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Manifesto of the communist party chapter 2 summary

(Before reading this summary, be sure to read the summary of chapter 1 of the Communist Manifesto) Chapter 2 of the Communist Manifesto discusses the relationship between the communists and the proletariat. The initial argument presented in the beginning of the chapter is the communists are the purest representation of the proletariat. The communists, argue Marx and English, differ from other parties in that they tap into the material course of history and represent in their ideas not some made-up ideology (Marx is highly suspicious of ideology) but rather the manifestation of the workings of historical direction and its inevitable, rather than just desires, direction. A key distinction made by Marx and English in chapter 2 of the Communist Manifesto is that communism is an international movement rather than nationally (there are Workers of the World - united!). For Marx (and other) capitalism is closely associated with the nation-state and the abolition of former will also include the abolition of the latter. Chapter 2, picking up from the chapter 1, analyzes capitalism as dependent on private property (see Marx on the structure of capitalism society). The core objective of communism is therefore set to cancel private property, thereby establishing a classless society. Marx and English also discuss hired labor and show it exploitative nature, also connecting it with capitalism and its eventual demise. They even go so far as to ask for the abolition of the family, as it is also a mechanism of exploitation and a means to capitalism's ends. The purpose of communism as presented in the chapter to create a society without any division, not socially, not nationally and not even between parents and children. Since these goals are highly ambitious Marx and English, part 2 of the Communist Manifesto concludes with a list of short-term drugs and actions that can serve to move history in the right direction. In what relationship do the Communists stand on the proletarians as a whole? The Communists do not constitute a separate party opposed to the other working-class parties. They have no interests separately and apart from those of the proletariat as a whole. They do not set up any sectarian principles of their own, thereby forming and forming the proletarian movement. The Communists are distinguished only from the other working-class parties: 1. In the national struggle of the proletarians of the different countries, they point out and bring forth the common interests of the entire proletariat, independent of all nationality. 2. At the various stages of development that must go through the struggle of the working class against the bourgeoisie, they always represent and everywhere the interests of the movement as a whole. The Communists are therefore practically the most advanced and fixed portion of the bourgeoisie supremacy, conquest of political power by the proletariat. The theoretical conclusions of the Communists are by no means based on ideas or principles invented, or discovered, by this whether it would be universal reformer. They merely express, in general, real relationships stemming from an existing class struggle, of a historical movement going on under our eyes. The abolition of existing property relations is not at all a distinctive feature of communism. All property relations in the past have been constantly subject to historical change that is consequential to the change in historical conditions. The French Revolution, for example, has abolished feudal property in favour of bourgeois property. The hallmark of Communism is not the abolition of property generally, but the abolition of bourgeois property. But modern bourgeois private property is the final and most complete expression of the system of manufacturing and appropriation of products, which are based on class antagonisms, on the exploitation of the many by the pair. In this sense, the theory of the Communists can be summarized in the single sentence: Abolition of private property. Our Communists are proved with the desire to abolish the right of personally acquiring property as the fruit of a man's own labor, which property is allegedly the foundation of all personal freedom, activity and independence. Hard-won, self-acquired, self-deserved property! Do you mean the property of small artisan and of the small farmer, a form of property that preceded the bourgeois form? There is no need to abolish it; the development of the industry has to a large extent already destroyed and destroyed it daily. Or do you mean the modern bourgeois private property? But does wage labor create any property for the laborer? Not a little bit. It creates capital, i.e. that kind of property that exploits wage labor, and which cannot increase except provided a new supply of wage labor is conceived for fresh exploitation. Property, in its current form, is based on the antagonism of capital and wage labor. Let's examine both sides of this antagonism. Being a capitalist is to have not only a purely personal but a social status in production. Capital is a collective product, and only by the unified action of many members, no, in the last resort, only by the unified actions of all members of society, it can be put into effect. Capital is therefore not only personal; it's a social. Therefore, when capital is converted into common property, in the property of all members of society, personal property is not through it in social property. It is only the social character of the property that is changed. It loses its class character. Now let's take wage labor. The average price of wage labour is the minimum wage, i.e. that quantum of the means of existence that is absolutely necessary to keep the laborer in bare existence as a laborer. Therefore, what the wage labourer appropriates through his labour is simply sufficient to prolong and reproduce a bald existence. We in no way intend to abolish this personal appropriation of the products of labor, an appropriation made for the maintenance and reproduction of human life, and that leaves no surplus with which the labor of others is commanded. All we want to do away with is the miserable character of this appropriation, under which the labourer merely lives to increase capital, and is allowed just insofar as the interest of the ruling class requires it. In Bourgeois society, living labor is but a way to increase accumulated labor. In Communist society, accumulated labor is but a way to broaden, enrich, to promote the existence of the laborer. In Bourgeois society, the past therefore dominates the present; in Communist society, the present dominates the past. In bourgeois, the societal capital is independent and has individuality, while the living person depends and has no individuality. And the abolition of this state of things is called by the bourgeois, abolition of individuality and freedom! And rightly so. The abolition of bourgeois individuality, bourgeois independence, and bourgeois freedom is undoubtedly aimed at. With freedom is intended, under the current bourgeois conditions of production, free trade, free sale and buying. But if the sale and buying disappear, free sale disappears and buys too. These talk about free sale and buying, and all the other bold words from our bourgeois about freedom in general, have a meaning, if any, only unlike limited sale and buy, with the shattered traders of the Middleages, but have no meaning unlike the Communist abolition of buying and selling, of the bourgeois conditions of production, and of the bourgeoisie itself. You are horrified by our intention to do away with private property. But in your existing society, private property is already being dilled away with nine tenths of the population; its existence for the pair is solely due to its non-existence at the hands of those nine-tenths. You therefore reproach us with the intention to do away with a form of property, the necessary condition for whose existence is the non-existence of any property for the enormous majority of society. In one word, you reproach us intending to do away with your property. Exactly so; that's exactly what we intend. From the moment labour can no longer be converted into money or rent, in a social power capable of being monopolized, that is, from the moment individual property is no longer in bourgeois property, in capital, from that moment on, you say, individually disappears. You must therefore confess that by individual you do not mean any person other than the bourgeois, as the middle-class owner of property. Indeed, this person must be swept out of the way and made impossible. Communism does not deprive anyone of the power to utilize the products of society; all it does is deprive him of the power to subdue the labors of others through such appropriations. It has been objected that during the abolition of private property, all work will cease, and universal laziness will overtake us. According to this, bourgeois society should go to the dogs long ago through sheer idleness; for those of its members who work, acquire nothing, and those who acquire anything work. The whole objection is but another expression of the tautology, that there can no longer be any wage labor when there is no longer any capital. All objections encouraged against the Communist mode of producing and appropriation of material products, have, in the same way, been encouraged against the Communist mode of producing and appropriation of intellectual products. Just as, to the bourgeois, the disappearance of class property is the disappearance of production itself, so the disappearance of class culture is identical to him with the disappearance of all culture. That culture, the loss of which he laments, is for the enormous majority a mere training to act as a machine. But don't wrestle with us as long as you apply, to our intended abolition of bourgeois property, the standard of your bourgeois notions of freedom, culture, law, & c. Your ideas are but the outgrowth of the conditions of your bourgeois production and bourgeois property, just as your jurisprudence is but the will of your class made in a law for all, a will whose essential character and direction is determined by the economic conditions of the existence of your class. The selfish misconception that lifts you to transform into perpetual laws of nature and of reason, the social forms stemming from your current mode of production and form of property — historical proportions that rise and disappear into the progress of production — this misconception you share with every ruling class that preceded you. What you clearly see in the case of ancient property, which you recognize in the case of phenal property, you are naturally forbidden to recognize in the case of your own bourgeois form of property. Abolitionist [Aufhebung] of the family! Even the most radical flare-up at this infamous proposal from the Communists. On what foundation is the current family, the bourgeois family, based? On capital, on private gain. In its completely developed form, this family exists only under the bourgeoisie. But this state of things finds its complement in the practical absence of the family among the and in public prostitution. The bourgeois family will disappear as a matter of course when supplement disappearance, and both will disappear with the disappearance of capital. Are you complaining to us that we want to stop the exploitation of children by their parents? For this crime, we plead guilty. But, you say, we destroy the most sacred relationships, when we replace home education through social. And your education! Is it not so social, and determined by the social conditions under which you educate, through the intervention directly or indirectly, of society, through schools, & c.? The Communists did not invent the intervention of society in education; they do but seek to change the character of that intervention, and to save education from the influence of the ruling class. The bourgeois slap-trap about the family and upbringing, about the sacred co-relation of parents and child, are becoming more and more disgusting, the more, by the actions of modern industry, all the family ties among the proletarians torn asunder, and their children transformed into simple articles of trade and instruments of labor. But you Communists would introduce community of women, shouting the bourgeoisie into chorus. The bourgeois see his wife as a mere instrument of production. He hears that the instruments of production should be exploited in common, and of course, can come to no other conclusion than that the fate of common to women will also fall for the women. He doesn't even have a suspicion that the real point aimed at doing away with the status of women as mere instruments of production. For the rest, nothing is more ridiculous than the virical indignation of our bourgeois at the community of women who, they pretend, should be openly and officially vetted by the Communists. The Communists have no reason to introduce community of women; it exists indeed almost from time to time. Our bourgeois, not satisfied with wives and daughters of their proletarians at their disposal, not to mention common prostitutes, take the greatest pleasure in seduction of each other's wives. Bourgeois marriage is, in fact, a system of women in common and therefore, at most, what the Communists could possibly be admonished with is that they desire to introduce, in replacement for a hypocrite concealed, an openly legalized community of women. For the rest, it is obvious that the abolition of the current system of production should bring about the abolition of the community of women stemming from that system, i.e. prostitution both public and private. The Communists are further resented to abolish countries and nationality. The working men have no country. We can't take away from them that they didn't get. Since the proletariat must first acquire political supremacy, standing up to be the leading class of the nation, itself must make up the nation, that is so far, itself nationally, though not in the bourgeois sense of the word. National differences and antagonism people are more and more disappeared daily, due to the development of the freedom of trade, to the global market, to uniformity in production mode and in the living conditions corresponding to it. The supremacy of the proletariat will cause them to disappear even faster. United action, from leading civilized countries at least, is one of the first conditions for freeing up the proletariat. In proportion if the exploitation of one individual by another will also be put an end to, the exploitation of one nation by another will also be put an end to. In relationship if the antagonism between classes within the country disappears, the hostility of one nation to another will come to an end. The charges against Communism made of a religious, a philosophical and, generally, from an ideological standpoint are not deserving of serious scrutiny. Does it require deep intuition to understand that man's ideas, views and conception, in one word, man's consciousness, change with every change in the conditions of his material existence, in his social relationships and in his social life? What else proves the history of ideas, than that intellectual production turns its character into proportion as material production changes? The prevailing notion of every age has ever been the ideas of its ruling class. When people speak of the ideas that revolutionize society, they do but express that fact that within old society the elements of a new one were created, and that the dissolution of the old ideas even keeps pace with the dissolution of the old conditions of existence. When the ancient world was in its last bells, the ancient religions were overwhelmed by Christianity. When Christian ideas succumbed to rational ideas in the 18th century, feudal society fought its death battle with the then revolutionary bourgeoisie. The ideas of religious freedom and freedom of conscience merely expressed the swing of free competition within the domain of knowledge. Undoubtedly, will be said, religious, moral, philosophical and juridical ideas have been changed in the course of historical development. But religion, morality, philosophy, political science and law, have continually survived this change. Besides eternal truths, such as Freedom, Justice, etc., common to all states of society. But Communism abolishes eternal truths, it abolishes all religion and all morality, instead of making them out on a new basis; it therefore acts in contradiction to all previous historical experience. What does this accusation diminish itself for? The history of the entire previous society consisted of the development of class antagonisms, antagonisms that accepted different forms in different epochs. But whatever form they have taken, one fact is common to all previous ages, viz., exploiting one part of society by another. No wonder, then, that the consciousness of previous ages, despite all the multiplicity and variety it displays, moves within certain common forms, or general ideas, that disappeared completely except with the total disappearance of class antagonisms. The Communist revolution is the most radical rift with traditional real estate relations; no wonder its development involved the most radical rift with traditional ideas. But let's do with the bourgeois objections to Communism. We saw above that the first step in the revolution is by the working class to raise the proletariat in the position of ruling class to win the battle of democracy. The proletariat will use its political supremacy to wrestle, by degree, all capital of the bourgeoisie, to centralize all instruments of production into the hands of the State, i.e. of the proletariat organized as the ruling class, and to increase the total productive forces as quickly as possible. Of course, in the beginning, this cannot be achieved except through despotic inroads on the rights of property, and on the conditions of bourgeois production; by means of measures, therefore, that appear economically inadequate and untenable, but which, in the course of movement, exceed themselves, necessitate further inroads into the old social order, and are inevitably as a means of completely revolutionizing the mode of production. These measures will, of course, be different in different countries. Nevertheless, in most advanced countries, the next will apply fairly. 1. Abolition of property in land and application of all rental of land to public purposes. 2. A heavy progressive or graduate income tax. 3. Abolition of all rights of inheritance. 4. Confiscation of the property of all emigrants and rebels. 5. Centralization of credit into the hands of the state, through a national bank with state capture and an exclusive monopoly. 6. Centralization of the means of communication and transportation at the hands of the State. 7. Expansion of factories and instruments of production owned by the State; the cultivation of wastelands and the improvement of the land generally in accordance with a common plan. 8. Equal accountability of all to work. Establishment of industrial armies, especially for agriculture. 9. Combination of agriculture with manufacturing industries; gradual abolition of all the distinction between town and country by a more overcomable distribution of the population across the country. 10. Free education for all children in public schools. Abolition of children's factory labour in its current form. Combining education with industrial production, & c. When, in the course of development, class distinctions have disappeared, and all production is concentrated in the hands of a major association of the entire nation, the public power will lose its political character. Political power, properly so named, is simply the organized power of one class to suppress another. As the proletariat during his and the bourgeoisie is required, by the power of circumstances, to organize itself as a class, it, by from a revolution, it makes itself the ruling class, and as such, wipes away by force the old conditions of production, then it will, along with these conditions, have swept away the conditions for the existence of class antagonisms and of classes generally, thereby abolishing its own supremacy as a class. Instead of the

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