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**Philosophies of Marx and Smith and the Book The Worker’s Union**

The Workers' Union was published by the nineteenth-century French author and the social theorist, Flora Tristan. She left an impact on many of the great philosophers including Karl Marx and Friedrich Engels. Her struggle for women rights rose from her own experience as a female who had to make a living for herself, her mother and afterward, her children after getting separated from her husband. Tristan urged the French workers that they should put aside their work Rivalries in order to get united nationwide. Her goal was to get the workers their rightful wages through unity and not through the violence. This book of her is about the methods for organizing such unions, the targets of the union, and also she talked about the reasons for emphasizing the women’s rights in its formation. She provides many proposals including the increased access of laborers children to education, making a safe haven for the young persons and the workers that get sick or injuries. Tristan was a social prophetic of Marx. Engels also seems to be influenced by the ideas of the French writer, as his work “Condition of the Working Class in England” has quite the same theme as the book London Journal that was published sometime before that of Engels’s. Marx and Engels never acknowledged the influence of Tristan on their writings however people usually compare the works of these two philosophers with that of Tristan.

**Women Rights**

The Approach of Tristan in her book is towards the emancipation of the women. She takes the charge of getting women the due equal civil rights that they were deprived of. In comparison to the romantic writers, Tristan was not a novelist. During the mid of the 1830s, she became active in the movement of women rights. She was of the view that divorce was a way of freedom from the system that caught women in the marital cycle of prostitution. After she became famous for her writings, she saw herself as the “Women Messiah” that would bring freedom to the working class of the women. During the early years of the 1840s, Tristan shifted her writings from simply the women rights to the rights of the working class. This ideology of her can be seen in Marx's approach towards the role of women in the development of society. He was of the view that the position of the women in the society could be used as a scale for the development of that society in general. He was not simply calling the men of the society to change their views on the roles of the women in society, rather he was creating a dialectical statement openly related to his general philosophy of society. He thought that society had to change the thinking that one individual has to provide the other one. Instead, they would have to change their thinking to the idea that men and women both are equal and they both have equal responsibility towards each other (Feminism and Global). Marx and Engels found the origin of women’s suppression in their part inside the nuclear family in class societies. They assumed that women’s part as natural “reproducers” consequences in their inferior rank in the nuclear family, and thus through civilization. In industrialist cultures, women in aristocratic families breed inheritors; women in working-class families reproduce a generation of the labor force for society. After the death of Marx, the Engels took the task of organizing and writing the unfinished and unpublished work called The Origin of The Family, most of it was done with Engels. Engels drew on Marx’s then unpublished transcripts. He also recognized that his volume owed a colossal debt to Ancient Society, the revolutionary work by American lawyer and anthropologist, Lewis Henry Morgan, which had been printed seven years ago. In his book, he stated that a division of work between males and females does not essentially suggest discrimination. Women’s financial input in hunter-gatherer civilizations generally provided the greater part of the nutritional necessities of the group. While men and women’s title role speckled, they were neither higher nor lower but both valued and obligatory for the group. In the words of Engles “In order to make sure of the female spouse’s faithfulness and consequently the fatherhood of the kids, she is provided entirely into the control of the other half; if he murders her, he only exercises his rights” (“Engels and Women’s Oppression”).

**Working Class**

There is a basic difference between the other contemporary female writers and Tristan. She was not a bourgeoisie rather she belonged to the working social class. In her book The Worker's union she talks about the ways the workers should put their demands. She was of the opinion that the workers should put their demands actively and frequently rather than in a violent manner. She supported the fact that the workers stand up for their rights and openly demand them. However, she totally rejected the idea that violence should be incited against the authority to get their demands. In the first section of the book, she appeals to the Proletariat to form a single, and global trade union organization. Tristan positions that suitability will be given to anyone who “works with his or her hands” *(Towards Emancipation?*). She used the growing statistics of diplomatically vigorous employed classmen to help her in establishing women's freedom. She claimed that the working class men would only be liberated themselves if they helped emancipate their women. After all, if the men did not help equal the pay for women, the men were sure to lose their jobs to the cheaper labor.

For Marx, the investigation of social class, and their constructions and variations in those constructions are fundamental to the understanding of capitalism and other communal methods or means of manufacture. He stated that the capitalists are the vendors of assets, buying and abusing labor force, using the excess worth from occupation of this labor power to mount up or increase their wealth. It is the proprietorship of money and its use to abuse labor and multiplies wealth is fundamental at this point. Workers, on the other hand, are the ones who have not a bit of the basic premises, tools, resources, or the currency to obtain these things that are desirable to involve in making a living. While the Capitalists do have all these, but to bring them to usage with efficiency make a revenue they require other persons to work them. So they suggest salaries to labors that will permit the workers to survive and let the industrialist to revenue from the whole thing prepared after this survival is salaried for. The lesser the salary and the greater working hours for that income, the more they are exploiting the employee, i.e. the more cash they’re making at the worker’s cost. Engels was also struggling for the rights of the working social class. His work "The Condition of the Working Class in England in 1845" is targeting the proletariats and was written at the time of industrial revolution. The language he used is significant for the description of the bourgeoisie and is important as related to the Engels' overall vision of a war between the rich and poor. He says in his work that the attitude of the aristocrats to the working class not only designates them as selfish pretenders but also envisages an unattractive forthcoming for this advantaged class because of their short-sighted obliviousness of truth (Fortushniok). The writer labels the bourgeoisie as self-centered tycoons by illuminating the Corn Law and their objectives to revoke it. The opinion of the working class in England commenced modifying with the overview of the Anti-Corn Law Group in 1842 backed by bourgeoisie businesspersons. Engels claims that by making the law unsound and negated the builder can contest with cumulative labor demands because of a sparse population.

**Conclusion**

The book of Tristan proposed the ideas that are useful for the organization of the workers and the ways they can get their rights. Not only has this but she also told that for a better economic system of a country the involvement of the women is also necessary. She ultimately talks about women's rights and their part in the system of economy of a country. Similar is the views of Marx and Engels. They both have worked together, and they also share the same opinions to some extent. Marx and Engel viewed the working class as the power that could bring change to the economy of the country as well as to their fate. They both also presented their philosophies of the rights of women and were of the view that women are equal to men and that they should not be deprived of their rights because they are the other pillar that supports the economy of the country paid or unpaid.

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