

## *Introduction*

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“Whose baby are you?” Josephine Perera, a nanny from Sri Lanka, asks Isadora, her pudgy two-year-old charge in Athens, Greece.

Thoughtful for a moment, the child glances toward the closed door of the next room, in which her mother is working, as if to say, “That’s my mother in there.”

“No, you’re *my* baby,” Josephine teases, tickling Isadora lightly. Then, to settle the issue, Isadora answers, “Together!” She has two mommies—her mother and Josephine. And surely a child loved by many adults is richly blessed.

In some ways, Josephine’s story—which unfolds in an extraordinary documentary film, *When Mother Comes Home for Christmas*, directed by Nilita Vachani—describes an unparalleled success. Josephine has ventured around the world, achieving a degree of independence her mother could not have imagined, and amply supporting her three children with no help from her ex-husband, their father. Each month she mails a remittance check from Athens to Hatton, Sri Lanka, to pay the children’s living expenses and school fees. On her Christmas visit home, she bears gifts of pots, pans, and dishes. While she makes payments on a new bus that Suresh, her oldest son, now



drives for a living, she is also saving for a modest dowry for her daughter, Norma. She dreams of buying a new house in which the whole family can live. In the meantime, her work as a nanny enables Isadora's parents to devote themselves to their careers and avocations.

But Josephine's story is also one of wrenching global inequality. While Isadora enjoys the attention of three adults, Josephine's three children in Sri Lanka have been far less lucky. According to Vachani, Josephine's youngest child, Suminda, was two—Isadora's age—when his mother first left home to work in Saudi Arabia. Her middle child, Norma, was nine; her oldest son, Suresh, thirteen. From Saudi Arabia, Josephine found her way first to Kuwait, then to Greece. Except for one two-month trip home, she has lived apart from her children for ten years. She writes them weekly letters, seeking news of relatives, asking about school, and complaining that Norma doesn't write back.

Although Josephine left the children under her sister's supervision, the two youngest have shown signs of real distress. Norma has attempted suicide three times. Suminda, who was twelve when the film was made, boards in a grim, Dickensian orphanage that forbids talk during meals and showers. He visits his aunt on holidays. Although the oldest, Suresh, seems to be on good terms with his mother, Norma is tearful and sullen, and Suminda does poorly in school, picks quarrels, and otherwise seems withdrawn from the world. Still, at the end of the film, we see Josephine once again leave her three children in Sri Lanka to return to Isadora in Athens. For Josephine can either live with her children in desperate poverty or make money by living apart from them. Unlike her affluent First World employers, she cannot both live with her family and support it.

Thanks to the process we loosely call "globalization," women are on the move as never before in history. In images familiar to the West from television commercials for credit cards, cell phones, and airlines, female executives jet about the world, phoning home from luxury hotels and reuniting with eager children in airports. But we hear much less about a far more prodigious flow of female labor and energy: the increasing migration of millions of women from poor countries to rich ones, where they serve as nannies, maids, and sometimes sex workers. In the absence of help from male partners, many women have succeeded in tough "male world" careers only by turning over the care of their children, elderly parents, and homes to women from the



Third World. This is the female underside of globalization, whereby millions of Josephines from poor countries in the south migrate to do the “women’s work” of the north—work that affluent women are no longer able or willing to do. These migrant workers often leave their own children in the care of grandmothers, sisters, and sisters-in-law. Sometimes a young daughter is drawn out of school to care for her younger siblings.

This pattern of female migration reflects what could be called a world-wide gender revolution. In both rich and poor countries, fewer families can rely solely on a male breadwinner. In the United States, the earning power of most men has declined since 1970, and many women have gone out to “make up the difference.” By one recent estimate, women were the sole, primary, or coequal earners in more than half of American families.<sup>1</sup> So the question arises: Who will take care of the children, the sick, the elderly? Who will make dinner and clean house?

While the European or American woman commutes to work an average twenty-eight minutes a day, many nannies from the Philippines, Sri Lanka, and India cross the globe to get to their jobs. Some female migrants from the Third World do find something like “liberation,” or at least the chance to become independent breadwinners and to improve their children’s material lives. Other, less fortunate migrant women end up in the control of criminal employers—their passports stolen, their mobility blocked, forced to work without pay in brothels or to provide sex along with cleaning and child-care services in affluent homes. But even in more typical cases, where benign employers pay wages on time, Third World migrant women achieve their success only by assuming the cast-off domestic roles of middle- and high-income women in the First World—roles that have been previously rejected, of course, by men. And their “commute” entails a cost we have yet to fully comprehend.

The migration of women from the Third World to do “women’s work” in affluent countries has so far received little media attention—for reasons that are easy enough to guess. First, many, though by no means all, of the new female migrant workers are women of color, and therefore subject to the racial “discounting” routinely experienced by, say, Algerians in France, Mexicans in the United States, and Asians in the United Kingdom. Add to racism the private “indoor” nature of so much of the new migrants’ work. Unlike factory workers, who congregate in large numbers, or taxi drivers,



who are visible on the street, nannies and maids are often hidden away, one or two at a time, behind closed doors in private homes. Because of the illegal nature of their work, most sex workers are even further concealed from public view.

At least in the case of nannies and maids, another factor contributes to the invisibility of migrant women and their work—one that, for their affluent employers, touches closer to home. The Western culture of individualism, which finds extreme expression in the United States, militates against acknowledging help or human interdependency of nearly any kind. Thus, in the time-pressed upper middle class, servants are no longer displayed as status symbols, decked out in white caps and aprons, but often remain in the background, or disappear when company comes. Furthermore, affluent careerwomen increasingly earn their status not through leisure, as they might have a century ago, but by apparently “doing it all”—producing a full-time career, thriving children, a contented spouse, and a well-managed home. In order to preserve this illusion, domestic workers and nannies make the house hotel-room perfect, feed and bathe the children, cook and clean up—and then magically fade from sight.

The lifestyles of the First World are made possible by a global transfer of the services associated with a wife's traditional role—child care, homemaking, and sex—from poor countries to rich ones. To generalize and perhaps oversimplify: in an earlier phase of imperialism, northern countries extracted natural resources and agricultural products—rubber, metals, and sugar, for example—from lands they conquered and colonized. Today, while still relying on Third World countries for agricultural and industrial labor, the wealthy countries also seek to extract something harder to measure and quantify, something that can look very much like love. Nannies like Josephine bring the distant families that employ them real maternal affection, no doubt enhanced by the heartbreaking absence of their own children in the poor countries they leave behind. Similarly, women who migrate from country to country to work as maids bring not only their muscle power but an attentiveness to detail and to the human relationships in the household that might otherwise have been invested in their own families. Sex workers offer the simulation of sexual and romantic love, or at least transient sexual companionship. It is as if the wealthy parts of the world are running short on



precious emotional and sexual resources and have had to turn to poorer regions for fresh supplies.

There are plenty of historical precedents for this globalization of traditional female services. In the ancient Middle East, the women of populations defeated in war were routinely enslaved and hauled off to serve as household workers and concubines for the victors. Among the Africans brought to North America as slaves in the sixteenth through nineteenth centuries, about a third were women and children, and many of those women were pressed to be concubines, domestic servants, or both. Nineteenth-century Irishwomen—along with many rural Englishwomen—migrated to English towns and cities to work as domestics in the homes of the growing upper middle class. Services thought to be innately feminine—child care, housework, and sex—often win little recognition or pay. But they have always been sufficiently in demand to transport over long distances if necessary. What is new today is the sheer number of female migrants and the very long distances they travel. Immigration statistics show huge numbers of women in motion, typically from poor countries to rich. Although the gross statistics give little clue as to the jobs women eventually take, there are reasons to infer that much of their work is “caring work,” performed either in private homes or in institutional settings such as hospitals, hospices, child-care centers, and nursing homes.

The statistics are, in many ways, frustrating. We have information on legal migrants but not on illegal migrants, who, experts tell us, travel in equal if not greater numbers. Furthermore, many Third World countries lack data for past years, which makes it hard to trace trends over time; or they use varying methods of gathering information, which makes it hard to compare one country with another. Nevertheless, the trend is clear enough for some scholars, including Stephen Castles, Mark Miller, and Janet Momsen, to speak of a “feminization of migration.”<sup>2</sup> From 1950 to 1970, for example, men predominated in labor migration to northern Europe from Turkey, Greece, and North Africa. Since then, women have been replacing men. In 1946, women were fewer than 3 percent of the Algerians and Moroccans living in France; by 1990, they were more than 40 percent.<sup>3</sup> Overall, half of the world’s 120 million legal and illegal migrants are now believed to be women.

Patterns of international migration vary from region to region, but



women migrants from a surprising number of sending countries actually outnumber men, sometimes by a wide margin. For example, in the 1990s, women make up over half of Filipino migrants to all countries and 84 percent of Sri Lankan migrants to the Middle East.<sup>4</sup> Indeed, by 1993 statistics, Sri Lankan women such as Josephine vastly outnumbered Sri Lankan men as migrant workers who'd left for Saudi Arabia, Kuwait, Lebanon, Oman, Bahrain, Jordan, and Qatar, as well as to all countries of the Far East, Africa, and Asia.<sup>5</sup> About half of the migrants leaving Mexico, India, Korea, Malaysia, Cyprus, and Swaziland to work elsewhere are also women. Throughout the 1990s women outnumbered men among migrants to the United States, Canada, Sweden, the United Kingdom, Argentina, and Israel.<sup>6</sup>

Most women, like men, migrate from the south to the north and from poor countries to rich ones. Typically, migrants go to the nearest comparatively rich country, preferably one whose language they speak or whose religion and culture they share. There are also local migratory flows: from northern to southern Thailand, for instance, or from East Germany to West. But of the regional or cross-regional flows, four stand out. One goes from Southeast Asia to the oil-rich Middle and Far East—from Bangladesh, Indonesia, the Philippines, and Sri Lanka to Bahrain, Oman, Kuwait, Saudi Arabia, Hong Kong, Malaysia, and Singapore. Another stream of migration goes from the former Soviet bloc to western Europe—from Russia, Romania, Bulgaria, and Albania to Scandinavia, Germany, France, Spain, Portugal, and England. A third goes from south to north in the Americas, including the stream from Mexico to the United States, which scholars say is the longest-running labor migration in the world. A fourth stream moves from Africa to various parts of Europe. France receives many female migrants from Morocco, Tunisia, and Algeria. Italy receives female workers from Ethiopia, Eritrea, and Cape Verde.

Female migrants overwhelmingly take up work as maids or domestics. As women have become an ever greater proportion of migrant workers, receiving countries reflect a dramatic influx of foreign-born domestics. In the United States, African-American women, who accounted for 60 percent of domestics in the 1940s, have been largely replaced by Latinas, many of them recent migrants from Mexico and Central America. In England, Asian migrant women have displaced the Irish and Portuguese domestics of the



past. In French cities, North African women have replaced rural French girls. In western Germany, Turks and women from the former East Germany have replaced rural native-born women. Foreign females from countries outside the European Union made up only 6 percent of all domestic workers in 1984. By 1987, the percentage had jumped to 52, with most coming from the Philippines, Sri Lanka, Thailand, Argentina, Colombia, Brazil, El Salvador, and Peru.<sup>7</sup>

The governments of some sending countries actively encourage women to migrate in search of domestic jobs, reasoning that migrant women are more likely than their male counterparts to send their hard-earned wages to their families rather than spending the money on themselves. In general, women send home anywhere from half to nearly all of what they earn. These remittances have a significant impact on the lives of children, parents, siblings, and wider networks of kin—as well as on cash-strapped Third World governments. Thus, before Josephine left for Athens, a program sponsored by the Sri Lankan government taught her how to use a microwave oven, a vacuum cleaner, and an electric mixer. As she awaited her flight, a song piped into the airport departure lounge extolled the opportunity to earn money abroad. The songwriter was in the pay of the Sri Lanka Bureau of Foreign Employment, an office devised to encourage women to migrate. The lyrics say:

*After much hardship, such difficult times  
How lucky I am to work in a foreign land.  
As the gold gathers so do many greedy flies.  
But our good government protects us from them.  
After much hardship, such difficult times,  
How lucky I am to work in a foreign land.  
I promise to return home with treasures for everyone.*

Why this transfer of women's traditional services from poor to rich parts of the world? The reasons are, in a crude way, easy to guess. Women in Western countries have increasingly taken on paid work, and hence need other—paid domestics and caretakers for children and elderly people—to replace them.<sup>8</sup> For their part, women in poor countries have an obvious incentive to





migrate: relative and absolute poverty. The "care deficit" that has emerged in the wealthier countries as women enter the workforce *pulls* migrants from the Third World and postcommunist nations; poverty *pushes* them.

In broad outline, this explanation holds true. Throughout western Europe, Taiwan, and Japan, but above all in the United States, England, and Sweden, women's employment has increased dramatically since the 1970s. In the United States, for example, the proportion of women in paid work rose from 15 percent of mothers of children six and under in 1950 to 65 percent today. Women now make up 46 percent of the U.S. labor force. Three-quarters of mothers of children eighteen and under and nearly two-thirds of mothers of children age one and younger now work for pay. Furthermore, according to a recent International Labor Organization study, working Americans averaged longer hours at work in the late 1990s than they did in the 1970s. By some measures, the number of hours spent at work have increased more for women than for men, and especially for women in managerial and professional jobs.

Meanwhile, over the last thirty years, as the rich countries have grown much richer, the poor countries have become—in both absolute and relative terms—poorer. Global inequalities in wages are particularly striking. In Hong Kong, for instance, the wages of a Filipina domestic are about fifteen times the amount she could make as a schoolteacher back in the Philippines. In addition, poor countries turning to the IMF or World Bank for loans are often forced to undertake measures of so-called structural adjustment, with disastrous results for the poor and especially for poor women and children. To qualify for loans, governments are usually required to devalue their currencies, which turns the hard currencies of rich countries into gold and the soft currencies of poor countries into straw. Structural adjustment programs also call for cuts in support for "noncompetitive industries," and for the reduction of public services such as health care and food subsidies for the poor. Citizens of poor countries, women as well as men, thus have a strong incentive to seek work in more fortunate parts of the world.

But it would be a mistake to attribute the globalization of women's work to a simple synergy of needs among women—one group, in the affluent countries, needing help and the other, in poor countries, needing jobs. For one thing, this formulation fails to account for the marked failure of First World governments to meet the needs created by its women's entry into the work-



force. The downsized American—and to a lesser degree, western European—welfare state has become a “deadbeat dad.” Unlike the rest of the industrialized world, the United States does not offer public child care for working mothers, nor does it ensure paid family and medical leave. Moreover, a series of state tax revolts in the 1980s reduced the number of hours public libraries were open and slashed school-enrichment and after-school programs. Europe did not experience anything comparable. Still, tens of millions of western European women are in the workforce who were not before—and there has been no proportionate expansion in public services.

Secondly, any view of the globalization of domestic work as simply an arrangement among women completely omits the role of men. Numerous studies, including some of our own, have shown that as American women took on paid employment, the men in their families did little to increase their contribution to the work of the home. For example, only one out of every five men among the working couples whom Hochschild interviewed for *The Second Shift* in the 1980s shared the work at home, and later studies suggest that while working mothers are doing somewhat less housework than their counterparts twenty years ago, most men are doing only a little more.<sup>9</sup> With divorce, men frequently abdicate their child-care responsibilities to their ex-wives. In most cultures of the First World outside the United States, powerful traditions even more firmly discourage husbands from doing “women’s work.” So, strictly speaking, the presence of immigrant nannies does not enable affluent women to enter the workforce; it enables affluent *men* to continue avoiding the second shift.

The men in wealthier countries are also, of course, directly responsible for the demand for immigrant sex workers—as well as for the sexual abuse of many migrant women who work as domestics. Why, we wondered, is there a particular demand for “imported” sexual partners? Part of the answer may lie in the fact that new immigrants often take up the least desirable work, and, thanks to the AIDS epidemic, prostitution has become a job that ever fewer women deliberately choose. But perhaps some of this demand, as we see in Denise Brennan’s chapter on sex tourism, grows out of the erotic lure of the “exotic.” Immigrant women may seem desirable sexual partners for the same reason that First World employers believe them to be especially gifted as caregivers: they are thought to embody the traditional feminine qualities of nurturance, docility, and eagerness to please. Some men feel



nostalgic for these qualities, which they associate with a bygone way of life. Even as many wage-earning Western women assimilate to the competitive culture of "male" work and ask respect for making it in a man's world, some men seek in the "exotic Orient" or "hot-blooded tropics" a woman from the imagined past.

Of course, not all sex workers migrate voluntarily. An alarming number of women and girls are trafficked by smugglers and sold into bondage. Because trafficking is illegal and secret, the numbers are hard to know with any certainty. Kevin Bales estimates that in Thailand alone, a country of 60 million, half a million to a million women are prostitutes, and one out of every twenty of these is enslaved.<sup>10</sup> As Bales's chapter in this book shows, many of these women are daughters whom northern hill-tribe families have sold to brothels in the cities of the south. Believing the promises of jobs and money, some begin the voyage willingly, only to discover days later that the "arrangers" are traffickers who steal their passports, define them as debtors, and enslave them as prostitutes. Other women and girls are kidnapped, or sold by their impoverished families, and then trafficked to brothels. Even worse fates befall women from neighboring Laos and Burma, who flee crushing poverty and repression at home only to fall into the hands of Thai slave traders.

\* If the factors that pull migrant women workers to affluent countries are not as simple as they at first appear, neither are the factors that push them. Certainly relative poverty plays a major role, but, interestingly, migrant women often do not come from the poorest classes of their societies.<sup>11</sup> In fact, they are typically more affluent and better educated than male migrants. Many female migrants from the Philippines and Mexico, for example, have high school or college diplomas and have held middle-class—albeit low-paid—jobs back home. One study of Mexican migrants suggests that the trend is toward increasingly better-educated female migrants. Thirty years ago, most Mexican-born maids in the United States had been poorly educated maids in Mexico. Now a majority have high school degrees and have held clerical, retail, or professional jobs before leaving for the United States.<sup>12</sup> Such women are likely to be enterprising and adventurous enough to resist the social pressures to stay home and accept their lot in life.

Noneconomic factors—or at least factors that are not immediately and directly economic—also influence a woman's decision to emigrate. By



migrating, a woman may escape the expectation that she care for elderly family members, relinquish her paycheck to a husband or father, or defer to an abusive husband. Migration may also be a practical response to a failed marriage and the need to provide for children without male help. In the Philippines, contributor Rhacel Salazar Parreñas tells us, migration is sometimes called a "Philippine divorce." And there are forces at work that may be making the men of poor countries less desirable as husbands. Male unemployment runs high in the countries that supply female domestics to the First World. Unable to make a living, these men often grow demoralized and cease contributing to their families in other ways. Many female migrants, including those in Michele Gamburd's chapter in this volume, tell of unemployed husbands who drink or gamble their remittances away. Notes one study of Sri Lankan women working as maids in the Persian Gulf: "It is not unusual . . . for the women to find upon their return that their Gulf wages by and large have been squandered on alcohol, gambling and other dubious undertakings while they were away."<sup>13</sup>

To an extent then, the globalization of child care and housework brings the ambitious and independent women of the world together: the career-oriented upper-middle-class woman of an affluent nation and the striving woman from a crumbling Third World or postcommunist economy. Only it does not bring them together in the way that second-wave feminists in affluent countries once liked to imagine—as sisters and allies struggling to achieve common goals. Instead, they come together as mistress and maid, employer and employee, across a great divide of privilege and opportunity.

This trend toward global redivision of women's traditional work throws new light on the entire process of globalization. Conventionally, it is the poorer countries that are thought to be dependent on the richer ones—a dependency symbolized by the huge debt they owe to global financial institutions. What we explore in this book, however, is a dependency that works in the other direction, and it is a dependency of a particularly intimate kind. Increasingly often, as affluent and middle-class families in the First World come to depend on migrants from poorer regions to provide child care, homemaking, and sexual services, a global relationship arises that in some ways mirrors the traditional relationship between the sexes. The First World takes on a role like that of the old-fashioned male in the family—pampered, entitled, unable to cook, clean, or find his socks. Poor countries take on a role

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## GLOBAL WOMAN

like that of the traditional woman within the family—patient, nurturing, and self-denying. A division of labor feminists critiqued when it was “local” has now, metaphorically speaking, gone global.

To press this metaphor a bit further, the resulting relationship is by no means a “marriage,” in the sense of being openly acknowledged. In fact, it is striking how invisible the globalization of women’s work remains, how little it is noted or discussed in the First World. Trend spotters have had almost nothing to say about the fact that increasing numbers of affluent First World children and elderly persons are tended by immigrant care workers or live in homes cleaned by immigrant maids. Even the political groups we might expect to be concerned about this trend—antiglobalization and feminist activists—often seem to have noticed only the most extravagant abuses, such as trafficking and female enslavement. So if a metaphorically gendered relationship has developed between rich and poor countries, it is less like a marriage and more like a secret affair.

But it is a “secret affair” conducted in plain view of the children. Little Isadora and the other children of the First World raised by “two mommies” may be learning more than their ABC’s from a loving surrogate parent. In their own living rooms, they are learning a vast and tragic global politics.<sup>14</sup> Children see. But they also learn how to disregard what they see. They learn how adults make the visible invisible. That is their “early childhood education.”

In this volume, we hope to make the invisible visible again. The essays we bring together range from personal recollection to economic analysis, and they span the globe from Taiwan to Mexico, from Thailand to the Dominican Republic. Some essays describe a global transfer of emotional resources (Hochschild, Parreñas), while others consider the pressures global capitalism puts on women and their families (Sassen). Some point to the dilemmas migrant domestic workers raise for First World feminism (Ehrenreich, Anderson) and inquire into the similarities and differences between the situations of employed and employer (Cheever, Hondagneu-Sotelo, Constable, Rivas, Zarembka). Several essays focus on how immigrant nannies and maids have assumed the tasks associated with traditional family relationships, like the obligations of daughters-in-law in Taiwan (Lan). Still others investigate the ways that women’s migration has modified relationships between men and women—both in marriage and through the global sex trade (Brennan, Gamburd, Bales, Thai).



The globalization of women's traditional role poses important challenges to anyone concerned about gender and economic inequity. How can we improve the lives and opportunities of migrant women engaged in legal occupations such as nannies and maids? How can we prevent trafficking and enslavement? More basically, can we find a way to counterbalance the systematic transfer of caring work from poor countries to rich, and the inevitable trauma of the children left behind? Our contributors do not have easy answers, but their essays, many based on recent and extensive fieldwork, do help us take that essential first step—to bring the world's most invisible women into the light. Before we can hope to find activist solutions, we need to see these women as full human beings. They are strivers as well as victims, wives and mothers as well as workers—sisters, in other words, with whom we in the First World may someday define a common agenda.



great example  
of guiding questions  
in your research

