

Material Proposed by Raya Dunayevskaya for the jacket cover of
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 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 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 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 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 there can be found a trail to the 1980s.