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In accordance with Marx (Fulcher, 2004), the history of mankind is mostly because of the evolution of its material conditions of existence and production. Therefore, capitalism succeeds the feudal mode of production. Marx feeds his economic thoughts about the industrial revolution that experienced the 19th century Europe. The term industrial revolution popularised particularly by Friedrich Engels, a friend of Marx. Led by the railway boom of the 1840s, the industrial revolution intensely affects the European economic and social foundations (Eagleton, 2006). Marx, in the capitalist production process, distinguishes the labour input and capital input as two major factors of production. The labour factor is represented by the workers whereas the capital factor is represented by the capitalists. (Johnson, 2010)

“*Goodwill*” developed by the worker and not paid by the capitalist is called surplus value by Marx. It corresponds to the difference between the exchange value of goods produced by labour and exchange value of labour power. The latter corresponds to wages, essential for the maintenance of the labour force, the employee. Marx speaks of exploitation to explain the fact that a value is developed in the production process. The gain is captured by the capitalist. (Marx, 1996)

Capitalism is doomed due to the falling rate of profit. The capitalists cannot minimise wages below a necessary for the reproduction of labour power of the worker level. They aspire to boost their profits by replacing workers with machines. Substituting machines for workers enhances the organic composition of capital. However, the profit rate is equal to the ratio between the exploitation rate and the organic composition of capital. Called organic composition of capital the ratio of dead capital (it simply passes its value to the goods (buildings, machinery, raw materials, etc.) and the living capital (capital in the production creates value). (Marx, 1933)

The rate of surplus value or exploitation rate is the ratio between the work that is extorted employees and one that is actually paid to them by the capitalists. The increase in the organic composition mechanically reduces the rate of profit. This downward trend brings greater economic crises and social struggles, which destroy the capitalist organisation. (Marx, 1996)

Marxists consider capitalist society as being controlled by the economy. The minority, the ruling elite or middle class rule the mainstream, specifically the working class. The middle class has the authority and wealth to rule. The working class is used as they are not treated justly and this is the basis of disparity between classes.

Institutions like the education systems among the political, the mass media, and the organised religion all strengthen the philosophy that the well-off and influential should run society. A philosophy is promoted by them that the society is fair and just and that the waged people should calmly acknowledge capitalist society. According to Marxists (Hill, 1999), the education system contributes a major part in supporting the philosophy of the ruling class.

However, according to Bowles and Gintis (Gottesman, 2013), in capitalist societies the core function of education is to revive the labour market and they provided correspondence theory. According to this theory, educational disparity reflects the disparity of wider society.

If capitalism is to thrive it must have a productive and dutiful labour force that is too grouped to challenge the rulers' authority. In accordance with Bowles and Gintis (Gottesman, 2013), a workforce is supplied by education with the type of behaviours and values that are very helpful to capitalists.

The education system thrives in meeting this through the hidden curriculum that includes things that children learn by attending school instead of the so-called educational goals. A correlation is there between the hidden curriculum and the workforce's needs.

Bowles' and Gintis' work is viewed to be very controversial, and it has been strongly criticised by Marxist critics. Marxist critics concur that they over-stress the work-education correlation and that they have unsuccessful to make available enough evidence. The Marxist hunted a new analysis after the criticisms made of Bowles and Gintis (Marx, 1996). He asserted that the students from the working class partook in designing their own education. They do not recognise all they are taught (Marx, 1996). They benefit of their own cultural pattern to locate approaches of responding to the school, frequently by anti-school subculture as opposition.

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