

Reflection paper 2

Linguistics, English



Task “ Reflection paper 2” According to Marx, the Proletariats represent the first revolutionary group of workers who repelled against the bourgeoisie. The most distinctive feature of the proletariat is that they live on the ability to convert their labour to increased capital. They represent a product, which is exposed to all kinds of price fluctuations in the market. The creation of the proletariat class commenced the struggle with the bourgeoisie with the aim of redeeming the medieval status of the worker (Karl and Engels, 27). The initial unions represented the bourgeoisie’s interests; however, the modern development structure offered an opportunity of stronger unions working for the interest of the workers. According to Marx, the proletariat represents the real revolutionary body free of conservatism, which developed and led to an open revolution, which withdrew the bourgeoisie. Marx asserts that the bourgeoisie attributed to the modern industry development produces its own destroyers and this leads to the inevitable success of the proletariat (Karl and Engels, 34).

In relation to the communist manifesto, Marx asserts that the association between the proletariats’ labour and the bourgeoisie’s property ownership should be changed such that the right to own property can be transformed into another level of social class whose class character is eliminated. This implies that the communist policy requires that the labour will only exist to benefit the labourers in the society. According to Marx, the bourgeois stand against the communist ideology because of its intend and power to limit their freedom and more importantly remove the policy of private property. However, the communist policy dissented by voices, which argue that no need of working of private property is abolished (Karl and Engels, 69)

On equal measure, other dissenters argue that communism will eventually annihilate intellectual products. This is not true, only that it reflects the bourgeois misperception. Marx affirms that the communist revolution is a sweeping rupture in the conventional property associations, which is attributed to the fundamental changes in the conventional ideologies. According to Marx, the revolution represented by the working class intends to make the proletariat the ruling class. This follows that the proletariat class will use its political supremacy to confiscate all the monetary gains from the bourgeoisie. Next, the proletariat will centralize the requisite tools of production to be directly controlled by the State. This will only be possible by first eliminating all the existing class distinctions. Marx asserts that, the ideology that support the communist policy involves the process where the workers become the rulers and endeavour in working to remove the aspect of private property (Karl and Engels, 93). The last stage, which Marx appears to emphasize, involves the ultimate revolution of the proletariats against the bourgeoisie of destroying the entire system of exploitation, which includes the private property rights.

On the other hand, Che Guevara, who is described as a hero of the whole generation of revolutionaries during the period 1950s- 2000 argues that the ultimate end of a revolution should be a socialist state characterized by true tenets of democratic participation and education (Che, 24). Despite Che's participation in the guerrilla warfare, he asserts that true socialism should be enshrined in the true culture of peace. This follows that the revolution Che talks about is lovely and peaceful. This follows that, the spirit of revolution for the benefit for all the member of the society is likened to the spirit of

nationalism. The aspect of an imaginary community enhances the spirit of nationalism (Benedict, 26).

Similarly, Edmund Burke describes the revolution society as obedient and strict follower of the constitution. However, it should be noted that the said constitution does not recognize magistrates jargon. Throughout this letter, Edmund commends the French citizens for according their recovered autonomy a correspondent distinction (Edmund, 34).

Work cited

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