

ABSTRACT LABOR AS THE ONLY POSSIBLE FORM OF SOCIALLY USEFUL LABOR IN MODERN CAPITALISM

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Abstract: The study of any phenomenon of modern capitalist society must begin by addressing underlying substance of any society, any economic mode l- to labor. The current stage of development of technological progress causes the need to appeal to classical philosophical and economic concepts and categories, as modern philosophical thought, which has experienced the influence of poststructuralism, can not provide a methodological and reflective apparatus on the one hand, and on the other hand, modern economic thought is becoming more and more politically biased and denies the tenets of classical political economy in favor of liberal capitalist values, which does not also contribute to the objective of obtaining genuine scientific knowledge. The theme of labor and its main types – concrete, abstract and universal, revealed by K. Marx in the "Capital", is not widely popular, neither in the philosophical nor in the economic literature, however, from a methodological point of view, the concepts and categories, derived by Marx with the help of the dialectical method, may have the required methodological, reflective and descriptive potential, so necessary in modern philosophy and economics. In this article the authors' position on this issue is most summarized.

Key words: labor, Marxism, neoclassical economics, capital, capitalism.

1 Introduction

The doctrine of K. Marx and F. Engels is a scientific cognition of history, based on dialectical methodology, which showed that the internal contradictions emerging in the immanent space of any system, always make it move, and what the outcome of the development itself – a new round of formation or collapse – depend on the character and interrelations of contradictions themselves. The object of study of Marx in the second half of his career was capitalism. Dialectical methodology allowed him to access the internal contradictions in the economic model of capitalism and to show that any resistance of any model is an illusion, based only on the imperfection of the everyday perception of the sociality itself, sooner or later the objective internal contradictions will break the illusory stability and true development will happen.

The theme of an abstract labor and capital in contemporary Russian social philosophy is off the philosophical discourse, as an abstract labor, as a category, introduced by K. Marx in the "Capital", is not recognized as a philosophical category, and the "Capital" as a philosophical work. Largely Russian philosophers are focused on the study of early works of K. Marx and F. Engels, where the theme of the labor presents, but is articulated in a more philosophical aspect, rather than in the "Capital". This situation cannot be recognized as correct, since the "Capital" is more a philosophical work, but not a political and economical one, due to the fact that Marx himself, borrowing the dialectic, as the main method of cognition at G. W. F. Hegel's, makes a significant discovery in the field of study and articulation of the foundation of society – the economy. Methodologically, Marx turns the political-economical categories, created before him by A. Smith, D. Ricardo, J. B. Say, F. Bastiat, to the categories of philosophy, and later works with them as philosophical categories, and not political-economical ones. On the one hand, the "Capital" is a kind of "tracing" from the "Science of logic" by Hegel, on the other hand, Marx's interpretation of Hegel's dialectic is a logical development of the dialectical method. Despite this, the theme of abstract labor remains an unclaimed

topic among modern Russian philosophers. If you try to find out the reasons for this neglect, among the first we must call a significant influence of poststructuralism on the development of Russian social philosophy in the 90-ies of XX century, which did not only bring a methodological chaos to the philosophy, but in large measure have infantilized philosophy as a social institution, turning it into a subjective discourses, not having common field and horizon of research (Krasnov,2017). However, with the advent of a new philosophical paradigm – the paradigm of neoclassical philosophy, the situation began to change dramatically in the direction of the new appeal to the philosophical classics, among which is Marxism, but at least in terms of methodological, to a greater extent in the field of narrative. For the present stage of formation of neoclassical paradigm in the Russian philosophical community, the synergetics is applied widely as the main research method, which, in our opinion, is not true, because in Russian socio-philosophical thought dialectic as a method of research does not appear to be sufficiently matured and understood, and the potential of the dialectic on the modern stage of development of the social organism is not disclosed. In the methodological aspect, the return to the problem of abstract labor in modern capitalist society, the explication of his ontology and determinants by means of the dialectical method and further articulation of the phenomenon of the labor and the abstract labor as phenomena that are in the horizon of social-philosophical reflection, it seems timely and could become popular among philosophers.

2 Materials And Methods

The basic methodology of this study is the materialist dialectic. In the analysis of the phenomena of a modern capitalist society and of an abstract labor, the method of ascent from the abstract to the concrete is used as a major substantive determinant. In the present study scientific methods of abstraction, analysis and synthesis, as well as the principle of historical and logical unity, the analysis of historical phenomena are applied.

3 Results

The modern growth of the productive forces and change of the very structure and forms of material production in modern capitalist society is dictated by the huge growth of technologies and their subsequent introduction into the production itself. Diffusion of real and digital manufacturing give rise to new phenomena of objective social reality, change the symptoms (but not the nature) of the relations of production, once reflected in the classic concepts of political economy, - working time, means of production etc. But the substantial basis of capitalism as an economic model and way of production of material goods and, ultimately, of the whole material of life itself, remains the same – the labor. K. Marx in the "Capital" generally speaks about the three major historical forms of labor – concrete labor, abstract labor and universal labor. Concrete labor is essentially rather a simple phenomenon, which is peculiar to the societies of pre-capitalist production, in a concret labor, according to Marx, is expressed a particular person, contained in the product of that labor. The names of the famous artists and architects of all previous epochs have been concluded and glorified thanks to the products of their labor. But the emergence of a new socio-economic formation of capitalism, the objectification of the new forms of production – mass production of goods gave rise to the phenomenon of abstract labor. Any modern product combines implicitly the labor of many workers not only in material production, but also in spiritual one. Mass production of goods made the labor as such "mass", "blurred", "impersonal", reducing it to specific/individual stages of the production process. Modern capitalism can't grab in the thoughts by using the concepts and terms of the twentieth century, as they do not reflect his ontology. "Postindustrial capitalism", "Postcapitalism", "post-Fordist capitalism", do not display the ontological beginning of

the modern stage of development of the economic model of capitalism itself. In our opinion, the most adequate term that has a wide enough reflective capacity is the term – "digital capitalism" (Gorz,2003), which indicates the ontological beginning of a new form of organization of capitalist production – digital production, presented in the form of goods, computer games, various applications etc. The abstractness of labour, thanks to modern technology increases exponentially. Despite the fact that the concept of abstract labour is fundamental to K. Marx, in "Capital" we will not be able to find a clear definition of abstract labor, but Marx himself notes: "all labor is, on the one hand, the expenditure of human labor in the physiological sense of the word, and in this capacity the same or abstract human labor forms the value of the goods" (Marx. Capital,1960). E. V. Ilyenkov, commenting on the dialectic of abstract and concrete in "Capital" has noted: "...the word "abstract" appears as a definition of the objective form of labor that creates "value" and not of the scientist-theorist, producing the "abstraction" (Ilyenkov,1968). The problem of the definition of abstract labor is that to the definition of its content are suitable from an economic point of view, or philosophical. The concept of "abstract labor" is, by its nature is integrative, combining economic nature and universality of the philosophical identification of this phenomenon in the structure of the social organism. Abstract labor is the ultimate form of labor in capitalist socio-economic formation, the economic model of capitalism, determined on the one hand by the deepening division of labor, on the other hand the logic of the development, the functioning of capital itself, namely, to obtain permanent profits from mass production. The productive forces at a known moment of its historical development do abstract labor is the only possible form of socially useful work, since the level of deepening of division of labor increases with the growth of the productive forces. The need to produce enormous quantities of goods, caused by rising consumption, makes it impossible (in mass production) some form of labor – specific labor. Any society, in any stage of its historical development is based on labor, because labor alone, as individual entities, and joint forms of work organization enable the society not only to develop, but, above all, to ensure the satisfaction of vital needs.

4 Discussion

In the Russian philosophical literature, the theme of abstract labor is not in demand, the only comprehensive experience on the subject you can recognize Russian translations of Marx and Engels, as well as the work of E. V. Ilyenkov. Among foreign authors it is necessary to note work of R. Gert "Difficult work in the theory of social value: metaphors and systematic dialectics in the original version of "Capital" Karl Marx" (Geert,1993), C. D. Arthur, "the Practical value of abstract labor" (Arthur,2013), J. Devine "What is simple labor": the creation of value skilled labour" (Devine,1989), P. Murray "the Authentic social labour theory of value: Part I, Abstract labor in the Marxist theory of values" (Murray,2016). In all of these works of foreign researchers we can find different approaches not only to determine the place and role of the phenomenon of abstract labor but also the diversity of interpretations of Marx's philosophical and economic doctrines. However, all of these studies have a tendency to absolutization of economic, social or philosophical component of the phenomenon of abstract labor, while the comprehensive review of the phenomenon based on a dialectical synthesis of economic and philosophical approach, allows to identify the essential content of a phenomenon of abstract work and its role in the development of modern production, presented in two forms - physical and digital. It should be noted that the methodological stance of the authors of this study are based on critical examination and understanding of modern in the first place, the national philosophy, a similar methodological stance, we can detect also in the works of contemporary Russian philosophers I. A. Gobozov "Who needs such a philosophy?! From the search for truth to a postmodern schmooze" (Gobozov,2015), and A. V. Buzgalina "Postmodernism is deprecated" (Buzgalin,2004).

5 Conclusion

Abstract the phenomenon of ore in its essence always implies an increasing exclusion of workers involved in any form of production, the conclusion of their comparison result of labor in the commodity – the elementary unit of capital. To date, no single commodity not produced by one worker, in addition, the emergence of a new type of production – digital production displays abstract labor, and the self-expanding process of abstraction of labor to a new level, because in the process of producing digital tori (programs, computer games, etc.) involved and the consumer, which, as it may seem at first glance, not included in the total production system at the stage of direct production of the product itself. On the one hand, the consumer, in the classical model of capitalism, involved in the process of the product life cycle at the stage of consumption, thus starting a new cycle of production, creating a consumption-based "deficit" of a particular product. Today, we have the right to speak about the direct involvement of the consumer in the production process. This example is beta-testing software, computer games, etc. – the products of digital capitalism. When the consumer performs the function of working, identifying the defects at one stage of the production cycle, thus saving the costs of the capitalist to labour. Thus, the growth of technology, the growth of the productive forces eventually leads to new forms and change of subject structure of participants of abstract labor, showing us Substantialist abstraktnogo labor as an objective phenomenon.

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