Part I

B. THE ILLUSION OF THE EPOCH

Ruling Class and Ruling Ideas

The ideas of the ruling class are in every epoch the ruling ideas, i.e. the class which is the ruling material force of society, is at the same time its ruling intellectual force. The class which has the means of material production at its disposal, has control at the same time over the means of mental production, so that thereby, generally speaking, the ideas of those who lack the means of mental production are subject to it. The ruling ideas are nothing more than the ideal expression of the dominant material relationships, the dominant material relationships grasped as ideas; hence of the relationships which make the one class the ruling one, therefore, the ideas of its dominance. The individuals composing the ruling class possess among other things consciousness, and therefore think. Insofar, therefore, as they rule as a class and determine the extent and compass of an epoch, it is self-evident that they do this in its whole range, hence among other things rule also as thinkers, as producers of ideas, and regulate the production and distribution of the ideas of their age: thus their ideas are the ruling ideas of the epoch. For instance, in an age and in a country where royal power, aristocracy, and bourgeoisie are contending for mastery and where, therefore, mastery is shared, the doctrine of the separation of powers proves to be the dominant idea and is expressed as an "eternal law".

The division of labour, which we already saw above as one of the chief forces of history up till now, manifests itself also in the ruling class as the division of mental and material labour, so that inside this class one part appears as the thinkers of the class (its active, conceptive ideologists, who make the perfecting of the illusion of the class about itself their chief source of livelihood), while the others' attitude to these ideas and illusions is more passive and receptive, because they are in reality the active members of this class and have less time to make up illusions and ideas about themselves. Within this class this cleavage can even develop into a certain opposition and hostility between the two parts, which, however, in the case of a practical collision, in which the class itself is endangered, automatically comes to nothing, in which case there also vanishes the semblance that the ruling ideas were not the ideas of the ruling class and had a power distinct from the power of this class. The existence of revolutionary ideas in a particular period presupposes the existence of a revolutionary class; about the premises for the latter sufficient has already been said above.

If now in considering the course of history we detach the ideas of the ruling class from the ruling class itself and attribute to them an independent existence, if we confine ourselves to saying that these or those ideas were dominant at a given time, without bothering ourselves about the conditions of production and the producers of these ideas, if we thus ignore the individuals and world conditions which are the source of the ideas, we can say, for instance, that during the time that the aristocracy was dominant, the concepts honour, loyalty, etc. were dominant, during the dominance of the bourgeoisie the concepts freedom, equality, etc. The ruling class itself on the whole imagines this to be so. This conception of history, which is common to all historians, particularly since the eighteenth century, will necessarily come up against the phenomenon that increasingly abstract ideas hold sway, i.e. ideas which increasingly take on the form of universality. For each new class which puts itself in the place of one ruling before it, is compelled, merely in order to carry through its aim, to represent its interest as the common interest of all the members of society, that is, expressed in ideal form: it has to give its ideas the form of universality, and represent them as the only rational, universally valid ones. The class making a revolution appears from the very start, if only because it is opposed to a class, not as a class but as the representative of the whole of society; it appears as the whole mass of society confronting the one ruling class. [2] It can do this because, to start with, its interest really is more connected with the common interest of all other non-ruling classes, because under the pressure of hitherto existing conditions its interest has not yet been able to develop as the particular interest of a particular class. Its victory, therefore, benefits also many individuals of the other classes which are not winning a dominant position, but only insofar as it now puts these individuals in a position to raise themselves into the ruling class. When the French
bourgeoisie overthrew the power of the aristocracy, it thereby made it possible for many proletarians to raise themselves above the proletariat, but only insofar as they become bourgeois. Every new class, therefore, achieves its hegemony only on a broader basis than that of the class ruling previously, whereas the opposition of the non-ruling class against the new ruling class later develops all the more sharply and profoundly. Both these things determine the fact that the struggle to be waged against this new ruling class, in its turn, aims at a more decided and radical negation of the previous conditions of society than could all previous classes which sought to rule.

This whole semblance, that the rule of a certain class is only the rule of certain ideas, comes to a natural end, of course, as soon as class rule in general ceases to be the form in which society is organised, that is to say, as soon as it is no longer necessary to represent a particular interest as general or the "general interest" as ruling.

Once the ruling ideas have been separated from the ruling individuals and, above all, from the relationships which result from a given stage of the mode of production, and in this way the conclusion has been reached that history is always under the sway of ideas, it is very easy to abstract from these various ideas "the idea", the notion, etc. as the dominant force in history, and thus to understand all these separate ideas and concepts as "forms of self-determination" on the part of the concept developing in history. It follows then naturally, too, that all the relationships of men can be derived from the concept of man, man as conceived, the essence of man, Man. This has been done by the speculative philosophers. Hegel himself confesses at the end of the Geschichtephilosophie that he "has considered the progress of the concept only" and has represented in history the "true theodicy". (p.446.) Now one can go back again to the producers of the "concept", to the theorists, ideologists and philosophers, and one comes then to the conclusion that the philosophers, the thinkers as such, have at all times been dominant in history: a conclusion, as we see, already expressed by Hegel. The whole trick of proving the hegemony of the spirit in his history (hierarchy Stirner calls it) is thus confirmed to the following three efforts.

No. 1. One must separate the ideas of those ruling for empirical reasons, under empirical conditions and as empirical individuals, from these actual rulers, and thus recognise the rule of ideas or illusions in history.

No. 2. One must bring an order into this rule of ideas, prove a mystical connection among the successive ruling ideas, which is managed by understanding them as "acts of self-determination on the part of the concept" (this is possible because by virtue of their empirical basis these ideas are really connected with one another and because, conceived as mere ideas, they become self-distinctions, distinctions made by thought).

No. 3. To remove the mystical appearance of this "self-determining concept" it is changed into a person — "Self-Consciousness" — or, to appear thoroughly materialistic, into a series of persons, who represent the "concept" in history, into the "thinkers", the "philosophers", the ideologists, who again are understood as the manufacturers of history, as the "council of guardians", as the rulers. Thus the whole body of materialistic elements has been removed from history and now full rein can be given to the speculative steed.

Whilst in ordinary life every shopkeeper is very well able to distinguish between what somebody professes to be and what he really is, our historians have not yet won even this trivial insight. They take every epoch at its word and believe that everything it says and imagines about itself is true.

This historical method which reigned in Germany, and especially the reason why, must be understood from its connection with the illusion of ideologists in general, e.g. the illusions of the jurist, politicians (of the practical statesmen among them, too), from the dogmatic dreamings and distortions of these fellows; this is explained perfectly easily from their practical position in life, their job, and the division of labour.

D. PROLETARIANS AND COMMUNISM

Individuals, Class, and Community

In the Middle Ages the citizens in each town were compelled to unite against the landed nobility to save their skins. The extension of trade, the establishment of communications, led the separate towns to get to know other towns,
which had asserted the same interests in the struggle with the same antagonist. Out of the many local corporations of
burghers there arose only gradually the burgher class. The conditions of life of the individual burghers became, on
account of their contradiction to the existing relationships and of the mode of labour determined by these, conditions
which were common to them all and independent of each individual. The burghers had created the conditions insofar
as they had torn themselves free from feudal ties, and were created by them insofar as they were determined by their
antagonism to the feudal system which they found in existence. When the individual towns began to enter into
associations, these common conditions developed into class conditions. The same conditions, the same contradiction,
the same interests necessarily called forth on the whole similar customs everywhere. The bourgeoisie itself with its
conditions, develops only gradually, splits according to the division of labour into various fractions and finally
absorbs all propertyless classes it finds in existence [1] (while it develops the majority of the earlier propertyless and a
part of the hitherto propertyd classes into a new class, the proletariat) in the measure to which all property found in
existence is transformed into industrial or commercial capital. The separate individuals form a class only insofar as
they have to carry on a common battle against another class; otherwise they are on hostile terms with each other as
competitors. On the other hand, the class in its turn achieves an independent existence over against the individuals,
so that the latter find their conditions of existence predestined, and hence have their position in life and their personal
development assigned to them by their class, become subsumed under it. This is the same phenomenon as the
subjection of the separate individuals to the division of labour and can only be removed by the abolition of private
property and of labour itself. We have already indicated several times how this subsuming of individuals under the
class brings with it their subjection to all kinds of ideas, etc.

If from a philosophical point of view one considers this evolution of individuals in the common conditions of
existence of estates and classes, which followed on one another, and in the accompanying general conceptions forced
upon them, it is certainly very easy to imagine that in these individuals the species, or "Man", has evolved, or that
they evolved "Man" — and in this way one can give history some hard clouts on the ear. [2] One can conceive these
various estates and classes to be specific terms of the general expression, subordinate varieties of the species, or
evolutionary phases of "Man".

This subsuming of individuals under definite classes cannot be abolished until a class has taken shape, which has no
longer any particular class interest to assert against the ruling class.

The transformation, through the division of labour, of personal powers (relationships) into material powers, cannot
be dispelled by dismissing the general idea of it from one's mind, but can only be abolished by the individuals again
subjecting these material powers to themselves and abolishing the division of labour. This is not possible without the
community. Only in community [with others has each] individual the means of cultivating his gifts in all directions;
only in the community, therefore, is personal freedom possible. In the previous substitutes for the community, in the
State, etc. personal freedom has existed only for the individuals who developed within the relationships of the ruling
class, and only insofar as they were individuals of this class. The illusory community, in which individuals have up
till now combined, always took on an independent existence in relation to them, and was at the same time, since it
was the combination of one class over against another, not only a completely illusory community, but a new fetter as
well. In a real community the individuals obtain their freedom in and through their association.

Individuals have always built on themselves, but naturally on themselves within their given historical conditions and
relationships, not on the "pure" individual in the sense of the ideologists. But in the course of historical evolution,
and precisely through the inevitable fact that within the division of labour social relationships take on an independent
existence, there appears a division within the life of each individual, insofar as it is personal and insofar as it is
determined by some branch of labour and the conditions pertaining to it. (We do not mean it to be understood from
this that, for example, the rentier, the capitalist, etc. cease to be persons; but their personality is conditioned and
determined by quite definite class relationships, and the division appears only in their opposition to another class
and, for themselves, only when they go bankrupt.) In the estate (and even more in the tribe) this is as yet concealed:
for instance, a nobleman always remains a nobleman, a commoner always a commoner, apart from his other
relationships, a quality inseparable from his individuality. The division between the personal and the class individual,
the accidental nature of the conditions of life for the individual, appears only with the emergence of the class, which
is itself a product of the bourgeoisie. This accidental character is only engendered and developed by competition and
the struggle of individuals among themselves. Thus, in imagination, individuals seem freer under the dominance of
the bourgeoisie than before, because their conditions of life seem accidental; in reality, of course, they are less free, because they are more subjected to the violence of things. The difference from the estate comes out particularly in the antagonism between the bourgeoisie and the proletariat. When the estate of the urban burghers, the corporations, etc. emerged in opposition to the landed nobility, their condition of existence — movable property and craft labour, which had already existed latently before their separation from the feudal ties — appeared as something positive, which was asserted against feudal landed property, and, therefore, in its own way at first took on a feudal form. Certainly the refugee serfs treated their previous servitude as something accidental to their personality. But here they only were doing what every class that is freeing itself from a fetter does; and they did not free themselves as a class but separately. Moreover, they did not rise above the system of estates, but only formed a new estate, retaining their previous mode of labour even in their new situation, and developing it further by freeing it from its earlier fetters, which no longer corresponded to the development already attained. [3]

For the proletarians, on the other hand, the condition of their existence, labour, and with it all the conditions of existence governing modern society, have become something accidental, something over which they, as separate individuals, have no control, and over which no social organisation can give them control. The contradiction between the individuality of each separate proletarian and labour, the condition of life forced upon him, becomes evident to him himself, for he is sacrificed from youth upwards and, within his own class, has no chance of arriving at the conditions which would place him in the other class.

Thus, while the refugee serfs only wished to be free to develop and assert those conditions of existence which were already there, and hence, in the end, only arrived at free labour, the proletarians, if they are to assert themselves as individuals, will have to abolish the very condition of their existence hitherto (which has, moreover, been that of all society up to the present), namely, labour. Thus they find themselves directly opposed to the form in which, hitherto, the individuals, of which society consists, have given themselves collective expression, that is, the State. In order, therefore, to assert themselves as individuals, they must overthrow the State.

It follows from all we have been saying up till now that the communal relationship into which the individuals of a class entered, and which was determined by their common interests over against a third party, was always a community to which these individuals belonged only as average individuals, only insofar as they lived within the conditions of existence of their class — a relationship in which they participated not as individuals but as members of a class. With the community of revolutionary proletarians, on the other hand, who take their conditions of existence and those of all members of society under their control, it is just the reverse; it is as individuals that the individuals participate in it. It is just this combination of individuals (assuming the advanced stage of modern productive forces, of course) which puts the conditions of the free development and movement of individuals under their control — conditions which were previously abandoned to chance and had won an independent existence over against the separate individuals just because of their separation as individuals, and because of the necessity of their combination which had been determined by the division of labour, and through their separation had become a bond alien to them. Combination up till now (by no means an arbitrary one, such as is expounded for example in the Contrat social, but a necessary one) was an agreement upon these conditions, within which the individuals were free to enjoy the freaks of fortune (compare, e.g., the formation of the North American State and the South American republics). This right to the undisturbed enjoyment, within certain conditions, of fortuity and chance has up till now been called personal freedom. These conditions of existence are, of course, only the productive forces and forms of intercourse at any particular time.

Forms of Intercourse
Communism differs from all previous movements in that it overturns the basis of all earlier relations of production and intercourse, and for the first time consciously treats all natural premises as the creatures of hitherto existing men, strips them of their natural character and subjugates them to the power of the united individuals. Its organisation is, therefore, essentially economic, the material production of the conditions of this unity; it turns existing conditions into conditions of unity. The reality, which communism is creating, is precisely the true basis for rendering it impossible that anything should exist independently of individuals, insofar as reality is only a product of the preceding intercourse of individuals themselves. Thus the communists in practice treat the conditions created up to now by production and intercourse as inorganic conditions, without, however, imagining that it was the plan or the destiny of previous generations to give them material, and without believing that these conditions were inorganic for
the individuals creating them. The difference between the individual as a person and what is accidental to him, is not a conceptual difference but an historical fact. This distinction has a different significance at different times — e.g. the estate as something accidental to the individual in the eighteenth century, the family more or less too. It is not a distinction that we have to make for each age, but one which each age makes itself from among the different elements which it finds in existence, and indeed not according to any theory, but compelled by material collisions in life. What appears accidental to the later age as opposed to the earlier — and this applies also to the elements handed down by an earlier age — is a form of intercourse which corresponded to a definite stage of development of the productive forces. The relation of the productive forces to the form of intercourse is the relation of the form of intercourse to the occupation or activity of the individuals. (The fundamental form of this activity is, of course, material, on which depend all other forms-mental, political, religious, etc. The various shaping of material life is, of course, in every case dependent on the needs which are already developed, and the production, as well as the satisfaction, of these needs is an historical process, which is not found in the case of a sheep or a dog (Stirner's refractory principal argument adversus hominem), although sheep and dogs in their present form certainly, but malgré eux, are products of an historical process.) The conditions under which individuals have intercourse with each other, so long as the above-mentioned contradiction is absent, are conditions appertaining to their individuality, in no way external to them; conditions under which these definite individuals, living under definite relationships, can alone produce their material life and what is connected with it, are thus the conditions of their self-activity and are produced by this self-activity. The definite condition under which they produce, thus corresponds, as long as the contradiction has not yet appeared, to the reality of their conditioned nature, their one-sided existence, the one-sidedness of which only becomes evident when the contradiction enters on the scene and thus exists for the later individuals. Then this condition appears as an accidental fetter, and the consciousness that it is a fetter is imputed to the earlier age as well.

These various conditions, which appear first as conditions of self-activity, later as fetters upon it, form in the whole evolution of history a coherent series of forms of intercourse, the coherence of which consists in this: in the place of an earlier form of intercourse, which has become a fetter, a new one is put, corresponding to the more developed productive forces and, hence, to the advanced mode of the self-activity of individuals—a form which in its turn becomes a fetter and is then replaced by another. Since these conditions correspond at every stage to the simultaneous development of the productive forces, their history is at the same time the history of the evolving productive forces taken over by each new generation, and is, therefore, the history of the development of the forces of the individuals themselves.

Since this evolution takes place naturally, i.e. is not subordinated to a general plan of freely combined individuals, it proceeds from various localities, tribes, nations, branches of labour, etc. each of which to start with develops independently of the others and only gradually enters into relation with the others. Furthermore, it takes place only very slowly; the various stages and interests are never completely overcome, but only subordinated to the prevailing interest and trail along beside the latter for centuries afterwards. It follows from this that within a nation itself the individuals, even apart from their pecuniary circumstances, have quite different developments, and that an earlier interest, the peculiar form of intercourse of which has already been ousted by that belonging to a later interest, remains for a long time afterwards in possession of a traditional power in the illusory community (State, law), which has won an existence independent of the individuals; a power which in the last resort can only be broken by a revolution. This explains why, with reference to individual points which allow of a more general summarizing-up, consciousness can sometimes appear further advanced than the contemporary empirical relationships, so that in the struggles of a later epoch one can refer to earlier theoreticians as authorities.

On the other hand, in countries which, like North America, begin in an already advanced historical epoch, the development proceeds very rapidly. Such countries have no other natural premises than the individuals, who settled there and were led to do so because the forms of intercourse of the old countries did not correspond to their wants. Thus they begin with the most advanced individuals of the old countries, and, therefore, with the correspondingly most advanced form of intercourse, before this form of intercourse has been able to establish itself in the old countries. This is the case with all colonies, insofar as they are not mere military or trading stations. Carthage, the Greek colonies, and Iceland in the eleventh and twelfth centuries, provide examples of this. A similar relationship issues from conquest, when a form of intercourse which has evolved on another soil is brought over complete to the conquered country: whereas in its home it was still encumbered with interests and relationships left over from earlier

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periods, here it can and must be established completely and without hindrance, if only to assure the conquerors' lasting power. (England and Naples after the Norman conquest. when they received the most perfect form of feudal organisation.)

[5. The Contradiction Between the Productive Forces and the Form of Intercourse as the Basis for Social Revolution]
This contradiction between the productive forces and the form of intercourse, which, as we saw, has occurred several times in past history, without, however, endangering the basis, necessarily on each occasion burst out in a revolution, taking on at the same time various subsidiary forms, such as all-embracing collisions, collisions of various classes, contradiction of consciousness, battle of ideas, etc., political conflict, etc. From a narrow point of view one may isolate one of these subsidiary forms and consider it as the basis of these revolutions; and this is all the more easy as the individuals who started the revolutions had illusions about their own activity according to their degree of culture and the stage of historical development.

Thus all collisions in history have their origin, according to our view, in the contradiction between the productive forces and the form of intercourse. Incidentally, to lead to collisions in a country, this contradiction need not necessarily have reached its extreme limit in this particular country. The competition with industrially more advanced countries, brought about by the expansion of international intercourse, is sufficient to produce a similar contradiction in countries with a backward industry (e.g. the latent proletariat in Germany brought into view by view by the competition of English industry).

Conquest
This whole interpretation of history appears to be contradicted by the fact of conquest. Up till now violence, war, pillage, murder and robbery, etc. have been accepted as the driving force of history. Here we must limit ourselves to the chief points and take, therefore, only the most striking example — the destruction of an old civilisation by a barbarous people and the resulting formation of an entirely new organisation of society. (Rome and the barbarians; feudalism and Gaul; the Byzantine Empire and the Turks.)

With the conquering barbarian people war itself is still, as indicated above, a regular form of intercourse, which is the more eagerly exploited as the increase in population together with the traditional and, for it, the only possible, crude mode of production gives rise to the need for new means of production. In Italy, on the other hand, the concentration of landed property (caused not only by buying-up and indebtedness but also by inheritance, since loose living being rife and marriage rare, the old families gradually died out and their possessions fell into the hands of a few) and its conversion into grazing land (caused not only by the usual economic forces still operative today but by the importation of plundered and tribute-corn and the resultant lack of demand for Italian corn) brought about the almost total disappearance of the free population. The very slaves died out again and again, and had constantly to be replaced by new ones. Slavery remained the basis of the whole productive system. The plebeians, midway between freemen and slaves, never succeeded in becoming more than a proletarian rabble. Rome indeed never became more than a city; its connection with the provinces was almost exclusively political and could, therefore, easily be broken again by political events.

Nothing is more common than the notion that in history up till now it has only been a question of taking. The barbarians take the Roman Empire, and this fact of taking is made to explain the transition from the old world to the feudal system. In this taking by barbarians, however, the question is, whether the nation which is conquered has evolved industrial productive forces, as is the case with modern peoples, or whether their productive forces are based for the most part merely on their association and on the community. Taking is further determined by the object taken. A banker's fortune, consisting of paper, cannot be taken at all, without the taker's submitting to the conditions of production and intercourse of the country taken. Similarly the total industrial capital of a modern industrial country. And finally, everywhere there is very soon an end to taking, and when there is nothing more to take, you have to set about producing. From this necessity of producing, which very soon asserts itself, it follows that the form of community adopted by the settling conquerors must correspond to the stage of development of the productive forces they find in existence; or, if this is not the case from the start, it must change according to the productive forces. By this, too, is explained the fact, which people profess to have noticed everywhere in the period following the migration of the peoples, namely, that the servant was master, and that the conquerors very soon took over language,
culture and manners from the conquered. The feudal system was by no means brought complete from Germany, but had its origin, as far as the conquerors were concerned, in the martial organisation of the army during the actual conquest, and this only evolved after the conquest into the feudal system proper through the action of the productive forces found in the conquered countries. To what an extent this form was determined by the productive forces is shown by the abortive attempts to realise other forms derived from reminiscences of ancient Rome (Charlemagne, etc.).

**Contradictions of Big Industry: Revolution**

Our investigation hitherto started from the instruments of production, and it has already shown that private property was a necessity for certain industrial stages. In industrious extractive private property still coincides with labour; in small industry and all agriculture up till now property is the necessary consequence of the existing instruments of production; in big industry the contradiction between the instrument of production and private property appears from the first time and is the product of big industry; moreover, big industry must be highly developed to produce this contradiction. And thus only with big industry does the abolition of private property become possible.

[9. Contradiction between the Productive Forces and the Form of Intercourse]

In big industry and competition the whole mass of conditions of existence, limitations, biases of individuals, are fused together into the two simplest forms: private property and labour. With money every form of intercourse, and intercourse itself, is considered fortuitous for the individuals. Thus money implies that all previous intercourse was only intercourse of individuals under particular conditions, not of individuals as individuals. These conditions are reduced to two: accumulated labour or private property, and actual labour. If both or one of these ceases, then intercourse comes to a standstill. The modern economists themselves, e.g. Sismondi, Cherbuliez, etc., oppose "association of individuals" to "association of capital". On the other hand, the individuals themselves are entirely subordinated to the division of labour and hence are brought into the most complete dependence on one another.

Private property, insofar as within labour itself it is opposed to labour, evolves out of the necessity of accumulation, and has still, to begin with, rather the form of the communality; but in its further development it approaches more and more the modern form of private property. The division of labour implies from the outset the division of the conditions of labour, of tools and materials, and thus the splitting-up of accumulated capital among different owners, and thus, also, the division between capital and labour, and the different forms of property itself. The more the division of labour develops and accumulation grows, the sharper are the forms that this process of differentiation assumes. Labour itself can only exist on the premise of this fragmentation.

Thus two facts are here revealed. First the productive forces appear as a world for themselves, quite independent of and divorced from the individuals, alongside the individuals: the reason for this is that the individuals, whose forces they are, exist split up and in opposition to one another, whilst, on the other hand, these forces are only real forces in the intercourse and association of these individuals. Thus, on the one hand, we have a totality of productive forces, which have, as it were, taken on a material form and are for the individuals no longer the forces of the individuals but of private property, and hence of the individuals only insofar as they are owners of private property themselves. Never, in any earlier period, have the productive forces taken on a form so indifferent to the intercourse of individuals as individuals, because their intercourse itself was formerly a restricted one. On the other hand, standing over against these productive forces, we have the majority of the individuals from whom these forces have been wrested away, and who, robbed thus of all real life-content, have become abstract individuals, but who are, however, only by this fact put into a position to enter into relation with one another as individuals.

The only connection which still links them with the productive forces and with their own existence — labour — has lost all semblance of self-activity and only sustains their life by stunting it. While in the earlier periods self-activity and the production of material life were separated, in that they devolved on different persons, and while, on account of the narrowness of the individuals themselves, the production of material life was considered as a subordinate mode of self-activity, they now diverge to such an extent that altogether material life appears as the end, and what produces this material life, labour (which is now the only possible but, as we see, negative form of self-activity), as the means.
[10. The Necessity, Preconditions and Consequences of the Abolition of Private Property]

Thus things have now come to such a pass that the individuals must appropriate the existing totality of productive forces, not only to achieve self-activity, but, also, merely to safeguard their very existence. This appropriation is first determined by the object to be appropriated, the productive forces, which have been developed to a totality and which only exist within a universal intercourse. From this aspect alone, therefore, this appropriation must have a universal character corresponding to the productive forces and the intercourse.

The appropriation of these forces is itself nothing more than the development of the individual capacities corresponding to the material instruments of production. The appropriation of a totality of instruments of production is, for this very reason, the development of a totality of capacities in the individuals themselves.

This appropriation is further determined by the persons appropriating. Only the proletarians of the present day, who are completely shut off from all self-activity, are in a position to achieve a complete and no longer restricted self-activity, which consists in the appropriation of a totality of productive forces and in the thus postulated development of a totality of capacities. All earlier revolutionary appropriations were restricted; individuals, whose self-activity was restricted by a crude instrument of production and a limited intercourse, appropriated this crude instrument of production, and hence merely achieved a new state of limitation. Their instrument of production became their property, but they themselves remained subordinate to the division of labour and their own instrument of production. In all expropriations up to now, a mass of individuals remained subservient to a single instrument of production; in the appropriation by the proletarians, a mass of instruments of production must be made subject to each individual, and property to all. Modern universal intercourse can be controlled by individuals, therefore, only when controlled by all.

This appropriation is further determined by the manner in which it must be effected. It can only be effected through a union, which by the character of the proletariat itself can again only be a universal one, and through a revolution, in which, on the one hand, the power of the earlier mode of production and intercourse and social organisation is overthrown, and, on the other hand, there develops the universal character and the energy of the proletariat, without which the revolution cannot be accomplished; and in which, further, the proletariat rids itself of everything that still clings to it from its previous position in society.

Only at this stage does self-activity coincide with material life, which corresponds to the development of individuals into complete individuals and the casting off of all natural limitations. The transformation of labour into self-activity corresponds to the transformation of the earlier limited intercourse into the intercourse of individuals as such. With the appropriation of the total productive forces through united individuals, private property comes to an end. Whilst previously in history a particular condition always appeared as accidental, now the isolation of individuals and the particular private gain of each man have themselves become accidental.

The individuals, who are no longer subject to the division of labour, have been conceived by the philosophers as an ideal, under the name "Man". They have conceived the whole process which we have outlined as the evolutionary process of "Man", so that at every historical stage "Man" was substituted for the individuals and shown as the motive force of history. The whole process was thus conceived as a process of the self-estrangement of "Man", and this was essentially due to the fact that the average individual of the later stage was always foisted on to the earlier stage, and the consciousness of a later age on to the individuals of an earlier. Through this inversion, which from the first is an abstract image of the actual conditions, it was possible to transform the whole of history into an evolutionary process of consciousness.

Finally, from the conception of history we have sketched we obtain these further conclusions: (1) In the development of productive forces there comes a stage when productive forces and means of intercourse are brought into being, which, under the existing relationships, only cause mischief, and are no longer productive but destructive forces (machinery and money); and connected with this a class is called forth, which has to bear all the burdens of society without enjoying its advantages, which, ousted from society, is forced into the most decided antagonism to all other classes; a class which forms the majority of all members of society, and from which emanates the consciousness of the necessity of a fundamental revolution, the communist consciousness, which may, of course, arise among the other classes too through the contemplation of the situation of this class. (2) The conditions under which definite
productive forces can be applied are the conditions of the rule of a definite class of society, whose social power, deriving from its property, has its practical-idealistic expression in each case in the form of the State; and, therefore, every revolutionary struggle is directed against a class, which till then has been in power.[4] (3) In all revolutions up till now the mode of activity always remained unscathed and it was only a question of a different distribution of this activity, a new distribution of labour to other persons, whilst the communist revolution is directed against the preceding mode of activity, does away with labour, and abolishes the rule of all classes with the classes themselves, because it is carried through by the class which no longer counts as a class in society, is not recognised as a class, and is in itself the expression of the dissolution of all classes, nationalities, etc., within present society; and (4) Both for the production on a mass scale of this communist consciousness, and for the success of the cause itself, the alteration of men on a mass scale is necessary, an alteration which can only take place in a practical movement, a revolution; this revolution is necessary, therefore, not only because the ruling class cannot be overthrown in any other way, but also because the class overthrowing it can only in a revolution succeed in ridding itself of all the muck of ages and become fitted to found society anew.

**FOOTNOTES**

[1] [Marginal note by Marx:] To begin with it absorbs the branches of labour directly belonging to the State and then all [=] more or less idealistic estates.

[2] The Statement which frequently occurs with Saint Max that each is all that he is through the State is fundamentally the same as the statement that bourgeoise is only a specimen of the bourgeoise species; a statement which presupposes that the class of bourgeoise existed before the individuals constituting it. [Marginal note by Marx to this sentence:] With the philosophers pre-existence of the class.

[3] N.B. — It must not be forgotten that the serv's very need of existing and the impossibility of a large-scale economy, which involved the distribution of the allotments among the servs, very soon reduced the services of the servs to their lord to an average of payments in kind and statute-labour. This made it possible for the serv to accumulate movable property and hence facilitated his escape out of the possession of his lord and gave him the prospect of making his way as an urban citizen; it also created gradations among the servs, so that the runaway servs were already half burghers. It is likewise obvious that the servs who were masters of a craft had the best chance of acquiring movable property.

[4] [Marginal note by Marx:] The people are interested in maintaining the present state of production.