

Marx's Criticism of Capital Logic and the Construction of a Community of Shared Future for Mankind

Huanhuan Zhang*

School of Marxism of University of Shanghai for Science and Technology, Shanghai 200093, China

*Corresponding author: Huanhuan Zhang, huanhuanzhang2006@126.com

Copyright: © 2022 Author(s). This is an open-access article distributed under the terms of the Creative Commons Attribution License (CC BY 4.0), permitting distribution and reproduction in any medium, provided the original work is cited.

Abstract: In his guiding ideology, Marx proposed that the world system constructed by capitalism belongs to a false community, and the awareness of shaping is relatively one-sided. The development of a false community has caused the imbalance of the development of nations, countries, and the world itself. The real common is a community of shared future for mankind, and it transcends capital logic.

Keywords: Marx's criticism of capital logic; A community of shared future for mankind; Win-win and sharing

Online publication: February 17, 2022

1. Marx's critique of capital logic: An impetus for the development of human community

All societies are essentially practical life. Marx grasped the evolution of world history and the form of human community from the production practice and communication of "real people." Material production is the starting point and foundation of human history, and actual production practice constitutes a realistic history. People, production practice, and social division of labor exist at the same time. The community is the product of people's interactive activities and the inevitable form of the realization of individual activities. In the great historical era pointed out by Marx, capital logic, world history logic, and human community logic converge in history. The relationship between people and the society is the basis for establishing "world history" and "human community" at some stages. From the evolutionary point of view of world history, Marx called pre-capitalist history as "prehistory." China is the impetus for capital profit seeking and value-added, as well as the internal contradictory pressure of capital logic. Therefore, it continues to expand product sales, establish contact points, and enlarge all-round production as well as investment. If the state does not want to perish, it will impose a capitalist bourgeois mode of production. Regional and national production practices have been incorporated into the capitalist production system, and regional history has been thoroughly developed by the state. The more history is eliminated, the more it will become world history. Marx's criticism of capital reveals that "world history" reflects a special world history dominated by capital logic. From the perspective of community form, the pre-capitalist community is a naturally-formed community. Human production and practical ability are limited by certain natural forces, and individuals are controlled by nature, which can only develop in a narrow range. Human beings are in a hierarchical community connected by blood, geography, and identity. The logic of capital creates a universal labor system. People obtain political liberation from their dependence on people, but they fall into the material relationship dominated by capital labor. The community is formed based on the Bourgeoisie.

The community transcends the hostile relationship with the proletariat, while the state of human development shows the characteristics of people's dependence and autonomy on things. In order to exist, this community of class and class confrontation will lead to a "free man community."

It is not difficult to follow that on the basis of historical materialism, Marx grasped the forms of "world history" and "human community" in historical practice as well as the social life of "real people." He put forward the paradigm of interpretation, criticism, and construction of history. The criticism of capital logic traces the root of material production and the internal mechanism of the development of human community, presenting capital logic, historical logic, characteristics of the times, and future development prospects. In the naturally-formed "class community" with "hierarchical community" as the central axis, the "class community" dominated by capital logic finally understands the development process of the "real community" of free association after the abolition of capital logic.

2. The path of building a community of shared future for mankind beyond capital logic

2.1. Experiences and lessons of using capital to develop economy

In regard to the law of economic development, Marx said, "The law cannot bypass or negate the stage of natural development, but it can shorten or reduce the pain of childbirth." However, on the basis of mastering, using, and controlling the logic of capital, people can give full play to their subjective initiative to grow in a favorable direction. Therefore, learning the experiences and lessons in the process of using capital to develop economy is an important aspect of realizing the control of capital logic. In 1979, after Deng Xiaoping clearly put forward the participation of socialism in the market economy, the position of the capital market in economic and social development has become increasingly prominent. The 12th National Congress of the Communist Party of China put forward that planned economy is the basis while market regulation is the supplement. At the 13th National Congress of the Communist Party of China, it was proposed that the state controls the market while the market guides enterprises. The 14th National Congress of the Communist Party of China clearly put forward the goal of establishing a socialist market economic system. The Third Plenary Session of the 18th CPC Central Committee proposed that the market plays a decisive role in resource allocation, which was again emphasized at the Fourth Plenary Session of the 19th CPC Central Committee. In the process of guiding and regulating the capital market based on the role and status change of the capital market in South Korea's economy and society, the vitality of the capital market should be better radiated. First, to deepen the reform of the economic system, the key is to deal with the relationship between the government and the market. The hostility between societies is expressed in its pure form. It is necessary to formulate policies to meet the needs of the development of the times, stimulate the vitality of economic development through appropriate market adjustment, as well as standardize and guide the market order through reasonable government intervention. The direction of development is to avoid economic development, losing vitality, and losing one's way. The second is to ensure social equity and promote social harmony as well as stability. Active welfare policies ensure the social sharing of development achievements, promote trade exchanges around the world through open economic policies, connect home and abroad, expand economic exchanges from economic exchanges to mutual learning among civilizations, and prevent unfair phenomena resulting in social contradictions. The third is to actively promote high-quality and inclusive economic development. Human society today is facing unprecedented challenges, such as economic crisis, ecological crisis, and human crisis, along with anti-globalization phenomena, such as the British exit from the European Union (Brexit) and the withdrawal of United States from the World Health Organization (WHO). The sudden and uncertain nature of COVID-19 indicate a necessity to promote the high-quality development of the economy and society as well as build a new

pattern of double-cycle development at home and abroad. Therefore, on the one hand, it is imperative to make full use of the development potential of the large domestic market; on the other hand, the multilateral cooperation platform should be used to promote global economic recovery through the international industrial chain.

2.2. Deepen the initiative of “One Belt, One Road”

Since the Belt and Road Initiative, the international community has been promoting the direction of peace, development, cooperation, and coexistence. It has played an important role in building a global governance system and common development. Building a community that shares prosperity and the future of mankind is an important and concrete action. Actively promoting the cooperative partnership between China and other countries along the “One Belt, One Road” will help balance the imbalance between the East and the West as well as the polarization of the global wealth gap. To this end, it is essential to adhere to the principles of extensive consultation, joint contribution, joint governance, and shared benefits, as well as uphold the concept of green, open, and clean development. It is necessary to build relations among countries along the “One Belt, One Road” and consolidate the foundation for community development. The first is to strengthen high-level consultations and achieve policy coordination. The “One Belt, One Road” platform is an important starting point for dialogue, exchanges, consultations, and negotiations among participating countries. The advantages of this platform should be taken to realize the common growth of the countries along the route. It is necessary to carry out dialogues, promote exchanges and cooperation, as well as eliminate doubts. The main way for countries along the route to conduct exchanges is through high-level dialogue, which is of great significance for strengthening policy docking, policy implementation, ensuring effectiveness, and realizing customs integration. It is not only important to promote high-level dialogues among countries involved in the Belt and Road Initiative, but also make full use of existing cooperation platforms, such as BRICS (Brazil, Russia, India, China, and South Africa), G20 (Group of Twenty), and Shanghai Cooperation Organization, to promote bilateral and multilateral exchanges as well as dialogues in abolishing capital. The hegemonic model operates under the logic of capital. On the basis of consultation on an equal footing, it is necessary to pursue joint development through consultation. The second is to strengthen infrastructure construction and promote connectivity. Since President Xi Jinping has put forward the Belt and Road Initiative, a framework of “six corridors, six roads, multiple countries, and multiple ports” has been established. In the information age today, it is imperative to constantly develop new channels for national exchanges based on China-Europe trains and new land and sea routes, improve the interregional logistics system, as well as effectively connect coastal areas and inland areas. Developed and underdeveloped regions should give full play to this radiation in the region. The third is to deepen the sharing of achievements and create popular projects. Human development is the starting point and destination for the construction of “One Belt, One Road.” It is crucial to actively build a platform for cultural exchanges in the fields of science, technology, education, health, art, and private sectors to share development outcomes and promote diverse exchanges among people from different countries. All in all, the Belt and Road Initiative should be reinforced to lead the way in building a better future for mankind.

2.3. Improve and establish cooperation mechanisms

On the one hand, in order to establish and improve the cooperation mechanism, the existing mechanism should be reformed and improved. At present, international organizations, such as the World Trade Organization (WTO) and the World Bank, play an important role in standardizing social order and promoting peaceful development, but there are still many problems. The hegemonic thinking and capital

logic of most international organizations still dominate the choice behavior of developed countries. Developing countries are at a disadvantage in international affairs and will still be oppressed by capitalist countries. To this end, there is a need to reform the existing mechanisms, expand and strengthen the participation of international organizations, accord other countries the same voice and choice, broaden the ways of participating in international cooperation, and allow more sovereign countries to participate effectively, exercise their legitimate rights, as well as play a positive role. On the other hand, new cooperation mechanisms should be established. With the enrichment and diversification of social life, high-quality development requirements have been put forward, and the pursuit for freedom and inclusiveness has also been reflected in the field of international cooperation. It is essential to innovate cooperation mechanisms, expand international cooperation, encourage countries around the world to participate in the development of science and technology, education, health, as well as other fields, and provide a platform for different countries to play important roles in their respective areas of expertise.

2.4. Establish a partnership based on mutual respect and equality

In order to establish a new type of international relation, it is essential for all countries to respect each other and treat one another as equals. First of all, the attitude of mutual respect should be adhered to. The law of the jungle of western capitalist countries – the survival of the fittest – should not be renounced neither should economic advantages be relied on to interfere in the internal affairs of other countries, triggering wars and conflicts. It is also important not to treat other countries differently because of their size, strength, cultural differences, and religious choices. It is necessary to respect differences and the legitimate rights as well as interests of other countries while pursuing our own interests. Second, fairness and justice should be upheld. Countries around the world should strictly abide by the Five Principles of Peaceful Coexistence, the UN Charter, humanitarian principles, and other internationally recognized norms, resolutely safeguard the sovereignty and media rights of developing countries, as well as uphold fairness and justice. It is necessary to transform the old concept of the dominance of developed countries in the international community and the “superpower hegemony.” Finally, it is necessary to adhere to building a win-win partnership. The countries of the world are closely connected and inseparable. In order to achieve peaceful development, it is essential to strengthen exchanges and dialogues, seek common stance while reserving differences, expand and form a network of partnerships for mutually beneficial cooperation, as well as promote global development. Forming a partnership of mutual respect and equality is the basis for promoting the democratization and multilateral development of international relations. It is also a facet for breaking the regional monopoly of western countries and safeguarding world fairness and justice.

3. Conclusion

In conclusion, the building of a community of shared future for mankind beyond capital logic has shown a trend of diversification and a more balanced world development. Only by summing up experiences and lessons from capital development, continuously deepening the initiative of “One Belt, One Road,” improving cooperation mechanism, mutual benefit and win-win situation, as well as mutual respect and equality can we build a real community of common destiny.

Funding

The Youth Project of Shanghai Philosophy and Social Science Planning, “‘The Vision of a Community of Shared Future for Mankind’ Criticizes and Transcends the Globalization of Capital Logic” (Project Number: 2018EKS010).

Disclosure statement

The author declares no conflict of interest.

References

- [1] Zhou L, Wu Y, 2019, The Triple Space and Theoretical Nature of Marx's Critique of Capital Logic. Marxist Philosophical Researches in Contemporary China, 2019(00): 229-245.
- [2] Zhou Y, 2021, Three Dimensions of Ecological Marxist Critique of Capital Logic. West Journal, 2021(20): 18-20.
- [3] Qi Y, 2020, Cultural Progressivism: The "Harmony Logic" of a Community of Shared Future for Mankind – Also on the Transcendence of Marxism to Cultural Evolution and Cultural Relativity. Academic Exchanges, 2020(09): 26-35, 191.
- [4] Wei H, 2020, Beyond "Capital Logic": Marx's Thought of "World History" and the Spiritual Implication of Constructing "Community of Shared Future for Mankind". Journal of Xi'an Aeronautical University, 38(04): 3-8.
- [5] Shen F, 2016, Governance: New Ideas, New Thoughts and New Strategies – Collection of the 14th Annual Conference of Shanghai Social Sciences (2016), 2016: Discussion on the Marxist Essence of "A Community of Shared Future for Mankind" – From the Perspective of the Critique of New Political Economy, 251-261.

Publisher's note

Bio-Byword Scientific Publishing remains neutral with regard to jurisdictional claims in published maps and institutional affiliations.