

CLASSIC

46 Alienated Labor

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CONTEMPORARY

CROSS-CULTURAL

The human species, argues Karl Marx, is social by nature and expresses that social nature in the act of production. But within the capitalist economic system, Marx claims, the process of production does not affirm human nature but denies it. The result is what he terms "alienated labor."

[We] have shown that the worker sinks to the level of a commodity, and to a most miserable commodity; that the misery of the worker increases with the power and volume of his production; that the necessary result of competition is the accumulation of capital in a few hands, and thus a restoration of monopoly in a more terrible form; and finally that the distinction between capitalist and landlord, and between agricultural laborer and industrial worker, must disappear, and the whole of society divide into the two classes of property owners and property-less workers. . . .

Thus we have now to grasp the real connexion between this whole system of alienation—private property, acquisitiveness, the separation of labor, capital and land, exchange and competition, value and the

devaluation of man, monopoly and competition—and the system of *money*. . . .

We shall begin from a *contemporary* economic fact. The worker becomes poorer the more wealth he produces and the more his production increases in power and extent. The worker becomes an ever cheaper commodity the more goods he creates. The *devaluation* of the human world increases in direct relation with the *increase in value* of the world of things. Labor does not only create goods; it also produces itself and the worker as a *commodity*, and indeed in the same proportion as it produces goods.

This fact simply implies that the object produced by labor, its product, now stands opposed to it as an *alien being*, as a *power independent* of the producer. The product of labor is labor which has been embodied in an object and turned into a physical thing; this product is an *objectification* of labor. The performance of work is



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at the same time its objectification. The performance of work appears in the sphere of political economy as a *vitiation*¹ of the worker, objectification as a *loss* and as *servitude to the object*, and appropriation as *alienation*.

So much does the performance of work appear as vitiation that the worker is vitiated to the point of starvation. So much does objectification appear as loss of the object that the worker is deprived of the most essential things not only of life but also of work. Labor itself becomes an object which he can acquire only by the greatest effort and with unpredictable interruptions. So much does the appropriation of the object appear as alienation that the more objects the worker produces the fewer he can possess and the more he falls under the domination of his product, of capital.

All these consequences follow from the fact that the worker is related to the *product of his labor* as to an *alien* object. For it is clear on this presupposition that the more the worker expends himself in work the more powerful becomes the world of objects which he creates in face of himself, the poorer he becomes in his inner life, and the less he belongs to himself. It is just the same as in religion. The more of himself man attributes to God the less he has left in himself. The worker puts his life into the object, and his life then belongs no longer to himself but to the object. The greater his activity, therefore, the less he possesses. What is embodied in the product of his labor is no longer his own. The greater this product is, therefore, the more he is diminished. The *alienation* of the worker in his product means not only that his labor becomes an object, assumes an *external* existence, but that it exists independently, *outside himself*, and alien to him, and that it stands opposed to him as an autonomous power. The life which he has given to the object sets itself against him as an alien and hostile force.

Let us now examine more closely the phenomenon of *objectification*; the worker's production and the *alienation* and *loss* of the object it produces, which is involved in it. The worker can create nothing without *nature*, without the *sensuous*

external world. The latter is the material in which his labor is realized, in which it is active, out of which and through which it produces things.

But just as nature affords the *means of existence* of labor, in the sense that labor cannot *live* without objects upon which it can be exercised, so also it provides the *means of existence* in a narrower sense; namely the means of physical existence for the *worker* himself. Thus, the more the worker *appropriates* the external world of sensuous nature by his labor the more he deprives himself of *means of existence*, in two respects: First, that the sensuous external world becomes progressively less an object belonging to his labor or a means of existence of his labor, and secondly, that it becomes progressively less a means of existence in the direct sense, a means for the physical subsistence of the worker.

In both respects, therefore, the worker becomes a slave of the object; first, in that he receives an *object of work*, i.e., receives *work*, and secondly, in that he receives *means of subsistence*. Thus the object enables him to exist, first as a *worker* and secondly, as a *physical subject*. The culmination of this enslavement is that he can only maintain himself as a *physical subject* so far as he is a *worker*; and that it is only as a *physical subject* that he is a worker.

(The alienation of the worker in his object is expressed as follows in the laws of political economy: The more the worker produces the less he has to consume; the more value he creates the more worthless he becomes; the more refined his product the more crude and misshapen the worker; the more civilized the product the more barbarous the worker; the more powerful the work the more feeble the worker; the more the work manifests intelligence the more the worker declines in intelligence and becomes a slave of nature.)

Political economy conceals the alienation in the nature of labor insofar as it does not examine the direct relationship between the worker (work) and production. Labor certainly produces marvels for the rich but it produces privation for the worker. It produces palaces, but hovels for the worker. It produces beauty, but deformity for the worker. It replaces labor

by machinery, but it casts some of the workers back into a barbarous kind of work and turns the others into machines. It produces intelligence, but also stupidity and cretinism for the workers.

The direct relationship of labor to its products is the relationship of the worker to the objects of his production. The relationship of property owners to the objects of production and to production itself is merely a *consequence* of this first relationship and confirms it. We shall consider this second aspect later.

Thus, when we ask what is the important relationship of labor, we are concerned with the relationship of the *worker* to production.

So far we have considered the alienation of the worker only from one aspect; namely, *his relationship with the products of his labor*. However, alienation appears not merely in the result but also in the *process of production*, within *productive activity* itself. How could the worker stand in an alien relationship to the product of his activity if he did not alienate himself in the act of production itself? The product is indeed only the *résumé* of activity, of production. Consequently, if the product of labor is alienation, production itself must be active alienation—the alienation of activity and the activity of alienation. The alienation of the object of labor merely summarizes the alienation in the work activity itself.

What constitutes the alienation of labor? First, that the work is *external* to the worker, that it is not part of his nature; and that, consequently, he does not fulfill himself in his work but denies himself, has a feeling of misery rather than well-being, does not develop freely his mental and physical energies but is physically exhausted and mentally debased. The worker, therefore, feels himself at home only during his leisure time, whereas at work he feels homeless. His work is not voluntary but imposed, *forced labor*. It is not the satisfaction of a need, but only a *means* for satisfying other needs. Its alien character is clearly shown by the fact that as soon as there is no physical or other compulsion it is avoided like the plague. External labor, labor in which man alienates himself, is a labor of self-sacrifice, of mortification. Finally, the external

character of work for the worker is shown by the fact that it is not his own work but work for someone else, that in work he does not belong to himself but to another person. . . .

We arrive at the result that man (the worker) feels himself to be freely active only in his animal functions—eating, drinking, and procreating, or at most also in his dwelling and in personal adornment—while in his human functions he is reduced to an animal. The animal becomes human and the human becomes animal.⁴

Eating, drinking, and procreating are of course also genuine human functions. But abstractly considered, apart from the environment of human activities, and turned into final and sole ends, they are animal functions.

We have now considered the act of alienation of practical human activity, labor, from two aspects: (1) the relationship of the worker to the *product of labor* as an alien object which dominates him. This relationship is at the same time the relationship to the sensuous external world, to natural objects, as an alien and hostile world; (2) the relationship of labor to the *act of production* within *labor*. This is the relationship of the worker to his own activity as something alien and not belonging to him, activity as suffering (passivity), strength as powerlessness, creation as emasculation, the *personal* physical and mental energy of the worker, his personal life (for what is life but activity?), as an activity which is directed against himself, independent of him and not belonging to him. This is *self-alienation* as against the [afore]mentioned alienation of the *thing*.

We have now to infer a third characteristic of *alienated labor* from the two we have considered.

Man is a species-being not only in the sense that he makes the community (his own as well as those of other things) his object both practically and theoretically, but also (and this is simply another expression for the same thing) in the sense that he treats himself as the present, living species, as a *universal* and consequently free being.

Species-life, for man as for animals, has its physical basis in the fact that man (like animals) lives from inorganic nature, and since man is more

universal than an animal so the range of inorganic nature from which he lives is more universal. Plants, animals, minerals, air, light, etc. constitute, from the theoretical aspect, a part of human consciousness as objects of natural science and art; they are man's spiritual inorganic nature, his intellectual means of life, which he must first prepare for enjoyment and perpetuation. So also, from the practical aspect, they form a part of human life and activity. In practice man lives only from these natural products, whether in the form of food, heating, clothing, housing, etc. The universality of man appears in practice in the universality which makes the whole of nature into his inorganic body: (1) as a direct means of life; and equally (2) as the material object and instrument of his life activity. Nature is the inorganic body of man; that is to say nature, excluding the human body itself. To say that man *lives* from nature means that nature is his *body* with which he must remain in a continuous interchange in order not to die. The statement that the physical and mental life of man, and nature, are interdependent means simply that nature is interdependent with itself, for man is a part of nature.

Since alienated labor (1) alienates nature from man; and (2) alienates man from himself, from his own active function, his life activity; so it alienates him from the species. It makes *species-life* into a means of individual life. In the first place it alienates species-life and individual life, and secondly, it turns the latter, as an abstraction, into the purpose of the former, also in its abstract and alienated form.

For labor, *life activity*, *productive life*, now appear to man only as *means* for the satisfaction of a need, the need to maintain his physical existence.

Productive life is, however, species-life. It is life creating life. In the type of life activity resides the whole character of a species, its species-character; and free, conscious activity is the species-character of human beings. Life itself appears only as a *means of life*.

The animal is one with its life activity. It does not distinguish the activity from itself. It is *its activity*. But man makes his life activity itself an object of his will and consciousness. He has a conscious life activity. It is not a determination with which he is completely identified. Conscious life activity distinguishes man from the life activity of animals. Only for this reason is he a species-being. Or rather, he is only a self-conscious being, i.e., his own life is an object for him, because he is a species-being. Only for this reason is his activity free activity. Alienated labor reverses the relationship, in that man because he is a self-conscious being makes his life activity, his *being*, only a means for his *existence*.

CRITICAL-THINKING QUESTIONS

1. Does Marx argue that work is inevitably alienating? Why does work within a capitalist economy produce alienation?
2. In what different respects does labor within capitalism alienate the worker?
3. Based on this analysis, under what conditions do you think Marx would argue that labor is not alienating?

NOTE

1. Debasement.