Chapter-II

Origin and development of work
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ORIGIN AND DEVELOPMENT OF WORK

2.1. GENERAL

Work is a bodily or mental effort exerted to do or make something purposeful activity. It includes labour, employment, occupation, business, trade craft, profession, duty or a task something that has been made or done specifically. A person may or may not have remunerative employment, but has manner, style and quality of working. In other words work involve three states namely action, performance and achievement. In the first state of action, work is to perform its function, to operate or to act which leads to second state effectively or to ferment which leads to third state to produce results or to exert an influence. So it is a change of specified condition by repeated movement.

2.2. MEANING AND DEFINITION OF WORK

Work as a means of earning income, employment needs physical or mental activity to achieve the result accomplishing a predetermined plan. Thus from the above said meaning work can be defined as 'Activity involving mental or physical effort done in order to achieve a purpose or result in an effectively manner producing the desired effect or result.'

1. Advanced Oxford English Dictionary, P. 2107
2. New Webster’s Dictionary of English Language, P. 1791.
Physical or mental effort or activity directed toward the production or accomplishment of something.

A job; employment: looking for work.

A trade, profession, or other means of livelihood.

Something that one is doing, making, or performing, especially as an occupation or undertaking; a duty or task: begin the day's work.

An amount of such activity either done or required: a week's work.

The part of a day devoted to an occupation or undertaking: met her after work.

Something that has been produced or accomplished through the effort, activity, or agency of a person or thing: this story is the work of an active imagination. Erosion is the work of wind, water, and time.

A material or piece of material being processed in a machine during manufacture: work to be turned in the lathe.

To make productive; cultivate: work a farm.

To cause to work: works his laborers hard.

To excite or provoke: worked the mob into a frenzy.

To prove successful, effective, or satisfactory: the new strategy may not work out.

To have a specified result: the ratio works out to an odd number. It worked out that everyone left on the same train.

To engage in strenuous exercise for physical conditioning.

To exhaust.

To engage in double-dealing; be duplicitous.

To function very well or have a very good effect or outcome.

*For example a mine*
Work - activity directed toward making or doing something;
Work - a product produced or accomplished through the effort or activity or agency of a person or thing;
Work - (physics) a manifestation of energy, the transfer of energy from one physical system to another expressed as the product of a force and the distance through which it moves a body in the direction of that force; "work equals force times distance"

2.3 PRINCIPLE OF RIGHT TO WORK

According to NILR\(^3\), the right to work principle affirms the right of every free person to work for a living without being compelled to belong to a union. Compulsory unionism in any form -- "union," "closed," or "agency" shop -- is a contradiction of the right to work principle and the fundamental human right which that principle represents. Every individual must have the right, but must not be compelled, to join a labor union.

A right to work law guarantees that no person can be compelled, as a condition of employment, to join or not to join to pay dues to a labor union. The right to work is neither "anti-union" nor "pro-union." it is a matter of individual freedom. The right to work principle affirms the right to work where they want and for whom they want without coercion of any kind to join or not to join labor unions, or to support them in any way. Unions, after all, are private organizations.

\(^3\) National institute for labor relations research Springfield, Virginia
2.4 PUBLIC POLICY AND THE RIGHT TO WORK IN INDIA

It is the state's responsibility to secure an equitable income for those who are employed, to care for those incapable of doing any work, and to relieve those who are able to work but prevented from doing so by economic forces. Among the basic rights is the right to work. This has been recognized since the eighteenth century, when the German thinker⁶ argued that the right to live and the right to work must be protected by the state. Socialist systems recognize the right to work as an obligation; the state may extract the work that is socially and economically useful. For example, the Chinese Constitution of 1982 declares that the right to work is "a glorious duty of every able-bodied citizen." However, because the socialist systems lack strong judiciary, they have not made this right justiciable.

It is naive to suppose that the right to work can be guaranteed only in socialistic systems. It is as effectively ensured in several democratic nations, along with programs of insurance for the unemployed, have programs providing employment⁷. In the United States, the problems of unemployment are met by the Act⁸. The Japanese constitution makes it obligatory for the state to provide employment. In the Scandinavian countries the unemployment alleviating programs are funds administered by the trade unions and subsidized by tax revenues.

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⁶ Fichte
⁷ France (1905), Norway (1906), Denmark (1907), Great Britain (1911), Italy (1919), and Canada (1955)
⁸ Social Security Act of 1935
"Everyone has right to work, to free choice of employment, just and favorable conditions of work, and protection against unemployment." "Full realization of this right shall include technical and vocational guidance and training programs." ILO\(^9\) sought to ensure that "there is work for all who are available for and seeking work" and that "there is freedom of choice of employment and the fullest possible opportunity for each worker to qualify for his employment." These rights prescribe the goals to which nations aspire.

2.5 WORK IN JOINT FAMILY SYSTEM

The Joint Family system, the caste system, and the agricultural background of ancient Indian society left no room for unemployment. Manu, the law-giver of ancient India, ordained that the king should support all his subjects as earth does for all the living beings, without discrimination. The epic\(^12\) mentions that the king should look after the welfare of the disabled, helpless, orphans, widows, victims of calamities, and pregnant women by meeting their minimum needs. Kautilya, the greatest economist of the medieval period of Indian history, said, "in the happiness of his subjects lies the king's happiness, in their welfare his welfare." Mahatma Gandhi viewed work more as duty than as right. This is in consonance with Hindu thought in treating duty as an aspect of dharma.

India is a signatory to all the employment-related human rights, which it is obliged to satisfy. UDHR\(^13\) had a vital impact in framing the Indian Constitution. However, the Constituent Assembly that framed it did not throw

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9 The Universal Declaration of Human Rights
10 The International Covenant on Economic Social and Cultural Rights
11 The International Labour Organization
12 Mahabharat
13 The Universal Declaration of Human Rights, 1948
much light on the right to work as an enforceable right. Ambedkar\textsuperscript{14}, remarked, If a person who is unemployed is offered a choice between a job of some sort and exercise of his rights to freedom of speech, association, religion, and so on. The unemployed are thus compelled to relinquish their fundamental rights for the sake of securing the privilege to work and subsist.

2.6 ENFORCEABILITY OF RIGHT TO WORK

The Indian Constitution maintains a dichotomy between enforceable rights and unenforceable rights. Ultimately, when the constitution was passed, "right to work" became one of the unenforceable rights. "Fundamental Rights" are enforceable, mostly covering civil rights, but also providing for equality of opportunity in public employment. These do not specifically guarantee right to employment.

However, other enforceable articles do guarantee all citizens the freedom to practice any profession or to carry on any occupation, trade, or business; prohibit forced labor or the employment of children below 14 years by factories, mines, and other hazardous employment; and guarantee right to life and personal liberty.

The judges of the Indian Supreme Court have noted that right to life is not confined to mere physical existence but includes the right to live with human dignity. This ruling makes many directives enforceable that would not otherwise be covered. The total workforce utilisation should be a part of the production itself\textsuperscript{15}. For instance, the law now recognizes the right to primary education, since it is necessary to sustain human dignity. However, the

\textsuperscript{14} The Chairman of the Drafting Committee
\textsuperscript{15} Justice. Dr. K. Punneiah, President, Forum for Right to Work AP
Supreme Court was enigmatic about the right to work. In a 1981 case the court held that bare necessities of life go with the right to live with dignity. However, in 1992 the court reversed the trend by stating that the right to work is contingent on the economic capacity of the state. Distributive justice to the society is more important than the fundamental right of a single individual.¹⁶

2.7 PLANNING AND RIGHT TO WORK

The Annual Report of the Ministry of Labour says the overall unemployment rate is more than 2.56%. The rate of educated unemployment is nearly 9.6%. The Five Year Plans adopted by India aim to create jobs. In fact, the Eighth Plan envisages full employment by 2000 A.D., but in the past, the achievements have fallen short of the target. In view of the acute cyclical unemployment prevailing in India, it may not be practicable to guarantee right to work when this would cost a whopping 48% of the annual national budget.

As envisaged in the Five Year Plans, the government is implementing several poverty alleviating programs, especially in rural areas. A report from parliament observed that, whereas ad hoc or isolated schemes of employment may work well for a time, they cannot be sustained for long and will fail to achieve their purpose. It added that the time has come to recognize citizens' right to work and that the state should accept the responsibility to provide work or give employment assistance.

On at least four previous occasions, private members of the Parliament have tried to get a Bill passed assuring the right to work. The President of India, addressing Parliament in 1990, observed, "Government will introduce a

Constitution Amendment Bill to enshrine the right to work as a Fundamental Right in the Constitution," This assurance is yet to materialize.

Though the financial implications of implementing the right to work are staggering, the economic problem can be solved if necessary measures are taken. Subsidies must be severely curtailed. Money spent on all the poverty-alleviating programs can be pooled together for an effective implementation of legislation on the right to work. A strategy of "minimum wages and more employment" is preferable to "more wages and less employment." Efforts should be made to maximize employment by taking advantage of globalization in the market economy. Universal compulsory education abolishes child labor and releases jobs to adults. Unfortunately, the present educational system aims at preparing the students for higher degrees instead of developing vocational skills and careers. This requires necessary changes.

The right to work cannot be made absolute or unrestricted, but can be reasonably qualified. Assurance of right to work may be limited by income and age and should not be extended to the unemployed who were dismissed for faults or whose unemployment is only a disguise for indolence. Any constitutional guarantee of the right to work may cover the following: All citizens over the age of 18 shall have the right to work, provided that their annual income from all sources shall not exceed the average minimum wage per annum. If the state fails to provide the work, it must provide an unemployment allowance instead.\textsuperscript{17}

\textsuperscript{17} Subba Rao. T.V. SBRRM Journal of Law, Vol 1 March 1994
Exclusive representation: Exclusive representation gives union officials the power to represent all employees in a company's "bargaining unit" — including employees who oppose big labor and don't want its "services." This monopoly bargaining power is a special privilege granted to union officials by federal law. Free rider is the name given by advocates of forced unionism to any employee who does not pay the union for "services" he does not want but which he is forced to accept because of "exclusive representation." Such an employee is actually a "captive passenger," or a victim of union officials' "forced rider" schemes. Statistics show that right to work states enjoy greater economic vitality than do states where union membership is compulsory. Per capita income is growing at a faster rate in right to work states. Right to work states also experience faster growth in manufacturing and nonagricultural jobs, greater capital expenditures, lower unemployment rates, and fewer work stoppages. Families in right to work states also have higher incomes than families in non-right to work states, once those incomes are adjusted for the higher taxes and inflation in non-right to work states.

2.7.1 USAGE OF WORK

To give the definite work usage, it is useful to find out what the terms 'Employment', 'Job', 'Labour', and 'work' actually connote. The COD defines 'Employment as 'One's regular trade or profession' and 'Job' as a piece of work, especially one done for hire or profit.' In colloquial usage,
'Job' means 'Employment'. The *CTCD*\(^{19}\) defines 'Job' as 'Any undertaking or employment with a view to profit.' 'Labour' is defined as a work, effort towards the satisfaction of needs, workers collectively.'

'Work' means 'Employment, Action which one works,' according to Chambers Twentieth Century Dictionary while the Concise Oxford Dictionary defines it as employment, especially the opportunities of earning money by labour occupation\(^{20}\). In all these definitions 'Work' connotes a certain financial return or reward and actually it is that factor which is the key incentive prodding a person to work. In essence, 'work' signifies physical exertion to achieve something, while labour connotes mental or physical toil spent to secure a person's needs of society as well. The two terms, 'labour' and 'work' however are not synonymous. As man is born free, he has the freedom to work or not work. A person who does not work at all will be looked down. Idleness is condemned universally and vehemently. Man's time is divided into three ways i.e. a society in which every persons work biography might be a combination of paid work, self work, and civic work.

Self work is based on private property in the means of production and on the isolation of commodity produces from one another. 'Civic work expressed in the inseparable link between man's labour activity and the social form of his existence. Where as paid work is the bonded nature with reward of discharging ones capabilities.

\(^{19}\) The Chambers Twentieth Century Dictionary
Apart from all these three concepts Civic work plays a vital role in the man's life. The total civilizations and the historic events took place mainly based on the civic work. In any civilization, work is totally based on social consciousness in two spheres. One is social psychology and the other is ideology. Social psychology is the totality of feelings, sentiments, aspirations, notions, habits, thoughts and moods that develop in social groups and classes. Ideology is a system of political, legal moral, philosophical, religious and aesthetic views and ideas characterised of that certain class or people. It is the product of the work done by the group of people. Each class has its own psychology and ideology which reflect social consciousness. Social consciousness manifests itself only through individuals consciousness because any person lives and works in society, belongs to a certain class, nation and social collective. Karl Mark told people that, before they take up politics, science and arts, people must learn how to obtain food, build material conditions of life of people, or their social existence, predetermine their spiritual, cultural and intellectual pursuits, consciousness and theories which constitute the intellectual life of society.

2.8 EVOLUTION OF WORK

The emergence of man signalled the beginning of human society. In his present form, man emerged on our planet about 40 thousand years ago, while the origins of life and the evolution of the organic world from its most primitive and simplest forms to man goes back hundreds of million years. Charles Darwin proved scientifically that man traces his origin to the animal

21 Lenin V.I. 'The Three Sources and Three component parts of Marxism', Collected works, Vol. 19, 1977, Pg.28
world and more precisely, to a highly developed anthropoid ape. However, he could not explain how it happened and why. It was only Frederick Engels who proved that work played the key role in the origin of man.

Over many millennia man’s remote ancestors learned how to make use of their front extremities for simple operations which were prehensile functions. This change in the function of man’s hand and his straight posture affected the development of the entire human body. This fact tended to bring people closer together, to stimulate mutual assistance and joint activity. Out of the work process, and together with labour, emerged the language of human intercourse and articulate speech. Labour and articulate speech served as the principal stimuli for the gradual evolution of the brain of the anthropoid ape into the human brain. Frederick Engels wrote that ‘... With the development of the hand went that of the brain, first of all came consciousness of the conditions for separate practically useful actions and later, among the more favoured peoples and arising from that consciousness, insight into the natural laws governing them. And with the rapidly growing knowledge of the laws of nature the means for reacting on nature also grew...’

2.9 WORK IN THE CHANGING SOCIETY

The main feature of the mode of labour is in accordance with the mode of production is changing and developing all the time. Changes in the production relations eventually lead to the transformation of the entire social

22 Frederic Engels, Dialectics of Nature, Progress Publishers, Moscow, 1974, P 34
system, social ideas and political views. Transition from one socio-economic formation to another means a deep social upheaval which takes place in the form of revolution. Just as the slave-owing society yielded ground to feudal society, and the latter to capitalist society, the latter as a socio-economic formation will irrecoverably clear the ground for communism. This is a society historical and law-governed process of development of human society. Today all the social and economic and cultural conditions constitute one living whole, a certain system of society, i.e. Socio-economic formation.

Historically, there are five socio-economic formations.

1. The Primitive,
2. The Slave owning,
3. The Feudal,
4. The Capitalist and
5. The Socialism

Inequality existed as rich and poor in the human society. If one part of society owns the land and the other slave on this land as two antagonistic classes land-owners and peasants. If one group of people owns factories and plants and the other works at these factories, then we see two classes: Capitalists and workers, the former misappropriating a considerable portion of the earnings of the latter. There was a time when there were no classes. It is primitive society. People lived in small communes enjoying equal rights and

23 V. Buzov, V. Gorodnov, 'ABC of Social and Political Knowledge' Progress Pub: 1987, p.92
24 First phase of communism
held in common everything they had. As time went on and changes in mode of living, stratification set in primitive society. Some people grew rich, seized and appropriated the land, livestock and tools of production; others, who had no property were forced to work for the benefits of the rich and gradually became their slaves. This is how private ownership of the land and its entrails, forests, water and tools of labour came labour. Jean Jacques Rousseaue, the French philosopher, author and enlightener, spoke with outrage labour those who had first fenced off a plot of land and said, 'That is mine!'. His reasonings are somewhat naive in that he believed that private property and the resultant calamities and sufferings were the product of the ill will of some individuals. There is a grain of truth in his words, though. Private property gave rise to classes and divided society into masters and slaves, oppressors and the oppressed, the two groups hostile to one another. The struggle between classes under an exploiter system is the law of development of society, a powerful driving force of social progress. The revolutionary struggle of the exploited classes sweeps aside all that is old, obsolete and at the same time, clears the ground for the new and progressive. This is the slave uprising under the leadership of Spartacus at the time when slavery prevailed. Other examples include the great peasant war in Germany in the 16th Century, Jacques in France in the 14-15th Centuries, the peasant war in Russia under the leadership of Puggacher in the 18th Century under feudalism, the French Bourgeois revolution in the early 19th Century which established the capital system in France and the Great October Socialist Revolution in Russia which ushered in the era of socialism.

25 1712-1778
27 1st Century B.C
As human society developed, different forms of primitive, slave holding, feudal, capitalist and socialist societies emerged. In any society the content of labour changes not only with the improvement of the means of labour, but also with the development of man's ability to perform increasingly complicated operations and ever more complicated tasks. The content of labour changes from generation to generation as labour becomes more diversified. Thus, as labour acquired increasing importance in the development of human society and in the division of labour. Mental work became distinct from physical work and the town became separated from the countryside. The content of labour changes not only with the accumulation of experience and improvement skills, but also with the rise in the workers educational and training level.

2.9.1 WORK IN PRIMITIVE SOCIETY

The primitive system persisted throughout a long period in the development of human society. The means of subsistence were extremely primitive. Group ownership and equalizing distribution made to compensate for the production failures of some by the successes of others and thus to satisfy, on the whole, the minimum requirements of all. The labour of each was labour for all. The people lived in small communes enjoying equal rights. They worked together and held in common everything they had. Whatever the members obtained they owned in equal measure and shared equally among themselves.
The slave-holding system was the first socio-economic formation in the history of mankind to be based on private property and the alienation of labour. The emergence of private property and the development of commodity exchange led to the division of the primitive tribe into the poor and the rich. The impoverished individuals found themselves in debt-slavery to the rich and were thus forced to work for the latter. By waging aggressive wars, turning the captives into slaves and selling their fellowmen into slavery by way of exacting debts, the rich established their full sway over the enslaved poor. Thus this system was characterised by the slave-holders private ownership of both the means of production and the workers, that is slaves. Slaves, being the property of individual or collective owners, possessed neither the means of production nor the means of subsistence. As the results of their labour, the slaves were the property of the owner. Their exploitation was achieved through outright violence. They regarded the instruments of labour as a means of enhancing exploitation. Slave labour, in its entirety, took the form of unpaid work done for the slave-holder. The overwhelming majority of slaves served as a mere source of muscular energy in various fields like farming, cattle-breeding, construction, transportation, mining and so on. They were allowed to do arduous manual work. With the arduous labour of huge number of slaves that canals, roads, large tracts of land irrigated, mine works, bridges, dams, pyramids, palaces and temples were constructed. From the slave society aroused famous figures in culture and science as Mo Zi in China, Aristotle and Pythagoras in Greece, Kalidasa...
in India, and Cicero in Rome. Hatred slaves in aversion of their forced labour rise against the exploiters. They refused to work and expect sops from the rich. The slaves or ruined peasants to whom land and implements were leased formed as colony emerged the advancement of another mode Feudalism.

2.9.3. WORK IN FEUDALISM

Feudalism caused changes in the content of labour. The peasants attend the feudal lords castles for performing other compulsory service whenever they were free due to so much economic dependence on them subjected to their will and jurisdiction. The feudal lord could at any time sell or give away his peasants with or without the land they were bound to. Peasants dependence on landlord exploited the labour under feudalism in different ways. Peasants surplus labour is absorbed as feudal rent and various duties and exactions left the peasants with the minimum means of subsistence. Thus in feudalism there exist two classes namely landowners class and the labour class. Most of the labour class migrated to newly emerged cities in search of livelihood. As greater freedom and a sort of independence marked the new city life, a new middle class arose. Common people suffered most on account of disparity and discrimination in the society leading to the capitalism.

2.9.4. WORK IN CAPITALISM

V. Buznov, V. Gorodnitsky, 'ABC of Social and Political Knowledge' Progress Pub: 1987, P.40

Bread and circuses
Capitalism has two social classes, namely Capitalists and workers. Capitalists wealth is used for earning more wealth. Workers do not have any means of production of their own. They earn their livelihood by selling their labour. The workers underwent changes due to technological improvements. Public wealth is created in all its forms by the hired workers who are juridically free but economically bound to be capital. They could only acquire more surplus value, to increase the degree of the exploitation of workers by lengthening the working day. Leaving before the expiry of the term of hire was punishable by imprisonment. The working conditions were harsh. The work involves endless repetition of simple operation, degraded the workers both physically and morally. The working hours were upto 18 hours and the pay was miserable. Labour is a means of workers existence only if the worker sells his labour power to the capitalism. If he fails to sell, he joins the unemployed. That is why the worker believes his wages to be a payment for his labour. The sum of money received by the worker for the sale of his labour is referred as wage. Unemployment, production-related injuries, occupational diseases, premature disablement and ageing were the benefits granted to working class by capitalism. For decades the workers waged struggle to improve their position and condition. Despite the capitalists stubborn resistance workers organised strikes and gradually succeeded in securing benefits.

As a rule, capitalistic countries should follow Public Social Security like social insurance, a public assistance made up of the working people's contribution for social insurance and it is never paid to the workers in the

31. Capitalism
capitalistic countries. In accordance with the International legal standards established by the ILO\textsuperscript{32}, social security comprises the following nine kinds of insurance for the benefit of workers viz.; Medical aid, sickness benefits, unemployment benefits, old age pensions, benefits payable in case of production-related injuries and occupational diseases, family benefits, maternity benefits, disability pensions and loss-of-breadwinner pension. None of capitalist countries introduced all of them. 118 countries have passed legislation on at least one kind of social security. Old age, disability and loss of bread-winner pensions are provided by 107 countries, temporary disablement & maternity allowances in 59 countries, industrial accident & occupational disease compensations in 108 countries. The public assistance has two functions. (1). Persons who are living above the official poverty line are not entitled to benefits. (2). A person who qualifies for assistance can have medical care & free food stumps and general assistance in the form of money allowance to the working poor, persons with a long record of unemployment. At present the working class has brought some improvements in the countries codes and other legislative acts on social security.

The scientific and technological revolution has developed the potentialities of labour, heightening the latter's role in the rise of man as the main productive force, improving the social forms of the organisation of labour, promoting the specialisation & co-operation of labour and stimulating the growth of the social productivity of labour. The importance of labour is accelerating scientific and technological progress and developing man's

\textsuperscript{32} International Labour Organisation
abilities has thus been amplified. It induces far-reaching changes in the character of labour as well. Capitalism faces the contradiction between labour as a means of securing a livelihood and labour as the means of satisfying social needs. This contradiction manifests itself in the fact that vast technological potentials are used to enslave people rather than to ensure their well being. The way to resolve this contradiction is blocked by the insurmountable barrier of private ownership of the means of production, monopoly capital and the monopolies drive for super profits. Female and child labour is associated in mass scale with the mechanised production in capitalist countries. Wide use of cheap unskilled female labour percentage is growing nearly 80 to 90 percent under 24 years of age. The low labour skills keeps female workers at the bottom by pursuing a wage policy discrimination against working women, the capitalists gain additional profit. Child labour is a threatened one in the developing countries. It is also higher than that in the developed states. Child labour is widely used in agriculture and the services. Most of the children are compelled to work because their earning often constitute the family's sole source of income. But in developed countries, parents do no insist their children to do, but the younger worker's goal is to earn additional money for their own needs. Urbanisation in developing countries caused a rise in the number of working children. So as not to be starved to death the child takes up any work he is offered.

In Africa, Asia, Latin America and Southern Europe, parents hire their children for money and the employer exploits brutally his physical and mental health. Despite all the existing regulations, the problem of female and child labour remains a most acute social problem in the capitalist society. The
workers economic struggle in capitalism include higher wages, a shorter working day, better working conditions through various methods like strikes, work stoppages and picketing effected fundamental political changes. These have resulted in the emergence of trade unions. Political struggle lead to socialist form of labour which is free from exploitation and with good working conditions.

2.9.5. WORK UNDER SOCIALISM

In Socialism, labour is socialised in a planned manner, in the course of production on the scale of entire society. It eliminates all forms of the alienation of labour. The means of production appears in two principal forms namely. State property and co-operative property. State property plays a leading role in the economic system and holds a key position. The property of the producers is associated on the scale of the entire society and is jointly engaged in planned production based on the principles of collectivism, mutual assistance and co-operation. Cooperative property is emerged as a result of the peasants voluntarily uniting their private holdings. The backbone of the peasants collective property is formed by the non-distributed assets that have been created in the course of many years with the labour of the co-operated peasants. Both the common features and the differences displayed by the two forms of property are reflected in the character of labour. The common elements include the absence of the exploitation of other's labour and the fact that the labour is based on principles of collectivism, co-operation and mutual assistance. At state owned enterprises, the workers labour is supervised by society itself and
the necessary and surplus products are therefore the property of all the people. On the collective farms, part of labour is expended at the collective farmer’s personal subsidiary holdings.

The unity of the two forms of property state property and collective property eliminates antagonisms, which existed under capitalism. The division of labour throughout society and within individual enterprises persists. The social division of labour is the division of labour among the various branches of the national economy and among the different regions of the country. The division of labour is based on five year and long term economic and social development plans. Vast territories are developed in the planned manner. The state is in a position to allocate considerable sums for increasing the number of jobs in the regions of under development. The state creates conditions for the comprehensive development of labour in each region. The success of such type of socialism was seen in the social and economic development of Soviet Union. Under socialism, labour does not yet turn into people’s prime, vital need. That is why the people’s right to work is combined with a universal obligation to work. They have eight our working day. In case of noxious and arduous jobs, the working day is shorter. The correlation between working and non-working time influences the development of the personality. The shortening of the working day secures more spare time for the working people is a hallmark of social labour.

Under socialism, the working persons income consists of two parts. One of them comes from distribution according to work done and the other

from the social consumption funds. The first part is the result of work done for one self and the second, of the work done for the benefit of society. The wages are based on time payment and piece rates. Social security also persists in socialism. Old age and disability pensions, allowances to unmarried mothers, students grants, temporary disability benefits, maternity leaves and social security for the persons who are unable to work due to sickness, disablement, the attainment of pensionable age and required length of service, interruption of one's work in order to obtain an education or training, being on a regular leave and so on.

2.9.6. INFLUENCE OF WORK IN REVOLUTIONS

Revolution transform ideas, thoughts and practices of the people from the existing system to bring fundamental change. The modern ideas of democracy, socialism, nationalism are born out of revolution. The 17th century revolution of England and 18th Century revolutions of France and America helped in the spread of democratic principles, human rights and the socialistic ideologies of the world. The English revolution had its influence on American revolution which in turn influenced the world famous French revolution. These three revolutions and their ideals paved way for Russian revolution. These revolutions are based upon political and economic ideologies. Feudalism prevailed during the revolutions. The labour class and small land holders migrated to newly emerged cities in search of livelihood. As greater freedom and a sort of independence marked the new city life, a new middle class arose in society. It is the starting point of the future history. Common people suffered most on account of disparity and discrimination in
the society. They adopted revolutionary path, to get themselves emancipated from these conditions. Hence revolutions. In England, the first industrial country, the gap was widened resulting two social divisions, the wealthy and poor labour class. The wealthy class harassed the workers class who were desperately seeking jobs for their livelihood. Thus the system of slavery started. The slaves were available in Asia and Africa. They were made to work in factories and had no recognition as human beings. Gradually the workers classes became united and gained their rightful place and position. The capitalists had put the labour class into many inconveniences. The women and children were paid lesser wages and were employed for dangerous works. The working duration is long from 15 to 18 hours in a day. They were subjected to severe hardships. Work premises is unhygienic, no protection against accidents. As a result of this in 1819, the first Labour Act in England prohibiting the employment of women and children was enacted. In 1881, steps were taken for the welfare of labour class and industrial workers; reduction of working hours, minimum wages, insurance, holidays and several other measures were taken up. This created a new inspiration among the workers classes and united them into one concept- the workers of the world.

Renaissance influenced the society. Superstitions and blind beliefs came to an end. Inequality of rich and poor changed the social life of the people. Fraternity, liberty, equality and democracy slogans and movements attracted exploited workers and paved way for the establishing several legislative measures for the welfare of the workers. The Glorious Revolution of England conferred the desire of working people to take part in government.
The representative of the workers, became the leaders named House of Commons which is powerful. Restrictions were imposed on the establishment of new factories to prevent pollution. Measures were taken to make workers also as partners without any discrimination. Workers and owners were placed on equal basis so that the values of democracy have been preserved. Though the revolutionary measures prevailed, the gap between rich and poor became more widened due to industrial revolution and capitalism arose as a result of this revolution. In America, there are two classes namely capitalists and workers. Capitalists wealth is used for earning more wealth. Workers do not have any means of their own. They earn their livelihood by selling their labour for wages. They migrated to town and cities in search of employment. The capitalists in the towns got cheap labour. They treat the workers class as slaves. The slaves were traded to capitalists. The American revolution served as a beacon light to the suppressed people of the world. Individuals liberty, the rule of law enshrined in its constitution made its impact on the world as the first Democratic Republican Federation. It is not monarchy nor republic, neither complete federation nor dictatorship. A balanced constitution in the world. The slave trade was abolished. With enormous economic sources, hard working people, tremendous scientific and educational progress and the egalitarian social outlook inspired French revolution.

The French Revolution has laid down foundations for democracy and human rights. The social position of the people was based on the birth factor. There were no privileges and special rights for the workers. Their economic life was miserable. There was enmity between special and suppressed
workers. Workers resorted to strikes and revolts for their rights. The principle enunciated by famous philosophers Locke and Montesque, the principle 'Democracy' of peoples sovereignty, equality of Rousseau inspired the French Revolution. Uncountable loss of human lives and the value of human lives and rights was also lessened.

The Russian revolution is the most profound revolutionary masses headed by the working class under the leadership of Karl Marx and Lenin. The appalling living and working conditions under capitalism cause it to build up physical stamina, courage, solidarity, ability to organise, i.e., the revolutionary qualities. The working class is not alone in its struggle for revolution but other social groups of the working population—peasants, professionals, oppressed nationalities have a stake in the triumph. Their chief motto is 'Everything for the good of man, everything in the name of man.'

The Russian revolution was of world wide significance because it not only brought the popular masses genuine freedom, and not only put an end to the exploitation of man by man, but also provided material wealth for working people, assured them the right to work, public education, rest etc. After 1917 revolution, the poverty stricken and illiterate Russia has turned the state with a powerful industry and collective farming, a country of the first man made earth satellites and space flights. Broad possibilities have been created for the dynamic, planned and systematic development. The right to work and its remuneration in line with the principle 'From each according to his abilities, to each according to his work has been enforced; in which the population enjoys such important social benefits as free medical service, education, and

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\[\text{Liberalism}\]
low-rent housing. The ideas of freedom, of human rights and dignity are filled with real content; in which the unity of rights and duties is assured 35.

2.9.7 KARL MARX’S (1818-1883) CONCEPT OF WORK

Karl Marx was born on May 5, 1818. His father Heinrich Marx brought his children on the progressive ideas of Voltaire, Rousseau, Lessing and the Utopian socialists. He developed problems of political economy simultaneously with their philosophical analysis of work in reality. His philosophical materialism pointed out to the working class a road to spiritual emancipation, while their economic theory of surplus value, disclosed for the working people their actual position under the work. He gave a scientific interpretation of class struggle. He substantiated the decisive role of the working masses in history and explained the world-historic mission of the working class in the elimination of capitalism, in the creation and consolidation of a socialist system. Karl Marx in 1864 founded the International Working Men’s Association along with Frederic Engels 36. The association emphasised that the emancipation of the working class must be achieved by the working class itself, and that its main task was to win political power and build a socialist society. Lenin said that ‘The First International (1864-72) laid the foundation of an international organisation of the workers for the preparation of their revolutionary attack on capital.’ 37 Karl Marx and Frederic Engels were the initiators and the revolutionary thinkers who drew their inspiration in the struggle of the working class. Karl

36. First International Association
Marx showed that people must learn how to obtain food, build shelter and make clothes before they take up science and Arts. The principal role in the creation of material wealth is played by work and by the working people. They make instruments of labour, improve on them and pass on their experience and knowledge from one generation to another. The people who work feed and clothe the whole world and create all the good things of life. He also told that the working masses not only create the necessities of life but also history itself. They are the main driving force of progress. That's why the national anthem of all the communist countries convey

- We want no condescending saviours,
- To rule us from their judgement hall,
- We workers ask not for their favours,
- Let us concern for all!

'Every child knows that a nation which ceased to work, I will not say for a year, but even for a few weeks, would perish.'38 This means that work is the basic condition for the existence and development of human society, the source of its wealth39.

Capital, the main economic work of Marx sets out the most important laws of development of capitalistic production, and the internal contradictions of the capitalistic system. He gave the in-depth treatment to capital in his theory of surplus value which is the corner stone of the economic aspect. He

38 Marx to Ludwig Kugelmann in Hanover, July 11, 1868, Marx & Engels, Collected works, P. 196
39 Karl Marx
analysed the surplus value and capitalist society in general with the nature of the commodity. Under capitalism labour power is treated as commodity and it can freely be sold and bought. Karl Marx wrote: 'For the conversion of his money into capital, therefore, the owner of money must meet in the market with the free labour, free in double sense, that as a free man he can dispose of his labour power as his own commodity, and that on the other hand he has no other commodity for sale, is short of everything necessary for the realisation of his labour power.'

Thus, surplus value is the value created by the wage workers labour over and above the value of his labour power and appropriated by capitalists without remuneration. In V.I. Lenin's words, 'The wage worker sells his labour power to the owner of land, factories and instruments of labour. The worker spends one part of the day covering the cost of maintaining himself and his family (Wages), while the other part of the day he works without remuneration, creating for the capitalist surplus value, the source of profit, the source of the wealth of the capitalist class.'

The rate of surplus value shows the amount of gratuitous unremunerated labour that the worker gives away to the capitalist per unit of the necessary labour. This is why the rate of surplus value is called the rate of exploitation. 'The rate of surplus value is therefore an exact expression for the degree of exploitation of labour power by capital.' Although the rate of surplus value shows the degree of the exploitation of the worker, it nevertheless does not express the concrete amount of gain derived by the

40 Karl Marx, Capital, Vol. 1, P: 166
41 V.I. Lenin, 'The Three Sources and Three Component Parts of Marxism', Collected works, Vol-19, P: 26
capitalist from the exploited wage worker. This can be determined by the mass of surplus value which depends on the number of the exploited workers and the rate of their exploitation. The higher the rate of surplus value and the larger the number of workers employed at the capitalist enterprise, the higher the mass of surplus valued and consequently the greater the profits.

Marx also formulated a general law of capitalist accumulation. According to this law, the accumulation of capital, the development of production leads to an increase in the stock of raw materials, machines, equipment per worker employed. The share of variable capital falls relative to constant capital as 1:1. That means that half of the accumulation fund was expended on the means of production and the other on the employment of work force. Today it stands at 9:1. This means that the demand for work force is falling, and many workers cannot find employment for their labour power. A large proportion of the working people become redundant, forming an industrial reserve army of labour and creating unemployment. Unemployment leads to intensification of the exploitation of working people. John Steinbeck in his novel 'The Grapes of Wrath' summed up this idea in these words: 'When there was work for a man, ten men fought for it - fought with a low wage. If that fell all work for 30 cents, I'll work for 25. If he'll take 25, I'll do it for 20. No, me, I'm hungry. I'll work for 15. I'll work for food.' Growing unemployment is a concrete manifestation of the general law of capitalist accumulation.

The general law of capitalist accumulation manifests itself in the relative and absolute deterioration in the conditions of the working class and can be seen in the shrinking share of workers in the national income which stems from the higher rates of exploitation and of surplus value. In the United States, for instance, the workers account for about 60 percent of the national income and in France it is 50 percent where as today this share has gone down to 34 percent. Despite a certain rise in wages and in the level of consumption gained in the course of the class struggle of the proletariat, the living standard of most of the working people is below the official 'poverty line.'

2.10 PRESENT CONCEPT OF WORK

In the present day conditions the working people have entered a new phase linked with baneful consequences of the militarisation of the national economy, which hold back the solution of acute economic and social problems, primarily those of unemployment, inflation and erosion of social security and with the need to curb the extensive onslaught by the ruling quarters on the economic gains and democratic rights of the working people. The changing character of the economic struggle which increasingly transcends the limits of individual factories and plants, companies and whole industries to grow into wider confrontation with the entire state monopoly system. The introduction of computer, the improvement and mechanisation of clerical work, and the centralisation of data collection and storage set the
stage for the gradual liberation of mental workers from monotonous, mechanical functions and for a reduction in the number of unskilled and semi-skilled jobs. The automatic control systems are designed to raise the level of socialisation of production, induce considerable changes in mental labour in the area of management and set high standards on the skills of the managerial persons. As the scientific and technological revolution progresses, the content of work done by the persons and specialists becomes increasingly complicated. This is due to the introduction of new managerial techniques and to a greater emphasis on socio-psychological factors leading to more job stress in their working environment. That is why, apart from being educated in engineering, economics and production management, they also need to be versed in pedagogies, social psychology, human engineering, sociology and so on.

Considerable changes occur in the content of labour in the non-productive sphere. In science, education and the health services, machines and special equipment are used on growing scale. Considerable number of workers are currently engaged in unskilled and semi-skilled manual labour, as well as a certain number of skilled workers who are now directly involved by transferring their functions of controlling and supervising. In the new context the development of human personality also acquires greater importance. In order to be able to adopt a creative attitude to one's work one has to mature as a creative personality. It features outstanding mental abilities, a striving for experimentation and for gaining a new experience in the work. Such a personality is characterised by aesthetic sensitivity, flexibility and independence in thinking and acting, an ability to concentrate efforts on matters of primary importance, readiness to take up any challenge, and
emotional responsiveness. While the physical strains have diminished, mental stresses have noticeably grown; superficial contacts with many people have come to predominate over stable, lasting contacts affording relief from emotional and nervous stress in communication, people's fields of specialisation in various areas of knowledge have narrowed.