



University of Cincinnati

Cincinnati, Ohio 45221

DEPARTMENT OF PHILOSOPHY

FEB 29 1979

15 February, 1979

Raya Dunayevskaya
News & Letters Committees
2832 E. Grand Boulevard
Room 316
Detroit
Michigan 48211

Dear Raya Dunayevskaya,

I was extremely interested in the issue of News & Letters dealing with the relationship of Philosophy and Revolution to Women's Liberation. I was quite unaware of the existence of Marx's Ethnological Notebooks and am now attempting to obtain a copy. Thank you for bringing it to my attention.

I was somewhat disappointed, however, that your article concentrated so much on attacking Draper and did not say more about the actual content of the Notebooks. Have you written any more on this topic and in particular worked out some of the significant differences between Engels' Origin of the Family and Marx' later views? If so, I should be most interested in seeing your work.

I'm interested too, of course, in what you think are the implications for practice in the women's movement of Marx's later writings - in so far as these can be figured out.

I too am working on ~~what~~ the tension that has existed historically between feminism and Marxism and I suspect that you and I share a rather similar approach.

Thank you again for opening up to me this new area of Marx's writings.

Yours sincerely,

Alison Jaggar

Alison M. Jaggar.

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February 23, 1979

Ms. Alison M. Jaggan,
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Dear Alison Jaggan:

Thank you for your critique of the chapter from my book-in-progress on Rosa Luxemburg published in NEWS & LETTERS, yours of the 15th awaited me as I returned from lectures in Mexico which has left me rather tired, and therefore I hope you will forgive the brevity of this reply.

Appearance of space devoted to Draper notwithstanding, it wasn't Draper who interested me. Rather what drove me to devote that space was that someone as serious a socialist feminist theoretician in a historic book, Women Resistance and Revolution, could accept that vulgarization of Marx as true summary of his views, not only submerging Marx into Engels, but never bothering about original sources, and trying to grapple with all of Marx's philosophy of revolution so that we can work out what our age needs where there is a new force of revolution that is reason as well--NL. Engels was never a favorite of mine, but I never dared openly to challenge him until I did discover Marx's Ethnological Notebooks. However, it isn't true that you cannot see the differences between Marx and Engels, especially when Engels is on his own after Marx's death. Thus, I happened to be the first to translate the now famous 1844 Manuscripts and at once concentrated not only on alienation "in general" but very specifically on the fundamental Man/Woman relation he there made pivotal.

Are you acquainted with my PHILOSOPHY AND REVOLUTION...from Hegel to Sartre and from Marx to Mao? If you see how related Ch.2--Marx's New Continent of Thought--to Ch.9--New Passions and New Forces, esp. pp.280-292, then you will have some idea of both the theory and practice I intend to relate the implications of this philosophy for our day. But it will take nearly two years before ever I finish Rosa Luxemburg Today's Women's Liberation Movement, and Marx's Philosophy of Revolution, so I do not know to what extent I will return to Marx's Notebooks. I am glad to hear you have ordered it and intend to grapple with it. You understand, that it is not a translation, but a transcript and to really get at them you need to know both German and English, French and Greek, and some Russian which he began to delve into in the last years of his life.

I would be very interested in seeing any work-in-progress you are engaged in, if you care to send any to me. Meanwhile I thought that even for purposes not so much of "practice" as concrete analysis of other writing, you may be interested in my pamphlet (enclosed) which includes both an interview with a refugee from mainland China I had in Hong Kong, and the review of Wittke's Comrade Chiang Ch'ing that the Women's Liberation, News & Letters Committee reproduced. It will be great to start a dialogue which might reveal an affinity of ideas for revolutionary feminism.

Yours,

Did you know that, strange as it may sound to Chicanos to day, the German refugees from the defeated 1848 Revolution, specifically August Willich who establish a German Marxist paper in Cincinnati, was so enthusiastic about abolishing slavery that he enlisted in the Civil War and rose to general, and would write popular leaflets which would relate Marxism to the civil war problems? I dare say, if they tell his story at all, you can hardly recognize him as co-participant with Marx in 1848.

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