Women and Social Reproduction

As socialist feminists we see women, just as we see the working class, not simply as an oppressed and exploited mass but as a revolutionary force which can change the whole of society. That is why this topic is so important because it tries to locate the role of women as people who produce and reproduce society, and therefore as people capable of revolutionizing that society. It does so with women as workers, and therefore predominantly, although not exclusively, with working class women.

All working class women work, whether they are wage-earners or not; in fact, if they are wage-earners, they are consistently working a double shift, day after day, if they are considered, purely as wage-earners, then there is no reason why they should be considered differently from any other section of the working class, even though they have peculiar problems of their own. The fact that they are house-workers as well affects even their status within waged work, confines them to badly paid work, marginal jobs which are supposed to be ‘women’s work’ and so on. So it is necessary to begin by examining the role of women as house-workers in order to understand their role in the reproduction of society as a whole.

The work which women do within the home—cooking, washing and cleaning, caring for children, etc., is work which has to be done in any society to keep it running. If they stop doing this work and no one else takes it up, all facets, transport, construction and so on will come to a standstill, disease and hunger will increase day by day, and very soon people will start dying. No economic means can prevent, and a deep crisis will result. So this is socially necessary labour, work which is necessary housework. However badly you get paid, or at least you get something back from society for your wage-work, and you have the advantage of working with others (unless you are engaged in domestic industry). But in the second two features, housework has the advantage within the limits of your income you can, for example, choose what you are going to cook, whereas in a factory you have no control whatever over the product; and in spite of poor living conditions, overwork and dominating family members, you can, to some extent, organise your housework in your own way, bring up your children as you please, whereas in wage-labour you are constantly supervised and directed by others.

So if we could choose what kind of work we would like to do, we would combine the first two features of wage-work with the second two features of housework. We would do work which is recognised and compensated by society, and we would do it collectively instead of being stuck away in isolation, but we would also collectively decide what to produce and how to organise our work, rather than letting someone else make these decisions and force them on us. And of course there are features of both housework and wage-work which we would like to avoid, such as too much work, too much friction and the division of labour, both mental/manual and sexual.

From this standpoint we can begin to examine the kind of demands and perspectives which women have raised concerning housework. These two main types can be considered here.

(1) The first is not a demand about housework; as such.

For Private Circulation Only

Donna Hayes
P.O. Box 606
Perrantice 560 465

ON INSIDE PAGES

On Subverting a Rhetoric ........... 2
Women Are Conscious ............ 3
Militarism and Sexism ............ 4
Agitating for their Rights ........ 5
Do Feminists Need Marxism ........ 6
Bill on Rape—Protection for whom? 6
More About Rumens ............. 8
Whose Freedom And For What? .... 12

SANGHARSH

For All Women
On March 8, International Women’s Day

It is time now to raise our subdued voices and join the millions to ‘speak the unspoken’, to lift the weight of the crushing circumstances that confined us to function within the narrowest limits; limits that we all are forced to share just because we are women; limits that divide us because of our race, religion, caste, community and class; limits that stifled our creativity through our education and ethos.

As the murrum of our awakening fills our fibre, we shall refuse to let ourselves be trampled upon. Let our surging power challenge the barring of our bodies, the subjugation of our feelings and thought to mere trivia. Let no one but ourselves define our rules, our intellect, our selves.

March 8, 1857 represented one of the first organised assertions of our collective will. On this day the women textile workers in the United States marched into the streets for the reduction of working hours and more humane conditions of work. In 1910 the Russian women revolutionary Clara Zetkin proposed that March 8 be declared as International Women’s Day. From then on our legacy has been one of resistance, of innumerable struggles our sisters have waged all over the world which has split open the myth that our grievances are ‘private and personal’ and revealed its political character, that ours is a struggle against all forms of oppression which is rooted in our society; that as women we are marginalised from the mainstream of political and social life.

We celebrate March 8 as a moment of breaking away from the culture of silence and we grow and spread by fusing our energies with the movements of women and the oppressed all over the world and so

Let us march and shout our rage and defiance, for we have been forced to accept things as they are and this will not do.

VEMOCHANA

From the Women’s Fight

PERSPECTIVE FOR WORKERS' CONTROL?

for society, it is productive activity. In fact, from the standpoint of industrial relations and social policy, the impact of industrial relations issues is not just the immediate impact on individuals and institutions, but the indirect impact on society as a whole. The impact of industrial relations issues on society is not just the immediate impact on individuals and institutions, but the indirect impact on society as a whole. The impact of industrial relations issues on society is not just the immediate impact on individuals and institutions, but the indirect impact on society as a whole. The impact of industrial relations issues on society is not just the immediate impact on individuals and institutions, but the indirect impact on society as a whole. The impact of industrial relations issues on society is not just the immediate impact on individuals and institutions, but the indirect impact on society as a whole. The impact of industrial relations issues on society is not just the immediate impact on individuals and institutions, but the indirect impact on society as a whole. The impact of industrial relations issues on society is not just the immediate impact on individuals and institutions, but the indirect impact on society as a whole. The impact of industrial relations issues on society is not just the immediate impact on individuals and institutions, but the indirect impact on society as a whole. The impact of industrial relations issues on society is not just the immediate impact on individuals and institutions, but the indirect impact on society as a whole.
ON SUBVERTING A RHETORIC

The last three years have marked a major development in the history of Indian women. There are several important intersections in the Pacific Press case and the management’s effort to get an antirape law amended were no doubt important in the process, but there were also, I believe, the enabling factors for the actual social development, which is of a different order and represents a significant advance for women.

For women, sexual assault (of which rape is just one form) has been a fact we constantly live with. A fear that threatens and restricts the scope of our lives. But just as, or perhaps even more destructive, has been the silence in which this intimidating experience has always been shrouded. If we were attacked in the street, on a bus, in the classroom, or in the home, we were the guilty, the shame, the blot on our honour (it was always our shame, we have been told, even though we were the ones attacked) and talk was taboo to ensure that the event never became public.

The significant advance that has taken place over the past three years is that such assaults have begun, especially at the social or public level, from the region of the unspeakable to the taboo into the realm of open discussion. I say so at the social or public level, because even at day time at a personal level unless a woman has a great deal of support from her immediate environment and especially from other women, it is very difficult to speak openly about such experiences. The dangers are psychological, but more important, physical and material.

On the other hand, it is possible that in a way only barely so even 10 years ago to talk about and write about rape, to make films about it, and even, as the Mary Foy case has demonstrated, to publicise a political campaign where rape is the central issue. And I can have little doubt that this is a major move forward that the media have indeed played an important role in relation to it.

What is, however, cast as alarm in the exact form this publicity has taken, is that it has been, and will in all probability remain, a sort of a campaign for the woman to be a victim, to suffer, to be an object, to be a target and not a subject, to be sublimated and not to organize.

The basis of this “moral” indignation is again purely male and outright male at the violation of their property; at front because his woman’s or sister’s mother, has been attacked and never really outraged at the violation itself. In a related question, the truth of the matter is that the rape of rape today is the raping of rape.

ON THE MEDIA USE RAP

ways address and reinforces, at this psychological level, the very norms that give rise to and support such attacks. And further, by evoking, by way of structure, a morality based on the assumption that women are property, and that a sexual attack on her is dishonourable, not so much to her, as to the patriarchal family and its extension in caste, class and race.

What the rhetoric actually does is repress the socio-cultural system that such a sexual relation is correlated with. A parallel can easily be found in the nineteenth century concern with the abolition of sex. Here we have an atrocity on women that was taken up by a fever that was made to imagine it, imaginatively, if not actually, the uncivilized for a whole reform movement (well reflected in their modern day version of spectrum color spreads, showing the women, the massive crowds, but none of all, the facts) we find the focus remains on the appearance of times.

The widow had to be pushed back into the purdah, the force with which she was held down, low blessing her other women, were, how “continuing” the tradition of theocracy. It is obvious that the excitement aroused by the event is not moral indignation, though the overt attention in these reports is to deify 90s on liberal grounds. In fact just as in the case of rape today, here too we meet the haunting terror that the moral indignation, whether it is a public one, reveals part of the same perversion of power. Research confirms this bunch, for it indicates that the incidence of sex, although not reduced is still a form of the references action was only in the abstract.

It is useful to look back. History reveals a startling fact. The incidence of sex was not exclusively, or even predominantly, an “initiative” of the looks of the woman, those who have the power, and saw it as a form of the looks of the woman, those who have the power, and saw it.

Compiled and Edited By Yimchano Editorial Collective
Yimchano, Times for Women Rights, Part 11, 1992, FABULOUS GRAPHICS: Shirley SANGHARSH
WOMEN ARE CONSCIOUS

Rural women in India constitute 16 per cent of the female population and 36 per cent of the rural labour force. They are viewed primarily as home-makers and are denied their productive roles. Furthermore, while men increasingly have opportunities to develop new skills and awareness, the treatment of rural women tourists as “homemaker” and their predominance in rural households and as individuals in their own right are marginalized. Women’s backbreaking work in front of their homes serves to redefine women’s productive role and to control the inputs as well as the produce. Women’s income generation in the rural area is considered from the point of view of their new consciousness and role and how they use it for their empowerment.

SISTERHOOD

We interviewed women from 50 households from a cross- section of the scheduled caste and scheduled tribe communities. Agra- rian technology and production on commercial lines in these areas has not only led to increased agricultural productivity but also polarisation between women. Marginality and discriminatory low wages are prevalent in the rural area. Our focus was the Scheduled Castes and Scheduled Tribes. Most of the manual and non-technical work is done by women, while men often operate the new agricultural machinery and control the inputs as well as the produce. Women’s income generation in the rural area is considered from the point of view of their new consciousness and role and how they use it for their empowerment.

Prema Devi

Thirty five year old Prema Devi was married to Muni Pali who was seven and half years older. She believed to be one of the two families who work as Bhanghi (scavengers) in the village. Muni Pali owns about 1.5 acres of land and six pigs which are reared for meat and eggs. He has two young sons, participate in all agricultural and non-agricultural activities on their farm, except ploughing. She goes scavenging with the Hindas house in hand. Each morning and, depending on availability of work, does work for three hours. However, she says that even work labouring on a bed fastened with masti- gladi, of a bride being blessed, of her going down his legs, ad anumum. Wherever also she might aspire to be in this film, she is established and costrovertly as sex object. The first round (as things go, these days, fairly innocent, I suppose) is over. Now for the second. The setting: the same flat. This time the energies from a nautch girl decorated bazaar where we watched her shower, clad only in revealing red negligee, and is basically purchased by the man waiting for her. This episode is presented in great detail: the semi-amour- ristic scenario complete with silk scarves, black underwear, anklets and wras lined tights. Each black shoe, every ring, every branch move is cas-ually watched by the excited man. The climax of the scene is revealed in flash back, really. (The experience, play, only means to evokes the original scene event more truly than an actual presentation).

The crucial event, we are on the police, the lawyers office, the court and so on in quick succession. The pace here is in striking contrast to that of the earlier

3

SANGHRISH
AGITATING FOR THEIR RIGHTS

The fisherwomen of Goa and Kerala see at the forefront of the fisher people's agitation against the invasion by the trawlers and mechanised craft. Over four hundred trawlers have been licenced in Goa. In violation of the law forbidding trawlers to operate within the five fathom limit, they have been encroaching systematically on the reserves of the traditional fishermen. As a consequence, Goa's 80,000 strong fishing community is suffering. For the last three years the community has been agitating for the enforcement of the five fathom limit. The agitation has considerably intensified in the last three months.

All through the agitation the fisherwomen have been fighting along side the menfolk. In the last year the fisherwomen of Travancore and Kerala have participated in a chain hunger strike. They also participated in peaceful meetings and marches, in Kerala, the Government having accepted to solve their problems to some extent. In Goa, the fisherwomen blocked the road of the Chief Minister's residence. More than two hundred fisherwomen were arrested and taken to jail.

One of the women complained bitterly about the conditions in jail. She said that "...a hundred and fifty of them were kept in a very small crowded cell." They had to sleep on the bare floor and were treated on par with criminals and murderers. They were served with inedible food and water, taxi out of old tin cans. Their teeth were further intimidated by the police and warned that they would be kept in jail for an indefinite period of time unless they withdrew from the agitation.

But all this has not dampened the spirit of the brave fisherwomen. "It is a life and death battle for us," said one of them. After the trawlers have invaded our territory we do not get any fish at all. It is all the time, in the old days before the trawlers came, when I could make Rs. 25 to Rs. 30 a day during the season from selling fish. Now I can barely make three or four rupees. Our earnings are now less than Rs. 1000 a year, as against Rs. 700 to Rs. 8000 before.

Another woman in the crowd intervened and said bitterly that many of them had to stop sending their children to school because they could not afford to pay any more. "We manage to keep the home fires burning only by borrowing heavily at 18% per month from the local land lords." What is going to happen to us?"

Your agitation does not seem to be getting you anywhere. What if the Government does not yield to your demands? Are you not afraid of violence? I asked them. "We are even prepared to die rather than give up our fight. We have no choice in the matter. What if you arrest us?" They said repeatedly: "...we are even prepared to die rather than give up our fight. We have no choice in the matter. What if you arrest us?"

"It is already three weeks since the agitation started. We are now prepared for drastic methods and will give separate solutions if the Government will not listen to anything about the trawlers we will catch hold of the trawlers and burn them.

The fisherwomen of Goa are extremely militant. They are determined to carry on the fight to the finish. They are not deterred by the offers of trawlers for all of them. "How can we afford trawlers?" How many people will get employment? Each trawler can employ only five people, where the rump employs one hundred and fifty people. They will give trawlers to come to our rich fisheries and to the leaders and what will the rest of us do?"

ALAY KUTTI Mehamad

Resolution means that this is the top to the bottom demand that the way we deal with this problem is in human beings.

SANGHARSH

Revolution means to fight for the sake of the people, that the way we deal with this problem is in human beings.
BILL ON RAPE

PROTECTION FOR WHOM?

By Mr. Justice Vinay Rana of the Karnataka High Court, has admitted a petition filed by several women organisations challenging the acquittal of M. K. Suresh, a sub-inspector, Hyderabad, and other policemen in the case of sexual assault in Indore. The petition, filed by the women's group, claims that the police failed to investigate the case properly and that the accused should have been punished.

The case involves sexual assault on a young woman in Indore in July 2013. The Petitioner has requested that the police department be held accountable for their failure to investigate the case properly.

The Petitioner notes that the police did not take any action against the accused, even though there were reasonable grounds to believe that they had committed the crime. The Petitioner also points out that the police did not follow the correct procedure in investigating the case, and that the evidence gathered was insufficient to prove the guilt of the accused.

The Petitioner has requested that the police department be held accountable for their failure to investigate the case properly, and that the accused be punished.

The Petitioner has requested that the police department be held accountable for their failure to investigate the case properly, and that the accused be punished.

The Petitioner has requested that the police department be held accountable for their failure to investigate the case properly, and that the accused be punished.

The Petitioner has requested that the police department be held accountable for their failure to investigate the case properly, and that the accused be punished.

The Petitioner has requested that the police department be held accountable for their failure to investigate the case properly, and that the accused be punished.

The Petitioner has requested that the police department be held accountable for their failure to investigate the case properly, and that the accused be punished.

The Petitioner has requested that the police department be held accountable for their failure to investigate the case properly, and that the accused be punished.

The Petitioner has requested that the police department be held accountable for their failure to investigate the case properly, and that the accused be punished.

The Petitioner has requested that the police department be held accountable for their failure to investigate the case properly, and that the accused be punished.

The Petitioner has requested that the police department be held accountable for their failure to investigate the case properly, and that the accused be punished.

The Petitioner has requested that the police department be held accountable for their failure to investigate the case properly, and that the accused be punished.

The Petitioner has requested that the police department be held accountable for their failure to investigate the case properly, and that the accused be punished.

The Petitioner has requested that the police department be held accountable for their failure to investigate the case properly, and that the accused be punished.

The Petitioner has requested that the police department be held accountable for their failure to investigate the case properly, and that the accused be punished.

The Petitioner has requested that the police department be held accountable for their failure to investigate the case properly, and that the accused be punished.

The Petitioner has requested that the police department be held accountable for their failure to investigate the case properly, and that the accused be punished.

The Petitioner has requested that the police department be held accountable for their failure to investigate the case properly, and that the accused be punished.

The Petitioner has requested that the police department be held accountable for their failure to investigate the case properly, and that the accused be punished.

The Petitioner has requested that the police department be held accountable for their failure to investigate the case properly, and that the accused be punished.

The Petitioner has requested that the police department be held accountable for their failure to investigate the case properly, and that the accused be punished.

The Petitioner has requested that the police department be held accountable for their failure to investigate the case properly, and that the accused be punished.

The Petitioner has requested that the police department be held accountable for their failure to investigate the case properly, and that the accused be punished.

The Petitioner has requested that the police department be held accountable for their failure to investigate the case properly, and that the accused be punished.

The Petitioner has requested that the police department be held accountable for their failure to investigate the case properly, and that the accused be punished.

The Petitioner has requested that the police department be held accountable for their failure to investi...
Government has deliberately refused to recognize a women's right to privacy.

**Medical Report:**

The medical report is of primary importance in confirming the incident under investigation and the report is taken place. Full awareness of the significance of the Medical Commission as argued for in the medical report is of any use to the victim and the accused. Further, it is suggested that a medical report should be coupled with details of the injured such as age, history on the body, etc. The contents of the examination, the conclusion arrived at by the doctor supported, should be promptly sent to the Magistrate. There is always a possibility that any injury or admission might allow for discrepancies to slip into the report as was evident in the case of Hamburgh.

The Government, however, has not accepted any of these recommendations.

**Trial in Camera:**

Of immediate concern to the women's movements is the controversial provision in the Bill that makes it compulsory for the trial proceedings to be held in camera. Under this provision, the publication of the name or any matter which will make known the identity of the person against whom the offence is alleged or found to be committed will become a punishable offence. By so doing, Government is forcing the victim to be exempted from any public scrutiny. Clearly, such a ruling is not in the interests of women, nor of the accused.

Therefore, in the interest of the victim and the accused, it is suggested that the Bill be amended to allow for the publication of the names and other relevant information.

**Subverting a Rhetoric:**

Raped sisters can become a figure world-view which is unquestioned and which provides the means to ground, emerges in another, elaborately developed aspect of the theme. The heroine, the film rewrites, may be a model, she may wear sexy foreign clothes, but at least (tops aren't?) she is really a beautiful Indian girl. She is totally "harmful", will marry, keep her husband happy, raise a family. She will only defer to his wishes (even as she pursues and defects with the film's conventions, her opposition to the hero). She will die in a scene, despite her obvious hunger, her head and teethfact (even as she meets her family). When she is raped, she will feel her life is over. There is nothing left for her. She cannot be a good man and bring him disrespect. In fact, her fantasy presents her alco, wicked, obsessed with white, contempting middle. The film's vision, women, anger and revenge is named destructive is her own.

Where will this take us? What can we do about it? One answer to the question, the results of contemporary action will be debated.

**A NAMELESS GRAVE**

Glass bottle staining on trembling hand,

Bea, dazed of golden locks,

Tied, the boy on the bridal bed

Abandon the one she had just wed.

He entered the chamber, locked the door

Shut her onto the floor.

She would only wish to be eaten

Where was she, she was in tears?

There was nothing except the shaking ring.

The fervent crying of the one she don't need

No matter what on his life.

With bloodshot eyes peering nothing

She left him to a hectic heart's thinking

Gripping and magnifying, holding the lay

To finally her life gone easy.

In the darkness of night

A sound took shape,

A young girl with a letter in a nameless grave.

Lavie Khaz

**Morning coming is coming...**

**Cold is coming...**

**You see, keep shuddered and shivered...**

My anger turns, burns, burns!

There is no guide to this

Pounding is in my pain:

Te cool the flame

I can laugh though

At the power that be

Who gives themselves absence of their humanity.

They keep you in shackles and chains,

But your word they cannot

And it shall be

**SAKAMISHE**

Annexed **Rape BILL**, placed before the Lok Sabha early last year suggested, in the interest of the woman's honour, go back to the age-old place of not speaking about such atrocities. But in brief, has published. That, there can be little doubt, is the most repressive response possible. The real answer, however, is far more difficult. It seems that of a still hardly defined direction rather than a solution or a destination. Its humanism is a knowledge that is in the making, not already made. One can only advance powerful and much splendidly a chronicle when we women (not men, of course but women primarily) speak and write in the process of searching or our mental experience. But as this point of view emerges in opposition to the current socially formulated one, it will necessarily have to be questioned is a whole world-view which is a sexuality based on a group identity based on our perception and notions of rape designed only to safeguard property. The process is difficult and inevitable, but unless we are conscious of the basic perceptions that rest in the way humanism we proceed, the results of contemporary action will be debated.

**SANGEWASH**