



Humanities Press is proud to announce a major new study by *Raya Dunayevskaya*, 10 years in preparation

ROSA LUXEMBURG, WOMEN'S LIBERATION, AND MARX'S PHILOSOPHY OF REVOLUTION

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 had 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 democracy, 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 in its 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 that she calls the "warp and woof of the Marxian dialectic." This is the dialectic that



Rosa Luxemburg

permeates the totality of Marx's writings beginning when he was still a Prometheus Bound in academia, 1841, and continuing to the last years of his life, when he was 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 we can find a trail to the 1980s.

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RAYA DUNAYEVSKAYA is the founder of Marxist-Humanism in the United States. She was the first

to develop the theory of state-capitalism, which marked her break from Leon Trotsky at the outset of World War II. She had been Trotsky's Russian Secretary during his exile in Mexico in 1937-38. She worked out the philosophy of Marxist-Humanism both as a global concept and as it is rooted in the United States in labor, the black dimension and women's liberation. The documents that embody her development, over a forty-year period, of the inseparability of philosophy and revolution as the dialectics of liberation are 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."

*Humanities Press also announces a new printing of Raya Dunayevskaya's acclaimed **MARXISM AND FREEDOM—FROM 1776 UNTIL TODAY**, with a new Introduction by the author*

"Of special importance... is Raya Dunayevskaya's work. She was among the first to point to the importance of the Hegelian elements in Lenin's understanding of Marx's *Capital*, and of Lenin's *Philosophical Notebooks*. See her *Marxism and Freedom* (1958) and her essay 'Hegelian Leninism' (1973)."

—Marx Wartofsky,
*The Left Academy: Marxist Scholarship
and American Campuses*

Not a single word of this book needed to be changed for its 25th anniversary printing. Its urgency for today is evident in its continuing discussion by scholars and revolutionaries alike. It was translated into Italian in 1962, Japanese in 1964, French in 1971 and Spanish in 1976 and had seen two American and two British editions before this joint U.S.-British publication. The chapter



on "The Challenge of Mao Tse-tung" was translated by a Chinese refugee at the start of the Cultural Revolution; other chapters were circulated in *samizdat* in the underground in East Europe; and in 1980 young Iranian revolutionaries translated the chapter on "Worker and Intellectual at a Turning Point in History" into Farsi, considering it critical to the problems of their revolution.

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And a new printing of her PHILOSOPHY AND REVOLUTION

"An arresting chapter of a new book by the unorthodox revolutionary Marxist Raya Dunayevskaya is entitled 'Why Hegel? Why Now?'. This writer, who finds even Mao's 'cultural revolution' deficient in the full utilization of Hegel, opts decisively against the interpretation of Hegel that I have been exploring... To the question I have raised about the contemporaneity of Hegel, she answers with a resounding affirmative: 'What makes Hegel a contemporary is what made him so alive to Marx: the cogency of the dialectic of negativity for a period of proletarian revolution, as well as for the 'birth-time' of history in which Hegel lived.'"

—George Armstrong Kelly,
Hegel's Retreat from Eleusis

"...an extraordinary work which I deeply admire...of great theoretical and political importance. The author combines originality, great scholarship, deep theoretical penetration of the subject, incorruptible critical thinking, absence of partisan clichés and a deep passion for the freedom and growth of man. I have learned much from the book and so, I believe, will most seriously interested readers."

—Erich Fromm

"...a very impressive and informative work, very thoughtful and original in conception as well as most remarkable in its scope...breaks new ground and should stimulate a good deal of debate and rethinking of many fundamental issues."

—Noam Chomsky

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*and
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by Raya Dunayevskaya