

REB MEETING OF SEPTEMBER 26, 1984

Agenda: I. New Addition to "Finished" Introduction to New Book;
II. Outreach; III. Ongoing; Activities; IV. G&V

1. Raya read two pages from the Introduction in order to make clear that the Introduction just sent to Humanities will have one additional paragraph added to it. In order, however, for the REB to grasp the significance of having still one more, two levels of explanation were needed. One has to do with the fact that what was introduced orally at the REB which first discussed the Draft -- i.e. philosophy -- has now been written into the Introduction in the following manner. (The two pages from the manuscript that Raya read -- pp. 18 to 20--are summarized here.) Introduced anew is the section on "Life" from Science of Logic, first by quoting Sartre that: "Metaphysics is not a sterile discussion about abstract notions which have nothing to do with experience. It is a living effort to embrace from within the human condition in its totality." This time, however, the stress is on the fact that Sartre, as a philosopher, felt compelled to state this because the end of WWII demanded a reacquaintance with the Hegelian dialectic and to do so as sympathetic Marxism, though as usual he tailed the Communist Party. Now take the question that just as WWII had that effect of reacquaintance with Hegelian dialectics, so did ~~WWII~~ by a very different source -- Lenin. In a word, historic turning points shake up philosophy as they do reality, and the fact that Lenin considered the "Life" chapter "brilliant", and that he used it as ground for the dialectic of the revolution-to-be, has to be expanded even more. First, please remember that this was 1914 and the dialectics of revolution that he worked out were for 1917. In fact, that was to be the dialectics of revolution both for 1919 in Germany and the factory councils Gramsci worked out in Italy for 1919. Gramsci once again returned to it, this time in strictly Marx's term of praxis. It is this that makes me return to Marx himself, this time asking the question that concerns us today -- and not only in this special Introduction. I'm referring to the question of organization.

It is here that I want to show you the process by which I came to that special paragraph for this special Introduction, which is now called Introduction and Overview. I was asking myself why I was dissatisfied with the penultimate paragraph of the Introduction I had just written specifically the sentence and even more specifically the word "organization" in that sentence: "As Marx insisted from the very beginning, nothing can be a private enclave, be that any part of (life) or organization, (or) even science." To be perfectly frank I thought the word "organization" had not flowed through the section, but had been thrown in to answer the question I asked in Part III -- "Is there an Organizational Answer?" Whereupon, for the first time I read through the whole of the book, and here is the conclusion I came to on form of organization. Although form of organization is present from the very first Part, it is not singled out there, which I believe is why I felt it necessary to

16365

Focus on the fact that it was in 1930 at the time of the Miners' General Strike, at the time we declared it to be an entirely new epoch we called "the movement from practice", at the time we insist represents a new stage both of production and cognition and a new form of organization. So why doesn't that phrase "form of organization" appear in Part I of this Introduction? Isn't it because it wasn't directly connected to the miners' wives but to the miners?

Now take

Part II, "Revolutionaries All" -- isn't it a fact that Iran, 1979, is directly related to 1905-07 and a fact that the anjumen was inspired by the Russian soviet? Soviet is the new world revolutionary point of a form of organization distinctly different from any party-to-lead. It was 1917 before anyone recognized that spontaneous 1905 revolution as the "dress rehearsal" for 1917. I need hardly say that 1905 was long before 1949-50. Indeed, we were so anxious in the section on "Revolutionaries All" to stress mass in motion that we brought out, even if only as a footnote, to the article on "Women as Thinkers and Revolutionaries", the section on the milkmaids in M&E. And that, of course, brings us back to the Paris Commune and that new form of organization that Marx declared to be the form of "workers' rule." Why then did we wait for Part III before I asked the question, "Is there an organizational answer?" Were we intimidated by Sheila Rowbotham and the VLM in general as if it were the women fighting male chauvinism in our epoch that first raised the question of a new form of organization? Let me reveal one other point on Part III. Originally, we did not have on the first tentative contents page a section on Latin America. By the time I got thoroughly disgusted about being "informed" that I could not have a section on Latin America because I had nothing specifically on Latina women, I decided that my PPL on "The Unfinished Latin American Revolutions" was needed in this section -- and by no accident it included my correspondence with Silvio Frondizi in 1962. That once again proves that it arose from my 1957 M&E, and the objectivity of the 1950s as the birth of a new epoch in our era, as 1905 was the birth of a new epoch of revolutions in the 20th century.

Finally, look at Part IV which we not only call "The Trail to the 1980s", but focus equally on "The Missing Link" philosophy, not only to revolution but to organization, which is, after all, a pivotal point in our RLVLM's Chapter 11 -- "The Philosopher of Revolution in Permanence Creates Ground for Organization." This brings us back to Marx, himself. Look at this: From the moment Marx discovered a new continent of thought and revolution, with so Promethean a vision that as early as 1843-44 he already had both concepts of revolution in permanence and the man/woman relationship, as well as communism (not) being the "goal of human development". What was the goal was a "new Humanism" and new human relations. What he did after that was to look for workers and as soon as he found them, that was the organization he joined, changing its philosophy quite substantially -- and it was that Com-

Sheila
1905-07
1957-58

Social
1905-07
1950s
+ trail in 1980s

munist League that uncrolled the Communist Manifesto as its banner, after which the 1848 Revolutions erupted. The same was true of the First International, as he continued to join what arose spontaneously. When was it that he suddenly decided he must criticize and even separate himself from an organization? Wasn't it only when those who were supposed to be Marxists were emerging with the Lassalleans? In a word, he had worked 31 years from the moment he broke with the bourgeoisie to the publication of Capital, specifically the French edition in that magnificent last decade when he experienced the "new moments", only to find that that philosophy of revolution meant so little to those who considered themselves Marxists that they could consider joining with a very different tendency. It was then he decided to write the Critique of the Gotha Program where no distinction was made between philosophy and an organization-to-be. From 1875 to 1914 the Critique of the Gotha Program continued to be disregarded and when finally Lenin, in 1914, recognized that as basic to smashing the bourgeois state, he still disregarded it in its relationship to organization. It took all the way to our age, specifically RLVLKM, before its significance was recognized in relationship to organization as much as to revolution, and it took Marxist-Humanists to do it.

Now then, please return to p. 20 of the manuscript, the very first sentence of which says: "The task is to unchain the dialectic." It is at that point that I want to include this paragraph, which, to me, justifies the sentence I quoted earlier: "In doing so (unchaining the dialectic) Marx left no 'private enclaves' for anyone to escape testing by the Absolute Method. Thus, as we saw when Marx included the Man/Woman relationship as early as 1844; thus, as he made sure when he discerned that the absolute negativity was needed after private property was abolished and communism was established -- he, in discerning the future in the present, projected the inseparability of philosophy and organization." It is at this point that I conclude with: "The truth of this statement has never been more immediate and urgent than in our nuclear world, over which hangs nothing short of the threat to the very survival of civilization as we have known it."

DISCUSSION: Neda said that she was very glad Raya had added those new pages to the Introduction because she felt that our concept of organization and revolution-in-permanence as ground has never been this clear or presented in such a form. She referred to the letter she had just received from Pilar in India, which had raised these questions again, and felt that in two ways especially it is very striking. One was on the question of the miners' wives. It was this article she had just reread and had been thinking about how they were singled out in relationship to new form of organization -- which is now clear is related to the question of new forms the miners were raising. The other was the question of 1905 and the way the form of the soviets is being brought out. What is so new is how all this is related to the question of "private enclaves". What becomes more

REB, Sept. 26, 1984 --- page 4

clear is how this question of form of organization coming from below is not original with the 1960s. What is quite new is how RD developed that even Marx did not feel it so urgently until he confronted the problem in his own organization. The organizational thread really runs through the whole book, and picks up very much from where Ch. 8 of RLWLKM took up apartidarismo. (Neda said she has been studying Dialectics of Liberation and read a section from Section I of Science of Logic that struck home to this question for her.)

Mike felt the presentation was reminiscent of presentations the REB heard during the working out of RLWLKM --- that is, that it was a testing of the very methods that were being presented. He referred to the meeting we had had in Chicago on the Perspectives in which there was focus on the way the Perspectives had presented revolution-in-permanence as no longer just ground, but subject -- so that you suddenly saw that this philosophy could not be liberated to act in the world so long as it was kept private. But he felt that tonight RD was going beyond even that. Refusing to keep philosophy private still doesn't take it the whole distance if you still create "private enclaves". When the 1950s was taken up in the Draft, it wasn't just pointing to WL in the 1950s but that a whole new stage had appeared in the world which was eventually expressed in a very unique way in the 60s with WLM --- but can never be separated from the whole and from all the forces of revolution; It is very new to look at form of organization the way we are seeing it tonight. I'm not completely sure of all that is involved in why Marx didn't take up the question of philosophy on the question of organization until 1875, but it is certainly one that must be dug into.

Kevin said that in a weird way some of us tend to "underestimate" Second Internationalists who were international enough to get themselves arrested at an early point and thought they were Marxists. He also spoke on the question of private enclaves and professors who reject sponsoring Raya by making personal attacks rather than admitting it is her ideas they will not give a platform to. He was especially glad she had brought in the question of Sartre whom he had always considered "anti-life", he said, and that includes especially his anti-woman attitudes. Yet he remained drawn to Marx despite himself -- and most importantly, RD always find a way to bring Sartre into a discussion of philosophy because of the objectivity of philosophy and the objectivity of the way RD views the world. It is the same with Fanon, who was attracted to Existentialism but knew how to separate from Sartre both on the Black question and on Hegel. Kevin added that he considered the formulation of the way the additions to RLWLKM are brought into the new book as "answers to questions raised" was especially great in how it brought the outside right into the book.

Bob said he would speak briefly on only one point -- the one he considered demanded the most re-thinking --- and that was the question of seeing that Marx, himself, did not see the relationship of philosophy to organization in the way he put it in his Critique of the Gotha Program

78801

16368

until 1875. When we have been shown in REBELK that Marx was a thorough "Organizational Man" from the 1840s on to the end of his life, and yet it was not until he was confronted with that Program that the problem was defined for him, you start feeling that you almost have to look to Marxist-Humanism before you get the kind of sense of organization demanded.

Lou considered the most exciting part of the presentation the part that has been developed concretely on "Life" and Hegel's dialectic. This is a presentation that will have to be studied carefully when we get it written up in the minutes. To take up the separation of Life from private life, Life from organization, Life from ideas, Life from science as all being "a priori a lie" is a most beautiful formulation -- and opens the way to understand what was happening in the chapter of Hegel's on the Idea, where Hegel brings in "Life" and not as a private enclave. This is really at the source of the dialectic in Hegel. And to see it recast within this work on Women's Liberation is to bring philosophy into so new and original an intermerging with Life itself at this point of history that it gives new meaning to the very title that has been given to the book: Reaching for the Future. When you read the Introduction and know you have 400 pages more to explore what is presented there, you know that all aspects will be taken up as we all reach for the future revolution.

Olga said that of all the new expansions in the Introduction since the Draft was presented to us the two most critical were the two pages read to-night and the page on the Latin American Unfinished Revolutions. In fact, the Introduction now shows that this new section flows out the "Third World within the U.S." manifested at the IVY Conference and that it is precisely the questions raised in the "unfinished revolutions" that demand going to "philosophy" and Part IV. What is important to see in the new Table of Contents is also that Introduction is called "Overview" -- it is, as all dialectical introductions, really a Summary, that could have been written only after it was worked out and then looked at by the author herself. The titles to the two sections of Part IV are also very critical to study -- and to send the whole Introduction by showing the urgency of the questions raised here is nothing less than nuclear destruction hanging over us certainly makes it very 1985.

Eugene said what we are being forced to confront is what does it mean to make philosophy public? He appreciated the way Lou was talking of Hegel's philosophy as an unchained dialectic that therefore demands recreation at different historic moments -- but the process of "making it public" is not an easy one to grasp. Raya has raised a profound point on Marx and organizational concretization of his Marxism. It didn't become concrete for Marx to make philosophy public on organization until 1875 -- when he thought he had an organization and found he didn't. And Lenin didn't raise it at all. When we come to Marxist-Humanism we have really gone through a long journey. We too didn't make organization public in a new sense at first.

as if committee-form LCHRT and THAT was your rule your old org. or didn't have any but didn't

VIEW
SUMMARY
OVERVIEW
PUBLIC

It is always striking to see our constant return to the period 1950 to 1955. It ~~isn't~~ explicitly mentioned in M&F. It becomes more explicit with ~~for the Record~~ and our 25 Year History. But it is ~~not just a question of a return to 50-55.~~ Making philosophy public isn't just telling about it, ~~but~~ telling it in the context of what is happening at that moment. That's how we have to think about it. That's the method we have to catch.

II. and III. --- These points are taken up in the Letter to Locals and will not be summarized further here.

Meeting convened 6:30 PM
Meeting adjourned 8:50 PM

16370
98891

September 27, 1984

Dear Friends:

To see the polls may be both depressing and shocking as they are busy telling us we will have "four more years" of Reaganism. Nothing deters these pollsters and cynics of the press and radio and TV, not even the fact that Nixon's landslide which Reagan hopes to repeat, was ended long before the four years were up. On the contrary, those cynical "end of ideology" exponents seem to delight in reporting the fact that even those opposed to Reagan do not see that Mondale would be any fundamental change. The greater truth, of course, is that the degeneracy of capitalism is so deeply and flagrantly expressed by Reagan that the religious cults on which he depends, the Star War threats he issues regularly, and the fantastic militarization -- will not stop short of the extinction of humanity itself.

Therefore, please remember the same thing was true at the birth of McCarthyism. Our correct attitude was not to be under any illusion that getting rid of McCarthy was the new society. Instead, we unfurled the banner of Marxist-Humanism, fully confident that, no matter how few listened the banner opened so totally new a world that the few that did listen had such firm philosophic ground that we would, indeed, develop a full body of ideas to assure that never again would be need to face a transformation into opposite as was faced after the Russian Revolution. It is this we now have, and it is on this that we will continue to develop. The latest book will be out, we hope, March 8, 1984. It gathers all threads in what seems to be only a single field -- Women's Liberation. But in fact this is only a concrete way of stating Marxist-Humanist views over the entire post-WWII world in a way that will no longer ever again separate the actual revolution from philosophy and organization and thereby confront unfinished revolutions.

It is with this in mind that I presented to the REB still another additional paragraph to the new Introduction for this book on Women's Liberation and the Dialectics of Revolution. I believe that whereas the REB minutes on my report and the discussion around it should be studied individually, you should not plan a local discussion now, but rather wait another week, when I hope we will hear from Humanities Press, at which point one copy of the new Introduction will be sent to each local. At the same time, I also hope to send the Syllabus for the new classes.

For the next week or two let us get down to completing all we have voted for at the Convention; indeed, trying to meet ahead of time the Sustaining Fund. Though both the sub-drive and lit sales in every local have been excellent, we have just received the long-postponed bill for the Miners' Strike pamphlet, and must pay the \$3300 as quickly as possible.

16371

We have just received an excerpt from an International Bibliography on Georg Lukacs and His Critics by Francois H. Lapointe which cites both my critique in Feb. 1973 N&L, as well as my Philosophy and Revolution. It also calls attention to the review of P&R by John O'Neill in Telos 1974-75. Because we think many may have missed that, we are enclosing a copy for each local. The most exciting part of this new avenue that has been opened is that Francois Lapointe is a professor at Tuskegee Institute and the author of other bibliographies, which have also referred to me. In fact, we have seen several such references in Black journals and some in books on the Cameroun that bring home the internationalism of Black and Marxist-Humanist views on Black, which is exactly one of our main concentrations this year.

Finally, all of this is not stopping us from further outreach. That includes not only the live radio talk at Loyola which Kevin got for Oct. 14, but two upcoming trips by REB members. Eugene will go in mid-October both to California and Colorado. Mike will be in Detroit from Oct. 17 to 22, to both attend the North American Labor History Conference with that local, and to present the first of the new classes. Mike's report on ongoing activities also reported the fact that we are getting responses directly from the libraries for the 49-50 pamphlet as a result of the review in the Library Journal. There is no way to underestimate the value of reviews in outside publications, as witness the responses both to the oob spread and this new review.

Yours,
Raya

P.S. WHAT DO YOU KNOW? JUST ARRIVED FROM HUMANITIES PRESS IS A LETTER COMMENDING US ON THE MANUSCRIPT, WHICH HAS ALREADY BEEN SENT OFF TO THEIR COPY-EDITOR, AND TELLING US THAT THEY FULLY EXPECT TO HAVE THE BOOK OFF THE PRESS BY INTERNATIONAL WOMEN'S DAY, MARCH 8, 1985! Do permit me to end with what you all know, but will hear now as if it were new. It is James Connolly speaking: "Revolution is never practical until the hour of revolution strikes. Then it alone is practical and all the efforts of the conservatives and the compromisers become the most futile of human languages."

16372

September 17, 1984

Dr. Simon Silverman, Director
HUMANITIES PRESS
Atlantic Highlands, N.J. 07716

Dear Simon:

Here is my Introduction to the new book. I'm sure you know me sufficiently to have anticipated that I couldn't possibly examine 35 years of my writings -- actually the whole post-World War II era -- without, as a good Hegelian Marxist, having the Introduction become also a summation. This, then, finally completes the whole of the new book about reaching for the future as WOMEN'S LIBERATION AND THE DIALECTICS OF REVOLUTION.

On October 7th I will appear live on the Loyola University radio station for an interview which will announce that Humanities Press will publish my newest book on International Women's Day, 1985. The first hour of the interview will be live, broadcast from 9 to 10 PM. Then I will proceed to another booth to tape a second hour that will play the following week. While they have the honor of being first to make the announcement -- and we will have listening parties for it in many more stations than Chicago -- the actual national lecture tour that is being planned for me will start on International Women's Day, 1985, and continue until May. What is it that Humanities Press is planning for then?

Ever since off our backs printed a spread of three pages on my work, with two articles (one on the review of Rosa Luxemburg, Women's Liberation, and Marx's Philosophy of Revolution, and the other a letter about me and my works that stressed the article printed in Praxis International) we have been deluged with orders for the reasonable reprint we made of that Praxis article, and some orders for the Rosa Luxemburg book itself. We feel confident we will not have to wait a year for the popular women's press to respond to Women's Liberation and the Dialectics of Revolution as a collection of historic, philosophic, and global essays over a period longer than the recognized Women's Liberation Movement itself. I need hardly stress that of course News & Letters will begin its publicity long before ever the book appears, with a special pre-publication price offer.

The October issue of News & Letters will be off the press on October 5 with a review of We Are Bosses Ourselves.

Yours,

M. L. L.
P.S. We will, of course, include an ad for We Are Bosses Ourselves. We expect some offers will come our way, too, though it is Humanities Press we will advertise directly. In any case, please send me 12 copies to have on hand. The review will be by our Black World columnist, Lou Turner, who appears on page 1 of our paper.

16373

September 26, 1984

Dear Michelle;

If there is anyone that can prove that technical -- if you are the force that has Reason -- is really philosophic, it is you. Your work on the new book, far from being only hard physical labor, was the hard labor Hegel referred to as the "labor, patience and suffering of the negative" as the necessary way to reach absolute negativity as new Idea. Because I had to delay for so long acknowledging your contribution, and because Olga has done that for us, I will still have to be most brief. Indeed, I will limit myself to, such a completely new suggestion that allowed us both to include M&F and from it focus on what might have been passed over way back in 1957 -- the milkmaids; and thereby I will skip the many other suggestions we accepted which helped to shape the present form.

Knowing me, you will not be surprised that even at this moment I'm still adding material to that Introduction which keeps me from presenting it to the REB, especially since we have not yet had an acknowledgement from Humanities Press, that they will not balk at 418 pages which includes a lengthy Introduction that I am now calling "Introduction and Overview". However, I believe that your technical-editorial work does deserve something special and I therefore hereby send you a copy. You are the only one who is getting a copy -- at least until I hear from Humanities, at which point I will probably send one copy of the Introduction to each local. However, I always prefer to be the one who presents it first to the organization -- so this is not for circulation.

I have not had a chance to look at what you sent me through Cyrus, and, frankly, I do not quite ~~see~~ see any urgency that would make me take time now to tackle it. Top priority everywhere now is presenting, in a tentative way and sufficiently new that it will create ground for the growth of WL-N&L, the Draft Introduction to the new work, in order not to have to wait, as we did with RLWLKM, so long before we can project it to others. I am personally so overwhelmed with deadlines that I do not know when I'll catch up.

Do also please read the REB minutes carefully which will record my presentation to be given tonight on what I will want to add to the enclosed Introduction.

Hurriedly yours,

16374

WOMEN'S LIBERATION AND THE DIALECTICS OF REVOLUTION: REACHING FOR THE FUTURE
by Raya Dunayevskaya

DEC 18 1984

But actually the book told members the contents AND NOT a single serious letter was sent to me which would show anyone grappling with it why is noble - woman needed

Michelle

The following listing of the Table of Contents of the new book was prepared so that comrades may study the book before it comes off the press -- both in the period from now until the January lecture by RD, her first lecture on the new book, and in the period from the lecture to actual publication, scheduled for International Women's Day, 1985.

Together with the readings from the book itself, we have: (1) the REB minutes of these last several months, particularly 8/1/84, 8/21/84 (with 8/23 DF), 9/16/84, 9/26/84 (with 9/27 DF), 10/8/84, 10/22/84, ~~12/3/84~~ and (2) our readings and notes from the five classes we have had on "Marxist-Humanist Perspectives and the Dialectics of Revolution."

Most of the contents of the book is readily available in any local. There are several comrades in each local who have N&L bound volumes #2 (Jan. '62-July '70), #3 (Aug. '70-July '77) and #4 (Aug. '77-May '84), and we will soon also have #1; and many comrades also have the pamphlets etc. in which many of the articles appear. Another way to read the book is to spend a day in the library with the MH Archives microfilm; (I have listed Archives page numbers according to the Archives guide; in some cases the page listed may be the first page of a pamphlet in which the given article appears rather than the article in question.)

INTRODUCTION AND OVERVIEW
Available in each local. I have attached here the new paragraph RD added to the introduction after the copies were sent to the locals. (See REB minutes 10/8 - the addition comes on the last page, after "The task is to unchain the dialectic.")

PART ONE: WOMEN, LABOR AND THE BLACK DIMENSION

1. The Women's Liberation Movement as Reason and as Revolutionary Force
An essay incorporating lectures to WL groups, 1969-70
Available: 1981 mimeographed pamphlet Woman as Reason and as Force of Revolution
1970 printed pamphlet Notes on Women's Liberation; We Speak in Many Voices
Archives p. 4821
2. The Miners' Wives
Article in The Militant, 1950
Available: Reproduced in our 1984 pamphlet, A 1980's View: The Coal Miners' General Strike of 1949-50 and the Birth of Marxist-Humanism in the U.S., pp.23-25.
Archives p. 1477
3. (a) Women in the Post-War World and the Old Radicals
Excerpts from unpublished essay, "Our Organization: American Roots and World Concepts, 1953"
Available: 1981 pamphlet Woman as Reason and as Force of Revolution
1970 pamphlet Notes on Women's Liberation
Archives p. 2042
- (b) The Abolitionists and Their Relation to the Black Dimension
Excerpts from unpublished essay, "Our Organization," 1953
Available: Archives p. 2042

Michelle 12/84
me the SHE has your hand

4. Revolution and Counter-Revolution in South Africa
Available: N&L, 4/1960
5. African Women Demand Freedom Now!
Report from Africa
Available: N&L, 5/1962
6. Women's Liberation, in Fact and in Philosophy
Lecture at UCLA Women's Week, April 1973
Available: N&L, 8-9/1973
7. The Black Dimension in Women's Liberation
Lectures to WAGE, UCAE, Hunter, DePaul, Cal State, 1975-76
Available: N&L, 4/1976
8. The Trail from Marx's Philosophy of Revolution to Today's Women's Liberation Movements
Lecture to Third World Women's Conference, Urbana, April 1983
Available: Copies of this transcript available in each local

PART TWO: REVOLUTIONARIES ALL

9. Iran: Unfoldment of, and Contradictions in, Revolution
Political-Philosophic Letter, March 1979 (excerpts)
Available: Mimeographed pamphlet, Political-Philosophic Letters of Raya Dunayevskaya, vol. II
Mimeographed pamphlet, Iran: Revolution and Counter-Revolution
Archives p. 6019
10. In Memoriam: Natalia Sedova Trotsky
Available: N&L, Feb. 1962
Weekly Political Letter, January 29, 1962
Archives p. 739
11. Women as Thinkers and as Revolutionaries
Lecture at Wayne State University 1975 and University of Wisconsin, Madison, 1976;
in book includes added footnote to Marxism and Freedom on milkmaids in Paris Commune
Available: Appendix to 1976 printed pamphlet Working Women For Freedom
Archives p. 5370
12. (a) Summary of Six Lectures for International Women's Year
By Olga Domanski, Nov. 1975
Available: Many comrades have a mimeographed copy of this
Archives p. 5363
font looks gone their way for next 10 yrs
- (b) Women's Liberation in Search of a Theory -- Summary of a Decade
By Olga Domanski
Available: N&L, 6/1980
13. New Passions and New Forces -- the Black Dimension, the Anti-Vietnam War Youth, Rank-and-File Labor, Women's Liberation
Excerpts from Philosophy and Revolution, 1973
Available: Ch. 9 of P&R, beginning p. 275, continuing through the whole section on Castro, Debray, Che to the part specifically on Women's Liberation; and then the last few pages

16376

PART THREE: SEXISM, POLITICS AND REVOLUTION -- JAPAN, PORTUGAL, POLAND, CHINA,
LATIN AMERICA, THE U.S. -- IS THERE AN ORGANIZATIONAL ANSWER?

14. The New Left in Japan
Report in the Activist, 1966; in book includes added section from RD's discussion
of Japanese New Left and Women's Liberation in talk to Women's Radical Action Project, 1969
Available: N&L, 2/1966
Archives p. 3727
15. Will the Revolution in Portugal Advance?
Political-Philosophic Letter, January 1976 (excerpts)
Available: N&L, 1-2/1976
Mimeographed pamphlet, Political-Philosophic Letters of Raya Dunayevskaya
vol. I
Archives p. 5182
16. The Revolutionary Activity of Polish Women -- Report from a Polish Dissident Exile
By Urszula Wislanka
Available: N&L, 3/1982
17. (a) Chiang Ch'ing, Hua Kuo-feng in Post-Mao China
Available: N&L, 7/1977 and 8-9/1977
1977 printed pamphlet, Sexism, Politics and Revolution in Mao's China
Archives p. 5423

(b) China's "Gang of Four" Trial Charade
Available: N&L, 1-2/1981 and 3/1981 (excerpts)
18. Alienation and Revolution: A Hong Kong Interview
Available: N&L, 6-7/1966
Sexism, Politics and Revolution in Mao's China
Archives p. 3660 and p. 5423
19. IWY: Where to Now?
Available: N&L, 12/1977
20. The Unfinished Latin American Revolutions
Political-Philosophic Letter 1978, together with appended correspondence with
Silvio Frondizi. This section of the book also includes exchange with Mexican
feminists 1979 and dialogue with Peruvian feminists 1982.
Available: PPL available in PPLs vol. II
Archives p. 5514
Correspondence with Mexican and Peruvian feminists only available in
book manuscript

PART FOUR: THE TRAIL TO THE 1980S: THE MISSING LINK -- PHILOSOPHY -- IN THE RELATION-
SHIP OF REVOLUTION TO ORGANIZATION

SECTION I: REALITY AND PHILOSOPHY

21. On the Family, Love Relationships, and the New Society
Excerpts from radio interview by Katherine Davenport, aired over radio station
WBAI, March 8, 1984
Available: Only in book manuscript (though of course the full tape of the interview
is available in each local)

16377

22. The Grundrisse and Women's Liberation
Lecture at New School for Social Research, 1974; printed in Detroit Women's Press,
Oct. 1974
Available: Only in book manuscript

23. Marx's "New Humanism" and the Dialectics of Women's Liberation in Primitive and
Modern Societies
Lecture at New School for Social Research, 1983; printed in Praxis International,
Jan. 1984
Available: Reprinted as a pamphlet by N&L, 1984

*This is
one that
both you
& RD
later
used.*

SECTION II: THE CHALLENGE FROM TODAY'S GLOBAL CRISES

24. Marx's and Engels' Studies Contrasted: The Relationship of Philosophy and
Revolution to Women's Liberation
Draft chapter for Rosa Luxemburg, Women's Liberation, and Marx's Philosophy of
Revolution
Available: N&L, 1-2/1979
Archives p. 6467

*ed
results*

25. Selected Letters on the Process of Writing Rosa Luxemburg, Women's Liberation, and
Marx's Philosophy of Revolution
Available: Many comrades have copies of these letters, 1978-1981, collected in
bulletin form. (Letters included in book: 8/9/78; 10/15/78; 11/10/78;
11/24/78; 3/10/79; 11/26/79; 12/2/79; 1/14/80; 3/11/80; 3/19/80; 10/6/80;
11/3/80; 12/16/80; 1/30/81; and RD's presentation to REB 3/16/81)
Archives p. 6432

RD

These letters are crucial to understanding not only the new book, but RLWLM.

26. On Rosa Luxemburg, Women's Liberation, and Marx's Philosophy of Revolution
Excerpts from Lecture in Detroit, Dec. 13, 1981
Available: Only in book manuscript

27. Answers to Questions Raised During the Marx Centenary Lecture Tour on the Book
Available: This is the form in which RD is including some of the new paragraphs
added to the RLWLM book after publication. See her letter of
8/26/83 (part of readings for class series on "Marxist-Humanist
Perspectives and the Dialectics of Revolution")