

Study on the Theory of Labor Happiness

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Abstract: The study of national economics of real society can provide a model for the future social blueprint. Philosophy, economy and social theory can be integrated with the analysis of people's living state in real society and the refinement of labor happiness thought. By the research of national economics, we can find that the road to happiness is connected with the real economic movement via labor.

Keywords: Alienation; Labor; Happiness

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1. Introduction

It has been clearly explained in the Paris Manuscripts that analyzing the people in the economic relations and economic facts of the real society from the perspective of national economics. In the section of Estranged Labor, which is located in notebook II, it said that we have proceeded from the premises of national economy. We have accepted its language and its laws. We presupposed private property, the separation of labor, capital and land, and of wages, profit of capital and rent of land-likewise division of labor, competition, the concept of exchange value, and others ^[1]. Based on the specific economic facts, in the practical historical context, in the real world closely related to us, we can further deeply reveal people's living state.

Through in-depth analysis of the economic facts of the real society, in the modern socialized production, we see the reality that people must enter the modern economic relations and rely on hired labor to obtain the means of livelihood. Therefore, we need to focus on the concept of labor. In the Paris Manuscript, the analysis of labor begins with Hegel's spiritual labor, let us provisionally say just this much in advance: Hegel's standpoint is that of modern national economics. He grasps labor as the essence of man- as man's essence which stands the test: he sees only the positive, not the negative side of labor. Labor is man's coming-to-be for himself within alienation, or as alienated man. In fact, the argument that the real and realistic labor is regarded as the essence of man is expressed by the author through Hegel's point. Because Hegel's concept of human essence still stays on the abstract spirit, what he appeals to is the content of consciousness. To attribute human nature to real labor is a creation based on Hegel. From this, it is further analyzed that the whole character of a species, its species-character, is contained in the character of its life activity; and free, conscious activity is man's species-character ^[2]. Generally speaking, as the essence of human beings, real labor has the characteristics of freedom and consciousness. Man has the fundamental characteristic of creating himself with the help of labor. Therefore, human nature is not invariable, but can be changed and created through creative labor.

2. Alienation and misfortune

From the perspective of national economy, we find that in the economic relations of real society, workers cannot achieve their essence in production activities, because labor under modern economic conditions is essentially alienated labor, resulting in the loss of human essence, that is, alienation. Alienation occurs when workers carry out production activities. There are four manifestations of alienation. One is the separation of workers and products produced by workers themselves. The worker becomes all the poorer the more wealth he produces, the more his production increases in power and size. The worker becomes an ever-cheaper commodity the more commodities he creates. The devaluation of the world of men is in direct proportion to the increasing value of the world of things^[3]. The worker produces something against himself, and the products produced by the worker are opposite to himself. Second, there is alienation between workers and their own labor activities. The alienation between him and his own labor activities is caused by the alienation between workers and their own products. As the essence of human beings, labor should actively affirm its own things. Under the employment labor system in the real society, labor has become a force outside the workers and different from the workers themselves. This will eventually lead to the third point, the alienation of workers and their own species essence. From this, we can deduce the fourth point that the relationship between people has also been alienated. In the process of workers' production, they not only produce labor products, but also produce the relationship between workers and others. The alienation of labor process is also reflected in the relationship between oneself and others. Human life is broad and rich, three-dimensional and multi-dimensional, with different levels and sides. It is the unity of individual life, group (social, cultural) life and class (species) life, the unity of production and communication, the unity of material life and spiritual life, the unity of thought and action, the unity of knowledge, emotion and meaning, and the unity of subjective world and objective world^[4]. Alienation separates what should be unified. People in real social relations of production are ruled by the power of things.

The progress of modern civilized society has its internal paradox. Since the age of enlightenment, many humanitarian thinkers and social scholars believe that the progress of civilization is accompanied by the price people have to pay for it. With the progress and development of modern civilization, there is always a danger of retrogression or even destruction. The development of human civilization can be said to replace the original value and happiness with a new value and happiness. As for the value and happiness before replacement, which is better than the value and happiness after replacement, thinkers have their own opinions. But in this, human beings have changed from purposeful existence to instrumental existence. Thus, what people produce, which should have served themselves, in turn controls and enslaves people themselves. Instead, people have become stepping stones to realize these things. Therefore, many enlightenment thinkers tried to return to the pastoral life state of the pre industrial era, and were full of longing for this nostalgic ideal. For example, Freud holds the view that with the development of society, we will give up part of happiness to obtain part of security. However, some thinkers believe that in the pre industrial society, the living conditions of individuals are more difficult, and even face the threat of life. Therefore, the situation of industrial society is not bad. In view of these arguments, we can learn from Hegel's thought and regard history as a dynamic process. Society itself is an organic historical development process, in which something is created, lost and reborn. Although there are savage seeds inside civilization, we cannot reject the unique civilization of mankind itself. We believe that civilization will encounter new problems and threats in the process of development, but the solution to these problems is not to stop development and go back to the past. The problems encountered in the process of social development should be solved in its further development.

In alienated labor, workers' production is not more satisfied and happier. Alienated labor implies the path of this production relationship. Through estranged, alienated labor, then, the worker produces the

relationship to this labor of a man alien to labor and standing outside it. The relationship of the worker to labor creates the relationship to it of the capitalist or whatever one chooses to call the master of labor. On the contrary, we find that the real production relations are also constantly consolidating and producing alienated labor. Only at the culmination of the development of private property does this, its secret, appear again, namely, that on the one hand it is the product of alienated labor, and that on the other it is the means by which labor alienates itself, the realization of this alienation ^[5]. It can be seen that the real production relations and alienated labor are mutually causal. The transcendence of alienated labor follows the same course as the emergence of alienated labor. It depends on the further development of alienated production relations. From a historical point of view, the elimination of alienation is contained in the real economic movement, and the real labor will be realized in its further development.

3. The transcendence of self-estrangement

In order to achieve a clearer understanding of the real society, we need to explore the general law of social development based on the analysis of social reality through national economics. The application of historical materialism has been brought into play in this analysis. Based on the analysis of historical facts, we can deeply study the reality of modern society. It can be seen that this study relies on a material force, and the analysis of social reality is accompanied by a profound analysis of social reality. This analysis is very different from Hegel's evolution and completion of the spirit of freedom in the field of history. Material power can only be changed by material power ^[6]. To overcome the alienated reality and realize freedom and happiness, it is the material force of the combination of the workers and theory.

In modern society, various contradictions are intertwined and increasingly complex. There is differentiation between the bourgeois and the proletarian, and within the workers. The contradiction between classes is always accompanied by the analysis of modern society. According to the facts in the process of modern economic production in the real society, the study method is making a comprehensive analysis on the contradiction between the working class and the bourgeoisie, the relationship between ownership and the distribution of value in the process of production. In the Paris Manuscript, it is said that the transcendence of self-estrangement follows the same course as self-estrangement. The working class's getting rid of alienation is hidden in the inevitable development logic of modern society. Alienation is produced with the development of modern society, and the elimination of alienation is also achieved in the trend of further development of modern society. Among them, the working class is the material force that can change the real relations of production and modern society.

After the transformation of production relations in modern society, the unfortunate state of alienation has been overcome. In this case, voluntary and conscious joint labor will replace alienated labor and become the power to shape human nature again. Theory can have an extremely keen ability to explain the world, but more importantly, it can change the world. Under the free and conscious labor, human alienation has been redeemed.

The modern society composed of atomic individuals is a battlefield of self-interest, and people's activities are based on their own interests. Owen was extremely opposed to the sense of competition and confrontation that caused social antagonism. Some scholars also pointed out that whether egoism or self-sacrifice, it is a necessary form of personal self-realization under certain conditions ^[7-14]. Considering the rights of workers, the proposal is only a means to make them call them, that is, to become the social united masses ^[15-18]. Therefore, in this discussion, happiness is not a key word and has not attracted many people's attention. People reject the false happiness of the real modern society and the real happiness of the illusory society. Perhaps happiness should not be regarded as a static concept, but should become a dynamic one. In the article considerations of youth in choosing a career, the author enthusiastically stated that his career goal is to strive for the happiness of all mankind, which is the portrayal of his life. History calls those who

work for a common goal and become noble themselves the greatest figures; Experience praises those who bring happiness to most people as the happiest people; Religion itself teaches us that the model respected by everyone has sacrificed himself for mankind. Deep Christian feelings permeate the article. The idea of the ideal life in the future is largely based on Jesus, the Savior who sacrificed himself to save mankind. In this paper, we can feel the relationship between happiness and salvation. In the introduction to Hegel's critique of legal philosophy, it is believed that the analysis of religion is the embryo of the analysis of the suffering world-religion is its aura ^[19-22]. That is to say, bringing the aura from heaven to earth is to bring happiness from the religious world into the real world. This commitment to the future remains the element of religious redemption. The manuscript of economics and philosophy in 1844 began to find a way out to realize this redemption, trying to unite philosophy, national economy and social theory, and eliminate the alienation of the workers to get rid of misfortune.

Happiness is to strive for the interests of the people all his life, which also prompted him to change the society in a social way and ensure a better life for all mankind with labor. But this fighting passion once aroused the father's concern that it was controlled by an impulsive devil. He wrote in his letter, "is your heart commensurate with your wisdom and talents? Are there any secular but very gentle feelings in your heart that can comfort the sentimental person who lives in pain ^[23]? The father wants his son to have the ability to feel happy in daily social life, but it is obvious that his son's future development deviates from this track. He was dissatisfied with the daily happiness in the real society at that time, and believed that the marriage system and family disappeared with the demise of real social relations. Therefore, his happiness does not involve the tenderness in this doomed system, but transfers people's happiness and satisfaction to the field of labor. This is reflected in his early thought. In the consideration of young people when choosing a career, he believes that work plays a decisive role in the happiness of life. Choosing the right occupation and labor can contribute to life and even human happiness, but choosing the wrong occupation and labor will make people with no accomplishment of any kind to his credit. Choice has risks. If the final choice is a meaningless job that is not your own strong point, then it will be the destruction of one's life and one will live in misfortune forever.

4. Labor and redemption

In civil society, the concept of labor is associated with need. The satisfaction of individual needs is the internal link to realize freedom. The prerequisite for labor to have the function of liberation is that labor is no longer alienated labor, but the embodiment of man's own freedom. It seems too direct and simple to associate the satisfaction of the needs realized by labor activities with human liberation, but after reading these documents ^[24-29], we find that there is no more direct and appropriate way to meet the needs than labor.

In the long historical process before the emergence of the concept of vocation, labor has been regarded as the work of slaves, which has no ethical significance. Hegel is another philosopher who attaches great importance to the concept of labor after Christian ethics. Hegel regards labor as the essence of man. Man integrates into society through labor and creates his own world. But Hegel's so-called labor is only in the abstract spiritual sense. Hegel regards man as an abstract spiritual existence, and the acquisition of freedom lies in man's will. But the reality needs to regard people as people in practice, and human freedom is obtained in practical labor. As mentioned earlier, Hegel's standpoint is that of modern national economy. He grasps labor as the essence of man- as man's essence which stands the test: he sees only the positive, not the negative side of labor, so as to further analyzing the fact that labor is external to the worker, for example, it does not belong to his intrinsic nature; that is his work, therefore, he does not affirm himself but denies himself. In the production of modern society, the increasingly refined division of labor makes labor activities a simple and boring repeated process in a chain production, accompanied by the torture of

labor on people's body and mind. In labor, people do not feel happy, but feel more misfortune. In the process of labor, the power of human body and thought cannot be brought into full play. Workers are relaxed and free when they don't work, and labor has become something that workers avoid. Labor itself is the essence of human beings, which is to actively affirm their own things. But in the real system, for workers, labor has become an external and alien thing. Working people feel misfortune in their work, which is the destruction of body and mind, rather than the free play of physical strength and intelligence. Labor has been alienated, and everyone is only a link in the production chain, so that the concept that people whose labor products should belong to them is covered up. The products produced by workers belong to others. The more workers produce, the poorer they will be. Alienated labor intensifies the contradiction between the bourgeoisie and the proletariat in real society. Alienation is fully reflected in labor products, labor activities, human nature and the relationship between people. All kinds of phenomena of alienation have changed human nature. Adam Smith expressed similar concerns. What he saw was the possible impact of the division of labor. The improvement of production efficiency requires an increasingly fine division of labor, which completely fixes workers in the production line of simple machinery. Then, for most workers, it has become an extravagant hope to participate in the invention and creation activities that need wisdom. In the simple and boring mechanical repetition day after day, the characteristics of intelligence and wisdom as human realization are losing. The workers with mental passivation and physical mechanization who have lost their status in the social country and real life are not able to contribute to the development of the country. Smith's solution is to set up civilian education to avoid the impact of the fine division of labor on workers under the realistic socialized mass production. Smith did not hope for the effectiveness of society, but also faced the threat of alienated labor to people in the real society. The solution is to seek the path of labor theory. By changing the production relations in the real society, in the future society we build, people can realize their free and all-round development and become a complete and happy person through free and conscious labor. This is similar to Rousseau, the Enlightenment thinker, who endows the liberation with ethical significance with social life, and believes that human liberation comes from the return to society. In this reversion, man obtains the characteristics of his own perfection. Therefore, the future society that completes this return is the key to solve all historical problems. While people achieving the liberation, all contradictions were solved at the same time. Human existence no longer deviates from the essence as that human external objectification is the same as the understanding of human self-essence with no opposing classes in the whole human society.

On the basis of humanitarianism, we should mutate estranged labor into free and conscious human activities using the concepts of alienation and the liberation, so as to regain human essence. Understanding free and conscious activities as object-oriented labor will inevitably produce object-oriented relations. Therefore, in the future happy society, individuals are connected with others and the community.

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