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ကမ္ဘာ့အဖွဲ့

ผนวก ก.

ความหมายและประเภทของความแปลกหน้า

<sup>1</sup>In everyday usage alienation often means turning away or keeping away from former friends or associates... In contemporary psychology and sociology it is often used to name an individual's feeling of alienness toward society, nature, other people, or himself...

<sup>2</sup>As Marx used the term, alienation equally had a double, yet obliquely different sets of meaning from current usage. The first, of Entäußerung, implies the 'externalization' of aspects of one's self, with the overtone that such externalization comes through the sale (in a legal commercial sense) of one's labour. The product that one sells remains as an object, independent of one's self, but one with which there is the twofold sense of identification and loss. The second term, of Entfremdung, implies simple estrangement, or the detaching of one's self from another, of divorce...

<sup>3</sup>Marx's early writing are the first explicit statement of the process of reification (Verdinglichung) through which capitalist society makes all personal relations between men take the form of objective relations between things...

<sup>4</sup>Alienation is an ancient psychiatric term meaning loss of personal identity or the feeling of personal identity. Marx quite accurately applies it to the man depicted in his manuscripts.

<sup>5</sup>Alienation (or "estrangement") means, for Marx, that man does not experience himself as the acting agent in his grasp of the world, but that the world (nature, others, and he himself) remains alien to him. They stand above and against him as objects, even though they may be objects of his own creation. Alienation is essentially experiencing the world and oneself passively, receptively, as the subject separated from the object.

<sup>6</sup>This fact [Human devaluation] simply implies that the object which labor produces, its product, stands opposed to it as an alien thing, as a power independent of the producer. The product of labor is labor embodied and made objective in a thing. It is the objectification of labor. The realization of labor is its objectification. In the view point of political economy this realization of labor appears as the diminution of the worker, The objectification as the loss of and subservience to the object, and the appropriation as alienation [Entfremdung], as externalization [Entausserung].

<sup>7</sup>In designating money as the medium of exchange, Mills puts the matter very well and succinctly in a single concept. The essence of money is not primarily that it externalizes property, but the mediating activity or process- The Human and social act in which man's products reciprocally complement one another-becomes alienated and takes on the quality of a material thing, money, external to man.



<sup>8</sup>... Up to now the political constitution has been the religious sphere, the religion of the people's life, the heaven of their universality in contrast to the particular mundane existence of their actuality... Political life in the modern sense of the word is the scholasticism of a people's life. Monarchy is the completed expression of this alienation...

<sup>9</sup>By its nature the perfected political state is man's species-life in opposition to his material life... Where the political state has achieved its full development, man leads a double life, not only in thought or consciousness but in actuality. In the political community he regards himself as a communal being; but in civil society he is active as a private individual, treats other men as means, reduces himself to a means, and becomes the plaything of alien powers. The political state is as spiritual in relation to civil society as heaven is in relation to earth...

<sup>12</sup>(The alienation of the worker in his object is expressed according to the laws of political economy as follows: The more the worker produces, the less he has to consume; The more value he creates the more worthless and unworthy he becomes; the better shaped his product, the more mishapen is he; The more civilized his product, the more barbaric is the worker; the more powerful the work, the more powerless becomes the worker, the more intelligence the work has, the more witless is the worker and the more he becomes a slave of nature.)



<sup>14</sup>... The more man attributes to God the less he retains in himself. The worker puts his life into the object [work]; Then it no longer belongs to him but to the object. The greater this activity, the poorer is the worker...

<sup>15</sup>Private property is thus derived from the analysis of the concept of alienated labor; that is, alienated man, alienated labor, alienated life, and estranged man.

<sup>16</sup>... Capital, which is still afflicted by local and political prejudices; it is capital which has not yet emerged from its involvement with the world, undeveloped capital.

<sup>17</sup>The complete domination of the alienated object over man is evident in money...

<sup>18</sup>... Through this alien mediation man regards his will, his activity, and his relationships to others as a power independent of himself and of them-in stead of man himself being the mediator for man. His slavery thus reaches a climax. It is clear that this mediator becomes an actual god...

<sup>19</sup>...If man is related to the product of his labor, to his objectified labor, as to an alien, hostile, powerful object independent of him, he is so related that another alien, hostile, powerful man independent of him is the lord of this object. If he is unfree in relation to his own activity, he is related to it as bonded activity, activity under the domination, coercion, and yoke of another man.

<sup>20</sup>The term "Species-being" is taken from Feuerbach's Das Wesen des Christentums (The Essence of Christianity) Feuerbach used the notion in making a distinction between consciousness in man and in animals. Man is conscious not merely of himself as an individual but of the human species or "human essence."

<sup>22</sup>The animal is immediately one with its life activity, not distinct from it. The animal is its life activity. Man makes his life activity itself into an object of will and consciousness. He has conscious life activity... Conscious life activity distinguishes man immediately from the life activity of the animal. Only thereby is he a species-being...

<sup>24</sup>... It is life begetting life. In the mode of life activity lies the entire character of a species, its species-character; and free conscious activity is the species-character of man...

<sup>25</sup>It will be seen from this how, in place of the wealth and poverty of political economy, we have the wealthy man and the plenitude of human need...

<sup>26</sup>In general, the statement that man is alienated from others, and that each of the others is likewise alienated from human life.

<sup>27</sup>A direct consequence of the alienation of man from the product of his labor, from his life activity and from his species life is that man is alienated from other men. When man confronts himself he also confronts other men. What is true of man's relationship to his work, to the product of his work and to himself, is also true of his relationship to other men, to their labor and to the objects of their labor.

<sup>30</sup>...You have no relationship to my object as a human being because I myself have no human relation to it...

<sup>31</sup>Out objects in their relation to one another constitute the only intelligible language we use with one another. We would not understand a human language, and it would remain without effect. On the one hand, it would be felt and spoken as a plea, as begging, and as humiliation and hence uttered with shame and with a feeling of supplication; on the other hand, it would be heard and rejected as effrontery or madness. We are so much mutually alienated from human nature that the direct language of this nature is an injury to human dignity for us, while the alienated language of objective values appears as justified, self-confident, and self-accepted human dignity.

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<sup>32</sup>First is the fact that labor is external to the labor that is, it is not part of his nature-and that the worker does not affirm himself in his work but denies himself, feels miserable and unhappy, develops no free physical and mental energy but mortifies his flesh and ruins his mind... He is at home when he is not working and when he is working he is not at home. His work, therefore, is not voluntary, but coerced, forced labor ...Its alien character is obvious from the fact that as soon as no physical or other pressure exists, labor is avoided like the plague. External labor, labor in which man is externalized, is labor of self-sacrifice of penance. Finally, the external nature of work for the worker appears in the fact that it is not his own but another person's, that in work he does not belong to himself but to someone else...

<sup>33</sup>We arrive at the result that man (The worker) feels himself to be freely active only in his animal functions-eating, drinking and procreating, or at most also in his dwelling and his personal adornment-while in his human functions he is reduced to an animal..

<sup>34</sup>...However, once the institution of wage labor is prevalent, these possibilities become nullified. Work is no longer a means of self-expression for anybody who sells his

labor time. Work is just a mean to attain a goal. And that goal is to get money, some income to be able to buy the consumer goods necessary to satisfy your needs...

<sup>35</sup>... The essence of man is no abstraction inherent in each separate individual.

<sup>36</sup>... But the essence of man is no abstraction inhering in each single individual. In its actuality it is the ensemble of social relationships.

<sup>38</sup>... The individual is the social being. The manifestation of his life—even when it does not appear directly in the form of communal manifestation, accomplished in association with other men—is therefore a manifestation and affirmation of social life. Individual human life and species-life are not different things...

<sup>41</sup>... How could the worker stand in an alien relationship to the product of his activity if he did not alienate himself from himself in the very act of production? After all, the product is only the résumé of activity of production...

<sup>42</sup>We have now to infer a third characteristic of alienated labor from the two [alienation of product and alienation of the act of production] we have considered.

<sup>44</sup>This material, directly perceptible private property is the material and sensuous expression of alienated human life. Its movement—production and consumption—is the sensuous manifestation of the movement of all previous production, i.e., the

realization or reality of man. Religion, the family, the state, law, morality, science, art, etc., are only particular forms of production and come under its general law. The positive supersession of private property... is therefore the positive supersession of all alienation, and the return of man from religion, the family, the state, etc., to his human, i.e., social life. Religious alienation as such occurs only in the sphere of consciousness, in the inner life of man but economic alienation is that of real life and its supersession therefore affects both aspects.

<sup>45</sup>The division of labour is the most direct and profound source of man's alienation from the process of labour and of his dehumanisation...

<sup>46</sup>... 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...

<sup>47</sup>... Man's own deed [work] becomes an alien power opposed to him, which enslaves him instead of being controlled by him. For as soon as labour is distributed, 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...

<sup>48</sup>They mutilate the labourer into a fragment of man, degrade him to the level of an appendage of a machine, destroy every remnant of charm in his work and turn it into a hated toil; they estrange from him the intellectual potentialities of the labour-process in the same proportion as science is incorporated in it as an independent power; they distort the conditions under which he works, subject him during the labour-process to a despotism the more hateful for its meanness. They transform his life-time into his working-time...

<sup>49</sup>"... The division of labor is a skillful deployment of man's powers; it increases society's production-its power and its pleasures-but if diminishes the ability of every person taken individually. Production cannot take place without exchange."- Thus J.-B Say.

<sup>50</sup>Adam Smith: "The division of labor... is not originally the effect of any human wisdom... It is the necessary, though very slow and gradual consequence of the propensity to truck, barter and exchange one thing for another. [Whether this propensity be one of those original principles of human nature...] or whether, as seems more probable, it be the necessary consequence of the faculties of reason and of speech..."

"As it is by treaty, by barter, and by purchase that we obtain from one another the greater part of those mutual good offices that we stand in need of, so it is this same trucking disposition which originally gives occasion to the division of

labor. In a tribe of hunters or shepherds a particular person makes bows and arrows, for example, with more readiness and dexterity than any other. He frequently exchanges them for cattle or for venison with his companions; and he finds at last that he can in this manner get more cattle and venison than if he himself went to the field to catch them. From a regard to his own interest, therefore, the making of bows and arrows grows to be his chief business..."

51... 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 virtue of natural predisposition (e.g. physical strength), needs, accidents etc.,...

52... Division of labour only becomes truly such from the moment when a division of material and mental labour appears...



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ผลเสียของความแปลกหน้าและการเอาชนะความแปลกหน้า

53... For the worker even the need for fresh air ceases to be a need. Man returns to the cave dwelling again, but it is now poisoned by the pestilential breath of civilization. The worker has only a precarious right to inhabit it, for it has become an alien dwelling which may suddenly not be available, or from which he may be evicted if he does not pay the rent... Light, air, and the simplest animal cleanliness cease to be human needs...

54... The less you eat, drink, buy books, go to the theatre or to balls, or to the public house, and the less you think, love, theorize, sign, paint, fence, etc., the more you will be able to save and the greater will become your treasure which neither moth nor rust will corrupt-your capital. The less you are the less you express your life, the more you have, the greater is your alienated life...

55... A complex of human manifestations of life, and whose own self-realization exists as an inner necessity, a need...

56 Thus all the physical and intellectual senses have been replaced by the simple alienation of all these senses; the sense of having...

57...Individuals do not develop each other's potentialities through the act of production but become competitors interested in minimizing the potentialities of everyone except themselves. Economic activity and property are thus not a bond of reciprocity, but forces that separate individuals, since one achieves at another's expense. Individuals become self-enclosed atoms, and mutuality exists only in competition.

58... This [Alienation] is a historically produced and man made evil, not an evil rooted in nature or human nature...

59 Historical materialism identifies the epochs of humanity progress according to the economic of society as shaped by its relations of production. One socioeconomic formation is more advanced and progressive than another by virtue of the greater scope provided for the development of the productive forces...

60 From the relation of alienation to labor to private property it also follows that the emancipation of society from private property, from servitude takes the political form of the emancipation of the workers; not in the sense that only the latter's emancipation is involved, but because the emancipation includes the emancipation of humanity as a whole. For all human servitude is involved in the relation of the worker to production, and all the types of servitude are only modifications or consequences of this relation.

61 ... Hence that force if at all necessary, can give so to speak, only the last push to a development which has virtually already taken place, but it can never produce anything truly new...

63 ... As such it appears in a double form; the domination of material property looms so large that it aims to destroy everything which is incapable of being possessed by everyone as private property. It [crude communism] wishes to eliminate talent, etc., by force. Immediate physical possession seems to it the unique goal of life and existence. The role of the worker is not abolished, but is extended to all men. The relation of private property remains the relation of the community to the world of things. Finally, this tendency to oppose general private property to private property [individuals'] is expressed in an animal form; marriage (which is incontestably a form of exclusive private property) is contrasted with the community of women, in which women become communal and common property. One may say that this idea of the community of women is the open secret of this entirely crude and unreflective communism. Just as women are to pass from marriage to universal prostitution, so the whole world of wealth (i.e., the objective being of man) is to pass from the relation of exclusive marriage with the private owner to the relation of universal prostitution with the community. This communism, which negates the personality of man in every sphere, is only the logical expression of private

property, which is the negation. Universal envy setting itself up as a power is only a camouflaged form of cupidity which re-establishes itself and satisfies itself in a different way. The thoughts of every individual private property are at least directed against any wealthier private property, in the form of envy and the desire to reduce everything to a common level; so that this envy and leveling in fact constitute the essence of competition. Crude communism is only the culmination of such envy and leveling-down on the basis of a preconceived minimum. How little this abolition of private property represents a genuine appropriation is shown by the abstract negation of the whole world of culture and civilization, and the regression to the unnatural (IV) simplicity of the poor and wantless individual who has not only not surpassed private property but has not yet even attained to it.

The community is only a community of work and of equality of wages paid out by the communal capital, by the community as universal capitalist. The two sides of the relation are raised to a supposed universality; labor as a condition in which everyone is placed, and capital as the acknowledged universality and power of the community

<sup>65</sup>... But it has not yet grasped the positive nature of private property, or the human nature of needs, it is still captured and contaminated by private property. It has well understood the concept [of private property], but not the essence.

<sup>66</sup>Communism is the positive abolition of private property, of human self-alienation, and thus the real appropriation of human nature through and for man. It is, therefore, the return of man himself as a social, i.e., really human being, a complete and conscious return which assimilates all the wealth of previous development. Communism as a fully-developed naturalism is humanism and as a fully-developed humanism is naturalism. It is the definite resolution of the antagonism between man and nature, and between man and man. It is the true solution of the conflict between existence and essence, between objectification and self-affirmation, between freedom and necessity, between individual and species. It is the solution of the riddle of history and knows itself to be this solution.

<sup>67</sup>... 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 to-day and another tomorrow, to hunt in the morning, fish in the afternoon, rear cattle in the evening, criticize after dinner, just as I have a mind, without ever becoming hunter, fisherman, shepherd or critic.

<sup>68</sup>... No equation can be solved unless the elements of its solution are involved in its terms... had any eighteenth century Frenchman the faintest idea of before hand, a priori, of the manner in which the demands of the French bourgeoisie would be forced through ?...

69... The essence of the achievements of past generations up to now has been to prepare the conditions for making free human beings. Human-kind has had to crawl up from the animal state by barbarious means until at last we have reached the point where a truly human mode of existence is within sight. The present inhabitants of the earth are the raw material for the production of an authentically human race.

## ประวัติการศึกษา



ชื่อ นางมูหัตน์ รัตนกฤษณาธาร

วุฒิการศึกษา อักษรศาสตรบัณฑิต (เกียรตินิยมอันดับสอง)

จุฬาลงกรณ์มหาวิทยาลัย พ.ศ. 2515

ตำแหน่งหน้าที่การงาน อาจารย์ประจำโท แผนกวิชาปรัชญาและศาสนา  
คณะศิลปศาสตร์ มหาวิทยาลัยธรรมศาสตร์