

Media, Social Work and Solidarity: Empowering Migrant Women in the Urban Informal Economy

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Abstract

This paper critically examines the lived experiences, vulnerabilities, and resilience of migrant women employed in the urban informal economy. These women are subjected to heavy load of injustices against them based on their gender, legal status and pennilessness. This exposes them to ill treatment and assaults. Despite these giant blocks, migrant women have proven their power in all locations and reassure each other and become a crowd. The other positive aspect that the article presents is the great persuasion of the media in conditioning the social view with regards to such workers. The media usually identifies these women as merely victimized, as heroes and threats which have direct influence on the law and opinion forming. The article suggests a new type of social work that is based on the principles of teamwork and human rights in order to effectively serve this population. This means to give up the notion of charity giving and be in the forefront a battle of equality in terms of rules with the laborers. Finally, the article suggests gigantic changes of the laws and urban planning to separate social assistance and immigration surveillance, equitably represent the law and construct friendly and equal cities.

Keywords: Migrant women, informal economy, solidarity social work, human rights based approach, media representation, digital divide.

Introduction

The current world has had colossal population shifts as a result of the reshaping of the economies, climate change, inter-regional wars and the struggle to secure sustainable living conditions. Human society has tremendously become urban with respect to construction city of that society. In recent estimates, over half of the world is urbanized and this change in population is accompanied with the rise of the internal and cross-border migration (Alford et al., 2019). The contemporary urban metropolis is an equal opportunity place however, it is not. Instead, it tends to be a very stratified location where transnational and domestic migrants are forced to manoeuvre in a systemic marginalization, multisided legal barriers and an omnipresent state surveillance. Being excluded by the formal labour market by virtue of their temporary legal status, unrecognized qualifications and systematic discrimination, they inevitably end up in the informal economy of cities. This industry with its lack of government supervision, its lack of social protection and its inherent precariousness is both an existential life line to physical survival and a kind of systematic area of extreme exploitation.

The women are a very vulnerable and disproportionately large group in this un-regulated economic system. The International Labour Organization claims that the fact of a tremendous majority of the global labour force is informal employment but this is highly gendered and geographically concentrated (Lewis et. al, 2019). They are specifically high in the developing world; one of the areas where majority of women have been involved in non-agricultural labour. These are women who are sucked into what is being termed as the grey economy, and are engaged in survivalist activities that stretch towards domestic labour and street selling, garbage collection, unregulated agricultural labour and informal day labour. By not reaping the benefits of formalized labour law such protection, these migrant women are being systematically deprived of the basic benefits and safeguards of formalized labour law such as minimum wage guarantees, health insurance, paid sick leave, maternity benefits and pensions.

There are special combinations of vulnerabilities: Gender, migration status / informal employment. The demands of the informal urban economy of working in the occupation group at work has imposed on migrant women such long working hours, occupational hazards and increased exposure to gender-based violence, sexual harassment and human trafficking (Hennebry et.al 2016). Though all these women are passive victims of macroeconomic forces operating globally, it should be noted that these women are not passive victims of the macroeconomic forces in the world. They are the who-done-its of the world economy. They subsidize the cost of living to city middle classes, food security in their complex networks of street vending as well as the basic labour that sustains urban populations all over the world. They possess enormously gigantic input in the societal social sphere, but their socio-legal life is completely marginal.

This is the only means by which the complex and systems based problems the demographic group in question is exposed to can be tackled and that is by the radical paradigm shift of the institutions that deal with the human welfare and more specifically the profession of social work. Some of these models of social intervention have been criticized by some scholars who believe that they are too individualistic, paternalistic and ill-equipped to de-institutionalize the macroeconomic systems which create poverty. The new wave of crisis among migrant labour workers requires that there is a general adoption of the so-called Solidarity Social Work. (Schmitt, 2022). The main aspects of this new framework are the principles of emancipatory rights-based framework. It leaves the role model of charity, and the problematic saviour complex behind, and proposes a democratic relationship with the marginalized people. With a unique twist, explicitly discussing the problem of systemic injustice, social work on solidarity is meant to make migrant women more empowered, in terms of organizing themselves in order to claim their human rights and ensures their survival, including sustainable socio-economic well-being.

Objectives

The main aim of this article is to critically analyze the lives, risk and strengths of migrant women, who are working in the informal urban economy. The current analysis is not bound to the simple labour movement statistics. Instead, it focuses on human component of informal work. By doing so the article illustrates how big economic policy, tough immigration laws, etc. play a role in a routine fate of such women, on their physical security, mental well being and economic survival. Moreover, the paper will expound on the context within which the social workers are very crucial in assisting through supporting the community as well as having a common goal. It raises considerable questions as to how the occupation of social workers could do anything to help in areas where these women may not be able to receive either legal or social recognition. This will involve close analysis of how the local organizing, peer support network and human rights advocacy can be appropriated with an aim to build group strength. It is to see how effective such measures will be, not to get poverty alleviated here and now, but it will be a tool of empowerment and political representation on a long-term basis. Finally, the paper combines the findings and presents feasible policy changes on a bigger scale. The last objective will be to provide a detailed road map to the city council, legislators and social workers in the country. This guide attempts to make sure that human rights of the women migrants are established, their work is legally recognized and cities receive them with open arms where mutual support and respect of human beings are the rules of the game in economics.

Literature Review

These overlaps of the conceptual frameworks of the urban sociology, feminist economics, migration studies and social work form the scholarly discourse of migrant women in the informal economy. Throughout this work there remains a great contradiction these women are a great contribution to the economy, and, in turn, society and the law, too, seem to be unaware of these women. Different views have been used by researchers to understand the functioning of the informal economy, the numerous risks these workers are exposed to and how social workers can establish real support networks.

The Growth and Structure of the Informal Economy

There has been a change in how we perceive informal economy over time. The initial major studies have found that informal work is not a passing phenomenon in developing countries that will slowly disappear as the countries proceed to modernize. Rather it is an unacceptable, unavoidable part of the world economic system. These initial conceptual designs proved useful in making it possible to determine that there exists a correlation between the formal and informal work. The formal sector is

usually supplied by informal sector with the cheap labour and goods that do not receive stringent regulation. In the modern study of cities, this concept is updated in such a way that it includes the place of informal work. These informal street economies have become known to the scientists. This is termed as the economic activity carried out in the open areas (Hall, et.al,2017). They include the sale of goods in the street, finding the money, finding an everyday job and informal services. These people who migrate come up with ways of earning their living in such open places since the government is vigilant about their activities. This is because they are unable to secure formal employment (Hall, et. al. 2017). The research points out that the arrangements of these street economies are complex. On one hand, they provide a fast method of desperate migrants to begin to make money. On the other hand they might be a trap and there the weak individuals might be exploited by other members of their own society.

Feminist Political Economy and Intersectionality

On the way to studying the situation of migrant women, the theorists are likely to resort to the concepts of feminist economics and intersectionality. Those concepts show that these women are just not lucky to have to deal with the risks that they have to encounter on a daily basis. Instead they are direct product of male dominated rules of the society, racial discrimination and the modern economic structures that are inclined to neglect vulnerable groups. The triply burdened in informal jobs of tomorrow are especially women. They are hugely disadvantaged both as women and as a result of the fact that their working is unregulated as well as the reason being that they are minority migrant groups (Kabeer, Milward, and Sudarshan, 2013).

Feminist economics also takes note of the fact that informal work is usually the same as the old fashioned free household work. This is very apparent in the care sector in the world. The migrants of the developing nations are usually forced to work in their cooking, cleaning and care departments (Anderson, as cited in the respective policy texts). This masterpiece is set in their respective houses and was not defined by the government regulations and checks. This isolation leaves a monumental gap between formal labour legislations and the reality of life of undocumented domestic workers leaving them with no basic safety and job security.

Also, it has been discovered that risky employment is not just an economic factor; but also has a direct correlation with violence against women. Lack of social safety nets, lack of stability in working hours and endless traps of debt trap migrant women into abusive situations (Sanjana Das, 2025). Studies have further revealed that the unaddressed inequality that is accorded to majority of the migrant women in informal employment is so close to human trafficking. All these overlapping identities, therefore, should be taken into account by policies to combat the embedded injustice of both our social and economic systems.

This in practice suggests that we are going to apply a Human Rights-Based Approach to practice. The study of legal assistance organizations shows that with the active concerns of social workers towards the human dignity, justice, and effective communication, it is possible to support immigrants and asylum seekers in taking the initiative of their own legal and social survival (Androff and Mathis, 2022). This paper points out the fact that good solidarity would imply that the social workers would have to deprive themselves of the so-called saviour complex. This backfiring attitude derails the actual objective of human rights and becomes stuck on the actual objective which is to establish a fair and equal economy among female migrant workers.

Theoretical Perspective	Core Analytical Focus	Application to Migrant Women in the Informal Economy
Feminist Political Economy	Intersection of gender, labour, and systemic economic inequality.	Explains the structural devaluation of domestic and care labour, and how patriarchal norms trap migrant women in low-wage, unprotected sectors.
Intersectionality Theory	Overlapping social identities (gender, race, legal status) generating unique modes of discrimination.	Highlights how being a woman, a foreigner, and an informal worker creates a compounded “triple burden” that blocks access to social protection.
Solidarity Social Work	Emancipatory, democratic partnerships and structural	Advocates for unionization, peer networks, and legal advocacy, empowering women to collectively

	advocacy over individualized charity.	challenge oppressive municipal and national policies.
Human Rights-Based Approach	Inherent dignity, accountability, and rights independent of citizenship or legal documentation.	Demands the decoupling of essential social services from immigration enforcement, asserting the right to safe working conditions for all.

Methodology

Research design

This is a qualitative, interpretive and conceptually rooted study. Because migrant women's experiences within the urban informal economy are simultaneous products of multiple factors: gender, legal status, labour precarity and media representation, a solely quantitative or statistically generalizable approach would not capture these complexities (Creswell & Poth, 2018). Therefore, this research is situated within a critical constructivist paradigm acknowledging that knowledge about vulnerability, agency and solidarity are socially located and context-dependent and co-constructed through narratives, policy texts and grassroots practices (Lincoln, Lynham & Guba 2018; Kincheloe & McLaren 2020).

The study is mainly a conceptual review of consolidated literature with thematic synthesis of secondary sources. This allows for a critical engagement with the extant literature, policy discourses, and media narratives whilst allowing to build relevant theorisations—most importantly thinking about solidarity social work as an approach that enables migrant women empowerment (Schmitt 2022; Androff & Mathis 2022).

Data Sources and Sampling Strategy

The research employs a targeted sample of secondary data across three interconnected domains: Peer Reviewed Academic Literature, 2015-2025 on: migrant women informal labour intersectionality feminist economics & social work solidarity.

Grey literature & policy reports e.g. ILO, UN Women, WIEGO (Women in Informal Employment: Globalizing and Organizing), government portals e.g. India e-Shram database

Media analysis reports and other publicly available documentation about representations of migrant women workers (e.g. reports by the ILO, national human rights institutions).

We employed a criterion-based purposive sampling strategy (Palinkas et al., 2015). Documents that were selected based upon following criteria

Directly targets migrant women in urban informal sectors such as domestic work, street vending, waste picking, construction, or unregulated manufacturing

- Focused on Public health related issues (e.g. vulnerability, agency, collective action, social work interventions or media framing)
- In English between 2015 and 2025, prioritizing literature published in or after 2020 to account for precarity due to the pandemic and the evolution of digital governance (Ibrahim et al., 2025; Duy & Thanh, 2024).

We excluded studies that were only focused on formal sector workers, male migrants or informal economies without an urban nexus (e.g. rural agricultural labour).

Ethical Considerations

As this study only uses secondary data, we did not require ethical approval from an institutional review board. However, the authors have followed responsible research practice ethics: all sources are thoroughly and completely referenced; policy documents are used for the public good; and individual migrant women cannot be identified in the aggregated data. Completely aligned to participatory and anti-oppressive research ethics in migration studies (Block et al., 2023; Androff & Mathis, 2022), the study unequivocally rejects deficit-based or voyeuristic representations of community members.

Discussions

These results and policy recommendations demonstrate that the economy of the modern informal city is very complicated. The existence of bad legal environments and pervasive unfair treatment are among the things that poison the environment, but the other thing is that the communities they are members of are incredibly strong and self-reliant. These are the significant concepts, which are elaborated in the discussion below. It clarifies the very reason why migrant women still continue to get caught in the same poverty cycles and how group action, support each other and more modern practices of social

work can support them in breaking the cycles of poverty.

The Spatial and Legal Confinement of Migrant Labour

One of the crucial themes in this study is the fact that migrant women are physically and legally confined in informal work. The regulations of their labour are often established in such a way as to extract the maximum of labour out of them with the least possible expense to the employer in the way of legal or social responsibility. This becomes very noticeable in domestic labor that consumes an astronomical number of out of developing country migrating women to do the work.

In the majority of Asian and Middle Eastern countries, the immigration policies force the migrant domestic workers to reside in their work premises (Shih Joo Tan, 2023). Due to this law, the work place and the home are located in the same location. The work environment of such women is also the place of sleep and they have no physical or mental barrier between them and their work. These in-house regulations render it extremely simple to have employers exploit the workers. It leads to very long working days, overtime, not paid overtime and tremendous loneliness. The fact that the worker is isolated within the walls of the personal house of the employer, makes her isolated to the outer world. This isolation causes it to be very hard to contact her and help her to find friends, tell about abuse, or seek assistance.

In addition, the legal right of a migrant woman to stay in the country is in many cases, directly dependent on her employer, as in a number of the sponsorship schemes. The automatic result is that an often abused family will automatically be treated as an illegal alien and the person may be arrested and deported to his or her home country. These unjust laws form a huge imbalance of power which entirely immobilizes women in risky and unstable circumstances.

Equally, migrating women as street vendors face serious problems with space and law but, this time, it is in a public area, not in a home. Vending products in the street is an important means of survival of these women. Nevertheless, it usually violates the city regulations regarding zoning, public areas and ensuring that the city looks contemporary and well-maintained.

Sale of the use of the street is not always an apparent actual or a lawful employment by the city officials. Rather, they consider it as a hindrance or a problem that spoils their intentions of having a clean city. With this, the local police will constantly harass the vendors, request them to bribe them, and steal their goods (Savitha, 2025.). When these women bring their day to day survival down to a crime, then they habitually exist in a high alert and high fear condition. This unfriendly legislative environment kills their economic well-being and inflicts serious and protracted harmful effects on their physical and psychological health. This, ultimately, demonstrates how the laws of cities can be resorted to as a means to ensure that poor people do not make a livelihood.

Gender-Based Violence and the Precarity Trap

The nature of jobs in informal economy are highly unequal and migrant women are most likely to end up in getting into the most risky jobs. It is a situation at the workplace that is volatile and is the cause and effect of gender-based violence. This paper demonstrates that this version of violence is not entirely focusing on individual confrontations amongst people. It is more a general problem, which is predetermined by a labor market that is not properly regulated and under the control of the government.

By the time they enter into the informal economy, most non-citizens migrant females already have debilitating debts on the result of unjust recruitment agencies in their native countries. Such a massive economic liability compounded with the fact that they can neither speak the local language, nor understand the laws of the host country puts them in a debt trap. The informal sector employers are aware that these women are desperate and have no legal right to protect them, hence the employers are ready to exploit the workers. Studies have shown that such aggressive, sexist and racist behavior is so much prevalent in these occupations to an extent that it almost becomes like human trafficking. Unluckily, the oppressive treatment of female migrant workers is now becoming an ordinary and intangible part of the business all over the world (Das, 2025).

This is even added by the fact that there are no any official systems of social support in the country. The migrant women are generally denied the benefits of the health insurance of the government, maternity leaves and unemployment benefits. Speaking of some sad or tragic events, such as the COVID-19 pandemic, such women lose it all and are forced to make some dangerous choices just to stay alive. Mixed with abject poverty, and complete deprivation of any legal protection, migrant women are

hugely vulnerable. This makes it quite evident that what is required are solutions to address the deeper, structural, problems within the labour market and not merely providing temporary assistance to those who are already damaged.

Agency, Collective Action and Peer Support Networks

The structural barriers which have been established by the government, law enforcement agencies and other agents in the society are tough but prevailing forces in the informal sector are the high levels of agency and resiliency that is evident among migrant women in the informal sector. The categorical demonstrations in the analysis reveal collective action, grass-roots organizing and peer support networks are some of the best mechanisms of enhancing resilience, labour rights and peer support networks.

The joining of marginalised women in mass mobilisation leads to an immense solidarity and therefore amplifies the voice of the marginalised women thus challenging the modes of oppressive socio-economic relationships. Self-Employed Women association (SEWA) in India is the most successful and the best example of such an organization. SEWA is effective in executing a dual approach which incorporates struggle and development (Skinner and Devenish, 2006). The struggle will facilitate the organization to engage in vigorous collective bargaining, advocacy and union style campaigns to threaten the status quo and seek legalization. SEWA offers direct and concrete interventions in the form of cooperative banking, micro-insurance, healthcare services and capacity-building training, through development. Most importantly, SEWA is concerned with the active nurture of leadership in women, proactive annihilation of well-established patriarchal stereotypes women cannot grow up into leaders nor are in positions to run complex financial organizations.

But it is a special task due to the situational and psychological peculiarities of organizing women migrants. It might not be the most salient and unifying organizing principle that they identify with as workers, in case of highly transient and marginalized populations (Kabeer, et.al. 2013). Particularly, running grassroots organizations, such as the MAP Foundation in Thailand, have found that the Burmese migrant women who cross the border are much more closely connected to their respective ethnic and cultural backgrounds rather than their respective opportunity jobs as informal garment or fish-processing workers. Practitioners should pursue an intersectional approach which requires practitioners to meet the women where they are, and also to realize that they are multi-identity forming. The peer support network can be affected in a negative way at the micro level. At this level, the physical and psychological survival of the individuals is in danger. Migrant domestic workers, being exposed to some of the most extreme social isolation of the policies of living in, heavily depend on peer networks established on their occasional day off, or with the help of the digital means of communication. Such networks emerge as critical channels within which they can come to their assistance, express feelings and provide valuable information on safe migration routes and abusive employers. Studies have shown that migrant workers vehemently attempt to receive emotional support and assistance of their peers, as opposed to specialist experts and government agencies (Ho, K. H. M. et.al, 2022).

The Implementation of Solidarity Social Work

The social work profession should also be active to incorporate the human rights-based approach (HRBA) that goes beyond traditional and individualistic charity models. This will involve radical philosophical change of working on them to the marginalized populations to working with them in a democratic co-operation.

The social workers operating within the right-based paradigm use the concepts of human dignity, non-discrimination, participation, and accountability to amplify the voices of its clients in oppressive legal and societal structures (Androff and Mathis, 2022). Instead, they see migrant women as actors and knowledgeable about their lives (Das, 2025). In practice, this is accrued by way of provision of holistic advocacy of social services with immigration representation assists the client to navigate through the increasingly punitive nexus of criminal and immigration law.

As well, community based psychoeducational and group work model demonstrates a high level of potential in enhancing solidarity. Social group work-based intervention strategies that aim to help immigrant populations to explore their social identities, cope with the stress of acculturation, and develop inter-community solidarity through narrative and art therapies have proved very successful (Pelters P. et.al.2021). Such intervention is applicable in the mechanism of breaking the isolation of individuals and transforming it into action linked collectively, politically.

The current crisis of international migration would require that the social work adopt the convivialist view, the pledge to the creation of an international community, on sustainable and shared use of resources, and of the commitment to being of service to one another, across national borders, and regardless of being a citizen or not. This would demand radical reflexivity by the practitioners and they would need to continually undermine their own power, privilege and institutional complicity in social inequalities so that they are able to ensure that they do not unwittingly reproduce a discriminative dynamic. Career-linked solidarity: This implies matching oneself up with the civil movements of society, the trade unions and the grassroots cooperatives so as to demand fair labour practices in addition to the professional courage to say no to instructions of government to do things that violate the human right of illegal immigrants.

The Media Apparatus

Although the networks of solidarity accumulate power at a grassroots level, the overall socio political situation within which these migrant women were working in is arbitrated decisively at the level of the top. The media are not just passive bearers of objective information, but rather highly influential creators of popular consciousness, cultural values and politics of the state. The determination of how migrant women will be classified, be understood as well as ultimately legislated against or defended is determined by the discursive practices of media production both the individual level and the societal level. The thorough analysis of the media content about women migrant workers (WMWs), which was undertaken by the comprehensive UN Women media content analysis, which mapped the representations by the sending country and the receiving country identified three archetypal forms of the narratives which the media have most frequently used to frame women migrant workers (WMWs): the Victim, the Hero and the Threat. Such representations are always intertwined with any existing regimes of knowledge production that is highly interconnected to issues of race, nationality and gender norms. (Jenna Hennebry et.al, 2017) It has been revealed that the media has a preference in desiring the women migrant workers to be revealed in three major ways which have their own faults. To begin with, is the victim narrative. The media usually only depicts these women as the victims of excessive abuse as well as human trafficking in order to evoke the interest of the readers. Although reporting on issues dealing with the victimhood is important, the fact that most of these women would opt to migrate in order to attain economic self-sufficiency and make their lives better, has not been put into consideration. This imbalanced reporting also provides governments with reasons to formulate stringent laws or prohibit women to migrate. Nevertheless, these bans do not work in preventing migration of the women; rather, it forces the women to take the risk of traveling using the dangerous and illegal routes, which puts them in a bigger danger. Second is the hero story. In other cases, the media has been placed in a position of projecting migrant women into that of heroes who make sacrifices to their families as well as to the home country economy. This appears to be positive but in reality, it is not. It propagates traditional gender roles since it presupposes that a woman is not valuable but because of things, which she foregoes to the other, a woman is valuable. Thirdly, threat narrative is in existence. These women have more chances of being portrayed by the media as a menace to the society of the countries these women go to work in. They are unjustly being accused of not giving the locals an opportunity to work, ruining the economy or causing health issues. They can also at times be viewed as a source of security threat only on the basis of their race or the nation that they represent. (Nazneen Ahmed, 2023). The Indian government has launched the e-Shram portal in August 2021; which is also aimed to benefit the high number of unorganized workers in the country. This electronic system employs Aadhaar in a bid to have a national database. Its main objectives are to avail social security benefits, insurance as well as employment to people such as street vendors, domestic workers and farm labourers with ease. By end 2024, the program had been able to register more than 304 million workers. The information obtained in this portal provides an adequate image on the women who are involved in such informal occupations. The registered workers are young; with a high percentage of the registered workers between the ages of 18 and 40. So too in such humongous financial difficulty with an overwhelming majority of them having an income less than 10,000 rupees per month. This is, however, accompanied with the fact that workers will have to sign in online which puts up a critical issue that is called as digital divide. The number of registered in some of these states like Tamil Nadu has been too low compared to the objective of the government. This is an especially unfavorable issue to migrant women, who are the least prepared to work with digital means. Majority of them do not have access to smart phones, cannot afford use of

technology on the internet or have family traditions and customs that restrict their usage of technology. Also initially the portal only permitted English and Hindi, and so could not permit workers whose local language is their native tongue, or who have low reading standards. The e-Shram project is a critical teaching point to government technology projects. When it is to reach out to those people who are generally not given attention then the system should be geared towards reaching their respective problems. (PIB, 2024.)

Suggestions

The extensive and historical issues that migrant women experience in the informal city economy cannot be solved in a personalized and small-scaled manner. Rather, it requires a concerted effort on a variety of levels. This will involve a transformation of the policies of these countries internationally, city designs that are user friendly to everybody and a radical change in the way local social work is conducted. The recommendations below are set to bring about an inculcation of the development of a true mutual support, creation of the necessary legal support, and empowerment of such women by putting them as the key players towards the economy.

At the national policy level, such a high risk of migrant women is facilitated by the fact that migrant women are deliberately excluded in the aspects of legal and social protection. Governments should move swiftly in closing the gigantic divide between strict immigration policies and the human rights of employees. The same thing should be applied to the international labour standards in that basic social protection must be incorporated in countries in such a way that it is applicable to everyone equally. They should ensure that they have a basic income, maternity leave as well as basic healthcare to everyone, who is a citizen of the country no matter where they live or kind of jobs they undergo.

Secondly, the social security systems would have had to be altered in such a way that the workers would also have been able to transfer the earned benefits that they had earned across the borders as well. This is to ensure that the migrants returning do not miss on the retirement benefits which they have accrued. To circumvent pitfalls of debt and labor exploitation, government should remove unsound visa policy (such as forced live-in policies or employer sponsorship policies). Otherwise, they should grant migrant women independent visas which will allow them to change their employment at their own discretion. Most important of all the nations need to create a significant disparity in the provision of the basic social services and in the enforcement of the immigration laws. The presence of this division further allows the illegal immigrant women to be comfortable to report to the police/hospitals without the fear of being immediately deported out of the country.

City scale: city planners and governments need to strike a compromise that informal jobs exist and constitute a part of the city. They ought to change their emphasis on punishing these workers, instead they ought to incorporate them. The local government must stop viewing street vendors as criminals and to put an end to the regular harassment they subject street vendors to. Alternatively, the cities should come up with fair rules that will offer the vendors safe, specific areas in which to conduct their business in the cities. These areas should be adequately equipped with adequate bathrooms, illumination and garbage retrieval. The cities can assist these women as soon as possible to quit their unsafe, unofficial, jobs and thereby to secure a safe and an official, economic, position.

In addition, leaders of cities have to tackle high burden of unpaid family care which restricts women to realize their full economic potential. Cities have to spend a lot of money in building low-cost as well as community-based childcare centers. The stories of childcare facilities that bring easy access to childcare assistance allow migrant women to work safely, be part of community support and take job training. These practical support ultimately mount up so high in the long-term their economic and social well-being increases.

The profession, whereby the social work practice fits in, must be vigorous about operationalizing the doctrine of solidarity, outside the palliative care beyond structural, politicized advocacy. It is advisable that social workers must prioritize and make organizing activities of migrant women their business and make social workers comfortable. Working in collaboration with the global advocacy networks, and through adopting collective models practitioners can contribute to the efforts to get women to build producer or service or marketing cooperatives. Through training the migrant women on the issues of leadership development and collective bargaining and local civic participation; the voices of the migrant women are directly moulded into shaping the policies that govern their lives. Moreover, social work agencies should also be aware of the mistrust that alienated communities have towards official

institutes.

The culturally responsive model, peer-led model and the task-sharing model are the models that should be given priority. By training and hiring former migrant workers as community support specialists whom they not only breach the linguistic barrier but also immediate cultural trust and gives them psychosocial support that they can feel and that they cannot replicate by use of a professionalized outsider. Lastly, schools and colleges offering social work are forced when teaching their students to adopt the global, convivialist and power-critical views in their teaching curriculum. Then the would-be practitioners will need to be well trained on radical reflexivity, and this will enable them to be able to challenge the neoliberal economic policies as well as champion what is natural deserving of human dignity, basic rights and fair prosperity a planetary solidarity. Lastly, with the modern state becoming more and more digitalized, in both governance and welfare distribution, exemplified by the huge e-Shram portal, the extreme digital divide threatens to make itself institutionalized.

To a great extent, this risk is mitigated through the collaborative affordances of the available communication platforms (such as WhatsApp) the workers use to support each other, in combination with aggressive and localized digital literacy campaigns, which are carried out by NGOs and civil society. The organizing principles of solidarity economy can be synergized with the narrative power of the ethical media, the localizing reach of the grassroots broadcasting and the democratizing potential of the digital inclusion, to effectively break the architecture of precarity and to be able to afford the migrant women the dignity and rights and economic security they are fundamentally entitled potentially to receive.

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