

UNDERSTANDING RURAL AND
URBAN WEEKLY MARKETS:
A CASE STUDY OF MANGAL
BAZAAR AND BANTHRA BAZAAR,
LUCKNOW, UTTAR PRADESH

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Abstract—Local Weekly Markets (LWMs) are unique and functional in the context of the informal economy. These marketplaces are a common sight in many neighborhoods and streets. LWMs are considered informal regarding the nature of the items exchanged and the class of individuals who work in them. Their presence and survival in formal urban and rural settings are ascribed to formal and informal processes. The street has become a hotly disputed public place regulated by the state and civil society. Like other informal industries, street vending is distinguished by low compensation, simplicity of entry, self-employment, and a large number of people. Millions of people earn a living selling various goods and services on the streets of cities and towns nationwide.

Contrary to common belief, street vending increases in many locations as the economy improves and affluence grows. The present research paper is based on fieldwork in urban and rural settings. The data collected from the field provides a comparative understanding of urban and rural settings. This paper includes a comparative analysis of two local weekly markets, the Mangal Bazaar in Alambagh, in an urban setting, and a rural weekly market at Banthara, Lucknow, Uttar Pradesh. It also traces

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and studies the history of markets and economies, from traditional to present-day capitalist markets. The study elaborates upon the market situation in Lucknow, the profits earned, the growth of the market post covid, customer behaviour, and many finer details which are not visible to naive observation. The research paper also examines the menace that is created by the weekly markets and how the government can regulate them for smooth functioning.

Keywords: Local Weekly Markets, Economy, Street Vendors, Urban Market, Rural Market.

I. INTRODUCTION

Markets are institutions where individuals or groups of people exchange goods and services. They usually use money as a medium of exchange. “Market” is derived from the Latin root “merx.” It refers to “wares” or “merchandise”¹. Markets can be classified based on the goods or services traded in them (for example, financial markets, housing markets, labour markets), their scope (for example, regional, national, or international markets), or their structure (e.g., competitive markets, oligopolistic markets, monopolistic markets². It is essential to differentiate the market from other related concepts. The concept of “exchange” is central to the idea of markets.

In the market, goods and services are exchanged for self-interest, as opposed to the exchange of gifts to build relationships. Money is the most common medium of exchange in most markets. Individuals frequently act as “price takers,” They accept prices as given and decide how much to buy or sell. However, there are markets where exchanges occur through barter or various auctions³. “Competition” is another feature of the market. Market competition arises because agents seek the best deal, creating competition among market participants on the opposite side of the market, supply or demand. Competitive markets have certain structural features, such as many buyers and sellers, comparable goods, and the absence of informational asymmetries⁴. However, in seemingly competitive markets, there are frequently “pockets” of unequal market power, such as when a company is the only employer in a particular region or when a bank has more information than a competitor. The

¹ Herzog, L. (2021). *Markets*. Stanford: Metaphysics Research Lab, Stanford University.

² *Ibid.*

³ *Ibid.*

⁴ *Ibid.*

term “economy” refers to a region’s or country’s productive and distributive activities, which include markets, the legal framework under which they take place, and the organizations inside markets, such as households and companies.

The term “capitalism” refers to markets but also refers to a more extensive socioeconomic system. Its distinguishing element is private ownership of capital. It often results in pressures to discover successful investment opportunities and capital inequalities between owners and non-owners⁵. Markets are an essential component of capitalism, yet they may exist in cultures where capital ownership is structured differently. Polanyi differentiates between “market economies” and “market societies.” The latter are cultures where “social interactions are entrenched in the economy rather than the economy being enmeshed in social relations”⁶.

Sociological Perspectives on the Economy and Market: Eighteenth-century England and the beginnings of modern economics were called “political economy” at the time. According to Adam Smith in his book ‘The Wealth of Nations,’ individual transactions affect the market economy. What is beneficial for an individual appears to be converted into what is good for society by an invisible power. A capitalist economy is driven by individual self-interest. The economy functions successfully when buyers and sellers make sensible judgments. The invisible hand: when individuals pursue their self-interest in the market, the economy is stimulated, creating more money. The laissez-faire ideology was named after Adam Smith, which meant letting them behave and leaving them alone in French⁷. Modern economists attempted to investigate the economy in isolation from other issues and social circumstances. Sociologists aimed to investigate economic institutions in the context of a wider social milieu. Sociologists believe that social groupings or classes structure markets. Other societal institutions and processes have an impact on markets. Sociologists frequently describe this notion by referring to economies as “socially embedded”⁸. Two instance so demonstrate this: one of a weekly tribal haat and the other of a ‘traditional business group’ and its trading networks in colonial India.

Market and Trading Networks: Economic transformation was supposed to have started solely with colonization. India was considered to be made up of ancient village groups that were generally self-sufficient, with economies based mostly on non-market transactions. The penetration of the commercial money economy into local agricultural economies, and their inclusion into larger transaction networks, was supposed to have caused profound social and

⁵ *Ibid.*

⁶ Block, F., *Karl Polanyi and the Writing of the Great Transformation*, THEORY AND SOCIETY, 32, 275-306 (2003).

⁷ Block, F., *Karl Polanyi and the Writing of the Great Transformation*, THEORY AND SOCIETY, 32, 275-306 (2003).

⁸ *Ibid.*

economic transformations in rural and urban life throughout colonialism and the early post-independence period⁹. The often-drawn border between the ‘traditional’ and the ‘modern’ (or pre-capitalist and capitalist) economies appears to be somewhat hazy. A recent historical study has also demonstrated pre-colonial India’s large and sophisticated commerce networks. Pre-colonial India had well-organized industrial centres, indigenous merchant organizations, trading networks, and banking systems that permitted commerce inside India and the rest of the globe¹⁰. These historic trade societies or castes had their own banking and credit systems. For example, the hundi, or bill of exchange (similar to a credit note), was a key instrument of exchange and credit that allowed merchants to engage in long-distance commerce¹¹. The caste structure and the economy are inextricably linked. Since ancient times, Vaisyas have been one of the four varnas involved in commerce or business in Indian civilization. Banias are people from North India whose traditional employment has long been trading or business¹². Important commercial communities were the Parsis, Sindhis, Bohras, and Jains. Banjaras, a tribal clan, dominated long-distance salt commerce. Nakarattars conduct business and trade primarily through caste and clan networks.

Colonialism And The Formation Of New Markets: The deluge of low-cost manufactured textiles from England is destroying the Indian cottage and handloom industries. The Indian economy is inextricably tied to the global capitalist economy. Before colonization, India was a significant provider of manufactured products to the global market. She became a supplier of raw resources and agricultural products after colonization and a consumer of manufactured goods¹³. New groups (particularly Europeans) joined commerce and business. Marwaris and Birlas are two instances. Farmers, artisans, folk artists, and livestock have traditionally participated in periodic marketplaces in rural areas. Cattle herders would regularly gather from one village square to another to exchange products and services. Intriguingly, the same concept has been implemented in contemporary and developed locations in cities where such markets are organized by individuals who are predominantly migrants, impoverished, or informal labor¹⁴. Several names are there for these marketplaces, but all have the same concept, such as haat (periodic market areas), tehbazaar (street selling), or saaptahik bazaar (local weekly market).

⁹ Bromley R.J., Symanski R., & Good C.M. (1975), *The Rationale of Periodic Markets*, ANNALS OF THE ASSOCIATION OF AMERICAN GEOGRAPHERS, 65(4), 530-537.

¹⁰ *Ibid.*

¹¹ *Ibid.*

¹² *The Market as a Social Institution*, (2021). https://www.ismoman.com/media/senior/2020-2021_CLASS_XII_SOCIOLOGY_MARKET%20AS%20A%20SOCIAL%20INSTITUTION_PPT.pdf (last visited on March 20, 2023)

¹³ *Ibid.*

¹⁴ *Ibid.*

Karl Marx is another well-known classical political economist who defines the market and economy. When it came to determining the price of a commodity, he likewise prioritized production over the market. Marx described the market as “the domain of circulation.” He emphasized that the market is fundamentally made up of social ties. According to Marx, the importance of the market cannot be overstated. In his landmark work *Capital*, he observes that commodities cannot go to market and conduct trades on their own and that value is not inherent in a commodity but rather represents a relationship between people portrayed as a relationship between things¹⁵. By this, Marx argued that the market is a field of exchange of final commodities and services, and the value at which the exchange occurs is not the actual worth of it but rather the value of the labor that has gone into its manufacture. Marx was one of the few who regarded the market as a component of social connections.

When sociologists embarked on the duty of market analysis, they encountered significant difficulties due to a lack of communication between their and economists’ perspectives. Nonetheless, there was evidence of attempts to look at the social component of markets in the economics literature on markets that arose in the twentieth century. From there, several sociologists developed socio-economic analyses of marketplaces. Among those who pioneered the way for a sociological view of markets were Smelser, Parsons, Weber, Harrison, White, Bourdieu, and Karl Polanyi.

Swedberg argues that Weber was by far the most interested in markets and that he attempted to establish what he called a “sociology of the market” in his later years¹⁶. He examined the market from the standpoint of social activity. A market can be said to exist anywhere there is rivalry, even if it is merely unilateral, for trade opportunities among several prospective participants. Their actual gathering in one area, such as the local market square, the fair (the “far distance market”), or the exchange (the merchant’s market), is simply the most constant type of market creation¹⁷. However, only this physical assembly allows the market’s most distinguishing trait to emerge fully. Swedberg observes that Weber emphasized the notion of struggle or conflict in his sociology of markets. Weber utilized phrases like “market conflict” and “the war of man against man in the market.” Weber’s understanding of competition has a positive connotation¹⁸. He saw it as a peaceful conflict in that it consists of a formally peaceful endeavor to gain control over possibilities and advantages that are likewise wanted by others. He was also fascinated by the relationship between the market and the rest of society. His examination of market regulators’ function indicated that a market might be free or controlled.

¹⁵ Marx, K., *Capital: A Critique of Political Economy* (vol. 1), New York (1867).

¹⁶ Fligstein, N., & Luke Dauter, *The Sociology of Markets*, ANNUAL REVIEW OF SOCIOLOGY, (Mar. 22, 2007) 6.1-6.24.

¹⁷ *Ibid.*

¹⁸ *Ibid.*

II. LOCAL WEEKLY MARKETS (LWM) AS A COMPONENT OF THE INFORMAL ECONOMY

Significant ambiguities exist about what comprises the informal economy; for example, the word is typically interpreted to embrace anything that does not belong to the formal sector, giving the division a tautological nature¹⁹. It is sometimes described in terms of unique job situations and other times in terms of distinct economic circuits or a mix of the two. The informal economy is also described in terms of legality and illegality, as well as concealed and veiled activities that must be removed or regulated by the state. Then there are doubts about the causes of its emergence; some argue that it arose as a result of the modern capitalist sector's inability to develop as quickly as the rise in the number of unemployed people or those displaced from their primary occupation, agriculture, in developing and underdeveloped countries²⁰. According to proponents of this idea, the modern capitalist industrial society supports such economies by establishing structural disparities based on class, ethnic, and cultural divisions.

Barbara Harriss White has written extensively about the importance of the informal sector in India and why it is so important for emerging countries. She claims that the India of 88% is sometimes referred to as "local," as opposed to national or state-provincial, yet, local is frequently used to refer to the specifics of activities carried out in cities²¹. It has been dubbed "real," as in genuinely existent and authentic, in order to separate it from the imagined economy that is frequently deduced from official statistics in a selective manner in order to support traditional economic theories²². Its market has been described as "mud floored," and while many are, this does not imply that none are marble floored. Its economy is often dubbed "unorganized" to distinguish it from the "organized" and registered economy, and this is beneficial so long as it is clear that "unorganized" does not mean "unregulated"²³. By doing so, the author provides a critical viewpoint on how the informal sector is analyzed, and the notion that disorganized does not always equal uncontrolled holds true when one considers LWMs, which are heavily regulated by state laws, while being informal in the broadest sense.

When seen through the lens of the informal economy, LWMs have several traits that correspond to popular perceptions of this type of economy. Traders and vendors who congregate in weekly markets do not keep records of their

¹⁹ Chowdhary, S., *The Local Weekly Markets of Delhi: Operating in the Formal 'Space' and Informal Economy*. INDIAN SOCIOLOGICAL SOCIETY, 1(2), 3-31 (October 2017).

²⁰ *Ibid.*

²¹ White, B.H., *Inequality at Work in the Informal Economy: Key Issues and Illustrations*, INTERNATIONAL LABOUR REVIEW, 142(4) (2003).

²² Chowdhary, S. *The Local Weekly Markets of Delhi: Operating in the Formal 'Space' and Informal Economy*, INDIAN SOCIOLOGICAL SOCIETY, 1(2), 3-31 (October 2017).

²³ *Ibid.*

transactions; there is no systematic accounting of the flow of commodities in the market; it is difficult to assess accurate estimates of demand and supply of perishable and non-perishable products; and because the majority of traders and vendors in the markets lack assets of economic value, formal credit and finance options are closed to them²⁴. However, LWMs are regulated, and traders organize them in a methodical manner. This systematic process includes social ties between traders, power and authority exerted by Pradhan's/organizers, and discussions between LWMs and non-market organizations (MCD, RWAs, and Police). This approach also results in informality inside LWMs in terms of space management (street and footpath) by shopkeepers and pradhans. As the number of persons desiring to become sellers in the market grows, it is necessary to either accommodate these new merchants within existing markets or look for additional areas in the city where markets might be organized.

These markets' strength may be found in the social and economic links that actors have with one another, as well as the confidence and reliance that players have on their pradhans. In the weekly markets of Lucknow where the field-work was conducted, it was discovered that traders were linked to each other either via family or kin connection, and because many of them hailed from the same region from where they had moved, there was a sense of brotherhood among them²⁵. These marketplaces cannot be organized in an orderly fashion in the restricted space of the street or footpath unless vendors agree on their designated market location²⁶. Traders assemble on some street or another every day, but they have a clear agreement about the area they occupy. If problems arise, they are addressed inside the market through arbitration and involvement of the market Pradhan. New entrants use social and geographical relationships to gather knowledge about the market and plan their entry strategy²⁷. Except for key family members, being linked to an established trader is insufficient in the market (father, son, brother). Others gain trust and relationships in order to get a spot in the market; they do so by working as assistants to traders, and if they have financial resources, they find space on rent through Pradhan as well²⁸. This component of rent-seeking is common in LWMs. From an economic standpoint, these markets have a continual flow of items and meet the wants of the clients. Traders modify their items according to the seasons and

²⁴ Kamat, D.R., & Chauhan, D., *An Introduction to Planning for Weekly Vegetable Markets. International Conference on Advances in Architecture and Civil Engineering*, 660-665 (2012).

²⁵ Singh, A.P. *Vendors on the Streets: Their Situation and Issues (With Special Reference of Lucknow District, Uttar Pradesh)*. SOCIAL SCIENCE JOURNAL FOR ADVANCED RESEARCH, 1(1) (July 2021).

²⁶ Kamat, D.R., & Chauhan, D., *An Introduction to Planning for Weekly Vegetable Markets*, INTERNATIONAL CONFERENCE ON ADVANCES IN ARCHITECTURE AND CIVIL ENGINEERING, 660-665 (2012).

²⁷ Passon, L. (2023). Retrieved from Popularask.net: <https://popularask.net/what-do-you-mean-by-the-neighborhood-market/>.

²⁸ Kamat, D.R., & Chauhan, D., *An Introduction to Planning for Weekly Vegetable Markets*, INTERNATIONAL CONFERENCE ON ADVANCES IN ARCHITECTURE AND CIVIL ENGINEERING, 660-665 (2012).

festivals; for example, during the summer, readymade clothing made of cotton, polycotton, and polyester are popular, while woolens and hosiery are popular during the winter. Traders meet the increased demand for flashy clothing during festivals. Similarly, fruits and vegetables vary according to seasonal availability at wholesale marketplaces or mandis²⁹. As Polanyi proposed, economic phenomena are an institutionalized process, and these markets are firmly ingrained in the social, cultural, and political environment of the society.

Street vendors are considered entrepreneurs since they design a business venture and take on the risk. They contribute significantly to total economic activity and provide a variety of products and services. According to the 2009 National Policy on Urban Streets, street vendors are designated as micro-entrepreneurs. It paints a thorough picture of the behaviour and motivation of street vendors. They said that the general population has a high level of trust in these street vendors to satisfy their daily needs. As a result, street hawking is regarded not just as a source of revenue for them but also as an inescapable component of the urban population³⁰. Unemployment and poverty are important problems among the various difficulties people encounter. As a result, it is critical to protect the rights of these disadvantaged persons, which is the state's responsibility under the NPSV (National Policy on Street Vendors). They give the necessary training and education. They will be able to improve their business skills, allowing them to earn more money and live a better life.

Street vendors are also known as hawkers, street traders, sidewalk merchants, and other peddlers. The terminology used to describe them is dependent on the time period or area in which they function. Their uses vary according to location and area. Their nomenclature differs from state to state and country to country. Customers can assess the product depending on their economic and social situations, and street vendors function as distributors of low-cost goods and services.³¹

The retailers are grouped according to their location into three categories: Market vendors and bus terminal vendors are two types of vendors that sell in places where people congregate, such as marketplaces and bus terminals. Street sellers are those who sell their goods on the sidewalk. This type of seller causes congestion and obstruction. A bazaar is a marketplace where sellers sell their items. A bazaar is a seasonal or recurring market where merchants sell their items on public or private property³². According to the National

²⁹ MeraLucknow.com. (n.d.), <http://meralucknow.com/shopping/market.html> (last visited on March 20, 2023).

³⁰ Purkayastha, N., *Weekly Market: A Micro Level Study on Byrnihat Market in Ri-Bhoi District of Meghalaya*, EPRA INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY RESEARCH, 5(12), 123-130 (December 2019).

³¹ Ford, J., Answerstoall.com, <https://answers-all.com/language/what-are-the-advantages-and-disadvantages-of-weekly-markets/> (last visited in March 23, 2023).

³² *Ibid.*

Commission on Labor, street vendors are self-employed persons in the informal sector who give their services for the sole purpose of selling all goods and services on the streets without the use of a permanent built-up structure³³.

III. FIELD OBSERVATION AND ANALYSIS OF MANGAL BAZAAR, LUCKNOW

Given the popularity of the Mangal Bazar, fieldwork was conducted to determine and analyze various factors concerning the vendors' basic profile, living status, income and expenses, civic amenities, and general problems. The detailed report contains the results of the study.

Mangal Bazaar, Alambagh, Lucknow is an urban weekly market. The name Mangal Bazaar comes from the fact that it is set up every Tuesday. It is one of the cheapest and preferred markets in Lucknow. Like any other weekly market, the shopkeepers come around 2 p.m. and start setting up their shops. They are allotted specific places to put up their shop by the local market leader in charge. This keeps them away from unnecessary quarrels and fights. Earlier, pavement vendors had to pay taxes to the Nagar Nigam on a daily basis prior to the repeal of the Tehbazari Act in 2006. The rates were Rs. 5 for a 15 square ft. pavement and Rs. 10 for a 40 square ft. pavement. The Nagar Nigam appointed a collector for each weekly market, who collected the tax from the pavement vendors and issued them a receipt.

In June 2006, the State Government issued an order abolishing the contentious "Tehbazari" system in all urban local bodies in order to provide relief to petty shopkeepers and roadside vendors. It was a significant source of revenue for local governments. Nowadays, the Nagar Nigam does not collect taxes directly from vendors but instead raises tenders for various weekly markets, and the contractors collect the money. They have been given a 'Nagar Nigam Card' for setting up the shops. There is also a license that is made for five years for free, and after the expiry of the permit, they have to get it renewed. A person in charge of this whole market setup ensures the smooth functioning of the market in all places. He is popularly known as 'Neta' among the shopkeeper fraternity. At around 5 pm, it was observed that people started flocking in large numbers. Initially, there were more women, but I watched men accompanying the ladies as the sky got darker. Generally, these markets sell everything from homeware, vegetables and fruits, clothes for all age groups and kitchenware to toys, food items, jewellery, cosmetics, fast food and even packaged water³⁴. Since the study was conducted during Diwali, there were festival-specific clothes, home décor, lights, candles, Diyas etc.

³³ Purkayastha, N. *Weekly Market: A Micro Level Study on Byrnihat Market in Ri-Bhoi District of Meghalaya*, EPRA INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY RESEARCH, 5(12), 123-130 (December 2019).

³⁴ Mishra, N., *Social Life on Commercial Street: A Case of Commercial Markets of Lucknow, Uttar Pradesh*, INTERNATIONAL JOURNAL OF ENGINEERING RESEARCH & TECHNOLOGY, 8(7) (July

Around 25-30 shopkeepers were interviewed during the visit. There were a set of questions that were prepared for them. The participants were enthusiastic and forthcoming in answering all the questions. Certain conclusions derived after the fieldwork are as mentioned. The shopkeepers of the weekly market move from one area to another around the city and sometimes even to the outskirts of Lucknow to places like Barabanki. Like on Tuesday, the market is set up in LDA Colony. On Wednesday, they move to Nishat Ganj, where the market is spread over a huge area compared to other places. Thursdays are reserved for Aminabad, the oldest market in Lucknow. On Friday, most sellers move to Barabanki, an hour from Lucknow. On Saturday, they come back to Sadar Bazaar near Lucknow Cantt. There is a huge weekly bazaar in Nakhas Market, Chowk, on Sunday. Therefore, it was derived that these sellers are on the go throughout the week. The major disadvantage is that they don't have stability per se.

The products sold in these markets are cheap and affordable, which can be afforded by the majority class of people. Most people who shop from these bazaars are from the middle and lower classes. It was found that household items and vegetables were the most sold items, followed by garments. The earnings at the end of the day varied from place to place and from time to time. On average, the garment and 'Kaleen'/carpet and rug sellers earned a huge profit of Rs 3000-4000/day. The home appliances and vegetable vendors made about Rs1000-1500/day. Within the week, the sellers earn a maximum profit on Wednesday (Budh Market) and Sunday at Nishat Ganj and Nakhas Market. The next most profitable market is Alambagh. The footfall at these two places is the highest, followed by Mangal Bazaar. The sellers entertained around 200-250 customers on a good day at Mangal Bazaar. On average, they deal with 150-175 customers. The Covid-19 period brought a huge and unexpected loss in all businesses. The weekly bazaar was no exception. But fortunately, the footfall of people post covid period increased by many folds. The primary reason is post covid inflation. The prices of all commodities have increased by a certain percentage, fuel prices have risen, and everything has become more expensive at the stores. This is where the weekly markets benefitted as the prices were increased, but it was still affordable for the general public. Mangal Bazaar is the best option because useful items are available at half price, and if someone is good at bargaining, nothing beats it. Therefore, the post-COVID sales led to profits for maximum sellers.

Moving to the ratio of male to female customers, it is generally observed that women come out in huge numbers in comparison to men. Given the nature of our society, women take care of the private sphere and domestic work. Hence, it is observed that women/groups of women generally outnumber men. It is interesting to note that once it gets dark, more men are seen accompanying women at night. There are two primary reasons for this. First, for safety

purposes and second, the men can accompany and help them after they come back from work. When inquired about who bargains more, most of the sellers gave women as a reply. But there were a few shopkeepers who gave an interesting insight saying that men bargain more when they are accompanied by women. Single men don't engage in bargaining as much. These shopkeepers go around for six days and take a day off in a week. Most of the shopkeepers reside near Aminabad and Nishat Ganj. Another noteworthy observation was that the ratio of Hindu and Muslim sellers is heavily skewed towards Muslim sellers. There is a 20:80 ratio.

IV. CASE STUDIES

Some case studies were done to substantiate data collected through observation and interviews. The case studies provide

Case-1: Rajender Singh, a 45-year-old middle-aged man, has been putting up a garments shop in Mangal Bazaar for 25 years. Previously it was his father who used to handle the business. His father had migrated from his village near Barabanki to Lucknow for job opportunities. Post his demise, he took over and has been successfully running it for 25 years. The profit margin is around 10-15 per cent. He procures his goods from the seller, who, in turn, brings them from Aminabad and Nakhas market in Lucknow.

Case- 2: Mohammad Hashim, a 25-year-old boy, is a plastic bottle seller. He was forced to quit his studies and join his mother in this business, as they had a family to support. Unlike other sellers, Hashim buys his bottles directly from Vishal Megamart, a supermarket in LDA colony. He has a decent profit margin, and his cost of commutation is also minimum because he stays near the site of the market.

Case -3: Shanta Kumari, a 50-year-old enterprising woman, is an original inhabitant who was born and brought up in Lucknow. Her brother started this business around 40 years ago. She developed an interest in business and was a quick learner. She proclaimed that she had an acumen for business and thus took over from her brother within two-three years. She has a ladies' garments shop with a wide range of variety and has been successfully running it for thirty-seven years now. The stock is brought from various cosmopolitan cities like Delhi, Mumbai and Kolkata. The profit margin varies from 15-20 per cent, and she has a decent profit which keeps her motivated.

Case- 4: Kamla Devi, an aged woman in her 60s, sells makeup and jewellery items in Mangal Bazaar. Initially, her business was not profitable, but now she earns a decent profit. She started selling these products just ten years back. There were some compelling circumstances at home which forced her to start

this for her sustenance. She procures her products from Aminabad, Nakhas Market and Chowk.

Case-5: Rakesh Pratap Singh, a 50-year-old man from Pratapgarh, started this business of selling doormats and carpets after he had a family conflict over property and land in his village. He shifted his whole family to Lucknow and stays close to Mangal Bazaar near Pakri ka Pul. He has a booming business with a very high-profit range. He buys the carpets and doormats from dealers in Husain Ganj in Lucknow and Kanpur etc.

V. RURAL WEEKLY MARKET

Rural development determines economic growth. Its fundamental goal is to eliminate poverty, inequality, and unemployment, all of which are interconnected. Rural development is an imperative and urgent requirement in India, where around 70% of the population lives. The size of the market limits the growth of an area. This parallel also implies that the spread of weekly markets limits rural growth³⁵. Weekly markets are essentially places where inhabitants of a certain geographical region may exchange products and services at regular intervals of time³⁶. Rural weekly markets provide a variety of socioeconomic purposes in rural areas by integrating peasant economies into regional and national socioeconomic systems. In countries like India, rural market centres are the farmers' first point of contact with the marketing channel³⁷. As a consequence, rural markets are seen as the nerve centres of rural life's economic, social, and cultural activities³⁸. Producer farmers rely on these markets not just for the sale of their goods for income but also for the purchase of agricultural inputs and social contact.

Rural marketing, in contrast to other kinds of marketing, is basic yet effective, and it plays an important part in the rural regional economy. Initially, only periodic markets were available to provide the marketing role, but over time, permanent shops/markets evolved, and now, in many centres, both permanent and weekly markets may be found side by side³⁹. The existence of periodic markets on a specified day is a distinguishing feature of many rural areas. The periodicity system allows for adjustment with the agricultural sys-

³⁵ Anand,U., & Sahu, A., *Rural Development and Rural Weekly Markets: An Economic Study*, KAAV INTERNATIONAL JOURNAL OF ARTS, HUMANITIES AND SOCIAL SCIENCES,4(3), 25-27 (2017).

³⁶ Mondal, P. *Rural Marketing in India (A Case Study)*, <https://www.yourarticelibrary.com/marketing/rural-marketing/rural-marketing-in-india-a-case-study/38837> (last visited on March 21, 2023).

³⁷ *Ibid.*

³⁸ W.K, P.D., & Chetan, M. W., *Weekly Market and Rural Marketing: An overview*, INTERNATIONAL JOURNAL OF INNOVATIVE STUDIES IN SOCIOLOGY AND HUMANITIES, 2(7), 8-11 (2017).

³⁹ Dey, T., Pathak A.K., & Baghmar, N.K., *Geospatial Analysis of Rural Weekly Markets: A Case Study of Bemetara District of Chhattisgarh, India*, IOSR JOURNAL OF HUMANITIES AND SOCIAL SCIENCES, 22(5), 45-53 (May 2017).

tem. Merely one marketing day in a seven-day week implies six leisure days or days of other agricultural activities, and rural residents have enough to relax as well as prepare for the next market visit⁴⁰. The weekly markets are the result of spontaneous rural growth, in which select settlements operate as commercial centres for the surrounding countryside⁴¹. These marketplaces serve as points of exchange for products, providing the greatest opportunity for the mobilization of local resources, and their demand and supply functions produce employment in the surrounding region⁴². In any given region, market centres vary in their nature, size, function and hierarchy. Generally, they can be divided into the following types:

- A. Urban and Rural
- B. Daily and Periodic
- C. Regulated and Non-regulated
- D. Wholesale and Retail
- E. Local and Regional.

Basically, markets are of two types, viz., urban and rural. Among rural markets, the following types have been identified in the region:

- (a) Periodic Markets which include weekly, bi-weekly markets and Fairs: Rural regions are distinguished by periodic marketplaces. They operate through two institutions: weekly markets and fairs⁴³. A weekly market is a weekly gathering of local traders organized to aid retail operations, whereas a fair happens on an irregular basis, perhaps once or twice a year.
- (b) Marketing through mobile traders: They are salespeople who visit rural regions on their own time and on the days they like with their little items. These kinds of mobile merchants are popular across the region.
- (c) Permanent village shops and markets: There is a common notion that rural markets are only held on a seasonal basis⁴⁴. On the contrary, many communities have permanent marketplaces and many have stores.

⁴⁰ W.K, P.D., & Chetan, M.W., *Weekly Market and Rural Marketing: An overview*, INTERNATIONAL JOURNAL OF INNOVATIVE STUDIES IN SOCIOLOGY AND HUMANITIES, 2(7), 8-11 (2017).

⁴¹ Anand. U., & Sahu. A. *Rural Development and Rural Weekly Markets: An Economic Study*. KAAV INTERNATIONAL JOURNAL OF ARTS, HUMANITIES AND SOCIAL SCIENCES, 4(3), 25-27 (2017).

⁴² Dey, T., Pathak A.K., & Baghmar. N.K., *Geospatial Analysis of Rural Weekly Markets: A Case Study of Bemetara District of Chhatisgarh, India*, IOSR JOURNAL OF HUMANITIES AND SOCIAL SCIENCES, 22(5), 45-53 (May 2017).

⁴³ Kumarsen, K., & Manivannan, D., *A Study on Customer Satisfaction of Weekly Market in Cuddalore District with Special Reference to Virudhachalam Town. Think India*, 6191-6200 (2019).

⁴⁴ *Ibid.*

Field Study of Banthra Bazaar: Banthra Sikandarpur, also called Banthra is a village in Sarojini Nagar block of Lucknow, Uttar Pradesh⁴⁵. It is situated on Kanpur road. As of 2011, its population was 10,989, in 1,885 households. The village lands cover an area of 703.8 hectares, of which 341.4 (48.5%) were farmlands as of 2011. Fallow lands covered 182.9 hectares (26.0% of the total), and areas under non-agricultural uses covered 66.2 hectares, or 9.4% of the total land area. Banthra is one of the 20 villages where the village weekly market is set up. The sellers from all twenty villages gather at a huge ground which is beside a primary school in Banthra. The bazaar is set up every Wednesday. Merchants and sellers from the twenty villages come together and sell their produce and products. They don't use wooden tables for setting up the products like urban markets. Instead, they spread tarpaulin waterproof sheets and sit on the ground. The products include agriculture food produce, clothes, plastic items, electronics, food, toys, bedsheets, small jewellers dealing in silver and gold jewellery repair etc. There is also huge sale of meat and fish in the market. The rates are cheap in comparison to other markets outside the village hence there is a lot of crowd flocking at the market. There are more than 100 plus shops that are set up every week.

Unlike a formal system for registration of weekly market in urban areas, rural market like Banthra doesn't have this system. Banthra allows any seller to put up a shop if you pay 56-60 rupees per day. Therefore, the token amount to put a shop is collected on weekly basis. No one is bound by any formal rules. The places allocated to the shops are on the first cum first serve basis. The amount collected by sellers goes to the landowner namely Brijwasan Singh Chauhan and family. They are Chauhan Rajputs, who held the place in patidari tenure. The population consists of 80% Hindus and 20% Muslims. The maximum number of consumers are from the lower socio-economic category. This was the observation of most sellers. The timings of the weekly market differ in summers and winters. During summers, the market is set up during the second half of the day from 3pm-8pm. While in winters, the morning hours from 9am-2:30pm are perfect for market setup. Unlike the urban weekly markets, rural weekly markets are seen as an outing for most of the families. People come out in huge numbers and spend on food, clothes, toys etc. It is seen a place where people spend time with their family and friends and socialize with other village people. The profit margin earned by the sellers range between 30-40%. Most of the sellers are satisfied with the demand and supply equilibrium. It is also convenient for them to earn money around their own area with minimal cost of set up. The vegetables in particular are cheaper and fresher since they come straight from the farms. The village weekly sellers don't go to any other place to set up a market like the weekly vendors in urban areas. They work in their farms or have some work in or near the village throughout the week.

⁴⁵ Kumari, D., *Urban Sprawl: A Case Study of Lucknow City*, INTERNATIONAL JOURNAL OF HUMANITIES AND SOCIAL SCIENCE INVENTION, 4(5), 11-20 (May 2015).

Case-6: Dhwanilal, a middle-aged man in his late 40s, has been living in Sikandarpur for generations. He inherited the business of selling fish and meat products to local village people. He brings the stock on Wednesday from Khurram Nagar and Kaiserbagh. The best quality fish is sold here. By the end of the day, all the stock is sold hence profit is immense.

Case-7: Lata Singh, a hardworking woman in her early 30s, sells kitchenware and groceries. Interestingly, she buys majority of these items from Mangal bazaar, and if there is a demand for a specific item by the buyer, she goes to Aminabaad. She gets a good deal at Mangal Bazaar and earns a decent profit by selling it in the village weekly market.

VI. CHALLENGES FACED BY LOCAL WEEKLY VENDORS

Street sellers have several obstacles to face. Firstly, they are a vulnerable population that is not protected by the government, non-governmental organizations, labour unions, or labour regulations. Government-enacted labour union laws deprive people of their rights.

Secondly, due to market price fluctuation and irregular employment, street vendors are continuously competing with other street vendors. Their earnings are often low, and their sales fluctuate. Another reason for street sellers' lesser income is that they are required to pay bribes to local police in the range of 15 to 20% of their daily profits⁴⁶. Thirdly, street vendors are frequently associated with the invasion of public spaces, which causes traffic congestion, poor sanitation, and incorrect rubbish disposal. Food safety has been a rising concern among street vendors. No government agency is permitted to verify the content of foods because they are not overseen by any government organization. Fourth, the government disregards the relevance of street hawkers to the economic and social well-being of the urban populace⁴⁷. Online shopping has a detrimental impact on retailers and street sellers. Fifth, online shopping has become a widespread trend and a new form of buying. There are dozens of online marketing organizations that sell shoes, cosmetics, apparel, accessories, vitamins, and other consumer items. The trend is clear: retail shop demand will diminish if not eliminated entirely. The retail business is suffering as a result of online purchases. Lastly, with the rising of urban migration, with a decreasing recognized economy, street and hawking selling of products has become one of the most important sources of income for India's urban poor⁴⁸. Vending is becoming a significant source of income for a huge number of

⁴⁶ Chakreshwari, A., *Analysis of Rural Weekly Market: A Case Study of Madhugiri Taluk, Tumakuru District of Karnataka State*, INTERNATIONAL JOURNAL OF RESEARCH IN SOCIAL SCIENCES, 9(5), 266-278 (May 2019).

⁴⁷ *Ibid.*

⁴⁸ *Ibid.*

poor urban people since it needs little training and little money. People who work in vending try to address issues with their limited resources. They never demand that the government provide employment for them, nor do they participate in begging, theft or extortion, as do other sectors of the urban population. Vendors seem to strive to live their lives with self-respect and dignity by regularly selling their products regardless of location or kind.

Rural weekly vendors are confronted with the issues of lack of a marketplace. Lack of finance/capital, as well as risk and uncertainty. On the one hand, there is the demand for selling products, and on the other, there is the difficulty of timely purchasing items for sale in the weekly market. Lack of transportation mixed with a maintenance issue with surplus items. The issue of not having enough money in relation to the demand for supply may be found in the district's weekly markets. Buyers have several challenges in coming to the weekly market to acquire their necessary commodities. They do suffer as a result of the road's bad state. They are confronted with the issue of insufficient weight measuring. They encountered a difficulty relating to local brands, i.e., a quality issue.

VII. CONCLUSION

Summing up, it can be observed that the concept of the market has evolved from ancient times. These weekly marketplaces have a long history. The setup of these markets is more prevalent in rural areas than urban areas. Weekly markets do not have a consistent retail business. During the day, vendors set up their shops in the market and close them at night. They may set up shop someplace else the next day. There are many of these markets throughout India. In the case studies of Mangal Bazaar and Banthra Bazaar, we saw that people congregate here to satisfy their daily requirements. Many things are available at reduced costs during a weekly market. Weekly markets offer the convenience of having the majority of essentials in one place. During weekly markets, many things' prices are slashed. This is because stores with permanent structures must spend a lot of money on things like rent, power, and government taxes. They must also pay the salaries of their staff. These entrepreneurs keep the things they sell from their homes in weekly markets. The bulk of them do not need to hire staff because they are supported by family members. Furthermore, there are many establishments selling the same things during weekly markets; therefore, rivalry exists. People would go to another shop where the same item was available for less money or where they could barter and get the price down if a merchant charged a high price. Weekly markets offer the convenience of meeting the bulk of our demands in one spot. Consumers might be able to obtain whatever they need here, including food, clothing, silverware, and vegetables. They don't need to go to many stores to get different things. People also enjoy going to markets when they have a variety of alternatives for purchasing items. Weekly markets, of course, have

significant obstacles; nevertheless, if these issues are handled, weekly markets will be reinforced, contributing to the expansion of the economy in the study region.

It is observed that the consumer items in both the urban and rural markets are more or less the same. It, in turn, reflects the impact of globalization. Earlier, certain goods were seen only in urban markets but with the effects of globalization; the differences have been neutralized. A standard medium of exchange in the form of cash is used in both markets. The rural markets also now deal in cash. Earlier, the barter system took place wherein goods and services were exchanged in return. The urban markets are migratory, whereas rural markets are fixed. In urban markets, profit or loss may occur on one day, which can be made up the next day at another place. On the other in rural markets, there is just one day, and by the end of the day, the profit and loss are decided.

A comprehensive solution is required to meet out issues and challenges of the weekly markets. It is vital to consider the weekly market while developing urban layouts. Many dealers operate in unprotected areas in Lucknow's study area. According to the study, there are no public restroom facilities for vendors in their operating regions. There is a demand for public restrooms, particularly for female vendors. Corporation officials should take action in this regard. The study region has a high rate of vendors paying fees/charges to local authorities. As a result, there is a need to minimize it. According to the study findings, there is a lack of unionization among merchants in the studied region. The weekly market vendors should create a union and fight for their cause and difficulties. The role of the weekly market should be incorporated into town and city master plans by the government. Consumers desire more variety and choice. Thus, merchants must provide a broader range of things. The city's corporation has to devise smooth traffic management to operate these markets sustainably without disturbing the citizens. Multiple applications for a weekly marketplace, such as a haat bazaar or a craft expo, can be introduced. Weekly markets can be hosted on days when the regular markets in that region are closed.