

FINAL FORM FOR WHAT WAS CH. 6 WHICH BECOMES NOW PART TWO: WL:

IT STILL REMAINS TO BE DONE which will now have 3 parts:

I. YESTERDAY, TODAY & TOMORROW

II. RI's activity as ^{woman} liberationist, 1828-1848 with emphasis on anti-war activities

III. NEW CONTRIBUTIONS OF WOM TODAY:

NEW INTRO. TO I.

Because it is our age which has forced upon the

world consciousness that WL is an idea whose time has come, though

NEEDS

it has ever been present, we must turn both backward and forward from our age. Space does not permit us to turn as far back as 1647

when the first Maid's petition demanded that every second Tuesday be

free, it is necessary to start with 1831, the year of Nat

Turner's ~~Revolt~~ which ~~had~~ raised the question of

freedom as an idea whose time has come so tempestuously that his is by no means the only revolt, and the year when for the first time a woman, white or black, was the first to speak out in public:

O, ye daughters of Africa, awake! awake! awake! arise!

When it comes to the question of Woman,

voice

It wasn't only the working woman and the Black dimension that were kept hidden/ middle class

The same held true of the intellectual woman

who, even when recognized was held to be the exception/ considered to be "like a man". Take Margaret Fuller Even when praised it was

REMARKS: KENNEDY, JAMES, MARY, EDGAR, ELLIOTT, RICHARD

Vivian Gornick correctly put it, now that the true story has been researched and..... "The inability of this quintessential

woman to become either an American or a woman until she left America. Whether VG is also right, in examining the 1848 revolution

says that. Q. probably becoming Marxist, the real point is

that the 1848 revolution did by no accident coincide with the 1st Woman's Convention in 1848.

Revolution was in the air whether we

consider how the Black Dimension, the women's activity in the anti-slavery movement, or see

went to the 2nd convention when ST made her famous Aint I a Woman Speech and the period also when, in 1851, the women at St.

Lazarre send greetings to it and is thus answered by the American women

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The 1840s in general was most alive with revolutionary ideas.

The new continent of thought and revolution that Marx had discovered and when it signalled in CM "Workingmen of the world unite; you have nothing to lose but your chains. You have a world to gain."

Before even Marx ^{pub icky} signalled the opening of a new world of thought and rev. with CM....

Flora Tristan already had called called for a new

What I t. of Wkgmen and womeb that would aim for the end of nothing short of the division of mental and manual labor.

When this utopian socialist issued her call in 1844
1844 was the year also when M. Marx was in the process

indeed of elaborating his concept "scientifically" — that is philosophically, politically, economically altogether new

human relations which he had called new Humanism

It is this which remains the burning question of the day. Let's, ^{male}
for the moment, show how not even the profound Marxist

who had written the most profound analysis of these

but an woman Existentialist caught it at once when it became available in French.

The reason we skipped so far in advance is that it is only in our age that we are bringing out the African story

and that was a great deal later period than the 1840s — It was in Africa in 1929 when the Women's War... remaining invisible till UFAHUMAN has brought it out

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Though Black was the dimension not alone in Abolitionist days

or and gave rise to the very 1st Woman's Convention — Seneca Falls, 1848 — AND AGAIN IN OUR AGE OF THE "60s once that brief flirtation was over, she was again made invisible. Thus, we have one of the best who brought out B:ACL WOMAN IN WHITE AMERICA

she no sooner starts concentrating on woman that that feature is again reduced to no more than a "detour" after which she is wrenched totally from history, while Black is discounted because they were illiterate as if intelligence is related only to literacy. And even though, a great deal more important is the fact that even on the simple matter of name we'll throw away father's name and returned to maiden name where Sojourner Truth put her whole philosophy in that one "little thing." It is true she attributed all to God, saying she told him she would not bear her slave name and that told her to go sojourn the whole world and tell the truth of American democracy that keeps Black people enslaved. And so became Sojourner Truth. And indeed she did not tell the truth not alone of slavery and song the song of freedom, but even when finally slavery was ended in the CW and her own literate educated leader said this was Black freedom day and she cannot endanger their getting their freedom by also fighting for women's right to vote, she called him small minded and lined up with the women's fight for which she fought to her dying day.

Finally when there was the woman who was one erudite, theoretician, a revolutionary the only one in the Marxist movement and had participated in every struggle, again today's WLM paid no attention, because she supposedly paid no attention. We will see later that that is not, and that to this day not just she or CZ who certainly was all and led great 4th Ross move abt, as well as the most substantial part of Spartacist Revolution

*The point here is how to get
the way past 1848.*

In 1844 when Marx wrote this it was both ~~as a measure of human development in the Fourierist utopian sense~~ as measure of human development in the Fourierist utopian sense but totally, dialectically, as KM, revolution ~~by~~ philosopher was asking what "in general" was the methodology of both thought and action and both as Self-Transcendence. Thus, even after communism had overthrown capitalism, first negation, only after vulgar communism had achieved the property aims, then first would start human power for itself and in itself.

Long after Marx had worked out his economic theories --and the revolutionary philosopher was never just an anthropologist. Everyone is trying to ~~xxx~~ bring Marx down to size, to a single discipline, mainly ecobomist, and, if they do acknowledge philosophy it is something he ~~overcame~~, but of course it isn't just philosophy it is first foremost and always as revolutionary. And it is as revolutionary philosopher that, just as in 1844, he singled out Man/Woman as a most fundamental one, and that is the measure of humanity's development itself, so in 1860s when he was involved in an international whole new idea, Workingmen's Int. Assoc, it wasn't as it sounds--the sound of the age--just of men. Quite the contrary. It not only is totally open to men and women but he recognizes women's and both is for their autonomous org. and recognizing that within Int. itself it is not just a matter of equality but of leadership and it is as leader that ~~Mme. Law~~ is made member of General Council. Of course there was ~~the xxxxxxxxxx~~ it took our age to single out the multi-faceted activities but it isn't true that

~~The Next Moment Is Theirs--1966~~

T. Grace Atkinson + Carol Hanisch

"The Personal is Political. Whereas to others WL is movement Idea cause --all the things & none of them since is not rev but "profoundly new way of interpreting human experience.. a new point of ref--parallel to Freudianism & Existentialism --Sexism is a journey deep into the self as well as ever-increasing understanding of cultural sexism

For male chauvinism

To be so pervasive as to include Marxist, and not only men but Marxist women revolutionary, even when the WLM was indeed autonomous, as CZ's was with a paper of thousands and anti-war and very often the outlet not only for Women's Struggles but all revolutionary Left

To do that we must be armed with a concept, a Universal, as WL certainly is. And the one who has it is Marx and he expressed it at the very moment he founded a whole new continent of thought Historical Material.

It isn't only great writers who know the idea that escapes its author—so do philosophic concepts even when they themselves cannot shed the fact that they were a person of their own time, as Marx was.

For that matter who has ever worked out what made Rosa Luxemburg out of a clear, or, to be more precise instead of abstract, out of the dungeons in which she was imprisoned and during a time of greatest crisis when the whole international collapsed collapsed to call upon awake the image of the queen

of the Amazons and no doubt the one not only in the usual setting of being killed by Achilles but rather as the modern German writer who had Penthesilea be the one to kill Achilles, and all this relative to Marx the need for revolutionary anti-war attack on those who capitulated or but centrists who found the theory for those

who capitulated. Thus: In telling you that as soon as I can stick my nose out again I will hunt and harry your society of frogs with trumpet blasts, whip crackings, and bloodhounds—

—like Penthesilea I wanted to say, but by God, you people are no Achilleses. Have you had enough of a New Year's greeting now? Then see to it that you stay human, being human means joyfully throwing you whole life 'on the scales of destiny' when thus it must be, but all the while rejoicing in every sunny day and every beautiful cloud. Ach, I know of no formula to write you for being human..."

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RL's activities: Here Q should be Penthesilea

pp5-16.

arrival

p.5 RL ref used to be pigeonholed upon
p.6 in Ger.
pp.7-8 1905=06 Rev.

p.9 YOGICHES....develop further love and revolution

p.10 Int. Conf. p.11 Anti-war activities

NOW WE COME TO FEB. REVOLUTION INITIATED BY WOMEN—p.15

Whether RL was aware that it was women who began it

How much, if anything, RL knew of the RR as begun by women

the point is that today when the story is known it still is being treated as if they did not do what they were doing.

TODAY'S WLM

The new that divides this age from all others

is that it became a category precisely because it came out of the Left and that, whether or not, bras were burned the

point is that they showed they will no longer wait for the day after the revolution, but the day before.

What is equally exciting is the internationalism, and internationalism, which was global in a new way as well—that is to say backward nations or advanced and once again they raised new question.

Thus the revolution in Portugal had really begun in Mozambique, Angola, etc. and there the

and at the same time once it did get to Portugal, no more different woman "personalities" could be seen than Isabel do Carmo, the great revolution now ~~xxxxxx~~ imprisoned, who headed the PRB/BR had raised the question of APATIDARISM

AND ON THE OTHER HAND, Maria Barreno who had opened a new page in literature with Letters from Portugal The Three Marias and who wants to concentrate on the WQ and who shows that it is not the REVOLUTION that released her from jail but the Nevertheless it is a fact that—and I do not believe she would deny—that the 2 "coincided" and that now that a move backward has been made that we first have to redouble/

Another case is Iran. And that in fact reverts back to 1905=06 which reverberated in Iran (then Persia) and in China

And why should the WLM Today so praise Kollontai? Kollontai was in Zhenotdel but Kollontai in the xxxxy

most serious theoretical work where she raised the question of Workers Opp. that early had not a single word to say on Women.

Therefore, tho we stand on their shoulders and couldn't have been
if they hadn't come first. nevertheless we cut leaps ahead so
great a giant step ahead that we have achieved—it is is
a fact it still remains to be done and it will most

certainly be done alone and so again I wish to return to Marx
both in order to distinguish him from Engels to which the

WLM today did turn to but without any original work, but rather
repeating the same old tale of Marx & FE as one. Nothing

COULD BE FURTHER FROM THE TRUTH.

It becomes necessary to tell

it, not only because so much has never been known before,

but because ~~xxxxxxxxxxxx~~ today's Marxists who are
far far from helping are the very ones that are

To hear, to understand WLM is more difficult than to learn a new language.

p.19 to be transposed to 1st part on Yesterday, Today, Tomorrow.

AN OVERVIEW by way of Introduction: Yesterday, Today, Tomorrow

p.20—Gloria Richardson or only Black Feminists.

p.21—about leap to East Timor

p.22—CUT

p.23—Rewrite in sense of stopping with RL

p.24 or Transition, transpose since it led into org.

RE: EXCURSUS OF OLD CH.3—

p.9, Part II, § 1—

In RL essay, Progress & Stagnation of Marxism....; #2, Q practical
fighters.

p.10, #1 Judging Marx's new continent of
though as weapon #2FE —np Marx

p.11 & yet & yet & yet but cut out references
to CM; retain only Origin of Family

p.12, top Marx's Abstract STOP
CUTTING references to 1844, 1867—for last ch.

p.13 100 yrs. to publish

p.14 As we have seen, the passopm
that had moved RK —reality v. ~~xxxxxx~~ orthodox th???????

FINALLY ALL REFS TO EN

Ch.8—Part III, Sec.1, p.9 last p. introduces Q from EN

p.24—5 HM (that has already been transposed to WL)

Meeting Engels however must be left in Ch.8.

Ch.9 Sec.2, p.19, final #

Ch.10 Title may be changed

p.7 Why Marx turned to Man/Woman in 1880s

p.9 Ryazanov

p.10 EV to Academy in Russia

p.11 FE also overwhelmed with KM legacy

pp.15-65 from N&L sections on EN

plus VZ

Q is whether WQ and SHEILA ROWBOTHAM should come here again at very end

Notes for starting out section on WLM TODAY

1st it's necessary to start out positively:

There is no doubt more than a spark was lit when the young women in the Left Youth started pointing their fingers not just at ^{others} ~~the~~ exploitative class as enemy but at their own comrades, calling them male chauvinist & referring to capitalist class & more

as patriarchy. And when they were booed and they left it was by no means an overnight event. The gestation had been brewing for many a year. 3 years elapsed bet. Feminine Mystique

and founding of NOW, i.e., organizational form. 1963-66
3 more years elapse

before 1969 RED STOCKINGS —Notes from 2nd Year

Not just Sexual Politics or Man-Hating Women

Pro-Abor ion are most widely spread throughout world.

Personal is political which in some instances means anything personal is political and at the other end of the spectrum means Don't tell me my politics is just a personal matter just because I am a woman. In the form in which RL said "I don't want you to think my tears are 'hysteria'".

Theoretician that it is not class but caste

Decentralization —connect consciousness raising and partidArismo

This Moment is ours—ours alone