

The Origin of Marx's Theory of World Communication--Manuscript of Economics and Philosophy in 1844

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Keywords: Marx, World communication, Birthplace

Abstract: Globalization is essentially an important network world constructed through world communication. Therefore, as an important medium of globalization, world communication is obviously premised on the exchange of the world economy. It is obvious that world communication is first and foremost premised on the economic exchanges within individual countries, while the exchanges within countries are based on the national economy. Economics and Philosophy Manuscripts of 1844, which is the basis and premise of Marx's first exposition, means that the germination of the theory of world communication in Marx's thought began with the Manuscript of Economics and Philosophy of 1844, and this article, thus became the germination of Marx's theory of world communication. It also provides the theoretical premise and foundation for the formation and development of Marx's world communication theory.

1. Introduction

Globalization is essentially an important network world constructed through world communication. As an important medium of globalization, world communication is obviously premised on world economic communication. Therefore, it plays an important role in the development of world economy and other aspects of the world based on economy. It also makes the study of the nature and law of world communication theory more important, which is directly related to the development of the world. This has prompted many thinkers to actively engage in the exploration of this theory, and in different times have formed a series of relevant theoretical research results, thus forming a theoretical research system, and under this system, also formed a broad image of world communication theory research.

Since mankind has stepped into the capitalist era, the preconditions of world communication and the possibility of continuous development have gradually formed. Therefore, the history of the development of capitalism is the history of all aspects of comprehensive exchanges based on world economic exchanges. Therefore, this theory is the key hub to study the essence of world development. This means that in order to find a way to solve the mystery of world development and promote the development of the world better, it is necessary to study this theory thoroughly and comprehensively. Therefore, many explorers are encouraged to devote themselves to the study of this theory, and the discussion of communication theory has actually started since the birth of human society. At the beginning, along with the continuous expansion of the degree and scope of social development and communication, especially in capitalist society, the extent and scope of social development have been greatly deepened, thus gradually expanding from local and regional to global and cosmopolitan, and thus from early human self-fulfilment and Socrates. Plato's and Aristotle's discussions on relations and communication gradually developed to the Enlightenment thinkers Descartes, Locke, Kant, Hegel, Marx in the Renaissance Enlightenment period, and many thinkers in the modern West represented by Habermas, who gradually made a thorough and comprehensive study of world communication theory. From the discussion and research, we can see that the theme of world communication theory has increasingly become one of the important core themes of human society exploration, thus gradually forming a systematic network of world communication theory research in the whole process of human society exploration.

However, this article only finds an important joint point from the network system of the whole world communication theory. Starting from this important joint point, and taking it as a breakthrough point, it gradually explores the essence and law of the world communication theory. In the vast system network of the world communication theory, among the many explorers who have explored this theory, Marx is the explorer who is at the key point. As a relay explorer in the process of the transformation of western modern thought to modern thought, he promotes the transformation of the world communication theory to modernization. The key point is that his theory has brought about a great change in the world communication theory. To really prove the essence of Marx's world communication theory, we must first find out the source of its formation. In essence, Marx had formed this idea earlier in his thought, and the germination of this idea began with the Economic and Philosophical Manuscript of 1844 (hereinafter referred to as the Manuscript).

2. Methodology of exploring world communication theory

2.1 Literature research method

In order to better clarify the origin of Marx's theory of world communication, we must go back to the texts of Marx's works to seek, so as to understand and grasp the essence of Marx's theory more comprehensively and profoundly. Therefore, it is necessary to make a general survey of Marx's theory of world communication from the historical aspect of its formation and development by means of literature research, and to find out its real theoretical source from the overall perspective of this theory.

2.2 Exploratory research method

On the basis of fully absorbing and utilizing the existing achievements in the study of Marxist thought, we should open up new theoretical breakthroughs based on these theoretical foundations, so as to continuously enrich and develop the relevant theories and theories of Marxism.

2.3 Research methods of information

Fully collect process and collate a large amount of information resources of classical works and related research results, so as to explore more systematically and comprehensively the deep-seated law of the formation and development of Marx's world communication theory.

2.4 Scientific thinking method

By using inductive deduction, analogical reasoning, Abstract generalization, speculative imagination, analysis and synthesis, the classical original works and a series of existing Marx's social interaction theory materials are analysed and studied comprehensively.

2.5 Systematic science method

The comprehensive comparison of Marx's world communication theory can be made more comprehensively from different stages by using the comprehensive thinking modes of system theory, cybernetics and information theory.

3. The origin of marx's theory of world communication

Obviously, the world communication is based on the economic exchanges within each country, and the exchanges within the country are based on and premised on the national economy. In the preface to the Manuscript, it is mentioned that "the relationship between national economics and the country, law, morality, citizen's life and so on is limited to the one especially concerned by national economics itself. Scope of some topics... My conclusion is drawn from a thorough empirical analysis based on a serious critical study of national economics. [1]" This means that at this time Marx has realized that the state, law, morality and citizen life are all based on the economic exchanges of the national economy. Marx's conclusion is based on the research and analysis of

national economics.

The Manuscript is composed of three manuscripts. All three manuscripts start from the national economy itself, study the elements of the national economy, start with the analysis of wages, capital profits, land rent and alienated labour, and explore the relationship between private properties. Private property will involve private property and labour. Private property is essentially the alienation of labour, which fundamentally deviates from the nature of human beings and the overall development of human beings. Therefore, in order to make people return to their essential state, we must abandon alienation and return to human nature. Communism is the way to explore and lead to the return of human nature. The essence of labour as the essence of human beings is embodied through the elements of need, production and division of labour. Therefore, to explore the essence of labour must be based on the analysis of the three elements of labour. After the realization of labour through these three elements, labour is only produced in this stage. The process is not over yet. Labour not only needs to be produced, but more importantly, the value of the produced labour must be realized, which can only be achieved through money. Based on the analysis of national economy, this paper further explores the philosophical basis and basis behind its economics. Therefore, from the whole structure of the Manuscript, we start with the analysis of the national economy to explore the relationship between other aspects of national life and economic exchanges in depth, thus forming the whole network system of interconnection and interaction of the national economy.

4. The essence of marx's theory of world communication

4.1 Seeing the essence of communication relations from the result of labour

Firstly, starting with wages, we explore Marx's theory of world communication. Marx believed that “wages depend on the hostile struggle between capitalists and workers, and victory must belong to capitalists. Capitalists without workers can live longer than workers without capitalists. [2]” Therefore, the essence of wages is related to the economic relationship between capitalists and workers, but this economic relationship is a relationship of opposition and struggle, in which capitalists are in the leading position. Play a leading role in the power, while workers are in a passive dependency relationship. This results in “the minimum and only necessary wage is the cost of living during the working period, plus the cost of supporting the family and keeping the race of the workers from dying. [1]” This shows that in the process of economic exchanges between capitalists and workers, capitalists, as the dominant factor, dominate the cost of basic survival of workers, and workers have to rely on capitalists in order to maintain basic survival.

This means that wages are essentially related to the economic relations between capitalists and workers. The relationship between capitalists and labourers embodied in wages is essentially the essence of capitalist economic relations. However, such economic relations are not based on equality, but on exploitation and oppression. Therefore, “Labour promotes the accumulation of capital, which also promotes the improvement of social affluence, but at the same time makes workers more and more dependent on capitalists, resulting in more intense competition among workers. [3]” Labour creates capital, but it subordinates workers to capitalists, and labour is subject to the rule of capital. So why does capital have such strong control over labour? Its root lies in that “capital is the dominant power over labour and its products. The capitalist has this power not because of his personal or human characteristics, but because he is the owner of capital. His power is the irresistible purchase power of his capital. [1]” Thus, in capitalist society, the root of the exploitative and exploited economic relations between capitalists and workers is the characteristics of capital itself. So what is the nature of capital? According to Marx, “Capital is called capital only when it brings income or profit to its owner. [4]” This shows that the characteristics of capital must be to maximize profits as much as possible, so as to achieve the continuous accumulation of capital.

The core idea of the Manuscript is the theory of alienated labour. Alienation is a comprehensive alienation in capitalist society. The most fundamental of this comprehensive alienation is reflected in the relationship between labour and capital. The basis of the relationship between labour and

capital is private property. Therefore, the analysis of alienated labour as a capitalist economic relationship must be based on the analysis of private property, in order to truly understand the root of alienated labour. Marx therefore believed that “we must now make clear the essential links between private ownership, greed, the separation of labour, capital and real estate, exchange and competition, human value and human depreciation, monopoly and competition, and all this alienation and monetary system. [1]” This means that in Marx’s view, the analysis of all aspects of the overall alienation of capitalism should be based on the basis of private ownership. Only by analyzing the relationship between private ownership and various links of capitalist production, can we really clarify the essence of alienation of capitalist economic relations.

From the specific manifestation of alienation in four aspects, first of all, it reflects the alienation between workers and their products. On the surface, it reflects the alienation of the relationship between people and things, but in essence, it reflects the alienation of the relationship between people. In capitalist society, the relationship between labourers and their commodities is still essentially reflected in the economic relationship between capitalists and labourers, because the relationship between labourers and their commodities is not only the relationship between labourers and their objects of production, but also the relationship between labourers and their commodities, because labourers do not have the commodities produced by labourers. Ownership of commodities produced by them belongs to capitalists, which inevitably leads to the relationship between workers and commodities produced by them is not only the relationship between people and their production objects, but also the production based on economic communication between capitalists and workers relationships.

This relationship is expressed as “the more goods a worker creates, the cheaper he becomes. The value-added of the world of things is proportional to the devaluation of the world of human beings. Labour produces not only commodities, but also the labour itself and workers as commodities. [5]” Because capitalists are the owners of commodities in capitalist society, the more commodities workers produce, in essence, they create more capital not for themselves but for capitalists and exploit more capital of workers themselves, which means that in this process, workers are exploited more deeply. This means that with the increasing number of goods produced by workers, the wealth created for capitalists is increasing, and the amount of capital accumulation is also increasing. However, with the continuous growth of capital accumulation, the continuous depreciation of workers’ own value is accompanied by the continuous depreciation of workers’ own value increasing poverty among workers.

From this we can conclude that the relationship between workers and their products is essentially embodied in the relationship between capitalists and workers based on economic exchanges of employment and exploitation, which is a relationship of absolute opposition and contradiction struggle. This makes the relationship between labourers and the products they produce appear as a kind of relationship: “the object of labour, that is, the product of labour, as an alien existence, as a force independent of the producer, is opposite to labour... This is the objectification of labour... Objectification is manifested by the loss of the object and the enslavement of the object, while possession is manifested by alienation and externalization. [1]” Because the object of labour is not owned by labourers, but by capitalists, who employ labourers to produce goods in order to continuously increase their own capital and promote the accumulation of capital, capitalists must let labourers increase more capital for them. As a kind of labour product, commodity, as capitalist value-added capital and a vital link between capitalists and workers based on economic exchanges, is bound to become a kind of external worker for workers, opposed to workers, and embodied in capitalists’ maximum exploitation of workers. As an important product, commodities represent a contradictory relationship between capitalists and workers in employment and exploitation. That is to say, “The externalization of a worker in his products not only means that his labour becomes the object and the external existence, but also means that his labour exists outside him as something different from him and does not depend on him, and becomes an independent force with him; it means that the life he gives to the object is hostile to him. And what is different is opposite to him. [6]” In this way, the products and commodities produced by labourers are totally an external

absolute opposition to labourers. The commodities produced by labourers are not the product of the objectification of the essential strength of labourers, but an external force that is hostile to and different from the essential strength of labourers and opposes and contradicts each other with labourers.

4.2 Viewing the essence of communication relations from the perspective of labour process

Above we analyze from the results of labour in capitalist society. The alienation of capitalist society is not only reflected in the results of labour, but also in the whole process of production, that is, production activities themselves. The labour process itself should become the realization process of its essential strength for workers. However, in capitalist society, “his labour is not voluntary, but forced labour. Therefore, this kind of work is not to satisfy a need, but only a means to satisfy a need other than labour... External labour, in which man externalizes himself, is a kind of labour of self-sacrifice and self-torture. Finally, for workers, the external of labour is shown as: this kind of labour is not his own, but others; labour does not belong to him; he does not belong to himself in the labour, but belongs to others. [1]” In capitalist society, labour is not a voluntary work, on the contrary, it is a forced labour, because in capitalist society, the labour of workers is not an activity to confirm their own essential strength, but to create conditions for capitalists to accumulate capital. Therefore, capitalists force workers to exploit workers. It is the work that workers are forced to do. The results of labour do not belong to themselves, but to the production of capital accumulation for capitalists. Most of the achievements created by workers’ labour belong to capitalists. This kind of labour does not really conform to the nature of workers themselves, and is often based on the loss of the essential strength of workers. Often it is based on the damage and sacrifice of the fundamental interests of workers, which will inevitably make workers in the production process, will not have a strong sense of achievement, in this process of production, and will not feel the realization of personal life value. Therefore, from the perspective of the labour process itself, the whole process is essentially embodied in the employment and exploitation relationship between workers and capitalists based on economic exchanges.

4.3 Viewing the essence of communication relations from the perspective of labourer

Above all, we analyse the results of the production process and the production process itself. Next, we analyse it from the workers themselves. We should start with the workers themselves. First, we should make clear that the workers exist as human beings. Therefore, to analyse the nature of the workers, we should first understand the nature of human beings, because labour is the source of labour. In the process of production, the fundamental purpose of the mover is to realize his human nature, his free and comprehensive development, which is the most fundamental purpose and value of all labour. In his Manuscript, Marx believed that “human beings are human beings, not only because human beings regard classes as their own objects in practice and theory, but also because, as another way of saying of the same thing, human beings treat themselves as existing and living classes. Because people treat themselves as universal beings therefore free beings. [7]” From Marx’s understanding of human nature, it means that human nature includes two levels: one is to understand human nature from the difference between human beings and other animals, the other is to see human being as a kind of existence which is essentially different from other animals, and the other is to see human nature as an existing one. As a living, it is a universal and free being. However, in capitalist society, people have lost their essence from these two levels. This is mainly manifested in the following two aspects: “Labour is a life activity, and this production activity itself is only a means to satisfy a need, that is, to maintain the survival of the body... The whole and class characteristics of a species lie in the nature of life activities, and the free conscious activities are exactly human characteristics. Life itself is merely a means of life. [1]” In capitalist society, labourer's labour has completely degenerated into an animal-like activity which only meets the basic survival needs. The essence of human beings, as far as it is concerned, should first be manifested in the activities which are fundamentally different from those of other animals which only meet the basic survival needs. However, in capitalist society, human's own life is different from that of other animals. The essence of motion is identical with that of animals. As a production

activity that can embody the overall characteristics of human beings, it should be a conscious activity that can fully embody human freedom. It should fundamentally embody the ultimate purpose of human nature, but become a means of human life.

Therefore, in capitalist society, the essence of human is completely lost from these two levels, and the essence of human is also fundamentally lost. However, the root of the fundamental loss of human nature in capitalist society lies in the fact that “alienated labour deprives people of the object of his production, and also deprives people of his human life, that is, his realistic objectivity, turning the advantages of human beings and animals into shortcomings... Similarly, alienated labour degrades autonomous activities and free activities as means, and thus transforms human life into a means of maintaining human physical survival. Therefore, man's consciousness of his own kind is changed by alienation, so that human life has become a means for him. [8]”

Because of the alienation of labour, the relationship between labourers and their labour products should become the confirmation of labourers' realization of their own essential strength from the labour products themselves, thus realizing the free and comprehensive development of labourers themselves through the process of labour production of labour products, thus becoming the concern of realizing human's essential strength. The transformation of labour products into labour products has become an external existence of workers. The labour products produced by workers through production labour do not belong to workers, but belong to capitalists who belong to workers. Therefore, labour products are not the results of the value realized by workers' labour, but to meet the capitalists' maximum range. The need for capital accumulation of degree obviously deprives labourers of the object of confirming and realizing their essence fundamentally, thus making labourers' production activities completely degenerate into animal-like life activities to meet the basic needs of physical survival, and life itself degenerates from the purpose of realizing their free and all-round development artificially to the purpose of realizing their own free and all-round development. A means of meeting basic survival needs. This will inevitably lead to people themselves from the material life level or spiritual life level and other aspects only around the centre of meeting basic survival needs, which fundamentally limits the space and possibility of human comprehensive development. So that people are completely alienated. The essence discussed here is the alienation between human beings and themselves. From this point of view, the fundamental loss of human nature at these two levels is rooted in both the essential difference between human beings and animals and the essence of human beings as a whole, free and conscious being. It is brought about by the employment and exploitation between capitalists and labourers, which is based on the economic relations.

4.4 Seeing the essence of communication relations from the relations between man and man

Therefore, by analysing the alienation of the above three aspects, Marx draws the conclusion that the alienation of these three aspects is rooted in the fact that “the direct result of alienation of human beings with their own labour products, their own life activities, and their own essence of class is alienation of human beings with human beings... If the labour product does not belong to the worker, but is opposed to the worker as a force of dissidence, then it can only be because the product belongs to others other than the worker... Therefore, if a person's relationship with his own labour products and with his objectified labour is a relationship with an alien, hostile, powerful and independent object, then the reason why he has such a relationship with this object is that he has another alien, hostile, powerful and independent object. Man is the master of this object. [1]” This shows that the alienation between man and his own labour products, between man and his own labour process itself, and between man and his own nature of the same kind are all rooted in the alienation of the relationship between man and others.

The alienation of the relationship between the capitalist and the labourer involved here is essentially the employment and exploitation based on the economic relations between the capitalist and the labourer, and the confirmation that the labour and the labour products as the essential strength of the human being are not owned by the labourer themselves, but by the alien power outside the labourer. This power of dissidence is absolutely opposed to the labourer, so the

relationship between the labourer and its labour products is essentially embodied in the relationship between the labourer and his dissident and hostile others outside the labourer, and this other person has become the dominant existence of the labourer.

Therefore, “through alienated labour, man not only produces the relationship between the object of production and the behaviour of production as an alien and hostile force, but also produces the relationship between other people’s production and his products, as well as his relationship with other people. [1]” This shows that in essence, workers produce wages, capital and the essential production relationship between capitalists and workers through their own labour. Marx believed that the relationship between wage and capital in capitalist society was “wage is the direct result of alienated labour, and alienated labour is the direct cause of private property” [1]. This means that the need of capitalists to achieve the maximum accumulation of capital has resulted in the alienation of labour, resulting in the birth of workers’ wages, even if the basis of employment-exploitation relationship can be formed. This inevitably makes the relationship between capitalists and workers become a fundamental contradiction and a fundamental antagonism.

5. The significance of marx’s theory of world communication

Marx’s revelation of the theory of alienated labour in his Manuscript is based on the analysis of national economics. Through the analysis of national economics, it is revealed that the alienation of the relationship between people is in essence reflected in all aspects of the exchanges built on the basis of economic exchanges in capitalist society. That is, the alienation of the relationship between workers and capitalists, which is essentially brought about by the capitalists to maximize the proliferation of their own capital as far as possible. However, the premise for capitalists to achieve this is to continuously expand reproduction, which necessarily requires workers to create greater value to achieve. In order to create greater value for workers, on the one hand, it is necessary to maximize the input of workers into production activities and produce as many products as possible; on the other hand, it is necessary to minimize the cost of production. This often prompts capitalists to strive to break through the scope of their own countries and gradually expand to the global scope in order to seek cheaper raw materials and labour, so as to achieve the optimal combination of various resources in order to achieve the maximum value-added of their own capital, but all these premises must be built on the basis of their own economic exchanges. The Manuscript is based on this foundation, so a comprehensive analysis of it can provide an important direction and way for us to further explore the core of the world communication theory.

Because the capitalist society is based on the market economy on the basis of commodity exchange, it is based on the economic relations of the whole link of commodity production in each country. In order to achieve maximum capital accumulation, every country must have a continuous expansion, so as to seek more sources of raw materials and commerce. In order to better meet the needs of capitalist production and development in our country, and thus form a world market for economic exchanges between countries, so as to promote the formation of a world-wide market economy system with more optimized allocation of resources and promote the tide of globalization in which exchanges between the world are constantly strengthened, This shows that satisfying the development of economic exchanges in our country is not only the starting point of promoting world exchanges, but also the foothold of promoting world exchanges. At the same time, it includes not only economic exchanges, but also political and cultural exchanges. However, all other aspects of exchanges are based on and premised on economic exchanges and are subject to the development of economic exchanges. Therefore, Marx's analysis of the theory of capitalist alienated labour in his Manuscript is essentially based on a profound analysis of the economic relations of capitalism based on commodities. Therefore, it has become the birthplace of Marx’s theory of world communication and provides a basis for the formation of Marx's theory of world communication.

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