

Analysis of the Origin and Logical Evolution of "Modern Market"—Interpretation Based on the Logical Context of Capital

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Abstract: Understanding the origin of the "modern market" requires a return to the beginning of the relevant capital civilization in the West. As the product of social division of labor and the development of commodity economy, the coupling of "market" and capital promotes the development of the whole human society. Therefore, to trace the source of "modern market", it must be analyzed from the following five aspects: historical dimension, economic dimension, social dimension, philosophical dimension and comparative dimension.

1. Introduction

When it comes to "modern market", the most unavoidable element is "capital", and "modern market" is the product of gradually establishing and developing with the continuous rise of the subjectivity of capital. As a catalyst for the historical development of human society, Marx once described in the Economic Manuscript 1857-1858: "Capital is the economic power of bourgeois society that governs all."^[1] The social relations of production are described by Marx as "this is a universal light, it hides all other colors changing their characteristics. This is a special ether, which determines the proportion of all the beings revealed in it."^[2] Therefore, to trace the source of "modern market", we must analyze the historical dimension, economic dimension, social dimension, philosophical dimension and comparative dimension. As is shown in Figure 1.



Figure 1.The five aspects

2. "Modern Market" Deduce the Historical Premise of Logic

The word "market" originated from Latin, as a historic category in Marx's political economy --"market" -- is the product of social division of labor and the development of commodity economy, which shows people's basic views on commodity exchange and its relationship. Before the Norman conquest, the professional term for "market" (market) was not available, until the 12th century (the prime of medieval times), when royal officials began to use "mercatum"^① as the special language of "market". And with the development of human commodity economy, "market" has different historical meanings in different historical periods and different historical occasions. For the concept of "market", what is the concrete and profound connotation behind this surface meaning? In what historical context did they arise?

At the end of the primitive society, with the development of productivity, the primitive tribes had some surplus products, and so the initial, embryonic form of barter between the tribes began. As the exchange between tribes gradually deep and expand, these exchanges appeared four changes: one is by the exchange between tribal leaders for the exchange between individuals, the second is the external exchange between tribes expand within the tribe, three is by temporary exchange for regular exchange, four is by simple "barter" developed into complex to "general equivalent" as the intermediary of the exchange of goods. More and more quantities and types of exchange require a fixed exchange place, a standard exchange forms, "market" so slowly produced. As the birthplace of western slavery civilization, the democratic consciousness of "market"^② originated in the economic thought of ancient Greece. In Athens, the paradigm of Solon reform also endowed the market consciousness of Athens democratic city-state, and this ancient exchange nurtured the early "free market"^③. In Politics, Aristotle states, "Property is the sum of all these tools, and every sum of property is a tool used to make a living."^[3] As a firm defender of private ownership, Aristotle

^① The word "mercatum" here comes from the Latin language.

^② This can be drawn from Hesiod (s) poem "Work and Days," lines 383-794. In this part, it expounds the maritime trade ideas related to the early days, and also describes the guiding ideology of how to carry out agricultural production.

^③ The "market" here refers to the early " free market in Greece, which required that other handmade products and others could be freely exchanged and exported freely, except for grain.

believes that property is necessary for family life, and certain tools are needed to obtain wealth, which is also an important incentive to promote the formation of the "market".

Therefore, the source of "modern market" is a process of gradual development and a specific historical stage of the evolution of economic activities. In other words, the origin of "market" is not a certain node or a certain moment, but a gradual process throughout a certain period (for example, hundreds of years). From the social exchange between people to barter, to the economic exchange with exchange intermediary; from the surplus exchange between the original community, to the division of labor within the community, to the regional division of labor exchange; from the original accidental exchange, to the fixed market transaction, to the new modern markets such as shopping malls, trade fairs and exchanges, we can explore every process of the origin of "market", and every step is necessary and indispensable, and it is also a process and result.

3. The Theoretical Confirmation That Capital Logic Promotes the Development of "Modern Market"

Since ancient times, capital has played the most glorious side in the history of human social development. From the social level, "capital", as a social relationship, needs to be carried and expressed through things, and is vividly described by Marx as: " a social relationship between people and people."^[4] Moreover, different social systems have different manifestations, so in the whole historical process of the development of the " market " is filled with the power of capital. Among them, there was no shortage that in ancient Greece, sages believed that a better life was an activity full of "wisdom" and a "good" that represented the highest behavior. Whether Xenophon from the perspective of natural economy of wealth and exchange, or Plato in the "ideal" by Marx as a "description of genius" division of labor, or Aristotle in the process of barter "cargo" ideas, these are the early "market" and "capital" network. It was not until medieval Europe, when religion defeated his power and became the dominant power of society, breaking the secret net. Therefore, the whole Greek society entered the "dark age" described by history. This "power"^④ continued until the eve of the Renaissance, when religion, as the main force of society, was regarded as a lack of rationality and legitimacy. Therefore, the Renaissance became the starting point for the focus of western society to shift from "god" to "man". In this transformation process, the nascent capital played a key role. In other words, the transformation of the "market" in the early modern times is not only the need of the "original capital", but also the motivation of its own development.

Since the Enlightenment movement, the developing market model of the whole western world is essentially the economic model operating under the capitalist system. As the founder of capitalist liberal economic theory, Adam Smith elaborated the "market" earlier and systematically. In *The Wealth of Nations*, Smith examined the division of labor and exchange in detail. He believed that the division of labor is not the result of human wisdom, but the result of people's tendency to exchange goods, barter and trade gradually. In other words, exchange is the cause of the division of labor, not the result of the division of labor development.

Marx affirmed Smith's view on the origin of "market", but he also believed that it is not division of labor, but division of labor and exchange, and "market", as a historical role, is the product of social division of labor and exchange, but also the product of the development of commodity economy. He stated: " By the division of society, the market for these commodities is growing; the division of productive labor turns their respective products into commodities, equivalents, and markets."^[5] Lenin, the successor to his thought, also once said: " Where there is a social division of labor and commodity production, there is a 'market'."^[6] British economist John Hicks found that the emergence of the " market " is an important shift, a prerequisite for the rise of capitalism, which

^④ Here, "power" refers to the dominance of the theocracy in the medieval period.

seems to be more important in modern economics. He pointed out that the emergence of markets is a gradual transformation process, which is not a one-time one. Some societies may go back and repeat the same process, and some countries have just completed it, even some have not. Marx Weber believed that "market" is also the result of a historical process. It is precisely because of the long historical evolution that all kinds of conditions and factors of the capitalist market economy were slowly produced, and finally gave birth to a mature "market". In the early stage of the development of capitalist society, there are often a series of traditional regulations on the "market". However, with the emergence of the capitalist society, the rational development of the whole society is unprecedented, and the market is subject to less and less regulation. When all kinds of irrational regulatory factors are removed from the "market", the "market" of the capitalist society reaches the peak of freedom and rationality.

3. The Associated Social Relations in the Evolution Process of the "Modern Market"

In the evolution process of "modern market", the most direct is to change the relationship between people. The theory of "three social forms" revealed by Marx in the preface of economic manuscripts 1857-1858 is divided from the perspective of social historical subjects and human development: (1) the first social form: the society is based on the dependence of people on people. In this stage, people's social communication activities are under the bond of blood and patriarchal clan, and people's subjectivity and personality lack of independence. Production activities are carried out under narrow relations, and the communication scope is fixed, narrow and limited. On the eve of the industrial revolution, before the formation of "modern market", the relationship between people has been tied to family blood clan relationship, this period, the whole human history dependent mainly on natural economy, social division of labor and commodity exchange largely accelerated the collapse of the relationship, the initiation of the new relationship --employment relationship and exchange relationship growing, broke the old system to the new relationship transition.(2) The second largest social form: a society based on the dependence of people on things. In this stage, the relationship of people is reflected in the exchange of things. Money becomes the intermediary of human beings' social production and communication, and opens up the way for the development of modernization.-After the Industrial Revolution, the use of machines has greatly changed the social relations between people. The original "dependence on people" into "dependence on people and things" based on the new communication.(3) The third major social form: a society based on the all-round development of human beings. That is, the free personality based on the comprehensive development of individuals and the common social production capacity becoming social wealth.

In the current second largest social form of "based on the dependence of things", capital transcends money and becomes the intermediary of human material communication and spiritual communication. On the one hand, Marx highly praised the creativity of capital, believing that "only capital creates bourgeois society and creates the universal possession of nature and social connection itself. Thus produced the great civilized role of capital."^[7] On the other hand, he strongly criticizes the alienation of the activated social production relations between people in the western society under the system of capital into the relationship between things. The emergence of capital has exacerbated this phenomenon: people become the spokesmen of capital and things. The essential feature of modernity in China is the common prosperity of "people-centered", the slavery and exploitation of working people by the modernity of western capital, and the cancer of "capital as the core" in western society, so as to improve the social order of "modern market".

5. Marx's Criticism of Political Economy Is the Abandonment of the "Modern Market"

As a historical kind of social existence, "market" transforms the relationship between people into physical and chemical relations. As Marx before some economists for wealth (or private property), more or less trapped in class position, "think economic interests is the deepest root of all political conflict, this idea, of course, is not the invention of Marx and Proudhon, nor the invention of Locke and Harrington it can be traced back to Aristotle".[8] In Aristotle's view, private property is an existence consistent with the natural will and human nature, and the system standing on it is a more reasonable system.

As the emerging bourgeois theory of national economic science, they advocate the reasonable formula of "wealth = private property". In their opinion, private property is the only existence in the society, and all social and economic laws are only the law of private property. At the same time, they also admit that labor is the source of private property and creates all value. In the theory of national economists, the creation of wealth comes from labor. He first accepted the idea that labor is the source of wealth proposed by Hobbes in *Leviathan*, and then put forward the view that "land is the mother of wealth, and labor is the father" ^[9], and labor became the most real measure to measure the exchange value of all commodities. Ricardo further confirmed the correct view that "the value of the goods is determined by the necessary labor time spent in producing the goods, and regarded this regulation as the basis of the internal connection of the bourgeois system" ^[10].

In the paradigm of Marx's political economy, private property is not a "gift", but a historic category accompanied by the production and life of human society. Using the analysis law of historical materialism, Marx pointed out that the generation of private property was compatible to a certain historical stage of the development of productive forces. Thanks to the continuous development of the productive forces, private property can only appear. Of course, or because of the fierce struggle between productivity and relations of production, private property will disappear. It is easy to say, private property is not the product of natural reason, nor is it the result of natural divine power, but is determined by certain social production conditions. History has shown that private property does not appear in a primitive society with extremely backward productive forces. Marx also reasonably speculated that private property would have no place in a highly developed communist society. It can be seen that private property can only find the soil for survival in the private society." When we are used to from a concept of established and popular ideas to understand a concept, we usually don't question the concept itself, but when we cross the concept itself and try to further understand the concept of real social relations, we can find the concept behind the rich connotation of social relations."^[11] This conclusion also applies to private property. Although it is mostly" objects " -- slaves, land, gold and silver strips, and coins -- as its external expression, the complex social and economic relationship behind it is its essence. On the one hand, private property is manifested as a private possession relationship. Under slavery, the slave owners can only treat the slaves as their private property; in feudal relations, the landlords can only acquire the land; in the capitalist mode of production, the capitalist can employ a large number of workers for their exploitation. Under the condition of private ownership, the property possessor occupies and grabs the fruits of the production and life of others' labor precisely by virtue of the private property he owns. On the other hand, private property is manifested as a private dominant relationship. The purpose of occupying private property is to exercise the right of control over private property freely. In the Paris Manuscript, Marx studied the works of Say and Smith to confirm the dominance of capital as a private property. Capital is not only "the private right to the products of others' labor", but also "the right to control the labor and its products" ^[12].

Marx's political economy is the scientific expression of the political economy of the working class, which implements the most thorough "break" with the classical political economy, and no

longer takes the "civil society" as the "standing point" to analyze and discuss the problem. It is the real people-centered political economy theory. The history and logic of Marx's political economy have proved that it is an economics of human history based on "human fundamental is human itself"^[13], "individuals in reality"^[14] and their activities as the starting point, and capitalist mode of production and its complex relations as the object. Therefore, Marx constructed the economics of the development trend of world history from the perspective of the broad proletariat. As an economic theory representing the proletariat, Marx constantly deepened the internal capitalist mode of production in the process of establishing this science, and then comprehensively clarified the labor theory of value from the economic level. From then on, the conclusion that "labor created man himself" has been confirmed from economics, and the world we live in is no longer the result of things made or meditation by god, but created by the real labor of man. It is also on the basis of the labor theory of value that Marx also deeply reflected on the reason why "in modern society, workers do not get all their value as remuneration". The result of this analysis is the appearance of "the modern capitalist mode of production and the special movement law of the bourgeois society that it produces" --the appearance of the law of surplus value. It can be said that the theory of labor value and the theory of surplus value are not only the core content of the proletarian political economy, but also the scientific expression of the social and historical role and the real living situation of the proletariat.

6. The Difference between Chinese and Western Societies under the "Modern Market" System

After the industrial Revolution, when the capitalist society was still immersed in the fantasy of wealth and freedom created by the logic of capital as the main body, Marx launched an in-depth research and criticism of the western modernization model. Capital, as a kind of "private property" in essence is the category of social history. "In the paradigm of Marx's criticism of political economy, private property is not a " godsend ", but a historic category appearing along with the economic production and life of human society." Different from Smith and Hegel, Marx paid attention to the social relations between people hidden behind the " logic of capital ", and believed that " capital is a special social and historical production relations " revolves around the social production practice of people, rather than climbing as a personified social subject. In the Economic Manuscript of 1857-1858, Marx followed the main line of money to analyze the logic of capital and thoroughly revealed the secret of capital exploitation. Marx's criticism of capital is embodied in: (1) the western capitalist society is a development model with capital as the core. The uncivilized capital is aggressive and oppressive in the face of laborers, and does not freely acquire wealth through labor as Adam Smith described, but this way of pursuing wealth is developed based on the exploitation and possession of the vast number of working people and the people of other countries in the world.(2) The capital-dominated western society is "non-historic and universal", which cannot solve the problem of the development path of all countries. As the mainstream economics of western capitalist society, whether it is Smith, who runs through the whole social and economic phenomenon, or David Ricardo, who wrote "turning people into a hat", its theoretical purpose is to continuously defend the legitimacy of the social activities of capital pursuing wealth.(3) No real insight into the full and free development of people. In the modern western society, capital, as an external coercive force, makes the whole "civil society" dominate under the rule of capital logic, and become the vassal and slave of capital. It can be found that the theory of "modern market" originates from the western modern capital logic. Both Marx's criticism of the logic of capital and his appeal for the freedom and liberation of people include the value appeal of "people-centered" of the Chinese nation.As is shown in Figure 2.

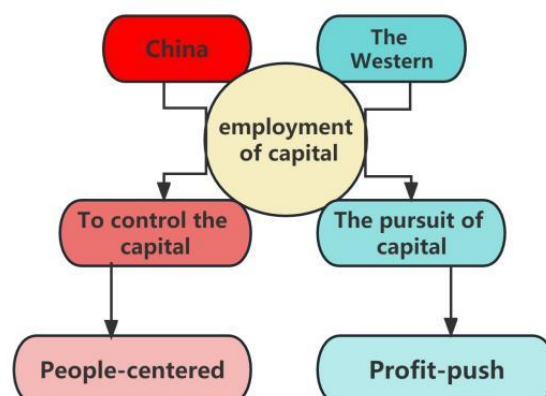


Figure 2. The different pursuit of "capital" logic in Chinese and Western countries.

On the other hand, the distant east power also contains the original contest of "market" in the long river of Chinese traditional history and culture. What is different from the West is that the appearance of "capital" in ancient Chinese society is surrendered to the main body of people. For example, the "people-oriented thought" in the Spring and Autumn Period, the "great world" of Confucius, the "small world and few people" of "few people", and the people in the Tang Dynasty, the modern value of the individual and the modern meaning of the fields of economic, political and social life. It has since been deeply integrated in the blood of the Chinese nation.

So, the appearance of Chinese capital from the beginning with "human" color, and the western capitalist society, the social practice of socialism with Chinese characteristics is based on the traditional ancient society of the pursuit of "good life" and yearning, as the theoretical connotation and value of the practice of socialism with Chinese characteristics, constantly in the history of Chinese modernization show capital logic the overall "category", "new era" good life "as a realistic important issues and historical theory topic, of course with capital logic the capitalist society overall" category " has closely linked. In short, the expansion of capital logic in the world causes human life to fall into unprecedented difficulties. This is the basic premise and historical context for the "modern market" to highlight.

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Data Availability

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Conflict of Interest

The author states that this article has no conflict of interest.

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