
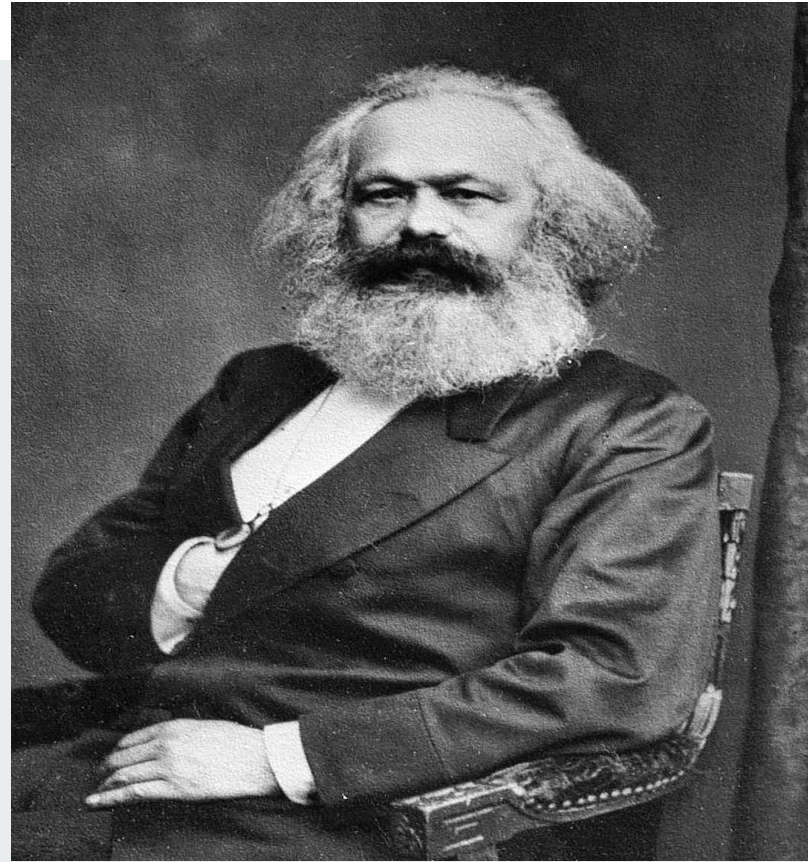




Alienation

– *Karl Marx*


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- Capitalism rather than industrialism.
 - Humans : Not consciousness, but produces means of subsistence
 - Objectification Vs alienation
 - Reduction of social relations into market exchanges
 - Freedom beyond workplace. “Hunt in the morning, fish in the afternoon”





Marx derived the concept of ‘alienation’ from Hegel.

Hegelian alienation is conceived on the philosophical or metaphysical level. In the Hegelian conception the spirit, Geist, is itself alienated in its works; it constructs intellectual and social edifices and projects itself, so to speak, outside itself.



In Marxism, the process of alienation, instead of being a process which is philosophically or metaphysically inevitable, is rooted in historical situations.

Alienation, sociologically interpreted, is at once a historical, moral, and sociological critique of the present social order.



In capitalism, the root of alienation is **economic alienation**


Man is essentially a creature who works; if he works under inhuman conditions, he is dehumanized, because he ceases to perform the activity that, given the proper conditions, constitutes his humanity.

In the capitalist economy, production does not help man realize its true potential, causing alienation.



Instead of work being the expression of man himself, work has been degraded into an instrument, a means of livelihood.

The entrepreneurs themselves are in a sense alienated, because the commodities they produce do not answer needs which are truly experienced by others but are put on the market in order to procure a profit for the entrepreneur.



The analysis of capitalist economy was the analysis of the alienation of individuals and collectivities losing control over their own existence in a system subject to autonomous laws.


For Marx, alienation remains, that is, the situation when **"man's own deed becomes an alien power opposed to him, which enslave him instead of being controlled by him"** (Munshi 1979).



Marx presents alienation as partaking of four broad relations which are so distributed as to cover the whole of human existence (Munshi 1979).

- 1) Man and his producing activity:** Labour is external and coerced. The worker does not feel content while working. Division of labour & highly repetitive tasks does not allow the worker to reach its full potential. The capitalist productive activity mortifies the body and ruins the mind of a worker.

WHAT ABOUT CAPITALISTS??? Unconscious




2) **Man and his product:** Man is alienated from his product because the activity producing it is alienated. The product is the summary of the activity. It is not only that the labour becomes an object but it exists outside him, independently & the product becomes a power on his own confronting him. The product now controls the man. For example: articles of consumption have power over the man by virtue of the desire it creates.



3) **Man in relation to the other man:** If the product does not belong to the worker and becomes alien to him, it means it belongs to some other man than the worker. This means someone else is the master or owner of the product.



4) **Man and his species:** “In tearing away from man the object of his production, estranged labour tears from his species life, his real objectivity as a member of the species, and transforms his advantage over animals into a disadvantage that his inorganic body, nature is taken away from him. The proposition that man’s species-nature is estranged from him means that one man is estranged from the other, as each of them is from man’s essential nature.”

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- From alienation to exploitation
 - Ricardo (1951) : Exchange value of a product is determined by the quantity of labour necessary to produce it.
 - Exchange value of commodities vs labour for wages
 - Labour is not an inanimate commodity, Labour power vs labour, Labour power within the production sphere, Labour is free



Solidarity

-Emile Durkheim




Division of Labour: Social solidarity & cohesion during rapid socio-economic transition

Contradicting popular assumptions, Durkheim argues that solidarity was not disintegrating but was being reconstructed

Modern industrial society freed people from isolation, making them mutually dependent on each other due to increasing division of labour

Individualism vs Social regulation



Mechanical solidarity: Characteristic of small-scale pre-industrial society where individuals were integrated to the society at the expense of their individuality.

Simple division of labour by age and sex.

People do same kind of work and have shared values.

People are similar to each other. Solidarity through uniformity or likeness.



Organic solidarity: Characterized by complex division of labour

Functional interdependence of individuals on each other in the division of labour

Each individual in the production process specializes in a specific form of task and thus, is dependent on each other to complete the production.

Solidarity through difference

Abnormal forms of division of labour



Anomie: Meaninglessness of work. A transient form generated between the collapse of mechanical solidarity & creation of organic solidarity

Forced division of labour: Division of labour with respect to natural inequalities, meritocratic bias, eradication of ascribed privileges – against inheritance

Example: Men and Women



Repressive law > Restitutive law

Repressive law: The crime is an offense to all the community members and is a threat to the social unity. Strict punishments are present.

Restitutive law: The objective is not to impose punishment but restoration of original situation.