

Nov. 15, 1985

Dear Blanche Cook:

It is exciting to find an affinity of revolutionary Humanist thought with a "professor" and for that adventure, I wish to thank you for interviewing me on WBAI; I certainly look forward in the hope that this is the beginning, not the end, of our relationship.

Here is my study of Rosa Luxemburg that I promised to send you. Because Luxemburg freedom meant full, genuine socialist democracy, and that carried through on the question of the relationship of spontaneity to organization even though she remained a member of a "vanguard party", I felt that the section of Ch. 4 on the "Differences with Lenin on Organization" would interest you more because of the span of years it covers, from the very first 1904 dispute (p.58) through 1917-19 (p.64), when she both critiqued the Russian Revolution and definitely hailed the Revolution. Indeed, let us hear her speak for herself: "Freedom only for the supporters of the government, only for the members of one party--however numerous they may be--is no freedom at all. Freedom is always and exclusively freedom for the one who thinks differently."

May I also call your attention to the final chapter of the book and why I differ with all post-Marx Marxists, Lenin and Luxemburg included, indeed, beginning with Engels; the second section, "The Unknown Ethnological Notebooks, the Unread Drafts of the Letter to Zasulich, as well as the Undigested 1882 Preface to the Russian Edition of the Communist Manifesto" through to the end will explain why, even as my special love for Gramsci's statement which, to me, expressed brilliantly what Absolute really is: "The quest for a new revolutionary humanism--indeed, Gramsci called it an 'absolute humanism'--was raised by Gramsci from Mussolini's dungeons in the 1930s."

^FAt the Marx centenary, during which I covered the whole country on lecture tour, I was very anxious to have that study on Luxemburg and have it ready the year before 1983, because I never did recognize that Marx died, and therefore I wanted 1982 to be the year of completion of my challenge to all post-Marx Marxists. ~~the time~~

At the same time, as is usual with me, I was dissatisfied with the brevity of the final chapter and busy studying the questions that had been asked of me during that tour which I felt deserved space in the book even though it was going to press. It is this which connects to and explains the last chapter in my newest book, Women's Liberation and the Dialectics of Revolution. What I had become most conscious of after discussing Luxemburg and Women's Liberation was: questioning myself on why not develop the dialectics of revolution when it is centered on one force as Reason, Women's Liberation; after all, I had been fighting for many, many years within the Movement on the so-called "Woman Question" and what I considered

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a new stage of production and of cognition that dawned in the post-World War II world, with the workers battling automation and with which Marxism and Freedom originally ended with Ch.16 on "Automation and the New Humanism" (pp.266-287).

As you know, the 35-year collection of essays that the new book covers refers to the years 1950-1985, and 1950 not because of the miners but their wives (p.29). And yet that is not the first chapter of the book; in fact in my ~~Introduction~~ Introduction and Overview, I reject chronological sequences. The purpose was to see the sequence of those 35 years dialectically, and in the case of the new emergence of the Women's Liberation Movement, when I projected the category that women were not only revolutionary force but Reason, I decided that should become Ch.1 and the miners' wives Ch.2.

I sure hope you will create some time to review both books "as one", ~~with the Marx centenary~~ since you'll find an affinity to your own emphasis on democracy vs. bureaucracy in the talk I gave during the Marx centenary at the International Conference on "Ideology, Bureacracy and Human Survival" (pp.189-204) which the Yugoslav Marxist Humanists who were present there published in Praxis International.

Yours,

Enclosed is the report on the Marxist-Humanist Archives at Wayne State University and the lecture event which Dr. Mason sponsored for me.

(Handwritten note:) In my usual disorganized way I couldn't find my stationary--except one rather soiled envelope. Please note my home address Hope you'll write me. I'm running to catch plane right now so I'll stay put for a while.

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