

MARX AND MARXISM IN THE UNITED STATES: A ONE-DAY SYMPOSIUM

11 MAY 2019, UNIVERSITY OF NOTTINGHAM, ALL SESSIONS IN HIGHFIELD HOUSE

GREETINGS

9.00 Morning Coffee and Tea (Vestibule)

9.15 Welcome (Room A01) *Christopher Phelps and Robin Vandome*

FIRST SET OF PANELS

9.30-10.50 Gilded Age and Progressive Era: Memory, Efficiency, Empire (Room A01)

Chair: *Jeffrey Johnson, Providence College*

Marxism and Memory of the Civil War

Matthew Stanley, Albany State University

The Unexpected Parallels between Frederick Winslow Taylor and Karl Marx

Matthew Lavalley, Boston University

America's Marxist Free Traders

Marc Palen, University of Exeter

9.30-10.50 Americanisms between the Wars (Room A02)

Chair: *Jennifer Luff, Durham University*

American Communist Party Propaganda and the Struggle for an Americanism, 1919-1941

Jodie Collins, University of Sussex and British Library

Marxism and Americanism: Revisiting the Cultural Politics of the 1930s

Leilah Danielson, Northern Arizona University

"It was Just, Beautiful and American": Joseph Freeman's *American Testament*

Robin Vandome, University of Nottingham

SECOND SET OF PANELS

11-12.20 What's Sex Got to Do with It? (Room A01)

Chair: *Jonathan Bell, UCL*

"What is the Correct Revolutionary Proletarian Attitude Toward Sex?" Red Love and the Americanization of Marx in the Interwar Years

Jesse F. Battan, California State University, Fullerton

Bay Area Gay Liberation: Marxism, Sexuality, and Solidarity in Post-Stonewall San Francisco

Joshua Hollands, UCL

#MeToo and the Return of Class in Feminist Analysis

Mara Keire, Oxford University

11.-12.20 Cultural Revolutions Past and Present (Room A02)

Chair: *Stephanie Lewthwaite, University of Nottingham*

Figuring a Red Rhetoric: Kenneth Burke and the Project for a Dialectical Criticism in 1930s America

Eamonn McGrattan, Trinity College Dublin

Kim Stanley Robinson: Revolutions in, against, and beyond Capital

Andrew Rowcroft, University of Lincoln

Will the Revolution be Podcast? Marxism and the Culture of "Millennial Socialism" in the United States

Tim Jelfs, University of Groningen

12.20-1 LUNCH (Vestibule)

KEYNOTE ADDRESS **Karl Marx and the Cycles of American Capitalism**

1-2.00 (Room A01) *Andrew Hartman, Illinois State University*

THIRD SET OF PANELS

2.10-3.30 Marxism and the Sixties Radicalization (Room A01)

Chair: *Joe Merton, University of Nottingham*

Howard Zinn, Marxism, and Popular History

Nick Witham, UCL

“Not picketing in front of bra factories...”: Revolutionary Women and Alternatives to the
“Second Wave”

Sinead McEneaney, Open University

The Black (Marxist?) Panther Party? The Tributaries of Marxist Praxis in 1960s Radical
Protest

Joe Street, Northumbria University

2.10-3.30 Theorizing Race (Room A02)

Chair: *Karen Salt, University of Nottingham*

Color-blind, Race-less, or....? Notes for a Better Definition of Racially Inclusive Socialism

Lorenzo Costaguta, University of Birmingham

Huey P. Newton and Neoliberalism: From Revolutionary Intercommunalism to Survival
Pending Revolution

John Narayan, Birmingham City University

Class as the Modality in which Race is Lived: Adolph Reed and the Left Critique of the
Politics of Antiracism

Nick Heffernan, University of Nottingham

3.30-4 **AFTERNOON COFFEE AND TEA (Vestibule)**

4-6 **PLENARY: ANTECEDENTS OF 2019 (A01)**

Chair: *Robin Vandome, University of Nottingham*

1919 *Christopher Phelps, University of Nottingham*

1939 *Jennifer Luff, Durham University*

1949 *Alex Goodall, UCL*

1969 *Jonathan Bell, UCL*

1989 *Molly Geidel, University of Manchester*

Appendix: The Werewolf of Capital

As a parting bonus, here is Marx's reference to Nottingham's lace district in *Capital*, Vol. 1, Chap. 10, "The Working Day," in which capital is deemed every bit as extractive as the Spanish colonizers were in regard to the American Indians:

We have hitherto considered the tendency to the extension of the working-day, the were-wolf's hunger for surplus-labour in a department where the monstrous exactions, not surpassed, says an English bourgeois economist, by the cruelties of the Spaniards to the American red-skins, caused capital at last to be bound by the chains of legal regulations. Now, let us cast a glance at certain branches of production in which the exploitation of labour is either free from fetters to this day, or was so yesterday.

Mr. Broughton Charlton, county magistrate, declared, as chairman of a meeting held at the Assembly Rooms, Nottingham, on the 14th January, 1860, "that there was an amount of privation and suffering among that portion of the population connected with the lace trade, unknown in other parts of the kingdom, indeed, in the civilised world Children of nine or ten years are dragged from their squalid beds at two, three, or four o'clock in the morning and compelled to work for a bare subsistence until ten, eleven, or twelve at night, their limbs wearing away, their frames dwindling, their faces whitening, and their humanity absolutely sinking into a stone-like torpor, utterly horrible to contemplate.... We are not surprised that Mr. Mallett, or any other manufacturer, should stand forward and protest against discussion.... The system, as the Rev. Montagu Valpy describes it, is one of unmitigated slavery, socially, physically, morally, and spiritually.... What can be thought of a town which holds a public meeting to petition that the period of labour for men shall be diminished to eighteen hours a day? We declaim against the Virginian and Carolinian cotton-planters. Is their black-market, their lash, and their barter of human flesh more detestable than this slow sacrifice of humanity which takes place in order that veils and collars may be fabricated for the benefit of capitalists?"