

Focus on Karl Marx (closely read 256-271)

Economic and Philosophic Manuscripts of 1844

- “The only wheels which political economy sets in motion are *greed* and the war amongst the *greedy*—*competition*.” (257)
- “Do not let us go back to a fictitious promordial condition...Such a primordial condition explains nothing...It assumes in the form of a fact...what the economist is supposed to deduce...Theology in the same way explains the origin of evil by the fall of man; that is, it assumes as a fact, in historical form, what has to be explained.” (257)
- “Labour produces not only commodities: it produces itself and the worker as a *commodity*.” (257)
- On **alienation**: “So much does the appropriation of the object appear as estrangement that the more objects the worker produces the less he can possess and the more he falls under the sway of his product, capital.” (259)
- “The fact that labour is *external* to the worker, i.e., it does not belong to his essential being: that in his work, therefore, he does not affirm himself but denies himself...what is animal becomes human and what is human becomes animal.” (259)
- “It is only because he is a **species being** that [man] is a conscious being, i.e., that his own life is an object for him. Only because of that is his activity free activity.” (261)
- “In tearing away from man the object of his production, therefore, **estranged labour** tears from him his species life, his real objectivity as a member of the species and transforms his advantage over animals into the disadvantage that his inorganic body, nature, is taken away from him.” (261)
- “Wages are a direct consequence of estranged labour, and estranged labour is the direct consequence of private property. The downfall of one must involve the downfall of the other.” (262)
- “...the whole of human servitude is involved in the relation of the worker to production, and every relation of servitude is but a modification and consequence of this relation.”

Manifesto of the Communist Party

- “The history of all hitherto existing society is the history of **class struggles**.” (263)
- “Our epoch, the epoch of the **bourgeoisie**, possesses, however, this distinctive feature; it has simplified the class antagonisms.” (263)
- “[The bourgeoisie] has drowned the most heavenly ecstasies of religious fervour, of chivalrous enthusiasm, of philistine sentimentalism, in the icy water of egotistical calculation. It has resolved personal worth into exchange value...[and] has set up that single, unconsciounable freedom – Free Trade.” (265)
- “The need of a constantly expanding market for its products chases the bourgeoisie over the...globe.” (265)
- “It is enough to mention the commercial crises that by their periodic return put on its trial, each time more threateningly, the existence of the entire bourgeois society...the epidemic of over-production.”
- “The cost of production of a workman is restricted, almost entirely, to the means of subsistence that he requires for his maintenance, and for the propagation of his race. But the price of a commodity, and therefore also of labour, is equal to its cost of production.” (268)
- “the proletarians do not fight their enemies, but the enemies of their enemies, the remnants of absolute monarchy, the landowners, the non-industrial bourgeois, the **petty bourgeois**.” (269)
- On the **vanguard of the proletariat**: “Just as, therefore, at an earlier period, a section of the nobility went over to the bourgeoisie, so now a portion of the bourgeoisie goes over to the proletariat, and in particular, a portion of the bourgeois ideologists, who have raised themselves to the level of comprehending theoretically the historical movement as a whole.” (270)
- “Law, morality, religion, are to the [proletarian] so many bourgeois prejudices, behind which lurk in ambush just as many bourgeois interests.” (270)
- “All previous historical movements were movements of minorities, or in the interest of minorities. The proletarian movement is the self-conscious, independent movement of the immense majority in the interest of the immense majority.” (271)

Capital

- “the value of labour-power, and the value which that labour-power creates in the labour-process, are two entirely different magnitudes; and this difference of the two values what what the capitalist had in view, when he was purchasing the labour-power...What really influenced him was the specific use-value which this commodity possesses of being a *source not only of value, but of more value than it has itself*. This is the special service that the capitalist expects from labour-power.” (283)