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Declaration



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I. Starting Point

Human's socio-historical practice is the only objective point of departure for understanding all the social and historical aspects of this being. It is precisely the revolutionary and critical nature of this practice that guarantees its historicity and creativity.

II. Foundations

A materialism based on the objective and historical nature of human's socio-historical practice is the foundation for any Marxist explanation and critique of history and society: the recognition of the truth of domination and exploitation is concurrent with their rejection; the recognition of the class structure of society is concurrent with the struggle against this structure and an attempt for its overthrow.

III. Characteristic and Spheres

It is the immanent revolutionary and critical attitude of Marxian approach to society that separates it from historicity and any utopian, deterministic, fatalistic and apocalyptic ideology wrapped in positivistic science. The emancipatory and equality claims of Marxism is based on its enlightening and militant character.

IV. Breadth and Depth

Marxism is Marxism without any prefixes or suffixes. Marx's and Marxism's critique towards establishing an up to date and powerful theoretical and practical approach in critiquing modern ideologies is in the realm of Marxism. All the rich and powerful 'non-Marxist' theoretical and political perspectives oriented towards a world free of domination can be included within the realm of Marxism - as a critique (of ideology) - and are not in contradiction with it.

V. Dialectic

In its critique of the socio-historical existence of human beings, Marxian dialectic is unique:

- 1) In helping the critical researcher in recognize the real struggles between forces, tendencies and institutions,
- 2) As the real mode of existence of these contradictory and opposite tendencies in the form of embodied abstractions.

VI. Freedom and Power

All practices leading to a emancipated society free from any domination, either as current struggles or transitional ones aiming to be a medium and an instrument for constructing that society, either now or in the future, theoretically or realized in individuals, groups and institutions, must reject any claim as the sole representatives of the truth or of the revolutionary class and forces. Any limitation on the unconditional freedom of thought and expression, no matter how small and for whatever reason, is a seed that can grow into the giant monster of authoritarian tyranny.

VII. Perspectives

A world where the development of each, free from all kinds of oppression and exploitation based on race, nationality, gender and class is the condition for the development of all; a world where people both desire and are capable of reproducing their conditions of life and apply the powers and potentials based on a free and conscious relation to one another and in a peaceful and balanced but not destructive relation to nature is not only a real possibility, but the only alternative to current barbarism that has become today's hellish life. To declare the impossibility of this world is nothing but an ideological fantasy whose preachers and promoters are the gods and guardians of this hellish world.

VIII. Agenda

Even the best, most ingenious and revolutionary theory, without an organic tie to the pulse, context and actors of a real social and political movement, is not immediately effective and has no use.

(Tr. : S.N.F.)