

Emotional Labor, Women, and the wound

In traditional families and marriages, women are entirely confined within feminine roles. Defining women solely as wives and mothers almost excludes their roles in any other aspects of life.

Our team aims to visualize the value of unpaid labor by observing and reproducing the marks and scars left on women's bodies in the family environment, and to re-examine stereotypes and issues surrounding female identity.

Team member:

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Yijia Cao

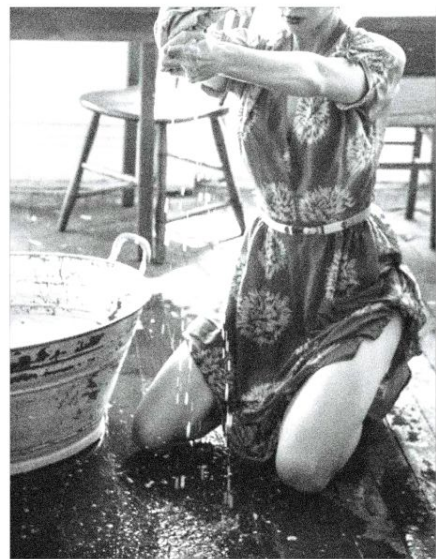
Ziru Chen

Lei Chen

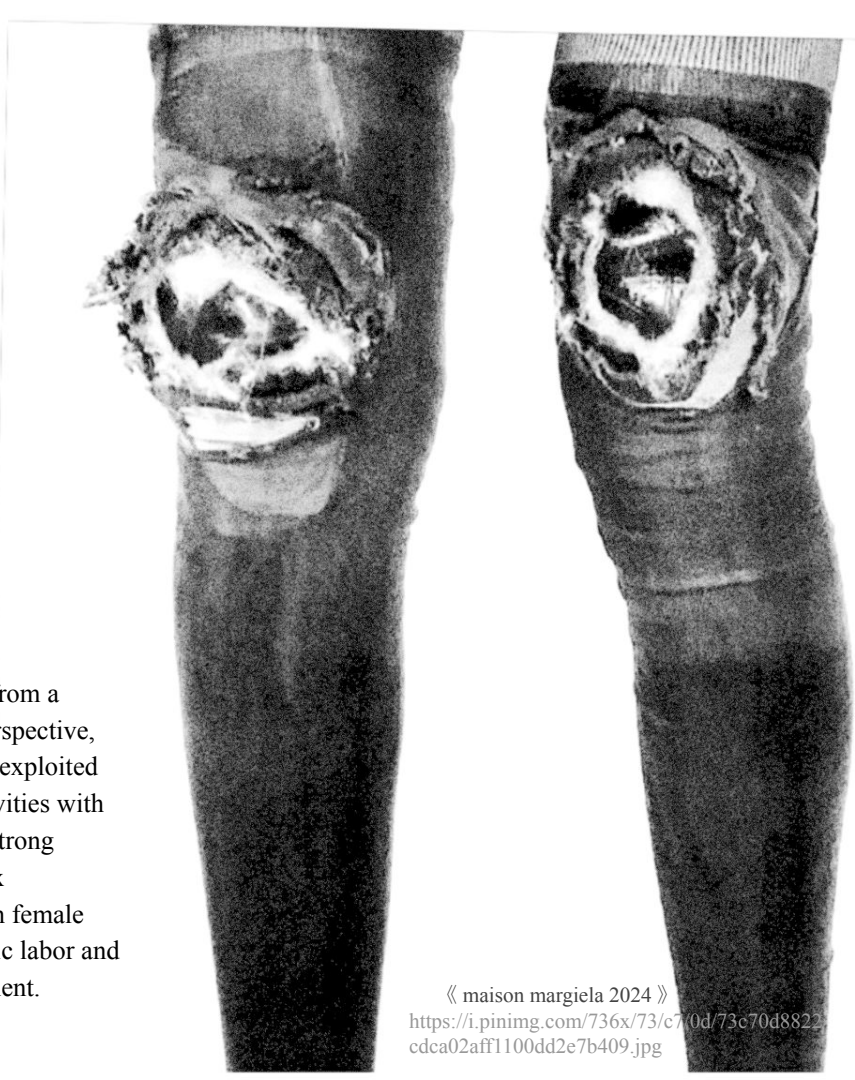
Jingyi Wu



In a deeper reflection, we find that on one hand, for AI women doing as are recognized as a sexual object



On the other hand, from a Marxist feminist perspective, women are actually exploited in reproduction activities with no paid. There is a strong tension and complex relationship between female identity and domestic labor and the family environment.

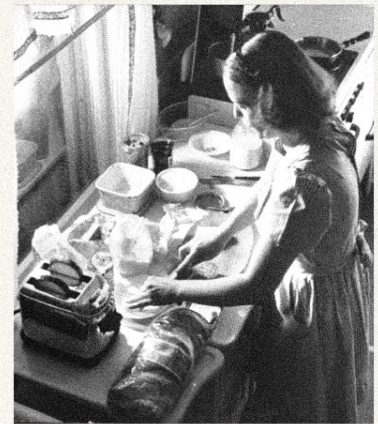




IDEA By observing and reproducing the marks and scars left on women's bodies in the domestic environment, this work hopes to visualize the value of domestic work as unpaid labor, and to re-examine the issue of stereotypes and women's identity.



INSIGHT AI is biased. In the eyes of AI, domestic labor refers to the scenario that young women perform housework in a sexually suggestive manner. This observation has led us to a rethinking and an attempt to look at the position of women within the family and also the relationship between women and housework.



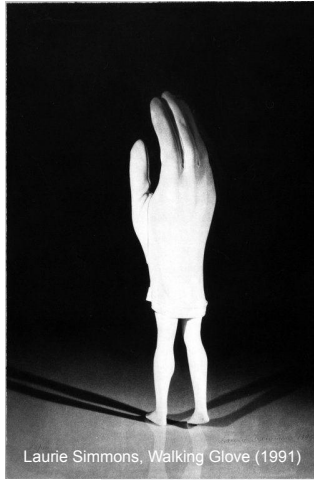
/TESTS & EXPERIMENTS

Prompt: a person doing housework



During the research, we did an experiment, we tried to input the prompts like ‘cooking’ ‘housework’ into Midjourney, an AI image creation software, and all the images generated were of female, which is the most direct and concrete manifestation of bias. Both experiments and data can prove that AI has a gender bias against female.

The market in the capitalist system does not include all human labour. The unpaid work that women do in the home, such as domestic work, childcare, and care for the elderly, is called reproduction labour. This labour is called unpaid labour because, for a long time, it has been regarded as "invisible labour" in the private sphere, free labour that any woman can perform.



Laurie Simmons, *Walking Glove* (1991)



Imagem: Zanuck/Getty Images/iStockphoto



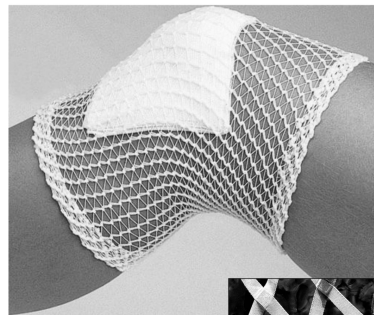
Sylvia Palacios Whitman's *Passing Through* (1977)

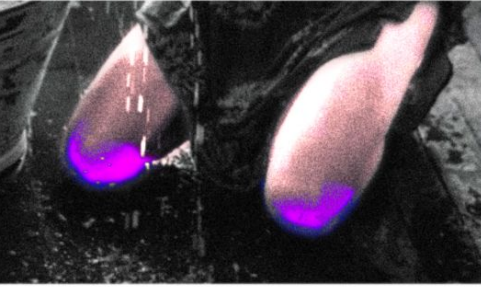


De Quervain's Tenosynovitis, [sportscareset.com](https://www.sportscareset.com)

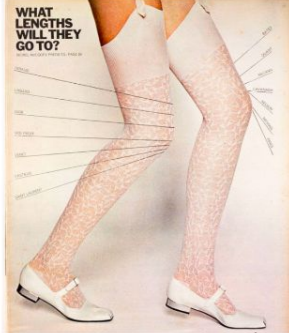


Claire Watson





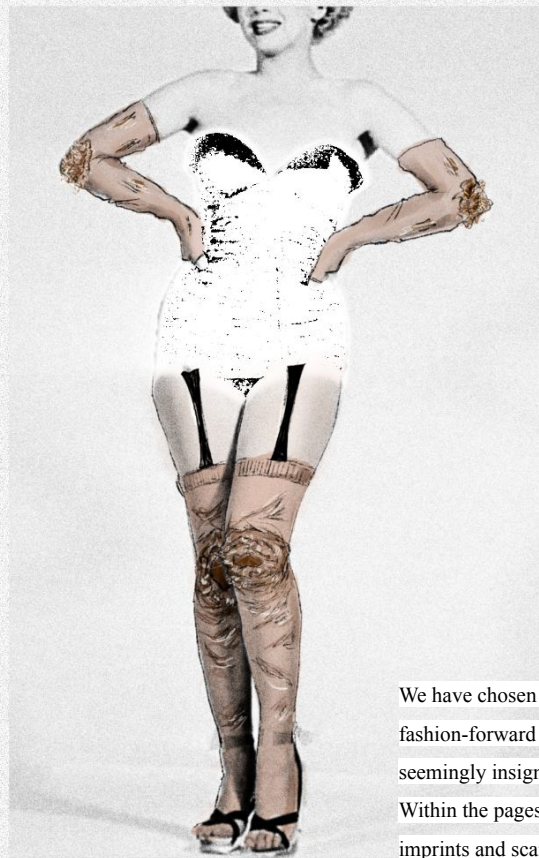
When we look at the marks and scars on women's bodies , we are essentially reading their stories, stories that speak of silent dedication . Through this project, we hope to break traditional gender stereotypes and reconsider women's roles and identities in the family. We believe that through such exploration, we can inspire recognition and respect for women's labor, while also creating a more inclusive and equitable social environment for our common future.



Our team's vision is to show the true value of household labor by deeply observing and recreating the physical imprints and scars left by women in the domestic environment.



sketch



We have chosen the medium of magazines, a fashion-forward platform, to reposition these seemingly insignificant traces into the public eye.

Within the pages of the magazine, we will present the imprints and scars left by women in household labor, using striking photographs to reveal the diligent effort behind these marks to the readers.

CRAFTS EXPERIEMRNT



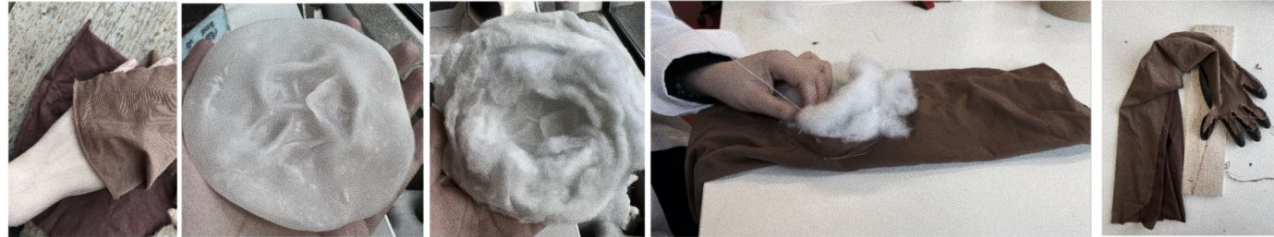
Dyeing process:

Put dyes into boiling water, add appropriate amount of alum, put polyester fabric and cotton into boiling water, different dyeing time will produce different colors.



Making process:

- Step 1: Selection of materials
- Part 2: Creating a "wound" effect with clay
- Step 3: Use layers of cotton to mimic the wear and tear of a wound.
- Part 4: Sewing all the materials together



Behind this observation, we find that women in domestic labor are perceived as sexual objects, while also being exploited in reproductive activities. There exists a complex relationship between female identity, domestic labor, and the family environment.

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Justice 7 A. present:

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Woman Work

By Maya Angelou

I've got the children to tend

The clothes to mend

The floor to mop

The food to shop

Then the chicken to fry

The baby to dry

I got company to feed

The garden to weed

I've got shirts to press

The tots to dress

The cane to be cut

I gotta clean up this hut

Then see about the sick

“Behide the scene”

