

For Philbers Index

request dated March 5 and ~~rec'd~~
poled March 14
rec'd March 16
answer sent March 28

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 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 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.

Signed R.D.

March 28, 1984

15/84

PLEASE SEE OUR RESPONSE TO YOUR EARLIER COMMUNICATION CONCERNING
PHILOSOPHY AND REVOLUTION: FROM HEGEL TO SARTRÉ AND FROM MARX TO
MAD. MY ABSTRACT FOR ROSA LUXEMBURG, WOMEN'S LIBERATION AND MARY'S
PHILOSOPHY OF REVOLUTION WAS INCLUDED IN MY RESPONSE AND FORWARDED
TO YOU ON OCTOBER 5.

DUNAYEVSKAYA, Raya. Marx's "New Humanism" And The Dialectics Of Women's Liberation In Primitive And Modern Societies. *Praxis 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 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 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*.

The continuous development and deepening of Marx's concept of the Man/Woman relationship is ^{seen} ~~seen~~ from the moment he broke with bourgeois society, as ^{his "New Humanism"} ~~it~~ was projected in ~~the~~ 1844 Economic-Philosophic 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 Ethnological Notebooks. ^{Looking thus} ~~at~~ Marx's Marxism

ethnology reveals the wide gap that separates the unilinear views of all post-Marx Marxists, beginning with Engels, from Marx's own "revolution in permanence."

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