

Critique of Capital Logic and Construction of Shared Society

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Abstract—The paper is to solve "the problem of human survival and development" and realize human's free and all-round development with the concept of sharing. Capital is only a means to human survival and development. So govern capital and utilize capital. First it analyzed how capital realized proliferation, in which capital could rule over human; then criticized the enslavement of human by capital logic; last it analyzed the types of sharing and how to build a shared society. The conclusion is that it is necessary to realize the comprehensive shared society for realizing human's free and all-round development. Its original is the shaping function of the socialist system has played an exemplary role in building a shared society.

Keywords—*capital; capital logic; socialist system; shape; shared society*

In the movement of capital from the phenomenal boundary of Commodity Exchange value to the essential boundary of production surplus value, it presents the panorama of people and things upside down, constant proliferation, movement and profit. The logic of capital with self-expansory nature constantly promotes a world with self-organization characteristics. It takes the pursuit of value increment and profit maximization as the core principle, and turns capital into "special ether", while people are reduced to the appendage of capital.

I. CAPITAL: FROM THE PHENOMENAL TO THE ESSENTIAL

A. *First, the commodity world is the phenomenal world in which capital operates.*

At the beginning of Marx's *Das Kapital*, Marx pointed out that "the wealth of a society dominated by the capitalist mode of production is manifested as a huge accumulation of goods, so our research starts from the analysis of goods".[1] It can be seen that commodities are elements of capitalism. Commodity production and developed commodity current are the historical premise that capital produces.[2] Developed commodity circulation makes Commodity Exchange a concrete content of daily life in capitalist society. From simple barter to the exchange of goods mediated by money, apart from the exchange of various uses of goods, there is a relationship of mutual reference between goods. From Marx "sum or expand the value of the form" listed in the formula can be seen that the characteristics of the Commodity Exchange: the use value of goods (quality) replaced by Commodity Exchange value (amount). That is to say, use value is only the material carrier

of exchange value, and the whole Commodity Exchange constitutes a structure with "quantity" as the element. Every commodity must find its "foothold" in this formalized structure, and people themselves cannot stay out of it, eventually forming a huge commodity world. "The form of commodity, in front of the people, reflects the social nature of the labor of the people into the nature of the things of the labor products themselves, into the natural social attributes of these things, and thus reflects the social relations between the producer and the total labor into the social relations between the things existing outside the producer. As a result of this transformation, the product of Labour became a commodity, a sensible and super-sensible thing".[3]

B. *Second, the production process is essential boundary of the capital logic.*

The commodity world is only the phenomenal boundary of the capital logic. To clarify the capital logic, we should explore its essential boundary. By comparing money as money and money as capital, Marx points out that the former is to use value, while the latter is to exchange value itself. The former is a kind of repetition, while the latter has achieved proliferation. The possessors of money have capitalized on the condition that free workers are purchased in the commodity market. "Capital presupposes wage labor, and wage labor presupposes capital. Both restrict each other; the two go together".[4] Therefore, Marx said, "capital is not a thing, but a certain, social and productive relation belonging to a certain historical social form".[5] Capital integrates social relations and material elements. "As the unity of labor process and value multiplication process, production process is capitalist production process and capitalist form of commodity production".[6] The essence of capital: the nature of multiplication. Marx not only examined the operation of individual capital, but also the operation of total social capital. In the circulation of monetary capital, production capital and commodity capital, the production process is the central link, and the change process of the total capital formula $G-W-G'$ can be expressed as $G-W...P...W'$. The detailed form of this formula is $G - W = A + Pm...P...W' (W + W) - G' (G + G)$. [7] In this process, laborers not only become the tools of capital proliferation, but also labor materials and objects become the material carrier of capital proliferation. "Capital has only one life instinct, which is to multiply itself, obtain surplus value, and suck as much surplus labor as possible with its constant part. That is, means of production. Capital is dead labor, it is like a vampire, only sucking living labor to have life, sucking

the more living labor, the more exuberant its life." [8] Capital as a powerful proliferation machine makes laborer, materials and labor tools as a gear and screw of the machine. With the expansion of capitalism, it presents the process of spiral, capital becoming the rule of the all the power of light shines, presenting the people and things upside down, proliferate panorama. As a production relation, capital is not only a general value relation that can "self-proliferate", but also a special production relation for the purpose of obtaining the proliferative value.

II. CAPITAL ARROGATES THE PRINCIPAL POSITION OF HUMAN BEINGS

The capital logic contains dual connotation of making the person's essential strength materialization and the materialization strength personification. In the structured operation of capital logic, capital has established its main position, and people are just tools of capital multiplication.

A. *First, capital is a world with self-organizing characteristics*

In the operation of this organization, the pursuit of value proliferation, profit maximization and selfishness are the organizational principles and form the core principles of capitalist society. Capital is bewitched into "special ether" and becomes the measure of all things. "There is no connection between man and many other than the naked stakes, the callous' cash transactions." [9] "Human development takes the form of the development of things, and human history is no longer the history of man himself, but the history of capital development". [10]

B. *Second, the proliferation nature of capital will prevail*

The establishment of capital subject status means the proliferation nature of capital will prevail. "Capital fears no profit or too little profit, just as nature fears a vacuum. Once there is a reasonable profit, capital is emboldened. If it's 10% profit, it's guaranteed to be used everywhere; with 20% profit, it comes alive; with 50% profit, it takes risks. For the sake of 100% profit, it dares to trample all human laws; with a 300% profit, it dares to commit any crime, even risk hanging its head." [11] Because of this, capital has promoted the development of productive forces.

III. THE SHARED SOCIETY IS THE SOCIALISM SYSTEM MODEL AND FAIR AND JUSTICE MANIFESTATION.

A. *First, capital is not an end, but a means*

The relationship between capital and human being is the relationship between capital and sharing. In the history of the development of capitalism, capitalism first grasps capital, and its development and growth are benefited from capital. Without capital there is no capitalism. Capitalism attaches great importance to and makes use of the market. The combination of capital and market further activates innovation and creates huge social wealth. However, capitalism has a natural defect: it does not establish the principles and value objectives of the majority, and it does not combine the interests of the majority with the capital. Since the day of its birth, socialism has been holding high the banner of the proletariat and taking the interests of the vast majority of people as its

goal. In the early development of socialism, however, we have no objective understanding of capital, more not sure capital value and significance in social innovation and wealth creation, the capital is completely rejected, only seeing capital dropping every pore with blood and dirty things, and we did not see the "capital of civilization", making socialist lost creation vigor. The vast number of people doesn't need such poor socialism. There is no future in merely having capital and leaving the interests of the vast majority of people behind. It is not advisable just to have the interests of the majority and deny capital. Capital is the fruit of human civilization. It is neither "capitalist" nor "socialist". We should use the concept of Shared development to govern capital, utilize capital. Capital is just a means, and share the fruits of social development are the goal and value goal that people pursue.

B. *Second, the types of sharing*

Since the emergence of human beings, there has been sharing in the sense of human social development. However, as a value pursuit and social goal of human social development, sharing has been playing a role in different ways in different periods of social development, presenting different types of development. In the society based on human dependence, which is also the initial form of human sharing, the fruits of labor are completed by the cooperation of all members, and the distribution among all members of the tribe is equal, which is absolute sharing with the color of equality, which is a low-level sharing with great limitations. If sharing the original form is human distant memory, so a society based on the dependence of the object, Shared reality form is closely linked with human life, due to the nature of capital to the extreme pursuit of profit fully exposed, capitalism failed to deal with people and nature, man and society, human relationship between man and self, caused the economic development, ecological development and financial development paradox. Capitalist countries have not deeply reflected on the deep-seated contradictions and problems brought about by the logic capital. They are faced with the dilemma of economic stagnation and income decline. As a result, Shared development is unsustainable. In each person's free and all-round development of society, the ultimate goal of social development is to restore the subject status of the people, make people from the world of things beyond, from the attention to material wealth in the process of economic development into the attention to person itself that is the happy life, let everyone enjoy a better life with dignity, the society to achieve a Shared by the people sharing development opportunities, the process of development and achievements, truly realized by means of capital, to share, for the purpose of comprehensive, sustainable social sharing.

IV. CONCLUSION

The socialist system has played an exemplary role in building a shared society. Sharing is not only a development concept, but also a value goal and pursuit. Shared society does not exclude market economy. It will better and more effectively play the decisive role of market in allocating resources, improve the utilization efficiency and proliferation capacity of capital, and make up for the disadvantages of market economy that only focuses on efficiency but ignores fairness, so as to realize social justice. Market economy takes the pursuit of

profit maximization as the optimal goal, which can be formed spontaneously. However, the shared society can only be realized with rigid institutional guarantee, because it takes fairness and justice as the primary goal. Without special institutional arrangements, it is difficult to form a shared society.

The shaping function of the socialist system is mainly reflected in the following aspects: taking ideology as the logical starting point, we must adhere to and improve the socialist basic economic system and distribution system as a strong political advantage; To adhere to and improve the socialist market economic system with Chinese characteristics, so that the market plays a decisive role in the allocation of resources as an ideological practice model, to coordinate the interests of all parties and compensation mechanisms; In order to strengthen the system supply function of the central government and ensure that the historical generation of the formal system supply mechanism is consistent with the social development, it can shorten the change cycle and save the transaction cost to receive the system performance. A socialist market economy with Chinese characteristics will not only preserve and increase national wealth, but also give consideration to social fairness and justice, coordinate the interests of different social strata, and bring benefits to all the people. The socialist system finds a reasonable balance between efficiency, fairness and justice, which can effectively realize the system performance gains.

In the socialist construction new era, to make achievements in the development of the real shared society, we need to face the various challenges, but we must grasp that we should use

the concept of Shared to governance capital, making use of capital, giving play to the role of the shaping of the socialist system, coordinating the relationship between the efficiency and fairness, justice, the realization of the aim and value target of shared society.

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