

Sept. 9, 1975

Dear Maria Barreno:

No doubt the objective-subjective, volatile, contradictory, multi-faceted, demanding situation in Portugal has made it impossible for you to find time to write me. Yet, since the creation of time is the test of "individualism that lets nothing interfered with its universalism, i.e., freedom", and since the "individualism" is you, I hope you will get to answer this letter. I am referring to the fact that you are one of 5 theoreticians of Women's Liberation I am analyzing in the series of 6 lectures I am giving this year. (Ad of Wayne State University adult education courses is enclosed.) You will note that the first lecture seems to be nameless: Russia, 1917, Germany, 1919, Portugal, 1975, but it is that one that sets the idea--revolution. The unifying force in all 3 is that in the first it will be women as masses who started the revolution--the textile workers; in the second Rosa Luxemburg as revolutionary theoretician but I chose 1919 when she was murdered rather than 1918 when the revolution appeared to be as deep as the Russian in order to include counter-revolution as well as revolution; and 1975 rather than 1974 for Portugal has the revolution when, in the precedence of all the undercurrents, from Three Marias to the African guerrillas, the first negation of overthrow of fascism merged into open confrontation within the revolutionary forces and the question whether it will ever achieve second negation totality is still in question, but open. Now, when in the other lectures, specifically on women theoreticians, I get to you all I have to go on is Three Marias and the couple of speeches we (News & Letters Women's Liberation Committee) taped that you gave in San Francisco.

You may also be interested in the "title" of the series of lectures. I had given it Women's Liberation as Reason as well as Force, but the University administrator that if he didn't know what it all meant, the "public" won't, whereupon I changed it to Women As Thinkers and Revolutionaries, but it is inconceivable to me that revolution can succeed without thought and thought itself must grasp things at their root, or just be words, and therefore it would have been more precise if I just had said Women As Revolution, but in these times of aborted revolutions and incompletes ones both as stillbirths and counter-revolutions arising from within, and thinking is indeed the innard that we have neither been credited with, nor will the revolution be total unless we are there in the exercise of philosophy of liberation and not only in its activity, I let it stand.

You can either write it in form of letter to me, or in a more formal way if you wish, and do please specify whether you wish it published or only referred to orally.

How are you? And what new are you engaged in, and are you planning any trips, to the US I mean.

Yours,

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