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PRESS RELEASE

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Noted Detroit author Raya Dunayevskaya will be the featured speaker at Wayne State University's Hilberry Lounge in the Student Center Building on Tuesday, Jan. 22 at 7 p.m., when she will give a presentation on "Revolution and Counter-revolution: The Life and Death of Rosa Luxemburg." This January marks the 61st anniversary of Luxemburg's brutal murder.

An internationally acclaimed lecturer and a philosopher in her own right, Ms. Dunayevskaya founded the philosophy of Marxist-Humanism following her 1939 political break with Leon Trotsky, whom she had served as secretary during his exile in Mexico. Rejecting Trotsky's defense of Russia as a degenerated workers' state, she made her own analysis of Russia's five-year plans from original sources, concluded that Russia was a state-capitalist society, and fully developed her position and philosophy in two major works, Marxism and Freedom and Philosophy and Revolution.

Currently at work on a new book to be titled Rosa Luxemburg, Women's Liberation and Marx's Philosophy of Revolution, Ms. Dunayevskaya claims that much can be learned from studying Luxemburg that can shed light on today's Middle East crises and the escalating global challenges threatening a nuclear holocaust.

"In the growing crises in Iran and Afghanistan," says Ms. Dunayevskaya, "we daily hear everybody from President Carter's press secretary Jody Powell to State Department spokesman Hodding Carter talking about imperialism in the Middle East. What is not so well known is that Rosa Luxemburg made a truly profound analysis of European imperialism in that area at the turn of the century when that new stage in international capitalist economic relations had been reached, and even before the word imperialism had been coined."

Ms. Dunayevskaya also points out that the armed German corps, organized to destroy

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the German revolution of 1919 led by Rosa Luxemburg and who actually carried out her murder, gave us our first look at fascism.

As part of the research for her book-in-progress, Ms. Dunayevskaya has translated into English for the first time, the speeches of Luxemburg, Lenin and Trotsky at the pivotal 1907 Congress of Russian socialists following the 1905 Russian Revolution. Some of the surprising new facts discovered there will be included in her talk.

There is no admission charge for Ms. Dunayevskaya's Wayne State program, sponsored by the WSU News and Letters Youth Committee, and an open question and answer period will follow her presentation.

Following her engagement at Wayne State University, Ms. Dunayevskaya will travel to New York where she will next lecture under the auspices of Columbia University's renowned Russian Institute.

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Excerpt from Raya's Lecture on: REVOLUTION AND COUNTER-REVOLUTION: THE LIFE
AND DEATH OF ROSA LUXEMBURG

(On Luxemburg's position on the "National Question", with her opposition to self-determination in general, and in Poland in particular, as it reappeared during World War I in the Junius pamphlet -- when Lenin's Thesis on "Self-Determination of Nations" turned to Luxemburg's analysis and called it only "half-way dialectical.")

Though we cannot here go into detail on the specifics of the so-called National Question as if it were at all times the opposition of Internationalism, we must dig into the whole question of the relationship of the Universal (socialism, or internationalism here) to the Particular (which is not fixed, but is the manifestation of the Universal -- national self-determination as Subject) at the highest point Hegel calls -- and Marx in this is fully with him, having further concretised it -- "second negativity." One more word of help from Lenin's Philosophic Notebooks (Vol. 38, p. 229); it is this passage precisely which Lenin called "the kernel of the dialectic. The criterion of truth, the unity of concept and reality."

Now here is the passage from Hegel (Science of Logic, Johnston and Struthers edition: Vol. 2, p. 477; Miller translation: p. 835):

(Second negativity) "is the turning point of the movement of the Notion. It is the ... innermost source of all activity, of all animate and spiritual self-movement, the dialectical soul that everything true possesses and through which it alone is true; for on this subjectivity alone rests the sublation of the opposition between Notion and reality The second negative ... is this sublation of the contradiction, but just as little as the contradiction is it an act of external reflection, but rather the innermost, most objective moment of life and spirit, through which a subject, a person, a free being, exists."

Not only had Lenin written the commentary above (about it being the "kernel of the dialectic") alongside this passage, but he then summarized his views as follows (Vol. 38, p. 229):

"Important here is: (1) the characterization of dialectics: self-movement, the source of all activity, the movement of life and spirit; the coincidence of the concepts of the subject (man) with reality; (2) objectivism to the highest degree ('der objektivistische Moment')."

Finally, let us keep in mind that the period, 1914-1916, is when Lenin, at one and the same time, wrote his Abstract of Hegel's Science of Logic and his major works on Self-Determination of Nations and State and Revolution.