

Declaration of the 22nd International Seminar on the Problems of the Revolution in Latin America: The Relevance of Karl Marx's Revolutionary Thought

There are many occasions in which the defenders of capitalism have proclaimed the obsolescence of Marxism and of the certain possibility of the triumph of the social revolution of the proletariat. Since its emergence more than a century and a half ago, they have spoken about the failure of socialism and – metaphorically speaking – they never tire of celebrating its funeral. However, two hundred years after the birth of Karl Marx, his ideals spread around the planet with the same or greater force when the communists proclaimed their call to win a world with freedom and equity.

The genius of Karl Marx and Friedrich Engels gave humanity a scientific world view that allows us to interpret and understand all phenomena that arise in society, nature and thought. The scientific character of universal knowledge has as its basis the materialist dialectic and the development that the sciences experience demonstrate that this method is correct.

The progress which constantly takes place in science and technology was foreseen by Marx as an inevitable historical phenomenon at a certain stage in the development of humanity and these have a deep philosophical content. This is a concrete form of the dialectical relationship between theory and practice, a confirmation that the first illuminates the actions of society.

Marxism revolutionized the conception of universal history. Where the scholars of their time saw random events, chance or individual will converted into reality, Marx discovered objective laws that explain the processes of development and decay of societies, their temporality; he saw in the class struggle and in the action of the masses the motive force of history. He exposed the essence of capitalism, its internal contradictions and its manifestations, the moments of its development and moments of crisis, the social configuration that this system engenders, the conversion of everything – including labor power – into commodities, the nodal point of the reproduction of capital: the extraction of surplus value. The precision of his analysis leads to the fact that today, under conditions of the development of capitalism in its imperialist stage, even those who do not identify with Marxism seek in his writings the interpretation and responses to current phenomena, such as the economic crisis of 2008.

A small number of people and monopoly groups concentrate worldwide wealth, while millions of human beings are unable to provide for their daily sustenance. The social character of production and the individual appropriation of what is produced is at the base of this phenomenon. No economic “model” of the bourgeoisie and opportunism has been able, nor can it, solve this consequence of capitalism. One cannot put an end to exploitation among human beings if it is not on the condition of abolishing private property of the means of production, for which, “the first step in the revolution by the working class is to raise the proletariat to the position of ruling class” in order to “wrest, by degrees, all capital from the bourgeoisie.”

Therefore, the social revolution of the proletariat has an international character in its content, although in its form it develops individually in each country; for this same reason, we take as our own the struggles of the workers and the peoples that are unfolding in all parts of the planet, and we encourage them with our solidarity, with our internationalist spirit.

Marxism is not obsolete. It is fully relevant because in its conception it raises for itself its continuous updating according to the changes that are operating in the economic, political and social environment. We must strengthen our parties and organizations as revolutionary vanguards and make greater efforts to integrate Marxism-Leninism with the concrete reality in which we develop our struggle, to give a correct response to the problems that the organization of the social revolution of the proletariat imposes upon us.

Marxism is the heritage of the workers and the peoples, they have in it a tool that guides their struggle, in whatever forms that circumstances require, in order to achieve emancipation from exploitation and oppression, to put an end to all kinds of imperialist dependence and colonial domination. We raise it up with the conviction of its scientific strength, its revolutionary force.

Against the winds that reaction and opportunism blow, the seed of Marx is spreading throughout the planet and the tree of revolution is flourishing in the consciousness, in the struggle of the workers, peasants, youth, women and peoples; we will cover the world with fraternity, solidarity, freedom, social equity, with the red flags of the world proletarian revolution.

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Revolutionary Communist Party of Argentina
Revolutionary Communist Party – Bolivia
Revolutionary Communist Party – Brazil
Union of the Youth Rebellion – Brazil
Popular Unity – Brazil
Communist Party of Colombia (Marxist-Leninist)
Communist Party of Labor of the Dominican Republic
Marxist-Leninist Communist Party of Ecuador
Revolutionary Youth of Ecuador
Popular Front – Ecuador
Popular Unity - Ecuador
General Union of Workers of Ecuador
Women for Change – Ecuador
Salvadoran Trade Union Current
National Council of the Popular Committees of Martinique
Communist Party of Mexico (Marxist-Leninist)
Revolutionary Popular Front – Mexico
Union of the Revolutionary Youth of Mexico
Peruvian Communist Party (Marxist-Leninist)
Revolutionary Socialist Party of Peru
Committee for Unification of the Marxist-Leninist Communists of Peru
April 26 Movement – Puerto Rico
Young Workers Movement (Los Pitirres) – Puerto Rico
American Party of Labor – United States
Revolutionary Communist Organization of Uruguay
Marxist-Leninist Communist Party of Venezuela