For Phillers Index

reguest dated March 5 and reter posted March 14 reck March 16 answer send March 28

Now that Marx's last writings -- the <u>Ethnological Matebooks</u> have finally been transcribed, it has become possible and necessary to race the continuous development of Marx's concept of the Man/Mamair relationship; from the moment he first projected his philosophy of a 'new Humanism' in his 1844 Economic-Philosophic Manuscripts; the following three decades of actual revolutionary struggles of men and women; to the new moments he discovered in the early 1880s as he delved into the new anthropological studies of prinitive scaleties and deepened his multilinear view of human development.

Which, to this day distinguishes him from the unilinearism of all possiblers Marxiets, beginning with Engelm' Origin of the Family.

Property and the State.

Signal RD

March 28, 1984

PHILOSOPHY AND REVOLUTION: FROM HEGEL TO SARTRE AND FROM PHARYTO

MAO. MY ABSTRACT FOR ROSA LIMEMBURG; WOMEN'S LIMERATION AND MARK'S

PHILOSOPHY OF REVOLUTION WAS INCLUDED IN MY RESPONSE AND FORWARDED

TO YOU ON OCTOBER 5.

BUNAYEVSKAYA, Reye. Marx's "New Humanism" And The Dialectics Of Women's Liberation in Primitive And Modern Societies. Prais Int 3,369-381 Ja 84. Now that Marx's last writings—the Ethnological Notebooks—have finally been transcribed, it has become possible and necessary to trace the continuous development of Marx's concept of the Man/Woman relationship: from the moment he first projected his philosophy of a "new Humanism" in his 1844 Economic-Philosophic Manuscripts; through the following three decades of actual conductory struggles of men and women; to the new moments he discovered in the early 1880s, as he delved into the new anthropological studies of primitive societies and deepened his multilinear view of human development, which, to this day, distinguishes him from the unilinearism of all post-Marx Marxists, beginning with Engels' Origin of the Family, Private Property and the State.

concept of the Man/Woman relationship is seemed from the moment he broke with bourgeois society, as was projected in 1844 Economic-Philosohic Manuscripts; through its concretization in all his revolutionary activities unseparated from his theoretical works, in the 1850s, in the 1860s, and in the 1870s; to the new moment he reached in his last decade as he studied the diversity of the ways men and women shape their history and recorded it in his Looking thus.

Therefore I works at Marx's Marxista works at Marx's Marxista will have a marked the separates the unilinear views of all post-Marx Marxists, beginning with

Engels, from Mark's own "revolution in permanence."

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Now that Mark's last writings—the Ethnological Notebooks—have finally been transcribed, it became possible and necessary to trace the continuous developmen of Mark's concept of the Man/Woamn relationship from the moment he first projected his philosophy of a "new Humanism" in his 1844 E-P Manuscripts, through the following 3 decades of actual revolutionary struggles of men and women MREEPERENTIALIZEMENT to the new moments he early discovered in the/1880s as he delved into the new anthropological studies of primitive societies BEXIMETERX and deepened in his multilinear view of human developments which to this day distinguish him/ail post—Mark Markists, beginning with Engels* Origin of the Family, Private Property.

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