

A NEW SOCIAL STREET ECONOMY

CONTEMPORARY STUDIES IN ECONOMICS AND FINANCIAL ANALYSIS

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CONTEMPORARY STUDIES IN ECONOMIC
AND FINANCIAL ANALYSIS VOLUME 107

A NEW SOCIAL STREET ECONOMY: AN EFFECT OF THE COVID-19 PANDEMIC

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LIST OF ABBREVIATIONS

| | |
|--------|---|
| ARW | Association of Recycling Workers |
| CEO | Chief Executive Officer |
| CGTRA | General Confederation of Workers of the Republic of Argentina |
| CHP | Cumhuriyet Halk Partisi – Republican People’s Party |
| CMW | UN Committee on the Protection of the Rights of All Migrant Workers and Members of their Families |
| COE | Council of Europe |
| COV-2 | Yeni Koronavirüs (SARS-CoV-2) |
| COYOTE | Call Off Your Old Tired Ethics |
| DDA | Delhi Development Authority |
| EU | European Union |
| EZB | The European Central Bank (ECB) |
| FED | Federal Reserve Board |
| FSSI | Food Safety and Standards Authority of India (FSSAI) |
| GBM | General Body Meeting |
| GDP | Gross domestic product |
| GLOSEP | Global Street Economics Platform |
| GNP | Gross national product |
| GNP | Gross domestic product |
| GPS | Global positioning system |
| IKSV | Istanbul Foundation for Culture and Arts |
| ILO | International Labor Organisation |
| IMF | International Monetary Fund |
| LGBTI | Lesbian, Gay, Bisexual, Trans, and Intersex |
| LoR | Letter of Recommendation |
| MCD | McDonald’s Corporation |
| MEPIAD | Mersin Perakendeci İş Adamları Derneği |
| MMI | Metropolitan Municipality of Izmir |
| MSME | Medium, small, and micro enterprises |
| MTSO | Mersin Chamber of Commerce and Industry |

| | |
|-------------|--|
| NASVI | National Association of Street Vendors of India |
| NGO | Non-governmental Organisation |
| NHF | National Hawkers Federation |
| OECD | Organisation for Economic Co-operation and Development |
| PCR | Polymerase chain reaction |
| PM SVANidhi | PM Street Vendor's AtmaNirbhar Nidhi |
| PPE | Personal protective equipment |
| RFID | Radio-Frequency IDentification |
| RWA | Recycling Workers Association |
| RWA | Residential Welfare Authorities |
| SIVARA | Sindicato de Vendedores Ambulantes de la República Argentina |
| SMEs | Small and micro enterprises |
| SVA 2014 | Street Vending Act 2014 |
| SWG | Self-workers Global |
| TUIK | Türkiye İstatistik Kurumu |
| TURKSTAT | Turkish Statistical Institute |
| TVC | Town Vending Committee |
| UN | United Nations |
| UNCTAD | United Nations Conference on Trade and Development |
| UNICEF | United Nations Children's Fund |
| UPTA | The Union of Professionals and Self-Employed Workers |
| US\$/USD | US Dollar |
| USA | United States of America |
| WB | World Bank |
| WHISPER | Women Hurt in System of Prostitution Engaged in Revolt |
| WHO | World Health Organization |
| WIEGO | Women in Informal Employment: Globalizing and Organizing |

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PREFACE

COVID 19, or the Coronavirus as it is commonly used, came into our lives suddenly and unexpectedly and forced us all to fundamentally change our entire life routine. Each of us was doing things we should do in our daily routines at school, at work, at home, and social life was going on as long as possible in cafes, restaurants, neighbourhood markets, shopping malls, and streets. But when the Corona epidemic has compelled people to stay at home, beyond breaking away from the routines we are used to, people also started to adapting to an isolated state of existence from the social life we are accustomed to, the fear of catching a deadly virus and death, and of course, for those who had to close their jobs or were unemployed, there was also a concern for subsistence.

The Corona crisis has left the world's unshakable national authorities vulnerable and desperate, dependent on each other. Faced with the depletion of resources, it has become the nightmare of all the national wealthy who are concerned about lost or diminished profits. However, virtual money, which does not fit into national boundaries as before and is said to have no colour, race, religion, language, as is often said, has proven its global sovereignty.

Companies want and make the public pay the cost of the change forced by the structural crisis of capital masked by the epidemic. Companies that add profits to their profits both on the rise of capitalism as well as during its crisis are determined to maintain profitability by creating new riches in crises while imposing the burden on the public. The unfairness in the distribution of crisis support packages between companies and the public clearly demonstrates this. But, as history is being written tomorrow, this period will be called after Corona before Corona and nothing will be the same as before.

Social economy principles can be a good starting point to discuss the new paradigm in the preparatory processes for the construction of the post-capitalist world. The social economy proposes ways to transform the existing economy, which seeks to grow and earn more profits by destroying and wasting resources, into living in harmony with nature and an economy that will serve people.

Social economy appears in many societies in different forms of cooperation, cooperatives, or various mutual funds. The increasing number of solidarity-based social economic practices around the world increases due to a growing number of people living in extremely poor living conditions and in deep poverty. Today, because of the Corona crisis, many people lost their jobs and regular income. Therefore, the street economy is gaining more importance in these conditions. Street vendors still come to the rescue of the poor and low-income citizens. The citizens, who cannot afford the products sold in the shops, choose them. Street vendors go to poor neighbourhoods where there is not even a market. These people meet the needs of the elderly and the patients who cannot go out. Regardless

of the epidemic, whether they are citizens of the country or migrant recycling employees, they still bring the waste to the economy.

This book comes as a complement to our first book *Global Street Economy and Micro Entrepreneurship*, where street economy was discussed with all its social, economic, and political dimensions, actors, sectors, and functions. In this work, for the first time, street economy is discussed in terms of how it is related to social economy and how it contributes to the four main components of social economy, which are supply of needs, social benefit production, fair distribution, and sustainability. Reciprocity is the mechanism that makes relational and organisational life possible. When reciprocity finds an economic expression for providing goods and services to people and communities, the conclusion is social economy. In these difficult times, witnessing the best and worst aspects of human nature, street economy is the most basic component, indicator, and guarantee of the egalitarian, solidarist, sharing and truly participative social economy and democracy in epidemic or in health without questioning the identity or origins of the groups in need.

This book is aimed to discuss that the street economy which flourishes with the externalities and failures of capitalism is the foundation stone of social economy. For 170 years, most of the capital owners and companies have neither cared about the dignity of the people who have created their company, nor have they cared to combat the impending environmental disaster. This crisis put an end to two centuries of despair in the mind and action of an important segment and showed that another way and solution is possible. It is possible to see the possibility of a new social economy with participatory democracy that eliminates labour as a commodity with traditional and micro-scale enterprises and enterprises that produce social, economic, and cultural benefits, and where people and their labour are not merely a 'resource'.

This book will discuss how social, solidarist, sharing, and collectivist economic systems such as street economy can provide humanistic and sustainable solutions against capitalism, which is environmentally unsustainable, socially unfair, and cannot guarantee the happiness and dignified living conditions of anyone anywhere on the planet.

We would like to thank the founders of SWG, India's Arbind Singh, Argentina's Oscar Silva, and Spain's Cesar Garcia Alan for their contribution to the globalisation and institutionalisation of the work, and academicians and researchers from all different fields who contributed to this book.

We owe the visibility of millions of street vendors, artisans, and entrepreneurs, who have been pushed, marginalised, deprived of their basic human rights, and ignored in hundreds of years, to our local and national politicians who resolutely brought their problems to the agenda, and to the special representatives of the media that brought these problems to their newspapers and magazines. On this occasion, we owe a debt of gratitude to our politicians who kept this invisible section of society on the agenda during the pandemic days and bravely expressed their crucial problems, and all media members who brought the problems of street vendors to their headlines, from America to India, from Izmir to Erzurum.

Last but not the least, we would like to thank the founders and members of all street vendors associations and cooperatives for their determined and devoted work, and our special thanks to the Chairman of the Izmir Street Vendors Association, Evren Laçın, who has survived in the streets and squares of Izmir, since childhood by peddling and devoted all his time and energy to solve this ancient problem permanently.

Dr Osman Sirkeci and Prof. Dr. Kamuran Elbeyoğlu
Izmir, Turkey, 2020

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INTRODUCTION

Kamuran Elbeyoğlu and Osman Sirkeci

‘Street vendors are the songbirds of the streets; they are the life and soul of Istanbul’

Mustafa Kemal Atatürk

Corona is not the first epidemic that the human race encountered, and similar to previous epidemic crises, it has confronted humanity with many social, political, cultural, and economic catastrophes. However, what distinguishes COVID-19 from the previous epidemic crisis is that it has spread throughout the world, and has been directing and transforming world politics, peoples, economy, and social life since the beginning of the Modern era, which has Industrial revolution as its starting point.

The effort of humans to objectify nature, to transform it into the position of the Other, and to transform it to his own benefit as much as possible gained speed especially after the industrial revolution. The global trade-based market economy and capitalism began to dominate the global world from the sixteenth century onwards, after a six-century development and maturation process. As a product of capitalism, instrumental reason arises that operates according to cost–benefit analysis and seeks the importance of everything, including humans and nature, from a utilitarian point of view, not in its being humanitarian, moral, or coherent, but in the relationship between cost and benefit. The main purpose of industrialisation together with capitalism is the transformation of nature, sweeping the world reserves, taking the technology and science at its service. As a socio-economic and political structure specific to modern society, capitalism continues its existence by constantly renewing itself with its internal contradictions.

The COVID-19 crisis has come to overshadow the ongoing economic crisis, deepening in many different dimensions since 2018. The leaders of neoliberal market economy policies of the last 40 years are trying to overcome the deep depression they caused, thanks to the Corona crisis. All world countries, especially the United States of America and the People’s Republic of China, continue to offer a wide variety of solutions to the existing business world for months with

measures such as incentives, supports, tax reductions, interest-free loans, and debt delays. The surplus values accumulated in the safe-deposits of international and supranational institutions such as the World Bank and the International Money Fund (IMF) continue to serve the governments in the form of gratuitous grants in some countries and interest-bearing loans in some countries to sustain the capitalist accumulation.

LIFE WATER TO CAPITAL, PRECARIOUSNESS TO LABOUR

Analysis of the data compiled by Devex Finansman shows that as of 1 January–13 September 2020, \$20.4 trillion has been allocated for the exit from the crisis under the scope of COVID-19 support (www.devex.com/news, 2020). In the first eight months of 2020, \$20.4 trillion was presented to the service of the governments as a lifesaver at this stage, when the constant depression of the market system model deepens. Likewise, national governments have released both the budgets offered by these global organisations and the cash resources they have accumulated in their own funds in almost all countries of the world, primarily for the development of exports, imports, local, and global trade. So far, \$12 trillion has been allocated to mobilise global markets for liberation from COVID-19 (www.who.int, 2020).

However, the cash money offered to the business world for commodity circulation would not be a direct solution to the Corona crisis, which also includes this overproduction crisis, because in the last 20 years, the market economy with its global dimensions, could have created jobs for only 3.5 billion of the working-age population of nearly 6 billion, 60% of which are informal. Especially in the last decade, the active labour force reaching 3.5 billion people who earn income by working with security and without security has been made insecure in the face of capital accumulation (surplus value) that has been increasingly falling to the share of large enterprises from the global gross national product.

CONSUMPTION PUMP AGAINST CRISIS

The consumption capacity of the world population of eight billion, that is, the purchasing power, has gradually decreased, and the mechanisms of the system based on intensive labour exploitation could not bring sufficient buyers together in the free market in the face of excessive commodity production. At this point, consumption had to be increased in order to mitigate the deepening crisis. For this purpose, mainly in the developed capitalist countries all over the world, grants and loans have started to be given to the poor, underprivileged, and low-income earners. For example, in the last three months in Turkey, consumer loan applications were made to an extent not seen in the history of Turkish Republic, and millions of low-income working people were put into debt to banks at high interest rates despite relative impairment. Although the borrowing incentive seemed to be indirect, it was actually directly used to stimulate the construction industry.

Housing loans that decreased from 1.5% to 0.7% per month, albeit temporarily, provided a relative recovery in the construction and housing sector. Support such as unemployment support and short-time working allowances stimulated the consumption sector.

In Turkey, where 17 million of the 85 million population are the beneficiary of poverty benefits (www.nupel.net, 2020), the market was revived again with direct cash assistance and food packages provided by especially local governments, municipalities, civil society organisations, and benevolent citizens and companies. However, as the epidemic made the second wave and increased its intensity in the continuation of the first wave, it has begun to be understood that the huge unemployed population, which emerged as a result of the merging of the millions of new unemployed workers due to the disease, could not be fed or deceived with unpaid grants and food packages. The calls to stay home, which were assumed temporary for the first few months, began to lose their meaning, especially among the poor, as the months passed and the hopes that the process would end began to fade.

STREET VENDORS ARE THE SPIRIT OF THE CITY

Workplaces based more on labour and body power in gigantic factories in big cities of China has started to close one after the other with the Corona crisis, and while factories working with robots, which are on the rise, continue to work, workplaces that continue their activities with traditional production methods have closed, leaving millions of unskilled or less skilled Chinese labourer unemployed. Although these unemployed people, who are partially of village origin, tend to return to the villages in the early days, it has emerged as another reality that returning to the villages, they left 10 and 20 years ago would not be a salvation for them, and they could not adapt to the old life they left there. The rapid solution that the Chinese Communist Party developed in the face of this situation was to allow the installation of 36,000 new mobile sales stands overnight in Chengdu, the capital of Sichuan province.

With this step, which is the beginning of a new process in China, 100,000 people overnight had the opportunity to have a job, albeit short term and low income. Thereupon, hundreds of municipalities began to organise and release peddlers in the same way, not only that but also the Chinese police officers who have been on the agenda in the media with their harsh behaviour against street vendors for 40 years, have been given a street vending quota, allowing even police officers to work as peddlers (www.chinesetoday.com, 2020).

The Central Spiritual Development Building Guidance Committee, which served as the central control and guidance body of the Chinese government in May 2020, declared that this year the presence of 'mobile stalls' will not be seen as a negative factor in the selection of the developed city in every three years since 2005. This criterion was seen as one of the highest government awards and an important political achievement for local officials with promotion hopes in the Communist Party hierarchy.

As a result, with the decision of the Chinese People's Assembly, the criterion of not having peddlers in the streets, which has been sought as a development criterion in Chinese cities for 20 years, has been removed. Streets, squares, streets continue to offer the opportunity to earn a modest livelihood for millions of people who are unemployed, feeling unhappiness, and despair in the grip of unemployment, by the regulations of the municipalities, and to integrate into the new cycle of the system, even if it is temporary and small.

In the next five years, according to Chinese economists' estimates, by regulating and promoting street vending and the street economy, 50 million Chinese people will be offered new employment opportunities and the needs of poor peasants and city dwellers with low income will be met through peddlers and neighbourhood markets. In this way, millions of Chinese who cannot use the internet and cannot do e-commerce will have the opportunity to consume the products of big monopolies at low cost and with little bureaucracy (www.nytimes.com, 2020). During a conversation with peddlers in the city of Yantai, which he visited on 26 May, Li Keqiang stated that the micro-scale street vendors are as vital as large-scale businesses are for the Chinese economy. He said street vendors are China's lifeblood, the soul of the economy (www.space-doctors.com, 2020).

The roots of this rapid transformation both in developed capitalist countries and in Asian and African countries can be taken back to a 100-year past and connected to Atatürk's encounter with peddlers in Istanbul. As Orhan Pamuk reports in his novel, *there is a Strangeness in My Head*, Atatürk, during his visit to Istanbul in 1928, standing at the window of his room in Istanbul Park Hotel, he noticed that the usual joy and bustle seemed to be missing from the city. He asked his assistant about it, who told him, Your Excellency, we have banned street vendors from entering the city, because they do not have those in Europe and we thought you'd get angry. However, it was precisely this, which made Atatürk angry. 'Street vendors are the songbirds of the streets, they are the life and soul of Istanbul', he said. Under no circumstances must they ever be banned. From that day on, street vendors were free to roam the streets of Istanbul. Li Keqiang's praise on street vendors as they being China's lifeblood, the soul of the economy in May 2020, just echoes Atatürk's defining them as the life and soul of Istanbul almost 100 years ago (Pamuk, 2014, pp. 36–37).

In a similar manner, Mayor Bill de Blasio of New York City, the United States of America, the most developed country in the world, announced on 8 June 2020 'the police will no longer interfere with peddling activities'. Welcoming this decision, Jessica Ramos, the state senator of New York and the head of the Labour Commission, stated that street vendors play a very important role in the economy in their constituency and during the election campaign, issues related to the rights of peddlers are always on the agenda. Jessica Ramos stated that these micro-scale peddling activities should be supported with the law proposal she prepared in 2018 (Crowley, 2020).

In late 2018, 2019, and 2020, as in many developing countries, new street vending laws were enacted in many states of the United States, and with the regulations enacted by the municipalities, millions of skilled or unemployed people in the street economy, where the market economy cannot employ, is included. As a

unique and awareness-raising example that regulates and improves the working and living conditions of 50 million street vendors in this field, India is one step ahead with the Law on Regulation of Street Vendors and Ensuring the Security of Livelihoods, which was issued in 2014 to meet the consumption needs of the low-income population.

THE BANKRUPTCY OF THE MARKET ECONOMY, THE RISE OF THE NEW SOCIAL STREET ECONOMY

In these days when the second wave of the Corona crisis is rising and the results of the first wave are seen, new measures have started to be added to the measures taken from America to China. The first stage of the March–May period consisted of measures and incentives, including macro-scale incentives, supports and programmes such as supporting exports and providing incentives to large companies. However, since June 2020, the cluster of street vendors, which are defined as very small-scale businesses in the United States and Asian and African countries, has started to be particularly highlighted; new regulations, new legal practices, and incentive packages on street vendors have started to be announced. The Corona crisis, in many countries of the world from China to America, re-emphasises the role and importance of street vendors in the general economy and social life, who have been tried to be cleared from the streets for ‘modernization, scale economy, mass production and mass consumption’ for the last 40–50 years.

It has begun to be expressed in various contexts by especially the prime minister of China, the owner of Ali Baba, one of the world’s giants, and many business people and famous economists that it has been understood that only the support and assistance provided to large-scale companies do not benefit nearly 2 billion poor people. The Corona crisis has made it possible to understand the fact that the world population of 8 billion cannot be prospered only by considering the cluster of the rich and their consumption potential. Very small-scale street vending is just as vital as large-scale companies and production processes are to global welfare. Despite all the prohibitions, street vendors came to the aid of poor and low-income citizens during the Corona crisis, as in normal conditions; they went to poor neighbourhoods where there is not even a market, meeting the needs of the elderly and patients who cannot go out. People who cannot afford to buy products sold in stores increasingly prefer street vendors.

These indicators have revealed the necessity to develop new policies to support street vending, and, in this direction, central and local governments in many countries of the world from China to America, India to Spain, have started to reorganise the streets, squares, and the boulevards for street vendors and to encourage the establishment of public markets, mobile markets, night markets for the poor as an alternative to shopping malls by developing policies that support very small-scale trade. In addition to the public sector, private sector representatives, the world’s giant producer companies, global finance, and financial payment companies have begun to develop offers that allow street vendors to stock as much as they want by ordering over the Internet and provide ease of payment.

This book aims to discuss that the street economy, which flourishes within the externalities and failures of capitalism, is the foundation stone of social economy. Like it has been for 150 years, most of the capital owners and corporations will neither care about the dignity of the people who made the companies with their efforts nor devote enough resources to tackling the impending environmental catastrophe. This COVID-19 crisis put an end to two centuries of despair in the mind and action of an important segment of the public and showed that another way and solution is possible. It is possible to see the possibility of a new social economy with participatory democracy that eliminates labour as a commodity with traditional and micro-scale enterprises and enterprises that produce social, economic and cultural benefits, and where people and their labour are not merely a 'resource'.

This book will open the capitalist world order shaken by the Corona crisis to discussion in the light of all the developments that have taken place throughout the world. In this discussion to be conducted from the perspective of the street economy, strong foundations of a new solidarity and sharing social economy will be put forward. With the Corona crisis and its aftermath, it is being discussed that a sustainable partnership of environment and society is possible through micro-scale production and consumption mechanisms against waste. This collection, which includes both academic studies and the practices of local governments on the redefinition of the society, economy, production, and consumption dynamics, will facilitate the decision making of global, national, and local policy makers and contribute to the production and implementation of effective policies and programmes.

THE PLAN OF THE BOOK

In this book, for the first time, street economy is discussed in terms of solidarity and social economy with all its actors, factors, and functions as a response to the Corona crisis the whole world is facing. There have been lots of studies, researchers, published papers, and books on the effects of the Corona epidemic and its effects on the ongoing crisis of capitalism. Many economists and thinkers of our time, such as Slavoj Žižek, Naomi Klein, Joseph E. Stiglitz, and Yuval Noah Harari have argued that Corona crisis will have definite effects on the capitalist system and the solution would be some kind of solidarist and social economic approaches. However, this book is the first to consider the effects of the Corona crisis from the point of view of street economy as a form of social economy. In this book, the street economy with a new social and solidarist approach is handled with a transdisciplinary vision in terms of the effects of the Corona crisis.

The book is designed in three sections. Part I consists of the dimensions of street economy, social economy, and Corona crisis. The first chapter, *Corona as a Mask for The Crisis of Capitalism* written by O. Sirkeci argues that Corona deepened the damage of those who suffered the most from the system. It deepened the harm of precarious street workers even more, making living conditions difficult. At the same time, the Corona crisis strengthened the streets, making the street more

visible and showed that street economy is a spontaneous solution to the problems and crises of capitalism. The second chapter titled *Social Economy Rising in the Corona Crisis* written by K. Elbeyoğlu argues that the Corona crisis today has made it possible to realise that the capitalist system has transformed human life and the entire planet into a commodity. A new cosmological and anthropological approach will be the formula of salvation, based on a social economy system in the post-corona world, which can see that life in nature, including humans, is protected through cooperation, mutual care, and love. B. K. Yerdelen in her chapter *A Notable Relationship between Social Economy and Democracy on Corona Days* argues that although the concept of 'Social Capital' is not a new concept, its rise coincided with the COVID-19 pandemic. She emphasises the relationship between social capital and democracy and claims that, on the one hand, the horrors of the pandemic are experienced, and, on the other hand, a social capital model that is ineffective in healing social wounds emerges. Ö. D. Kaya's chapter *The Biopolitics of the COVID-19 Crisis and a New Form of The State of Exception* discusses that the pandemic entering our lives globally challenges us to think about questions related to the cities and new forms of social life as the cities are never seen last any longer without a crisis. By using Agamben's analysis, she claims that, COVID-19 is seen as a 'state of exception' that normalises all the dominative practices, strengthens sovereignty by designing the social/economical life like a camp. H. Kasım, in *You Can't Do Business with the Death*, discusses that based on the household economy, the environmentally friendly core economy can be a solution by opening the door to street workers and disadvantaged groups, as the flood of solidarity in every corner of our planet adds strength and morale to our resilience. The last two chapters in this session look at the issues from an artful perspective. M. Yıldırım discusses the importance of reconsidering the design for the reason of existence of humanity and to develop new design concepts from a holistic perspective in the face of COVID-19 in her chapter *Digital Design and Innovation of Objects after COVID-19*. Corona and Art in Mersin by N. Tor claims that the art, which is already dying for economic, cultural, and political reasons, has been thoroughly covered by the COVID-19 outbreak.

Part II of the book covers the applications and practices of street economy in the Corona pandemic. Two of the chapters in this session cover the issue in the İzmir setting. In the chapter titled *The Perception of Local Governments on Street Vendors During the COVID-19 Era: The Case of İzmir*, Toker investigates the changing dynamics of street economy during the COVID-19 era in terms of the İzmir Municipality's perception through the constables regarding the street vendors will be investigated. I. Kellevezir in her chapter *A Holistic Approach and a Systematic Model Suggestion for Street Economy* presents a model proposal for the street economy by qualitative analysis of the local authorities to understand the level of street economy and changing its dynamics in İzmir. S. Ahmad in his chapter *Chaos amid Chaos: A Critical debate for Street Vendors – Struggle and Adaptation post COVID Era* both analyses the pre-conditions of the street vendors in prior to COVID-19 situation in the region and discusses some of the programmes and policies that can be a lifeline for the street vendors during the post COVID era. A. Karaağaçlı in his chapter *The Impact of Corona Pandemic*

on the People and Economy of Afghanistan investigates socio-economic, health, educational, and safety problems starting in the pre-pandemic period and has increased by the epidemic in Afghanistan. Last two chapters in this session discuss the issue from the point of local governments. A. Fidan in his chapter *How Disadvantaged Groups and Street Vendors Participate in Management during Disaster and Crisis Periods. Corona Process Example* focusses on the poor and the disadvantaged groups, especially immigrants and discusses the mechanisms that they can participate in the management process. D. Altun, on the other hand, discusses the same issue from the point of the gender in her chapter *An Application Analysis for Gender Equality in Urban Policies in the COVID-19 Crisis: The Case of Izmir*.

Part III of the book covers the *Reflections on Street Economy*. First chapter by O. Sirkeci and D. Arslan, *A Comparative Analysis of the Attitudes and Behaviours of Citizens Towards Street Economy in the Cities of Amasya and Bursa*, discusses the changing attitudes of two different cities towards street vendors. C. M. Tosun in his chapter, *The Position of Foreigners under Temporary Protection in Terms of International Documents Which Turkey is a Party*, investigates the challenges and problems Syrian refugees, whose majority work in informal jobs, face. Next chapter by M. Gungor, *COVID-19 Aspect of Poverty: Children Living and Working on the Street*, starts the discussion with the proverb 'nothing so bad but it might have been worse'. Gungor claims that children who live and work on the streets have not only had socio-economic problems but also educational problems, medical problems, etc. It is a social truth that these children are the most affected disadvantaged group in the battle of pandemic. The next chapter, *Child Labour in The Street Economy in Light of International and Turkish Labour Legislation*, written by A. İzmirlioğlu discusses the child labour from a legal perspective. She particularly focusses on the child labour occurring in the streets. The chapter written by N. Açıklan titled *Political Debates on Sex Market: Brothels versus Streets* discusses that the exploiting of women would be eliminated by improving the working conditions in the prostitution market means not only normalising the public thought which will expose the women to all kinds of use, but also disregarding the mechanisms that force women to practice prostitution and creating gender inequality. The chapter, *Street Vendors and Legal Legislation in Turkey*, written by a municipal police officer H. Oğuz gives a detailed description of how street vendors are treated in the Municipality law. The last chapter by K. Elbeyoğlu and O. Sirkeci comprises of the reflections of the practitioners of the street economy from India, Spain, and Turkey during the Corona epidemic. Chapter 21, written by K. Elbeyoğlu and O. Sirkeci as summing up the book, discusses the effects of Covid-19 pandemic on street economy and offers social, solidarist solution proposals.

With the Corona crisis, it is seen and tested that it is possible to be governed by democratic governance mechanisms that respond to economic, social, and environmental goals determined by many social enterprises and cooperatives, and social solidarity, by taking concrete steps and approaches towards this end. Street economy is the most basic component, indicator, and guarantee of the egalitarian, solidarist, sharing and truly participative social economy and democracy in epidemic or in health without questioning the identity or origins of the groups in need.