

Women Workers and Capitalist Scripts: Ideologies of Domination, Common Interests, and the Politics of Solidarity

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We dream that when we work hard, we'll be able to clothe our children decently, and still have a little time and money left for ourselves. And we dream that when we do as good as other people, we get treated the same, and that nobody puts us down because we are not like them. . . . Then we ask ourselves, "How could we make these things come true?" And so far we've come up with only two possible answers: win the lottery, or organize. What can I say, except I have never been lucky with numbers. So tell this in your book: tell them it may take time that people think they don't have, but they have to organize! . . . Because the only way to get a little measure of power over your own life is to do it collectively, with the support of other people who share your needs.

Irma, a Filipina worker in the Silicon Valley, California¹

Irma's dreams of a decent life for her children and herself, her desire for equal treatment and dignity on the basis of the quality and merit of her work, her conviction that collective struggle is the means to "get a little measure of power over your own life," succinctly capture the struggles of poor women workers in the global capitalist arena. In this essay I want to focus on the exploitation of poor Third-World women, on their agency as workers, on the common interests of women workers based on an understanding of shared location and needs, and on the strategies/practices of organizing that are anchored in and lead to the transformation of the daily lives of women workers.

This has been an especially difficult essay to write—perhaps because the almost-total saturation of the processes of capitalist domination makes it hard to envision forms of feminist resistance which would make a real difference in the daily lives of poor women workers. However, as I began to sort through the actions, reflections, and analyses by and about women workers (or wage laborers) in the capitalist economy, I discovered the dignity of women workers' struggles in the face of overwhelming odds. From these struggles we can learn a great deal about processes of exploitation and domination as well as about autonomy and liberation.

A recent study tour to Tijuana, Mexico, organized by Mary Tong of the San Diego-based Support Committee for Maquiladora Workers, confirmed my belief in the radical possibilities of cross-border organizing, especially in the wake of NAFTA. Exchanging ideas, experiences, and strategies with Veronica Vasquez, a twenty-one-year-old Maquila worker fighting for her job, for better working conditions, and against sexual harassment, was as much of an inspiration as any in writing this essay. Veronica Vasquez, along with ninety-nine former employees of the Tijuana factory Exportadora Mano de Obra, S.A. de C.V., has filed an unprecedented lawsuit in Los Angeles, California, against the U.S. owner of Exportadora, National O-Ring of Downey, demanding that it be forced to follow Mexican labor laws and provide workers with three months' back pay after shutting down company operations in Tijuana in November 1994. The courage, determination, and analytical clarity of these young Mexican women workers in launching the first case to test the legality of NAFTA suggest that in spite of the global saturation of processes of capitalist domination, 1995 was a moment of great possibility for building cross-border feminist solidarity.²

Over the years, I have been preoccupied with the limits as well as the possibilities of constructing feminist solidarities across national, racial, sexual, and class divides. Women's lives as workers, consumers, and citizens have changed radically with the triumphal rise of capitalism in the global arena. The common interests of capital (e.g., profit, accumulation, exploitation, etc.) are somewhat clear at this point. But how do we talk about poor Third-World women workers' interests, their agency, and their (in)visibility in so-called democratic processes? What are the possibilities for democratic citizenship for Third-World women workers in the contemporary capitalist economy? These are some of the questions driving this essay. I hope to clarify and analyze the location of Third-World women workers and their collective struggles in an attempt to generate ways to think about mobilization, organizing, and conscientization transnationally.

This essay extends the arguments I have made elsewhere regarding the location of Third-World women as workers in a global economy.³ I write now, as I did then, from my own discontinuous locations: as a South Asian anticapitalist feminist in the U.S. committed to working on a truly liberatory

feminist practice which theorizes and enacts the potential for a cross-cultural, international politics of solidarity; as a Third-World feminist teacher and activist for whom the psychic economy of "home" and of "work" has always been the space of contradiction and struggle; and as a woman whose middle-class struggles for self-definition and autonomy outside the definitions of daughter, wife, and mother mark an intellectual and political genealogy that led me to this particular analysis of Third-World women's work.

Here, I want to examine the analytical category of "women's work," and to look at the historically specific *naturalization* of gender and race hierarchies through this category. An international division of labor is central to the establishment, consolidation, and maintenance of the current world order: global assembly lines are as much about the production of people as they are about "providing jobs" or making profit. Thus, naturalized assumptions about *work* and *the worker* are crucial to understanding the sexual politics of global capitalism. I believe that the relation of local to global processes of colonization and exploitation, and the specification of a process of cultural and ideological homogenization across national borders, in part through the creation of the consumer as "the" citizen under advanced capitalism, must be crucial aspects of any comparative feminist project. This definition of the citizen-consumer depends to a large degree on the definition and disciplining of producers/workers on whose backs the citizen-consumer gains legitimacy. It is the worker/producer side of this equation that I will address. Who are the workers that make the citizen-consumer possible? What role do sexual politics play in the ideological creation of this worker? How does global capitalism, in search of ever-increasing profits, utilize gender and racialized ideologies in crafting forms of women's work? And, does the social location of particular women as workers suggest the basis for common interests and potential solidarities across national borders?

As global capitalism develops and wage labor becomes the hegemonic form of organizing production and reproduction, class relations within and across national borders have become more complex and less transparent.⁴ Thus, issues of spatial economy—the manner by which capital utilizes particular spaces for differential production and the accumulation of capital and, in the process, transforms these spaces (and peoples)—gain fundamental importance for feminist analysis.⁵ In the aftermath of feminist struggles around the right to work and the demand for equal pay, the boundaries between home/family and work are no longer seen as inviolable (of course these boundaries were always fluid for poor and working-class women). Women are (and have always been) in the workforce, and we are here to stay. In this essay, I offer an analysis of certain historical and ideological transformations of gender, capital, and work across the borders of nation-states,⁶ and, in the process, develop a way of thinking about the common

interests of Third-World women workers, and in particular about questions of agency and the transformation of consciousness.

Drawing specifically on case studies of the incorporation of Third-World women into a global division of labor at different geographical ends of the new world order, I argue for a historically delineated category of "women's work" as an example of a productive and necessary basis for feminist cross-cultural analysis.⁷ The idea I am interested in invoking here is not "the work that women do" or even the occupations that they/we happen to be concentrated in, but rather the ideological construction of jobs and tasks in terms of notions of appropriate femininity, domesticity, (hetero)sexuality, and racial and cultural stereotypes. I am interested in mapping these operations of capitalism across different divides, in tracing the naturalization of capitalist processes, ideologies, and values through the way women's work is *constitutively* defined—in this case, in terms of gender and racial parameters. One of the questions I explore pertains to the way gender identity (defined in domestic, heterosexual, familial terms) structures the nature of the work women are allowed to perform or precludes women from being "workers" altogether.

While I base the details of my analysis in geographically anchored case studies, I am suggesting a comparative methodology which moves beyond the case-study approach and illuminates global processes which inflect and draw upon indigenous hierarchies, ideologies, and forms of exploitation to consolidate new modes of colonization (what we refer to in the introductory chapter as "recolonization"). The local and the global are indeed connected through parallel, contradictory, and sometimes converging relations of rule which position women in different and similar locations as workers.⁸ I agree with feminists who argue that class struggle, narrowly defined, can no longer be the only basis for solidarity among women workers. The fact of being women with particular racial, ethnic, cultural, sexual, and geographical histories has everything to do with our definitions and identities as workers. A number of feminists have analyzed the division between production and reproduction, and the construction of ideologies of womanhood in terms of public/private spheres. Here, I want to highlight a) the persistence of patriarchal definitions of womanhood in the arena of wage labor; b) the versatility and specificity of capitalist exploitative processes providing the basis for thinking about potential common interests and solidarity between Third-World women workers; and c) the challenges for collective organizing in a context where traditional union methods (based on the idea of the class interests of the male worker) are inadequate as strategies for empowerment.

If, as I suggest, the logic of a world order characterized by a transnational economy involves the active construction and dissemination of an image of the "Third World/ racialized, or marginalized woman worker" that draws on indigenous histories of gender and race inequalities, and if this worker's

identity is coded in patriarchal terms which define her in relation to men and the heterosexual, conjugal family unit, then the model of class conflict between capitalists and workers needs to be recrafted in terms of the interests (and perhaps identities) of Third-World women workers. Patriarchal ideologies, which sometimes pit women against men within and outside the home, infuse the material realities of the lives of Third-World women workers, making it imperative to reconceptualize the way we think about working-class interests and strategies for organizing. Thus, while this is not an argument for just recognizing the "common experiences" of Third-World women workers, it *is* an argument for recognizing (concrete, not abstract) "common interests" and the potential bases of cross-national solidarity—a common context of struggle. In addition, while I choose to focus on the "Third World" woman worker, my argument holds for white women workers who are also racialized in similar ways. The argument then is about a *process* of gender and race domination, rather than about the *content* of "Third World." Making Third-World women workers visible in this gender, race, class formation involves engaging a capitalist script of subordination and exploitation. But it also leads to thinking about the possibilities of emancipatory action on the basis of the reconceptualization of Third-World women as agents rather than victims.

But why even use "Third World," a somewhat problematic term which many now consider outdated? And why make an argument which privileges the social location, experiences, and identities of Third-World women workers, as opposed to any other group of workers, male or female? Certainly, there are problems with the term "Third World." It is inadequate in comprehensively characterizing the economic, political, racial, and cultural differences *within* the borders of Third-World nations. But in comparison with other similar formulations like "North/South" and "advanced/underdeveloped nations," "Third World" retains a certain heuristic value and explanatory specificity in relation to the inheritance of colonialism and contemporary neocolonial economic and geopolitical processes that the other formulations lack.⁹

In response to the second question, I would argue that at this time in the development and operation of a "new" world order, Third-World women workers (defined in this context as both women from the geographical Third World and immigrant and indigenous women of color in the U.S. and Western Europe) occupy a specific social location in the international division of labor which *illuminates* and *explains* crucial features of the capitalist processes of exploitation and domination. These are features of the social world that are usually obfuscated or mystified in discourses about the "progress" and "development" (e.g., the creation of jobs for poor, Third-World women as the marker of economic and social advancement) that is assumed to "naturally" accompany the triumphal rise of global capitalism. I

do not claim to explain *all* the relevant features of the social world or to offer a *comprehensive* analysis of capitalist processes of recolonization. However, I am suggesting that Third-World women workers have a potential identity in common, an identity as *workers* in a particular division of labor at this historical moment. And I believe that exploring and analyzing this potential commonality across geographical and cultural divides provides both a way of reading and understanding the world and an explanation of the consolidation of inequities of gender, race, class, and (hetero)sexuality, which are necessary to envision and enact transnational feminist solidarity.¹⁰

The argument that multinationals position and exploit women workers in certain ways does not originate with me. I want to suggest, however, that in interconnecting and comparing some of these case studies, a larger theoretical argument can be made about the category of women's work, specifically about the Third-World woman as worker, at this particular historical moment. I think this intersection of gender and work, where the very definition of work draws upon and reconstructs notions of masculinity, femininity, and sexuality, offers a basis of cross-cultural comparison and analysis which is grounded in the concrete realities of women's lives. I am not suggesting that this basis for comparison exhausts the *totality* of women's experience cross-culturally. In other words, because similar ideological constructions of "women's work" make cross-cultural analysis possible, this does not automatically mean women's lives are the *same*, but rather that they are *comparable*. I argue for a notion of political solidarity and common interests, defined as a community or collectivity among women workers across class, race, and national boundaries which is based on shared material interests and identity and common ways of reading the world. This idea of political solidarity in the context of the incorporation of Third-World women into a global economy offers a basis for cross-cultural comparison and analysis which is grounded in history and social location rather than in an ahistorical notion of culture or experience. I am making a choice here to focus on and analyze the *continuities* in the experiences, histories, and strategies of survival of these particular workers. But this does not mean that differences and discontinuities in experience do not exist or that they are insignificant. The focus on continuities is a *strategic* one—it makes possible a way of reading the operation of capital from a location (that of Third-World women workers) which, while forming the bedrock of a certain kind of global exploitation of labor, remains somewhat invisible and undertheorized.

Gender and Work: Historical and Ideological Transformations

"Work makes life sweet," says Lola Weixel, a working-class Jewish woman in Connie Field's film "The Life and Times of Rosie the Riveter." Weixel is reflecting on her experience of working in a welding factory

during World War II, at a time when large numbers of U.S. women were incorporated into the labor force to replace men who were fighting the war. In one of the most moving moments in the film, she draws attention to what it meant to her and to other women to work side by side, to learn skills and craft products, and to be paid for the work they did, only to be told at the end of the war that they were no longer needed and should go back to being girlfriends, housewives, and mothers. While the U.S. state propaganda machine was especially explicit on matters of work for men and women, and the corresponding expectations of masculinity/femininity and domesticity in the late 1940s and 1950s, this is no longer the case in the 1990s. Shifting definitions of public and private, and of workers, consumers and citizens no longer define wage-work in visibly masculine terms. However, the dynamics of job competition, loss, and profit-making in the 1990s are still part of the dynamic process that spelled the decline of the mill towns of New England in the early 1900s and that now pits "American" against "immigrant" and "Third-World" workers along the U.S./Mexico border or in the Silicon Valley in California. Similarly, there are continuities between the women-led New York garment-workers strike of 1909, the Bread and Roses (Lawrence textile) strike of 1912, Lola Weixel's role in union organizing during WW II, and the frequent strikes in the 1980s and 1990s of Korean textile and electronic workers, most of whom are young, single women.¹¹ While the global division of labor in 1995 looks quite different from what it was in the 1950s, ideologies of women's work, the meaning and value of work for women, and women workers' struggles against exploitation remain central issues for feminists around the world. After all, women's labor has always been central to the development, consolidation, and reproduction of capitalism in the U.S.A. and elsewhere.

In the United States, histories of slavery, indentured servitude, contract labor, self-employment, and wage-work are also simultaneously histories of gender, race, and (hetero)sexuality, nested within the context of the development of capitalism. Thus, women of different races, ethnicities, and social classes had profoundly different, though interconnected, experiences of work in the economic development from nineteenth-century economic and social practices (slave agriculture in the South, emergent industrial capitalism in the Northeast, the hacienda system in the Southwest, independent family farms in the rural Midwest, Native American hunting/gathering and agriculture) to wage-labor and self-employment (including family businesses) in the late-twentieth century. In 1995, almost a century after the Lowell girls lost their jobs when textile mills moved South to attract non-unionized labor, feminists are faced with a number of profound analytical and organizational challenges in different regions of the world. The material, cultural, and political effects of the processes of domination and exploitation which sustain what is called the New World Order (NWO)¹² are devastating

for the vast majority of people in the world—and most especially for impoverished and Third-World women. Maria Mies argues that the increasing division of the world into consumers and producers has a profound effect on Third-World women workers, who are drawn into the international division of labor as workers in agriculture; in large-scale manufacturing industries like textiles, electronics, garments, and toys; in small-scale manufacturing of consumer goods like handicrafts and food processing (the informal sector); and as workers in the sex and tourist industries.¹³

The values, power, and meanings attached to being either a consumer or a producer/worker vary enormously depending on where and who we happen to be in an unequal global system. In the 1990s, it is, after all, multinational corporations that are the hallmark of global capitalism. In an analysis of the effects of these corporations on the new world order, Richard Barnet and John Cavanagh characterize the global commercial arena in terms of four intersecting webs: the Global Cultural Bazaar (which creates and disseminates images and dreams through films, television, radio, music, and other media), the Global Shopping Mall (a planetary super-market which sells things to eat, drink, wear, and enjoy through advertising, distribution, and marketing networks), the Global Workplace (a network of factories and workplaces where goods are produced, information processed, and services rendered), and, finally, the Global Financial Network (the international traffic in currency transactions, global securities, etc.).¹⁴ In each of these webs, racialized ideologies of masculinity, femininity, and sexuality play a role in constructing the legitimate consumer, worker, and manager. Meanwhile, the psychic and social disenfranchisement and impoverishment of women continues. Women's bodies and labor are used to consolidate global dreams, desires, and ideologies of success and the good life in unprecedented ways.

Feminists have responded directly to the challenges of globalization and capitalist modes of recolonization by addressing the sexual politics and effects on women of a) religious fundamentalist movements within and across the boundaries of the nation-state; b) structural adjustment policies (SAPs); c) militarism, demilitarization, and violence against women; d) environmental degradation and land/sovereignty struggles of indigenous and native peoples; and e) population control, health, and reproductive policies and practices.¹⁵ In each of these cases, feminists have analyzed the effects on women as workers, sexual partners, mothers and caretakers, consumers, and transmitters and transformers of culture and tradition. Analysis of the ideologies of masculinity and femininity, of motherhood and (hetero)sexuality and the understanding and mapping of agency, access, and choice are central to this analysis and organizing. Thus, while my characterization of capitalist processes of domination and recolonization may appear somewhat overwhelming, I want to draw attention to the numerous forms

of resistance and struggle that have also always been constitutive of the script of colonialism/capitalism. Capitalist patriarchies and racialized, class/caste-specific hierarchies are a key part of the long history of domination and exploitation of women, but struggles against these practices and vibrant, creative, collective forms of mobilization and organizing have also always been a part of our histories. In fact, like Jacqui Alexander and a number of other authors in this collection, I attempt to articulate an emancipatory discourse and knowledge, one that furthers the cause of feminist liberatory practice. After all, part of what needs to change within racialized capitalist patriarchies is the very concept of work/labor, as well as the naturalization of heterosexual masculinity in the definition of "the worker."

Teresa Amott and Julie Matthaei, in analyzing the U.S. labor market, argue that the intersection of gender, class, and racial-ethnic hierarchies of power has had two major effects:

First, disempowered groups have been concentrated in jobs with lower pay, less job security, and more difficult working conditions. Second, workplaces have been places of extreme segregation, in which workers have worked in jobs only with members of their same racial-ethnic, gender, and class group, even though the particular racial-ethnic group and gender assigned to a job may have varied across firms and regions.¹⁶

While Amott and Matthaei draw attention to the sex-and-race typing of jobs, they do not *theorize* the relationship between this job typing and the social identity of the workers concentrated in these low-paying, segregated, often unsafe sectors of the labor market. While the economic history they chart is crucial to any understanding of the race-and-gender basis of U.S. capitalist processes, their analysis begs the question of whether there is a connection (other than the common history of domination of people of color) between *how* these jobs are defined and *who* is sought after for the jobs.

By examining two instances of the incorporation of women into the global economy (women lacemakers in Narsapur, India, and women in the electronics industry in the Silicon Valley) I want to delineate the interconnections between gender, race, and ethnicity, and the ideologies of work which locate women in particular exploitative contexts. The contradictory positioning of women along class, race, and ethnic lines in these two cases suggests that, in spite of the obvious geographical and sociocultural differences between the two contexts, the organization of the global economy by contemporary capital positions these workers in very similar ways, effectively reproducing and transforming locally specific hierarchies. There are also some significant continuities between homework and factory work in

these contexts, in terms of both the inherent ideologies of work as well as the experiences and social identities of women as workers. This tendency can also be seen in the case studies of black women workers (of Afro-Caribbean, Asian, and African origin) in Britain, especially women engaged in homework, factory work, and family businesses.

Housewives and Homework: The Lacemakers of Narsapur

Maria Mies's 1982 study of the lacemakers of Narsapur, India, is a graphic illustration of how women bear the impact of development processes in countries where poor peasant and tribal societies are being "integrated" into an international division of labor under the dictates of capital accumulation. Mies's study illustrates how capitalist production relations are built upon the backs of women workers defined as *housewives*. Ideologies of gender and work and their historical transformation provide the necessary ground for the exploitation of the lacemakers. But the definition of women as housewives also suggests the heterosexualization of women's work—women are always defined in relation to men and conjugal marriage. Mies's account of the development of the lace industry and the corresponding relations of production illustrates fundamental transformations of gender, caste, and ethnic relations. The original caste distinctions between the feudal warrior castes (the landowners) and the Narsapur (poor Christians) and Serepalam (poor Kapus/Hindu agriculturalists) women are totally transformed through the development of the lace industry, and a new caste hierarchy is effected.

At the time of Mies's study, there were sixty lace manufacturers, with some 200,000 women in Narsapur and Serepalam constituting the work force. Lacemaking women worked six to eight hours a day, and ranged in age from six to eighty. Mies argues that the expansion of the lace industry between 1970 and 1978 and its integration into the world market led to class/caste differentiation within particular communities, with a masculinization of all nonproduction jobs (trade) and a total feminization of the production process. Thus, men sold women's products and lived on profits from women's labor. The polarization between men and women's work, where men actually defined themselves as exporters and businessmen who invested in women's labor, bolstered the social and ideological definition of women as housewives and their work as "leisure time activity." In other words, work, in this context, was grounded in sexual identity, in concrete definitions of femininity, masculinity, and heterosexuality.

Two particular indigenous hierarchies, those of caste and gender, interacted to produce normative definitions of "women's work." Where, at the onset of the lace industry, Kapu men and women were agricultural laborers and it was the lower-caste Harijan women who were lacemakers, with the development of capitalist relations of production and the possibility of

caste/class mobility, it was the Harijan women who were agricultural laborers while the Kapu women undertook the "leisure time" activity of lacemaking. The caste-based ideology of seclusion and *purdah* was essential to the extraction of surplus value. Since *purdah* and the seclusion of women is a sign of higher caste status, the domestication of Kapu laborer women—where their (lacemaking) activity was tied to the concept of the "women sitting in the house" was entirely within the logic of capital accumulation and profit. Now, Kapu women, not just the women of feudal, landowning castes, are in *purdah* as housewives producing for the world market.

Ideologies of seclusion and the domestication of women are clearly sexual, drawing as they do on masculine and feminine notions of protectionism and property. They are also heterosexual ideologies, based on the normative definition of women as wives, sisters, and mothers—always in relation to conjugal marriage and the "family." Thus, the caste transformation and separation of women along lines of domestication and nondomestication (Kapu housewives vs. Harijan laborers) effectively links the work that women do with their sexual and caste/class identities. Domestication works, in this case, because of the persistence and legitimacy of the ideology of the housewife, which defines women in terms of their place within the home, conjugal marriage, and heterosexuality. The opposition between definitions of the "laborer" and of the "housewife" anchors the invisibility (and caste-related status) of work; in effect, it defines women as *non-workers*. By definition, housewives cannot be workers or laborers; housewives make male breadwinners and consumers possible. Clearly, ideologies of "women's place and work" have real material force in this instance, where spatial parameters construct and maintain gendered and caste-specific hierarchies. Thus, Mies's study illustrates the concrete effects of the social definition of women as housewives. Not only are the lacemakers invisible in census figures (after all, their work is leisure), but their definition as housewives makes possible the definition of men as "breadwinners." Here, class and gender proletarianization through the development of capitalist relations of production, and the integration of women into the world market is possible because of the history and transformation of indigenous caste and sexual ideologies.

Reading the operation of capitalist processes from the position of the housewife/worker who produces for the world market makes the specifically gendered and caste/class opposition between laborer and the non-worker (housewife) visible. Moreover, it makes it possible to acknowledge and account for the hidden costs of women's labor. And finally, it illuminates the fundamentally *masculine* definition of laborer/worker in a context where, as Mies says, men live off women who are the producers. Analyzing and transforming this masculine definition of labor, which is the mainstay of capitalist patriarchal cultures, is one of the most significant challenges we face. The effect of this definition of labor is not only that it

makes women's labor and its costs invisible, but that it undercuts women's agency by defining them as victims of a process of pauperization or of "tradition" or "patriarchy," rather than as agents capable of making their own choices.

In fact, the contradictions raised by these choices are evident in the lacemakers' responses to characterizations of their own work as "leisure activity." While the fact that they did "work" was clear to them and while they had a sense of the history of their own pauperization (with a rise in prices for goods but no corresponding rise in wages), they were unable to explain how they came to be in the situation they found themselves. Thus, while some of the contradictions between their work and their roles as housewives and mothers were evident to them, they did not have access to an analysis of these contradictions which could lead to a) seeing the complete picture in terms of their exploitation; b) strategizing and organizing to transform their material situations; or c) recognizing their common interests as women workers across caste/class lines. As a matter of fact, the Serepelam women defined their lacemaking in terms of "housework" rather than wage-work, and women who had managed to establish themselves as petty commodity producers saw what they did as entrepreneurial: they saw themselves as selling *products* rather than *labor*. Thus, in both cases, women internalized the ideologies that defined them as nonworkers. The isolation of the work context (work done in the house rather than in a public setting) as well as the internalization of caste and patriarchal ideologies thus militated against organizing as *workers*, or as *women*. However, Mies suggests that there were cracks in this ideology: the women expressed some envy toward agricultural laborers, whom the lacemakers saw as enjoying working together in the fields. What seems necessary in such a context, in terms of feminist mobilization, is a recognition of the fact that the identity of the housewife needs to be transformed into the identity of a "woman worker or working woman." Recognition of common interests as housewives is very different from recognition of common interests as women and as workers.

Immigrant Wives, Mothers, and Factory Work: Electronics Workers in the Silicon Valley

My discussion of the U.S. end of the global assembly line is based on studies by Naomi Katz and David Kemnitzer (1983) and Karen Hossfeld (1990) of electronics workers in the so-called Silicon Valley in California. An analysis of production strategies and processes indicates a significant ideological redefinition of normative ideas of factory work in terms of the Third-World, immigrant women who constitute the primary workforce. While the lacemakers of Narsapur were located as *housewives* and their work defined

as *leisure time activity* in a very complex international world market, Third-World women in the electronics industry in the Silicon Valley are located as *mothers, wives, and supplementary workers*. Unlike the search for the "single" woman assembly worker in Third-World countries, it is in part the ideology of the "married woman" which defines job parameters in the Valley, according to Katz and Kemnitzer's data.

Hossfeld also documents how existing ideologies of femininity cement the exploitation of the immigrant women workers in the Valley, and how the women often use this patriarchal logic against management. Assumptions of "single" and "married" women as the ideal workforce at the two geographical ends of the electronics global assembly line (which includes South Korea, Hong Kong, China, Taiwan, Thailand, Malaysia, Japan, India, Pakistan, the Philippines, and the United States, Scotland, and Italy)¹⁷ are anchored in normative understandings of femininity, womanhood, and sexual identity. The labels are predicated on sexual difference and the institution of heterosexual marriage and carry connotations of a "manageable" (docile?) labor force.¹⁸

Katz and Kemnitzer's data indicates a definition and transformation of women's work which relies on gender, race, and ethnic hierarchies already historically anchored in the U.S. Further, their data illustrates that the construction of "job labels" pertaining to Third-World women's work is closely allied with their sexual and racial identities. While Hossfeld's more recent study reinforces some of Katz and Kemnitzer's conclusions, she focuses more specifically on how "contradictory ideologies about sex, race, class, and nationality are used as forms of both labor control and labor resistance in the capitalist workplace today."¹⁹ Her contribution lies in charting the operation of gendered ideologies in the structuring of the industry and in analyzing what she calls "refeminization strategies" in the workplace.

Although the primary workforce in the Valley consists of Third-World and newly immigrant women, substantial numbers of Third-World and immigrant men are also employed by the electronics industry. In the early 1980s, 70,000 women held 80 to 90 percent of the operative or laborer jobs on the shop floor. Of these, 45 to 50 percent were Third-World, especially Asian, immigrants. White men held either technician or supervisory jobs. Hossfeld's study was conducted between 1983 and 1986, at which time she estimates that up to 80 percent of the operative jobs were held by people of color, with women constituting up to 90 percent of the assembly workers. Katz and Kemnitzer maintain that the industry actively seeks sources of cheap labor by deskilling production and by using race, gender, and ethnic stereotypes to "attract" groups of workers who are "more suited" to perform tedious, unrewarding, poorly paid work. When interviewed, management personnel described the jobs as a) unskilled (as easy as a recipe); b) requiring tolerance for tedious work (Asian women are therefore more

suited); and c) supplementary activity for women whose main tasks were mothering and housework.

It may be instructive to unpack these job labels in relation to the immigrant and Third-World (married) women who perform these jobs. The job labels recorded by Katz and Kemnitzer need to be analyzed as definitions of *women's work*, specifically as definitions of *Third-World/immigrant women's work*. First, the notion of "unskilled" as easy (like following a recipe) and the idea of tolerance for tedious work both have racial and gendered dimensions. Both draw upon stereotypes which infantilize Third-World women and initiate a nativist discourse of "tedium" and "tolerance" as characteristics of non-Western, primarily agricultural, premodern (Asian) cultures. Secondly, defining jobs as supplementary activity for *mothers* and *housewives* adds a further dimension: sexual identity and appropriate notions of heterosexual femininity as marital domesticity. These are not part-time jobs, but they are defined as supplementary. Thus, in this particular context, (Third-World) women's work needs are defined as temporary.

While Hossfeld's analysis of management logic follows similar lines, she offers a much more nuanced understanding of how the gender and racial stereotypes prevalent in the larger culture infuse worker consciousness and resistance. For instance, she draws attention to the ways in which factory jobs are seen by the workers as "unfeminine" or not "ladylike." Management exploits and reinforces these ideologies by encouraging women to view femininity as contradictory to factory work, by defining their jobs as secondary and temporary, and by asking women to choose between defining themselves as women or as workers. Womanhood and femininity are thus defined along a domestic, familial model, with work seen as supplemental to this primary identity. Significantly, although 80 percent of the immigrant women in Hossfeld's study were the largest annual income producers in their families, they still considered men to be the breadwinners.

Thus, as with the exploitation of Indian lacemakers as "housewives," Third-World/immigrant women in the Silicon Valley are located as "mothers and homemakers" and only secondarily as workers. In both cases, men are seen as the real breadwinners. While (women's) work is usually defined as something that takes place in the "public" or production sphere, these ideologies clearly draw on stereotypes of women as home-bound. In addition, the *invisibility* of work in the Indian context can be compared to the *temporary/secondary* nature of work in the Valley. Like the Mies study, the data compiled by Hossfeld and Katz and Kemnitzer indicate the presence of local ideologies and hierarchies of gender and race as the basis for the exploitation of the electronics workers. The question that arises is: How do women understand their own positions and construct meanings in an exploitative job situation?

Interviews with electronics workers indicate that, contrary to the views of

management, women do not see their jobs as temporary but as part of a lifetime strategy of upward mobility. Conscious of their racial, class, and gender status, they combat their devaluation as workers by increasing their income: by job-hopping, overtime, and moonlighting as pieceworkers. Note that, in effect, the "homework" that Silicon Valley workers do is performed under conditions very similar to the lacemaking of Narsapur women. Both kinds of work are done in the home, in isolation, with the worker paying her own overhead costs (like electricity and cleaning), with no legally mandated protections (such as a minimum wage, paid leave, health benefits, etc.). However, clearly the meanings attached to the work differ in both contexts, as does the way we understand them.

For Katz and Kemnitzer the commitment of electronics workers to class mobility is an important assertion of self. Thus, unlike in Narsapur, in the Silicon Valley, homework has an entrepreneurial aspect for the women themselves. In fact, in Narsapur, women's work turns the men into entrepreneurs! In the Valley, women take advantage of the contradictions of the situations they face as *individual workers*. While in Narsapur, it is *purdah* and caste/class mobility which provides the necessary self-definition required to anchor women's work in the home as leisure activity, in the Silicon Valley, it is a specifically *American* notion of individual ambition and entrepreneurship which provides the necessary ideological anchor for Third-World women.

Katz and Kemnitzer maintain that this underground economy produces an *ideological* redefinition of jobs, allowing them to be defined as *other than* the basis of support of the historically stable, "comfortable," white, metropolitan working class. In other words, there is a clear connection between low wages and the definition of the job as supplementary, and the fact that the lifestyles of people of color are defined as different and cheaper. Thus, according to Katz and Kemnitzer, *women* and *people of color* continue to be "defined out" of the old industrial system and become targets and/or instruments of the ideological shift away from class towards national/ethnic/gender lines.²⁰ In this context, ideology and popular culture emphasize the *individual maximization* of options for personal success. Individual success is thus severed from union activity, political struggle, and collective relations. Similarly, Hossfeld suggests that it is the racist and sexist management logic of the needs of "immigrants" that allows the kind of exploitative labor processes that she documents.²¹ However, in spite of Katz and Kemnitzer's complex analysis of the relationship of modes of production, social relations of production, culture, and ideology in the context of the Silicon Valley workers, they do not specify why it is *Third-World women* who constitute the primary labor force. Similarly, while Hossfeld provides a nuanced analysis of the gendering of the workplace and the use of racial and gendered logic to consolidate capitalist accumulation, she also sometimes

separates “women” and “minority workers” (Hossfeld, p. 176), and does not specify why it is women of color who constitute the major labor force on the assembly lines in the Valley. In distinguishing between women and people of color, Katz and Kemnitzer tend to reproduce the old conceptual divisions of gender and race, where women are defined primarily in terms of their gender and people of color in terms of race. What is excluded is an *interactive* notion of gender and race, whereby women’s gendered identity is grounded in race and people of color’s racial identities are gendered.

I would argue that the data compiled by Katz and Kemnitzer and Hossfeld does, in fact, explain why Third-World women are targeted for jobs in electronics factories. The explanation lies in the redefinition of work as temporary, supplementary, and unskilled, in the construction of women as mothers and homemakers, and in the positioning of femininity as contradictory to factory work. In addition, the explanation also lies in the specific definition of Third-World, immigrant women as docile, tolerant, and satisfied with substandard wages. It is the ideological redefinition of women’s work that provides the necessary understanding of this phenomenon. Hossfeld describes some strategies of resistance in which the workers utilize against management the very gendered and racialized logic that management uses against them. However, while these tactics may provide some temporary relief on the job, they build on racial and gender stereotypes which, in the long run, can be and are used against Third-World women.

Daughters, Wives, and Mothers: Migrant Women Workers in Britain

Family businesses have been able to access minority women’s labor power through mediations of kinship and an appeal to ideologies which emphasize the role of women in the home as wives and mothers and as keepers of family honor.²²

In a collection of essays exploring the working lives of black and minority women inside and outside the home, Sallie Westwood and Parminder Bhachu focus on the benefits afforded the British capitalist state by the racial and gendered aspects of migrant women’s labor. They point to the fact that what has been called the “ethnic economy” (the way migrants draw on resources to survive in situations where the combined effects of a hostile, racist environment and economic decline serve to oppress them) is also fundamentally a gendered economy. Statistics indicate that Afro-Caribbean and non-Muslim Asian women have a higher full-time labor participation rate than white women in the U.K. Thus, while the perception that black women (defined, in this case, as women of Afro-Caribbean, Asian, and African origin) are mostly concentrated in part-time jobs is untrue, the *forms* and *patterns* of their work lives within the context of

homework and family firms, businesses where the entire family is involved in earning a living, either inside or outside the home bears examination. Work by British feminist scholars (Phizacklea 1983, Westwood 1984, 1988, Josephides 1988, and others) suggests that familial ideologies of domesticity and heterosexual marriage cement the economic and social exploitation of black women’s labor within family firms. Repressive patriarchal ideologies, which fix the woman’s role in the family are grounded in inherited systems of inequality and oppression in Black women’s cultures of origin. And these very ideologies are reproduced and consolidated in order to provide the glue for profit-making in the context of the racialized British capitalist state.

For instance, Annie Phizacklea’s work on Bangladeshi homeworkers in the clothing industry in the English West Midlands illuminates the extent to which family and community ties, maintained by women, are crucial in allowing this domestic subcontracting in the clothing industry to undercut the competition in terms of wages and long work-days and its cost to women workers. In addition, Sallie Westwood’s work on Gujarati women factory workers in the East Midlands hosiery industry suggests that the power and creativity of the shop-floor culture—which draws on cultural norms of femininity, masculinity and domesticity, while simultaneously generating resistance and solidarity among the Indian and white women workers—is, in fact, anchored in Gujarati cultural inheritances. Discussing the contradictions in the lives of Gujarati women within the home and the perception that male family members have of their work as an extension of their family roles (not as a path to financial independence), Westwood elaborates on the continuities between the ideologies of domesticity within the household, which are the result of (often repressive) indigenous cultural values and practices, and the culture of the shopfloor. Celebrating each other as daughters, wives, and mothers is one form of generating solidarity on the shopfloor—but it is also a powerful refeminization strategy, in Hossfeld’s terms.

Finally, family businesses, which depend on the cultural and ideological resources and loyalties within the family to transform ethnic “minority” women into workers committed to common familial goals, are also anchored in women’s roles as daughters, wives, mothers, and keepers of family honor (Josephides 1988, Bhachu 1998). Women’s work in family business is unpaid and produces dependencies that are similar to those of homeworkers whose labor, although paid, is invisible. Both are predicated on ideologies of domesticity and womanhood which infuse the spheres of production and reproduction. In discussing Cypriot women in family firms, Sasha Josephides cites the use of familial ideologies of “honor” and the construction of a “safe” environment outside the public sphere as the bases for a definition of femininity and womanhood (the perfect corollary to a paternal, protective definition of masculinity) that allows Cypriot women to see

themselves as workers for their family, rather than as workers for themselves. All conflict around the question of work is thus accommodated within the context of the family. This is an important instance of the privatization of work, and of the redefinition of the identity of women workers in family firms as doing work that is a "natural extension" of their familial duties (not unlike the lacemakers). It is their identity as mothers, wives, and family members that stands in for their identity as workers. Parminder Bhachu's work with Punjabi Sikhs also illustrates this fact. Citing the growth of small-scale entrepreneurship among South Asians as a relatively new trend in the British economy, Bhachu states that women workers in family businesses often end up losing autonomy and reenter more traditional forms of patriarchal dominance where men control all or most of the economic resources within the family: "By giving up work, these women not only lose an independent source of income, and a large network of often female colleagues, but they also find themselves sucked back into the kinship system which emphasizes patrilinearity."²³ Women thus lose a "direct relationship with the productive process," thus raising the issue of the invisibility (even to themselves) of their identity as workers.

This analysis of migrant women's work in Britain illustrates the parallel trajectory of their exploitation as workers within a different metropolitan context than the U.S. To summarize, all these case studies indicate ways in which ideologies of domesticity, femininity, and race form the basis of the construction of the notion of "women's work" for Third-World women in the contemporary economy. In the case of the lacemakers, this is done through the definition of homework as leisure time activity and of the workers themselves as housewives. As discussed earlier, indigenous hierarchies of gender and caste/class make this definition possible. In the case of the electronics workers, women's work is defined as unskilled, tedious, and supplementary activity for mothers and homemakers. It is a specifically American ideology of individual success, as well as local histories of race and ethnicity that constitute this definition. We can thus contrast the *invisibility* of the lacemakers as workers to the *temporary* nature of the work of Third-World women in the Silicon Valley. In the case of migrant women workers in family firms in Britain, work becomes an extension of familial roles and loyalties, and draws upon cultural and ethnic/racial ideologies of womanhood, domesticity, and entrepreneurship to consolidate patriarchal dependencies. In all these cases, ideas of *flexibility*, *temporality*, *invisibility*, and *domesticity* in the naturalization of categories of work are crucial in the construction of Third-World women as an appropriate and cheap labor force. All of the above ideas rest on stereotypes about gender, race, and poverty, which, in turn, characterize Third-World women as workers in the contemporary global arena.

Eileen Boris and Cynthia Daniels claim that "homework belongs to the decentralization of production that seems to be a central strategy of some

sectors and firms for coping with the international restructuring of production, consumption, and capital accumulation."²⁴ Homework assumes a significant role in the contemporary capitalist global economy. The discussion of homework performed by Third-World women in the three geographical spaces discussed above—India, U.S.A., and Britain—suggests something specific about capitalist strategies of recolonization at this historical juncture. Homework emerged at the same time as factory work in the early nineteenth century in the U.S., and, as a system, it has always reinforced the conjoining of capitalism and patriarchy. Analyzing the homeworker as a wage laborer (rather than an entrepreneur who controls both her labor and the market for it) dependent on the employer for work which is carried out usually in the "home" or domestic premises, makes it possible to understand the *systematic* invisibility of this form of work. What allows this work to be so fundamentally exploitative as to be invisible as a form of work are ideologies of domesticity, dependency, and (hetero)sexuality, which designate women—in this case, Third-World women—as primarily housewives/mothers and men as economic supporters/breadwinners. Homework capitalizes on the equation of home, family, and patriarchal and racial/cultural ideologies of femininity/masculinity with work. This is work done at home, in the midst of doing housework, childcare, and other tasks related to "homemaking," often work that never ceases. Characterizations of "housewives," "mothers," and "homemakers" make it impossible to see homeworkers as workers earning regular wages and entitled to the rights of workers. Thus, not just their *production*, but homeworkers' *exploitation* as workers, can, in fact, also remain invisible, contained within domestic, patriarchal relations in the family. This is a form of work that often falls outside accounts of wage labor, as well as accounts of household dynamics.²⁵

Family firms in Britain represent a similar ideological pattern, within a different class dynamic. Black women imagine themselves as entrepreneurs (rather than as wage laborers) working for the prosperity of their families in a racist society. However, the work they do is still seen as an extension of their familial roles and often creates economic and social dependencies. This does not mean that women in family firms never attain a sense of autonomy, but that, as a system, the operation of family business exploits Third-World women's labor by drawing on and reinforcing indigenous hierarchies in the search for upward mobility in the (racist) British capitalist economy. What makes this form of work in the contemporary global capitalist arena so profoundly exploitative is that its invisibility (both to the market, and sometimes to the workers themselves) is premised on deeply ingrained sexist and racist relationships within and outside heterosexual kinship systems. This is also the reason why changing the gendered relationships that anchor homework, and organizing homeworkers becomes such a challenge for feminists.

The analysis of factory work and family business in Britain and of home-

work in all three geographical locations raises the question of whether homework and factory work would be defined in these particular ways if the workers were single women. In this case, the construct of the *worker* is dependant on gender ideologies. In fact, the idea of work or labor as necessary for the psychic, material, and spiritual survival and development of women workers is absent. Instead, it is the identity of women as housewives, wives, and mothers (identities also defined outside the parameters of work) that is assumed to provide the basis for women's survival and growth. These Third-World women are defined out of the labor/capital process as if work in their case isn't necessary for economic, social, psychic autonomy, independence, and self-determination—a nonalienated relation to work is a conceptual and practical impossibility in this situation.

Common Interests/Different Needs: Collective Struggles of Poor Women Workers

Thus far, this essay has charted the ideological commonalities of the exploitation of (mostly) poor Third-World women workers by global capitalist economic processes in different geographical locations. The analysis of the continuities between factory work and homework in objectifying and domesticating Third-World women workers such that their very identity as *workers* is secondary to familial roles and identities, and predicated on patriarchal and racial/ethnic hierarchies anchored in local/indigenous and transnational processes of exploitation exposes the profound challenges posed in organizing women workers on the basis of common interests. Clearly, these women are not merely victims of colonizing, exploitative processes—the analysis of the case studies indicates different levels of consciousness of their own exploitation, different modes of resistance, and different understandings of the contradictions they face, and of their own agency as workers. While the essay thus far lays the groundwork for conceptualizing the common interests of women workers based on an understanding of shared location and needs, the analysis foregrounds processes of *repression* rather than forms of *opposition*. How have poor Third-World women organized as workers? How do we conceptualize the question of “common interests” based in a “common context of struggle,” such that women are agents who make choices and decisions that lead to the transformation of consciousness and of their daily lives as workers?

As discussed earlier, with the current domination in the global arena of the arbitrary interests of the market and of transnational capital, older signposts and definitions of capital/labor or of “the worker” or even of “class struggle” are no longer totally accurate or viable conceptual or organizational categories. It is, in fact, the predicament of poor working women and their experiences of survival and resistance in the creation of new organiza-

tional forms to earn a living and improve their daily lives that offers new possibilities for struggle and action.²⁶ In this instance, then, the experiences of Third-World women workers are relevant for understanding and transforming the work experiences and daily lives of poor women everywhere. The rest of this essay explores these questions by suggesting a working definition of the question of the common interests of Third-World women workers in the contemporary global capitalist economy, drawing on the work of feminist political theorist Anna G. Jonasdottir.

Jonasdottir explores the concept of women's interests in participatory democratic political theory. She emphasizes both the formal and the content aspects of a theory of social and political interests that refers to “different layers of social existence: agency and the needs/desires that give strength and meaning to agency.”²⁷ Adjudicating between political analysts who theorize common interests in formal terms (i.e., the claim to actively “be among,” to choose to participate in defining the terms of one's own existence, or acquiring the conditions for choice), and those who reject the concept of interests in favor of the concept of (subjective) individualized, and group-based “needs and desires,” (the consequences of choice), Jonasdottir formulates a concept of the common interests of women that emphasizes the former, but is a combination of both perspectives. She argues that the formal aspect of interest (an active “being among”) is crucial: “Understood historically, and seen as emerging from people's lived experiences, interests about basic processes of social life are divided systematically between groups of people in so far as their living conditions are systematically different. Thus, historically and socially defined, interests can be characterized as ‘objective.’”²⁸ In other words, there are systematic material and historical bases for claiming Third-World women workers have common interests. However, Jonasdottir suggests that the second aspect of theorizing interest, the satisfaction of needs and desires (she distinguishes between agency and the result of agency) remains an open question. Thus, the *content* of needs and desires from the point of view of interest remains open for subjective interpretation. According to Jonasdottir, feminists can acknowledge and fight on the basis of the (objective) common interests of women in terms of active representation and choices to participate in a democratic polity, while at the same time not reducing women's common interests (based on subjective needs and desires) to this formal “being among” aspect of the question of interest. This theorization allows us to acknowledge common interests and potential agency on the basis of systematic aspects of social location and experience, while keeping open what I see as the deeper, more fundamental question of understanding and organizing around the needs, desires, and choices (the question of critical, transformative consciousness) in order to transform the material and ideological conditions of daily life. The latter has a pedagogical and transformative dimension which the former does not.

How does this theorization relate to conceptualizations of the common interests of Third-World women workers? Jonasdottir's distinction between agency and the result of agency is a very useful one in this instance. The challenges for feminists in this arena are a) understanding Third-World women workers as having objective interests in common as workers (they are thus agents and make choices as workers); and b) recognizing the contradictions and dislocations in women's own consciousness of themselves as workers, and thus of their needs and desires—which sometimes militate *against* organizing on the basis of their common interests (the results of agency). Thus, work has to be done here in analyzing the links between the social location and the historical and current experiences of domination of Third-World women workers on the one hand, and in theorizing and enacting the common *social identity* of Third-World women workers on the other. Reviewing the forms of collective struggle of poor, Third-World women workers in relation to the above theorization of common interests provides a map of where we are in this project.

In the case of women workers in the free-trade zones in a number of countries, trade unions have been the most visible forum for expressing the needs and demands of poor women. The sexism of trade unions, however, has led women to recognize the need for alternative, more democratic organizational structures, and to form women's unions (as in Korea, China, Italy, and Malaysia)²⁹ or to turn to community groups, church committees, or feminist organizations. In the U.S., Third-World immigrant women in electronics factories have often been hostile to unions which they recognize as clearly modeled in the image of the white, male, working-class American worker. Thus, church involvement in immigrant women workers struggles has been an important form of collective struggle in the U.S.³⁰

Women workers have developed innovative strategies of struggle in women's unions. For instance, in 1989, the Korean Women Workers Association staged an occupation of the factory in Masan. They moved into the factory and lived there, cooked meals, guarded the machines and premises, and effectively stopped production.³¹ In this form of occupation of the work premises, the processes of daily life become constitutive of resistance (also evident in the welfare rights struggles in the U.S.A.) and opposition is anchored in the systematic realities of the lives of poor women. It expresses not only their common interests as workers, but acknowledges their social circumstance as *women* for whom the artificial separation of work and home has little meaning. This "occupation" is a strategy of collective resistance that draws attention to poor women worker's *building community* as a form of survival.

Kumudhini Rosa makes a similar argument in her analysis of the "habits of resistance" of women workers in Free Trade Zones (FTZ) in Sri Lanka, Malaysia, and the Philippines.³² The fact that women live and work together

in these FTZs is crucial in analyzing the ways in which they build community life, share resources and dreams, provide mutual support and aid on the assembly line and in the street, and develop individual and collective habits of resistance. Rosa claims that these forms of resistance and mutual aid are anchored in a "culture of subversion" in which women living in patriarchal, authoritarian households where they are required to be obedient and disciplined, acquire practice in "concealed forms of rebelling" (86). Thus, women workers engage in "spontaneous" strikes in Sri Lanka, "wildcat" strikes in Malaysia, and "sympathy" strikes in the Philippines. They also support each other by systematically lowering the production target, or helping slow workers to meet the production targets on assembly lines. Rosa's analysis illustrates recognition of the common interests of women workers at a formal "being among" level. While women are conscious of the contradictions of their daily lives as women and as workers, and enact their resistance, they have not organized actively to identify their collective needs and to transform the conditions of their daily lives.

While the earlier section on the ideological construction of work in terms of gender and racial/ethnic hierarchies discussed homework as one of the most acute forms of exploitation of poor Third-World women, it is also the area in which some of the most creative and transformative collective organizing has occurred. The two most visibly successful organizational efforts in this arena are the Working Women's Forum (WWF) and SEWA (Self Employed Women's Association) in India, both registered as independent trade unions, and focusing on incorporating homeworkers, as well as petty traders, hawkers, and laborers in the informal economy into their membership.³³

There has also been a long history of organizing homeworkers in Britain. Discussing the experience of the West Yorkshire Homeworking Group in the late 1980s, Jane Tate states that "a homework campaign has to work at a number of levels, in which the personal interconnects with the political, the family situation with work, lobbying Parliament with small local meetings. . . . In practical terms, the homeworking campaigns have adopted a way of organising that reflects the practice of many women's groups, as well as being influenced by the theory and practice of community work. It aims to bring out the strength of women, more often in small groups with a less formal structure and organisation than in a body such as a union."³⁴ Issues of race, ethnicity, and class are central in this effort since most of the homeworkers are of Asian or Third-World origin. Tate identifies a number of simultaneous strategies used by the West Yorkshire Group to organize homeworkers: pinpointing and making visible the "real" employer (or the real enemy), rather than directing organizational efforts only against local subsidiaries; consumer education and pressure, which links the buying of goods to homeworker struggles; fighting for a code of work practice for

suppliers by forming alliances between trade unions, women's, and consumer groups; linking campaigns to the development of alternative trade organizations (for instance, SEWA); fighting for visibility in international bodies like the ILO; and, finally, developing transnational links between local grass-roots homeworker organizations—thus, sharing resources, strategies, and working toward empowerment. The common interests of homeworkers are acknowledged in terms of their daily lives as workers and as women—there is no artificial separation of the “worker” and the “homemaker” or the “housewife” in this context. While the West Yorkshire Homeworking Group has achieved some measure of success in organizing homeworkers, and there is a commitment to literacy, consciousness-raising, and empowerment of workers, this is still a feminist group that organizes women workers (rather than the impetus for organization emerging from the workers themselves—women workers organizing). It is in this regard that SEWA and WWF emerge as important models for poor women workers organizations.

Swasti Mitter discusses the success of SEWA and WWF in terms of: a) their representing the potential for organizing powerful women workers' organizations (the membership of WWF is 85,000 and that of SEWA is 46,000 workers) when effective strategies are used; and b) making these “hidden” workers visible as *workers* to national and international policy makers. Both WWF and SEWA address the demands of poor women workers, and both include a development plan for women which includes leadership training, child care, women's banks, and producer's cooperatives which offer alternative trading opportunities. Renana Jhabvala, SEWA's secretary, explains that, while SEWA was born in 1972 in the Indian labor movement and drew inspiration from the women's movement, it always saw itself as a part of the cooperative movement, as well. Thus, struggling for poor women workers' rights always went hand-in-hand with strategies to develop alternative economic systems. Jhabvala states, “SEWA accepts the co-operative principles and sees itself as part of the co-operative movement attempting to extend these principles to the poorest women. . . . SEWA sees the need to bring poor women into workers' co-operatives. The co-operative structure has to be revitalised if they are to become truly workers' organisations, and thereby mobilise the strength of the co-operative movement in the task of organising and strengthening poor women.”³⁵ This emphasis on the extension of cooperative (or democratic) principles to poor women, the focus on political and legal literacy, education for critical and collective consciousness, and developing strategies for collective (and sometimes militant) struggle *and* for economic, social, and psychic development makes SEWA's project a deeply feminist, democratic, and transformative one. Self-employed women are some of the most disenfranchised in Indian society—they are vulnerable economically, in caste terms, physically, sexu-

ally, and in terms of their health, and, of course, they are socially and politically invisible. Thus, they are also one of the most difficult constituencies to organize. The simultaneous focus on collective struggle for equal rights and justice (struggle against) coupled with economic development on the basis of cooperative, democratic principles of sharing, education, self-reliance, and autonomy (struggle for) is what is responsible for SEWA's success at organizing poor, home-based, women workers. Jhabvala summarizes this when she says, “The combination of trade union and co-operative power makes it possible not only to defend members but to present an ideological alternative. Poor women's co-operatives are a new phenomenon. SEWA has a vision of the co-operative as a form of society which will bring about more equal relationships and lead to a new type of society.”³⁶

SEWA appears to come closest to articulating the common interests and needs of Third-World women workers in the terms that Jonasdottir elaborates. SEWA organizes on the basis of the objective interests of poor women workers—both the trade union and cooperative development aspect of the organizational strategies illustrate this. The status of poor women workers as workers and as citizens entitled to rights and justice is primary. But SEWA also approaches the deeper level of the articulation of needs and desires based on recognition of subjective, collective interests. As discussed earlier, it is this level of the recognition and articulation of common interest that is the challenge for women workers globally. While the common interests of women workers as *workers* have been variously articulated in the forms of struggles and organization reviewed above, the transition to identifying common needs and desires (the *content* aspect of interest) of Third-World women workers, which leads potentially to the construction of the *identity* of Third-World women workers, is what remains a challenge—a challenge that perhaps SEWA comes closest to identifying and addressing.

I have argued that the particular location of Third-World women workers at this moment in the development of global capitalism provides a vantage point from which to a) make particular practices of domination and recolonization visible and transparent, thus illuminating the minute and global processes of capitalist recolonization of women workers, and b) understand the commonalities of experiences, histories, and identity as the basis for solidarity and in organizing Third-World women workers transnationally. My claim, here, is that the definition of the social identity of women as workers is not only class-based, but, in fact, in this case, must be grounded in understandings of race, gender, and caste histories and experiences of work. In effect, I suggest that homework is one of the most significant, and repressive forms of “women's work” in contemporary global capitalism. In pointing to the ideology of the “Third-World woman worker” created in the

context of a global division of labor, I am articulating differences located in specific histories of inequality, i.e., histories of gender and caste/class in the Narsapur context, and histories of gender, race, and liberal individualism in the Silicon Valley and in Britain.

However, my argument does not suggest that these are *discrete* and *separate* histories. In focusing on women's work as a particular form of Third-World women's exploitation in the contemporary economy, I also want to foreground a particular history that third- and first-world women seem to have in common: the logic and operation of capital in the contemporary global arena. I maintain that the interests of contemporary transnational capital and the strategies employed enable it to draw upon indigenous social hierarchies and to construct, reproduce, and maintain ideologies of masculinity/femininity, technological superiority, appropriate development, skilled/unskilled labor, etc. Here I have argued this in terms of the category of "women's work," which I have shown to be grounded in an ideology of the Third-World women worker. Thus, analysis of the location of Third-World women in the new international division of labor must draw upon the histories of colonialism and race, class and capitalism, gender and patriarchy, and sexual and familial figurations. The analysis of the ideological definition and redefinition of women's work thus indicates a political basis for common struggles and it is this particular forging of the political unity of Third-World women workers that I would like to endorse. This is in opposition to ahistorical notions of the common experience, exploitation, or strength of Third-World women or between third- and first-world women, which serve to naturalize normative Western feminist categories of self and other. If Third-World women are to be seen as the *subjects of theory and of struggle*, we must pay attention to the specificities of their/our common and different histories.

In summary, this essay highlights the following analytic and political issues pertaining to Third-World women workers in the global arena: 1) it writes a particular group of women workers into history and into the operation of contemporary capitalist hegemony; 2) it charts the links and potential for solidarity between women workers across the borders of nation-states, based on demystifying the ideology of the masculinized worker; 3) it exposes a domesticated definition of Third-World women's work to be in actuality a strategy of global capitalist recolonization; 4) it suggests that women have common interests as workers, not just in transforming their work lives and environments, but in redefining home spaces so that homework is recognized as work to earn a living rather than as leisure of supplemental activity; 5) it foregrounds the need for feminist liberatory knowledge as the basis of feminist organizing and collective struggles for economic and political justice; 6) it provides a working definition of the common interests of Third-World women workers based on theorizing the

common social identity of Third-World women as women/workers; and finally, 7) it reviews the habits of resistance, forms of collective struggle, and strategies of organizing of poor, Third-World women workers. Irma is right when she says that "the only way to get a little measure of power over your own life is to do it collectively, with the support of other people who share your needs." The question of defining common interests and needs such that the identity of Third-World women workers forms a potentially revolutionary basis for struggles against capitalist recolonization, and for feminist self-determination and autonomy, is a complex one. However, as maquiladora worker Veronica Vasquez and the women in SEWA demonstrate, women are already waging such struggles. The end of the twentieth century may be characterized by the exacerbation of the sexual politics of global capitalist domination and exploitation, but it is also suggestive of the dawning of a renewed politics of hope and solidarity.