AN INTERSECTIONAL APPROACH:

Challenging discrimination in the garment industry

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This is a Clean Clothes Campaign report.

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Developing an intersectional approach to challenge discrimination in the garment industry

The garment industry is built on, and reinforces, systems of oppression. The industry exploits discriminatory business practices which place less value on marginalised groups including women, people of colour and migrant workers, whilst building profit for the benefit of brand owners and shareholders, the majority of whom belong to dominant social groups, primarily white men in wealthy countries.

1. Aim

This paper serves as a basis to frame and inform the Clean Clothes Campaign's work on discrimination and develop a holistic intersectional approach to challenge discrimination and structural inequalities in the industry. By defining the key concepts, and collecting existing research and data on discrimination, we will identify the current gaps in knowledge and build a strategy to inform our research, advocacy and campaigning to ensure that our work responds to inequality and is inclusive of all garment workers.

This paper should be viewed alongside the Global Strategic Framework #2, as a foundation for how intersectionality and inclusion will be embedded within the mission of the CCC Global Network.

2. Framing Discrimination and Intersectionality

Discrimination

The Universal Declaration of Human Rights, Article 2 enshrines the right to non-discrimination, stating that all people are entitled to the rights and freedoms set out in the declaration "without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status."

ILO Convention 111 describes discrimination as "any distinction, exclusion or preference made on the basis of race, colour, sex, religion, political opinion, national extraction or social origin, which has the effect of nullifying or impairing equality of opportunity or treatment in employment or occupation," and requires states to enable legislation to promote equal opportunities in employment and occupation and eliminate all forms of discrimination.

Despite the rights outlined in the UDHR and ILO convention, millions of people across the world are treated as less than equal due to who they are, or what they believe in. Discrimination occurs within systems of power, where dominant groups are afforded privilege, advantages, and benefits, at the expense of others. Discrimination can take many forms including direct or indirect discrimination, harassment, or victimisation. Workers can experience discrimination whilst looking for employment, during employment and on leaving employment.[1]

Discrimination in the garment industry can present as, but is not limited to, unfair hiring practices, lack of progression opportunities, harassment at work or pay discrepancies. Many people will experience multiple forms of discrimination, demonstrating the need for integrated and holistic responses as an effective route to eliminating discrimination.

Intersectionality

The term intersectionality was coined by Kimberlé Crenshaw in 1989. Intersectionality is a framework to understand discrimination and oppression, within the context of a person having numerous different social and political identities. Crenshaw developed this framework to highlight the inadequacy of the single-categorisation anti-discrimination legal framework in the United States. As Crenshaw highlights, attributing oppression to separate categories of gender or race fails to consider that 'Black women may fall in between or within both'. [2]

The intersections and duality of multiple social and political identities produce unique forms of compounded oppressions, rather than a sum of single-category forms of oppression. From its origins focussing on the experiences of Black women, the intersectional framework has expanded over the decades to include a wide range of social and political identities, including, but not limited to disability and health status, sexual orientation, gender identity,

religion, age and more. Structural barriers such as migration status or access to workers' rights and protections can compound inequality and disadvantage.

Situating the intersectionality framework within systems of power and domination (such as racism, colonialism, and patriarchy) allows us to understand how compounding forms of oppression can result in systemic and entrenched inequality for both individuals and entire communities.[3]

3. Structural inequalities in the garment industry

Inequality and discrimination are endemic within employment, occupation, and wider society. Both the factory context and the garment industry can be framed as having inequality regimes, which are "loosely interrelated practices, processes, actions, and meanings that result in and maintain class, gender, and racial inequalities within particular organisations." [4] The concept of inequality regimes provides a framework for understanding how workplaces and industries rely upon inequalities and as such, create and reproduce them. This section includes a brief overview of how structural racism and gender inequality are imbedded throughout the garment industry.

Structural racism

The ethnic/ racial bias in fashion has been described in terms of 'sacrifice zones', to describe how racism in the fashion industry goes beyond labour and resource exploitation in the global South.

> "Sacrifice zones are resource-rich lands, generally associated with minority communities that are considered dispensable and exploited for economic gain." [5]

In sacrifice zones, indigenous crafts and fashion, and its makers are destroyed for and by the expansion of industrial fashion. Whilst indigenous craft is often appropriated into clothing for mass-consumption, traditional crafts and their makers are sacrificed as local communities are pushed into low-paying garment worker jobs.

The fashion industry draws on cultures and designs around the world, and there is growing awareness of cultural appropriation and cultural design piracy pervasive to the fashion world. Designers will often copy or steal designs or patterns from indigenous communities. Whilst designers and brands profit, there is often no reward mechanism or consent from the communities involved. In many cases, designs are removed from the cultural setting with little regard for the cultural or spiritual meanings that may have been ascribed to them.[6] Intellectual property laws offer protection to designers and brands but fail to protect indigenous communities in cases involving cultural appropriation or design theft.[7]

The garment industry is powered by women workers (predominantly women of colour from the global South), who are often treated by brands and employers as commodities. The construct of the 'disposable third world woman' describes a woman worker 'whose disposability is naturally and culturally scripted.'[8] This describes how women workers are valued only in relation to their abilities to meet production targets and drive profits. When they no longer have the physical capabilities to complete the job, they are easily discarded and replaced.

Western brands profiting from the exploitative labour of black and brown workers is not a new phenomenon. The garment industry is built on and perpetuates colonial structures that extract labour and resources from countries in the global South, maximising profits for wealthy bosses and shareholders in the global North.[9] Unsafe working conditions and poverty are not an unexpected by-product of the industry, rather brands have actively built a production model which maximises profits and maintains a workforce which will work for low wages in poor working conditions.[10]

In the 'race to the bottom' brands have systemically outsourced and shifted production to countries with the lowest wages and weakest labour rights protections. For example, several brands recently started sourcing from Ethiopia, where the government boasts the 'lowest base wage in any garment-producing country.'[11] In this way, brands exploit global inequality which oppresses Black and brown communities in the global South, maintaining and reproducing inequality.

There are layers of structural racism embedded throughout the garment industry. Migrant workers are particularly at risk of discriminatory practices, bonded labour and exploitation. Many migrant workers are forced into bonded labour to pay debts to recruitment agencies or labour brokers. Migrant workers are often much more vulnerable to abuse, as many may be working outside of the legal framework in host-countries due to strict immigration rules. This means that workers have less power to speak out about worker rights violations in fear that they may be arrested or deported.[12] Migrant workers' vulnerability to exploitation may be further compounded if they do not speak the local language, are cut off from community support or unable to access and claim their workplace rights.

Even when migrant workers are working inside legal structures, they are often duped into unacceptable working conditions. A recent report shows that migrant workers in Japan were recruited in a state-sponsored programme to fill workplace gaps in the garment industry, and were subsequently subjected to bonded labour, reduced pay, bullying and excessive working hours.[13]

“Sometimes I ask oku-san (owner’s wife) and shacho (owner): Why is my salary different from other trainee workers? She just tells me to be quiet, don’t say anything.”

Sandy, Technical Intern from Cambodia (Made in Japan, CCC East Asia, 2020)

The reshoring of some aspects of the garment industry has led to an increase of factories and workshops emerging in the UK and Europe. Despite arguably operating in contexts with more robust employment protections, conditions of low pay, excessive hours and unsafe working conditions persist. The workers based in these manufacturing hubs are often migrants who have limited employment options due to language barriers, discrimination, and restrictive immigration policies. Migrant workers in these settings are particularly vulnerable to exploitative working conditions and have fewer options to challenge abusive work practices or move to other employment.[14]

Gender inequality

Around 80% of the world’s garment workers are women.[15] Women workers are subjected to longstanding and damaging myths, which designate women as a docile workforce.

"Women can be made to dance like puppets but men cannot be abused in the same way. The owners do not care if we ask for something, but demands raised by the men must be given consideration. So they don’t employ men."

A worker from Bangladesh- Fashion Checker

Despite gender stereotypes that are pervasive in the garment industry and beyond, women workers and trade unionists are often front and centre of the struggles for workers rights.

Case Study: Women workers from Jaba Garmindo fight for their rights

In 2015, the Jaba Garmindo factory in Tangerang, Jakarta Indonesia, went bankrupt, only months after the Japanese brand Uniqlo had pulled all its orders. Workers were left without income and did not receive the severance payments they were owed.

Since then, a coalition of workers, unions, labour groups, migrant organisations and feminists have been fighting to ensure that workers who lost their jobs are compensated for their labour. The strength of the coalition of organisation and the energy of the group of workers pushed Uniqlo to the negotiation table in 2018. With Uniqlo trying to take over the European and US markets, the coalition is still fighting for Uniqlo to pay up.

Clean Clothes Campaign[16]

Analysis from ActionAid argues that although women and men both face human rights violations at the hands of corporate activities, women face rights violations differently, and disproportionately to men. Patriarchal norms also mean that they experience more barriers in seeking justice than men do.[17]

Women garment workers are at increased risk of sexual violence and gender-based harassment. In 2018, ActionAid found that 80% of women garment workers surveyed in Bangladesh had either seen, or experienced sexual violence or harassment in the workplace.[18] Asia Floor Wage Alliance stresses that gender based-violence towards women workers is not a series of isolated incidents, but “a convergence of risk factors for gender-based violence in supplier factories that leave women garment workers systematically exposed to violence.” These risk factors include, but are not limited to: working in situations that are not properly covered by labour law; imbalanced power relationships where workers with less power are often from more marginalised or vulnerable groups; and unsocial working hours.[19] At the time of writing, eight countries have ratified ILO Convention 190 which aims to eliminate violence and harassment at work, including gender-based violence and harassment.[20]

Research in 2016 showed that women workers are consistently paid less than male workers in Asia’s garment, footwear and textile (GTF) industry. The highest gender pay gap reported was in Pakistan, where women are paid 64.5% of the wages received by men. In India, the male-female difference in earnings is 34.6%, whilst in the Philippines, Thailand and Vietnam it stands at around 17-25%.[21] The gender pay gap is present at all levels in the garment industry, with analysis from Fashion Roundtable showing a significant gender pay gap for direct employees of several UK brands, including: Misguided (46%), Karen Millen (49%) and Burberry (26%). This compares with a UK national average pay gap of 9.7%.[22] According to the brands, this is mainly due to a lack of women in senior leadership roles-

which ironically highlights additional barriers to career progression alongside wage inequality for women.

Further analysis into gender inequality in the garment industry, includes the Clean Clothes Campaign's 'Women Power Fashion' project,[23] and 'Made by Women' report.[24] The Clean Clothes Campaign has published a position paper exploring the link between gender-based violence and wages for women workers.[25] In addition, the Global Strategic Framework includes a gender analysis under each Direction of Change (DoC).

4. Less researched forms of discrimination within the garment industry

Whilst there has been much analysis on gender and race inequality in the garment sector, to date, less research and analysis exist on discrimination based on other characteristics. This section of the paper includes an introduction to discrimination based on caste, disability and sexual orientation and gender identity.

Caste-based discrimination

Across Asia, and in many parts of Africa, caste systems are used to classify groups and individuals by descent and occupation. It is a hereditary and descent-based system which is often used to justify social inequality, inhumane treatment and child labour for large sub-sections of a country's population.[26] According to the ILO, caste-based discrimination is the most widespread in Dalit (also known as Scheduled Castes) communities in South Asia. Amongst other barriers, this discrimination determines whether individuals or communities can access certain types of jobs, and how much they are paid.[27]

Research carried out into India's home-based garment sector, which is typically more precarious and poorly paid than factory work, found that 99.3% of homeworkers surveyed were either Muslim or belonged to a highly marginalised caste. The research also found that 99.2% of the total sample of workers surveyed laboured for less than the minimum wage, in conditions of forced labour under Indian law.[28]

Over a quarter of the population in India belongs to Scheduled Castes. Women workers from Scheduled Castes are subjected to intersecting discrimination based on gender, poverty and caste, resulting in higher forms of discrimination, and also extremely limited access to justice. Widespread prejudice results in high levels of harassment, discrimination and violence. In the legal system, Dalit communities receive poor legal representation, and judges often fail to issue adequate verdicts or punishments in cases where the victim is from a Scheduled Caste.[29] A survey of 148 Dalit women garment workers found that one in fourteen had experienced physical violence, and one in seven had been raped or forced to perform a sexual act. Only 3.6% of the reported cases resulted in action from either the factory or police, and no criminal changes were bought against the perpetrators.[30]

Case study: Caste-based and gender-based violence

The tragic murder of Jeyasre Kathiravel, a 21-year-old Dalit worker in Tamil Nadu, highlights how women from marginalised casts face compounding vulnerabilities due to discrimination related to gender and caste. Jeyasre was murdered by her supervisor at the Natchi Apparels factory, after months of sexual harassment. Following her murder, 25 women workers at Natchi Apparels spoke out about sexual harassment and verbal abuse from male supervisors.[1]

The Guardian[31]

Caste-based discrimination can take many forms including, child labour and bonded labour, hazardous working conditions, lower wages than other workers and harassment in the workplace. Applicants from Dalit communities are often not considered for skilled jobs, or job progression. Caste-based discrimination is often a hidden problem that is not picked up in factory audits, as many child labourers and bonded labourers are hidden from auditors.[32]

Lesbian, Gay, Bisexual, Transgender, and Queer (LGBTQ) discrimination

Increasingly, countries are including sexual orientation and gender identity as prohibited grounds for discrimination in anti-discrimination legislation, and around 40% of countries have legislation to protect LGBTQ workers from discrimination.[33] However, 72 countries still criminalise same-sex relationships, and most governments do not allow trans people to legally change their name and the gender they were assigned at birth.[34] In countries and communities where LGBTQ people face social and employment discrimination, they are likely to have less economic opportunities available to them and are more likely to live in poverty.[35]

The ILO's Pride Project found that LGBTQ people experience discrimination and harassment in education and schooling, which severely limits employment opportunities. LGBTQ people are discriminated against during recruitment, on the job and in decisions around pay, progression and terminations. LGBTQ people are more exposed to bullying and sexual or physical assault in the workplace.[36]

Very little research has been carried out into the experiences of LGBTQ workers in the garment industry. An ILO report into LGBTQ discrimination in employment in Indonesia highlights that LGBTQ garment factory workers experience discrimination at the interview stage of recruitment and in terms of career progression.[37]

When the management finds out that someone is gay, or lesbian, or transgender, that person will never make any progress in their career. They can work in the factory for 10, 12, 15 years. They can be very loyal to the company. It does not matter. They will be stuck forever in the production unit.

(Ju, member of an LGBT-friendly labour union)

In Cambodia, a human rights NGO reported that transgender people are frequently turned down for jobs due to their physical presentation, including in garment factories, despite some being university graduates.[38] Whilst there is little visibility overall of LGBTQ issues in the garment industry, Cambodian lesbian garment workers share their experiences in a documentary filmed in 2018. Whilst they highlight poor pay and discrimination in the factories, many of the workers filmed chose to work in garment factories in order to live independently and escape familial pressure to enter into heterosexual marriages.[39]

A Workers Rights Consortium report found that LGBTQ workers in a garment factory in El Salvador were subjected to hostility from managers and supervisors and reported incidents of managers discriminately terminating LGBTQ employees' contracts. Workers reported that they had heard supervisors refer to two gender non-conforming workers as 'deviants' and stated that they brought 'bad luck' to the factory.[40]

In recent years, there has been limited evidence of some initiatives to promote LGBTQ inclusion in factories, such as a partnership between a factory in Bangladesh and a local LGBTQ NGO to offer work opportunities to transgender people.[41] In terms of campaigning, the *Who Made My Pride Merch?* campaign has raised awareness amongst activists about LGBTQ garment workers in supply chains and attempts by brands to co-opt Pride values for marketing purposes.[42] Labour Behind the Label has recently worked with UNISON to provide support and resources to Pride organising groups in order to support ethical purchasing and work with suppliers to improve LGBTQ protections in supply chains.[43]

Disability discrimination

This section explores discrimination faced by Disabled people. The social model of disability uses the term Disabled people over alternatives such as people with a disability, as per the explanation below:

"Using the word 'Disabled' before 'people' signifies identification with a collective cultural identity and capitalising the 'D' emphasises the term's political significance. Using the term 'Disabled people' or 'Disabled person' is therefore a political description of the shared, disabling experience that people with impairments face in society."[44]

The social model of disability recognises that the restrictions faced by Disabled people are cultural, economic and employment barriers imposed by society, rather than restrictions that

are inherently linked to living with a disability.[45] The ILO estimates that around 80 per cent of Disabled people are of working-age.[46] The term disability covers an extremely large range of health conditions including physical disabilities, learning disabilities, mental health and sensory disabilities. Not all disabilities result in poor health or complex healthcare needs. Over one billion people live with a disability and this number is rising due to demographic trends and increasing chronic health conditions.[47]

According to the Wolrd Report on Disability, data on employment rates for disabled people is not routinely available in many countries. However, data from several countries shows that employment rates for disabled people are well below those of the general population. The World Health Survey analysed data from 51 countries and found that employment rates for Disabled men were 52.8% (compared with 64.9% for non-disabled men), whilst Disabled women had an employment rate of 19.6% (compared with 29.9% for non-disabled women). Disabled people face higher barriers to employment such as lack of education and training, or physical barriers to accessing workspaces. The research also shows that when Disabled people are employed, they earn lower wages than their non-disabled colleagues.[48] The ETI has published guidance on disability inclusion in garment production supply chains which covers recruitment, reasonable adjustments and challenging stigma and discrimination.[49]

There are complex links between poverty and disability. Whilst not all people with disabilities are born into poverty, people who are living in poverty are more likely to become disabled through poor nutrition, lack of access to medical care and exposure to injury through unsafe working conditions.[50] Once disabled, people are less likely to be able to access training and employment opportunities and more likely to live in poverty.[51]

The ILO estimates that worldwide, there are around 340 million occupational accidents per year, with 160 million victims.[52] In 2017, there were an estimated 1.4 million reported injuries in the garment industry, projected to reach 1.6 million by 2030.[53]

Garment workers face a high risk of becoming disabled in the workplace. The most poignant example of this in recent history is the collapse of the Rana Plaza building in 2013, in which 1,134 people died and thousands more were injured.[54] In factories across the world, some workers routinely carry out duties that put them at risk from long-term health conditions and disabilities. Workers who operate sandblasting equipment to give jeans a worn-out look, are at high risk from lung and respiratory illness. In Turkey alone, there have been 52 fatalities and doctors estimate there are 5,000 other unreported cases.[55] Workers in leather tanneries have high levels of occupational diseases related to contact with hazardous chemicals and performing demanding physical labour. These occupational diseases include bone and joint diseases, neoplasia, dermatitis hearing loss and respiratory diseases.[56] A study of 350 garment workers in Bangladesh found that 77.1% of workers had experienced musculoskeletal pain in the past seven days, a higher percentage than the general population.[57]

International policy stipulates that compensation should be paid to workers who have suffered injury following a workplace accident. The ILO's Employment Injury Benefits

Convention No. 121 states that workers have the right to compensation for lost wages, medical and allied care, and rehabilitation services.[58] However, in practice it is notoriously hard for workers to get the compensation owed to them. Workers who become disabled from workplace injuries may end up losing their jobs and income without compensation.

5. Gaps in knowledge, and barriers to data collection

A key step to achieving inclusion and equality aims, is through collecting and monitoring evidence around inequality and discrimination. The fight against discrimination is hindered unless we know where and how it takes place. Greater transparency is key to holding companies and employers to account for inequalities within their workforce.

However, there are significant barriers to measuring inequalities, or discrimination in workplaces, let alone in trans-national industries. Below is a summary of barriers to data collection as highlighted by the ILO.[59]

Individual privacy and safety: The collection of sensitive information, for instance around religion or sexual orientation, may breach an individual's right to privacy. In some cases, it can also put workers' personal safety at risk in terms of harassment or violence in the workplace. In countries where same-sex relationships are illegal, workers who disclose their sexual orientation may be at risk of arrest and punishment.

Legal contexts: In some countries, collecting data on particular equalities groupings may be prohibited by law. This makes it difficult to assess data on inequalities in the national context, and also to compare inequalities in the trans-national context.

Consensus on terms and groupings: International comparisons of inequalities are complex. For instance, concepts of race, or ethnic origin often acquire distinct meanings in different national contexts and result from different historic, socio-economic and legal processes.

Alongside a lack of readily available data on inequalities and discrimination in the garment industry, there is a scarcity of research into the experiences of garment workers from key marginalised groups. This may be the result of challenges in collecting equalities information safely during interviews or surveys for research projects.

6. Our position: Developing an intersectional approach to challenge discrimination and inequality

In order to effectively challenge discrimination, it is important for the Clean Clothes Campaign to mainstream an intersectional approach, in both programmes and operations.

1. **Organisational intersectionality:** Developing an effective intersectional approach to our work requires action at all levels. In order to develop organisational intersectional approaches internally to promote a diverse and inclusive culture, the CCC can:
   a) Integrate the commitment to intersectionality in all mission and values statements and external communications where appropriate;
   b) Review and develop internal processes for reflecting on positions of power and privilege within the network, and identifying how unconscious bias may affect our work;
   c) Undertake positive action to take steps towards increasing diversity in CCC workforce;
   d) Value lived-experience within the network, and actively consult with staff and activists with intersecting identities, in order to develop and foster an inclusive and intersectional organisational culture;
   e) Collaborate to develop and implement anti-discrimination policies to ensure that internal processes, such as recruitment and progression within the CCC network is inclusive and considers the needs of employees and activists who experience intersecting forms of oppression;
   f) Provide regular training sessions and workshops for all members and partners on equality, diversity and inclusion.

2. **Research:** Evidence-based policy is key to effectively tackling discrimination, and it is essential that labour rights advocates have access to disaggregated data on multiple and intersectional discrimination. The Clean Clothes Campaign is well positioned to collect data on discrimination in the garment industry through its research projects, by:
   a) Collaborating with CCC members and partners, and external partners, to develop ways of collecting information on equalities as a standard part of research guidelines, as well as training for researchers. Any data collection should be with the informed consent of research participants, and with the option to opt-out of monitoring questions. The safety and privacy of research participants should always be central to data collection; *(DoC 7 Building Leverage and Power)*
   b) Actively seeking to include the voices of garment workers from marginalised groups in all research projects by drawing on diverse members and partners within the CCC network, as well as seeking external collaboration on research projects with local organisations (including those who may not have a garment worker focus) advocating for marginalised communities;
   c) Avoiding any approaches which encourage brand-led, top-down approaches to data collection - instead focussing on safety and engagement with members and partners, trade unions and key external stakeholders and equalities groups; *(DoC 5 Just Transition to a New Business Model)*

d) Develop safe ways for tools like Fashion Checker to include information on wages for workers from marginalised groups in order to document and challenge wage disparities; *(DoC 2 Living Wages)*
e) Collaborating with CCC members and partners, and external partners, in production countries to develop targeted research and /or projects, into the experiences of garment workers from marginalised groups, including but not limited to workers who are LGBTQ, Disabled, older or from marginalised castes. *(DoC 7 Building Leverage and Power)*

3. **Campaigning & Representation:** The Clean Clothes Campaign has a significant platform that is used to amplify the struggles of garment workers. In order to ensure that our public-facing platforms and campaigns reflect and respond to intersectional forms of oppression, we can:
   a) Provide a platform for garment workers with intersecting identities and those from marginalised groups to have their voices heard about issues that impact them;
   b) Work in partnership with organisations (both internal and external to the CCC Network) in production countries to identify ways to hear about the experiences of garment workers from those communities;
   c) Represent diverse worker experiences in case studies, testimonies and representation in films, animations and images;
   d) Ensure that all photos and videos used in communication and campaigning include the stories behind them where the explicit consent of the worker is given, unless any of these details would compromise the safety of the worker. Background information may include where and when the photo was taken, the event and the name of the worker;
   e) Build effective partnerships with anti-racism movements, campaigns and activists in order to build a stronger movement and affect change. *(DoC 7 Building Leverage and Power)*

4. **Advocating for change:** Real change for garment workers must be inclusive of all workers, particularly those from marginalised groups and those with compounding vulnerabilities. Therefore, CCC should ensure an intersectional approach in all advocacy work.
   a) Increase collaboration with organisations and workers from marginalised groups (internal and external to the CCC network) to develop joint campaigning and advocacy activities; *(DoC 7 Building Leverage and Power)*
   b) Advocate to integrate discrimination as a human rights violation risk in mandatory Human Rights Due Diligence legislation and guidance, including the OECD Due Diligence Guidance for Responsible Supply Chains in the Garment and Footwear sector; *(DoC 6: Legislation, Regulation and Binding Mechanisms for Corporate Accountability)*
   c) Strengthen employment-based rights for workers from marginalised groups through advocating for legislative change to reduce non-standard contracts and informal employment; *(DoC 2 Rights-based employment relationship)*
   d) Support trade unions to effectively advocate for workers who have faced discrimination, and to promote diversity within union membership; *(DoC 1 Freedom of Association)*

e) Advocate for the development and implementation of the employment injury insurance and other compensation schemes; *(DoC 4 Worker Safety and Health)*
f) Continue to build effective alliances with global and regional campaigns advocating for equality and inclusion; (*DoC 7 Building Leverage and Power*)
g) Utilise the Urgent Appeals mechanism to take up cases involving discrimination of workers from marginalised communities; *(DoC 7 Building Leverage and Power)*

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