



Marcuse

One-Dimensional Man

CONTENTS

ACKNOWLEDGMENTS	ix
INTRODUCTION TO THE SECOND EDITION <i>by Douglas Kellner</i>	xi
INTRODUCTION TO THE FIRST EDITION <i>The Paralysis of Criticism: Society Without Opposition</i>	xxxix
PART I One-Dimensional Society	
1 The New Forms of Control	3
2 The Closing of the Political Universe	21
3 The Conquest of the Unhappy Consciousness: Repressive Desublimation	59
4 The Closing of the Universe of Discourse	87
PART II One-Dimensional Thought	
5 Negative Thinking: the Defeated Logic of Protest	127

6	From Negative to Positive Thinking: Technological Rationality and the Logic of Domination	147
7	The Triumph of Positive Thinking: One-Dimensional Philosophy	174
PART III The Chance of the Alternatives		
8	The Historical Commitment of Philosophy	207
9	The Catastrophe of Liberation	229
10	Conclusion	251
	INDEX	263

Part I

One-Dimensional Society

1

THE NEW FORMS OF CONTROL

A comfortable, smooth, reasonable, democratic unfreedom prevails in advanced industrial civilization, a token of technical progress. Indeed, what could be more rational than the suppression of individuality in the mechanization of socially necessary but painful performances; the concentration of individual enterprises in more effective, more productive corporations; the regulation of free competition among unequally equipped economic subjects; the curtailment of prerogatives and national sovereignties which impede the international organization of resources. That this technological order also involves a political and intellectual coordination may be a regrettable and yet promising development.

The rights and liberties which were such vital factors in the origins and earlier stages of industrial society yield to a higher stage of this society: they are losing their traditional rationale and content. Freedom of thought, speech, and conscience were—just as free enterprise, which they served to promote and protect—essentially critical ideas, designed to replace an

obsolescent material and intellectual culture by a more productive and rational one. Once institutionalized, these rights and liberties shared the fate of the society of which they had become an integral part. The achievement cancels the premises.

To the degree to which freedom from want, the concrete substance of all freedom, is becoming a real possibility, the liberties which pertain to a state of lower productivity are losing their former content. Independence of thought, autonomy, and the right to political opposition are being deprived of their basic critical function in a society which seems increasingly capable of satisfying the needs of the individuals through the way in which it is organized. Such a society may justly demand acceptance of its principles and institutions, and reduce the opposition to the discussion and promotion of alternative policies within the status quo. In this respect, it seems to make little difference whether the increasing satisfaction of needs is accomplished by an authoritarian or a non-authoritarian system. Under the conditions of a rising standard of living, non-conformity with the system itself appears to be socially useless, and the more so when it entails tangible economic and political disadvantages and threatens the smooth operation of the whole. Indeed, at least in so far as the necessities of life are involved, there seems to be no reason why the production and distribution of goods and services should proceed through the competitive concurrence of individual liberties.

Freedom of enterprise was from the beginning not altogether a blessing. As the liberty to work or to starve, it spelled toil, insecurity, and fear for the vast majority of the population. If the individual were no longer compelled to prove himself on the market, as a free economic subject, the disappearance of this kind of freedom would be one of the greatest achievements of civilization. The technological processes of mechanization and standardization might release individual energy into a yet uncharted realm of freedom beyond necessity. The very

structure of human existence would be altered; the individual would be liberated from the work world's imposing upon him alien needs and alien possibilities. The individual would be free to exert autonomy over a life that would be his own. If the productive apparatus could be organized and directed toward the satisfaction of the vital needs, its control might well be centralized; such control would not prevent individual autonomy, but render it possible.

This is a goal within the capabilities of advanced industrial civilization, the "end" of technological rationality. In actual fact, however, the contrary trend operates: the apparatus imposes its economic and political requirements for defense and expansion on labor time and free time, on the material and intellectual culture. By virtue of the way it has organized its technological base, contemporary industrial society tends to be totalitarian. For "totalitarian" is not only a terroristic political coordination of society, but also a non-terroristic economic-technical coordination which operates through the manipulation of needs by vested interests. It thus precludes the emergence of an effective opposition against the whole. Not only a specific form of government or party rule makes for totalitarianism, but also a specific system of production and distribution which may well be compatible with a "pluralism" of parties, newspapers, "countervailing powers," etc.¹

Today political power asserts itself through its power over the machine process and over the technical organization of the apparatus. The government of advanced and advancing industrial societies can maintain and secure itself only when it succeeds in mobilizing, organizing, and exploiting the technical, scientific, and mechanical productivity available to industrial civilization. And this productivity mobilizes society as a whole, above and beyond any particular individual or group interests.

¹ See p. 54.

The brute fact that the machine's physical (only physical?) power surpasses that of the individual, and of any particular group of individuals, makes the machine the most effective political instrument in any society whose basic organization is that of the machine process. But the political trend may be reversed; essentially the power of the machine is only the stored-up and projected power of man. To the extent to which the work world is conceived of as a machine and mechanized accordingly, it becomes the *potential* basis of a new freedom for man.

Contemporary industrial civilization demonstrates that it has reached the stage at which "the free society" can no longer be adequately defined in the traditional terms of economic, political, and intellectual liberties, not because these liberties have become insignificant, but because they are too significant to be confined within the traditional forms. New modes of realization are needed, corresponding to the new capabilities of society.

Such new modes can be indicated only in negative terms because they would amount to the negation of the prevailing modes. Thus economic freedom would mean freedom from the economy—from being controlled by economic forces and relationships; freedom from the daily struggle for existence, from earning a living. Political freedom would mean liberation of the individuals from politics over which they have no effective control. Similarly, intellectual freedom would mean the restoration of individual thought now absorbed by mass communication and indoctrination, abolition of "public opinion" together with its makers. The unrealistic sound of these propositions is indicative, not of their utopian character, but of the strength of the forces which prevent their realization. The most effective and enduring form of warfare against liberation is the implanting of material and intellectual needs that perpetuate obsolete forms of the struggle for existence.

The intensity, the satisfaction and even the character of human needs, beyond the biological level, have always been

preconditioned. Whether or not the possibility of doing or leaving, enjoying or destroying, possessing or rejecting something is seized as a *need* depends on whether or not it can be seen as desirable and necessary for the prevailing societal institutions and interests. In this sense, human needs are historical needs and, to the extent to which the society demands the repressive development of the individual, his needs themselves and their claim for satisfaction are subject to overriding critical standards.

We may distinguish both true and false needs. "False" are those which are superimposed upon the individual by particular social interests in his repression: the needs which perpetuate toil, aggressiveness, misery, and injustice. Their satisfaction might be most gratifying to the individual, but this happiness is not a condition which has to be maintained and protected if it serves to arrest the development of the ability (his own and others) to recognize the disease of the whole and grasp the chances of curing the disease. The result then is euphoria in unhappiness. Most of the prevailing needs to relax, to have fun, to behave and consume in accordance with the advertisements, to love and hate what others love and hate, belong to this category of false needs.

Such needs have a societal content and function which are determined by external powers over which the individual has no control; the development and satisfaction of these needs is heteronomous. No matter how much such needs may have become the individual's own, reproduced and fortified by the conditions of his existence; no matter how much he identifies himself with them and finds himself in their satisfaction, they continue to be what they were from the beginning—products of a society whose dominant interest demands repression.

The prevalence of repressive needs is an accomplished fact, accepted in ignorance and defeat, but a fact that must be undone in the interest of the happy individual as well as all those whose misery is the price of his satisfaction. The only needs that have an

unqualified claim for satisfaction are the vital ones—nourishment, clothing, lodging at the attainable level of culture. The satisfaction of these needs is the prerequisite for the realization of *all* needs, of the unsublimated as well as the sublimated ones.

For any consciousness and conscience, for any experience which does not accept the prevailing societal interest as the supreme law of thought and behavior, the established universe of needs and satisfactions is a fact to be questioned—questioned in terms of truth and falsehood. These terms are historical throughout, and their objectivity is historical. The judgment of needs and their satisfaction, under the given conditions, involves standards of *priority*—standards which refer to the optimal development of the individual, of all individuals, under the optimal utilization of the material and intellectual resources available to man. The resources are calculable. “Truth” and “falsehood” of needs designate objective conditions to the extent to which the universal satisfaction of vital needs and, beyond it, the progressive alleviation of toil and poverty, are universally valid standards. But as historical standards, they do not only vary according to area and stage of development, they also can be defined only in (greater or lesser) *contradiction* to the prevailing ones. What tribunal can possibly claim the authority of decision?

In the last analysis, the question of what are true and false needs must be answered by the individuals themselves, but only in the last analysis; that is, if and when they are free to give their own answer. As long as they are kept incapable of being autonomous, as long as they are indoctrinated and manipulated (down to their very instincts), their answer to this question cannot be taken as their own. By the same token, however, no tribunal can justly arrogate to itself the right to decide which needs should be developed and satisfied. Any such tribunal is reprehensible, although our revulsion does not do away with the question:

how can the people who have been the object of effective and productive domination by themselves create the conditions of freedom?²

The more rational, productive, technical, and total the repressive administration of society becomes, the more unimaginable the means and ways by which the administered individuals might break their servitude and seize their own liberation. To be sure, to impose Reason upon an entire society is a paradoxical and scandalous idea—although one might dispute the righteousness of a society which ridicules this idea while making its own population into objects of total administration. All liberation depends on the consciousness of servitude, and the emergence of this consciousness is always hampered by the predominance of needs and satisfactions which, to a great extent, have become the individual's own. The process always replaces one system of preconditioning by another; the optimal goal is the replacement of false needs by true ones, the abandonment of repressive satisfaction.

The distinguishing feature of advanced industrial society is its effective suffocation of those needs which demand liberation—liberation also from that which is tolerable and rewarding and comfortable—while it sustains and absolves the destructive power and repressive function of the affluent society. Here, the social controls exact the overwhelming need for the production and consumption of waste; the need for stupefying work where it is no longer a real necessity; the need for modes of relaxation which soothe and prolong this stupefaction; the need for maintaining such deceptive liberties as free competition at administered prices, a free press which censors itself, free choice between brands and gadgets.

Under the rule of a repressive whole, liberty can be made into a powerful instrument of domination. The range of choice open

² See p. 43.

to the individual is not the decisive factor in determining the degree of human freedom, but what can be chosen and what is chosen by the individual. The criterion for free choice can never be an absolute one, but neither is it entirely relative. Free election of masters does not abolish the masters or the slaves. Free choice among a wide variety of goods and services does not signify freedom if these goods and services sustain social controls over a life of toil and fear—that is, if they sustain alienation. And the spontaneous reproduction of superimposed needs by the individual does not establish autonomy; it only testifies to the efficacy of the controls.

Our insistence on the depth and efficacy of these controls is open to the objection that we overrate greatly the indoctrinating power of the “media,” and that by themselves the people would feel and satisfy the needs which are now imposed upon them. The objection misses the point. The preconditioning does not start with the mass production of radio and television and with the centralization of their control. The people enter this stage as preconditioned receptacles of long standing; the decisive difference is in the flattening out of the contrast (or conflict) between the given and the possible, between the satisfied and the unsatisfied needs. Here, the so-called equalization of class distinctions reveals its ideological function. If the worker and his boss enjoy the same television program and visit the same resort places, if the typist is as attractively made up as the daughter of her employer, if the Negro owns a Cadillac, if they all read the same newspaper, then this assimilation indicates not the disappearance of classes, but the extent to which the needs and satisfactions that serve the preservation of the Establishment are shared by the underlying population.

Indeed, in the most highly developed areas of contemporary society, the transplantation of social into individual needs is so effective that the difference between them seems to be purely

theoretical. Can one really distinguish between the mass media as instruments of information and entertainment, and as agents of manipulation and indoctrination? Between the automobile as nuisance and as convenience? Between the horrors and the comforts of functional architecture? Between the work for national defense and the work for corporate gain? Between the private pleasure and the commercial and political utility involved in increasing the birth rate?

We are again confronted with one of the most vexing aspects of advanced industrial civilization: the rational character of its irrationality. Its productivity and efficiency, its capacity to increase and spread comforts, to turn waste into need, and destruction into construction, the extent to which this civilization transforms the object world into an extension of man's mind and body makes the very notion of alienation questionable. The people recognize themselves in their commodities; they find their soul in their automobile, hi-fi set, split-level home, kitchen equipment. The very mechanism which ties the individual to his society has changed, and social control is anchored in the new needs which it has produced.

The prevailing forms of social control are technological in a new sense. To be sure, the technical structure and efficacy of the productive and destructive apparatus has been a major instrumentality for subjecting the population to the established social division of labor throughout the modern period. Moreover, such integration has always been accompanied by more obvious forms of compulsion: loss of livelihood, the administration of justice, the police, the armed forces. It still is. But in the contemporary period, the technological controls appear to be the very embodiment of Reason for the benefit of all social groups and interests—to such an extent that all contradiction seems irrational and all counteraction impossible.

No wonder then that, in the most advanced areas of this

civilization, the social controls have been introjected to the point where even individual protest is affected at its roots. The intellectual and emotional refusal "to go along" appears neurotic and impotent. This is the socio-psychological aspect of the political event that marks the contemporary period: the passing of the historical forces which, at the preceding stage of industrial society, seemed to represent the possibility of new forms of existence.

But the term "introjection" perhaps no longer describes the way in which the individual by himself reproduces and perpetuates the external controls exercised by his society. Introjection suggests a variety of relatively spontaneous processes by which a Self (Ego) transposes the "outer" into the "inner." Thus introjection implies the existence of an inner dimension distinguished from and even antagonistic to the external exigencies—an individual consciousness and an individual unconscious apart from public opinion and behavior.³ The idea of "inner freedom" here has its reality: it designates the private space in which man may become and remain "himself."

Today this private space has been invaded and whittled down by technological reality. Mass production and mass distribution claim the entire individual, and industrial psychology has long since ceased to be confined to the factory. The manifold processes of introjection seem to be ossified in almost mechanical reactions. The result is, not adjustment but mimesis: an immediate identification of the individual with his society and, through it, with the society as a whole.

This immediate, automatic identification (which may have been characteristic of primitive forms of association) reappears in high industrial civilization; its new "immediacy," however, is the product of a sophisticated, scientific management and

³ The change in the function of the family here plays a decisive role: its "socializing" functions are increasingly taken over by outside groups and media. See my *Eros and Civilization* (Boston: Beacon Press, 1955), p. 96ff.

organization. In this process, the "inner" dimension of the mind in which opposition to the status quo can take root is whittled down. The loss of this dimension, in which the power of negative thinking—the critical power of Reason—is at home, is the ideological counterpart to the very material process in which advanced industrial society silences and reconciles the opposition. The impact of progress turns Reason into submission to the facts of life, and to the dynamic capability of producing more and bigger facts of the same sort of life. The efficiency of the system blunts the individuals' recognition that it contains no facts which do not communicate the repressive power of the whole. If the individuals find themselves in the things which shape their life, they do so, not by giving, but by accepting the law of things—not the law of physics but the law of their society.

I have just suggested that the concept of alienation seems to become questionable when the individuals identify themselves with the existence which is imposed upon them and have in it their own development and satisfaction. This identification is not illusion but reality. However, the reality constitutes a more progressive stage of alienation. The latter has become entirely objective; the subject which is alienated is swallowed up by its alienated existence. There is only one dimension, and it is everywhere and in all forms. The achievements of progress defy ideological indictment as well as justification; before their tribunal, the "false consciousness" of their rationality becomes the true consciousness.

This absorption of ideology into reality does not, however, signify the "end of ideology." On the contrary, in a specific sense advanced industrial culture is more ideological than its predecessor, inasmuch as today the ideology is in the process of production itself.⁴ In a provocative form, this proposition reveals

⁴ Theodor W. Adorno, *Prismen. Kulturkritik and Gesellschaft*. (Frankfurt: Suhrkamp, 1955), p. 24f.

the political aspects of the prevailing technological rationality. The productive apparatus and the goods and services which it produces "sell" or impose the social system as a whole. The means of mass transportation and communication, the commodities of lodging, food, and clothing, the irresistible output of the entertainment and information industry carry with them prescribed attitudes and habits, certain intellectual and emotional reactions which bind the consumers more or less pleasantly to the producers and, through the latter, to the whole. The products indoctrinate and manipulate; they promote a false consciousness which is immune against its falsehood. And as these beneficial products become available to more individuals in more social classes, the indoctrination they carry ceases to be publicity; it becomes a way of life. It is a good way of life—much better than before—and as a good way of life, it militates against qualitative change. Thus emerges a pattern of *one-dimensional thought and behavior* in which ideas, aspirations, and objectives that, by their content, transcend the established universe of discourse and action are either repelled or reduced to terms of this universe. They are redefined by the rationality of the given system and of its quantitative extension.

The trend may be related to a development in scientific method: operationalism in the physical, behaviorism in the social sciences. The common feature is a total empiricism in the treatment of concepts; their meaning is restricted to the representation of particular operations and behavior. The operational point of view is well illustrated by P. W. Bridgman's analysis of the concept of length:⁵

⁵ P. W. Bridgman, *The Logic of Modern Physics* (New York: Macmillan, 1928), p. 5. The operational doctrine has since been refined and qualified. Bridgman himself has extended the concept of "operation" to include the "paper-and-pencil" operations of the theorist (in Philipp J. Frank, *The Validation of Scientific*

We evidently know what we mean by length if we can tell what the length of any and every object is, and for the physicist nothing more is required. To find the length of an object, we have to perform certain physical operations. The concept of length is therefore fixed when the operations by which length is measured are fixed: that is, the concept of length involves as much and nothing more than the set of operations by which length is determined. In general, we mean by any concept nothing more than a set of operations; *the concept is synonymous with the corresponding set of operations.*

Bridgman has seen the wide implications of this mode of thought for the society at large:⁶

To adopt the operational point of view involves much more than a mere restriction of the sense in which we understand 'concept,' but means a far-reaching change in all our habits of thought, in that we shall no longer permit ourselves to use as tools in our thinking concepts of which we cannot give an adequate account in terms of operations.

Bridgman's prediction has come true. The new mode of thought is today the predominant tendency in philosophy, psychology, sociology, and other fields. Many of the most seriously troublesome concepts are being "eliminated" by showing that no adequate account of them in terms of operations or behavior can be given. The radical empiricist onslaught (I shall subsequently, in chapters VII and VIII, examine its claim to be empiricist) thus provides the methodological justification for the debunking of

Theories [Boston: Beacon Press, 1954], Chap. II). The main impetus remains the same: it is "desirable" that the paper-and-pencil operations "be capable of eventual contact, although perhaps indirectly, with instrumental operations."

⁶ P. W. Bridgman, *The Logic of Modern Physics*, loc. cit., p. 31.

the mind by the intellectuals—a positivism which, in its denial of the transcending elements of Reason, forms the academic counterpart of the socially required behavior.

Outside the academic establishment, the “far-reaching change in all our habits of thought” is more serious. It serves to coordinate ideas and goals with those exacted by the prevailing system, to enclose them in the system, and to repel those which are irreconcilable with the system. The reign of such a one-dimensional reality does not mean that materialism rules, and that the spiritual, metaphysical, and bohemian occupations are petering out. On the contrary, there is a great deal of “Worship together this week,” “Why not try God,” Zen, existentialism, and beat ways of life, etc. But such modes of protest and transcendence are no longer contradictory to the status quo and no longer negative. They are rather the ceremonial part of practical behaviorism, its harmless negation, and are quickly digested by the status quo as part of its healthy diet.

One-dimensional thought is systematically promoted by the makers of politics and their purveyors of mass information. Their universe of discourse is populated by self-validating hypotheses which, incessantly and monopolistically repeated, become hypnotic definitions or dictations. For example, “free” are the institutions which operate (and are operated on) in the countries of the Free World; other transcending modes of freedom are by definition either anarchism, communism, or propaganda. “Socialistic” are all encroachments on private enterprises not undertaken by private enterprise itself (or by government contracts), such as universal and comprehensive health insurance, or the protection of nature from all too sweeping commercialization, or the establishment of public of services which may hurt private profit. This totalitarian logic of accomplished facts has its Eastern counterpart. There, freedom is the way of life instituted by a communist regime, and all other transcending

modes of freedom are either capitalistic, or revisionist, or leftist sectarianism. In both camps, non-operational ideas are non-behavioral and subversive. The movement of thought is stopped at barriers which appear as the limits of Reason itself.

Such limitation of thought is certainly not new. Ascending modern rationalism, in its speculative as well as empirical form, shows a striking contrast between extreme critical radicalism in scientific and philosophic method on the one hand, and an uncritical quietism in the attitude toward established and functioning social institutions. Thus Descartes' *ego cogitans* was to leave the "great public bodies" untouched, and Hobbes held that "the present ought always to be preferred, maintained, and accounted best." Kant agreed with Locke in justifying revolution if *and when* it has succeeded in organizing the whole and in preventing subversion.

However, these accommodating concepts of Reason were always contradicted by the evident misery and injustice of the "great public bodies" and the effective, more or less conscious rebellion against them. Societal conditions existed which provoked and permitted real dissociation from the established state of affairs; a private as well as political dimension was present in which dissociation could develop into effective opposition, testing its strength and the validity of its objectives.

With the gradual closing of this dimension by the society, the self-limitation of thought assumes a larger significance. The interrelation between scientific-philosophical and societal processes, between theoretical and practical Reason, asserts itself "behind the back" of the scientists and philosophers. The society bars a whole type of oppositional operations and behavior; consequently, the concepts pertaining to them are rendered illusory or meaningless. Historical transcendence appears as metaphysical transcendence, not acceptable to science and scientific thought. The operational and behavioral point of view, practiced as a "habit of thought" at large, becomes the view of the

established universe of discourse and action, needs and aspirations. The "cunning of Reason" works, as it so often did, in the interest of the powers that be. The insistence on operational and behavioral concepts turns against the efforts to free thought and behavior from the given reality and for the suppressed alternatives. Theoretical and practical Reason, academic and social behaviorism meet on common ground: that of an advanced society which makes scientific and technical progress into an instrument of domination.

"Progress" is not a neutral term; it moves toward specific ends, and these ends are defined by the possibilities of ameliorating the human condition. Advanced industrial society is approaching the stage where continued progress would demand the radical subversion of the prevailing direction and organization of progress. This stage would be reached when material production (including the necessary services) becomes automated to the extent that all vital needs can be satisfied while necessary labor time is reduced to marginal time. From this point on, technical progress would transcend the realm of necessity, where it served as the instrument of domination and exploitation which thereby limited its rationality; technology would become subject to the free play of faculties in the struggle for the pacification of nature and of society.

Such a state is envisioned in Marx's notion of the "abolition of labor." The term "pacification of existence" seems better suited to designate the historical alternative of a world which—through an international conflict which transforms and suspends the contradictions within the established societies—advances on the brink of a global war. "Pacification of existence" means the development of man's struggle with man and with nature, under conditions where the competing needs, desires, and aspirations are no longer organized by vested interests in domination and scarcity—an organization which perpetuates the destructive forms of this struggle.

Today's fight against this historical alternative finds a firm mass basis in the underlying population, and finds its ideology in the rigid orientation of thought and behavior to the given universe of facts. Validated by the accomplishments of science and technology, justified by its growing productivity, the status quo defies all transcendence. Faced with the possibility of pacification on the grounds of its technical and intellectual achievements, the mature industrial society closes itself against this alternative. Operationalism, in theory and practice, becomes the theory and practice of *containment*. Underneath its obvious dynamics, this society is a thoroughly static system of life: self-propelling in its oppressive productivity and in its beneficial coordination. Containment of technical progress goes hand in hand with its growth in the established direction. In spite of the political fetters imposed by the status quo, the more technology appears capable of creating the conditions for pacification, the more are the minds and bodies of man organized against this alternative.

The most advanced areas of industrial society exhibit throughout these two features: a trend toward consummation of technological rationality, and intensive efforts to contain this trend within the established institutions. Here is the internal contradiction of this civilization: the irrational element in its rationality. It is the token of its achievements. The industrial society which makes technology and science its own is organized for the ever-more-effective utilization of its resources. It becomes irrational when the success of these efforts opens new dimensions of human realization. Organization for peace is different from organization for war; the institutions which served the struggle for existence cannot serve the pacification of existence. Life as an end is qualitatively different from life as a means.

Such a qualitatively new mode of existence can never be envisaged as the mere by-product of economic and political changes, as the more or less spontaneous effect of the new

institutions which constitute the necessary prerequisite. Qualitative change also involves a change in the technical basis on which this society rests—one which sustains the economic and political institutions through which the “second nature” of man as an aggressive object of administration is stabilized. The techniques of industrialization are political techniques; as such, they prejudge the possibilities of Reason and Freedom.

To be sure, labor must precede the reduction of labor, and industrialization must precede the development of human needs and satisfactions. But as all freedom depends on the conquest of alien necessity, the realization of freedom depends on the techniques of this conquest. The highest productivity of labor can be used for the perpetuation of labor, and the most efficient industrialization can serve the restriction and manipulation of needs.

When this point is reached, domination—in the guise of affluence and liberty—extends to all spheres of private and public existence, integrates all authentic opposition, absorbs all alternatives. Technological rationality reveals its political character as it becomes the great vehicle of better domination, creating a truly totalitarian universe in which society and nature, mind and body are kept in a state of permanent mobilization for the defense of this universe.