

1921
 Voice of the New
 Mary Lou Bowman
 P. 115 is
 1915
 Liberator
 Bl. Women
 Pauline Harris
 1940's
 Rosa Parks
 Coretta Scott King
 S. Nathan
 1968
 Women
 Ida B. Wells-Burnett
 1899
 ed. M. J. Freeman
 Speed + Carried
 Single-Handed
 14418

1865 August Bebel: "Woman's part of the
 9 men as regards middle classes."

100/Ship
 Eleanor
 Ferrer

Woman as Revolutionary, ed. by F.C. Griffin
 Introduction by Ann C. Freemantle, Mentor, 1973
 Evidently both the male editor and the female introducer,
 (though ~~the~~ criticizes him for leaving out some who belong
 in such a work) nevertheless are from the same ground of
 thinking that only "artist and revolutionary" are most
 truly responsible (whatever that means), and yet have
 not one single word much less one single article on any
 Black!

Flora Tristan 1803-44
 1843
 New Woman
 Sold + Ed.

Women, Resistance and Revolution, Shelia Rowbotham
 A History of Women and Revolution in the Modern World
 Pantheon, 1972

Here is a book by a revolutionary of revolutions
 without so much as a mention of Rosa Luxemburg. Rowbotham
 wants to cover all revolutions from the 17th to the mid-20th
 century without ever any arising from what women are doing
 though ~~some~~ new facts do come forth. Lacking any dialectic
 relationship of one to the other however, you keep
 searching for what is the subject matter. Obviously it's
 all in order to show that (p.11) "women have come to
 revolutionary consciousness by means of ideas, actions
 and organizations which have been made predominantly by
 men" and (p.12) "male-defined revolutionary movement"
 liberation of women... are caught in their own
 particularity... All of which is to lead to p.247 "The
 connection between the oppression of women and the central
 discovery of Marxism, the class exploitation of the workers
 under capitalism, is still forced... I believe that the
 only way in which their combination will become living and
 evident is through a movement of working class women, in
 conscious resistance to both alongside black, yellow and
 brown women struggling against racism and imperialism...
 We will then understand it not as an abstract imposed concept
 but as something coming out of the experiences of actual
 women."

The titles of the ch's. are fantastic, nonsensical
 without a single concrete notation although, it's very con-
 crete periods she's actually talking about. Thus, Ch. 1
 Impudent Lasses and you're supposed to know it's about the
 rev. of the 17th c. Ch. 2, Utopian Proposals. Would you
 believe that that is on the 19th c. revolutions? and that
 you do get such new things new ideas as Flora Tristan's
 "L'Union Ouvriere" way back in 1843 who (I didn't learn that
 from her but from Cole's book) was advocating a worker's
 international and women and men being in one and intellec-
 tual and practical work being united in "worker's palaces,"
 ie, schools and hospitals that would combine "intellectual

and technical instruction." There is also a great deal of jumping about so that Winstonecraft's 1792 Declaration of the Rights of Women and the 1848 revolutions and their publication, or at least the French, of a daily paper, "Le Voix des Femmes", without however ~~with~~ wither being connected with Marx of the same period, which of course means they in turn aren't called that which she entitles

Ch. 4 Dialectical Disturbances
That one of course jumps from 1844 to 1884 with great insistence that Marx was despite all a "bourgeois (!!!!!!!) man of the 19th century when it comes to the woman q. and that after she not only quoted 1844 and the 100 pages in Capital itself, but even singled out that those analyses were not just of economics but "human development" gap. Vol. I, p. 496!

Ch. 4 Dreams and Dilemmas and that my dear is of all the great RR women who were murdering Tsars mixed up with Susan B. Anthony, the Lassalleans at Gotha who opposed adopting the Marxist proposal for total equality for women. It does include a very important part on Eleanor Marx who organized branches of the gas workers' and general laborers' union and in organizing and international socialist women's org.

(she also trans. Ibsen's A Doll's House)

Ch. 5 Bread and Roses
We finally get down to workers' struggles, the 1912 Lawrence Mass. textile strike and suddenly begins to jump all the way from 1792 to 1912 through 1848, 1871, 1881 and back to Cabet's club admitting women. But the most damning of all things is that here where she talks about male-defined rev. movements, the absolute and most magnificent quotation on the spontaneity, individuality and great general strike of the women textile workers in Russia who went against all political advice including Bolshevik who had told them not to engage in the peaceful IWD demonstration on Feb. 23, 1917, whereupon they brought out 90,000 women and men and that is how the rev. began. All this is from LT's History of the RR, a man, whereas ~~she~~ doesn't build one single thing on the basis of this great outburst because obviously it wasn't planned, it wasn't "conscious", wasn't led by a party.

Ch. 6 If You Like Tobogganing is what begins with the above quotation by LT. is supposed to be about the 1917 rev. which evidently failed the women because it was "written through the eyes of men" and yet absolutely nothing is more condescending towards women than this awful description of spontaneity by the author. Then she goes into Stalin's wife who committed suicide in 1932 after ~~she~~ had bawled her out.

The climax Ch. 7 When the Sand-Grouse Flies to Heaven is about China, Mao: (p.198) "Chinese vigilance has found dramatic expression but many problems remain unsolved." About the only thing that is great is that even Han Suyin has had to criticize how female subordination is inscribed in the very letters of the language:

Wlogrows

DTA

Marx

Male Defined

SK

"The very ideogram for 'woman' denoted subjection, the bar across, horizontal burden of her heavy breasts, the protuberant hips and the fussed bow legs, not quite quadrupedal, but almost. Since then I have often thought that in today's China, with the cultural revolution which compels all to weigh in the light of reason our secret clinging to primeval devices of subjection, the first thing that should be done is to eradicate totally, to change totally, some of those odious ideograms which are exact pictures of two millennia of feudal oligarchy, four millennia of woman's inferiority."

And she comes Ch. 8 Colony within the Colony quoting CLR James and being on everything from Africa to Vietnam so that as she explains it this is a book where Marxism and feminism have come home to roost and the coming home to roost is that the "crucial feature of this new feminism as an organizing idea, is that these changes will not follow a socialist revolution automatically but will have to be made explicit in a distinct movement now, AS A PRE-CONDITION OF REVOLUTION, NOT AN AFTERMATH." (p.247)

Handwritten scribble

Handwritten notes:
"Crucial feature of New feminism as an organizing idea"
"1st part of women's movement"
"herdsman"

Handwritten notes:
"Horse Trueman, 1843: To recognize in principle the equality of the bet. men & women as being side message of HUMANITY"

Handwritten notes:
"changes not follow... automatically... explicit in a distinct... as a pre-rev, not an aftermath"
"Politically women still under-represented... women use laws..."
"herding horses = self-propose can fly through"