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Changing the world  
with women and girls

# STANDING UP FOR DIGNIFIED WORK IN THE GIG ECONOMY

Community Education and Advocacy  
Tool on the Gig Economy and  
Women's Economic Justice





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# Abbreviations

<b>AA</b>	ActionAid
<b>ASEAN</b>	Association of Southeast Asian Nations
<b>CENTROW</b>	Centre for Transformative Regulation of Work
<b>CRIAW-ICREF</b>	The Canadian Research Institute for the Advancement of Women
<b>CSO</b>	Civil Society Organisation
<b>CSW</b>	Commission on the Status of Women
<b>DAWN</b>	Development Alternatives for Women of a New Era
<b>GBV</b>	Gender-based violence
<b>GDP</b>	Gross Domestic Product
<b>IFC</b>	International Finance Corporation
<b>IFI</b>	International Finance Institutions
<b>ILO</b>	International Labour Organisation
<b>IMF</b>	International Monetary Fund
<b>MNC</b>	Multinational Companies/Corporations
<b>ODI</b>	Overseas Development Institute
<b>UN</b>	United Nations
<b>WEF</b>	World Economic Forum
<b>YUW</b>	Young Urban Women

# Key Words

## Algorithm

refers to a set of rules followed by a computer program to complete a task or solve a problem.

## Austerity

refers to government policies that are implemented to reduce gaps between money coming into the government (revenue) and money going out (spending). Austerity policies typically cut government spending and increase taxes.

## Decent and dignified work

refers to ‘aspirations of people in their working lives. It involves opportunities for work that is productive and delivers a fair income, security in the workplace and social protection for all, better prospects for personal development and social integration, freedom for people to express their concerns, organise and participate in the decisions that affect their lives and equality of opportunity and treatment for all women and men’.<sup>1</sup>

## Digital Economy

‘incorporates all economic activity reliant on, or significantly enhanced by the use of digital inputs, including digital technologies, digital infrastructure, digital services and data. It refers to all producers and consumers, including government, that are utilising these digital inputs in their economic activities’ (OECD 2020b, 5).

## Digital Platform Economy

– also commonly refer to as gig economy – refers to paid work that is coordinated by digital platforms.<sup>2</sup>

## Digital labour platforms or application

can be defined as online hubs or spaces that actively facilitate matching between providers and customers, on a short-term and payment-by-task basis. The work undertaken on these platforms is also commonly referred to as “platform work” or “gig work”.

Online web-based platforms, where tasks are performed online and remotely by workers and are allocated to a crowd or to individuals; and location-based platforms, where tasks are performed at a specified physical location by individuals such as taxi drivers and delivery workers.

## Feminist digital justice

refers to alternatives to the capitalist based digital economy developed by feminist thinkers. It includes issues around ethics of solidarity, individual and collective agency, community based participatory democracy, a fair and equitable global economy, among others.<sup>3</sup>

## Gender-based violence (GBV)

is violence that is directed at an individual based on their biological sex or gender identity. It includes physical, sexual, verbal, emotional, and psychological abuse, threats, coercion, and economic or educational deprivation, whether in public or private life.

## Global north

refers to the societies of Europe and North America, which are largely characterised by wealth, technological advancement, relative political stability, an ageing population, zero population growth, and dominance of world trade and politics. Not strictly geographical, the definition can also broadly include Australia, New Zealand, Japan, and South Korea.

## Global South

refers broadly to the regions of Latin America and the Caribbean, Asia, Africa, and Oceania, in resistance to the widely used ‘developing’ term. ‘Developing’ is one of a family of terms, including ‘Third World’ and ‘Periphery’, that denotes regions outside Europe and North America, that are mostly (though not all) low-income and often politically or culturally marginalised.

It is a political term that does not necessarily consider geo-spatial locations of countries. The term Majority World has also been used to signify all countries designated as developing and all demographics designated as Global South. It raises issues around ‘othering’ narratives that ignore the need for reciprocity and ethical issues about demanding a majority conform to the pronouncements of a minority.<sup>a</sup>

### **Instrumentalism**

describes a conceptual approach that sees and adopts women’s rights and ‘empowerment’ primarily through the lens of contributions to wider societal and economic outcomes such as GDP growth. It is sometimes referred to as the ‘business case’ for women’s rights.

### **International Financial Institutions (IFIs)**

are financial institutions that have been established or chartered by more than one country to provide loans and other forms of financial support to countries. They include the Bretton Woods institutions – the World Bank, International Monetary Fund (IMF), and the International Finance Corporation (IFC) – as well as multilateral and regional development banks.

### **Intersectionality**

is the concept that different forms of structural oppression overlap. Gender is one of the bases of discrimination. Others include class, caste, race, age, sex, sexual orientation, gender identity, work, health, HIV status, educational level, physical ability and so on. None of these oppressions operate independently of each other, they are interlinked.

### **Monopoly**

refers to the exclusive possession or control of the supply of or trade in a commodity or service.

### **Multinational Corporations (MNCs)**

are large companies producing or selling goods and services in several countries across the world.

Also known as transnational corporate organisations, they are characterised by large budgets and centralised control in a parent country.

### **Patriarchy**

is a system of power influencing everything that we do. It encourages a dominant form of ‘masculinity’ and ‘femininity’, which affects how men and women are expected to behave and offers advantages to all things ‘masculine’, creating societies characterised by unequal hierarchical power. Within this universal system, men dominate women. Patriarchy plays out in the economy, society, government, community, and family, and gives rise to accepted discriminatory behaviours, attitudes, and practices (‘patriarchal norms’).

### **Unpaid care and domestic work**

are non-remunerated forms of work carried out to sustain the wellbeing, health, and maintenance of other individuals in a household or the community, including domestic work (meal preparation, cleaning, washing clothes, water and fuel collection) and direct care of persons (including children, older persons, and persons with disabilities, as well as able-bodied adults) carried out in homes and communities.

### **Young Urban Women**

is a vibrant and progressive feminist movement, as part of the ActionAid Young Urban Women’s Programme that empowers young individuals, particularly those confronting multiple risks in urban environments. This movement is part of a larger effort to transform women’s lives by collectivising urban activists and creating a platform for young women to lead change.

### **Worker**

in accordance with the ILO’s international labour standards refers to ‘both employees and the self-employed (or independent contractors). Workers on digital labour platforms are also called “gig workers”, “crowdworkers” or “platform workers” in the literature’.<sup>4</sup>

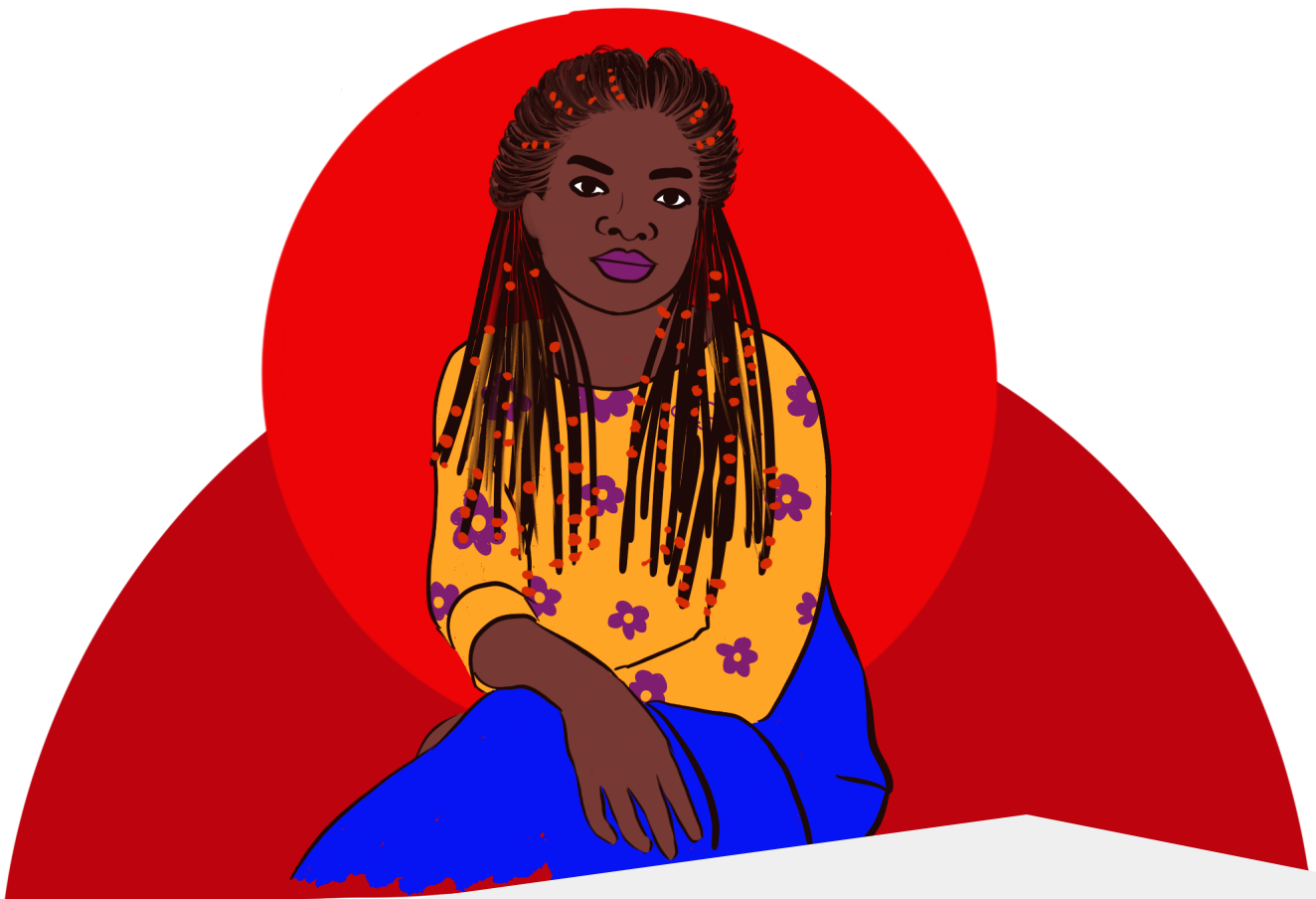
<sup>a</sup> To learn more about it, read the following blog: <https://www.philanthropy.org.au/news-and-stories/the-majority-world-whats-in-a-phrase/>

# Introduction

Hello, my name is Zuri, and I want to welcome you to this collaborative community tool on the gig economy and women's economic justice. We created it as a practice-based guide for education and advocacy after we published the report: [‘Platforms of precarity: Women's economic rights and the gig economy’](https://www.actionaid.org.uk/publications/platforms-precarity).<sup>b</sup> It has been developed using ActionAid's [Feminist Research Guidelines](#),<sup>c</sup> a decolonial perspective and ethics of care and respect for the communities of knowledge we have collaborated with.

It is informed by the findings of the report and co-created with the critical reflections and contributions of Young Urban Women (YUW) activists in Ghana, Malawi, South Africa, and Kenya and partners in Brazil, Guatemala, Vietnam, and Bangladesh, as well as CSOs, ally organisations and feminist movements working for digital justice, such as CENTROW, DAWN, and Fairwork Project, among others. It is for anyone interested in advancing women's rights to dignified and decent and dignified work in the gig economy, as well as feminist digital justice.

Using theory, illustrated activities, and the story of my life, we will look at the continued challenges and injustices in the digital economy that limit women's access to dignified working conditions. We will also look at opportunities that we can use to call to action and demand change. You can use this tool either on your own or together with friends and fellow activists.

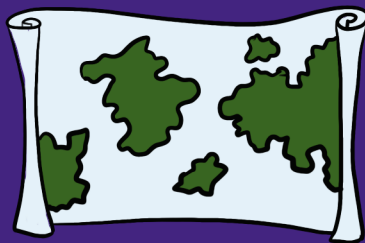


<sup>b</sup> You can access the report via the following link: <https://www.actionaid.org.uk/publications/platforms-precarity>

<sup>c</sup> You can access ActionAid's Feminist Research Guidelines in the following link: [ActionAid's feminist research guidelines](#) | [ActionAid International](#)



I will be sharing more about my experience as a woman worker facing different intersecting forms of discrimination within work opportunities in the gig economy. I will also share my story as an activist advocating for feminist digital justice in collaboration with women's collectives.



We will be navigating key concepts and global context to better understand the precarity experienced by women workers within various digital platforms and sectors. I will also be exploring policy pathways for change and examples of resistance, activism, and advocacy strategies used in many cases around the world by unions, women's movements, and other allies.



There will be opportunities to engage in some illustrated, and reflective activities to understand the day-to-day realities of women workers who bear intersecting forms of discrimination.

Throughout this document we use the terms 'women' and 'girls' to refer to cis and transwomen in all their diversity and throughout their different life stages.

## a. How can we navigate this tool safely?

### **Content Warning:**

This community tool addresses sensitive themes related to domestic violence, sexual assault, and other forms of gender-based violence (GBV), some scenes of which certain people may find distressing or triggering.

Drawing from the feminist approach I have shared with you in the introduction, and Indigenous ethics, we request users and facilitators to adhere to the safe space principles<sup>d</sup> while engaging with this tool. This includes non-judgement, as we acknowledge that all who engage with this tool come to the discussion with their own lived experiences and positionality. It is also important to note that, because we are delving into unpacking intersectional barriers experienced by women and gig workers experiencing multiple discriminations, we will come across conversations on GBV or other forms of violence and discrimination that may be triggering. We therefore aim to create a safe space for women sharing their GBV experiences without feeling isolated or experiencing further harm. We also encourage collaborative learning and self-reflection. This tool shares new concepts, stories, and experiences that we encourage you all to read, explore and experience in their entirety to allow for new learning. This includes, leaving behind practices that can reproduce discrimination and cause harm. Stories of change, situations change, and lives change. And just like these, the outcomes and reflections from this tool will evolve. You can find more information in Annex II.

<sup>d</sup> You can access them in the following link: <https://www.actionaid.org.uk/publications/feminist-approach-safespaces-women-and-girls-humanitarian-response>



## b. Who am I?

**My life may not be like yours, or similar to the lives of others you know!**

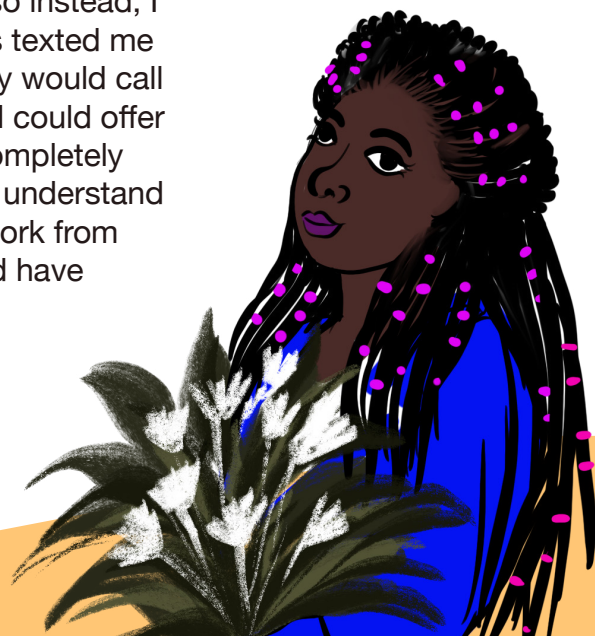
**It is a story based on the experiences of workers, activists and allies that have contributed to both, the findings of the [report](#) and the consolidation of this document.**

Now, let me tell you all about my life! I live in Shabali with my family in a beautiful part of town where we settled after leaving the country we were born in. Our neighbours in Shabali kindly welcomed us and supported us. For many years this part of town has been forgotten by the State and we have not had access to basic services. However, as a community we have always helped each other when we needed it.

I am a 25-year-old woman who belongs to an ethnic group that has faced many forms of discrimination for a long time. I was only five years old when we moved to Shabali. Over the years, I have endured discrimination innumerable times because of my race, ethnic and religious background. I am mother to two children, Ada who is seven years old and Shomari who is five. When I was 18 and studying to be a primary school teacher, I got pregnant with my first child. The circumstances in my family became difficult as we did not have a secure income to pay for food. I had to discontinue my studies and focus on caring for my family and our household. I earned some money by teaching children in the neighbourhood. When my second child was barely a year old, the Covid-19 crisis hit the world hard. My partner left for Europe to find work with the help of a local agent and some savings we had. It has been four years since we heard from him; we don't know if he even made it to Europe.

After the first year of living alone, I feared for my and my children's safety and moved back in with my mother, who was also unwell. Care and housework responsibilities fell on my shoulders. Even though I had not completed my teaching studies, I was able to resume my studies, graduated from high school, and got into university. I thought I could easily find work in a company with my qualifications. Yet, finding work that would allow me to care for my young children while also offering a decent wage was a challenge.

One of my friends from teacher training started teaching English online. I wanted to try it out too, but I didn't have a computer to explore and engage in online teaching. I did have a basic smartphone, so instead, I tried seeking care and domestic work online with it. Friends texted me about work opportunities on applications or 'apps' – as they would call them – that I could download on my phone. In these apps, I could offer some services and book work at different times. It was a completely new world to me, but with the support of friends, I learnt to understand it better. Some of the applications and platforms I sought work from promised flexible hours for work. This was a relief as I could have more freedom to plan work around my own time and responsibilities at home, yet still earn a living. However, I soon experienced barriers and challenges that did not match the big promises of flexible and well-paid work that these platforms advertised.





## My world

To know me better, it's important that you also know about the realities of my city and the country it is part of. Shabali is a city in Mbali, a country in the Global South. After being ruled by western colonisers for a century, it only gained its independence 63 years ago and the consequences are still felt in people's everyday lives. Its natural resources were taken away by colonisers. Some families were divided by the creation of new borders. The colonial system left a social hierarchy where people closer to western ideals and practices were at the top, with more access to resources and essential services. This also unravelled internal dynamics that have reproduced class hierarchies in which people with more resources are placed in positions of power to influence government decisions for their own benefit. The country currently faces multiple crises due to the many rounds of cuts in public funding that the government has implemented as part of the policy advice attached to loans from IFIs such as the International Monetary Fund (IMF). Lack of public funding has affected the capacity of the country to provide public services that are available for everyone, of high quality and responsive to the needs of women and girls. In this context, the digital world has brought new possibilities to earn a living through work opportunities available online, such as 'gig' or 'platform' work.

I will be walking you through my life as a gig worker and later on as an educator and activist. Through this journey, we can learn about the experiences of women workers in the gig economy – particularly the digital platform economy - across the world according to their context-specific realities. The digital transformation that is happening within the current economic model is shrinking workers' rights to decent and dignified working conditions. This is even more severe for workers who experience various forms of discrimination.

**My story is one of struggle, but also of some triumphs along the way, especially when workers connect, mobilise, and advocate for their rights with the support of unions and ally organisations.**

# 1. Unpacking 'gig work'

Let me pause here to explain some key concepts. I, for example, did not know I was a gig worker until I joined a collective of YUW activists in my city. Our collective was participating in educational spaces on women's right to decent and dignified work. Together, we were creating strategies to fight for our rights as

workers and demand changes in government policy and the policies of the platforms we worked for. Let's talk a bit about the traditional understanding of work, the different ways people have sought an income, the nature of 'gig work', and the context in which it has developed.



## ACTIVITY 1: REFLECTIVE SPACE

This is a space to think about what you understand as work opportunities and situate some examples we may have heard of in the digital world. If you prefer, grab a pen and some paper to jot your thoughts down.

### A. What do you normally understand by work?

- List some of the work that you know about and/or see around you
- Can everyone do this work? Why or why not?
- Are all types of work remunerated?
- How have people traditionally sought opportunities to earn a living?
- Are all different ways people earn a living considered formal and easily accessible to everyone?

### B. Have you heard about work opportunities in the platform economy?

- Have you ever found employment via the internet or mobile phone applications?
- Have you heard about digital labour platforms that provide work opportunities? Can you name any?
- Have you used digital labour platforms to access services?
- Have you worked using digital labour platforms?

Using these initial thoughts, I will now highlight some of the definitions that inform discussions about the world of work and 'gig' work.

## DID YOU KNOW?

Not all types of work are remunerated, valued or recognised. Work done for pay or profit is called employment. But this is not the only type of work. For a long time, different types of work have been undervalued and overlooked. Only since 2013 has the International Labour Organisation (ILO)<sup>e</sup> taken a step forward to recognise all forms of work. In the next section, we will be unpacking more about this evolution in the understanding of work. Distinctions between 'formal' and 'informal' employment have also generated hierarchies that have marginalised livelihoods that belong to economic alternatives outside the mainstream economic model. We will develop more on this in upcoming sections.

<sup>e</sup> The ILO is the global body incorporating governments and worker and employee organisations, and which sets international labour standards and conventions that member states are expected to ratify and implement.

## a. What is work?

The definition of work from the ILO has changed over time and depending on context, with different frameworks to categorise it being developed. Below, we have broken down some of the key events that have led to its current understanding of work:

- For a long time, employment was 'defined more narrowly as work done for pay or profit, while activities not done in exchange for remuneration (i.e., own use production work, volunteer work and unpaid trainee work) were recognised as other forms of work'.<sup>5</sup>
- In 2013, the ILO developed the forms of work framework for labour force statistics based on the standards adopted at the International Conference of Labour Statisticians (ICLS).<sup>f</sup>
- A more updated concept of work and forms of work was introduced during the 21st ICLS to amend the 19th ICLS resolution concerning statistics of work, employment, and labour underutilisation in 2023.<sup>6</sup> See the box below for more information:

'Work comprises any activity performed by persons of any sex and age to produce goods or to provide services for use by others or for own use.' The graph below comes from the 21st ICLS and draws a comparison with the System of National Accounts in 2008:

### Forms of work and the System of National Accounts 2008

<i>Intended destination of production</i>	<i>for own final use</i>		<i>for use by others</i>					
<i>forms of work</i>	Own-use production work		<b>Employment</b> (work for pay or profit)	<b>Unpaid trainee work</b>	<b>Other work activities</b>	<b>Volunteer work</b>		
	of services	of goods				in market and non-market units	in households producing	
							goods	services
<i>Relation to 2008 SNA</i>			<i>Activities within the SNA production boundary</i>					
			<i>Activities inside the SNA General production boundary</i>					

Source: ILO<sup>7</sup>

<sup>f</sup> Learn all about the forms of framework in the following link: <https://ilostat ilo.org/methods/concepts-and-definitions/forms-of-work/>

Changes in the latest definition were key to introducing forms of work that had not been considered before, such as [unpaid work](#),<sup>g</sup> including [unpaid domestic and care work](#).<sup>h</sup> The new standards sought to recognise potential biases due to differences in paid and unpaid activities carried out by men and women. Feminist perspectives have been at the frontline of these discussions to highlight women's undervalued work.<sup>i</sup> They have also emphasised the fundamental role of care work in how work that is remunerated can be sustained. You can find more on this in the 'further resources' section.

Let's now reflect on and discuss regional and national frameworks to unpack the reality of work in different contexts.

## DID YOU KNOW?

What has been traditionally addressed as '[Informal employment](#)'<sup>j</sup> is a big part of the labour market. It contributes hugely to the economy through the creation of work opportunities and income. It refers to employment without legal and social protection—both inside and outside the informal sector according to the ILO ICLS 2003. While it poses different risks of vulnerability and challenges for workers, [informal women workers' initiatives](#) continue to mobilise for dignified working conditions.



## ACTIVITY 2: REFLECTIVE SPACE

This is a space to think about what you understand by work opportunities and situate it in your regional and local context. If you prefer, grab a pen and some paper to jot your thoughts down.

- What is considered work in your context?
- Are all types of work recognised and valued?
- Are there different names for different types of work in your context?
- What do you think drives different answers to the questions above?

## b. The digital platform economy and work

The digital economy is transforming the world of work as we know it. New opportunities to earn an income have been introduced. The digital platform economy refers to online platforms facilitating and coordinating paid work in various sectors.<sup>8</sup> The companies operating these platforms act as intermediaries between consumers and service providers.

Providers of services carry out specified tasks also called 'gigs'. The terms of work are set through the platforms. This includes a fee or commission charged to both service providers and consumers.<sup>9</sup> The work undertaken on these platforms is also commonly referred to as "platform work" or "gig work".

<sup>g</sup> Learn more about unpaid work in the ILO's framework in the following link: <https://ilostat.ilo.org/topics/unpaid-work/>

<sup>h</sup> Learn more about why measuring unpaid domestic and care work matters in the following link: <https://ilostat.ilo.org/topics/unpaid-work/measuring-unpaid-domestic-and-care-work/>

<sup>i</sup> Learn more on feminist economic alternatives on the following link: <https://www.actionaid.org.uk/publications/another-world-possible-advancing-feminist-economic-alternatives>

<sup>j</sup> To learn more about informal employment, learn from the work of the Women in Informal Employment Globalising and Organising: [https://www.wiego.org/sites/default/files/publications/files/Chen\\_WIEGO\\_WP1.pdf](https://www.wiego.org/sites/default/files/publications/files/Chen_WIEGO_WP1.pdf)



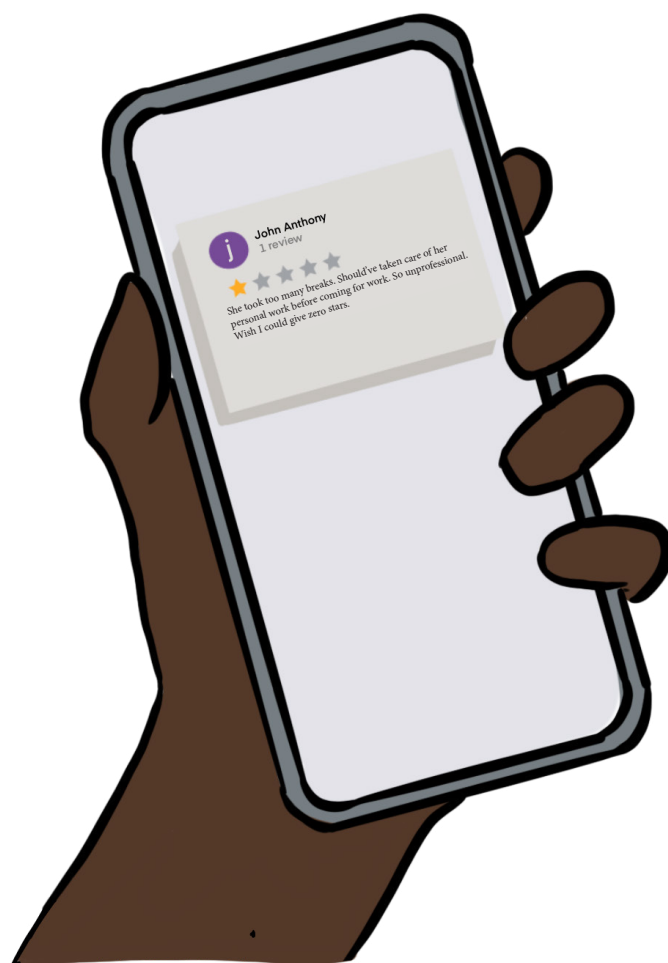
[Our report](#) focuses on location-based platform work. This means that tasks are carried out by gig workers at a specific physical location.<sup>10</sup> Examples of such platforms are ride-hailing and delivery apps, such as Uber and Bolt.

The digital platform economy is growing and evolving all around the world. It has also been linked to what has been called the ‘Fourth Industrial Revolution’.<sup>k</sup>

## 2. Dignified work in digital labour platforms

Now that we know a bit more about the digital platform economy and work opportunities, I want to tell you about my own experience as a gig worker. While I was excited about the potential of securing an income in flexible working conditions, these work opportunities did not allow me to live in dignity. Because of my care responsibilities at home, I could not start my work day or go on the app until after my kids were fed, clothed, and sent off to school. I also had to finish household chores, such as washing clothes and dishes, and filling up water for the day’s use during the limited hours when public water taps ran. During the day, I could do a four-hour-long domestic work or elderly-care gig on the app before I had to rush home to get my children back from school. As a result, I couldn’t spend enough time on the apps for clients to notice me as a ‘reliable’ service provider. This affected my ratings and reviews.<sup>l</sup> Consequently, I would not get many gigs.

There were times when even though the client requested four hours of cleaning or care giving, the gig would involve a much more time-consuming task. However, I would get paid only for the hours I was hired for. Sometimes, I had to leave halfway through a task and return with my children to finish it. In these cases, the clients would leave bad reviews and ratings.



During the first months after joining the apps, I did not know how to resolve this vicious circle of bad ratings and reviews, which resulted in a low level of work opportunities. I did not know how to seek support or if the platform could help.

When the children got sick and had to stay home from school, I couldn’t take up any gigs, and we struggled to survive from one day to another. There were days when I could not afford to buy mobile data.

<sup>k</sup> This is a concept developed by the founder of the World Economic Forum (WEF) to refer to a new chapter in human development that is driven by unprecedented technological advances, made to connect the physical, digital, and biological worlds and changing how countries develop, how organisations create value, and how humanity is defined. You can find out more on it on the published report. While we borrow this particular term in the text, our analysis does not represent or adhere to the work of the WEF.

<sup>l</sup> Rating and review systems refer to mechanisms offered by location-based platform work providers to share feedback on the service provided. Some of them also allow two-way rating systems in which service providers can also share feedback on the client. They come in different shapes and forms including numerical and starbased reviews.

This unpredictability put a huge strain on me and my family. To compensate for the lack of work opportunities during the day, I chose to work in the evenings, leaving my children in my mother's care. I tried to do food and grocery delivery services within the location-based platform work available in my town. However, I had to take a loan to hire a motorbike without knowing whether enough gigs would come up to cover the cost. I also experienced harassment on the streets of the city in the night hours. Soon I was confronted with the extent of constraints I had as a woman.

When I was training to be a public-school teacher, I knew that I would have been employed with fixed hours of work, job security, and access to healthcare and social security benefits. However, as a gig worker I was referred to as a self-employed independent service provider. This meant that my rights to social security or even healthcare benefits were not guaranteed. Soon enough, the working hours became increasingly unpredictable as

workers competed for scarce gigs. Additionally, I had no opportunities to continue to strengthen my skills and knowledge in the field. What was initially promised as an opportunity to be able to accommodate work around my availability and commitments while giving me economic independence did not fulfil the expectations. The added costs of the motorbike hire and internet data took away a huge portion of my income and left me with very little for me and my family. Likewise, the jobs available to me based on my ratings and reviews did not fit with my own timetable. I had to work when jobs were available, so despite the promise of flexibility, I could not work when I wanted.

My story is just one of many. Through my story, you can see the broad picture of what lived experiences of gig workers can look like and the different challenges that do not allow women to find dignified working conditions within gig work. Let's look at some of the parts of my experience in the next activity.



## ACTIVITY 3: REFLECTIVE SPACE

This is a space to think about the lived experiences of gig workers. Let's reflect on my story but also your experience and that of people you may know or have heard of. If it helps, you can grab a pen and some paper to jot your thoughts down.

### A: Zuri's experience

- What are some of the key challenges I faced as a gig worker?
- What have you noticed about my circumstances at home? Who carries out the care and housework responsibilities?

### B: Other examples

- Have you accessed work opportunities through location-based platform work or know someone who has?
- What has been your experience or that of people you know of engaging in work through online platforms?

While the digital platform economy may create opportunities to earn a living, there is an urgent need to discuss whether they provide dignified working conditions. I learnt about my right to decent and dignified work after I met a YUW activist. I eventually joined the YUW movement to further understand my rights as a worker and to find a community that could support me.

## a. What do we understand as decent and dignified work?

For this tool, we use the definition of decent and dignified work set out by the ILO, which covers four pillars, with gender as a cross-cutting issue:

1. Job creation and opportunities for work.
2. Rights at work (including fair pay, secure contracts, regulated hours, and freedom from discrimination, violence, and harassment).
3. Social dialogue (encompassing the right to engage in trade union and other collective worker action).
4. Access to social protection (such as paid parental leave, sick leave, and pensions).<sup>11</sup>

## Decent work elements applicable to all platform workers

Fundamental principles and rights at work	Labour standards in other ILO instruments of general application	Labour standards in other ILO instruments relevant to platform work
<ul style="list-style-type: none"> <li>• Freedom of association and collective bargaining</li> <li>• Elimination of discrimination</li> <li>• Elimination of forced labour</li> <li>• Effective abolition of child labour</li> </ul>	<ul style="list-style-type: none"> <li>• Occupational safety and health</li> <li>• Social security</li> <li>• Job creation policies</li> <li>• Access to labour inspection</li> </ul>	<ul style="list-style-type: none"> <li>• Payment systems</li> <li>• Fair termination</li> <li>• Access to data and privacy</li> <li>• Clear terms and conditions</li> <li>• Job mobility</li> <li>• Access to dispute resolution</li> </ul>

Copyright: ILO elaboration

## b. The urgent need to demand dignified working conditions for gig workers

When we look at my own experience, we see how the lack of dignified working conditions in the digital platform economy creates many challenges, particularly for women and those enduring multiple discriminations. Gig workers are harmed by the lack of robust labour rights regulations. The lack of fair work and labour practices denies us protections to access a livelihood that ensures our dignity, equality, fair income, and safe working conditions.<sup>12</sup>

There is a wide gap between the aspirational ‘decent work’ definition presented by different frameworks and the realities of gig workers. Because of this, we need to urgently prioritise

efforts to demand decent and dignified work conditions in the gig economy.

The gig economy is transforming the way workers access and engage in work, especially in the context we currently live in. There is a lack of decent and dignified work opportunities, which has been worsened by the many crises the world is going through, for example, the consequences of Covid-19, high inflation rates, debt, austerity, and the climate crisis. This has had particular consequences for countries in the Global South.<sup>13</sup> Workers find themselves in a vicious circle of working more hours to sustain a living wage.

Gig work is often performed by individuals like me who do not have access to secure, sustainable, and decent and dignified opportunities to earn a living and ensure their needs are fulfilled.

For many years, CSOs and trade unions have highlighted wider declines in workers' rights in the past decade.<sup>14</sup> This is all happening while the digital platform economy is spreading rapidly and making lots of money.<sup>15</sup> Several workers' rights have been violated in this context, particularly the right to unionise and strike. Bangladesh, Guatemala, and Brazil, three of [our research](#) focus countries, are listed among the ten worst countries in the world to be a worker.<sup>16</sup> Some companies are directly violating workers' rights or are complicit in doing so.

Within these growing concerns for workers, the [report](#) built from some of the key issues around labour platform workers experiences:

### Misclassification of workers

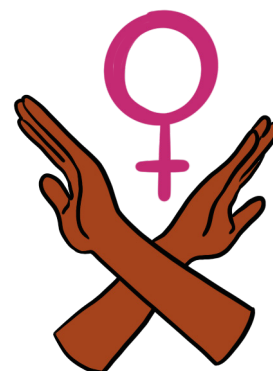
One big challenge is the misclassification of gig workers as independent contractors and not as employees by many of the digital platform companies. Platforms tend to classify workers as independent contractors and not as employees.<sup>17</sup> Therefore, most of the labour laws regulating issues around minimum wage and



other obligations and workers' access to social protection do not apply. Many of us continue to face multiple discriminations that reduce our independence and ability to negotiate for our rights as workers. Additionally, the nature of the work also leaves us isolated from other gig workers and therefore, peer networks. This is an urgent agenda for governments and policy makers to develop and implement rights-based decent and dignified work frameworks for workers.

### Algorithms that penalise for unpaid care work and GBV

While women continue to face discriminations based on gender, class, caste, language, migrant status, literacy, location, and race – among others – in the world of work, new forms of discrimination are emerging. For example, women workers who have unpaid care responsibilities<sup>18</sup> or cannot enter gig work because of GBV experienced in certain sectors with underrepresentation of women,<sup>19</sup> tend to be penalised or even excluded. This is owing to the way in which digital platforms are programmed. Algorithms automatically decide what gigs are available to providers depending on their work patterns.<sup>20</sup> These decisions are made based on a set of instructions that do not take into consideration the realities of these women.



## What are algorithms?

An algorithm is a set of instructions or rules that are followed to complete a task or solve a problem. They are used in the digital world to program and determine the way in which apps, including platform work apps, work.<sup>m</sup> For example, algorithms automatically allocate tasks and their price to each worker in digital labour platforms.

<sup>m</sup> You can learn more on algorithms on the following link: <https://www.bbc.co.uk/bitesize/articles/z3whpv4>

As suggested in the [report](#) published last year, location-based platforms may create new opportunities for paid work, along with some positive benefits, such as training and professionalism, especially for women with access to them. However, the stark reality is that millions of workers have not experienced this. Language around economic empowerment, independence, and flexibility has been instrumentalised to hide precarious working conditions, such as informality, low and unpredictable wages, long working hours, lack of social protection, denial or lack of pathways to unionise, violence, and lack of corporate accountability, to name a few.

To add to this, women and workers that have always faced multiple discriminations experience an intersectional digital divide. Our next section will elaborate more on this, which is similar to my own experience.

In my case for example, receiving low ratings or bad reviews while balancing my responsibilities at home and work meant I was labelled as an unreliable service provider.

As you can see, being a woman gig worker with all of these responsibilities can be quite frustrating. It is important to have a community where you can share these experiences and try to find support. At one meeting of the YUW collective I joined, we were encouraged to share our stories as gig workers. I would like to share a poem written by a fellow YUW activist during one of our meetings. Nomzamo, whose name means resilience and perseverance, captured all of our attention with her moving poem. She verbalised some of the realities and challenges that many of us have experienced as gig workers.

## FENDING FOR FOOD BY NOMZAMO

Mama is an e-hailing driver  
 She has no employment benefits  
 She can only get paid if she works  
 She cannot afford to be sick and miss work, because she can only  
 get paid if she works  
 She cannot afford to take 'time off' to relax and spend time with  
 her children, because the industry is highly saturated, with intense  
 competition, and if she misses work, she will not get paid  
 Mama doesn't work regular shifts, so she doesn't really choose her  
 flexibility with time.  
 Mama is a gig worker, she is not protected at all – not by the law,  
 not by her employer.  
 Mama is an e-hailing driver, she is not safe on the roads, she picks  
 up strangers, who may be a threat to her.  
 Mama is an e-hailing driver, she does not really have a voice,  
 because no one cares to listen.  
 Mama is Nomzamo, and she is fending for food.





## c. Understanding the wider context

The digital platform economy is fast growing within an economic system that seeks profit above anything else. As a result, the wellbeing of humans and the planet are deprioritised. This blind pursuit of economic growth is achieved on the back of the unrecognised work of black, brown, and migrant women workers from the Global South that are either paid poorly or unpaid.<sup>21</sup> This is within the context of multiple discriminations that women face.

As discussed in the [report](#), colonial legacies also play a significant role in creating unequal power dynamics between countries and multinational companies (MNCs), particularly those based in the global north, and especially in specific areas, such as the ride-hailing and delivery sectors where MNCs dominate.<sup>22</sup> Additionally IFIs such as the IFC, part of the World Bank Group, are promoting platforms as a way to economically 'empower' women.

Women are already engaged in precarious and exploitative forms of work in the informal sector or within global value chains of MNCs.<sup>23</sup> Added to this, they bear unpaid and unrecognised house and care work responsibilities because of gender bias and unequal division of household duties.<sup>24</sup> Additionally, our livelihoods

are disproportionately impacted by increasing and intersecting crises, including multiple rounds of public investment cuts. These impact women the most as they have to step in to provide services that the State does not fund or provide.

### Colonial legacies

Colonial legacies originate, enable, and sustain barriers for women, and communities that have historically faced discrimination.<sup>25</sup> Those legacies are the source of the conditions that keep women and others in a situation of subordination and exclusion across economies and the digital economy is no different. They continue to be a huge contributing factor in the intersectional digital divide within countries themselves and between countries in the global north and South. The colonial extraction, taking over of resources and slavery created an unequal world order. This gave global north countries and international institutions a strong decision-making power over formerly colonised countries, which continues to drive and exacerbate multiple crises in the Global South. The operation of MNCs through the platform economy replicates many of these dynamics, producing precarious working conditions.



## ACTIVITY 4: REFLECTIVE SPACE

This is a space to think about colonial legacies in your own context. If you prefer, grab a pen and some paper to jot your thoughts down.

- What was your country's experience of colonisation?
- What are some of the main consequences it has brought into your own context?
- What social hierarchies were created?
- How was work carried out and organised?

This is a wide subject of discussion, so we are aware that this may not cover everything at once. However, we hope to provide a space to think about colonial legacies in our own contexts.

## How do we imagine a feminist digital economy?

For a very long time, feminist movements and CSOs have pushed for feminist economic alternatives.<sup>26</sup> These calls have also included particular alternatives for a digital society based on reciprocity and solidarity.<sup>27</sup> Creating a digital economy centred around care and the wellbeing of humans and the planet is possible.

DAWN and IT for change convened a working group that produced a declaration and a background paper on a declaration of Feminist Digital Justice which builds on a feminist digital economy guided by:

- Redistributive justice to protect human rights, social justice and gender equality at the frontiers of innovation.
- Alternative platform models for sustainable production and equitable distribution.
- Feminist valorisation of work to humanise labour.
- Community and sustainability as core principles.

Find out more on the website: <https://feministdigitaljustice.net/#>

## 3. Intersectional digital divide

Being part of women workers' collectives and connecting with and being active in YUW's activism has made me aware of how parts of my identity and experiences show up in the wider context. Our discussions contextualised some of the roots of these experiences, which include structures that continue to discriminate and drive inequality, as well as the colonial legacies in my home country. These structures have in many ways determined what I have access to, how I exist and interact with society, and what access I have to my rights in the world of work.

They have also helped me see that I was not the only one struggling with finding a balance to fulfil my responsibilities at home and at work. For example, I could not be active uninterruptedly on the app, or, as the apps like to term it, be a 'high performing' service provider, because of my unpaid care-work responsibilities. As a result, my ratings were low, and the app algorithms pushed my profile way down on the app or did not recommend it to clients at all. As a result, I was hardly finding any assignments.

One discussion I found interesting was when one of the women, Zaha shared her journey with the group. She described how the different,

realities, expectations, and responsibilities in her life also influenced how she worked, on top of the challenges with the wider injustices she faced. Zaha was a young woman with disabilities and belonged to a religious and ethnic community that has faced long-standing discrimination in the country. She had worked as a domestic worker, a cook and a caregiver but migrated to Shabali because of marriage. Since she did not have a support network to find income opportunities, she joined digital labour platforms to seek out work that would allow her to balance it with her unpaid care responsibilities at home. Zaha has had her gigs cancelled when clients learnt about her disability. Continuous cancellations meant she was unable to get steady work. This translated into less income and, therefore, lack of freedom and independence to carry out her plans at home. This was particularly challenging given that she has lived an independent life working and earning an income.

Her reality and experiences influenced how she experienced the world of work. This added an additional layer of considerations for her in her daily life to not only manage her expected responsibilities in her home, but also how she worked.



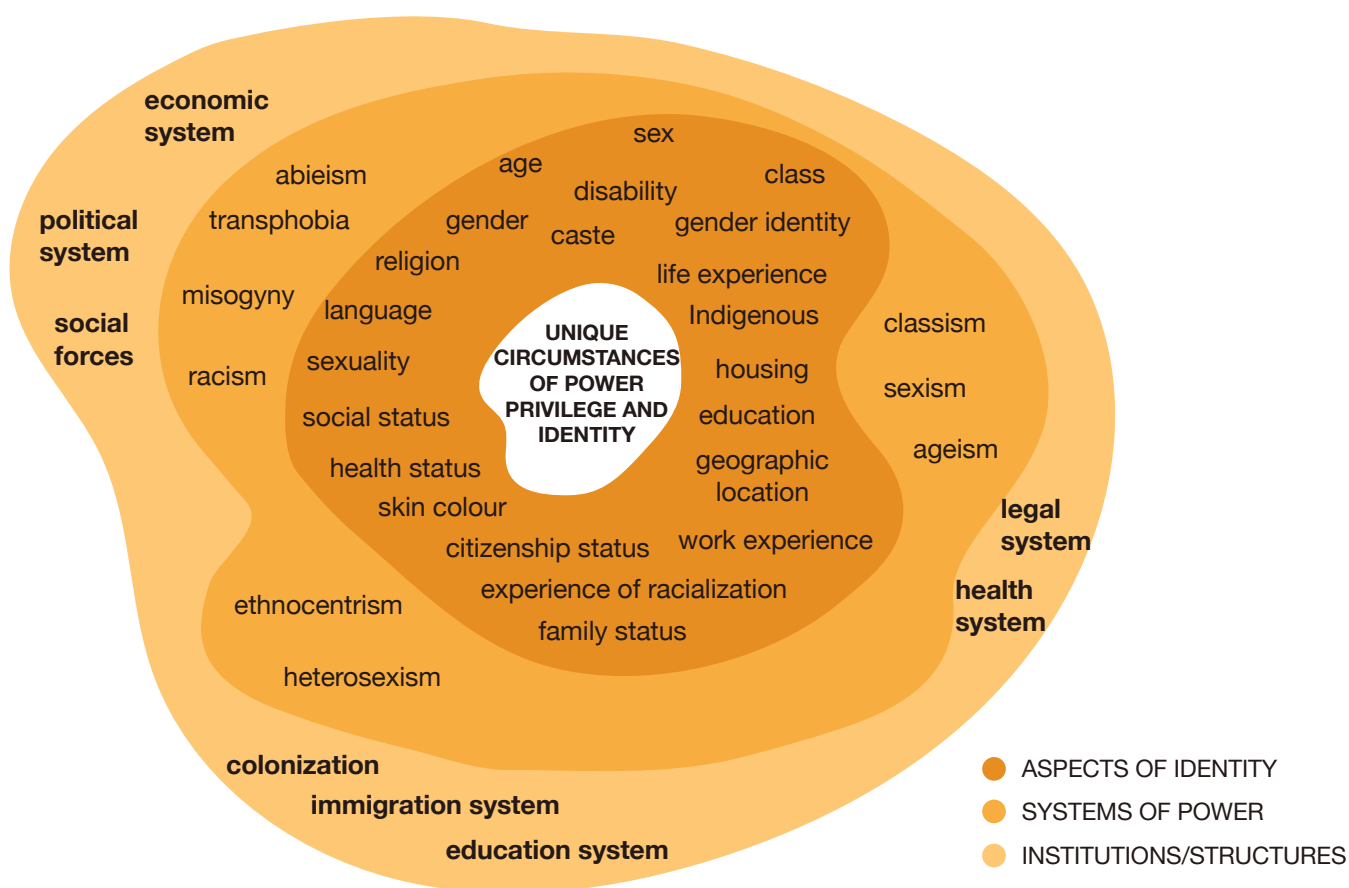
This story of Zaha is only one of the experiences she has shared with me and fellow YUW. We will learn more of Zaha's story as we go. For now, so that we have a glimpse into the way in which our realities and experiences intersect with each other and influence how we exist and interact with the world of work, I want to invite you to explore the concept of intersectionality.

## a. What is intersectionality?

**Intersectionality** is a social theory coined by Kimberlé Crenshaw to explain how race, gender, and other identities intersect to create unique experiences of privilege or oppression.<sup>28</sup>

Life is far from being the same experience for everyone, depending on where each individual is. Our lives exist in more than just one identity, be it through race, ethnicity, caste, geographical location, disability, sexual orientation, tribe, and gender identity, among many others. For us to have critical discussions on the barriers and experiences within the gig economy, we must first understand how the intersections in our own lives interact with our work.

The Canadian Research Institute for the Advancement of Women (CRIAW-ICREF) has developed a framework around '**feminist intersectionality**' to analyse how girls and women in their diversity and differences experience multiple forms of discrimination and/or inequality.<sup>n</sup>



Source: CRIAW-ICREF

Based on the different identities in the diagram above, I invite you to join me in a reflective exercise to think about our own identities and experience of intersectionality.

<sup>n</sup> To learn more visit: [Feminist Intersectionality and GBA+. CRIAW \(criaw-icref.ca\)](https://www.criaw-icref.ca/)



# ACTIVITY 5: REFLECTION EXERCISE – USING AN INTERSECTIONAL LENS

This short exercise invites you to take a step forward into using an intersectional lens, to identify and map out how different identities intersect. If you prefer, grab a pen and some paper to jot your thoughts down.

To begin with, using the pen and paper, write down different identities. For example, caregiver, employee, entrepreneur, student, lesbian, transgender, living with disability, living with HIV, sex worker, refugee, immigrant, etc. Check the diagram above for further categories.

1. Now dig a little deeper and write any other identities you may have missed. Keep in mind that this exercise is only for you to know and acknowledge. As such, you can be as exhaustive as possible. After you have written these down, take a moment to read through your own identities.
2. Think about how these identities exist with each other, for example:
  - How does being a mother interact with being a student or an employee, or being a refugee?
  - How does being a person with disabilities interact with being trans, and living in a country in the majority world?
  - What are the experiences and stories, challenges and opportunities that you have encountered because of that intersection?
  - How has that informed or influenced how you make decisions each day?

## Final reflection question:

- How has this short exercise made you feel?
- How aware of your identities and experiences of intersectionality were you before?

Having learnt about Zaha’s story and taken a moment to reflect on your own life, I hope together we can be more aware of circumstances of power, privilege, and identities. I also hope you have been able to think about how their intersections influence the lives of others, including women workers. We will continue to look at the implications of these intersectional identities in digital spaces.

## b. What is the intersectional digital divide?

The digital divide refers to the unequal experiences that people face when trying to access and engage in the digital world. It affects

women in particular and those that have experienced multiple intersecting discriminations – as discussed above.<sup>29</sup> The realities generated by these inequities keep people with long-standing experiences of discrimination away from the ‘digital transformation’. The intersectional digital divide is therefore ‘both a cause and a consequence of structural discrimination’<sup>30</sup> that women around the world, and particularly in the Global South, have to face throughout their lives. This is one of the main reasons why women’s digital inclusion does not necessarily translate into decent and dignified jobs.<sup>31</sup>

**Let’s dive deeper into what the intersectional digital divide means in practice.**



Many of the different aspects of the intersectional digital divide are explored in more detail in the [report](#) published last year. However, I want to share some of them with you:

- **Lack of or limited access to education** varies across regions and contexts. In many regions around the world women are not allowed to access education.
- **Lower levels of understanding and familiarity** with how to handle mobile or computer devices.
- **No capacity to afford the costs** to acquire mobile or computer devices.
- **Limited access to smartphones and computers depending on local contexts and patriarchal norms.** Additionally, because of gender norms around what women can engage in for work, women are pushed into specific industries on digital platforms or face difficulties in sectors with underrepresentation of women' sectors.<sup>32</sup>
- **Challenges to secure adequate infrastructure for the 'digital transformation' at country level.** Many countries in the Global South are experiencing multiple crises and lack of funding to provide high-quality public services due to the unequal socio-economic structures the world functions around.
- **Reproduction of existing racial and gender stereotypes in algorithms used to program the way platforms work.** For this reason, workers from communities that have usually experienced multiple forms of discrimination find it difficult to find steady opportunities on digital platforms.
- **Digital platforms favour 'high performing' individuals,** that is, regularly available, younger, workers who are men. In comparison, both younger or older women juggling unpaid care responsibilities or older individuals with no digital literacy may face more challenges to navigate platforms. With their incentive-driven competition, the responsibility to train and integrate workers of all ages into the gig economy is undermined.
- **A rural/urban divide excludes people from rural areas from seeking platform work.** Among many different reasons, inequalities are mainly caused by less understanding of how to operate devices and navigate the digital world as well as lower internet coverage in rural areas.
- **The unequal global division of labour based on gender, race, class, and geography** compounded by the legacies of colonial structures.<sup>33</sup> This was evident in all the countries featured in the published [report](#).
- **Review and rating systems that tend to sanction women workers** while ignoring the structural barriers women experience due to the unequal division of labour.

Let's think about what this means for people from different backgrounds through the following activity.



## ACTIVITY 6: ONE STEP FORWARD TWO STEPS BACK

This exercise invites you to create a safe space for individual or collective reflection on how the intersectional digital divide manifests and is experienced by women workers.

**Objective:** To engage in critical dialogue and reflection on intersectionality, to further understand the intersectional digital divide experienced by women workers.

## What you will need

- A pen/pencil and notebook or paper
- Flipchart and markers

**Step one:** List the different groups of people within the world of work, for example: supervisors, employees, platform owners, workers, etc. Keep in mind here that each of them holds a different form of power and privilege. Write these roles and brief descriptions on pieces of paper.

**Step two:** If you are alone, read each role and description and imagine yourself as being in each of those roles. If you are in a group and in an open space, ask all the participants to form a horizontal line with enough space in front of and behind them for movement. Each participant should be given a piece of paper with one of the roles and descriptions that you wrote down in the first step.

**Step three:** If you are in a group, ask the participants to read their role and description and imagine themselves as being in that role for this exercise. If you are alone, read the description of one role at a time, take steps forward or back as directed based on the following statements. Alternatively, you could draw a star/dot/bullet point on a piece of paper to signify your response to the statements below. Repeat this for each role.

**Step four:** Either on your own or led by a facilitator, take steps forward or back based on the following statements. These statements include some of the different intersections of our lives, as well as intersections that exists in our society (See graph above). The goal is to showcase and prompt reflection on the different forms of power, privilege, and intersectionalities and how these interact with each other and influence our lives in the world of work.

**Step five:** Take a look around, to see where you are placed, and others are placed. And share your thoughts and reflections on how that has made you feel. Are you able to identify the advantages and disadvantages that certain life circumstances confer?

Prompts: Take steps as directed or draw a mark on a horizontal line forward or back in the increments as stated. Start in the middle of the line.

### Race

- Take two steps forward if you are white/white passing
- Take two steps back if you are a person of Colour/Black/Brown

### Skin Colour

- Take two steps forward if you are light skinned
- Take two steps back if you are dark skinned

### Ethnicity<sup>o</sup>

- Take two steps forward if you are a person of a dominant ethnic group
- Take two steps back if you are from an oppressed ethnic group

<sup>o</sup>It is important to bear in mind that while race and ethnicity can conflate at times, but this may not always be the case. Each context will have different experiences on this. Race refers to common physical characteristics and traits of an individual. Ethnicity refers to cultural identity, language, heritage, traditions, customs and others.

## Gender Identity

- Take two steps forward if you identify as cis gender
- Take a step back if you identify as gender non-conforming

## Sexual Orientation

- Take two steps forward if you are heterosexual
- Take two steps back if you identify as LGBTQIA+

## Citizenship Status

- Take two steps forward if you have citizenship or a residency permit in the country you live in
- Take two steps back if you do not have citizenship or a residency permit in the country you live in

## Colonial Past

- Take two steps forward if the country of your birth was a coloniser
- Take two steps back if the country of your birth was colonised

## Education

- Take two steps forward if you were able to finish a university degree
- Take one step forward if you completed secondary school
- Take one step back if you had to discontinue schooling before secondary school
- Take two steps back if you could not access school and /or you cannot read or write

## Disability

- Take two steps back if you are a person with disabilities. These could be behavioural or emotional, sensory impaired or physical
- Take two steps forward if you are a person without disabilities – behavioural or emotional, sensory impaired or physical

## Health Status

- Take two steps back if you suffer from health issues and cannot afford to seek health care due to stigma, lack of awareness or resources
- Take one step back if you have health issues and have a support system around you to access healthcare
- Take two steps forward if you do not have any health issues

## Economic Class<sup>p</sup>

- Take three steps forward if you have access to secured means to financially cover your life needs and live comfortably
- Take a step forward if you have access to secured means to financially cover your life needs month by month
- Take a step back if you do not have access to secured means to financially cover your life needs and it may vary month by month
- Take two steps backward if you do not have access to any means to financially cover your life needs

<sup>p</sup> We focus here on economic class to refer to how a person ranks on income and wealth based on their own context. However, we understand that the concept of class carries different aspects and varies hugely in different contexts and can change with time. We encourage you to think about how class is viewed and analysed in your own context to tailor this prompt.

## Geographic Location

- Take two steps forward if your past two generations were born and brought up in the country of your nationality
- Take two steps back if your family had to migrate to another country for survival

## Rural vs Urban

- Take two steps forward if you grew up in a metropolitan area
- Take two steps back if you grew up in a rural area

## Unpaid Care Work

- Take two steps forward if you have no care responsibilities (such as childcare, elderly care) at home or they are shared equally at home
- Take two steps back if you have unequal and unpaid care work responsibilities at home

## Final reflection questions:

- How did that activity make you feel?
- What have you observed or realised?

## c. What are women's experiences depending on different sectors?<sup>q</sup>

Let's learn a bit more about the realities of women in the sectors the [report](#) focused on:

1. Ride-hailing and delivery sector
2. Domestic and care sector
3. Beauty sector

### Ride-hailing and delivery sector<sup>r</sup>

- This sector is dominated by multinational ride-hailing and delivery platforms, such as Uber, Bolt, and Grab in all the countries and regions examined.
- There are no official figures given that workers' data is not available, yet it seems that it is mostly men that engage in work opportunities in this sector. Let's explore some key findings:



<sup>q</sup> Bear in mind limitations and challenges shared in the report: There are inherent challenges in drawing conclusions from such a diverse range of sectors and country contexts. Moreover, due to its swift expansion and gaps in government monitoring, there is a significant lack of data about the gig economy, the size and composition of the workforce, as well as workers' experiences within it. Although gender disaggregated data is even harder to come by, including in the countries investigated in this report, the numbers of women engaging through location-based platforms seem to remain relatively small. Various factors contribute to this, including patriarchal norms that limit women's access to and control over economic resources, women's over-representation in socially and economically marginalised groups and high levels of GBV. Furthermore, by far the largest platform sectors are ride-hailing and delivery, both of which are dominated by men, and which have received the greatest amount of attention by researchers. The emergence of platforms in women-dominated domestic, care and beauty services is relatively nascent, and data even more scant.

<sup>r</sup> Refer to figure 4 of the published report, 'Platforms of precarity', for more detailed country-specific reviews on the ride-hailing and delivery sector and women's status within it.

- In Vietnam only 5 per cent of app-based drivers are reported to be women.<sup>34</sup>
- Women's underrepresentation in this sector points to a link with patriarchal norms and gender stereotyping.<sup>35</sup> Based on a study conducted in Egypt, India, Indonesia, Mexico, and South Africa, up to 15 per cent of women app-based drivers believed that some of their rides were cancelled because of their gender, while 11 per cent reported that their family and friends did not agree with them working as ride-hailers.<sup>36</sup>
- During the Covid-19 lockdowns, there was an unprecedented rise in delivery platforms, which brought more women into the sector. For example, in Vietnam, some platforms reported a two-to-three-fold increase in women seeking work as drivers.<sup>37</sup>
- Women in the sector are at risk of gender-based safety and security concerns.
- In Kenya, for example, not only do women earn less than men because of unpaid care responsibilities, but in addition, they often face harassment and insecurity while working.<sup>38</sup>
- Women engaged in ride-hailing jobs are mostly single mothers who lack capital to own a car and tend to take high-interest loans to gain entry into the sector.<sup>39</sup>
- In Brazil, most drivers work long hours, do not get a minimum wage, and suffer from unclear relationships with employers.<sup>40</sup> Brazil is the second largest market for Uber.<sup>41</sup>

## DID YOU KNOW?

There are a few ride-hailing apps in Brazil that are solely hiring women drivers.<sup>42</sup> Brazil also has many platform cooperatives run by and for women, such as PumaEntrega and Señoritas Courier, which are 'women-led'.<sup>43</sup>

## Domestic and care sector



- Domestic workers, working at private homes often experience precarity and are subject to exploitation and abuse within the private homes of their employers, where labour laws are difficult to enforce at the hands of their clients. For example, in Kenya<sup>45</sup> and Ghana<sup>46</sup>, they work long and unspecific hours, often without job security and fixed income, breaks or paid leave, or health benefits and are at risk of sexual abuse and harassment.
- The platform care sector has received less attention. This reflects the de-valuing of care work, particularly when it is done by Black, Brown, Indigenous or migrant women.<sup>47</sup>
- The domestic and care sector in the gig economy has a majority of women workers, many of whom are internal or international migrants facing many forms of marginalisation.<sup>44</sup>
- The intersecting forms of discrimination and colonial legacies stand out in this sector as women from marginalised communities globally are pushed into domestic and care work. For example:



- In Bangladesh 90 per cent of the 10.5 million domestic workers are women, usually from marginalised and low-income backgrounds.<sup>48</sup>
- In Vietnam, the majority of domestic workers are young women migrating from rural areas.<sup>49</sup>
- Out of 6.4 million domestic workers in Brazil, 93 per cent are women and 61 per cent are Black women.<sup>50</sup>
- In Guatemala, from the majority of domestic workers that are women, 62 per cent are from Indigenous communities.<sup>51</sup>
- In South Africa, 91 per cent of domestic workers are Black, and the remaining are Coloured.<sup>52</sup>
- The sector is also in its early stages in the digital platform economy and its size from country to country differs. In some countries featured in the [report](#) the size of the care work sector in the gig economy remains small.
- However, in global north countries the size of the sector is larger.<sup>53</sup>
- Domestic gig workers face unpredictability of hours of work, insufficient amount of work, and inconsistency in the tasks they are expected to perform.<sup>54</sup> Workers are expected to fit to the expectations of a gig, work longer hours, and face uncertainty regarding their wage.
- In some countries, some women workers in the sector reported to feel positive about the professional skills they have gained by working through platforms and its impact on their sense of dignity as workers. Additionally, they appreciated the knowledge and skillsets they gained on how to price their jobs more fairly and the use of marketing and networking to potentially reach new clients.<sup>55</sup> Similarly, there are numerous national or city-level companies, some of which provide better pay and conditions than larger platforms. These include, for instance, The Black Ride in Ghana, which charge lower commission rates.<sup>56</sup>

## DID YOU KNOW?

There are some encouraging initiatives to promote decent and dignified work within this sector.

- Bangladesh has the HelloTask app, which offers a two-way rating system.<sup>s</sup> The app seeks to promote dignified work for domestic workers by enhancing their professional skills.<sup>57</sup>
- In Vietnam, JupViec provides liability and health insurance to its workers. However, the insurance is limited to the workers classified as ‘high performing’. It has a partnership with The Asia Foundation to improve migrant workers’ bargaining power and social security by creating digital documentation of the trainings they have undertaken and their work experience.<sup>58</sup>
- HelpersChoice, a Hong Kong-based social impact start-up in Ghana focuses on women workers migrating internationally and claims to be committed to curbing placement fees and human trafficking.<sup>59</sup> It has partnered with ILO to address the issue of illegal recruitment fees charged to domestic workers in Hong Kong.<sup>60</sup>

<sup>s</sup> As stated in previous sections, this refers to rating systems that allow both service providers and clients to share feedback on their experience.

## The beauty sector

- Mostly women engage in this sector. Some of the common experiences include long working hours, poor workplace safety, low pay, and a high degree of informality.<sup>61</sup>
- Data on the numbers and working conditions of women engaged in beauty services in digital platforms is hard to access. Although the beauty sector is a massive industry, comprised of both small women businesses and major companies, the platform beauty sector is small in comparison to other sectors in the digital platform economy.
- Women workers in countries featured in the [report](#), like Ghana and Kenya, shared that they would advertise their services through word of mouth or through free social media platforms, such as Instagram and Facebook.<sup>62</sup>
- Some women working in the platform-based beauty service valued the skills and training they received through the platforms.<sup>63</sup>
- The informal arrangements faced by women working in the beauty sector outside the digital labour platforms are often amplified in platform work.<sup>64</sup>
- Some companies make it mandatory for workers to purchase equipment and products from them at a unilaterally set price. Women workers are made to attend lengthy trainings if their ratings dwindle below a certain level.<sup>65</sup>
- The introduction of this sector to the digital economy has exposed women workers to a higher degree of risk of GBV when expected to work at clients' homes with a high degree of informality and low security mechanisms for workers.<sup>66</sup>



## DID YOU KNOW?

In India, women workers in the app-based beauty sector have organised against high commission charges, harmful work management practices, and lack of control over working hours.

They have mobilised to create effective grievance mechanisms and helplines to ensure workers' safety.<sup>67</sup> These women workers share that they are forced into keeping their cancellation rates low and accepting more gigs to achieve targets. There are control mechanisms to closely follow the target system. All these coercive mechanisms take away women's autonomy and control over balancing their paid work with unpaid care burdens.<sup>68</sup>

Having dived into some of the realities for women in different sectors in the location-based platform economy, let us now play a game to get into the shoes of a gig worker. The list below covers some key aspects of the digital platform economy. However, it is a sector evolving in different directions. A lot more can be incorporated based in different contexts and changes with time.



## ACTIVITY 7: SAFETY LADDER (SEE ILLUSTRATION BELOW)

**Objective:** To understand fair and decent and dignified work principles. This is done while reflecting on where gig workers currently stand on the ladder of fair and decent and dignified work frameworks. (See illustration below)

### ARE YOU READY? LET'S GET STARTED!

1. To begin with, you will imagine that you have recently joined a platform to carry out location-based gig work, such as ride-hailing, food delivery, domestic work, elderly care or childcare, and beautician work.
2. First, let us be aware of how intersecting forms of discrimination influence your experience on the platform (go back to Activity 6 to reflect on this).
3. Now, follow the 20 statements below to make your way up the safety ladder based on your unique experience as a gig worker.<sup>1</sup> You will climb up a safety ladder one point at a time for each time you agree with a statement. If you don't know, stay in the same position.

### READY, STEADY, GO!

#### PART 1

1. You have a mobile device and internet access to join a platform as a gig worker.
2. The digital platform recognises you as an employee (as opposed to being considered an independent contractor).
3. You do not have childcare or elderly care responsibilities at home so you can work uninterrupted, taking on daily short-term gigs on platforms.
4. You decide how many and what hours to work freely without concerns based on:
  - concerns for your safety
  - care duties
  - compatibility with another job
  - compatibility with studies.
5. It is easier for you to earn more in platform vs traditional work. This means that you earn more for your time and effort when providing services through the digital platform.
6. You enjoy more flexibility to organise your time at your own convenience and still receive a decent living wage.
7. You do not end up working more than eight hours a day every day of the week to earn a living wage.

#### PART 2

8. The platform has ways to protect you against any type of discrimination, including on the grounds of gender, race, class, caste, ethnicity, religion, language, and migrant status.

<sup>1</sup>These statements are developed for the purpose of this tool in accordance with decent and dignified work elements stipulated by ILO and other legislative frameworks and developments, such as sustainable development goals, including Goal 5 on gender equality and Goal 8 on decent work for all, other binding human rights frameworks, such as the Covenant on Economic, Social and Cultural Rights, and the Convention on the Elimination of All Forms of Discrimination Against Women.

9. The mechanisms in place are transparent and easily accessible to all.
10. The platform has a strong policy against child labour and does not allow children to work via the platform.
11. You have a formal mechanism to negotiate salaries, fair work hours, and social benefits with the platform.
20. You are aware of your right to data privacy while on the platform and you can always access your data.
21. You have access to and are proactively made aware of the terms and conditions on the platform.
22. You have the opportunity to grow on the platform and be promoted. Likewise, you are encouraged and trained into job mobility.

## PART 3

12. You receive adequate health and safety equipment to protect you from work hazards. You do not need to pay for the equipment.
13. You have a right to occupational safety and health social security. This means that you are adequately compensated in case of illness, injury, or accident.
14. You have access to effective complaint mechanisms.
15. The platform has mechanisms to attract workers that face multiple forms of discrimination.

## PART 4

16. You receive fair and timely remuneration for the tasks performed. While a country's minimum wage could be a reference, this does not necessarily represent fair remuneration.
17. The payment systems on the platform cater to your needs, meaning you have various options to receive your payment (including bank transfers, card, phone pay, and virtual wallets among others).
18. You have access to the platform's grievance mechanism with clear guidelines to handle GBV and sexual harassment faced by workers while performing their job.
19. In case of cancellation of your gig, you are well informed of the mechanisms and have opportunity to reapply.

**What does the final position you find yourself on the safety ladder tell you about your working conditions?**

**DO REFLECT ON THE OUTCOME OF THIS EXERCISE!**







## 4. Activism and resistance



I am sure Activity 7 will have invoked some interesting conversations and reflections. Having gone through this journey of discovering the world of work in the time of digital transformation and disruption, I became aware of the power of resistance and activism, thanks to the activist young women workers and unions I connected with. Part of this journey included learning the many ways in which young women in my activist community have worked together to share and find solidarity in

our stories and experiences. Through our sharing, we became aware of the importance of this, especially for my colleague gig workers, and YUW. And so, we came together to consolidate an activity that would invite others to create a platform for showcasing our struggle and journey of resistance and activism as gig workers and YUW. Through the next activity, you are invited to step into the shoes of Bandile, Zaha, Chedino, and Kholwa, to speak and share in their voices and stories.



### ACTIVITY 8: WALK IN OUR SHOES, SPEAK IN OUR VOICES, STAND IN OUR RESISTANCE

#### Trigger Warning:

This activity may contain depictions and mentions of GBV, including physical, emotional, and psychological abuse. Reader and participant discretion is advised.

'Walk in our shoes' is an interactive exercise that allows you to come face-to-face with some of the challenges and obstacles we, as women workers, experience. It includes four stories of women workers who have used platforms to find work, and their journeys so far.

For this activity, you will be reading the stories as if you are walking 'in the shoes' of these women workers, identifying the challenges and circumstances they are facing, and making choices along the way to seek help or support. After the exercise, you will reflect and further explore key themes and issues, and your own reactions. You will end the activity by thinking and reflecting on what action can be taken to support women workers, and what further action must be taken to protect and support them.

**Note:** Remember, the stories used in this explainer are fictional, developed for the specific use of this explainer.

**Materials needed:** Four stories of women workers, paper and pens/markers.

## ACTIVITY: WALKING IN OUR SHOES

**Step 1:** Read the stories one by one. Pay attention to any similarities between the experiences, challenges, systems in place, and whatever else stands out to you.

**Step 2:** After reading the stories, look at the prompts below, and reflect on the experiences and circumstances of each of the women, and what choices and options they have, and can make.

**Step 3:** Document your findings on paper or in a notebook. This will give you a clear visual of the similarities, challenges, and themes you observed as you read. You can read the stories again if needed or if you missed anything.

**Step 4: Acting on 'Walking in our shoes':** Based on the experiences that you had as you walked 'in the shoes' of women workers during the exercise, in what ways can you better support and respond to the challenges women workers experience? What needs to change and how can you mobilise to advocate for that change?

You can refer to the advocacy strategies from section 4. Activism and resistance, in this community tool.

### Activity support

Below, you will find some prompts for discussion for Step 3. You are welcome to add more prompts from other stories and experiences of women workers.

#### Did she have access to a union for support?

If yes, how would she have reached out to them, if not, how would she have gone about finding or creating a support system? Remember, consider the circumstances shared. What resources did she have for this?

**Could or should she have gone to the police for help?**

If yes, would they have been responsive and supportive in receiving and addressing cases of violence and discrimination or would they have been dismissive and not helpful?

**Did she have access to capacity and skills trainings for alternative forms of work?**

What other forms of work were available to her; would she have support and protection?

**Can you identify intersectionality in these stories?**

How do the intersectionalities in the lives of the women workers influence how they experience their work?

**Can you identify systemic challenges?**

How do the systems of power and oppression appear in the experiences of the women workers?





## STORIES

### Bandile

My name is Bandile. I am 30 years old, and I moved to Mbali to find better work opportunities with my family. I come from Nerombwe, where war and famine left us nearly dead. This reality had come about after years of austerity measures that led to unbearable inflation and accompanied exorbitant cost of living, all of this whilst we struggled to survive ongoing conflict. That is when and why we decided to escape in search of a better life and a greater chance of survival.

When we arrived in Mbali, we had no visa and no papers, as such. My husband was taken away while fending for our family. You see, growing up, I aspired to become an entrepreneur. But I had to discontinue my education because my family did not have the means to support further studies. I became a single mother to three daughters, struggling to make ends meet, and without a roof over our heads. It was at this time, that I met Zalika, who introduced me to a feminist collective that works with refugees and undocumented immigrants, and which provided a shelter for us. I began training in domestic and care work while at the shelter to find some work to support my family. I was able to find opportunities to do some domestic and care work for a multinational platform in Mbali and have been able to support my family.

The feminist collective also helped me get documentation to be able to work and are helping me fight for freedom for my husband. With my educational background, I was encouraged to restart my studies and I am now studying business management at the local University in the evening. The women's workers union and feminist collective with the help of YUW of Action Aid are advocating for work documentation for migrants to work on platforms.

### Chedino

My name is Chedino, I am a 27-year-old transwoman. For as long as I can remember, I have seen heads turn everywhere I go, and not for the right reasons. I blur traditional ideas of gender identity; this unsettles people. Seeking work as a transwoman from a historically marginalised ethnic community hasn't been easy. You see, despite our country having safeguards for the LGBTQIA+ community, I endure everyday sexism, transphobia, racism, and violence on the street. So many of my sisters who have become sex workers, have been brutally abused and murdered. The police do not even bother to identify us. There is no data available on the kind of violence experienced by the trans community, let alone harassment at workplace. As we are often, if not always, misgendered, we are rarely considered in statistics on violence against women and girls and prevention strategies therefore exclude us. Seeking work on platforms felt like an easy option. I had thought the internet had equalised some spaces for people of different gender identities, unlike the real world where I was judged even before I uttered any words just by my appearance and mannerisms, which were stereotyped as 'feminine'.

I chose to do ride-hailing and delivery, initially wearing jeans and T-shirts and concealing my hair under a cap. It was difficult to pass as a man after transitioning. It didn't help that my ID still had information about me pre-transition. After one incident where a client refused to enter my vehicle when I had driven to pick them up and cancelled the ride on location, I decided to bring the case up to the platform management. I had recorded the client abusing and using transphobic language on my phone and shared the evidence with the management; however, I didn't receive any support. They apologised for the inconvenience I had experienced but in terms of compensation, ensuring my safety, and holding the client accountable, no concrete actions were taken. After a few weeks, I was dismissed from the platform without prior notice, citing the low performance ratings and reviews. Since I was deplatformed I couldn't appeal the decision.

I posted a video online with the platform's replies, which showed their apology but no concrete action for justice or guarantees of no repetition. Feminist allies and trans allies shared the video widely, and that is how I got connected with the feminist collective and women's worker's union. Now we are advocating for diversity, inclusion, and grievance mechanisms on platforms against racism, transphobia, sexual harassment, and mistreatment. I am a proud member of the women's cooperative where we have a WhatsApp group to share our grievances and share legal safeguards in our country against workplace discrimination.

## Zaha

My name is Zaha, and I am a woman with a disability. I was born partially blind in one eye, but this was only discovered in my toddlerhood, delaying any possibility of treatment for progressive vision loss. I also come from historically marginalised religious and ethnic communities, but because I do not wear the markers of my religion, it doesn't pose as much of a threat in the public eye.

I migrated from rural Mbali to Shabali after my marriage. I used to work as a domestic worker in my village for tourists who came to holiday villas to experience a quaint, minimalist, rural life closer to nature. After I got married, care responsibilities for elderly parents-in-law fell to me and it was difficult to find work in the city. I had to rely on my husband to take care of me financially, which made me uneasy; I have always worked and earned a livelihood to cover my needs. I then decided to access platform work. While the platforms encouraged my entry to boost their diversity statistics, they were not equipped to support a person with disability.

I started working on cleaning and care jobs on a growing multinational domestic and care work platform operational in a few countries in the region. My work suffered during Covid-19, but when lockdowns were relaxed, I was able to take up some gigs. At one point, I took a cleaning job with a family of five in the suburbs. These are spacious houses, and I thought my risk of infection by Covid-19 would be low if I ensured fresh air was let into the house and I wore my safety gear. I had invested in a safety gear to protect myself and the elderly parents-in-law at home who were also under my care. I had messaged the client to shift to another area within the home, which was more while I worked to avoid any personal contact, for their and my safety.

Even though Mbali was doing very well in responding to Covid, it was still a big concern around the world and I was grateful that I could work. When I arrived at the location, the family waited for me on their spacious garden. I was told my job was to clean, bathe, and care for their grandmother, who wasn't feeling well and was presenting with Covid-like symptoms but was too scared to go to hospital because of fear of the 'unknown virus'. I had to tell the client that the tasks, including cleaning the house and caring for a person with Covid-like symptoms, could put me at risk too. The client was furious and insulted me. Not only did they cancel my work, but they also wrote a bad review saying I was unfit to work.

The platform was becoming very strict about reaching daily targets and recently increased their commission to 25 per cent. I took my case to the company but was firmly told they could not penalise the client, as it was their word against mine. I could file a complaint on this, but I sought to advocate against the working conditions I was now faced with, coupled with the increase in commission, without any other safety measures for workers put in place.

I joined a group of domestic and care workers who filed a case against the rise in commission and demanded a cap on it. A long battle was won, because of the collaborative efforts of the women workers' union, feminist collective, and YUW activists protesting outside the company building and with their creative use of social media and hashtags to highlight all the grievances that had gone unheard.



## Kholwa

My name is Kholwa, a 38-year-old domestic worker and active member of the women workers' union. From the age of 12, I worked in one household for 15 years, enduring harassment and beatings without any social security. This exploitation drove me to join the women workers' union, where I found solidarity and support. As an active member, I now advocate for better working conditions and social security for domestic workers. Together, we push back against systemic injustices, ensuring our voices are heard and our rights protected.

In Activity 8, we listened to the different experiences, discussed the different ways in which women workers can mobilise, and learnt how their experiences led to the formation of an informal support system and how this was helpful for many other women workers.

We also learnt that because of the nature of gig work, women face overwhelming challenges to mobilise, share experiences, and support each other. Challenges include not being afforded the right to associate with labour unions or to unionise to protect themselves.

Learning these stories and walking in the shoes of women workers is important because it helps us have a clearer idea of their experiences, and understand why it is important to have a support system, informal or otherwise.

At this point, we have walked through this journey together, from understanding the concept of the digital platform economy to learning what our experiences are and have been. From here on, we will learn how we can mobilise, build our movement, and strengthen our collective, but first, we must understand the policy pathways available to us to use as we develop advocacy strategies.

## a. Policy pathways for change



Sharing this journey has included learning the many ways in which young women in my activist community have worked together to study and share information on legislative frameworks, policies that affect our work, and mechanisms to engage in advocacy.

So now let us look at some of the most important legislative developments that have taken place in countries featured in the report as well as global legislative frameworks. These frameworks are a result of global action for fair and decent and dignified work conditions for workers in general, and in the context of a growing platform-based economy they respond to the challenges gig workers may face.

It is important to acknowledge that there is a long drawn-out battle to get countries to ratify conventions protecting workers' rights and to adequately implement the legislative frameworks.

However, these are welcome efforts, and they need to be highlighted, and awareness needs to be generated among app-based workers to make use of them, so let us start with what policy pathways exist both nationally and within regional contexts.

## Regional and national contexts

In the report, '[Platforms of precarity](#)', the countries we have shared as case studies have put strategies in place to take advantage of digital transformation and its impact on the economy, yet their focus on addressing gender in a digital economy varies hugely. For example, the Association of Southeast Asian Nations (ASEAN)'s Digital Masterplan 2025,<sup>69</sup> which

applies to Vietnam, only mentions gender once and women once in relation to advancing digital skills in the workplace.

Another example is the latest draft of Kenya's Digital Economic Strategy,<sup>70</sup> which has chapters on women, youth, minority and marginalised groups, and persons with disability, but only briefly mentions advancing fair work practices within online labour platforms. The focus is on enhancing digital skills and closing the digital divide. While these interventions are needed, they are not nearly sufficient in addressing the challenges women workers face, and the regulatory gaps and poor implementation of legislative frameworks.

All the focus countries in the [report](#) have ratified most of the fundamental ILO conventions,<sup>71</sup> yet these regulatory and implementation challenges still exist. Governments are legally obligated to extend these rights to all workers, irrespective of their contractual status, including the location-based platform workers. These fundamental conventions include freedom of association and collective bargaining rights, elimination of discrimination, health and safety, access to social security, and access to dispute resolution.<sup>72</sup>

Only South Africa has ratified ILO Convention 189 (C189), which ensures the right to paid leave, minimum wages, or employment contracts to domestic workers and Convention 190 (C190), which focuses on ending violence and harassment in the world of work. Brazil has ratified ILO C189. These conventions are the result of sustained campaigning by trade unions, workers' organisations and civil society allies.<sup>73</sup>

In the [report](#), you will find more examples of how unions and collectives have persisted and pushed for their national governments to ratify and implement the conventions.

## DID YOU KNOW?

Brazil is the only country that has legislation specifically on the platform economy. During the Covid-19 lockdowns, delivery riders and drivers were recognised as essential service providers, exposing them to risk but also the worrying deteriorations of their labour rights. The Brazilian government introduced Law 14297 in 2022, defining the rights of gig delivery workers during the pandemic and ruled that platforms needed to provide accident insurance, compensation for damage, and financial support to workers diagnosed with Covid-19 for 15 days.<sup>74</sup> Law 14297 has been instrumental in establishing important rights for workers, yet it faces challenges to implementation, and it is limited in scope. However, wider Brazilian labour laws showcase positive indicators when it comes to the rights of gig workers. For instance, there are several bills contending that gig workers should be classed as employees currently, under debate.<sup>75</sup> Furthermore, the government is planning to extend social protection to app-based ride-hailing drivers, who would be granted access to sickness, maternity and disability benefits, and a pension.<sup>76</sup>

## Developments at the global level pertaining to women in a platform economy

Now that we have learnt from examples from the national and regional contexts, let us look at what the policy pathways look like at the global level.

First, we have the **Centenary Declaration for the Future of Work**, adopted in 2019, which calls on ILO member states to promote decent and dignified work for all through policies and measures that respond to challenges and opportunities relating to the digital transformation of work, including platform work.<sup>77</sup>

Second, **a meeting of global experts, including workers' organisations, governments, and platform companies, was organised by ILO in October 2022** to reflect on the advancement of decent and dignified work in the platform economy through the new ILO Standard.<sup>78</sup>

Third is the recent **September 2024 'Summit of the Future'**, which discussed and agreed on a UN Global Digital Compact.<sup>79</sup> A coalition of feminist networks for the Global South issued a Charter of Feminist Demands to make gender equality a core priority in this Compact, listing three key demands: firstly, to focus on state and corporate responsibility for protection of women's human rights in the digital age; secondly, the creation of a new global social contract for a socially just digital transition; and lastly, ensuring that the internet and data resources are common goods and are equally accessible to all.<sup>80</sup>

Despite these encouraging initiatives and developments, there are regulatory and governance gaps, that continue to make women uniquely at risk of precarious working conditions in the gig economy. Policy frameworks and legislation therefore need to be grounded in strong intersectional and women's rights-based analysis.

All these policy pathways have greatly contributed to the acknowledgement of workers' rights and the experiences of women

workers with discrimination, violence, and lack of access to labour rights. However, the challenges persist. Which is why it is critical to mobilise, as we have seen in this community tool.

### A point to reflect on here:

- Can you identify some policy pathways that either already apply or could apply to your context?
- Can you think of ways in which you can use these policy pathways for your own activism and resistance?

Take a look at the activities in this community tool and identify opportunities for using these policy pathways as advocacy strategies.

Before we discussed these policy pathways, we shared the experiences of Bandile, Chedino, Zaha, and Kholwa, and their journeys as gig workers. As we have heard from the YUW in that activity, we know that location-based gig workers are organising and confronting exploitative practices in the platform work. From the stories we learn some tactics and activities we can implement within our own groups as we develop our own efforts in resistance and activities. Here we explore what these are, and where and how to begin.

As you read through these strategies, try to identify opportunities to use the policy pathways we just covered in the last section.

## b. Advocacy strategies

### Women organising

Women workers and feminist movements have a long tradition of organising themselves for their right to work and have actively challenged workplace exploitation and gender biases.

**Let us learn from Brazil, where** the National Federation of Female Domestic Workers and partner organisations have developed an app to provide workers with information about labour rights, a list of protection agencies, and a calculator for keeping track of hours and calculating what they are owed. Named after Laudelina de Campos Melo, an Afro-Brazilian

activist and domestic worker, the Laudelina app is also a social networking tool to help overcome the isolation domestic workers can experience.<sup>81</sup>

Even though this initiative does not specifically target app-based workers, it is a welcome example of alternative digital spaces for workers to organise.

### **What can you do as an activist? Mobilise.**

As activists, one of our key strengths is our capacity to mobilise and build a strong movement that is rooted in our experiences, and one that directly responds to, and advocates for, our needs and demands. As we have seen through the accounts shared earlier of Bandile, Chedino, Zaha, and Kholwa, they used their stories, experiences, and journeys to build a community of support and began mobilising to push back and advocate for their

own rights, their protection, and their work. Learn about the relevant laws and policies already in place within our contexts, and the related international laws and conventions our countries are signed to. This helps in identifying violations of our rights and informs what measures are already in place for our protection, giving us a starting point for our advocacy and what we can push for.

We will discuss this further in the strategy on Seeking justice in court below.

### **Something to always remember**

Activism in the gig economy emerges mostly from the sectors with underrepresentation of women' ride-hailing and delivery sector. However, this does not mean that women workers are not organising. As seen throughout this community tool, women workers have been organising even amidst the challenges we face. We have also seen this as YUW, and we continue to build our movement and strengthen our collective.

## **DID YOU KNOW?**

The collective action of thousands of domestic workers, led by the International Domestic Workers' Federation, culminated in the creation of ILO C189 – the Domestic Workers' Convention.<sup>82</sup>

## **Building collective power**

Collective power can be defined as the capacity of a group to realise common goals through coordination, cooperation, strategy, and morale. Like we have just learnt, trade unions, women workers, feminist collectives, and CSOs have been working together for many years. In the case of the women gig workers, CSOs can and should work with platforms with women gig workers towards collectivisation efforts to start developing a strategy for negotiation and activism to directly benefit the users on the platforms. This must be done not only at country level, but transnationally as well to strengthen both efforts, solidarity and mobilisation.

We also learn from the [report](#) that CSOs working with domestic workers and women working in the traditionally called 'informal economy' can and should explore opportunities for developing digital platform cooperatives to promote decent and dignified work.





By working together, each of them brings their own capacity, knowledge, and resources, thus collectively strengthening their advocacy.

## DID YOU KNOW?

As explored in previous sections, there is an initiative led by the Feminist Digital Justice Working Group, convened by DAWN and IT for Change on feminist digital justice. They published the [Declaration of Feminist Digital Justice](#) in March 2023.

### Using social media

Social media has fast become a relevant and current tool of advocacy to amplify experiences from local to global spaces. By using social media, we can share key messages that include experiences that others can relate to, relevant statistics, and, most importantly, connect with others to mobilise and implement collective action. For example, in cases where the platforms have been reluctant to engage with unions, workers have self-organised through social media groups and shut down work by doing mass log outs of the apps and engaged in protest and strikes.<sup>83</sup>



It is very important to note that sharing individual stories on various social media must also involve taking care and consent to share stories. As we have seen in this explainer, sharing our stories within a created safe space is key to build solidarity, however, it is not a must to then share them across social media. What can then be shared are recommendations built from the sharing and any other key messages.

#### So what can you do as an activist?

You can launch a social media campaign to amplify the key messages from the [report](#), share key statistics, infographics, and personal stories to engage a wider audience and raise awareness.

Start by simply talking to each other to understand the experiences you want to share. Then ask each other: how can we share these experiences and on which social media platforms? What would be relevant, and what would capture attention? Is it statistics, is it the stories of women workers? Secondly, plan. Think and talk about how you begin, how long the process will be, and what you want to achieve.

For example, do you want to mobilise women workers in a specific industry to push for equal pay, or safety, or healthcare?

Think about the women workers, how do they communicate with each other already, what do they want to say and ask for, what is the situation in their context? Use the answers to these questions. These are your key messages, and that is where you find your hashtags too.

See this tool and guide for more references on using social media for activism and resistance. Another way to use social media is to create a platform dedicated to providing safety, support, and resources. This could be in the form of groups of social media platforms, such as Facebook and WhatsApp, that have in built security measures for confidentiality. Here you can ensure a safe space for sharing, solidarity, and to mobilise collective action, one of which could also be a social media campaign.

#### Have you considered?

- Who will your audience be?
- What do they like to use as their preferred social media? Is it Facebook, X (formerly known as Twitter), Instagram?



- How often do you want to share your messages? Is it twice a day, weekly, or do you wish to actively engage as your messages roll out?

### Something to always remember

Advocacy and activism are rooted in emotions. So think about what kind of emotion will be evoked from your social media campaign. Is it solidarity that will lead to more support in the form of reshares and likes, or solidarity and empathy that will lead to mobilising and support?

Or do you want to create a platform that provides a space for sharing and support instead? All of these options are just as impactful.

## DID YOU KNOW?

The Ghana Online Drivers Union, which was registered in 2022 and has over 10,000 members, reportedly actively recruits women drivers, has a WhatsApp-platform offering support to women drivers, and advises them on safety protocols.<sup>84</sup>

### Seeking justice in court

It is important to note that most global platforms that have their headquarters in different countries from where they operate, are often not subject or required to follow the countries in which the workers work. This also contributes to the pool of challenges gig workers face when they try to challenge emerging issues in court.



However, gig workers are using courts and legal mechanisms in their countries to seek justice and are seeing some important wins. For example, in June 2022 the Kenyan government agreed to cap the commission fees charged by apps such as Uber and Bolt at 18 per cent from a previous 25 per cent. Uber challenged the ruling stating that the low commission charges would harm their income and might lead to disinvestment.<sup>85</sup>

Similarly, drivers in Kenya took Uber to court for substantially increasing its commission the High Court ruled that Uber BV (Dutch subsidiary), and Uber Kenya were related.<sup>86</sup>

Uber further challenged the ruling stating that drivers should have followed the company's dispute resolution mechanisms stated in their contract before seeking legal redress.<sup>u</sup>

**Let us learn** from the Ghana Online Drivers Union. They staged large-scale strikes in 2018 and 2022, with demands to reduce rates of commission and to implement the inclusion of platform workers in the state social security system. In this case, Uber reduced the commission rate from 25 per cent to 20 per cent.<sup>87</sup>

### So what can you do as an activist?

As discussed above, a key step in our activism and resistance is to educate ourselves on what laws, regulations, and policies are in place in our own contexts. Once we know, we are better placed to share and educate fellow women workers.

### Have you considered?

Use available resources to read up on policies or reach out to other feminist collectives to support with sharing relevant information on the laws, rights, and policies in place.

### Something to always remember

Seeking justice is a very important form of activism as it pushes for the rights and freedoms of many, and influences action beyond just one case.

<sup>u</sup> Uber's lawyers said in their court application: "The plaintiffs (drivers) have filed the instant suit in complete disregard of the said Arbitration Clause, and it is highly improper for the plaintiffs to have instituted the instant proceeding in contravention of the agreements. There being a dispute between the parties, the same ought to be referred to arbitration". See: Njanja, A. (09/05/2022) 'Uber seeks to resolve dispute with Kenyan drivers out of court'. TechCrunch. Available at: <https://tinyurl.com/36pccdj2>; Wakarima, L. (2/12/2022) 'Relief for Uber Drivers as Court Orders all Disputes to be Solved Locally'. Available at <https://kenyanwallstreet.com/uber-court-orders-all-disputes-to-locally/>

However, it has many challenges. For example, in the UK in 2021, the Supreme Court ruled that Uber must classify app-based drivers as workers rather than independent contractors.

This ruling ensures minimum wages and holiday pay for workers.<sup>88</sup> However, further action has taken place given that Uber have only agreed to pay workers minimum wage for time spent completing trips.<sup>v</sup>

In South Africa, however, the court ruled that Uber BV was beyond the reach of national law in a case of alleged unfair dismissal of seven drivers. In this case, the status of drivers as employees was also challenged by Uber BV before the labour court and it was successful in its claim that the drivers were not employees.<sup>w</sup>

It is important to remember that our advocacy is a journey, one that can take some time to make an impact, but every step and every action counts.

## DID YOU KNOW?

The App-Based Drivers Union in Bangladesh has a membership of 35 per cent of the 250,000 gig drivers in the country. The union has been instrumental in organising strikes and protests in several cities in the country.<sup>89</sup>

## Platform cooperativism as resistance

Cooperatives are initiatives built on the principles of cooperation, democracy, solidarity, and trust, which also reflect key feminist principles and are instrumental in resisting the monopoly of large corporations.<sup>90</sup>

In some countries, app-based workers have devised resistance strategies, such as digital platform cooperatives to secure fair pay, decent

and dignified working conditions, and devise strategies to advocate for freedom from violence, and ensuring ownership and control over their data. The [report](#) points to a welcoming trend in platform cooperatives.



**Let us learn from Brazil.** Here, there are multiple platform cooperatives, such as Contrate Quem Luta (Hire Who Struggles), Señoritas Courier (run by and for women), TransEntrega (run by and for the trans community), PedalExpress, Puma Delivery, Levo Courier, Safe Delivery, Decent Work Platform, Anti-Fascist Couriers São Paulo, and Na Pista, and ContratArte.<sup>91</sup>

### Something to always remember

Some 250 platform cooperative initiatives worldwide are estimated to be operational. Though examples of success are limited, they present alternative models for other workers to take inspiration from, mobilise, and emulate. The limited success examples also reflect a need for a shift in values and priorities by governments to make deliberate sustained investments to create an institutional ecosystem for financial, legal, and technological support for workers' platform cooperative initiatives.<sup>92</sup>

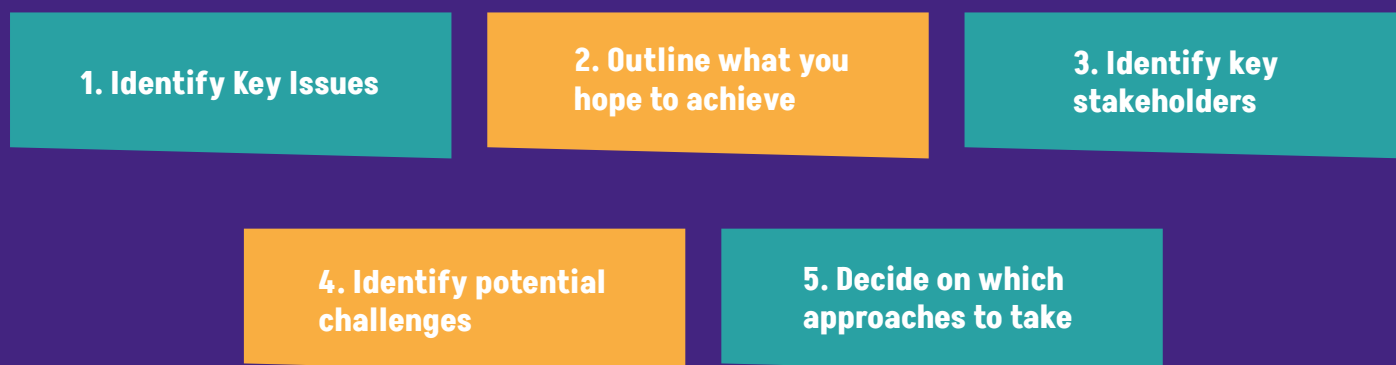
## DID YOU KNOW?

In South Africa, a project on workers' rights at the University of Western Cape has evolved into a digital platform cooperative project, called 'We Care'. The project is organising 60 women domestic workers to upskill their leadership and digital literacy, so that the platform cooperative can be run by and for women domestic workers.<sup>93</sup>

<sup>v</sup> To find out more: <https://www.prodrivernags.com/news/acdu-uber-drivers-strike-over-demands-that-they-be-paid-for-waiting-time/>

<sup>w</sup> To find out more: <https://www.cliffedekkerhofmeyr.com/en/news/ground-breaking-matters/2019/Cliffe-Dekker-Hofmeyr-have-advised-and-continue-to-advise-Uber-B.V.html>

In the previous sections, we have learnt about the policy pathways we can use, as well as advocacy strategies we can utilise as part of our advocacy. To support what we have learnt, I want to share some key steps on how you can begin to develop an advocacy strategy that is specific to your own context.



First, identify the key issues with your community. Are you able to outline what are the root causes, what the impact has been, and the lived experiences of people in your community?

Second, outline what you hope to achieve with your advocacy efforts. Are you looking to change or introduce new policies? Are you aiming to strengthen or form a new collective or movement?

Third, identify the stakeholders in your community. Who can support and help you achieve the goals you have outlined? Check out this example of a [mapping](#).<sup>x</sup>

Fourth, from the issues you identified, what are the challenges you would face as you begin your advocacy journey? Consider conducting a risk assessment or a **Strengths, Weaknesses, Opportunities, and Threats** (SWOT) analysis<sup>y</sup> to clearly outline these. Check out this example of a [SWOT analysis](#) to guide your own.<sup>z</sup>

Fifth, with an understanding of the issue, of who the issue is impacting, what your goals are, and the challenges you face, you will be able to decide on which approaches to take. Think of the strategies we have learnt in this tool. Would a social media campaign be more impactful, or perhaps mobilising to seek justice in court? You can also think about other activities that are best suited for your community. For us, this included having meetings as gig workers and sharing our stories. Think of what this could look like for you.

Now that you understand what the issue is, your goals, the challenges, and opportunities, you can begin listing the key messages.

Once you have gone through each of these, you are well on your way to begin implementing your advocacy campaign. Remember, advocacy is a learning process, so be sure to document your work and learning along the way and acknowledge every success.

<sup>x</sup> You can access it on the following link: <https://www.bsr.org/en/reports/stakeholder-engagement-five-step-approach-toolkit>

<sup>y</sup> SWOT stands for Strengths, Weaknesses, Opportunities, and Threats. A “[SWOT analysis](#)” involves carefully assessing these four factors in order to make clear and effective plans. A SWOT analysis can help you to challenge risky assumptions, uncover dangerous blindspots, and reveal important new insights. The SWOT analysis process is most effective when done collaboratively.

<sup>z</sup> Access the tool in this link: <https://www.mindtools.com/amtbj63/swot-analysis>

## 5. Way forward: Conclusion and recommendations

It has been a long journey, but now, here we are. Throughout this community tool, we have shared our experiences with you and the different ways in which we have found support and mobilised as YUW.

As you have worked your way through, you have learnt about the complexities of the issues faced by location-based gig workers, most of all, that our fight for a dignified source of livelihood is far from over. Therefore, we ask that you join our call to action by taking what we have shared here, and looking in and around your communities, to learn and understand what women workers experience.

As we move forward and look to the future, we will continue to push for governments and policymakers at national and international level to institute strategies and allocate sufficient resources to eliminate the digital divide based on gender and other intersecting barriers; uphold and implement commitments to decent, dignified work for all, including for women working in the location-based digital platform economy; and redress the structural barriers of unpaid care and domestic work to women's right to education, skills development, decent and dignified work, and political participation by investing in universally accessible gender-responsive public services, including healthcare, early childcare, and education.

We must come together to demand better for women workers like myself, Bandile, Chedino, Zaha, and Kholwa.

Lastly, as we close our sessions with my fellow YUW and feminist collectives, we chant. Specifically, we chant the word 'Abash!' meaning to disenfranchise or diminish. We chant this word alongside every system we are pushing to dismantle.

**So chant with us,**





# Further Resources Available

## Area of focus

### Feminist Economic Alternatives



## Resources

- Another World is Possible: Feminist Economic Alternatives: <https://www.actionaid.org.uk/publications/another-world-possible-volume-4-building-conditions-feminist-economic-alternatives>
- Stand up for public services: <https://www.actionaid.org.uk/publications/stand-inclusive-public-services>
- Linking the local to the global: <https://www.actionaid.org.uk/publications/linking-local-global>
- An Ecofeminist Toolkit to Fight Against Corporate Power: [odg.cat/wp-content/uploads/2024/03/Ecofeminist-toolkit.pdf](https://odg.cat/wp-content/uploads/2024/03/Ecofeminist-toolkit.pdf)

### Feminist Digital Justice



- The Declaration of Feminist Digital Justice, March 2023, by Feminist Digital Justice Working Group by DAWN & It for Change. <https://feministdigitaljustice.net/>
- The Feminist Principles for including gender in the Global Digital Compact | Association for Progressive Communications (apc.org): <https://www.apc.org/en/pubs/feminist-principles-including-gender-global-digital-compact-0>
- Imaginando infraestructuras digitales desde el afecto y el cuidado personal, colectivo y planetario | (Imagining digital infrastructures from personal, collective and planetary affection and care) GenderIT.org: <https://www.genderit.org/es/edition/imaginando-infraestructuras-digitales-desde-el-afecto-y-el-cuidado-personal-colectivo-y>

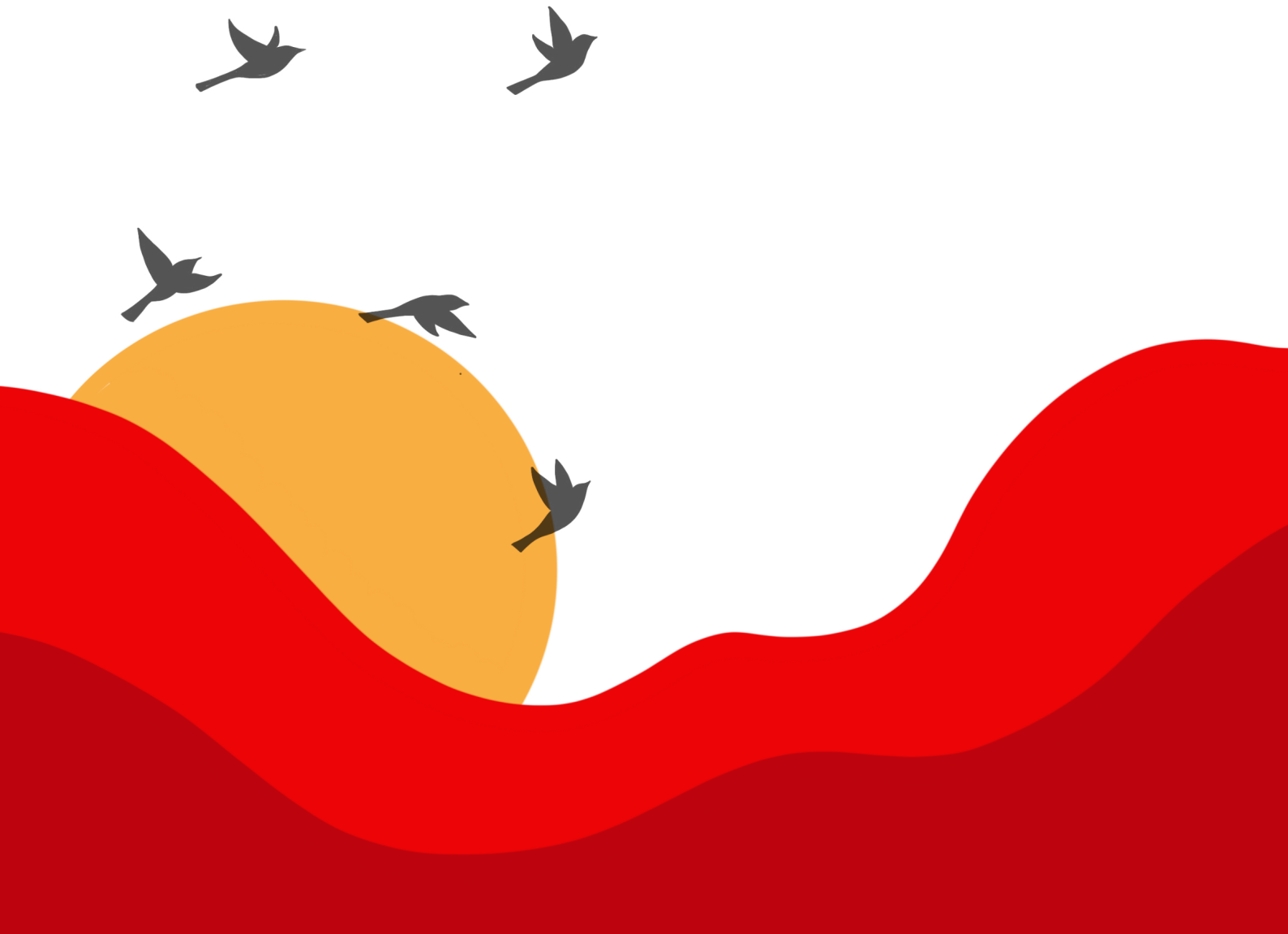
### Decent and dignified work



- Black Girls Resist: Fighting for decent work: <https://www.actionaid.org.uk/publications/black-girl-resists-fighting-decent-work>
- Fairwork | Location-based Platform Work Principles: <https://fairwork/en/fw/principles/fairwork-principles-location-based-work/>
- The role of macroeconomic policy in gender outcomes in labour markets in the Global South: [ActionNexus Advocacy Brief Diksha Arora EN Final.pdf](https://www.actionnexus.org/publications/ActionNexus_Advocacy_Brief_Diksha_Arora_EN_Final.pdf) ([wedo.org](https://www.wedo.org/))

# Annex I: Methodological note

This community tool is built on the [‘Platforms of precarity: Women’s economic rights and the gig economy’ report](#). Primary desk research was conducted to understand the aims and objectives to make it into a community-based education and advocacy tool. This included involving ActionAid regional partners in the mapping process as well as developing the framework for the tool. We conducted three focus group meetings with partners in five countries in three regions, namely Bangladesh, Bolivia, Brazil, Guatemala, and Vietnam, to learn more about the work they are leading on women gig workers’ rights. Further, based on the initial tools developed for the tool, we conducted two workshops with YUW based in Ghana, Kenya, Malawi, and South Africa to discuss their insights and suggestions to make this tool accessible. Additionally we conducted expert interviews with partner organisations working on labour rights and the platform economy, namely DAWN, CENTROW, and Fairwork-UK. Cross-organisational and regional collaboration with various partners engaged in transforming the platform economy and achieving digital justice has been vital for the development of this tool, and we hope it resonates with a wide array of stakeholders working on the subject.



## Annex II: Feminist approach to safe spaces for women

ActionAid has developed a [feminist approach to safe spaces for women](#). This approach focuses on the creation of formal and informal spaces where women and girls feel physically and emotionally safe to participate and share their opinions without the fear of harmful judgement.<sup>94,95</sup> It is important to understand safety around trauma-informed and survivor-centred spaces where survivors regain a sense of agency and safety. Thus, safe spaces are spaces where women and diverse marginalised groups have the freedom to express themselves without the fear of further emotional or physical harm and are accompanied by access to collective, professional, and community-led psychosocial support mechanisms. The spaces that are diverse and intersectional for women and marginalised communities ‘come together to develop their leadership, agency and collective capacity’. It is essential for civil society and feminist organisations to recognise how they may be perpetuating structural inequalities and disparities in power and privilege among the people they are safeguarding. This approach promotes a space that values diversity, actively challenges inequality, and prevents the harm that can result from the misuse of power and privilege.

The root cause of safeguarding incidents is often the abuse of power by the perpetrator over the survivor. Organisations can inadvertently support and perpetuate the structural inequalities that allow such abuse to occur. These inequalities are sustained not only through direct actions, but also through inaction, such as failing to take appropriate measures against those who abuse their power and position. This lack of accountability allows the cycle of abuse to persist, reinforcing existing power imbalances and hindering justice for survivors. We recognise that a totally safe space does not exist, but it can be partly achieved through an intersectional approach. To effectively address safeguarding issues, it is essential for organisations to actively dismantle these structural inequalities and implement robust systems to hold perpetrators accountable and protect survivors.

We acknowledge the critical understanding of Indigenous knowledge practices and ethics of engagement. Various Indigenous communities across the world have created principles and guidelines of engagement to own their narratives and to dismantle the extractive and ‘saviour-like’ nature of academic and development-aid-sector’s engagement. Rather, they demand collaborative, reciprocal and respectful engagement from their interlocutors. It is important to highlight this, while we elaborate further on our safe and brave space principles in ActionAid’s [feminist approach to safe spaces for women](#).



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- <sup>24</sup> ILO (2021) (Op. Cit.), p.249. The Centenary Declaration builds on the work of the Global Commission on the Future of Work. The 27-member Commission included leading global figures from business, trade unions, think tanks, government and NGOs organisations. Their report called for a transformative agenda for gender equality, including by redressing women’s unequal share of unpaid care work and eliminating gender-based violence. See: Global Commission on the Future of Work (2019) Work for a brighter future. Available at: <https://www.ilo.org/publications/work-brighter-future>
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<sup>51</sup> Noble, R., Rodriguez-Malagon, N. (2023) (op. cit.)

<sup>52</sup> Department of Statistics of the Government of South Africa (23/08/2022) 'Quarterly Labour Force Survey (QLFS) survey Q2 2022'. Available at: <https://www.statssa.gov.za/?p=15685>

<sup>53</sup> Overall the numbers of care and domestic workers signed up to platforms could be far greater than those in the ride-hailing and delivery sectors. For example, in 2014 Care.com, which operates in 17 countries including in Europe, the US, New Zealand and Australia, had 5.3 million workers with profiles on its platform, while Uber had 160,000 registered workers. See: Ticona, J., & Mateescu, A. (2018). 'Trusted strangers: Carework platforms' cultural entrepreneurship in the on-demand economy'. *New Media & Society*, 20(11), 4384–4404. <https://doi.org/10.1177/1461444818773727>

<sup>54</sup> Hunt, A. et al. (2019) (op. cit.)

<sup>55</sup> Hunt, A. et al. (2019) (op. cit.)

<sup>56</sup> FairWork Ghana (2021) *Fairwork Ghana Ratings 2021: Labour Standards in the Platform Industry*, p. 18. Available at: [https://fair.work/wp-content/uploads/sites/17/2021/11/Fairwork-Ghana\\_Ratings\\_2021\\_Accessible.pdf](https://fair.work/wp-content/uploads/sites/17/2021/11/Fairwork-Ghana_Ratings_2021_Accessible.pdf)

<sup>57</sup> Briddhi (2021) 'HelloTask: Building Bangladesh's first on-demand domestic helper service'. Available at: <https://www.sie-b.org/case-study-hellotask/>

<sup>58</sup> Nguyen, N. (22/06/2022) 'Protecting Domestic Workers with the Blockchain', Asia Foundation. Available at: <https://asiafoundation.org/2022/06/22/protecting-domestic-workers-with-the-blockchain/>

<sup>59</sup> Noble, R., Rodriguez-Malagon, N. (2023) (op. cit.) At the time of the AA research, there were more than 7,000 profiles registered on the platform in Ghana, mostly in Accra. See: <https://www.helperchoice.com/domestic-helpers-jobs/accra>

<sup>60</sup> Mahee (28/09/2017) 'HelperChoice and the International Labour Organisation Are Partnering to Fight Illegal Domestic Workers' Recruitment Practices in Hong Kong.' Available at: <https://www.helperchoice.com/c/helperchoice-and-the-international-labour-organisation-partnership>

<sup>61</sup> For example, see: Sekharan, A., Furtado, C. and Tandon, A. (2022) 'Gender and collective bargaining in the platform economy: experiences of on-demand beauty workers in India' in Global perspectives on women, work, and digital labour platforms. Digital Future Society, p.51. Available at: <https://digitalfuturesociety.com/global-perspectives-on-women-work-and-digital-labour-platforms/> and ILO (2016) Study Report on Working Conditions of Indigenous and Tribal Workers in Bangladesh's Urban Economy: A Focus on the Garment Industry and Beauty Parlours. Available at: <https://www.ilo.org/publications/working-conditions-indigenous-and-tribal-workers-bangladeshs-urban-economy>

<sup>62</sup> Key informant interview, August 2022. The online sale of beauty products is happening at a large scale in Ghana, where sector revenue was valued at USD 25.64 million in 2022, with an annual growth rate of 14.73%. Amazon, eBay, Ali-Baba, Instagram and WhatsApp, are the most popular platforms for selling beauty products. See: Statista, 'Beauty Care - Ghana'. Available at: <https://www.statista.com/outlook/dmo/ecommerce/beautyhealth-personalhousehold-care/beauty-care/ghana> (Accessed 30/08/2022)

<sup>63</sup> Hunt, A. et al (2019) (Op. Cit.)

<sup>64</sup> Sekharan, A., Furtado, C. and Tandon, A. (2022) (Op. Cit.).

<sup>65</sup> *ibid.*

<sup>66</sup> Noble, R., Rodriguez-Malagon, N. (2023) (op. cit.) Observation shared by ActionAid Bangladesh, March 2023.

<sup>67</sup> Sekharan, A., Furtado, C. and Tandon, A. (2022) 'Gender and collective bargaining in the platform economy: experiences of on-demand beauty workers in India' in Global perspectives on women, work, and digital labor platforms. Digital Future Society, p. 51. Available at: [https://digitalfuturesociety.com/app/uploads/2022/07/Global-Perspectives-on-Women-Work-and-Digital-Labour-Platforms\\_eng-1.pdf](https://digitalfuturesociety.com/app/uploads/2022/07/Global-Perspectives-on-Women-Work-and-Digital-Labour-Platforms_eng-1.pdf)

<sup>68</sup> *ibid.* p. 53.

<sup>69</sup> See: <https://asean.org/wp-content/uploads/2021/09/ASEAN-Digital-Masterplan-EDITED.pdf>

<sup>70</sup> Ministry of Information, Communication, Technology, Innovation and Youth – Government of Kenya (2020)

Digital economy strategy – Draft 2. Available at: <https://ict.go.ke>

<sup>71</sup> Including, for example, The Right to Organise and Collective Bargaining Convention, 1949 (No. 98), The Freedom of Association and Protection of the Right to Organise Convention, 1948 (No. 87), and the Equal Remuneration Convention, 1951 (No. 100), and the Discrimination (Employment and Occupation) Convention, 1958 (No. 111). See: <https://normlex.ilo.org/dyn/normlex/en/f?p=NORMLEXPUB:11001:0::NO::>

<sup>72</sup> *Ibid.*

<sup>73</sup> For example, on the campaign for ILO C189, see: <https://www.wiego.org/campaign-domestic-workers-convention>. For ILO C190, see: <https://www.industrial-union.org/search?query=ilo%20convention%20190%20on%20violence%20and%20harassment%20&language=en>

<sup>74</sup> FairWork Brazil (2021) Fairwork Brazil Ratings 2021: Labour Standards in the Platform Economy, p.22. Available at: <https://fair.work/en/fw/publications/fairwork-brazil-ratings-2021-towards-decent-work-in-the-platform-economy/>

<sup>75</sup> *Ibid.*

<sup>76</sup> ILO (2021) (Op. Cit.) p.22

<sup>77</sup> ILO (2021) (Op. Cit.), p.249. The Centenary Declaration builds on the work of the Global Commission on the Future of Work. The 27-member Commission included leading global figures from business, trade unions, think tanks, government and NGOs organisations. Their report called for a transformative agenda for gender equality, including by redressing women's unequal share of unpaid care work and eliminating gender-based violence. See: WGlobal Commission on the Future of Work (2019) Work for a brighter future. Available at: [https://www.ilo.org/sites/default/files/wcmsp5/groups/public/@dgreports/@cabinet/documents/publication/wcms\\_662410.pdf](https://www.ilo.org/sites/default/files/wcmsp5/groups/public/@dgreports/@cabinet/documents/publication/wcms_662410.pdf)

<sup>78</sup> ILO (2022) Meeting of experts on decent work and the platform economy. See: [https://www.ilo.org/travail/eventsandmeetings/WCMS\\_852196/lang--en/index.htm](https://www.ilo.org/travail/eventsandmeetings/WCMS_852196/lang--en/index.htm)

<sup>79</sup> For more information, see: <https://www.un.org/techenvoy/global-digital-compact>

<sup>80</sup> Gurumurthy, A. and Chami, N. (2023) (Op. Cit.)

<sup>81</sup> UN Women-Americas and Caribbean (17/08/2016)

"'Laudelina", an innovative App at the service of domestic workers in Brazil'. Available at: <https://lac.unwomen.org/en/noticias-y-eventos/articulos/2016/08/laudelina>

<sup>82</sup> WIEGO: 'The Campaign for a Domestic Workers' Convention'. Available at: <https://www.wiego.org/campaigndomestic-workers-convention>

<sup>83</sup> Global ILO analysis of the ride hailing, delivery, grocery delivery and courier services, platform worker protests showed a strong tendency to be driven from below by worker self-organisation, although trade unions also had an important presence in some parts of the world. See: ILO (2022) ILO Working paper 70: A global analysis of worker protest in digital labour platforms. Available at: [https://www.ilo.org/global/publications/working-papers/WCMS\\_849215/lang--en/index.htm](https://www.ilo.org/global/publications/working-papers/WCMS_849215/lang--en/index.htm)

<sup>84</sup> The Ghana Report (28/09/2022) Woes Of Bolt And Uber Drivers – A Problem That Requires Public Policy.

Available at: <https://www.theghanareport.com/woes-of-bolt-and-uber-drivers-a-problem-that-requires-public-policy/>

<sup>85</sup> See: <https://allafrica.com/stories/202210280063.html>

<sup>86</sup> TechCabal (13/09/2021) 'Kenya's high court issues landmark ruling against Uber'. Available at: <https://techcabal.com/2021/10/13/kenya-landmarking-ruling-against-uber/>

<sup>87</sup> The Ghana Report (28/09/2022) Woes Of Bolt And Uber Drivers- A Problem That Requires Public Policy. Available at: <https://www.theghanareport.com/woes-of-bolt-and-uber-drivers-a-problem-that-requires-public-policy/>

<sup>88</sup> Responding to the court's ruling, Uber's regional general manager for Northern and Eastern Europe, Jamie Heywood, said the company is "committed to doing more" and will now consult with drivers in the UK. "We respect the Court's decision which focussed on a small number of drivers who used the Uber app in 2016. Since then we have made some significant changes to our business, guided by drivers every step of the way. These include giving even more control over how they earn and providing new protections like free insurance in case of sickness or injury." See: M. (19/02/2021) 'Uber has lost in the Supreme Court. Here's what happens next'. Wired. Available at: <https://www.wired.co.uk/article/uber-loses-gig-economy-case>

<sup>89</sup> Tech Workers Coalition Newsletter (12/04/2022) 'Thousands of Drivers Unionizing Uber in Bangladesh'. Available at: <https://news.techworkerscoalition.org/2022/04/12/issue-6/>

<sup>90</sup> ILO (2021c) Platform labour in search of value: A study of workers' organizing practices and business models in the digital economy. P41 and 44. Available at: <https://www.ilo.org/publications/platform-labour-search-value-study-workers-organizing-practices-and>

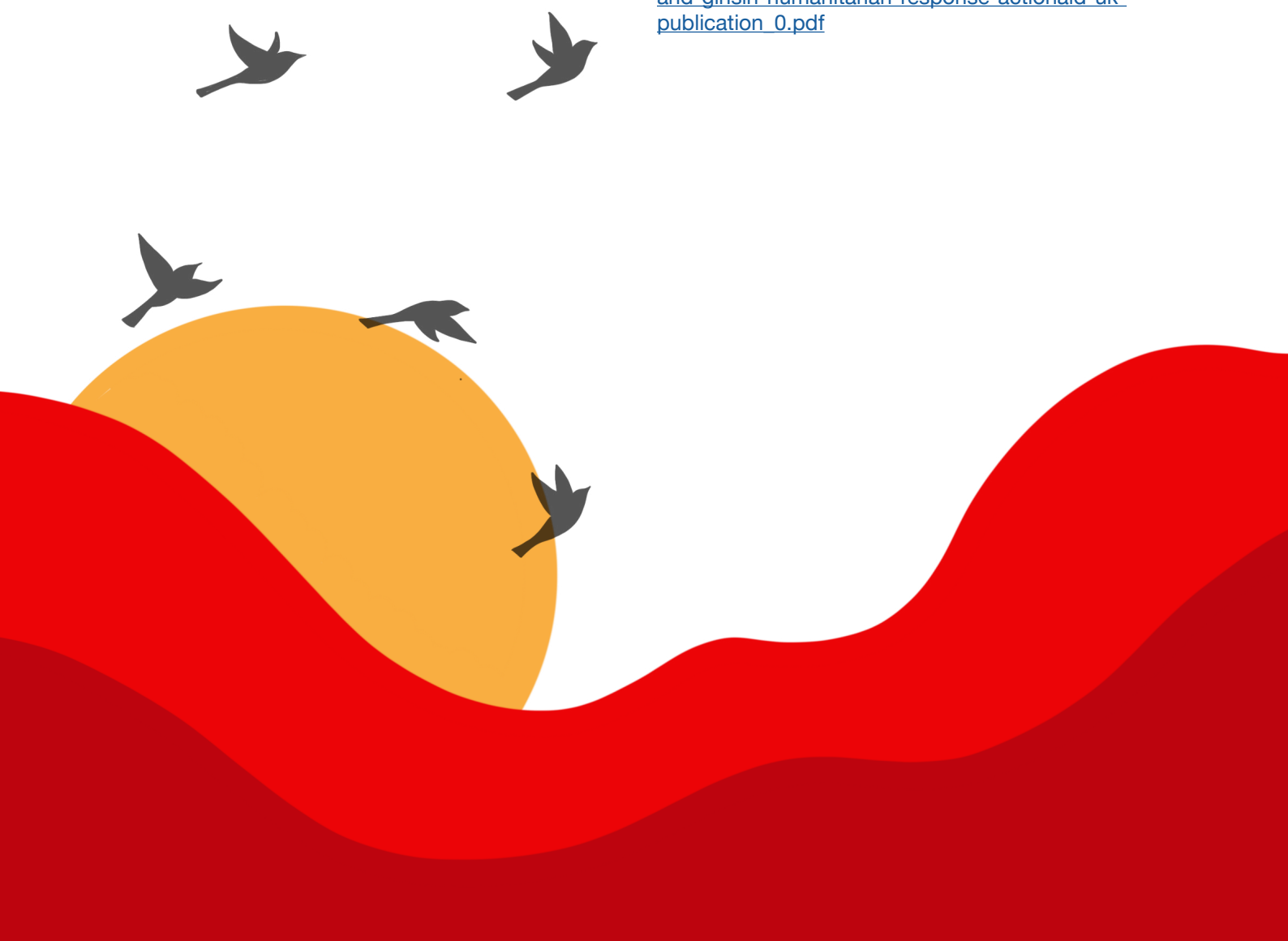
<sup>91</sup> 2 Digi Labour (17/06/2021) 'Worker-Owned Platforms and Other Experiences in Brazil'. Available at: <https://digilabour.com.br/en/worker-owned-platforms-and-other-experiences-in-brazil>

<sup>92</sup> Key informant interview, August 2022. See also: <https://centrow.org/are-we-ready-for-platform-co-ops-in-south-africa/>

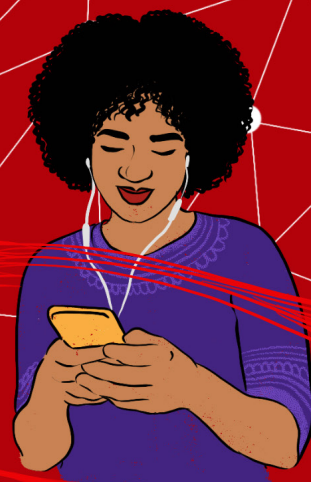
<sup>93</sup> Ibid.

<sup>94</sup> Hendessi, M., Higelin, M. Humanitarian Policy and Practice, Research Programme and Policy, ActionAid UK [www.actionaid.org.uk/sites/default/files/publications/a-feminist-approach-to-safe-spaces-for-women-and-girls-in-humanitarian-response-actionaid-uk-publication\\_0.pdf](http://www.actionaid.org.uk/sites/default/files/publications/a-feminist-approach-to-safe-spaces-for-women-and-girls-in-humanitarian-response-actionaid-uk-publication_0.pdf). See also: UNFPA (2015) Women and Girls' Safe Spaces: A Guidance Note based on Lessons Learned from the Syrian Crisis.

<sup>95</sup> Hendessi, M., Higelin, M. Humanitarian Policy and Practice, Research Programme and Policy, ActionAid UK [www.actionaid.org.uk/sites/default/files/publications/a-feminist-approach-to-safe-spaces-for-women-and-girlsin-humanitarian-response-actionaid-uk-publication\\_0.pdf](http://www.actionaid.org.uk/sites/default/files/publications/a-feminist-approach-to-safe-spaces-for-women-and-girlsin-humanitarian-response-actionaid-uk-publication_0.pdf)







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