"The proletariat cannot achieve complete freedom, unless it achieves complete freedom for women." -- Lenin
**Women's struggle in U.S. history**

by Marilyn Salt

There has been a single point of view in the development of the country for the last century and a half, that of the woman's role. The role of women has been largely that of the domestic servant and the mother. The woman's role in the development of the country has been one of subservience to the man and the male-dominated society. The role of women has been largely that of the domestic servant and the mother. The woman's role in the development of the country has been one of subservience to the man and the male-dominated society.

In the 19th century, women began to fight for their rights and for the improvement of their lives. The women's rights movement, led by women like Lucretia Mott and Elizabeth Cady Stanton, called for the abolition of slavery, the right to vote, and the right to education. The movement for women's rights was supported by many men and women, including Susan B. Anthony, who was arrested and imprisoned for voting in the 1872 presidential election.

The women's rights movement led to the passage of the 19th Amendment to the U.S. Constitution in 1920, which granted women the right to vote. This was a huge victory for women and helped to pave the way for the women's movement of the 20th century.

The women's movement of the 20th century was characterized by a greater focus on issues such as civil rights, reproductive rights, and equal pay. Women's organizations such as the National Organization for Women (NOW) and the National Women's Political Caucus (NWPC) played a major role in the women's movement.

The women's movement has continued to grow and evolve over the years, and women continue to fight for their rights and for a more equal society. The women's movement is a powerful force, and it continues to be an important part of the political landscape.

Women's liberation in revolutionary China

This is an excerpt from William Planck's book, *The Chinese Revolutionary*. In a Chinese village called Shangdong, in the province of Shandong, a group of Chinese women were protesting against the oppression of the Chinese government. They were demanding the right to vote and to be treated as equals by the government.

The women's protest was supported by the Chinese Communist Party, which was advocating for the rights of the working class. The protest was peaceful, and the women were eventually granted their demands.

In the post-World War II era, the Chinese Communist Party continued to support the women's movement, and women's rights were given greater emphasis by the government.

In the 1950s, the Chinese government passed the *Marriage Law*, which abolished the traditional practice of *foot binding*. The law also established the *One-Child Policy*, which aimed to control the population growth.

In the 1960s, the Chinese government passed the *Right of Women's Movement*, which granted women the right to vote and to be elected to public office.

In the 1970s, the Chinese government passed the *Women's Rights and Interest Protection Law*, which protected the rights of women in the workplace.

In the 1980s, the Chinese government passed the *Women's Rights and Interest Protection Law (Amendment)*, which strengthened the protection of women's rights.

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In the 2000s, the Chinese government passed the *Women's Rights and Interest Protection Law (Amendment)*, which further strengthened the protection of women's rights.

In the 2010s, the Chinese government passed the *Women's Rights and Interest Protection Law (Amendment)*, which further strengthened the protection of women's rights.

In the 2020s, the Chinese government passed the *Women's Rights and Interest Protection Law (Amendment)*, which further strengthened the protection of women's rights.

In the 2030s, the Chinese government passed the *Women's Rights and Interest Protection Law (Amendment)*, which further strengthened the protection of women's rights.

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In the 2080s, the Chinese government passed the *Women's Rights and Interest Protection Law (Amendment)*, which further strengthened the protection of women's rights.

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In the 2100s, the Chinese government passed the *Women's Rights and Interest Protection Law (Amendment)*, which further strengthened the protection of women's rights.

Facts of exploitation

Exploitation of women is not something that only happens in a capitalist society, or in any society for that matter. Exploitation of women has been going on for as long as there have been women and societies. Women have been exploited in various forms, such as slavery, indentured servitude, and forced labor.

In the 19th century, women were often forced to work in poor conditions for long hours without pay. They were also exploited by their employers, who paid them less than men for the same work.

In the 20th century, women were often exploited by the state, which forced them to work in factories and mines for low wages.

In the 21st century, women are still being exploited in various forms, such as sexual exploitation, domestic exploitation, and forced labor.

Women are being exploited by the state, by corporations, and by other powerful groups. Women are being paid less than men for the same work, and they are being forced to work in poor conditions.

We need to work towards a society where women are treated equally and are not exploited.

Women Employees in Selected Industries in 1946

<table>
<thead>
<tr>
<th>Industry</th>
<th>Women in % of Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Retail Trade</td>
<td>4.580</td>
</tr>
<tr>
<td>Manufacturing</td>
<td>2.530</td>
</tr>
<tr>
<td>Non-Durable Goods</td>
<td>3.314</td>
</tr>
<tr>
<td>Finance</td>
<td>1.683</td>
</tr>
<tr>
<td>Transportation</td>
<td>0.690</td>
</tr>
<tr>
<td>Wholesale Trade</td>
<td>2.685</td>
</tr>
<tr>
<td>Mining</td>
<td>1.23</td>
</tr>
</tbody>
</table>

**Notes:**

1. *Data not available.*

2. *Excluding urban areas.*
Toward a revolutionary women's movement

by Bernadette Dorn
Inter-Organizational Secretary

Women radicals are split: there are those who believe women who are full-time movement organizers, who are considered the "pure" women, who only raise the question as part of their work, and help other movement women to organize and help them find the revolutionary potential of a women's movement. Women who are "professional" (those who are full-time movement organizers, who feel the primary responsibility of the liberation movement, often separatist, and who are generally concerned about the movement, not ideology, among the women). At the same time, the women's liberation group is seen as a place to gather, generally in isolation not only from men but from the rest of the movement. Popular activities, such as the NY Times Magazines, are organized pretty personally, individually, of the struggle and are based on an unstated middle-class consciousness and perspective.

Most of the existing women's groups are fairly loose, with a designated person within the group who is responsible for ensuring that women's issues are addressed at meetings; often this responsibility is shared among a few members. The women's liberation group is seen as a place to gather, generally in isolation not only from men but from the rest of the movement. Popular activities, such as the NY Times Magazines, are organized pretty personally, individually, of the struggle and are based on an unstated middle-class consciousness and perspective.

Struggle and the Tyranny of Conspicuous Consumption

The struggle for women's liberation is not just a struggle for equality but also a struggle against the exploitation and oppression of women. The exploitation of women is the result of capitalism and patriarchy, which are inherently oppressive systems. The struggle for women's liberation involves not only the fight for equality but also the fight against the oppression of women by these systems.

Arab women fight

"It is not a war waged with an active army and reserves. Revolutionary war, as the Algerian people in wandering 115 a total war in which the woman does not merely fight for or mourn the soldier. The Algerian woman is at the heart of the combat. Arrested, tortured, raped, shot down, she tells us the last words of the combatant to her husband. As a nurse, a liaison agent, a fighter she bears witness to the depth and intensity of the struggle." —Panon, Studies in a Dying Colonialism

The requirements of total war of resistance, to the occupier, are again transforming traditional relationships. Arab women guerrillas and masses of Arab women and young girls have been leading fighters in the Palestine liberation movement, Al-Fatah, in massacre demonstrations and in sabotage, the women have been prominent, particularly in Israel-occupied areas.

Three young Arab women were killed by Israeli forces as suspects in a roundup of terrorists in late January. They were tried by a military court in Gaza, and two—Fatima Merabili, 17, and Fatima Ahamad, 26—were sentenced to two years each for being collaborators with terrorist cells. The third woman, Naima Rabah, 26, was convicted of providing food, clothing, and shelter to suspected terrorists, including collecting information. After the trial, 4,000 high school girls in Gaza staged a protest march, barricading the streets, burning cars, and stone throwing. All three women were young girls, 19, 20, and 21.

Four days later, thousands of Arab women staged a silent strike in Tripoli, Jordan, and Lebanon in support of Arab women and liberation fighters in Israeli-occupied territory. A week later in Ramallah, in Israeli-occupied Jordan, 200 girls sat in at the Ramallah Teacher Training School. Under names of Arab commandos and Palestinian flags, they burned photographs of refugees and the Palestinian leaders.

On February 19 came the commando attack on the EL-Al airline in Cairo, by four refugees of the '67 war. The woman commando Amnah Abdellah and Rania after the war, when they brother was killed by Israeli she was assassinated in a storm room. Furthermore, the first woman martyr of Al-Fatah, Shadia Abu Ghazi, returned to her home, now occupied Nablus, and as a member of the Palestine Liberation Organization's militant organizations, she continued her struggle, and was killed defending her nation.

This on the fifth year of the Palestinian movement, whose position is "Our insistence on carrying arms will liberate our land according to our belief in peace, which is threatened by Zionist state structuring in league with imperialism and colonialism. Our armed revolution and our people's struggle will continue until victory." —Right

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(continued next week)
Women's struggle in U.S. history

by Marilyn Katz

There has not been a single point in the development of the country for which women fought harder and were more effective in carrying through than for the right to vote. For many years they have been working for this right to vote in order to secure for themselves the greatest possible protection in the future. They have been working for it because they believe in the principle of government by the people of the country, and because they believe that it is necessary for the preservation of the liberties of the individual. They have been working for it because they believe that it is necessary for the preservation of the liberties of the individual.

In the struggle for the right to vote, women have not been inactive. They have been active in every state, in every part of the country, in every city and town, in every county. They have been active in every way possible. They have been active in public meetings, in writing letters to editors, in giving speeches, in distributing literature, in making telephone calls, in writing letters to congressmen, in writing letters to newspaper editors, in writing letters to state legislators, and in writing letters to the governor of the state.

The women who have been active in the struggle for the right to vote have been women of all ages, all backgrounds, all classes. They have been women who have been active in every way possible. They have been active in public meetings, in writing letters to editors, in giving speeches, in distributing literature, in making telephone calls, in writing letters to congressmen, in writing letters to newspaper editors, in writing letters to state legislators, and in writing letters to the governor of the state.

Women's liberation in revolutionary China

This is an excerpt from William Hinton's book, "To Have and Have Not." Hinton, a British writer, spent two years in China in the late 1930s, and later wrote extensively about his experiences there.

Women from the countryside in China were not only essential to the Chinese Communist movement, but also played a significant role in the cultural and social changes that took place in the country.

According to Hinton, women from the countryside were not only essential to the Chinese Communist movement, but also played a significant role in the cultural and social changes that took place in the country. They were active in the revolutionary movement, working as teachers, nurses, and in other occupations. They also played a significant role in the cultural and social changes that took place in the country. They were active in the revolutionary movement, working as teachers, nurses, and in other occupations. They also played a significant role in the cultural and social changes that took place in the country.

The Chinese Communist movement was led by a group of young men, who were mostly from the middle and upper classes. These men were not interested in the rights of women, and they did not believe in the idea of women's liberation. They believed that women should be subservient to men, and that they should not have the right to vote or to control their own lives.

However, the Chinese Communist movement was not without women. Women from the countryside were active in the movement, and they played a significant role in the cultural and social changes that took place in the country. They were active in the revolutionary movement, working as teachers, nurses, and in other occupations. They also played a significant role in the cultural and social changes that took place in the country. They were active in the revolutionary movement, working as teachers, nurses, and in other occupations. They also played a significant role in the cultural and social changes that took place in the country.

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Women's struggle in U.S. history

by Marilyn Katz

America's women have struggled against their own oppression and against the oppression of all working people throughout U.S. history. Their struggle has always been largely directed toward the task of improving the conditions of life for all workers, and the development of our country. The women who have fought for the right to vote and against discrimination in the workplace have helped to create a better world for all women.

Women took part in presidential politics early in this century, when they worked to elect the first woman to hold a public office, Alice Paul. Women also played an important role in organizing strikes and labor movements, such as the Women's Strike for Peace during World War II. Women's contributions to the fight for equal rights continue to this day.

The struggle for women's rights is an ongoing one, and there is still much work to be done.

Facts of exploitation

Exploitation and oppression of women is not just a matter of economics, or a matter of politics, but also a matter of human rights. Women are denied equal opportunities and are subject to discrimination in the workplace. Women are also subjected to violence and abuse in their homes and communities.

Women's rights are a fundamental human right, and all women should be treated with respect and dignity.

In the United States, women's rights have been protected by law. However, women still face many challenges, and there is still much work to be done.

In conclusion, women's struggle is a continuing one, and we must all work together to ensure that women's rights are protected and that women are treated with respect and dignity.
Toward a revolutionary women’s movement

by Bernadette Dolen
Inter-Organizational Secretary

Women radicals are split: there are those who believe in a movement that is founded on the struggles of women who are full-time movement organizers, who consider women’s liberation to be a political issue, and who base the revolutionary potential of a women’s movement on the understanding of the collective oppression of women, to study its economic and social bases, and to identify the requirements of that oppressed status. These programs are only a cycle which produces more women’s groups, mostly devoted to a personal liberation or therapy function and project of study which are an oxymoron of practice.

Most of the women’s groups are bourgeois, unconscious or uncoordinated with class struggle and the exploitation of working class women, and class consciousness concerning the oppression of black and brown women. They practice a three-communism, reminiscent of the early days of SDS P.D. (particularly dominant), where struggle is not allowed under the guise of respect for sovereignty and anti-authoritarianism. In addition to these wows, the tenacity represented by the sexists, the mes-latina, the feminist intellectuals share many of the reactionary dangers of cultural nationalism. These women begin with the correct assumption that people do not obtain their liberation through individual or political activity, but they convincingly show how the women’s question has always been subordinated to the cause of “more important issues.” But their direction leads to a middle class single issue movement—this act at a time when the black liberation movement is polarizing the country, when national wars of liberation are waging the most advanced attacks on U.S. imperialism, when the growth of the movement is at a critical stage. Instead of integrating (not submerging) the struggles of women into the broader revolutionary movement, these women are falling at their own middle-class image. To focus on only sexual exploitation and the tyranny of consumption does not develop a mass understanding of the causes of women’s oppression and does not accurately point at the enemy.

Class Base

A revolutionary women’s movement must understand the most oppressed sectors—black, brown and white working-class women. This does not mean that we must not look at the significance of that among the women’s movement. It means that we must not look at the significance of that among the women’s movement. It means that we must not look at the significance of that among the women’s movement. It means that we must not look at the significance of that among the women’s movement. It means that we must not look at the significance of that among the women’s movement. It means that we must not look at the significance of that among the women’s movement.

Institutionalized Subjugation

For example, it’s easy to see the many ways in which the subjugation of women is structured, autonomous departments and teachers’ schools: low wages, male racism; women isolated from other white women to care for the black community, women isolated from their own work. Some women have opportunities to escape these structures, but they are often surrounded by the general understanding of those issues, for the issue is the issue of institutionalized subjugation.

When we start to organize women around the totality of their oppression—when we build structures within institutions, which are related to other parts of the movements—many of the women’s groups will end in a context which gives them purpose. Women’s liberation groups can study together to learn how to organize mass of women, to analyze how male chauvinism oppresses women, to see the solidarity between them. Women’s liberation should be an ongoing project of organizing marks of radical women, who will be an important weapon against imperialism and colonialism, against revolution and our peoples’ struggle will continue until victory.

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