



# The Overall Crisis Of Advanced Capitalism

## ---Read Read Habermas's "The Crisis of Legalization"

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**Abstract.** Late state intervention capitalism is facing a total crisis. The profound changes taking place in the economic, political and socio-cultural spheres are leading to a systemic crisis and identity crisis of capitalism, jeopardizing the social integration of capitalism. The economic crisis and the crisis of rationality of late capitalism, rooted in its social structure, are intensifying; The identity crisis manifests itself as a crisis of legitimization and motivation, and the public living in a capitalist society is gradually losing its value and a sense of meaninglessness pervades people's daily lives. And these crises are systemic "diseases" of late capitalism, the inevitable consequences of internal contradictions, which are difficult to avoid and impossible to eradicate.

**Keywords:** Late capitalism, systemic crisis, identity crisis, rationality crisis, legitimacy crisis.

## 1 Introduction

In today's era, late capitalism is facing an unprecedented systemic crisis. This crisis affects not only the economic system but also profoundly impacts political and socio-cultural dimensions. As profound changes accelerate, the systemic crisis and identity crisis of capitalism are increasingly evident, posing a serious threat to the foundation of social integration. The crisis in the economic realm manifests as ongoing economic turbulence and a loss of legitimacy, with roots in the social structure that are intensifying.

Late capitalism is facing an overall crisis. Habermas's crisis is mainly mainly. Theoretically, the theory includes the serious destruction of the disorders at the objective level of system integration and the identity foundation at the subjective level. Specifically, the crisis means that the possibility of being allowed to solve the problem when the social system structure can solve the problem is lower than the necessary limit to continue survival, and members of society feel that the structural changes affect the continued survival and feel that their social identity is affected by the social identity. Threats, society becomes lost, endlessly survive, and social crisis has appeared.<sup>[1]</sup> Popularly speaking, objective conditions are about a complete social system of society,



### 2.3 The Tendency of Social and Cultural Crisis

“In advanced capitalist society, not only at the level of cultural traditions (moral systems, worldviews, etc.), but also at the level of structural changes in children's education systems (schools, families, and mass media, etc.)”[1] Show. The tradition that traditional liberalism relies on has gradually eroded, the foundation of the social structure has changed, the core ideology of the bourgeoisie has been questioned, and whether advanced capitalism has the ability to produce new ideology to make up and replace. The impact, the foundation of society's identity, this has become a social illness of advanced capitalism, making each person in the middle without finding personal identity. With the development of Volkswagen Media, the combination of the big chaebol and the mass media has made “a large number of publicity, image packaging, and the needs of the media focus on these national elites” [2], and mass media has become a sense of rule. The morphological tools, the cultural shaping function did not play, but instead promoted the erosion of the political system on the social and cultural system.

In short, the basic contradictions of advanced capitalism can be attributed to the consumption value of the necessary quantity of the economic system, the administrative system cannot provide reasonable decisions of the necessary quantity, and the social and cultural system cannot produce the necessary number of behavioral motivation significance. This makes it objectively, the systematic integration capabilities of advanced capitalism are insufficient, the ability to control society is insufficient, and it is not subjective to deal with the basic losses of identity brought about by traditional breaks, and does not provide sufficient motivation for significance. This series has led to a crisis tendency in the integration of advanced capitalist society.

## 3 The System Crisis of Advanced Capitalism

### 3.1 Economic Crisis

The first is that the production form of the remaining value has changed. The way free capitalism increases the surplus value and profits is to squeeze physical strength and extend working time, and hire cheap labor. This model has a natural limit. In advanced capitalist society, people are increasingly relying on machinery and more complete organizations because they can also increase productivity.<sup>[3]</sup> However, although this new model can compensate the decline in profit in the short term, in the long run, it is only a "right measure" of "demolition of the east wall to supplement the west wall". For the entire economy, profits are profitable. The decline is still inevitable.

Followed by the “quasi -political” employment structure, it presents a class compromise. The rise of the union's power, through quasi -political negotiations, the trade union reached an agreement with the enterprise, or required the administrative benefits of the state to protect the rights of workers and form a local class compromise. However, advanced capitalism is facing more complicated class conflicts, that is to say, "There seems to be a conflict between four different classes now: the top is a wealthy capitalist, then the middle class and the working class."<sup>[3]</sup> Not only does the traditional bourgeoisie

and the working class conflict, but there are also conflicts between the poor and the middle class. Although the fierceness of the conflict is not so strong, the scope is wider.

In other words, the intervention of advanced capitalist countries is actually "itching between boots" and "covering the ears and stealing bells". The fundamental problem has not been resolved. Although state intervention alleviates the economic crisis of the capitalist society to a certain extent, structural issues still exist, and state intervention has led to some new disadvantages. The potential mechanism of the economic crisis has not been lifted.

### **3.2 Reasonable Crisis**

Late capitalism has a profound contradiction in how the state intervenes in the economy. On the one hand, the economic intervention of the state is an expression of collective capitalist interests, which expects a kind of collective planning that demands the expansion of administrative power, and on the other hand, it prevents the expansion of this planning and protects the freedom of capital, otherwise it endangers the continued existence of capitalism. The state apparatus is in a state of vacillation, struggling to find a scientific balance between planning and freedom, trying to satisfy the needs of the general interests of capitalism and being forced to submit to the special interests of the monopoly capitalists. The legitimacy of government intervention has been questioned by both sides, and "the lack of rationality is an inevitable consequence of the relational trap in which late capitalism has fallen."<sup>[1]</sup> In this web of relationships, the paradoxical behavior of late capitalism will inevitably become even more chaotic. This lack of rationality is an unavoidable problem of the late capitalist political system, and it is the least effective way to prevent economic crises, which will persist as long as capitalism continues to develop and state intervention in the economy continues, and a constant crisis of rationality will always accompany capitalist society.

## **4 The Identity Crisis of Advanced Capitalism**

### **4.1 Legality Crisis**

In the traditional liberal capitalist society, the contractual relationship law based on civil law is the foundation of the entire legal system, and liberalism is the core concept of law. In the late capitalist society, the expansion of administrative intervention and the further growth of public law relations began to impact the traditional legal model, and there was a huge conflict between the traditional liberal legal concept and the state intervention with the obvious characteristics of the plan, and the legitimacy of administrative acts would face great challenges. Especially when the state intervenes in the economy, widespread inflation and government fiscal deficits have greatly reduced people's trust in the government. The public expects a lot of money from the government, but it becomes increasingly difficult for the government to meet this demand, especially when the government's economic control policies fail, and this distrust is further amplified, creating a crisis of identity that escalates into a crisis of government legitimacy.

The crisis of legitimacy of late capitalism is epitomized by the general political apathy of citizens. With the development of monopoly capitalism and the expansion of the executive power of the state, the line between government officials and executives of large corporations is becoming more and more blurred, and the state is being swallowed up by capital. Democracy is increasingly a formality, and it is becoming increasingly difficult for public opinion to rise through democratic channels into national political decision-making, a state of affairs that has led to widespread political apathy in late capitalist countries. "Politically apathetic people see little political significance in their lives and the world in which they live, and they shy away from political disappointment or satisfaction. In this way, for them, political symbols lose their effective role as motivation for action and cannot be a legitimate reason for the existence of political institutions."<sup>[4]</sup> The legitimacy of government actions is gradually disintegrating, and the crisis of government confidence is gradually becoming a major problem plaguing contemporary capitalist society.

## 4.2 Motivation Crisis

Habermas argues that the most important motives of late capitalism are civic privateness and family and professional privateness, yet the pre-capitalist tradition that gave birth to these motives is disintegrating, and the core elements of bourgeois ideology are being undermined, but there is no new alternative. This creates a pervasive sense of meaninglessness in modern capitalist society. "The sense of personal meaninglessness – the feeling that life has nothing to offer of value – is becoming a fundamental psychological problem."<sup>[5]</sup> The rift between people's real experiential lives and their ideals of value is getting bigger and harder to bridge, and this sense of loss is getting stronger and stronger. The reason for this is, as Mills puts it, in our politics and economy, in our family life and in religion — in virtually in every sphere of our social existence — the self-evident things of the eighteenth and nineteenth centuries are collapsing or being destroyed, and at the same time there is no new moral restraint and justification in terms of the new order in which we live and must live. Old traditions have broken down, new values have not yet been established, and people are in the midst of it and are at a loss.

"At every stage of the development of capitalism, Habermas's reconstruction has always retained the fundamental characteristics of Marx's ideological critique of historical materialism."<sup>[6]</sup> Unlike liberal capitalism, late capitalist state intervention became an important feature, and this new mode of governance gave rise to a series of structural problems for capitalism. The economic, political, social and cultural system of capitalism has undergone profound changes, and the traditional liberal capitalist value ideal is failing, while the new capitalist value ideal has not been established, which has led to a deep-seated systemic crisis and identity crisis of modern capitalism.<sup>[7]</sup> Habermas profoundly exposes this problem, interprets it, and analyzes in detail the internal mechanism of this crisis, which becomes a key to our understanding of modern capitalist society.<sup>[8]</sup> On the one hand, if we want to overcome the shortcomings of the laissez-faire economy, we must introduce state intervention, and on the other hand, state intervention will inevitably lead to the problem of opposition to the ideal values and fundamental interests of capitalism, and this is in the midst of eternal contradictions, and the crisis

will continue to exist, and will become bigger and bigger as the problems accumulate, and one day it will erupt to dismantle capitalist society.

## 5 Conclusion

Unlike liberal capitalism, late capitalist state intervention became an important feature, and this new mode of governance gave rise to a series of structural problems for capitalism. The economic, political, social and cultural system of capitalism has undergone profound changes, and the traditional liberal capitalist value ideal is failing, while the new capitalist value ideal has not been established, which has led to a deep-seated systemic crisis and identity crisis of modern capitalism. Habermas profoundly exposes this problem, interprets it, and analyzes in detail the internal mechanism of this crisis, which becomes a key to our understanding of modern capitalist society. On the one hand, if we want to overcome the shortcomings of the laissez-faire economy, we must introduce state intervention, and on the other hand, state intervention will inevitably lead to the problem of opposition to the ideal values and fundamental interests of capitalism, and this is in the midst of eternal contradictions, and the crisis will continue to exist, and will become bigger and bigger as the problems accumulate, and one day it will erupt to dismantle capitalist society.

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