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He also correctly calls attention to the fact that Engels had paid more attention to kinship in primitive society as against production and class structure that came later, and Engels definitely concerned himself more with reproduction, i.e. sexual, not only in the early work but in the later, where in Origin Engels says on matriarchy that the first class antagonism was between men and women.

Myer pays altogether too much attention to Charnic Guettel (especially p. 96) and takes full advantage of Firestone having listed Pöbel as a "precursor of Marx and Engels." His absolutely worst analysis and factual misstatement--and please note this a scholar of first rank--is saying that Marx and Engels did nothing to practice equality for women. He seems totally ignorant not only of Marx's activity, including that in the Paris Commune, but Marx's writing on women and seeing that one as early as 1860s, Madame Law, became a leader of the highest body of the *International*. So much for scholarship! Another point I find it hard to understand on (p. 102) is that he raises Margaret Fuller to the point of crediting her with "participating" in the 1848 revolutions (Anne says she did participate); nevertheless she couldn't possibly be on a higher level than the German mass movement.

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Jacqueline ~~Heinen~~<sup>Heinen</sup> on "Kollontai and the History of Women's Oppression" is translated from French in NLR, #110, Jul-Aug. 1978. The only 2 new things are 1) the unpublished writings of Kollontai; 2) the fact that ~~Heinen~~<sup>Heinen</sup> definitely relates her leadership in the Workers' Opposition as signifying the end to any role on the Woman's Question, ~~but~~ because in fact, philosophically, Kollontai did not deviate from the orthodox position of women and it therefore didn't enter into her Workers' Opposition platform.

The new was a series of lectures that Kollontai gave at the Sverdlov University between April & June, 1921, on the eve of the 3rd Congress of the CI, on "Women's Labor in the Evolution of the Economy." She did call attention to the ~~new~~ question of the family and traditional sexuality, and it was published in 1922. She also took issue with Engels on what she called, "one sided theory of Matriarchy" and instead showed the way in which the specific oppression of women takes root in primitive society. ~~When they attribute the final loss of women's rights to the forms of marriage, it is not the marriage form, but above all women's economic role that brought them to a position of~~

dependence in the nomadic tribes of herdsmen."

She is obviously a Trotskyist who is so anxious to bring in Mandel that what she chooses to quote from 1970 is: "The ultimate source of bureaucratization ~~lies~~ lies in the social division of labor--that is to say, in the workers' lack of knowledge, skills, initiative, culture and social activity." Talking about the backwardness of the proletariat!

The only thing worthwhile in ~~the~~ Comrade and Lover, RL's letters to LJ, by ~~Elzbieta~~ Elzbieta Ettinger (1979) is one unsubstantiated fact about the ~~text~~ reference to the 1863 insurrection as "The Women's War", which she couldn't substantiate to Urszula except as a statement she heard from her grandfather. Andly, in literature, contrasting ~~the~~ women characters like Madame Bovary in France and Anna Kar<sup>ena</sup> in Russia to the fact that in Polish literature it was working women. For example, "The first mass strike in Warsaw erupted after women laborers and prostitutes had been ordered by the Czarist police to undergo identical-hygienic checkups." Thus, the "great protagonist of the famous novel by Eliza Orzeszkowa, published in 1873, "paid with her life for being useless in the labor market."

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The most comprehensive on WL in Russia in the period 1860-1930 is The WLM in Russia: Feminism, Nihilism, and Bolshevism, 1860-1930, by Richard Stipes. (1978) He also has an article in Women in Russia. But all of them are fantastic in the sense that they stop in 1930, the very beginning of Stalinism, concentrating on Zhenotdel: Bolshevism and Russian Women, 1917-1930; it's in fact this 40 page article that had been expanded into a 464 page book. He is however quite good on Kollontai (and credits Krupskaya with the first pamphlet on women workers, written in 1900). They all base themselves on Babel, ~~whereas~~ <sup>the</sup> Krupskaya, CZ, or Kollontai. He is also good in showing that since Kollontai, who was the first to organize working women in 1906 was then a Menshevik, the Bolsheviks had done absolutely nothing until 1917 and it was definitely after there was such mass activity from below among women. Furthermore, even then when they finally appeared with a pamphlet, The Working Woman, it was so quickly squashed by Czarism that nothing again appeared

until the "food programs" by women ~~and~~ workers and soldiers' wives, and many activities throughout the war, especially in 1915-16. (p. 290): "The Bolshevik women's movement has no claim to revolutionary laurels" on the occasion of the Feb. 1917 revolution, "for the simple reason that it had ceased to exist, the Robotnitsa group having been arrested in 1914, and the Women's Day was observed in 2 succeeding years by ~~the~~ proclamations and flash meetings. An employee of the Petrograd Pipe Factory, Melaniya Savchenko, recalls how her group of workers and a few medical students, distributed the 1915 Women's Day proclamation...

On Jan. 9, 1917 the Petrograd women were out in commemoration of Bloody Sunday. A month later the Putilov strike added the necessary spark to the tinder. The largely female staff of the Vasilevsky Island Trolley Car Park... sent a woman to a neighboring encampment of 180th Infantry Regiment to ask whether they would shoot at them or not.

The answer was no.

The mezhraionka did come out with a leaflet addressed to women and opposed to the war. The biggest celebration, however, without any guidance ~~and~~ from any of the Marxist groups, was for Women's Day and they set up the cry, to the Nevsky! He also gives Trotsky credit for describing the role the women did play: "They go ~~up to~~ the ~~cordons~~ more boldly than the men, take hold of the rifles, beseege, almost command: Put down your bayonets--join us." IT Vol. 1, p. 109

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RL: "The element of spontaneity plays such a prominent role in the Mass Strike in Russia, not because the Russian proletariat is 'unschooled,' but because revolutions ~~do~~ allow no one to play schoolmaster to them."

RL on organization: "The working class demands the right to make its mistakes and learn in the dialectic of history. Let us speak plainly. Historically, the errors committed by a truly revolutionary movement are infinitely more fruitful than the infallibility of the cleverest Central Committee." (Nettl is right when he says that the debate on organization should not be seen as a collision between 2 fundamentally irreconcilable concepts of organization or even of revolution." p. 287)

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but he is off the beam due to differences in the "cognitive appraisal of class consciousness"; it is not class consciousness and if cognitive means philosophic, it certainly isn't that which she lacks. Where she is conceptual is when she fights Bernstein ~~and~~ and shouts at Bernstein: "What do you know about the Mass Strike? Nothing. Far from the organization making Mass Strikes possible, ~~an~~ organization itself comes into existence through mass action. When will you finally learn from the Russian Revolution? There the masses were driven into revolution; not a trace of union organization... Strong organizations are born during struggle, in the very process of clarifying the class struggle. In contrast to all that small-mindedness..." (Protokols, 1905)

RL to Jogiches: "The fear that I make too much play of our contradiction of Marx seems groundless. The whole thing should be taken as a triumphant vindication of Marxism... Our clear 'revision' will impress our youngsters all the more... P.S. At worst, any impression of direct disagreement with Marx could be altered with a little retouching." (May 7, 1905)

p. 323 of Nettl quotes RL as saying: "Theoretical transformation of the Mass Strike into the next stage is armed uprising."

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