

ABSCHNITT XVIII. SOZIOLOGIE UND STATISTIK

DOI 10.36074/logos-27.10.2023.43

ALIENATION'S COMPLEX OF RELATIONS: GENESIS AND TRANSFORMATIONS

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Alienation as a complex of relations has material (primarily political-economic and technical-technological), sociocultural and moral-spiritual prerequisites, and each component's role is variable [1-5]. The complex of relations of alienation is formed on the material-object, social-material and social-ideal levels, fixing the quality of mutual representation of objective and subjective phenomena. When living activity is additional to the past, real and future work of other members of society and its meaning is determined by collective work, then a person relates to the world of visibility first through collective and only then – through his living work. Pre-reflective consciousness replaces the truth of essential being with the plausibility of the world of illusions, that second reality, "own world", which is generated by the fetishism of being itself. The complex of alienation' relations connect a position that is neutral to people's assessment, characterized natural process of increasing individual's isolation, with a negatively assessed destruction of personality. The first aspect (the so-called "positive alienation", "indifferent alienation", "objectification") is a necessary moment for the deployment of essential forces, their self-determination as a source of additional social strength, the content of universal wealth and the prerequisites for social labour, the basis for the transition from activities of adaptation and appropriation of the surrounding world to production labour. The second aspect (alienation in the narrow sense of the word) is the assimilation by society of only a small part of human potential, which is selected randomly, spontaneously.

The essence of alienation follows, thus, from the phenomenon of a person's ancestral character and the social conditions of inclusion of alienation in alienation. The ancestral forces demand their realization, the variant of which is alienation. Being a form of a deeper essence, alienation also has its own essence, which is less profound, which forces the ancestral forces of a person to function conflictually, irrationally, preventing their realization in an immanent form. The inherent patterns of ancestral forces are never completely absorbed by alienation, even though they are deformed by it. At the same time, there is both a strong influence of the ancestral forces themselves, their level, on the types of alienation, and the promotion of the development of human potential by processes of alienation: The pre-human world (as a non-social one) did not know the problem of the relationship between freedom and alienation. The instinctive program realized by the animal in the process of life does not allow the animal to be separated from the world at all. Therefore, it exists neither free nor in captivity, since both presuppose a certain isolation, distancing. Similarly, the inanimate world is also free from this problem, realizing external

expediency and not having the possibility of choice. The actions of an animal are as strictly determined by an internal instinct as an automaton is determined by an external will. Pre-human does not create, but consumes nature; his life activity directly includes the economy of appropriating the natural world. Therefore, the peace of nature, the world around him is given to him both objectively, externally and internally, subjectively. Slavery in such conditions is slavery in relation to the surrounding world, which has rejected itself, but as its immediate part. In general, only society can generate inequality, nature and mechanical tools can differ only according to the principle of diversity, so the essence of the problem of alienation is the quality of sociality. Only a person acquires separate states of freedom and necessity, which are fixed by various forms of social life. The realization of this rejection can be considered as pre-alienation, which is mainly non-economic in nature and which breaks down into various pre-economic types. Being a directly natural being, man possesses his essential powers as natural powers. At the same time, a person enters the world of nature and is a part of it, so that the objects of satisfaction of his needs are outside him and beyond his control, they are alien. Alienation presupposes such dialectic of materialization and personification, in which material relations are of decisive importance. People become only carriers of certain social properties, collective economic masks. Individuals are representatives of personified things. An individual as a person is reduced to a random individual who embodies in the process of his life activities not his ideas and contributions, but a certain external plan for the development of a set of ancestral forces.

The reification of one's own becomes alien, when objectification is subordinated to alienation itself, and the development of the surrounding world is realized in the form of appropriation. At the same time, a person's social existence turns out to be opposed to his property ownership: if all objects of the surrounding world remain for a person an objectification of himself, then the realization of individual benefits from the dominance of alienation is possible only by abandoning one's individuality in favour of impersonality and external arbitrariness (economic or non-economic forces and processes). The achieved correlation between socialization and individualization of social life reflected both in the content and in the forms of work activity, reproduces a complex of alienation relations as the basic direction for the development of the sociocultural and political-economic order. The universality of abstract wealth is fixed by capital; the abstractly universal nature of labour is reinforced in different ways by economic and production relations, in the forms of which the limitations of productive forces are ideally overcome (real overcoming is hampered by the contradiction of abstract labour and diversity in the division of the work, the divergence of homogeneous and special heterogeneous labour) [6-11].

Alienation is the dominant social form of human and society development in a certain period, and alienated labour is a way of developing the sociality of labour relations. Moreover, in the classic version (when it occurs in a labour, industrial society), the poly-structure of alienation is based precisely on labour relations, the entire complex of alienated forms grows from the characteristics of work, providing specific ways of social progress. The phenomena of productive and abstract labour arose as stages of the formation of labour that is socially divided and assigned to individual individuals and became its essence. The definition of work as abstract is not only a turning away from specific labour functions, but also a selection of a specific social form of relationship between producers and owners of products. If the category of concrete labour reflects the process of production of consumer value, which in itself is not a production relationship and as a set of useful properties of an object is not of

interest to the economy, then abstract value and labour reflect the essence of the relationship between people and constitute the alienation of the process and product of activity [12-20]. As you know, according to its content, the same type of work can be both productive and unproductive. But, at the same time, the concept of productive labour reflects the goal of social production, a specific form of activity to achieve it. Therefore, productive labour is only an abbreviated expression that means the fullness and special nature of the relationship in which labour appears in the production process. Without the property of being productive, work is deprived of the opportunity to be socially necessary and socially useful, that is, it ceases to be of interest as an object of alienation. On the contrary, the connection of the processes of production and labour, the production, economic and economic measurement of labour relations makes it possible at a certain stage of the formation of the productive force of society to create a product, part of which can be appropriated not directly by the worker. With the help of external control by the worker, the removal of the meaning-forming characteristics of activity to the outside, their separation from labour is the most important addition to the actual alienation in labour, consolidating and strengthening it.

The classic 4-element structure of the basis of the complex of alienation relations fully corresponds to the antinomies fruitfully studied even in the conditions of industrialism. However, the complex of relations of alienation loudly responds to changes in reality, sometimes creating echeloned barriers, sometimes providing forms of sociality. For example, the information factor of impacts has increased significantly. The totality of information pressure creates a membrane between the potential and the actual deployment of a person's essential forces, distorting the perception of the world and oneself, torpedoing the initially inherent social activity. A unity of volitional qualities, knowledge and understanding of processes is required to consistently resist information influence and realize a civic position [21-25]. It is in the course of activity, in particular, – the assimilation of the information space, – which the individual creates annual forms of reflection and adjusts to a certain structure of being, when the dissemination of information (primarily via the Internet) becomes a significant levelling factor, but differentiates access. Therefore, the informational component of alienation significantly "enriches" the ways of development of sociality and exploitation. At the same time, coercion is not only a cause, but also a consequence of a certain type of power. Without a change in power relations in society, the field of coercion will not decrease. However, the total "expulsion of the state" from the sphere of social and economic communications can reduce responsibility to the population; at the same time, in the short term, any new technology usually adapts to the traditional organizational structure. Rooting of traditional and modern culture fragments leads to the fact that the question of the human swarm in production, of the transformation of anthropocentrism from an "island tendency" into a "mega-trend of history" remains open. Thus, the question of the combination of power-forming elements, means of limiting power leads to the problem of fictitious entities of the economy and politics. In this context, real and sincere politicians act only as chess pieces of politics, but not as players. However, this is a common phenomenon. It is only necessary to realize that if the legitimacy of power can be rooted in charisma, then its legality requires both a rational component and rootedness in traditions [26-30].

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