

TOWARD AN ANTHROPOLOGY OF WOMEN, ed. by Raina Peiter,
(1975 Monthly Review Press).

Kathleen Gough has the most serious article on "The Origin of the Family" and shows that even among the Iroquois the women had more rights but not total: "The ultimate head of a household, lineage and local group, is usually a man,"

and quotes Morgan in The League of the Ho-De-No-Sau-Neé, Iroquois: "The absence of equality between the sexes... and the women (not men) were publically whipped as punishment for adultery. War leaders, tribal chiefs, and sachems (heads of the matrilineal lineage) were men."

1955 Rosa Parks, Daisy Bates; 1960s, Gloria Richardson; from the 19th Century educator Ida B. Wells-Bernett back in 1889 was the editor of the Memphis Free Speech and carried on singlehandedly a campaign against lynching.

Re Sheila Rowbotham's continuous use of "particularity" (p. 247) she stresses that the "crucial feature of ^{this} new feminism as an organizing idea, is that these changes will not follow ~~with~~ a socialist revolution automatically, but will have to be made explicit in a distinct movement ^{now} as a precondition of revolution, not as an aftermath."

The references to women in Nettl's book on RL:
p. 59: reference to Switzerland allowing women into the university: "Rosa never wanted either to ~~play~~ claim women's privileges or to accept any of their disabilities."

p. 125 a reference to CZ who organized the socialist women.

p. 136 reference to sex being "irrelevant" to RL and the reference is to 1898-99 when she first arrived in Germany, and the suggestion was that the natural habitat would be the women's movement.

p. 151 reference to CZ and here he is exactly right that the attraction between CZ and RL was revolutionary.

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