



MOBILE FOOD VENDORS IN URBAN CULTURE: THE CASE OF TURKEY

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ABSTRACT

This study undertakes to evaluate the impact of street food peddlers, as illegally established food vendors, on daily life and urban culture. The use of negative spaces of the city by peddlers, how they create a working system in unexpected ways, and how the established order affects city life and culture was analysed in the study. Peddlers who trade foods, such as meat products, rice, and mussels in Turkey during the night, have been discussed in the scope of this study. The research has been based on literature reviews about the urban, urban culture, and peddlers, the observations of the researcher, and the data obtained from 78 participants through the development of a questionnaire. In this way, it was possible to analyse how peddlers are perceived by people living in the city. It can be argued that this system, which has been in existence for years despite having fundamental shortcomings compared to other commercial entities, has a functioning based on experience and turning urban elements in their favour. In this context, it is seen that peddling, which has essentially similar characteristics to theatre plays and scene logic, does not only meet the physical needs of customers but also creates environments that allow socialisation and interaction by transforming customers into participants. In other words, it can be argued that the commercial order established by peddlers is closely related to concepts such as performance, communication, trust, and experiential marketing. Therefore, how this commercial activity, which affects people cognitively, creates an experience and performance environment in urban space despite all prohibitions, has been analysed in the context of urban culture with its positive and negative aspects.

Keywords: *Mobile Food Vending, Peddler, Urban Culture, Public Space.*

KENT KÜLTÜRÜNDE SEYYAR YEMEK SATICILARI: TÜRKİYE ÖRNEĞİ

ÖZET

Bu çalışmada yasadışı olarak yemek satışı yapan seyyar satıcıların gündelik yaşama ve kent kültürüne olan etkisi değerlendirilmiştir. Seyyar satıcıların şehrin negatif alanlarını umulmadık biçimlerde kullanarak bir çalışma sistemi oluşturması ve bu düzenin kent yaşamını ve kültürünü nasıl etkilediği analiz edilmiştir. Çalışma kapsamında gece vakitlerinde et ürünleri, pilav ve midye gibi yiyeceklerin ticaretini yapan seyyar satıcılar ele alınmıştır. Araştırma şehir, kent kültürü ve seyyar satıcılar ile ilgili literatür taramalarına, araştırmacının gözlemlerine ve hazırlanan anket ile 78 katılımcıdan alınan verilere dayalı olarak yürütülmüştür. Bu sayede seyyar satıcıların şehirde yaşayan insanlar tarafından nasıl algılandığı analiz edilebilmiştir. Diğer ticari oluşumlara kıyasla temel eksikleri olmasına rağmen yıllardır varlığını sürdüren bu sistemin kentsel unsurları lehine çeviren ve deneyime dayanan bir işleyişe sahip olduğu ileri sürülebilir. Bu bağlamda araştırma, tiyatro oyunları ve sahne mantığı ile özde benzer özelliklere sahip olan seyyar satıcılığın müşterilerin yalnızca fiziksel ihtiyaçlarını karşılamadığı, aynı zamanda müşterileri birer katılımcıya dönüştürerek sosyalleşmeye ve etkileşime olanak tanıyan ortamlar yarattığı görülmektedir. Bir başka deyişle seyyar satıcıların kurdukları ticari düzenin performans, iletişim, güven ve deneyimsel pazarlama kavramları ile yakından ilişkili olduğu ileri sürülebilir. Dolayısıyla insanları duygusal ve duygusal olarak etkileyen bu ticari faaliyetin, kentsel alanlarda tüm yasaklara rağmen nasıl bir deneyim ve performans ortamı yaratabildiği olumlu ve olumsuz yönleriyle kent kültürü bağlamında analiz edilmiştir.

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1. INTRODUCTION

The transformation of public spaces in everyday life is an essential part of urban culture. Negative spaces in the city, under trees, green spaces, or sidewalks can be turned into commercial spaces with exceptional creativity. Such approaches, triggered by desperation to find a means of generating income and a commercial perspective, have been accepted as vital issues that need to be addressed in the context of everyday life and urban culture and have been examined within the scope of the research.

This study focuses on the street vendors who have an impact on city life socially and economically and who mainly operate illegally. The main objective of the study is to determine the effects of this system of trade on the environment and daily life. The study, which briefly touches on the social, cultural, and economic dimensions of these effects, aims to evaluate the peddlers in the context of the city and people. Despite being ignored and even banned by laws and governments, it is clear that this commercial system is an integral part of daily life; hence addressing the physical and cognitive aspects of street vendors operating in Turkey has been considered important in this context.

Within the scope of the study, the impact of peddlers on urban culture is evaluated. In this context, besides the operations in the city, the effect of these orders on human perception has been accepted as part of urban culture and included in the central questions of the study:

1. What are the effects of street vendors on public spaces?

1.1. What data does the evaluation of street vendors and their operation in the context of urban culture provide to understand these types of undefined commercial activities?

2. How do people perceive street vendors?

2.1. What information can be found in the context of peddling and city interaction based on the views and experiences of people who buy and receive services from street vendors?

A review of the literature review determined that concepts such as street vendor, street trader, peddler, sidewalk trader, and hawker are included in the subject area. In the scope of the study, the notions of street vendor and peddler, which mean the person who trades and provides services on the street, are used (Bromley, 2000; Jhabvala, 2010). Street vendors work in public spaces in two ways: mobile or stationary. Within the scope of the study, street food vendors who sell at certain times of the day and in a particular place and then vacate the public space are discussed. Street vendors are strongly connected with the culture, habits, and daily life of the country they are in. Therefore, although street vendors in different countries have many common features, it is clear that there are aspects that vary according to country. In this context, the scope covers peddlers operating in Turkey and public spaces where there is street vending. The functioning of such commercial activities is closely related to cultural and environmental factors, as well as to the items and foods that peddlers sell. In this study, the peddlers selling food such as meat products, rice, and mussels in the evenings and nights in Turkey and the urban environment in which they take place are evaluated.

1.1. Notion of Street Vending

One of the main reasons for the emergence of peddlers is rural-urban migration. Migration to the city has begun to be seen as a solution in today's societies where agriculture, stockbreeding, and village life have become increasingly complex. As a result, immigrants who had difficulties adapting to the jobs in metropolises and could not access further education for white-collar or business-related careers in the city started to seek ways to establish their own order and way of doing business illegally. The primary purpose here was to adapt and settle in the rapidly developing and growing cities and lead a better life. Therefore, peddling, which is the first profession of some people who are now engaged in trade, can be considered as an entrepreneurial

environment where communication, economy, and trade are learned (Bhowmik, 2005; Bhowmik, 2010; Bromley, 2000; Jhabvala, 2010; Sekhani et al., 2019).

Street vendors often trade illegally in many public places throughout the world, and it is not easy to make a clear statement about the effects of this commercial system on economic and social life, which differs in densities according to countries and cities. Historically, street vendors have become part of the economic system by selling products, providing services, or both. Despite the prohibitions or being ignored by the state, it is claimed that their removal from the economic system would adversely affect competition and the economic system (Bromley, 2000). Street sales complement some of the shortcomings in the economic and social order by offering products, services, and experiences that legal businesses cannot provide. Street vendors go beyond being individuals who provide their own livelihoods and affect many qualitative and quantitative areas such as the country's economy, urban culture, and eating and drinking habits. Therefore, it is clear that they strongly influence society, especially in the production and service sectors and social life (Cross, 2000; Roever & Skinner, 2016).

The items that street vendors sell and the services they offer are of great importance as an informal economic model, especially for developing countries (Sekhani et al., 2019). It is tough to analyse their position in the current economy as they do not fulfil obligations such as tax, rent payment, invoicing, etc. Not only economic but also social and cultural studies on this subject are very limited, and due to the working principles of street vendors, clear findings cannot be reached on this issue. Similarly, Bhowmik (2010) emphasises that street vendors' economic and social conditions in Latin America, Asia, and Africa are not fully defined, and the research on this subject is scarce and limited.

"If the people did not want to purchase from street vendors, they would never exist. In fact, we find that street vendors fill in a vital gap in the retailing chain (Bhowmik, 2010, p.17)." Especially in the last 20 years in Asian countries such as India, Cambodia, Malaysia, Thailand, and China, street selling has dramatically affected the social life and the country's economy (Sekhani et al., 2019). Besides, street vendors are frequently seen not only in Asian and African continents but also economically strong cities such as Amsterdam, Berlin, Lisbon, New York, London, Paris, Athens, and Rome. Therefore, it is not possible to consider the existence of street vendors based solely on the country's economy. Peddlers and the gaps they fill in daily life need to be explained by social, psychological, and cultural reasons as well as economic approaches. In this context, it is crucial to evaluate this sales and service style, which is an important part of the informal urban sector, in the context of the urban and society.

1.2. Street Vendors in Urban Culture

People try to create their own spaces in society. Owning a place and feeling belonging to a place is a complex form of relationship based on perception, action, sensation, and emotions because people need to define their environment and also being defined in a specific space. Thus, people start to feel that they belong to a particular place, as well as seeing themselves as the owner of that place, and they make efforts to shape, transform and adapt to their environment (Şentürk & Gülersoy, 2019). Therefore, the need to feel safe and comfortable in a place arises in two ways, based on adapting to a place or shaping a place; these two forms of relationship can be considered two essential elements that create the interaction between people and space.

"Cities emerge 'as a result of the decisions chain' (Garip, 2020, p.105)", and politics and cultural values are the most fundamental factors that form cities (Clark, 2003). In addition to these two concepts, the attempt to evaluate in the framework of street vendors requires the analysis of situations based on social science, economy, geography, and history. This multiple situation complicates the concepts of city and urban culture while making unexpected discoveries possible. Yatmo (2008) explains the uncertainty of street vendors in the city and society through the concepts of graffiti and permanence/transience. Graffiti in public places is temporary mainly because it can be wiped/cleaned. If graffiti, which is both an art and a crime, is exhibited not in the street but in an art gallery through a different medium and environment, its artistic value

increases, and therefore it is not a crime. In this case, only the environment changes, and the work becomes permanent rather than temporary. Based on this analogy, Yatmo (2008) argues that street vendors are removed from the urban environment due to their temporary characteristics, and the rejection of the temporary work, object, or system by society is a usual situation.

Street vendors are an urban component often seen as "out of place". Although this economic and social order is not included in city and regional scale plans, the situation is different in practice. The fact that peddlers are ignored by the state and urban planners does not mean that this line of work does not exist. Life in the street has a different structure than the operations in designs, plans, and projects, and the unique dynamics of the society help shape urban culture. Cross (2000, p.40) argues that street sales and the accompanying operation are accepted as "shapelessness, poverty, disorder, and wilfulness" in the modernist approach. Therefore, the usual operation of the street and the accompanying order could be regarded as ugly, according to the simple point of view of the modern approach. It is possible to change the structure and functioning of society with designs, but the adaptation of designs to these dynamics is a much more natural and human-friendly method. Otherwise, it is seen that the deficiencies in the system are eliminated by society. Therefore, contrary to the usual visualisations used in urban design, not everyone is happy in the public space, and many unforeseen relationships emerge with the user and human factors in everyday life.

Street vendors are a significant component of urban culture and daily life. In this system, roaming the streets and neighbourhoods and communicating directly with people is considered a significant social and economic movement. For these vendors to function within society as an illegal operation for many years and gain acceptance by the public but not have a basis in legislation shows that they have a social, cultural, and also political impact. Addressing street vendors in the urban context can be helpful in revealing how people perceive this way of trade.

2. MATERIAL AND METHOD

the literature review on street vending, peddler, and urban culture, the study was designed with two main approaches:

- Observations made on peddlers and their working systems have been used to internalise and interpret literature reviews. The data obtained by examining and observing the peddlers and their systems have been included in the study as experience-based knowledge.
- In the second phase of the study, the participants' opinions, views, and experiences of different ages and genders have been consulted with a questionnaire comprising of six questions. The aim of the questionnaire was to access more comprehensive findings by including different approaches and experiences in the study.

3. FINDINGS

Street selling is a variation of the spatial setup required for shopping. The need for food or an object while spending in public has led to the emergence of a profession that will provide this service. Such services in public spaces have always been attractive and practical to people. Bhowmik (2010) argues that people perceive such sales and service forms as "natural markets". Food sales in public places may offer a dining experience that goes beyond the places where people would usually prefer to eat; it is one of the main reasons people choose these types of street sales and services.

It can be argued that peddlers prefer particular circulation and intersection areas. Within the scope of the study, according to the data obtained through observation on the coast of Yeldeğirmeni neighbourhood in Kadıköy district in Istanbul, it is understood that peddlers who sell food at night sell in an environment that occurs as a result of the following parameters and become a part of this ecosystem (Figure 1; Figure 2; Figure 3; Figure 4):

- Relationship with public area and sea transportation (ferries, airport buses, bus and minibus stations).
- Having a connection with the main road and short-term car parking areas.
- Pedestrian walking axes on the coastline.
- Proximity to entertainment venues.

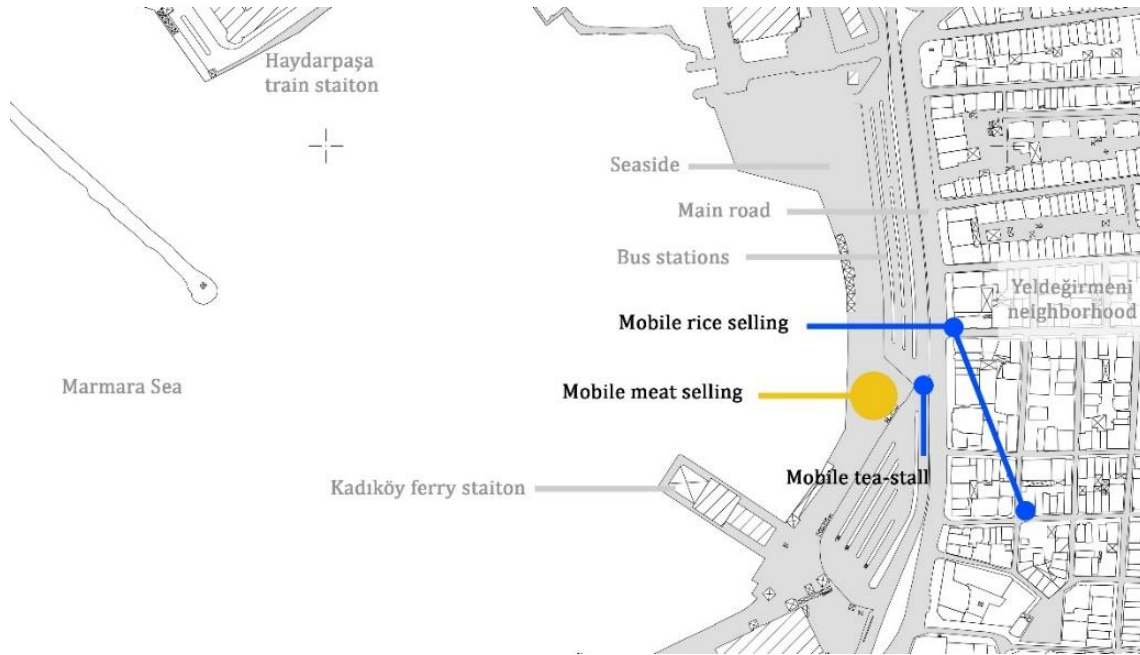


Figure 1. Public space and peddlers in Kadıköy, İstanbul



Figure 2. Public space and peddlers in Kadıköy, İstanbul (Photograph by Fırat Küçükersen)

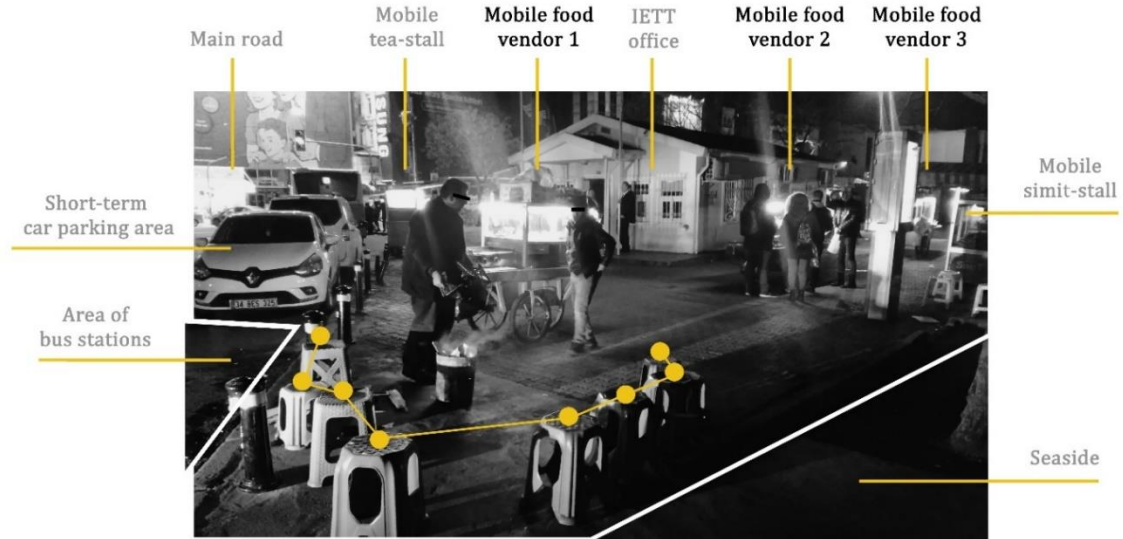


Figure 3. Public space and peddlers in Kadıköy, İstanbul (Photograph by Fırat Küçükersen)



Figure 4. Public space and peddlers in Kadıköy, İstanbul (Photograph by Fırat Küçükersen)

Nowadays, the preparation of beverages and meals are considered to be a performance. Watching the preparation of a coffee or meal is a crucial pre-consumption stage experienced by the customer/consumer. Street vendors working at certain day hours also offer their customers experience-based performance styles that have become increasingly common. The fact that the food preparation stages of the peddlers are exposed and can be observed by the customers makes the food preparation phase very transparent. All conditions are open for viewing, whether hygienic or not and thus, this operation can be considered the most transparent and honest form of food sale/service. Some peddlers make this performance interactive by involving customers in the meal preparation process. Watching the meal preparation closely and being involved in the process can be considered an essential factor that connects the customer to this commercial endeavour.

Within the scope of the study, it is seen that the customers participate in the preparation of the food in the ecosystem, which is focused and observed. As seen in Figures 5 and Figure 6, the meat products are placed between the bread after cooking in the area where the operating system is analysed, and then the customer adds garniture; thus, in this case, customers turn into participants and stakeholders at the point of completing the meal preparation. A straightforward

and basic process, this activity allows customers to participate in preparing the meal, leading to their adoption and involvement of the system, setting, and atmosphere.

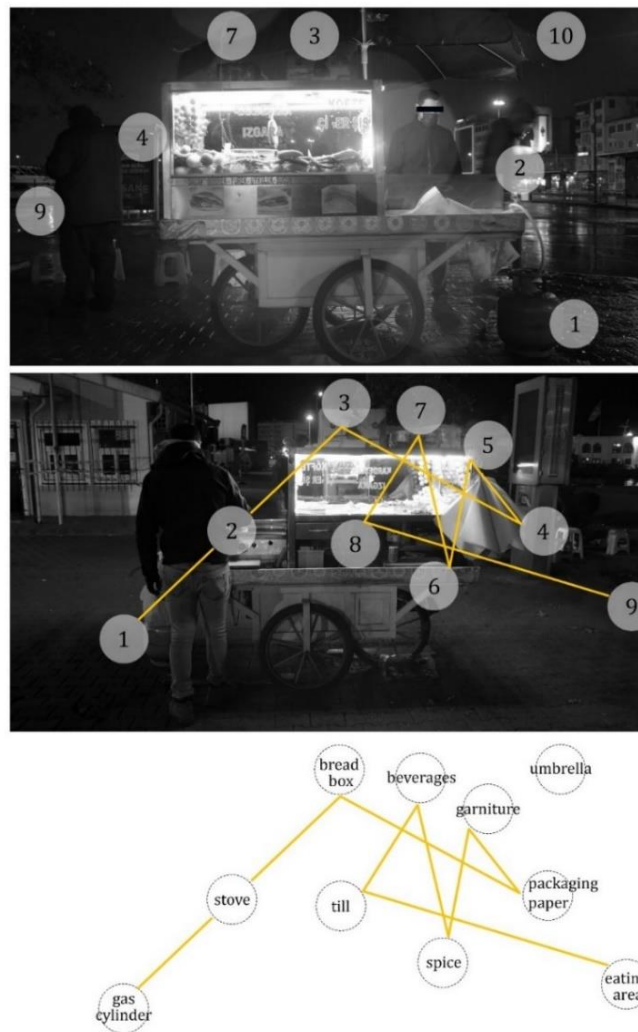


Figure 5. The working order of the peddler selling meat products (Fırat Küçükersen)



Figure 6. The working order of the peddler selling meat products (Fırat Küçükersen)

People who sell meat dishes and meat products in city squares and public spaces use these areas in ways that the state and urban designers cannot or did not predict. This commercial activity, which is especially seen in the evening or at night, changes the functioning and identity of the public space. Unique constructions emerge with the evaluation and transformation of negative space differently. In a sense, this order resembles the stage logic in theatre. After the play is over, a scene is disassembled and constructed in another area, or another scene is constructed in the same area; this is essentially a continuous cycle. It is not only the setting that creates this cycle because, as in the theatre, the audience as well as the actors take an active role in the formation of the environment and atmosphere by assuming a different mood and identity. In this sense, the area where the customers eat turns into an experience area where they relax and socialise by going beyond their daily routine. On this stage, which is constructed in the public space every night, the participants are the stakeholders of an economic, as well as social and cultural interaction. Therefore, it can be argued that over time, its own rules, rituals, and acceptances have been formed and has acquired a cultural value in the eyes of society.

3.1 Street Vending Cart as Signage

Street vending carts are essential indicators of the public space they are in. The mental image formed to describe the mobile sales system appears with the actions, aromas, sounds, and encounters in the square. Peddlers selling in the public space begin to be associated with that place and become a part of the area; thus, these spaces have been even defined names according to these sellers, actions, and relationships there.

There has not been a significant change in the form of the vending cart from past to present. Although there have been some changes in the production technique and material, mobile carts continue to exist in a conventional form. Therefore, the concepts that are culturally associated with vending carts have started to be used as advertising and communication items. Some restaurants position the vending cart at the entrances of their restaurants as a sign, although the mobile cart is not used functionally. This imagery about the history, identity, and approach of the business aims to reach people by using the connotations of the vending cart form. In this case, it is not actively used but as a sign that represents the restaurant's identity and history (Figure 7).



Figure 7. Street vending cart used as signage in front of the restaurant (Firat Küçükersen)

3.2 Atmosphere

Every spatial area has an identity related to time and space. Any place ceases to be neutral due to sensory and emotional meanings ascribed to it. Physical and cognitive factors such as sound, texture, heat, material, form, environment, and usage make up its spirit and identity. Just as we describe material with concepts such as warm, soft, hard, and plain, we also need to describe a place with similar adjectives. Even if it does not have clear and defined boundaries, all orders in a field lead to the emergence of the identity of that place and to be perceived and defined with certain concepts. The atmosphere of a place can be defined by the perceptions of that place; thus, the factors that make up the atmosphere are perceptual as well as physical.

Peddlers prefer to sell on people's walking routes, and peddling emerges as a set of actions that establish a one-to-one communication channel with people. This commercial activity, which enables a friendly environment of interaction, might be insufficient to provide many services offered by restaurants. However, these shortcomings lead to the emergence of a plain, humble, and simple marketing technique. Since the existence of limited opportunities is known by the customers, these deficiencies are not seen as a shortcoming and even provide an environment for a friendly atmosphere to be established. In this case, basic deficiencies such as hygiene and heating are not considered as crucial problems in the context of this commercial activity. Customers always have pre-acceptance of such deficiencies, and it is possible to be satisfied within limited resources or comforts.

Peddlers' shifts, which start at night in public spaces, continue until the first lights of the morning. In some examples, some peddlers try to meet the need for heating light a fire in the public space where they are located. This fire, which is lit close to the mobile cart or vehicle, becomes a focal point for the atmosphere and perception of the environment, as well as meeting the physical needs. The fire lit in a tin can provide heating lends to make the surrounding environment to be perceived as friendly, vivid, and lively. Humans, who have been accustomed to gathering around the fire for thousands of years, consciously or unconsciously prefer to warm up by the fire, spend time around it and watch the fire. Customers and peddlers trying to warm around the fire become closer to each other cognitively, as well as physically. This creates a different atmosphere that cannot provide by any restaurant; in this way, the heating problem, which might be accepted as a fundamental deficiency, is turned into an advantage, and a unique atmosphere is created (Figure 8; Figure 9; Figure 10).

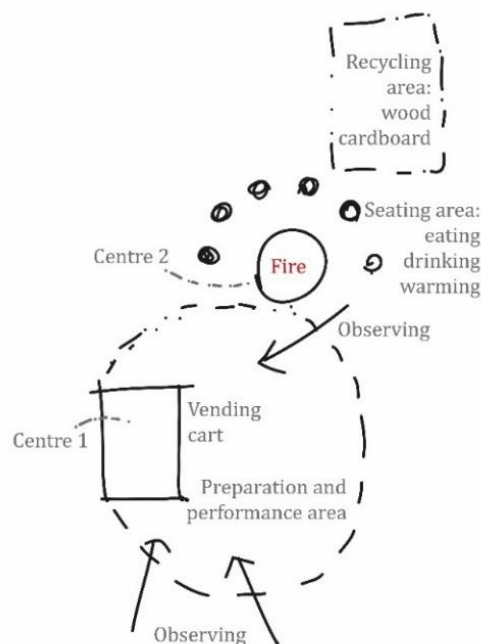


Figure 8. Mobile vending cart and its environment



Figure 9. Trying to warm around the fire (Fırat Küçükersen)



Figure 10. Gathering around the fire on a rainy night (Fırat Küçükersen)

It is seen that there is a very intense pedestrian circulation in the observed area during the daytime as well as at night. It is as surprising as it is open to debate that the fire lit for heating in the public space, where such complex relations exist, can adapt to the existing system. In a sense, the fire, which has become the centre, may reveal some of the states in people's nature since prehistoric times. This order, which works as a very humanistic and basic system, must be considered in connection with the concept of sustainability as well as its romantic features that appeal to the senses. Peddlers collect wood-derived products for burning at night before they go on sale during the winter months (Figure 11; Figure 12; Figure 13).



Figure 11. Recycling in a public space and preparing for night (Fırat Küçükersen)



Figure 12. Gathering around the fire to eat and drink (Fırat Küçükersen)



Figure 13. Recycling in a public space and warm: Negative spaces on the product and air circulation for the fire (Fırat Küçükersen)

The relationship and communication among peddlers are other issues that need to be examined within the scope of the study. The mobile tea-stall, located close to the sale of meatballs and rice, can be considered the last stage of the customers' eating and drinking activities. The ritual of drinking tea after a meal in Turkish culture also takes place in this ecosystem. The tradition of serving tea to the customer after a meal causes peddlers to sell in areas in close proximity to each other. It is an example of cultural and economic solidarity that peddlers complement and support

each other; thus, people's eating and drinking needs can be met, and an economically strong solidarity network emerges (Figure 14).



Figure 14. Mobile tea-stall in Kadıköy, İstanbul (Photograph by Fırat Küçükersen)

3.3. Street Vending as an Experiential Marketing Method

Traditional marketing methods respond to the industrial revolution, but not to forms of relationship based on knowledge, branding, communication, and experience. However, today's commercial activities require branding, communication, and interaction. Schmitt (1999) argues that with experiential marketing, the concepts of sense, feel, think, act and relate are highlighted and thus go beyond traditional, utility-based analytical, numerical, and verbal approaches. Socialisation, experience, entertainment, and interaction gain importance in such marketing, where sales and service experience are handled with a holistic approach (Başaran-Alagöz & Ekici, 2014). This marketing system, which does not depend solely on function and utilitarian results, aims at the emergence of experience, encounters, and unexpected ways of relationships; therefore, sensory, emotional, cognitive, behavioural, and relational situations come to the fore (Schmitt, 1999). In particular, the concept of experience becomes the most fundamental component for this type of marketing, and thanks to a lively and friendly atmosphere, customers become almost participants and play an active role in the commercial activity in public space (Yuan & Wu, 2008).

It can be argued that the peddlers observed within the scope of the study use experiential marketing methods with the order they have established. These environments, which turn into places of social interaction, socialisation, and entertainment, have unique features, methods, and rituals. These factors that form the marketing style affect city culture physically and perceptually; as a result, it is crucial to consider this humble marketing system based on urban culture and customer experiences in this context.

As seen in the example of the mobile rice seller selling on the side of the main road in the Yeldeğirmeni neighbourhood, this type of sale is vital in providing the experience of the atmosphere rather than the object under natural, daily, and limited conditions. The area, which is the entrance of a commercial establishment during the daytime, can unexpectedly turn into a small, plain, and modest commercial area (Figure 15).



Figure 15. Rice sales area as an experiential marketing example (Photograph by Firat Küçükersen)

3. 4 Interaction between Street Vendor and Urban Culture

This part of the study aims to reach conclusions by analysing the relationship with urban culture of peddlers in Turkey. In this context, a questionnaire consisting of 6 questions was administered to 78 participants living in different cities of Turkey. The survey scope was limited to peddlers who trade food such as meat products, rice, and mussel in the evening and at night. 62% of the participants were female, 38% were male, and their average age was 31.6 years. The first question of the questionnaire asked the participant's age, and the second asked their gender. Details and responses to the remaining four questions are as follows:

Question 3: Why do you prefer or not prefer to buy food from street vendors?

While 47% of the participants buy food from street vendors, 45% do not prefer to buy food from such vendors. 8% of the participants stated that they buy food if certain conditions are met:

- Participants who buy food from street vendors prefer the following reasons: Taste, friendly atmosphere, cheap food, desire to support peddlers working under challenging conditions, traditional and cultural elements, eating something in a practical way, habits, nostalgia.
- The only reason people do not buy food from street vendors is that they think that the food is not prepared under hygienic conditions.

Question 4: Is there a peddler where you regularly buy food? If so, what is the reason for your preference?

- Due to lack of inspection, cleanliness, and hygiene concerns, 61% of the participants do not regularly buy food from a particular peddler.
- Due to reasons such as sincerity, sense of identity, atmosphere, taste, nostalgia, reasonable price, practical, clean, 39% of the participants regularly buy food from a particular peddler.

Question 5: How would you describe the peddlers and the working system they have set up?

The responses of participants to define the peddlers and their working systems can be evaluated under six main headings:

- 42% of the answers were based on practice: Practical, helpful, fast, small, simple, mobile, individual, coordinated with each other, owning the place.
- 20% of the answers were based on empathy: Difficulties regarding the working conditions of peddlers were highlighted.
- 16% of the answers were based on senses and emotions: Sincere, sympathetic, warm.

- 5% of the answers were culturally based definitions: Cultural, traditional, with identity, local.
- 13% of the opinions were negative: Unhygienic, irregular, illegal, insistent, sloppy, money-oriented, amateur commercial arrangements.
- 4% of the participants stated that they do not have any idea about this issue.

Question 6: How do peddlers affect everyday life/urban life? What are their advantages and disadvantages?

- 57% of the participants think that peddlers have positive effects on daily life and urban culture, while 41% of the participants think that they have a negative effect. 2% of the participants claim that peddlers do not have any effect on daily life and urban culture.

The reasons for the positive opinions (total 57%) are as follows:

- 29% of the participants associate the interaction of peddlers with the city with concepts such as sincerity, socialisation, nostalgia, contributing to urban identity, being traditional.
- 28% of the participants describe peddlers' working system in the city as economical and practical.

The reasons for the negative opinions (total 41%) are as follows:

- Visual and noise pollution, chaos, obstructing sidewalk, trash problem, tax evasion, hygiene problem, and negative behaviour of peddlers.

4. DISCUSSION AND CONCLUSION

The results concluded from the findings are interpreted. Similarities, differences are shown by comparing with earlier research.

Within the scope of the study, some results have been obtained based on the observations and the questionnaire applied to the participants. While the observations revealed some details about peddlers and their working principles based on the perspective of the designer and the researcher, the data obtained from the survey revealed how this commercial system is perceived in the context of people's views and daily life. Therefore, the data obtained by two different methods provided significant benefits in reaching several conclusions about the impact of peddlers on urban culture. This study aimed to evaluate the data obtained from these two methods as a whole. The data obtained have been interpreted under four headings: performance, communication and trust, experiential marketing, and criticism.

Performance:

Performance-based inferences mainly emerged based on the researcher's observations. The impact of street vendors on the city and people can be explained by evaluating the notions of performance, street food cart, peddler, customer, and participant.

- Customers' interaction with peddlers and their involvement in their systems brings out the participatory approach by removing the order from being only a commercial activity. The process of preparing meals, which aims to meet a basic need, turns into a performance and "show", enabling customers to become participants. Thus, the preparation process, as well as the final product, turns into a form of experience, performance, and marketing. It can be argued that this holistic performance, which is difficult to achieve due to the physical and visual separation of the dining area and kitchen in restaurants, is the most fundamental and striking element of mobile food vending.
- Mobile vending carts have become a marker, representing various cognitive and sensory concepts, in addition to their function-based features. As stated in the study, all actions that take place in the working systems of street vendors have characteristics to that of theatrical performance styles. Some concepts related to scene and theatre, such as

transience, show, display, and performance, are the primary factors that make up the mobile sales system. In theatre plays, not only the actors but also the audience forget their social status, preconceptions, and prejudices within a certain period and participate in the play/fiction. Thus, the audience involved in the play, in a sense, become participants and socialise by eliminating the effect of real-life to some extent. Observations indicated that these social and psychological situations provided by theatre plays and venues are also present in the system established by peddlers, and it has been observed that customers socialise, assume a different mood and identity, and thus a vivid interaction emerges in the public space.

Communication and Trust:

Communication and trust issues regarding peddlers and their work systems emerged based on observations and data from participants of the study:

- The atmosphere created by peddlers and stakeholders in the public space can be defined as an uninhibited and sincere communication environment. Considering the survey data (question 6), it is understood that observations and participant views meet on common ground. 57% of the participants think that peddlers have a positive effect on the culture of the city due to reasons such as sincerity, socialisation, nostalgia, giving identity to the city, being traditional, practical, and economical. Therefore, it can be argued that peddlers made various tangible and intangible contributions to the urban culture and daily life.
- The participants' responses based on their ability to empathise when describing peddlers and their working systems are remarkable (questions 3-5). This indicates that the participants can establish empathy and strong bonds with peddlers. The main reason for this is that the working order established by peddlers is more friendly, social, and sincere than other commercial systems.
- Seeing every object or action openly in the working system of the peddlers provides a clear and transparent operation based on trust. However, question number 4 directed to the participants in the questionnaire does not fully support this opinion. According to the survey results, only 39% of the participants regularly buy food from a particular vendor. Therefore, 61% of the participants do not regularly buy food from a particular vendor due to reasons such as lack of inspection, cleanliness, and hygiene. However, these opinions arise not from lack of trust or communication but reasons related to hygiene/cleanliness.

Experiential marketing:

- The association of performance, trust, and communication concepts with the commercial activities of peddlers made it necessary to address the experiential marketing issue as well. It can be argued that this marketing method, which is based on senses, emotions, and experience, has common aspects with this working system. This trading system goes beyond traditional marketing and commercial approaches and is naturally and involuntarily formed as a process based on performance, experience, senses, emotions, and feelings.
- Limited possibilities and shortcomings enable a sincere sharing environment to emerge and this commercial activity to be perceived as humble. Challenges and shortcomings in the public sphere/space are considered normal as part of this work system. This commercial activity, which is as far from being pretentious and is kitsch, creates a friendly and lively atmosphere and has an impact on customers'/participants' cognitively.

Criticisms:

- Not all findings on peddlers and their working systems are positive; especially the issue of hygiene is seen as a significant problem. Due to concerns such as lack of inspection, cleanliness, and hygiene, 45% of the participants never buy food from peddlers (question 3). 61% of the participants do not regularly buy food from a particular peddler (question 4). In this case, the most negative effect of peddlers on the city and people is cleanliness and hygiene concerns.
- Although not included in the survey questions, some participants suggested that the working systems of peddlers should be improved. This finding shows that the mobile sales system is open to development and transformation and that these participants would also buy food from the peddlers if the above-mentioned hygiene and cleanliness conditions are sufficiently met. Therefore, it is understood that it is possible to solve some of the fundamental problems put forward by the participants, and with these improvements and regulations, peddlers can serve a much broader segment of society.

In the light of the qualitative and quantitative outputs obtained within the scope of the research, the services and products offered by the peddlers can be associated with the concept of experience rather than consumption. In this system, the primary purpose for the users is to be included in an unpretentious and friendly atmosphere and environment created by the use of the potentials offered by the existing public components, rather than the act of eating. Therefore, it has been revealed from the observations that the environments formed within certain limitations contain some implicit meanings and that customers tend to feel belonging to a particular community and to be a part of the system. In this context, it can be argued that the forms of relations among customers/participants and peddlers include some forms of social relations such as recognition, belonging, being a part of and interaction. The mentioned types of relationships are related to the preparation process as well as the environment in which the food is eaten and the bonds that customers establish with other stakeholders by being involved in the performance and turning into active participants.

In the evening and at night, peddlers, who transform the public space and create a working space for themselves, almost take the stage at the walking/crossing axes and at the points where public transportation is used intensively. The mobile sales cars, which have similar features with the temporary, dynamic and striking atmosphere of the theatre stages, the scenarios that take place around them, and the lively atmosphere created as a result of all these factors turn into a space where the participants take a break, share, chat and socialise in their daily life. Despite all the legal obstacles, the bond that the society establishes with peddlers is a guide in understanding how peddlers maintain their existence and their effects on public spaces. Therefore, the influence of peddlers on daily life and urban culture is based on performances and relationships that contain sensory and implicit meanings rather than meeting people's physical needs.

All these implicit meanings can be accepted as determinations that may change depending on subjective approaches, the spirit of the place and location; therefore, more ethnographic research is needed on this subject. Thus, as a result of revealing the details of the system, determining the interaction forms and analysing user profiles, peddlers' effect on society and urban culture might be discussed more deeply.

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