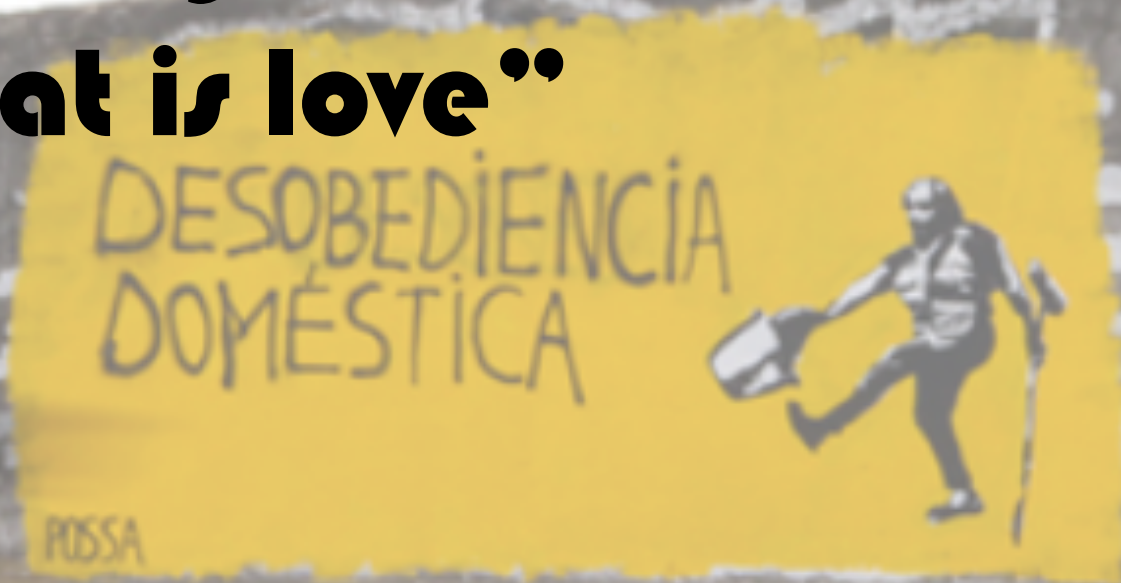


**“We want to call
work what is work
so that eventually
we might rediscover
what is love”**



**Reflections on
love, labor & living**



“Eso que llaman amor es trabajo no pago”

Silvia Federici’ s analytical insight becomes slogan, becomes graffiti on the walls of Buenos Aires. From middle class residential neighborhoods to the headquarters of the Union of Popular Economy Workers, these paintings on the city walls point to a cartography of where women’ s unpaid labor is carried out, encompassing everywhere from the most intimate spaces of the household to institutional and movement spaces.



They call it love, we call it unpaid labor



What is it about this conceptual perspective that has made it both so powerful and popular? How has the recognition of all of the unpaid and unrecognized labor that women and feminized subjects do, and how it is hidden and justified by the notion of love fueled a global wave of feminist mobilizations and strikes?

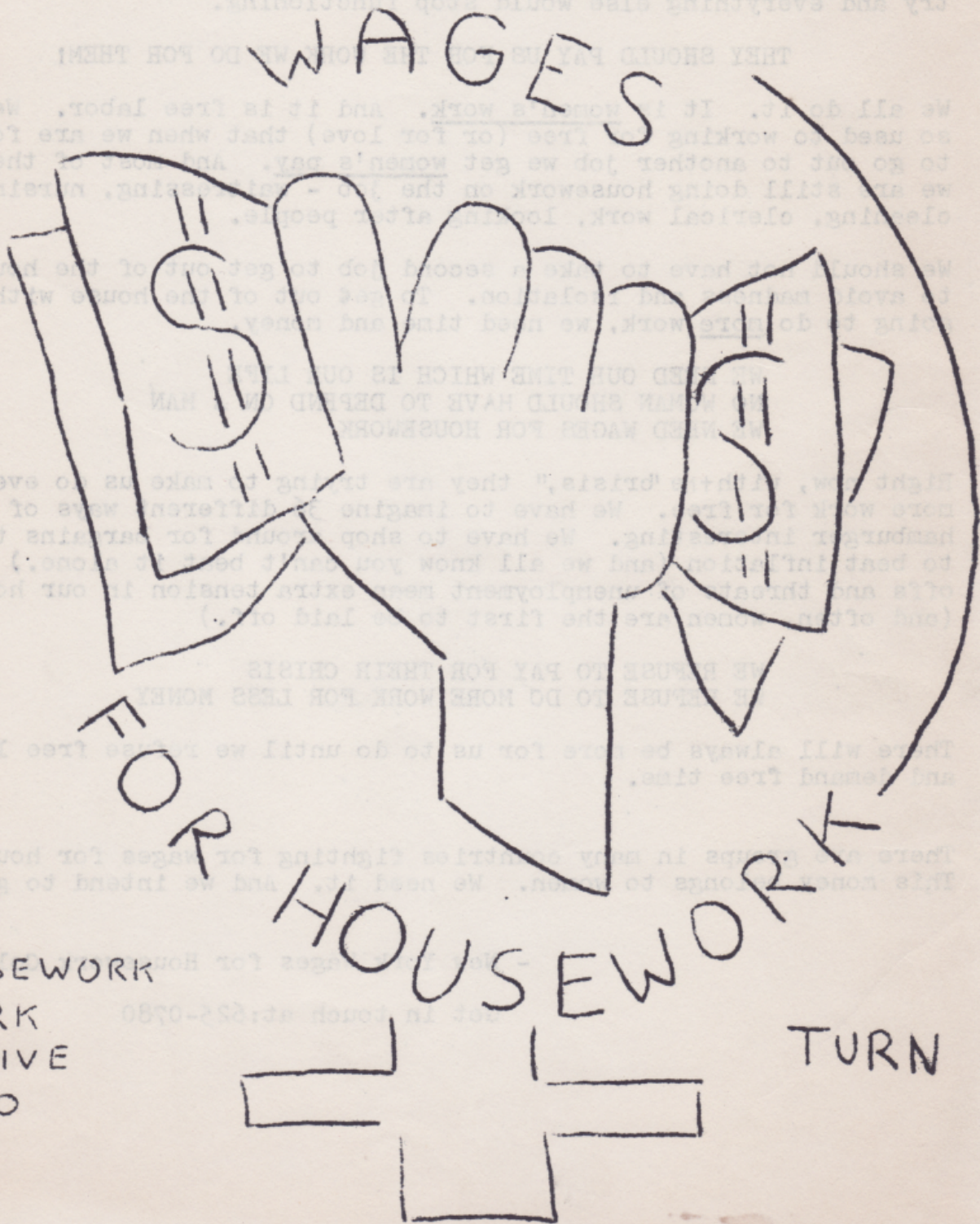


Decades of feminists have developed an understanding of the essential role of “reproductive labor” : the work that goes into maintaining (human and non-human) life.

Reproductive work has been naturalized as “women’ s work” : it is done “for love,” not considered “real work,” and thus, not worthy of recognition or remuneration. Yet, capital relies on this labor to reproduce the workforce & the capitalist relation itself.

The heteronormative couple and nuclear family forms play a crucial role in hiding this labor in the “private space” of the household & naturalizing this labor as “women’ s work, as “love.”

We can't afford to work for love



WAGES
FOR HOUSEWORK
NEW YORK
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TURN

We are all housewives because we are women. Married or not, with or without children, holding a paid job or not, we are expected to make people' s lives more bearable - one' s own or someone else' s. We all cook, wash, shop, clean, pay bills and try to catch up with everything in the house. Some of us do it full time, some of us do it part time, but we all do it. And it is hard, necessary labor. What would happen without us laboring to get everybody ready for work, without us raising the future workers. Government, industry and everything else would stop functioning.

THEY SHOULD PAY US FOR THE WORK WE DO FOR THEM!

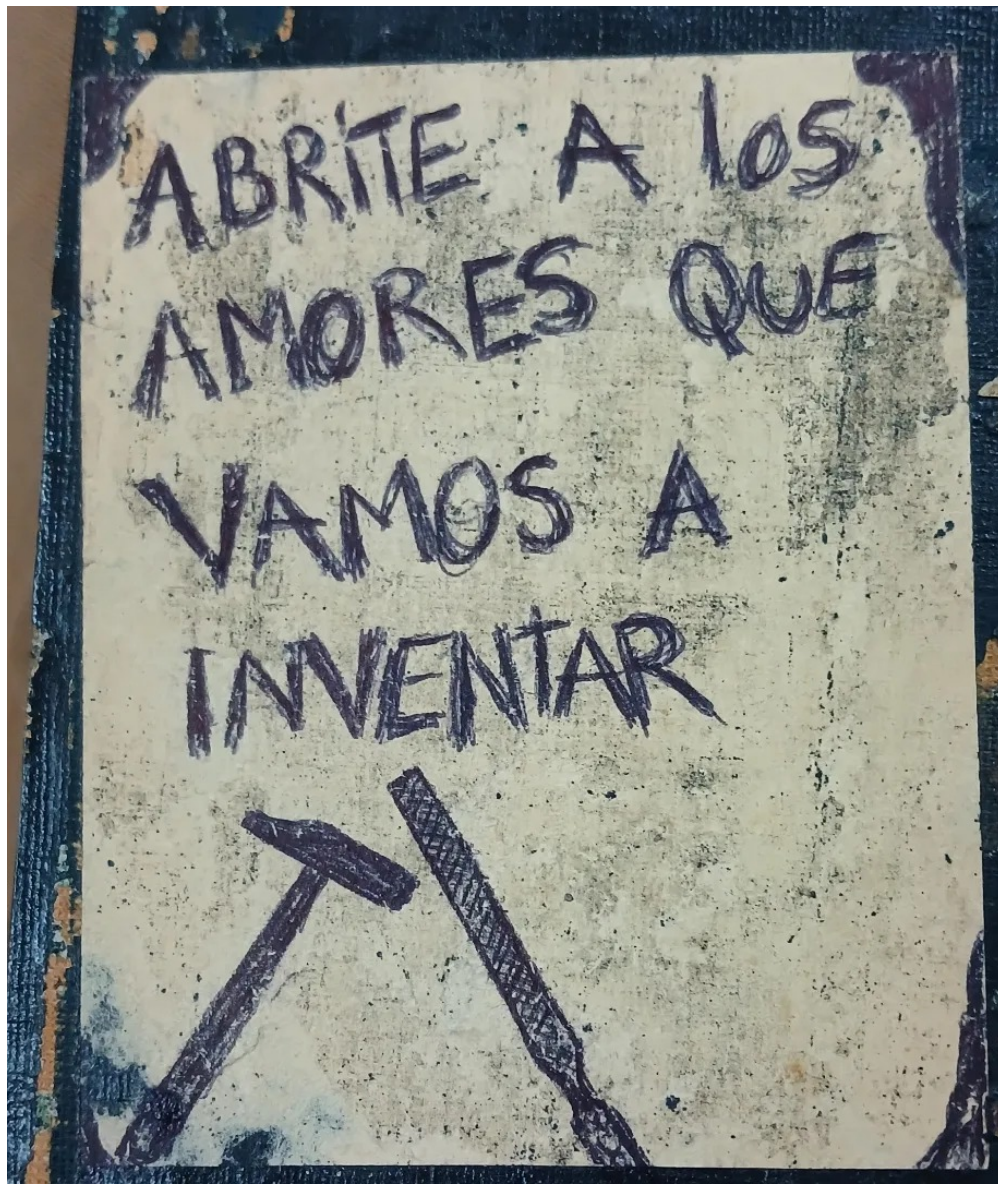
We all do it. It is women' s work. And it is free labor. We are so used to working for free (or for love) that when we are forced to go out to another job we get women' s pay. And most of the time we are still doing housework on the job - waitressing, nursing, cleaning, clerical work, looking after people.

We should not have to take a second job to get out of the house to avoid madness and isolation. To get out of the house without going to do more work, we need time and money.

WE NEED OUR TIME WHICH IS OUR LIFE

NO WOMAN SHOULD HAVE TO DEPEND ON A MAN

WE NEED WAGES FOR HOUSEWORK



What is left
of love when
we take away
unpaid
labor?

What other forms of love are we capable of
if we free ourselves from these
exploitative forms of “love”? What could
love do if freed from the confines of the
heteronormative couple and family, from
the borders of the nation, from
hierarchies of race, class, gender, and
species?

DO WHAT YOU LOVE

Today, that same language of love and the family is used for all types of work, inside of the home or out. We are told to “do what you love” so it won’ t feel like work, to monetize everything we enjoy into side hustles. We are told that the workplace is our families (and families, of course, don’ t need unions!)

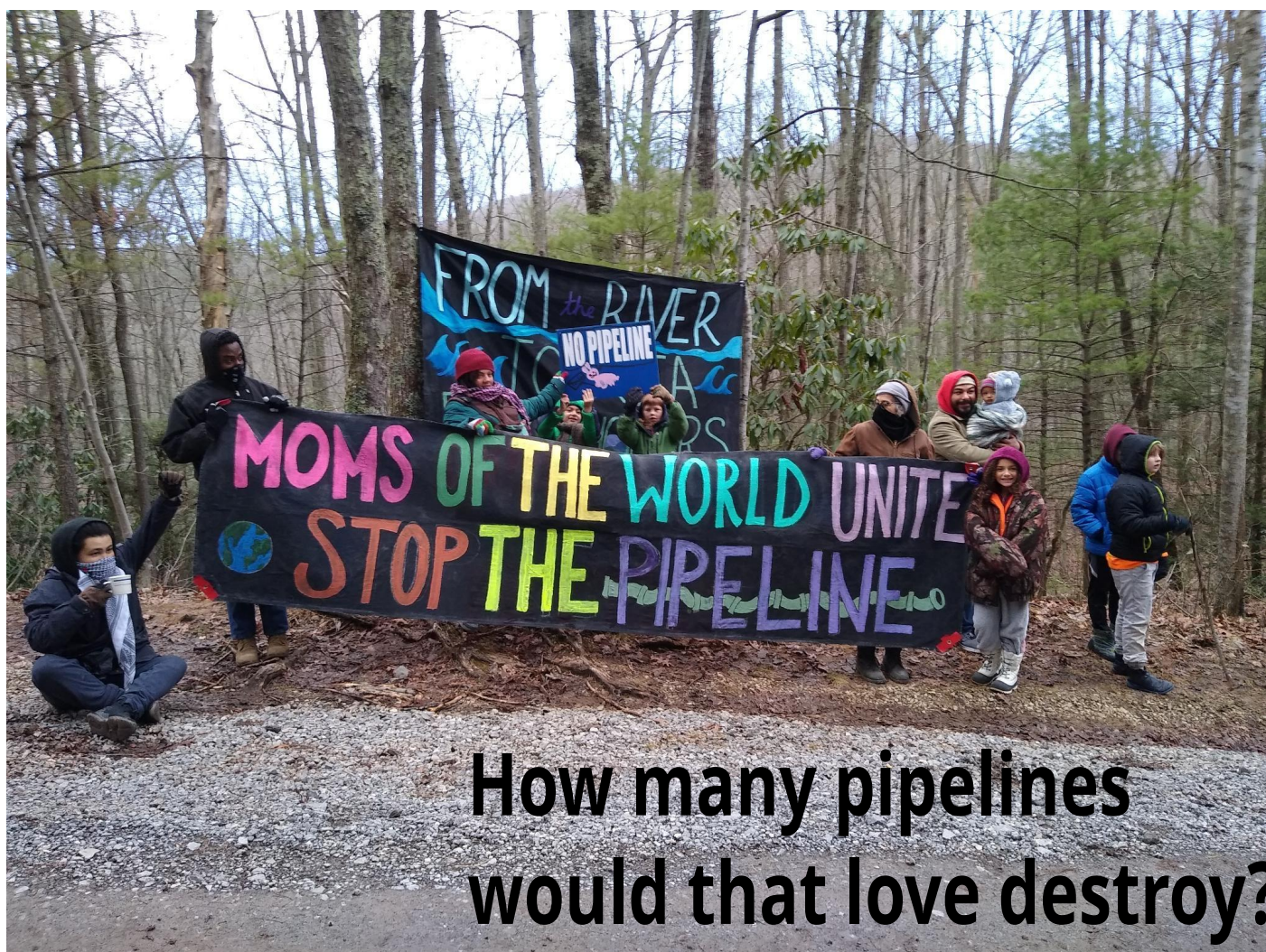
What does love look like when it is based on understandings of shared interdependence and vulnerability? How can we recognize our obligations and commitments to one another outside of the language of work?

“We start from the recognition of the multiple forms of dependence among inhabitants of this planet and we consider social cooperation an indispensable tool for enjoying it. Politicizing care leads to opening up the concept and analyzing the elements that make it up: economically remunerated care, nonremunerated care, self-care and those activities that assure the sustainability of life. People depend on each other, these positions are not static and it is not only ‘the others’ who need care. We seek to destabilize those positions, which, when they are mediated by a labor relation, remain even more fixed, because we want to envision relations beyond those of the commodity mediations, following the logic of the gift, where one gives without knowing what, how, and when one will receive something in exchange.”

– Precarias a la Deriva, “A Very Careful Strike”



What would it mean to love the mountains? The streams?



How many pipelines would that love destroy?

What does love look like
in the middle of a
genocide?



Sometimes, love looks like collective self-defense, defending what we love against what would destroy us. Sometimes, love looks like shutting down arms manufacturers, ports, and government offices. Sometimes, love looks like an assembly of thousands of women planning to go on strike.



PH. Marita Costa



"We have to figure out what it means to do something positive. The first thing that it means is breaking out of isolation. Struggle means connecting with other people, not confronting the system and the pain and suffering in your life alone. That you feel that you have some protection.

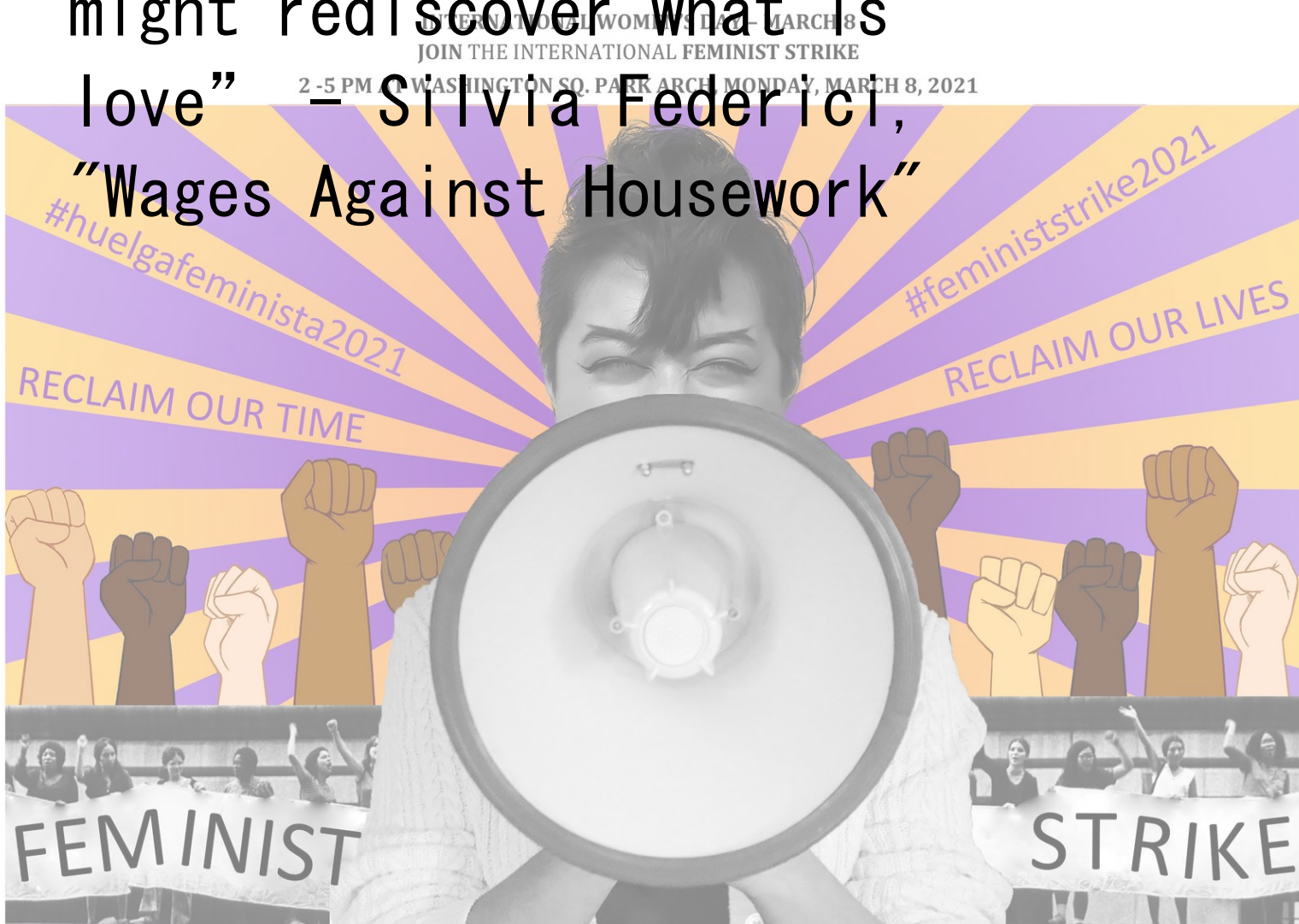
There's the idea of generating a new emotional affectivity, going beyond the suffocation and loneliness of the nuclear family. Acquiring new knowledge, acquiring new lovers, not only in the sexual sense, but in people that you care for and that give you strength.

It becomes a connective tissue with other people. That is revolution and, unless you have that, then there's no sense in struggling."

Silvia Federici

"The Revolution is Now" Ojalá

“We want to call work what
is work so that eventually we
might rediscover what is
love” – Silvia Federici,
“Wages Against Housework”



What could love be? Maybe if
we stopped working for a
while, we would have time to
find out...