

Marx's theory of alienation

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Karl Marx's **theory of alienation** describes the social alienation (*Entfremdung*, "estrangement") of people from aspects of their human nature (*Gattungswesen*, "species-essence") as a consequence of living in a society stratified into social classes. Marx had earlier expressed the *Entfremdung* theory in the *Economic and Philosophic Manuscripts of 1844* (1927). Philosophically, the *Entfremdung* theory relies upon *The Essence of Christianity* (1841), by Ludwig Feuerbach, which argues that the supernatural idea of "God" has alienated the natural characteristics of the human being. Moreover, in *The Ego and its Own* (1845), Max Stirner extends the Feuerbach analysis by arguing that even the idea of "humanity" is an alienating concept for the individual man and woman to intellectually consider. Marx and Engels responded to these philosophic propositions in *The German Ideology* (1845).

Alienation (*Entfremdung*) is the systemic result of living in a socially stratified society, because being a *mechanistic* part of a social class alienates a person from his and her humanity. The theoretic basis of alienation within the capitalist mode of production is that the worker inevitably loses the ability to determine his or her life and destiny, when deprived of the right to think (conceive) of himself as the director of his actions, to determine the character of said actions, to define their relationship with other people, and to own the things and use the value of the goods and services, produced with their labor. Although the worker is an autonomous, self-realized human being, as an economic entity, he or she is directed to goals and diverted to activities that are dictated by the bourgeoisie, who owns the means of production, in order to extract from the worker the maximum amount of surplus value, in the course of business competition among industrialists.

Contents
1 Type of alienation 2 Philosophic significance

http://en.wikipedia.org/wiki/Marx's_theory_of_alienation

1/10

3 See also 4 References 5 Further reading 6 External links

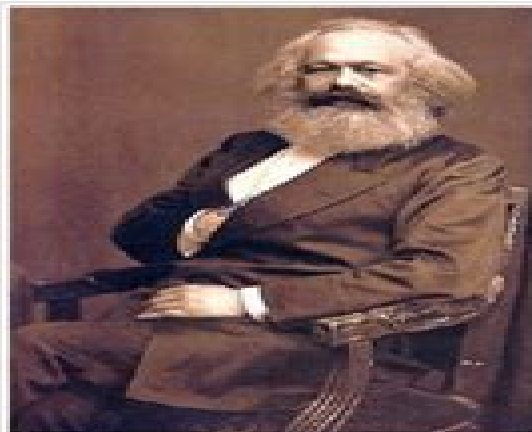
Type of alienation

In a capitalist society, the worker's alienation from his and her humanity occurs because the worker can only express **labour** — a fundamental social aspect of personal individuality — through a privately-owned system of industrial production in which each worker is an instrument, a thing, not a person. Marx explained alienation thus:

Let us suppose that we had carried out production as human beings. Each of us would have, in two ways, affirmed himself and the other person. (1) In my production I would have objectified my individuality, its specific character, and, therefore, enjoyed not only an individual satisfaction of my life during the activity, but also, when looking at the object, I would have the individual pleasure of knowing my personality to be objective, visible to the senses, and, hence, a power beyond all doubt. (2) In your enjoyment, or use, of my product I would have the direct enjoyment both of being conscious of having satisfied a human need by my work, that is, of having objectified man's essential nature, and of having thus created an object corresponding to the need of another man's essential nature ... Our products would be so many mirrors in which we saw reflected our essential nature.^[1]

In the *Economic and Philosophic Manuscripts of 1844* (1927), Marx identified four types of alienation (*Entfremdung*) that occur to the worker labouring under a capitalist system of industrial production.^[2]

The four types of Entfremdung are



The 19th-century German intellectual K. H. Marx (1818–83) identified and described four types of *Entfremdung* (social alienation) that afflict the worker under capitalism.

Marxs Theory Of Alienation

G Thomas



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Table of Contents Marxs Theory Of Alienation

1. Understanding the eBook Marxs Theory Of Alienation
 - The Rise of Digital Reading Marxs Theory Of Alienation
 - Advantages of eBooks Over Traditional Books
2. Identifying Marxs Theory Of Alienation
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Marxs Theory Of Alienation
 - User-Friendly Interface
4. Exploring eBook Recommendations from Marxs Theory Of Alienation
 - Personalized Recommendations
 - Marxs Theory Of Alienation User Reviews and Ratings
 - Marxs Theory Of Alienation and Bestseller Lists
5. Accessing Marxs Theory Of Alienation Free and Paid eBooks
 - Marxs Theory Of Alienation Public Domain eBooks
 - Marxs Theory Of Alienation eBook Subscription Services
 - Marxs Theory Of Alienation Budget-Friendly Options
6. Navigating Marxs Theory Of Alienation eBook Formats

- ePub, PDF, MOBI, and More
- Marxs Theory Of Alienation Compatibility with Devices
- Marxs Theory Of Alienation Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Marxs Theory Of Alienation
 - Highlighting and Note-Taking Marxs Theory Of Alienation
 - Interactive Elements Marxs Theory Of Alienation
- 8. Staying Engaged with Marxs Theory Of Alienation
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Marxs Theory Of Alienation
- 9. Balancing eBooks and Physical Books Marxs Theory Of Alienation
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Marxs Theory Of Alienation
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Marxs Theory Of Alienation
 - Setting Reading Goals Marxs Theory Of Alienation
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Marxs Theory Of Alienation
 - Fact-Checking eBook Content of Marxs Theory Of Alienation
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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