

LABOR THEORY OF VALUE AND OVERCOMING ALIENATION

EMEK DEĞER TEORİSİ VE YABANCILAŞMANIN ÜSTESİNDEN GELMEK

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ABSTRACT

Marx clearly believed that the capitalist mode of production was the greatest obstacle to human self-realization in his life, as shown in his works. According to Marx, the capitalist mode of production dehumanizes and alienates people by its very nature. The emergence of alienation as a result of modern development and class relations is a central concept in Marx's sociology. The idea that Marx took a moral interest in his work and developed an ethical philosophy in this direction is still debated today.

Marx links alienation with economics in a materialist position. He declares the production process guilty in alienation and offers a practical solution for this. In this sense, the article first offers a historical overview of Marx's theory of alienation and how it arose. Marx's categories of alienation phenomena can then be clarified by describing the relationship between alienation and human existence. Following this, the Labor Theory of Value and its distribution and strategies to overcome Alienation will be examined.

Keywords: Karl Marx, Alienation, Human Nature, Labor Value Theory, Production

ÖZET

Marx, eserlerinde gösterildiği gibi, kapitalist üretim tarzının insanın kendini gerçekleştirmesinin önündeki en büyük engel olduğuna açıkça inanıyordu. Marx'a göre kapitalist üretim tarzı, doğası gereği insanları insanlıktan çıkarır ve yabancılaştırır. Modern gelişim ve sınıf ilişkilerinin bir sonucu olarak yabancılaşmanın ortaya çıkışı, Marx'ın sosyolojisinde merkezi bir kavramdır. Marx'ın çalışmalarına ahlaki bir ilgi duyduğu ve bu yönde bir etik felsefesi geliştirdiği fikri bugün hala tartışılmaktadır.

Marx yabancılaşmayı materyalist bir konumda iktisad ile ilişkilendirir ve yabancılaşmada üretim sürecini suçlu ilan eder ve bunun için pratik bir çözüm sunar. Bu anlamda, makale ilk olarak Marx'ın yabancılaşma teorisine ve nasıl ortaya çıktığına dair tarihsel bir bakış sunuyor. Marx'ın yabancılaşma fenomeni kategorileri daha sonra yabancılaşma ve insan varoluşu arasındaki ilişkiyi tanımlayarak açıklığa kavuşturulabilir. Bunu takiben, Emek Değer Teorisi ve dağılımı ile Yabancılaşmanın üstesinden gelme stratejileri incelenecektir.

Anahtar Kelimeler: Karl Marx, Yabancılaşma, İnsan Doğası, Emek Değeri Teorisi, Üretim

1. INTRODUCTION

The concept of alienation is a concept with different interpretations in theological, metaphysical, materialist and psychological fields. Marx believed that there was a natural relationship between Labor and human nature, but that this relationship was hindered by capitalism. It has called this relationship alienated. Therefore, it is possible to reveal the existence of alienation as an economic phenomenon in the capitalist mode of production in a concrete way through Marx's work. Marx dealt with alienation in the manuscripts of 1844, and then examined this concept in the depth of Grundrisse and the capital with their socio-economic dimensions.

According to Marx, alienation manifests itself, especially in four categories: in relation to man's productive activity, in relation to man's product, in relation to man's other people, in relation to man's kind.

“Alienation is a chained process, whether it be alienated to one's own labour or not, it affects the relationship between one's own species, nature and society. As a result of the fact that people who are alienated to their own labor are deprived of their own peculiarities, i.e. the ability to produce universal human beings, according to Marx, they are alienated to their own peculiarities and therefore to their own species. Alienation from the production process, which is the second dimension of alienation, is related to the control of capital. The producer spends most of his life working, but this activity is not something that expresses himself and reveals his creativity; it is just a pain that he has to endure for his life to win; he has to postpone what he wants to do on weekends and holidays. Since he does not feel free to work, but only feel free in his spare time, he has become alienated from the creative productivity that is the peculiar characteristic of man. Marx's third category about human alienation is the alienation of man to his own kind in other words. The people who are forced to work in order to maintain their life in conditions where no contribution has been made to their organization, to ensure their family's livelihoods briefly, go away from the nature of their own routine and begin to “animate” as Marx calls it by alienating himself.

Marx draws attention to the “alienation of man with other people” as the fourth stage of alienation in terms of human (labourer), the subject of production. Because man is a social being both within and outside the production process. Human beings enter and exit many relationships in different roles. For example, during the production process at that factory, the worker, father or mother in his family, in other relations, beloved, friend, friend, etc. is defined as.

2. THE CONCEPT OF ALIENATION

Alienation is a concept that has different interpretations in many areas. Although it is said that the history of alienation is as old as the history of mankind, it is accepted that Hegel entered the field of philosophy for the first time with his thoughts (Hilav, 1993: 44).

According to Hegel, alienation means externalizing the entity, which he describes as the “absolute spirit”. The embodiment of the self-externalization of the absolute being is nature. Alienation is a process that expresses the realization that this absolute being is not another reality outside of itself, and that it can get rid of this alienation by returning to its essence. According to Hegel, the fundamental actor of this process is the person in whom this absolute being finds itself.

In Hegel, this process has gained objective character with Marx's explanation of human and society understanding. Because Marx believed that there was a natural relationship between Labor and human nature, but he thought that this relationship was hindered by capitalism. It also called this alienation of the misguided relationship” (Ritzer, 2014: 164). Therefore, the fact of alienation as an economic phenomenon in the form of capitalist production in a concrete manifestation of the existence of the work of Marx was possible.

Marx moves from the concept of ‘alienated labor’ in the theory of alienation. According to him, the first view of alienated labor is the alienation of the worker's own product. Marx explains this alienation on the axis of human nature. According to Marx, nature provides human beings with the products and tools necessary to live and work. In other words, Nature is indispensable for the worker, and the relationship between these two is an intrinsic relationship. Of course, there is a dilemma in this relationship that alienates the worker to his labor, to his product.

The worker becomes the slave of his own object as he takes possession of these means of life of nature. It loses its control over the tools of life. When human is controlling, then it becomes controlled. As a result of alienation of the worker's object, an inverse proportion between the worker's production and itself is formed. If so how much impoverished. The more wealth the worker produces, the greater the power and scope of production, the poorer he becomes. The more meta it creates, the cheaper it is as a commodity itself” (Marx 2014: 75).

2.1. Alienation Process, Effects And Categories Of Alienation

According to Marx, alienation emerged with the division of Labor imposed on the labourer by force. Workers are forced to work in a division of Labor where they have no contribution to the classification of the basic labor qualities. "According to Marx, the modern industry constitutes a new division of Labor. Now the worker becomes a living part of the machine. The alienation of labor during the modern production process is much higher than the traditional manufacturing plants where production is carried out by hand” (Bayhan, 1997: 31).

Alienation also means that every kind of product created by man with his own labor will be obtained from his control at the end of the production process and gain a foreign reality to him. It can be said that, according to Marx, the process of production in capitalist production relations is entirely possible with the existence of Labor. However, this creative existence of Labor is excluded from both the conditions of capitalist production and from the product created as a result of these conditions, which leads to alienation of man's labor to him. Alienation, one of Marx's most important concepts based on human and social mysticism, has been a concept that determines the direction and formation of Marx's thoughts throughout his entire career.

Marx examined alienation in four categories:

- ✓ In relation to human productive activity,
- ✓ In relation to human product,
- ✓ People's relationships with other people,
- ✓ In relation to human species.

“Alienation is a chained process, whether it be alienated to one's own labour or not, it affects the relationship between one's own species, nature and society. According to Marx, people alienated from their own species, because they are deprived of their ability to make universal production that makes human beings human, they alienate their own species and hence their own species” (Örs., 2014: 181-182).

First, the emergence of alienation with the productive activity of man, according to Marx, is related to the fact that production activity is “external” to man. In other words, the work is not a reality for the self-existence of man, but it is outside of man. “Marx ascribes to man certain forces that he divides into two, natural and species, and says that each of these powers is reflected in man's consciousness through the needs that correspond to these powers” (Ollman, 2008: 222).

According to Marx, the individual produces what he needs to accomplish these forces. The first step in man's realization of himself in accordance with the things he needs begins with the possession of the objects. The acquisition of objects involves the transformation of the human nature into its essence, transforming it into its own, and at the same time transforming itself. According to Marx, human activity is that man's forces work together in harmony. As a result of this activity, Man increases his potential by changing and transforming both nature and nature's constraints to him and as a result of this activity he gains new opportunities for himself.

In this sense, if the worker's own activity seems to be an activity that is not free, then it can be said that he viewed it as an activity when he was at the service of someone else, while someone else was under pressure, difficult and yoke. (Ollman, 2008: 225-226)

The influence of the capitalist on working conditions is a systematic and integrated character. The capitalist determines the working conditions of the worker, how much goods he produces, how many hours he works, the way he works, the intensity of his work in advance. The worker is deprived of his self-existence in these working conditions, his self-esteem is reduced, his physical and mental energy is increasingly consumed by him and he gains a disease property.

As a result of the change in the spiritual world of the worker, the worker feels like nothing but an animal, but only when he is performing his human functions other than that he can be freely active in his functions such as eating, drinking, reproducing, wearing whatever clothes he wants at home. In this respect, “animal becomes human and human becomes animal (Ollman, 2008: 226).

The second component Marx sees about the concept of alienation is the “relationship between man and his product”. In this second stage, the worker who produces under extremely negative working conditions in which the worker is involved becomes alienated to the product produced as a result of this production. According to Marx, Capital, Technology, Labor trio is an ideological discourse designed to isolate the exploitation of labor, even though it is claimed to constitute the input of production. According to him, what is essential in the realization of production is the labor of the worker.

The more the worker produces in the relationship of capitalist production, the weaker its existence becomes weaker. The harder it works, the more it increases the capital of the capitalist, the more it impoverishes itself. Because their rights to the product they produce are completely stripped of them by the capitalist through remuneration. These rights are added to the capital of the capitalist plus value. This phase of alienation after the activity of work means that “alienation of the worker to his own product means not only that Labor is an object, an external entity, but that the product exists, independently of the worker, as if it were something alien to him” (Ollman, 2008: 229).

It is not important that the individual awareness of the worker cannot change the conditions of capitalist production unless it leads to an organised struggle. However, it is possible to say that the worker who is aware of this situation will live alienation more harshly than the worker who is not aware of this situation. In fact, Marx has built almost all of his thought on the elimination of alienation from humanity, in other words, alienation from humanity.

From a broad perspective, it can be said that Marx wants man to perform in harmony with nature, without any pressure in his working conditions or in his everyday life, by freely presenting himself to the extent of his abilities. This can be achieved by the fact that in every social order, whether capitalist or socialist, it is a struggle that is happy and prosperous for the work to be done without being a necessity.

Marx's third category of human alienation is the alienation of man. In order to maintain his life in circumstances where he could not contribute to his organization, to make his family livelihoods briefly, the

man who has to work “forcibly” to live, gradually moves away from his own nature, from the essence he wants to realize, and begins to “animate” as Marx calls it. Because he feels that the more he works, the more he exhausts his existence. He now produces like an animal only to eat, drink and consume. The fear that he will be fired when he does not produce it, that the child of the family will be in a difficult situation, will destroy the mental and spiritual integrity of the labourer and make him worthless both against the product he created and against himself.

In this phase of alienation, Marx compares a large number of people and animals in order to clarify what is lost by species alienation. When the capitalist has the product of the labor of the worker, the inorganic body of the worker, that is, nature, is taken away from it. Thus, the advantage of the worker Against “Animals” turns against him (Ollman, 2015: 242).

Marx draws attention to the “alienation of man with other people” as the fourth stage of alienation. Because man is a social being both within and outside the production process. Human beings enter and exit many relationships in different roles. For example, during the production process at that factory, the worker, father or mother in his family, in other relations, beloved, friend, friend, etc. is defined as. Therefore, as a result of alienating its own labor in the production process, the person who has alienated to his own type cannot be expected to have healthy relationships with his own environment, starting with his family. The identity taken from man during the capitalist process of production destroys the integrity of his spiritual and mental world, as well as the relations he establishes with his natural and human environment.

3. LABOR VALUE THEORY AND THE DIVISION OF SURPLUS BETWEEN CLASSES THEORY

Marx focuses on the theory of Labour worth, the source of the residue emerging within the framework of capitalist relations of production, and the laws of division between classes. The class division or division of the remnant between the Capitalists is not excluded by Marx, but it is important that the basic dynamics are the interactions between the worker and the capitalist (Swezy 2007: 28).

By establishing Marx's theory of Labour value, he now reaches the concept of value. In this way, Marx's design, all the facts related to the property, division and class struggles experienced in society, the theory of value of Labor and the concept of value are the main points. Moreover, Marx has directed the most powerful criticism of the theory of Labour worth and the history of the capitalist system of value.

Marx's theory of Labour worth can also be viewed as the theory of the division of Labor time. Marx states that the value of every commodity that is subject to change is determined by the labor of the spent Man, and that this Labor is productive, that is, productive labor. “Productive labor in the sense of capitalist production is wage labor, which is replaced by the changing capital part and not only this part of capital, but also produces a surplus value for the capitalist in addition (Marx, 1998: 142).

There are two types of values in Marx's theory;

- ✓ Usage value
- ✓ Change value

There is no connection between these two values. The value of the change is a value formed by market conditions. In other words, the value of Trade change relationships is determined without reference. “As usage values, commercial goods are all different to one another; they are different as change value, only as quantity, and therefore do not contain any unit of usage value.” (Hilferding, 1949: 10). The value in use; when it comes to the value of a commodity that is consumed with the labor force is fixed. This is a situation outside the market or before entering circulation. The length of time it takes to produce labor is the determinant of the value. The size of the residual value is determined by the working day.

“We have seen that in part of the labor-process, the worker produces only the value of his own labor-power, that is, the means of consumption necessary for his survival... I call the part where labor power is being produced again “the necessary labor-time” and the labor that is being spent in this period “the necessary labor”.” (Marx, 2004: 215).

In the theory of value, the length of the working day and the time of Labor seized in this way are meaningful in terms of class struggle and division. As a result of the class struggle, the relations between the working class and the capitalist class are now based on the length of the working time and therefore within capitalism. The theory also determines the degree of exploitation of labor power.”(Desai, 1977: 39).

In Marx's design, labor power is not the only input of production. In order to make production and to consume the power of labor, raw materials and means of production are also needed. It is the amount of labor that is used to produce raw materials and means of production directly (Marx, 1992: 36).

The raw materials and means of production that contain lifeless labor transfer their values to the value of the final product through live labor during the production process, and they do not create any value anymore when they dissolve and convert and flow to the final product. They only change the form, the source of the value created is the living labor. The size of the remnant and the seizure by the capitalists, as well as the relationship between the length of the working day and the present, is important in Marx's theory in determining the emergence of exploitation and class conflict (Desai, 1977: 50).

According to Marx, the process of production in the capitalist system is based on the specialization of Labor, and at this point the importance of change in terms of distribution is seen more clearly. Therefore, the product created as a result of a particular work is converted to the usage value. This value of use consists of the necessary labor time, the part of the product transformed into other inputs, such as raw materials and means of production, in order for the worker to maintain himself, and the parts that the capitalists use where they see fit.

In order to influence the conversion to usage values, each type of private labor force must be sold. In essence, this sale is the exchange of equal quantity of Labor, meaning a change between the fixed amount of labor in certain commodities and the time of Labor contained in the Universal equivalent.

Workers receive a monetary wage, only enough for this worker to sustain himself. Now it allows the capitalist to buy more inputs again for production in the next period. This allows the capitalist to increase production or invest in other areas. The division of monetary aggregates is parallel to the division of Labor time determined in the production process. Specialization in production causes change to affect the distribution, while the dimensions of the product and its distribution are not affected by change. Change seems to be a mechanism of predetermined division.”(Saad-Filho, 2002: 33).

The change in labor value reveals the unequal terms of profit for the industrialist, arising from the different organic compositions of capital. In order to eliminate this deficiency of Labour values, Marx makes a hypothesis that permits Standard Terms of profit on capital with a new set of exchange values. It allows standard profit conditions on the capital to be used, and it does so independently of the fixed and variable components of capital. These new exchange rates correspond to the prices of production, which are determined in the calculation of the value of Labor, are given the value of the surplus, and they redistribute it only among the industrialist capitalists. Thus, each industrialist provides a standard rate of return through capitalist capital.

The strong structure of the theory of Labour value can explain the production of wealth, which is independent of market interactions and in front of market interactions, based on social relationships.

4. OVERCOMING ALIENATION

Overcoming alienation of labor within the capitalist relations of production carries a negative and positive direction for the worker. The negative aspect is alienation of the worker's labor. The positive aspect is that this alienation is a necessity that constitutes the threshold of getting rid of alienation. Because it is impossible for the worker to develop a consciousness that will transcend it without being exposed to this alienation.

What Marx considers and criticizes is private property in the capitalist system. The elimination of this property and division of labor, in other words, will also eliminate alienation. Although it is based on the definitive abolition of property and reorganization of production under the leadership of the working class, it is possible to overcome alienation by opening the way for man to realize his potential in accordance with human capabilities, whether he is a socialist or capitalist order (Hilav 1993: 41), in all class, business-related societies, except for property or common, alienation is encountered.

According to Marx, the liberation of man from alienation will only happen when the capitalist system is overthrown by a revolution led by the working class. The revolution will only be possible as long as it is abolished against slavery. Because the revolution means to liberate capitalism from slavery, to become a human being (Özbudun, 2008: 82).

As a result of this, private property will first be abolished, so that a classless, communist society will be established under the leadership of the proletariat by the abolition of the capitalist division. The revolution

must be carried out under the leadership of the working class, the proletariat. Because the working class as a "class of its own" is the essential element of the capitalist process of production as the creator of the product.

Based on the fact that the concept of alienation is almost the basis of Marx's whole world of thought, the dimensions of alienation in which human beings live in the most fundamental nature of working activity and the importance of saving them from alienation arises in capitalist society. Therefore, it is only in the final analysis that people get rid of this alienation that is related to their consciousness.

5. CONCLUSION

Alienation is almost the basis of Marx's whole intellectual world. Because Marx's basic idea is that capitalism as a way of production prevents man from realizing his potential freely, alienating him to his product, to his labor, to himself and to his environment. Marx sees the alienation of capitalist production as the threshold of the liberation of the worker from this alienation.

Marx examined the capitalist economy in his work and underlined that the subject of the struggle for distribution within the framework of capitalist production is now worth. By showing how the value created by the working class is now seized by the capitalist class, it has also determined the laws of exploitation and class division in capitalism. It has shown the stage in which these laws are defined as production.

Marx claims that in capitalism all needs are reduced to money, whereas in order for the new man to develop versatile needs and refined tastes, the senses must be liberated. His ideal cannot be reduced to a society where the state meets the basic needs of all, and where absolute poverty is eliminated, as the Social Democrats have targeted. The main goal is to set up a system that everyone can accomplish. In other words, it is not possible to make free choices among the existing options, but rather the creation of brand new options.

Freedom is not about what we have, but about the quality of our relations with the world and society. In order for man to be fully human, he needs to develop his aesthetic evaluation skills and intellectual equipment and to take creative actions. In an environment where everyone is forced to compete with one another, where all human values are reduced to commodities, and where one's freedom is perceived as a threat to the other's freedom, one's self-realization can only be limited. The development of individuality is only by evolving needs and overcoming individualism; freedom of man can only be achieved through the creation of a free society.

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