

Working Women and Their Organizations--150 Years of Struggle
by Joyce Maupin (Union WAGE Educational Comm. 1974)

1st real union of mill operators was the Lowell (Mass) Female Labor Reform Assoc., organized 1844 (p.2). Whereas Maupin does try to bring in the Black woman, it's no more than to mention her, as if Truth and Tubman were only important ~~rather~~ rather than crucial and original ~~and~~ and even when she does mention them, it is only to go on to speak about those that are writers and editors, like Mary Ann Cary, editor of The Provincial Freeman. She does also (p.3) show that the women, not only went on strike for their own conditions like the Collar Laundry Workers of Troy, N.Y., but helped the male workers by contributing, in 1866, \$1000 to striking iron molders in Troy and \$500 to striking bricklayers in N.Y. What is most interesting about those Troy laundry workers is that they became members of the very 1st labor union in this country, (Nat'l. Labor Union), and since Wm. Sylvia (a fact she doesn't is that he was also a member of the 1st Int.) he not only accepted women as members, but in leadership positions. Thus Kate Mullanev, pres. of that laundry workers union, was assistant sec. and nat'l. organizer for women for the entire NLU. In 1880, with the Knights of Labor, no less than 50,000 women joined and the womens dept. was headed by Leonora Barry.

How these women write down the women's role is worse than that of some male chauvinists. Thus, for the 1930s no less, she speaks about the workers only (women) "in supportive roles like the women's brigade in the Flint Auto strike." (p.12) Is that all that tremendous strike and totally new role of women in the sense that they made it possible for the men to sit-in instead of leaving their machines to go out on strike, deserves in a book on working women and their orgs. especially the latter?? General Dillinger Johnson

Not only 1 woman in 8 is organized into a union.

One of the chs. of Juliet Mitchell's Women's Estate that was published in Liberation, (12-71) is once again on "scientific" analysis because "feminist consciousness will not 'naturally' develop into socialism, nor should it, the 2 are co-extensive and must be worked on together... equivalent of nat'l. chauvinism among 3rd world nations or economism (!!!RD) among working class organizations." It is here where she ends up with that since revolutionary ideology cannot be gotten "naturally" we once again must have the party in the awful form of 1902. (She quotes p.39 of What Is To Be Done?)

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