

**Participatory Communication in the Campaign towards the  
Control of Street Vending in Zambia:  
The Case of Lusaka City.**

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2004  
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By  
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**In fulfillment of the requirements for Master of Communication for  
Development (MCD)**

**Report**


UNZA 2004.



## Declaration


I declare that this Practical Attachment Report has not been submitted for a degree in this or any other university.

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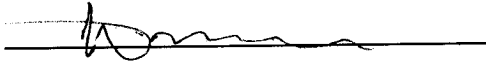
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## Approval

This Research Report of Bruce Mulenga has been approved as fulfilling the partial requirement for the award of the degree of Master of Communication for Development (MCD)

Supervisor: \_\_\_\_\_

A handwritten signature in black ink, appearing to be 'Bruce Mulenga', is written over a solid horizontal line that serves as a signature line.

## **DEDICATION**

To my ever-loving and supporting Dad, Albert Mulenga

and

Mum, Albertina Musonda-Mulenga

## LIST OF ACRONYMS AND ABBREVIATIONS

<b>CS</b>	Convenience Sampling
<b>CSO</b>	Central Statistics of Office
<b>CRS</b>	Cluster Random Sampling
<b>DES</b>	Department and Engineering Services
<b>DRC</b>	Democratic Republic of the Congo
<b>GDP</b>	Gross Domestic Product
<b>GRZ</b>	Government of the Republic of Zambia
<b>IDB</b>	International Development Bank
<b>ILGAZ</b>	Institute of Local Government Administrators of Zambia
<b>ILO</b>	International Labour Organisation
<b>IMF</b>	International Monetary Fund
<b>IPDC</b>	International Programme for Development Commission
<b>KAP</b>	Knowledge, Attitude and Practice
<b>LCC</b>	Lusaka City Council
<b>MCD</b>	Master of communication for Development
<b>MMC</b>	Municipal Market Commission
<b>NAMBoard</b>	National Agricultural and Marketing Board
<b>NGO</b>	Non-governmental Organisation
<b>OXFAM</b>	Oxford Famine
<b>RPD</b>	Reconstruction and Development Programme
<b>SAP</b>	Structural Adjustment Programme

<b>SEWU</b>	Self-Employed Women's Union
<b>SPSS</b>	Statistical Package for Social Sciences
<b>UN</b>	United Nations
<b>UNDP</b>	United Nations Development Programme
<b>UNESCO</b>	United Nations for Education, Scientific and Cultural Organisation
<b>UNICEF</b>	United Nations Children's Education Fund
<b>UNZA</b>	University of Zambia
<b>USA</b>	United States of America
<b>ZDHS</b>	Zambia Domestic and Household Survey

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Lastly, I thank all those that I cannot remember but contributed valuably, in one way or another, to my study. May God bless you abundantly.

I do take responsibility for all the errors and omissions, if any.

**BKM**

**The University of Zambia**

**Lusaka, Zambia.**

**2004**



## **ABSTRACT**

The study is a detailed account of the observations of the student at the Lusaka City Council and from the interactions with the street vendors in Lusaka city. To effectively carry out this study, the student was attached to the Lusaka City Council so that he be able to comprehensively analyse the communication strategies and techniques that Lusaka City Council employed in its campaign towards the control of street vending in Lusaka city.

This study reflects on the commitment of Lusaka City Council in its use of the communication strategies and techniques towards the control of street vending in Lusaka city. The student analyses this commitment by examining the functions and activities of the Lusaka City Council.

The findings of this study show that street vending in Lusaka is hardly controlled because it is a phenomenon that is caused by various factors. These factors include: People's need to survive or earn a living because of lack of employment and the failing economy; Limited designated markets in Lusaka; Lusaka City Council's limited ability to effectively and aggressively persuade the vendors not to sell on streets; Lusaka City Council's inability to identify and use those channels of communication its clients are accustomed to.

This study therefore, documents these findings, among others, pertaining to the control of street vending in Lusaka city; the causes of the problem and what can be done through

communication in order to bring sanity to the problem of street vending. The emphasis of this study is on the use of communication towards the control of street vending. The methodology used in this study is outlined in the appropriate chapter of this report. The principle recommendation made in this study is that the Lusaka City Council should employ the communication strategies and techniques in its communication system as it endeavours towards the control of street vending in Lusaka.

## TABLE OF CONTENTS

<i>Title Page</i>	<i>i</i>
<i>Declaration</i>	<i>ii</i>
<i>Dedication</i>	<i>iii</i>
<i>Acknowledgments</i>	<i>iv</i>
<i>Abstract</i>	<i>v</i>
<i>Table of Acronyms and Abbreviations</i>	<i>vi</i>
<b>Table of Contents</b>	<b>1</b>
<b>Introduction</b>	<b>7</b>
<b><u>Chapter One</u></b>	
<b>1.0 Background</b>	<b>8</b>
1.1 Zambia: Profile	8
1.1.1 History	11
1.1.2 Demography and Basic Statistics	11
1.1.3 Communication Network	12
1.1.4 Economy	12
1.2 The goal of the Study	15
1.2.1 Objectives of the Study	15
1.3 Statement of the Problem	16
1.4 Rationale	18
1.5 Definition of Street Vending	19

1.6 The Law against Street Vending and its Provision	19
1.7 Organisation Structure and Functions	21
1.7.1 Management of the Organisation	22
1.7.2 The Goal of the Organisation	22
1.7.3 Specific Objectives of the Organisation	23
1.7.4 The Role and Functions of the Organisation	23
1.7.4.1 The Legal department	23
1.7.4.2 The Public Health and Social Services Department	24
1.7.4.3 The Department of Valuation	24
1.7.4.4 The Department of Engineering	24
1.7.4.5 The Department of City planning	25
1.7.4.6 The Finance Department	25
1.7.4.7 The Department of Administration	25

## **Chapter Two**

<b>2.0 Methodology</b>	<b>29</b>
2.1 Research Setting	29
2.2 Research Questions	30
2.3 Data Gathering Methods	31
2.3.1 Participant Observation	31
2.3.2 Documentary Evidence	32
2.3.3 Field Study	32
2.3.4 In-depth Interviews	32
2.4 Sampling procedure	33

2.4.1 Vendor Population	33
2.4.2 Selection of Vendor Sample	33
2.4.3 Sample Size	35
2.5 Data Analysis	35
2.6 Limitation to the Study	36

### **CHAPTER THREE**

<b>3.0 Conceptual Framework</b>	<b>37</b>
3.1 Introduction	37
3.2 Development	37
3.3 Social Change Campaign Theories	40
3.3.1 Limitations of Social Change Campaigns	42
3.3.2 Conditions That Favour Social Change Campaigns	43
3.4 Communication	44
3.5 Communication Policy	47
3.6 Participation	48
3.7 Planning	52
3.7.1 Communication Planning	55
3.8 Communication and Persuasion Theories	55
3.9 The Social Marketing Approach to Social Change	63

### **CHAPTR FOUR**

<b>4.0 Literature Review</b>	<b>65</b>
4.1 Introduction	65

4.2 Competition and the Principle of Survival in Marketing Trading	66
4.3 Social Transformation and Street vending	75
4.4 Street vending as Resistance and as Survival Strategy	80
4.5 Street vending in the Economic Life	94
4.6 The promotion of Dialogue in Street vending	101
4.7 Conclusion	103

## **CHAPTER FIVE**

<b>5.0 Findings and Observations</b>	<b>104</b>
5.1 Introduction	104
5.2 General Findings	104
5.2.1 Inadequate Human Resources	104
5.2.2 Inadequate Financial Resources	105
5.2.3 Lack of Political Will	105
5.2.4 Participant Ratio	106
5.2.5 Vending and Household Survival	3 107
5.2.5.1 The Family Size	108
5.2.6 Street Vending and Employment	108
5.2.7 Street Vending and Commodity Sold	109
5.2.8 Street Vendors and Education	110
5.2.9 Awareness of the Law and Street Vending	111
5.2.10 Street Vending and Methods of Communication	112
5.2.10.1 Availability of Media Channels to the Audience (Street Vendors)	113

5.2.10.2 Print Media (Newspapers, Magazines, Brochures, Posters, Pamphlets)	113
5.2.10.3 Radio	114
5.2.10.4 Television	115
5.2.11 The use of Media Channels in the Dissemination of Information	116
5.2.11.1 Radio	116
5.2.11.2 Television	117
5.2.11.3 Print Media (Newspapers, Magazines, Brochures, Posters, Pamphlets)	117
5.2.11.4 Interpersonal Channels (Meetings)	118
5.2.11.5 Extra Media Efforts	119
5.3 Summary of Major Findings and Observation	121

## **CHAPTER SIX**

<b>6.0 Discussion of the Findings and Experiences</b>	<b>126</b>
6.1 Introduction	126
6.2 Street Vending and Coping Strategy	126
6.2.1 Street Vending and Employment	127
6.2.2 Street Vending and Economic Factors	128
6.2.3 Street Vending and Structural Adjustment Programme	128
6.2.4 Street Vending and Other Factors	129
6.2.4.1 Rural Urban Drift	129
6.2.4.2 Population Growth	130
6.2.4.3 School leavers	130
6.3 Street Vending and Communication Methods	130
6.3.1 Communication and Street Vending	130

6.3.2 Communication Planning and Street Vending	131
6.3.3 Mass Communication and Street Vending	135
6.3.4 Communication Policy and Street Vending	137
6.3.5 Communications Department and Street Vending	138
6.3.6 Communication for Development and Street Vending	138
6.3.7 Community Participation and Street Vending	140
6.3.8 Street Vending and Persuasion Strategies	144
6.3.7 Lusaka City Council and Street Vending Messages.	146
6.3.10 Social Marketing and Street Vending	149
<b><u>CHAPTER SEVEN</u></b>	
7.0 Recommendations and Conclusion	154
7.1 Recommendations	154
7.2 Conclusions	157
<b>BIBLIOGRAPHY</b>	<b>160</b>
<b>ATTACHMENTS</b>	<b>166</b>
<b>Annex 1.</b> Lusaka City Council Officials Questionnaire	166
<b>Annex 2.</b> Street Vendor Questionnaire	168



## *INTRODUCTION*

This study is about using communication skills to help in the building of inter-organisational relationships as well as consensus-building between the Lusaka City Council (LCC) and the street vendors in the city of Lusaka, Zambia. The student was attached to the Lusaka City Council so that he could get first hand information of the activities of the Lusaka City Council vis-à-vis street vending for purposes of studying the problem

Chapter one of this report presents background information to the attachment. It considers, among other things, the profile of the country, organizational structure of LCC including its activities, goals, objectives and functions. It further looks at specific objectives of the study, the problem under investigation and its rationale.

Chapter two looks at the methodology employed for data collection. It describes the guiding research questions, sampling and data gathering procedures that were used in this study.

Chapter three provides a conceptual framework. It defines the major concepts that relate to the attachment experience and observations.

Chapter four provides the literature review. Thus, it presents the data or work that has already been done but relevant to this study in terms of guiding the investigation under study.

Chapter five presents the findings of the study and provides interpretation of the results gathered from the field.

Chapter six provides a discussion of the results and makes the necessary recommendations and conclusion as derived from the investigation.

## *CHAPTER ONE*

### **1.0 BACKGROUND**

#### **1.1 Zambia: Profile.**

Zambia is in Central Africa. It is located between one thousand and one thousand six hundred meters above sea level. Zambia lies between the latitudes of eight and eighteen degrees south of the equator and between the longitudes of twenty-two and thirty-six degrees east. Zambia has a total surface area of 752,614 square kilometers, (GRZ & UN Systems, 1996, *passim*).

Zambia is found in the tropics. As such, it has a tropical climate. Because of its altitude, the climate is somewhat hot. Zambia has three different seasons, namely; a cool and dry season (May to August), a hot and dry season (September to November) and a warm and wet season (December to April). Its vegetation is largely savannah. This implies that the country has areas of tropical grassland as well as woodland. Besides having natural resources, good climate and vast arable land, the country farms only one fifth of its cultivable land, (*Ibid*, *passim*).

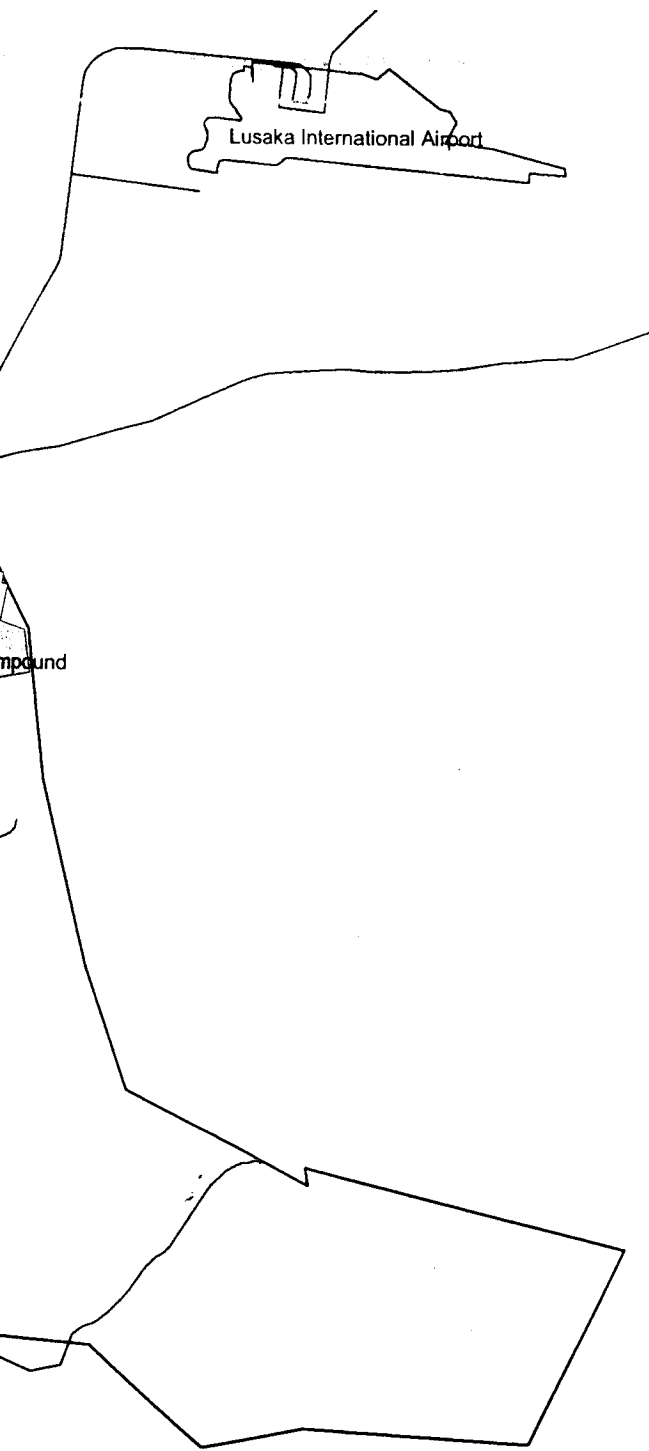
Zambia is completely surrounded by its neighbour countries. They include: Zimbabwe to the south, the Democratic Republic of Congo (DRC) to the north, the United Republic of Tanzania to the north east, Malawi to the east, Mozambique to the south east, Angola to the west, Botswana and Namibia to the south west.

The country has four big rivers. These are Luangwa, Kafue, Zambezi and Luapula. There are also four major lakes namely; Tanganyika, Mweru, Bangweulu and a man-made lake called Kariba. Zambia produces copper, cobalt and emeralds from its long mineral rich stretch on the border with the Democratic Republic of Congo, called the Copperbelt.






































































# Lusaka Townships



1:50000



-  Roads
-  Housing
-  Avondale
-  Balaston
-  Bauleni
-  Chadlein
-  Chainama
-  Chainda Compound
-  Chaisa
-  Chamba Valley
-  Chawama
-  Chazanga
-  Chelston
-  Chibolya
-  Chilenje
-  Chilenje South
-  Chipata
-  Chunga
-  Civic Centre
-  Cook
-  Desai
-  Emmasdale
-  Frank
-  Freedom/Chilanga
-  Garden
-  George
-  Helen Kaunda
-  Ibex Hill
-  Industrial Area
-  Jack
-  John Howard
-  John Laing
-  Kabanana
-  Kabulonga
-  Kabwata
-  Kalikiliki
-  Kalingalinga
-  Kalundu
-  Kamanga
-  Kamwala
-  Kanyama (new)
-  Kanyama (old)
-  Kaunda square
-  Kuomboka
-  Libala
-  Light Industrial Area
-  Lilanda
-  Lilayi
-  Linda
-  Longacres
-  Makeni
-  Mandevu/Marapodi
-  Matero
-  Mazyopa
-  Misisi
-  Mtendere
-  Munali
-  Mwambula
-  N'gombe
-  New Kabwata/Site and Ser
-  Northmead
-  Olympia
-  Paradise
-  Rhodes Park
-  Ridgeway
-  Roma
-  Show Grounds
-  Soweto
-  Thornpark
-  Town Centre
-  Tukunka
-  U.T.H
-  University of Zambia
-  Woodlands
-  Woodlands Extension
-  District boundary

### **1.1.1 History**

Zambia was formerly called Northern Rhodesia during the colonial era. The country gained its independence from the British rule on October 24, 1964. From independence, Zambia was a multiparty state. From 1972 Zambia became a one party participatory democracy. In 1991 Zambia returned to plural politics. This political change influenced changes in the country's economy and social sector; thus the change is from a socialist type of economy to an enhanced capitalist type of economy and from a humanistic ideology to a democratic ideology.

### **1.1.2 Demography and Basic Statistics**

According to the Central Statistics (CSO), the country's population in 1963 was three point four (3.4) million. In 1990, the population grew to 7,759,162. In 2002, it rose to 9,885,591 million (cf. CSO, 2002). This means that Zambia's population has exceedingly doubled in size over the past four decades.

According to the Central Statistics of Zambia (CSO), the employment trend recorded by industry is as follows:

Up to 1985, the total employment trend was 521,900. Up to 1992, it was 545,900 (cf. CSO). This increase relates to the government's realization that copper was experiencing losses on the international market. Because of this, there was a campaign towards the promotion of the agriculture sector so that it takes over as the national export commodity. Campaigns like "Go back to the Land..." and the setting up of NAMBoards and agricultural schemes encouraged people to take up agriculture. Farmer Credit Banks were

also set up to subsidise the farmers. As such, most people turned to agricultural industry, and this is proven by the above statistics.

Up to 2002, the total employment trend fell to 437,982 (CSO, 2002). This fall is attributed to the new political and economic changes that came with democratization and mixed economy systems such as privatization of parastatals, *etcetera*. This privatization bred several job losses and retrenchments of hundreds of employees. It is assumed that the once employed persons (those who lost their jobs) engaged in informal sector such as street vending for their livelihood.

### **1.1.3 Communication Network**

Zambia has a fairly good road network that connects all its nine provinces to Lusaka, the capital city. The country has also two major railway lines that run from Livingstone to Chililabombwe and Kapiri Mposhi to Nakonde. In as much as Zambia is a landlocked country, there are roads that link it to its neighbours such as Botswana, the Democratic Republic of Congo (DRC), Malawi, Tanzania, Zimbabwe and Namibia. Furthermore, the railway lines from Kapiri Mposhi to Dar-es-Salaam in Tanzania, and one from Livingstone to Durban in South Africa, provide access to Dar es Salaam and the South African ports respectively. There is also a railway line called the Benguela that joins Zambia to Angola. Zambia has also air links with its neighbours. Thus, the communication network especially those that provide for international outlets, provide for interactions that range from business (for instance commodity trading) to personal (such as visits and holidays) with the outside world.

#### **1.1.4 Economy**

Copper is the country's major export commodity. According to ZDHS (1992), copper accounted for ninety-five percent of export earnings. This contributed forty-five percent of total local production of goods and services or Gross Domestic Product (GDP) in the decade following the attainment of political independence (1965-1975). However, in 1974 copper prices fell sharply on the international market. This fall in copper prices severely affected the government's capacity to invest in the economy and to provide adequate social services. On the other hand the steep rise in the price of crude oil worsened the situation as the country was now forced to spend the scarce foreign exchange on oil imports. A combination of these two events resulted in a severe economic decline in Zambia. Thus, it dropped from being one of the richest countries in Africa in the early 1970s with great potential for sustainable economic development to one to the poorest and least developed country. This is characterized by declining income and deteriorating social economic indicators, (World Bank, 1994; UNICEF, 1996, *passim*).

Between 1973 and 1984 the GDP in real terms fell at an average rate of 1.5 percent per year. Thus, the GDP per capita declined by over 35 percent during the same period. The declining economic trends continued in the late 1980s and into the 1990s with a real decline of negative zero point three percent in GDP recorded for the period 1991 and 1994 (NCDP, 1992-4; Imboela, 1997).

With the deepening of the country's economic crisis, the government introduced desperate measures in a bid to revive economic growth and improve people's living standards. This resulted in the adoption of stabilization measures in the late 1970s and later, in the 1980s, through the implementation of the IMF and World Bank-sponsored



Structural Adjustment Programme (SAP). SAP is a package of measures aimed at restructuring the economy in order to restore growth. However, the implementation of the Structural Adjustment Programme has resulted in undesirable social effects which have become intolerable in the long run. UNICEF and Oxfam reports show that economic reforms have left the majority of people in both rural and urban areas with inadequate incomes to meet the basic needs of life. As a result, most people in Zambia have become more insecure in terms of employment, income, health and education, (UNICEF Report, 1996).

In urban areas, the measures used to liberalize the economy, especially the privatization and civil service reforms, have worsened the already intolerable high unemployment levels through retrenchments and liquidations. For instance, 60,000 jobs have been lost since 1991 due to liberalization policies, (SAP Monitor, 1997). Of these job losses, 6,000 have been attributed to the privatization programme during the period 1992 to 1995. Thus, it is clear that SAP policies have had an adverse effect on the overall formal employment situation in Zambia especially given that the decline in employment has occurred mostly during the rapid phase of economic policy implementation. This situation has considerably given rise to street vending as it is the easy option for the retrenched workers towards sustaining their livelihood. In rural areas, where most people are farmers and largely depend on earnings from the sales of the crops, field reports do indicate that the liberalization of the agricultural sector, coupled with a poor road network, inadequate storage facilities, lack of access to extension services and market information, has adversely affected the livelihood of most small scale farmers, and in particular women farmers. The situation has been worsened by the lack of access to agricultural credit and the rising price of fertilizer. In most cases this has greatly affected

the productivity of small scale agriculture. These problems, combined with the lack of a market for farm produce, have left most farmers with inadequate incomes to meet the basic needs of life.

Given the above situation, it is evident that economic reforms have not led to an improvement in the living standards of the people, but have left many people in the realm of poverty characterized by street vending among others.

## **1.2 The Goal of the Study**

The goal of this research study is to build participatory communication methods, skills and strategies that will help in the control of street vending in Lusaka city and that will facilitate effective planning by the Lusaka City Council.

Thus, this study looks into the broad question of “Why the Lusaka City Council fails to bring sanity to the street vendor phenomenon in the City of Lusaka?” It is the purpose of this study therefore to find a possible way of controlling and containing the problem of street vending in Lusaka City by using the participatory communication skills, strategies and techniques.

In order for this study to achieve its goal the following objectives have been set forth:

## **1.3 Objectives of the Study**

1. To find a long lasting solution (between street vendors and the Council) to the problem of street vending in the city of Lusaka.
- 2 To observe and critique the communication strategies and techniques used by the Lusaka City Council in the effort to build consensus aimed at controlling street vending.

3. To examine the council's capacity in the mobilization of resources both human and material needed in the control of street vending.

#### **1.4 Statement of the Problem**

Street vending has for many years been a problem for the Lusaka City Council to reckon with. This problem has been existing since Zambia's independence (1964). However, street vending has greatly boomed haphazardly since the introduction of free enterprise and free market economy. Street vending is actually a product of democratic system of governance and capitalistic system of economy that have upset the economic and industrial development of the country. The by-effects of these systems among others include the introduction of Structural Adjustment Programme (SAP), privatization of industries and so on. The net results have therefore been low employment generation and in some cases reduced labour requirement. This means that those who did not get employed, the retrenched and school leavers at various levels of education were forced to join the informal sector. This development led to the booming of the informal sector with trading as one of the aspects.

According to the 2002 census, the unemployment level in the country is at forty-one percent (CSO: 2002). Most of these unemployed persons resort to trading (street vending) as their form of livelihood. The source of the problem of street vending is generally related to the economic condition of the nation. The Report of the Technical Subcommittee of the Inter-Ministerial Committee of Street vending states that:

*Street vending in Zambia is an economic activity that has steadily grown both in numbers of participants and variety of commodities sold. The trade initially emerged as black marketeering in the late 1970s. The commodities sold at the time were sweets, cigarettes and biscuits at bus stops and railway stations, (p.4)*

However, this trade has now reached unacceptable proportions. The Report of the Technical Sub-Committee of the Inter-Ministerial Committee on Street vending further states that:

*Statistics show that the council's legally established markets have been almost deserted. In Lusaka for example, where the problem is almost explosive, of the total figure of 9113 open market spaces and stalls only 4816 are occupied while 4297 are vacant. The food sold by the street vendors have infact increased, They now include household goods, motor vehicles and motor spare parts, groceries, hardware, confectioneries and clothing. In addition, ready to eat goods and perishables such as fresh fish and meat, dressed poultry and semi-dried fish are also sold, (p4-5).*

Street vending brings very critical and serious problems. Such problems include, among others, uncleanliness in cities and towns. Many streets in the cities (for instance Lusaka) where there is rampant street vending, there is a lot of littering which renders the streets and corridors and ultimately on the whole city look deplorably dirty. This endangers the lives of people through cholera and other diarrhoea outbreaks. On the other hand it is the task of the City Council to keep the Lusaka environment clean by way of collecting garbage and other wastes around Lusaka City.

Because of the increased numbers of street vendors in Lusaka, the Lusaka City Council hardly manages to contain the environmental pollution caused by street vendors.

Additionally, street vending creates a situation where it is difficult for the councils to collect taxes from the traders, thus robbing the councils of the much required revenue that could be used for national development.

In order to combat these problems and many others caused by street vending, the Lusaka City Council enacted a by-law that restricts persons or person to sell on the streets:

*No public sale shall be held or goods exposed for sale by auction or otherwise and no wares, merchandise, awnings, packages or materials on any street without the written permission of the council and any person*

vendors or black marketers undertaking these illegal activities, can be defined differently as can be referred to.

Silumesi B. B. defines an illegal trader as:

*...an unlawful trader who either trades without a license or if he has a license, he trades in goods which his license does not authorize him to sell or he trades in a place other than a market or he trades under unhygienic conditions, (ILGAZ Journal, 1993:24).*

Following the above definition of street vending the local authority can prosecute illegal traders contravening the provisions of the Trades Licensing Act, Cap 707, the Control of Goods Act 6909, the Market Act Cap 473 and the Public Health Act Cap 535 of the laws of Zambia.

The Trades Licensing Act states that any one that trades without a license commits an offence. However, the goods which include the following foodstuffs: livestock and other agricultural products and natural products can be traded without a license.

Furthermore, Cap 473 of the Markets Act implies that foodstuffs, livestock, agricultural and natural products and handicrafts produced in Zambia are to be sold only in established markets, (Ibid).

Street vendors mostly sell goods in unhygienic conditions thereby contravening the Public Health Act Cap 535 and regulations under it. The Food and Drug Act Cap 553 states that any one who sells, prepares, packages or stores food for sale in unsanitary conditions shall be guilty of an offence.

In general terms therefore, the district councils have powers under section 21 of the Trades Licensing Act to appoint authorized officers to control trading activities in their areas and using such officers, the licensing authorities can take several measures to minimize and control illegal trading in their areas.

Additionally, the courts of law have powers under section 25 of the Trades Licensing Act to endorse the licenses of erring traders upon conviction and if such traders commit an offence within five years from the date of conviction, the traders can be disqualified from holding any license for a subsequent period as the court may direct. Furthermore, the President has the power under section 24 of the Trades Licensing Act to revoke any license upon recommendations in respect of some categories of illegal traders. Under section 15 of the Trades Licensing Act the councils are given discretionary grounds for refusing to issue licenses and under section 16 of the same Act they are given mandatory grounds for refusing to issue the license.

However, street vendors contravene these provisions either because they are not aware of them or because the law has outlived its usefulness and no longer appropriate to present times. Because of either reason, street vendors opt to pay admissions of guilty fines on a daily basis rather than stopping their illegal trading activities whenever legal measures are taken to curb this activity.

### **1.8 Organisational Structure and Functions**

Lusaka City Council (LCC) is situated in Lusaka, the capital city of Zambia. Like many other cities of Africa and the world, Lusaka is faced with environmental problems which include water and air pollution, insufficient water resources, ineffective solid waste management, under-developed waterborne sanitation systems, traffic congestion, street vending, open quarrying and limited urban planning. The frequent outbreaks of diseases like cholera are constant reminders of the presence of some of these problems. There are thirty three peri-urban settlements in Lusaka, some of which are illegal and lack proper housing and basic services such as water systems and roads.

Lusaka has fourteen percent of the national population of 2.5 million people (CSO, 2000) and is characterized by high population densities of about two hundred people per square kilometer in the inner city.

Over the years, low income settlements have grown and new ones have emerged, presenting a development dilemma to the civic authority, the Lusaka City Council (LCC). The LCC does not have the capacity to generate enough resources to meet the challenges presented to it by competing demands for infrastructure and services. However, LCC makes every effort to work with co-operation partners to improve the city by solving some of the problems.

### **1.8.1 Management of the Organisation**

Lusaka City Council is managed by the Town Clerk as the head, and the directors who are in charge of seven respective departments. The departments include Administration, City planning, Valuation, Finance, Public Health, Engineering and Legal.

### **1.8.2 The Goal of the Organisation**

The aim of Lusaka City Council is to provide high quality services and enabling environment, with stakeholder participation in order to improve the quality of life for all those who live, work, visit or conduct business in Lusaka.

### **1.8.3 Specific Objectives of the Organisation**

According to Lusaka City Council Strategic Plan (1999-2004), the following are the organisation's specific objectives:

To reduce the crime rate by ninety percent by the year 2004.

To build a clean and beautiful Lusaka by the year 2004.

Community or private sector provision of services by the year 2004.

To meet special needs of the disadvantaged by the year 2004.

To ensure quality health is accessible to all by the year 2004.

To complete reorganization of LCC by the year 2004.

To ensure LCC operates with a balanced budget and adequate revenues by the year 2004.

To enhance staff development programme by the year 2004.

To create 10,000 new private sector jobs by the year 2004.

To attract 250,000 tourists per year until the year 2004.

#### **1.8.4 The Roles and Functions of the Organisation**

The roles and functions of the organization are identified by the functions of its departments. The following are the functions of the organization by department:

##### **1.8.4.1 The Legal Department**

This provides legal advice to management on matters pertaining to the functions and operations of the council. Further, the department also executes various types of legal documents like Certificates of Titles, Occupancy Licenses, Land Record Cards, Mortgages and Lease Agreement Student Bonds among others.

##### **1.8.4.2 The Public Health and Social Services Department**

This has ten operational sections. These sections are specialized and charged with the responsibility of ensuring that council services are delivered to the residents of the City of Lusaka.



#### **1.8.4.3 The Department of Valuation and Real Estate Management**

This department formerly existed as a Section of Finance Department. It was created as a department in January, 2001. Its role is to oversee the preparation and maintenance of the valuation role and any other matters regarding property taxation. It is also tasked with the management of council's stock of leased properties.

#### **1.8.4.4 The Department of Engineering**

This is headed by the Director of Engineering Services (DES) who is responsible to the Chief Executive (Town Clerk) of the council. At senior management level, the DES is assisted by the Deputy Director of Engineering Services and the Assistant Director of Engineering Services. At middle management level, there are various specialized sections headed by sectional heads that are responsible for implementing council engineering policies. Supporting staff that is full time operatives, artisans or general workers help sectional heads. The key function of Engineering Department is to provide engineering services to the public living in the city of Lusaka.

#### **1.8.4.5 The Department of City Planning**

This was established in March 1996 in order to:

Effectively take care of physical planning matters of the city of Lusaka.

Ensure that planning permission is granted for all development activities in the city in accordance with the provisions of the Town and Country Planning Act, Cap 283 of the laws of Zambia.

Monitor and compel developers to undertake development as per approved development plan.

#### **1.8.4.6 The Finance Department**

This is an important establishment in the institution of Lusaka City Council. It is the treasury of the council. This is guided by the budget that is prepared yearly. This budget always conforms to established procedures of approval. When full council approves budget, it is submitted to the Ministry of Local Government and Housing as required by the Local Government Act for inclusion in the national budget.

#### **1.8.4.7 The Department of Administration**

This plays a major role in the area of providing functional civic responsibilities to the community of Lusaka. There are several areas in which the department helps the council to achieve its intended goals for the benefit of the residents of Lusaka.

Some of the key areas in which the department effectively contributes to the achievement of the set objectives of the council and to the fulfillment of its social and legal responsibilities are as follows:

- Servicing committees and council meetings and relaying council resolutions to departments for implementation.
- Enforcement of council by-laws (e.g. Anti-street vending operation which is the area of our interest in this study).
- Registration of marriages, births, societies, clubs and traditional healers.
- Administration of presidential, parliamentary and local government elections.
- Audit unit

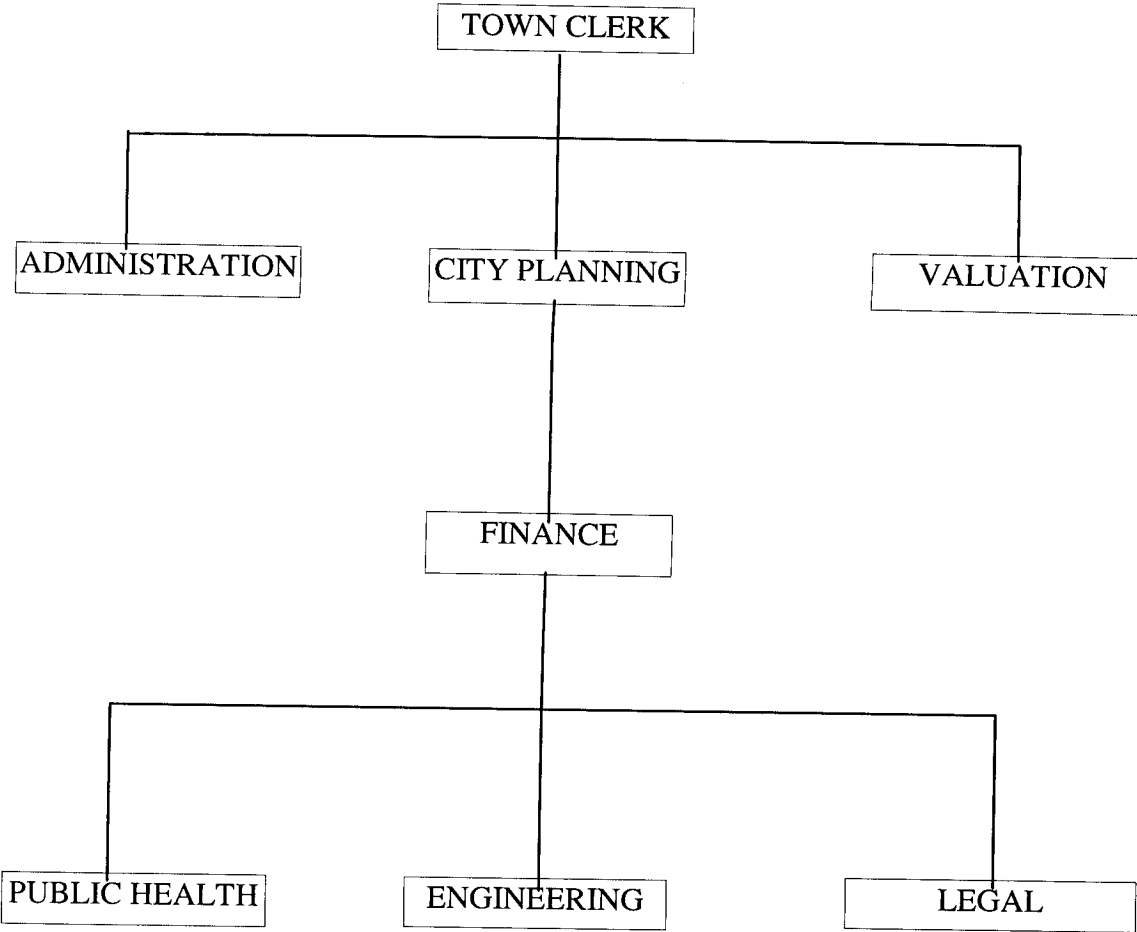
- Tender
- Dissemination of information about Lusaka City Council.

The department has operational units through which the objectives of the department are realized. The following units of the department are key to the effective and efficient functioning of the department and are responsible for ensuring that the social and legal responsibilities indicated above are achieved to the satisfaction of the residents of Lusaka:

- Committee section
- Police unit
- Administration
- Audit
- Procurement and supply unit
- Public Relations unit
- Nakatindi hall and marriage office

It is thus, this department of Administration which is responsible for managing the problem of street vending in the city of Lusaka. It uses the operational units of Public relations and the police as illustrated above. That is why the student was attached to the department of Administration and in the Public Relations Unit because it is the one responsible for anti-street vending operation in Lusaka city.

**ORGANISATIONAL CHART**



## CHAPTER TWO

### 2.0 METHODOLOGY

#### 2.1 The Research Setting

In Lusaka, market traders provide urban dwellers with fresh vegetables, fruits and other kinds of food in market-places that are located in public fields or on public streets. Market-places in Lusaka are periodic outlets for fresh vegetables, fruits and clothes. Most of the market traders are professional sellers, meaning that marketing is their primary business. The market traders in Lusaka obtain their supplies either directly from rural producers or from city wholesale commissioners. Those who buy directly from rural producers do this without abandoning their participation in the market by employing somebody in the agricultural site to buy and ship the supplies to the market-place. Those who obtain their supplies from the city wholesale commissioners visit the city wholesale commissioners in the early morning and ship their supplies to the market-place on the same day.

These market-places are not traditional rural market but, according to Forman and Riegelhaupt (1970), a periodic market convening in a designated place at a set time. In traditional rural periodic marketing system, market-places are made up largely of local rural people who are simultaneously consumers and suppliers (Smith 1974:49, passim). The market traders are not themselves consumers because they buy and exclusively sell. Most of the market traders are females though. They attend markets all the time without engaging in other craft activities.

Finally, in introducing the setting, it is relevant to comment on the periodicity of the market-places. The markets are held all the days from morning to late evening. There are

no scheduled times for markets to sell. Thus, everyday market-places are held in different parts of the city.

## **2.2 Research Questions**

I used two sets of questions. The first set of questions was directed towards the Lusaka City Council as an organization that looked into the establishment of street vending. The questions sought information on the following matters:

- i). Institutional resources that backed the campaigns towards the control of street vending.
- ii). The organizational and political will to control street vending, and
- iii). The participatory communication campaigns instituted in the past by the LCC towards the control of street vending.

The second set of questions was directed at the street vendors themselves and the questions sought the following information:

- iv). The purpose of street vending.
- v). Their willingness to be stakeholders in the campaign towards the control of street vending, and
- vi). The access and exposure of street vendors to means of communication.

The following were the research questions that the student used to gather the needed information pertaining to the subject of study.

1. Why do street vendors sell from the streets and not from the designated markets?

2. Why has the campaign by the Lusaka City Council against street vending not been permanent? In other words, Why do street vendors always go back to the streets after being moved by the council?
3. What sort of material and human mobilization have the Lusaka City Council been using to help reach an agreeable solution with the street vendors?
4. What communication strategies have been used in the past to move vendors from the streets?

### **2.3 Data Gathering Methods**

The emphasis during the attachment was placed more on experiential than on theoretical learning. This study, therefore, did not seek to test out a set of predetermined hypotheses but rather attempted to explore the usefulness of the principles of development communication through the analysis of current practice. For this reason, I used a combination of research methods to generate data. Thus, some aspects of communication strategies were addressed using data collected with semi-structured interviews, in-depth interviews with officials, leaders of enterprises and structured interviews with street vendors, while other aspects required data to be collected through participant observation, field visits, still others were best explored through documentary research. The following were the detailed methods used in the collection of data:

#### **2.3.1 Participant Observation**

The student took active participation in the activities of the Lusaka City Council and worked in the department of Administration, Public Relations Unit. The student assisted with day to day duties and even joined the staff in their field operations. The student also

carried out active observation to assess the interaction and organization communication between the department and the street vendors. A journal was kept to record these activities and observations.

### **2.3.2 Documentary Evidence**

Documentary examination is a method that is useful because it provides confirmatory evidence and strengthens the credibility of results of interviews and observation. In the attachment, this involved examining a variety of documents including minutes of meetings, concept papers, official correspondence, seminar and workshop reports, and any other documentary evidence available relating to the street vending and the Lusaka City Council's activities.

### **2.3.3 Field Study**

The student was able to make site visits of the streets occupied by vendors. The student was able to meet representatives of marketers from each area of the city and attended committee meetings of the department of markets at Lusaka City Council.

### **2.3.4 In-depth Interviews**

In-depth interviews were carried out with fifteen key informants randomly picked from the population of street vendors situated in the city of Lusaka. These interviews were semi-structured and the student used a question guide. The student also had unstructured discussions and casual chats with the support staff and subordinate Lusaka City Council staff and street vendors so as to gain an indepth insight into both the department's



functioning and the street vendors' frequent and usual actions and reactions in relation to the problem.

Before collecting data, the student built up a network of contacts to obtain preliminary information about market trading and also learned rivalries happening in the market. During and after this process the student developed strategies for collecting data and framed appropriate questions to be asked of the informants. It is beyond the scope of this chapter to explain every detail of research methods utilized in this study. It might, however, be necessary to give some information on the set of questions that the student used, among others, in semi-structured in-depth interviews. This can be checked from the attached "annex 2". After one hundred interviews with a diverse set of market traders, what Glaser and Strauss (1967) call "saturation" was experienced. After that point, the student discontinued interviewing.

## **2.4 Sampling procedure**

### **2.4.1 Vendor Population**

The street vendor population included the illegal traders operation on the streets of Lusaka city regardless of the merchandise they sold and the age group.

The population under investigation in this study excluded those operating in the designated markets of Lusaka city such as the Luburma market, Soweto market and so on.

### **2.4.2 Selection of Vendor Sample**

The sample interviewed was arrived at by the use of two combined methods namely: the Cluster Random Sampling (CRS) method and the Convenience Sampling (CS) method. The selection of these combined methods was arrived at due to the non-availability of

sampling frame (register) of street vendors as well as the lack of permanent selling points of the street vendors in the city of Lusaka.

Thus, according to Lusaka City Council, the city of Lusaka is divided into seventy-five townships. This number includes the town center area. According to Lusaka City Council, each township has a trading area which is characterized by street vending. Thus in this study, the seventy-five townships are also referred to as the clusters. The list of these townships (cluster) in Lusaka city formed the sampling frame for this study.

A simple random sampling among the seventy-five townships (clusters) was introduced. Thus, the student developed numbers that represented townships (clusters). He then picked out each number at a time with replacement at the sampling rate of ten percent. Ten clusters were thus randomly picked. Replacing the picked numbers in this process ensured that each element (unit) maintained an equal chance of being picked. The danger was that one element (cluster) may have been picked twice but fortunately this did not occur.

At this stage a convenience sampling was introduced within the randomly sampled clusters (townships) in order to arrive at the units or the street vendors to be interviewed. A convenience sampling method was opted at this stage because the street vendors lacked a register or sampling frame and that they were mobile (no permanent stalls they operated from) for methods like simple random sampling to further take place. The convenience sampling meant that individual units (street vendors) were purposively picked because they were convenient to the student as they seemed to possess the characteristics the student needed for the study.

According to the street vendors' committee, the estimated size of the street vendors in Lusaka city is three thousand (3000). This number was used as the population size. One

tenth (or ten percent) of the street vendor population was drawn giving a sample size of three hundred (300) vendors to be interviewed.

### **2.4.3 Sample Size**

For each ten randomly sampled cluster of selected townships, only ten percent of the vendor population was interviewed. Thus, the ten percent of three thousand (which is the vendor population) is three hundred. So, three hundred (which is the sample size) was divided by the ten randomly selected clusters to give out thirty as the total number of vendors to be interviewed from each sampled cluster (township). Thus, three hundred was the total number of all the street vendors interviewed in this study.

### **2.5 Data Analysis**

The gathered information was organized, reviewed and examined through both the qualitative and quantitative analyses.

This means that the student had raw or primary data gathered from the field through the qualitative method, (indepth interviews, casual chats, and so on). Common themes and phrases that respondents used were highlighted and reference to the same actual themes, phrases and words that appeared a number of times throughout the notes and transcripts were made.

The student had also secondary data gathered through the quantitative method, (structured closed ended questions). This data was analysed by the use of Statistical Package for Social Sciences Programme (SPSS). SPSS is computer software that analyses quantitative data. The software was used to calculate percentages through data frequencies and cross tabulations for further interpretation.

## **2.6 Limitation to the Study**

The following were some of the limitations that the study encountered:

The lack of complete and comprehensive list of street vendors posed a limitation in generalizing the findings as the sample may not have been adequately representative.

Due to the mobility of the street vendors, the sampling technique may not have been adequately applied in respective areas.

From the past experiences with the local authority (LCC), the street vendors were not very co-operative as they were afraid of being victimized.

The Lusaka City Council did not have proper and adequate documented material arising either from the meetings or correspondence with stakeholders involved in the problem of street vending. This was most probably due to poor filing system at the institution. This created a problem to the student in getting the documentary evidence for the study.

## CHAPTER THREE

### 3.0 CONCEPTUAL FRAMEWORK

#### 3.1 Introduction

The main task in this conceptual framework is to develop definitions for the main concepts that related to the attachment experiences and observations. However, the main attachment theme was to make a comprehensive assessment of the Lusaka City Council's use of the principles of communication with the street vendors.

In order to relate the observations and experiences as well as the findings from the field, it was worthwhile to examine concepts such as Communication, Communication planning, Persuasion, Development communication, Participation and Social change campaign.

#### 3.2 Development

Development takes many forms. As such, there are various definitions of the concept of development. Shramm and Winfield (1994) observe (national) development as:

*The economic and social changes taking place in a nation as it moves from a traditional to a modernized pattern of society. These changes are associated with division of labour, growth of industry, urbanization and incomes and the preparation of citizens by literacy, education of citizens and information to participate broadly in national affairs, (Kasoma, 1994: p401).*

In the above definition, however, aspects of life like psychological, philosophical, cultural and religious seem to be excluded. Because of this, the meaning of the term

“development” is restricted to only mean the economic and social aspects of the human environment. A decade later, Rodney divided the development concept into personal and societal. On the personal level, he explains development as having “a many-sided process”. At the level of the individual, development implies increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and material well-being. At societal level, he observes development as having an economic phenomenon. He argues as follows and as quoted by Kasoma that:

*More often than not, the term “development” is used in an exclusive economic sense:- the justification being that the type of economy is itself an index of other social features. A society develops economically if its members increase jointly their capacity for dealing with the environment. This capacity for dealing with the environment is dependent on the extent to which they understand the laws of nature (science), on the extent to which they put that understanding into practice by devising tools (technology) and on the manner in which work is organized, (Kasoma, 1994:pp401-402).*

Kasoma adds, as he refers to Rodney, that the main feature in development is economic. The achievement of any aspect of personal development is closely linked to the state of the society and, hence, the state of the economy.

However, this definition is not adequate. It denies human beings the central role they occupy in development today. Whereas development requires a holistic and analytical approach at both theoretical and practice levels, the above definition puts emphasis on economics, thereby eliminating the social, cultural and political perspectives of development.

Kasoma observes that Wallman divided the definition of development into two: the economic and the philosophical.

*...economic development is perhaps an inevitable but certainly, unilinear movement towards a condition of maximum industrialization, modern technology, and high material standards of living, (Kasoma, 1994: p402).*

Thus, Wallman accepts the difficulty with the philosophical definition of development and refers to it as a progress to some ultimate good.

Wallman, Birou and Domergue (1977) observe that development is a transition of some of the earth's population from a "dehumanized" to a more "humanized" state. This entails the improvement of the social and economic conditions of the people. In other words, it is the advancement of societies and their efforts at organization as a result of the potential action created by the continued growth of the applied sciences and productive technologies.

Kasoma recognizes some similarities in these definitions. He lays them as follows:

*..firstly, they all refer to some improvement in human life condition. Whatever is improved helps the individual to lead a better life. Secondly, there is the assumption that development is progressive rather than retrogressive. Thirdly, the concept of material or economic improvement is dominant. No wonder, many scholars have simply equated development with some material or economic welfare. Fourthly, all definitions suggested that development cannot precisely be measured. It is qualitative rather than quantitative. Even in cases where material push forward is involved, it is always accompanied by non-material improvements in the human life situation, What must be measured is partial but not total development. Fifthly, and particularly important is the fact that this development, whether societal or individual, is intended to answer or satisfy human needs or wants, (kasoma, 1994: pp403-403).*

Thus, in the light of these observations, Kasoma defines development as:

*...the improvement in human life condition at individual and societal levels which is achieved through desirable but fluctuating changes or adjustments in the environment, (Kasoma, 1994: p403).*

(Environment in this definition means the sum total of all that which goes into making the human life situation).

Thus, by this definition, sustainable development requires that the people for whom it is meant agree to the change and work towards that change. Development, therefore, becomes a complex phenomenon which is at the same time, dynamic. It is usually painstakingly gradual to achieve. In the final analysis, we can say that development hinges on the betterment of the human life condition. A report on the Evaluation Study of Rural Women's Participation in Development conducted by the United Nations Development Programme (UNDP) states that:

*The basic feature of development is to introduce new and modified technologies, inevitably accompanied by changes in economic and social organization, with a view to increasing the total output of society's productive resources, human and non human, (UNDP Report, 1980:7).*

That is why, in the late 1970s, the former United Nations Secretary General, Dag Hammarskjold argued that development should be seen as more than industrial development. It is a process involving the whole person: the spirit, the self and the society, referring to it as "Another Development".

In this study, development will mean the erasing of street vending. It will mean the improvement of the social condition of people namely, from selling on the streets to selling in designated markets. It is development because it actually eradicates all problematic effects that come with street vending such as environmental pollution that cause diseases and polluted environment. This sort of development ensures environmental cleanliness and disease prevention. This further contributes to good health and eventually to long life of the people as these are components to good standard of living.



### 3.3 Social Change Campaign Theory

Communication campaigns have goals. They try to inform, persuade and motivate behaviour change in a large and well defined audience. Campaigns provide the individual and the society with commercial benefits, within a particular time. This is done through organized communication activities that involve the media, interpersonal communication and community events.

The concept of social change requires that the individual and society change their lives by both transforming their adverse practices into productive ones and by changing their attitudes and values in communities. Kotler, describes social change campaign as:

*An organized effort conducted by one group (the change agent), which intends to persuade others (the target adopters) to accept, modify or abandon certain ideas, attitudes, practices and behaviour, (Kotler, 1989: 8).*

Thus, in this definition Kotler implies that the change agent ultimately seeks to change the target adopters' behaviour. According to Kotler:

*Most social change campaigns that we examine are high-consensus campaigns to foster brotherhood. As such, some social change campaigns often fail while others succeed, (Ibid).*

Kotler renders the failure of a social change campaign to the following factors:

1. A hard core of "chronic know-nothings" (Ibid). These are people who cannot be reached by the information campaigns. Kotler says there is something about the uninformed that makes them hard to reach, no matter the level or nature of the information.
2. The likelihood of an individual responding to new information increases with the audience's interest or involvement in the issue; if few are interested, few will respond.

3. The likelihood of an individual being receptive to new information increases with the information's compatibility with the audiences' prior attitude. People tend to avoid disagreeing information.
4. People will read different things into the information they receive, depending on their beliefs and values. "People respond in different ways to the same body of material", (Ibid).

### **3.3.1 Limitations of Social Change Campaigns**

Over the years, social researchers found that the use of mass communication to change public behaviour and attitudes was limited. They cited several factors that dilute media impact. According to Kotler, the following were the most famous:

1. Audience Factors; These relate to apathy: where people for whom change is meant do not like the change itself or the change agent; defensiveness: the people for whom change is meant disagree with the suggested change by substantiating their attitudes and behaviour; cognitive ineptness: which refers to the inability to understand the message being put across no matter how much one explains.
2. Message Factors: These refer to the influences that would come because of the way we are communicating. These can be messages that do not convey the real motivating benefits to citizens in an attention-getting way. Message factors can be language, noise or anything that prevents the message from reaching the intended audience.
3. Media Factors: These relate to the failure to use appropriate media at the proper time or in effective ways or to reach target adopters with the type of media they are most receptive to.

4. Response-mechanism Factors: Such as the failure to provide receptive, motivated citizens with an easy and convenient way to respond positively to a campaign's objective and to carry out the campaign's intention.

### **3.3.2. Conditions that Favour Social Change Campaigns**

Social scientists identified factors that limited the success of social change campaigns.

They also analysed certain conditions that favour the success of social change campaigns.

According to Kotler (1989), the following are some of them:

1. Monopolisation: This refers to the ability of an information campaign to enjoy a monopoly in the media without other messages that might be contrary to the campaign's objectives being present.
2. Canalisation: Mass and information oriented social change campaigns depend on a favourable public attitude base. Commercial advertising is effective because its task is not to instill new basic attitudes or to create new behaviour patterns but to channel existing attitudes and behaviour in one direction or another. For instance, a toothpaste-manufacturing firm does not have to convince people to brush their teeth, but only to direct them to use a particular brand to brush their teeth. Therefore, pre-existing attitudes are easier to reinforce than to change.
3. Supplementation: Social change campaigns work best when mass media-oriented communication is supplemented by face-to-face communication. People will process information better and are more likely to accept social change if they discuss what they hear with others.

The important elements of social change campaign include:

- i). Cause: This is a social objective which change agents believe is going to provide a desirable answer to a given social problem.
- ii). Change agent: This is the individual, organization or alliance that attempts to bring about change.
- iii). Target adopters: These are individuals, groups or entire population for whom change is meant.
- iv). Channels: These refer to the communication and distribution pathways through which influence and response are exchanged and transmitted back and forth between the change agents and the target adopters.
- v). Change strategy: This is the direction or programme adopted by a change agent to effect the change in the target adopters' attitudes and behaviours.

Kotler argues further that:

*...many social change campaigns have the limited objective of furnishing new information to people and raising their awareness of some desired goal by bringing about cognitive change in them. Nevertheless, many of these campaigns fall short of their goals because the target adopters and their needs are not researched, the media to communicate new information was poorly chosen or budgets were inadequate to mount effective programmes (Kotler, 1989: p18).*

### **3.4 Communication**

According to Infante *et al*, communication helps us to create co-operation and interaction with one another. It helps us promote democracy, acquire information and entertain ourselves (Infante *et al*. 1979: 23 psssim). He adds that communication is important because without it development would not be possible. Even to be aware that development has occurred, one should be able to communicate within oneself (intra

personal) and with others (interpersonal). Melkote (1991) in quoting Diaz-Bordenave (1989) states that:

*The need to think, express oneself, belong to a group, be recognized as a person, appreciated and respected, have some say in crucial discussions, affecting one's life, etc, are as essential to the individual as eating, drinking and sleeping, (Melkote, 1991: p237).*

This brings us to the definition of communication. Many scholars have developed various definitions vis a vis the term "communication". Some scholars have defined communication as:

*A symbolic social process which occurs when one has an idea in response to something seen or heard, (Wimmer & Dominic, 1997: p134).*

Communication in the form known as "Mass Communication", is the dissemination of information to a large, heterogeneous, and anonymous audience, through the use of technology. Further, communication is the exchange of information, opinions and ideas through symbols such as speech, writing, and pictures. It is a sharing process where a source shares the message with the receiver. Communication is therefore, not a one-way activity. It is "a process of exchange between source and receiver", (Faray & Eilkamel, 1986: p45).

Furthermore, communication involves co-orientation and sharing of meaning. We share the meanings of the words or gestures because we speak the same language and belong to the same culture. And so, the difference of one culture from the other will give communication its different characteristics. Infact, the type of communication is largely determined by the type of context in which it occurs. As such, communication in one context will differ from communication in another context. In general, the most common types of communication include:

- i). Intrapersonal: This is the communication that takes place within oneself, such as talking to oneself, which represents the thorough process or the ability to abstract thinking.
- ii). Interpersonal communication; This is the communication which occurs between two or more people.
- iii). Small group communication: This is the communication which involves several people.
- iv). Public communication: This is communication in which a speaker addresses a large audience.
- v). Mass communication: This is communication which is mediated by broadcast or print media. This context of communication is not just between two people but between mass medium organizations and a heterogeneous and ubiquitous (scattered, spread out) audience.
- vi). Organisational communication: This is the communication within and between organizations as well as between families and among family members.
- vii). Family communication: this is communication between families and among family members.
- Viii). Health communication: This is the type of communication involving health care providers and receivers.
- ix). Inter-cultural communication: This is the type of communication which occurs between people sharing information and human experiences from different cultural backgrounds.

Moemeka believes that communication is an interactive process that works in a circular, dynamic and on-going way. It is talking to people without a permanent sender and a permanent receiver. In the process of communication, the roles of sending and that of receiving exchange hands depending on who is talking and who is listening (Moemeka, 1995, passim). Melkote (1991) see communication as meaning equality, freedom and shared interest between the sender and the receiver.

In this study, communication will mean a process of mutual exchange of ideas, information and opinions that will enable consensus-building between street vendors and councils. Communication will mean co-orientation and sharing of values, practices and interests between councils and street vendors. It is this kind of sharing or rather communication that will enable and determine consensus-building between street vendors and the councils, in the effort to avert street vending, because it is contextual and developmental.

### **3.5 Communication Policy**

According to Kasoma, mass media organizations which control the information machines that are literally bombarding the human race with a deluge of news, information and entertainment, need a guiding philosophy and an operational code for society to derive maximum benefit from what they communicate.

*Mass communication, therefore, should be mutually beneficial to both the mass media organizations and the people for whom they are meant. A situation in which the mass media operate without taking into account the well being of the people they communicate with is not acceptable. It is this need for orderly and mutually beneficial mass communication in a given society that gave rise to communication policies, (Kasoma, 1992: p1).*

Kasoma, argues further that:

*Communication policies are concerned with both the philosophical outlooks of the roles of the media in a given society as well as the “modus operandi” in attaining these roles. The latter refer to the given set of operational strategies, (Ibid: p2).*

The UNESCO meeting on experts on communication policies and planning in Paris held in July, 1972, defined communication policies as :

*Set of principles and norms established to guide the behavior of communication systems...and in the context of a society's general approach to communication. Emanating from political ideologies, the social and economic conditions of a country and the values in which they are based, they strive to relate these to real needs and prospective opportunities of communication, (Ibid).*

Thus, every society or institution has communication policies that guide its operations. And so, what is relevant to this study are the communication policies that are implicit in the acceptable practices of the Lusaka City Council and the professionals charged with the responsibility of eliminating street vending in Lusaka city.

### **3.6 Participation**

There are many definitions of the concept of participation. White *et al.* sees participation as:

*A dialogical process, a cultural renewal, a knowledge-sharing process and a meaning-sharing process, (White et al. 1994: 35).*

Note that the aspect of dialogue is emphasized in this concept. And so, the above definition implies that members of the community share ideas, values, opinions and concerns in a development activity. It encourages reciprocity and understanding in terms of talking within oneself and with others based on mutual respect. It means that people become subjects of their own development and not mere objects of technological



processes and activities. Participation is therefore, the full or total involvement of the people in development projects. As such, participation remains the key to the achievement of goals and objectives in development.

Participation is also the liberation of human beings towards the fulfillment of their desires. The emphasis is placed on the liberation of the individual and the community through consciousness and individual's capacity to abstract thinking, conceptualizing and taking decisions. This means choosing alternatives and planning for social change. These processes involve reflection and action. It is this process of reflection and action which Freire calls the process of "*conscientizacao*" which leads to freedom, emancipation and actual liberation (White, 1994: pp50-51).

White adds further that:

*Participation is the process with which the person sees oneself as a unique individual and, at the same time, as a member of the community. The concept of participation can be conceived as a human right which, once denied, the individual personality is mutilated, its growth impaired and its potential for building a community thwarted. In other words, participation is not simply a fringe-benefit which authorities may grant as a concession, but rather, a person's birthright that no authority can deny (White, 1994: p36).*

White further argues that the idea of participation is closely related to the concept of participatory communication for development. This embodies community involvement in development activities. Extensive contribution from the community to this process and the sharing of its benefits of development is key to the participatory approach. This denotes a shift from donor-receiver relationship to a partnership between the development organizations and the people, the latter being those for whom development plans are meant. Participation is therefore, a people-centered approach aimed at enhancing skills, empowering and seeking active involvement of target adopters.

According to White (1994), participatory communication is one in which the people being communicated to are actively involved. She explains the difference between “genuine” and “pseudo” participation and argues that:

*People's participation in development in which the control of the project and decision-making power rests with the planners, administrators and the community's elite, is pseudo participation. The level of participation of the people is that of being present to listen to what is being planned for them and what would be done unto them. When the development bureaucracy, the local elite and the people are working co-operatively throughout the decision-making process and when the people are empowered to control the action to be taken, only then can there be genuine participation, (White, 1994: p17).*

Thus, the purpose of communication is to be able to recreate participation as the basis and the milieu of community. By revolting against authoritarian structures and patriarchic styles, White contends that we will have the need for increased participation. But we need to be on our guard, lest participation itself becomes a gimmick for authoritarian engineering. We also need to be critically aware of the limits of participation. Above all the importance of any participatory communication project lies “in the ability of the persons involved in internalizing and living the logic of participation”, (White, 1994: 58).

Thus, participatory development communication is the application of the process of communication to the development process (in this case, the control of street vending) through active involvement of beneficiaries (who are the street vendors themselves). Participatory communication is therefore, the use of the principles and practices of exchange of ideas to achieve development.

Participation in development projects can also be said to be a dialogical process. This means that:

*Individuals who take part in the process figure out themselves with other members of their group, how development works, what their role is and what other participants' roles are, (White, 1994: p120).*

It is true that each one has a mental framework made up of words, concepts, categories and images of thought systems and representation. This framework is then shared with other members of the group who use it to make sense of why and how development works in ways it does. Members of the group share certain ideas, opinions and values regarding what needs to be done and what needs to be avoided in order to uplift standards of living.

In this respect, participatory communication for development is referred to as a dialogical process. Furthermore, dialogue is reaching out to others, making oneself whole, freeing oneself from the shackles of individualism. As White argues:

*The dialogue process is the process of persuasion of the message and the process of conveying values in human communication, (White, 1994: p122).*

White adds that the philosophy of multi-voicedness is the highest form of dialogism. She argues that dialogue is the process of meditation and understanding the “social other” (the other social being). It is critically examining one’s and the others’ ideology. It is a persuasive social phenomenon and the recognition of and respect of the other speaker. It is regarding the other voice as an autonomous subject and not merely an object of communication. Participation as dialogue is a process of giving individuals equal rights to speak and to be heard.

However, like many other concepts, participation is an ideology because it cannot be attained in its fullest. It is considered not as an end but as a means of achieving goals and objectives of development. It is a means through which target audiences can plan for and control resources, values and decision-making processes. As expounded by Freire (1973), the basic component of participatory development is empowerment. It is the process of

conscientisation, a term that he said empowered individuals by creating conditions under which the poor can meet their daily needs and become actively involved in defining their own social and political projects.

Freire, therefore introduced the new dimensions to the participatory projects when he introduced the concept of conscientisation and used the term *assistencialism* to the programmes which focus on symptoms rather than causes. He argued that in such programmes the recipients are treated as passive objects that are unable to recognize their socio-economic ills or to enter into recuperative action through indigenous knowledge and initiative.

In the same style, Robert McNamara, the then President of the World Bank, in his address to the Board of Governors, postulated “people’s participation”. It is a result of this new thinking that the World Bank took the position not to approve development projects that did not have a participatory component of the people intended as beneficiaries.

In this research study, participation will mean a process of involving street vendors to take part in the decision-making process. Participation will mean the dialogical process of involving the street vendors themselves in formulating messages that will carry a bias towards abandoning street vending activities. It will actually mean a call for both the street vendors and the LCC to reflection and action that will lead to social change. This social change will be an action or move from selling on the streets to selling in designated markets. Thus, participation will certainly imply an improvement of street vendors’ existential situation because they will now be freed and emancipated from the dangers that street vending expose them to such as traffic accidents and diseases.

### 3.7 Planning

According to Middleton, planning is:

*A set of interdependent parts that work together as a whole, towards a goal, in which the performance of the whole is greater than the simple sum of the performance of all parts, (Middleton Wedemeyer, 1984: 19).*

This implies asking oneself about what it would be like in future. He argues that planning is a conscious effort that has neither a beginning nor an end. The process recognizes the importance of both the sender and the recipient and a feedback mechanism.

Hancock puts it this way that:

*...the process of communication planning is carried out within the society, involving individuals, institutions and groups and it is therefore, a human activity system, (Hancock, 1992: p21).*

Thus, according to both, Middleton and Hancock, the planning process involves the use of rational thought and the application of knowledge to achieving system creation and adaptation in future. Rational thought is the one that helps us understand fully the concept of planning. It involves five main elements. These elements include: analysis, strategy, decision, action and learning (ASDAL). Each of these elements represent a stage in the process of rational thought.

#### 1. Analysis Stage

This represents the phase of planning which is devoted to learning about the system, environment or goals. It is the stage at which planners seek to investigate and to understand what must be accomplished if successful adaptation is to take place. A typical product of the analysis stage in planning is the statement of the problems, causes and the related goal.

## **2. Strategy Stage**

This helps planners to develop alternative ways to achieve the set of goals. At this point, planners create statements of cause and effect: 'If this is done, this will occur'. To develop the strategy, planners apply knowledge of theories and cause-effect models as guides to action.

## **3. Decision Stage**

This is required in order to accept and carry out a strategy. In complex organisations, there may be a number of alternatives to choose from. As such, those making the decisions in a planning process apply a range of concepts and criteria. They usually seek to find the best and most cost-effective strategy as they take into account the probability of certain things happening (Middleton & Wedemeyer, 1984: 50 passim).

## **4. Action Stage**

This is the process that involves action. It is believed that the true test of quality of a plan comes through action in the real world. A key aspect of action is careful attention to monitoring of what happens. Not only do strategies receive a test through action but also new theories emerge as things get done. It is this kind of reasoning plus desire to avoid waste of resources, coupled with healthy skepticism about strategies that lead to pilot projects (Ibid).

## **5. Learning Stage**

Planners need to learn about two basic aspects of their work. First, they need to learn how well-planned action works. They seek to assess the effects of planned action and relate

these to strategy. In the best of all worlds, this assessment will deal not only with what happened and what did not happen but also with reasons why and why not. Second, in assessing the effects of planned action, planners will reach some judgments about the planning process itself. The fundamental question is how to improve our planning. The key factors in planning for the improvement of the environment include: Recourse Needs, Other Systems, Values and Social Image. The conscious effort to achieve successful system adaptation is primarily the core of the planning process. This implies that the planning process rests on the use of rational thought and the application of knowledge to a system adaptation. The five elements of rational thought identified above are to be found in planning of all kinds, though not necessarily with the same emphasis and certainly not always in a linear, step-by-step way, (Ibid).

### **3.7.1 Communication Planning**

Middleton and Wedemeyer further state that communication planning is derived from systems theory. They wrote:

*Communication planning seeks to create, allocate and use communication resources to achieve socially valued communication goals, in a particular social image or images, (Middleton & Wedemer, 1985: 21).*

This means that communication planning is basically futuristic. The economic and social conditions such as values, belief, priorities and needs make up the social and political organisation of society. Middleton *et al* argue that we expect to find different kinds of communication planning because different communities have different social images.

Hancock states that:

*...the process of communication planning is carried out within the society involving individuals, institutions and groups and it is therefore, a human activity system, (Hancock, 1992:1).*

### 3.8 Communication and Persuasion Theories

In the 1930s and 1940s, it was generally accepted that the media has an outstanding effect on the behaviour, thinking and attitudes of its users. Isolated researches during this period largely support this hypothesis. This research and its results are today called the 'hypodermic needle theory or Magic bullet theory'. Magic bullet theory states that:

*any message passed by mass media will influence a large group of people directly and informingly by shooting or injecting them with appropriate message designed to trigger response" (Ibid).*

In this theory the recipient of the message or information is seen to be passive and helpless victim of media impact. This, the theory suggests that the messages or information travel in dynamic fashion. Below is the diagram showing the flow of the magic bullet theory:



However, an evaluation of this theory indicates that it represents a mechanistic, unsophisticated approach, deriving from the pessimism and sense of threat which the rapidly developing mass media, after the fashion of new phenomena engendered in those early days when the theory was established. The theory was consistent with and can only be interpreted with the times it was formed.

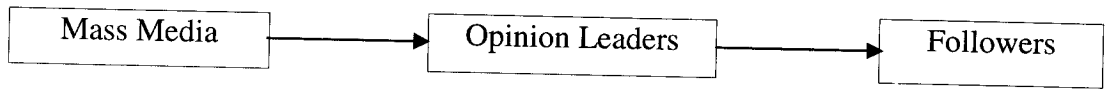
Paul Lazarsfeld along with Benard Verelson and Hazel Gaundet carried out further researches that led to the modification of the magic bullet theory or maximum effect



theory. The research study of 1944 by Lazarsfeld *et al* focused on the process of decision making during a Presidential election campaign in U.S.A. They examined the effect of mass media on political behaviour. Their study involved a panel of six hundred voters from Erie and Ohio. The voters were interviewed at intervals throughout the campaign to determine what factors had the greatest influence on their decision making. Although the study was designed to demonstrate the impact of the media in influencing voting decisions, the findings reported in “The People’s Choice” indicated that the flow of mass communication may be less direct and powerful than previously assumed (Paul Lazarsfeld, 1960:11-12), thus a ‘weak effects’ of communication was born. Three main ideas were highlighted in “the People’s Choice” report (Paul Lazarsfeld, 1960: 12-13 *passim*):

1. The impact of personal influence in decision making process, which led to researchers to conclude that personal contacts appear to have been more frequent and more effective than mass media in determining voting decisions, (Ibid:12).
2. The flow of personal influence was determined by the researcher to be “activated by certain individuals who were to be found in every level of society and presumably, were very much like the people they influenced”. (Ibid:12),
3. The relationship between mass media and opinion leaders was determined by the researchers to be a two–step flow of communication. Thus, “ideas often from radio and print media to opinion leaders (who were more exposed to mass media) and often from the less active sections of the population”, (Ibid).

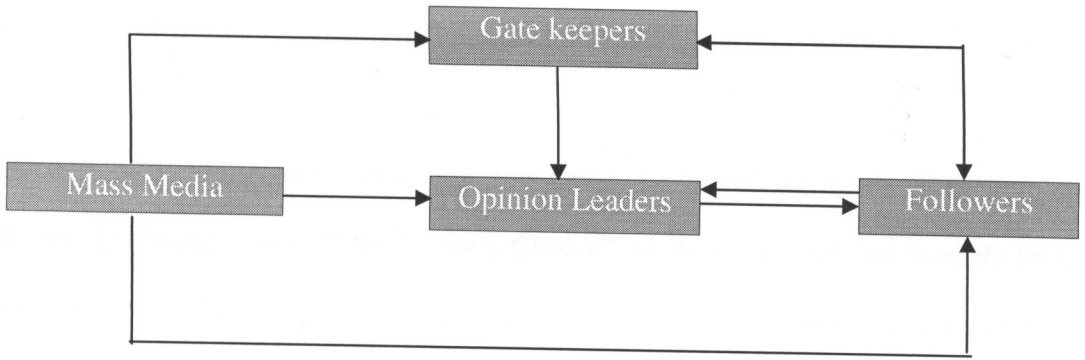
Below is the diagram representing the two-step flow of communication



Thus, this development challenged the magic bullet theory by advancing that, instead of mass media effects being far reaching and ubiquitous in society, they actually are different from among individuals and social groups.

“The People’s Choice” study is considered as one of the most prominent studies in mass communication research due to its comparison between the mass media and personal flow of information and influence, (Ibid, passim).

However, it has a number of criticisms though. These criticisms are directed at over-simplification of the two-step flow of communication, thus the under-estimation of the direct influence of the media. The process of influence is said to be more complex than a single group of passive followers, (Ibid, passim). Instead, people who influence others are themselves influenced by others in the same topic area, resulting in an exchange. Opinion leaders are thereby both disseminators and recipient of influence, (Ibid, passim). With this in mind a more accurate portrayal of the communication flow would be a multi-step process, rather than simply a two-step process, (Ibid, passim). Below is the diagram of a multi-step process of communication.



Thus, arising from the above discussion, the two-step flow theory states that the process of communication from mass media is received in the first place by opinion leaders, the people who directly receive the message and then transmit the message in an interpersonal way to less active groups of the society, (Katz: 1973).

Some mistakes that Katz (1973) and Underwood (2001) perceived in this theory include, among others:

Mass audience means that all the receivers of a message receive the same amount of information, which is not true since some people receive more information than others. Some members of the audience act as opinion leaders because they have more exposure to media and have more diverse social networks and are perceived as influential.

The feedback of media messages is influenced by the social relationships. Thus, we receive the message via opinion leaders.

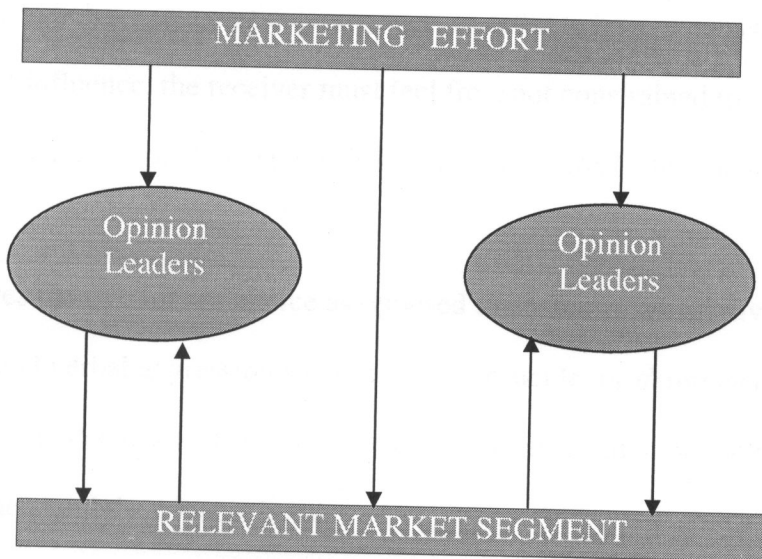
Further serious criticisms were perceived by Underwood (2001), Severin and Tankard (1997) and they include:

Not always do we receive an opinion leader-mediated message. We can also receive messages directly from its original source.

Some people can be opinion leaders in some fields but not in others. Their area of expertise defines this situation independently of their exposure to media.

Because of the criticisms of two-step flow theory Lazarsfeld reconsidered the two-step theory developed during “The People’s Choice”. He began to feel that it might be too simple to illustrate most communication flow. The fact that opinion leaders tended to seek the counsel of other leaders and influences caused the need to modify the theory. Thus, we deal not simply with a two-step flow from the mass media, through opinion leaders to the general public, but rather with a multi-step flow of communication from the mass media through several relays of opinion leaders who communicate to one another, to the ultimate followers, (Lazarsfeld and Menzel, 1963: 295).

The following is a diagrammatic presentation of the multi-step theory of communication:



Thus, as change agents, we are required to communicate skillfully to convince the general public to accept the change we are suggesting.

Thus, persuasion theories were developed around the 1950s and 1960s by social psychologists. However, these theories lack originality but will, nevertheless still apply to this report. Persuasion, according to Infante *et al* is:

*...an attitude towards a source's proposal which has resulted from a message designed to alter beliefs about a recommended course of action, (Infante et al, 1997: 143).*

An attitude, in the above definition refers to a frame of mind or a mental disposition toward something. It is also about the freedom and ability to choose among alternatives. Infante *et al* (1997) further add that an attitude is how favourable we evaluate something. This is represented by feelings such as bad versus good, right versus wrong. He argues that if a persuader wants to influence a specific behaviour, he or she must use messages to create favourable attitude. If beliefs are negative, the attitude will be unfavourable. By persuading a person to favour a proposal, the persuader provides justification for the receiver to choose to behave in a particular manner. In order to have persuasion and not some other type of influence, the receiver must feel free, not constrained to choose. Thus, "perceived choice is a distinguishing characteristic of persuasion", (Infante et al, 1997: 145, *passim*).

Persuasion involves the freedom of choice as opposed to coercion, which involves the use of physical force and verbal aggression such as insults, ridicule, profanity and threats as substitutes for change. Persuasion has a number of dimensions and a look at these will aid the readership understand the concept better.

## **1. Intimacy**

It is believed that persuasion is relatively easy where people are intimate.

## **2. Dominance**

This involves how dominant or submissive each person is in the situation.

## **3. Resistance**

This dimension refers to how agreeable the receiver is to the object of persuasion.

## **4. Rights**

This involves the justification that the source has reasons for asking the receiver to do something, whether or not the source has reasonable grounds for the request.

## **5. Personal Benefits**

This dimension includes what the source may gain by succeeding in the persuasion attempt and may also reflect advantages for the receiver in fulfilling the source's wish.

## **6. Long-Term Consequences**

When the relationship is an intimate one, the persuasion attempt could have long term consequences. Persuasion attempts between strangers will have short-term consequences (Infante *et al*, 1997: 145).

## **7. Self-Awareness**

In studying persuasion, one can form the impression that the persuader is constantly thinking: analyzing the receiver, situation and topic; composing messages a split-second before delivering it; and continually monitoring feedback. The source is so aware of everything and so active in encoding and delivering messages and this suggests the

persuader not only as completely alert but also actively controlling the shape, content and sound of the message. This represents a model of persuasion where the speaker and the source are physically present in a situation but “mentally in and out”. Thus, our personalities predispose us to prefer certain situations (Infante *et al*, 1997: 148, *passim*). A number of theories have been developed to enhance understanding of the concept of persuasion. Theories explaining persuasion such as the Cognitive Dissonance, Ergo-involvement or Social judgment and Human action are relevant to this report. The Cognitive Dissonance theory was advanced in 1957 by a social psychologist called Leon Festinger. The theory posits that two beliefs are related, either in a state of consonance or dissonance. A state of consonance is characterized by consistency. But inconsistency results when one should have a certain relationship with the other but does not have. Therefore, dissonance is marked by inconsistency. According to the theory, individuals who hold views contradicted by their actions experience psychological discomfort of dissonance.

Another theory developed to explain persuasion is the Ergo-involvement or Social judgment theory. According to Infante *et al*, (1997), the theory predicts successful persuasion by a message depending on how the message is related to the person’s current belief. It indicates latitudes of acceptance, rejection and non-commitment.

The latitude of acceptance represents all statements which the person finds acceptable, including the favourite position. The latitude of non-commitment consists of all positions which the person neither accepts nor rejects. The person is just neutral. The latitude of rejection, according to this theory, represents all positions on the issue which the person rejects. These latitudes also indicate that if the people are highly ego-involved, it is difficult to persuade them, (Infante, 1997:178, *passim*).

However, one type of the Human Action theories (The Rules Approach), which is based on the laws perspective, rejects the idea that there are causal conditions in the environment which control persuasion. The rules approach emphasises that:

*People make choices because they have free will. The rules perspective stresses that people are active information processors who form intentions to behave. These intentions are influenced by the outcomes a person expects from behaving in a particular manner, (Infante et al., 1997:179).*

### **3.9 The Social Marketing Approach to Social Change**

Kotler defines Social Marketing as “a strategy for changing behaviour”, (Kotler, 1989:21). The term was first introduced in 1971 to describe the use of marketing principles and techniques to advance a social cause, idea or behaviour, (Ibid).

The three types of social products that can be advanced by social marketers include attitudes, ideas or values. Therefore, we can liken the control of street vending to a social product which is intangible. Kotler puts it this way that:

*...for social marketing to be successful, change agents require knowledge of the target adopters and this includes the social demographic characteristics (the external attributes of social class, income, education, age, family, sex and so forth; the psychological profile (internal attributes such as attitudes, values, motivation and personality) and behavioural characteristics (patterns of behaviour, decision-making characteristics), (Ibid).*

In conclusion, the conceptual framework has analyzed theories of communication relevant to the control of street vending in Lusaka city. These theories are communication planning, participation, social change (campaign), development, persuasion and the concept of social marketing. These will be used later in the following chapters of this report.



## CHAPTER FOUR

### 4.0 LITERATURE REVIEW

#### 4.1 Introduction

A researcher who conducts an investigation with no regard to already available data falls into the syndrome of “Ivory Tower Research”. Wimmer and Dominic (1987) believe that “a research of available data saves time and money”, (28). In this regard, literature review is indispensable to any research study.

Thus, within the literature on the informal sector, street vending occupies an area of social conflict that is often over-looked by academics. Policy makers often see street vending as a problem. The informal sector as a whole is also seen as a form of panacea for development problems related to unemployment and low income among the poor and vulnerable segments of the population such as ethnic minorities, unemployed and retrenched men and women. The reason for this is that street vendors are often seen as occupying public space that urban planners prefer to use for other purposes. In addition, the very visibility of street vendors makes them a lightning rod for complaints from established commercial businesses that see them as unfair competitors because they do not pay commercial rents and may avoid taxes and other regulatory codes. The result therefore, is that street vendors are often banned or hyper-regulated to such an extent that they have to survive outside the formal, regulated sphere in order to survive. The literature in this study reviews the works that different researchers have done including their methodologies and findings, and the relevance of their works to this study.

## 4.2 Competition and the Principle of Survival in Market Trading

Recep Varcin (2000) conducted a research on Street Markets in Ankara, Turkey in 1999. His research explored the extent to which informals are exposed to competition as well as how they struggle to survive under such condition. In his research he focused on one of the most visible informal economic activities: market trading in Ankara, Turkey.

Varcin's research setting was such that in Ankara, market traders provide urban dwellers with fresh vegetables, fruits and other kinds of food in market places that are located in public fields or on public streets. Market places in Ankara are periodic outlets for fresh vegetables, fruits and dairy products. Most of the market traders are professional sellers, meaning that marketing is their primary business, (Varcin, 2000:89 passim).

Varcin used a combination of research methods to generate data for his work. Some aspects of competition were addressed using data collected with semi-structured, in-depth interviews with officials, leaders of enterprises while other aspects required data to be collected through participant observation, still others were best explored through documentary research.

Thus, Varcin in his research, points out that:

*Informal occupations are extremely competitive and individualistic. However, even though this informal occupation is very competitive and an important source of conflict, it should not be taken for granted that every individual market trader engages in competition and makes decisions in accordance with what mainstream economic models suggest, (Ibid).*

According to Varcin (2000) the mainstream economic models do not fit the situation of market traders in a number of ways. First of all, an enterprise in the informal sector is smaller in scale compared to an enterprise in the formal sector. It may be problematic to apply an economic model of competition, used to examine the economic behaviour of

large formal firms to much smaller operations. Second, economists use a particular model, the supply and demand curve, as the determinant of prices, (ibid. passim). It may also be problematic to presume that the assumptions upon which the supply and demand curves are based are universal and can be applied to the informal sector. For instance, a market trader may consider the maintenance of a stable set of buyers and long term relationships with other traders in setting prices. Furthermore, there can be institutionalized price setting mechanisms forced by local authorities. Third, it can also be problematic to presume that all market traders are acting only to maximize profit. Hence, Varcin points out that there may be a variety of reasons to engage in market trading and thus, there may be a variety of decision-making processes involved in the selling of goods.

Because of this, it becomes essential to examine the goals of market traders in selling foodstuffs and also to examine the impact of cultural and social values on market behaviour. It is important also to examine the principles that are used in decision-making by market traders and to then address how these principles and competition work out qualitatively. Even if some market traders tend to operate in a less competitive area, there may be a large number of market traders who operate on the basis of competition in order to create more chances for success. In handling competition, economic factors, along with ethical and social factors, may play an important role. In this regard, Varcin agrees that a Weberian concept of closure is very relevant. Varcin defines the concept of social closure by quoting Weber (1978):

*Social closure is a process by which a collectivity of people attempt to maximize rewards and opportunities by limiting access to rewards and opportunities only to their own group, (p 342).*

He argues that:

*When the number of competitors increases in relation to the profit span, the participants become interested in curbing competition. Usually one group of competitors takes some externally identifiable characteristic of another group of (actual or potential) competitors-race, language, religion, local or social origin, descent, residence, etc. as a pretext for attempting their exclusion, (341-342).*

Weber also points out a tendency toward the monopolization of opportunities. Economic opportunities are usually the driving motive behind the monopolization. He furthermore argues that:

*This monopolization is directed against competitors who share some positive and negative characteristics; its purpose is always the closure of social and economic opportunities to outsiders, (342).*

The extent of this monopolization is variable, depending on the extent to which the group member benefits from monopolistic advantages. Weber also argues that monopolistic social and economic opportunities may also be “closed” to insiders. In other words, he notes that there can be differentiation within the group itself. Some members of the group either exclude the other members or differentially distribute economic and social resources among members. Weber calls this kind of closure as monopolistic tendency. Weber also mentions another tendency, the expansionist tendency, in pursuing the economic and social interests of the group. According to Weber:

*Individuals live by representing group interests or, in some other manner, ideologically or economically from the existence of a group, (p345).*

He furthermore argues that if such interest representation pays in other respects, a group can found an association which maintains the continuation of concerted action under all circumstances. That is, the group starts expanding its influence not only in one particular area but also in other areas, making the influence of the association stronger and therefore controlling more and more of the economic and social resources available to its members.

The concept of social closure is of great importance in terms of examining five related issues in Varcin's study:

- i). How and in what ways the competitive nature of the marketing business leads to conflicts among market traders and what patterns they exhibit.
- ii). What kinds of externally identifiable characteristics of traders play a significant role in curbing this competition.
- iii). To what extent these characteristics lead to the formation of formal or informal non-class based associations.
- iv). Whether these social closure groups cut across social class categories, and
- v). To what extent "excluded" groups formed attempted solidaristic closure.

Varcin studied that in understanding the competitive nature of market trading, it is imperative to explore whether market traders engage in competition for economic reasons or whether social and cultural factors are prominent. Many previous studies e.g. Hasselmann 1975; Boyd *et al.* 1961, *passim*) fail to consider the fact that informal market traders are quite different from those observed in formal markets in terms of what motivates competition among them and of how they cope with competition. Indeed, there are several studies indicating that marketing decisions are not necessarily made in accordance with simple profit maximization (e.g. Davis 1973; Epstein 1982). He found that it is misleading to view all market traders as a homogeneous group of people who act solely to maximize profit as they engage in competition. Instead, his research reveals that there are a variety of decision-making processes in which market traders engage when selling their produce. He identified three groups of market traders in terms of goals and

strategies they developed to sell their produce. He labeled these groups profit maximisers, risk minimisers and marginal traders.

**Profit Maximisers:** Profit maximisers are mainly the group of traders that can be described as small capitalists. This group of market traders act “rationally” in terms of maximizing profits. These traders had been in the marketing business for a long period of time and had an extensive network of employees and marketing networks. Their goal was to increase their profit margin by all available means. For this purpose, they developed three related strategies: changing the mode of access to produce, attracting more customers to the market-place and selling high volume at a competitive price.

**Risk Minimisers:** According to Varcin (2000), risk minimisers are either self-employed or lumpen capitalists:

*Since profit maximisers have changed the mode of access to supply and can thus sell their produce at lower prices, the other market traders who obtain their supply are not in a position to compete with these traders. If they sell similar produce at the market, they risk losing money and their working capital, (p 96).*

In order to minimize this risk and to stand a chance of competitive success, they have developed three strategies. The first strategy is to stay outside the product domain of profit maximisers, while the second strategy is to focus on the social aspect of transactions, and the third is bargaining.

The first strategy for minimizing risk is to sell specific types of produce. Varcin’s research findings show that this group of traders tends to sell those fruits and vegetables that are either out of season or low-demand produce in order to avoid competition with profit maximisers. Using this strategy, risk minimisers target a different set of buyers, the

relatively well-to-do who, for instance, pay higher prices for early vegetables and fruits. In some cases, they sell organic produce or better-quality produce. In the market-places that are located in middle-class neighbourhoods these sellers have no difficulty in targeting those buyers. In working-class neighbourhoods, their sales decrease, but they still find some customers.

The second strategy these market traders have employed is to focus on the sales transaction itself, making the transaction a personal rather than an impersonal one. The hypothetical “perfectly competitive market” of classical economic theory is built on an assumption that atomized actors engage in impersonal transactions. This assumption was supported in the relationship between buyer and seller in a formally organized supermarket, where the transaction has no further meaning apart from exchange. In the informal market-place however, the risk minimisers attempt to establish long-term buyer-seller relationships. Although all sellers use this strategy in selling their produce to some degree, it is much more important for risk minimisers to use personal and social aspects in transactions efficiently and effectively.

In this strategy, the transaction proceeds via the manipulation of cultural norms and symbols. For instance, the trader welcomes the buyer by addressing him or her using kinship terms that mark respect of affection such as sister, brother, uncle or aunt. These terms are often stated in an exaggerated form. The trader, for example, will call a relatively old man or woman father or mother. If a buyer does not have change to pay for her or his merchandise, the risk minimisers offer: “Do not worry, you can pay it after you complete your shopping or pay it next week.” Taking this risk that the buyer may not show up again and he will not get his money, the trader demonstrates that he trusts his customer and in return expects to establish a long term buyer-seller relationship. Such

gestures go a long way toward establishing a mutual trust between the buyer and trader, especially in an environment where there is much suspicion about the price and quality of the produce. Market traders do not usually allow the customers to choose their produce at will. However, in the case of an established buyer-seller relationship, the trader stabilizes his income without engaging in intensive competition by lowering prices.

A third strategy, which although used by all traders, is especially prominent among risk minimisers, is bargaining. Bargaining is an effective mechanism for dealing with competition. When a customer asks the price of a given item, the trader first declares its tag price. When the customer looks skeptical or begin to leave, the trader tries to persuade him or her to buy the produce either by reducing the price or buy demonstrating that his produce is of the best quality, (Ibid, passim). In other words, risk-minimisers use bargaining as a way of staying competitive. The trader believes that if he declares his true selling price instead of its tag price, there would be little chance of making a sale. In this way, he gives the impression that he is doing a favour for that particular buyer. The act of exchange becomes the basis of the transaction. That is to say, exchanges between buyers and risk-minimisers are laden with social meaning. It should also be stressed that by bargaining with individual customers, the risk-minimiser attempts to maintain long term relationships with other traders who are socially and or ethically closer to him. Traders who are in the same circle of informal groups do not openly compete with each other. That is to say, informal one-to-one price setting is balanced against the need to maintain a long-term relationship not only with his customers but also with his fellow traders who belong to the same group.



**Marginal Traders:** In addition to profit maximisers and risk minimisers, there is, according to Varcin another group of market traders.

*These are irregular self-employed traders who are either retired or low ranking state employees. They intend to make extra money to add to their family budget. They find a spot at the margin of the market-place to sell a particular kind of produce, e.g. Garlic, parsley or purslane. Marketing is neither their primary occupation nor their main source of income, (Ibid).*

In Zambia, we can identify mainly two of the three groups of market traders in terms of goals and strategies of vending. These are risk minimisers and marginal traders.

The risk minimisers in Zambia include those who generally sell their produce at very low prices than in shops and malls. They also have products that are often out of season.

These products often seek higher prices. This strategy is what Varcin calls “staying outside the product domain”. These vendors also make their transactions a personal one.

They often start with the greeting or pretend they know their customer and persuade the customer to buy the product. This strategy is what Varcin calls “Focus on social aspect of transaction”.

The vendors are also negotiable with the prices of their goods. When the customer complains of not having the amount of money needed to buy the product, the

vendors tend to reduce the price. This strategy is what Varcin calls the “bargaining” strategy.

Generally, we also find the marginal traders among street vendors in Zambia. These are found at the margin of the market place and sell a particular type of product like fritters, vegetables, etc. The intention of these street vendors is normally to make extra money for their family budget. Thus, selling is not their main occupation. No wonder they sell goods that are of small value like sweets, vegetables, fruits, etcetera.

Thus, Varcin's analysis of market traders in Ankara shows that market traders are not homogeneous in terms of their goals and strategies, (Op. Cit: 106). Market trading in Ankara is a complex system where there are a variety of reasons for engaging in trading and a variety of strategies for selling produce. However, in Zambia, street vendors engage in trading for the economic reason but at the same time they use different strategies for trading such as risk minimizing and marginal trading as discussed above.

Thus, according to Varcin's analysis, market traders in Ankara are not homogeneous in terms of their goals and strategies, (Op. cit: 106). Market trading in Ankara is a complex system where there are variety of reasons for engaging in marketing and a variety of strategies for selling produce. However, in Lusaka (Zambia), street vendors engage in selling for the economic reason but at the same time they use different strategies such as risk minimising and marginal trading in selling their products.

In his study, Varcin discovered that in the overall operation of the market, market traders use three strategies to curb competition. These are the agglomeration of enterprises, specializing in produce type, and restricting entry to the market, (Ibid, passim).

An increase in agglomeration of the formerly tiny enterprises along the lines of ethnicity or locality of traders decreased competition.

Varcin points another way traders have, to some extent, overcome the obstacles of competition is by specializing in certain produce. Every company's area of speciality is quite specific. One company works on buying and selling citrus fruits, another specializes in buying and selling apples, yet another sells potatoes and onions, while other companies sell tomatoes and peppers in the summer, and cabbages and cauliflower in the winter, and so on and so forth.

Another way is to have specific suppliers or farmers. Although there are dozens of stalls selling the same kind of produce, the same foodstuff has identical prices simply because it is primarily supplied by the same company or by coordinated companies. There are rival companies that offer the same kind of produce. They are able however, to sell out their supplies without engaging in intensive competition. This does not mean that these traders can set the price according to their desire. There are several factors affecting price setting. Since some foodstuffs are perishables, these companies sell out their supplies at a lower price in the late hours of the day. Despite efforts to curb competition, prices in the market-places are much cheaper than supermarket prices, (Ibid, passim).

Thus, in conclusion, Varcin approached the problem of street vending from the economic perspective. In his study, he stresses the problem of street vending and its impact on society and the market from the economic point of view. However, he postulates the important economic decisions necessary for market planners and policy makers. Varcin's study is therefore relevant to this work because he brings out the indispensable economic perspective and the impact of street vending phenomenon and its control which is the subject of this study.

#### **4.2 Social Transformation and Street Vending**

The study conducted by Loran Cutsinger on the informal sector in Barbados, West Indies in 1990, indicates that:

*The imperatives of the global economy, specifically via tourism, may actually turn the "helping" of vendors into a hindrance by limiting their ability to make a living through informal street selling, (Cutsinger,1990:34).*

Her study revealed the process by which the state increasingly sought to control the informal sector in Barbados. The informal economic activities therefore, have a history as long as the colonial history of the island, and they provide crucial income in a nation with at least eighteen percent unemployment.

The type of informal economic activity Cutsinger is concerned with is the street vendor of fresh fruits and vegetables, locally grown and imported, as well as street vending of imported, manufactured clothing, shoes and accessories such as belts, scarves and sunglasses. For purposes of this study, informal activity is that which is unregulated, untaxed, yet occasionally and sporadically requiring a government-issued permit.

Cutsinger (2000) believes that the informal economy, in Barbados, in all its forms is important to the economic and cultural survival of Barbadians. As in most other developing nations, the informal sector has been undocumented and often seen by development agents as a problem to be overcome through economic growth and export trade. However, in the wake of the 1991 economic crisis, when approximately eighteen percent of government employees lost their jobs, Barbadians of all socio-economic classes recognized that the informal sector operated as an economic safety-net, (Ibid: 54, passim).

Similarly, the informal economy in Zambia is important to the survival of many Zambians. For instance, since 1991, sixty thousand jobs were lost due to liberalization policies, (SAP Monitor, 1997). As such, it is certain that SAP policies have had an adverse effect on the overall formal employment of many Zambians. Because of this adverse effect on formal employment many Zambians have joined the informal sector as a way of seeking survival. And so, like the Barbadians, Zambians recognize the operation of the informal sector as an economic safety-net.

Barbados has been a tourist destination throughout the twentieth century and since “the 1700s has had a colonial reputation for healthful climate and lavish hospitality”, (Husbands, 1986:175). The impact of the global economy in Barbados is epitomized in tourism: it is the island’s principal export, the largest foreign currency earner for the national economy.

According to Cutsinger as he quotes Anyadike, “the national income fell by five percent by 1992,” (Anyadike-Danes, 1996:728). This economic crisis therefore:

*Was precipitated by the coincidence of low foreign reserves in the national treasury, a repayment date for a large foreign loan, and low trade performance (i.e. reduced tourist arrivals). The lower national income, combined with the existing national debt structure, forced recourse to an International Monetary Fund (IMF) stabilization programme which required that Barbadian government to cut expenditures, (Ibid).*

Under this programme, the IMF provides additional loans only if the borrowing country agrees to adopt policies that will improve the nation’s balance of payments. During the early 1990’s, government reduced its payrolls and other government expenses, and pledged to maximize national income to alleviate spending deficits. The IMF stabilization programme is key to understanding the emphasis the Barbadian government places on tourism as a source of national income and relatedly, the policies it makes on informal street vending.

In order to retain the improved budgetary position after the spending reductions of the early 1990’s, Cutsinger mentions that:

*The government has redoubled its efforts to enhance income from tourism, the largest source of foreign currency. However, the description of recent events presented here show that policies driven by the need to enhance tourism will adversely affect street vendors, (Ibid).*

In 1997, the government implemented a policy to remove vendors from street selling locations in Bridgetown that have long been favoured by street vendors. The action followed the construction and official opening of a “Vendors’ mall”. However, the vendors contended that:

*They were not consulted about the mall. Vendors stated that the new mall would mean “economic ruin”, because “people are accustomed to shopping on the street”. They complained that they would not have a choice as to where to sell, that the stalls in the mall were too small, that the heat would spoil their produce, and that the mall lacked adequate security, (Cutsinger, Opcit:79).*

Thus, within Bridgetown, in addition to Swan Street and Palmetto Square, whose street vendors were to be relocated to the new mall, three other streets were placed under the “Special Development Areas Act,” Tudor street, Baxter’s road and Roebuck street. All of these streets were heavily used by street vendors, especially the older female hawkers who had sold here for decades.

Similarly, the Zambian government implemented a policy in 1994 to remove street vendors from the streets of Lusaka. The action followed the construction and official opening of Soweto market and the Luburma market in Lusaka city. However, the vendors retorted that the government did not consult them about the built markets. They further complained that the built markets were too small to accommodate all the vendors, (Chisenga Chilutiya, 2000:3, passim). Indeed, the Luburma market and Soweto market have all the stalls been occupied and many vendors still sell from the streets.

Cutsinger adds that:

*Concurrent with the construction of the vendors’ mall and Swan street renovation, Barbados has undertaken a nation-wide survey of the informal sector, with funding from the International Labour Organisation (ILO) and support from Inter-American Development Bank (IDB), and the Caribbean Development Bank, (Ibid).*

The survey was thus, part of a major IDB-sponsored study of poverty in Barbados. The survey was designed to gauge how much the informal economy was contributing to the alleviation of poverty. The potential outcome of the survey was to establish a “real” vendors association with formal leadership and representation toward government. At present they have an informal association, but disagreements over representation surfaced with the latest vendors’ mall initiative, in which vendors claimed their own views were not represented.

While state officials, the elite in Barbados, thwart vendors’ attempts to make a living, they are at the same time making their own cultural interpretations as to the demands of the new breed of discerning tourist. Thus,

*Policies emerge in relation to what policy-makers imagine tourists value and demand for their dollar. And while the same state officials encourage vendors to operate as business people, they also apparently endorse the production of tourist items depicting simulacra of Barbadian heritage, (Ibid).*

As Cutsinger (1990) further adds:

*One of the most ubiquitous cultural images one sees for tourist consumption is the hawker. The commodification of traditional female hawkers is manifest in postcards, place mats, salt and pepper shakers, key rings, posters and T-shirts, (Ibid:78).*

These developments therefore indicate how at the local level, elite pressures to change cultural values accompany the economic imperatives of the global economy.

Another irony in this situation has deeper economic implications. Cutsinger observes that:

*The informal sector operate as an economic safety-net in the face of the vagaries of the global economy yet state policies make it more difficult for many vendors to gain income, (Ibid).*

This suggests that even where it may appear that government is supporting informal sector enterprises, the structures of the global economy are primary in shaping the state's policies, and the local impact on the informal sector may be negative.

Thus, Cutsinger approached her study from the perspective of social transformation. She placed the emphasis of her study on the effects brought about by the transformation policy of the government in Barbados on the lives of the street vendors.

Similarly, the onus of controlling street vending in Zambia has been on the government through the local authorities (Councils). Like in Barbados, the Zambian government through the councils has put into effect a policy on street vending. This policy aims at transforming the lives of street vendors.

Thus, Cutsinger's approach of the study on street vending from the perspective of social transformation theory is important because it helps to direct this study in bringing to surface the effects of transformation policy on the lives of the street vendors in Lusaka, Zambia. Furthermore, Cutsinger's approach helped this study to understand the social effects that could result from the control strategy of street vending and eventually directed this study in building a participatory communication strategy.

#### **4.3 Street Vending as Resistance and as Survival Strategy.**

The study done by Stein Inge Nesvage in 2000, investigates the history and the changing legal and regulatory environments of street vending under apartheid in Durban, the largest city in the Natal Province of South Africa, with a comparison to the patterns and characteristics of street trading in post-apartheid Durban. He illustrates that:

*Even in post-apartheid Durban, despite democratic elections and ideological transformations, street trading is still perceived as problematic and parasitic to the urban economy, (Nesvage, 2000:9).*



This persistence of anti street-trade ideology, together with continued uncontrolled and unlicensed mass street trade, suggests to him that street trading can still be analyzed as an important form of resistance in addition to being a vital survival strategy for the urban poor in South Africa. Stein begins his study from the political history of street trading in Durban.

According to Stein, the history of street trading and other informal sector activities in urban areas in South Africa is closely linked to the processes of African urbanization, the development of influx control measures and segregation policies, and the changing legal environments regarding the regulation and de-regulation of the South African economy:

*During the height of apartheid-from the late 1930s until the early 1980s, street traders in South African urban areas were subject to a well entrenched tradition of repression, harassment and prosecution (Maylam, 1983, 1985; Rogerson and Hart 1989; Dauskardt, 1991; La Hausse, 1996; Maylam and Edwards, 1996). But during the first three decades of twentieth century, street trading flourished in Durban, as it was allowed to operate with relatively few restrictions (Maylam, 1982; La Hausse, 1996). Local native policy throughout this early period, while repressive, was only partly effective, as it was often contradictory and full of loopholes due to deep divisions of interest between the various actors in white political and business circles in Durban (Maylam, 1982).*

Thus, influx control measures were designed to limit the African presence in Durban according to labour needs and to satisfy Police and ratepayers' demands for segregation. But these policies were not fully carried out and failed due to massive defiance. In part, this early African informal sector was a predominantly male-dominated, and part-time rural-urban phenomenon.

Stein (2000) describes the most important goods and services in the street market economy around the turn of the century as vegetables, fruits, meat, second-hand clothes, prostitution, transport services, domestic services (clothes washing), African beer and traditional medicine products and healing services, (p 35, passim).

According to Stein Nesvage:

*Beer brewing and the sale of traditional medicines and services were arguably the two most important African economic sectors in Durban's street market economy. Especially during these early years, Utshwala (African beer) and Muthi (African Medicine) provided an important link between the Traditional culture in the rural areas, and the emerging modern urban cultures. Compared to the early urban muthi trade which was run by relatively few and wealthy African men who were trained as either unyangas (traditional doctors) or sangomas (diviners), beer brewing was a more popular and mostly a female-run enterprise, (Ibid).*

In response to the growing *utshwala* business and the alleged drunkenness of African workers,

*The Durban Town Council implemented the Native Beer Act in 1909 with the establishment of a municipal monopoly on the sale and production of beer. Upon this beer monopoly rested the elaboration of the 'Durban system': a system of native administration which became a model for later urban apartheid policies around the country (Swanson, 1978).*

The monopoly had profound impacts on the beer brewing trade and on the lives of Durban's African population. The Act which made all private beer brewing and selling illegal thus criminalized the many African women involved in the trade.

Stein adds that:

*A similar process of repression occurred in the informal muthi market. These early muthi traders were targeted by city authorities for two reasons: their street trade, and as part of a broad struggle for medical rights over the control of health. Muthi traders were perceived as dealing with witchcraft and mumbo jumbo medicines and practices, and accused of trading on the Native's innocence, (Ibid).*

It was only with the revival of street trading in the 1980s that the muthi trade re-established itself on the streets of Durban again.

Stein contends that street trading has been viewed in the same way as the notorious birds in the cornfield. Thus,

*In the eyes of the dominant discourse it is manifestly equivalent to 'non-whiteness', disorder, primitiveness, and its criminal features have been perceived as sponging off the urban capitalist project, (Ibid).*

Stein observes as he quotes Rogerson et al, that there are several factors which prompted South Africa's anti-street trading policies. Firstly, like their counterparts in other cities in the world, hawkers in South African urban areas have suffered from conflicts between different ideologies of development, modernity and notions of urban aesthetic, (Rogerson and Hart, 1989; Latouche 1993: passim). Thus, street trading in Durban has always been stereotyped as anti-modern, unsightly, uncivilized, unsanitary and even criminal. This is partly due to the nature and perceptions of many of the goods and services involved in the street markets, which have primarily been targeted for 'non-whites' (traditional medicine, various processed foodstuffs, etc.). The scholars (Swanson, 1977, Rogerson, 1983, Comaroff, 1993) as referred to by Stein Nesvage believe that:

*'Sanitary syndrome' has had a powerful influence on South African urban policy, and street trading was generally seen as a particular threat to public health and order, (Ibid).*

But these stereotypes also suffered (and still suffer) from racist undertones inherited from the colonial and apartheid legacy. Repressive street trade policies also stem from competitive antagonism between the so-called formal and informal sectors. However, this antagonism overstates the polarized nature of the concepts, as street trading is often intrinsically linked with the formal retail and trading sectors.

A typical South African flavour in the range of anti-hawker policies was rooted in the idiosyncratic position of Africans in urban policy as temporary units of labour. Women in

particular suffered the most in the apartheid city, since they were rarely included in urban labour requirements (Naidoo, 1993:90, passim). In general, one can say that South African urbanisation has been the history of andocentric policies and ideologies where African women were seen as unwanted or rather unneeded. In 1916, the Durban Town Council introduced new Native Affairs By-laws which laid down precise procedures for the registration of Natives, who required employment contracts and passes to be allowed in the city. This targeted all street traders but created particular adversity for African women as there were few other income opportunities open for women at that time other than beer brewing and prostitution (Ibid). The repressive legal and regulatory systems made it almost impossible to trade before 1909. However, it was the Durban city street trading by-laws of 1962, section J6, that were the most comprehensive and specific, and which totally outlawed street trading in the city. Thus, the effects of the restrictions defined street traders as illegal intruders into the city who were eligible for prosecution by the Durban City Police.

The experience of street traders in Durban and other apartheid cities was up until the early eighties marked by regular harassment by city officials in the form of arrests, confiscations, and fines. But despite the harsh legal and regulatory environment, there was defiance and resistance, led mainly by African women who now dominated in this small, marginal and survivalist sector of the informal economy. To these women, who had no other means of survival, the constant threat of prosecution was regarded as less of a burden than the threat of starvation, (Ibid, passim).

Stein (2000) narrates that:

*In the early 1980s the Durban local authorities started to reconceptualise street trading at the same time as street trading experienced a dramatic growth. As a result of increasing mass defiance by street traders, the city ran increasing costs of policing the small enclaves of street trade that*

*started to emerge in the Warwick avenue area. At the same time members of the Liberal Progressive Federal Party (PFP) took over control of the city council and other local positions, (p75).*

As a result, they slowly came to realise that law enforcement was becoming increasingly impossible, and started to concede the economic immorality and dysfunctionality of existing legislation. But there were also other important reasons for this shift in policy: Massive urbanization due to the collapse of apartheid influx control measures; Escalating urban unemployment; Organised mass resistance and strong international pressure against apartheid; Increasing international focus on the informal sector and its potential contributing to solving problems of unemployment and poverty, and finally; The general international move towards economic liberalisation.

These developments resulted in the launch of two studies into street trading in Durban: The 'Market survey' in 1983 and the 'Hawker report' in 1984, (City Engineer's Department; 1983: 1984b). The reports which study the street market system, its extent, location and policy options for street trading in general, marked a watershed in official policy towards street trading in Durban, and later in other South African cities.

The reports concluded that:

*The illegal status of the street trader had to be re-evaluated, which was perceived as radical at the time. The original plan was to move all informal sector activities out of the central business district in a typical apartheid separate- development fashion, so that the highways and freeways could continue to dominate the Warwick avenue area. But the market report (1983) pointed out that this market area was important precisely because of its location and the flow of pedestrians created by nearby transportation facilities and stressed the need for the market system to exist in the area, (City Engineer's Department; 1983: 1984b).*

The Hawker report (1984b) investigated the role of street trading in Durban's economy, and argued for a more flexible approach towards the regulation of street trading. It

recommended a simpler licensing procedure, but more importantly, it introduced the idea of a number of 'immune zones' in the central business district where hawkers could operate on a 'free for all' or 'first-come' basis. The report considered that an element of control was essential to any functioning street trade economy, but emphasized that control measures should be fair to those within the system, (Ibid: passim).

Stein (2000) states that:

*The policy of non-prosecution towards the end of the 1980s contributed to a dramatic increase of street trading in Durban, which had the positive effect of creating much needed employment, but also gave rise to a number of problems, (opcit: 56).*

The deregulation process resulted in problems of co-operation, as street traders were uncertain of their rights and city officials were unable to respond to problems and complaints, which again resulted in the public perceiving a lack of interest or initiative on the part of the city council. An increasing number of complaints came from the media and commuters, ratepayers and residents' associations about the growing problem of street trading. Ironically, this relative lack of official regulation and control also brought in new problems for the street traders.

The "1990s saw the boom of street trading in Durban, with the numbers of street traders reaching a formidable 19,800 in 1997," (Markewicz Report: Daily News, August 21, 1997). The lenient policies formulated in the mid eighties were seen as one of the reasons for this growth. Other important factors were natural disasters (two floods and a severe drought) and the severe political violence that dominated the province in the 1980s and 1990s, which drove people from their rural homes and into Durban. Although Durban is a major industrial city, most of these urban newcomers were forced into informal sector activities to make a living due to lack of other employment opportunities and skills.

Stein Nesvag (2000), states that:

*The early 1990s were dominated by the lack of state legitimacy followed by an unstable political climate due to the negotiations leading up to the democratic elections in 1993.. Being in the international focus, white administrators were increasingly bound by an emerging 'political correctness' focusing on human rights and democracy, which made it practically impossible to attempt to clamp down on informal trading, (78).*

As such the Durban authorities formulated new street trading by-laws which turned out to be a complex process. However, the new street trading by-laws were met with strong opposition from street trader organizations. Trade organizations complained that they were not consulted in the drawing up of the new by-laws. They forcefully argued that:

*The new laws automatically criminalized street traders, and in particular the prohibition of sleeping over night at the places of trade, as there had been a long-standing demand for the provision of overnight accommodation, (Ibid).*

Despite these and other objections, city officials immediately started various 'clean-up operations' to clear the streets of illegal trade.

Stein contends that:

*The deregulation process in Durban since the 1980s has, as mentioned earlier, been dominated by confusion and conflict due to the absence of a clearly articulated management policy. Even after the implementation of the new comprehensive by-laws, street trading is still largely uncontrolled and unregulated. The period has also been marked by official passiveness or incompetence in dealing with the street trader problem. In spite of substantial funds allocated from central government via the Reconstruction and Development Programme(RDP), and a wealthy municipal economy, the Durban local authorities have not yet managed to implement any major improvements for street traders, (Ibid).*

One reason is that the Durban post-apartheid development drive has been an 'anti-politics machine', to borrow a concept from Ferguson (1990): a de-politicised development process, whereby politics has been seen as hindering development by creating

unnecessary power struggles, which has entailed an official refusal to face popular politics. City officials have expressed this quite openly by blaming development delays on the chaotic state of street trader politics. This has created much conflict, as street trader organizations have constantly complained about a lack of representation and consultation in the process.

Secondly, as in most development projects, a technical and quantitative assessment of the problem is regarded as imperative. But it has proved difficult to determine the precise extent and location of street trading, due to its intrinsically complex, spontaneous and fluctuating character. This technical and reductionist approach often creates various 'intra-political' strategies of resistance and manipulation, which are also seen as further destroying and delaying.

Stein further adds that:

*The politics of street trading have not undergone the changes one could expect from the introduction of democracy, and the city bureaucracy has constantly blamed local politicians for their lack of engagement. The political transformation has created an increasingly powerful but conservative African middle-class, which has brought lots of hope but little practical results for the urban poor. Street trading is still perceived as a major problem and an eye-sore in the urban landscape one wishes to present to the booming tourist industry, (Ibid).*

According to Stein, there has also been a lack of co-operation both within and between street traders' organizations and local government bodies. Street trader organizations have been competing for members and representation. Some divisions are due to racial and gender tensions, as some organizations-although not always officially- are essentially either Indian, African or female based. For example, SEWU (Self-Employed Women's Union) have by virtue of their exclusive statuettes pitched themselves against the other male-dominated organizations in the name of 'female empowerment' in order to attract



arrangements is the most interesting part of her theory, as it involves actors with maximizing interests. She argues:

*Compliance as consent is contingent of the approval of the social bargain. It is the 'norm of fairness' that generates contingent consent, which means that people only comply with an institutional arrangement they deem fair and that is collectively informed and adhered to (Levi, 1990, 409).*

Contingent consent can therefore be withdrawn if the initial gains from the trade are seen as insufficient, and an interest develops in changing the institution so as to achieve a better deal. This, she says, can either happen:

- a) When a group has new increased resources at its disposal that permit it to reject the current institutional arrangement.
- b) When the dominant institution loses resources.
- c) When a general change in consciousness occurs.
- d) When people believe that others are failing to comply, or
- e) When those wielding institutional power break their end of the social bargain.

As such, the crisis of apartheid can easily be interpreted as being (amongst other factors) a result of increasing mass popular non-compliance, and a far too costly (both financially and morally) law enforcement structure. She argues:

*...but successful collective action by the relatively weak is often extremely difficult because they lack the resources, organizational skills and mechanisms through which to organize. Individual and collective action problems may enable those who are non-compliant to evade repression (Levi, 1990, 414).*

For Levi then, the best scenario for their success is when subjects:

*...take advantage of any new resources that come their way or take advantage of any reduction in the relative bargaining power of those who control the institution, (Levi, 1990, 413).*

He further states that:

*Both the ...generation or discovery of new resources by challengers, and the deterioration of the resources of those currently defining the institutional arrangement are important elements and, are highly applicable of the Durban street trade experience, (1990,141).*

Thus, the urban street trading, together with other informal sector activities created new economic resources that enabled people to sustain themselves as the illegitimate state denied the provision of social and public services, security, and adequate formal wages. These survival strategies deflected demands on the state and led to a certain degree of independence and disengagement from the state, which made it easier and safer for individuals to defy. As shown above, the popular non-compliance which was inspired by the first defiant street traders was a vital force in bringing about liberalization and deregulation in street trading. For the brave pioneers, mostly women, the choice of non-compliance was extremely difficult to make as they did not have the strength of numbers and could not know whether others would follow.

*The larger the number of people who refuse to comply the less risk there is for others who do not comply and the greater the incentive for others to join their ranks, (Tripp, 1997: 8).*

However, several factors benefited the defiance of the pioneers. First, this type of non-compliance is often less threatening to the regime as it avoids direct confrontation and does not require a direct response, (Tripp, 1997:8, passim). Secondly, one of the most effective ways subordinates may express resistance through defiance is by embedding it in a larger context of symbolic compliance. In Mexico City, Cross (1998) argues that:

*Street vendors successfully resisted regulatory controls within the context of intense loyalty to the ruling party regime, (p78).*

Likewise, the public defiance of the first female street traders in Durban enjoyed relative immunity from summary violence due to their structural appeal to the same patriarchal values of religion, family and morality to which the apartheid regime gave constant lip-service. In a public ideology that implicitly respects women in their roles as mothers and bread-winners, a violent attack on women (even African women) acting in this particular capacity would have been quite awkward for the public standing of the apartheid regime. The history of apartheid urban policy suffered chronically from such contradictions and moral inconsistencies, but the new liberal regime in the Durban City Council in the 1980s could no longer afford to continue in this mould. Thus, as with any dominant ideology, this ideology not only excluded certain forms of activity as illegitimate it also, perhaps inadvertently, created a small niche of opportunity that was utilized by these desperate mothers. By clothing their defiance in the hegemonic dress, these women were able to challenge the regime. But Scott (1985) warns against over-romanticizing 'everyday forms of resistance'. Especially for these early 'illegal' street traders, life on the streets was definitely not easy, (p67, passim).

In addition to the agency of contingent consent, Levi mentions the importance of decisions by institutional managers that have the unintended consequences of undermining their own power. This too is relevant for the case of street trading in Durban. Local authorities in the early 1980s, the massive non-compliance of street traders was a clear indication that the confidence and legitimacy had already diminished considerably to an extent where coercion in this context would imply an even greater loss of power at a greater cost and risk. But by starting a deregulation process without a clear vision of what they wanted to achieve, and without proper instruments of implementation and control

measurements, and most importantly lacking popular legitimacy, the process soon led to anarchy.

It is thus clear that Nesvage approaches the problem of street vending from a cultural-political perspective and by way of analytical comparison between the apartheid period and the post-apartheid period.

Like in South Africa, street vending in Zambia is seen by the state as problematic and parasitic to urban or mainstream economy. As such, it has been stereotyped as unsightly, unsanitary and even criminal. It is further seen as a threat to public health and it has been blamed for the outbreaks of cholera, (Chisenga Chilutiya, 2000:1, *passim*).

As a result, Lusaka City Council like the Durban local authority implemented the by-laws that restricted the operations of street vending in the city. Those that contravened the law were regarded as illegal intruders and were eligible for prosecution. The effect of these by-laws marked the regular harassment of street vendors by council and state police in the form of arrests, confiscation of goods followed by fines.

Like in Durban, street vending in Lusaka is a survivalist strategy for many citizens left desperate due to lack of employment opportunities such that the constant threat of prosecution is regarded as less of a burden than the threat of starvation. This, consequently led to the street vendors defying the anti-street vending law whose effects are seen in constant physical clashes between council police and street vendors in the form of clean up operations. However, unlike Zambia, the authorities in Durban went further than just establishing and implementing the anti- Street vending law but shifted to the policy that allowed the establishment of immune zones where traders operated on a free for all basis but with control measures that were fair to the vendors themselves.

According to Stein, the defiance and resistance by street vendors in Durban was largely due to the political apartheid state oppression and the micro-level strategies of resistance. However, the defiance and resistance by street vendors in Zambia is due to structural economic factors that produce unemployment and poverty. Like in Durban, street vending in Zambia is a form of resistance to the harsh economic policies that have created unemployment and furthered poverty.

As Stein Nesvage suggested that in order to avoid defiance and achieve compliance as consent or norm of fairness to which street vendors can adhere, there must be fair institutional arrangement. In the institutional arrangement, managers ought to have clear visions of what they want to achieve. They have to have proper instruments of implementation and control measurements with popular legitimacy. When all these are in place, they will avoid undermining their own power. However, if defiance is let to go on, it will erode the confidence and legitimacy of the local authority to an extent where coercion will be difficult to exercise. The result will be anarchy by street vendors as the case is in South Africa.

#### **4.4 Street Vending in the Economic Life**

In his study in United States of America, Alfonso Morales (1995) focuses on street vending in the developed world. Morales began with a review of the history of a large American street market, Chicago's Maxwell Street market. He indicated the reasons under which the market was formally supported, recognized and regulated as a normal part of economic life. However, in subsequent years politicians and social scientists turned to a 'problematized other' view of street vending, a reductionist view which his thesis refutes. Using data about contemporary vendors, Morales argued that the street

market performs important roles in the lives of Chicagoans and by extension, people around the world.

Chicago is a city built on immigration. In the early twentieth century Chicago experienced massive immigration, mostly Europeans, but with regional variations depending on the decade (Holli and Jones, 1977: 102 passim). The near West-side neighbourhoods were densely populated, ethnically homogeneous islands in a heterogeneous city. The ethnic neighbourhoods included Bohemians, Poles and Czechs, Pilsen, among others. Thus, the population turn-over was high and all these ethnic groups were located closer to street vending on Maxwell street. Economically, the west-side employed people in steel, printing and lumber (Cronon, 1991:34 passim). These industries employed inexpensive immigrant labour, continuously made more inexpensive due to its great supply (Adelman , 1980:56 passim). This belt of industry provided nearby employment opportunities.

According to Morales (2000):

*...there was also a variety of retail trade employment. There was little reason to distinguish between store front and non-store retail. Custom as much as financial capital provided the information about how to start in retail sales, (57).*

The Maxwell Street however, became famous for its incredible variety of consumer goods and services.

By the second decade of the twentieth century, blacks began moving into various south and Westside neighbourhoods, (Spear, 1967: 79 passim) close to Maxwell Street. Wirth's (1929) interpretation of black settlement is concise. He states:

*The Negro, like the immigrant, is segregated in the city into a racial colony. Economic considerations, race prejudice, and cultural differences combine to set him apart. The Negro drifted to the near west side for precisely the same reason that the Jews and the Italians came there,.*

*Unlike the white landlords and residents in other sections of the city, the Jews have offered no appreciable resistance to the invasion by the Negroes, (230).*

Mexicans began to replace Bohemians and others in Pilsen. Mexican migration, particularly in the 1920s, was largely in response to employment needs of Mid-western industry. This over-view paints a picture of relatively diverse, albeit frequently harsh, employment prospects for the residents of these ethnic neighbourhoods. Wirth (1928) summarises economic and ethnic changes in the west-side neighbourhoods between 1850 and 1920:

*...from substantial residential neighbourhood into a slum and finally into a semi-industrial area, (201).*

Until the twentieth century, city government played little role in regulation economic activity and no role in governing the labour market.

In the early part of the twentieth century two local processes converged with the national sentiment for 'progressive' policies. First, the local labour market tightened. Second, city academics and politicians began to ride the progressive era wave as they became interested in addressing labour market problems. The labour market tightened as employers moved jobs away from Chicago while migration to Chicago increased. The City Council became interested in employment problems and established a sub-committee that decided to formally sanction and regulate existing wholesale markets. Chicago City Council recognized street vending as remedy to unemployment. As such, on November 18, 1912, Chicago's City Council called for a sub-commission investigation regarding the establishment of public markets in different parts of the city. The City Council appointed a "Municipal Markets Commission".

*Take up the matter of establishing public markets in different parts of the city where the population is most dense, and report back to the city council in regard to the establishment of both indoor and outdoor markets in such densely settled districts;’ (1912:232).*

The Municipal Markets Commission (henceforth, the MMC) studied the problem of organizing public markets. However, the commission enlarged its policy mandate, adding the growing problem of unemployment in Chicago.

The Municipal Markets Commission (1914) reported therefore that:

*Peddlers, hucksters and push carts are an economic necessity and tend greatly to reduce the high cost of living... and encouraged by municipal authorities,... and as such should be subjected only to certain necessary sanitary and police regulations and such rules as may be required to prevent undue congestion of vehicle traffic, (52).*

Morales’ contention was that establishing street markets would alleviate cost of living problems. This quote makes the first key conceptual point of the report. Instead of attempting to legislate away the customary distinction between peddling and store-based retail the author attempts to expand the customary beliefs of what constitutes legitimate income earning activities by indicating the usefulness of peddling. To reinforce their position the authors noted that peddling, like any other legitimate enterprise, would be subject to the same sanitary and police regulations as any other business. The final report observes the problem of the unemployed and the role public markets could play as policy tools for alleviating the unemployment problem.

These observations speak of ‘periodic recurrences of great industrial and business depressions’, that result in ‘physical and mental suffering’, and an increase in the number of criminals and vagrants. Although the report views unemployment as an individual problem, it goes on to say that:



*It is only recently that unemployment has come to be looked upon as a problem peculiarly a part of the industrial organism...being thus recognized,...a constructive social programme relating to unemployment has been developed...Unemployment is a risk to which wage earners are periodically liable, and the public organization of the labour market has in a large number of countries become one of the chief welfare activities of their respective governments, (1914:6).*

The Commission's final report develops the unemployment thesis further by stating:

*The city of Chicago has, however, officially assumed no responsibility toward the able bodied employable unemployed. It is only when these unemployed within our midst become ill, destitute and disabled...that the machinery of our government comes into direct contact with them. Instead of providing ways and means whereby the unemployed may remain independent of charitable aid, our city has fostered a policy of caring for these unfortunates only when they are no longer able to aid themselves, (1914:6-7).*

The Municipal Markets Commission therefore, hoped to provide ways and means for the unemployed to help themselves. This acknowledged that the unemployed may remain independent and so recognized people as decision makers, capable of assessing custom and opportunity to make some choices. This point was made clearer by the following where the Commission recommended that:

*The method of solving the problem of unemployment should be according to a unified organic treatment, and not by any piecemeal plan...Even should your Honourable Body fail to heed the recommendations of this Commission at this time, the important thing, nevertheless, would be that for the first time in the history of the City of Chicago the problem of unemployment has been placed before our public authorities with a view to having them comprehend its solution according to a methodical, systematic and orderly plan of procedure, (1914: 7).*

Thus, the Commission report saw street vending as a viable solution to unemployment.

The report makes clear that peddling is a job which can be taken up as a substitute for regular employment and so reinforces the early mention of peddling as legitimate and the idea of the unity of customary income earning activities.

As such, the formal recognition of street vending was linked to a broader concern with unemployment (Pegram, 1992). Morales (2000) summarises the policy maker's theory in the following way:

*Vending is an "ordinary" business activity; it can be regulated as such and with cost-of-living benefits to the community. Vendors cannot control the labour market, but vending is an opportunity for them to respond to problems in the labour market or opportunities they observe in local contexts. In this way policy makers decide that vending is continuous with other entrepreneurial activities differing only in scale of operation, (79).*

Vending continued, but slowly became enveloped in a negative aura that replaced the relatively positive view of vendors and vending, and so, street markets and vending lost much of their status as a policy tool and legitimate occupation category.

Social scientists have a mixed record of understanding vendors and vending. Morales (2000) emphasized those positions similar to politicians' positions which reduced all vending or vendor behaviour to a simple principle or somehow deem it different from inferior to, or not related to other parts of social life, (104:passim).

Castells and Portes (1989) as quoted by Morales (2000) offered the following definition of the informal economy, also used to describe street vending:

*The informal economy is a process of income-generation characterized by one central feature: it is unregulated by the institutions of society, in a legal and social environment in which similar activities are regulated (1989:12).*

This definition implies that to discover an informal economy one must look for income generating processes that ought to be regulated but have not yet been. The logic for Morale (1997) here is that:

*Everything that is not A is therefore B. What this reductionist logic ignores is the fact that all income-generating activities are regulated in one form or another by social institutions. To define all income-generating activities merely by how they relate to a subset of those activities is to*

*ignore the overlapping social (often economizing) activities that constitute income generating activities (Jones, 1988, is an example of empirical research in this vein). Furthermore, categorizing in this way excludes the provisioning activities that substitute for income-generation, (98).*

Uzzell's work (1980) is exemplary of the pragmatist/monist approach to the study of informal economies. He begins by asking:

1. What useful distinctions might be made between formal and informal means of earning income, and
2. What is the most appropriate way to analyse and theorise how people, as members of households, divide their time between different ways of earning income, (79, passim).

He emphasizes how people practiced multiple roles with predictable consequences for organizing mixed strategies for household income earning activities. His work is innovative as the approach is synthetic rather than analytic, considering households and jobs and kinship relations, and suggesting very different sources of information for decision making by people playing different social roles. In this way his treatment of roles and strategies prefigures Granovetter's notion of embedded relationships.

Thus, Morales explores his study from the social perspective. He used the historical perspective to elucidate the fact that street vending can create employment to the unemployed.

Similarly, with the unemployment level of about forty-one percent in Zambia and with over seventy percent of the Zambian population living in abject poverty (CSO, 2000 passim), street vending in Zambia is therefore seen as a viable solution to many unemployed Zambians. Street vending in Zambia, like in Chicago, is an occupation that

The ILO approaches its study from the perspective of communication. However, the emphasis in the ILO research is put on the use of communication in order to open dialogue between street vendors and governments. The purpose of this dialogue or communication is to promote more decent work than street vending.

The situation in Zambia however, can be summarised in the words of Chisenga Chilutiya (200!) as follows:

*...it is generally observed that the reason for the booming of street vending can be attributed to the economic adjustment under the International Monetary Fund (IMF) and World Bank. More specific is the privatization programme that has effected a rapid decline of the formal labour market of the country. The result of these policies, for those entering the job market for the first time, such as school leavers, is that there are no jobs open to them. It is estimated that as many as eighty percent of the total labour force make a living from the underground or informal economy, (Chisenga Chilutuya, 2002:1).*

Given such a situation of street vending in Zambia the government has in the past lacked real dialogue and partnership with the street vendors aimed at formulating trading policies that are favourable to both parties.

As a result of these harsh economic realities, many of these unemployed people engage in informal trading like street vending as Cheela Chilala contends:

*Thousands of vendors literally took over shop corridors and streets, especially the Freedom way in Lusaka. Vehicles had little room to maneuver as the vendors occupied parking spaces and parts of the road. They sold anything from hardware to fresh food and alcohol. It was said that while moving from one end of the Freedom way to the other, one could get stone drunk, get high on marijuana, drink tea or coffee, and enjoy bar-b-que meat. So serious was the street vendor problem, that it was widely blamed for the cholera outbreak earlier in the year 1999 which claimed many lives, , (Chisenga Chilutiya, 2002).*

Moreover, the Lusaka City Council has been failing to establish the factors that impede dialogue and consensus development between the street vendors and them in Lusaka city. Hence rendering all previous campaigns of driving vendors from the streets impossible. The absence of dialogue and partnership between street vendors and the Lusaka City Council, and of research and information on street vending in Zambia, gives a double faceted problem:

1. The communication towards a social change campaign of driving the vendors off the streets, based on dialogue and consensus building cannot be reached.
2. Street vendors will continue to work under very difficult conditions with no access to capital, no training and skills development to build their business or access to information technology.

#### **4.7 Conclusion**

In conclusion, it is worthwhile noting that this study stands different from other studies done in the informal sector about street vending. It is different because it generally approaches the subject of street vending from the communication perspective. More specific is that the emphasis of this study was put on the use of communication skills, strategies and techniques in order to build effective inter-organisation relationships based on dialogue and partnership and consensus building between street vendors and the Lusaka City Council that will consequently influence the greatest control of street vending in Lusaka city and eventually the whole of Zambia.

## **CHAPTER FIVE**

### **5.0 FINDINGS AND OBSERVATIONS**

#### **5.1 Introduction**

The purpose of this chapter is to give an analysis of the findings from the field through various data gathering tools that constituted qualitative and quantitative data gathering methods. The findings are presented in two parts. The first part presents the general or preliminary findings and the second part presents the findings and observations as regard the methods of communication. This analysis will then pave way for the discussions of the findings in chapter six.

#### **5.2 General Findings and Observations**

These constitute the general factors that were found to have impacted on the street vendors. They also constitute those factors that were discovered from the institution of Lusaka City Council to have played part in the failure or success towards the control of street vending.

##### **5.2.1 Inadequate Human Resources.**

The unit of Public Relations at Lusaka City Council belongs to the department of Administration. It is this unit of Public relations, through the use of the City Council Police unit that has direct control or charge over street vending in Lusaka city.

As far as the human resource is concerned, the unit of Public Relations has few members of staff. Besides, the LCC Police Unit has only a membership of one hundred and nine officers.

The student was informed that for the smooth operation of the Public Relations Unit at LCC, it has to have about twelve members of staff in the unit as opposed to the present five members, and an additional fifty Council Police officers.

It is this inadequate or shortage of human resource that poses a great constraint in the dispensation of its tasks to the LCC's clients and in this respect to the control of street vending in Lusaka city.

### **5.2.2 Inadequate Financial Resources**

The student was informed that LCC experienced financial inadequacy. This financial inadequacy came about because of the government's move to stop LCC from being allocated funds from the national budget. This meant that the council was to begin funding its activities from revenues collected from its various clients around Lusaka. The student was informed further that LCC struggled to source enough funds as it relied on different but few levies and rates collected from its clients. The little funds LCC collected were never enough to help the council drive its activities such as the "Keep Lusaka Clean" campaigns, specifically the control of street vending in Lusaka city.

### **5.2.3 Lack of Political Will**

The Lusaka City Council drafted a by-law which is contained in the "Lusaka Municipal By-Laws" that prevents anyone from selling merchandise on the streets. This law has been promulgated and every citizen and more so every Lusaka dweller is expected to adhere to it.

However, the student was informed that the LCC had frequently been finding problems to practically effect this law. Every time the council authority, through the Council Police,

moved in with the “Keep Lusaka Clean” campaign to block vendors from selling on the streets, the politicians on the other hand block the council from carrying out the campaigns. The lack of political ‘will’ is also noted by Cheela Chilala. He writes:

*The first time the council tried to forcibly move the vendors from the streets, they rioted, destroying property and stoning cars in the town center. The then head of State, F.T.J. Chiluba, rebuked the council authorities... He instructed them to allow the vendors to continue trading on the streets... Elated by the Presidential intervention, the vendors went back to the streets with a vengeance. For his part, the President created a vendors desk at State House. Henceforth the vendors gave their business address as being at: “The office of the President”, (Cheela Chilala, 1999:3).*

This resistance from the political administrators to support the council in effecting the law against street vending in Lusaka points to the fact that political ‘will’ in bringing sanity to street vending in Lusaka city lacks. As such this creates further difficulty in developing an active policy as to tackle the problem.

#### 5.2.4 Participant Ratio

Research findings revealed that among the three hundred (300) street vendors interviewed, forty-six (46) percent were males and fifty-four (54) percent were females. Thus, the ratio of male to female in the informal sector particularly street vending was twenty-three (23) to twenty-seven (27). See the table below:

SEX	PERCENTAGE
Male	46
Female	54
<b>Total</b>	<b>100</b>

The result shows that there was a higher female participation than male participation in street vending activity.



### 5.2.5 Vending and Household Survival

It was revealed that among the three hundred (300) interviewed street vendors, thirteen (13) percent were married and eighty-seven (87) percent were divorced, single or widowed.

Out of the three hundred (300) interviewed street vendors, seventy-eight (78) percent depended entirely on street vending, twenty-one (21) percent took to street vending to supplement their income, for they were either working or doing some piece-work, and one (1) percent engaged in street vending only for fun.

		Reasons for Street vending			Total
		Only Means of Survival	Supplements Income	Fun	
<b>Marital Status</b>	Married	7	5	1	<b>13</b>
	Divorced	13	3	0	<b>16</b>
	Single	16	6	0	<b>22</b>
	Widow/Widower	42	7	0	<b>49</b>
<b>Total</b>		<b>78</b>	<b>21</b>	<b>1</b>	<b>100</b>

The above result shows that a higher percentage of the people that practiced street vending were widows and widowers followed by those who are single, and the divorced then the married. Those in the single category (widows, widowers, divorced and single) generally find it difficult to cope economically, especially if they have no formal employment, and vending becomes their only means of survival or livelihood.

### 5.2.5.1 The Family Size

Out of the three hundred interviewed (300) street vendors, forty-seven percent had a family size of five (5) members, forty-four (44) percent had a family size of ten (10) members, seven (7) percent had a family size of more than ten (10+) and two (2) percent had a family size of one (1) member. See the table below:

	Reasons for Street vending				Total
		Only means of survival	Supplements Income	Fun	
<b>Family Size</b>	1	2	0	0	<b>2</b>
	5	39	8	0	<b>47</b>
	10	32	11	1	<b>44</b>
	10 and above	5	2	0	<b>7</b>
<b>Total</b>		<b>78</b>	<b>21</b>	<b>1</b>	<b>100</b>

### 5.2.6 Street Vending and Employment

Out of the three hundred (300) interviewed street vendors, ninety-two (92) percent took up street vending as their form of employment either because they were retrenched or just never found job, in which case they were within employment age.

		Employment Status				
		Retrenched	Employed Formally	Under Working Age	Within Working Age but no Formal Employment	Total
<b>Reason for preferring Vending</b>	Only means of Survival	13	0	4	61	78
	Supplements Income	4	3	1	13	21
	Fun	0	0	0	1	1
<b>Total</b>		<b>17</b>	<b>3</b>	<b>5</b>	<b>75</b>	<b>100</b>

The above table shows that street vending provided employment for many families. In other words street vending provided employment to many Zambians.

### 5.2.7 Street Vending and Commodity Sold

Out of the three hundred (300) street vendors interviewed, fifty-two (52) percent sold vegetables, fruits and sweets, nineteen (19) percent sold clothes and shoes, fourteen (14) percent sold stationery and seven (7) and eight (8) percents sold kitchen utensils and electric equipments respectively. See the table below:

		Commodity Sold					
		Vegetable Fruits Sweets	Clothe Shoes	Kitchen utensils	Electric equipment	Stationery	Tota
<b>Empl oyeme nt Status</b>	Retrenched	7	3	3	1	3	<b>17</b>
	Employed	3	0	0	0	0	<b>3</b>
	Formally						
	Under Age	2	3	0	0	0	<b>5</b>
	Within Working Age but no Formal Employment	40	13	4	7	11	<b>75</b>
<b>Total</b>		<b>52</b>	<b>19</b>	<b>7</b>	<b>8</b>	<b>14</b>	<b>100</b>

The table above shows that the commodity largely sold by the street vendors interviewed was vegetables, fruits and sweets. The student was informed that these vegetables, fruits and sweets were not only easy to find but cheap to order from their town wholesalers and that they sold quickly.

### 5.2.8 Street Vendors and Education

The study revealed that among the three hundred (300) street vendors interviewed, seventy-nine (79) percent only attained the basic education (i.e. grades I to 9), thirteen (13) percent reached senior secondary school (i.e. grades 10 to 12) and eight (8) percent reached tertiary education. See the table below:

	Commodity Sold						Total
	Grades	Vegetable Fruits, Sweets	Clothes, Shoes	Kitchen utensils	Electric equipment	Stationery	
<b>Educational Attainment</b>	1 to 9	40	15	6	8	10	<b>79</b>
	10 to 12	6	2	1	0	4	<b>13</b>
	Tertiary	6	2	0	0	0	<b>8</b>
<b>Total</b>		<b>52</b>	<b>19</b>	<b>7</b>	<b>8</b>	<b>14</b>	<b>100</b>

The table above shows that the majority of street vendors possessed basic education and the least percent of street vendors had tertiary education.

The education ladder among the street vendors in such because of the increasing retrenchments and closing of industries due to privatization and restructuring of the formal sector that has seen most of the people losing their jobs and simply not getting employed at all and even failing to send their children to school. Hence taking on the informal sector and particularly street vending.

### 5.2.9 Awareness of the Law and Street Vending

Out of three hundred (300) street vendors interviewed, seventy-one (71) percent were aware of the law against street vending while twenty-nine (29) percent showed ignorance of the law against street vending. However, out of the three hundred (300) interviewed street vendors seventy-three (73) percent sold on the streets because there was no space in the markets, sixteen (16) percent sold on the streets because they could not keep up with the competition among themselves in the markets and seven (7) percent sold on the streets because the commodity sold quickly. See the table below:

		Reasons for Selling on Street				Total
		High levies in markets	No space in markets	Competition in markets	Quick sells on Streets	
Awareness about the Law	Yes	3	52	11	5	71
	No	1	21	5	2	29
<b>Total</b>		<b>4</b>	<b>73</b>	<b>16</b>	<b>7</b>	<b>100</b>

The table above shows that despite selling on the streets freely, most street vendors in Lusaka knew about the law against street vending and the accompanying penalties to would be offenders. However, street vendors reported that they would go on selling on the streets because they had nowhere else to go.

They sold their merchandise from the streets because of the reasons indicated above. As such selling on streets was deemed by street vendors as cheaper because they paid no rates and that it provided them with many customers than selling in designated markets.

### 5.2.10 Street Vending and methods of Communication

The goal of the LCC in this respect is to influence or persuade the street vendors not to sell on the streets and undesignated markets. This necessarily calls for the use of communication methods, strategies and techniques. The law on its own is not an outright way to influencing people to adopt the suggested innovation.

The student was therefore informed by the interviewees, of the methods through which LCC communicated and disseminated information to its clients, (the street vendors). The following were the most notable:

1. Radio programmes.
2. Television spot programmes, and

### 3. Newspaper advertisements.

The student learnt further that LCC used only the mass media to communicate its messages namely; radio, television and newspaper. The messages were not frequently communicated. The messages used in the campaign were neither strong enough nor repetitive so as to influence or persuade street vendors.

#### 5.2.10.1 Availability of Media Channels to the Audience (Street Vendors)

The following analysis describes the availability of media to the street vendors. It also shows the possible media divide that exist among the street vendors.

#### 5.2.10.2 Print Media (Newspapers, Magazines, Brochures, Posters, Pamphlets)

Out of the three hundred street vendors interviewed, ten (10) percent frequently received the message through newspaper, twenty-one (21) percent rarely received the message through newspaper and sixty (60) percent did not receive the message through the newspaper. See the table below:

		Availability of Newspapers, Brochures, posters, Magazines				Total
		Frequently	Often	Rarely	Never	
<b>Told not to Sell on Streets</b>	Yes	6	5	14	46	<b>71</b>
	No	4	4	7	14	<b>29</b>
<b>Total</b>		<b>10</b>	<b>9</b>	<b>21</b>	<b>60</b>	<b>100</b>

The result above shows that the majority of the street vendors were not exposed to newspaper messages while only ten (10) percent read newspapers. The student was informed that the street vendors had no time to read papers as they were always busy selling their merchandise from street to street. Additionally, street vendors found the cost of newspapers and magazines to be unaffordable.

### 5.2.10.3 Radio

The table below shows the availability of radio among the street vendors. Out of the three hundred interviewed street vendors, sixteen (16) percent listened frequently to the radio, while forty-eight (48) percent rarely listened to the radio and twelve percent did not listen to the radio. See the table below:

		Availability of Radio				Total
		Frequently	Often	Rarely	Never	
<b>Told not to Sell on Street</b>	Yes	11	16	35	9	<b>71</b>
	No	5	8	13	3	<b>29</b>
<b>Total</b>		<b>16</b>	<b>24</b>	<b>48</b>	<b>12</b>	<b>100</b>

The table above shows that the majority of the street vendors was exposed to and had access to the radio. The student was informed by the respondents (street vendors) that they were able to listen to radio from the corridors of the shops, restaurants and bars they often sold from. Once in a while they would follow a conversation or programme from the radio but not for long. However, not all vendors would have this privilege of listening to the radio. It is only those selling their merchandise near a tuned-in radio that would have a chance of actually listening.



#### 5.2.10.4 Television

The table below shows that out of the three hundred (300) respondents, forty-six (46) percent (of the street vendors) were not exposed to, and had no access to television.

Twenty-four percent (24) percent rarely watched television and nine (9) percent frequently watched television. See the table below:

		Availability of Television				Total
		Frequently	Often	Rarely	Never	
<b>Told not to Sell on Streets</b>	Yes	7	10	18	36	<b>71</b>
	No	2	11	6	10	<b>29</b>
<b>Total</b>		<b>9</b>	<b>21</b>	<b>24</b>	<b>46</b>	<b>100</b>

The table above shows that the majority of the street vendors were not adequately exposed to television. The student was informed by the respondents that the hardware (television) was beyond the means of the majority street vendors and that most of those that had the hardware went back home in the evening too tired to watch television.

#### 5.2.11. The Use of Media Channels in the Dissemination of Information

This section deals with the frequency of the reception of the message from the media, against street vending. It discusses how much the media channels are used by the LCC to disseminate information about selling on the streets and how frequent the public (street vendors) receive this information through the media channels.

In as much as the street vendors know about the law against street vending, eighty-nine (89) percent out of the three hundred (300) respondents, reported not to have learnt of the prohibition from the radio, ten (10) percent rarely heard of the prohibition from the radio

and only one (1) percent confirmed to have learnt of the prohibition against street selling from the radio.

### 5.2.11.1 The Radio

Out of the three hundred (300) respondents, eighty-nine (89) percent did not receive information against selling on the street from the radio channel while one (1) percent responded to have received information against street selling through the radio and ten (10) percent rarely received information against selling on the street from the radio channel. See the table below:

		Use of Radio to Inform Clients			Total
		Often	Rarely	Never	
<b>Told not to Sell on Street</b>	Yes	0	7	64	<b>71</b>
	No	1	3	25	<b>29</b>
<b>Total</b>		<b>1</b>	<b>10</b>	<b>89</b>	<b>100</b>

The table above shows that the majority of the respondents were not informed about the prohibition of street vending through the radio channel. In other words, the Lusaka City Council did not use the radio channel in its communication with the street vendors against street vending.

### 5.2.11.2 Television

Out of the three hundred (300) respondents, three (3) percent frequently learnt of the prohibition against selling on the street through television, nine (9) percent often learnt of the prohibition against selling on the street through television, forty-four (44) percent rarely heard of the prohibition against selling on the street through television and another

#### 5.2.11.4 Interpersonal Channels (Meetings)

Out of the three hundred (300) respondents two (2) percent learnt often times the prohibition of street vending through interpersonal communication (meetings), seven (7) percent rarely learnt of the prohibition against street vending through interpersonal communication (meetings) and ninety-one (91) percent did not get the information through the interpersonal (meeting) communication channel. See the table below:

		Use of meetings in Informing Clients			Total
		Often	Rarely	Never	
<b>Told not to Sell on Street</b>	Yes	1	2	68	<b>71</b>
	No	1	5	23	<b>29</b>
<b>Total</b>		<b>2</b>	<b>7</b>	<b>91</b>	<b>100</b>

The table above shows that the majority of the street vendors interviewed did not get the information against street vending through the interpersonal (meeting) communication channel.

#### 5.2.11.5 Extra Media Effort

The student learnt that there was an extra effort strategy that the LCC used in order to prevent the selling of merchandise on streets. This strategy is the staging of force through the Council Police and the State Police, against street vending.

It was thus, revealed that out the three hundred (300) respondents, sixty-five (65) percent learnt of the prohibition against street vending through the use of Police who forcefully grabbed their merchandise and beat them up. Twelve (12) percent rarely learnt of the prohibition against street vending through the use of Police confrontation. Ten (10)

percent did not receive information against street vending through police confrontation.

See the table below:

		Extra media Efforts (Police confrontation with Street vendors).				Total
		Frequently	Often	Rarely	Never	
<b>Told not to Sell on Street</b>	yes	52	12	6	1	<b>71</b>
	No	13	1	6	9	<b>29</b>
<b>Total</b>		<b>65</b>	<b>13</b>	<b>12</b>	<b>10</b>	<b>100</b>

The result above shows that the majority of street vendors learnt of the prohibition against street vending through the strategy of Police confrontation where the vendors were beaten-up and their goods grabbed and got subjected to the court of law and fined. The logic behind this strategy in terms of communication is that as the vendors are beaten up and fined, they come to learn that in fact street vending is prohibited.

The student was informed however, that the most predominant way vendors received information from the LCC about not to sell on the streets was when the Council Police attacked them violently and grabbed their merchandise. In this way some vendors got caught and charged in what they called “Fast Track Court” of the LCC. In this court, they are either fined a sum of fifty thousand kwacha or get a maximum of three months simple imprisonment. The student further learnt that most vendors did not like the practice of being attacked and robbed of their goods. This is because; Firstly, if their goods are grabbed by LCC, they become impoverished and financially handicapped as they cannot sell anymore and nurture their daily livelihood. Secondly, the street vendors are generally a defenseless people and cannot stand Police confrontations. Thirdly, they said that there were other better ways of communication other than through Police violence and

confrontation that LCC could use to reach the street vendors. Such ways were done through dialogue, among others.

The student was further informed that LCC rarely consulted and dialogued with its clients for problem-solving. Street vendors informed the student that they believe that they were stakeholders in the fight against street vending and so the council must consider the stakeholders of consulting them especially in matters that pertain to street vending. The student was informed that a lot of information for decision making and problem solving were most times tailored by the LCC's authority for the clients and very least consultation was done. This style of management usually hampers effective decision making and problem solving as it is not participatory but top-down kind of communication.

### **5.3 Summary of Major Findings and Observations**

1. LCC was faced with inadequate human and financial resources. As such the Organisation could not perform its duties to clients' satisfaction and expectation.
2. There was lack of Political "will" to support LCC carry out its campaign against street vending in Lusaka city.
3. LCC used the channels of radio, television and newspaper in its communication with clients.
4. Education standards among the street vendors were found to be low. Those ranging from grades one to nine were seventy-nine percent. Those from grades ten to twelve were thirteen percent and those with tertiary education were eight percent only.

5. Consequently, employment levels among street vendors were also found to be low. Seventy-eight (78) percent of the street vendors never had formal jobs and seventeen (17) percent were retrenched.
6. Street vendors normally sold their merchandise for their (family's) survival; to afford basic necessities of their relatively big families. Seventy-eight (78) percent of them sold for survival while twenty-one percent sold in order to supplement their inadequate income.
7. Most street vendors had full knowledge of the prohibiting law on street vending. Seventy-one percent knew about the law and its penalties while twenty-nine percent were ignorant about the law.
8. More than half the number of respondents was not exposed to print media and had no access to print media. This represents sixty percent of the three hundred interviewed street vendors in Lusaka city. On the other hand less than half of the three hundred interviewed street vendors were exposed to print media representing forty percent of the total sample of street vendors in Lusaka city.
9. More than half of the three hundred interviewed street vendors in Lusaka City were exposed to and had access to radio. This represents eighty-eight (88) percent of the three hundred interviewed street vendors. Only twelve percent of the three hundred interviewed street vendors had no exposure and access to radio.
10. Less than half of the three hundred interviewed street vendors in Lusaka City had no exposure and access to television. This represents forty-four percent of the three hundred interviewed street vendors. More than half of the three hundred

interviewed street vendors was exposed and had access to television representing fifty-four percent.

11. Deduced from the above, street vendors in Lusaka city were most exposed and had most access to radio than any other media channel. This is represented by the fact that eighty-eight percent of the three hundred sampled respondents were exposed and had access as compared to twelve percent who were not exposed and had no access to radio. This is followed by television as the second most accessible channel by the street vendors. This is represented by fifty-four percent of the three hundred interviewed street vendors who were exposed and had access to television as compared to forty four percent of the three hundred interviewed street vendors who were not exposed and had no access to television. The least accessible channel was print media with sixty percent of the three hundred interviewed street vendors not exposed to and with no access to print media as compared to forty percent who had access and were exposed to it.
12. The media divide among the street vendors in Lusaka could be calculated at thirty-nine point three (39.3) percent. This means that thirty-three percent of the three hundred respondents in Lusaka had no access to and were not exposed to the products of the media. On the other hand, only fifty-eight point six (58.6) percent of the three hundred respondents in Lusaka city were exposed to and had access to the products of the media.
13. More than half (89 Percent) of the three hundred respondents did not receive communication and persuasive messages through radio. Only eleven percent received communication and persuasive messages through radio.

14. Less than half of the three hundred respondents did not receive communication and persuasion message through television. This is represented by forty-four percent of the three hundred interviewed street vendors. On the other hand more than half the population of street vendors received the communication and persuasive messages through television and is represented by fifty-six percent.
15. More than half (83 percent) of the three hundred respondents in Lusaka city did not receive the communication and persuasion messages through print media and is represented by eighty-three percent. Less than half or rather seventeen percent of the three hundred respondents in Lusaka received communication and persuasive messages through print media.
16. Arising from the above, television channel was the most used channel by the LCC to communicate its messages to its clients (street vendors). This is confirmed by the fact that fifty six percent of the three hundred respondents acknowledged having received communication and persuasive messages as compared to forty four percent who did not receive communication and persuasion messages. Television is followed by print media as the second most used channel by LCC to communicate its messages to its clients (street vendors). This is confirmed by the fact that seventeen percent of the street vendors acknowledged having received communication and persuasive messages as compared to eighty-three percent who did not receive the communication and persuasive messages through print media. The least used channel is the radio. This is confirmed by the fact that only eleven percent of the street vendors acknowledged having received communication and



persuasive messages as compared to eighty nine percent of the three hundred interviewed street vendor who did not receive the communication and persuasive messages through radio.

17. Most street vendors, that is sixty five percent reported to have received or learnt about LCC's prohibition of street selling mainly through the actions of LCC's Police who grab merchandise from the vendors on the streets.
18. More than half of the three hundred respondents in Lusaka sold on streets because markets were fully occupied by traders. The population of vendors that sold on streets due to non availability of space in the markets was seventy seven percent. Only twelve percent of the street vendors indicated that they sold on the streets because of the high rates and levies charged on them in the markets.
19. Dialogue and consultation were highly favoured by the street vendors as the means for problem-solving between them and the local authority (the LCC). Ninety four percent of the three hundred respondents indicated that dialogue and consultation was lacking, while six percent did not know what consultation and dialogue would provide for them. On the other hand, ninety-six percent showed great willingness to dialogue with the authority (the LCC).

## **CHAPTER SIX**

### **6.0 DISCUSSION OF THE FINDINGS AND EXPERIENCES**

#### **6.1 Introduction**

The purpose of the student's attachment to LCC was to be able to apprehend the Organisation's methods and skills used to interact with its clients particularly the street vendors in Lusaka city. At the end of the attachment period, the student was provided with rich experiences both from the LCC and from the street vendors. This chapter therefore, discusses the major findings and experiences of the student during the attachment in relation to the communication theories provided in the conceptual framework of chapter three of this report.

The first part of this chapter briefly discusses the reasons, causes and factors that have strengthened the adamancy of street vendors not to sell in designated markets thereby making campaigns by the LCC against street vending difficult. The second part of this chapter delves into the discussion of the application of communication methods, strategies and techniques used or should have been used by the LCC in their campaigns against street vending.

#### **6.2 Street Vending and Coping Strategies**

Street vending, as an activity, is as a result of various reasons that deplete the balance of survival of the people in a given environment. This balance of survival can be caused by the economy or can be from the social point of view. It can be caused by the economy

when it is purely economic reason that people engage in street vending, and it can be from the social point of view when it is purely for social reasons, like the need to protest against some system prevailing in the nation like the street vending and apartheid in South Africa, or the need for recognition of a certain suppressed class of people.

Various studies done on street vending in different parts of the world indicate various reasons as to why street vending exists, (cf. Literature Review of this report). In the same manner, the student discovered various reasons that perpetuated street vending in Lusaka City. The study revealed the following, among other things:

### **6.2.1 Street Vending and Employment**

The student discovered that the main cause of street vending among others was lack of jobs in the formal sector and the harsh economic situation that had led many Zambians to poverty and hunger. Zambia, with a total population of about nine point six million has only about five thousand persons employed in the formal sector. This means that the majority of the people get into the informal sector in order to survive. This influx of people into the informal sector creates competition among the traders as more people get on to the market to sell and fewer people get on the buying side. The booming of the informal sector has infact made it impossible to consume every trader into the designated markets. As such those that find no place in the designated markets tend to sell outside the recommended markets and on city streets. It was also revealed that the designated markets were crowded and competition amongst traders was high. Those whose merchandise could not compete favourably in the designated markets tended to exit these markets and sold from the streets where they faced no competition. For those buying from the streets, it was more convenient as these buyers needed not travel all the way to

lawful markets which were in some cases distant. Little did buyers from streets notice how expensive street merchandise was in relation to the merchandise sold from designated markets.

### **6.2.2 Street Vending and Economic Factors**

The ten years after Zambia's independence were characterized by impressive economic growth both in output and employment terms. The situation changed after 1973. The oil shock and the reduced income receipts from copper exports were the main catalyst for the poor performance of the Zambian economy. The decline in copper production which is Zambia's main income earner, as well as the low copper prices on the world market meant that Zambia could not import all the raw materials required to sustain production in the industrial and other sectors.

This led to low capacity utilization and reduced new investment in the major sectors of the economy. The result was what we see today: the low level employment generation and the reduced labour requirements in some industries. This situation contributed to the booming of the informal sector of which street vending is a part.

### **6.2.3 Street Vending and Structural Adjustment Programme**

The government in 1982 introduced the IMF/World Bank sponsored Structural Adjustment Programme (SAP). This was in order to restore the country's economic growth. The conditions attached to this programme were many. The most prominent ones include: economic liberalization; reduced government expenditure; and the control of wage demands by employees. The effects of these measures were severe on the people of Zambia, to the extent that the government in 1987 abandoned the programme. The 1991

new government leadership reintroduced the programme. This leadership sped up the economic liberalization and embarked on privatization of state owned enterprises. Many companies could not cope with the new competition from foreign companies and imported goods. The results of these measures were reduced levels of employment because companies retrenched, restructured and in some cases were liquidated. This led to an increase in the informal sector activities including trading which encompasses street vending. The low levels of salaries meant that even those in employment could not sustain their livelihood without additional income-generating activities on the side. Street vending was one such activity.

#### **6.2.4 Street Vending and Other Factors**

Apart from the economic reasons discussed above, some other aspects contributed also to the high rate of street vending in Lusaka city. The main ones observed by the student include:

##### **6.2.4.1 Rural Urban Drift**

The economic opportunities and the quality of life in rural areas continued to deteriorate. People moved to towns in search of a better life and employment. The absence of employment opportunities therefore, forced them to join the informal sector and street vending in particular.

#### **6.2.4.2 Population Growth**

The Zambian population is growing faster than the economy. The implication is that the economy cannot sustain the increasing population. The informal activities such as street vending come in to fill the gap left.

#### **6.2.4.3 School Leavers**

The current educational system is largely academic. It does not impart practical skills and trade. As such it fails to prepare youths for life. In other words, when youths drop out of the pyramid shaped educational system they lack skills for productive self employment, hence they turn to street vending among other activities.

These were the main factors that the student discovered that contribute to the perpetuation of street vending in Lusaka. The following section discusses the communication methods at length, that were used or not used, applied or not applied, specifically by the LCC as the organization charged with the mandate to control street vending in Lusaka city.

### **6.3 Street Vending and Communication Methods**

#### **6.3.1 Communication and Street Vending**

According to Infante et al., (1997) communication is:

*...the exchange of ideas, opinions and information through speech, pictures and other symbols. It is therefore, a symbolic social process, which occurs when we have an idea in response to something we have seen or heard, (134).*

It was therefore evident to the student that the mutual exchange of information and ideas between the LCC and the street vendors was lacking. Communication may be equal to a

sharing process with no permanent sender and no permanent receiver of messages. LCC was observed to always send messages about street vending in a top-down fashion. Street vendors were mere recipients of messages and ideas. They did not have the opportunity to share their thoughts and actions with the organization (LCC). This is proven by the LCC's lack of consultations in its problem solving activities. LCC was seen to impose ideas on the street vendors and in a forceful way. Moemeka (1995) describes such kind of communication as being contrary to the principles of participatory communication. He states that:

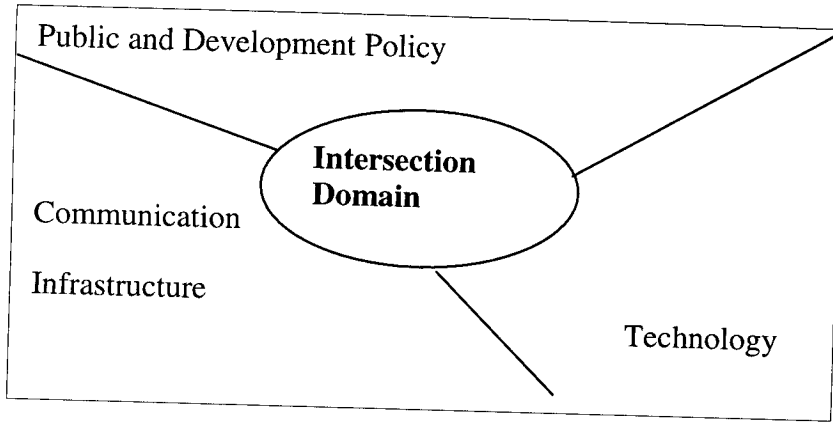
*Communication is not a mechanical transfer of figures and facts but a sharing process where the sender and the receiver constantly change hands depending on who is talking and who is listening, (96).*

The process of communication between LCC and the street vendors was therefore incomplete and it lacked the feedback mechanism. This then leads us to the question of planning. In order to have effective communication there has to be good planning.

### **6.3.2 Communication Planning and Street Vending**

According to Middleton et al., (1984), communication planning like all planning processes, is fundamentally future oriented. Communication planning seeks to create, allocate and use communication resources to achieve socially valued communication goals in a particular image or images, (21, passim).

Hancock (1992) describes by way of the Venn diagram, the basic influences that converge in communication planning. The diagramme below illustrates this:



Thus, Hancock (1992) argues that:

*...the process of communication planning begins from the two main axes; the public and development policy and the infrastructure in the communication system, (20).*

Communication planning is therefore, concerned with the potential of communication as a mobilizing and integrating force within society. He further adds that it is conditioned and catalysed by technology, (Ibid). He further adds that while communication is a basic human activity, the incentives to plan for its allocation and conservation and to institutionalize its forms only arise in a society with a developed technological base, (Ibid, passim). Hancock (1992) goes on to say that:

*Communication planning lies broadly at the point of intersection; these being (in theory) a process of formulating societal objectives, correlating these with the potential of communication system and making use of technology to secure the best possible match. The main concern of the field is to plan (at a variety of levels) for a communication system; a system being viewed traditionally as an assembly of parts connected together in an organized way as an organic unit, (21).*

This, communication planning is therefore a human activity system. It is so because it is carried on within society involving individuals, institutions and groups.



The student while on attachment observed that communication planning for street vending as a human activity system was not adequately done involving all stakeholders such as government departments, donors, NGOs, individuals (the public) and private owned media as the potential technological base of communication planning for street vendor activities. Furthermore, communication planning for street vending was not done to make use of the existing communication technology and the communication infrastructure. This planning was further not constructed towards the public and development policy of the country. The planning was not oriented towards the future. That is, the reason political 'will' to support the cause of bringing sanity to street vending lacks and that street vendors always over-power the authority (LCC) when it comes to staging a campaign against street vending.

Communication system according to Middleton and Wedemyer (1984) must include both the "sender and the receiver and a feedback loop", (42). When functioning, this system helps people converge towards a common understanding. The finding of the student indicated that this combination of factors was missing in the LCC's campaign towards the control of street vending.

It is necessary to bear in mind that the methods of communication planning are levels at which communication planning can be done. The UNESCO's international Programme for Development in Communication (IPDC) states that planning for communication cannot be confined to a single level. At each level of planning, there is an infusion of planning from other levels. These levels of communication planning include:

- a) Communication planning for products.
- b) Communication planning for institutions.
- c) Communication planning for networks; and

d) Communication planning for systems.

It is the communication planning for institutions which is most relevant to this discussion. Communication planning is not just for institutions that are communication oriented. Any institution such as hospitals, government departments, schools can plan for their communication. Institutional communication planning for institutions can also be subdivided into:

- a) Beginning the institution from the start.
- b) Reactivating or re-organising an institution. At this sub-level of communication planning, the planning institution already has personnel, equipment and offices. An institution at this sub-level is beginning from somewhere.
- c) Setting of goals, objectives and priorities. This is a sub level of institutional communication planning where objectives may also be redefined or scrapped in favour of new ones.
- d) Strategizing; This is a sub level of institutional communication planning at which ways and means are worked out by an organization regarding how the set goals and objectives would be achieved.
- e) Funding; This is usually the biggest problem especially in developing countries. However, an institution requesting for funding should have a budget that can be logically defended.
- f) Hiring of personnel or human resources needed in institutional communication planning. An institution needs to hire qualified personnel to implement its communication goals and objectives.

g) Reporting of results; this is the last sub-level of institutional communication planning. At this level, an institution needs to examine its existing weaknesses and strengths. If the results are not impressive, the communication planning should begin again. The results should serve as an evaluation process. An organization needs to incorporate this as a permanent structural mechanism which can be looked at often times.

The experience and findings of the student during attachment revealed that the setting up of the Public Relation Unit at LCC, was the starting point of the communication planning for the organization. The unit is planned with communication goals and objectives peculiar to it. The unit has also few qualified personnel but with mean equipment and mean resources (material and financial). This kind of planning is not compatible with the principles of institutional communication planning.

The student also found that there was no communication strategy designated by the LCC in raising public awareness against street vending. Communication to the public was more ad-hoc and haphazard than planned. Furthermore, the unit's inadequate financial and human resources underscore the fact that LCC did not have planning regarding how it would achieve its communication goals and objectives.

### **6.3.3 Mass Communication and Street Vending**

The mass media and mass communication serve many functions for our society.

Infante et al., (1997) states that:

*Through mass media, the people learn almost immediately about major happenings across the globe. As viewers, we are frequently eye-witnesses to global events, both joyous and tragic, (358).*

And so, mass communication is the dissemination of information to a heterogeneous and ubiquitous audience through the use of technology, (Ibid. passim). According to Francis Kasoma (1992), the media serve the function of surveillance, correlation, cultural transmission, entertainment, education and mobilization. It is the functions of surveillance, mobilization and education that relate directly to the student's findings and observations.

The student's findings and observations indicate that mass communication was correctly used to disseminate information to the communities (street vendors) of Lusaka city. In this respect, the magic bullet theory was analysed by the student to measure the extent to which society can be sensitized about the effects and dangers of street vending through the use of mass communication. This theory which was developed to account for the presumed powerful effects of the media on the audience, believe that mass media could influence a very large group of people directly and uniformly by shooting or injecting them with appropriate messages designed to trigger a desired response, (Infante et al., 1997:360, passim). While the LCC used mass media within the context of the magic bullet theory, the student's observation was that the response it derived from the messages about street vending was not desirable. Some people did not know still the effects and dangers of street vending. Others did not take the message seriously. Others still missed to capture the message as they were always out of their homes or away from the radios. This suggests that mass communication and the magic bullet theory has limitations because of people's attitudes, values, opinions, beliefs and practices. To overcome this short fall LCC should supplement mass communication with face to face or interpersonal communication. This can be done with the help of opinion leaders such as teachers,

civic leaders, church leaders, political leaders, medical and health personnel and so on.

#### **6.3.4 Communication Policy and Street Vending**

According to Francis Kasoma (1992) communication policies are concerned with both the philosophical outlook of the roles of the media in a given society as well as the modus operandi in attaining these roles, (93,passim). Kasoma further argues that

*While policies may exist and be discussed without planning, planning cannot be expected to take place without at least, implicit policies, (ibid).*

Kasoma adds that:

*...there are seven factors that determine and influence communication policies and these serve as a continuum of checks and balances rather than as isolated variables, (Ibid).*

These factors, according to Kasoma include:

- a) History
- b) Economics
- c) Experts
- d) Religion
- e) Media education
- f) Law, and
- g) Politics

Thus, LCC should have taken into consideration the above factors in designing a communication policy on street vendors. This is because Kasoma (1992) tells us that

communication policies can be developed by any institution and not necessarily media organizations.

LCC should have deliberately and consciously addressed the problem of street vending through the use of development communicators who could design educational messages to help communities learn about the effects and dangers of street vending in Lusaka. The organization (LCC) should have studied the audience carefully, finding out what people knew about street vending. It should then have identified the barriers towards the audience's adjustment. Finally, a system of messages and media should have been designed to get effective information to the people in order for them to give planners feedback regarding street vending. In this street vendor programme, the system includes planners, the messages and the media. Doing this would have assisted LCC to design a communication policy not just for street vending but for all its activities.

### **6.3.5 Communications Department and Street Vending**

The communications or Public relations department of any organization is responsible for both internal and external communication. While on attachment the student found that this department was in existence at LCC.

### **6.3.6 Communication for Development and Street Vending**

The student identified, while on attachment, that the control of street vending or the bringing of sanity to street vending phenomenon was a developmental concern that aimed at achieving national development ultimately. In the effort to realizing this concern of development, the effects of communication were detected through the actions of the people. This is because “ whatever communication can do for development comes from

what people do or do not do because they participate in a development process:,  
(Middleton et al., 1984:33). Middleton further adds that:

*...this does not necessarily mean that communication determines what people do or do not do, only that when communication effect occurs, it has them through people, (Ibid).*

He also argues that human behaviour is extremely complex because it is determined by many factors. Some of the factors are internal to the person. Middleton names these factors as: values, attitudes, beliefs, hopes, dreams and so on. Some of the factors are external to the person in the social environment. They include: other people, things, organizations, expectations of others, information and knowledge of people's environment, (Middleton *et al.*, 1984:34, *passim*).

As such LCC should have addressed the issue of street vending as an issue for communication for development programme, consciously adopted to suit the environment because information and knowledge are centrally important to the process of thinking and reflection. Middleton argues that the life of the mind is as important as the life of action, and to many people, perhaps even more important. Thus, what people are, how they see themselves and the world is important in itself not only because it determines much of what they do. Middleton *et al.*, contend that:

*Planned communication can have a powerful impact on these processes. It is no accident that planned communication has a central element of all great religious and ideological movements. The creation and use of the Koran, the bible and the sayings of chairman Mao, are significant examples of how planned communication can be used to persuade people to change both what they believe in and what they do. The ethical and moral issues that surround this role of communication in development raises the question of what roles communication should play in development, (Middleton et al., 1984:34).*

This theory of communication planning for development is important in the quest to control or bring sanity to street vending phenomenon. This is because human behaviour as seen above is complex. Thus, in order to change, to educate them and inform them there is need to address the issue of street vending using all the levels of communication planning with more emphasis on the education media, mass media, development communication and national-level integrated communication planning.

### **6.3.7 Community Participation and Street Vending**

Various scholars admit that mobilizing people at grass-root level to participate is not a simple task. The student carried out an assessment of the extent to which people participated in the developmental concern of controlling street vending or in the bringing of sanity to street vendor phenomenon.

The student observed that this concept was not applied. All planning and implementation of the activities against street vending was done from above. What the audience or community received was a finished product or reality. People's participation in street vending programme was not well pronounced. Planners over-looked the rights that people have in the development of the programme. Because of this exclusion of the people in programme planning and development, the concept of participation was thwarted and individual personalities mutilated. White (1994) puts it this way:

*...extensive contribution from the community to the process of participation and sharing of its benefits of development is key to the participatory approach, (30).*

The student observed that the relationship between LCC and street vendors was that of sender-receiver type. Participation was not people centered. As such, it did not aim at enhancing skills, empowering and seeking active involvement of target adopters. It was



so because the planning, control and implementation of the programme for controlling street vending in Lusaka city rested with the planners. Thus, the role of people's participation was that of being present to listen to what was being planned for them and what would be done about street vending. People therefore, should have been empowered to control the action to be taken and how to address the problem of street vending. Participation should have included the people, some concerned government departments and ministries to name but a few.

In addition, an assessment of the concept of participatory communication was made and it related to street vending. Participatory communication is defined as:

*...the process in which groups with common interests jointly construct messages oriented to the implementation of the existential situation and to the change of the unjust social structure, (Mod, 1991:30).*

Mody explains further that:

*Media organizations impose a handicap on their staff when they do not require their producers to go to small groups of audience members to dialogue about audience needs and preferences before developing posters and programmes for distributions...no matter how much money an organization may spend to hire the best trained producers of posters and broadcast programmes, no matter how much foreign exchange it may spend to import expensive equipment and trainers, the organization that excludes the audience from the message design process is doomed to being merely an information distribution organization, (Ibid:50).*

The student therefore observed that the audience or people were left out in the message design process. The staff at LCC concerned with street vending did not go out to dialogue on the audience's needs and preferences on campaign material to be used in the control of street vending in Lusaka city.

People's participation in development projects can also be regarded as a dialogical process. This is a process in which individuals, who take part in the process figure out

themselves with other members of their group regarding how development works, what their role is and what other participants' roles are. But in the control of street vending in Lusaka city, this element of participation was absent. Consequently, there was no dialogue between the LCC and street vendors.

Since participatory communication for development is a dialogical process, members of the group share certain ideas, opinions and values vis-à-vis what needs to be done and what is supposed to be avoided in order to uplift living standards.

The student observed that the dialogical aspect of participatory communication for development is the application of the process of communication to the development process through active involvement of beneficiaries who in this case are the street vendors. The beneficiaries (Street vendors) are marginalised in the process of communication for development. Hence, their lack of participation in the process. The marginalisation of the people in the control of street vending or in the bringing of sanity to street vending phenomenon was contrary to Freireian concept of participation as a process of emancipation. Freire states: "Any situation, in which some men prevent others from engaging in the process of inquiry is one of violence", (Freire, 1978:58). Thus, his concept of conscientisation is central to the theory of participation. White states:

*...to activate consciousness and critical awareness of one's environment, one's identity, one's talents and one's alternatives, freedom of action is an important imperative to participatory action, (White, 1994:24).*

This entails that the action is likely to be an outcome when people engage in dialogue. It also entails that empowerment comes through conscientisation.

White (1994) supports Freire's concept of self-reliance as an integral aspect of participation. Thus, participation in itself is an act of self reliance, which must be accompanied by self-confidence. It is through indigenous media that the masses can be

made aware of available resources and be encouraged to take advantage of useful information, which the media presents in the language they can understand. White states that:

*When individuals become self-reliant, their behaviour will change from apathy to action, from dependency to independence, from alienation to involvement, from manipulatable to self-determined, from defensiveness to supportiveness, from other-directed to inner-directed, from ignorance to knowledgeable. A community of self-reliant people will be capable of diagnosing its own problems and of developing innovative solutions and fostering development diversity... (White, 1994:26).*

Participatory communication is therefore a knowledge-sharing process. Designing development projects and persuasive communication campaign strategies to sell these development projects should not be standard operating procedure. This is because collective investigation and analysis of issues and problems not only enhance understanding but also brings about both short and long term solutions, (White, opcit:27, passim).

Likewise the control of street vending in Lusaka city should begin by conscientising the people. People should be made to reflect, act and return to reflection because reflective thought is regarded as the core of education. People should feel self-reliant and self-confident to participate in the control of street vending. They should not be alienated from the programme as mere recipients or objects of the programme but as partners in the knowledge sharing process. As White (1994) puts it: "Communication, in order to be effective, has to be participatory, dialogical and reciprocal", (27-28).

### 6.3.8 Street Vending and Social Change Campaign

In order to analyse the communication strategies practiced by the LCC in raising public awareness on the effects and dangers of street vending in Lusaka city, the student examined the concept of social change campaign.

According to Kotler (1989) social change campaigns are “organized efforts conducted by one group (change agent) which intends to persuade another (target adopter) to accept, modify or abandon certain ideas, attitudes, practices and behavior, (Kotler *et al.*, 1989:6 *passim*).

The student observed that the control of street vending in Lusaka was done in the manner of social change campaign. The change agent in this effort is LCC and other stakeholders. The target adopter is the community itself. The community therefore was being modified to abandon attitudes and practices of selling goods on the streets.

The student observed also that despite radio, newspaper and television messages, information about street vending were less publicized. This was because of the “chronic know-nothings”, the people who could not be reached by this information no matter how much they were exposed to it.

The student further observed that few individuals were receptive to information about street vending. This was so because this information was not compatible with the adopters’ prior attitudes and practices. People believed that street vending existed long before they were born and that it was a normal way of operating and a normal way of solving various problems encountered in the designated markets. Street vending was therefore not a problem to them and so information about effects and dangers of street vending did not help educate the public because of:

- a) Audience Factors: These relate to apathy where people for whom the change is meant did not like the change itself. The student observed that street vending was considered as a normal practice and so street vendors remained defensive to the practice because they considered the practice as their only means of survival and the only way to beat competition with their counterparts in the designated markets. The audience factor or cognitive ineptness was also at play in limiting the spread of street vending messages. The student observed that some of the people reached by street vending information suffered from cognitive ineptness.
- b) Message Factors: these refer to the influences that would come because of the way we communicate. The student observed that the message factor of language limited the conveying of motivation benefits to communities in an attention-getting way. The language used was English. However, this was 'noise'. As such, it acted as a barrier in communicating street vending messages. 'Noise' in communication is described as anything that inhibits the accurate reception of the message by the receiver.
- c) Media Factors: These refer to the ineffective ways of reaching the target adopter with the type of media they are most receptive to.

The student observed that LCC used more of television followed by radio and then newspaper or print media in that order, to convey the messages on street vending. The student on the other hand discovered that most people, especially street vendors, were more exposed and had more access to radio, followed by television then newspaper (Print media). Thus, if the messages were to reach more people LCC should have used more of

radio, then television and less of newspaper for communication because this is what people were accustomed to use.

Infact, for effective communication of messages LCC should have used both mass media namely the traditional communication (drama, poetry, folk-tales, etc) and modern communication.

d) Response-mechanism Factors: These are factors related to the failure in providing receptive and motivated audience with an easy and convenient way to respond positively to the campaign's objectives and to carry out the campaign's intentions. The student discovered that there was no provision for people's response to the message they were given about the effects and dangers of street vending. As such LCC and all its stakeholders should have:

i) Supplemented the mass media-oriented communication with the interpersonal (face to face) communication. This would have made people process the information about street vending in a more meaningful and acceptable way as they would have participated in the discussions

ii) Made use of the audience segmentation technique of social marketing. Audience segmentation is the process by which the target adopters are classified and identified into primary, secondary and tertiary target categories.

### **6.3.9 Street Vending and Persuasion Strategies**

Persuasion is basically an attitude towards change. It is a mental disposition towards something. It is about convincing people.

In order to examine how LCC attempted to persuade people to realise the effects and dangers of street vending, the student analysed the theories of cognitive dissonance and

human action. Cognitive dissonance theory states that “holding two contradictory beliefs leads to psychological discomfort”, (Infante *et al.*, 1997:56). The theory is used to persuade others by showing them that they simultaneously hold two inconsistent beliefs or by convincing them to believe something inconsistent with their present beliefs. This entails that to persuade someone, one must cause the other to experience dissonance. Infante *et al.*, (1997) states that when a speaker aroused dissonance, the receiver will try to reduce it using the following methods:

- i) Attitude change towards the speaker’s proposal (subject of persuasion).
- ii) Attitude change towards the speaker (object persuasion).
- iii) Selective exposure (this involves individual’s seeking of information which supports their opinion but avoiding information which is unfavourable towards their opinion).
- iv) Adopting or agreeing with the speaker’s proposal.

Thus, there is no guarantee that the audience will reduce dissonance by changing their minds. The speaker however, has chance to achieve persuasion. The theory entails that if no dissonance is aroused, there will be no persuasion. The audience does not just change an attitude unless they feel the need to change it. The feeling of dissonance provides the motivation to change. It predicts that to persuade someone, one must first upset the person (make one feel dissonance) as regards your proposal. If one fails to persuade the audience, perhaps the dissonance was not great enough to motivate action, (Infante *et al.* 1997:167 *passim*). Hence, to persuade people to change their attitude of selling merchandise on streets or undesignated markets one requires creating dissonance in the people by upsetting their present beliefs and attitudes about selling on streets and undesignated markets. The student observed that actually vendors felt dissonance about

selling on streets. However, they argued that they sold on streets to earn an income, to beat competition with their counterparts selling in designated markets, among others. As such it was not wrong for them to sell on streets. It was just a convenient way to earn a living.

At this stage a communicator requires to appeal to people's reasoning power or to the ability to differentiate right from wrong, illegal trading from lawful trading. This approach can be made possible through the use of verbal language. We use verbal language to share meaning among ourselves because meaning comes from learning and experience.

To this effort, the student observed that verbal language was correctly used by LCC in persuading vendors to abandon street vending practices (illegal trading). The student observed that people exposed to street vending messages had different attitudes. This means that people's perception about what street vending is was different. This confirms the logic that our perception or attitudes are different because we are differently constituted.

Furthermore, trait approaches to communication can be looked at as hypothetical constructs which account for certain kinds of communication behaviour. It is only when we pay attention to these constructs which represent reality; whatever communication we engage in is likely to fail. Hence, the need to make ourselves aware of these communication traits.

Communication traits are abstracts constructed to account for enduring consistencies and differences in individual's message sending and receiving behaviour. Without the understanding of these traits, it is difficult for a communicator to convey meaningful messages to audiences.



The student observed that the personnel placed at LCC in sharing meaning and experiences about street vending practices did not have orientation in trait approaches to communication. The student noted that they should have had basic knowledge about audience based, context based, situational and message-based communication traits. As the problem of street vending is a serious one, LCC should have used the aggression trait of “assertiveness”. This trait is associated with the tendency of the communicator being interpersonally dominant and forceful in a communication effort. LCC should have placed its messages on both radio and television and print media in a more aggressive manner. In its aggressiveness, it should also have taken care not to offend people. Offending people usually results in forcing people to switch off from messages about street vending.

It should be emphasized that repetition in communication helps to get the attention of the audience being persuaded. LCC did not even use assertiveness in getting the message across. LCC should have realized that what makes persuasion a difficult issue is the fight to keep the attention of the audience being persuaded.

### **6.3.10 Lusaka City Council and Street Vending Messages**

The student observed that LCC attempted to convey messages about street vending through radio, television and newspaper. In order to be effective in disseminating messages about street vending, LCC needed to have adopted the social marketing strategy to convey persuading messages. Social marketing is a:

*Strategy of changing behaviour. It combines the best elements of the traditional approaches to social change in an integrated planning and action framework and utilizes advances in communication technology and marketing skills, (Kotler, 1989:23)*

c) Tangible product.

And so, the social product we are concerned with here is the idea (as being the thought underlying the practice of street vending) and the practice which is the exhibited behaviour in the form of street vending.

The concept of social marketing as indicted above requires knowledge of each target group and this includes:

- i) Psycho-graphics (internal attributes like attitudes, values, personality, motivation, behavioural patterns, buying habits, decision making characteristics).
- ii) Socio-graphics (external attributes, social class, income, education).
- iii) Demo-graphics (family size, age gender and so on).

Thus, knowledge of the target adopters in the three related ways enables social marketers to make more accurate prediction. Predictions are in turn, “pre-requisites to the ability to influence outcomes”, (Kotler *et al.*, 1989:27). LCC should have had in the same way , adequate knowledge of its target audiences in their radio, television and newspaper messages. They should have known the audience’s characteristics. This could be done with the use of the principle of “audience segmentation”. Kotler adds that:

*...the whole concept of social change campaign involves changing the manner in which individuals or communities lead their lives by transforming adverse or harmful practices into productive ones, changing attitudes and values in communities and entire societies, and creating new social technologies that usher in desired changes and elevate the quality of people’s lives. (Kotler et al., 1989:xi).*

Thus, the problem of street vending requires that people change behaviour, attitudes, values and beliefs (KAP). This can best be done through the application of social marketing strategy which however, was not applied.

Having discussed in an analytical way, the experiences and findings of the student in relation to the conceptual framework, some communication concepts have come out clearly as not being fully recognized in the campaign of LCC against street vending. It is evident from the discussion above that LCC did not address the issue of street vending using communication techniques such as persuasion technique, social marketing technique and social change technique. It has also been learnt that although LCC used mass media in the context of mass communication method and techniques in its campaign towards the control of street vending in Lusaka. The following chapter will therefore provide what needs to be done in order to contribute to the progressive control of street vending in Lusaka or to the bringing of sanity to street vending phenomenon in Lusaka city.

Thus, the recommendations stated in this report can be used to assist in the address of the problem of street vending in Lusaka. These recommendations should take into account the interests of street vendors, government, local authority (LCC) and the general public.

## 7.2 Conclusion

This section provides the conclusion of the practical attachment report on the study towards the control of street vending in Lusaka by using the participatory communication for development skills.

It is worthwhile to note that street vending has been identified as a serious problem that requires urgent attention. A look at the impact of street vending in Lusaka legitimizes the need to deal with the problem in an urgent manner. The impact of street vending can be categorized into five main categories. These include: Environment, Crime, Health, Local government resource, Road traffic and Economy. A brief discussion of these categories is important.

1. **Environment:** Street vendors generate a substantial amount of wastes daily. This is thrown anywhere as there are not adequate garbage disposal facilities in the city. This coupled with the council's inability to collect garbage has resulted in the creation of very unhygienic conditions that are unfit for trading. The garbage dumping has also other environmental implications through pollution.
2. **Crime:** There is no doubt that street vending has increased crime in the city of Lusaka. Congestion, for example, creates fertile ground for pick-pocketing and shoplifting. When one fails to sell the merchandise there is a tendency out of frustration,

commit crimes such as stealing and drug abuse. This is usually resorted to as a source of cheaper goods for sale.

3. **Dirt:** The accumulation of litter and dust on streets and other vending sites results in the inherent problem of attracting flies, rodents and other small organisms which can be vectors of some diseases. Since water is not readily available on the streets and other vending sites, it is impossible for the vendors to practice basic hygiene such as washing hands and regular and adequate washing with clean potable water of all the utensils used in the preparation of the food sold by vendors.
  
4. **Local Government Resources:** Street vending over stretches the council's financial and other logistical resources required to adequately deal with problems of refuse collection, storage and disposal. The result is an enormous accumulation of uncollected refuse by the road sides. The mushrooming of the make shift wooden structures along the major roads and corridors of buildings poses a major fire risk. The LCC lack the capacity to fight such fire outbreaks as was evident at Soweto market in Lusaka, April 1995.
  
5. **Road Traffic:** The other implication of uncontrolled street vending is the possible risk of traffic accidents. Most pavements and parking lots have been encompassed by vendors. This has reduced the walking space for pedestrians who now have to walk on the carriage ways. This can lead to serious road accidents.

**6. Economy:** Uncontrolled street vending has some serious repercussions on the economy. Some major consequences are that potential foreign investors are discouraged from investing in a city that looks dirty and dis-organised. The same applies to foreign tourists wishing to visit the country. Street vending discourages local industries by creating unfair competition. Unlike established industries, street vendors do not pay tax, rent and often sell sub-standard or imitation products.

Such impact of street vending in Lusaka city will continue to create a hardship of livelihood among the citizens of Lusaka city if left unchecked. Unless the behaviour or practice of street vending is controlled in the sense of bringing sanity to street vending, the inhabitants of Lusaka city lie exposed to the bad effects and dangers of street vending. The practice or behaviour of street vending can be changed through behaviour change campaign, and behaviour change is effected by communication for it is about communication.

Thus, this study has genuinely identified the communication methods and strategies that would help in the control of street vending in Lusaka. It is this study that has brought to the fore the participatory communication skills and methods that will enhance the campaign towards the control of street vending in the city of Lusaka city. More so, it is a pioneer study in the participatory communication methods towards the control of street vending in Lusaka.

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5. What are the communication techniques, strategies used by the LCC in strengthening its capacity to deal with street vending?
6. What sort of Communication Policy and Communication Planning does the LCC have in order to strengthen its capacity to deal with street vending?

**In-depth Interview questions with an Economist based at the Lusaka City Council**

1. What is the relationship between street vending and the economy of the country?
2. What is the contribution of street vending (under-ground economy) to the growth of the economy of the country?
3. How can the government reconstruct this underground economy into the mainstream economy?

**Annex 2. Street-vendor Questionnaire.**

NAME:
TOWNSHIP:

1. Age

- (1) 0-15      (2) 16-21      (3) 22-55      (4) Above 55

2. Sex

- (1) Male      (2) Female

3. Marital status

- (1) Single      (2) Married      (3) Widowed      (4) Divorced

4. Family size

- (1) 01      (2) 02-05      (3) 06-10      (4) Above 10

5. Education attained

- (1) G.1-9      (2) G.10-12      (3) Tertiary      (4) Never attended school.

6. Are you employed?

- (1) Retrenched      (2) Yes      (3) Too young to work      (4) Never had formal work

7. When did you start vending?

- (1) Few months ago      (2) 1-5yrs ago      (3) 6-10yrs ago      (4) Above 10yrs ago.

8. Why did you choose the job of selling merchandise on streets?

- (1) Only means of survival      (2) Supplements income      (3) Fun      (4) Others

9. Are you aware of the law against selling on the streets?

- (1) Yes      (2) No

10. Does the LCC tell you not to sell on streets?

(1) Yes

(2) No

How much use do you make of the following channels?

<b>CHANNEL</b>	<b>FREQUENTLY</b>	<b>OFTEN</b>	<b>RARELY</b>	<b>NEVER</b>
11. Print (Newspapers, Magazines, Posters, Brochures)				
12. Radio				
13. Television				

What channel of communication does the LCC use to inform you about not selling on streets?

<b>CHANNEL</b>	<b>FREQUENTLY</b>	<b>OFTEN</b>	<b>RARELY</b>	<b>NEVER</b>
14. Radio				
15. Television				