

Office

May 27, 1992

Dear Simon Silverman and John Spiers:

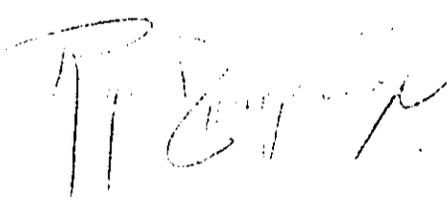
This letter and the enclosed suggested material for the new book jacket is addressed to both of you simultaneously because I was asked to send it "as soon as possible." I am hoping that this abbreviated form of articulating the essence of the book will help the artist who is designing the cover in the difficult task of expressing graphically three such distinct parts as Rosa Luxemburg, *Women's Liberation*, and Marx's *Philosophy of Liberation*, as a unity. I'm looking forward to seeing the cover.

In addition to the attached material, I take for granted that somewhere in the cover the reader's attention will be drawn to the fact that the Appendix is the first English translation of Rosa Luxemburg's Address to the Fifth Congress of the Russian Social-Democratic Labor Party, London, 1907.

May I also suggest that somewhere on the cover you identify me as follows:

Raya Dunayevskaya is the author of *Marxism and Freedom*, which is now celebrating its 25th anniversary, and *Philosophy and Revolution*, both of which have been reprinted this year with new introductions by the author. She is the founder of Marxist-Humanism in the U.S. and the 41-year documentation of that development is preserved on microfilm in the Wayne State University Labor Archives under the title: "The Raya Dunayevskaya Collection -- Marxist-Humanism in the United States, 1941 to Today."

Yours sincerely,



RD:rod

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This comprehensive study of Marx's Marxism which takes the measure of all post-Marx Marxists, beginning with Frederick Engels, focuses on the full range of thought, including the heretofore unexplored feminist dimension of the great internationalist revolutionary martyr, Rosa Luxemburg. Raya Dunayevskaya embarked on this study a decade ago not just because of the coincidence of the fact that Women's Liberation had moved from an idea whose time has come to a movement in the very period when Marx's last writings -- the Ethnological Notebooks -- had finally been transcribed and published. Rather, it was because the author saw that, just as Luxemburg had been the first to raise the question of imperialism and its destructive effects on the established German Social-Democratic Party, so she was the first to raise the problematic of our day -- the question of socialist democracy after the revolutionary conquest of power.

Today's Women's Liberation Movement, both in its continuity and discontinuity with the past, is seen as Revolutionary Force as well as Reason. It is placed in an historic context from its very start in the 19th century under the impact of the creative Black dimension.

The AUTHOR holds that the unifying force for all three parts of the book -- Rosa Luxemburg, Women's Liberation, and Marx's Philosophy of Revolution -- is the dialectical principle of the transformation of reality which she calls the "warp and woof of the Marxian dialectic." This is the dialectic that permeates the totality of Marx's writings beginning when he was still a Prometheus Bound in academia, 1841, and continuing to the last year of his life when he was still discovering new moments in his philosophic-historic-revolutionary conceptions of what we now call the Third World and projecting that revolution could come in backward countries like Russia ahead of the advanced West. On this, the eve of the centenary of Marx's death, the author holds that in the last decade of Marx's life and thought there can be found a trail to the 1980s.

1972

Material Proposed by Raya Dunayevskaya for the jacket cover of
Rosa Luxemburg, Women's Liberation and Marx's Philosophy of Revolution

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