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July 4, 1977

Dear Alan, Tyran and Diane:

Does anyone know the magnificent analyst, Judith Van Allen? Or how to get hold for a dialogue with her on Black Thought pamphlet and a million other things? In 1975 she was an associate in the Collegiate Seminar Program at UC Berkeley and in that year, in Vol. VI, #1, 1975, in UFAHAMU in a special issue on African Women Today, she had contributed the best I have ever seen on "Aba Riots or Ibo Women's War."

This article not only has a great deal more than I have seen before that I had caught on to somewhere in the late 1960's on the Aba Women's Uprising in Eastern Nigeria, but she relates it to the Biafra War, and says the latter would have signified a new stage in women's mass activity in Nigeria (exactly where they had that supercilious FESTAC) but she also raises the question of what happens to women's liberation the day after the proletarian revolution. Naturally it isn't totally Marxist-Humanism--no one is born one--but, without using the expression Reason as well as Force, she definitely thinks that way. And she has evidently been at African studies for some years as this article is a combined version of what she had presented in 1971 to the African Studies Association, and at UCLA African Studies Center Colloquium on Women and Change in Africa, 1870-1970.

Since it is the magazine Tyran has introduced me to, perhaps he can find out from the magazine how to reach her. It would be good to go to see her with Diane. Though she isn't a vulgar anti-male chauvinist, she sounds as if she would feel more comfortable if a woman were included in a dialogue. Or if she is in Berkeley, then Alan could arrange a meeting, perhaps when Tyran and Diane would be up there too, or just tell her I would love to meet her, and give her my old article on Biafra (I'll ask Olga to send you the date of that TW column, or perhaps Eugene knows & may even also have one of my talks at WSU where I spoke of Ibo as reason though they were illiterate, etc. had fought both British imperialism and their own men. In all cases, the Black Thought pamphlet should be given to her. If she is at all willing to talk I'm sure she would see that we see self-determination of idea as of masses in a very special way both as Marxist-Humanists and "Africanists." Just listen to the subtitle on the Aba story: "Ideology, Stratification and the Invisibility of Women."

How are you getting along in establishing new relations? Has the class come about? Has there been discussions with close sympathizers specifically on what we have done so far? If it works out that my Nigerian friend is able to make it to conv. (plenum) that session as well as the international one would really be something unique.

Hurriedly,
Yours,

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