

About the only good thing about this work is that Saffioti is a Byzantine, has much material on the history -- and I mean history; practically nothing is beyond 1937 -- but otherwise it is strictly mechanical materialism of the Engelsian school that yet pays attention, or at least argues with it to reject it, to Freudian theory and psychoanalysis in general.

The one critique does take issue <sup>with</sup> Engels, and in Ch. 4 especially, the section called "Views of Women and the Family Structure: A Critique," pp. 75-91. One shocking thing is that LaFarge evidently (p. 28) is referred to: "In viewing motherhood as a job in the economic sense, Paul LaFarge provided arguments justifying the marginalization of women from the class structure." And the actual quotation from LaFarge (pp. 324) is even worse: "Girls and women of the p.b. as well as of the working class just compete with their fathers, brothers and husbands." And again: "Motherhood, a sacred labor, the highest of the social functions, in capitalistic society, turns into the cause of horrible economic and physiological miseries. Intolerable condition of women endangers the reproduction of the species." And all of this is from his "La Femme e Le Communism." If that's what he was promising the women, god help us! But whereas she does criticize this as well as Engels for sticking too much to economy, she hardly gets much beyond it, not only in the sense that she leaves everything to be solved after, but with promises of China and Russia, as if that really solved fundamental problems. When you read some footnotes of real expose from Soviet Ukraine, is absolutely beyond belief that a woman Marxist could still think that that is advanced.

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p. 323, fn. 20: "A recent incident in Soviet Lithuania is a case in point. Anna Vikentyevna, unmarried teacher over thirty years old, expected a child. When her pregnancy became obvious, and there was no chance of interrupting it, Anna was advised to reveal the name of the child's father. In the meetings called by the teacher's union, the party, and the heads of the school to discuss the problem, it was decided that Anna should have a month's leave of absence to 'hide her shame.' Since Anna still refused to follow the advice given her, she was dismissed when the month's leave was up and her request for an apartment where she planned to live with her child was refused. Published in O Estado de S. Paulo, August 21, 1966."

p. 323, fn. 22: "In the mountainous regions of the Caucasus, it is still the custom for men to abduct and violate young girls whom they intend to marry. About thirty girls are abducted every year in this region; according to custom, they then resign themselves to marrying their seducers, even when they have no amorous feelings toward them. Recently a young girl who was abducted and ravished in this way refused to marry her seducer, who was then convicted along with this accomplices, three other youths, by a court in Alagir where the incident occurred. The Soviet newspaper that reported the story praised the girl for her courage, reproved the passivity of the eyewitnesses who did nothing to prevent the abduction, and deplored the attitude of an official who had aided the abductor in his undertaking. Published in O Estado de S. Paulo, January 12, 1967."