกษาตอนต้น (under grade 9)  ม.3–ม.6 (Grade 9-12)  
 วุฒิ ม.6 (Grade 9 Certification)

ปวช./ปวส. (Training College)   
 ป.ตรีขึ้นไป (Bachelor Degree and more)

ภูมิลำเนา / Home town :

จังหวัด \_\_\_\_\_

## แบบสอบถาม / Questionnaires

### 1. ร้านของคุณชื่ออะไร หรือเป็นที่รู้จักในนามว่าอย่างไร (What is your shop called?) เวลาเปิด-ปิด (Time opening)

ตอบ (Answer) \_\_\_\_\_ เวลา เปิด-ปิด \_\_\_\_\_

2. รูปแบบการตั้งร้าน  ประจำถาวรในพื้นที่ (Specific Area)  ย้ายไปมาหลายที่ (Non-specific Area)  
(Are you a permanent shop on this area or non-specific area pop up store?)

### 3. ประกอบอาชีพค้าขายรูปแบบไหนแพร่แผงลอย หรือรถเข็นมานานแค่ไหน? (How long have you been vending?)

ตอบ (Answer)

\_\_\_\_\_

### 4. แรงจูงใจในการประกอบอาชีพนี้ ตอบได้มากกว่า 1 ข้อ (What is your motivation in becoming a street vendor? You can choose more one choice.)

- รายได้สูง (High income)  อีสระ (Flexible)  ง่ายลงทุนไม่สูงมาก (Easy and low start-up cost)
- ไม่มีทางเลือกอื่นที่ดีกว่า (No better choice/lack of choice)
- มีคนจำนวนมากที่ต้องการซื้อราคาประหยัด (Many customers)
- สานกิจการต่อจากครอบครัว (Continue Family business)  เหตุผลอื่นๆ (Other reasons) \_\_\_\_\_

21 June 2019

### 5. แหล่งซื้อวัตถุดิบและบรรจุภัณฑ์ต่างๆ เช่น ถุงพลาสติก แก้ว (Where is your main food/packaging supplier?)

- ห้าง เช่น Macro (Modern Trade)  ร้าน/ห้างท้องถิ่น (Local Shop)  ตลาดสด (Fresh Market)
- ทำไม (why?)

\_\_\_\_\_

### 6. ส่วนใหญ่ลูกค้าเป็นใคร (Who are the main customers?)

- ขจร (one-time)  ลูกค้าประจำ (Regular customer)



**7. ประเมินความสนิทสนมระหว่างคุณกับลูกค้า ตามลำดับต่อไปนี้ (Assess the closeness with your customers)**

- ไม่รู้จักเลย (unknown)       ค่อนข้างบ้างแต่ไม่เคยคุย (Some familiar faces but never talk)
- มีโอกาสทักทายบ้าง (greeting some time)       มีการพูดคุยสนทนากัน (having a conversation)

**8. อะไรคือข้อดี และ ข้อเสียของร้านค้าของคุณต่อบริเวณนี้ (What is your vending's pro and con to the area?)**

- ข้อดี เช่น เป็นแหล่งอาหาร, คึกคัก, ปลอดภัยยามค้าคืน (strength)
- 
- ข้อเสีย เช่น สกปรก, รกไม่มีระเบียบ, คว้น, หนู (weakness)
- 

**9. คิดอย่างไรกับนโยบาย "คันทงเท้าให้ประชาชน" เพราะเหตุใด (What do you think about the new policy? Why?)**

- เห็นด้วย (agree)       ไม่เห็นด้วย (disagree)       เห็นด้วย แต่ยังจำเป็นต้องขาย (agree but still need vending) ทำไม (why?)
- 
- 

**10. มีคำพูดที่ว่า "ฟุตบาทหรือพื้นที่สาธารณะ" สำหรับคนเดินเท่านั้น ไม่ควรเป็นที่ขายของใดๆเลย คุณเห็นด้วยหรือไม่ เพราะเหตุใด (There are someone say that "Footpath or public space" for pedestrian only, not for any business.)**

- เห็นด้วย (agree) เพราะ (because)
- 

- ไม่เห็นด้วย (disagree) เพราะ (because)
- 

**11. ในฐานะที่ร้านค้าริมทางทำหน้าที่เป็นผู้จำหน่ายสินค้าราคาถูก คุณคิดว่าอาชีพนี้มีบทบาทอะไรที่สำคัญอื่นๆ อีกต่อสังคมไทย หรือชุมชนในพื้นที่แห่งนี้ (As the street vendors play a key role as a cheaper goods, is there other significant role to Thai society?)**  
ตอบ (Answer)

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21 June 2019

**12. ในมุมมองของคุณ**

**คุณคิดว่าคนไทยส่วนใหญ่มีทัศนคติที่ดีต่อร้านค้าริมและอยากให้มีธุรกิจประเภทนี้ดำรงต่อไปหรือไม่ (In your own opinion, do you think that the most people see street vendor in a good way and would like to have this kind of business existing in Thai society?)**

ใช่ (yes)

ไม่ใช่ (no)

ทางเรายินดีจะส่งสำเนา และผลการวิจัยมาให้ทางผู้เข้าร่วมทำแบบสอบถาม  
โปรดกรอกเบอร์โทรศัพท์ หรือ อีเมลของท่าน

We are happy to send this copy and the results of the research to the participants.

Please enter your phone number or email.

Contact number \_\_\_\_\_ or Email  
\_\_\_\_\_

### Appendix 3: Questionnaire form for buyers/general public

This survey is to investigate "the value and role of street vendors in Thai high street, in promoting social cohesion and socio-economic prosperity" where aims to collect the perspectives as a qualitative data of relevant stakeholders including vendors, customers and general publics. This research is a part of MSc. Urban Design & City Planning Dissertation, Bartlett School of Planning, UCL



21 June 2019

## แบบสำรวจส่วนที่ 2 – กลุ่มผู้ซื้อ/ประชาชนทั่วไป Survey

### Questionnaires Part II – Buyers/General public

Location:      Victory Monument      Silom Road      Yaowarat Road  
Soi Ari

### ข้อมูลส่วนบุคคล / Demographic

- กลุ่มประเภทที่ตรงกับท่าน (Group)      คนพื้นที่ (Local)      คนนอกพื้นที่ (Outsider)      นักท่องเที่ยว (Tourist)
- เพศ / Gender :      หญิง (Female)      ชาย (Male)      อื่นๆ (LGBTQ)
- อายุ / Ages :      ต่ำกว่า 18 ปี      18–25 ปี      25–35 ปี      35–45 ปี  
45–60 ปี      60 ปีขึ้นไป
- วุฒิการศึกษา /      Education :
- ต่ำกว่าชั้นมัธยมศึกษาตอนต้น (under grade 9)      ม.3–ม.6 (Grade 9-12)  
วุฒิ ม.6 (Grade 9 Certification)
- ปวช./ปวส. (Training College)      ป.ตรีขึ้นไป (Bachelor Degree and more)
- รายได้ /      Income :      รายได้ น้อยกว่า/เท่ากับ รายได้ (income less than/equal to outcome)
- รายได้ มากกว่า รายจ่าย แต่ไม่มีรายได้ติดตัว (income more than outcome but few passive income)
- รายได้ติดตัว > รายจ่าย (passive income more than

outcome)

ภูมิลำเนา / Home town :

จังหวัด \_\_\_\_\_

### แบบสอบถาม / Questionnaires

#### 1. คุณชอบการมีอยู่ของหาบแร่แผงลอยหรือไม่ (Do you like the street vending?)

- ชอบมาก (love)  ชอบ แต่ควรมีการจัดการ  
(Like but need management)
- ไม่ชอบ แต่ก็เห็นถึงประโยชน์สำหรับบางคน (Dislike but it's an opportunity)
- เกลียด (Hate)

#### 2. ใน 1 สัปดาห์คุณซื้ออาหารหรือสินค้าจากรถเข็นบ่อยแค่ไหน (How often do you buy vendors' food/product/week?)

- ไม่เคยเลย (Never)  1-2 time/week  2-4 time/week
- เกือบทุกวัน (Almost everyday)

#### 3. คุณมีร้านประจำที่ชอบไปซื้ออาหารหรือสินค้าหรือไม่ (Do you have a specific shop that always buy from?)

- มี (Yes, I do.) เพราะอะไร (Why this shop?)

\_\_\_\_\_

ไม่มีเลย ไม่ถือว่ามีร้านประจำ (No, I don't) เพราะอะไร (Why?)

21 June 2019

#### 4. อะไรคือแรงจูงใจที่ทำให้ซื้อสินค้าข้างทาง (What is your motivation in buying goods from street vendors?)

- ราคาถูก (Cheaper price)  อร่อยมีความเฉพาะตัว เช่น  
รสจัด (Taste and unique)
- สะดวกง่าย (Comfortable)  จำเป็นต้องทาน (No better  
choice)

#### 5. ประเมินความสุขของการเลือกทานร้านอาหารข้างทาง (Assess the happiness in having food from street vendors)

- มีความสุขมาก ตั้งใจมาทาน (Very satisfy and intent to come)
- ก็โอเค (It's OK)



**คุณคิดว่าอาชีพนี้มีบทบาทอะไรที่สำคัญอื่นๆ อีกต่อสังคมไทย หรือชุมชนในพื้นที่แห่งนี้ (As the street vendors play a key role as a cheaper goods, is there other significant role to Thai society?)**  
ตอบ (Answer)

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*21 June 2019*

**11. ในมุมมองของคุณ**

**คุณคิดว่าคนไทยส่วนใหญ่มีทัศนคติที่ดีต่อร้านค้าริมและอยากให้มีธุรกิจประเภทนี้ดำรงต่อไปหรือไม่**

**(In your own opinion, do you think that the most people see street vendor in a good way and would like to have this kind of business existing in Thai society?)**

ใช่ (yes)

ไม่ใช่ (no)

ทางเรายินดีจะส่งสำเนา และผลการวิจัยมาให้ทางผู้เข้าร่วมทำแบบสอบถาม  
โปรดกรอกเบอร์โทรศัพท์ หรือ อีเมลของท่าน

We are happy to send this copy and the results of the research to the participants.  
Please enter your phone number or email.

Contact number \_\_\_\_\_ or Email \_\_\_\_\_

#### Appendix 4: Example of surveyed questionnaire papers

This survey is to investigate "the value and role of street vendors in Thai high-street, and promoting social cohesion, and socio-economic prosperity" where aims to collect the perspectives as a qualitative data of relevant stakeholders including vendors, customers and general publics. This research is a part of Msc. Urban Design & City Planning Dissertation, Bartlett School of Planning, UCL



21 June 2019

แบบสำรวจส่วนที่ 1 - กลุ่มผู้ประกอบการ Survey Questionnaires Part 1 - Vendors Group

Location:  Victory Monument  Silom Road  Yaowarat Road  Soi Ari

#### ข้อมูลส่วนบุคคล / Demographic

เพศ / Gender :  หญิง (Female)  ชาย (Male)  อื่นๆ (LGBTQ)  
อายุ / Ages :  ต่ำกว่า 18 ปี  18-25 ปี  25-35 ปี  35-45 ปี  45-60 ปี  60 ปีขึ้นไป  
วุฒิการศึกษา / Education :  ต่ำกว่าชั้นมัธยมศึกษาตอนต้น (under grade 9)  ม.3-ม.6 (Grade 9-12)  
 วุฒิ ม.6 (Grade 9 Certification)  ปวช./ปวส. (Training College)  
 ป.ตรีขึ้นไป (Bachelor Degree and more)  
ภูมิลำเนา / Home town : จังหวัด ฉะเชิงเทรา

#### แบบสอบถาม / Questionnaires

1. ร้านของคุณชื่ออะไร หรือเป็นที่รู้จักในนามว่าอย่างไร (What is your shop called?) เวลาเปิด-ปิด (Time opening)  
ตอบ (Answer) \_\_\_\_\_ เวลา เปิด-ปิด 12.00-23.00

2. รูปแบบการตั้งร้าน  ประจำถาวรในพื้นที่ (Specific Area)  ย้ายไปมาหลายที่ (Non-specific Area)  
(Are you a permanent shop on this area or non-specific area pop up store?)

3. ประกอบอาชีพค้าขายรูปแบบไหนมาแรงแม้ถอย หรือรอดเข็นมานานแค่ไหน? (How long have you been vending?)  
ตอบ (Answer) 30 ปี

4. แรงจูงใจในการประกอบอาชีพนี้ ตอบได้มากกว่า 1 ข้อ (What is your motivation in becoming a street vendor?)  
 รายได้สูง (High income)  อิสระ (Flexible)  ง่ายลงทุนไม่สูงมาก (Easy and low start-up cost)  
 ไม่มีทางเลือกอื่นที่ดีกว่า (No any better choice)  มีคนจำนวนมากที่ต้องการซื้อราคาประหยัด (Many customers)  
 สานกิจการต่อจากครอบครัว (Family business)  เหตุผลอื่นๆ (Other reasons) \_\_\_\_\_

5. แหล่งซื้อวัตถุดิบและบรรจุภัณฑ์ต่างๆ เช่น ถุงพลาสติก แก้ว (Where is your main food/packaging supplier?)  
 ร้าน เช่น Modern Trade  ร้าน/ร้านข้างถนน (Local Shop)  ตลาดสด (Fresh Market)

6. ส่วนใหญ่ลูกค้าเป็นใคร (Who are the main customers?)

- ขาจร (one-time)  ลูกค้าประจำ (Regular customer)

7. ประเมินความสัมพันธ์สนมระหว่างคุณกับลูกค้า ตามลำดับต่อไปนี้ (Assess the closeness with your customers)

- ไม่รู้จักเลย (unknown)  ค่อนข้างบ้างแต่ไม่เคยคุย (Some familiar faces but never talk)  
 มีโอกาสทักทายบ้าง (greeting some time)  มีการพูดคุยสนทนากัน (having a conversation)

8. อะไรคือข้อดี และ ข้อเสียของร้านค้าของคุณต่อบริเวณนี้ (What is your vending's pro and con to the area?)

- ข้อดี เช่น เป็นแหล่งอาหาร, คึกคัก, ปลอดภัยยามค้าคืน (strength) ปลอดภัยกับคนเดิน  
 ข้อเสีย เช่น สกปรก, รกไม่มีระเบียบ, คว้น, หนู (weakness) จ. รกมากจนทำให้ดู เกะกะตา

9. คิดอย่างไรกับนโยบาย "เส้นทางเท้าให้ประชาชน" เพราะเหตุใด (What do you think about the new policy? Why?)

- เห็นด้วย (agree)  ไม่เห็นด้วย (disagree)  เห็นด้วย แต่ยังคงจำเป็นต้องขาย (agree but still need vending)  
ทำไม (why?) ควรขายบ้างที่บริเวณถนนด้วย ไม่ควรจ. สัมผัสรถเบียด

10. มีคำพูดที่ว่า "ฟุตบาทหรือพื้นที่สาธารณะ" สำหรับคนเดินเท่านั้น ไม่ควรเป็นที่ขายของใดๆเลย คุณเห็นด้วยหรือไม่ เพราะเหตุใด (There are someone say that "Footpath or public space" for pedestrian only, not for any business.)

- เห็นด้วย (agree) เพราะ (because) \_\_\_\_\_  
 ไม่เห็นด้วย (disagree) เพราะ (because) ควรให้ขายบ้างเพราะคนเดินเยอะ

11. ในฐานะที่ร้านค้าริมทางทำหน้าที่เป็นผู้จำหน่ายสินค้าราคาถูก คุณคิดว่าอาชีพนี้มีบทบาทอะไรที่สำคัญอื่นๆ อีกต่อสังคมไทย หรือชุมชนในพื้นที่แห่งนี้ (As the street vendors play a key role as a cheaper goods, is there other significant role to Thai society?)

ตอบ (Answer) ขายของราคาถูก ช่วยลดรายจ่าย

12. ในมุมมองของคุณ คุณคิดว่าคนไทยส่วนใหญ่มีทัศนคติที่ดีต่อร้านค้าริมและอยากให้มีธุรกิจประเภทนี้ดำรงต่อไปหรือไม่ (In your own opinion, do you think that the most people see street vendor in a good way and would like to have this kind of business existing in Thai society?)

- ใช่ (yes)  ไม่ใช่ (no)

\* ทางเรายินดีจะส่งสำเนา และ ผลการวิจัยมาให้ทางผู้เข้าร่วมทำแบบสอบถาม โปรดกรอกเบอร์โทรศัพท์ หรือ อีเมลของท่าน

Contact number

ทวิตเตอร์ จ. แก้วแก้ว

ไลน์



### Appendix 5: Summary of questionnaire result of the 20 vendors per area

No	Location	Sex	Age	Education	Hometown	Q1.1	Q1.2	Q2	Q3	Q4.1	Q4.2	Q4.3
1	Victory Monument	Female	45-60	2	Trad	Processed food	15.30-22.00	1	5 years old	0	1	0
2	Victory Monument	Female	45-60	1	Ayuthaya	Fresh fruits	9.00-20.00	1	30 years old	0	1	0
3	Victory Monument	Female	45-60	1	Payao	Sock	6.30-20.00	2	2 years old	0	0	1
4	Victory Monument	Male	35-45	3	Nakornratchasima	Fresh fruits	9.00-19.00	1	5 years old	0	1	1
5	Victory Monument	Female	45-60	3	Nonthaburi	Drink	9.00-20.00	2	27 years old	0	1	1
6	Victory Monument	Male	18-25	2	Angthong	Processed food	14.00-23.00	1	12 years old	0	1	0
7	Victory Monument	Female	25-35	2	Bangkok	Processed food	14.00-22.00	0	5 years old	0	1	1
8	Victory Monument	Male	18-25	2	Bangkok	Processed food	17.00-02.00	1	30 years old	0	0	0
9	Victory Monument	Male	35-45	0	Bangkok	Processed food	12.00-22.00	1	20 years old	0	1	0
10	Victory Monument	Male	45-60	1	Angthong	Processed food	12.00-23.00	2	30 years old	0	0	0
11	Victory Monument	Female	45-60	3	Ayuthaya	Cloths	9.00-21.00	1	30 years old	0	1	1
12	Victory Monument	Female	25-35	4	Kampengpetch	Drink	6.00-20.00	0	4 years old	0	1	0
13	Victory Monument	Female	Over 60	1	Suring	Herbs	13.00-19.00	2	10 years old	0	0	1
14	Victory Monument	Female	25-35	2	Chiyaphum	Fresh fruits	6.00-20.00	1	10 years old	0	1	0
15	Victory Monument	Male	35-45	1	Ubonratchathani	Fresh fruits	6.00-15.00	1	18 years old	1	1	0
16	Victory Monument	Male	35-45	2	Amnajaroen	Socks	05.00-21.00	1	10 years old	0	1	0
17	Victory Monument	Female	45-60	1	Mahasarakam	Cloths	7.00-21.00	0	20 years old	0	1	1
18	Victory Monument	Female	Over 60	1	Lopburi	Bags	9.00-20.00	1	25 years old	0	0	0
19	Victory Monument	Female	25-35	2	Bangkok	Fresh vegetables		0	2 years old	0	1	0
20	Victory Monument	Female	45-60	3	Surin	Processed food	15.00-22.00	2	10 years old	0	1	1
1	Soi Ari	Male	25-35	2	Surin	Kitchenware	6.00-19.30	2	5 years old	0	1	1
2	Soi Ari	Male	25-35	2	Srisaket	Garlands	8.00-20.00	2	10 years old	1	1	0
3	Soi Ari	Male	Over 60	1	Bangkok	Cloths	15.00-19.00	0	20 years old	0	0	0
4	Soi Ari	Female	Over 60	4	Bangkok	Processed food	9.00-20.00	2	10 years old	0	0	0
5	Soi Ari	Female	45-60	1		Fresh fruits	16.00-22.00	2	20 years old	0	1	0
6	Soi Ari	Male	25-35	3	Bangkok	Dessert	10.30-17.00	0	10 years old	0	1	0
7	Soi Ari	Female	35-45	5	Roi-et	Processed food (E-sarn food)	16.00-21.00	0	10 years old	0	1	0
8	Soi Ari	Female	45-60	4	Bangkok	Processed food	7.00-20.00	1	30 years old	0	1	0
9	Soi Ari	Female	Under 18	1	Bangkok	Processed food	8.00-18.30	2	2 weeks	0	0	0
10	Soi Ari	Male	Over 60	0	Roi-et	Cloths	7.00-20.00	2	10 years old	0	1	0
11	Soi Ari	Female	45-60	1	Burirum	Garlands	6.00-18.00	1	30 years old	3	0	1
12	Soi Ari	Male	45-60	2	Bangkok	Fresh fruits	8.00-21.00	0	8 years old	0	1	0
13	Soi Ari	Male	18-25	2	Bangkok	Fresh fruits	15.00-22.00	1	10 years old	0	1	1
14	Soi Ari	Male	25-35	1	Srisaket	Fresh fruits	9.00-21.00	0	15 years old	0	1	0
15	Soi Ari	Female	25-35	3	Bangkok	Gift Shop	11.00-18.30	2	9 years old	0	1	1
16	Soi Ari	Female	Over 60	1	Chaiyaphum	Processed food	9.00-20.00	2	6 years old	0	1	0
17	Soi Ari	Male	35-45	1	Chainat	Processed food	9.00-19.00	2	5 years old	0	1	1
18	Soi Ari	Female	45-60	1	Roi-et	Dessert	11.30-19.00	0	20 years old	0	1	0
19	Soi Ari	Female	18-25	6	Bangkok	Processed food	11.00-20.00	1	15 years old	1	1	0
20	Soi Ari	Female	45-60	2	Bangkok	Fresh fruits	8.00-18.00	1	5 years old	0	1	0
1	Silom Road	Female	Over 60	5	Bangkok	Umbrella	6.00-17.00	1	40 years old	0	1	0
2	Silom Road	Female	25-35	1	Cholburi	Cloths	5.00-15.00	2	5 years old	0	0	1
3	Silom Road	Female	35-45	5	Bangkok	Gift Shop	6.00-17.00	1	20 years old	0	1	0
4	Silom Road	Female	35-45	2	Chaiyaphum	Processed food	14.00-18.00	1	15 years old	0	0	1
5	Silom Road	Female	35-45	2	Bangkok	Cloths	7.00-14.00	1	1 years old	0	1	0
6	Silom Road	Male	25-35	5	Nakornratchasima	Garlands	7.00-16.00	1	20 years old	0	1	0
7	Silom Road	Female	35-45	2	Surin	Dessert	6.00-11.00	2	20 years old	0	0	1
8	Silom Road	Male	18-25	2	Nakornsawan	Processed food	10.00-18.00	2	3 years old	0	1	0
9	Silom Road	Female	35-45	5	Bangkok	Dessert	7.00-12.00	1	2 years old	0	1	0
10	Silom Road	Female	35-45	4	Payao	Dessert	6.00-17.00	1	28 years old	0	0	0
11	Silom Road	Female	18-25	5	Bangkok	Garlands	7.00-16.00	1	6 years old	0	0	0
12	Silom Road	Female	18-25	2	Bangkok	Garlands	6.00-15.00	1	10 years old	0	1	0
13	Silom Road	Female	35-45	2	Bangkok	Herbs	6.00-15.00	1	3 years old	0	0	1
14	Silom Road	Female	35-45	2	Bangkok	Processed food	6.00-14.00	1	5 years old	0	0	1
15	Silom Road	Male	25-35	2	Nonthaburi	Garlands	5.00-13.00	1	15 years old	0	0	0
16	Silom Road	Female	35-45	1	Mookdaharn	Fresh fruits	5.00-16.00	2	25 years old	0	1	0
17	Silom Road	Male	25-35	2	Bangkok	Processed food	5.00-14.00	2	16 years old	0	0	0
18	Silom Road	Male	18-25	2	Bangkok	Processed food	6.00-17.00	1	30 years old	0	0	0
19	Silom Road	Female	Over 60	1	Bangkok	Processed food	7.00-16.00	1	20 years old	0	0	0
20	Silom Road	Female	45-60	1	Roi-et	Dessert	6.00-10.00	2	10 years old	0	1	0
1	Yaowarat Road	Female	18-25	1	Pisanulok	Dessert	7.00-16.00	1	6 years old	0	1	0
2	Yaowarat Road	Female	35-45	2	Bangkok	Dessert	8.00-16.30	1	33 years old	0	1	0
3	Yaowarat Road	Female	35-45	3	Bangkok	Dessert	8.00-16.30	1	15 years old	0	1	0
4	Yaowarat Road	Male	45-60	1	Surin	Fresh fruits	10.00-16.00	2	25 years old	1	1	0
5	Yaowarat Road	Female	35-45	1	Surin	Dessert	9.00-21.00	1	20 years old	1	1	0
6	Yaowarat Road	Male	Under 18	3	Prachuakirikan	Fresh fruits	8.00-16.30	1	25 years old	0	1	0
7	Yaowarat Road	Female	35-45	2	Bangkok	Kitchenware	9.00-16.30	1	15 years old	0	1	0
8	Yaowarat Road	Female	35-45	1	Bangkok	Drink	10.00-20.00	1	4 years old	0	1	0
9	Yaowarat Road	Female	25-35	3	Bangkok	Dessert	9.00-15.00	1	10 years old	1	1	0
10	Yaowarat Road	Female	45-60	4	Bangkok	Fresh fruits	6.00-20.00	1	20 years old	0	1	0
11	Yaowarat Road	Female	35-45	2	Bangkok	Dessert	7.00-17.00	1	30 years old	0	1	0
12	Yaowarat Road	Female	25-35	1	Chiangrai	Drink	8.00-17.00	1	10 years old	1	1	0
13	Yaowarat Road	Female	35-45	5	Ratchaburi	Drink	7.00-15.00	1	10 years old	1	1	0
14	Yaowarat Road	LGBTQ	45-60	3	Bangkok	Cloths	8.30-16.30	1	15 years old	0	1	0
15	Yaowarat Road	Female	35-45	3	Bangkok	Kitchenware	9.00-17.00	1	26 years old	0	1	1
16	Yaowarat Road	Female	18-25	3	Nongbualumpu	Processed food	8.00-16.30	1	20 years old	1	1	0
17	Yaowarat Road	Female	35-45	1	Uttaradith	Fresh fruits	8.00-16.30	1	10 years old	0	1	0
18	Yaowarat Road	Female	35-45	3	Bangkok	Dessert	7.00-16.30	1	40 years old	1	1	0
19	Yaowarat Road	LGBTQ	18-25	2	Bangkok	Dessert	8.00-16.30	1	20 years old	1	1	0
20	Yaowarat Road	Male	35-45	2	Bangkok	Dessert	8.00-16.30	1	20 years old	1	1	0

Q4.4	Q4.5	Q4.6	Q4.7	Q5.1	Q6	Q7	Q8.1.1	Q8.1.2	Q8.2.1	Q8.2.2	Q9.1	Q10.1	Q10.2.1
0	0	0	0	3	2	3	1	Food market	1	Obstruct the sidewalk	2	2	1
0	0	0	0	2	2	2	1	Easy to buy	1	Messy	1	0	1
1	0	0	0	2	2	0	1	Easy to buy	0		0	2	0
0	1	0	0	3	1	2	1	Easy to buy	0		0	3	0
0	0	0	0	3	2	2	1	Fresh food / Cheap	1		0	1	1
0	0	1	0	3	2	2	1	Convenient	0		0	3	1
0	0	0	0	3	2	2	1	Convenient	1	Obstruct the sidewalk	3	1	0
0	0	1	0	3	2	3	1	Fresh food / Cheap	1	Obstruct the sidewalk	1	0	1
0	0	0	Flexible	3	2	2	1	Easy to buy	1	Obstruct the sidewalk	3	0	1
1	0	0	0	3	2	1	1	Safety for area	1	Obstruct the sidewalk	3	0	1
0	0	0	0	2	1	1	1	Easy to buy	1	Dirty	3	0	1
0	0	0	Flexible	3	1	2	1	Safety for area	0		0	3	0
1	0	0	0	2	2	2	1	Cheap	1	Obstruct the sidewalk	2	0	1
0	0	0	0	3	2	2	1	Easy to buy	1	Messy	3	0	1
0	0	0	0	3	2	1	1	Ready to eat	1	Obstruct the sidewalk	2	1	0
0	0	0	0	2	2	0	1	Easy to buy	1	Obstruct the sidewalk	2	0	1
0	0	0	0	2	2	2	1	Cheap	1	Obstruct the sidewalk	3	1	0
1	0	0	0	2	1	1	1	Easy to buy	1	Messy	3	0	1
0	0	0	Flexible	3	2	1	1	Cheap	1	Messy	1	1	0
0	0	0	0	3	2	1	1	Convenient	1	Obstruct the sidewalk	3	1	0
0	0	0	0	3	2	2	1	Cheap	1	Obstruct the sidewalk	3	1	0
0	0	0	0	3	2	2	1	Easy to buy	1	Obstruct the sidewalk	1	1	0
1	0	0	0	3	2	3	1	Convenient	0		0	0	1
1	0	0	0	3	2	4	1	Clean food	1	Obstruct the sidewalk	2	0	1
0	0	0	0	3	2	2	1	Fresh food / Cheap	1	Obstruct the sidewalk	2	1	0
0	0	1	0	3	2	2	1	Tasty	1	Obstruct the sidewalk	3	1	0
0	0	0	Flexible	3	2	2	1	Cheap	1	Obstruct the sidewalk	3	1	0
0	0	0	0	3	2	3	1	Vitality	1	Obstruct the sidewalk	2	1	0
1	0	0	0	3	1	2	1	Food market	0		0	2	1
0	0	0	0	3	1	1	1	Cheap	1	Obstruct the sidewalk	2	0	1
0	0	0	0	3	1	1	1	Easy to buy	1	Obstruct the sidewalk	1	1	0
0	0	0	0	3	2	3	1	Easy to buy	1	Obstruct the sidewalk	1	1	0
0	0	0	0	3	1	2	1	Fresh food / Clean	1	Obstruct the sidewalk	1	0	1
0	0	0	0	3	2	2	1	Safety for area	0		0	3	0
0	0	0	0	2	1	1	1	Easy to buy	1	Obstruct the sidewalk	3	1	0
1	0	0	0	3	2	3	1	Food market	1	Obstruct the sidewalk	1	1	0
0	0	0	0	3	1	2	1	Food market	0		0	1	0
1	0	0	0	3	1	3	1	Food market	1	Obstruct the sidewalk	2	0	1
0	0	1	0	3	1	2	1	Food market	1	Obstruct the sidewalk	3	0	1
0	0	0	0	3	2	3	1	Easy to buy	1	Obstruct the sidewalk	1	1	0
1	0	0	0	2	1	2	1	Vitality	1	Dirty	2	0	1
1	0	0	0	2	1	2	1	Vitality	1	Messy	2	0	1
0	0	0	0	2	2	4	1	Vitality	1	Obstruct the sidewalk	2	0	1
0	0	0	0	3	2	3	1	Diversity	1	Messy	2	0	1
0	1	0	0	2	2	4	1	Vitality	1	Pay tribute to authorities	2	0	1
0	0	1	0	3	2	4	1	Vitality	1	Opportunities for outlander	2	0	1
1	0	0	0	3	1	3	1	Diversity	1	Dirty	2	1	0
1	0	0	0	1	2	4	1	Vitality	1	Dirty	2	0	1
0	1	0	0	1	2	3	1	Cheap	1	Pay tribute to authorities	2	0	1
1	1	0	0	3	2	4	1	Vitality	1		0	2	0
0	0	1	0	3	2	4	1	Diversity	1	Messy	2	0	1
0	0	1	0	3	2	3	1	Vitality	1	Messy	3	0	1
1	0	0	0	3	1	3	1	Vitality	1	Messy	3	0	1
1	0	0	0	3	2	1	1	Vitality	1	Smoke	3	0	1
1	0	1	0	3	2	4	1	Economic prosperity	1	Pay tribute to authorities	3	0	1
1	0	0	0	3	1	3	1	Economic prosperity	1	Smoke	2	0	1
1	0	0	0	3	2	3	1	Economic prosperity	1	Dirty	3	0	1
1	1	0	0	3	2	4	1	Vitality	1	Obstruct the sidewalk	3	0	1
1	0	0	0	3	2	4	1	Economic prosperity	1	Obstruct the sidewalk	3	0	1
1	0	0	0	3	1	3	1	Vitality	1	Messy	2	0	1
0	0	0	0	1	1	1	1	Vitality	1	Dirty	3	0	1
0	0	1	0	3	2	3	1	Vitality	1	Dirty	2	0	1
0	0	1	0	3	2	3	1	Vitality	0		0	2	0
0	0	0	0	3	1	1	1	Tourism promoting	0		0	2	0
0	0	0	0	3	1	1	1	Tourism promoting	0		0	2	0
0	0	1	0	3	2	1	1	Tourism promoting	0		0	2	0
0	1	0	0	2	2	3	1	Vitality	0		0	2	0
1	0	0	0	3	1	1	1	Tourism promoting	0		0	2	0
0	0	0	0	3	1	3	1	Tourism promoting	1	Smoke	2	0	1
0	0	1	0	3	1	4	1	Fresh food / Cheap	0		0	2	0
1	0	0	0	3	1	4	1	Economic prosperity	0		0	3	0
0	0	0	0	3	1	1	1	Tourism promoting	0		0	3	0
0	1	0	0	2	2	4	1	Economic prosperity	1	Smoke	2	0	1
1	1	0	0	3	1	1	1	Food Center / Diversity	1	Dirty	3	0	1
0	1	0	0	3	1	1	1	Economic prosperity	1	Smoke	3	0	1
0	1	0	0	3	1	1	1	Food Center / Diversity	0		0	3	0
0	1	0	0	2	1	1	1	Economic prosperity	0		0	2	0
0	0	1	0	3	2	3	1	Tourism promoting	1	Smoke	2	0	1
0	0	0	0	2	2	3	1	Economic prosperity	0		0	2	0
0	0	0	0	2	2	4	1	Economic prosperity	0		0	3	0

N  
ii



Figure 7.3 The table showing the summary of questionnaire result of 80 vendors (p.3/3)

**Appendix 6: Summary of questionnaire result of the 15 buyer/general public per area**

No.	Location	Group	Sex	Age	Education	Income
1	Victory Monument	Outsider	Male	18-25	Training College	income > outcome
2	Victory Monument	Outsider	Male	18-25	Grade 12 (High School)	Passive > outcome
3	Victory Monument	0	Male	Under 18	Training College	income > outcome
4	Victory Monument	0	Male	Under 18	Under grade 9	income > outcome
5	Victory Monument	Local	Male	35-45	Bachelor and over	income > outcome
6	Victory Monument	0	Male	18-25	Grade 12 (High School)	Passive > outcome
7	Victory Monument	Outsider	Male	18-25	Grade 9-12	income > outcome
8	Victory Monument	0	Male		Under grade 9	income > outcome
9	Victory Monument	0	Male	18-25	Grade 9-12	Income <= outcome
10	Victory Monument	Outsider	Female	35-45	Training College	Income <= outcome
11	Victory Monument	Outsider	Male	35-45	Under grade 9	income > outcome
12	Victory Monument	Outsider	Male		Grade 9-12	income > outcome
13	Victory Monument	Outsider	Female	18-25	Grade 9-12	Passive > outcome
14	Victory Monument	Outsider	Male	45-60	Grade 12 (High School)	Income <= outcome
15	Victory Monument	0	Female	54-60	Under grade 9	income > outcome
1	Silom Road	Local	LGBTQ	25-35	Grade 9-12	income > outcome
2	Silom Road	Outsider	Male	25-35	Grade 12 (High School)	income > outcome
3	Silom Road	Outsider	Female	25-35	Bachelor and over	Income <= outcome
4	Silom Road	Outsider	Female	18-25	Grade 12 (High School)	Income <= outcome
5	Silom Road	Outsider	Female	18-25	Grade 12 (High School)	income > outcome
6	Silom Road	Outsider	Female	35-45	Training College	Passive > outcome
7	Silom Road	Local	Female	25-35	Under grade 9	income > outcome
8	Silom Road	Outsider	Female	25-35	Under grade 9	income > outcome
9	Silom Road	Outsider	0	25-35	Bachelor and over	Income <= outcome
10	Silom Road	Outsider	Female	35-45	Grade 12 (High School)	income > outcome
11	Silom Road	Outsider	Female	18-25	Bachelor and over	Income <= outcome
12	Silom Road	Outsider	Male	25-35	Under grade 9	income > outcome
13	Silom Road	Outsider	Female	18-25	Grade 12 (High School)	Passive > outcome
14	Silom Road	Outsider	Female	18-25	Grade 12 (High School)	income > outcome
15	Silom Road	Outsider	Male	25-35	Bachelor and over	income > outcome
1	Yaowarat Road	Local	LGBTQ	35-45	Training College	income > outcome
2	Yaowarat Road	Local	Female	35-45	Grade 12 (High School)	Income <= outcome
3	Yaowarat Road	Outsider	Male	45-60	Grade 12 (High School)	Income <= outcome
4	Yaowarat Road	Outsider	Female	35-45	Grade 12 (High School)	Income <= outcome
5	Yaowarat Road	Outsider	Female	25-35	Under grade 9	Income <= outcome
6	Yaowarat Road	Outsider	Female	35-45	Training College	Income <= outcome
7	Yaowarat Road	Outsider	Female	45-60	Grade 9-12	Income <= outcome
8	Yaowarat Road	Local	LGBTQ	35-45	Grade 12 (High School)	Income <= outcome
9	Yaowarat Road	Outsider	Female	35-45	Under grade 9	Income <= outcome
10	Yaowarat Road	Outsider	Female	35-45	Grade 12 (High School)	Income <= outcome
11	Yaowarat Road	Outsider	Female	45-60	Training College	Income <= outcome
12	Yaowarat Road	Outsider	Female	25-35		Income <= outcome
13	Yaowarat Road	Outsider	Female	35-45	Bachelor and over	Income <= outcome
14	Yaowarat Road	Local	Female	35-45	Bachelor and over	Income <= outcome
15	Yaowarat Road	Outsider	Female	35-45	Bachelor and over	Income <= outcome
1	Soi Ari	Outsider	Male	35-45	Grade 9-12	income > outcome
2	Soi Ari	0	Female	35-45	Grade 12 (High School)	income > outcome
3	Soi Ari	0	Male	45-60	Grade 9-12	income > outcome
4	Soi Ari	Local	Male	35-45	Training College	Income <= outcome
5	Soi Ari	Outsider	Female		Training College	income > outcome
6	Soi Ari	Outsider	Male	35-45	Grade 9-12	Passive > outcome
7	Soi Ari	Outsider	Female	18-25	Grade 9-12	income > outcome
8	Soi Ari	Outsider	Female	18-25	Grade 12 (High School)	income > outcome
9	Soi Ari	Outsider	LGBTQ	25-35	Grade 12 (High School)	Passive > outcome
10	Soi Ari	Outsider	Female	18-25	Grade 12 (High School)	income > outcome
11	Soi Ari	Tourist	LGBTQ	18-25	Under grade 9	income > outcome
12	Soi Ari	Outsider	Female	18-25	Grade 9-12	income > outcome
13	Soi Ari	Outsider	Male	over 60	Grade 9-12	Passive > outcome
14	Soi Ari	Outsider	Male	over 60	Under grade 9	income > outcome
15	Soi Ari	Outsider	Female	18-25	Grade 12 (High School)	income > outcome

Fig

p.1/4)

Hometown	Q1	Q2	Q3.1.1	Q3.1.2	Q3.2.1	Q3.2.2	Q4
Chiangmai	2	2	1	Easy to buy	1	Cheap	1
Ang-thong	1	4	1	Easy to buy / Tasty	0		0 1
Bangkok	2	3	1	Easy to buy / Tasty / diversity	0		0 1
Samutpakan	2	2	1	Easy to buy	0		0 1
Bangkok	1	4	1	Easy to buy	1	Tasty	3
Bangkok	2	4	1	Easy to buy	0		0 3
Bangkok	2	2	1	Easy to buy / Cheap	0		0 1
Bangkok	2	2	1	Cheap	0		0 2
Bangkok	1	2	1	Easy to buy	0		0 1
Chonburi	2	3	1	Easy to buy	1	Cheap	1
Chonburi	2	2	1	Cheap	1	Tasty	1
Sukhohai	2	4	1	Fresh food	0		0 2
Bangkok	2	2	1	Easy to buy	0		0 1
Saraburi	2	2	1	Fresh food	0		0 2
Bangkok	2	4	1	Easy to buy / Cheap	0		0 1
Chacherngsao	2	4	1	Cheap	0		0 3
Samutpakan	2	4	0		0 1	Like to change	3
Bangkok	2	4	0		0 1	Like to change	3
Trang	2	3	0		0 1	Like to change	3
Pathumthani	2	2	1	Cheap	0		0 1
Yala	2	3	0		0 1	Like to change	1
Buriram	1	4	1	Easy to buy / Tasty	0		0 1
Nakornpathom	1	4	0		0 1	Like to change	1
Bangkok	2	3	0		0 1	Like to change	1
Nontaburi	3	4	1	Cheap / Tasty	0		0 3
Bangkok	2	2	0		0 1	Like to change	1
Buriram	2	2	1	Cheap / Tasty	0		0 3
Roi-ed	2	2	1	Cheap / Tasty	0		0 4
Bangkok	1	4	0		0 1	Like to change	3
Nakornsithamarat	2	2	1	Tasty	0		0 1
Bangkok	2	2	1	Tasty	0		0 1
Bangkok	2	4	1	Tasty	0		0 2
Bangkok	1	4	1	Tasty	0		0 2
Bangkok	2	4	1	Tasty	0		0 2
Bangkok	2	4	1	Fresh food / Cheap	0		0 3
Bangkok	2	4	1	Fresh food / Cheap	0		0 2
Bangkok	2	4	0		0 1	No preference	3
Bangkok	2	4	0		0 1	No preference	3
Nakornsithamarat	2	4	0		0 1	No preference	1
Mahasarakam	2	4	0		0 1	No preference	1
Chaiyaphum	2	4	1	Tasty	0		0 2
Supanburi	2	4	0		0 1	No preference	3
Karnjanaburi	2	4	0		0 1	No preference	3
Mahasarakam	2	4	0		0 1	No preference	3
Chainaj	2	4	1	Tasty	0		0 2
Bangkok	2	4	1	Easy to buy	0		0 3
Nakornratchasima	2	4	1	Easy to buy	0		0 1
Saraburi	2	3	1	Cheap	0		0 1
Bangkok	2	2	0		0 1	No preference	1
Bangkok	2	2	1	Cheap	0		0 1
Bangkok	2	2	1	Easy to buy	0		0 1
Bangkok	2	2	0		0 1	No preference	1
Bangkok	2	2	1	Cheap	0		0 1
Nontaburi	2	2	1	Easy to buy	0		0 1
Bangkok	2	2	0		0 1	No preference	1
Bangkok	2	2	1	Cheap	0		0 1
Bangkok	2	2	1	Fresh food / Cheap	0		0 1

Fig

Q5	Q6	Q7.1.1	Q7.1.2	Q7.2.1	Q7.2.2	Q8.1	9.1.1	9.2.1
2	1	1	Chaep	0		0 3	0	1
2	2	1	Chaep	0	Messy	1	1	1
2	1	1	Chaep	1	Messy	1	1	1
2	1	1	Chaep	1	Messy	3	1	0
2	2	1	Convenient	0		0 3	1	0
2	2	1	Many choices	1	Dirty	3	0	0
2	2	1	Chaep	1	Dirty	3	1	0
2	1	1	Chaep	0		0 1	0	1
2	1	1	Convenient	1	Dirty	3	1	0
2	1	1	Chaep	1	Messy	1	1	0
2	2	1	Chaep	1	Dirty	3	1	0

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Fig 10 11 Questionnaire result of 15 buyers/general public (p.3/4)

	10	11
Jobs opportunities		1
Income increasing		1
Jobs opportunities		1
Jobs opportunities		1
Greater choice of food		1
Jobs opportunities		0
Jobs opportunities		1
Jobs opportunities		0
MS Life quality Improving		1
in Jobs opportunities		1
Jobs opportunities		0
	0	1
Jobs opportunities to framers		1
Distribute income to the community		0

Questionnaire result of 15 buyers/general public (p.3/4)

Value and role of street vendors  
"Socio-economic prosperity"

Figure 7.7 The table showing the summary of questionnaire result of 15 buyers/general public (p.4/4)

**Appendix 7: Risk assessment documents [enclosed in following pages]**

## RISK ASSESSMENT FORM FIELD / LOCATION WORK



*The Approved Code of Practice - Management of Fieldwork should be referred to when completing this form*  
<http://www.ucl.ac.uk/estates/safetynet/guidance/fieldwork/acop.pdf>

DEPARTMENT/SECTION      MSC. URBAN DESIGN AND CITY PLANNING  
LOCATION(S)                  BARTLETT SCHOOL OF PLANNING  
PERSONS COVERED BY THE RISK ASSESSMENT      RUNGARUN TIYANUKULMONGKHON

BRIEF DESCRIPTION OF FIELDWORK      **Street and footpath observation/survey during night and day time in Thailand (Home country)**      **95**

MSc. Urban Design and City Planning Dissertation I "The value and role of street vendors in the Thai high street, in promoting social cohesion and socio-economic prosperity"

Consider, in turn, each hazard (white on black). If **NO** hazard exists select **NO** and move to next hazard section. If a hazard does exist select **YES** and assess the risks that could arise from that hazard in the risk assessment box. **Where risks are identified that are not adequately controlled they must be brought to the attention of your Departmental Management who should put temporary control measures in place or stop the work. Detail**



**EQUIPMENT***e.g. clothing, outboard motors.***Is equipment used?****If 'No' move to next hazard  
If 'Yes' use space below to identify and assess any risks**

Examples of risk: inappropriate, failure, insufficient training to use or repair, injury. Is the risk high / medium / low ?

No

MSc. Urban Design and City Planning Dissertation I "The value and role of street vendors in the Thai high street, in promoting social cohesion and socio-economic prosperity"

**96****CONTROL MEASURES****Indicate which procedures are in place to control the identified risk**

the departmental written Arrangement for equipment is followed

participants have been provided with any necessary equipment appropriate for the work

**ILL HEALTH**

*e.g. accident, illness, personal attack, special personal considerations or vulnerabilities.*

**The possibility of ill health always represents a safety hazard. Use space below to identify and assess any risks associated with this Hazard.**

Examples of risk: injury, asthma, allergies. Is the risk high / medium / low?

Outdoor interview and observation in a long time may cause to the over pollution absorb and faint because of the sun heat.

**CONTROL MEASURES**

**Indicate which procedures are in place to control the identified risk**

- an appropriate number of trained first-aiders and first aid kits are present on the field trip
- all participants have had the necessary inoculations/ carry appropriate prophylactics
- participants have been advised of the physical demands of the trip and are deemed to be physically suited
- participants have been adequate advice on harmful plants, animals and substances they may encounter
- participants who require medication have advised the leader of this and carry sufficient medication for their needs

**OTHER CONTROL MEASURES:** please specify any other control measures you have implemented: **97**

M.Sc. Urban Design and City Planning Dissertation: "The value and role of street vendors in the Thai high street, in promoting social cohesion and socio-economic prosperity"

Setting an appropriate time for each observation and interview swapping to break.

**WORKING ON OR NEAR WATER**

Will people work on or near water?

If 'No' move to next hazard

If 'Yes' use space below to identify and assess any risks

*e.g. rivers, marshland, sea.*

Examples of risk: drowning, malaria, hepatitis A, parasites. Is the risk high / medium / low?

No

**CONTROL MEASURES**

Indicate which procedures are in place to control the identified risk

- lone working on or near water will not be allowed
- coastguard information is understood; all work takes place outside those times when tides could prove a threat
- all participants are competent swimmers
- participants always wear adequate protective equipment, e.g. buoyancy aids, wellingtons
- boat is operated by a competent person
- all boats are equipped with an alternative means of propulsion e.g. oars
- participants have received any appropriate inoculations
- OTHER CONTROL MEASURES: please specify any other control measures you have implemented:

**SUBSTANCES***e.g. plants, chemical, biohazard, waste***Will participants work with substances****If 'No' move to next hazard  
If 'Yes' use space below to identify and assess any risks**

Examples of risk: ill health - poisoning, infection, illness, burns, cuts. Is the risk high / medium / low?

No

**CONTROL MEASURES****Indicate which procedures are in place to control the identified risk**

- the departmental written Arrangements for dealing with hazardous substances and waste are followed
- all participants are given information, training and protective equipment for hazardous substances they may encounter
- participants who have allergies have advised the leader of this and carry sufficient medication for their needs
- waste is disposed of in a responsible manner
- suitable containers are provided for hazardous waste
- OTHER CONTROL MEASURES: please specify any other control measures you have implemented:

**OTHER HAZARDS***i.e. any other hazards must be noted and assessed here.***Have you identified any other hazards?****If 'No' move to next section  
If 'Yes' use space below to identify and assess any risks**

Hazard: No

Risk: is the risk

Date 02/09/2019