

Reflection paper

Linguistics, English



“ Reflection Paper Edmund Burke’s Criticism of the 1791 French Revolution

Burke criticism reveals the beginning of conservative ideologies that opposed the 1791 French Revolution. Burke, a former member of parliament in Great Britain, criticized the French revolution for its possibilities to cause harm than good to the society. He maintains that there would be a disastrous end of the revolution for failure to recognize humanity and appeal for human rights. Leaders of the enlightenment movements during the revolution did not prioritize citizens’ right to food and medication. According to Burke, the French disregarded humans’ entitlement to basic rights during the revolution movement (Burke 1).

As a proponent of conservative ideologies, Burke opposed the actions of revolutionaries. He maintained that the revolution was likely to cause anarchy and, therefore, presented the threat of terror (Burke 1). Burke maintained that subjects should surrender to established authorities with minimal opposition. It is imperative to maintain the institutions and uphold established order in the society. In Burke’s view, the French destabilized the very institutions that upheld order while justifying their claims as the search for equality. He asserts that France “ disarmed its cabinets of princes of its most potent topics through tyrannous distrust” (Burke 1). Consequently, the French initiated instability and corruption.

In defense of conservative ideologies, Burke supported the English form of governance. The English form of governance was a form of monarchy set by rule of law. It was not an absolute monarchy considering English form of governance consisted of a balance between the king’s control and rule of law. Similarly, Burke did not support absolute democracy for fear of control

that emanates from the tyranny of the popular numbers. Tyranny and control by majority, in Burke's view, would not form a perfect form of governance.

“ Reflection Paper 2”

The Communist Manifesto

Marx had earlier established the historical background of the middle-class population. He notes the importance of describing plight of those working for daily wages, usually considered as low class persons or industrial workers (Marx, Engels and McLellan 1). He starts by describing the reality regarding the living status of the proletariat as only able to live depending on the availability of livelihood jobs. He establishes that work mechanization renders this group jobless and vulnerable. Exploitation of proletariat is cyclic, starting at work and extends to the bourgeoisie landowners, bringing about an open revolution. He also notes that apart from the proletariat, the rest are mere conservatives (Marx, Engels and McLellan 1)

According to Marx , there exists a mutual relationship between proletarians and communists. He notes that communists support disintegration of the bourgeois supremacy in the economy through socially organized movements. According to Marx, communists advocate for communal other than private property ownership so that the proletarians who produce such property also enjoy the benefits (Marx, Engels and McLellan 1). According to the bourgeois, the idea challenges their freedom of property ownership making them oppose the move. While many would argue that communism destroy the spirit of intellectual product rights, it is also imperative to understand that those who work do not amass property and vice versa. Marx

suggests that only the class culture is to be abolished, not the overall socio-economic culture by putting the proletarians in leadership positions (Marx, Engels and McLellan 1).

Ché Guevara, a revolution hero of the mid-20th century established the importance of each individual contribution to social development. He notes that ultimately, the end of a revolution should be a socialists' state characterized by clear standards of democratic involvement and education. He identified education coupled with self-sacrifice is imperative to attain socio-economic development owing to its use as a means of individual asset building for social development (Guevara and Guevara 1). Individual social development would bring about a perfect identification between the government and the community as a whole. Che also asserts that revolution should also come handy with love for one another (Guevara and Guevara 1). According to Burke, nationalism is a crucial recipe for national economic development. It is when we have humane feeling for one another and ready to go against the odds for the sake one another's well-being (Anderson 1). As opposed to the notion of many who see fellow citizens as strangers, Burke establishes the idea of nationalism as that requiring that we see nations as communities, roots of shared culture, and oppose to imperialism.

Works Cited

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