

EXPOSURE DIALOGUE PROGRAMME 2017

Dialogue Conference on Migrant Work to Home Work along the Global Value Chain and Changes for Transnational Empowerment and Solidarity for Workers in the Informal Economy

An exposure and dialogue program, of SEWA Academy, Prayas centre for Labour and Action, German Commission for Justice and Peace in co-operation with EDP.eV and Indian Social Institute.



CONTENT

S.No	Topic	Pg
I	Backdrop	3
II	Welcome Address	3-4
III	Instruments to Strengthen Labour Rights along the Value chain	5-6
IV	Empowering home workers in Indian Textile Sector: Challenges and Strategies	7-8
V	Challenges of the Textile Chain in India	8-10
VI	Breakout Session	10-13
VII	The Way-out and Ahead: What to do next	13-14
VIII	Concluding Remarks	14-15
	Annexure 1: Welcome Address - Dr. Denzil Fernandes	16-17
	Annexure 2: Empowering HBW Challenges and Strategies	18-23
	Annexure 3: Programme Schedule of Dialogue Conference	24-25
	Annexure 4: List of Participants	26-28

I. BACKDROP

A one day post exposure dialogue-workshop was being organised on 10th February 2017 in Indian Social Institute, New Delhi. It was attended by over 47 participants from the three host organisations and the representatives from the guest organisations from two countries- Germany and Uganda and other stakeholders. The participants shared their experience of living with the families of textile migrant and home based workers of Rajasthan and Gujarat. Based on the experience of the exposure program the dialogue workshop aims to discuss instruments promoted by the ILO and India Labour Laws to protect labour rights in global value chains and promote social dialogue and social peace. The international guests and their Indian partners' organisation discussed critical issues of empowerment of informal workers along value chains which are linked to globally acting business with stakeholders in India. The dialogue aimed to:

- a. to understand recruitment and employment schemes which keep workers in informal and precarious situations
- b. to explore social constraints to build up solidarity of workers along the value chain, nationally and internationally
- c. to identify instruments of organising and explore the potential of social dialogue in global value chain to protect worker's rights, to enable responsible entrepreneurship and obtain sustainable economy according to the targets of the agenda 2030, and
- d. providing a platform for exchange and networking in a South-SouthNorth triangle.

II. WELCOME ADDRESS

Dr Denzil Fernandes, Executive Director of Indian Social Institute

Setting the international, political frame



Setting the stage for the exposure dialogue Dr Denzil Fernandes, Executive Director of Indian Social Institute welcomed all the participants and shared about the history and work of Indian Social Institute in the field of research, training, publications, documentation, advocacy and networking. Taking forward in his lecture he recalled how the institute has been instrumental in shaping the labour rights policy and how the exposure and dialogue is part of its history. He then talked about the Industrial revolution and

globalization the labour rights exploitation that came with it and the efforts made by church to deal with various problems faced by the labour, and about the Goal 8 of the MDG that advocates about the Decent Work for all by 2030. The goal urges nation to promote development oriented policies that support productive activities, decent jobs creation, entrepreneurship, creativity and innovative and encourages the formalization and growth of micro, small and medium sized enterprises. The goal hopes to achieve full and productive employment and decent work for all women and men. However the biggest hindrance in its path are lack of collective bargaining, child labour, forced labour, trafficking, modern forms of slavery, difficulty to access employment for many young adults, worsening work situation of work, downgrading social protection and so on.

Later Dr Denzil spoke about the condition of labour in India in general and textile labour in particular. How the textile industry in India is facing a persistent decline in export with no hope for revival in the near future. Dr Denzil then invited others speakers to touch upon the issue and carry forward the dialogue further.

Dr Christine Mansfield, Exposure and Dialogue Program.eV

Setting the specific frame of the Exposure-Visit



Dr Christine highlighted the invisibility of informal sector and the experience of her exposure visit. She started by saying that, “India at present is a very important place for global economy. Many German companies like BMW, Volkswagen, Mercedes-Benz etc are producing in India. As India is the biggest country with informal sector workers. But not much is known about the number of people working in this sector as most of the work done by these workers is hidden. Also it’s very difficult to quantify it. During the EDP visit to families of textile workers we did some qualitative research. The researchers in Rajasthan and

Gujarat lived the lives of the poor farmers and textile workers. They shared food, water, and toilet, learnt about their neighbourhood and shared our feelings with each other.

They got time to play with the family wood wheel. The children in these families hardly have time to play. They are involved in earning a living for the family. They work till they gather enough to eat and drink.” All this highlights the vulnerabilities of farmers living in rural areas.

Each participant who visited host families who were textile, migrant workers, brought with them a symbol (Patola Doll, Clay Pot, U-Win Card, Jacket, Indian Bread etc) representing their whole life and life cycle.

Symbol Presentations

Dr Sabine Ferenschild, Suedwind Institute

Dr Sabina got a **stone** as a symbol of representing the host family she visited. The stone is a specimen of the hardship the family faces. "I was with a family in which there were two girls of 16 and 18 years of age and 2 boys of near about same age. Apart from the youngest kids all of them worked in the cotton fields. As shared by the father one day his daughter left to work in the field but never returned back. Being migrant workers their stay is mostly erratic. Indeed the stone is the true representation of the life of the family Dr Sabina visited. Shelter is one of the basic needs for which the migrant family suffers.”

Mr. Dietrich Weinbrenner

He stayed with a weaver family who produced *patola sarees*. He got a **plate** as a symbol of showcasing the life of the host family. The lady of the house is not the part of any movement. Sharing his observation about the community life he said, “As a family value no one eats alone they all eat together when every one's back from work. We spent three nights in their house. On one night we saw 50 people in their house they mostly discussed various things and had fun. In the coming days there were even more visitors. This was appreciation, curiosity but it was also a kind of social control. We saw community and family life in India. On the other hand in our country we are developing into individualist personalities. This experience was a learning experience for me. Also they have organised loan giving system in their community. Apart from this the family had a motorcycle as their only asset. No house as an asset. During emergency situation once the husband got sick and the lady sold her only necklace. At the end what I analysed is that the community life is good but the other things that support the family are missing.”

III. INSTRUMENTS TO STRENGTHEN LABOUR RIGHTS ALONG THE VALUE CHAINS



Mr. Igor Bosc, ILO

Overview of ILO instruments and suggestions after discussion at ILC 2016

Mr Igor works in the ILO office Delhi on issue of child labour and migration with particular focus on women. The people coming to big cities like Delhi, Chennai, Karanchi etc. come to work as wage earners and domestic workers. They get meagre salaries and are looked as migrant workers that make them vulnerable. The second thing that is important to look at is the motivation that drives them to these big cities, the structural issue that they face like poverty. But when we visit the villages or the rural areas we understand that the apart from poverty other issues like water, unemployment etc also playing an important role in migration. The national programs like MNREGA (Mahatama Gandhi Rural Employment Guarantee Scheme) are not able to gainfully employ people. The PDS system (Public Distribution System) has failed. All this affect the bargaining power of the garment workers with the employers who works in the big cities. I think the irony is that people know about their rights but unfortunately do not know what to do with those rights. In ILO we try to talk to the state government like in the case of garments workers we try tried talking to the Kerela State Also the constitution of India prohibits trafficking of human beings and forced labour. Government. On the other hand ILO is also dealing with the issue of forced labour.

Q Question and Answer

Q. We need more information on the ILO's intervention with the government to address the plight of the workers e.g. with social dialogue (Dr Hildegard Hagemann, Justice and Peace).

A. Mr. Igor: It's easier to intervene with the countries where these workers actually work instead of the countries from where the labour originates. For example in Orissa state its is easy to dialogue on issues of Social protection but it's harder to do so in places like Haryana, Rajasthan, Karnataka, Bangalore, we need to adopt different approaches. In Kerala we are having discussion on providing social protection to migrant workers. It is one of the largest states that have migrant labourers. We have started a dialogue. Difficulty is involving the national organisation, unions, and a tripartite dialogue is very difficult to initiate. We are also having similar discussion with Tamil Nadu. All these things are happening. But it takes time.

Q. ILO has convention on 177 only 10 countries have ratified it but India hasn't. How can we rectify ratify? it (Firoza Mehta, HNSA)

A. Mr. Igor: We talk to the ministry and the trade unions, the employers association on this issue. We are planning to conduct a study on HBW that will look at the supply chains. Also a policy on recognising the rights of domestic work is on its way. We are working on it.

Question and Answer

Q. The power of employers is so strong that they do not intervene in the convention for home workers C177 and 8798, Home workers convention and without its ratification the workers union cannot bargain. Collective strength is important. Ratification to this is very important. ILO has worked extremely hard. It's really the ground level workers that has to get organised. What is ILO doing for it? Its how the TU are taking it up and one would really like to see the ILO effort and its partners. (Christine Nathan, Consultant, Retired ILO)

A. Mr. Igor: There is need to link all the labour rights movements together. That will enable symmetry of power. Around the world there is much indignation around ILO as it talks about fundamental rights of workers. Particularly in India we are trying to create a network to see various problems that are responsible for forced labour, trafficking, child labour and slavery etc. Practically speaking we are working with different kinds of labour. The convention on Home Based Workers C177 and 8798 I agree that these are not ratified, it says a lot about the labour rights history of India. But ILO has provided recommendation on this issue.

Q. What is ILO doing for the Children migrating from the state of Rajasthan to Gujarat? (Dr Sabine Ferenschild, Suedwind Institute)

A. Mr. Igor: In that we have to see the case. The focus of the work is mostly the Rajasthan, Kerala, Haryana but we are trying to work with Gujarat.

Comments: In the Child labour Act based on the current amendment barring 66 prohibited trades children can now work in majority of the trades including the hazardous ones. They can now work in the family business. Also the family definition is diluted in the definition. There is grave concern towards the amendments made to this law.

Note: Convention C177: The convention aims to promote and protect the rights of those who work at home creating products for an employer. C177 on home work calls for these workers to have the right of other wages workers, such as: fair remuneration, social protection, including occupational health and safety, regulations, and maternity benefits, the right to organise, freedom from discrimination. Such changes would lead to recognition of homeworkers as wage workers. To increase the visibility of these workers, C177 also calls for the inclusion of homeworkers in national labour statistics. (www.wiego.org)

Presentation of Symbols

Mrs Prossy Nambatya, Uganda

She brought a *patola doll* as a symbol. She visited a community in Gujarat. She said that, "The family spend all their time in making Patola sarees. Their household income is coming from this. The doll represents the family. It's their life. If they have to buy food it's by making *patola saree*. They borrowed money. The cost price that goes to the family is very minimum than the selling price.

Mrs Pamo Roth, Femnet

Her symbol was chick peas which were roasted at the foireplace on the first evening. They served actually as icebreaker because by sharing the chickpeas the conversation started and one got to know each other. So they got to know the family. 'If we have to bring change it should be from inside the structure of the family. We must change with the women as they are the integral part of the family. It's a good idea to teach them'.



Participants sharing their experiences through the symbols brought by them during their visits

IV. EMPOWERING HOME WORKERS IN INDIAN TEXTILE SECTOR: CHALLENGES AND STRATEGIES

Ms Shalini Sinha, Country Representative of WEIGO at the beginning of her presentation acknowledged all the participants who brought with them wonderful symbols from the host families and said that all of them are representative of the lives of migrant and home based workers.

She then gave brief overview of WIEGO and its functioning. Later on while highlighting about the definition, composition and significance of the home workers and HBW she said that, "workers who work in home are not visible. A worker on street is still visible. The family members also do not acknowledge her as a worker. Many a time she doesn't recognise herself as a worker. She does the household work combined with the added pressure of work. Most of them are not covered by any kind of insurance that makes them vulnerable towards the vagary of nature like floods. Ms Sinha then highlighted about the length and breadth of the issue of HBW by sharing the statistics locally and globally.

Global to Local Data HBW

- 100 million home based workers globally of which 50 million live in South Asia
- 37.4 Million home based workers in India
- Delhi: Home-based workers as % of non-agricultural employment (2011-2012) -- overall 7%; women 13%; men 6%
- Ahmadabad: Home-based workers as % of non-agricultural employment (2011-2012) --Overall 16%women 56%;men 6%

Then she shared about the challenges and constraints faced by the workers like being invisible, vulnerable, paying the infrastructural costs, and lack of information database. Biggest constraint that they face is the knowledge gap:

large and transnational firms, particularly in the garments sector were increasingly outsourcing production to the home workers, especially women; presence of exploitative chains of production and so on. The presentation ended with explaining global supply chains and ethical trading initiative. (The presentation made by Ms Sinha is attached in annexure 2 (Slide 1 to 15) with the report.)



Ms Firoza Mehrotra, Homenet

Ms Firoza talked about the study they conducted. The objective of the action research was to gather concrete evidence from South Asia, on the work and livelihood issues of the women home workers in the global supply chains. It was found that Home workers are:

- Invisible,
- Last Piece of Global supply chains that can stretch across countries
- Isolated and dependent on the contractor
- Bearing many of the costs and risks of production
- No overseeing of their welfare – decent work conditions
- Little actual earnings in spite of being bread earners

At the end Ms Firoza highlighted the need to get organised in order to address the isolation, build solidarity, demand decent work rights, entering the collective bargaining, and participating in designing a formal code of conduct. (Refer Annexure 2 Slide 16 to 28)

V. CHALLENGES OF THE TEXTILE CHAIN IN INDIA

Sudhir Katiyar, PRAYAS

Mr Katiyar said, "The formal formation of cotton in the field is seen in Rajasthan and Gujarat. The adult workers working in the field do not know where they are working. They don't share the miserable working condition and address of the employers they are working for. Then how do we try to meet the challenges on organising the workers. We need a new way of organising. Oneway is to organise at source. We call it cluster level organisation. However it doesn't work on all the sectors. Seasonal migration recruitment is done by us. We have organised the middle men. Middle men come from the middle class and we also

✍ Organising Ways

- a. Cluster Level Organising
- b. Organising in off season
- c. Organising a political activity

use the threats. The second way is to organise the workers in the off season and then we demand for their rights. Thirdly we need to understand that organising is also a political activity. The migrant workers do not have any local vote. We try to ensure that they get an identity that will help them gain a higher political ground. Thus will help them in increasing their wages"



Ms. Namrata Bali, SEWA

Ms Bali is the Director of SEWA Academy that houses training, research and other capacity building activities of SEWA. EDP has a significant role in the history of SEWA as it helps the policy makers, academicians, and government officials to get in touch with the ground realities and thus adopt a bottom up approach in planning.

Ms Bali said, "It's a great opportunity to see the dialogue. I am from SEWA one of the largest union with 2 million members. What I see is that in each sector there is a chain and a network which is sometimes visible or not visible, to tap that we need to understand the various organising strategies. And this brings back to the learning that organising is one of the most important tools. We have NGO, MBOPs and alliance, federations, Union, Cooperatives, Societies, Federation, We believe in democratic functioning and forming workers organisation. Workers in Informal sector play very important role in the growth of nation. Organising them in any form becomes very important. More so is 'sustaining' their organization. Third is to bring representation and recognition. But what are the challenges? How to do it? Are few pertinent questions. We also need to find micro organization. For Example: Making *patola saree* is the most tradition skill in Gujarat. They were not *patola* workers, They gained the skills as some employer taught it to them. Then it became a family business this is how it flourished. But in most cases like in that of *patola sarees*. The workers are given the raw material. The *patola* workers get very meagre amount in return for the work they do. They face many challenges like that of victimization, ethnic background discrimination, being low skilled, no

✍ Challenges faced by textile workers:

- Victimization,
- Ethnic background,
- Low skilled,
- No linkages with the market,
- Cultural barriers,
- Division among the workers,
- Credits,
- Lack of basic facilities,
- Pressure from outside,
- Uncooperative attitude of fellow workers

linkages with the market, cultural barriers, division among the workers, credits, lack of basic facilities, pressure from outside, uncooperative attitude of fellow workers but still they do the work. By selecting leaders and conducting surveys. We also have community research and surveys done at our place. Organising happens, by giving micro credit, livelihood opportunities, so these are some form of the strategies. But the organization has to do many work at the micro level and bring them at the macro level. It takes a long effort. We should build cadres of leaders and get the local knowledge. Informal sector many not be recognised but it contributes more than 60 percent in the GDP. We need to understand that organising is continues effort."

Mr. Denis Kabiito, UNYFA

He said that, "I am very much interested in this as the farmers and our organisation have been working on the textile chain. We have a chain; these are run by affluent Indian families. The similarities and difference among the challenges faced are as follows:

- The instrument of the decent work is available but there is less government will. We found ways of manoeuvring it through bribery etc. But it's very difficult to implement these protocols.
- Farmers are at the lowest chain, they do not control over the value chain, they have other challenges like people are not organised. Since they are less organised. Disorganising leads to lack of knowledge.
- They are providing cheap labour and face discrimination.
- Workers are high on illiteracy. They do not have anything to change their condition. Social economic inclusion India supported by religion and the public structures.
- Weak education system

VI. BREAKOUT SESSIONS

In each workshop one symbol depending on exposure participants in workshop was introduced to the group to begin the discussion



Rapporteur of three breakout group sharing the discussions and results of their group

1. Overcoming child labour

Guiding questions

- *What approaches are the most promising?*
- *Who has to do what?*

Ms Preeti Oza said that they tried to understand the issue of child labour and strategies to overcome the problem:

- Need to **agitate** for the laws on Child Labour
- Better **living wages** as against minimum wages
- Formation of **stricter laws** but the government is doing just the opposite. Its diluting the very aim of labour laws
- All stakeholder must **coordinate** with each other
- Companies go to seek labour in such **vulnerable places** and therefore we as unions/NGOs must also focus on this.
- Target sector to get detailed data and also keep **updating data** and use the analysis to lobby and advocate.
- **Modernization** in areas where child labour is predominant.
- **Global pressure, funding mechanism and budgets**
- Geographical areas that have child labour and **multipronged approach** should be adopted.
- **Employment policy** that clearly benefits to labour, wages, skills in order to prevent child labour
- **Focus on landless marginal farmers** and ensure that their incomes are enhanced. Their families fall into exploitative work situation including child labour.
- In unorganised sector it's easier to put the child but when it's organised it difficult to keep a child in such a work.
- Important **to talk to the law makers**
- **Research and documentation** on child labour as this will help in social dialogue and other stakeholders. Regional and National Global alliances on this issue.
- Collaboration of stakeholders at all level-regional, national and global

2. Female labour along the Value Chains

Guiding questions

- *Guiding questions: where are the missing elements in empowering women in the legal framework?*
- *Which are the gender specific leverage to strengthen solidarity?*

I. Preface

A tribal based household was visited where a woman was seen doing all the household chores. *Roti* (Indian bread) was taken as a symbol to carry forward with the discussion from the family visited in southern Rajasthan. Their mother was most of time involved in making chapattis for all the family members. They had four children of 14, 12, 15, 17 ages. Father made only subsistence earning. The children are somehow the earning members of the family; the girls are supporting the family. The woman plays an important role in organising the family. Their main livelihood source is through lentils. They also face issue of migration.

II. Issues that emerged

Later in the session many questions were asked and discussed which are as follows:

How do they sell their produce?

They have neighbourhood markets where the family sells their produce. Though they are not able to sell their produce but many things like low caste, illiteracy affect their bargaining power.

What are the concern and the challenges women are facing? Issues and structural barriers?

They are quite engrossed in the household work for whole day. There is a lot of engagement with the neighbourhood. They primarily work on subsistence level only. The work load is most challenging. The major issues faced by women are burden of unpaid household and care work.

Is the physical movement of women restricted or can they move freely?

To talk with the neighbour is not the problem. Its quite open. This is tribal area where the tribal women have no restriction on mobility when it is related to work but with regards to social interaction there is restriction. In tribal areas women are more free and seen very productive. They do not face much gender issues. Compared to a Harijan or Dalit family. But they engage in lot of physical labour.

Did you see any improvement in the productivity of women?

The situation of house and water will become worse in the coming years which will affect the productivity of women. They are not integrated within the community. No political connection. It's defined by men. They work at home. They are exploited in sense that they do not get required wages. They do not have the authority over money they ear. Man of the house takes the decision. Thus no improvement.

Sharda ben (SEWA leader) said that, " One of the family visited by her is the one in which the man earns less than the woman. In this case the woman could ask for his contribution. The family in which we stayed 200 people shared one toilet. Which was also in a dilapidated condition. But to get the notice of AMC is very difficult. Particular women who are pregnant and people suffering from diarrhea. It means lack of water, toilets, lack money access, no decision making affects the productivity of women.

Do you think that things like digitization and smart cities will positively impact women?

Ms. Namrata Bali (SEWA) We think it's an opportunity, many things that could be done on all of the things are becoming digitalised. Women and young girls want to learn English. There are very few organisation that are building capacities of women weat Academy are doing this. Building infrastructure should go along with the awareness generation. We fought with 7 companies to get towers and connection in remote areas. The skill building is a process and state has to take this responsibility.

We should make a strong organisation. Unless we are organised we can't work. There should be sensitivity. In so many areas we started child care centres, immunization is also important. We need to understand the various issues and the felt needs of the community. We might not be able to implement the activity in hand unless the real problem of the community gets resolved. After organising we need to get into various MBOPs and ensure social security, capacity building, organising, financial inclusion of women. Convergence plays a very important role in all this. As organisation we need to do that convergence among various departments.

MNREGA is a form of convergence but many tribal women do not know about their rights. Implementation, monitoring etc are biggest problem. Only when the people are organised they can reap the benefit out of it.

Q. Are there any issues in grassroots level organisation?

Ms. Namrata Bali (SEWA) Issues like a. minimum wages, b. identity as a worker. The construction labourers have to thousand of rupees lying as cess for them but they are unaware about it. There is a U-Win card for every worker through which



U-Win Card Launched by Government for the workers of Informal Sector

they will get an maternity benefit, education, all benefits coming from different department. We need to make the people aware. Need to invest in them. Quoting one such incident she said, “When the U-Win card came one of the family went to the hospital. But the staff was not aware. So apart from the workers, intermediary staffs the government personnel need to be made aware.

III. Strategies and Solutions and Way out

Ms. Sapna Raval and Ms. Shardaben (SEWA)A tribal woman if compared to her counterparts is empowered. However she faces a lot of prejudice and discrimination when she wants to avail any governmental service. Ex: a tribal women facing discrimination in hospitals, banks, government offices. It was concluded that true empowerment starts with the 'name'. When we address a woman by her name instead of calling her with slangs, or nicknames. For example a tribal woman named 'Kamala' is generally addressed by her community membrs as 'kamali' but when once she proves her potential and worth people starts calling her with respect as 'Kamalaben'. That's when true empowerment begins. Also the four pillars of SEWA empower women holistically.

3. Implementing labour rights

Guiding questions

- Voluntary guidelines vs binding instruments- where are we moving to?
- In what way is social dialogue crucial?

Labour rights in informal economy are not considered as valid and lack serious implementation. On the other hand many labour rights in formal sector are also not binding. This leads to exploitation and harassment of labour. The Govt needs to look at the enforcement of these rights.

VII. THE WAY OUT AND AHEAD- WHAT TO DO NEXT?

Presentation of symbols

Roland Zielbauer, GIZ

He brought a Jacket worn by farmer: One of the participants went to the Udaipur region. His symbol was the picture of the father wearing brown jacket he wore it day and night. The jacket symbolised the father who was captured in the situation he is in. The situation as he saw like not enough to feed his family. Children working in field. Father has to work on day to day basis on farm and the little income helps very little. No prospective for him. He saw that his daughter wants to become a doctor. Live a better life. But they all are caught in a situation. He took this brown jacket as symbol or a sign of imprisonment.

Dr. Ina von Schlichting, EDP e.V.

She showed **U-Win card** as a symbol. Saira stitches to earn a living. She is a member of SEWA and connects with other women in her neighbourhood. None of them came to her neighbourhood. The card is U-Win card. Its gives identification to the workers. It's a mile stone for the workers in the field of informal sector. Example of the solution to take it further.

Mr.Rahul Bhajekar GOTS

The Global Organic Textile Standard (GOTS) is recognised as the world's leading processing standard for textiles made from organic fibres. It defines high-level environmental criteria along the entire organic textiles supply chain and requires compliance with social criteria as well.



Only textile products that contain a minimum of 70% organic fibres can become GOTS certified. All chemical inputs such as dyestuffs and auxiliaries used must meet certain environmental and toxicological criteria. The choice of accessories is limited in accordance with ecological aspects as well. A functional waste water treatment plant is mandatory for any wet-processing unit involved and all processors must comply with social criteria. The key criteria of GOTS, its quality assurance system and the principles of the review and revision procedure are summarised in this section.¹

Mr Bhajekar said that, "In my experience everything is a consumer and buyer driven system. Its common human tendency, not act unless we all are really motivated. Or we only act when we are forced to do. It has to come from within. We invite people ask for their comments. The textile industries cannot have unachievable goals but it has to go beyond that. We need to work-in specific direction. We have engaged technical expert in social aspect. We are making it mandatory for the bodies to find hints of violations. No violations would be accepted."

We have a annual certifier council. An on-site inspection and certification of processors, manufacturers and traders performed by independent specially accredited bodies is the basis of the GOTS monitoring system in order to provide a credible assurance for the integrity of GOTS certified textiles. (Read more about GOTS certification: <http://www.global-standard.org/certification.html>)

Mrs Vera Baumann, BMZ

She spoke about the successful German Sustainable Textile Alliance that has been formed. The Textile Partnership was established on 16 October 2014. The multi-stakeholder initiative, comprising textile and clothing industry, retailers, trade unions and civil society, pools the strength and expertise of its members in order to bring about social, ecological and economic improvements all along the textile supply chain. In doing so, the Textile Partnership aims to tackle common challenges more effectively, exploit synergies through joint projects on the ground, learn from one another and thus improve underlying conditions in the producer countries.²The alliance meets every month. All the big brands agreed to have a road map and open up the information related to the supply chain. But opening an alliance in one country cannot solve the problem we need to Such initiatives are also required in other countries as well.

VIII. CONCLUDING REMARKS

Ms. Renana Jhabvala, SEWA

Thanking the German Commission for Justice and Peace she said that, "It's very is Important for all the stakeholders to work together as extreme exploitation of labour is visible to all. Big business houses are going in these areas to exploit the vulnerable labour force. There is need to highlight this as their reputations is at stake. This can be brought out in these meetings and dialogues. We need to strengthen much more. It's not easy to spend life in the villages. Sometimes our govt forces us to stay in villages in order to get a whole picture. The world is becoming a family with the social media etc. As a labour rights expert EDP makes us aware about the various realities faced by the poor in village.

¹<http://www.global-standard.org/the-standard.html>

²<https://www.textilbuendnis.com/en/home/about-the-textile-partnership>



Concluding Remarks at the end of the Dialogue Conference

Mr. Sudhir Kathiyar

Speaking about the tough experience every participant must have undergone. He said everyone should be appreciated for the effort as it is tough to spend time in a village. And lead their life as per the villager. However the participants will cherish the experience they have gained and I hope that it is used for the betterment of the migrant workers and homebased workers across globe.

Dr Denzil Fernandes

We must fight the neo-liberal capitalist policies at the ideological level. We are seeing how the right wing parties are gaining strength from the anti globalization movement. We need Social Dialogue at all levels for social change. Many do not know what is happening at the end of the global value chain. There have been a lot of presentations mentioning several success stories. Global solidarity can help people at the end of the value chain to organise themselves. What we require is more engagement with the government so that the labour laws are just and fair.

Dr Hildegard Hagemann, German Commission for Justice and Peace

Speaking about her engagement to organise the EDP for almost one year, Ms Hagemann said that, organising any conference takes a lot of energy and zeal. But it's necessary to build such alliances and bring in new approaches and results in the movement. She extended her thanks to the organisers, especially to the ISI for hosting the event. She appreciated their flexibility and support for all wishes which came up from translation to catering. Hence a warm thank you went to the interpretation service, without which the workshop would not have been possible.

A last symbol called back the focus on the most vulnerable persons along the value chain:

Hildegard brought from the house of a widow she visited in Udaipur whose minor son had to work in the cotton harvest and ginnery in Gujarat as migrant child worker. She observed that everything in the house was recycled but this was the only thing which was not recycled. She said that I asked the lady about her wishes to which she replied that they only desire for three things- Stone/Pucca house, more water wells in the village and education for her children. We see that all the three things touch the right to housing, the right to food, the right to education. All rights are interdependent and by violating the right to decent work you violate other human rights.

ANNEXURE:1

Welcome Address - Dr. Denzil Fernandes

Dr. Hildegard, Dr. Christine Mansfeld, delegates of the this Dialogue Conference,

Good morning everyone and welcome to Indian Social Institute. I take this opportunity to extend a warm welcome to all the delegates of this Dialogue Conference on "From Migrant Work to Homework - Decent Work along the Global Value Chain and Chances for Transnational Empowerment and Solidarity for Workers in the Informal Economy".

At the outset I would like introduce Indian Social Institute. Founded in 1951, this Institute was conceptualised as a centre for "a serious study of the Indian situation in all its aspects". The founding father of this Institute, Fr. Jerome D'Souza, who was a member of the Constituent Assembly and one of India's delegate to the United Nations. For over six and a half decades, we have been engaged in research, training, publication, documentation, advocacy and networking on various socially relevant issues. Thousands of academicians, social scientists, social activists, NGOs, right down to grassroot workers, have journeyed with us in our mission to build a just, humane and inclusive society. Each one of you are now part of this journey and we are happy to welcome you today.

One of the issues this Institute has focused on has been labour rights. In the 1960s and 70s, the Institute played an important role in shaping Indian labour policy. It was a time when there was a labour economist in the faculty, who had developed a close relationship with the then Union Minister for Labour, Mr. V.V. Giri. Therefore, when he became the President of India, he accepted the invitation of Indian Social Institute to lay the foundation stone for this building in 1971. Ever since the Institute has conducted research and published books and articles on labour issues. Hosting this dialogue conference is indeed part of our history and tradition.

Coming to the main topic of this dialogue conference. At the outset we have to place ourselves in the historical context. The industrial revolution of the 19th century resulted in mass production of goods which increased the power of capitalists. The exploitation of workers that followed gave rise to the popularity of the Marxim. Marxian analysis of economic and social structures provided an ideological basis for the labour class to fight for their rights. Even the Catholic Church had to respond to the situation of exploitation of labour. This gave rise to the birth of Catholic Social Teaching with the encyclical "Rerum Novarum" (On the condition of Labor) by Pope Leo XIII in 1891. It affirmed the dignity of work and called for the protection of the weak and the poor through the pursuit of justice. In order to celebrate the centenary of catholic social thought, Pope John Paul II released the encyclical "Centesimus Annus" (The Hundredth Year) in 1991, in which he called upon nations to make an active contribution to the common good of humanity, such as just wage, social insurance for the elderly and unemployed and protection of workers. Ironically, it was a time when the world was moving fast towards globalisation and India also opened up its economy to meet the global challenge. Global trade is now governed by the WTO regime and during the last decade and a half of a globalised economy, we are experiencing again a further marginalization of labour at the global level. The ILO has tried to respond to this situation by introducing the Decent Work Agenda from 1999. It did not figure in the Millennium Development Goals but now the Goal 8 of Sustainable Development Goals advocates Decent Work for All by 2030. It urges nations to promote development-oriented policies that support productive activities, decent job creation, entrepreneurship, creativity and innovation, and encourage the formalization and growth of micro, small and medium sized enterprises. The goal hopes to achieve full and productive employment and decent work for all women and men.

However, this is an ideal goal and we need to be aware of the present reality and the after effects of globalisation and neo-liberal economic policies that create global value chains of several goods spread across continents with the sole aim of maximizing profits. In May last year, I participated in a Global Seminar on "Sustainable Development and the Future of Work" in Rome. The outcome statement at the end of the Seminar raised concerns on issues such as freedom of association and the right to collective bargaining, child labour; forced labour, trafficking and modern forms of slavery; the difficult access to employment for many young adults; worsening situations of work, including indecent, undignified, and unsafe conditions, lack of recognition for the value of work, downgrading of salaries and other compensation and protection for workers; transformation of the world of work including through digital and other forms of technology; lack of access for migrants and refugees

to decent working conditions; lack of access to adequate social protection for children, the sick, the unemployed, and the elderly.

In the Indian context, there are serious concerns on the quality of employment in India. There is an increase in informalization and contractualization of labour making most of the available work more precarious. The irony of the Indian system of employment is that those who are in the formal employment get social protection, but those who are in informal employment and are in dire need of social protection do not get basic social security. The Government spends less than 1 per cent of GDP on public health care and about 1.5 per cent of GDP on other social protection measures, which is very low compared to other emerging economies. Besides, there are several labour laws that are violated with impunity by various vested interests in order to maximize profits through extreme forms of exploitation of labour. For example, in spite of the law that prohibits child labour, the practice is widespread in most parts of the country. Therefore, merely enacting laws has proven to be ineffective in protecting the rights of the workers from discrimination and exploitation. There is an urgent need to streamline the labour legislations and their implementation mechanisms so that the purpose of the legislations are realized and fulfilled. Labour friendly guidelines must be adopted so that employees get adequate holidays, leave, loans and financial assistance whenever in need. Besides, gender-friendly practices, such as maternity leave, need to be adopted to encourage more women to enter the labour market and bridge the gender gap in the labour force. In addition, social dialogue is hardly a part of labour standards in India. There is an undue fear of employees in the psyche of some employers that employees make undue demands that employers are unable to meet. Consequently, Unions are weakened and employers are comfortable if employees remain unorganized. However, employees only demand their basic labour rights which have to be met by the employers. Collective bargaining is a right of workers to ensure their welfare.

If we look at the macro decent work indicators for India vis-à-vis the ILO labour standards, it is clear that India has a long way to go to improve the quality of employment, universalize social protection, guarantee the rights of all workers and to encourage a healthy social dialogue between labour, its social partners and public authorities.

Finally, I come to the place of home workers in the Indian textile industry. Homeworkers are at the last end of the global value chain. They are largely women who embroider fabrics, sew on buttons or carry out delicate and intricate sewing work. There is a gender dimension to this work as it amounts to feminization of labour, where cheap female labour can be easily exploited in a patriarchal and hierarchical global value chain. The women homeworkers get a very small fraction (may be about 7 per cent) of the total value of the product they produce. However, the exporter and the retailer takes the largest margin and it is most likely that they make huge profits from the hard labour of home workers.

Indian textile sector, especially the apparel industry is facing a serious crisis today. Several textile mills are shutting down and exports are not growing. In addition, India has lost its competitive edge to other countries like Bangladesh and Vietnam. India's textile exports declined marginally from \$ 37 billion in 2014-15 to \$ 36 billion in 2015-16. In order to address this decline in the textile sector, the present Government announced a special package, however it is unclear whether there is any revival of the textile sector today. But the pertinent point to note is that global competition ensures that the price of commodities are low and the workers at the end of the global value chain will get the least value for their product.

In this scenario, this exposure and dialogue program culminating in this dialogue conference is a good opportunity for different stakeholders in the global value chain in the textile sector from different parts of India, Europe and Africa to share their knowledge resources in order to develop a framework that ensures decent work across global textile supply chains. I appreciate the fact that the conference focuses on homeworkers, who are at the extreme end of the global value chain in the textile sector.

I wish the German Commission for Justice and Peace, the participants of the Exposure and Dialogue program, SEWA, PRAYAS and all the dignitaries and delegates gathered here all the best for the success of this Dialogue Conference. I hope you have a pleasant, fruitful and an intellectually enriching time in our Institute. God bless you all.

ANNEXURE2:

Slide 1: EMPOWERING HOME WORKERS : Challenges and Strategies

Slide 2: WIEGO (in Brief)

Women in Informal Employment: Globalizing and Organizing or WIEGO is a global action-research-policy network

- established: 1997
- goal & objectives: to improve status of the working poor, especially women, in the informal economy through *systemic change* by increasing their Voice + Visibility + Validity
- 3 constituencies: organizations of informal workers + researchers/statisticians + development professionals
- defining feature: bridging ground reality of the working poor & mainstream disciplines and discourses
- 6 core programs: organizing/representation + statistics + global trade + social protection + urban policies + law
- core functions: networking/capacity building of organizations of informal workers (to increase Voice) + research/statistics and good practice documentation (to increase Visibility) → policy analysis and dialogues (to increase Validity)

Slide 3: Core Functions with HBW:

- Strengthening networking's of home based workers
- Capacity building of organizations of informal workers
- Research/statistics and good practice documentation

Slide 4: Home-based Workers (HBW)

- Home-based work is a global phenomenon, found in countries rich and poor, and exists in all sectors of employment including manufacturing, services and agro-based sectors

Slide 5: HOMEworkers AND Home-BASED WORKERS

- **Definition:** those who produce goods or services for the market from within or around their own homes
- **Composition:** two major categories
 - sub-contracted (called homeworkers)
 - self-employed (mainly own account operators who do not hire others)
- **Significance:** found in many branches of industry (food & craft to garments & shoes to electronics & auto parts) + represents large share of employment, especially for women and especially in Asia

Slide 6: Data on homebased workers – big gap

- Key Issue – statistics and numbers
- 'Place of work' included in NSSO – 1999-2000 survey of Employment and Unemployment
- Independent Group on Homebased Workers set up by MoSPI, Govt of India in 2007, to work out a statistically acceptable definition of homebased work
- Resulted in a formal definition of HBWs. Used in Employment & Unemployment Surveys since 2009-10.
- Definition adopted by other South Asian countries
- Subsequent compilation of statistics on HBWs by WIEGO & HNSA for 4 countries (Statistical Briefs)

Slide 7: HOME-BASED WORK: STATISTICS FROM DIFFERENT REGIONS

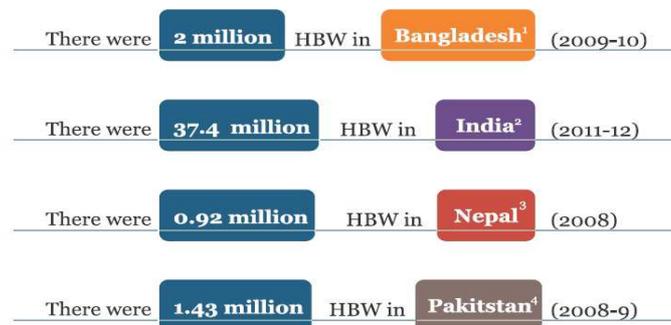
- Urban employment
 - Buenos Aires: 3 per cent
 - South Africa: 6 per cent
- Urban informal employment
 - Africa: 11-25 per cent in 8 cities, 21 per cent in Ghana
 - Latin America: 3 per cent in Lima, 5 per cent in Buenos Aires

Sources: 4 WIEGO and HomeNet South Asia Statistical Briefs ILO and WIEGO 2013. Women and Men in the Informal Economy: A Statistical Picture.

Slide 8: Statistics

How many homebased workers are there?

It is estimated that there are about **100 million homebased workers globally**, of which about 50 million live in South Asia.



Slide 9: HOME-BASED WORK: STATISTICS FOR INDIA

Home-based work in India - 37.4 million total (2011-2012)

- Non-agricultural employment
 - India: 15 per cent (32% of women's, 11% of men's employment)
- Urban employment
 - India: 14 per cent of total urban employment and 32% of women's urban employment *
- Urban informal employment
 - India: 23 per cent
- ◆ Home workers - (1999-2000), 33.4% of all HBW (45% of women HBW and 25.3% of men HBW)

Sources: 4 WIEGO and HomeNet South Asia Statistical Brief. ILO and WIEGO 2013. Women and Men in the Informal Economy: A Statistical Picture.

* Source: Chen, Martha A. and G. Raveendran. 2014. Urban Employment in India: Recent Trends and Patterns. WIEGO Working Paper (Statistics) No. 7. Cambridge, MA, USA: WIEGO.

Slide 10: City level data

- Delhi
Home-based workers as % of non-agricultural employment (2011-2012) -- overall 7%; women 13%; men 6%
- Ahmedabad –
Home-based workers as % of non-agricultural employment (2011-2012) -- Overall 16% women 56%; men 6%

Slide 11: Home workers in garments and textile sectors

Consider what we know about home workers workers in the garment and textile sectors in India. In 2012, there were 37.4 million home-based workers in India. Of these, around 45 per cent were involved in making garments or textiles; and, based on 1999 data, roughly 45 per cent of garment and

textile workers were sub-contracted homeworkers. Given these figures, it can be estimated that over 5 million homeworkers are part of garment and textile supply chains in India's domestic and global supply chains alone.

Slide 12: Home workers – challenges and constraints

- Homeworkers represent a significant share of employment in global supply chains, especially in Asia.
- They remain invisible and least paid and most vulnerable.
- Under the most common sub-contracting arrangement, the homeworkers provide the workplace, pay for utilities, and buy/rent and maintain their own equipment.
- The information base on home workers is weak. Most available data did not distinguish between the self-employed home-based worker and the sub contracted 'home workers'. Even less information was available on the home workers in global value chains.

Slide 13: Home workers – knowledge gap

- There is a great deal of anecdotal evidence from the ground, which suggests that large and transnational firms, particularly in the garments sector were increasingly outsourcing production to the homeworkers, especially women.
- Some studies which do exist, largely in the garments and embellishment sector, highlighted the complex and exploitative chains of production, with home workers located at the bottom end, invisible and unrecognized.
- They highlight the forms of control in value chains - either through the work process or through social institutions, or a combination of both.
- Showing where homeworkers fit in the value chain for a particular product makes them more visible and also helps to identify the kind of interventions that would increase their skill, productivity and earnings.

Slide 14: HOME WORKERS IN GLOBAL SUPPLY CHAINS

- Global discourse on home workers in supply chain revived – 20th anniversary of ILO Convention 177 on Home Work and ILC discussion on Global Supply Chains
- Emerging Field information about home workers, new sectors and products (pharmaceuticals, stitching apparel, sports wear, footwear)
- Lack of data about subcontracted home workers – very few studies – 'Employment Relationships and Working Conditions in an IKEA Rattan Supply Chain' –ILO 2015 (Lin Lim)

Slide 15: Ethical Trading Initiative (ETI) guidelines

- **ETI** an alliance of companies, NGOs and trade unions that aim to improve the lives of workers in global supply chains by promoting responsible corporate practices.
- Has clear cut pointers of
 - what retailers can do
 - what suppliers can do
 - what trade unions and NGOs can do
- Also has a set of 8 tools including a model policy for retailers and suppliers, tool for mapping the presence of home workers in supply chains, an application framework, guidelines for researching and conducting FGDs, how to set piece-rates and a sample log book for home workers

Slide 16: Homenet South Asia

HomeNet South Asia (www.homenetsouthasia.net) is a regional network of home based worker's organizations from the 8 South Asian countries. Born out of the Kathmandu Declaration in 2000.

It was formally registered in 2007, in Mauritius and has a Liaison office in Ahmedabad, India

It reaches 600,000 homebased workers through it's 60 members.

HOMENET in South Asia takes the lead in building regional solidarity among Home Based Workers, especially women workers and empowering them to lead a life of dignity, free of poverty through obtaining decent work and social protection.

Slide 17: SMALL Research IN 2016

OBJECTIVE

The objective of this action research was to gather concrete evidence from South Asia, on the work and livelihood issues of the women home workers in the global supply chains.

LOCATION

Tirupur, Tamil Nadu, India

Delhi, India

Kathmandu, Nepal.

Slide 18: Methodology

Eventually in three locations in South Asia – all urban

Primary and secondary sources

Questionnaires developed and field tested

Interviewed home workers and contractors

Focus Group Discussions

Slide 19: Challenges in the Process

- **Invisibility:**
The search for home workers in global supply chains and their link to international brands
Overlap between HWs supplying to local suppliers and international brands – which brands (labels)
Self employed and own account workers not as clear cut in practice
- **Fear:**
Once identified, reluctant to speak (39 brands reduced to 3 in Tirupur)
Extreme vulnerability, livelihoods at stake
How to reach them (over reporting of incomes)
- **Credibility and Confidence building**
Choosing a partner- understanding of issues as well as confidence

Slide 20: Profile of companies

- Leading Retailer of menswear in Australia
- Global retailer of athletic and sports wear
- Italian sportswear brand
- European women fashion chains
- Global chain producing women's clothings and wollens

Slide 21: Profile of respondents

- Most between the ages of 25 to 50
- Mostly married and all had children
- None educated more than 10th pass – small minority illiterate
- Mostly worked from home – some exceptional cases
- Workers preferred to work together - better light, ventilation, cooler in summer
- Husbands in informal employment

Slide 22: Work and products

Products

- Hosiery – T shirts, bermudas, shorts
- Sports – T shirts, jackets, track pants, headbands
- Ladies fashion – embroidered panels, and accessories
- Knitted products

Work done by HWs

- Stitching buttons
- Stitching parts of collar
- Button hole making

- Trimming
- Knotting
- Foam removing
- Folding
- Checking
- Packing
- Embellishment embroidery
- Knitting

Slide 23: Study Findings (1)

- **Income and Earnings**

Paid piece rate at all locations

In Nepal, knitting a cap takes 3 hours, for which the home worker is paid Nepalese Rs 70 (\$0.65)*

In Delhi, for doing beadwork and lace work, which took about 4 hours, she was paid Rs 35. (\$0.52)*

In Tirupur, the earning per piece for the tasks were as below. Women reported doing as many as 200 pieces in one day.

Trimming – 30 paise to 75 paise per piece (less than \$.01)

Foam removing – Re 1 per piece (\$.01)

Buttoning – Re 1 per piece. (\$.01)

* 1US\$ = 107.52 NPR; 1 US\$ = 67.20 INR

Slide 24: Study Findings (2)

Estimated monthly incomes

In Nepal, 3 caps in a day = NPR 210

Monthly income (For 20 days of work a month) = NPR 4200 (\$39.06)

In Delhi, 2 pieces per day = INR 70

Monthly income: INR 2100 (\$31.25)

In Tirupur, daily earning in Rs 200

Monthly (for 30 days) = INR 6000 (\$89.20)

Minimum Wages (w.e.f. 1.4.16) : In Delhi for unskilled labour - Rs.9568 pm or Rs.368 per day

And for most workers in export garment manufacturing in Tamil Nadu it is Rs.7829 or Rs.301 per day.

Slide 25: Study Findings (3)

Downloading of costs:

Equipments – cost of buying and maintenance (including needles, addas and frames, plastic bags, scissors, cone needle, trimmer etc)

Space and electricity (but HWs did not factor in this cost)

Transaction cost – transport and phones

Downloading of risks:

Changing fashion, different skills (fast changing designs)

Lack of clarity in sample

Seasonality of work

Rejection/quality

Slide 26: Study Findings (4)

- No written contracts with HWs – all transactions oral. HWs kept own records/log books as did contractors but neither authenticated by the other.
- Delayed payments (Once in 2 months or Once a month)
- Cheating in payments because of lack of records
- Occupational health and safety – body, back, neck and shoulder pains, respiratory issues due to cloth dust because of constant trimming – eyes affected

Slide 27: Studyfindings (5)

In summary,

- Home workers are
- Invisible,
- Last Piece of Global supply chains that can stretch across countries
- Isolated and dependent on the contractor
- Bearing many of the costs and risks of production
- No overseeing of their welfare – decent work conditions
- Little actual earnings in spite of being bread earners

Slide 28: WHY ORGANIZING IS IMPORTANT

- To build collective strength and address extreme isolation
- To create **solidarity** and **build capacities** and **enhance skills** of home workers
- Collectively demand Recognition as ‘workers’, with labour rights and decent work condition
- To enter into collective bargaining agreements and formal collective agreements with lead firms, suppliers and contractors
- To participate in the design and implementation of Codes of Conduct

February 10th, 2017

From Migrant Work to Homework –

Decent Work along the Global Value Chain and Chances for Transnational Empowerment and Solidarity for Workers in the Informal Economy

Dialogue Conference after an Exposure and Dialogue program of SEWA Academy, PRAYAS Center for Labour Research and Action, German Commission for Justice and Peace in co-operation with EDP.eV. and the Indian Social Institut (ISI),

Symbols are laid out on prominent place, visible during conference

9.30h Registration, welcome tea/coffee

10.00h Welcome by ISI Director Dr Denzil Fernandez sj

(Setting the international, political frame)

Welcome by Dr Christine Mansfeld, EDP

(setting the specific frame of the Exposure-Visit)

Presentation of symbols of the exposure-experience (3 Participants)

10.45h Instruments to strengthen Labour Rights along the Value Chains

Input: Igor Bosc, ILO

(overview of ILO instruments and suggestions after discussion at ILC 2016)

Question and Answer

11.15h coffee/tea

Presentation of two symbols, Ahmedabad and Udaipur

11.30h Empowering Home Workers in Indian Textile Sector:

Challenges and Strategies

Inputs: Shalini Sinha, WIEGO

Firoza Mehrotra, Homenet

12.00h Challenges of the Textile Chain in India

Panel Discussion: Sudhir Katiyar, PRAYAS

Namrata Bali, SEWA

Monica Ramesh, Eileen Fisher-Multinational Garment Brand,

Denis Kabiito, UNYFA

Moderation: Dr Denzil Fernandez, ISI

(clarification of positions of different stakeholders, Inputs 7-10 minutes, Plenary discussion)

13.00h Lunch break

14.00h Break out sessions

Each workshop one symbol depending on exposure participants in workshop

1. Overcoming child labour,

moderation: Rema Kapoor, SEWA

rapporteur: Preeti Oza, PRAYAS

(Guiding questions: what approaches are the most promising, who has to do what?)

2. Female labour along the Value Chains,

moderation: Dr Archana Sinha, ISI

rapporteur: Sapna Raval, SEWA

(Guiding questions: which are the missing elements in empowering women in the legal framework? Which are the gender-specific leverages to strengthen solidarity)

3. Implementing labour rights,

moderation: Dr. Ina von Schlichting, EDP

rapporteur: Roland Zielbauer, GIZ

(Guiding questions: Voluntary guidelines vs binding instruments- where are we moving to? In what way is social dialogue crucial?)

15.30h Coffee/tea

16.00h The Way Out and Ahead- What to do next?

Presentation of two symbols from exposure Udaipur, Ahmedabad

Presentation of workshops results: Preeti Oza, Sapna Raval, Roland Zielbauer EDP/JP

Responses: Ravi Kumar, RUAAB, Rahul Bhajekar, GOTS, Vera Baumann, BMZ

Moderation: Dr Hildegard Hagemann, GCJP

17.00h Closing remarks from Organisers

Renana Jhabvala, SEWA, Sudhir Katiyar, PRAYAS, Dr Denzil Fernandez, ISI,

Dr Hildegard Hagemann, GCJP

Ending with presentation of two symbols from exposure Udaipur, Ahmedabad

18.00h Dinner Reception

Simultaneous translation English/Hindi provided

ANNEXURE 4:**LIST OF PARTICIPANTS**

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