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Gender-Based Violence and Global Capitalism: Everyday experiences of female laborers in the fast fashion garment industry

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ABSTRACT

The garment industry is an industrial sector that recruits more female laborers. However, female laborers in the garment industry often experience various forms of injustice and acts of violence, such as low wages, gender discrimination, or high workloads. Various forms of injustice and violence must be studied continuously, considering this industry is still rapidly growing globally. The emergence of the fast fashion trend encourages the expansion of the garment industry, which can potentially eternalize injustice and violence against female laborers. Female garment laborers bear a substantial role in the production sector, starting from preparing materials, cutting materials, sewing, ironing, and playing various roles as helpers in various production processes. This paper examines the daily injustice and violence experienced by several female garment laborers from one of the garment factories in Jakarta. Adopting the theoretical approach of feminist everyday political economy, this paper analyzes those experiences that reflect miscellaneous structural and cultural gender violence heavily influenced by global capitalism.

KEYWORDS: *garment industry, fast fashion, female laborers, feminist everyday political economy*

INTRODUCTION

The garment industry has been globally considered an ideal industrial development model. From state-centered to trade or chain-based industrial development, the garment industry is continually considered the ideal entry point for many developing countries towards industrialization in the capitalist

realm. A global chain of the garment industry is often termed "*modern slavery*", which perpetuates the linear vision of the industry as future economic growth. It is because, in reality, the industry constantly ignores various substantial conundrums happening within the garment industry itself. This research looks deeper into how the

garment industry only deems abuse of rights in labor and the environment as something "*beyond the normal pace*" of capitalist progress, which is not considered dangerous as long as it is still profitable (Ayers, 2013). Understanding these issues leads to exploring more profoundly what is truly happening in the vast industry. What is the interpretation of "normal speed" in the garment industry?

The parameter of normal speed is the daily working hours of garment workers. Therefore, this research focuses on one trend in the garment industry: the fast fashion trend. The fast fashion trend is closely connected with time because the fast fashion industry has a clothing catalog that changes in the short term. The production system is operated at a low cost or value because of low-quality raw materials usage. The duration of the production process is instantaneous because the target time for changing models is also fast. The tendency for fast fashion clothing emerges from the impulse of capitalism, which creates a pattern in society to buy clothing products continuously, without thinking twice, ultimately affecting the fast and low-quality production process (Ting & Stagner, 2021). The main principle of capitalism in obtaining the maximum profit at the lowest possible cost is reflected in the presence of the fast fashion industry. The principle ultimately leads to numerous acts of exploitation

experienced by the workers behind the fast fashion clothing production process, especially female laborers.

The case of garment workers is a feminist issue because women dominate this industry. The Labor Behind the Label campaign notes that at least 80 percent of garment workers worldwide are women aged 18 to 35. Many of these women have children and families to support and are the primary breadwinners. Indonesia itself also has several industrial areas in West Java, such as Rancaekek and Cimahi, which are also places where textile factories operate, of which the majority of the workers are female (Nertina, 2021).

The International Labor Organization (ILO) also describes how women continue to dominate workers in textile products and footwear (TPA) industries. In 2016, approximately 4.2 million people were employed in the landfill industry in Indonesia, accounting for 26.6 per cent of all manufacturing jobs. Women comprise the majority (i.e., around 58 per cent) of the industry's employees (Horne & de Andrade, 2017).

Many media and NGO reports have shown female workers being subjected to verbal abuse, sexual harassment, public humiliation for failing to meet targets, overwork, low wages, and forced overtime work (Munnade, 2016). For example, in Bengaluru, India, which has 1,200 registered RMG export factories

employing more than 500,000 female workers, 60% of women reported to GLOBALIZATION 1423 that they faced harassment by male superiors (Munnade, 2016)

One of the most prominent exploitation cases is the mass fire at the Rana Plaza Dhaka garment factory in Bangladesh in 2014. At least 1,134 workers died, and 2,500 others were injured in the incident caused by company and government leaders' negligence in maintaining the garment factory building. There were more women victims than men in the incident (Syarif, 2021). The garment factory is a factory that produces various fast fashion clothes for various global brands around the world.

The Zero Waste Indonesia community reveals that fast fashion clothing is a production practice focusing on production speed to catch up with the latest clothing trends. The process is to carry out mass production in large quantities to keep production costs as low as possible and ultimately get the highest profit (Zahra, 2019). The keyword 'production speed' here is crucial because it shows how the garment industry sacrifices low social costs for workers. These social costs are related to the wages and welfare of workers who make and produce these mass clothing products.

The depiction of violence in the daily lives of women workers in the garment industry can be seen in one

of the interview subjects' expressions. A female laborer, Rahma, revealed that the target for clothing products to be produced daily is at least 800 pieces, so in half an hour, they have to complete around 80 clothes. Supervisors will reprimand and scold workers who cannot achieve the targets. Even though trade union organizations have made several efforts to reduce insults and scolding, many superiors continue to use verbal violence, predominantly scolding, due to their responsibility in pursuing targets.

We often get scolded, and some shout loudly. Even now, there are still things like that; in terms of organizational union, we have often warned management, but still, because the target is high, the supervisors think that it is their responsibility to pursue the target, so they will do anything in any way, including yelling at the workers every day. (Rahma, 23 October 2022)

Various other forms of violence are presented more deeply in the empirical findings section, all of which originate from the daily experiences of female laborers and reveal how the violence experienced is very close to women's gender construction.

The portrayal of female worker exploitation in everyday life reflects how gender issues are very close to this problem. The garment industry, a capitalist actor of neoliberal

globalization, continually rearranges work processes, introduces new technologies and trends, accelerates production, and reduces low-value labor in "developed" capitalist economies. After that, production labor is relocated to lower-wage rate locations, mainly in the global south, in their attempts to return on capital (Ayers, 2013). It is undeniable that women ultimately experience the most glaring unfairness because most of the low-wage jobs are done by women.

In political economy, gender is used empirically in the differences in professional responsibilities between men and women, manifested through the various impacts of neoliberal globalization. Neoliberal globalization has resulted in discrepancies in who does what type of work, under what conditions, and with what compensation or status. Gender in the political economy also operates as an attribute that conceptualizes hierarchical disparities between identities, qualities, or attributes and characteristics of masculine and feminine. In this case, men are inclined to masculine traits and women to feminine. The construction of gender in the political economy also plays a role in the system that 'regulates' the way people think and act. Masculine jobs are considered more "real" and serious in terms of symbolic status and material compensation (Shepherd, 2015). Therefore, women are identified with "unreal" or even

"unpaid" jobs. Alternatively, even though they work, gender construction ultimately regulates unfair treatment by owners of capitalists towards women workers.

Feminist everyday political economy was born from works of literature examining the racial and gendered centrality of everyday resistance to capitalism. The literature includes concerns with grassroots feminist political action aimed at opposing particular capitalist and colonialist practices in everyday gender politics. This research relates the description of everyday gender politics to empirical case studies that occur in the realm of garment production, of which Waylen (2006) describes that empirically the statement "*the personal is political*" must be expanded by "*personal is international*". In other words, it must acknowledge that women's lives and experiences are at the core of capitalism's global political implementation. Feminist everyday political economy is also an approach that practices resistance to gender construction produced by and intersects with capitalism (which is racial and gendered) (Elias & Roberts, 2016)

The time dimension in the garment industry is associated with the industry's mobility. In the garment industry, only a few production processes can be automated by machines, so the work requires more human resources. Therefore, the industry is also targeting low wages to maximize

profits. The mobilization of the garment industry ultimately affects labor costs by constantly imposing low fixed wages, long working hours, and fluctuating work contract regulations which ultimately do not provide long-term security guarantees for workers (Ansell, Tsoeu-Ntokoane, & Hajdu, 2015).

Space and time in factory work are characterized by the constant limitations and exploitative regularities experienced by women workers. Garment labor occurs in fixed, determined places with an ordered rhythm and little opportunity to break away from the routine. Female laborers were locked in the factory from 7 am to 5 pm, five days a week. There are many times when female laborers work overtime for another hour or more due to the company's constant demand and target. Thus, the space-time of factory work negatively affects women's well-being by depriving them of sufficient energy and rest time (Ansell, Tsoeu-Ntokoane, & Hajdu, 2015).

This paper presents various empirical findings of female laborers working at A garment factory in the industrial area of North Jakarta that were interviewed in person. The researchers gathered at least five female labor subjects and conducted in-depth interviews regarding their activities and daily life in the production sector. The finding is personal because the researchers tried to include women's voices as the primary analytical tool to

uncover various issues regarding gender-based violence and injustice in the garment industry. In response to the empirical findings through the interviews, the researchers adopted the concept of everyday feminist political economy to analyze the illustration of violence in women's everyday lives caused by global capitalism.

METHODS

The paper adopted qualitative research with a feminist method. The data were collected through an in-depth interview with face-to-face questioning and answering sessions between the interviewer and the informant or interviewee.

The main subjects were five female garment laborers working in a company or garment factory in Indonesia. The female garment laborers focused on the production sector. The above backgrounds of the female workers allowed the researchers to study how working in garment industries affected their lives from a feminist perspective of economic politics. The female garment laborers consist of individuals with different backgrounds, such as employment status, the production line at the factory, marital status, whether they have children or not, status in labor unions, and life in society.

The researchers used pseudonyms of the female garment laborers mentioned in this article. The researchers also received

consent forms from each interview subject to publish their statements in this research.

RESULTS AND DISCUSSION

Results

This section provides empirical data from the voices and experiences of female laborers in the A factory in Jakarta in dealing with various problems in their daily productive activities at their workplace. This story ultimately leads to the fact, as stated in the background section, that female laborers are recruited the most in the production sector of the garment industry. The garment industry has easier access to female production laborers to employ in the production sector, especially those from lower classes who need the job the most. The researchers interviewed five female laborers working as permanent workers in the production sector to strengthen the fast fashion issue in the garment industry. Their roles were mostly sewing, but there was ironing. During the interview, the female laborers illustrated their everyday life as production workers and how the high targets determined their life conditions, choices, and even needs.

In the initial findings regarding the activities of women workers in the production sector, the paper first illustrates the operational status of female laborers working at A factory. The five research subjects revealed that their status as permanent or

contract workers at the factory did not affect their workload. There are two statuses of workers' employment, a work agreement that binds contract employees and casual workers (PKWT) and a work agreement that binds permanent employees with no expiry date (PKWTT). All research subjects were permanent employees and had worked for an average of 10 years. However, there are many perspectives on the status of workers and what affects factory workers through this status.

The operational status and duration of time these workers have worked at the factory do not affect the wages they achieve, the burden, targets, treatment of superiors towards workers, or the length of time they work in one day at the factory. Even so, work status does affect the job security of factory workers. As stated by Endah, one of the female laborer subjects, there had been many illegal "extortions" by some factory superiors to promise contract laborers to get their work status as permanent laborers.

It is the same; that is why there are rampant illegal fees nowadays because of work status. So, the workers want to extend their contracts because they have been promised by the supervisors this and that, but even if they are not promised, when the supervisor needs the money, they will go like, "Do you want to work or not?"

maybe they will ask a reward for it. That is why we are still investigating. Actually, yesterday someone found out, that there was evidence, and then the leadership was fired. How many people are there in Molak who got warning letters, I think there are 6 of them, but in A factory, there is only 1. (Endah, 25 October 2022)

Rahma also discussed the issue of workers' job security, how contract employees were only valid for up to three months, some even for one month.

There is no difference in the workload, but what is of concern at the moment from the PKWT contract is the actual certainty of work, especially since the current contract is only three months; some are for a month. (Rahma, 23 October 2022)

This working status also triggers garment workers to compete even more fiercely to achieve permanent job status. Rahma said that even PKWT workers competed to get high targets in one day. That competition was triggered by superiors' promises, which ultimately became a bluff to keep workers working with high targets. In the end, many workers still did not have their contracts extended despite implementing the strategy.

Hmm, so it's like the boss is saying, "If you do not work well like this, we will not be able to

extend your work," so this triggers us, PKWT laborers, to compete to get high targets. (Rahma, 23 October 2022)

The production target for the garment industry is increasing every year. Rahma, a female laborer who had worked in the garment industry at the same factory for twenty years, reinforced this argument. Rahma had held the position of ironing. During working hours, Rahma was constantly standing. For ironing, the daily achievement target depends on the model or shape of the clothes. For regular t-shirt models, the target is 60 to 70 shirts per half hour. If the type of underwear is like a tank top, the company will target as many as 100 pieces per half hour. For long dresses, the target will be 30 to 40 pieces per half hour.

Another subject, Endah, also explained how the production system used targets per line of workers, often called "lines". For example, there were thirty tailors in one line for sewing workers. Each tailor worked in a relay from the back row to the front to produce a shirt. Each line must meet a target of eighty shirts per half hour. In the sewing process, the workers were always scolded all the time. When interviewing her, the researchers even asked Endah whether she was scolded that day. She also answered, "Of course." Endah also recounted an incident the day before she was interviewed; Endah's line of workers was called by her superiors and subjected to a scolding.

There was a story after yesterday's lunch; we were called to the front, and our supervisor said, "You know what? The stitches should have been finished by now if that is the target. How come it has still not been finished at this time?" A machine behind me was broken, so the work was delayed by 3 hours; in 3 hours, we did not reach the target of 200 pieces. (Endah, 25 October 2022)

The target on that day was not achieved due to a machine engine failure on Endah's line. It was not a reason her superiors could accept because they still demanded the workers meet the specified target even though there was a technical error, a broken machine.

Samah, another subject working as a tailor at A factory, also shared the problem of broken machines in her factory and illustrated how laborers worked daily. The machines used by laborers for sewing were getting old, as were the laborers. Unsophisticated and manual machines were often damaged, but supervisors did not consider it. High targets kept the laborers working amid aging machines. Samah even thought that she and the other laborers were no different from the sewing machines used to sew the clothes.

In the process of achieving production targets, it is common for companies to use various methods.

One of which is by turning on music while working. While the workers are working, the supervisors turn on the music and, at the same time, scold the workers. One of the subjects, Mai, revealed that the supervisors often turned on loud music for the workers to focus on sewing or other production processes, so they forgot the time.

Samah's supervisors played music in the factory when the laborers worked. Therefore, they focused on the stitching and music that they could not tell the time.

Yes, so we're here. For me, it's still okay; no matter how loud the music is, I don't mind. I can tell the time anyway. If you have an incontinence, it doesn't really feel like working.

Yes, it is. The point is how they exploit it so that the workers can really produce many pieces, don't think about anything else but results. If I'm not mistaken, that's the thought, so that the workers produce more, right, the production is good, so the profit is big. It's better if the profit is shared with us, but no. We don't have any money, only a basic salary, only 4.6, no money for food, no transportation. (Mai, in-depth interview, 29 October 2022)

Labor hours are also a significant issue in the garment industry. If there are laborers who cannot reach the target per half hour, many of them end up working for extra

hours. For example, at 5 pm, they should be able to go home, but they work until after 5 to complete the target. Many laborers arrived before seven in the morning, as Endah said. Rahma also said that many laborers did not make the most of their one-hour break. The laborers should be able to eat, drink, or rest, but they only used the break to pray and return to meet the targets. The laborers thought they would be more relaxed the next day if they could complete more targets on a particular day. It was not the case. Every day, the same number of new targets must be achieved.

My friends at the factory are still like that. For example, if I haven't got the first half-hour target, it will take the second half-hour; in the end, the target will be late. Most of my friends have to work at 7 am. They even come at half past seven in the morning, so the 1 pm break is only used for eating and praying for a while. They will hurry to return to work to make up for the lack of targets. They often come home late; sometimes they can contribute to the company for an extra hour and a half, half an hour in the morning and a half hour break; sometimes they go home when the lights are off, so they think tomorrow they can relax a bit, but they never will. (Rahma, 23 October 2022)

It happens a lot among laborers, especially because most workers are

PKWT employees, and only a few are permanent employees. They optimize the time to meet the target so they are not fired. The supervisors threaten them a lot to make them work with fear and under pressure.

Companies often refer to unreached targets as "target debt". When laborers do not meet the target, they must keep fulfilling it even if they have to use their break time or work extra hours.

If you don't reach the target, the supervisor gets angry, "You people, don't just go home, meet your target first, pay the target, don't just go home, it's irresponsible!" (Maskunah, 23 October 2022)

The target debt will be "paid" in the last hours of returning home. The usual hours for laborers to work are eight hours. Within eight hours, they targeted at least 800 pieces of clothing. If they cannot meet targets, they will be verbally abused. Therefore, it is common for them to go home fifteen to twenty minutes later than the schedule.

One of the research subjects also revealed that the possible reason for the high target was the company's unwillingness to increase spending on production costs. It is illustrated by her statement that the target is getting higher because she thinks that the wages or salaries of workers are increasing every year, even though it is not significant. However, this increase encourages companies

to set high achievement targets for workers.

Yes, increase in salary, the target increases. That's why I said the salary increase is not much, but the target for the increase is significant. That's how it is. So, we're workers, right? The boss said, "Oh, let us increase their salary so we can hit more targets," that's it. Production is the overtime rule, but we are pressured. (Mrs. Samah, in-depth interview, 29 October 2022)

She said that overtime had been rare for the last ten years. To avoid paying overtime, the company maximizes daily targets.

The time issue also affects working women's resting activities, such as using the break time at noon, urinating, changing pads during menstruation, and even taking a short break if tired. The subjects of this research illustrated that workers seldom had enough time to do those activities. They rarely had time to drink. The "target debt" discussed earlier contributes to production workers' busyness. As a result, they also have very little time to take care of their basic needs as humans, such as drinking or urinating.

Last March 2022, the researchers had the opportunity to participate in the A factory's trade union meeting organized by the Labor Union Organization named FSBPI. There was a series of theatrical art performances by the female laborers

during the event called "*Panggung Marsinah*" or Marsinah's Stage. The female laborers from A factory staged a drama depicting how they worked in the production sector daily. The performance suggested that workers were not allowed to use the toilet freely. There were rules for it. They needed to bring a coupon to go to the toilet. The researchers confirmed it with the research subjects during interviews. They validated it. Maskunah said there were only two toilet coupons in one line of around 30 to 50 laborers. It means that only two people can go to the toilet at a time.

There are only two cards per day. If two people go to the toilet, they bring the two cards right. So, when someone wants to go to the toilet, the person needs to wait until those going to the toilet return to use the card. Sometimes if someone is in a rush to go pee, the person will run to the toilet. If we insist on going to the toilet without carrying the card, the security guard will scold us, "Where is your card?" "I am desperate, ma'am. The card is used; I can't find it." Then the security will get angry, "You act like a supervisor who can go to the toilet without using a card, huh? You act as if you don't know the rules." (Maskunah, 23 October 2022)

Apart from using the toilet, they do not have time for short breaks, such as praying or just relaxing the

body. The high targets prevent workers from leaving their jobs. Confirming this, Samah said she sometimes did not use her break time because she had to work on her targets. It is because her work, sewing, is a relay. Workers in one line must stand by in their places to wait for a piece of garment from a worker behind them. One person's absence, even if only taking a short break, may cause a line not reaching the target and getting scolded.

Discussion

This section will discuss the political economy context of working women's daily experiences due to the expansion of the global fast fashion phenomenon from a feminist perspective. Within the feminist discussion, there is a strong association between the socioeconomic and political contexts of certain forms of work. For example, a discrepancy in working conditions and work relationships can be seen in seemingly similar types of work, such as working as a domestic worker (waged domestic work), working as a housewife (unpaid domestic work), working in the manufacture of clothing in home industries, and working in the manufacture of clothing in factories (both produce clothes, one is family labor and is done at home, the other is factory labor, done in a factory and is paid). In other words, various types of work bear socioeconomic

and political contexts (Saptari & Holzner, 2008).

Based on the statement above, women's studies experts define *work* as everything done by an individual that is suitable for subsistence, to be exchanged or traded, to maintain the continuity of descendants and the survival of the family or community. Thus, work does not only include paid work outside the home (Saptari & Holzner, 2008). Nevertheless, how can these various types of work be classified to see specific patterns, especially concerning oppression and subordination to certain groups?

Shepherd (2015) explains that the impact of neoliberal globalization eventually reveals distinctions about who does what type of work, under what conditions, and with what compensation and status. Gender in the political economy discourse also acts as a principle that conceptualizes the hierarchical differences between masculine and feminine identities, qualities, or characteristics. How does gender finally act as a system that '*regulates*' the way people think and act by prioritizing what is associated with masculinity and femininity?

Informal activities are outside 'formal' work arrangements (usually contractual and regulated). Types also vary, ranging from care and domestic work in households, street vendors, low-wage laborers, to black market transactions on a global scale. Women, migrants, and low-income people are the subjects of most

informal workers, doing the most unappreciated and dangerous informal work. That statement is primarily due to the stereotype of 'feminine' jobs attached to them (Shepherd, 2015). Later, the empirical data shows that A garment factory, the research location, recruited female contract laborers the most. Many experienced vulnerabilities, especially in job security, because they did not have the power to fight against the established system. In the end, the workers were willing to take their time and energy to meet high targets every day.

The feminist everyday political economy looks at the daily life practices and routines to raise important questions about gender power relations stemming from foreign investment, development, globalization, country transformation, the nature of work, and the financial crisis that has occurred. The political economy of violence against women reveals how gender-based economic power relations, for example, unequal access to productive resources, including land and secure jobs, are experienced in terms of everyday violations of women's bodily integrity (Elias & Roberts, 2016). Women's bodies, often considered no different from machines, as revealed by Samah, illustrate how violations against the integrity of women's bodies exist in a gender-based economy. The pay for their work is not high due to stereotypes

that women's work is not considered "important". Even worse, they experience verbal violence every day. One of the identification and analysis of the structural relationship between the global political economy and everyday life is to use the concept of social reproduction. The activities usually centered on the household, which is the center of production and reproduction of life but is not considered in conventional economic analysis (Elias & Roberts, 2016).

While everyday work involved in the social reproduction of labor power is socially feminized and degraded under capitalism—where 'work' is done outside the home and in return for wages—the work of social reproduction remains central to the production of value in capitalist society (Picchio, 1992; Hardy, 2016). Mai, the research subject, said that the export value of the fast fashion clothes they made daily was way higher than the daily cost of worker wages. The workers could produce more than a thousand clothes per day.

That 's it, because the target is now more than a thousand, 1,200 per day, one piece of clothing costs up to 450 thousand Rupiah for the Express brand export, right? That is one dollar... one shirt, if I'm not mistaken, 18 dollars, how much is that, or 30 dollars, if I'm not mistaken, one shirt times a thousand, try it, times 1,200, how many times a

thousand is it, 450 times a thousand Rupiah, it's 400 million Rupiah in one day.

So how much is our salary? 4.6 million rupiahs, the cost of earning one shirt is more than the salary of one line, which is really too much and inhumane for workers. (Mai, 28 October 2022)

The illustration above shows that global capitalism still needs social reproduction work, even though, at the same time, it violates social reproduction work.

In the feminist theory of political economy, a derivative concept focuses on an approach related to the process of social reproduction bound in it. In this case, social reproduction includes all activities involved in the production of life, including biological reproduction, the work of caring for and maintaining the household and intimate relationships, the reproduction of labor, and the reproduction of the community itself. It leads to social reproduction work by understanding everyday life in the realm of political economy through space, time, and violence (STV) intersections (Elias & Rai, 2019).

This approach challenges how ideas about everyday life emerge in political economy and highlights the broader risks of leaving social reproduction unrecognized. Silvia Federici (2012) reveals that this era of capitalist expansion reflects the

rationalization of social reproduction, which aims to destroy the remnants of communal ownership and community relations. The context of STV provides insight into how social reproduction is not only carried out every day but how it is vital for understanding everyday life under global capitalism – which includes various work involvements such as repetitive, tedious work routines and work that can be satisfying for workers (Elias & Rai, 2019).

Based on debates about social reproduction and everyday life, there are three analytical lenses – space, time, and violence – through which a feminist approach to everyday life will develop. Social reproduction, like market-based production, is placed in a social space with relational boundaries in a continuum of time and rhythm. The STV framework itself is embedded in regimes of oppression based on class, race, and sex. Therefore, it is manifested and experienced differently in different social contexts (Elias & Rai, 2019).

In this discussion, the dimension of time is a robust analytical knife in various descriptions of the daily lives of working women in the empirical findings section. Time politics is also important to discuss in their production function as workers at work (Elias & Rai, 2019). The findings from the voices of women workers above illustrate the problem of the limited time that women workers have in the production

process. The fast fashion industry encourages the acceleration of time and changes the form of "normal" time to the time they determine in the industry. The story told by Maskunah, Rahma, Endah, Samah, and Mai above illustrates the problem of time as they have to reach the target of 50-80 clothes in half an hour, working hours that exceed the allotted time, break time that is not used optimally, and the limited time to meet their basic needs as humans, such as drinking, urinating, or just sitting to rest. Time becomes a "new normal" formed by global capitalism against working women to earn massive daily profits.

CONCLUSION

The development of the global clothing industry has resulted in the rising fast fashion clothing trend. The price of cheap clothing that follows the fashion trend always bears problems. The empirical findings of this research revealed a fast fashion clothing factory imposing exploitative, unfair, and gender-discriminatory treatment towards its workforce system. This argument is evidenced by the fact that women are the majority of

laborers who work in the fast fashion clothing production process. The nature and low status attached to women are often the roots of oppression by owners of capital to regulate work methods, wages, and the treatment of women workers in the garment industry.

The description of exploitation analyzed using previous feminist approaches to everyday political economy has dismantled the many dimensions of violence that have occurred to women workers in the garment industry. The exploitation faced by women workers in the production sector impacts their social reproductive function as they continue to experience negligence in many things at work, including injustice in behavior and low wages. The violation happens because the role of women in social reproduction is often seen as unpaid work. The empirical source from female garment workers' testimonies in A factory illustrates how global capitalism rearranges the "normal" time rhythm to get as much profit as possible by being exploitative and discriminatory towards working women.

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ABOUT

SALASIKA etymologically derived from Javanese language meaning 'brave woman'. SALASIKA JOURNAL (SJ) is founded in July 2019 as an international open access, scholarly, peer-reviewed, interdisciplinary journal publishing theoretically innovative and methodologically diverse research in the fields of gender studies, sexualities and feminism. Our conception of both theory and method is broad and encompassing, and we welcome contributions from scholars around the world.

SJ is inspired by the need to put into visibility the Indonesian and South East Asian women to ensure a dissemination of knowledge to a wider general audience.

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There are other journals which address those topics, but SJ approaches the broad areas of gender, sexuality and feminism in an integrated fashion. It further addresses the issue of international collaboration and inclusion as existing gaps in the area of academic publishing by (a) crossing language boundaries and creating a space for publishing and (b) providing an opportunity for innovative emerging scholars to engage in the academic dialogue with established researchers.

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