

Dialectical Relationship between Capital Logic and Human Destiny Community

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Abstract: Capital logic plays an extremely important role in accelerating social development and capital control in the development of capitalist society. However, it is the proposition of the community of human destiny that really forms people's widespread recognition of society, because this formulation links the destiny of the whole human race. Together, the various elements of social development are integrated, and the community of human destiny is put forward. It plays an important role in consolidating and maintaining the development of society.

1. Introduction

Capital logic refers to the modern production relationship in which capital is dominant, and its course of activities has such inherent relations, trajectories and laws of development. The development of society and the progress of human civilization are driven by the logic of capital. It is also the generation and development of globalization, the dilemma of contradictions and the internal transcendence. The word community originates from the Greek κοινὸν, which mainly means the social group with common thoughts and logical thinking formed in the process of conversation, communication, exchange, transaction and communication. The community of human destiny is a term of social development put forward by General Secretary Xi Jinping at the Eighteenth National Congress of the Communist Party of China. It refers to taking into account the legitimate concerns of other countries in the pursuit of their own interests and promoting common development of all countries in the pursuit of their own development. Human beings have only one earth, and all countries live in one world. We should advocate the consciousness of "human destiny community". The global value of the community of human destiny includes the interdependent concept of international power, the concept of common interests, the concept of sustainable development and the concept of global governance. Capital logic came into being in the western capitalist society in the 1920s. On the basis of the rapid development of the western capitalist politics, economy and society, it brings people a new experience and consumption relationship. The social connection has a multi-level and all-round connection. But this kind of connection should rise to the whole network relationship, only under the construction of the human destiny community, can we form a common social understanding.

2. The logical deduction of capital is the necessary premise of "the community of human destiny".

Aristotle believed that the members of the community were all friends, because friendship lies in common. "People in the community, together with their colleagues, from the date of birth, share weal and woe together." So for us, "community" is a sweet word and reminds us of the good things we lost and missed. The emergence of capital logic in modern society and its crazy deduction in the world have led to global integration and thus to the formation of a "bundled world". This is the historical premise that the discourse of "the community of human destiny" can be highlighted in reality. The reason for this is that in the pre-modern society, limited by the level of productivity, people can only live in communities linked by consanguinity and geographic ties. They have a simple social relationship of extreme dispersion, isolation, closure and narrowness. People are also narrow, regional and national. So the existence of self-proclaimed can not form a whole or fate community. Therefore, Marx said, "Capital has only one kind of life instinct, which is to multiply

itself, create surplus value, and suck as much surplus labor as possible with its invariable part, namely means of production. Capital is dead labor. Like vampires, it has to suck living labor to have life. The more living labor it sucks, the more prosperous its life will be. The coexistence of “abundance” and “poverty”, the coexistence of “rich second generation” and “poor second generation” in real life, the uninterrupted local wars, the spectre of wandering terrorism, the proliferation of drug smuggling and so on are just external manifestations of capital logic. “No country can cope with the challenges facing mankind alone, nor can any country retreat to a self-enclosed island.” II.

3. The appeal of capital logic is the basis for the development of “the community of human destiny”.

The so-called capital logic is the modern production relationship in which capital is dominant. Its course of activity has such inherent relations and the development law of its trajectory. That is, the principle of “capital fundamentalism”, a basic social organization and economic power centered on capital.

Under the condition of capitalist private ownership, capitalists possess property, while workers have nothing and sell their labor for a living. The capitalist buys the workers' labor as a commodity and pays them a certain amount of remuneration, i.e. wages. In the salary section of the manuscript, Marx pointed out at the beginning that the salary level “depends on the hostile struggle between capitalists and workers. Victory must belong to the capitalist. This is because “the increase of wages is based on the accumulation of capital and leads to the accumulation of capital”. That is to say, only the quicker the capital accumulation of capitalists, the greater the possibility of workers' wage increase, wage increase depends entirely on the accumulation of capital, and more importantly, the speed of capital accumulation of capitalists is always ahead of the growth rate of personal wages. Thus the logic of capital is formed, that is, the rule of capital over human beings. It can be seen that workers use their own labor to produce products, while the vast majority of products fall into the hands of capitalists, workers will always be able to obtain only the minimum wage to maintain their basic physiological needs. The so-called minimum wage level, Marx pointed out that “the minimum and only necessary wage is the cost of living of workers during the working period, plus the cost of making workers able to support their families and keep their races from dying.” This is the paradox of the opposition and alienation between workers and their products under capitalist private ownership. That is, the opposition between man and capital and the rule of capital over man. Marx said, “The possession of objects is so alienated that the more objects a worker produces, the less objects he can possess, and the more he is governed by his own products, that is, capital.” Marx expressed this idea many times in his Economic and Philosophical Manuscripts of 1844. It's like a magic circle: the more workers work, the less they get, the more they are governed by alien forces (capital). Marx pointed out more clearly that the relationship between workers and the products of their labor is the relationship between an alien object. Because according to this premise, it is obvious that the more power a worker expends in his work, the stronger the power he creates to oppose his own and alien world, the poorer his inner world and the fewer things he owns.

I think that Marxism is humanitarianism, but Marx is not an Abstract humanist. This is because his exposition of capital logic is not out of Abstract humanitarian concern for workers, but the exposition of the “inner secret” of capitalist society itself, that is, it is a true conclusion drawn by Marx after his scientific analysis of realistic history. In other words, Marx's critical study of the capital logic in the realistic history of capitalism is a true portrayal of the history of that era.

4. Sublation of capital logic is the way to realize the “community of human destiny”.

General Secretary Xi Jinping's thought of human destiny community is in line with Marx's real community thought. Marx's real community breeds and drives the construction and development of Xi Jinping's thought of human destiny community. Based on the investigation of the two ideas, it is found that the object of the community of human destiny is the real person, the ideal goal is the free

person union, the ideal pursuit is the free and comprehensive development of everyone, the basis of which is the unprecedented development of productivity, the universal communication of all nationalities, and the way of realization is the union. Under the guidance of Marx's real community thought, the practical path of human destiny community thought should be to cultivate community consciousness from the object, to build a harmonious socialist society from the ideal goal, to develop human beings freely and comprehensively from the idea pursuit, and to develop productive forces from the basis of realization. Exhibition and win-win cooperation based on the way of realization.

Capital logic has created a group of capitalists who are insatiable, mercenary and brutal. "Capital is afraid of no profit or too little profit, just as nature is afraid of a vacuum," says *Das Kapital*. With a profit of 300%, it would dare to commit any crime or even risk hanging its head. If turmoil and strife bring profits, it will encourage turmoil and strife. (3) Wherever these people go, they break the law and discipline at home, create turmoil and become colonists abroad, and "there will be a desolation and sparse population." Engels commented on it in the *Communist Manifesto* that the bourgeoisie has created much larger production in less than a hundred years than all previous generations. Power.

The realization of the interest needs of the identity subject is the key point to restrict the effectiveness of the value identification. The people's recognition of the mainstream values in contemporary China is based on the development of socialist productive forces, and solid social material wealth can better meet the interests needs of the identity subject. The reason why the people choose the mainstream values of contemporary China in the pluralistic values is based on the common interests and needs: realizing people's free and comprehensive development, prosperity and strength, democracy, civilization, harmony, freedom, equality, justice, legal system and other values reflect the common interests of the whole society, and naturally gains people's popularity. Universal recognition, and relatively rich material basis can enhance the people's recognition and acceptance of the mainstream values of contemporary China. The mainstream values of contemporary China, as a multi-level value aggregation, cover the three levels of the state, society and individual, radiate in the fields of economy, politics, culture and ecology, and properly handle the relationships between individual interests and collective interests, immediate interests and long-term interests, local interests and overall interests for people. It provides scientific guidance.

"Capital has only one kind of life instinct, which is to proliferate itself, create surplus value, and suck as much surplus labor as possible with its invariable part, that is, means of production." (4) Capital has only one kind of life instinct, which is to proliferate itself, create surplus value, and suck as much surplus labor as possible with its invariable part, that is, means of production. (5) The logic of capital's pursuit of proliferation and profit maximization is not only limited to the market, but also oversteps the political, cultural and ideological fields. The profit-seeking nature of capital inevitably leads people to become more and more utilitarian. "Capital comes to the world, from head to foot, every pore drips with blood and dirty things."(6)

This shows that the community is not a simple group of people, but a social group with the values of friendship, loyalty, justice, order, obligation and the convergence of concepts and behaviors. Common interests constitute the core link and important foundation of its existence. The eighteenth National Congress of the Communist Party of China first proposed the Community of Human Destiny, pointing out that the Community of Human Destiny aims to take into account the legitimate concerns of other countries in the pursuit of their own interests and promote common development of all countries in the pursuit of their own development. Human beings have only one earth, and all countries live in one world. We should advocate the consciousness of "human destiny community". The global value of the community of human destiny includes the interdependent concept of international power, the concept of common interests, the concept of sustainable development and the concept of global governance.

General Secretary Xi Jinping pointed out in the report of the Nineteenth Congress of the Communist Party that "the people of all countries work together to build a community of human destiny and build a world of lasting peace, universal security, common prosperity, openness,

tolerance, cleanliness and beauty” (7). The proposition of the community of human destiny is the inevitable outcome of the mad deduction of the capital logic, because the capital logic in essence accelerates the exploitation of capital, resulting in the contradiction and conflict of polarization, and the solution of the contradiction and conflict must be based on the common understanding of human beings, which will inevitably lead to the formation of the common destiny of human beings. It is also the necessity of social development. In his speech on the 70th anniversary of the founding of the United Nations, General Secretary Xi Jinping pointed out that the community of human destiny we want to build is an important proposition of “building the community of human destiny”, and put forward specific ways to build it. That is, to build a partnership of equal treatment, mutual commerce and mutual understanding among countries, to create fairness, justice and common construction. Sharing win-win social security pattern, seeking open, innovative, inclusive and mutually beneficial development prospects, promoting different and inclusive cultural exchanges, building an ecological system revering natural and green development, and promoting the all-round development of society.

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