

EXAMINING THE CONCEPT OF SELF-ALIENATION IN THE THEORIES OF HEGEL AND MARX WITH AN EMPHASIS ON THE CATEGORY OF WORK

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Abstract

Self-alienation in Hegel's philosophy is a process of self-creation and discovery. For Marx, it is a result of the capitalist mode of production. While Hegel tries to explain human existence by considering its ontological dimension, Marx looks at the concept of alienation from a different perspective, with its economic dimension, which he believes Hegel cannot see. How these philosophers attempt to make sense of the process, conditions, and consequences of alienation is important for the subject of research. Therefore, the main thesis is that Marx, despite all his criticisms, is closer to Hegel than expected. At the same time, my other argument is that Marx's critiques complement Hegel rather than supersede him. Therefore, an attempt has been made to understand Hegel's concept of alienation through Marx's critique. Self-alienation is one of the key concepts in the philosophy of Hegel and Marx, which has been particularly considered in the field of work and human activity. Hegel views alienation from an idealistic perspective, seeing it as a necessary stage in the process of self-awareness and the development of the spirit. Marx, however, takes a materialistic approach, analyzing self-alienation as a result of the capitalist system and the exploitation of workers. This research examines the strategies for dealing with alienation at work from the perspectives of Hegel and Marx and analyzes the differences and similarities between the views of these two philosophers. The research is conducted using a descriptive-analytical method and library documents.

Keywords: Self-Alienation, Hegel, Marx, Work, Objectification.

INTRODUCTION

Self-alienation means the separation of an individual from his or her own essence or from the products of his or her activities. Self-alienation is one of the most important anthropological issues that has been considered in various fields of human sciences, including sociology, psychology, philosophy, and even psychiatry. The concept of "alienation"¹, is a general term for many individual and social human pains; and because of this generality, it is a very vague concept. In other words, when we summarize all problems under one general heading, it is not actually clear what problem we are discussing.² For example, when I say, "she/he is sick," what we get from this expression is that this person is not well; that is, he is not as he should be. But it is not clear what problem has occurred to him, or what disorder has occurred in his temperament that has caused this condition, and how changes in his temperament can be made to pave the way for his recovery. This is why if a person is experiencing self-alienation.³ This concept is explored in depth in the philosophy of Hegel and Marx. In Hegel's view, any phenomenon that brings about the three characteristics of separation, domination, and worship is alienating. Government, wealth, and ideology are among them. For example, ideology, which is all a product of human thought but is separated from man, dominates him, and is worshipped as our superhuman principles.⁴

Marx occupies an important place in contemporary philosophy and the development of sociological theory. For Marx, alienation is a consequence of political and economic conditions. Moreover, he sees it as a function of society, especially capitalist society. Marx sees self-alienation as the reduction of human essence to the status of a commodity. Alienation requires a subject and its relations with other subjects.

It occurs when there is a gap between the self and the other. This other may be another person or it may be something in the experiential world. In other words, alienation is possible if a conflictual relationship is created between the self and the other. Hegel and Marx specifically refer to the conflictual relationship between subject and object. Alienation is found where a subject transforms something into something else. Self-alienation has become a common concept in nineteenth-century thought, especially after the philosophy of Hegel and Marx. However, many thinkers believe that its origins are much earlier.

Hegel is generally considered the first philosopher to introduce the term "alienation" as an important philosophical concept. Alienation, as part of the process of consciousness, is a fundamental idea in Hegel's philosophy. But Hegel considers alienation only at the level of consciousness (stages of consciousness); as Marx points out, he ignores its external dimension.⁵ For Hegel, the question of alienation is important only as a stage of consciousness. Thus, contrary to the modern use of the term "alienation", it has a positive meaning for Hegel.

In this sense, although Marx borrowed the concept of alienation from Hegel, there is a significant difference between Hegel's understanding of alienation and Marx's understanding of alienation. Marx believes that money is the most important factor in human self-alienation.⁶ In his opinion, the confusion and inversion of all human and natural characteristics, and the divine power of money are rooted in its nature... that by selling itself, it alienates itself. Money is the ability of man to alienate himself. Private property is both the cause of alienation and its result. On the one hand, it is the product of alienated labor, and on the other, it is the means by which labor alienates itself.⁷

Hegel presents self-alienation within the framework of the dialectic of spirit and self-consciousness; in his view, human work and activity are not only a means of material production, but also a process through which the individual reaches self-consciousness.⁸ However, this process may lead to self-alienation, while Marx analyzes this concept in an economic and social context and believes that self-alienation reaches its peak in the capitalist system.

The Concept of Self-Alienation in Hegel's Philosophy

The first and most fundamental philosophical elaboration of the idea of alienation can be seen in the body of Hegel's philosophy. His art lies in transforming this concept from a vague perception into a theoretical and coherent one.

"Alienation" and "externalization" are key concepts in his idealist philosophy. In Hegel's thought, the concept of self-alienation is formed in relation to a dualism:

Relationships between Lordship and Bondage

"He considers the confrontation between Master-Slave to be a necessary stage in the evolution of human history. This Conflict is a fundamental in human life and the history of the spirit; such that the philosophy of history and all other historical developments become only possible by understanding this relationship."⁹

The idea that independent consciousness is the basis for liberation from self-alienation is a key point in the philosopher's thought. Hegel points out that "the truth of independent consciousness is the consciousness of the slave... Servitude as a consciousness forced back into itself."¹⁰

The only way for slaves to satisfy their master's desires is to suppress their own desires. Through work, slaves go beyond their own existence and educate themselves, thereby seeking a way to move towards moral refinement and human excellence by suppressing their instincts. "Through work, the bondsman becomes conscious of what he truly is."¹¹ Thus, the concept of enlightening work is a path towards liberating work and, ultimately, the absolute manifestation of the spirit in the world of existence.

Hegel developed the concept of alienation in his book "The Phenomenology of Spirit." Although the discussion of alienation is presented in a focused and independent manner in the chapter "The Spirit Alienated from Culture," it should be noted that the guiding thought throughout the book is on this concept. Thus, Hegel's entire philosophical system is built on the ideas of alienation and de-alienation. Hegel believes that in the process of change, everything necessarily has a divided and dual nature, because it is both itself and at the same time something other than itself. But ultimately that "other" thing is simply "of itself." Whatever is implicit and hidden becomes clear and explicit. Change is a dual process. On the one hand, it involves alienation from the original and original form, and on the other, realization in a higher form than itself. Hegel used this dual logic in his system to clarify two items.

A) Hegel first used the concept of externalization for absolute development. The absolute is a word synonymous with the whole of reality, existence, and consequently God. The spirit or the absolute is first an (idea). Simple and self-contained (woven within itself) like a flower bud. But it breaks out of itself, through an internal revolution, into a state and condition completely alien to itself, that is, into "nature." This emergence and disclosure is the concept of "objectification" or "externalization." The absolute spirit, which for Hegel is the only reality, is a kind of self-dynamics caught in the circular process of alienation and de-alienation. "The spirit does not find its content outside itself, but creates its content and subject itself."¹² From his perspective, the soul becomes alienated from itself by "externalizing" itself in nature, and as a result, nature appears and becomes objectified as a kind of dispersed and inanimate existence, in contrast to the permanent and eternal living movement of the absolute spirit. Regarding nature as the first manifestation of the "externalization" of the soul or the first appearance of the "other", Hegel says: "The divine idea is just this: to disclose itself, to posit the other outside itself and to take it back again into itself in order to be subjectivity and spirit."¹³

This contradiction propels the idea through a long path of evolution until it emerges from its material covering and becomes manifest as spirit.

In this complex process, alienation plays the most positive role. Alienation is the expression of the negation of perpetual motion. The negation forever destroys existing forms through conflict and drives everything forward into a new quality of being. In other words, alienation and the de-alienation are forms of the absolute idea and spirit.

B) Hegel also pursued the policy of alienation in human life and explained the basic structure of man as alienation and externalization. In this case, by the word "externalization" or "objectification" he meant the fact that a person who works and produces something is actually producing in his work the theory and idea that he initially had in his brain. In other words, every external and objective object is the manifestation of the idea and thought that resides in the human subject and mind. Hegel believes that by making each object, we express in material form what lives within us as a theory and thought, and thus we inevitably separate ourselves from the product of our work. Through our work, we produce an object and throw it out of our body, in effect separating that object from ourselves. That object or product can no longer live in us as a large piece or fragment of our being, as an idea or thought, and continue to live in our brain. Alienation is the fundamental human nature of producing things through work and objectifying oneself in physical things, social institutions, and cultural products.

In other words, Hegel sees alienation as a process in which the subject or "mind" becomes "object." The objective forms of the spirit separate themselves from their creator and thus become alienated from him. This process manifests itself through human labor and activity and the matter of production.

However, Hegel has a positive conception of alienation in this way, because work is the embodiment of the process through which a human being realizes and determines himself: this creative activity is at the same time an individuality or existence for the self-conscious which now, in work outside of it, acquires an element of survival and permanence.

Ultimately, man attains consciousness through work and the objectification of himself in the product of work. Just as the soul also attains self-awareness only through alienation. For through the process of "externalization," in order to reestablish and re-realize itself, it becomes something else. The soul, alienated from reality, rises above and opposes it, creating for itself another or secondary world, and this higher world of self-consciousness can only come into being in opposition to the alienated and objectified world. Therefore, alienation is the necessary condition, in other words, the price of the soul's ultimate "self-knowledge" and "self-realization."

In Hegel's philosophy, achieving true knowledge (absolute knowledge) means rediscovering oneself. Like Plotinus, Hegel believes that knowledge means the unity of the knower and the known, but in his opinion this unity is achieved by man joining himself to himself, not by coming out of. Hegel believes that thought must stand on its own two feet and its object (the object of knowledge) and, as a result, absolute knowledge is achieved. But the absorption of the known into the knower means that the knower recognizes the creator of the known and

understands what is going on inside it. That is, the knower opens the box of secrets and pours out its contents. Thus, no secrets remain; consequently, the philosophical or analytical method is the explanation of secrets; so, the negation of secrets. This is the central axis of the difference between Hegel's philosophy and intuitive thinking, and the circulation of the concept of selflessness from old to new and from positive to negative takes place on this axis.¹⁴

Therefore, the concept of selflessness is inverted in the modern era, especially in the hands of Hegel. Hegel uses the concept of self-alienation in various fields, including the field of religion, and it is clear from his entire discourse that he considers religion to be one of the factors of human self-alienation in its negative sense. Hegel says: We have two types of law: 1. Natural law; 2. Established law. He considers religion to be a set of propositions that are established by an authority and that we are obliged to follow, and he considers the basis of such a religion to be the validity and authority of that, not the recognition of reason. In Hegel's opinion, Judaism is such a religion.

Hegel considers this situation as a "cutting" or "separation" of man from his nature; because in this case, man's religion, which determines his behavior, does not emanate from his nature, but is imposed on him from outside.¹⁵ Hegel sees the essence of self-alienation as lying in the fact that the human individual feels that the life of his individual personality exists outside of his essence, that is, in society and the state. He sees the end of self-alienation as the Age of Enlightenment, when the facts that reinforce alienation are reduced. External motivation becomes objective and tangible and the state and religious organization are no longer frightening and anxiety-provoking facts, but rather part of the material world that is subject to scientific investigation and research.¹⁶

Labor from Hegel's View

In this case, here, in addition to the basic concepts of "desire" and "recognition," another concept that is fundamental and essential to understanding the formation of self-consciousness is "work". The relationship between the master and nature is also carried out through the slave. The slave is the only one who works on nature, changes and transforms it. The master only enjoys nature but leaves aspects of nature's independence to the slave who works on nature. Therefore, by dominating the slave, the master subordinates the slave to work, or the master dominates the slave by force. Therefore, the slave is an object. Work expresses human existence. In the same way, spirit loses and finds itself through work - in the other or its object. This is the evolution or development of spirit. The reason for the evolution of spirit is because it is alienated from itself at the beginning of the process. That is why the evolution or development of spirit is to overcome this alienation and achieve universal self-awareness.¹⁷

Hegel refers to the actuality of self-consciousness and the separation between the individual and the essence, saying that "consciousness, driven into itself from this actuality, thinks this is non-essential, turns it into an object of thought."¹⁸ This is a form of thinking that claims that man is independent and free in thought, even if the consciousness in which he is conscious feels alienated from the world as well as from God. Similarly, in the stage of discontented consciousness, consciousness is on an equal place in the presence of God, whether as a slave

or a master. Here, consciousness is discontented because there is a separation between the world and God. Therefore, there is a contradiction between the world and the universal world, because it returns to itself. This universality is found through actuality in the social essence.

Labor as an Essential Human Activity

According to Hegel, labor plays a fundamental role in distinguishing humans from other animals. The animal has a completely direct relationship with nature, both with the objects around it in its natural environment and with its own nature, its own appetites and instincts. Hegel calls this immediate relationship with nature “desire.” The animal is driven by its desires and appetites to consume objects that are directly present to it in its natural environment. Moreover, this consumption entails the immediate negation, the destruction of the object. Man, on the other hand, is not a purely natural being, but a conscious, self-aware being with a “being for itself.” Man is a thinking consciousness. . . . Objects in nature are only immediate and abstract, while man . . . repeats himself, in that (1) he is as much as objects in nature are, but (2) he is as much for himself. He sees himself, shows himself to himself, and thinks.¹⁹ The human ability to “self-imitate” and “spontaneous self-representation” in thought is most evident in self-consciousness, but it also has a practical form.

Work is a state of this practical being for itself and the means by which it grows. Work involves a break with the animal, an immediate and natural relationship with nature. In work, the object is not immediately consumed and destroyed. Gratitude is deferred. The object is preserved, worked on, shaped, and transformed. In this way, a distinct human relationship with nature is established. Developing Being for Oneself by working on the world, by shaping it, humans separate themselves from the natural world and stand before the objective world as self-conscious subjects, as beings for themselves.

This transgression against nature is the negative aspect of work. But at the same time, it is through work that man overcomes this separation from nature. This is the positive aspect. By shaping objects, humans transform their environment and their relationship with it, and in the process, they transform themselves.²⁰ Hegel says that through work, man imbues the external world with his will. By this he humanizes his environment and shows how he can satisfy it and how he cannot maintain any independent power over it. It is only through this effective activity that he becomes practically aware of himself and of his environment, not merely in general, but in particular and in detail.²¹

Labor as a Process of Self-Awareness

For Hegel, work is not just a material activity, but a process through which a person achieves self-consciousness. In the process of work, a person manifests his abilities and creativity in the objective world. This manifestation allows a person to know himself as an active and creative being. However, if the individual fails to recognize this manifestation as part of themselves, they suffer from self-alienation.²² Hegel believed that work should be experienced as a free and creative activity. In such circumstances, a person not only enjoys the products of his work, but also achieves self-awareness and freedom. This view of Hegel emphasizes the importance of work as a process that helps to realize human nature.²³

Hegel's Solution to Overcoming Self-Alienation

Hegel sees the solution to self-alienation in the dialectical process of self-consciousness. In his view, the individual must overcome this alienation through self-knowledge and self-recognition. This process includes the following steps: Hegel's solution to overcoming self-alienation:

1. Self-recognition: A person must gain a true understanding of themselves and their abilities. This knowledge is achieved through intellectual and philosophical activities.
2. Self-recognition in work products: An individual must recognize the products of their work as part of themselves. This recognition requires a change in the individual's attitude towards their work and activities.
3. Achieving unity with the world: Hegel believes that the individual must achieve unity with the world. This unity is achieved through the dialectic of the spirit and the objective world.²⁴

Karl Marx and Self-Alienation

Regarding the influence of Hegel, Marx writes: I was more and more chained to the current world philosophy {Hegelianism} from which I had thought to escape.²⁵ In Marx's early writings, much of his criticism of capitalism is based on the concept of alienation. Marx defines alienation as "estrangement" and "alienation from oneself,"²⁶ and sees it as the separation of man from his product, from his own self, from his society, and from his own nature.²⁷ In Marx's view, alienation is the degradation of personality and the emptying of man of his humanity.²⁸

In defining man, Marx calls him a "tool-making animal" instead of a "talking animal" or a "thinking animal" or any other type of definition or description, and sees the difference between man and animal in his power of production.²⁹

Man creates the world, institutions, and social forms, but is not fully aware of the product of his work. When the world of social institutions continues more than it is appropriate for the process of development of labor at each stage, a state of "reification" arises. In this situation, man considers his artifacts superior to himself, eternal and everlasting, and thus the state of reification leads to a state of self-alienation from the results of his work. The world of commodities is one of the main manifestations of reification and self-alienation from one's own work.³⁰

In the capitalist system, the worker's work is devoid of any human effort. By selling the power over his work, the worker becomes a means of profit production. He neither recognizes himself in his work nor does anyone else acknowledge the fact that he is the producer of the product of his work. In this way, he is separated from his work, his life's activity, and his human truth, and as a result, he becomes alienated from himself. Alienation is an expression of the fact that the creations of human hands and minds rise up against their own creations; they come forward to rule over their lives and force them to obey them.—"Man the maker" and "man the creator" become trapped in the bonds of their own creations and industries and are deprived of their ability to "self-leadership." In Marx's view, "selflessness" is a disgrace that dirt humanity and is seen as "a mistake, a defect, which ought not to be."³¹ What stands out in Marx's initial

proposed context for analyzing the idea of alienation is the concept of "money." In a section of his first work, entitled "Economic Philosophical Manuscripts of 1844," Marx highlighted the "power of money in bourgeois society." For the young Marx, money is the highest form of human self-alienation. It transforms the real powers of man and nature into alien abstractions objectified in exchange relations. In fact, the alienated man, in the hands of money, considers money itself not as a tool of life but as his entire life, and eventually becomes a tool of money himself, a tool that he himself has created. With the rising level of wages, which requires and implies the accumulation of capital, the madness of capitalism encompasses not only the bourgeois class but also the workers themselves. Workers become more one-dimensional and dependent, and their status is reduced to that of a machine.

Marx's account of the fetishism of money and the fetishism of commodities (small idols) ultimately leads to the fetishism of the production of surplus value (the big idol). Since, the purpose of production is not to satisfy the true needs of the producer or consumer, but to produce surplus value. Marx, like Feuerbach, believes that religion is an obstacle and a precipice on the way to the full development of human powers and a factor in his self-alienation. Religion is the opium of the masses, and by making promises of the afterlife, it prevents people from revolution and rebellion against all kinds of tyrannical governments, and instead of man's true identity, presents them with an imaginary person, thereby alienating them from themselves. He says: It is man's duty to eliminate religion, providing the basic condition for achieving true happiness and salvation from self-alienation.³²

Marx believes that religion and religious teachings are one of the obstacles that stand in the way of man's complete self-fulfillment and become a factor in his self-alienation. In other words, religion, by making promises and an afterlife, prevents the movement of the masses of people and prevents people from rising up against tyrannical governments. It makes man an imaginary being, and man never achieves his true identity, and in this way, he distances himself from his truth and becomes alienated from himself. Marx believes that the way to save humans from self-alienation is to confront and eliminate religion. In his book "Economic and Philosophical Manuscripts of 1844"³³, Marx discusses self-alienation as one of the consequences of the capitalist system. According to Marx, in the capitalist system, the worker suffers from self-alienation in four aspects:

1. Self-alienation from the product of labor: The worker becomes alienated from the product of his labor because this product belongs to the capitalist and the worker has little control over.³⁴
2. Self-alienation from the work process: In the capitalist system, in addition to the alienation of workers from the product, they are also alienated from the production process. In fact, the worker's relationship with his or her production activity is considered an alien activity because they do not actively participate in the production process. This means that workers do not work to satisfy their own needs, but rather for capitalists. Therefore, such monotonous and boring work, which neither satisfies nor brings them anything but fatigue, is considered one of the factors of their alienation. Work becomes external to the worker, that is, it is not

- considered part of his nature; as a result, he does not find himself satisfied with work; rather, he negates it. Work is compulsory for him, it is only a means to satisfy other needs.³⁵
3. Self-alienation from self: Just as workers become alienated from their work and the product they produce, they also become alienated from themselves. The specialization of work prevents workers from fully developing or enhancing their skills and abilities. As a result, they also become alienated from themselves, because they are unable to express their opinions and beliefs fully. The existence of a kind of person transforms his spiritual characteristic into an alien existence and into a tool in the service of his individual life, and thus alienates a person from his body as well as from his external nature and spiritual essence, that is, his human existence.
 4. Alienation from others: Workers ultimately become alienated from their colleagues and from human society, that is, from the human species. Marx's assumption was that humans fundamentally desire and need to cooperate with others to achieve what is necessary in nature for their survival. In the capitalist system, this cooperation is disrupted and, in fact, workers find themselves separated from others, or worse, in competition with each other. Isolation and competition among workers in the capitalist system cause them to become alienated from other workers.³⁶

Marx' self-alienation was influenced by Hegel's. In his philosophy, he imagines the homelessness of the modern soul, a soul that, in the process of evolution, discovers its true place in the world. In Hegel's understanding, the soul, when it becomes objectified, becomes alienated from itself. The soul builds intellectual and social structures to realize itself in the external world. The history of "soul" is the history of humanity, a history of self-alienation and successive transformations, at the end of which, will become the owner of his collection of works and his historical past, and will also be aware of the ownership of this collection.³⁷

For example, in art, the artist reaches a vision of things that he has not thought about to the extreme and is unable to be aware of the functioning of the factors and elements that he himself created. Hegel speaks of an inspiration that is alien to the artist; the artist creates a work that transcends his genius and is as unknown to him as it is to anyone else. This is the point of intersection of Hegel's and Marx's self-alienation. According to Marx, in modern society, with the advancement of technology and machinery, the creation of large factories, and specialization, each worker works in a part of the factory and is no longer present from the beginning to the end of the production process like the past.

Therefore, he does not see the product of his work, and this creates a kind of alienation from work in him. On the other hand, the worker also considers the production organizations more powerful than himself, while he himself is its producer. According to Marx, self-alienation occurs more during production and work because humans are more productive there than ever. Marx also sees self-alienation as a result of man's artificial domination over man. Therefore, their alienation has four dimensions:

Self-alienation from the production process, products, self, and peers.³⁸

He believes that the misuse of technology and machinery by capitalists leads to the exploitation of workers. He sees society as having a base or a substructure and a superstructure, the base consisting of the means of production and the relations of production between the worker and the employer. Advances in technology and means of production require changes in the productive relations between workers and employers, but employers do not make changes to gain more profits and instead exploit workers. Eventually, with the increasing conflict between the mode of production and the relations of production, the intensification of poverty, and the worker's class consciousness of self-alienation, revolution occurs. He sees all the major institutions of capitalist society as self-alienated (religion, politics), but their alienation occurs only in the mind. In his view, money is the self-alienated essence of human labor and existence, which dominates and worships man.³⁹

Labor as a Creative Activity

Karl Marx places the highest value on "labor" and says: "In the process of labor, man creates himself and fulfills his species nature." Therefore, to live is to work. That is why Marx calls work "the manifestation of life."⁴⁰ Marx believed that work should be experienced as a creative and free activity. In such conditions, the individual not only enjoys the products of his labor, but also achieves the fulfillment of his essence. However, in the capitalist system, work becomes a forced, uncreative activity whose sole purpose is to produce surplus value for the capitalist.

Marx emphasizes in *Capital*: "Work in capitalism becomes a soulless, mechanical activity that has nothing to do with the creative nature of man."⁴¹

Marx's theory of self-alienation is rooted in his philosophy of human nature and labor (labor power)... So the forces that work against the free expression of human nature or those that force labor power to be seen merely as a means of human subsistence are the main agents of self-alienation. Workers are alienated from the goods they produce. The products of workers' labor belong not to them, but to the capitalists, who do with them whatever they want. That is, capitalists sell these products to make a profit. The goods that workers produce are alienated from them. They do not receive the product of their production, but receive wages.⁴²

The worker's relationship with the product of his labor is not a relationship to an alien object. Based on this assumption, it is obvious that the more time worker spends on work, the more powerful the alien world of objects he creates becomes over himself and against himself, and the emptier his inner life becomes. What Marx means by self-alienation is that man does not see himself as an agent who acts on the basis of his own understanding of the world, but rather the world (nature, others, and himself) is alien to him.⁴³

Marx believes that work should be experienced as an activity that contributes to the realization of human nature. In such a situation, work is not only a means of material production, but also a process through which the individual achieves freedom and self-awareness. This view of Marx emphasizes the importance of work in the realization of human nature.⁴⁴

Alienation from the Product of Labor

Why does the worker become poorer, the more wealth he produces? To understand this, we need to understand Marx's critique of capitalism as a very subtle form of exploitation. Wage labor, which replaced other forms of payment with the Industrial Revolution in the 19th century, represents a new form of exploitation. Capitalism is based on the exploitation of labor through this form of wage labor. Formally, capitalists and workers are seen as independent of each other, but in reality, there are inevitably connections between them. It can be said that the capitalist takes control of the means of production from the worker. Thus the worker becomes alienated from himself.⁴⁵

To understand how wage labor allows for a very subtle and profound form of exploitation, we need to understand Marx's explanation of surplus value. In short, when labor appears as a commodity on the market, the capitalist buys the labor power of the worker. In doing so, he is in effect buying the worker himself. We can now see why the worker becomes poorer, the more wealth he produces: because the wealth he produces (i.e., the surplus) is taken by the capitalist. This tends to enrich the capitalist and therefore increases the capitalist's power over the worker. Much more production means that the worker becomes a cheaper commodity. To increase production, the value of the worker decreases. Increasing production means increasing surplus value. Increasing surplus value allows the capitalist to buy more. As the power of the capitalist increases, the power of the worker decreases. Therefore, increased production of goods leads to cheaper labor. This is why Marx says that the more goods (i.e. surplus) the worker produces, the more of himself he produces as a commodity. The product of labor is independent of the producers and has power over the producers. Because the Industrial Revolution abstracted labor and capital, with the development of industrial society, it has become very difficult to directly connect products with the humans who produce them. Because the worker sells his labor power to his capitalist. Through economic criticism, Marx distinguishes between "objectification" and "alienation." Like all cases of labor, labor is objectified under capitalist conditions. Labor becomes a commodity. But for Marx, this is not only objectification, but also self-alienation. It is not the realization of self-consciousness, as Hegel claims. It is alienation because the worker is deprived of it.⁴⁶

Alienation from the Labor Process

Marx writes in the Manuscripts: ...alienation manifests itself not only in the result but also in the act of production, in the productive activity itself. How can the worker stand before the product of his activity as something alien unless he alienates himself from in the act of production itself? The product is only the resume of the activity of production. If the product of labor is externalization, then production itself must be active externalization, externalization of activity, activity of externalization. Only self-alienation - and externalization in the activity of labor - is reduced to the alienation of the subject of labor.⁴⁷

In capitalism, workers lose control over the production process. This is because they have sold their labor power. This is why Marx says: "How can the worker stand before the product of his activity as something alien, unless he alienates from himself in the act of production?" By

purchasing labor power, the capitalist also gains the right to control not only what is produced, but also how it is produced. But this is not the only reason why the worker feels alienated from the production process. The new mode of production after the Industrial Revolution was in the factory where there was a strict system of discipline. There were new relationships between machine and man.⁴⁸

In handicrafts and manufacturing, the worker uses a tool in the factory. The machine uses him. There the movements of the tool originate from him. Here it is the movements of the machines that he must follow. In production, workers are part of a living mechanism. In the factory we have a passive and independent mechanism of the worker, which becomes a living appendage. An important feature of factory production is the division of labor. Before capitalism, there was a social division of labor. In other words, each individual has different branches of production. But with capitalism, a precise division of labor has occurred for each branch of production. This division of labor meant that workers had to specialize in certain tasks, which only fulfilled one or two aspects of their human powers at the expense of others.⁴⁹ Therefore, worker experiences work as a very tiring, unpleasant and unsatisfying activity.

Alienation from Human Nature

The worker is forced to sell his labor power to make a living. Production is not voluntary, but it is obligatory. This means that humans are alienated from the species because of forced labor. Labor is the essence of man, according to Marx. He says that man is different from animals not only because of consciousness or belief, but also because of labor. A spider performs an operation similar to a weaver, and a bee shames many architects in building cells. However, what distinguishes the worst architect from the best bees in this matter, is that the architect elevates his structure in imagination before he builds it in reality. At the end of every work process, we conclude that already existed in the worker's brain at the beginning. Here it can be objected that Marx, like many other philosophers, distinguishes humans and animals through consciousness. However, for Marx, unlike these other philosophers, the growth of consciousness is very much linked to work. It takes place through it. Through work, humans transform their powers or capacities into objects by objectifying themselves and by shaping the world. Thus, things are perceived as objective and real. According to Sayers, work acts as a growth of human consciousness. Furthermore, hunter-collector people do not produce their own means of subsistence (although they do make tools). Perhaps the point Marx is making is that being human is a matter of degree, and work is the primary means by which a person grows and becomes human.⁵⁰

In this part, we can also see that human work has a historical dimension. In contrast to animals, when humans produce, they transform nature into something else. They add new knowledge to their achievements, and humans find new ways to produce human needs, transforming nature into things humans need. That is, humans have a history. But animals have no history. As Cox says, "the nature of the animal species is eternal repetition; the nature of man is transformation, development, and change."⁵¹ According to Marx, alienated labor leads humans away from their species life. Alienation from species beings means the alienation of one human being from another. How does man become alienated from his own kind? Marx repeatedly explains in his

works the difference between man and animal. His purpose in explaining this difference is to clarify what man loses through this alienation. Humans produce or make objects for their needs, but if they are taken from them, if they are restricted in their free production and use of these objects, they become alienated from their own species, because, according to Marx, the purpose of work is to objectify the life of the human species. When this object of labor is taken away from him, the individual's life is ruined due to the loss of his collective control over his work.⁵² For Marx, work has a significant place in understanding the problem of self-alienation in the capitalist system.

Marx's Solution to Overcome Self-Alienation

Marx sees the solution to self-alienation in changing economic and social structures. In his view, self-alienation can only be eliminated through the abolition of private property and the establishment of a socialist system. This solution includes the following steps:

1. Abolition of private property: Marx believes that private property is rooted in alienation. With the abolition of private property, workers will have complete control over the labor process and the products of their labor.
2. Establishment of a socialist system: In a socialist system, work is experienced as a creative and free activity. Workers will own the means of production rather than being the means of production.
3. Creating a classless society: Marx believed that only in a classless society can completely eliminated self-alienation. In such a society, social relations would be based on cooperation and solidarity.⁵³

Marx writes in "The Communist Manifesto": "Workers of the world unite! You have nothing to lose but your chains."⁵⁴

Marx's Relationship with Hegel on Self-Alienation in Labor

Marx agrees with Hegel on the vital role of work or labor for human existence in the world. For both Hegel and Marx, there is a fundamental and vital relationship between man and man. The important point in Hegel's phenomenology and its final result - the dialectic of negativity as the moving and productive principle - is that Hegel understands human self-creation as a process, the loss of oneself in the object as objectification, as alienation and the overcoming of this alienation. Therefore, he understands the nature of work and considers the objective human being, real as active, the result of his work.⁵⁵

Marx claims that Hegel's importance lies in the fact that he "conceives human self-creation as a process, conceives objectivity as the loss of the object, as alienation from oneself and as beyond this alienation."⁵⁶

For Marx and Hegel, "labor has a social and material aspect." In labor, the worker also encounters the natural world. Recall that, according to Hegel, in self-consciousness, man represents himself.⁵⁷

For Hegel, the material relationship between man and nature is not an immediate one, like the relationship between animals and nature. Humans do not consume or destroy nature immediately. Here too, Marx thinks like Hegel. Marx also emphasizes the differences between humans and animals to achieve the importance of work or labor for human agents. Animals consume the objects around them through the impulse of needs and desires surrounding these needs. Animals are not free because they are dominated by their objects and desires. They do not have free choice to determine their actions and desires.

Therefore, man is different from animals because man produces and develops himself by work: men can be distinguished from animals by consciousness, religion, or whatever else you like. They themselves begin to distinguish themselves from animals as soon as they begin to produce their means of subsistence, a stage which is conditioned by their physical organization. By producing their means of subsistence, men indirectly produce their real material life.⁵⁸

Moreover, in both Hegel's and Marx's philosophy, labor has social as well as material significance. Marx writes in his Economic and Philosophical Manuscripts that culture and civilization are the result of the objectification of labor and action, as Hegel emphasizes. So, other humans know him: Suppose we as humans did the production.

Each of us would confirm ourselves and the other person in two ways. 1) In my production, I objectified my individuality, its specific character, and thus not only did I enjoy the individual manifestation of my life in the act, but when I looked at the object, I had the individual pleasure of knowing that its personality was objective, visible to the senses, and therefore a power beyond all doubt. 2) In your enjoyment or use of my product, I will directly enjoy both the satisfaction of a human need with my work, that is, the objectification of the essential nature of man, and the creation of an object that meets the need of another human being's essential nature. Our products are so many mirrors that reflect⁵⁹ our true nature. Marx is mentioning here in this quote that humans know themselves by objectifying their individuality in an object.

A Comparative Study of the Concept of Self-Alienation in the Works of Marx and Hegel

Marx borrowed the idea of alienation from Hegel, but ultimately rejected Hegel's analysis and introduced another plan. Hegel inspired Marx's admiration and praise for his proposal of "self-creation" and "self-realization" of man through the labor process, as well as the transcendence of alienation.

However, from the very beginning, he objected to the nature of the rationalistic perfection of Hegel's philosophy, namely, to the view that the universe is, in the true sense, the manifestation and self-display of the spirit.

1. Similarities

Both philosophers address self-alienation as a fundamental issue in human life. Both believe that work must be experienced as a creative and free activity in order for the individual to achieve self-awareness and freedom. Furthermore, both emphasize that self-alienation is an obstacle to the realization of human nature.

2. Differences

Hegel views self-alienation from an idealistic perspective and sees its solution in the dialectical process of self-consciousness. Marx, however, with a materialist approach, considers self-alienation to be a result of the capitalist system and sees its solution in changing economic and social structures. The difference between the views of these two German thinkers is that from Hegel's perspective, alienation is a trans-historical process that occurs in every contact and relationship between subject and object, while from Marx's perspective, alienation is historically conditioned and its starting point can be found in the emergence of private property and its peak and development can be sought in capitalist society. On the other hand, Hegel believed in the tension between need and work and considered human needs to be unlimited and always greater and higher than work and the products of human labor. He considered this tension as something transcendental, eternal, and everlasting. Marx considered this tension as the product of historical conditions in which if eliminated, would also eliminate and disappear this contradiction. In more precise terms, it can be said that Marx liberated the Hegelian concept of alienation from its abstract, metaphysical, and timeless totality, defined it historically, and assigned time frame. Marx brought the process of alienation from the vacuum of logic and epistemology to the real world of history and, by examining the human past, defined and determined the periods of alienation.

CONCLUSION

Hegel is the first philosopher to explain self-alienation philosophically. He mentions the concept of alienation in his work "Phenomenology of Spirit", which is the fundamental work for my study. Hegel approaches the problem of alienation from an internal perspective, through consciousness, but Marx complains that Hegel treats alienation as something that remains at the level of consciousness and does not emphasize its external causes. Unlike Hegel, Marx focuses on the problem of self-alienation in its social, cultural, and economic context, but not at the level of consciousness in the phenomenology of the spirit. For Hegel, alienation leads the soul to self-consciousness. In other words, consciousness acquires its existence through a process of alienation. In the various forms of consciousness found in phenomenology, alienation occurs when consciousness distances or separates itself from itself. But consciousness is constantly renewed by alienation. That is, consciousness is modified by alienation. In the first stage, alienation is created between the individual and others (such as social institutions, other people, and nature), and then this alienation is overcome by surrendering oneself, resulting in unity. The concept of self-alienation actually relates to the entire process and activity of the soul, which describes the activities of all human producers. Marx describes his understanding of self-alienation particularly in his early works, the Economic and Philosophical Manuscripts of 1844, where he uses the terms "alienation" and 'externalization'. The use of the terms *Entfremdung* and *Entäußerung*, also used by Hegel, are fundamental concepts for understanding and describing the concept of alienation in Marx's philosophy. Marx appreciates Hegel for two things: First, for his understanding of dialectics as "human's self-creation as a process" and for his understanding of labor. As I explained, it can be briefly said that the relationship or similarity between the philosophy of Hegel and Marx is

based on both the content (essence) and the form of their philosophy. The content (essence) is labor and the form is dialectic.

Finally, alienation is raised in the philosophy of Hegel and Marx as a fundamental issue that is rooted in human work and activity. Hegel sees the solution to this problem in the dialectical process of self-consciousness. In his view, work must be experienced as a free and creative activity so that the individual can achieve self-consciousness and freedom. This view of Hegel emphasizes the importance of work in the realization of human nature. While alienation is presented in Marx's philosophy as a result of the capitalist system and the exploitation of workers. Marx saw the solution to this problem in changing economic and social structures. In his view, only through the abolition of private property and the establishment of a socialist system can self-alienation be eliminated. This view of Marx emphasizes the importance of work as a creative and free activity. Despite their differences, both views emphasize the importance of confronting self-alienation in order to realize human freedom and self-awareness.

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