

Alienated Labor and Human Development—Based on Economics 1844 Philosophical Manuscripts

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Abstract: *In the Economic and Philosophical Manuscript of 1844, Marx starts with the concept and expression of producer and product, producer and its state of labor, human nature. Step by step, it describes how the producer is separated from the goods he produces in the process of labor, describes how the goods produced by man become an external force to enslave man, and expounds how the nature of man's class can be restored, so as to expose the distortion of the nature of man's class caused by alienated labor under private ownership and the development dilemma of man. Through the review of 1844 economic and philosophical manuscripts, the author analyzes the human existence, development status and the realistic value of alienated labor, which has important practical significance for realizing the all-round development of human, promoting the optimization and upgrading of economic development mode, maintaining social stability and prosperous development, and helping to build a harmonious society.*

Keywords: *Human; Class essence; Alienated labor; All-round development*

1. Introduction

Based on their own needs or social needs, people engage in certain practical activities. Through the interpersonal communication in the process of practice, people are always in the multi-dimensional social relations. In the manuscript of Economics and philosophy in 1844, the alienation of labor in the form of private ownership is manifested in the alienation of the relationship between things and people and the distortion of the relationship between people, and people cannot carry out independent and conscious labor activities. Human income can only maintain the basic survival needs, which greatly destroys the development and enjoyment of human beings as the main body of labor. In other words, capitalist mode of production and its unique social system lead to the loss of human perceptual activities, and people gradually move towards enslavement.

2. Alienation

The theory of alienated labor is the theoretical basis for the formation of Marx's view of practice in the manuscript of Economics and philosophy in 1844. The main content of the theory of alienated labor is that Marx obtains four provisions by analyzing the opposite and alienated economic facts of workers and their products:

- "The relationship between workers to their own labor products is the relationship to an alien object." The relationship between labourers and the fruits of labor is like the relationship between man and religion criticized by Feuerbach. "The more a man gives to God, the less he gives himself."

- "Labor is an external thing for a worker, that is to say, it does not belong to his essence; therefore, in his own work, he does not affirm himself, but negates himself, not feeling happy, but feeling unhappy." not to freely exert one's physical strength and intelligence, but to torment his body and destroy his spirit."

- "The nature of man-- whether in nature or in the spirit-- becomes the essence of dissent to man and the means to maintain his personal survival."

- "The direct result of alienation between people and their own labor products, their own life activities and their own nature is the alienation of people."^[1]

2.1. The alienation of labourers and labor products

In the manuscript, we can see that the process of workers' great material wealth brought to society through commodity production has not made the workers themselves develop and become rich. In the form of private ownership, the material wealth created by workers through production is inversely proportional to the labor and income paid by workers, and the living environment and living standards of workers are inversely proportional to the wealth they bring to society. That is, the value added of the "world of things" made up of things produced by workers is proportional to the depreciation of the "world of man". The richer and larger the variety and quantity of goods produced by workers, the poorer the workers themselves and the less likely they are to have access to development and opportunities. Society provides a place for human survival and development, and the progress of material wealth should bring higher quality of life, more opportunities for development and a wider range of choices for people as the main body of labor. In the situation presented in the manuscript, workers with a minimum wage can obtain meagre material information only by constantly selling their ability to work and prolonging their working hours. It can be seen that the richness of things does not make workers get a better life, on the contrary, it has become the dominant force above the workers or completely opposed to the workers, hindering human development.^[2]

2.2. The alienation of human nature

Marx pointed out in the manuscript that the nature of human beings is embodied in their free and conscious activities. Alienated labor leads to a great increase in people's dependence on things, and the rise of the ruling power of things makes people lose their free and conscious ability to work. The state of man in the process of production gradually becomes unconscious mechanized labor, and over time, workers in the oppressed state become breathing slaves ruled by machines. The exertion of man's essential power presents man's possession of the object, and whether man can possess the object is the confirmation of man's essential power. The workers who are tightly bound by production activities stated in the manuscript lose the ability of perceptual practice, so they can not possess the object. Therefore, alienated labor strips away the essential attributes and perceptual abilities that people should have, leaving only those who are unconscious and unpursued. The loss of human nature in production activities marks the opposition between people and commodities. This alienated relationship between workers and commodities also marks the opposition between the nature of alienated labor and the nature of human beings.

2.3. Alienation between labourers and labor

In the context of lower levels of productivity and higher labour demand, workers who want to be paid more can only continue to extend their working hours on the basis of existing working hours. Excessive working hours and mismatched wages result in workers unable to meet the richer development needs and enjoyment needs in addition to maintaining the basic living conditions. While the living conditions of workers become bad, their personal development has also been curbed. At the same time, the great development of capitalist society wealth at the same time its internal antagonism is gradually prominent. Workers can not be developed as human beings, the growth of social wealth under private ownership has brought a profound retrogression, that is, the dual poverty of workers in terms of survival and spirit. Under private ownership, producers carry out commodity production activities, at the same time, alienation labor has become a derivative of capital operation. The arrival of private ownership not only results in social progress, but also reveals the antagonism of progress itself, and alienation labor leads to the loss of human nature. The objectification or alienation of labor is absolutely necessary and necessary. However, the objectification of labor is not that the spirit is externalized into matter, but that people act on the object world in the way of labor, making the object world change in line with human needs, and this change is the confirmation of human nature.^[3]

3. Human freedom and perceptual object activities

3.1. Looking at freedom under the restriction of social form from a holistic perspective

In the manuscript, Marx linked the philosophical concept of freedom with the social situation of human beings, and deeply analyzed the distortion of the social situation of alienated labor under the operation of capital. "The division of labor and exchange is the form of private property, which precisely

contains double proof: on the one hand, human life once needed private property for its own realization; on the other hand, human life now needs to destroy private property." In the social form of private ownership of the means of production, the division of labor and exchange limits people in a very small and single scope of production and life, and simple mechanized labor limits the full play of human talents. Generally speaking, the emergence and development of private property is the inevitable outcome of the development of human history to a certain stage. To realize the return of human nature and enable all people to develop and realize themselves, it is necessary to completely eliminate private property. From a holistic perspective to examine the state of people, people live in social constraints, maintain the basic needs of survival while constantly realizing themselves, this kind of perceptual practice ability is the nature of human beings. The positive sublation of private property is also shown as the overall possession of things.

Overall possession does not mean that a person has something, but the highest degree of possession. That is, not only to have, but also to give full play to the power of their own perceptual practice to perceive things, cognitive objects, operational things, and deep possession. Only by actively discarding private property can we change the alien reality of alienated labor, and talents can move freely and consciously, so that the nature of human beings can be restored.

The way of reversion of human nature should be shown as the organic combination of the process of human creation and the process of human self-realization, that is, people constantly perceive, know and realize themselves while creating material.

3.2. Perceptual objective activity is the concrete manifestation of human nature

Sensibility is reality. According to Marx's understanding, when people talk about freedom, they first talk about the real state of life of realistic people, the lives of realistic, physical people who exhale and inhale all the forces of nature standing on a solid round earth.

When Marx first linked sensibility with freedom, he focused on how self-consciousness, "as a personal god of happiness", faced the real world and the philosophical world.^[4]

People make the object become the object of human beings by giving full play to the ability of thinking and perceptual creation.

Therefore, as the purpose of survival, man creates the object; as the purpose of the meaning of existence, man absorbs the power of the object, enriches and develops the essential strength of himself while creating the object, and improves self-value.

Therefore, man's perceptual object activity is the return of man's "class essence" and the concrete expression of "class freedom".

3.3. The investigation of communication

In the last part of the manuscript, Marx revealed that money appeared in the human world as a new alien force after the large-scale operation of capital, and the enslavement of alienated labor gradually transformed into the rule of money. The value evaluation criteria of nature and human society have also changed. Under private ownership, the distortion of human relations is inseparable from the influence of alienated labor on people's production state and survival mode under private ownership. People are productive communication based on material production. It can also be said that productive communication relationship as a mainstream communication relationship, this concept of communication replaces the perceptual relationship between people, and people become the purpose for others to survive.

Through the analysis of the current social situation, such as the operation of capital, the alienated labor of workers, the loss of human nature and the distortion of communicative relations, Marx profoundly revealed the poverty of human spirit under the form of private ownership. It also implies that only the establishment of a real community can make people out of the predicament, and only by eliminating private ownership can human nature be restored. Marx's investigation of the current social situation at that time and the analysis of many problems have important implications for today's social development.

4. The practical value of alienated Labor Theory

The theory of alienated labor in the manuscript profoundly explains the state of labor and the

predicament of survival and development under private ownership, which is of great practical significance for showing human uniqueness, revealing the essence of human existence, and rebuilding the relationship between people.

4.1. Perceptual object-oriented practice drives self-realization

As the main body of history, human beings have their unique subjective initiative. The value created by human beings in the process of transforming nature exceeds their own survival needs, and the value created by human beings continues to promote the progress of civilization. The realization of individual freedom and social progress is a deepening process that promotes each other. While people create wealth for society through practice, they are also richer. Man's freedom and self-value are further realized in the process of man's continuous practice and creation, and the view of practice implied by Marx is an important way to freedom. According to Hegel, people realize freedom in the community, such as the state and civil society. For Marx, man also realized freedom in the community. The system of the community is the condition for the realization of human freedom. Here, the system is not externally imposed on others, but created by people themselves, which is a "human environment." This kind of human environment is the political, economic and cultural norms and systems in which human freedom can be realized. If the state and society impose the system on others, fix people on a certain social identity, and classify the social identity, it means that people are forcibly controlled by the structure of the society. In this kind of control, there is no freedom, and it is impossible for people to develop freely. In this sense, without the protection of the system and the "environment in line with human nature", there will be no realization of individual freedom and freedom.^[5]

In today's society, people's material life has been greatly improved compared with the past, social development provides people with more possibilities, and personal value increasingly depends on people's continuous self-understanding and realization through perceptual object practice.

4.2. "Capital" helps people's development

In-depth analysis shows that Marx's economic criticism has a unique advantage. It goes deep into the essence and deep root of alienation from the phenomenon of alienation, and points to the root cause of the problem. Before Marx, many capitalist humanitarians and national economists saw the poverty and miserable situation of the proletarians, and tried to find out the causes of this situation, trying to rescue the proletariat, but they all stayed in the abstract human analysis and failed to grasp the core and main points of the problem.^[6]

The definition of capital in national economics mentioned by Marx in his manuscript includes: "private rights to the labor products of others", "accumulated labor", "funds that bring income or profits to one's own owners" and so on. According to these viewpoints, we can see that capital under private ownership is the possession of other people's labor and labor products. Capital is a kind of ability that enables capitalists to obtain more wealth than the original material basis. The analysis of alienated labor and money in the manuscript also profoundly reveals how people are enslaved by capital and money under private ownership. In today's society, capital goes beyond the simple existence of the basis of material wealth, and is increasingly shown in the form of a driving force. For enterprises, the practice of corporate ethics is also a kind of moral capital to help enterprises establish a good social image and help enterprises to achieve more long-term and stable development. For individuals, capital can also be represented as a reserve of knowledge, ability and experience. Capital is no longer the power that alienates people in the manuscript, but more as a driving force to help people and social development.

4.3. The construction of a new concept of communication

Through the investigation of alienated labor under private ownership, Marx gradually hinted to us that only after the union of free people possessed the means of production, that is, the elimination of private ownership, the all-round development of human beings could be realized.

Therefore, the establishment of the association of all free people has become the guarantee for the realization of human value. In the state of alienated labor, the producers are separated from the labor products they produce, and the labor products become alien forces opposed to the workers themselves to rule the workers themselves. In the process of alienated labor, workers regard themselves and the interpersonal relationship between themselves and others as a means of survival, resulting in the communication between workers and workers, between workers and capitalists, between capitalists and

capitalists are reduced to each other's means of survival, and the state of communication between people is materialized and opposite. Only by constructing a concept of harmonious communication full of truth, goodness and beauty, can people constantly confirm their own nature through creative practice and perceptual communication, so as to promote the harmonious development of the whole society.

5. Conclusion

The root of alienated labor is capitalist relations of production, therefore, the root of the liberation of all mankind also lies in the reform of capitalist private ownership. Looking forward to the future, the realization of human liberation has a long way to go and cannot be achieved overnight. This must be a gradual process in history. Even in today's era of the supremacy of science and technology, alienated labor has not been eliminated, and it has been intensified and deepened with the use of science and technology in capital production. In this critical period, we still have a lot to do.

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