

May 2, 1984

Dear Mary:

Your "Marxism and Feminism: A Working Relationship" is excellent, both in the way it treats women and literature and the philosophy of women's liberation. In fact, I was thinking that you might expand it and try to have it published in a feminist press. I don't know what your obligation to the university is; I should think they would be glad for you to get published, perhaps even help you. The simplicity of your style, though the content and breadth of readings is not simple, should be attractive to the feminist press. I felt, for example, that the last paragraph on page 4, on Doris Lessing's Martha Quest, was one of the places ~~where~~ we could further develop, and when that is connected with Nadine Gordimer's Burger's Daughter, the very idea of South African literature from a Marxist-Humanist point of view has value for us as well as for the outside. \*

I meant to develop this letter further -- but have too many deadlines right now. Perhaps later I will have a chance to say more to you about it.

Yours,

But, of course, it must include a Black woman -- and the specific book I recommend is An African Tragedy: The Black Woman Under Apartheid by Phyllis Ntantala. We have a copy in the office, I'm sure.

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--y Mary's notes for editing Marxism & Feminism working  
Relationship, keeping in mind that it's for academia,  
and therefore must have something on it that sound only  
"political" and not like a lit. review  
what is needed is an introductory paragraph that would inform  
the reader of both aspects--lit. & life characters as well as  
objectivity--something like this: The subject of this paper is

two-fold not only as it entitles  
announces--Marx and feminism--  
but also as character in life  
well as lit.

2ndly, this would show some changes in text that would go along  
with this direction. For ex., p. 1, final par., after, 4th line from b.,  
liberation of human being was no small part centered.... Marx's  
time not alone re class relationships, tho that was pivotal to Marx.  
The point was that previously all phil. was based on the idea as  
if ideas & not human beings think... (M, what I underline was not  
for underlining but simply to call attention to the fact that  
additions begin.)

3rdly there are a few other what may seem like either minor or  
self-understood, but in fact thru the thick skulls of academia  
who are so prejudged, nothing can be taught to be self-understood.  
Thus, p., last par., once you recognize she is trying to say you  
take a thing as "given" whereas she is independent & searches, blah,  
blah, insert the opposite, like in 2nd sentence from end after  
40 yrs. of writing, add, "not only as given but as a problematic  
to be resolved." Or p. 3, 1st par., where you talk of differences  
bet post-Marx & Marx, she wants you to include dear old Althusser  
as an "original". I would therefore have protected myself to  
begin with, as I did when I spoke of non-Marxist scholars,  
with something like this: Nor is it question of all post-Marx  
Marxists, whether it be as far afield as the structuralist  
original Althusser, or non-Marxist. The real point of divide is  
that none saw Woman as Reason, not even when women were the ones  
who actually initiated a revolution, as the Russian women in  
February, 1917, did, not even a one, IT included who did devote  
a whole ch. in his History failed to swipe at them that they "didn't  
really know what they had done."

I have a few more scribbles, but you can make them out. What I  
would like is a new Part, so that up to p. 4, penultimate part, you  
name Part I something like a sociological view, Part II,  
beginning with last par. p. 4 you call: Characters in Literature.  
There what is of the essence is that you bring in the fact that  
no matter how great, sensitive different from each other, they  
miss out entire on Black Dimension and of necessity raise very,  
very different questions, At this point bring in Phyllis Ntantala  
and mention some American Black writers. I would also cut a par.  
like p. 8 about "lobbying" it is too political and unnecessary.  
Instead I would cut off on p. 12 directly after mentioning "rev. in  
permanence." 1st I would there make sure to cut all Kantian "oughts",  
"must", orders, and instead shift off totally to today, something  
like this: I'm not throwing in a shocking slogan as any sort  
of must or even will. What I mean to say is if we are to meet  
challenges of today --and we have certainly chalked up many

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...in the long, expansive years since Marx's day--  
 it is necessary to look at the NEW REALITY.  
 ...what is really great of our age is that Women's Liberation  
 is not only an Idea whose time has come but a Movement.  
 So what is needed not to play down this new  
 and what I consider a revolutionary force, but to probe it for  
 its reason and see whether we could work out a philosophy  
 of liberation--and that holds both for literature and life.

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 --announces--Marx and feminism  
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Hope this helps.

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