

with Naziism, in part because of the openly acknowledged homosexuality of Ernst Roehm, head of the Nazi *Sturmabteilung* (SA), and in part because the left saw the masculinist ideology of the right as homoerotic.

The contention of both papers that homosexuals were wrong to see the left as their friends when left-wing parties were the only ones consistently to support the removal of legal restrictions on homosexual behavior seems politically shortsighted and anachronistic.

All three sessions raised questions concerning the relationship between the values and ideologies of the left and the existence of cultural contradictions that defy the historical leftist analysis of the centrality of class. Particularly in advanced capitalist countries, these cultural contradictions have required and still require more subtle analysis on the part of the left, particularly with regard to struggles over ethnic and gender issues.

The American Historical Association, Part 2

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At the panel on “Changing Forms: New York City Neighborhoods in the Depression,” three historians from New York University examined strategies of formal and informal working-class organizing during the 1930s and raised important questions about class and community relations beyond the paid workplace.

In “Thunder out of Chinatown: The Activities of the New York Chinese Hand Laundry Alliance (CHLA) in the 1930s,” Renqiu Yu showed how self-employed laundry workers broke with the authority of traditional district/family organizations (particularly the powerful Chinese Consolidated Benevolent Association) in order to pursue a progressive agenda that ranged from reducing burdensome and discriminatory license fees to recruiting American support for China following the Japanese invasion. In “Cafes, Clubs, Corners, and Candy Stores: Youth Leisure Culture on the Lower East Side during the 1930s,” Suzanne Wasserman examined how Jewish and Italian youth used what social workers labeled the “enforced leisure” of unemployment to assert new forms of cultural autonomy. In addition to documenting the attractions of commercial leisure institutions such as movies and cafes, she uncovered the vital social life of “cellar clubs,” where working-class youth invested their limited funds in creating their own recreational space. Annelise Orleck’s paper, “We Were A Unified Working Class Community—Women’s Neighborhood Organizing in the 1920s and 1930s,” showed how “class conscious mothers and consumers,” many of whom had grown up in the context of garment workers’ struggles, organized the United Council of Working Class Women (later the Progressive Women’s Council) and

participated in actions ranging from eviction protests and meat boycotts to combatting the regressive sales tax and demanding new schools. Orleck stressed both the considerable success of the councils' activities and their radicalizing impact on housewives.

Taken together, these papers suggest three sets of issues for further investigation. First, we need to know more about how the internal economic structures and relations of working-class neighborhoods supported local neighborhood hierarchies of power and provided resources for collective organizing inside and outside the paid workplace. Second, we need to think further about the implications of asserting workers', housewives', or youth's "autonomy" within working-class ethnic communities and to explore the negotiations, tensions, and divisions as well as solidarities that emerged when particular groups defined a new political or cultural agenda. Finally, although these papers were extremely rich in recovering new forms of working-class agency, we need to think about the consequences of these new collective strategies, which reached from the arena of international politics to the sites of domestic work and leisure. The implications of such strategies could shed new light on our analysis of working-class political and cultural priorities in the decades that followed the 1930s.

Labor and Industrialization Meeting of the Social Science History Association

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The labor and industrialization meeting of the 1987 Social Science History Association comprised seven sessions. Topics ranged from the work of Charles Tilly on collective action to quantification and the future of labor history. The panels represented a variety of subjects addressing issues of class, gender, and culture. Several papers concerned women workers, and all the panels included members of both genders. This year, an attempt was made to include more non-Western panels, and the most notable among these was "Politics and Culture at the Fringes of the Industrial World." Although these presentations were excellent, unfortunately very few people attended them. At most of the other panels, however, there were enough people in attendance to carry on discussions after the presentations.

Discussion took place at the network meetings about what is or should be done in labor history and about where the network should go. Since the 1988 meeting will be in Chicago, it was suggested that a local labor history tour be included as part of the program. The organization suggested a general panel on the state of labor and industrial studies. Other proposed panels would concern the relationship between labor history and economic history, and a reevaluation of Edward Thompson's