# The Capital Source of the Today’s Human Development Crisis and Its Solution Path: Three Crises of Humanity Today

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**Humanity faces three kinds of crisis**

The development of today’s people faces ecological crisis, social crisis and spiritual**-intellectual** crisis. These three crises directly negatively affect the natural conditions, social conditions and subject conditions of human development. This article discusses the three crises of current humanity based on Marx's critical theory of capital. And proposes the solution of controlling capital in the current socialist countries.

According to Marx's critical theory of capital, these three crises encountered by today’s humans have profound capital roots and are caused by the usurpation of capital and also by capital logic. Exploring possible paths to resolve these crises is a major proposition that today’s humans must face in their development. The wisdom and solutions provided by socialist countries in controlling capital provide reference and inspiration for this struggle. For socialist countries to vigorously develop productive forces through capital is the fundamental way to resolve the root causes of the crisis. Adhering to the concept of community development, strengthening institutional and legal construction, and cultivating people's moral sentiments are the symptomatic measures that must be taken at the current stage of socialism.

Human development; Capital logic; Development crisis

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**The development of today’s people is facing ecological crisis, social crisis and spiritual-intellectual crisis.** These three crises have not always existed but are the product of the development of human society to the modern stage. Although they belong to different fields, they have a common modern source root – the capital logic. Marx pointed out in Capital that **"capital came into the world, dripping with blood and filth from head to toe"**. According to Marx's critical theory of capital, the dominant principle of modern society is capital and its logic. The reason why today’s people's development has suffered a serious crisis is largely due to the usurpation of capital and its logic. These three crises have now become a huge obstacle to the development of today’s people in the world. It is necessary to use Marxism to reveal the capital roots of these crises and then explore possible ways to eliminate these crises.

**Chapter 1-** **The Ecological Crisis of Human Development and Its Roots in Capital**

The relationship between man and nature is the primary issue that man must face in order to survive and develop. In order for man to survive and develop, humans must first properly handle the relationship with nature and achieve material exchange (metabolism) with nature in an appropriate manner, thereby obtaining the means of living and production needed for his own survival and development.

Marx pointed out: **"Nature, in so far as it is not man's body, is man's inorganic body. Man lives on nature. That is to say, nature is man's body with which man must be in a continuous process of interaction in order not to die. What is meant by the connection between man's physical and spiritual-intellectual life and nature is nothing more than the connection between nature and itself, because man is a part of nature."**

Man and nature are essentially "one". If the relationship with nature is not properly handled, it will not only directly endanger the natural world as the natural condition for human survival and development, but also endanger the natural world itself as the main condition for human development. In this sense, the ecological crisis refers to the problem of the external natural environment on which human survival and development depend, which endangers human survival and development. It is not a crisis of nature itself, but essentially a crisis of the relationship between man and nature.

**1. The ecological crisis has become a global problem, a historical product of human society’s development to the stage of industrial civilization.**

Since the 19th century, with the rapid development of science and technology, the rapid development of industrial and agricultural production, and the rapid increase in the world population, the scale and intensity of human intervention and transformation of nature have been continuously increased and strengthened.

Today, industrial civilization has developed by leaps and bounds, and the ecological crisis has intensified. It has become a global problem and directly endangers the development of today’s humans. This is mainly manifested in three aspects:

**First, the problem of resource depletion caused by excessive exploitation of natural resources.**

**Natural** resources are an important condition for human survival and development. The rational development and utilization of natural resources has always been a major issue facing the development of human society.

In pre-modern society, the level of human’s productive forces was relatively low, and there was a lack of effective technical means to use "natural forces", so the development and utilization of natural resources was very limited. After entering modern society, with the rise of science and technology, people's ability to use "natural forces" has been improved, and the exploitation of natural resources has shown a trend of "arbitrary" or even "unrestrained", until non-renewable resources such as oil, natural gas, and minerals have become increasingly scarce, and natural resources such as land resources, forest resources, and water and grass resources have been damaged to varying degrees, and more and more biological resources are on the verge of extinction.

**Second is the problem of ecological damage caused by over-exploitation.**

In order to maximize the so-called production efficiency, people use various modern means to frantically develop natural resources, causing the ecological environment to be destroyed and the balance of the ecosystem to be broken. Once the function of the ecosystem is damaged, it will inevitably "retaliate" (take revenge) against humans.

From the destruction of the ozone layer to the melting of polar glaciers, from frequent earthquakes and tsunamis to the deterioration of global climate, from the ravages of viruses around the world to the frequent occurrence of natural disasters, these are the manifestations and reactions of the destruction of the ecosystem.

**Third is the problem of environmental pollution caused by improper use of natural resources.**

In the process of modernization, Western developed countries have experienced the catastrophic negative impact of environmental pollution on people's lives to varying degrees. The "first pollution and then governance" model of the west has left a serious ecological crisis hidden danger for the development of today’s people. Influenced by the Western modernization model, many countries in the 20th century pursued economic benefits unilaterally in the process of modernization and adopted improper methods to develop natural resources, which once made environmental pollution a global problem that endangered the development of today’s people. These ecological crises have seriously negatively affected today’s people's yearning for a better life and men’s pursuit of free and all-round development, and some even directly endangered people's lives and health.

**2. The deep-seated root of the ecological crisis lies in the unlimited exploitation of nature driven by capital**

The ecological crisis is certainly directly related to factors such as technological alienation, population growth, institutional systems, and consumption patterns, but according to Marx's critical theory of capital, the ecological crisis has profound capital roots.

The industrial revolution triggered a change in the mode of production. The purpose of production is not for the consumption of the producers themselves, but to obtain added value . When people are producing for this purpose, capital becomes the core logic that dominates society. Capital inherently negatively affects the concept and mode of development of social productive forces, causes people to cover up the "human logic" with the "object-based logic" in value orientation, and causes people to pursue for economic benefits one-sidedly in the development mode, so that human development is submerged in the value-added of the world of things.

In order to meet their own survival and development needs, people obtain living materials and production materials from nature through labor and follow the purposeful value orientation to shape nature into "humanized nature", which is in itself understandable. The problem is that, driven by capital and its logic, people's excessive and improper use and development of nature has caused an ecological crisis that negatively affects the development of today’s people.

The ecological crisis is a crisis in the dimension of the relationship between man and nature, which directly negatively affects the living environment and physical and mental health of human beings. Capital and its logic, as the root cause of the ecological crisis, are mainly manifested **in two aspects:**

**First is the goal of maximizing benefits in terms of value orientation, and the other is the means of maximizing efficiency in terms of development mode.**

Under the influence of capital and its logic, the relationship between man and nature once fell into "alienation". People no longer regard themselves as part of nature, no longer regard nature as their "inorganic body", but regard themselves as the master of nature and nature as a tool to realize their own interests.

The reason why the "pollution first, then governance" model of Western modernization is prevalent is ultimately due to people's pursuit of capital, one-sided pursuit of maximizing interests, and unrestrained development of natural resources. Marx said: **"The view of nature formed under the rule of private property and money is a real contempt and actual devaluation of nature."**

In the capitalist mode of production, capitalists, who appear as the personified face of capital, do not hesitate to take all possible means to gain benefits from nature, and even only develop nature without repairing it, and only pollute it without governing it.

What is more serious is that under the capitalist mode of production, capitalists use capital to obtain social wealth that human society has gained at the cost of destroying nature, and continuously transform it into new capital to exploit the working class. In this process, although the working class enjoys the satisfaction of basic needs brought about by the overall progress of human society, it also suffers from the serious consequences of the ecological crisis. This situation exists not only within capitalist society, but also between Western developed countries and developing and late-developing countries. That is, developed countries plunder natural resources around the world with their advanced capital advantages, but developing and late-developing countries pay a heavy price for this in the form of ecological crisis. In this regard, the globalization trend of the ecological crisis is inherently related to capital and capital’s expansionary logic. Marx and Engels once warned us not to be too intoxicated with our human victory over nature, because "**for every such “victory” of men, nature takes revenge on us."**

Industrial civilization driven by the logic of capital has achieved rapid development of social productive forces while also causing serious ecological crises. Due to the role of capital and its logic, human production activities have become blind and spontaneous. While transforming nature, human production activities have become destroyers of nature. The relationship between man and nature has fallen into sharp contradiction, resulting in ecological crises and human development crises. Once the ecological structure and balance system of nature are broken or damaged, it is difficult or even impossible to repair these in a short period of time. It will inevitably take revenge on humans in turn. The revenge of nature on humans is more a "man-made disaster" caused by human madness than a "natural disaster".

In Capital and its manuscripts, Marx discussed the capital roots of the ecological crisis, believing that the ecological crisis did not exist from the beginning, but was a specific product of the development of the capitalist mode of production. The root cause of the ecological crisis lies in the production mode and social system based on capital. According to Marx's judgment, the capitalist mode of production cannot solve the problem of the relationship between man and nature well. Only in the future communist society characterized by the comprehensive and free development of man can the associated producers abandon capital and its logic and reasonably regulate the material exchange (metabolism) between man and nature, thus achieving true reconciliation between man and nature.

**Chapter 2.** **The social crisis of human development and its roots in capital**

The social crisis of human development is mainly manifested in the crisis of relationships between humans and others, and the resulting crisis of modernity between individuals and society, and between individuals and the state.

**1. The social crisis of human development is mainly manifested in three aspects**

The social crisis faced by today’s people is more serious than that in Marx's time. This is mainly manifested in three aspects:

**First, the relationship between individuals and other humans has been materialized into a monetary relationship, and people have become slaves to money.**

In the process of human society's transformation from traditional to modern, the market economy dominated by capital logic has played an important role in promoting human’s ideological emancipation, stimulating people's creativity, and changing production methods and lifestyles. However, market economy dominated by capital logic has also opened the floodgates of individual desires, revealing the selfish and egoist side of human nature, urging people to pursue for material interests one-sidedly, pursue the present without considering the long-term, pursue material things without considering their spiritual-**-intellectual** life, pursue self-interest and ignore the collective interest.

In today’s society, the concept of money’s supremacy is rampant, the relationship between people is weak, and the relationship between people seems to be maintained through economic interests. Many people act recklessly in the virtual internet world and are dishonest and deceitful in their real interactions with people.

**Second, the crisis of the relationship between individuals and society is mainly reflected in the public domain, manifested as a crisis of social integrity**. (toplumsal dürüstlük)

With the expansion of time and space for human interaction, the problem of social integrity has also fallen into crisis. Some people forge and fabricate ideologies and lies in order to make huge profits, some people bend the law for personal gain, and some people cheat and deceive others for their own interests. What is worse, some people do not hesitate to retaliate against society and hurt innocent people because their narrow personal interests are damaged.

**Political field**

**Third,** **if we look into** **the political field, government credibility and government trust crises occur from time to time.**

In order to increase its own capital, capital often crosses the boundaries of the economic field and seeks unlawful space to realize its interests in the political field. The expansionist nature of capital drives capital occupiers to continuously expand the number and scope of their own resource control and use improper means to grab resources from the government's "hands", resulting in corruption, rent-seeking, collusion between officials and businessmen, and other problems that negatively affect the foundation of the political regime to a certain extent.

**2. The social crisis of human development is deeply related to the profit-seeking nature of capital**

Capital uses the relationship between things to cover up the relationship between people. In the field of capital, people become profit-seeking "atomic people". Capital logic becomes the dominant principle of human interaction. According to Marx, capital logic is not only a production relationship, but also an exchange relationship. It turns the relationship between people into a relationship of interest mediated by capital.

Capital **"tears off the veil of tenderness covering family relationships and turns this relationship into a pure monetary relationship". "Capital makes people to have no other connection except naked interests and cold and ruthless cash transactions (nexus)". (Marx)**

In the social relationship dominated by the logic of capital, "everyone strives to create a kind of essential power that dominates others and becomes alien to himself, so as to obtain the satisfaction of his own selfish needs from this power" The relationship between people is alienated into "money relationship", "interest relationship" and "utilization relationship". Some people become tools for others to pursue added-value. The interaction between people becomes a cold "value exchange", so that people's trust in capital far exceeds their trust in themselves as human beings. Marx once profoundly pointed out that **"man in his most immediate reality, in civil society, is an earthly being"**.

People often establish relationships with others based on their own interests, which inevitably leads to today’s society becoming a battlefield for personal selfishness. If this continues, people in society will become a pile of mutually exclusive atoms, and relationship crises will inevitably arise between people, between people and society, and between people and the government (state). These social crises will in turn inevitably hinder the development of today’s people. According to Marx's critical theory of capital, the logic of capital under the capitalist mode of production is essentially the right to rule and dominate the unpaid labor of the broad working class, as well as the right to control and plunder surplus value. "**It is this social production relationship between people, disguised as relation between 'things and things',** that constitutes the fundamental 'relationship form' for the existence and development of the logic of capital, and creates the entire mystery of production and exchange in the capitalist world, making the capitalist social relations based on commodity production shrouded in and filled with the magic and sorcery of 'ghostly reality'."

In a society where the logic of capital is dominant we can see that: **" All fixed, fast-frozen relations, with their train of ancient and venerable prejudices and opinions, are swept away, all new-formed ones become antiquated before they can ossify. All that is solid melts into air, all that is holy is profaned, and man is at last compelled to face with sober senses, his real conditions of life, and his relations with other men (his kind).” Marx, Manifesto**

Men’s occupations that have always been respected and awe-inspiring have lost their sacred halo, and things that were once noble and sacred have become trivial and secular. The "independence" and "richness" that people should have become "dependence" and "one-sidedness" based on and become dependence mediated by "things".

Under the impact of capital logic, all idyllic relationships have been destroyed, and all emotions have been drowned in the icy water of selfishness. The development of social productive forces dominated by capital logic is first and foremost to achieve the unlimited growth of capital itself and maintain the rule of the bourgeoisie, rather than to achieve "the comprehensive and free development of every individual", including the vast working class and ordinary workers.

This is also the problem we have to face on the new journey of building a modern socialist country in an all-round way. As some scholars have said, "We not only do not need to 'hide', but we should also make it clear: in the era of world history when the capitalist mode of production still dominates, in a vast, relatively backward and extremely unevenly developed country, we can only promote the development of socialism by controlling the 'logic of capital' (rather than being dominated by the 'logic of capital')" .

**Chapter 3.** **The spiritual****-intellectual crisis of human development and its roots in capital**

With the deepening of modernization, men’s social productive forces and scientific and technological means are becoming more abundant, and their material living materials are becoming more abundant, but people as the main body of development are falling into a spiritual**-intellectual** crisis.

**1. The spiritual-intellectual crisis of human development and its manifestations**

The spiritual**-intellectual** crisis is a crisis in the dimension of the relationship between people and themselves. Its root lies in the fact that capital and its logic inherently negatively affect people's values ​​and daily lifestyles, eliminating the transcendence, idealism and spiritual pursuit of human beings, and one-sidedly pursuing realistic and material enjoyment, abandoning the pursuit of human ideals.

**"From an economic point of view, capital is successful. No production method can achieve the economic efficiency and economic achievements of capital. However, from the perspective of social benefits, the purpose of human life and the quality of life, capital is unsuccessful... The essence of capital is to despise people. While capital creates the greatest wealth in human history, it has caused great harm to the most important productive force of mankind - workers"** (Engels) . In order to obtain more surplus value, capital-based production **"produces people with the widest possible needs - produces them as the most complete and comprehensive social products..."** .

In order to produce surplus value, capital produces human needs. Humans and human needs become the means and conditions for capital to produce surplus value. **“It makes people lose all seriousness and forces them to want to reveal things that are not their nature - blindly pursuing ‘happiness’, that is, pursuing good food and good drink; it puts crude materials on the throne and destroys all spiritual-intellectual content”**

The “capital fetishism” formed by the logic of capital makes more and more people unwilling to participate in labor or even avoid labor. The usurpation of the logic of capital makes people’s “all desires and all activities inevitably buried in greed for money” , “making people’s physiological and psychological functions impoverished and deformed, thus losing their development potential (development space)” .

In order to produce surplus value, capital produces human needs and people who need them, that is, capital produces social relations based on people. In this way, human beings and human needs become the means and conditions for capital to produce surplus value, and people are no longer the purpose, but become means. In this regard, some domestic scholars have clearly pointed out that "the subject that Marx had repeatedly argued has become a tool of other things that the subject cannot control in the operation of capital logic. The process of social operation has become a process without a subject, or capital is the real 'subject'." "When the subject becomes a tool for capital growth, the subject is the same as the means of labor and the object of labor, and together with them, it constructs a world of things. The relationship between things dominates the relationship between people. This is the state of existence of the relationship between people in the logic of capital and the historical basis of fetishism." Human beings are the purpose of all development, but in modern society dominated by the logic of capital, people seem to be just tools and means of development, but not the purpose. People create a lot of material and spiritual**-intellectual** wealth in their labor, but as workers, they cannot feel the happiness brought by labor itself.

**2. The domination of capital logic is the deep-seated root of the spiritual-intellectual crisis of human development**

Under the manipulation of capital and its logic, faced by the increasingly rich material world, people as subjective beings are increasingly trapped in the quagmire of value nihilism. When Nietzsche said: "God is dead", Nietzsche did not mean that the God believed in was dead, but that people's belief system collapsed. When Foucault said: "man is dead". Foucault did not mean that man as a natural being was dead, but that man as a "subjectivity" has become dead.

Faced with a world full of material desires, people seem to have forgotten the pathway they have walked. Kant's advice that "man is an end rather than a means", and Marx's value guidance of **"the comprehensive and free development of every individual",** are lost in the accelerated development of modern society.

Value nihilism has become an important spiritual**-intellectual** crisis that plagues the development of today’s people. Value nihilism makes people lose their inherent transcendental spirit and pursuit of idealism, spiritual**-intellectual** nihilism, emotional emptiness, hedonism, and vulgar pursuit. They are muddle-headedly indulged in daily life and are in a modern paradox of enjoying pleasure in time but anxious about survival. People’s needs are produced and placed in cultural commodities. People do not choose products according to their own needs, but people choose commodities produced based on capital manipulating people’s needs by advertisements and by other ways. Commodities realize added value by satisfying people’s needs, but people lose their own thinking and own human judgements and spiritual-**-intellectual** pursuit of their real needs, and fall into the iron cage of capital logic, resulting in the desolation of their spiritual homeland and the wandering of their souls.

**Humans are alienated into bipedal upright walking animals without transcendence and humans become “one-dimensional humans”.**

When we look to such people we see that their “inner spiritual-**-intellectual** dimension is weakened” and they lose their ability to negate, their ability to criticize and their ability to transcend, and eliminate the unique human ability to pursue spiritual**-intellectual** life. **“Thus, a one-dimensional thought and one-dimensional behavior model has emerged. In this model, any concept, desire and goal whose content transcends the established discourse and behavior field is either rejected or degenerated” .**

In the field of capital logic, individuals will be thrown into social competition regardless of whether they are willing or not. Moderate competitive pressure can effectively promote human development, but the pressure of structured market competition is often not subject to human subjective will.

With the rapid development of science and technology, some people believe that the fourth industrial revolution has begun, and the era of digital capitalism is quietly approaching. A Chinese scholar has pointed out sharply: **"Although some people cheer and call it the new sharing economy and digital economy, the operation of this economy does have capital attributes."**

**Digital capital**

Unlike the original form of monetary capital, digital capital exhibits the characteristics of today’s capital such as data, virtuality, and intelligence. It has a comprehensive and profound impact on many aspects of today’s people's production methods, lifestyles, consumption methods, communication methods, and learning methods. The widespread application of the Internet has broken the boundaries between working time and leisure time, making it possible to overexploit the intelligence and spirit of workers, especially those with strong mental labor ability.

The resulting modern anxiety such as mental tension of workers is no less than the discipline and punishment of the body in the era of physical manual labor. Because, with the development of science and technology and the progress of human society, social mobility is constantly increasing, and mobility can easily bring instability and trigger a series of modern crises, causing modern people to fall into the double poverty of labor time and space. On the one hand, instability creates opportunities for people to seek freedom and allows people to make independent choices. On the other hand, the driving force of capital logic makes people actively or passively give up their freedom when they make free choices, and then fall into the paradox of pursuing freedom. The free competition mechanism driven by the capital principle has played an important role in mobilizing people's labor enthusiasm, but it also brings pressure and even anxiety to the survival and development of today’s people. German scholar Hartmut Rosa argues that the ever-strengthening growth logic has caused social acceleration, which has led to the birth of "new alienation" forms such as spatial alienation, material alienation, action alienation, time alienation, self-alienation and social alienation. "This world (including the subject) has become silent, cold and indifferent".

**People are bound to the ever-accelerating socialized mass production and cannot extricate themselves.**

Today’s people "can hardly avoid deep self-alienation" In today’s society, the market economy driven by capital logic and the mass culture dominated by instrumental rationality have merged, causing people to fall into a nihilistic state of mind. In this state, the rational ability, aesthetic ability, and ideal ability of people as subjects have been obscured by cultural industry and mass culture. People have become animals that do not need to think but people only follow their feelings. People have lost the need to think and pursue for a while, and even do not know what they really need. They just let the commodities and cultural products that have been produced lead them by the nose. In this regard, the "commodity fetishism" and "money fetishism" criticized by Marx in the past have not disappeared. Instead, they have continuously penetrated into all areas of people's lives with the evolution of capital forms, causing today’s people to fall into a kind of "abstract rule" and lose the transcendental dimension and idealistic pursuit that human subjectivity should have. In this regard, we cannot say that the spiritual**-intellectual** crisis and modern anxiety of today’s people are all caused by capital, but capital, especially the usurpation of capital logic, does have an unshirkable responsibility.

**Chapter** 4. **Possible paths and Chinese experience to resolve the capital logic root of today’s human development crisis**

The ecological crisis, social crisis and spiritual**-intellectual** crisis faced by today’s people are related to the natural conditions, social conditions and subjective conditions required for human development. In the final analysis, they are all crises of human development and have profound capital roots.

The impact of capital on the crisis of human development can be attributed to "alienation", that is, by negatively affecting the concept and way of productive foreces development, the relationship between man and nature is "alienated", by negatively affecting people's relationship and communication concepts and ways, the relationship between man and society is "alienated", and by negatively affecting people's daily life concepts and ways, people are "alienated" from themselves.

Therefore, to eliminate the ecological crisis, social crisis and spiritual**-intellectual** crisis of human development caused by capital, it is necessary to fundamentally abandon capital logic, organically integrate capital logic into humanistic logic, and actively serve the free and all-round development of humans.

**1. The fundamental solution to the capital-based crisis of today’s human development is to vigorously develop productive forces through capital**

Looking from the perspective of human social development, capital is a historical product of human society at a certain stage of development. Capital has not always existed and will not exist forever. According to the "three major social forms" theory of Marx and Engels, the development of human society can be divided into three major social stages according to the different development conditions of human beings, namely: **"human dependence (initially completely natural) is the first major social form"; "human independence based on material dependence is the second major form" (capitalism); "free personality based on the comprehensive development of individuals and their common, social production capacity becoming social wealth belonging to them is the third major social stage" (**Marx Grundrisse)

Capital logic is the dominant logic of the "second major social form" stage (capitalism) and has its own historical rationality. "Second major social form" is obviously more progressive than the first social form stage, which is mainly reflected in the development of productive forces and enabling people to obtain a certain degree of independence. At the same time, "Second major social form" has its own limitations, because the independence it enables people to obtain is limited independence based on material dependence.

Therefore, as Marx wrote, "second major social form" creates conditions for the third major social stage (capitalism) and will eventually transition to the third major social stage. It can be seen that in order to eliminate the human development crisis caused by capital logic, we must strive to develop social productive forces and make capital subordinate to the "people" which are fully developed individuals.

The direction of human society’s development is to vigorously develop social productive forces through the use of capital, and then completely eliminate capital through the fully developed social productive forces. According to Marx and Engels, this is an ideal goal that must be adhered to, but it can only be achieved in the future social form of communism, which is based on the principle of **“the all-round and free development of every individual”** (Marx) .

The practical problem is that before social productive forces has developed to the point where capital can be eliminated, it is necessary to avoid the drawbacks of capital, vigorously develop productive forces, and transform “unhealthy capital” into “healthy capital” to promote human development.

**2. Eliminating the crisis brought by capital to human development requires making full use of the institutional advantages of the socialist market economy**

At present, in the world there are two typical models of using capital for modernization construction. First is the Western capitalist market economy or the original/old form of the market economy, and second is the socialist market economy form of the market economy.

Capitalist society is restricted by the entity form (capitalist private ownership), the relationship form (capitalist production relations) and the concept form (capitalist ideology). Capitalist society is destined to be unable to fundamentally eliminate the logic of capital, and it is also difficult to curb the encroachment of the logic of capital. In this sense, capitalist society is full of the "race course" of the logic of capital. Socialist countries are completely different from capitalist countries in terms of entity form, relationship form and concept form, so they are fully capable of controlling the logic of capital and curbing the generalization of the logic of capital. **"The most outcome of the socialist market economy is reflected in the unity of the market playing a decisive role in the field of resource allocation and the government playing a better role" in regulation, and "socialism aims at common prosperity for all, and of course it will obey to the spontaneous trend of the market economy."**

The socialist market economy with Chinese characteristics not only embodies the ideal goal of socialism, but also absorbs the development mode of the logic of capital. The reason why socialism can better control the logic of capital is not only because socialism pays attention to the actual interests of real people, but also because socialism has a transcendent ideal pursuit and always moves towards the ideal goal of **"the comprehensive and free development of individuals"**. (Marx)

**The key difference between socialism and capitalism**

From the perspective of Marxist humanism, whether to take human development as the fundamental starting point for economic development is the key difference between socialism and capitalism. Capitalist society regards people as production factors and pursues surplus value, falling into the dilemma of the proliferation of the material world and the depreciation of the human world.

Capitalist society follows the logic of capital, which can effectively solve the problem of material appreciation in a certain sense, but it cannot solve the problem of human development well, and it will also bring disaster to the proletariat. The socialist market economy follows the logic of human development, pursues the all-round and free development of all people, and socialist market economy reflects the fundamental interests of the vast majority of the people. Practice has proved that the logic of capital and the logic of human development have been highly unified in the socialist market economy. The socialist basic economic system follows the fundamental principle of "human development", rationally uses the logic of capital to develop production, and realizes the unity between the development of the human world and the appreciation of the material world.

Whether it is the ownership structure with public ownership as the main pillar and multiple ownership economies developing together, the distribution system with distribution according to work as the main pillar and multiple distribution methods coexisting, or the socialist market economic system, they all reflect the dialectical unity of human development and capital logic contained in the socialist basic economic system, they all realize the organic unity of human development, respect for human rights and people’s interests, and mobilization of human initiative, and both adhere to the development goal of common prosperity and achieve the actual effect of rapid development. In a nutshell, the wisdom and solutions for controlling capital formed by China in the socialist modernization construction have pointed out the direction for mankind to solve the problem of reasonable use of capital and provides a new choice for countries and nations in the world that want to use capital and effectively eliminate the crisis of capital logic. In this sense, the socialist market economy is the inheritance and transcendence of the Western market economy, the best choice to eliminate the capital root of the today’s human development crisis, and the realistic path to achieve the ideal goal of free and all-round development of all people.

**3. To fundamentally eliminate the capital logic root of the today’s development crisis, we should actively explore the strategy of controlling capital to cure the symptoms of crisis.**

Controlling capital is a systematic project, involving many factors such as the nature and system of the country, the economic foundation, the development orientation and concept, the national history and culture. Different countries should adopt appropriate strategies based on their own actual conditions. The prescription of the Chinese solution is the socialist basic economic system based on the logic of human development and the modern governance system based on the comprehensive strengthening of the rule of law.

**First, we should adhere to the concept of building a community with a shared future and prevent the encroachment of capital logic.**

The development concept is the overall representation of value orientation and directly determines the choice of development mode. Capital logic takes the market economy as its real carrier, and its development concept is to pursue maximum benefits, which is manifested as a crazy pursuit of surplus value in capitalist society. Therefore, to eliminate the negative impact of capital logic on human development, it is necessary to adhere to the concept of building a community with a shared future. In the dimension of the relationship between man and nature, we must adhere to the natural view of "harmony between man and nature", revere nature, respect nature, and make rational use of nature. We should organically combine the development of production with the protection of ecology, firmly establish the concept that green mountains and clear waters are gold and silver mountains, strengthen the understanding that "protecting the ecological environment is protecting productive forces of nature, and improving the ecological environment is developing productive forces of nature", unify individual interests, group interests and class group interests, meet the current social development needs, and fully consider the sustainable development of mankind, truly regard nature as the inorganic body of mankind, and treat nature like our own eyes.

In the dimension of the relationship between people and others, we should adhere to the collectivist social view, guide people to abandon the "individualism" and zero-sum game dominated by capital logic, and turn to the " collectivism" and "win-win mutual benefit" dominated by human logic. We should dialectically treat individual interests and collective interests, and handle the relationship between individuals and others, between individuals and society, and between individuals and the government. Specifically, we should guide people to pay attention to collective interests, overall interests and long-term interests. In comparison, Western society pays more attention to individualism, while Chinese society pays more attention to collectivism. The more attention here refers to the priority of logic and value choice, rather than the contradictional relationship of "either this or that". Practice has proved that when Chinese society, which focuses on collective-based development and which uses capital logic, can more effectively eliminate Capital’s negative impact on human development.

**Second, comprehensively strengthen the rule of law and put capital into the cage of the socialist system.**

The market economy driven by capital logic is essentially a rule of law type of economy. Therefore, whether it is to eliminate the ecological crisis, social crisis or spiritual**-intellectual** crisis caused by capital logic, it is necessary to rigidly constrain and regulate capital logic through the construction of the rule of law, eliminate capital’s barbarity and hostility, and make it serve human development in a more civilized way instead of enslaving people, and make it serve the vast majority of ordinary workers in a more effective way instead of just serving the elite.

The socialist modernization path with Chinese characteristics has shown with facts that socialist countries can and must use capital, and at the same time, socialist countries should also efficiently control capital logic and effectively eliminate its negative impact on human development. The key here is to discipline capital logic through institutional construction (cage of the system).

**Third, use advanced culture to cultivate people's moral sentiments and eliminate the subjective spiritual-intellectual crisis caused by capital logic.**

Institutions and the rule of law are rigid heteronomy that constrains capital logic, while moral sentiments are flexible self-discipline that guides people to correctly treat capital logic. Capital and its logic make people obsessed with the natural dimension of being human, pursue practical interests, and focus on material enjoyment, thus distorting people's values ​​and people's outlook on life. Therefore, for socialists-communists it is necessary to cultivate people's moral sentiments with advanced culture, guide people to establish correct values ​​and outlook on life and highlight the cultural dimension of being human. Only when people always adhere to the pursuit of the ideal goal of free and all-round development of human beings, pursue the sublime in daily life, and pay attention to integrity in social interactions, can people stay alert to the logic of capital, keep the bottom line in the face of fame and fortune, and realize their own development in real life.

**"Of course, the weapon of criticism cannot replace the criticism of weapons, and material force can only be destroyed by material force"** (Marx).

To resolve the crises of capital logic, we should "promote the all-round development of people and achieve more obvious and substantial progress in the common prosperity of all people", and ultimately realize the free and all-round development of people, it is ultimately necessary to complete it in the practice of human society. Whether in theoretical scenarios or real situations, adhering to the Marxist critical spirit, effectively constraining capital and guiding capital ideally, and resolving the ecological crisis, social crisis and spiritual**-intellectual** crisis facing the development of today’s people is not only the only way for the modernization of socialism with Chinese characteristics, but also a solution contributed by the Chinese people to mankind for the controlling of the logic of capital.

**End of the article**

Translator’s note: **"All fixed, fast-frozen relations, with their train of ancient and venerable prejudices and opinions, are swept away, all new-formed ones become antiquated before they can ossify. All that is solid melts into air, all that is holy is profaned, and man is at last compelled to face with sober senses his real conditions of life and his relations with his kind."**

In this context, Marx and Engels have described the transformative effects of capitalism on social structures and relationships. The phrase from Marx and Engels suggests that the established and traditional institutions, relationships, and social hierarchies that characterized feudal societies were being rapidly dissolved by the forces of industrial capitalism.

Here's an analysis of the key concepts in the passage from Communist Manifest:

1. **Dissolution of Traditional Structures:** The phrase reflects the idea that the solidity and stability of traditional social, economic, and political structures are being eroded by the dynamic forces of capitalist development. The "fixed, fast-frozen relations" refer to the rigid hierarchies and relationships in the feudal society.
2. **Rapid Change and Flux:** "All that is solid melts into air" captures the notion of rapid and profound change. In the emerging capitalist society, relationships, values, and institutions are undergoing constant transformation, leading to a sense of instability and uncertainty.
3. **Creative Destruction:**The process described can be seen as a form of "creative destruction," a concept later developed by economists like Joseph Schumpeter. The old is continually replaced by the new, and this process, while disruptive, is also viewed as a source of innovation and progress.
4. **Awakening to Real Conditions:**The passage suggests that as the old structures dissolve, individuals are forced to confront the true conditions of their lives. The disruption of established norms creates an opportunity for people to see their social and economic relationships with greater clarity.

This idea aligns with Marx's broader analysis of transition from feudalism to capitalism which is characterized by the upheaval of existing social relations and the emergence of new forms of production and social organization. The phrase has been widely cited and interpreted in various ways, reflecting its resonance in discussions of social and economic transformation.