

SUGGESTED BRIEF BIOGRAPHICAL SKETCH FOR COVER OF  
Women's Liberation and the Dialectics of Revolution:  
Reaching for the Future

RAYA DUNAYEVSKAYA is the founder of the philosophy of Marxist-Humanism in the United States. Her extensive writings are on deposit at the Wayne State University Archives of Labor and Urban Affairs, under the title, "The Raya Dunayevskaya Collection -- Marxist-Humanism in the United States 1941 to Today." This vast collection actually extends from the 1937-38 period when she was Russian Secretary to Leon Trotsky during his exile in Mexico; through her break with Trotsky at the outbreak of World War II, when she worked out the analysis of Russia as a state-capitalist society from original sources, to her founding of the global concept of Marxist-Humanism in the post-World War II-1950s. Her works demonstrate the concretization of that philosophy over the past 35 years in all the freedom movements of our era -- whether of labor, women, youth or the Black dimension. Women's Liberation and the Dialectics of Revolution: Reaching for the Future (1985) is her latest major theoretical work and follows Marxism and Freedom from 1776 until Today (1958); Philosophy and Revolution, from Hegel to Sartre and from Marx to Mao (1973); and Rosa Luxemburg, Women's Liberation and Marx's Philosophy of Revolution (1982).

*file The Mar 1985 The Exhibit for cover*

*also 1920s when she was close with people*

*Her previous works include*

(30 lines)

SUGGESTED BRIEF SUMMARY OF NEW BOOK, FOR COVER JACKET

This collection of 35 years of writings on Women's Liberation develops the dialectics of revolution which emerges from masses in motion and which includes not only women and men but all the forces of revolution, as Reason; Labor, Youth and the Black dimension, as well as Women's Liberation.

*discusses the "Dialectics of Rev"*

The author ~~discusses a full age of revolutions~~ -- from the 1871 Paris Commune to the 1929 Aba Rebellion in Nigeria; ~~and~~ from the 1905 Revolution and its ramifications in the Persian 1906-11 Revolution, to both the ~~successful~~ November 1917 Russian Revolution ~~and~~ the beheaded 1919 German Revolution, ~~and~~ ~~still ongoing~~ ~~are~~ all the new revolutions of our day from Africa to China, from Portugal to Iran, and from Latin America to Poland.

*Could this suggest to anyone that all this is...*

*she was situated in today's world where she could analyze*

~~she~~ ~~analyzes~~ ~~the~~ ~~new~~ ~~forces~~ ~~that~~ ~~have~~ ~~arisen~~ ~~in~~ ~~the~~ ~~post-~~ World War II world -- whether in the U.S. and Europe (East and West) or in the Third World -- are shown as disclosing what the author calls "the movement from practice that is itself a form of theory." It is this new stage of cognition which is seen as marking the nature of our epoch and as thereby distinguishing the newness and uniqueness of Women's Liberation in our age.

*But in my opinion the conclusion of this work*

Part ~~II~~ gathers together all threads -- those of our own age of crises and those of Marx's day, focusing especially on

*How can we work for success?*

the last decade of Marx's life and what the author presents as "a trail to the 1980s." What she sees as crucial is the missing link of philosophy, in revolutions both in theory and in fact. "That," she writes, "is what is meant by the dialectics of revolution."

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*yes* ALTERNATIVE LAST LINES: *or better*

the last decade of Marx's life and what the author presents as "a trail to the 1980s." What she sees as crucial is the missing link of philosophy in revolutions both in theory and in fact. Finding that link "has never been more urgent," she writes, "than in our nuclear world, over which hangs nothing short of the threat to the very survival of civilization as we have known it."