

**Review: *Feminism & Socialism: Putting the Pieces Together, Resistance Books, Sydney, NSW, 1997 (2001 edn.)***

Pages: 92

**A Sad, Miserable, and Dumb Religion**

This worldview begins by claiming without any evidence that women's oppression is a direct result of a class society, the heart of which is the family and private property rights. Other articles of faith are abortion and sodomy; these are keys to the path of Marxist 'freedom'.

History has confounded the above with the Soviet Revolution, as just one year after homosexual laws were abolished they were reinstated, also more dammingly, the Soviets banned abortion and reinstated the family unit since it minimised social costs!

In the world of economics, on the one hand increased female labour force participation is lauded (so-called 'wage gaps' notwithstanding), while on the other hand the lack of female support for mothers from shrinking families, and feminisation of poverty is derided. The deluded authors cannot make the connection of cause and effect here.

Feminism is clearly intertwined with sodomy, rebellion/witchcraft, and the occult, with "ecofeminism" as goddess worship.

How anyone can still hold to this philosophy as good for women is proof of Marxism's irrationality.

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**Introduction (pp. 4-13)**

Feminists feel threatened over [true] claims that women, "take men's jobs", "neglect their children", "get rich on alimony", and "kill their unborn children".

From 1983-96, the ALP is said to have co-opted all social movements.

Postmodernism has given liberalism a new lease on life..

Science and reason are seen as “male discourses” defined by “male value systems”.

As the same cliché, women’s oppression under Marxism is a result of class society, and will only be ended with class.

### **I) The Rise of the Second Wave of Feminism (pp. 14-16)**

Abortion decriminalisation is at the very centre of women’s liberation.

### **II) The Origin and Nature of Women’s Oppression (pp. 17-25)**

Feminists hold sexual differences to be a biological reality.

“Family” derives from *famulus* (household slave).

Clan structures are said not to be familial and not based on private property and inheritance, the twin evils in Marxism.

Farmers, craftsmen, and shopkeepers are “petty bourgeoisie”.

The family system is undermined when women enter the workforce.

Marx and Engels underestimated the ruling class’ ability to shore up the family.

### **III) The Basis of the New Radicalisation of Women (pp. 26-32)**

Women’s liberation builds on the late 19<sup>th</sup> and early 20<sup>th</sup>C.

Women received the vote in South and Western Australia in the 1890s, and by 1908 in all States.

In 1950, 19% of women were in the workforce, but in 1991 this was 41.8%.

It is claimed women receive 5-6% less than men in similar jobs.

The shrinking average family unit has meant women are less able to call on female relatives for help.

The crisis of the family is soaring divorce rates, runaway children, and domestic violence.

Poverty has been feminised, with 80% of poor adults female.

#### **IV) Women's Liberation and Other Social Movements (pp. 33-37)**

In the late 1960s and 70s, young people began to question religion, patriotism and the family hierarchy itself.

Many revolutionary Marxists were lesbians.

A weakening church and rise in occultism caused an ideological crisis of bourgeois society.

Women were also highly involved in the anti-uranium movement.

#### **V) Responses to the Rise of the Women's Movement (pp. 38-47)**

Labour sought to offset real wage cuts with "social wage" improvements, i.e., welfare.

Paradoxically, the USSR prohibited abortion in 1936.

The Communist Party of Australia (CPA) rejected Marxism as, "outdated class reductionist".

#### **VI) Women in the Workers' States: Liberation Betrayed (pp. 48-57)**

The Soviets eliminated anti-homosexual laws in 1918. In 1919, the Proletariat were 'liberated' from household work into communal houses, public eateries, central laundries and nurseries.

In the "counter-revolution", laws against homosexuality were

reintroduced, and the nuclear family bolstered since it minimised the cost of social services.

The East European salary differential of 27-30% reflected the fact that women worked in different jobs than men.

In the East, sexuality exploration was viewed with suspicion and labelled deviant.

### **VII) Women's Liberation in the Third World (pp. 58-71)**

In underdeveloped countries, an infertile woman is a social disgrace and an economic disaster. This is often sufficient grounds for divorce.

*Patria potestad* is the Roman father's rights over his family.

### **VIII) Development of the Women's Movement (pp. 72-81)**

Ecofeminism sees Earth as "mother goddess".

### **IX) The Democratic Socialist Party and the Struggle for Women's Liberation (pp. 82-92)**

"The fight against lesbianism and gay oppression is thus part of the class struggle against capitalism".