

Flaws of marxism



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At the turn of the 19th century, an unprecedented amount of change had because of the Industrial Revolution. The concept of slavery in its typical terms had been abolished. Society itself had drastically changed. The population had more than doubled in Europe. Due to the Enlightenment era, philosophers had reduced God to a realm that does not describe the way our world works, and rationalism had taken its place. The dynamic between the peasant and the landowner had transitioned to the worker and the factory owner.

Some of the same abuses continued to occur. Wealth and money, because of the system known as capitalism, became the meaner of all work. Realism had taken the place of the romantic, idealist philosophers, and the more contemporary philosophers of the 18th and 19th century defined the way our world operates through the realities in which they perceived. One philosopher in particular, Karl Marx, saw the system of capitalism as the root of evil in our world and as a inelegance AT Uninominal Tie Ana creativity Although unmans are producers, Ana capitalism is created through the production of labor for wealth.

In our period of story, capitalism has alienated the human being. Although he rejected idealism, Marx, ironically, created an ideology that can only realistically exist in theory and not in true practice. Mar's ideology is, and during his time in history, implausible because of the nature of human beings. Marxism is inherently flawed because of an imaginary struggle he views as inevitable, which in actuality is avoidable. In order for one to see the implausibility of Mar's ideology, we must examine certain aspects of Marxism to note its problem areas.

For Marx, history has been an account of the relationship between production and labor between individuals; it is a process. There is not an essence of human beings; the self is connected by relation with external objects. We, as people, have mastered nature to meet our material needs. Although Marx did not create the term, his view of history has been termed as historical materialism. It seems from the reality that in order to survive and perpetuate our society, it is essential we are able continue to produce and reproduce the material requirements of life.

Our history has transitioned from different modes of production: from the ancient world, between slave owners and slaves, in feudalism, between landowners and serfs, and to our current capitalist world, between workers and owners of factories and companies. Marx makes a sound argument in his definition of history. According to Marx, capitalism has alienated the individual from production. We no longer produce things for ourselves. The divisions of labor are no longer natural but imposed upon the person for the sake of exchange rather than self-production.

An example used in class is that the tailor is forced to sew coats in order to buy another man's food. We have become free from producing our necessities by the exchange of our labor for another man's labor. Marx poses the question if labor is suppose to be equal to the production of things we create, why is there a surplus? He answers this question by explaining that the capitalist buys the laborers power for cheaper than its actual worth; thus allowing the capitalist to collect the profit from the laborer's power. This makes the two individuals unequal in terms of wealth.

Marx claims that the wealthy capitalist exploits the laborer for these surpluses in order to maintain wealth. This alienates the laborer from their production. Through alienation, according to Marx, the capitalist is able to exploit the laborer. This is also a sound explanation of the way our society operates. At this point in history, Marx believes that each individual becomes conscious of the class in which they belong to, thus he deduces that in the future, once the laborer becomes conscious that they are exploited, they will change the nature of society and we will transition from capitalism to socialism.

Here, in lies a flaw in Mar's idea, just because an individual is conscious that they are being exploited, does not mean they will do anything about it. For most individuals, it seems, it is ore necessary to sustain a life in which they are able to survive and enjoy some of the fruits of their labor, even if there are other people who also enjoying more from the fruits of the laborers production. Let us go along with Mar's belief that the laborer's become conscious of their exploitation and come together collectively to incite change.

Marx, who terms the ladders as ten Proletariat, envisions a revolution Trot ten Proletariat gallant ten owners of production, or the bourgeois. Here, in lies another problem. Marx fails to note that within the creation of society, there is an instinct notion known as the Social Contract theory, which that's that each individual agrees to certain laws and regulations, so that every other individual will agree to the same laws and regulations, to benefit themselves, which benefits society as a whole.

The Proletariat, before even enacting a revolution, would note the immediate repercussion of fighting against the bourgeois. The manner of production would shut down, even if just temporarily, which would cause a temporary upset in each individual's life. They would struggle for food, for clothes, for shelter, and for all other basic needs. It seems obvious that many would rather avoid this struggle in order to maintain the status quo and maintain their lives the way they are, even if certain injustices exist because of the division of class.

The previously stated notion in regards to the fear produced from a temporary stop of production has clearly been the reality of society. It seems that most individuals are shorter sighted than far sighted, which is why a class struggle has never existed within our contemporary time, even after Mar's ideology was published. A transition, in which an international class of workers that control the means of production and everyone is equal, or socialism, seems ideal, but unrealistic.

For one, the bourgeois have already demonstrated that they know how to control the production of individual materials, and have created surpluses that allow the rest of society to obtain these products. There are too many differences in opinion for a large body of people to direct how things operate. That is the reason true democracy is implausible, as well as, the reason division of labor, or bureaucracy, has been created so that each individual is ordered to operate each aspect of the whole of society. Our society seems to function best because of these divisions, not because of equality.

Marx, who rejects idealism, has seemingly created a future that resembles a utopia, the most idealist view in which society can be operated. Marx perceives that after the Proletariat Revolution, everyone is supposed to come together to create equal amounts of labor for an equal amount of reward. True equality does not seem plausible in a world where 9 billion people exist. He neglects to note that individuals, for the most part, are self-involved, thus will do what benefits them most, and over what benefits society most. It is innate within the foundation of society.

He also fails to notice that even if a lower class becomes conscious that they are a lower class, many in this class will continue to live their day to day lives to ensure their survival and to ensure that survival is uninterrupted. Revolutions greatly interrupt society, which poses fear amongst many people in society, especially the ones that possess little already. Clearly his ideology and predication for the future was not truly implemented or guaranteed because any society, which attempted to impose such ideas, has failed or has never truly been enacted.