香港社會科學學報

HONG KONG JOURNAL OF SOCIAL SCIENCES

第66期 (2025年秋冬) Vol. 66 Autumn/Winter 2025

Available online at www.hkjoss.com

Research article https://doi.org/10.55463/hkjss.issn.1021-3619.66.3

Negotiating Gender in Informal Labour Market: For Economic and Social Empowerment of Indigenous Women Street Vendors in Guwahati City, Northeastern India

非正规劳动力市场中的性别协商：以印度东北部古瓦哈提市土著女性街头小贩的经济与社会赋权为研究视角

Rokoneisano Medoze[1*], Banti Deori[2]

[1]Department of Rural Development, University of Science and Technology Meghalaya, India;
[2]Department of Sociology, University of Science and Technology Meghalaya, India

* *Correspondence:* rokoneisanomedoze@gmail.com

Abstract:
This study examines how gender is negotiated within the informal labour market of street vending and how such participation contributes to the economic and social empowerment of Indigenous women street vendors in Guwahati City, Northeastern India.
Methodology:
The research adopts a qualitative case study design complemented by descriptive survey methods. Empirical data were collected through a structured survey of 60 Indigenous women street vendors and 30 in-depth, semi-structured interviews conducted in Guwahati over an eight-month period in 2022. Open-ended research questions and an interview schedule

Keywords:
women street vendors; Indigenous women; urban informal economy; women's economic empowerment; gender and labour; Guwahati City; Northeast India

关键词：
女性街头小贩；土著女性；城市非正规经济；女性经济赋权

were used to elicit detailed life histories, work trajectories, and experiences of negotiation in public space. The analysis focuses on the feminisation of informal work and the intersection of gender, indigeneity, and informality in the urban economy.

Main Findings:

The findings indicate that street vending constitutes a crucial source of income, financial autonomy, and socio-economic mobility for Indigenous women, enabling them to contribute to household decision-making and improve their social standing. At the same time, these women continue to face pervasive structural barriers, including insecure work conditions, limited access to basic amenities and social protection, harassment and discrimination in public spaces, and ambiguous or exclusionary regulatory frameworks. The study shows that women rely on informal social networks, collective strategies, and everyday negotiations with authorities and male actors in the market to sustain their livelihoods.

Applications:

The results provide evidence to inform gender-sensitive urban planning and labour policies that formally recognise street vendors as workers and integrate them into inclusive regulatory and social protection regimes. The study can guide local governments, NGOs, and community-based organisations in designing interventions that improve working conditions, enhance access to infrastructure and services, and strengthen Indigenous women's bargaining power in informal markets. It also offers insights for scholars and policymakers concerned with gender, informality, and urban development in other developing-country contexts.

Novelty/Originality:

This study offers an empirically grounded analysis of Indigenous women street vendors in Northeastern India an under-researched region in the literature on gender and the informal economy. By foregrounding Indigenous women's own narratives and negotiation strategies, the article advances understanding of how feminist and intersectional dynamics operate within informal labour markets and urban public spaces. It contributes original evidence on the dual processes of feminisation and marginalisation in informal work, while demonstrating how informal street vending can simultaneously reproduce vulnerability and serve as a pathway to economic and social empowerment.

摘要：

本研究旨在探讨在以街头贩卖为代表的非正规劳动力市场中，性别关系如何通过日常实践被协商与重塑，并分析此类参与如何促进印度东北部古瓦哈提市土著女性街头小贩的经济与社会赋权。

研究方法：

本研究采用定性个案研究设计，并辅以描述性问卷调查方法。实证数据来源于对古瓦哈提市60名土著女性街头小贩的结构式问卷调查，以及对其中30人的深度半结构式访谈。数据收集于2022年为期八个月的田野调查过程中完成。通过开放式研究问题和访谈提纲，系统获取了受访者的生命史、就业轨迹以及其在城市公共空间中进行协商与博弈的经验。分析重点放在非正规就业女性化的过程，以及性别、土著身份与非正规性在城市经济中的交叉作用。

主要发现：

研究结果表明，街头贩卖是土著女性获取收入、实现经济自主和社会经济流动的重要途径，使其能够在家庭决策中发挥更大作用并提升社会地位。然而，这些女性仍然面临多重结构性障碍，包括工作条件不稳定、基本公共设施和社会保障获取有限、在公共空间遭受骚扰与歧视，以及规制框架模糊或排斥性强等。研究同时发现，女性广泛依托非正式社会网络，运用集体行动策略，并通过与市场中的政府管理者

；性别与劳动；古瓦哈提市；印度东北部

Article History:

Received: **August 12, 2025**

Revised: **September 7, 2025**

Accepted: **October 13, 2025**

Published: **November 20, 2025**

与男性行为者的日常协商来维持其生计。
实践意义：
研究结果可为性别敏感的城市规划与劳动政策提供实证支持，推动将街头小贩正式纳入“劳动者”范畴，并将其纳入包容性的监管体系与社会保障制度之中。研究亦可为地方政府、非政府组织和社区组织设计针对性的干预措施提供参考，以改善工作条件、提升基础设施与公共服务的可及性，并增强土著女性在非正规市场中的议价能力。同时，本研究为关注发展中国家情境下性别、不正规经济与城市发展问题的学者与政策制定者提供了重要借鉴。
创新性：
本研究以印度东北部土著女性街头小贩为研究对象，聚焦于现有性别与非正规经济文献中相对匮乏的地区情境，具有显著的情境原创性。通过凸显土著女性的自我叙事与协商策略，文章加深了对女性主义与交叉性视角在非正规劳动力市场和城市公共空间中运作机制的理解。研究不仅揭示了非正规就业中“女性化”与“边缘化”并行发展的双重过程，也显示出街头贩卖如何在再生产脆弱性的同时，为土著女性提供通向经济与社会赋权的重要路径。

1. Introduction

Street vending has become a significant informal activity in many developing countries. It has become a survival strategy for many poor, marginalised people as it requires very little education, skill, and capital. The countries that have a higher poverty rate have a majority poorer women than men, which implies that more women than men are driven to the informal market due to poverty (ILO, 2018). Participation of women in the lower rungs of the informal market is a result of gender bias in education, employment, and limited economic opportunities for women in other sectors. The women take up street vending activities for the economic stability of their household (Hapke & Ayyankeril, 2018). According to Jamir & Pongen (2022) and Munishi et al., (2021) street vending has generated self-empowerment support, improved the standard of living, and helped to reduce the poverty ratio in many countries. Economic development and change in the global market system have not limited women's entry into the labour market but have brought greater opportunities for women. The decline in male economic support and joblessness has led women to take up responsibilities to work and earn their livelihood. Increased female headship and economic needs have pushed women into the labour market, resulting in a rise in female workforce participation (Ossome, 2010). However, women’s entry into the global market remains rather unfavourable, preventing them from taking advantage of the lucrative job opportunities that globalisation and liberalisation have created. They are rather overrepresented in the informal sector with little or no access to security and low wages. The feminisation of labour, marked by increasing female participation in the workforce, has been a prominent trend since the late 1970s (Elgin & Elveren, 2021). This surge in female employment coincides with significant shifts in economic structures. According to the International Labour Organisation (ILO, 2018), a substantial percentage of women employed in low-income countries work in the informal sector, with approximately 92.1% falling under this category. In India, female labour force participation is notably low, with less than one-third of women employed or actively seeking employment. The World Bank states that a significant portion of these working women, around 90%, are engaged in the informal sector, which is often unrecognised, unorganised, and unpaid. Despite this overall low female labour force participation in India, women in the Northeast region exhibit higher levels of economic engagement and participation compared to other regions of India.

Tribal women in particular play a significant role in economic activities, with street vending being a prominent form of participation. This study aims to specifically investigate the experiences and challenges faced by women street vendors in the Northeastern region. Building upon this understanding of female labour participation in India, this study focuses on the specific context of Guwahati, focusing on the informal sector playing a crucial role in the city's economy. This sector plays a vital role in providing livelihoods and contributing to the city's economic dynamism (Das, 2016). This study aims to address this research gap by examining the socio-economic conditions, working patterns, and challenges faced by women street vendors in the city, thereby contributing to a better understanding of the informal economy and informing policy interventions for their sustainable livelihoods in the context of Guwahati, the Northeastern region of India.

1.1. Gender In Urban Informal Market

The increased prevalence of self-employment in the informal sector has led to the feminisation of the informal labour market (Casale & Posel, 2002). Studies have shown that a rise in female labour force

participation is often driven by economic necessity rather than a desire to join the workforce (Ossome, 2010). Within the informal sector, women are often relegated to secondary positions compared to men (Goel & Singh, 2014). Increased participation of women in the production process has multiple effects on the economy, boosting income, output, and employment (Chinyakata, 2016; Peimani & Kamalipour, 2022). More participation of women in the lower rungs of informal market, are result of women doing street vending activities for their economic stability of household (Hapke & Ayyankeril, 2018). Street vendors, a ubiquitous presence in urban landscapes across many countries, play a vital role in the informal economy (Peimani & Kamalipour, 2022). They offer a diverse range of goods and services, operating from various locations, at different scales, catering to the needs of consumers from diverse backgrounds (Prakasam, 2022). However, the concept of street vending is multifaceted, encompassing various dimensions that shape their experiences and contributions to society. India's National Policy for Urban Street Vendors (2006) defines a street vendor 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 headload)". Further analysis by Sur & Zakir (2024) provides a three-tier classification based on their primary characteristics, such as goods or services offered, location, and scale of operation.

Street vendors play a vital role in the urban economies of Asian countries, including Bangladesh, Sri Lanka, Thailand, Singapore, Malaysia, the Philippines, Vietnam, Cambodia, South Korea, and India. Street vending is a crucial source of income for Asian countries, generating employment opportunities and affordable goods and services that contribute to the local economy (Bhowmik, 2005). In Bangkok, street vending has been instrumental in alleviating poverty and generating income by providing a stable livelihood and benefits, especially for disadvantaged groups like those with lower education, the elderly, and the seasonally unemployed (Tangworamongkon, 2014). The global importance of street vending as a livelihood option for the urban poor is highlighted by the increasing number of migrants in New York City turning to it as a means of survival, as noted (Jain, 2024).

1.2. Challenges Faced by Women Street Vendors

Women street vendors are the new economic agents, and their contributions are observed in sustaining families in many developing regions, but they are often not recognised or valued for work (Casale & Posel, 2002). This has led women street vendors to face numerous challenges, including limited government support, insecurity, slow growth, inadequate financing opportunities, and lack of support from banks, making them particularly vulnerable within the labor market (Karunaratna & Tjandra, 2021; Munishi et al., 2021; P. Khumalo & Ntini, 2021). Vendors also face many other financial challenges, including investment expenses, varying vending fees, and unregulated unofficial charges. Female street vendors encounter discrimination and insecurity at the workplace daily, even though female street vendors' income is lower than that of male street vendors (Baliyan & Srivastava, 2016). Additionally, women vendors struggle with access to credit, exorbitant interest rates, tough competition, and the burden of multiple responsibilities (Jayakumari, 2018). While street vending is a vital source of self-empowerment and income generation that improves living standards and reduces poverty in developing nations like India (Thakur et al., 2017), therefore mentioned challenges often trap vendors, particularly women, in cycles of informal debt, highlighting a critical need for greater financial assistance and access to formal financial services (Kottaram, 2021; S & C, 2022).

Studies have shown that many women vendors have achieved social mobility through street vending despite obstacles. A study in Zimbabwe, analyzed through the framework of Marxist feminist theory, found that women's involvement in street vending can be seen as a form of resistance against the exploitative nature of capitalism. According to this perspective, by participating in the informal economy through street vending, women can achieve financial independence and challenge the traditional gender roles that often confine them to domestic spheres (Chinyakata, 2016). While facing numerous challenges, their participation in the informal economy can be seen as a form of resistance, aligning with key concepts from Marx and Engels' analysis of social and economic structures, particularly their emphasis on the importance of economic independence and the challenges posed by capitalist systems.

Dandekar (1986) emphasizes a broader lens for analyzing the challenges and opportunities faced by women in the labour market. While economic development is crucial for women's empowerment, it is not sufficient on its own. Changes in family structures, societal values, and public participation are also essential for achieving true gender equality. Traditional gender roles and societal norms often limit women's autonomy and decision-making power. Family structures can support and constrain women's development, depending on their circumstances. Therefore, this indicates that empowerment is "an active, multi-dimensional process which enables women to realise their full identity and powers in all spheres of life" (Pillai, 1885; Sahay, 1998). The economic process should lead the individual to acquire all three aspects of social, economic, and political power to liberate themselves from the injustices of society (Singh, 2020). The World Bank defines empowerment as "the process of increasing the capacity

of individuals or groups to make choices and transform those choices into desired actions and outcomes. Central to this process is actions which both build individual and collective assets and improve the efficiency and fairness of the organisational and institutional context which govern the use of these assets" (Chattopadhyay, 2005). While definitions vary across contexts, scholars like Sahay and Chattopadhyaya emphasise the expansion of women's freedom and control over their lives, leading to their full potential being realised. In the specific context of Assam, Saikia(2024) further clarifies that women's empowerment is fundamentally about eliminating the disparities between men and women across social, economic, and political spheres. This definition aligns with the broader understanding that empowerment is not solely an economic issue but encompasses the ability of women to exercise agency and make choices in all aspects of their lives. Roy(2022) further elaborates on this, emphasising women's agency and ability to make their own choices. This includes having control over their material possessions, intellectual pursuits, and personal beliefs and values. This perspective, reinforced by Saikia's (2024) focus on eliminating multifaceted disparities in Assam, aligns with the broader understanding of women's empowerment to overcome systemic inequalities and achieve greater equality. Dandekar (1986) also supports this comprehensive view by emphasising that while economic development is important, changes in family structures, societal values, and public participation are equally crucial for achieving true gender equality and empowering women to realise their full potential, free from the disparities highlighted by Saikia (2024) in the Assam context.

Understanding women's empowerment is a multifaceted concept that encompasses examining their agency, autonomy, and control, extending beyond mere economic upliftment. Cultural, caste, religious, and socio-economic factors significantly influence women's labour force participation. Therefore, it is crucial to investigate how these factors shape women's participation in the workforce and how this contributes to their overall empowerment and economic upliftment. This understanding is vital for developing effective policies that support their sustainable livelihoods within the informal economy.

1.3. Women Participation in North Eastern India's Informal Economy

Since 2013, the informal sector in Northeast India has witnessed substantial growth, driven by factors such as low agricultural productivity and limited employment opportunities (Lyngwa & Sahoo, 2022; Sahoo, 2018). Notably, women in this region exhibit higher levels of economic engagement, with tribal women playing a particularly significant role. Street vending is a prominent form of economic participation for these women. In contrast to mainland India, women constitute a significant portion of the vendor population in the Northeastern states of Tripura and Nagaland, primarily working to supplement their families' income (Sivasubramanian et al., 2020).

This regional variation highlights the importance of understanding local socio-cultural and economic contexts. Tribal women's active engagement in street vending underscores their resilience and adaptability amid systemic constraints, making this sector vital for regional development and women's economic empowerment. This study aims to specifically examine the experiences, diversity, and complexity of the street vending sector within the urban landscape of the northeastern region of India.

1.4 Objectives

1.To analyse how feminisation in the street vendors' work results in the negotiation of marginalised indigenous Northeastern women in the urban centres of India.

2.The purpose of this study is to examine how street vending generates empowerment for indigenous women by analysing legal and social constraints in the market structure and patterns of controls for women.

2. Methods

This study employed a mixed-method research approach to investigate the empowerment of indigenous Northeastern women engaged in street vending in Guwahati City. Indigenous women street vendors in the Latakata and Beltola markets were selected based on several criteria to ensure relevance, representativeness, and feasibility within the context of Northeast India's informal economy. Firstly, Guwahati city was chosen due to its status as the largest urban center and economic hub in the Northeastern region, where informal sector activities, including street vending, are highly prevalent and contribute significantly to the city's dynamism. The Latakata and Beltola markets were selected for their prominence as the most vibrant vending hubs with a high concentration of indigenous women from tribal communities. Indigenous Northeastern women were selected due to their significant presence in the region's informal sector, unlike mainland India, where female labor participation is lower. A snowball sampling method was used to select a sample of 50 women working in the Latakata and Beltola markets. Data collection took place between 2022 and 2023, combining in-depth interviews with an interview guide and on-site observations. The survey schedule included multiple-choice questions and open-ended queries to gather quantitative and qualitative data.

3. Findings

3.1 Socio Demographic Profile of the Respondents

To understand the socio-economic context of women engaged in street vending, the study first examined their prior employment history and

educational attainment. The findings reveal that the majority (74%) of street vendors had never participated in any formal employment before taking up street vending. The primary reason women engage in street vending is to support their families. It offers a viable economic opportunity for individuals from diverse backgrounds and requires minimal formal education or work experience for entry. This highlights the crucial role of street vending as a source of livelihood for tribal women, who may have struggled to find other employment opportunities in the labour market.

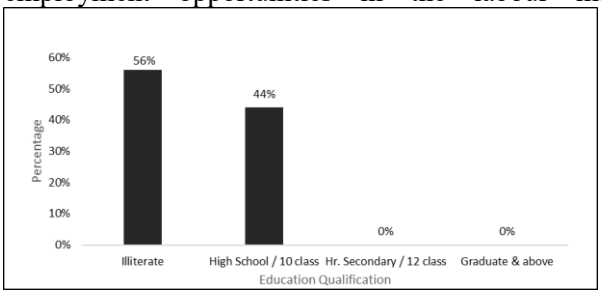

Figure 1. Education Qualifications of the Respondents
(Source: Field Survey 2022-23)

Figure 1 reveals a significant disparity in educational attainment among the respondents. A majority of 56% of the women reported being illiterate, indicating a lack of formal education. A smaller percentage (44%) completed high school (10th grade), while none had completed secondary school (12th grade) or attained a graduate degree or above.

The study also found that most (48%) of the respondents have been engaged in street vending for about 1-5 years, indicating a relatively recent entry into vendor work. A smaller percentage (28%) have been involved for 6-10 years, suggesting a moderate level of experience. Only 20% of the respondents have been engaged in street vending for more than 10 years, highlighting the dynamic nature of this occupation and the potential for new entrants.

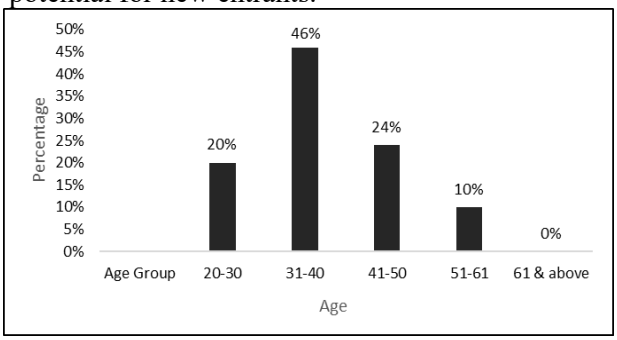

Figure 2: Age Category of the Respondents
(Source: Field Survey 2022-23)

Figure 2 reveals the age distribution of Indigenous Northeastern women engaged in street vending between age groups 20- 61 years, which is about 41 years. The largest age group is 31-40, with 46% of respondents falling within this category. The second-largest age group is 41-50, with 24% of respondents. This indicates women in their mid-40s are actively involved in street vending, showing that street vending is a viable livelihood option for women in their prime working years.

Street vending among the Indigenous northeastern women has served as a pathway for rural-to-urban migration and economic integration. Additionally, for many, street vending may act as a social safety net, ensuring income and livelihood in the absence of other employment opportunities. The study found that the majority of the vendors were married (80%) and had more than four members in the family. A relatively small percentage of women street vendors are unmarried (2%), divorced (8%), or widowed (10%). The data reveal a strong correlation between marital status and involvement in street vending activities. Married women are significantly more likely to engage in this occupation than unmarried women. Therefore, marriage often plays a pivotal role in women's decisions to participate in street vending, potentially driven by the need to support their families financially. Widowed women, in particular, are more likely to rely on street vending as their sole source of income. This highlights the economic challenges faced by widows, who may have limited financial resources and increased responsibilities for supporting themselves and their children.

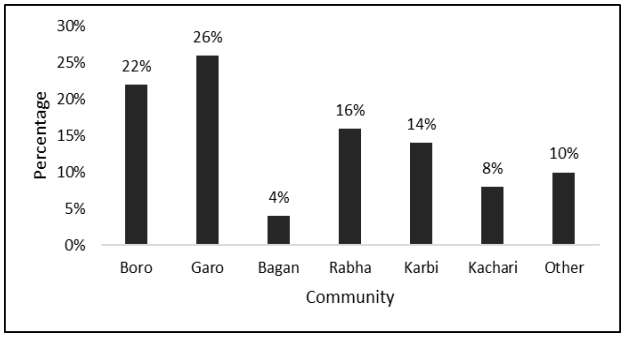

Figure. 3 Community of the Respondents
(Source: Field Survey 2022-23)

The majority of the women street vendors are from Assam and Meghalaya's tribal communities, such as Boro, Garo, Rabha, Karbi, and Kachari. Garo women account for 26% of all women vendors in Guwahati, the highest proportion in the city. The majority of the vendors have large families, indicating that women with large families feel obligated to work and earn for their families, whereas women with smaller families do not engage in street vending or work outside of their homes.

3.2 Economic Participation and Empowerment

Street vending plays a crucial role in generating income and employment opportunities, as well as affordable goods and services that contribute to the local economy and empowerment for women. A key indicator of their well-being and potential for empowerment is the increase in the income level for Indigenous women in Guwahati City. Women engaging

in this informal sector have generated income, improved their financial stability, and met their basic needs.

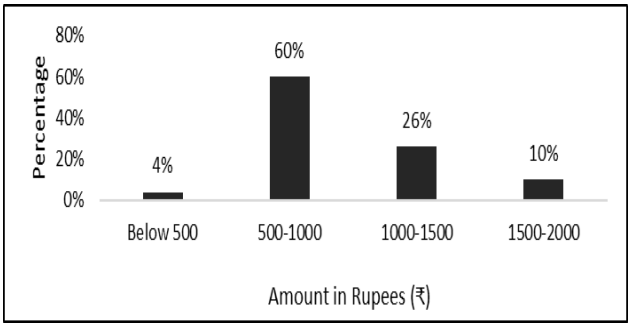

Figure 4 Average Daily Income of the Respondents
(Source: Field Survey 2022-23)

The data highlights that a significant portion of Indigenous women vendors earn modest incomes while working in the market of Guwahati, Assam. A substantial 60% of respondents reported earning between ₹500 and ₹1000 per day, indicating a reliance on low-income, informal work. Only 26% earned between ₹1000 and ₹1500 daily, and a smaller percentage (10%) earned over ₹1500. While a significant portion of respondents reported modest daily earnings, the income generated from street vending plays a crucial role in their economic empowerment. It provides a vital source of livelihood, providing them with the financial means to meet their basic needs, improve their standard of living, and contribute to household expenses. Moreover, the ability to earn an independent income can enhance women's economic security and reduce their reliance on others. It empowers them by giving them control over their economic situation. Beyond the economic benefits, street vending also contributes to social empowerment. It facilitates social interaction and community engagement. Engaging in economic activity boosts women's self-esteem and confidence, enabling them to participate more fully in their communities. Additionally, street vending can provide women with opportunities to network, build relationships, and develop new skills. Increased participation in economic activities also contributes to increased recognition and representation of their group. Thus, street vending has helped women to challenge the existing stereotypes in Indian society and promote social inclusion.

The high rate of bank account ownership among Indigenous women street vendors (82%) is a significant indicator of their economic and social empowerment. Access to a bank account provides these women with a secure and convenient way to manage their finances, facilitating various economic activities. This indicates that informal work has enabled poorer women to mobilise their economic status, leading to financial stability. This has empowered the indigenous women to make informed decisions about their economic well-being and reduce their vulnerability to financial exploitation.

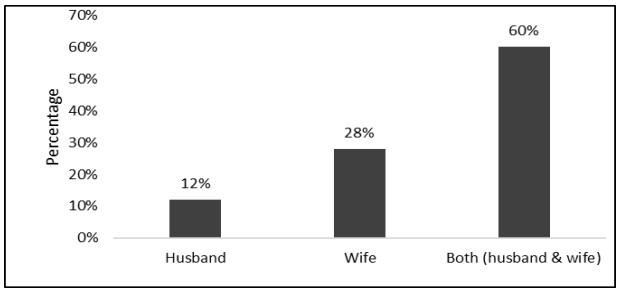

Figure 5: Family Decision Making
(Source: Field Survey 2022-23)

Understanding the dynamics of family decision-making is crucial for comprehending the socio-economic context of street vendors. The study indicates that the growing trend towards joint decision-making suggests a growing recognition of women's contributions to household finances and their right to participate in important family decisions among the indigenous women vendors from the Northeastern region of India. The data shows that decision-making power within families reveals that the majority of women headed the household. While a significant majority (60%) of Indigenous women street vendors indicated joint decision-making with their husbands, there remains a notable disparity, with 28% of the respondents having their wife as the sole decision-maker in the family and only 12% of the respondents having their husband as the sole decision-maker. Additionally, joint decision-making has contributed to social empowerment by fostering more equitable relationships within families and challenging traditional gender roles. Therefore, women's economic empowerment has led women to have more control over their finances and decide on how to allocate or invest the family resources. However, the persistence of sole decision-making by husbands in some families highlights the ongoing challenges faced by many Indigenous women in achieving true gender equality. This disparity in decision-making power has limited women's economic opportunities and perpetuated traditional gender roles, hindering their social empowerment.

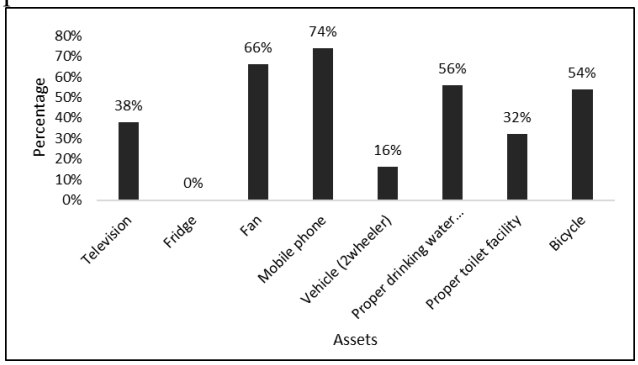

Figure 6 Assets of Respondents
(Source: Field Survey 2022-23)

Figure 6 reveals asset ownership among women vendors, which provides valuable insights into their

economic and social empowerment. By owning mobile phones, television sets, fans, vehicles, and bicycles, these women can improve their business efficiency, expand their reach, and access information, leading to increased income and customer base. These assets contribute to their self-sufficiency, financial stability, and overall well-being. The prevalence of mobile phones (74% of the respondents) as the most owned asset highlights their importance as tools for conducting business, communicating with customers, and accessing information. Television ownership (38% of the respondents) provides access to news, current events, and educational programs. This technological empowerment enhances women's efficiency and reach, potentially leading to increased income and customer base. The ownership of assets such as fans (66% of the respondents), vehicles (2-wheeler) (56% of the respondents) and bicycles (54% of the respondents) also reflects the practical needs of street vendors. Fans provide comfort and relief from the heat, improving working conditions and potentially increasing productivity. Vehicles, particularly two-wheelers, can facilitate the transportation of goods and enhance mobility, expanding the potential reach of women's businesses. The income generated from street vending has enabled Indigenous women to improve their quality of life. They have been able to purchase essential assets, such as mobile phones, televisions, and vehicles, that have enhanced their daily lives and business efficiency. Access to these assets has provided them with greater mobility, communication capabilities, and information access, expanding their opportunities and social networks. By providing a means of income generation, fostering financial independence, and challenging traditional gender roles, street vending has contributed to improved livelihoods and greater well-being for these women.

The ability to earn a regular income has empowered these women to make decisions about their own financial well-being, reducing their reliance on others and increasing their economic security. These women have gained confidence, self-esteem, and a sense of agency by participating in economic activities. They have been able to challenge traditional gender roles and stereotypes, contributing to a more equitable society. Furthermore, street vending has facilitated social interaction and community engagement, allowing women to build relationships, networks, and develop new skills.

3.3 Challenges, Constraints and Regulatory Environment

The study illustrates the harsh realities faced by women vendors, highlighting a lack of government support and a hostile work environment. The Street Vendors (Protection of Livelihood and Regulation of Street Vending) Act, 2014, aims to protect the rights and livelihoods of street vendors. It provides a comprehensive framework for regulating street vending activities, addressing the challenges faced by street vendors, and promoting their economic empowerment. Despite the comprehensive nature of the Act, its implementation has faced several challenges. These include a lack of awareness among street vendors, inadequate resources for TVCS, and resistance from local authorities or private property owners, indicating that the Act's implementation and monitoring have been inconsistent across different states (Lyngwa & Sahoo, 2022). The Act establishes Town Vending Committees to manage vending activities, outlines the rights and obligations of street vendors, and provides guidelines for relocation and eviction. The Act also includes a dispute resolution mechanism, requires local authorities to prepare a street vending plan, and prohibits harassment of street vendors. Additionally, it establishes penal provisions for violations of its provisions. (GOI, 2014). Therefore, the existence of policies and regulations, their enforcement can be inconsistent and often repressive, with authorities resorting to evictions and other harsh measures (Peimani & Kamalipour, 2022b). These challenges and a lack of adequate government support create a difficult and often hostile work environment for women vendors, hindering their ability to thrive and contribute to the economy. One of the major challenges is the limited availability of space in markets and public areas. This scarcity of space can lead to intense competition among vendors to secure prime locations. As one vendor stated,

"We have to arrive at the market early in the morning to secure a good spot for our shops. There are often disputes among vendors over prime locations."

The lack of a fixed vending spot has led to competition with other street vendors, particularly with their male counterparts. In addition to these challenges, street vendors also face threats from local goons, which can create a hostile and unsafe work environment. One vendor reported,

"Often, intoxicated young men from the neighbourhood demand money from us. When we refuse to pay, they resort to force and take it from us".

These factors collectively contribute to the economic vulnerability of street vendors, highlighting the need for targeted interventions to address these challenges and support their livelihoods. Another pressing issue faced by women vendors is the absence of basic amenities such as toilets. As one vendor put it,

"There are no bathrooms here. While men don't generally face difficulties, women have to contend with this issue. The situation is particularly challenging during menstruation."

The study explores the demand for physical labour that has an impact on the health of Indigenous women vendors. The ability to physically stand long hours, lifting and engaging in the demands of the job causes various impacts on their health. The study indicates that the common health problems suffered (78% of

respondents) reveal that frequent fever is the most prevalent health issue faced by street vendors, followed by body pain (62%) and headache (58%). The challenging working conditions, including the absence of basic amenities like proper shelters, toilets, sanitation, and first aid facilities, have an impact on their health.

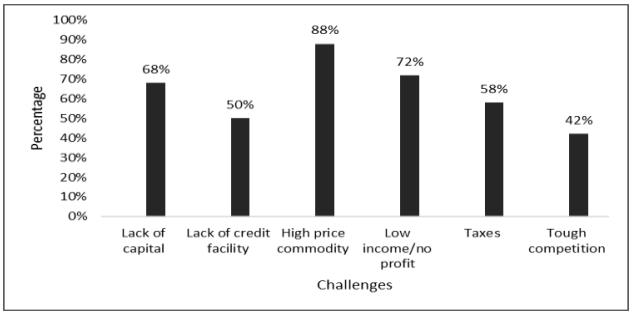

Figure. 7 Financial Challenges of the Respondents (Source: Field Survey 2022-23)

The study also illustrates the unstable financial situation faced by all women vendors. A substantial 88% of respondents identified this as a major concern, indicating that rising costs of goods in the market significantly impact their profitability (Fig.7). The second is the low income and no profit, affecting 72% of the respondents. This aligns with Fig. 4, indicating a significant portion of vendors (64%) earning less than ₹1000 per day, highlighting the challenges with low income and no profit. This suggests that many street vendors struggle to earn sufficient income to meet their basic needs and save for the future.

In addition to these challenges, street vendors face threats from local goons. One vendor reported,

"Often, intoxicated young men from the neighbourhood demand money from us. When we refuse to pay, they resort to force and take it from us".

The low earnings are attributed to various factors, including limited access to resources, discrimination, the informal nature of their work, and threats and extortion from local goons. Other notable challenges include lack of capital(68%), taxes(58%), lack of credit facilities(50%), and tough competition(42%). 8% of vendors reported that they pay ₹50, 4% pay ₹100 and 64% of the women vendors pay a tax of ₹150 to GMC on all market days (Thursday & Sunday) in Beltola market. Only 24% of the vendors do not pay any tax. Despite the tax, women still find difficulty in getting space to sell in the market. The government of India has implemented various schemes to support street vendors. Schemes like PM SVANidhi and Pradhan Mantri MUDRA Yojana (PMMY) have been instrumental in improving the financial well-being of vendors by providing access to affordable credit, enabling them to invest in working capital, expand their businesses, and weather unforeseen circumstances. The increasing financial inclusion index (56.4 in March 2022 to 60.1 in March 2023) (Reserve Bank of India, 2023) indicates that these schemes have successfully expanded access to formal credit facilities. Various organisations such as the National Association of Street Vendors of India (NASVI) and SEWA Bank have demonstrated their commitment to supporting street vendors through pandemic relief efforts and financial inclusion programs. While these schemes have made substantial progress, it is evident that there is still a pressing need for more comprehensive support. Despite the government's efforts, street vendors continue to face numerous challenges. One of the most significant issues is the lack of government support, as highlighted by the respondents' concerns regarding basic facilities like toilets and drinking water.

"What do I say about government facilities? We do not get any facilities from the government. If the government could at least help us with toilets and drinking water facilities, we would be grateful."

The study indicates a lack of basic facilities and government support, highlighting the urgent need for government intervention to address the challenges faced by street vendors.

4. Discussions

The research presents the socio-economic realities and multifaceted challenges faced by indigenous women street vendors in Guwahati, Northeast India, emphasizing their role in navigating economic necessity and promoting empowerment within a constrained informal sector. The demographic profile indicates that a significant proportion of women entering street vending have limited formal education (56% illiterate) and engage in vending for economic sustenance, aligning with Jamir & Pongen (2022) and Munishi et al. (2021), who emphasize street vending as a vital livelihood strategy for marginalized groups, particularly women from tribal and rural backgrounds. This study's sample, drawn from tribal communities like Garo, Boro, Rabha, Karbi, and Kachari, reflects higher female participation in Northeast India compared to mainland regions, where women constitute a smaller proportion of vendors (Bhowmik, 2005). The data indicate 80% of women street vendors are married, consistent with Gogoi & Phukan (2020) findings in upper Assam, where 79.72% of married tribal women vendors entered the trade post-marriage. This suggests a strong link between marriage and street vending, with married women more likely to participate, likely due to financial responsibilities for their families. The high percentage of women with minimal education shows the sector's role as an accessible entry point into economic activity, despite its precarious nature, a pattern shown in Haflong, Assam, where low education correlates with subsistence-level vending (Gogoi & Phukan, 2020).

The analysis reveals that street vending serves as a critical pathway for rural-to-urban migration and economic integration, particularly for tribal women who face systemic socio-economic constraints in the formal labor market. The data that 74% of respondents had no

prior formal employment directly supports Das(2016) finding that the informal sector also acts as a primary source of livelihood and not just a last resort, for a large population in Guwahati who are unable to access formal jobs.

Similarly, Das (2016) also indicates that 68% of informal sector workers in Guwahati are migrants seeking jobs, reinforcing the role of vending in economic integration for marginalized groups, particularly women. The income shows that while street vending provides essential income, most earning between ₹500-₹1000 daily (60%), it remains largely insufficient for substantial economic independence, reflecting findings from studies on informal sector earnings (Bhowmik, 2005; Tangworamongkon, 2014). Nonetheless, even modest earnings contribute significantly to household welfare, highlighting the role of street vending in promoting economic resilience. A large proportion of women own bank accounts (82%) and assets such as mobile phones (74%) and basic household appliances, indicating a degree of financial inclusion and technological empowerment. This supports the notion that informal sector participation can catalyze social and economic empowerment, corroborating the arguments of Chattopadhyay (2005) and Saikia (2024). The emerging decision-making power within households, especially joint decision-making with husbands (60%), suggests a gradual shift towards gender-inclusive roles. This growing financial and economic empowerment not only gives women greater control over their finances but also contributes to social empowerment by promoting more equitable relationships within families and challenging traditional gender roles. The ownership of assets and increased agency reflect a positive trend towards social empowerment, aligning with existing frameworks on women's empowerment (Dandekar, 1986; Roy, 2022). Asset ownership reflects practical empowerment, enabling business efficiency and mobility. However, indigeneity adds complexity, as tribal women challenge stereotypes through vending, unlike mainland India, where gender and caste exacerbate exclusion (Hapke & Ayyankeril, 2018).

However, despite these positive indicators, significant challenges hinder the full realization of women's empowerment. The regulatory environment remains fraught with difficulties, including inadequate enforcement of policies like the Street Vendors Act, 2014 (Mahadevia et al., 2016), and persistent harassment and threats from local goons as noted by Lyngwa & Sahoo (2022) and Peimani & Kamalipour (2022). The lack of basic amenities such as toilets and sanitation facilities exacerbates health risks, especially during menstruation, highlighting infrastructural neglect aligning with broader informal sector studies (P. Khumalo and Ntini, 2021). The physical toll of street vending- long hours, exposure to heat, and health issues-further demonstrates the sector's vulnerability.

Financial constraints, including limited access to credit (50%), high taxation (58%), and extortion (88%), undermine vendors' economic stability, consistent with Karunaratna & Tjandra (2021) and Kottaram (2021). The findings reflect the broader literature that informal vendors often operate under oppressive conditions with limited state support (Lyngwa & Sahoo, 2022; P. Khumalo & Ntini, 2021). While government schemes like PM SVANidhi and MUDRA provide some relief, the persistent gaps in basic infrastructure and social protection indicate that these initiatives are insufficient to address the structural vulnerabilities faced by indigenous women vendors.

The interplay of economic necessity and structural constraints shapes indigenous women's participation in Guwahati's street vending sector. While vending promotes economic empowerment through income generation and asset ownership, as seen in the ability to navigate urban public spaces, challenges like regulatory gaps and health risks limit its transformative potential. Das (2016) indicates that street vending (31.2% of informal enterprises) contributes significantly to employment (90%) but lacks social security and SHG engagement, paralleling the present study's findings on infrastructural and financial barriers. Drawing on Gogoi and Phukan (2020) and Jamir and Pongen (2022), policies must prioritize robust enforcement of the Street Vendors Act, establish vending zones with sanitation facilities, expand microfinance and SHG access, and address gender-specific vulnerabilities like harassment to enhance economic empowerment for tribal women in Guwahati's urban public spaces.

5. Conclusion

This study investigates indigenous women's street vending in Guwahati, Northeast India, highlighting its role in economic and social empowerment within urban public spaces. Predominantly illiterate and married, tribal women from communities like Garo, Boro, Rabha, Karbi, and Kachari engage in vending due to economic necessity, often lacking prior formal employment. Modest daily earnings contribute to household welfare but limit economic independence. High bank account ownership and assets like mobile phones reflect financial inclusion, while joint decision-making shows the evolving gender roles. Challenges include weak enforcement of the Street Vendors Act, 2014, lack of amenities such as toilets, health risks, and financial constraints like limited credit and extortion, hindering full empowerment.

The findings show street vending as a survival strategy for marginalized women, with Guwahati showing higher participation of tribal women compared to mainland India, reflecting the Northeast's unique socio-cultural context, where tribal women often take on visible economic roles. Unlike male-dominated informal sectors in mainland India, vending in Guwahati empowers women by fostering agency and

autonomy, allowing them to navigate urban public spaces, earn an independent income, and challenge traditional gender norms. However, regulatory gaps and health challenges persist, limiting the extent of empowerment.

Theoretically, the study views women's empowerment as a multifaceted process of agency, autonomy, and control with indigenous tribal women enhancing their decision-making and economic agency through street vending, shaped by the cultural community and resilience. Structural barriers, such as regulatory gaps and health risks shows that economic gains alone are insufficient without societal and institutional support, particularly in Assam's culturally diverse urban setting. Practically, high financial inclusion reflects effective policies like PM SVANidhi, but gaps in amenities and security presents the need for targeted interventions to strengthen empowerment in Guwahati's urban public spaces.

To enhance empowerment, policies should strengthen Street Vendors Act enforcement, establish vending zones with sanitation facilities, expand microfinance and Self-Help Groups, and address harassment. Future research could explore the impact of digital technologies on women vendors' livelihoods and compare tribal women's vending experiences across Northeast India's culturally distinct states to inform sustainable, culturally sensitive policy frameworks.

6. Limitations and Further Study

This study has several limitations. The small sample size limits the generalizability of the findings to the broader population of women vendors. Reliance on snowball sampling may introduce selection bias, potentially excluding more isolated or underserved vendors. The cross-sectional design captures only a snapshot in time and does not account for seasonal or policy changes. Additionally, the study primarily focuses on economic and infrastructural factors, with limited exploration of cultural or psychological aspects of empowerment. Finally, results are specific to Guwahati and the Northeastern region, so caution should be exercised when applying findings elsewhere.

Author Contributions

Rokoneisano Medoze and Dr. Banti Deori collaborated on the writing and editing of the manuscript.

Funding

This research received no external funding.

Institutional Review Board Statement

Not applicable

Informed Consent Statement

Informed consent was obtained from all women vendors involved in the study.

Data Availability Statement

Data sharing is not applicable

Acknowledgments

We would like to acknowledge Hiya Barma and Shamima Aktar for their support and assistance in data collection, and all the women vendors who generously contributed their time and insights to this study.

Conflicts of Interest

The authors declare no conflicts of interest.

References

[1] Baliyan, S. K., & Srivastava, V. D. (2016). Socio-Economic Condition of Street Vendors from the gender perspective. *Journal of Economic and Social Development*, XII(2), 66–75. http://www.iesd.org.in/jesd/Journal pdf/2016-XII-2 socio-economic condition.pdf

[2] Bhowmik, S. K. (2005). Street Vendors in Asia: A Review Growth of Street Vending. *Economic and Political Weekly*, 2256–2264.

[3] Baliyan, S. K., & Srivastava, V. D. (2016). Socio-Economic Condition of Street Vendors from the gender perspective. *Journal of Economic and Social Development*, XII(2), 66–75. http://www.iesd.org.in/jesd/Journal pdf/2016-XII-2 socio-economic condition.pdf

[4] Casale, D., & Posel, D. (2002). The continued feminisation of the labour force in South Africa: An analysis of recent data and trends. *South African Journal of Economics*, 70(1), 156–184. https://doi.org/10.1111/j.1813-6982.2002.tb00042.x

[5] Chinyakata, E. (2016). *Street Vending as a Panacea to Women Empowerment in Gweru Urban District*. Midlands State University.

[6] Das, N. (2016). *Employment generation in the urban informal sector of Assam: A case study of Guwahati city* [Gauhati University]. http://hdl.handle.net/10603/197188

[7] Elgin, C., & Elveren, A. Y. (2021). Informality, inequality, and feminization of labor. *Women Studies International Forum*, 88. https://doi.org/10.1016/j.wsif.2021.102505

[8] Goel, G., & Singh, T. (2014). Women Working in Informal Sector in India: A Saga of Lopsided Utilization of Human. *International Conference on Economics and Finance Research*, 4(October 2014), 105–117.

[9] Gogoi, P., & Phukan, K. (2020). Women Workforce Participation of ST (Hills) of Assam, India: A Study on Tai-Khamtis. *International Journal of Advanced Research in Engineering and Technology (IJARET)*,

11(12), 669–676. https://doi.org/10.34218/IJARET.11.12.2020.069
[10] GOI. (2014). *The Street Vendors (Protection of Livelihood and Regulation of Street Vending) Act 2014*. *Statute Law Review*.
[11] Government of India. (2006). *National Policy For Urban Street Vendors*. Ministry of Urban Employment and Poverty Alleviation, Government of India. http://muepa.nic.in/policies/index2.htm
[12] Hapke, H. M., & Ayyankeril, D. (2018). Gendered livelihoods in the global fish-food economy: A comparative study of three fisherfolk communities in Kerala, India. *Maritime Studies*, 17(2), 133–143. https://doi.org/10.1007/s40152-018-0105-9
[13] ILO. (2018). *Women and Men in the Informal Economy: A Statistical Picture* (3rd ed., Vol. 28, Issue 1). PRODOC of ILO. https://doi.org/10.1179/bac.2003.28.1.018
[14] Jain, R. (2024, October). Understanding market interactions in street vending in Delhi. ICG. https://www.theigc.org/blogs/understanding-market-interactions-street-vending-delhi#:~:text=Street vending is a familiar,of urban non-agricultural employment
[15] Jamir, C., & Pongen, M. (2022). Income and Employment Generation in Informal sector: A case study of the street vendors of Kohima and Dimapur district of Nagaland, India. *International Journal of Engineering, Business and Management*, 6(4), 52–63. https://doi.org/10.22161/ijebm.6.4.6
[16] Jayakumari, C. J. (2018). A study on role of women fish vendors in Ramnad District. *Bodhi International Journal of Research in Humanities, Arts and Science*, 2(16), 59–62.
[17] Karunaratna, A. C., & Tjandra, N. C. (2021). A Glance into the Life of Street Vendors in Sri Lanka: An Overview. *Sri Lanka Journal of Marketing*, 7(2), 169–193. https://doi.org/10.4038/sljmuok.v7i2.69
[18] Kottaram, R. S. (2021, May). Opinion: India's Informal Sector is in Distress, and it needs urgent reform. *The News Minute*.
[19] Lyngwa, A., & Sahoo, B. K. (2022). COVID-19 and Street Vending in Tribal Areas: A Qualitative Analysis From Ground Zero Aizawl, Mizoram, Northeast India. *Journal of Asian and African Studies*, December 2022. https://doi.org/10.1177/00219096221143129
[20] Mahadevia, D., Mishra, A., Joseph, Y., & Das, A. (2016). *Street Vending in Guwahati: Experiences of Conflict*. https://doi.org/10.13140/RG.2.1.1547.4808
[21] Munishi, E. J., Songa, P. N., & Kirumirah, M. H. (2021). Challenges to Accessing Credit Financing from Financial Institutions by the Urban Based Street Vendors: Experience from Dar Es Salaam – Tanzania. *International Journal of Business and Management*, 17(1), 65–77. https://doi.org/10.5539/ijbm.v17n1p65
[22] Ossome, L. (2010). In Search of the State? Neoliberalism and the labour question for pan-African feminism. *Feminist Africa*, Meagher, 6–22.
[23] Khumalo, N. P., & Ntini, E. (2021). The Challenges Faced by Women Street Vendors in Warwick Junction, Durban. *African Journal of Gender, Society and Development (Formerly Journal of Gender, Information and Development in Africa)*, 10(3), 263–293. https://doi.org/10.31920/2634-3622/2021/v10n3a13
[24] Peimani, N., & Kamalipour, H. (2022a). Informal Street Vending: A Systematic Review. *Land*, 11(6), 1–21. https://doi.org/10.3390/land11060829
[25] Peimani, N., & Kamalipour, H. (2022b). Informal Street Vending: A Systematic Review. *Land*, 11(6). https://doi.org/10.3390/land11060829
[26] Peimani, N., & Kamalipour, H. (2022c). Mapping the Spatiality of Informal Street Vending. *Journal of Urbanism*. https://doi.org/10.1080/17549175.2022.2150267
[27] Prakasam, S. (2022). *Urban Street Vendors in India*. In *Academic Foundation* (Issue 1). Academic Foundation.
[28] Roy, B. (2022, November 16). Women's empowerment in India, from ancient period to modern time period. *The Times of India*. https://timesofindia.indiatimes.com/readersblog/scatteredthoughts/womens-empowerment-in-india-from-ancient-period-to-modern-time-period-46689/
[29] S, N. N., & C, K. P. (2022). Financial Literacy and Financial Capability among the urban street vendors [Christ University, Bangalore, India]. In *Christ University*. http://hdl.handle.net/10603/453677
[30] Sahay, S. (1998). *Women and Empowerment, Approaches and Strategies*. Discovery Publishing House.
[31] Sahoo, N. (2018). *Rural Development and Livelihood in India*. New Century Publication.
[32] Saikia, S. (2024). Women empowerment in Assam and its challeges. *International Journal of Humanities, Law and Social Sciences*, IX(II), 50–53.
[33] Sivasubramanian, K., Pushpa, A., Raju, V., & Kumar, M. D. (2020). Women and informal employment: An analysis of socio-economic and health conditions of women home-based workers in Chennai, India. *Journal of International Women's Studies*, 21(5), 97–106.
[34] Sur, N. D., & Zakir, G. Y. (2024). Vendor Vitality: An Integrated Approach to Local Economic Development through Infrastructure Planning for Street Vendors. *Ethical Business and Economic Growth*, May, 0–21.
[35] Tangworamongkon, C. (2014). Street Vending in Bangkok: Legal and Policy Frameworks, Livelihood Challenges and Collective Responses. *WIEGO Law and Informality Resources*, November.
[36] Thakur, S., Rathi, A., Midha, N., & Khambhampaty, V. (2017). A Socio-Economic Analysis of Women Street Vendors in Delhi: Questioning the Efficacy of An Exclusive Ladies Market. June 2018.

参考文献

[1] Baliyan, S. K., & Srivastava, V. D. (2016). 从性别视角看街头小贩的社会经济状况. *Journal of Economic and Social Development*, XII(2), 66–75. http://www.iesd.org.in/jesd/Journal pdf/2016-XII-2 socio-economic condition.pdf

[2] Bhowmik, S. K. (2005). 亚洲的街头小贩：街头贩卖增长的综述. *Economic and Political Weekly*, 2256–2264.

[3] Baliyan, S. K., & Srivastava, V. D. (2016). 从性别视角看街头小贩的社会经济状况. *Journal of Economic and Social Development*, XII(2), 66–75. http://www.iesd.org.in/jesd/Journal pdf/2016-XII-2 socio-economic condition.pdf

[4] Casale, D., & Posel, D. (2002). 南非劳动力持续女性化：基于最新数据和趋势的分析. *South African Journal of Economics*, 70(1), 156–184. https://doi.org/10.1111/j.1813-6982.2002.tb00042.x

[5] Chinyakata, E. (2016). 街头贩卖作为格韦鲁城市地区促进妇女赋权的一条路径. Midlands State University.

[6] Das, N. (2016). 阿萨姆邦城市非正规部门的就业创造：以古瓦哈提市为例 [Gauhati University]. http://hdl.handle.net/10603/197188

[7] Elgin, C., & Elveren, A. Y. (2021). 非正规性、不平等与劳动女性化. *Women Studies International Forum*, 88. https://doi.org/10.1016/j.wsif.2021.102505

[8] Goel, G., & Singh, T. (2014). 印度非正规部门的妇女就业：人力资源失衡利用的缩影. *International Conference on Economics and Finance Research*, 4(October 2014), 105–117.

[9] Gogoi, P., & Phukan, K. (2020). 印度阿萨姆邦丘陵登记部族妇女的劳动力参与：以傣-坎提族为例. *International Journal of Advanced Research in Engineering and Technology (IJARET)*, 11(12), 669–676. https://doi.org/10.34218/IJARET.11.12.2020.069

[10] GOI. (2014). 《2014年街头小贩（生计保护和街头贩卖管理）法》. *Statute Law Review*.

[11] Government of India. (2006). 《城市街头小贩国家政策》. Ministry of Urban Employment and Poverty Alleviation, Government of India. http://muepa.nic.in/policies/index2.htm

[12] Hapke, H. M., & Ayyankeril, D. (2018). 全球鱼类食品经济中的性别化生计：对印度喀拉拉邦三个渔民社区的比较研究. *Maritime Studies*, 17(2), 133–143. https://doi.org/10.1007/s40152-018-0105-9

[13] ILO. (2018). 《非正规经济中的女性与男性：统计图景》（第3版, Vol. 28, Issue 1）. PRODOC of ILO. https://doi.org/10.1179/bac.2003.28.1.018

[14] Jain, R. (2024, October). 理解德里街头贩卖中的市场互动. ICG. https://www.theigc.org/blogs/understanding-market-interactions-street-vending-delhi#:~:text=Street vending is a familiar,of urban non-agricultural employment

[15] Jamir, C., & Pongen, M. (2022). 非正规部门中的收入与就业创造：以印度那加兰邦科希马和迪马普尔地区街头小贩为例. *International Journal of Engineering, Business and Management*, 6(4), 52–63. https://doi.org/10.22161/ijebm.6.4.6

[16] Jayakumari, C. J. (2018). 拉姆纳德区女性鱼贩角色研究. *Bodhi International Journal of Research in Humanities, Arts and Science*, 2(16), 59–62.

[17] Karunaratna, A. C., & Tjandra, N. C. (2021). 斯里兰卡街头小贩生活一瞥：概述. *Sri Lanka Journal of Marketing*, 7(2), 169–193. https://doi.org/10.4038/sljmuok.v7i2.69

[18] Kottaram, R. S. (2021, May). 评论：印度非正规部门处于困境，亟需改革. *The News Minute*.

[19] Lyngwa, A., & Sahoo, B. K. (2022). 新冠疫情与部族地区的街头贩卖：来自印度东北部米佐拉姆邦艾藻尔的一线定性分析. *Journal of Asian and African Studies*, December 2022. https://doi.org/10.1177/00219096221143129

[20] Mahadevia, D., Mishra, A., Joseph, Y., & Das, A. (2016). 古瓦哈提的街头贩卖：冲突经验. https://doi.org/10.13140/RG.2.1.1547.4808

[21] Munishi, E. J., Songa, P. N., & Kirumirah, M. H. (2021). 城市街头小贩从金融机构获得信贷融资的挑战：坦桑尼亚达累斯萨拉姆的经验. *International Journal of Business and Management*, 17(1), 65–77. https://doi.org/10.5539/ijbm.v17n1p65

[22] Ossome, L. (2010). 寻找国家？新自由主义与泛非女权主义的劳动议题. *Feminist Africa*, Meagher, 6–22.

[23] Khumalo, N. P., & Ntini, E. (2021). 德班沃里克交汇处女性街头小贩面临的挑战. *African Journal of Gender, Society and Development (Formerly Journal of Gender, Information and Development in Africa)*, 10(3), 263–293. https://doi.org/10.31920/2634-3622/2021/v10n3a13

[24] Peimani, N., & Kamalipour, H. (2022a). 非正规街头贩卖：系统综述. *Land*, 11(6), 1–21. https://doi.org/10.3390/land11060829

[25] Peimani, N., & Kamalipour, H. (2022b). 非正规街头贩卖：系统综述. *Land*, 11(6). https://doi.org/10.3390/land11060829

[26] Peimani, N., & Kamalipour, H. (2022c). 非正规街头贩卖空间性的制图研究. *Journal of Urbanism*. https://doi.org/10.1080/17549175.2022.2150267

[27] Prakasam, S. (2022). 印度城市街头小贩. 见 *Academic Foundation* (Issue 1). Academic Foundation.
[28] Roy, B. (2022, November 16). 印度妇女赋权：从古代到现代. *The Times of India*. https://timesofindia.indiatimes.com/readersblog/scatteredthoughts/womens-empowerment-in-india-from-ancient-period-to-modern-time-period-46689/
[29] S, N. N., & C, K. P. (2022). 城市街头小贩的金融素养与金融能力 [Christ University, Bangalore, India]. 见 *Christ University*. http://hdl.handle.net/10603/453677
[30] Sahay, S. (1998). 《妇女与赋权：途径与策略》. Discovery Publishing House.
[31] Sahoo, N. (2018). 《印度的农村发展与生计》. New Century Publication.
[32] Saikia, S. (2024). 阿萨姆邦的妇女赋权及其挑战. *International Journal of Humanities, Law and Social Sciences*, IX(II), 50–53.
[33] Sivasubramanian, K., Pushpa, A., Raju, V., & Kumar, M. D. (2020). 妇女与非正规就业：对印度钦奈女性家庭工人社会经济与健康状况的分析. *Journal of International Women's Studies*, 21(5), 97–106.
[34] Sur, N. D., & Zakir, G. Y. (2024). 摊贩活力：通过基础设施规划促进街头小贩带动地方经济发展的综合路径. *Ethical Business and Economic Growth*, May, 0–21.
[35] Tangworamongkon, C. (2014). 曼谷的街头贩卖：法律与政策框架、生计挑战与集体回应. *WIEGO Law and Informality Resources*, November.
[36] Thakur, S., Rathi, A., Midha, N., & Khambhampaty, V. (2017). 德里女性街头小贩的社会经济分析：对"女性专属市场"有效性的质疑. June 2018.