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The German Ideology: Part I

KARL MARX

Marx and Engels wrote *The German Ideology* in 1845-46 in order (as Marx later recalled) "to settle accounts with our erstwhile philosophical conscience." He further explained: "The manuscript, two large octavo volumes, had long reached its place of publication in Westphalia when we received the news that altered circumstances did not allow of its being printed. We abandoned the manuscript to the gnawing criticism of the mice, all the more willingly as we had achieved our main purpose—self-clarification."* The work was first published in 1932 by the Marx-Engels Institute in Moscow.

The original difficulty of publication was very probably connected with the fact that most of this very bulky work consisted of satirically written, rather arid polemics against Bruno Bauer, Max Stirner, Karl Grün, and others. But Part I (here presented in full) is a different matter. Although polemical at various points, it is basically a work of exposition. It gives every appearance of being the work for which the "Theses on Feuerbach" served as an outline; hence we may infer that it was written by Marx. It is, in essence, a restatement, minus much of the German philosophical terminology, of the theory of history adumbrated in the manuscripts of 1844. Marx now calls it the "materialist conception of history." It is particularly valuable and important to the student of Marxist thought because Marx never again set down a comprehensive statement of his theory of history at such length and in such detail. This point is not contradicted by Engels' remark in the 1888 foreword that the exposition of the materialist conception of history in *The German Ideology* "proves only how incomplete our knowledge of economic history still was at that time."

The German Ideology has recently appeared in a re-edited version containing several previously unknown pages of the manuscript that were discovered in the International Institute of Social History in Amsterdam, where the original manuscript is kept. Part I appears here in this new and fuller version as translated from the German and edited by S. Ryazanskaya, and published in English by the Foreign Languages Publishing House, Moscow, in 1964. In preparing this new translation, the translator made use of an earlier English translation made by W. Lough and edited by R. Pascal.

* Preface to *A Contribution to the Critique of Political Economy*. See above, pp. 5-6.

Feuerbach: Opposition of the Materialistic and Idealistic Outlook

As we hear from German ideologists, Germany has in the last few years gone through an unparalleled revolution. The decomposition of the Hegelian philosophy, which began with Strauss, has developed into a universal ferment into which all the "powers of the past" are swept. In the general chaos mighty empires have arisen only to meet with immediate doom, heroes have emerged momentarily only to be hurled back into obscurity by bolder and stronger rivals. It was a revolution beside which the French Revolution was child's play, a world struggle beside which the struggles of the Diadochi appear insignificant. Principles ousted one another, heroes of the mind overthrew each other with unheard-of rapidity, and in the three years 1842-45 more of the past was swept away in Germany than at other times in three centuries.

All this is supposed to have taken place in the realm of pure thought.

Certainly it is an interesting event we are dealing with: the putrescence of the absolute spirit. When the last spark of its life had failed, the various components of this *caput mortuum*¹ began to decompose, entered into new combinations and formed new substances. The industrialists of philosophy, who till then had lived on the exploitation of the absolute spirit, now seized upon the new combinations. Each with all possible zeal set about retailing his apportioned share. This naturally gave rise to competition, which, to start with, was carried on in moderately staid bourgeois fashion. Later when the German market was glutted, and the commodity in spite of all efforts found no response in the world market, the business was spoiled in the usual German manner by fabricated and fictitious production, deterioration in quality, adulteration of the raw materials, falsification of labels, fictitious purchases, bill-jobbing and a credit system devoid of any real basis. The competition turned into a bitter struggle, which is now being extolled and interpreted to us as a revolution of world significance, the begetter of the most prodigious results and achievements.

If we wish to rate at its true value this philosophic charlatanry, which awakens even in the breast of the honest German citizen a glow of national pride, if we wish to bring out clearly the pettiness, the parochial narrowness of this whole Young-Hegelian movement

1. Literally: "dead head"; a term used in chemistry for the residuum left after distillation; here: "remainder," "residue."

and in particular the tragicomic contrast between the illusions of these heroes about their achievements and the actual achievements themselves, we must look at the whole spectacle from a standpoint beyond the frontiers of Germany.

A. IDEOLOGY IN GENERAL, GERMAN IDEOLOGY IN PARTICULAR

German criticism has, right up to its latest efforts, never quitted the realm of philosophy. Far from examining its general philosophic premises, the whole body of its inquiries has actually sprung from the soil of a definite philosophical system, that of Hegel. Not only in their answers but in their very questions there was a mystification. This dependence on Hegel is the reason why not one of these modern critics has even attempted a comprehensive criticism of the Hegelian system, however much each professes to have advanced beyond Hegel. Their polemics against Hegel and against one another are confined to this—each extracts one side of the Hegelian system and turns this against the whole system as well as against the sides extracted by the others. To begin with they extracted pure unfalsified Hegelian categories such as “substance” and “self-consciousness,” later they desecrated these categories with more secular names such as “species,” “the Unique,” “Man,” etc.

The entire body of German philosophical criticism from Strauss to Stirner is confined to criticism of *religious* conceptions. The critics started from real religion and actual theology. What religious consciousness and a religious conception really meant was determined variously as they went along. Their advance consisted in subsuming the allegedly dominant metaphysical, political, juridical, moral and other conceptions under the class of religious or theological conceptions; and similarly in pronouncing political, juridical, moral consciousness as religious or theological, and the political, juridical, moral man—“*man*” in the last resort—as religious. The dominance of religion was taken for granted. Gradually every dominant relationship was pronounced a religious relationship and transformed into a cult, a cult of law, a cult of the State, etc. On all sides it was only a question of dogmas and belief in dogmas. The world was sanctified to an ever-increasing extent till at last our venerable Saint Max was able to canonise it *en bloc* and thus dispose of it once for all.

The Old Hegelians had *comprehended* everything as soon as it was reduced to an Hegelian logical category. The Young Hegelians *criticised* everything by attributing to it religious conceptions or by pronouncing it a theological matter. The Young Hegelians are in agreement with the Old Hegelians in their belief in the rule of reli-

gion, of concepts, of a universal principle in the existing world. Only, the one party attacks this dominion as usurpation, while the other extols it as legitimate.

Since the Young Hegelians consider conceptions, thoughts, ideas, in fact all the products of consciousness, to which they attribute an independent existence, as the real chains of men (just as the Old Hegelians declared them the true bonds of human society) it is evident that the Young Hegelians have to fight only against these illusions of the consciousness. Since, according to their fantasy, the relationships of men, all their doings, their chains and their limitations are products of their consciousness, the Young Hegelians logically put to men the moral postulate of exchanging their present consciousness for human, critical or egoistic consciousness, and thus of removing their limitations. This demand to change consciousness amounts to a demand to interpret reality in another way, i.e., to recognise it by means of another interpretation. The Young-Hegelian ideologists, in spite of their allegedly “world-shattering” statements, are the staunchest conservatives. The most recent of them have found the correct expression for their activity when they declare they are only fighting against “*phrases*.” They forget, however, that to these phrases they themselves are only opposing other phrases, and that they are in no way combating the real existing world when they are merely combating the phrases of this world. The only results which this philosophic criticism could achieve were a few (and at that thoroughly one-sided) elucidations of Christianity from the point of view of religious history; all the rest of their assertions are only further embellishments of their claim to have furnished, in these unimportant elucidations, discoveries of universal importance.

It has not occurred to any one of these philosophers to inquire into the connection of German philosophy with German reality, the relation of their criticism to their own material surroundings.

The premises from which we begin are not arbitrary ones, not dogmas, but real premises from which abstraction can only be made in the imagination. They are the real individuals, their activity and the material conditions under which they live, both those which they find already existing and those produced by their activity. These premises can thus be verified in a purely empirical way.

The first premise of all human history is, of course, the existence of living human individuals. Thus the first fact to be established is the physical organisation of these individuals and their consequent relation to the rest of nature. Of course, we cannot here go either into the actual physical nature of man, or into the natural conditions in which man finds himself—geological, orohydrographical,

climatic and so on. The writing of history must always set out from these natural bases and their modification in the course of history through the action of men.

Men can be distinguished from animals by consciousness, by religion or anything else you like. They themselves begin to distinguish themselves from animals as soon as they begin to *produce* their means of subsistence, a step which is conditioned by their physical organisation. By producing their means of subsistence men are indirectly producing their actual material life.

The way in which men produce their means of subsistence depends first of all on the nature of the actual means of subsistence they find in existence and have to reproduce. This mode of production must not be considered simply as being the reproduction of the physical existence of the individuals. Rather it is a definite form of activity of these individuals, a definite form of expressing their life, a definite *mode of life* on their part. As individuals express their life, so they are. What they are, therefore, coincides with their production, both with *what* they produce and with *how* they produce. The nature of individuals thus depends on the material conditions determining their production.

This production only makes its appearance with the *increase of population*. In its turn this presupposes the *intercourse* [Verkehr] of individuals with one another. The form of this intercourse is again determined by production.

The relations of different nations among themselves depend upon the extent to which each has developed its productive forces, the division of labour and internal intercourse. This statement is generally recognised. But not only the relation of one nation to others, but also the whole internal structure of the nation itself depends on the stage of development reached by its production and its internal and external intercourse. How far the productive forces of a nation are developed is shown most manifestly by the degree to which the division of labour has been carried. Each new productive force, insofar as it is not merely a quantitative extension of productive forces already known (for instance the bringing into cultivation of fresh land), causes a further development of the division of labour.

The division of labour inside a nation leads at first to the separation of industrial and commercial from agricultural labour, and hence to the separation of *town* and *country* and to the conflict of their interests. Its further development leads to the separation of commercial from industrial labour. At the same time through the division of labour inside these various branches there develop various divisions among the individuals co-operating in definite kinds of labour. The relative position of these individual groups is deter-

mined by the methods employed in agriculture, industry and commerce (patriarchalism, slavery, estates, classes). These same conditions are to be seen (given a more developed intercourse) in the relations of different nations to one another.

The various stages of development in the division of labour are just so many different forms of ownership, i.e., the existing stage in the division of labour determines also the relations of individuals to one another with reference to the material, instrument, and product of labour.

The first form of ownership is tribal [*Stammeigentum*] ownership. It corresponds to the undeveloped stage of production, at which a people lives by hunting and fishing, by the rearing of beasts or, in the highest stage, agriculture. In the latter case it presupposes a great mass of uncultivated stretches of land. The division of labour is at this stage still very elementary and is confined to a further extension of the natural division of labour existing in the family. The social structure is, therefore, limited to an extension of the family; patriarchal family chieftains, below them the members of the tribe, finally slaves. The slavery latent in the family only develops gradually with the increase of population, the growth of wants, and with the extension of external relations, both of war and of barter.

The second form is the ancient communal and State ownership which proceeds especially from the union of several tribes into a *city* by agreement or by conquest, and which is still accompanied by slavery. Beside communal ownership we already find movable, and later also immovable, private property developing, but as an abnormal form subordinate to communal ownership. The citizens hold power over their labouring slaves only in their community, and on this account alone, therefore, they are bound to the form of communal ownership. It is the communal private property which compels the active citizens to remain in this spontaneously derived form of association over against their slaves. For this reason the whole structure of society based on this communal ownership, and with it the power of the people, decays in the same measure as, in particular, immovable private property evolves. The division of labour is already more developed. We already find the antagonism of town and country; later the antagonism between those states which represent town interests and those which represent country interests, and inside the towns themselves the antagonism between industry and maritime commerce. The class relation between citizens and slaves is now completely developed.

This whole interpretation of history appears to be contradicted by the fact of conquest. Up till now violence, war, pillage, murder and robbery, etc., have been accepted as the driving force of his-

tory. Here we must limit ourselves to the chief points and take, therefore, only the most striking example—the destruction of an old civilisation by a barbarous people and the resulting formation of an entirely new organisation of society. (Rome and the barbarians; feudalism and Gaul; the Byzantine Empire and the Turks.) With the conquering barbarian people war itself is still, as indicated above, a regular form of intercourse, which is the more eagerly exploited as the increase in population together with the traditional and, for it, the only possible, crude mode of production gives rise to the need for new means of production. In Italy, on the other hand, the concentration of landed property (caused not only by buying-up and indebtedness but also by inheritance, since loose living being rife and marriage rare, the old families gradually died out and their possessions fell into the hands of a few) and its conversion into grazing-land (caused not only by the usual economic forces still operative today but by the importation of plundered and tribute corn and the resultant lack of demand for Italian corn) brought about the almost total disappearance of the free population. The very slaves died out again and again, and had constantly to be replaced by new ones. Slavery remained the basis of the whole productive system. The plebeians, midway between freemen and slaves, never succeeded in becoming more than a proletarian rabble. Rome indeed never became more than a city; its connection with the provinces was almost exclusively political and could, therefore, easily be broken again by political events.

With the development of private property, we find here for the first time the same conditions which we shall find again, only on a more extensive scale, with modern private property. On the one hand, the concentration of private property, which began very early in Rome (as the Licinian agrarian law proves) and proceeded very rapidly from the time of the civil wars and especially under the Emperors; on the other hand, coupled with this, the transformation of the plebeian small peasantry into a proletariat, which, however, owing to its intermediate position between propertied citizens and slaves, never achieved an independent development.

The third form of ownership is feudal or estate property. If antiquity started out from the town and its little territory, the Middle Ages started out from the *country*. This different starting-point was determined by the sparseness of the population at that time, which was scattered over a large area and which received no large increase from the conquerors. In contrast to Greece and Rome, feudal development at the outset, therefore, extends over a much wider territory, prepared by the Roman conquests and the spread of agriculture at first associated with them. The last centuries of the declining Roman Empire and its conquest by the barbar-

ians destroyed a number of productive forces; agriculture had declined, industry had decayed for want of a market, trade had died out or been violently suspended, the rural and urban population had decreased. From these conditions and the mode of organisation of the conquest determined by them, feudal property developed under the influence of the Germanic military constitution. Like tribal and communal ownership, it is based again on a community; but the directly producing class standing over against it is not, as in the case of the ancient community, the slaves, but the enserfed small peasantry. As soon as feudalism is fully developed, there also arises antagonism to the towns. The hierarchical structure of landownership, and the armed bodies of retainers associated with it, gave the nobility power over the serfs. This feudal organisation was, just as much as the ancient communal ownership, an association against a subjected producing class; but the form of association and the relation to the direct producers were different because of the different conditions of production.

This feudal system of landownership had its counterpart in the *towns* in the shape of corporative property, the feudal organisation of trades. Here property consisted chiefly in the labour of each individual person. The necessity for association against the organised robber nobility, the need for communal covered markets in an age when the industrialist was at the same time a merchant, the growing competition of the escaped serfs swarming into the rising towns, the feudal structure of the whole country: these combined to bring about the *guilds*. The gradually accumulated small capital of individual craftsmen and their stable numbers, as against the growing population, evolved the relation of journeyman and apprentice, which brought into being in the towns a hierarchy similar to that in the country.

Thus the chief form of property during the feudal epoch consisted on the one hand of landed property with serf labour chained to it, and on the other of the labour of the individual with small capital commanding the labour of journeymen. The organisation of both was determined by the restricted conditions of production—the small-scale and primitive cultivation of the land, and the craft type of industry. There was little division of labour in the heyday of feudalism. Each country bore in itself the antithesis of town and country; the division into estates was certainly strongly marked; but apart from the differentiation of princes, nobility, clergy and peasants in the country, and masters, journeymen, apprentices and soon also the rabble of casual labourers in the towns, no division of importance took place. In agriculture it was rendered difficult by the strip-system, beside which the cottage industry of the peasants themselves emerged. In industry there was

no division of labour at all in the individual trades themselves, and very little between them. The separation of industry and commerce was found already in existence in older towns; in the newer it only developed later, when the towns entered into mutual relations.

The grouping of larger territories into feudal kingdoms was a necessity for the landed nobility as for the towns. The organisation of the ruling class, the nobility, had, therefore, everywhere a monarch at its head.

The fact is, therefore, that definite individuals who are productively active in a definite way enter into these definite social and political relations. Empirical observation must in each separate instance bring out empirically, and without any mystification and speculation, the connection of the social and political structure with production. The social structure and the State are continually evolving out of the life process of definite individuals, but of individuals, not as they may appear in their own or other people's imagination, but as they *really* are; i.e., as they operate, produce materially, and hence as they work under definite material limits, presuppositions and conditions independent of their will.

The production of ideas, of conceptions, of consciousness, is at first directly interwoven with the material activity and the material intercourse of men, the language of real life. Conceiving, thinking, the mental intercourse of men, appear at this stage as the direct efflux of their material behaviour. The same applies to mental production as expressed in the language of politics, laws, morality, religion, metaphysics, etc., of a people. Men are the producers of their conceptions, ideas, etc.—real, active men, as they are conditioned by a definite development of their productive forces and of the intercourse corresponding to these, up to its furthest forms. Consciousness can never be anything else than conscious existence, and the existence of men is their actual life-process. If in all ideology men and their circumstances appear upside-down as in a *camera obscura*, this phenomenon arises just as much from their historical life-process as the inversion of objects on the retina does from their physical life-process.

In direct contrast to German philosophy which descends from heaven to earth, here we ascend from earth to heaven. That is to say, we do not set out from what men say, imagine, conceive, nor from men as narrated, thought of, imagined, conceived, in order to arrive at men in the flesh. We set out from real, active men, and on the basis of their real life-process we demonstrate the development of the ideological reflexes and echoes of this life-process. The phantoms formed in the human brain are also, necessarily, sublimates of their material life-process, which is empirically verifiable and bound to material premises. Morality, religion, metaphysics, all the rest of ideology and their corresponding forms of consciousness,

thus no longer retain the semblance of independence. They have no history, no development; but men, developing their material production and their material intercourse, alter, along with this their real existence, their thinking and the products of their thinking. Life is not determined by consciousness, but consciousness by life. In the first method of approach the starting-point is consciousness taken as the living individual; in the second method, which conforms to real life, it is the real living individuals themselves, and consciousness is considered solely as *their* consciousness.

This method of approach is not devoid of premises. It starts out from the real premises and does not abandon them for a moment. Its premises are men, not in any fantastic isolation and rigidity, but in their actual, empirically perceptible process of development under definite conditions. As soon as this active life-process is described, history ceases to be a collection of dead facts as it is with the empiricists (themselves still abstract), or an imagined activity of imagined subjects, as with the idealists.

Where speculation ends—in real life—there real, positive science begins: the representation of the practical activity, of the practical process of development of men. Empty talk about consciousness ceases, and real knowledge has to take its place. When reality is depicted, philosophy as an independent branch of knowledge loses its medium of existence. At the best its place can only be taken by a summing-up of the most general results, abstractions which arise from the observation of the historical development of men. Viewed apart from real history, these abstractions have in themselves no value whatsoever. They can only serve to facilitate the arrangement of historical material, to indicate the sequence of its separate strata. But they by no means afford a recipe or schema, as does philosophy, for neatly trimming the epochs of history. On the contrary, our difficulties begin only when we set about the observation and the arrangement—the real depiction—of our historical material, whether of a past epoch or of the present. The removal of these difficulties is governed by premises which it is quite impossible to state here, but which only the study of the actual life-process and the activity of the individuals of each epoch will make evident. We shall select here some of these abstractions, which we use in contradistinction to the ideologists, and shall illustrate them by historical examples.

1. History

Since we are dealing with the Germans, who are devoid of premises, we must begin by stating the first premise of all human existence and, therefore, of all history, the premise, namely, that men must be in a position to live in order to be able to “make

history."² But life involves before everything else eating and drinking, a habitation, clothing and many other things. The first historical act is thus the production of the means to satisfy these needs, the production of material life itself. And indeed this is an historical act, a fundamental condition of all history, which today, as thousands of years ago, must daily and hourly be fulfilled merely in order to sustain human life. Even when the sensuous world is reduced to a minimum, to a stick as with Saint Bruno, it presupposes the action of producing the stick. Therefore in any interpretation of history one has first of all to observe this fundamental fact in all its significance and all its implications and to accord it its due importance. It is well known that the Germans have never done this, and they have never, therefore, had an *earthly* basis for history and consequently never a historian. The French and the English, even if they have conceived the relation of this fact with so-called history only in an extremely one-sided fashion, particularly as long as they remained in the toils of political ideology, have nevertheless made the first attempts to give the writing of history a materialistic basis by being the first to write histories of civil society, of commerce and industry.

The second point is that the satisfaction of the first need (the action of satisfying, and the instrument of satisfaction which has been acquired) leads to new needs; and this production of new needs is the first historical act. Here we recognise immediately the spiritual ancestry of the great historical wisdom of the Germans who, when they run out of positive material and when they can serve up neither theological nor political nor literary rubbish, assert that this is not history at all, but the "prehistoric era." They do not, however, enlighten us as to how we proceed from this nonsensical "prehistory" to history proper; although, on the other hand, in their historical speculation they seize upon this "prehistory" with especial eagerness because they imagine themselves safe there from interference on the part of "crude facts," and, at the same time, because there they can give full rein to their speculative impulse and set up and knock down hypotheses by the thousand.

The third circumstance which, from the very outset, enters into historical development, is that men, who daily remake their own life, begin to make other men, to propagate their kind: the relation between man and woman, parents and children, the *family*. The family, which to begin with is the only social relationship, becomes later, when increased needs create new social relations and the increased population new needs, a subordinate one (except in Germany), and must then be treated and analysed according to the

2. Marginal note by Marx: "*Hegel*. tions. Human bodies. Needs, labour." Geological, hydrographical, etc., condi-

existing empirical data, not according to "the concept of the family," as is the custom in Germany.³ These three aspects of social activity are not of course to be taken as three different stages, but just as three aspects or, to make it clear to the Germans, three "moments," which have existed simultaneously since the dawn of history and the first men, and which still assert themselves in history today.

The production of life, both of one's own in labour and of fresh life in procreation, now appears as a double relationship: on the one hand as a natural, on the other as a social relationship. By social we understand the co-operation of several individuals, no matter under what conditions, in what manner and to what end. It follows from this that a certain mode of production, or industrial stage, is always combined with a certain mode of co-operation, or social stage, and this mode of co-operation is itself a "productive force." Further, that the multitude of productive forces accessible to men determines the nature of society, hence, that the "history of humanity" must always be studied and treated in relation to the history of industry and exchange. But it is also clear how in Germany it is impossible to write this sort of history, because the Germans lack not only the necessary power of comprehension and the material but also the "evidence of their senses," for across the Rhine you cannot have any experience of these things since history has stopped happening. Thus it is quite obvious from the start that there exists a materialistic connection of men with one another, which is determined by their needs and their mode of production, and which is as old as men themselves. This connection is ever taking on new forms, and thus presents a "history" independently of the existence of any political or religious nonsense which would especially hold men together.

Only now, after having considered four moments, four aspects of

3. The building of houses. With savages each family has as a matter of course its own cave or hut like the separate family tent of the nomads. This separate domestic economy is made only the more necessary by the further development of private property. With the agricultural peoples a communal domestic economy is just as impossible as a communal cultivation of the soil. A great advance was the building of towns. In all previous periods, however, the abolition of individual economy, which is inseparable from the abolition of private property, was impossible for the simple reason that the material conditions governing it were not present. The setting-up of a communal domestic economy presupposes the development of machinery, of the

use of natural forces and of many other productive forces—e.g., of water-supplies, of gas-lighting, steam-heating, etc., the removal [of the antagonism] of town and country. Without these conditions a communal economy would not in itself form a new productive force; lacking any material basis and resting on a purely theoretical foundation, it would be a mere freak and would end in nothing more than a monastic economy.—What was possible can be seen in the towns brought about by condensation and the erection of communal buildings for various definite purposes (prisons, barracks, etc.). That the abolition of individual economy is inseparable from the abolition of the family is self-evident. [Marx]

the primary historical relationships, do we find that man also possesses "consciousness";⁴ but, even so, not inherent, not "pure" consciousness. From the start the "spirit" is afflicted with the curse of being "burdened" with matter, which here makes its appearance in the form of agitated layers of air, sounds, in short, of language. Language is as old as consciousness, language is practical consciousness that exists also for other men, and for that reason alone it really exists for me personally as well; language, like consciousness, only arises from the need, the necessity, of intercourse with other men. Where there exists a relationship, it exists for me: the animal does not enter into "*relations*" with anything, it does not enter into any relation at all. For the animal, its relation to others does not exist as a relation. Consciousness is, therefore, from the very beginning a social product, and remains so as long as men exist at all. Consciousness is at first, of course, merely consciousness concerning the *immediate* sensuous environment and consciousness of the limited connection with other persons and things outside the individual who is growing self-conscious. At the same time it is consciousness of nature, which first appears to men as a completely alien, all-powerful and unassailable force, with which men's relations are purely animal and by which they are overawed like beasts; it is thus a purely animal consciousness of nature (natural religion).

We see here immediately: this natural religion or this particular relation of men to nature is determined by the form of society and vice versa. Here, as everywhere, the identity of nature and man appears in such a way that the restricted relation of men to nature determines their restricted relation to one another, and their restricted relation to one another determines men's restricted relation to nature, just because nature is as yet hardly modified historically; and, on the other hand, man's consciousness of the necessity of associating with the individuals around him is the beginning of the consciousness that he is living in society at all. This beginning is as animal as social life itself at this stage. It is mere herd-consciousness, and at this point man is only distinguished from sheep by the fact that with him consciousness takes the place of instinct or that his instinct is a conscious one. This sheep-like or tribal consciousness receives its further development and extension through increased productivity, the increase of needs, and, what is fundamental to both of these, the increase of population. With these there develops the division of labour, which was originally nothing but the division of labour in the sexual act, then that division of labour which develops spontaneously or "naturally" by

4. Marginal note by Marx: "Men have history because they must *produce* their life, and because they must produce it moreover in a *certain* way: this

is determined by their physical organization; their consciousness is determined in just the same way."

virtue of natural predisposition (e.g., physical strength), needs, accidents, etc., etc. Division of labour only becomes truly such from the moment when a division of material and mental labour appears.⁵ From this moment onwards consciousness *can* really flatter itself that it is something other than consciousness of existing practice, that it *really* represents something without representing something real; from now on consciousness is in a position to emancipate itself from the world and to proceed to the formation of "pure" theory, theology, philosophy, ethics, etc. But even if this theory, theology, philosophy, ethics, etc., comes into contradiction with the existing relations, this can only occur because existing social relations have come into contradiction with existing forces of production; this, moreover, can also occur in a particular national sphere of relations through the appearance of the contradiction, not within the national orbit, but between this national consciousness and the practice of other nations,⁶ i.e., between the national and the general consciousness of a nation (as we see it now in Germany).

Moreover, it is quite immaterial what consciousness starts to do on its own: out of all such muck we get only the one inference that these three moments, the forces of production, the state of society, and consciousness, can and must come into contradiction with one another, because the *division of labour* implies the possibility, nay the fact that intellectual and material activity—enjoyment and labour, production and consumption—devolve on different individuals, and that the only possibility of their not coming into contradiction lies in the negation in its turn of the division of labour. It is self-evident, moreover, that "spectres," "bonds," "the higher being," "concept," "scruple," are merely the idealistic, spiritual expression, the conception apparently of the isolated individual, the image of very empirical fetters and limitations, within which the mode of production of life and the form of intercourse coupled with it move.

With the division of labour, in which all these contradictions are implicit, and which in its turn is based on the natural division of labour in the family and the separation of society into individual families opposed to one another, is given simultaneously the *distribution*, and indeed the *unequal* distribution, both quantitative and qualitative, of labour and its products, hence property: the nucleus, the first form, of which lies in the family, where wife and children are the slaves of the husband. This latent slavery in the family, though still very crude, is the first property, but even at this early stage it corresponds perfectly to the definition of modern econo-

5. Marginal note by Marx: "The first form of ideologists, *priests*, is concurrent."

6. Marginal note by Marx: "*Religion*. The Germans and *ideology* as such."

mists who call it the power of disposing of the labour-power of others. Division of labour and private property are, moreover, identical expressions: in the one the same thing is affirmed with reference to activity as is affirmed in the other with reference to the product of the activity.

Further, the division of labour implies the contradiction between the interest of the separate individual or the individual family and the communal interest of all individuals who have intercourse with one another. And indeed, this communal interest does not exist merely in the imagination, as the "general interest," but first of all in reality, as the mutual interdependence of the individuals among whom the labour is divided. And finally, the division of labour offers us the first example of how, as long as man remains in natural society, that is, as long as a cleavage exists between the particular and the common interest, as long, therefore, as activity is not voluntarily, but naturally, divided, man's own deed becomes an alien power opposed to him, which enslaves him instead of being controlled by him. For as soon as the distribution of labour comes into being, each man has a particular, exclusive sphere of activity, which is forced upon him and from which he cannot escape. He is a hunter, a fisherman, a shepherd, or a critical critic, and must remain so if he does not want to lose his means of livelihood; while in communist society, where nobody has one exclusive sphere of activity but each can become accomplished in any branch he wishes, society regulates the general production and thus makes it possible for me to do one thing today and another tomorrow, to hunt in the morning, fish in the afternoon, rear cattle in the evening, criticise after dinner, just as I have a mind, without ever becoming hunter, fisherman, shepherd or critic. This fixation of social activity, this consolidation of what we ourselves produce into an objective power above us, growing out of our control, thwarting our expectations, bringing to naught our calculations, is one of the chief factors in historical development up till now.

And out of this very contradiction between the interest of the individual and that of the community the latter takes an independent form as the *State*, divorced from the real interests of individual and community, and at the same time as an illusory communal life, always based, however, on the real ties existing in every family and tribal conglomeration—such as flesh and blood, language, division of labour on a larger scale, and other interests—and especially, as we shall enlarge upon later, on the classes, already determined by the division of labour, which in every such mass of men separate out, and of which one dominates all the others. It follows from this that all struggles within the State, the struggle between democracy, aristocracy, and monarchy, the struggle for the franchise, etc., etc.,

are merely the illusory forms in which the real struggles of the different classes are fought out among one another (of this the German theoreticians have not the faintest inkling, although they have received a sufficient introduction to the subject in the *Deutsch-Französische Jahrbücher* and *Die heilige Familie*). Further, it follows that every class which is struggling for mastery, even when its domination, as is the case with the proletariat, postulates the abolition of the old form of society in its entirety and of domination itself, must first conquer for itself political power in order to represent its interest in turn as the general interest, which in the first moment it is forced to do. Just because individuals seek *only* their particular interest, which for them does not coincide with their communal interest (in fact the general is the illusory form of communal life), the latter will be imposed on them as an interest "alien" to them, and "independent" of them, as in its turn a particular, peculiar "general" interest; or they themselves must remain within this discord, as in democracy. On the other hand, too, the *practical* struggle of these particular interests, which constantly *really* run counter to the communal and illusory communal interests, makes *practical* intervention and control necessary through the illusory "general" interest in the form of the State. The social power, i.e., the multiplied productive force, which arises through the co-operation of different individuals as it is determined by the division of labour, appears to these individuals, since their co-operation is not voluntary but has come about naturally, not as their own united power, but as an alien force existing outside them, of the origin and goal of which they are ignorant, which they thus cannot control, which on the contrary passes through a peculiar series of phases and stages independent of the will and the action of man, nay even being the prime governor of these.

This "*estrangement*" (to use a term which will be comprehensible to the philosophers) can, of course, only be abolished given two *practical* premises. For it to become an "intolerable" power, i.e., a power against which men make a revolution, it must necessarily have rendered the great mass of humanity "propertyless," and produced, at the same time, the contradiction of an existing world of wealth and culture, both of which conditions presuppose a great increase in productive power, a high degree of its development. And, on the other hand, this development of productive forces (which itself implies the actual empirical existence of men in their *world-historical*, instead of local, being) is an absolutely necessary practical premise because without it *want* is merely made general, and with *destitution* the struggle for necessities and all the old filthy business would necessarily be reproduced; and furthermore, because only with this universal development of productive forces is

a *universal* intercourse between men established, which produces in all nations simultaneously the phenomenon of the "propertyless" mass (universal competition), makes each nation dependent on the revolutions of the others, and finally has put *world-historical*, empirically universal individuals in place of local ones. Without this, (1) communism could only exist as a local event; (2) the *forces* of intercourse themselves could not have developed as *universal*, hence intolerable powers: they would have remained home-bred conditions surrounded by superstition; and (3) each extension of intercourse would abolish local communism. Empirically, communism is only possible as the act of the dominant peoples "all at once" and simultaneously, which presupposes the universal development of productive forces and the world intercourse bound up with communism. How otherwise could for instance property have had a history at all, have taken on different forms, and landed property, for example, according to the different premises given, have proceeded in France from parcellation to centralisation in the hands of a few, in England from centralisation in the hands of a few to parcellation, as is actually the case today? Or how does it happen that trade, which after all is nothing more than the exchange of products of various individuals and countries, rules the whole world through the relation of supply and demand—a relation which, as an English economist says, hovers over the earth like the fate of the ancients, and with invisible hand allots fortune and misfortune to men, sets up empires and overthrows empires, causes nations to rise and to disappear—while with the abolition of the basis of private property, with the communistic regulation of production (and, implicit in this, the destruction of the alien relation between men and what they themselves produce), the power of the relation of supply and demand is dissolved into nothing, and men get exchange, production, the mode of their mutual relation, under their own control again?

Communism is for us not a *state of affairs* which is to be established, an *ideal* to which reality [will] have to adjust itself. We call communism the *real* movement which abolishes the present state of things. The conditions of this movement result from the premises now in existence. Moreover, the mass of *propertyless* workers—the utterly precarious position of labour-power on a mass scale cut off from capital or from even a limited satisfaction and, therefore, no longer merely temporarily deprived of work itself as a secure source of life—presupposes the *world market* through competition. The proletariat can thus only exist *world-historically*, just as communism, its activity, can only have a "world-historical" existence. World-historical existence of individuals, i.e., existence of individuals which is directly linked up with world history.

The form of intercourse determined by the existing productive forces at all previous historical stages, and in its turn determining these, is *civil society*. The latter, as is clear from what we have said above, has as its premises and basis the simple family and the multiple, the so-called tribe, and the more precise determinants of this society are enumerated in our remarks above. Already here we see how this civil society is the true source and theatre of all history, and how absurd is the conception of history held hitherto, which neglects the real relationships and confines itself to high-sounding dramas of princes and states.

Civil society embraces the whole material intercourse of individuals within a definite stage of the development of productive forces. It embraces the whole commercial and industrial life of a given stage and, insofar, transcends the State and the nation, though, on the other hand again, it must assert itself in its foreign relations as nationality, and inwardly must organise itself as State. The term "civil society" [*bürgerliche Gesellschaft*]⁷ emerged in the eighteenth century, when property relationships had already extricated themselves from the ancient and medieval communal society. Civil society as such only develops with the bourgeoisie; the social organisation evolving directly out of production and commerce, which in all ages forms the basis of the State and of the rest of the idealistic superstructure, has, however, always been designated by the same name.

2. Concerning the Production of Consciousness

In history up to the present it is certainly an empirical fact that separate individuals have, with the broadening of their activity into world-historical activity, become more and more enslaved under a power alien to them (a pressure which they have conceived of as a dirty trick on the part of the so-called universal spirit, etc.), a power which has become more and more enormous and, in the last instance, turns out to be the *world market*. But it is just as empirically established that, by the overthrow of the existing state of society by the communist revolution (of which more below) and the abolition of private property which is identical with it, this power, which so baffles the German theoreticians, will be dissolved; and that then the liberation of each single individual will be accomplished in the measure in which history becomes transformed into world history. From the above it is clear that the real intellectual wealth of the individual depends entirely on the wealth of his real connections. Only then will the separate individuals be liberated from the various national and local barriers, be brought into

7. *Bürgerliche Gesellschaft* can mean either "bourgeois society" or "civil society."

materialism and history diverge completely, a fact which incidentally is already obvious from what has been said.

History is nothing but the succession of the separate generations, each of which exploits the materials, the capital funds, the productive forces handed down to it by all preceding generations, and thus, on the one hand, continues the traditional activity in completely changed circumstances and, on the other, modifies the old circumstances with a completely changed activity. This can be speculatively distorted so that later history is made the goal of earlier history, e.g., the goal ascribed to the discovery of America is to further the eruption of the French Revolution. Thereby history receives its own special aims and becomes "a person ranking with other persons" (to wit: "Self-Consciousness, Criticism, the Unique," etc.), while what is designated with the words "destiny," "goal," "germ," or "ideal" of earlier history is nothing more than an abstraction formed from later history, from the active influence which earlier history exercises on later history.

The further the separate spheres, which act on one another, extend in the course of this development, the more the original isolation of the separate nationalities is destroyed by the developed mode of production and intercourse and the division of labour between various nations naturally brought forth by these, the more history becomes world history. Thus, for instance, if in England a machine is invented, which deprives countless workers of bread in India and China, and overturns the whole form of existence of these empires, this invention becomes a world-historical fact. Or again, take the case of sugar and coffee which have proved their world-historical importance in the nineteenth century by the fact that the lack of these products, occasioned by the Napoleonic Continental System, caused the Germans to rise against Napoleon, and thus became the real basis of the glorious Wars of Liberation of 1813. From this it follows that this transformation of history into world history is not indeed a mere abstract act on the part of the "self-consciousness," the world spirit, or of any other metaphysical spectre, but a quite material, empirically verifiable act, an act the proof of which every individual furnishes as he comes and goes, eats, drinks and clothes himself.

The ideas of the ruling class are in every epoch the ruling ideas: i.e., the class which is the ruling *material* force of society, is at the same time its ruling *intellectual* force. The class which has the means of material production at its disposal, has control at the same time over the means of mental production, so that thereby, generally speaking, the ideas of those who lack the means of mental production are subject to it. The ruling ideas are nothing more than the ideal expression of the dominant material relationships, the dom-

inant material relationships grasped as ideas; hence of the relationships which make the one class the ruling one, therefore, the ideas of its dominance. The individuals composing the ruling class possess among other things consciousness, and therefore think. Insofar, therefore, as they rule as a class and determine the extent and compass of an epoch, it is self-evident that they do this in its whole range, hence among other things rule also as thinkers, as producers of ideas, and regulate the production and distribution of the ideas of their age: thus their ideas are the ruling ideas of the epoch. For instance, in an age and in a country where royal power, aristocracy and bourgeoisie are contending for mastery and where, therefore, mastery is shared, the doctrine of the separation of powers proves to be the dominant idea and is expressed as an "eternal law."

The division of labour, which we have already seen above as one of the chief forces of history up till now, manifests itself also in the ruling class as the division of mental and material labour, so that inside this class one part appears as the thinkers of the class (its active, conceptive ideologists, who make the perfecting of the illusion of the class about itself their chief source of livelihood), while the others' attitude to these ideas and illusions is more passive and receptive, because they are in reality the active members of this class and have less time to make up illusions and ideas about themselves. Within this class this cleavage can even develop into a certain opposition and hostility between the two parts, which, however, in the case of a practical collision, in which the class itself is endangered, automatically comes to nothing, in which case there also vanishes the semblance that the ruling ideas were not the ideas of the ruling class and had a power distinct from the power of this class. The existence of revolutionary ideas in a particular period presupposes the existence of a revolutionary class; about the premises for the latter sufficient has already been said above.

If now in considering the course of history we detach the ideas of the ruling class from the ruling class itself and attribute to them an independent existence, if we confine ourselves to saying that these or those ideas were dominant at a given time, without bothering ourselves about the conditions of production and the producers of these ideas, if we thus ignore the individuals and world conditions which are the source of the ideas, we can say, for instance, that during the time that the aristocracy was dominant, the concepts honour, loyalty, etc., were dominant, during the dominance of the bourgeoisie the concepts freedom, equality, etc. The ruling class itself on the whole imagines this to be so. This conception of history, which is common to all historians, particularly since the eighteenth century, will necessarily come up against the phenomenon that increasingly abstract ideas hold sway, i.e., ideas which

increasingly take on the form of universality. For each new class which puts itself in the place of one ruling before it, is compelled, merely in order to carry through its aim, to represent its interest as the common interest of all the members of society, that is, expressed in ideal form: it has to give its ideas the form of universality, and represent them as the only rational, universally valid ones. The class making a revolution appears from the very start, if only because it is opposed to a *class*, not as a class but as the representative of the whole of society; it appears as the whole mass of society confronting the one ruling class.² It can do this because, to start with, its interest really is more connected with the common interest of all other non-ruling classes, because under the pressure of hitherto existing conditions its interest has not yet been able to develop as the particular interest of a particular class. Its victory, therefore, benefits also many individuals of the other classes which are not winning a dominant position, but only insofar as it now puts these individuals in a position to raise themselves into the ruling class. When the French bourgeoisie overthrew the power of the aristocracy, it thereby made it possible for many proletarians to raise themselves above the proletariat, but only insofar as they became bourgeois. Every new class, therefore, achieves its hegemony only on a broader basis than that of the class ruling previously, whereas the opposition of the non-ruling class against the new ruling class later develops all the more sharply and profoundly. Both these things determine the fact that the struggle to be waged against this new ruling class, in its turn, aims at a more decided and radical negation of the previous conditions of society than could all previous classes which sought to rule.

This whole semblance, that the rule of a certain class is only the rule of certain ideas, comes to a natural end, of course, as soon as class rule in general ceases to be the form in which society is organised, that is to say, as soon as it is no longer necessary to represent a particular interest as general or the "general interest" as ruling.

Once the ruling ideas have been separated from the ruling individuals and, above all, from the relationships which result from a given stage of the mode of production, and in this way the conclusion has been reached that history is always under the sway of ideas, it is very easy to abstract from these various ideas "*the idea*," the notion, etc., as the dominant force in history, and thus to understand all these separate ideas and concepts as "forms of self-determination" on the part of *the* concept developing in history. It

2. Marginal note by Marx: "Universality corresponds to (1) the class versus the estate, (2) the competition, world-wide intercourse, etc., (3) the great numerical strength of the ruling

class, (4) the illusion of the *common* interests (in the beginning this illusion is true), (5) the delusion of the ideologists and the division of labour."

follows then naturally, too, that all the relationships of men can be derived from the concept of man, man as conceived, the essence of man, *Man*. This has been done by the speculative philosophers. Hegel himself confesses at the end of the *Geschichtsphilosophie* that he "has considered the progress of the *concept* only" and has represented in history the "true *theodicy*." Now one can go back again to the producers of the "concept," to the theorists, ideologists and philosophers, and one comes then to the conclusion that the philosophers, the thinkers as such, have at all times been dominant in history: a conclusion, as we see, already expressed by Hegel. The whole trick of proving the hegemony of the spirit in history (hierarchy Stirner calls it) is thus confined to the following three efforts.

No. 1. One must separate the ideas of those ruling for empirical reasons, under empirical conditions and as empirical individuals, from these actual rulers, and thus recognise the rule of ideas or illusions in history.

No. 2. One must bring an order into this rule of ideas, prove a mystical connection among the successive ruling ideas, which is managed by understanding them as "acts of self-determination on the part of the concept" (this is possible because by virtue of their empirical basis these ideas are really connected with one another and because, conceived as *mere* ideas, they become self-distinctions, distinctions made by thought).

No. 3. To remove the mystical appearance of this "self-determining concept" it is changed into a person—"Self-Consciousness"—or, to appear thoroughly materialistic, into a series of persons, who represent the "concept" in history, into the "thinkers," the "philosophers," the ideologists, who again are understood as the manufacturers of history, as the "council of guardians," as the rulers.³ Thus the whole body of materialistic elements has been removed from history and now full rein can be given to the speculative steed.

Whilst in ordinary life every shopkeeper is very well able to distinguish between what somebody professes to be and what he really is, our historians have not yet won even this trivial insight. They take every epoch at its word and believe that everything it says and imagines about itself is true.

This historical method which reigned in Germany and especially the reason why, must be understood from its connection with the illusion of ideologists in general, e.g., the illusions of the jurists, politicians (of the practical statesmen among them, too), from the dogmatic dreamings and distortions of these fellows; this is explained perfectly easily from their practical position in life, their job, and the division of labour.

3. Marginal note by Marx: "Man = the 'rational human spirit.'"

tries, the highly developed Roman civil law was immediately adopted again and raised to authority. When later the bourgeoisie had acquired so much power that the princes took up its interests in order to overthrow the feudal nobility by means of the bourgeoisie, there began in all countries—in France in the sixteenth century—the real development of law, which in all countries except England proceeded on the basis of the Roman Codex. In England, too, Roman legal principles had to be introduced to further the development of civil law (especially in the case of movable property). (It must not be forgotten that law has just as little an independent history as religion.)

In civil law the existing property relationships are declared to be the result of the general will. The *jus utendi et abutendi*⁴ itself asserts on the one hand the fact that private property has become entirely independent of the community, and on the other the illusion that private property itself is based solely on the private will, the arbitrary disposal of the thing. In practice, the *abuti*⁵ has very definite economic limitations for the owner of private property, if he does not wish to see his property and hence his *jus abutendi* pass into other hands, since actually the thing, considered merely with reference to his will, is not a thing at all, but only becomes a thing, true property in intercourse, and independently of the law (a *relationship*, which the philosophers call an *idea*⁶). This juridical illusion, which reduces law to the mere will, necessarily leads, in the further development of property relationships, to the position that a man may have a legal title to a thing without really having the thing. If, for instance, the income from a piece of land is lost owing to competition, then the proprietor has certainly his legal title to it along with the *jus utendi et abutendi*. But he can do nothing with it: he owns nothing as a landed proprietor if in addition he has not enough capital to cultivate his ground. This illusion of the jurists also explains the fact that for them, as for every code, it is altogether fortuitous that individuals enter into relationships among themselves (e.g., contracts); it explains why they consider that these relationships [can] be entered into or not at will, and that their content rests purely on the individual [free] will of the contracting parties.

Whenever, through the development of industry and commerce, new forms of intercourse have been evolved (e.g., insurance companies, etc.), the law has always been compelled to admit them among the modes of acquiring property.

4. The right of using and consuming (also: abusing), i.e., of disposing of a thing at will.

5. Consuming or abusing.

6. Marginal note by Marx: "For the

philosophers relationship = idea. They only know the relation of 'Man' to himself and hence for them all real relations become ideas."

[3. Natural and Civilised Instruments of Production and Forms of Property]

* * *⁷ From the first, there follows the premise of a highly developed division of labour and an extensive commerce; from the second, the locality. In the first case the individuals must be brought together, in the second they find themselves alongside the given instrument of production as instruments of production themselves. Here, therefore, arises the difference between natural instruments of production and those created by civilisation. The field (water, etc.) can be regarded as a natural instrument of production. In the first case, that of the natural instrument of production, individuals are subservient to nature; in the second, to a product of labour. In the first case, therefore, property (landed property) appears as direct natural domination, in the second, as domination of labour, particularly of accumulated labour, capital. The first case presupposes that the individuals are united by some bond: family, tribe, the land itself, etc.; the second, that they are independent of one another and are only held together by exchange. In the first case, what is involved is chiefly an exchange between men and nature in which the labour of the former is exchanged for the products of the latter; in the second, it is predominantly an exchange of men among themselves. In the first case, average, human common sense is adequate—physical activity is as yet not separated from mental activity; in the second, the division between physical and mental labour must already be practically completed. In the first case, the domination of the proprietor over the propertyless may be based on a personal relationship, on a kind of community; in the second, it must have taken on a material shape in a third party—money. In the first case, small industry exists, but determined by the utilisation of the natural instrument of production and therefore without the distribution of labour among various individuals; in the second, industry exists only in and through the division of labour.

Our investigation hitherto started from the instruments of production, and it has already shown that private property was a necessity for certain industrial stages. In *industrie extractive* private property still coincides with labour; in small industry and all agriculture up till now property is the necessary consequence of the existing instruments of production; in big industry the contradiction between the instrument of production and private property appears for the first time and is the product of big industry; moreover, big industry must be highly developed to produce this contradiction.

7. Four pages of the manuscript are missing here.

And thus only with big industry does the abolition of private property become possible.

In big industry and competition the whole mass of conditions of existence, limitations, biases of individuals, are fused together into the two simplest forms: private property and labour. With money every form of intercourse, and intercourse itself, is considered gratuitous for the individuals. Thus money implies that all previous intercourse was only intercourse of individuals under particular conditions, not of individuals as individuals. These conditions are reduced to two: accumulated labour or private property, and actual labour. If both or one of these ceases, then intercourse comes to a standstill. The modern economists themselves, e.g., Sismondi, Cherbuliez, etc., oppose "association of individuals" to "association of capital." On the other hand, the individuals themselves are entirely subordinated to the division of labour and hence are brought into the most complete dependence on one another. Private property, insofar as within labour itself it is opposed to labour, evolves out of the necessity of accumulation, and has still, to begin with, rather the form of the communality; but in its further development it approaches more and more the modern form of private property. The division of labour implies from the outset the division of the *conditions* of labour, of tools and materials, and thus the splitting-up of accumulated capital among different owners, and thus, also, the division between capital and labour, and the different forms of property itself. The more the division of labour develops and accumulation grows, the sharper are the forms that this process of differentiation assumes. Labour itself can only exist on the premise of this fragmentation.

Thus two facts are here revealed.⁸ First the productive forces appear as a world for themselves, quite independent of and divorced from the individuals, alongside the individuals: the reason for this is that the individuals, whose forces they are, exist split up and in opposition to one another, whilst, on the other hand, these forces are only real forces in the intercourse and association of these individuals. Thus, on the one hand, we have a totality of productive forces, which have, as it were, taken on a material form and are for the individuals no longer the forces of the individuals but of private property, and hence of the individuals only insofar as they are owners of private property themselves. Never, in any earlier period, have the productive forces taken on a form so indifferent to the intercourse of individuals *as* individuals, because their intercourse itself was formerly a restricted one. On the other hand, standing over against these productive forces, we have the majority of the individuals from whom these forces have been wrested away,

8. Marginal note by Engels: "Sismondi."

and who, robbed thus of all real life-content, have become abstract individuals, but who are, however, only by this fact put into a position to enter into relation with one another *as* individuals.

The only connection which still links them with the productive forces and with their own existence—labour—has lost all semblance of self-activity and only sustains their life by stunting it. While in the earlier periods self-activity and the production of material life were separated, in that they devolved on different persons, and while, on account of the narrowness of the individuals themselves, the production of material life was considered as a subordinate mode of self-activity, they now diverge to such an extent that altogether material life appears as the end, and what produces this material life, labour (which is now the only possible but, as we see, negative form of self-activity), as the means.

Thus things have now come to such a pass, that the individuals must appropriate the existing totality of productive forces, not only to achieve self-activity, but, also, merely to safeguard their very existence. This appropriation is first determined by the object to be appropriated, the productive forces, which have been developed to a totality and which only exist within a universal intercourse. From this aspect alone, therefore, this appropriation must have a universal character corresponding to the productive forces and the intercourse. The appropriation of these forces is itself nothing more than the development of the individual capacities corresponding to the material instruments of production. The appropriation of a totality of instruments of production is, for this very reason, the development of a totality of capacities in the individuals themselves. This appropriation is further determined by the persons appropriating. Only the proletarians of the present day, who are completely shut off from all self-activity, are in a position to achieve a complete and no longer restricted self-activity, which consists in the appropriation of a totality of productive forces and in the thus postulated development of a totality of capacities. All earlier revolutionary appropriations were restricted; individuals, whose self-activity was restricted by a crude instrument of production and a limited intercourse, appropriated this crude instrument of production, and hence merely achieved a new state of limitation. Their instrument of production became their property, but they themselves remained subordinate to the division of labour and their own instrument of production. In all expropriations up to now, a mass of individuals remained subservient to a single instrument of production; in the appropriation by the proletarians, a mass of instruments of production must be made subject to each individual, and property to all. Modern universal intercourse can be controlled by individuals, therefore, only when controlled by all.

This appropriation is further determined by the manner in which it must be effected. It can only be effected through a union, which by the character of the proletariat itself can again only be a universal one, and through a revolution, in which, on the one hand, the power of the earlier mode of production and intercourse and social organisation is overthrown, and, on the other hand, there develops the universal character and the energy of the proletariat, without which the revolution cannot be accomplished; and in which, further, the proletariat rids itself of everything that still clings to it from its previous position in society.

Only at this stage does self-activity coincide with material life, which corresponds to the development of individuals into complete individuals and the casting-off of all natural limitations. The transformation of labour into self-activity corresponds to the transformation of the earlier limited intercourse into the intercourse of individuals as such. With the appropriation of the total productive forces through united individuals, private property comes to an end. Whilst previously in history a particular condition always appeared as accidental, now the isolation of individuals and the particular private gain of each man have themselves become accidental.

The individuals, who are no longer subject to the division of labour, have been conceived by the philosophers as an ideal, under the name "Man." They have conceived the whole process which we have outlined as the evolutionary process of "Man," so that at every historical stage "Man" was substituted for the individuals and shown as the motive force of history. The whole process was thus conceived as a process of the self-estrangement of "Man," and this was essentially due to the fact that the average individual of the later stage was always foisted on to the earlier stage, and the consciousness of a later age on to the individuals of an earlier. Through this inversion, which from the first is an abstract image of the actual conditions, it was possible to transform the whole of history into an evolutionary process of consciousness.

Finally, from the conception of history we have sketched we obtain these further conclusions: (1) In the development of productive forces there comes a stage when productive forces and means of intercourse are brought into being, which, under the existing relationships, only cause mischief, and are no longer productive but destructive forces (machinery and money); and connected with this a class is called forth, which has to bear all the burdens of society without enjoying its advantages, which, ousted from society, is forced into the most decided antagonism to all other classes; a class which forms the majority of all members of society, and from

which emanates the consciousness of the necessity of a fundamental revolution, the communist consciousness, which may, of course, arise among the other classes too through the contemplation of the situation of this class. (2) The conditions under which definite productive forces can be applied, are the conditions of the rule of a definite class of society, whose social power, deriving from its property, has its *practical*-idealistic expression in each case in the form of the State; and, therefore, every revolutionary struggle is directed against a class, which till then has been in power.⁹ (3) In all revolutions up till now the mode of activity always remained unscathed and it was only a question of a different distribution of this activity, a new distribution of labour to other persons, whilst the communist revolution is directed against the preceding *mode* of activity, does away with *labour*, and abolishes the rule of all classes with the classes themselves, because it is carried through by the class which no longer counts as a class in society, is not recognised as a class, and is in itself the expression of the dissolution of all classes, nationalities, etc., within present society; and (4) Both for the production on a mass scale of this communist consciousness, and for the success of the cause itself, the alteration of men on a mass scale is necessary, an alteration which can only take place in a practical movement, a *revolution*; this revolution is necessary, therefore, not only because the *ruling* class cannot be overthrown in any other way, but also because the class *overthrowing* it can only in a revolution succeed in ridding itself of all the muck of ages and become fitted to found society anew.

C. COMMUNISM. THE PRODUCTION OF THE FORM OF INTERCOURSE ITSELF

Communism differs from all previous movements in that it overturns the basis of all earlier relations of production and intercourse, and for the first time consciously treats all natural premises as the creatures of hitherto existing men, strips them of their natural character and subjugates them to the power of the united individuals. Its organisation is, therefore, essentially economic, the material production of the conditions of this unity; it turns existing conditions into conditions of unity. The reality, which communism is creating, is precisely the true basis for rendering it impossible that anything should exist independently of individuals, insofar as reality is only a product of the preceding intercourse of individuals themselves. Thus the communists in practice treat the conditions created up to now by production and intercourse as inorganic con-

9. Marginal note by Marx: "The people are interested in maintaining the present state of production."

ditions, without, however, imagining that it was the plan or the destiny of previous generations to give them material, and without believing that these conditions were inorganic for the individuals creating them. The difference between the individual as a person and what is accidental to him is not a conceptual difference but a historical fact. This distinction has a different significance at different times—e.g., the estate as something accidental to the individual in the eighteenth century, the family more or less too. It is not a distinction that we have to make for each age, but one which each age makes itself from among the different elements which it finds in existence, and indeed not according to any theory, but compelled by material collisions in life. What appears accidental to the later age as opposed to the earlier—and this applies also to the elements handed down by an earlier age—is a form of intercourse which corresponded to a definite stage of development of the productive forces. The relation of the productive forces to the form of intercourse is the relation of the form of intercourse to the occupation or activity of the individuals. (The fundamental form of this activity is, of course, material, on which depend all other forms—mental, political, religious, etc. The various shaping of material life is, of course, in every case dependent on the needs which are already developed, and the production, as well as the satisfaction, of these needs is an historical process, which is not found in the case of a sheep or a dog. (Stirner's refractory principal argument *adversus hominem*), although sheep and dogs in their present form certainly, but *malgré eux*, are products of an historical process.) The conditions under which individuals have intercourse with each other, so long as the above-mentioned contradiction is absent, are conditions appertaining to their individuality, in no way external to them; conditions under which these definite individuals, living under definite relations, can alone produce their material life and what is connected with it, are thus the conditions of their self-activity and are produced by this self-activity.¹ The definite condition under which they produce, thus corresponds, as long as the contradiction has not yet appeared, to the reality of their conditioned nature, their one-sided existence, the one-sidedness of which only becomes evident when the contradiction enters on the scene and thus exists for the later individuals. Then this condition appears as an accidental fetter, and the consciousness that it is a fetter is imputed to the earlier age as well.

These various conditions, which appear first as conditions of self-activity, later as fetters upon it, form in the whole evolution of history a coherent series of forms of intercourse, the coherence of which consists in this: in the place of an earlier form of inter-

1. Marginal note by Marx: "Production of the form of intercourse itself."

course, which has become a fetter, a new one is put, corresponding to the more developed productive forces and, hence, to the advanced mode of the self-activity of individuals—a form which in its turn becomes a fetter and is then replaced by another. Since these conditions correspond at every stage to the simultaneous development of the productive forces, their history is at the same time the history of the evolving productive forces taken over by each new generation, and is, therefore, the history of the development of the forces of the individuals themselves.

Since this evolution takes place naturally, i.e., is not subordinated to a general plan of freely combined individuals, it proceeds from various localities, tribes, nations, branches of labour, etc., each of which to start with develops independently of the others and only gradually enters into relation with the others. Furthermore, it takes place only very slowly; the various stages and interests are never completely overcome, but only subordinated to the prevailing interest and trail along beside the latter for centuries afterwards. It follows from this that within a nation itself the individuals, even apart from their pecuniary circumstances, have quite different developments, and that an earlier interest, the peculiar form of intercourse of which has already been ousted by that belonging to a later interest, remains for a long time afterwards in possession of a traditional power in the illusory community (State, law), which has won an existence independent of the individuals; a power which in the last resort can only be broken by a revolution. This explains why, with reference to individual points which allow of a more general summing-up, consciousness can sometimes appear further advanced than the contemporary empirical relationships, so that in the struggles of a latter epoch one can refer to earlier theoreticians as authorities.

On the other hand, in countries which, like North America, begin in an already advanced historical epoch, the development proceeds very rapidly. Such countries have no other natural premises than the individuals, who settled there and were led to do so because the forms of intercourse of the old countries did not correspond to their wants. Thus they begin with the most advanced individuals of the old countries, and, therefore, with the correspondingly most advanced form of intercourse, before this form of intercourse has been able to establish itself in the old countries.² This is the case with all colonies, insofar as they are not mere military or trading stations. Carthage, the Greek colonies, and Iceland in the

2. Personal energy of the individuals of various nations—Germans and Americans—energy even through cross-breeding—hence the cretinism of the Germans; in France and England, etc.,

foreign peoples transplanted to an already developed soil, in America to an entirely new soil; in Germany the natural population quietly stayed where it was. [Marx]

eleventh and twelfth centuries, provide examples of this. A similar relationship issues from conquest, when a form of intercourse which has evolved on another soil is brought over complete to the conquered country: whereas in its home it was still encumbered with interests and relationships left over from earlier periods, here it can and must be established completely and without hindrance, if only to assure the conquerors' lasting power. (England and Naples after the Norman conquest, when they received the most perfect form of feudal organisation.)

Nothing is more common than the notion that in history up till now it has only been a question of *taking*. The barbarians *take* the Roman Empire, and this fact of taking is made to explain the transition from the old world to the feudal system. In this taking by barbarians, however, the question is, whether the nation which is conquered has evolved industrial productive forces, as is the case with modern peoples, or whether their productive forces are based for the most part merely on their association and on the community. Taking is further determined by the object taken. A banker's fortune, consisting of paper, cannot be taken at all, without the taker's submitting to the conditions of production and intercourse of the country taken. Similarly the total industrial capital of a modern industrial country. And finally, everywhere there is very soon an end to taking, and when there is nothing more to take, you have to set about producing. From this necessity of producing, which very soon asserts itself, it follows that the form of community adopted by the settling conquerors must correspond to the stage of development of the productive forces they find in existence; or, if this is not the case from the start, it must change according to the productive forces. By this, too, is explained the fact, which people profess to have noticed everywhere in the period following the migration of the peoples, namely, that the servant was master, and that the conquerors very soon took over language, culture and manners from the conquered. The feudal system was by no means brought complete from Germany, but had its origin, as far as the conquerors were concerned, in the martial organisation of the army during the actual conquest, and this only evolved after the conquest into the feudal system proper through the action of the productive forces found in the conquered countries. To what an extent this form was determined by the productive forces is shown by the abortive attempts to realise other forms derived from reminiscences of ancient Rome (Charlemagne, etc.).

Thus all collisions in history have their origin, according to our view, in the contradiction between the productive forces and the form of intercourse. Incidentally, to lead to collisions in a country, this contradiction need not necessarily have reached its extreme

limit in this particular country. The competition with industrially more advanced countries, brought about by the expansion of international intercourse, is sufficient to produce a similar contradiction in countries with a backward industry (e.g., the latent proletariat in Germany brought into view by the competition of English industry).

This contradiction between the productive forces and the form of intercourse, which, as we saw, has occurred several times in past history, without, however, endangering the basis, necessarily on each occasion burst out in a revolution, taking on at the same time various subsidiary forms, such as all-embracing collisions, collisions of various classes, contradiction of consciousness, battle of ideas, etc., political conflict, etc. From a narrow point of view one may isolate one of these subsidiary forms and consider it as the basis of these revolutions; and this is all the more easy as the individuals who started the revolutions had illusions about their own activity according to their degree of culture and the stage of historical development.

The transformation, through the division of labour, of personal powers (relationships) into material powers, cannot be dispelled by dismissing the general idea of it from one's mind, but can only be abolished by the individuals again subjecting these material powers to themselves and abolishing the division of labour.³ This is not possible without the community. Only in community [with others has each] individual the means of cultivating his gifts in all directions; only in the community, therefore, is personal freedom possible. In the previous substitutes for the community, in the State, etc., personal freedom has existed only for the individuals who developed within the relationships of the ruling class, and only insofar as they were individuals of this class. The illusory community, in which individuals have up till now combined, always took on an independent existence in relation to them, and was at the same time, since it was the combination of one class over against another, not only a completely illusory community, but a new fetter as well. In the real community the individuals obtain their freedom in and through their association.

It follows from all we have been saying up till now that the communal relationship into which the individuals of a class entered, and which was determined by their common interests over against a third party, was always a community to which these individuals belonged only as average individuals, only insofar as they lived within the conditions of existence of their class—a relationship in which they participated not as individuals but as members of a class. With the community of revolutionary proletarians, on the

3. Marginal note by Engels: '(Feuerbach: being and essence.)'

other hand, who take their conditions of existence and those of all members of society under their control, it is just the reverse; it is as individuals that the individuals participate in it. It is just this combination of individuals (assuming the advanced stage of modern productive forces, of course) which puts the conditions of the free development and movement of individuals under their control—conditions which were previously abandoned to chance and had won an independent existence over against the separate individuals just because of their separation as individuals, and because of the necessity of their combination which had been determined by the division of labour, and through their separation had become a bond alien to them. Combination up till now (by no means an arbitrary one, such as is expounded for example in the *Contrat social*, but a necessary one) was an agreement upon these conditions, within which the individuals were free to enjoy the freaks of fortune (compare, e.g., the formation of the North American State and the South American republics). This right to the undisturbed enjoyment, within certain conditions, of fortuity and chance has up till now been called personal freedom. These conditions of existence are, of course, only the productive forces and forms of intercourse at any particular time.

If from a philosophical point of view one considers this evolution of individuals in the common conditions of existence of estates and classes, which followed on one another, and in the accompanying general conceptions forced upon them, it is certainly very easy to imagine that in these individuals the species, or "Man," has evolved, or that they evolved "Man"—and in this way one can give history some hard clouts on the ear.⁴ One can conceive these various estates and classes to be specific terms of the general expression, subordinate varieties of the species, or evolutionary phases of "Man."

This subsuming of individuals under definite classes cannot be abolished until a class has taken shape, which has no longer any particular class interest to assert against the ruling class.

Individuals have always built on themselves, but naturally on themselves within their given historical conditions and relationships, not on the "pure" individual in the sense of the ideologists. But in the course of historical evolution, and precisely through the inevitable fact that within the division of labour social relationships take on an independent existence, there appears a division within the life of each individual, insofar as it is personal and insofar as it

4. The statement which frequently occurs with Saint Max that each is all that he is through the State is fundamentally the same as the statement that bourgeois is only a specimen of the bourgeois species; a statement

which presupposes that the class of bourgeois existed before the individuals constituting it. [Marx]

Marginal note by Marx to this sentence: "With the philosophers pre-existence of the class."

is determined by some branch of labour and the conditions pertaining to it. (We do not mean it to be understood from this that, for example, the rentier, the capitalist, etc., cease to be persons; but their personality is conditioned and determined by quite definite class relationships, and the division appears only in their opposition to another class and, for themselves, only when they go bankrupt.) In the estate (and even more in the tribe) this is as yet concealed: for instance, a nobleman always remains a nobleman, a commoner always a commoner, apart from his other relationships, a quality inseparable from his individuality. The division between the personal and the class individual, the accidental nature of the conditions of life for the individual, appears only with the emergence of the class, which is itself a product of the bourgeoisie. This accidental character is only engendered and developed by competition and the struggle of individuals among themselves. Thus, in imagination, individuals seem freer under the dominance of the bourgeoisie than before, because their conditions of life seem accidental; in reality, of course, they are less free, because they are more subjected to the violence of things. The difference from the estate comes out particularly in the antagonism between the bourgeoisie and the proletariat. When the estate of the urban burghers, the corporations, etc., emerged in opposition to the landed nobility, their condition of existence—movable property and craft labour, which had already existed latently before their separation from the feudal ties—appeared as something positive, which was asserted against feudal landed property, and, therefore, in its own way at first took on a feudal form. Certainly the refugee serfs treated their previous servitude as something accidental to their personality. But here they only were doing what every class that is freeing itself from a fetter does; and they did not free themselves as a class but separately. Moreover, they did not rise above the system of estates, but only formed a new estate, retaining their previous mode of labour even in their new situation, and developing it further by freeing it from its earlier fetters, which no longer corresponded to the development already attained.⁵

For the proletarians, on the other hand, the condition of their existence, labour, and with it all the conditions of existence governing modern society, have become something accidental, something

5. N.B. It must not be forgotten that the serfs' very need of existing and the impossibility of a large-scale economy, which involved the distribution of the allotments among the serfs, very soon reduced the services of the serfs to their lord to an average of payments in kind and statute-labour. This made it possible for the serf to accumulate movable property and hence facilitated

his escape out of possession of his lord and gave him the prospect of making his way as an urban citizen; it also created gradations among the serfs, so that the runaway serfs were already half burghers. It is likewise obvious that the serfs who were masters of a craft had the best chance of acquiring movable property. [Marx]

over which they, as separate individuals, have no control, and over which no *social* organisation can give them control. The contradiction between the individuality of each separate proletarian and labour, the condition of life forced upon him, becomes evident to him himself, for he is sacrificed from youth upwards and, within his own class, has no chance of arriving at the conditions which would place him in the other class.

Thus, while the refugee serfs only wished to be free to develop and assert those conditions of existence which were already there, and hence, in the end, only arrived at free labour, the proletarians, if they are to assert themselves as individuals, will have to abolish the very condition of their existence hitherto (which has, moreover, been that of all society up to the present), namely, labour. Thus they find themselves directly opposed to the form in which, hitherto, the individuals, of which society consists, have given themselves collective expression, that is, the State. In order, therefore, to assert themselves as individuals, they must overthrow the State.

PART II

The Critique of Capitalism