

The Dialectic: Work and Capital (A Complementary Pair)

To earn from capital without working is theft; and to work without sharing in the capital involved is slavery; in both cases, the result is an imbalance. For example, the United States became the International Bank, and allowed its industrial and agricultural productivity to fall, with the result that the nation is now in total decline. Nonetheless, it was only able to become the Bank of all humanity because it had worked hard in the past. Unfortunately, it has now made the terrible mistake of ignoring the dialectic: work/capital.

The two greatest errors of society are: first, to work without enjoying the wealth so created; and second, to possess capital without working for it. The first error is committed by almost everybody; the second by a fortunate few who happen to have received an inheritance, or who have learned to play the money game. There are also whole nations characterized by their enslavement: Brazil, Finland, Portugal, Latin American in general, and part of Asia – Korea, Taiwan, Hong Kong; while other nations are clearly the exploiters: the U.S., England, Sweden. Some institutions accept the capitalist regime while others condemn it. In the Middle Ages, the church opposed it. Later on, Calvin supported it. At present, we may consider it as normal as long as it is closely linked to work.

We cannot leave out of consideration the fact that every individual who works only with capital incurs all the notorious problems of dishonesty which the religions of the past and present have warned against. In the same way, everyone who employs even one person for a single task is incurring the same problems; and the individual who accepts a salary is also corrupting himself.

If capital functions separately from work, automatically the capitalist will become the enemy of the worker; class struggle becomes inevitable. All human beings are different from each other, but never can this justify subordinating oneself to an inferior; that is to say, one who seeks only money. If a person is superior, he should have a greater capacity for work, as well as for gathering profits from it.

As the economic structure is organized, inferior human beings are in charge of society, because money has been valued higher than work. Those who are most dishonest, lazy and unscrupulous succeed in earning most because they have enslaved those better balanced people who love an activity for its own sake. The more paranoid an individual, the more he refuses work (which is linked to affection), becoming an employer to exploit his neighbor so that, in general, humanity is poor because it has a capitalist mentality (wanting to live well without working.)

There must be a dialectic between capital and labor if social equilibrium is to be achieved. Let us say that one has to control the other, because each time that capital or work grows disproportionately, society becomes unbalanced. Capital has to exist in proportion with human activity as the only way of keeping in contact with reality. This dialectic of work is the way:

1. To prevent capital from enslaving the human being (whether under a capitalist or a socialist regime);

2. To revive the value of work in people's awareness so that they wake from their present alienation.

Indeed, it seems to me that these are the two greatest problems of humanity: the use of money to oppress; and the alienated, dependent and unhappy state of the people owing to their difficult situation of economic and social dependence on power. It is clear that the central preoccupation of all governments is to create a great labor market in which the greatest possible number of people shall be employed. It seems that they realize that employment causes alienation and so neutralizes their subject.

The separation of capital and work has isolated the human being by dividing humanity into capitalists and workers, the powerful and the factory hands, rich and poor, educated and ignorant, capable and incapable: it has caused a social schizophrenia, throwing us into all manner of mental and organic disorder. Without dialectic, thought become exaggerated or even delirious, or contrariwise vague and listless; this phenomenon is evident in all schools and even individual thinkers. The same happens with the feelings: men of religion, for example, are frequently fanatical and intransigent, or else alienated fantasists. The situation is identical with artists and everybody who has to deal with the feelings.

Consciousness is a dialectic phenomenon; on one hand it is knowledge, on the other ethics; which is to say that only when a person is honest can he know reality. Without having performed the work to produce money, it is not possible to understand what economic problems are. I can say that all those who deal only in money are practically strangers to life – their intelligence has failed to develop, since the dialectical progression has not taken place between work and capital. If the individual earns without working he is immoral; and if he works without earning enough to live, he is also in an unethical situation.