

Marxism

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Marxism

- **Marxism** is a body of doctrine developed by **Karl Marx** and, to a lesser extent, by **Friedrich Engels** in the mid-19th century.
- It originally consisted of **three** related ideas: a philosophical anthropology, a theory of history, and an economic and political program.
- There is also Marxism as it has been understood and practiced by the various socialist movements, particularly before 1914.

- Further, there is Soviet Marxism as worked out by **Vladimir Illich Lenin** and modified by **Joseph Stalin**, which under the name of Marxism-Leninism became the doctrine of the communist parties set up after the Russian Revolution (1917).
- Offshoots of this included Marxism as interpreted by the **anti-Stalinist Leon Trotsky and his followers, Mao Zedong's Chinese variant of Marxism-Leninism**, and various Marxisms in the developing world.

- There were also the post-World War II nondogmatic Marxisms that have modified Marx's thought with borrowings from modern philosophies
 - principally from those of Edmund Husserl and Martin Heidegger
 - and also from Sigmund Freud and others.

Karl Marx -Biography

- Karl Heinrich Marx was one of nine children born to Heinrich and Henrietta Marx in Trier, Prussia.
- His father was a successful lawyer who revered Kant and Voltaire, and was a passionate activist for Prussian reform.
- Although both parents were Jewish with rabbinical ancestry, Karl's father converted to Christianity in 1816 at the age of 35.
- This was likely a professional concession in response to an 1815 law banning Jews from high society.

- He was baptized a Lutheran, rather than a Catholic, which was the predominant faith in Trier, because he “equated Protestantism with intellectual freedom.”
- When he was 6, Karl was baptized along with the other children, but his mother waited until 1825, after her father died.
- Marx was educated at home until he was 12 and spent five years, from 1830 to 1835, at the Jesuit high school in Trier, at that time known as the Friedrich-Wilhelm Gymnasium.

- The school's principal, a friend of Marx's father, was a liberal and a Kantian
 - was respected by the people of Rhineland but suspect to authorities.
- The school was under surveillance and was raided in 1832.

Education-Karl Marx

- In October of 1835, Marx began studying at the University of Bonn. It had a lively and rebellious culture, and Marx enthusiastically took part in student life.
- In his two semesters there, he was imprisoned for drunkenness and disturbing the peace, incurred debts and participated in a duel.
- At the end of the year, Marx's father insisted he enroll in the more serious University of Berlin.
- In Berlin, he studied law and philosophy and was introduced to the philosophy of G.W.F. Hegel, who had been a professor at Berlin until his death in 1831.

- Marx was not initially enamored with Hegel, but he soon became involved with the Young Hegelians, a radical group of students including Bruno Bauer and Ludwig Feuerbach, who criticized the political and religious establishments of the day.
- In 1836, as he was becoming more politically zealous, Marx was secretly engaged to Jenny von West Phalen, a sought-after woman from a respected family in Trier who was four years his senior. This, along with his increasing radicalism, caused his father angst.
- In a series of letters, Marx's father expressed concerns about what he saw as his son's "demons," and admonished him for not taking the responsibilities of marriage seriously enough, particularly when his wife-to-be came from a higher class.

- Marx did not settle down. He received his doctorate from the University of Jena in 1841, but his radical politics prevented him from procuring a teaching position.
- He began to work as a journalist, and in 1842, he became the editor of *Rheinische Zeitung*, a liberal newspaper in Cologne.
- Just one year later, the government ordered the newspaper's suppression, effective April 1, 1843. Marx resigned on March 18th. Three months later, in June, he finally married Jenny von West Phalen, and in October, they moved to Paris.

Paris

- Paris was the political heart of Europe in 1843. There, along with Arnold Ruge, Marx founded a political journal titled *Deutsch-Französische Jahrbücher* (German-French Annals).
 - Only a single issue was published before philosophical differences between Marx and Ruge resulted in its demise
- but in August of 1844, the journal brought Marx together with a contributor, Friedrich Engels, who would become his collaborator and lifelong friend.

- Together, the two began writing a criticism of the philosophy of Bruno Bauer, a Young Hegelian and former friend of Marx's.
- The result of Marx and Engels's first collaboration was published in 1845 as *The Holy Family*.
- Later that year, Marx moved to Belgium after being expelled from France while writing for another radical newspaper, *Vorwärts!*, which had strong ties to an organization that would later become the Communist League.

Brussels

- In Brussels, Marx was introduced to socialism by Moses Hess, and finally broke off from the philosophy of the Young Hegelians completely.
- While there, he wrote *The German Ideology*, in which he first developed his theory on historical materialism.
- Marx couldn't find a willing publisher, however, and *The German Ideology* -- along with *Theses on Feuerbach*, which was also written during this time -- were not published until after his death.

- At the beginning of 1846, Marx founded a Communist Correspondence Committee in an attempt to link socialists from around Europe.
- Inspired by his ideas, socialists in England held a conference and formed the Communist League, and in 1847 at a Central Committee meeting in London, the organization asked Marx and Engels to write Manifest der Kommunistischen Partei (Manifesto of the Communist Party).
- The Communist Manifesto, as this work is commonly known, was published in 1848, and shortly after, in 1849, Marx was expelled from Belgium.
- He went to France, anticipating a socialist revolution, but was deported from there as well. Prussia refused to renaturalize him, so Marx moved to London. Although Britain denied him citizenship, he remained in London until his death.

London

- In London, Marx helped found the German Workers' Educational Society, as well as a new headquarters for the Communist League.
- He continued to work as a journalist, including a 10-year stint as a correspondent for the *New York Daily Tribune* from 1852 to 1862, but he never earned a living wage and was largely supported by Engels.

Death

- Marx died of pleurisy in London on March 14, 1883. While his original grave had only a nondescript stone, the Communist Party of Great Britain erected a large tombstone, including a bust of Marx, in 1954.
- The stone is etched with the last line of *The Communist Manifesto* (“Workers of all lands unite”), as well as a quote from the *Theses on Feuerbach*.

* *Pleurisy*-inflammation of the membranes that surround the lungs and line the chest cavity (pleurae)

The Thought Of Karl Marx

- The written work of Marx cannot be reduced to a philosophy, much less to a philosophical system. The whole of his work is a radical critique of philosophy, especially of G.W.F. Hegel's idealist system and of the philosophies of the left and right post-Hegelians.
- It is not, however, a mere denial of those philosophies. Marx declared that philosophy must become reality.
 - One could no longer be content with interpreting the world
 - one must be concerned with transforming it, which meant transforming both the world itself and human consciousness of it.

- This required a critique of experience together with a critique of ideas. In fact, Marx believed that all knowledge involves a critique of ideas.
- Marx was not an **empiricist**. Rather, his work teems with concepts (**appropriation, alienation, praxis, creative labour** and so on) that he had inherited from earlier philosophers and economists, including **Hegel, Johann Fichte, Immanuel Kant, Adam Smith, David Ricardo, and John Stuart Mill.**

* Empiricist-theory that all knowledge is based on experience derived from the senses.

THE CLASS STRUCTURE

- The word ‘class’ originated from the Latin term ‘classis’ which refers to a group called to arms, a division of the people.
- In the rule of legendary Roman king, Servius Tullius (678-534 B.C.), the Roman society was divided into **five classes or orders** according to their wealth.
- Subsequently, the word ‘class’ was applied to large groups of people into which human society came to be divided.
- Marx recognized class as a unique feature of capitalist societies. This is one reason why he did not analyse the class structure and class relations in other forms of society.

- Marx has used the term social class throughout his works but explained it only in a fragmented form. The most clear passages on the concept of class structure can be found in the third volume of his famous work, Capital (1894).
- Under the title of ‘Social Classes’ Marx distinguished **three** classes, related to the **three sources of income**:
 - (a) owners of simple labour power or labourers whose main source of income is labour;
 - (b) owners of capital or capitalists whose main source of income is profit or surplus value; and
 - (c) landowners whose main source of income is ground rent. In this way the class structure of modern capitalist society is composed of three major classes viz., salaried labourers or workers, capitalists and landowners.

- At a broader level, society could be divided into two major classes i.e. the ‘haves’ (owners of land and / or capital) often called as bourgeoisie and the ‘have-nots’ (those who own nothing but their own labour power), often called as proletariats.
- Marx has tried to even give a concrete definition of social class. According to him ‘a social class occupies a fixed place in the process of production’.

CRITERIA FOR DETERMINATION OF CLASS

- In order to have a better understanding of the concept of class and class structure, one must be able to respond to the question –
“What are the criteria for determination of class”?

In other words, which human grouping will be called a class and which grouping would not be considered as class in Marxian terms.

For this exercise, one could say that a social class has two major criteria:

(i) objective criteria (ii) subjective criteria.

- **Objective Criteria:** People sharing the **same relationship** to the **means of production** comprise a class.
- Let us understand it through an example – all labourers have a similar relationship with the landowners. On the other hand all the landowners, as a class, have a similar relationship with the land and labourers. In this way, labourers on one hand and landowners on the other hand could be seen as classes.
- However, for Marx, this relationship alone is not sufficient to determine the class.
- According to him it is not sufficient for class to be ‘**class in itself**’ but it should also be **class for itself**.

- What does this mean? By ‘**class in itself**’ he means the objective criteria of any social class. Marx was not satisfied with objective criteria alone. Hence he equally emphasises upon the other major criteria i.e., “**Class for itself**” or **the subjective criteria**.
- ii) Subjective Criteria: Any collectivity or human grouping with a similar relationship would make a category, not a class, if subjective criteria are not included.
- The members of any one class not only have similar consciousness but they also share a similar consciousness of the fact that they belong to the same class.
- This **similar consciousness of a class** serves as the basis for **uniting** its members for **organizing social action**. Here this **similar class consciousness towards acting together for their common interests** is what Marx calls – “**Class for itself**”.
- In this way, these two criteria together determine a class and class structure in any given society.

CLASSIFICATION OF SOCIETIES IN HISTORY AND EMERGENCE OF CLASSES

- Marx differentiated stages of human history on the basis of their economic regimes or modes of production.
- He distinguished four major modes of production which he called the **Asiatic, the ancient, the feudal and the bourgeois or capitalist**. He predicted that **all social development** will culminate into a stage called **communism**.
- Let us simplify this classification of societies or various stages of human history into –
 - (i) primitive-communal, (ii) slave-owning, (iii) feudal, (iv) capitalist and (v) communist stages.

- **The primitive-communal system** was the first and the lowest form of organisation of people and it existed for thousands of years.
- Men and women started using primitive tools like sticks and stones for hunting and food-gathering. Gradually they improved these tools, and learned to make fire, cultivation and animal husbandry.
- In this system of **very low level of forces of production**, the relations of production were based **on common ownership of the means of production**.
- Therefore, these relations were based on **mutual assistance and cooperation**. These relations were conditioned by the fact that people with their primitive implements could only withstand the mighty forces of nature together, collectively.

- In such a situation, **exploitation of humans by humans** did not exist because of two reasons. Firstly, the tools used (namely, means of production) were so simple that they could be reproduced by anyone.
- These were implements like spear, stick, bow and arrow etc. Hence no or group of people had the monopoly of ownership over the tools. Secondly, production was at a low-scale. The people existed more or less on a subsistence level.
- Their production was just sufficient to meet the needs of the people provided everybody worked. Therefore, it was a situation of no master and no servant. All were equal. Gradually **with time**, people started **perfecting their tools**, their **craft of producing** and **surplus production** started taking place.
- This led to **private property** and **primitive equality** gave way to **social inequality**. Thus the **first antagonistic classes**, slaves and slave owners, appeared. **This is how the development of the forces of production led to the replacement of primitive communal system by slavery.**

- ii) **The Slave-owning Society-** In the slave-owning society, primitive tools were perfected and bronze and iron tools replaced the stone and wooden implements. Large-scale agriculture, live stock raising, mining and handicrafts developed. The development of this type of forces of production also changed the relations of production. **These relations were based on the slave owner's absolute ownership of both the means of production and the slave and everything they produced.** The owner left the slaves only with the bare minimum necessities to keep them from dying of starvation.
- In this system, the history **of exploitation of humans by humans** and the **history of class struggle began.** The development of productive forces went on and **slavery became an impediment to the expansion of social production.** Production demanded the constant improvement of implements, higher labour productivity, but the slaves had no interest in this as it would not improve their position. With the passage of time the class conflict between the classes of slave- owners and the slaves became acute and it was manifested in slave revolts. These revolts, together with the raids from neighboring tribes, undermined the foundations of slavery leading to a new stage i.e. feudal system.

- **The Feudal Society** -The **progressive development of the productive forces** continued under feudalism. People started using inanimate sources of energy, viz., water and wind, besides human labour.
- The crafts advanced further, new implements and machines were invented and old ones were improved. The labour of craftspersons was specialized, raising productivity considerably. The development of forces of production led to emergence of feudal relations of production.
- These relations were based **on the feudal lords' ownership of the serfs or landless peasants**. The production relations were relations of domination and subjugation, exploitation of the serfs by the feudal lords. Nevertheless, these relations were more progressive than in slavery system, because they made the labourers interested, to some extent, in their labour.

- The peasants and the artisans could own the implements or small parts of land. These **forces of production underwent changes** due to new discoveries, **increasing demands for consumption** caused by population increase and **discovery of new markets through colonialism**.
- All this led to the need and growth of mass scale manufacture. This became possible due to advances in technology. **This brought the unorganized labourers at one place i.e. the factory.** This sparked off already sharpened class conflict leading to peasant revolution against landowners.
- The new system of production demanded free labourer whereas the serf was tied to the land, therefore, the new forces of production also changed the relations of production culminating into a change in the mode of production from feudalism to capitalism.

INTENSIFICATION OF CLASS CONFLICT UNDER CAPITALISM

- Large-scale machine production is the specific feature of the productive forces of capitalism. Huge factories, plants and mines took the place of artisan workshops and manufacturers.
- Marx and Engels described the capitalist productive forces in the ‘Manifesto of the Communist Party’. **“Subjection of Nature’s forces to man, machinery, application of chemistry to industry and agriculture, steam navigation, railways, electric telegraphs, clearing of whole continents for cultivation, canalisation of rivers, whole populations conjured out of the ground”.**
- In a century or two capitalism accomplished much more in developing the productive forces than had been achieved in all the preceding eras of human history. This vigorous growth of the forces of production was helped by the capitalist relations of production based on private capitalist ownership.
- Under capitalism, the produces, the proletariat, are legally free, being attached neither to the land nor to any particular factory. They are free in the sense that they can go to work for any capitalist, **but they are not free from the bourgeois class as a whole.**
- Possessing no means of production, they are compelled to sell their labour power and thereby come under the yoke of exploitation

- Due to this exploitation the relatively free labourers become conscious of their class interest and organize themselves into a working class movement.
- This **working class movement intensified its struggle against the bourgeois class**. It begins with **bargaining for better wages and working conditions and culminates into an intensified class conflict**, which is aimed at **overthrowing the capitalist system**.
- Marx said that the capitalist system symbolizes the most acute form of **inequality, exploitation and class antagonism**. This paves the way for a socialist revolution which would lead to a new stage of society i.e. **communism**.

COMMUNISM

- The word 'communism' originated in the mid-1830s, when it was used by members of the secret revolutionary parties in Paris.
- It referred to political movement of the working class in capitalist society. It also referred to **the form of society which the working class would create as a result of its struggle.**
- During the later half of the nineteenth century, both terms, **socialism and communism,** were used interchangeably to describe the working- class movement.
- Marx and Engels also used these terms in a similar fashion.

- With the advent of the Third (Communist) International in 1917, **the term communism was applied to a form of revolutionary programme for overthrowing capitalism.**
- We can say that the term **socialism began to be applied to a more peaceful and constitutional action of long-term changes**, while **communism referred to a revolutionary action, involving violent forms of changes.**
- Marx discussed communism as a form of society. In the Economic and Philosophical Manuscripts (1844) he wrote that **‘Communism is the positive abolition of private property, of human self-alienation, and thus the real appropriation of human nature, through and for man’.**

CLASS STRUGGLE AND REVOLUTION

- It is clear that according to Marx the mode of production or economic structure is the base or foundation of society.
- Any change in this infrastructure will cause fundamental changes in the superstructure and consequently in a society. The changes in the mode of production are essentially changes in the forces of production and relations of production.
- In primitive communal stage there was no surplus production and hence it had no inequality and exploitation caused by the private ownership of means of production. The means of production were common property of the community.
- With the development and improvements in the forces of production there was increased productivity. This caused private ownership of means of production and change in the relations of production. This marked the end of primitive-communal system and thus began the long history of inequality, exploitation and class conflict, coinciding with the emergence of slave-owning society.

- In the slave-owning society the class conflict between the slave owners and slaves reached a peak causing a change in the mode of production from slavery to feudalistic mode of production.
- Marx has said that the history of hitherto existing society is a history of class struggle. This means that the entire history of society is studded with different phases and periods of class struggle.
- This history of class struggle begins in the slave-owning society and continues through feudal society where this class struggle is between classes of the feudal lords and the landless agricultural labourers or serfs.
- Due to change in mode of production and class struggle a new stage of society i.e., capitalism replaces the age-old feudal system.

- In the capitalistic mode of production the class antagonism acquires most acute dimensions.
- The working class movement begins to concretize and reaches its peak. Through a class conflict between the class of capitalists and the class of industrial labourers, the capitalist system is replaced by socialism.
- This violent change has been termed as revolution by Marx. This marks, according to Marx, the fifth stage of social development.

- Marx said that the class antagonism and subsequently the class conflict in the capitalist system will usher in socialism in place of capitalism through a revolution.
- Here the question arises what is the basis of this antagonism? Marx's answer is that the contradiction between the forces and the relations of production is the basis of this antagonism.
- The bourgeoisie is constantly creating more powerful means of production. But the relations of production that is, apparently, both the relations of ownership and the distribution of income are not transferred at the same rate.
- The capitalist mode of production is capable to produce in bulk, but despite this mass production and increase in wealth, majority of the population suffers from poverty and misery.

- On the other hand, there are a few families who have so much wealth that one could not even count or imagine. These stark and wide disparities create some tiny islands of prosperity in a vast ocean of poverty and misery.
- The onus of this disparity lies on the unequal, exploitative relations of production which distribute the produce in an unequal manner.
- This contradiction, according to Marx, will eventually produce a revolutionary crisis. The proletariat, which constitutes and will increasingly constitute the vast majority of the population, will become a class, that is, a social entity aspiring for the seizure of power and transformation of social relations

- Marx asserted that the progress of society meant the succession of victories of one class over the other. He assigned his life to planning a victory for the proletariat. In a way, he became a commander, engaged in a campaign.
- With his solitary aim of defeating the enemy, Marx stressed on acquiring the knowledge of the history of society and the laws that regulate its organisation.
- His monumental work, *Das Kapital* (Capital, 1861-1879), provided an analysis in which Marx was not concerned with arguments for a class-war. He treated the necessity for such arguments as an unnecessary task.
- He had no love for emotionalism and humanitarianism and appeal to idealism etc. He conceived of the class conflict on every front and proposed the formation of a political party which would eventually gain victory and be the conquering class.

- You do not have to imagine that it was Marx who, for the first time ever, advanced the idea of conflict between classes.
- Saint Simon wrote about human history as the history of struggles between social classes. In the 1790s Babeuf, a French political agitator, spoke of the dictatorship of the proletariat and Weitling and Blanqui (Babeuf's disciple) developed Babeuf's ideas in the nineteenth century.
- The French State Socialists worked out the future position and importance of workers in industrial states.
- In fact in the eighteenth century many thinkers advanced such doctrines. Marx did the admirable task of sifting all this material and constructed a new set of social analysis.
- His analysis of class struggle was a unique mix of simple basic principles with down-to-earth details

- According to Marx, the bottom rung of the social stratification is the proletariat. Below it there is no class and therefore emancipation of the proletariat will, in fact, be the emancipation of mankind.
- Marx accepts the right of the bourgeoisie to fight the final war. But for the proletariat the battle is for its very survival and it has to win. The revolutions of the proletariat will differ in kind from all past revolutions.
- All the revolutions of the past were accomplished by minorities for the benefit of minorities. The revolution of the proletariat will be accomplished by the vast majority for the benefit of all.
- The proletarian revolution will, therefore, mark the end of classes and of the antagonistic character of capitalist society. This would mean that the private ownership of property will be abolished.
- The proletariat will jointly own means of production and distribute the produce according to the needs of the members of the society. This stage is called the stage of dictatorship of proletariat.
- This stage will later on convert into a stateless society where the communist system will finally be established in the society. This will also end all kinds of social classes and of all kinds of class conflicts for future. This will also mean de-alienation of the proletariat.

Social Classes

- Marx distinguishes social classes on the basis of two criteria-
-ownership of means of production and control over the labour power of others
- Following this criterion of class based on property relations, Marx identified the social stratification of the capitalist mode of production with the following social groups:
- **Proletariat:** The class of modern wage labourers who, having no means of production of their own, are reduced to selling their labour power in order to live. The capitalist mode of production establishes the conditions that enable the bourgeoisie to **exploit** the proletariat as the worker's labour generates a **surplus value** greater than the worker's **wage**.

- **Lumpenproletariat:** the outcasts of society, such as the criminals, vagabonds, beggars, or prostitutes, without any political or class consciousness. Having no interest in national, let alone international, economic affairs, Marx claimed that this specific sub-division of the proletariat would play no part in the eventual social revolution.
- **Bourgeoisie:** those who "**own the means of production**" and buy labour power from the proletariat, thus exploiting the proletariat. They subdivide as bourgeoisie and the petite bourgeoisie.

- **Petite bourgeoisie:** those who work and can afford to buy little labour power (i.e. small business owners, peasants landlords and trade workers). Marxism predicts that the continual reinvention of the means of production eventually would destroy the petite bourgeoisie, degrading them from the middle class to the proletariat.
- **Landlords:** a historically important social class who retain some wealth and power.

- **Peasantry and farmers:** a scattered class incapable of organizing and effecting socio-economic change, most of whom would enter the proletariat while some would become landlords.
- Class consciousness denotes the awareness of itself and the social world that a social class possesses as well as its capacity to rationally act in their best interests.
- Class consciousness is required before a social class can effect a successful revolution and thus the dictatorship of the proletariat.

- Marx saw work, the effort by humans to transform the environment for their needs, as a fundamental feature of human kind.
- **Capitalism**, in which the product of the worker's labour is taken from them and sold at market rather than being part of the worker's life, is therefore alienating to the worker.
- Additionally, the worker is compelled by various means to work harder, faster and for longer hours.
- While this is happening, the employer is constantly trying to save on labour costs by paying the workers less and figuring out how to use cheaper equipment. This allows the employer to extract the largest amount of work and therefore potential wealth from their workers.

- The fundamental nature of capitalist society is no different from that of slave society, in that one small group of society exploits the larger group.
- Through common ownership of the means of production, the profit motive is eliminated and the motive of furthering human flourishing is introduced.
- Because the surplus produced by the workers is the property of the society as a whole, there are no classes of producers and appropriators.
- Additionally, as the state has its origins in the bands of retainers hired by the first ruling classes to protect their economic privilege, it will wither away as its conditions of existence have disappeared.

Meanings of Marxian Concepts

- Karl Marx's main work on **alienation** is the 1844 manuscript, also known as Paris manuscripts. Alienation is the philosophical term, which was borrowed by Karl Marx from Hegel's philosophy.
- However, Marx took it beyond the level of Hegel philosophy, he adopted it to serve his own aims. He adopted the term from philosophy and transformed it into critical sociological term.
- The term **Alienation** means, **feeling stranger or eliminated**. According to Marx, history of mankind has two aspects; it is the history of **growing control of human beings over nature**, and history of **increasing alienation of mankind**.

Example (Alienation)

- When individuals in a society are alienated, they feel powerless, isolated and they think that, social world is meaningless. They consider social institutions oppressive, and beyond their control. Marx believed that, all the institutions (religion, state and economy) in capitalist society were marked by the condition of alienation. Alienation is hostile towards mankind in every institution of the world, in which it entangles.
- Economics alienation under capitalism means that, man is alienated in workplace on daily basis where he/she earn his/her livelihood.
- Marx has explained **four types of alienation in a workplace** in modern capitalist system. Which are as follows-
 - workers are alienated from, **product, labor process, fellow workers and themselves.**

- **For example, let us compare a clock maker who is specialized in making beautiful clocks, with a man who works in a pin factory, whose work is boring and repetitive who performs all day and every day same task.**
- The man working in pin factory may not even realize that, in what way his task contribute to the final product, he has been alienated from his product. On the other hand, the clock smith loves his job because he recognize his work and the outcome of his work. The man working in factory feel alienated because the whole productive process has been robbed from him, he does not recognize his own creation. He becomes robot, kind of cog in a machine. The division of labor in modern capitalist system has also detached the ties among the workers. They cannot share secret of their work and be proud of their accomplishment because they don't even know the complete process of making the product and do not own the product. As a result workers become alienated from their coworkers, they do not understand that, they are collectively responsible for the finished goods which leave the factory. They don't know one another, they become strangers. They do not have sense of solidarity with one another and loyalty with factory. The worst part is the worker become alienated from himself because before realizing his potential, he is involved in the process of modern capitalist division of labour.

- A Greek term, literally meaning “action”, adopted by Karl Marx to emphasize the importance of action in relation to thinking. **Praxis** is accepted as a model in liberation theology which has considerable impact within Latin America in the late 1960s.
- Marx uses the term "**praxis**" to refer to **the free, universal, creative and self-creative activity through which man creates and changes his historical world and himself.**
- Praxis is an activity unique to man, which distinguishes him from all other beings. The concept appears in two of Marx's early works: **the Economic and Philosophical Manuscripts of 1844 and the Theses on Feuerbach (1845).**
- In the former work, Marx contrasts the free, conscious productive activity of human beings with the unconscious, compulsive production of animals. He also affirms the primacy of praxis over theory, claiming that theoretical contradictions can only be resolved through practical activity.

- **Creative labour is the labour that human beings express that allow them to realize their humanity.** Marx addresses the issue in "Economic and Philosophical Manuscripts of 1844." **It is meant to be the absence of alienation.**
- Creative labour is often characterized as hard to measure and manage. As 'immaterial labour', it breaches the working day's boundaries and produces uncertain outputs.

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