

## **THE CHANGED NATURE OF WORK AND VALUES**

**ROXANA-ALICE STOENESCU\***

**ABSTRACT.** This article explains the connection between work and life. In order to be able to understand the concept of work and its meaning for life in detail, the design possibilities of the work must first be explained and put into context with free time. It shows that work, as the basis of food production and livelihood, is the crucial factor in the lifeworld and thus strongly influences the life forms of society, since work shapes social values. For this analysis, it is therefore essential to examine the changes in the values of modern society in the course of changing forms of work. The aim of this study is to show that the more radically the forms of work undergo change, the greater the change in values. Finally, it will be discussed what significance this changed nature of work and values has for today's society.

**Keywords:** *work, labor, life, economic rationality, values, leisure*

### **Introduction**

Until the 20th century *work* is associated with the biological cycle and life.<sup>1</sup> In order to better understand the concept of *work* related to life, it is worthwhile to resort to very early religious and spiritual traditions. According to the Book of Genesis of the Old Testament, God's creation in Hebrew is a pun between *adamah* for arable land and *adam* for man<sup>2</sup>. Here, man is first associated with the soil from

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\* Universitatea Babeş-Bolyai, Facultatea de Studii Europene, St. Emmanuel de Martonne nr. 1, Cluj-Napoca, România, lenasvincent@yahoo.com

<sup>1</sup> Cf. Hannah Arendt, *Vita Activa oder Vom Tätigen Leben*, Piper Verlag, München, 2002, p. 29 ff.

<sup>2</sup> Die Bibel, *Stuttgarter Bibel der Buchmalerei*, Die Einheitsübersetzung mit Meisterwerken mittelalterlicher Buchkunst; Belsler Verlag; Stuttgart, 2. Auflage 1996, Anmerkungen zur Textgestaltung und Textüberlieferung; p. 1314; Das Buch der Genesis; 2, 7.

which he was created and, moreover, supplies him with his food. A second statement taken from the Bible is that after the creation of heaven and earth, after completion of work, God rested on the seventh day.

“Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.”<sup>3</sup>

So God has made the seventh day to rest through the canonization<sup>4</sup> and the other six days to be active. Here “earthly” or “worldly” determinations and actually functional motives of “production” are sacralized and together form the “imaginary” that apparently gives society or social life its “sense” from which value arises.<sup>5</sup> C. Castoriadis explains that the number seven actually assumes an economic function and is interwoven with the “logic” of social life, but when religion is grouped around an “imaginary”, rituals, ceremonies and customs are introduced, but as an institution “sanctions” are also set up.<sup>6</sup> According to this view, the institutions produced by a culture, which have emerged from their functions, are the (symbolic) representations of the stages of social development. This means that all material and ideal productions of a culture have a specific function, task or role in the overall social system: life and are symbolically embodied and asserted by institutions, because on the one hand they fulfill “vital functions” and on the other hand or particularly they embody the “imaginary” by linking and communicating symbols, meanings and rituals of a society.<sup>7</sup> The imaginary is thus the cornerstone of a society for the creation of symbols and rituals that, together with the social functions, create the social institutions and embody the stages of development of a culture. Another symbol of the unity of life and work<sup>8</sup> is found in the *curse* of God imposed on Adam and Eve for the Fall. Eve must give birth in pain while Adam has to procure his food under hardships.<sup>9</sup> Here Hannah Arendt notes that the curse comprises

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<sup>3</sup> *Ibd.*, *Das Buch der Genesis*; Die Anfänge 2, p. 17.

<sup>4</sup> “Resting on the holy day” means not affecting nature - Jewish: the Sabbath from Friday afternoon to Saturday evening; in the Christian tradition Sunday is scheduled as a rest day.

<sup>5</sup> See Cornelius Castoriadis, *Gesellschaft als imaginäre Institution*, Suhrkamp Verlag, Frankfurt am Main, 1984, p. 220-221.

<sup>6</sup> *Ibid.*, p. 221.

<sup>7</sup> *Ibid.*, p. 197 - 198, p. 199-200 f.

<sup>8</sup> *Ibid.*, p. 19, 33, 39, 86.

<sup>9</sup> Die Bibel, *Das Buch der Genesis, Der Fall der Menschen* 3, p. 18-19; 3, 16-19: „Under pain you bear children. [...] Under hardship you will eat of him / all the days of your life, [...] in the sweat of your brow, you shall eat your bread.” Cf. Hannah Arendt, *Vita Activa oder Vom Tätigen Leben*, p. 135.

only pain and hardship, but that fertility and work have always been conditions of human existence.<sup>10</sup> Man was created as a conditioned being that has to work for his own and his descendant's existence.<sup>11</sup> The word *leawod* means to serve in the biblical context and then becomes the Hebrew word for work.<sup>12</sup> Serving God would mean translated, working for God. In Middle High German the word *arebeit* was rather rare, because it means hardship and plague, as in the *Niebelungenlied*. The French *travail* allegedly derives from the Latin word *tripalium*, a torture instrument,<sup>13</sup> and carries the same meaning of torture and suffering in the Slavic words *monca*, *moka*, *maka* and is comparable to the Slavic word *muka*.<sup>14</sup> Thus, the concept of *work* or in particular the word *labour* and its hardships are also connected with the seriousness and severity of life, and consequently are contrary to the "game".<sup>15</sup>

### I. Work for life - life for work

According to Arendt and the entire occidental tradition, work was generally considered a tiring and exhausting activity.<sup>16</sup> Although in the Benedictine monasteries the concept of "ora et labora", pray and work was valid, nevertheless this did not make the work, according to W. Reinhard, the content of life, but repentance, which acquired a certain spiritual dignity and only then did it acquire value.<sup>17</sup> Charles Taylor notes

<sup>10</sup> Hannah Arendt, *Vita Activa oder Vom Tätigen Leben*, siehe Anmerkung 53; p. 444.

<sup>11</sup> Cf. Hannah Arendt, *Vita Activa oder Vom Tätigen Leben*, p. 139 and cf. John Locke, *Über die Regierung*, Dorothea Tidow (übers.), Peter Cornelius Mayer-Tasch (Hg.), Philipp Reclam, Stuttgart, 2005, Cf. Sections, 26, 34, 35, Sections 56: "[...] the natural law of Adam and Eve, and after them obliges all parents to preserve, nourish, and educate their children, not as their own work, but as the work of their own Creator, the Almighty to whom they should be responsible for them." See also sections 58.

<sup>12</sup> Hannah Arendt, *Vita Activa oder Vom Tätigen Leben*, see Footnote 53; p. 444: "God took man and put him in the garden of Eden, to serve him and guard him, from this the service can be derived."

<sup>13</sup> Wolfgang Reinhard, „Die Bejahung des gewöhnlichen Lebens“, in Hans Joas/ Klaus Wiegandt (Hg.), *Die kulturellen Werte Europas*, Fischer Taschenbuch Verlag, Frankfurt am Main, 2005, p. 268.

<sup>14</sup> [<https://dexonline.ro/definitie/munc%C4%83>], accessed on 08. 10. 2015, at 13. 15 h.

<sup>15</sup> Cf. Agnes Heller, „Das Ideal der Arbeit vom Blickwinkel des Alltagslebens“, in Ernst Bloch/ Dietrich Garstka/Werner Seppmann (Hg.), *Marxismus und Anthropologie: Festschrift für Leo Kofler*, Germinal Verl. – Ges., Bochum, 1980, p. 35 f. and Cf. Johan Huizinga, *Homo Ludens*, Rowohlt Taschenbuch Verlag, Hamburg, 2011.

<sup>16</sup> Cf. Hannah Arendt, *Vita Activa oder Vom Tätigen Leben*, p. 103, 126, 134, 139-140, 153.

<sup>17</sup> Wolfgang Reinhard, *Die Bejahung des gewöhnlichen Lebens*, p. 268, Cf. 269: "Thomas Aquinas saw in the work the following four goals: 1. the acquisition of livelihood - not the increase of wealth, 2. avoidance of idleness, 3. restraint of carnal desires, 4. the acquisition of the necessary means

that working in the Christian community was considered a “normal” virtue, saying that;

“The Christian life is identified with a ‘normal’ morality, for example with a self-paced ‘work ethic’ and ‘family values’ [...] and ‘this morality’ has largely been translated into action in a ‘Christian’ community.”<sup>18</sup>

Reinhard, on the other hand, notes that the first state of the old European society was the clergy. The latter, especially the monks, was given the leisure for prayer, meditation, and then intellectual activity, writing books, and writing off what eventually developed into modern science, which, until recently, was guided by the principle of creative leisure.<sup>19</sup> Leisure means in Greek σχολή, in Latin *schola* and in the German *school* (*Schule*), and represents the term with which we designate the places of education and training. Today, leisure means as much as free time. Interesting in this context is also that the Greek word for the bustle of the working day, so the tidings do is translated by “being idle” ἀ-σχολία and in Latin *neg-otium*, which also designates the rest.<sup>20</sup> The Christian - Western doctrine of the *vita contemplativa* ties in with the Aristotelian thought of *politics*, in which “leisure is the pivotal point around which it turns”, he writes in his *Metaphysics*: “We work to have leisure”. Literally this means: “We have no leisure or we have to be idle in order to have leisure.” “Wir sind unmüßig, um Muße zu haben.”<sup>21</sup> Hobbes regarded leisure as a high human good, for the sake of preservation and protection of which it was worthwhile to abandon the free, but warlike, state of nature and join the social contract submit.

“The desire for leisure and sensual pleasure brings people to like to submit to communal power and, therefore, to renounce the power they might gain through their own efforts; [...] The desire for science and the arts, which flourish only in peace, moves to submission to a collective power, for it also contains at the same time the desire for leisure, which can’t be achieved without the protection of a foreign power.”<sup>22</sup>

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to give alms. He saw the highest value in the Visio beatifica, in the permanent intuition of God, that is, in a kind of eternal state of leisure of contemplation.” *op. cit.* Thomas Aquinas, *Summa Theologiae*, 2II, q. 187, a.3.

<sup>18</sup> Charles Taylor, *Ein säkulares Zeitalter*, Suhrkamp Verlag, Frankfurt am Main, 2009, p. 1118.

<sup>19</sup> Wolfgang Reinhard, *Die Bejahung des gewöhnlichen Lebens*, p. 269: “Have leisure and realize that I am God,” it says in Psalm 45: 11.

<sup>20</sup> Josef Pieper, *Muße und Kult*, Kösel Verlag, München, 2007, p. 48-50.

<sup>21</sup> *Ibd.*, p. 49-50.

<sup>22</sup> Thomas Hobbes, *Der Leviathan*, Anaconda Verlag, Köln, 2008, p. 108-109.

That would mean that the *leisure* is the free time, which should be used meaningfully. For example, Hobbes recommends dedicating it to science and the arts, which since antiquity have always been opposed to work, and whose work has had little esteemed value and which was characterized by hard and necessary work to secure life. The worker reproduces his own life by producing his food.<sup>23</sup> In order to be able to live, one must therefore work to be able to draw from his work life again. Only then can you pass on and receive life. The resulting permanent cycle thus represents the condition of life.<sup>24</sup> In order to be able to better define the concept of work, human economics must be distinguished, on the one hand in the sense of money and market economy, or of large-scale production by machines such as (world) trade and on the other hand by the physical work in agriculture and manufacturing trade, which has accompanied the man since its beginnings. In particular, physical work and monetary economy were long attributed to separate groups of the population, as in the estates and caste societies of East Asia, India and the European Middle Ages; Farmers, craftsmen and merchants were separate social groups with different social status.<sup>25</sup> Wolfgang Reinhard notes that in pre-modern societies, the most highly valued forms of life as a whole, and those elements of culture that embodied values in themselves, constituted the life form of the highest layers, which possessed property but had nothing to do with work. Although they were well aware of the necessity of the work and appreciated their products, but the work is still not estimated as a *self-fulfillment existence*.<sup>26</sup> According to W. Reinhard, the modern principle of self-realization through activity appears in Giovanni Pico della Mirandola's Treatise on the *Dignity of Man (De hominis dignitate)* as early as 1487. According to this, man, as an image of the creator god, was not only declared the creator of the world, but even the creator of himself.<sup>27</sup> In this context, it is interesting to observe how the concept of work and its appreciation has changed throughout history until it has become the highest human good in modern society, while leisure has been proportionally devalued in proportion to its own Meaning lost. The reason for this appreciation or devaluation lies in the necessary ratio of work and free time. The non-working time as the "real" time of life does not mean

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<sup>23</sup> Hannah Arendt, *Vita Activa oder Vom Tätigen Leben*, see Footnote 37; p. 441.

<sup>24</sup> John Locke, *Über die Regierung*, Philipp Reclam Verlag, Stuttgart, 2005, Sections 33, 34, 35, p. 27: "God commanded him to work, and his needs compelled him to do so."

<sup>25</sup> Wolfgang Reinhard, *Die Bejahung des gewöhnlichen Lebens*, p. 267.

<sup>26</sup> *Ibid.*, p. 268: "Work was associated with the common man and the saying was: work makes one common and not *work ennobles*. A nobleman automatically lost his profession in the sixteenth century when he worked."

<sup>27</sup> *Ibid.*, p. 284–285.

free time. As soon as the non-working time is concerned with the reproduction, for example the procurement of food or the household, the regeneration (sleep, body care), this means free time for recreation, but not *free time* in the sense of leisure. For this reason, working time and non-working time must be equally differentiated from free time. In comparison to the rhythm and the fixed chronology of the life of a monk, one can say: prayer is free time as leisure and is today understood as free time or leisure time, work is considered as working time and recovery or regeneration as a time without work.<sup>28</sup> This rhythm, which marked the beginning, the middle and the end of the day and bound certain activities to their temporality, was initially oriented to the rhythm of sunrise and sunset and was later tied to a place such as the village or town church and its chiming of the bells which marked the religious units of the day. In the Middle Ages, the Benedictines took an important step further by indicating the time to work and to eat, also by bells ringing as the hour of prayer.<sup>29</sup> The church bell as a timepiece or time announcement was replaced with the advent of the urban economy by the mechanical tower clock, which now made the temporal measurement of work as working time.<sup>30</sup> This was replaced again in the middle of the 18th century by the widespread use of pocket watches, which allowed the relative independence of time from space, since from now on objectively precise information was independent of the proximity of a church tower over time.<sup>31</sup> Of course, the innumerable church holidays and their celebrations for the division of time belonged to the life of the estates.<sup>32</sup> This was to be radically changed by the invention and diffusion of electricity and the radical restructuring of work in the epoch of industrialization. With the onset of modern times, as Arendt states, the split of body and mind means that there is a shift of values between these two figures. Until then, a high value was attributed to life itself, this changes in the course of rationalization processes due to the secularization and (technological) modernization of Western societies, all of which are due to the modern separation of matter and mind: the work is no longer means for the purpose of life, but a means for the purpose of capital accumulation and takes the highest priority in modern human life. This replaced the work of the mind and the

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<sup>28</sup> Wolfgang Reinhard, *Lebensformen Europas, Eine historische Kulturanthropologie*, C.H. Beck, München, 2006, p. 429.

<sup>29</sup> Cf. Richard Sennett, *Der flexible Mensch*, Berliner Taschenbuch Verlag, Berlin, 2008, p. 45.

<sup>30</sup> Wolfgang Reinhard, *Lebensformen Europas*, p. 429.

<sup>31</sup> Richard Sennett, *Der flexible Mensch*, p. 45.

<sup>32</sup> Wolfgang Reinhard, *Lebensformen Europas*, p. 429.

real life and with it the highest goal of life, the *Eudaimonia*,<sup>33</sup> through the work of capital accumulation. Thus, as one could see in real communism in particular, work has taken on the significance of life itself, and matter thus has replaced the state of mind. The repression of the spirit in favor of the revaluation of matter is therefore crucial for the changed consciousness of modern man and should have particularly devastating consequences for today's societies. The neglect of spirit and idealism in favor of materialistic value orientations is partly responsible for the exploitative conditions of capitalist societies and contributes to the gradual decay of human existence. The reason for this is that the soul<sup>34</sup> and the mind of man, as the "immortal" and "eternal" and as the place where reason and virtue have their seat, were not properly "maintained". As a result, the soul and the spirit of man lose the role of lord and master over the material and transient world. Man himself is guided only by material, bodily, instinctual and perishable things, because the material receives all his attention and thus gains the upper hand over the "eternal". In Plato's *Phaedo* will be warned not to neglect the soul and the spirit, as they are indeed the immortal and eternal of men and were therefore appreciate much higher than matter, body or *physis*. After all, it is the soul and spirit that stop and control the transient and inferior physical impulses and desires:

"So if death occurs to man, mortal man dies, as it seems, but the immortal and imperishable withdraw safely from death. [...] And so is this, you Men, well worth noticing, that if the soul is immortal, it needs care as well, not for this time alone, which we call life, but for the whole time, and the venture shows itself just now terrible if someone wanted to neglect them." [106 St- E-107 St.1 A].<sup>35</sup>

In the following, the concepts of labour, crafting/working, and acting, as the three forms of the *Vita activa*, will now be considered more closely.

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<sup>33</sup> Platon, *Symposion*, Philipp Reclam, Stuttgart, 2009, [205a], p. 103 and see Footnote Nr. 93, p. 176 „Happiness, in the framework of the eudaimonistic theories of ancient philosophy, is the ultimate goal of human endeavor, the goal which, unlike all other goals, is sought for its own sake." Cf. Aristoteles, *Nikomachische Ethik*, Reclam Verlag, Stuttgart, 2003, I. Book.

<sup>34</sup> Walter Rothholz, *Die politische Dimension des Seelischen bei Platon*, Universität Szczecin, p. 16: „[...] was ist Seele [...] ?" (Gorgias, 504b) – „**Geist**, Anima, Intellekt [...] alles, was im Tode den Körper verlässt. Der Körper bleibt leblos zurück. Das wird im Gorgias nur angedeutet." Cf. Platon, *Phaidon*, übers. v. Friedrich Schleiermacher, In: W. F. Otto/E. Grassi/ G. Plamböck (Hg.), *Sämtliche Werke 2*, Rowohlt Taschenbuch Verlag, Reinbek/Berlin, 2004. "[...] what is soul [...]?" (Gorgias, 504b) – "**spirit**, anima, intellect [...] everything that happens in death Body leaves. The body remains lifeless. This is only hinted at in the Gorgias."

<sup>35</sup> *Ibid.* Platon, *Phaidon*, Cf. Platon, *Politeia*, 442a-b.

## II. The design possibilities of the work

This section first identifies the connection between life and work in order to better illustrate the design possibilities of the working world of capitalistically developed economies, and thus to better define the basic concepts for further understanding of this research. The research focuses on the basic concepts of Hannah Arendt's work *Vita activa*. The crux of the next section is the consideration of the spatial and temporal shifts of work in relation to the "lifeworld" – "Lebenswelt".<sup>36</sup> In terms of spatial displacement, the conceptuality of space is used as a reference to the ancient Greek understanding of the public space of the free *polis*.<sup>37</sup> In the area of the polis, acting people can be politically active, as human needs have been shifted to the private, non-free space of the *oikia*. The ancient understanding of political freedom and economic bondage is juxtaposed with today's spheres of space and activity of political and economic forms of organization of society. The present article is conceptually based on Arendt's thesis that modern free space has been shifted to the private sphere. On the other hand, economics, which with modernity formerly fell in the capitalistically developed countries into the non-free (private) space of necessity, has already advanced to the public sphere of political administrative acts. Arendt's study is based on the two basic concepts *animal laborans* and *homo faber* of *Vita activa*. Hannah Arendt uses these two terms to define the forms of human labor. The term *animal laborans* is used for the person who uses his body to generate labor. The person producing or creating with his hands is referred to as a *homo faber* and represents a craft form of work. Both types are explained in more detail below. Afterwards it will be shown how the historical meaning of the common working world of *animal laborans* and *homo faber* changed in the course of the rationalization processes and which consequences this has for the present working world and the conception of leisure.

### II. 1. *Animal laborans* – labour

*Animal laborans* (lat. of *laborare*) is the animal that works with his body.<sup>38</sup> The working animal uses the physical power of the body to obtain food. His workforce

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<sup>36</sup> Cf. Jürgen Habermas, *Strukturwandel der Öffentlichkeit*, Suhrkamp Verlag, Frankfurt am Main, 1990.

<sup>37</sup> Eric Voegelin, *Order and History*, Volume II., *The World of the Polis, Hellenic Polis*, University of Missouri Press, Columbia and London, 2000, p. 182 f. Cf. Hannah Arendt, *Vita Activa oder Vom Tätigen Leben*, p. 248-250.

<sup>38</sup> Hannah Arendt, *Vita Activa oder Vom Tätigen Leben*, p. 99, see p. 435: lat.- *laborare*, fra.- *travailler*, eng.- *labour*, dt.- *arbeiten*; „In all cases, only in the words for labour does the connivance of need and effort become clear. In German, originally only serfs who work in agriculture are said that they *labour*." See p. 428-40.

invests in food to sustain his own life. The food is the necessary thing to live. Animal laborans works for necessity and life itself, it is subject to its own necessity. The product of his labor is the food. Their consumption means to consume food in order to restore the lost energy to the human body. Consequently, the working product of animal laborans survives only a very short time. Arendt sees this production of animal laborans as unproductive work, since the labor force is only invested in one's own life and disappears as a result of consumption. In addition, the animal laborans not only have to take care of themselves, but also his family,<sup>39</sup> so he must do more manpower and invest more time to produce even more food. In order to produce more than he can consume by eating and converting into energy, his body has to make a surplus of energy. Only the surplus power means productivity, because what has been worked out does not immediately disappear from the world. When the workforce is exhausted, the animal laborans can no longer be productive. If it is no longer productive, the homo faber comes to help with his work.

## **II. 2. Homo faber - production**

Homo faber is the manufacturer who “works” with his hands. Manufacture derives from the Latin word *faber*, which comes from *facere* and designates the making art of the artist or craftsman. This works hard material such as wood, stone or metal.<sup>40</sup> In Latin, the word *ars* (in English and French *art*) referred first to craft and later to science and the arts.<sup>41</sup> In German, art originally meant craftsmanship and was not associated with aesthetics until the Renaissance.<sup>42</sup> The homo faber makes things by destroying nature, to use the material of nature and to shape and create the environment and the household of the people.<sup>43</sup> Things and everyday objects are set into the world through their production and form the *world of things* surrounding humans.<sup>44</sup> According to Arendt, the labor power of the homo faber is reflected in the representational things he produces.<sup>45</sup> Items and tools are the products of homo faber. These products are used and used by the world, so their lifespan is long and the work of homo faber is considered productive. Homo faber's products have certain

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<sup>39</sup> *Ibid.*, p. 108.

<sup>40</sup> *Ibid.*, p. 451; p. 99, see 435: lat.- *facere, fabricari*, fra. - *ouvrier*, eng.- *work*, dt. - *werken*. “In German you originally say that the craftsmen were working/crafting.”

<sup>41</sup> Wolfgang Reinhard, *Lebensformen Europas*, p. 428.

<sup>42</sup> *Ibid.*

<sup>43</sup> Hannah Arendt, *Vita Activa oder Vom Tätigen Leben*, p. 165.

<sup>44</sup> *Ibid.*, p. 161-162: “Thus gives the world a durability and permanence”; and is called a human home but even these things finally expire or decay.

<sup>45</sup> Cf. Hannah Arendt, *Vita Activa oder Vom Tätigen Leben*, p. 451.

durability and a certain value, which are prerequisites of ownership and can appear on the market and be exchanged.<sup>46</sup> The origin of the manufactured things is the *idea*, according to Plato, *eidōs* means form or appearance.<sup>47</sup> Without having a picture or an idea, you can not make an object. The idea is only captured in matter and objectivity and thus reproduced from the world of ideas in the world. The homo faber reproduces his ideas and reifies them, which makes him a *world designer*. Related to this is the Greek concept of *poiesis*, which, according to Plato, has many meanings; for he writes in the *Symposium* that:

“every creative activity is the cause when something transcends from nonbeing to being, [c] so that the productions in all the arts and crafts are also creative acts, and all the masters in them are” poets” in other words creators.”<sup>48</sup>

This idea can be multiplied by taking the manufacturing process. The homo faber repeats his work for profit by re-reproducing it, and according to Plato, he masters the art of acquisition.<sup>49</sup> The homo faber refers to a tool-fabricating creature that designs devices to facilitate and mechanize the work of animal laborans and contributes to the construction of a thing-world.<sup>50</sup> New forms of work emerged with the upper classes. Thus, in addition to the dependent work of the peasants, the animal laborans, and the various servants in aristocratic, urban and rural households, there were also the apprentices and the journeymen or fellow craft masons, along with the assisting family members of the craftsmen and masters, as well as the new form of unskilled wage laborer without opportunities for advancement. This type was found first in the construction and textile industries as well as in the mining and home industries and later particularly frequently in the textile industry.<sup>51</sup>

### II. 3. The end of homo faber and animal laborans

The animal laborans produces according to Arendt for the purpose of consumption, which serves its life.<sup>52</sup> If his workforce is exhausted, he can no longer

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<sup>46</sup> Hannah Arendt, *Vita Activa oder Vom Tätigen Leben*, p. 161–162, in detail in J. Locke, *Über die Regierung*.

<sup>47</sup> *Ibid.*, p. 167–168.

<sup>48</sup> Platon, *Symposion*, [205b, c], p. 103, see also, p. 176: „The term ποιησις (poiésis) denotes every form of creative activity: as well as the baking of a cake, as well as the poetry of an epic and poetry is the most common meaning of the word.”

<sup>49</sup> Hannah Arendt, *Vita Activa oder Vom Tätigen Leben*, p. 169–170.

<sup>50</sup> *Ibid.*, p. 170: „toolmakinganimal”.

<sup>51</sup> Wolfgang Reinhard, *Lebensformen Europas*, p. 429.

<sup>52</sup> Hannah Arendt, *Vita Activa oder Vom Tätigen Leben*, p. 169–170.

work. When the work of animal laborans ceases, his food production ceases, and consequently his energy supply, which he needs for life, and to reap new manpower. According to Arendt, the homo faber makes devices that help the animal laborans not only to increase their natural labor, but also to continue their work steadily. Homo faber has steadily developed and improved the manufactured instruments and tools until he manufactured machines.<sup>53</sup> Not only did these machines simplify the work of animal laborans, but also reduce his physical exertion, but they were able to replace manpower.<sup>54</sup> The *animal laborans* now only serves the production machine. In this activity, the tact of the machine dominates the movements of his body; the mechanical process<sup>55</sup> takes the place of the self-determined physical movement and the “body rhythm”.<sup>56</sup> A distinction between man and tool becomes more difficult as the mechanical and technical work process or the automated work process replaces the natural work process.<sup>57</sup> The work and the manufacturing are transformed into a machine-dominated process, whereby the function of the process itself takes the place of the benefit of this process.<sup>58</sup> The question is:

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<sup>53</sup> Ibid., p. 169, 170, 171, 172.

<sup>54</sup> Cf. Hannah Arendt, *Vita Activa oder Vom Tätigen Leben*, p. 143.

<sup>55</sup> Ibid, p. 173-176; see 186-187: „Homo faber, degrades all things to fulfill his purpose, to realize, to a means, thereby everything loses, the earth itself its value, the growth of meaninglessness, in whose process all purposes are devoured, to serve again as means, which also would devour man, he wouldn't have been declared for the end purpose.” Cf. Johann Eberhard Dewald, *Reiseerinnerungen und Reflexionen eines rheinischen Gerbergesellen. 1836/38*. In: Themenportal Europäische Geschichte (2006), Siehe a.: Biedermeier auf Walze. *Aufzeichnungen und Briefe des Handwerksburschen Johann Eberhard Dewald 1836-1838*. Hg. v. Georg Maria Hofmann, Berlin 1936. Auszugsweise abgedruckt bei Fischer, Wolfram, Quellen zur Geschichte des deutschen Handwerks. Selbstzeugnisse seit der Reformationszeit, Göttingen 1957, p. 123-135, online abrufbar: [<http://www.europa.clio-online.de/2006/Article=31.>], am 12. 05. 2016, um 12. 46 Uhr.

<sup>56</sup> Cf. Hannah Arendt, *Vita Activa oder Vom Tätigen Leben*, p. 174 and cf. Johann Eberhard Dewald, *Reiseerinnerungen und Reflexionen eines rheinischen Gerbergesellen. 1836/38*. In: Themenportal Europäische Geschichte (2006), online abrufbar:[<http://www.europa.clio-online.de/2006/Article=31.>], am 12. 05. 2016, um 12. 46 Uhr: “Zudem gefällt mir das Arbeiten nit, dieweil jeder den langen Tag die gleiche Arbeit verrichten muss und dabei das Ganze aus den Augen verliert.”

<sup>57</sup> Cf. Hannah Arendt, *Vita Activa oder Vom Tätigen Leben*, p. 171-177, 179, 180, 181, 186-187; 177-178: Nature: lat. *nasci*: to be born, gr. *physis*; the grown-up; Seed is already the tree itself and dies as soon as the growth process comes to an end; automatic: when movement types have started and continue on their own. See Karl Marx, *Das Kapital, Kritik der politischen Ökonomie*, Ungekürzte Ausgabe nach der zweiten Auflage von 1872, Mit einem Geleitwort von Karl Korsch aus dem Jahre 1932, Anaconda Verlag, Köln, 2009, p. 92.

<sup>58</sup> Ibid., p. 179, 180, 181.

“Whether the machine is still in the service of the world and its thingness, or whether on the contrary, it has not begun to dominate the world, to withdraw the objects it produces into its own automatic process and thus destroy its materiality.”<sup>59</sup>

The work of man, which serves to preserve the life of his species<sup>60</sup>, developed from a Marxist perspective through *modernization in production* to a huge automatic production machine of life and becomes *social work*.<sup>61</sup> Consequently, this production machine would secure the life support of man; it would be his conservation machine. Through the entry of capitalist modes of production, the bureaucratic rule practices and the use of technically and scientifically calculated control and optimization instruments, man himself was rationalized and increasingly “alienated” himself from an organic, naturalistic image of the world and of himself,<sup>62</sup> by equating his labor power with that of the machine equated and the human being itself was instrumentalized by that. Here took place the alienation and simultaneous the rationalization of the human being, which is no longer treated as a living being, but as a matter of the state or a state artifact. Hobbes metaphorized pointedly the state with the shape and function of a machine:

“Because life is nothing but a movement of the limbs, which is inwardly based on some excellent part of the body - why should one not be able to say that all automatons or machines, which, like for example, the clocks are set in motion by springs or by an internally applied train of wheels, they also have an artificial life? [...] The great leviathan (that’s what we call the state) is a work of art or an artificial human being - although in scope and strength far greater than the natural man, who is thereby to be protected and made happy.”<sup>63</sup>

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<sup>59</sup> Ibd., p. 179, cf. here Hans Jonas, *Das Prinzip Verantwortung. Versuch einer Ethik für die technologische Zivilisation*. Suhrkamp Verlag, Frankfurt am Main, 1984, p. 31-38.

<sup>60</sup> Ibd., p.125-126: „Marx saw labour and procreation together - through labour he produces himself, by procreation he produces others “- according to the commandment -” Be fruitful and multiply. “

<sup>61</sup> Cf. Friedrich Kambartel, „Arbeit und Praxis“, in Axel Honneth (Hg.), *Pathologien des Sozialen, Die Aufgaben der Sozialphilosophie*, Fischer Taschenbuch Verlag, Frankfurt am Main, 1994, p. 123-139.

<sup>62</sup> Cf. dazu auch Wolfram Fischer, *Das Handwerk im Umbruch am Beginn des Industriezeitalters*. In: Themenportal Europäische Geschichte 2006, online abrufbar unter - URL: [<http://www.europa.clio-online.de/2006/Article=115>], accessed on 12. 05. 2016, at 12. 24 h.

<sup>63</sup> Thomas Hobbes, *Der Leviathan*, Einleitung, p. 17.

One of the causes of this “world-alienation and self-alienation of modern man is the changed relationship to nature that began with enlightenment, which not only developed new political systems, but also gave rise to new forms of work and production, that create new ways of life and consequently new ways of thinking. In summary, this can be described as the “process of rationalization” of modern man, which went hand in hand with the reformation of the church and the process of secularization and reached its climax through positivism. In this context, the working forms were also “rationalized”. Two important aspects and consequences of these changed forms of work and production, which have arisen as a result of processes of rationalization and secularization, are the spatial and temporal shifts that have changed the socio-cultural system of modern society.

In order to better understand the importance of the rationalization process of modern societies for the transformation of work, the focus must be on the spatial shifts that have arisen due to the capitalistically organized working methods and brought about social changes. These social changes were to shape the twentieth century and lay in the emergence of a rational conception of the modern man toward the world, associated with the altered work organization of capitalist modes of production and can be understood as a “practical rationalism of world domination” by modern man.<sup>64</sup> The invention of the electric telegraph, developed by Samuel Morse in 1837, is considered a milestone in communications technology,<sup>65</sup> revolutionizing much more than just the world of communications, and can be seen as the technological catalyst of globalization processes, communication and information societies and thus began the “Nihilization of the space”.<sup>66</sup> Along with the discovery of petroleum by Edwin Laurentine Drake in 1859 near Pennsylvania, the invention of the combustion engine powered by gasoline by Karl Benz in 1879, and the beginning of automobile production in 1886<sup>67</sup>, Western societies catapulted themselves into modern and rationalized age of capitalism. As a result of these historical processes and the inherent coherence of a *network of causes*,<sup>68</sup> the capitalist state of Western European countries is gaining more and more power as

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<sup>64</sup> Wolfgang Schluchter, „Rationalität- das Spezifikum Europas?“, in Hans Joas/ Klaus Wiegandt (Hg.), *Die kulturellen Werte Europas*, Fischer Taschenbuch Verlag, Frankfurt am Main, 2005, p. 263.

<sup>65</sup> Jeremy Rifkin, *Die Empathische Zivilisation, Wege zu einem globalen Bewusstsein*, Fischer Taschenbuch Verlag, Frankfurt am Main, 2012, p. 276.

<sup>66</sup> *Ibid.*, p. 281-282; Cf. “Paul Julius Reuter gründete 1851 den ersten Nachrichtendienst.”

<sup>67</sup> *Ibid.* Cf. p. 276-277.

<sup>68</sup> Cornelius Castoriadis, *Gesellschaft als imaginäre Institution*, Suhrkamp, Frankfurt am Main, 1. Auflage, 1990, p. 84.

a result of increasing industrialization and is beginning to administer the population through education<sup>69</sup> in the course of urbanization.<sup>70</sup>

#### **II. 4. The reversal of the space**

According to Arendt's thesis, the understanding of space in the ancient world separated the space of political freedom from the space of economic non-freedom or bondage. Thus, the public space was the area of the free *polis*<sup>71</sup> in which acting people could be politically<sup>72</sup> active.<sup>73</sup> Arendt concludes that, in the ancient understanding of private space, the unfree *oikos*,<sup>74</sup> human needs were fulfilled. In ancient Greece, the distinction of life was marked by two different terms that expressed two different types of life and thus assumed different forms and were awarded to different premises. The term *zoe* refers to the "natural" life and "the simple fact of life that is common to all living beings (animals, humans and gods), whereas *bios* refers to the form or manner of life peculiar to a single or group".<sup>75</sup> Aristotle then makes a tripartite division in a Platonic manner<sup>76</sup> and

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<sup>69</sup> Wörterbuch Latein-Rumänisch, see lat. *urbanitas,-atis*; City life, elegance, courtesy, spiritual language; and lat. *urbane, -ae*: civilized, selected or elegant.

<sup>70</sup> Cf. Michel Foucault, *Wahnsinn und Gesellschaft. Eine Geschichte des Wahns im Zeitalter der Vernunft*. Suhrkamp Verlag, Frankfurt am Main, 1978, p. 75 ff.

<sup>71</sup> Hannah Arendt, *Vita activa oder vom Tätigen Leben*, 2002, p. 35: „Polis ist der Bereich der menschlichen *Angelegenheiten*." - „Polis is the area of human *affairs*." See p. 39-43.

<sup>72</sup> *Ibid.*, Cf. p. 22, 23, 35; gr. βίοςπολιτικός: that means the second life outside the οικία; which was coined by Aristotle in the sense of the *Vita activa*; at Augustine referred to as the *vita negotiosa*, acting in lat. also called *vita actuosa*, means strength or passion, and means the life devoted to public-political matters; only related to the field of politics; above all to action, as the actual political activity, as a way of life in which freedom manifests itself; comes from the three Aristotelian ways of life of the beautiful -βίος.

<sup>73</sup> Cf. Orlando Patterson, *Freiheit, Sklaverei und die moderne Konstruktion der Rechte*, see 3 *Der Ursprung der Freiheit im antiken und mittelalterlichen Abendland*, in Hans Joas/Klaus Wiegandt (Hg.), *Die kulturellen Werte Europas*, Fischer Taschenbuch Verlag, Frankfurt a. M., 2005, p. 168-174, see also the concept of oligarchic freedom by Kurt A. Raaflaub, *Democracy Oligarchy, and the Concept of the „Free Citizen” in Late Fifth-Century Athens*, *Political Theory* 11/4, 1983, p. 517-544.

<sup>74</sup> Hannah Arendt, *Vita activa oder vom Tätigen Leben*, cf. p. 43; gr. Οικία: the house, that means the entire household and private life in antiquity; ἰδίον designates in the life of the Greeks what the citizen called his own."

Cf. Hannah Arendt, *Vita Activa oder Vom Tätigen Leben*, p. 99, see 435: lat.- *laborare* , fra.- *travailler*, eng.- *labour*, dt.- *arbeiten*; „In all cases, only in the words for labour does the connivance of need and effort become apparent."

<sup>75</sup> Giorgio Agamben, *Homo sacer, Die souveräne Macht und das nackte Leben*, Suhrkamp Verlag, Frankfurt a. Main, 2002, p. 11.

separation of the “qualified” bios and its various “forms of life” and their sages, in which he distinguishes between *bios theoretikos* - the contemplative life of the philosopher; *bios apolaustikos* - the life of pleasure and delight and *bios politikos* - the political life.<sup>77</sup> Consequently, the private space is to be understood as the area of *animal laborans*<sup>78</sup> and *homo faber*<sup>79</sup>, which are both under the power of the *paterfamilias*.<sup>80</sup> The economic sphere in ancient society was organized in the family. In the modern age of the capitalistically developed countries there is a shift in space that opposes the ancient understanding. The free space of action is shifted from the public to the private, and thus also reduced in size. By contrast, the ancient oikos of economics and necessities became a public domain of political administration in Western Europe from the mid-eighteenth century onwards and is thus expanding. Until the industrialization and the entry of the dictatorships, the household in Europe had been the center of economic activity, as families in the countryside largely produced themselves what they consumed. In the cities, craft was practiced in the house of a master, with the apprentices, apprentices and master’s family sharing meals because all activities such as eating, sleeping and working were done in the same room. According to Herbert Applebaum, wages in the form of money accounted for only a fraction of this; Daniel Defert calls this form of connected life and work a “domus economy” – “Domuswirtschaft”, which is replaced by wage slavery.<sup>81</sup> With the modern age, capitalist countries have developed into a society of bourgeois, capitalist and late capitalist organization through an administrative state apparatus. The processes of modernization in the Occident consisted of the interaction of state, as a new political and organizational form of controlling

<sup>76</sup> Platon, *Philebos*, in W. F. Otto/E. Grassi/ G. Plamböck (Hg.), *Sämtliche Werke 3*, Rowohlt Taschenbuch Verlag, Reinbek/Berlin, 1994, [23 St.2 c – d ] ff.

<sup>77</sup> Cf. Giorgio Agamben, *Homo sacer, Die souveräne Macht und das nackte Leben*, Suhrkamp Verlag, Frankfurt a. Main, 2002, p. 11; Aristoteles, *Nikomachische Ethik*, Book I, p. 9 f, [1095a32-b19], [1095b 19- 1096a 9]. Cf. Dirk Jörke, *Politische Anthropologie, Eine Einführung*, VS Verlag Für Sozialwissenschaften, Wiesbaden, 2005, p. 16-35.

<sup>78</sup> Cf. Hannah Arendt, *Vita activa oder vom tätigen Leben*, p. 99, cf. Footnote 3 and 5 page 435: *Animal laborans* is the animal that works with his body to obtain food; from lat.- *laborare*, fra.-*travailler*, eng.- *labour*, dt.- *arbeiten*.

<sup>79</sup> *Ibid.*, see 451; p. 99 and Footnote 1 p. 451 and cf. page 435: see lat. *homo,-minis*; Mensch/ human; see lat. *facere, fabricari*, fra. - *ouvrier*, eng.- *work*, dt. - *werken*. Manufacture derives from the Latin *faber*, which comes from *facere* and defines the nimble making of the artist or craftsman who works hard material like wood, stone or metal. In German one says originally the craftsmen *crafted*. „Im Deutschen sagt man ursprünglich die Handwerker *werken*“.

<sup>80</sup> *Ibid.*, p.38; *Paterfamilias* was really *dominus* over his slave household and his family, even the power of the tyrant is less powerful, since in the political sphere unassailable power was considered a “*contradictio in adiecto*”.

<sup>81</sup> Richard Sennett, *Der flexible Mensch*, p. 41.

society, with the progress of industrialization, trade and banking, thus creating a capitalist and thus new epoch in human history.<sup>82</sup> In the course of industrialization in the service of modernization, work and manufacturing were determined by the power interests of the ruling regime. Animal laborans and the homo faber merge into the “worker” and his serialized, streamlined activity in the industry. Instead of securing necessary needs through work or through the creative manufacturing process, work has become an anonymous and unified form of employment for workers. The new bourgeois “public” of capitalistically developed countries thus consisted of the regulation of civil society and the safeguarding of trade in goods on the one hand, and the so-called “workers emancipation” on the other, which served the purpose of making the changed working conditions and working forms socially acceptable and legitimized, because the worker received his social equality only in the wake of the Western modernization processes.<sup>83</sup> The women emancipated themselves at the same time with the workers, since they were also integrated from the private space in the new and now public work system, which entailed a profound change in social conditions, since family structures and thus social relations radically changed.<sup>84</sup> On the basis of the changed forms of industrialization and their employment relationships, it becomes clear how the economic system affects the political and social structure and thereby changes the way of life and the hitherto existing ways of life of man through a process of rationalization. The inclusion of women in the now “publicly” organized economic system takes on a double professional character in capitalism and explains one aspect of the enormous “progress” of capitalist societies. On the one hand, the inclusion of women in the public and the public workforce has doubled the workforce of adults and increased productivity. This was unthinkable before the Western industrialization process. On the other hand, the securitization of women’s labor rights was accompanied by achievements such as universal suffrage and health and safety at work. The disadvantage of the achieved increase in productivity, through the integration of women into labor markets, lies in the disproportionate decay of social and family structures. The housework, or even the “double shadow economy”, is exercised free of charge, but contributes just as much to the increase in productivity, since this is social reproduction work.<sup>85</sup> Thus, the weaker the position of women in a society is, the weaker is the economic and political structure in a society. Or vice versa: the more developed the economic and consequently the political system,

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<sup>82</sup> Cf. Fernand Braudel, *Jocurile Schimbului*, Intreprinderea Poligrafica, Sibiu, 1985, p. 23- 26; 39-48, 63, 68 f.

<sup>83</sup> Cf. Hannah Arendt, *Vita activa*, p. 276.

<sup>84</sup> Jeremy Rifkin, *Die empathische Zivilisation*, p. 292.

<sup>85</sup> Cornelia Klinger, *Krise war immer*, p. 82-105, see p. 91.

the more emancipated is the social family structure and with it the position of the woman. The modernization of forms of work is not only accompanied by women's emancipation, but above all by a spatial shift, which together create a social change in the family structure. These changes contribute in a circular fashion to the constant modernization of society and are consequently of great importance for the economic productivity of national market economies. Another significant and at the same time devastating consequence of the process of rationalization on the life forms and ways of life of modern man goes back to the concept of "economic rationality", which on the one hand used the dictatorships of the 20th century and on the other hand determined the present thinking of neoliberal societies. How the "economic rationality" expresses itself and what effects this has on today's society will now be discussed in more detail below.

### **III. Rationalization processes and its economic rationality**

The process of rationalization of the processes of production and of life progressed steadily at the beginning of the twentieth century to the planned and rational distribution of all goods and commodities. After the world economic crisis of 1929, it culminated in two forms of economic systems, each with a totalitarian political regime. One was the planned economy under communist dictatorship and the second was the capitalist market economy in the leading industrialized nations, which were developed under democratic governments, but quickly developed into National Socialist dictatorships. One of the devastating consequences of these advancing economic and political processes of development and rationalization was the "alienation" of the "working" population, because identification with one's own work or work itself became increasingly impossible, since the individual's understanding of the functional mechanisms of the whole apparatus withdrawn by "the rationalization of all areas of action drives their internal differentiation". Gorz says that:

"As the state, economic, administrative and scientific systems continue to differentiate and lead to the emergence of complex apparatus their development and functioning require an ever-increasing subdivision of competencies and task fields: an ever-differentiated organization of increasingly specialized *functions*."<sup>86</sup>

Due to the complexity of these huge industrial aggregates and their rationalized organizational forms, the individuals working in them no longer understand the functioning of the entire system mechanism and can't anticipate

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<sup>86</sup> André Gorz, *Die Kritik der ökonomischen Vernunft*, See p. 65.

their own role: “The sense and purpose of their interaction are mostly unknown to them and organizationally predetermined.”<sup>87</sup> This complex system can’t and must no longer rely on the “self-motivation” or self-reliance, “personal inclinations,” “abilities,” and “goodwill” of the cooperating individuals, therefore “their reliability is ensured through formal codification and regulation of their behavior, tasks, and work relationships.”<sup>88</sup> Gorz calls this *functionality*, which he defines as “a rationality,” which defines a certain course of action from the *outside* and prescribes it to the actor through the overarching organizational structure.”<sup>89</sup> Gorz describes the totality of specialized, “externally” organized and coordinated activities as a *heteronomy sphere*. Within this heteronomy sphere, all actions and tasks are alienated, as in an externally controlled machine.

“Individuals and even complex collectives must function as the cogs of a large (industrial, bureaucratic, military) machine whose size deprives them of the opportunity to shape their interaction through self-determined or self-governing (*autogestion*) cooperation procedures.”<sup>90</sup>

Gorz defines two types of external control. The first type of external control describes a dynamic process that has become independent and controls serialized actions, “causing the totalization of the material field, which externalizes a variety of separate actions and alienates them from the actors as an overall process”. As an example, Gorz refers to the *market*, which can be described as a self-directed system<sup>91</sup> and which is subject to *spontaneous* external control, as they are found today in the capitalist societies under neoliberal rule. The second type of external control is “based on organized planning [...] and the totalization [is] the result of an elaborate organizational structure [...] to make a product of individuals unable to communicate with each other or to realize a collective action that is neither intended

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<sup>87</sup> *Ibid.*

<sup>88</sup> *Ibid.* p. 65-66.

<sup>89</sup> *Ibid.* p. 66.

<sup>90</sup> *Ibid.* p. 67.

<sup>91</sup> André Gorz, *Die Kritik der ökonomischen Vernunft*, p. 69: „In reality, the market is a “systemic mechanism” (see Jürgen Habermas, *Theorie des kommunikativen Handelns*, Bd. 2, Suhrkamp Verlag, Frankfurt am Main, 1999, p. 226) which enforces its laws on individuals from outside. They are forced to direct their behavior and their plans towards an external, statistical and completely unintended result. For them, the market thus presents itself as spontaneous external control without a control center. (Gorz borrowed this expression: spontaneous external control - *hétérorégulation spontanée* from Edgar Morin, *La vie de la vie*, Paris 1980).

nor even perceived by them at all”, and is called *planned* external control.<sup>92</sup> This form of planned external control of the economic system is encountered in the totalitarian regimes. In summary, Gorz states:

“As economic rationality led to the emergence of immense technical facilities, it gave greater weight to the subsystems of planned external control: that is, to the industrial and administrative apparatuses in which individuals are prepared, adapted as the organs of a machine, for purposes that are mostly unknown to them and different from the purposes they have set themselves for their own pursuit.”<sup>93</sup>

For this reason, there is “control media” that must motivate the workers to work for foreign purposes, which in turn can be divided into external control via *incentives*, so-called *initiative control media* and external control over *provisions*, named *prescriptive control media*.<sup>94</sup> The current economic system under neoliberal forms of government uses initiative control media and according to Gorz, for example:

“Material and symbolic incentives such as money, security, prestige and/or power that are connected in a hierarchical gradation with the respective functions and ensures a functional integration of individuals, while the prescriptive control media oblige individuals to comply with the functional patterns of action required by the organization, due to provisions and under threat of sanctions, in the process, prescriptive control is usually regulated and formalized in the form of procedures.”<sup>95</sup>

According to Gorz, the economic rationality that manifests itself through subsystems of spontaneous or planned external control uses different control media. Spontaneous external control takes place via incentives that use initiative-based media and can be assigned to more capitalistically organized societies with a democratic

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<sup>92</sup> André Gorz, *Die Kritik der ökonomischen Vernunft*, p. 67, 69, 71: “In practice, every modern society represents a complex system based on the interaction between the subsystems of “communicative” self-organization, spontaneous and planned external control.”

<sup>93</sup> *Ibid.*, p. 71.

<sup>94</sup> *Ibid.*

<sup>95</sup> *Ibid.*: „materielle und symbolische Anreize wie Geld, Sicherheit, Prestige und/oder Macht, die in hierarchischer Abstufung mit den jeweiligen Funktionen verbunden sind und eine funktionale Integration der Individuen gewährleistet, während die präskriptiven Steuerungsmedien die Individuen durch Vorschriften zwingen, unter Androhung von Sanktionen, die von der jeweiligen Organisation verlangten funktionalen Handlungsmuster zu befolgen, dabei ist die präskriptive Steuerung meist in der Form von Verfahren reglementiert und formalisiert.”

leadership style, while the planned external control, which operates via regulations and prescriptive control media, is more likely to be found in dictatorships and totalitarian forms of power. It follows that, despite the attempts to expand the control of these totalitarian systems over both “public space” and “private sphere”, their “equality policy” of planned external control couldn’t hold together the social system and therefore had to collapse. So one can say that this creates the postindustrial world of work in which the flexible system of neo-liberalism dominates the everyday life of modern society. Flexible work in the age of neo-liberalism is a “flexible” form of work,<sup>96</sup> aiming for quick work and adaptable work subjects, with a flexible division of labor and flexible working hours. The flexible work system consists of accelerated production possibilities, flexible market and consumption orientation. It aims to speed up work instruction, increase the division of labor, increase flexibility and support technical achievements.<sup>97</sup> The flexible work system is designed to have as few permanent workers as possible in the labor market, and thus to hire more workers, who can be quickly introduced to working practices and can be dismissed quickly and for free. So the trend is moving towards “flexible workers” with “temporary” jobs instead of workers on permanent jobs and in fixed occupations.<sup>98</sup> This creates a permanent uncertainty for the service provider or the employee due to the awareness of the substitutability of his workforce. Today’s workers, while working less hard, are sacrificing more and more time. The consequence of this loss of time is an inner loneliness and cultural emptiness. This loneliness arises out of the impossibility to use time useful or in the sense of the Greek *Eudaimonia* and the cultural emptiness arises due to the lack of time for leisure. Although today’s worker no longer works like the animal laborans, he is still far from being free from the necessities of life, since he continues to be subject to the outward determination of his life and actions through the imperatives of a social production apparatus and a social order which produce indiscriminately necessities of life and superfluous, economic and anti-economic, productive and destructive.<sup>99</sup> On the one hand, the perceived uncertainty towards the temporary workplaces in the population evokes the need for material balance and generates a kind of consumption pressure, which is pursued during the non-working time; on the other hand, the noticeable loss of time due to the work is compensated for. The reward and recovery from work is the consumption of goods and the collection of items that are available on the international market, but also as

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<sup>96</sup> David Harvey, *The condition of Postmodernity*, p. 58.

<sup>97</sup> *Ibid.*, p. 152.

<sup>98</sup> *Ibid.*, p. 152.

<sup>99</sup> André Gorz, *Kritik der ökonomischen Vernunft*, p. 260.

transient as their lives themselves. The impossibility of finding the *Eudaimonia* in perishable things thus leaves to create a consumer society in which the belief in *durability* no longer exists. Thus, the principle of leisure *couldn't be lived* in modern society, since neither the economic, political nor socio-cultural system gives it incentive or space. The reason for this kind of lifeworld-like emptiness - "lebensweltlicher Leere", which exists when work dominates everyday life but does not make much sense or has no meaning, leads to a self-estrangement, a general alienation or a missing as well as little cultural creative power. The reason for this is that subjects are endowed with articulation ability and "depth" and are able to view or evaluate situations of choice from different perspectives and from different viewpoints. That makes them valiant subjects. However, their perspectives and viewpoints are characterized by loyalty, for example to a particular employer, and their choices are influenced by the claim to maintain or confirm their loyalty. In summary, this means for our analysis that when individuals can no longer identify with their work and "alienates" a loss of loyalty occurs, for example due to an insufficient or unsatisfactory work outcome. This impairs their way of life, because "work" can't go beyond the mere sphere of necessity and remains the only reason for exercising work. This situation is aggravated by lack of social support, weak social structures, lack of trust in the community or due to restrictive or anti-social policies. In this way, life no longer has any significance due to the fulfillment of the duties of work, since work is not meaningful and lacks the basis for *creative periods*.<sup>100</sup> The premises of action are thus not characterized by the possibility of increasing the quality of life, but by coping with necessity. As a result, individuals lose the ability to recognize and evaluate their own desires, the ability to reflect and to exercise their own will, and ultimately their ability to act. By the loss of individuals' ability to act, the "loss of meaning" of life occurs, which can be called an "existential crisis," since life without meaning contradicts the "nature" of human existence.

#### IV. Conclusions

The "reality" of modern society, constructed by the modern rationalization process and the secular sciences, has declared "work" in preference to free time

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<sup>100</sup> "The only meaningful life, according to Taylor, is that deepened by the fulfillment of these obligations, through the end of the barren periods, to create the basis for the creative periods." Cf. Charles Taylor, *Negative Freiheit*, Suhrkamp Verlag, Frankfurt am Main, 1992, p. 26 f.

and all other human spheres of activity to be the sole meaningful source of human life, with material values taking precedence over spiritual values. This means that today's value of human equality is measured by the economic capacity of its work. The less a person deserves, the more "unequal" he is to a well-earning employee.<sup>101</sup> J. Habermas characterizes flexible work organization as an ideology of possessive individualism and achievement orientation.<sup>102</sup> Assuming that "ownership as the substrate of legal recognition emerges from the work processes, and that in the recognized product of labor instrumental action and interaction are linked to it," this is a democratic deficit or an undemocratic principle. If possession is seen as the substrate of legal recognition, but some have more possessions than others, their claim to legal recognition becomes less than that of those with more possessions. The next problem arises from the modern, highly technological work process of the service society, since no recognized or recognizable product of the work emerges and thus also the substrate of the possession or the sense of ownership of the working subject dissolves and a state arises that in the meaning of Marx's fetish character can be described as "alienation", whereby the appreciation of one's own work, but also against one's own wages decreases and only the consumption as a substitute for the invested strength and time in the work remains. By not recognizing one's own work product, this is no longer regarded as the basis for the acquisition of possession and property<sup>103</sup> and a consumer society is created. By contrast, Gorz describes this "alienation", in the Marxist and Weberian sense, as an "identity crisis of the working society" because one not only experiences the phenomenon of "alienation from work" due to the division of labor in which today's service provider is no longer a working or producing human being, but is part of a working society of consumption, whose parts are always replaceable in their function. Another problem is the fact, that increasingly less wage labor is needed in itself, creating a permanent insecurity of the workers of today's societies. On the other hand, the work itself has still not become "meaningful". This brings with it several consequences that on the one hand delegitimize the political system and on the other destabilize the socio-cultural system - "the lifeworld - *Lebenswelt*". The consequences of the (flexible) work system are, on the one hand, that the private sphere is taken up by the public space of the working world. The employee thereby remains deprived of his private freedom. This deprivation of privilege and

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<sup>101</sup> Wolfgang Reinhard, *Lebensformen Europas*, p. 443.

<sup>102</sup> Jürgen Habermas, *Legitimationsprobleme im Spätkapitalismus*, Suhrkamp Taschenbuch Verlag, Frankfurt am Main, 1973, p. 111

<sup>103</sup> Jürgen Habermas, *Technik und Wissenschaft als Ideologie*, Suhrkamp Verlag, Frankfurt am Main, 1969, p. 33-34.

private leisure by flexible work organization and the systematic use of control mechanisms through technical communication media or “opportunistic adaptation of consumers to the market strategies of monopolistic competition [...]” create a number of problems. These problems are, on the one hand, legitimacy problems of the political system and, on the other hand, problems of the socio-cultural system like the “loss of meaning”. The phenomenon of “existential crisis” becomes particularly clear through the flexible work system.

The legitimacy problems of the political system of today’s democracies arise from the seizure of the “socio-cultural system” by the world of work, which leaves no room for the employee to be able to turn to other activities besides his work for the necessary and thus the “lifeworld - Lebenswelt” is destabilized and thus arise the second problem. Without the systemic compensation, such as a decent wage, the necessary free space for the employed in the private sector and the necessary free time of work, today’s worker in the neoliberal labor system can no longer devote himself to acting and political activities, except those determined by the necessities of life. The socio-cultural space of modern society is, or remains, (continues to be) occupied by the work system, whereby real free time – leisure - is not available, with the possibility of devoting oneself to activities other than (life) necessities. The working system seizes free space by allowing or promoting the accelerated production system of the flexible working world, which is market and consumer oriented and uses the control mechanisms of technical communication and dissemination media, thus to be able to maintain its own power and the flexible working system of the late capitalist world and withstand international pressure. The political organization provides the economic system with the necessary legal and institutional framework. The adoption or taking of the socio-cultural system by the economic system has two consequences: an internal crisis of stability, from which emerges a second external crisis in the form of a political legitimacy crisis of democracy. The socio-cultural crisis of stability is linked to the legitimacy crisis of democracy. The neo-liberal system of work hinders the fundamental rights of civic participation in a modern democracy, by not giving workers sufficient material resources and free (work) time for political education in order to participate actively in the “political” system. The prerequisite for the opportunity to participate actively in the “political” and “public Space” is the participation interest. However, this participation interest in the political-public space can’t be generated in society if the socio-cultural space is in a “retreat”, because it is still determined by necessity - and work. The primary interest of working people is still the preservation of private space and the necessities of life. Participation in the public-political sphere thus becomes a secondary interest, as the private necessities of life have priority.

Furthermore, education is a prerequisite for participation in a public discourse, in the sense of theory and practice<sup>104</sup>, understood here as thinking and acting. Without education<sup>105</sup> one can't understand basic political elements and procedures that are of fundamental importance to a constituent population. But educating themselves, you can only if you have the necessary resources, the necessary (free) time and the necessary space.<sup>106</sup> It takes a minimum of material security, work-free time (non-working-time) and a work-free space to be able to educate, which also means time to educate itself politically and to be politically active. For this reason, political education is the precondition of civic participation as voters of a democracy. Without this civic possibility of participation in modern society, the working middle class will continue to be powerless, depriving democracy of its legitimacy, because it is increasingly lacking in voters.

The second problem arising from the (neo-liberal) system of work and its dogmas<sup>107</sup> concerns the socio-cultural system - the lifeworld – *Lebenswelt* - which experiences an “existential crisis”, since the valorization of labor has shifted values in favor of material things, in which the human purpose of life can be chosen individually and voluntarily, but is only feasible with the accumulation of resources (property and capital). According to Ch. Taylor, who seeks to explain Nietzsche's value concept here, values are social products for which we take sides, which ultimately result from our own radical elections.<sup>108</sup> According to Sartre, it is the values that make up people. Taylor, on the other hand, believes that values either lead to moral choices, which are based not on individual will but on strong valuations or values that express preferences, as these are actually based on a variety of moral beliefs. This means that *strong judgments inevitably play a role in a conception of the agent and his experience because they are linked to our particular notion of the self*. Taylor concludes that acting humans who make strong judgments can be described as “deep” because the aspects that determine a choice are not only selected in terms of one's (life) goals, but also in terms of lifestyle, and thus enter into the “*nature*” of the actor and are thus closely linked with the idea of *identity* and become an integral part of the self and thereby convey “meaning” to one's own life. However, this “meaning or sense” can't come about as long as individuals are shaped by material values and align their lives with perishable things, since this

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<sup>104</sup> Aristoteles, *Politik*, Philipp Reclam, Stuttgart, 2003, see VII. Book; Practice and Theory, 1325a-1325b; p. 327.

<sup>105</sup> Cf. Konrad Paul Liessmann, *Theorie der Unbildung, Die Irrtümer der Wissensgesellschaft*, Piper Verlag, München/Zürich, 2014, see p. 54 ff.

<sup>106</sup> Hannah Arendt, *Vita Activa oder Vom Tätigen Leben*, Cf. *Polis*.

<sup>107</sup> Cf. Michael J. Sandel, *Gerechtigkeit. Wie wir das richtige tun*, Ullstein, Berlin, 2013, p. 85 ff.

<sup>108</sup> Charles Taylor, *Negative Freiheit*, p. 28-35 ff.

“world of things” has no durability in space and time and therefore can’t be attributed any lasting meaning. On the one hand, this change in value was due to the growing importance of the accumulation of possession and property (transient or impermanent goods) of (neoliberal) capitalism. On this basis, the appreciation of material goods was increased and the modern societies of capitalistically developed countries were transformed into labor and thus consumer societies. And on the other hand, capitalism arises due to the rationalization of modern man in the wake of the processes of secularization and the rise of the bourgeoisie, in which work no longer began to serve only the purpose of preserving life, but rather the acquisition of money and the accumulation of property and wealth. After the French Revolution, the capitalist bourgeoisie of Europe not only took the place of the old aristocratic society and disempowered the old absolutist form of rule of the aristocratic society, but also acquired its possession, which was to become the basis and hallmark of the bourgeois class. Since the bourgeoisie’s power position and claim to power were based only on possessions. The foundation of the bourgeoisie and its power is based on its wealth and possessions, acquired on the one hand by labor and, on the other, by the exploitative conditions of labor. For this reason, all the values of the bourgeoisie and the “modern world” are only reduced to the material and concepts that enable the increase in labor - such as “performance” and competition. But that also means a focus on transience. F. Furet concludes, therefore, that necessarily more and more wealth and prestige had to be amassed to secure the existence of the bourgeois class, with the result that the capitalist society(s) of the bourgeoisie is driven by a constant inner restlessness.<sup>109</sup> This modern conception of the revaluation of labor was reflected in the ideas and intellectual and political legacy of the European bourgeoisie and culminated not only in the slogans of freedom, equality and fraternity of the French Revolution, from which liberalism and, above all, “property rights” of the enlightened individual, the declaration of human and civil rights as well as the modern nation-state emerged, but also in dictatorship, fascism, socialism and communism. These processes of rationalization led to a change in the conception of money, which was no longer merely a means of subsistence for property and could turn into property and wealth, but was declared the epitome of happiness. Thus, the acquisition of money is declared to be the sole and highest purpose of modern society, and an unstoppable pressure of capital accumulation begins – the so called “chrematistics”<sup>110</sup>, which initially spread in modern Western societies and has rapidly turned to “catching up” societies. This striving for possession therefore creates a shift in

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<sup>109</sup> Francois Furet, *Das Ende der Illusion. Der Kommunismus im 20. Jahrhundert*, München/Zürich, 1999.

<sup>110</sup> Aristoteles, *Die Politik*, p. 92- 93, [1256b 40- 1257a1].

values in favor of material values within modern society. Work is a means of capital accumulation and money is intended to redeem the promise of happiness of capitalism. So money means “happiness” and happiness becomes the sole purpose of life.<sup>111</sup> The free time for leisure, which was otherwise understood as an attribute of happiness, thereby experienced devaluation. Thus, the modern man does not work for the kind of happiness that he could find in his free time and time for leisure, but only for the accumulation of resources and capital, whose possession has experienced equality with the idea of happiness in life. Through this shifting of values - in which transitory-material things - receive more esteem than - the imperishable-spiritual products, individuals are governed by material values and concepts of value that does not give their lives “meaning,” whereby a “loss of meaning” occurs in the impossibility to find happiness and time for leisure in perishable things.

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<sup>111</sup> Cf. Konrad Paul Liessmann, „Die Jagd nach dem Glück“, Conference, 15. Philosophicum Lech, Lech am Arlberg, 22. September 2011.

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