This article addresses the politics of class, culture, and complicity associated with Philippine gendered-labor export. Several examples drawn from multisited ethnographic research explore two faces of class: migrant performances of subordination contrasted with militancy in the labor diaspora. With few exceptions, the literature on Philippine women in domestic service has emphasized disciplined subjectivities, the everyday dialectics of subordination. But class is also represented in these same relationships, understandings, and actions. Alternatively, the political expressions of Philippine overseas workers, and their supporters, is a feature of Philippine migration that is not often mentioned in writing concerned with migrant inequalities. This article proposes a reconciliation of these two faces of class expression by exploring how new media, primarily cell-phone technologies, enhance possibilities for organized and personal resistance by Filipino migrants, even as they facilitate migrant acquiescence, linked here to gendered subordination and class complicity, in the contentious reproduction of the migrant labor force.
Complicity is the act of helping or encouraging another individual to commit a crime. It is also commonly referred to as aiding and abetting. One who is complicit is said to be an accomplice. But, even though an accomplice does not actually commit the crime, his or her actions helped someone in the commission of the crime. The concept of accomplice liability means an accomplice faces the same degree of guilt and punishment as the individual who committed the crime. Indeed, accomplices can face the same penalties, including prison time. The key consideration is whether the individual intentiona