

Labour In Informal Sector: A Study Of Street Vendors In Bhawanipatna Town, Kalahandi District (Odisha)

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Abstract

Poverty is a serious problem still continues to exist in various parts of Indian society. Crisis in rural agrarian sector job and collapsed of community-based livelihood forces a large number of rural people to move from rural agrarian sector to urban informal sector for searching of jobs. As unskilled labourers these population unable to find job in a formal sector work and end up in informal sector job activities. Street vending is one of a major informal sector working activity where a large number of poor sections of populations work for their income. Underdeveloped district like Kalahandi in Odisha experience poverty, unemployment and mass migration where a large number of population rely on informal sector work in cities like Delhi, Mumbai, Chennai, Hyderabad etc. In local area they take street vending as their last option even though income is very low vending work. Precariousness of work without livelihood security makes them hard, still street vending is a low income, easy entry and flexible earning source for a large number of people.

Key Words: *Poverty, unemployment, informal sector, street vendors, restless work, neoliberalism, state policy*

Date of Submission: 22-03-2026

Date of Acceptance: 02-04-2026

I. Introduction

Street vending work is a major sector in the urban informal sector economy. According to the National Association of Street Vendors of India (NASVI), vendors contribute 7 percent of national GDP in India. It significantly helps to alleviate poverty through providing employment opportunity in urban area. Street vendors play major role by supplying goods and services for lower income groups. Street vending creates a market place which offer a greater diversity of commodities buying and selling in which not only lower and lower-middle class populations buy their goods and services but also a large chunk of poor section of population engages in various vending activities to meet their daily earning. This earning is backbone of their family economy as these vendors are from poor section of the society whose daily work on the street site fulfills their needs. This also serves the needs of many people when sweated-labour of these poor sections of population provides services through selling of goods and labour power in the city. Thus, this paper will try to highlights the core issue of labour process in urban informal sector by discussing a specific case of street vendors in Bhawanipatna Town in Kalahandi district of Odisha.

The historical account of street vending could tress back to the civilizational progress which has been existing since the ancient time. During the ancient and medieval period, travelling merchants were selling their goods in various market places as part of their trade activity (Bhowmik 2010:5). During the Mughal and the British period, it has expanded in a large scale. Further it has expanded in a large scale under the neoliberal free market activities in which city became a hob of commercial activity. Rural workforces move towards cities to find a job. According to Jan Breman (1996), rural agrarian workforces move towards urban and semi-urban areas for searching of jobs because of crisis of job opportunities in rural agrarian sector. In the context of *Halpati* caste in South Gujarat, Breman highlights occupational multiplicity of labourers those are working in various informal sector labour activities.

In present scenario the role of informal sector is very much important. There is a crisis of job opportunity in rural agrarian sector because of technological intervention in agrarian production activities. Since the Covid-19 pandemic, both the rural and urban unemployment level has increased at a higher level where a large number of unskilled population force to work in various informal sector labour activities because of lack of job opportunities in formal sector. Growing uneducated youths are also unable to find jobs in local areas because of crisis in agrarian sector jobs and technological intervention in agrarian production activities. In such a case people those who economically weaker and desperately looking for a job for their daily income end up in informal labour activities. This leads to increase the percentage of population in informal sector as well as in street vending work. Kalahandi district in Odisha is one of the poorest district, which witnesses a large scale of

labour migration. A large number population also engages in street vending work in the local market as they have no job opportunity in formal sector.

A Brief Idea about Universe of the Study and Method of Data Collection

This paper focusses on street vendors in the Bhawanipatna town in Kalahandi district of Odisha, which is a headquarter town of Kalahandi district in south-west part of Odisha, where a large number of populations rely on informal sector labour activities because of lack of job opportunity in formal sector. Kalahandi district was the poorest district in India a decade ago. Now it has been improving through various special schemes and development programs. It comes under the KBK districts which were notified during the Prime minister Atal Bihari Bajpai as poorest districts for implementing special plan. In Kalahandi, although agriculture is a main source of income but still a large number of populations depend on out-migration. They migrate to big cities like Mumbai, Chennai and Hyderabad for searching of jobs in informal sector. A large chunk up population also relies on street vending in the local market, such as Bhawanipatna town for their daily income.

As Bhawanipatna is the district head quarter so it is a semi-urban area where a large number of vendors commute their vending activities in different location of the town. Thus, researcher thought this is a suitable place to conduct field work and understand a labour process in the vending activity. Most of the vendors are from Bhawanipatna town and nearby villages. They are socially and economically from poor section of the society who engage in vending activities to meet their daily income. Researcher followed the cluster random sampling to collect the data from different locations in the town. The cluster random sampling was an appropriate research technique to gather sufficient information about street vendor from the field site because the street vending happens in different locations in the town. Therefore, to include participants from all locations of vending clusters in the town the study has been followed cluster random sampling.

The number of total participants is 100 including both male and female. The data highlights the personal details including social composition, income level and environmental challenges. Empirical observation in the field made it possible to understand the gravity of suffering and hardship of life of street vendors in their everyday life. Sometime hot summer, sometime biting cold in winter and heavy rain in rainy season are unpleasant condition which are understandable even without asking a question. Often social misconducts from customers and inferior treatment force them to bow down their head and continue their work as vending is not a business of higher class.

Kalahandi is a place where a large number of Scheduled Caste and Scheduled Tribe people live. It has a long history since the Naga dynasty king established its kingdom by defeating Ganga dynasty king in 1040 A.D. Pratap Narayan Deo-I is the first Naga ruler of Kalahandi who established Naga dynasty in 1040 A.D. Naga dynasty witnesses a disturbance when the sixth Raja Harichand deo died. His pregnant Ranee fled to her father's house Gudapur where she gave birth to a son who was named Ramchandra Deo. At that time Kalahandi was in a state of anarchy and disturbances. After some years prince Ram Chandra Deo returned Kalahandi with his mother and again established Naga dynasty on the request of people in Kalahandi. Kondh (a tribal group) assured Ram Chandra Deo security and Pat Majhi (a Kondh tribe) appointed as Dewan of the kingdom (Orissa District Gazetteers: 1980). Kondhs are the tribal group who have strong presence in the Kalahandi and presently comes under the Scheduled Tribes (STs).

Shri Pratap Keshari Deo was a 31st ruler and last king in the Naga dynasty (1939-1947) during the British rule in India. Presently Kalahandi is a district in Odisha which lies in between 19.3 N and 21.5 N latitudes and 82.20 E and 83.47 E longitudes. It comes in the South-Western part of Odisha with sharing borders with Bolangir and Nuapada districts to the north, Rayagada, Koraput and Nabarangpur districts to the South and Kandhamal and Rayagada districts to the east. It is cover wit area of 8,364.89 square kilometers and rank 7th in area among the 30 districts of Odisha (Orissa District Gazetteers: 1980).

Kalahandi has two sub-divisions, Bhawanipatna sub-division and Dharamgargh sub-division. Bhawanipatna sub-division has seven blocks, such as; Bhawanipatna, Kesinga, Lanjigarh, Narla, Karlamunda, M. Rampur and T.Rampur. The present study concentrates on Bhawanipatna town which comes under Bhawanipatna block in which different vending clusters are located for street vending, such as; Medical Chock, Ghudaghat Chock, Jail Chock, Naktiguda Chock, College Chock and Irrigation Colony Chock.

A large number of street vendors sell their goods in these chocks. Most of these vendors are from nearby villages and town. They sell vegetable, food items, fancy items, toys or kid's playing dolls etc. Social composition of these vendors is very diverse in nature both socially and economically.

Informal Sector

Informal sector is an unregulated working sector which has no restriction or legal provision of labour activities in the labour market. Informal work refers to working activity which takes place through contractual agreement without any legal approval. This is largely understood as casual labour activity or unorganised

sector. Praveen Jha in his work (2016) describes that informal sector is just an opposition to formal sector. There is a regulatory law in the formal sector whereas in the informal sector is absent (Jha 2016: 121).

Although, informal work is not new in the history of mankind, but the conceptual framework for indentifying as informal sector came out in 1973 after ILO team took into account informal as an undocumented working activity operates outside of Government regulations (Hart 1973). Prabhu Mohapatra (2005: 71) maintains in the Indian context of labour market where he mentions 'indigenous social labour value', which refers to informality of work in traditional social structure of Indian society. However, in the present context of labour market Indian labour market uses unorganized sector interchangeably for informal sector.

The term informal sector came into academic discourse after the International Labour Organization (ILO) members visited Kenya in 1972 and assessed the growing casual working activities in Kenya (Trager 1985: 238). These casual economic activities were coined as informal sector by Keith Hart in 1973. According to him, a part of urban labour force works outside of formal labour market and is considered as informal sector (Basile 2013:55; Chandhoke & Agrawal 2013: 3; Olabisi Sherifat: 2011). Hart, in his report to the International Labour Organization held that informal sector comprises of small self employed activities where workforce works without any legal restrictions.

According to Jan Breman 'informal sector is a whole gamut of economic activities which is characterised by small scale, low capital-intensity, inferior technology, low productivity, predominantly family labour and property, no training or only obtain 'on the job' easy entry, and finally a small and usually poor clientele'. The term 'informal' denotes an unofficial activity which is kept 'outside' of government sight or considered as an 'underground' activity. However, it is outside of legal recognition, license, rule and regulation, which is often considered as illegal working activity (Breman 2004: 405).

As far as the present condition of Indian labour market is concerned, a large percentage of working population rely on informal sector labour activities and a small percentage finds their job in formal sector. There is 392 million people (83 per cent) out of 472 million were working in informal sector according to the National Sample Survey (NSS) estimation in the year 2011-12. Further, even the formal sector comprises a small percentage of workers, but again, many formal sector workers are employed in informal categories. Thus, the total number of informal worker went up by 92 per cent. Among these informal workforce a very less percentage are literates and unaffected by poverty (Jha 2016: 128-29).

Defining Street Vendors

Street Vendor is a self-working person who often conducts his/her vending activity in public places and sale labor power without having benefits from any agency. The National Policy for Urban Street Vendors, 2009 defined a street vendor as a person who offers goods or services for sale to the public in a street without having a permanent built-up structure. According to the National Commission on Labour, street vendors are identified as self-employed workers in the informal sector who offer their labour for selling goods and services on the street without having any permanent built-up structure (Bhowmik: 2001).

According to the National Policy for Urban Street vendors, 2004, street vendors characterized "a man who offers merchandise or administrations available to be purchased to general society without having a lasting developed structure yet with an impermanent static structure or portable slow down." Road merchants might be stationary by possessing space on the asphalts or other open/private territories, or might be portable as in they move from place to place conveying their products on push trucks or in cycles or bins on their heads, or may offer their products in moving trains, transport and so forth.

According to the Street Vendors (Protection of Livelihood and Regulation of Street Vending) Act, 2014, street vendor characterized "a man occupied with distributing of articles, products, nourishment things or stock of ordinary utilize or offering administrations to the overall population, in a road path, side walk, trail, asphalt, open stop or some other open place or private region or by moving from place to place and incorporates vendors, merchant, squatter and all different synonymous terms which might be nearby or district particular".

In the context of Africa, Hart (1973) argues that the masses who were surplus to the requirements for wage labour in African cities were not "unemployed", but rather were positively employed, even if often for erratic and low returns. According to him these activities are contrasted with the "formal" economy of government and organized capitalism as "informal income opportunities". Thus, Hart (1989) defined informal sector is an irregular work, functions outside of legal sanction and without of state's regulations. Further he explains that informal economy is not a new phenomena but recently it proliferates in a larges scale and move from third world country to the developed countries. Hart (1985) argues;

"The term "informal economy" became current in the 1970s as a label for economic activities which take place outside the framework of official institutions. It arose at first in response to the proliferation of self-employment and casual labour in Third World cities; but later the expression came to be used with reference to societies like Britian, where it competed with other adjectives describing deindustrialization-the "hidden" "underground", "black" economy, and so on."

According to the Odisha Urban Street Vending Policy (2012), ‘a street vendor is defined as a person who offers goods or services for sale to the public without having a permanent / built up structure but with a temporary static structure or mobile stall (or head load). Street vendors may be stationary (by occupying space on the pavements or other public/private areas), or may be mobile in the sense that they move from place to place carrying their wares on pushcarts or in cycles or baskets on their heads or may sell their wares in moving bus etc. In this policy, the term urban vendor is inclusive of both traders and service providers, stationary as well as mobile vendors and incorporates all other local / region specific terms used to describe them, such as hawker, pheriwalla, footpath dukandar, sidewalk traders etc.’ Thus, officially or legally there is no particular social category who carry out vending work. All social categories including different religious, ethnic and caste groups engage in street vending activities.

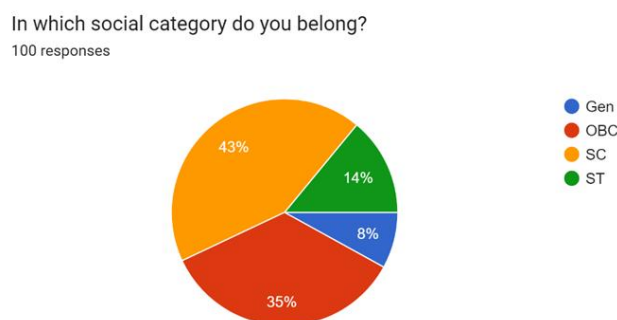
The policy also provides a non-discriminatory guideline for accessing of space for street vending. In the registration system it stated that ‘a system of registration of vendors/hawkers and non-discriminatory regulation of their access to public space in accordance with the standards of planning and the nature of trade/service should be adopted’ (Odisha Urban Street Vending Policy: 2012).

Social Composition of Street Vendors in Bhawanipatna Town

As street vending is not a high-income work, so, it is a lifeline for poor section of society. Growing challenges of unemployment and inequality force a large number of poor sections of population to rely on this low-income activity. Indian society is based on a caste based social order in which even the poor section of society also divided into various caste groups. In the case of Bhawanipatna town in Kalahandi district, we found that a larger number of vendors are uneducated and belong to poor section of society. They could not enter into formal sector because of lack of education and constrained economic situation (Field Work: 2024). We also found that large numbers of vendors are from Other Back Word Class (OBC), Scheduled Caste (SC) and Scheduled Caste (SC). These sections feel victimhood of traditional social structure of Indian society which was based on closed system of caste based social order and hierarchy, in which SCs, STs and OBCs were deprived from access of resources and remained poor and marginalized.

The primary data (Field work 2024) shows (Fig. 1.1.) the percentage of social categories of workforce those engage in street vending work in the Bhawanipatna town in Kalahandi district. There are 43 percent of street vendors from Scheduled Caste (SC) background including male and female work in street vending work. This category represents highest number of vendors among various categories. Other Backward Caste hold the second position with 35 percent of vendors in the vending activities. Then Schedule Tribe (ST) hold third position with 14 percent of vendors in the vending activities. The chart also shows that there is 8 percent of vendors are from general category engage in the vending activities.

Fig. 1.1. Social Category



As it has been mentioned previously that the socioeconomically poor section of populations is highly rely on informal sector work. The Bhawanipatna town in the kalahandi district is also a place which is known as for poverty, underdevelopment and socio-economically backwardness of region in its recent history. Earlier Kalahandi witnesses population consists with social division of population on the basis of caste, class, gender, religion and ethnicity, but presently it has been changing rapidly. Social mobility of population is happening across the castes and communities through the influence of mass media, education and various awareness programmers. The upper middle section of population access better education and enter formal sector of regular job. On the other hand, the economically poor sections of populations are still unable to find their way to access better opportunity (Field work: 2024).

Present scenario of global transformation under the capitalist accumulation process, everything reduces into sellable commodity including resources and labour power of masses. Commodification of resources and

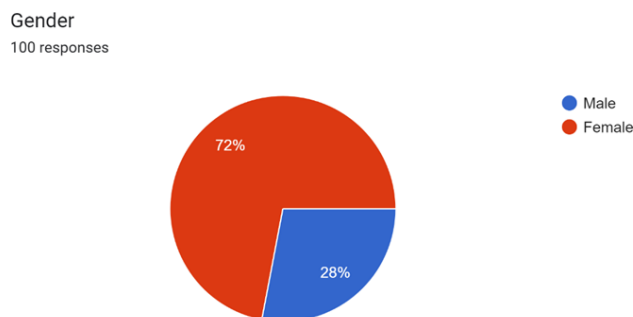
labour power displace poor tribes from their inhabited land and forest resources (Harvey: 2003). Kalahandi witnesses this situation by loosing its forest land in the hand of big capitalist group called Vedanta. Vedanta took the Niyamgiri hill for Bauxite mining where a large number of tribal groups lose their ancestral forest land and livelihood. In this scenario they force to move towards small towns and cities for searching of job. Many of them engage in street vending in nearby towns like in Lanjigarh and Bhawanipatna.

Women and Children in Vending

Women and Children's contribution in street vending is very much significant. They provide extra income to their family by working as vendors. Women and children are very handy to do vending work. They sell various items in public places like fruits, vegetables, readymade garments, shoes, household gadgets, toys, stationeries, newspapers, magazines etc. When formal sector unable to provides regular jobs, the informal vending provide an opportunity to reduce unemployment and poverty. According to the Periodic Labour Force Survey (2017-2018), 54.8 percent female workers work in non-agricultural informal sector works. There are around 4 crore hawkers those work in different parts of India, among these one-third of vendors are female.

The NSSO data (2011-12) reveals that there is around 200,000 women and 21,500 children are engaged in street vending work. Around 1.18 million households are dependent on informal sector as their primary source of income. Fig. (1.2) shows that there is 72 percent of female work in street vending as compare to 28 percent of male. Male percentage are very low in vending because of out-migration in this region is very high. Particularly in the case of Kalahandi district, a large number of populations are dependents on out-migration because of historic causes of underdevelopment and poverty in this district. In such a scenario women stay back in home and work in local areas to take care of their family and children.

Fig. (1.2) Gender



Growing challenges of urban poverty is also a bigger problem in recent time where urban female from poor background unable to find any sources of income so they force to do street vending work. The field study (Field work: 2024) reveals that urban male sends their wife and children for street vending activities and they engage in some other works like auto-driving, rickshaw pulling, sweeping etc. In some other cases male also assist female in vending by collecting goods like vegetable etc. from villages for selling or helping in transporting work when his women look after selling the goods in the market.

To understand the daily life of women vendors, researcher tried to observe their daily activities. In some case women take major decision to run their family with great care and responsibility. But, lack of education and awareness put them behind. The women who participated in this research as respondents were not all literate, many of them rarely get opportunity to express their circumstance. During the course of field work many of them unable to provide information about their hardship of life in vending. In addition to know personal and job details researcher ask to explain daily life of a vendor. She explained in following way;

"I am Lalita (fictitious name) 36 years old. My husband is a daily wage worker and I have three children. My husband often migrates Mumbai for work when he does find work in the local area. I look after my family. I have been doing this vending work for last seven years. I work more than 12 hours in a day. Along with this I have to do daily household chore and take care of my children. My daily household work includes washing clothes, sweeping, collecting and storing water, washing dishes etc. My working day started from 5.00 a.m. and end 10.00 p.m. Initially I was unable to handle all these works but now I am able to do so, my son and daughter are also helping me in these works."

Thus, women and children constitute productive labour. But, safe and secure life for women is unimaginable on the work side because of haphazard working conditions and over burden of work on women. They do not have minimum accessibilities like sanitation and drinking water which makes them susceptible to health-related disease (Mandal 2011:140). Women do a lot of work such as unpaid household work on the one

hand and kiln work on the other hand (ibid: 110). Women and children are forced to work in a dusty polluted environment.

Bhattacharyya & Korinek (2007) say that women in Indian society are more vulnerable in informal sector. Inadequate job opportunities during the economic crisis force women to move away from home. In some cases, women individual decision making about migration is limited in the micro-level. However, women do not have autonomy always about their migration and employment activities. In the Indian context, it is driven by social norms, rules and regulations where collective decision making plays a significant role. Although the fear of women's vulnerability in the workplace places constraints on women migration but in some cases, social network facilitated female migration. Moreover the community level awareness influences social norms regarding women's mobility (Bhattacharyya & Korinek: 2007).

Working class women are alienated from their work like the male workers (Jagger 1983: 217). Women face a peculiar situation when they handle both household work and outside wage labour. Women perform natural tasks like child rearing and sexual service. Women do all kinds of household work but do not get the wage for it. Larger contribution of women in the reproduction of labour power is not taken into account in the patriarchal capitalist society (ibid).

The understanding of women's contribution to capitalist society has deeply rooted the dichotomy between productive and non-productive work. Women's domestic labour is not seen as creating value. Women labourers who work outside provide productive value for profit making and fulfil the capitalist's needs. But, women have not been treated equally in the male-dominated productive activities (ibid).

Restless Work in Informal Sector

Seven decades after the independence, India is no longer able to provide a stable job to its population. Lack of job opportunity enable a vast majority of population to meet their basic needs under poverty. It triggers a larger question of failure of welfare policies and state's responsibilities towards its citizens. People work relentlessly in informal sector without any livelihood security or compensation. Particularly in the case of street vendors, they work all throughout the year without hesitating to face harsh winter, hot summer and rainy seasons.

During the course of field work, this research study encountered many old aged people including male and female who were vending in the hot summer for their income. There are many such cases where poor section of populations forced to work even in unfriendly weather. In fact, people often think that vending is an easy job but in a practical life it is very hard to do vending. One has to work from morning to evening even without proper food and use of latrine-bathroom. One of participant said;

"Beta this is our fate, we have to work here to manage our family, how harsh it may be, this is our daily routine work" (Field work 2024).

In this context Jonathan Shapiro Anjaria (2010: 73) in his work on street vendor in Mumbai highlights his respondent's view in following way which explains restless work in vending;

"The women who have to buy vegetables from Vashi have to get up 4.a.m. everyday. In the morning, traveling is very painful. They have to leave their kids; no one is there to take care of them. They are on their own. After coming back, they clean vegetables and sit at the stall. At 2 p.m. some go home and cook food and feed the children. Again, come back to the stall till evening. Then go back home late night, cook food and go to sleep by 11 p.m."

Thus, the irony of the fact that the fate of poor people is rely of hard labor and struggle. These people have to work to fulfill their requirements.

It is additional difficulties in the case of female vendors. They have to beat social difficulties and stigma as women to work outside. As a woman street vendor, she may face sexual harassment and other problems in her working sites. Further Jonathan Shapiro Anjaria (2010: 73) highlights his respondent's view in following way;

"A woman sits on the footpath only when all her other sources for jobs are cut off. It is painful to sit on the footpath but a poor person has no other option. A woman sitting to sit on the footpath for the first time faces the greatest problems. Sometime behavior of men harasses them when rude comments are being made. But as she gets older and gains experience on the road, she understands how to tackle the situation."

This indicate that street vending is treated as inferior work where a young woman feels shy and insecure to do vending in a public place. This is also a question of social dignity and self-respect for many people but the difficulty of joblessness force people to involve in vending.

The above explanation shows the difficulty and hardship of labour in informal sector in general and vending work in particular. In case of mobile vendors, vendors work day and night through various transporting means like lorries, rickshaw, motorcycle, bicycle bullock cart etc. These mobile vendors work overtime. It is because they have to sell their items up to 9 p.m. than go back home and make the items for next day. They get up early morning 4 a.m. and move to sell those items. A respondent said,

“I have no fixed timing for my work. I visit place to place to sell my items. I am not always lucky to sell those items as early as possible. Often, I cannot sell early so in those case I have to visit more places up to night to sell it. Secondly, I work in a open air without any shelter. Sometime unfriendly weather hampers my activity, like rainy and extreme hot. In those cases, I cannot sell my items. I spend a lot of time to sell my items. So as compare to my labour my income is low (Field Work 2024).”

A large number of people unable to find a sustainable livelihood and end up in a hazardous working environment with compromising their health and social wellbeing. They have to chase various occupational diseases from heat, cold, winter and restless work through out the day. The fate of these vendors those compelled to work in such a harsh condition always carry risk of their life for their daily income. Primary survey reveals that 100 percent participant agreed with dust pollution in town in which 83 percent says they are affected by pollution and face health diseases. The study found that vendors have occupational exposure to multiple hazards in polluted environment which involve a greater risk of possible respiratory infections. The absence of protective guards aggravates the situation as vendors frequently visit medical for their health problem (Primary Survey: 2024).

Income Differences in Street Vending

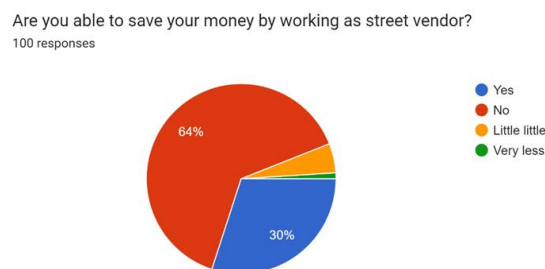
Street vendors are not only classified on the basis of their products their sell and location they commute vending but also classified on the basis of their investment and income. According to income there is three category of street vendors, such as, Low Income Group (LIG), Middle Income Group (MIG) and High Income Group (HIG).

In the present condition there is not special regulations for these three categories of vendors. High income vendors are basically those who have installed a stall for the long period of time and invest big amount of money. Vulnerability of this category is also very lower comparatively other two categories. The middle category also relatively lower comparatively with those who are in the low-income category. The low income group is highly vulnerable comparatively other two groups.

Bhowmik (2010) says that a large section of street vendors in urban areas are those with low skills and who have migrated to the large cities from rural areas or small towns in search of employment. These people take to street vending when they do not find other means of livelihood. Though the income in this profession is low, the investment too is low and the people do not require special skills or training. Hence, for these men and women, street vending is the easiest way of earning their livelihood.

Low income in street vending is a clear indication of persistent poverty among working class population. When vendors spend more than 12 hours and unable to earn proper amount than there will be no change in the poverty scenario. Chart 1.3 shows that 64 percent vendors unable to save any amount of money from their work.

Fig. 1.3. Street Vendors Saving Money



II. Conclusion

Informal sector largely consists of a small capital investment and requires no skill where a large number of poor population those unable to find regular job highly depended for their income. In most of cities, urban poor survive by working in informal sector. The street vending work is flexible and self-regulated but it is precarious in nature. It requires more time with mental and physical tolerance. Poor section of populations are forced to do so when no better opportunity available for them. However, in such a scenario income opportunity and livelihood is a great assistance.

The National Commission for Enterprises in the Unorganised Sector (NCEUS), 2007 stated that ‘livelihood issues are related to one’s capabilities, access to assets and entitlements as well as opportunities for income generation’. This means access and entitlement of opportunity remain a critical juncture which poor section of population unable to grab. In such a scenario, state should ensure income opportunities to its poor section of population.

During the course of field work there are some observations being made on Indian social structure and growing working class in informal sector. The traditional Indian social structure is changing by growing middle class population from across the caste, religion and ethnic groups in which a new working class is emerged at the bottom line of economic layer. Private entrepreneurs occupied every sector for commercial activity such as commercialization of agrarian production, fishing work, extracting forest resources, manufacturing carpentering furniture and art, producing oil and food items with good brand factory and providing labour with intermediate private agent reduce everything into profit making commodity. Thus, commodification of resources and labour power reduces everything into commercial profit-making activity. However, working class remains dependent on capitalism to sell his labour power in the capitalist production system. Thus, working class should be considered as 'dependent class' because of its incapability of holding means for production for self-sustenance. In this scenario informal sector work became a major earning source for rural poor in last few decades so a large number of people work in various informal sector work for their income.

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