



The elites of the future revolution

Talkin' Bout a Revolution by Tracy Chapman

Don't you know
They're talking about a revolution?
It sounds like a whisper
Don't you know
Talking about a revolution?
It sounds like a whisper
While they're standing in the welfare lines
Crying at the doorsteps of those armies of salvation
Wasting time in the unemployment lines
Sitting around waiting for a promotion
Don't you know
Talking about a revolution?
It sounds like a whisper
Poor people gonna rise up
And get their share
Poor people gonna rise up
And take what's theirs
Don't you know you better run, run, run, run, run, run
Run, run, run, run, run, run
Oh, I said you better run, run, run, run, run, run
Run, run, run, run, run, run
'Cause finally the tables are starting to turn
Talkin' 'bout a revolution
'Cause finally the tables are starting to turn
Talkin' 'bout a revolution, oh no
Talkin' 'bout a revolution, oh
I've been standing in the welfare lines
Crying at the doorsteps of those armies of salvation
Wasting time in the unemployment lines
Sitting around waiting for a promotion

Don't you know
Talking about a revolution?
It sounds like a whisper
And finally the tables are starting to turn
Talkin' 'bout a revolution
Yes, finally the tables are starting to turn
Talkin' 'bout a revolution, oh, no
Talkin' 'bout a revolution, oh, no
Talkin' 'bout a revolution, oh, no

Here is little time left until the world revolution. But there is enough time to carry out rapid changes in the shape of the world to prevent it. What will the current elites do to survive?

The elites of the future revolution

In addition to the desperate masses, revolutionary elites are involved in the revolution. These include people whom the previous political system did not give the right to vote and prevented their ennoblement. During the French Revolution, bourgeois elites came to the fore, underestimated in the previous system that favored the nobles. Representatives of the persecuted Protestants and Jews, who were probably the elite of the revolutionary elite, probably made up a significant share of the rebellious bourgeoisie. They feared the bankruptcy of the monarchy and introduced by force a new order consistent with their real political power resulting from their great numbers and wealth. The introduction of the new order was possible thanks to the popular revolution resulting from protests against the rapidly deteriorating living conditions caused by the climate and economic crisis. The bourgeois elites used this widespread revolt to overthrow the monarchy and destroy the previous elites associated with the monarchical and Catholic state. Therefore, we see religious antagonisms, ideological antagonisms and starving masses in the background of the causes of the conflict. Protestants and Jews gained equal rights in French society thanks to the revolution.

In The Russian Revolution, which was a derivative of the French Revolution, the conflict was on the line between Orthodoxy and Judaism towards the end. The Jews knew the course of the French Revolution and waited for a favorable course of events to overthrow the tsarism that persecuted them. The hunger protests of the Russian peasantry and bourgeoisie resulting from the climate crisis and the world war caused by the European aristocratic elites led to the takeover of revolutionary power by desperate Jews who wanted equal rights and improved their lot. A communist state was established, which was to lead to the creation of an ideal classless society according to the concept of Karl Marx.

There was to be no religion separating nations and property being the source of class stratification. So we see again that the attitude towards the Orthodox religion caused the antagonism of the elites and the masses.

A conflict arose between the goal-conscious revolutionary elite and the ideologically suppressed majority of the nation. The nation wanted to accumulate property and worship Christ, and the elite of the system did not allow it because this undermined its foundations. This contradiction was one of the causes of the Solidarity revolution in Poland ruling by Jews, which again led to a huge social stratification in terms of material wealth and restored the influence of the Catholic Church. So we can see that in the background of all social conflicts there is the problem of attitude towards religion, which divides people. It seems advisable to act towards the unification of religious attitudes within Christianity, and then to act towards dialogue with other religions in order to work out an agreement that will bring peace to this conflict area. This field is a pretext for articulating aggression appearing among people solely due to the deterioration of living conditions caused by rising food prices. Christ understood this and therefore left us a message to share bread in his memory. This is the most humane appeal ever made to us. Hungry people are willing to go to any extreme to satisfy their needs. In the revolution, they cut out the current elites, blaming them for the crisis, and nothing will stop them from doing so. Therefore, the words of Jesus Christ about the sharing of bread should become the only religion of the world's elite if they want to stay alive when the revolution breaks out. The only policy of the elites should be to adopt solutions leading to an increase in global food production, so that there would be something to share when the climate crisis and food prices become more expensive. This is the only road leading to world peace, ensuring the development of our civilization. A new elite must be formed that recognizes the timeless meaning of Christ's teachings and puts them into practice. This elite will lead the world community towards a new revolution, which will then take place only in the field of spirituality and culture.

Warsaw, April 5, 2013

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