

Tracing and Analysis: The Change of Life Political Labor and Labor Intelligence

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Abstract: Living world intelligence to human production and living practice has brought revolutionary change, this change has a very important impact on today's world. Although we are far removed from the era in which Marx lived, we are still in the process of the transition from capitalism to socialism that Marx defined. With the continuous improvement of social productivity and the rapid development of science and technology, information, networking and intelligentization have accelerated the pace of human history, and correspondingly, human thinking consciousness, life style has also undergone great changes. How to understand the change of living style has become the key to explain the development of the current era. This paper collects and collates the literature about the influence of intelligent living style on human society. This paper analyzes and generalizes the present stage of labor mode performance, related theory and commonly used labor value theory method. Finally, the shortcomings of the existing research results and the direction of further work are summarized.

Nowadays, science and technology are developing with each passing day. Emerging industries represented by artificial intelligence, big data, cloud computing and blockchain technology are emerging rapidly. High-tech industry is at the core of all sectors of enterprises. This paper analyzes the changes of people's living style, technological progress and a series of problems in the intelligent era, summarizes different viewpoints in the academic circle, and tries to put forward new theories and new ideas in line with the development of the current era, in order to further promote the in-depth study of intelligent living style and labor mode.



Figure 1. The friendship of between Marx and Engels

1. The Definition of the Way of Living

Mode of existence refers to the existence of living matter in the universe. At present, there is no unified conclusion on the way of living in the academic circle. Generally speaking, the survival of organisms is shown by their own instinctive activities to adapt to the environment, which is the jungle law in Darwin's "biological evolution". As the main body of survival, human beings are distinguished from other creatures by the most basic feature that they adopt the way of adapting to the environment by transforming the environment. That is to say, human beings themselves "form" objects in their practical activities through the objective relationship between human and human, human and external environment, so as to realize the instinctive activities different from animals, and generate self-awareness and reflective ability in the interaction of subject and object. What makes man human is that he can consciously, actively and actively understand and transform nature. He is a thinking and thinking species, capable of creating his own living conditions. It is because of the historical practice of transforming nature that man separates himself from the natural animals and elevates himself to a so-called social and civilized animal. Therefore, the practice of transforming nature is the most basic way of human existence and existence.

2. Marx's Classic Text Basis on the Way of Living

First of all, Marx explained the way of human existence from nature (labor, practical activities). Marx mentioned in his Economic and Philosophical Manuscript of 1844 that "labor, for individuals, can meet people's needs, and then meet people's physical needs, namely food and clothing. It is a kind of life activity and production and life, but production and life is a kind of life, which is the life that produces life. The whole character of a species, the class character of a species, lies in the nature of life activity, and the class character of man is precisely free and conscious activity. " [1] Man and animal may be distinguished according to consciousness, religion, whatever, as soon as men themselves begin to produce the means of subsistence they need... They start to distinguish themselves from the animals. [2]" Thus it can be seen that Marx regards free and conscious "practice or labor" activities as the unique way of human existence, and also as the fundamental basis for distinguishing human as a unique species from animals, as well as the internal basis for human being. The class nature of "labor" generates and determines all other characteristics of human beings.



Figure 2. Intelligent era

Secondly, Marx explained the way of human existence from the aspect of human society (social relations). Feuerbach's understanding of human nature was limited to the humanistic way of thinking. He defined human nature either as a natural being or as a "class" nature from the aspect of reason or religion. He assumed human nature as an abstract, isolated, atomic and purely natural individual. In his Theses on Feuerbach in 1845, Marx put forward that "Feuerbach ascribe the essence of religion to the essence of man" in view of the intuitionistic, abstract, non-social and non-historical nature of Feuerbach's conception of human nature. But the essence of man is not an abstraction inherent in a single person. In its reality, it is the sum of all social relations. [3]" Feuerbach put aside society and politics, according to the abstract humanitarian point of view, regarded human beings as natural and natural beings, and solved various philosophical problems with narrow humanistic principles. But Marx had begun to realize that man is the product of social relations formed in history, is the existence of society, is a historical category. Marx put forward and emphasized this thought when studying the relations of production and its laws in capitalist society. It pointed out that "the people involved here are only the personification of the economic category, and are the bearers of certain class relations and interests... However subjectively detached the individual may be from relations, he is in the social sense always the product of these relations. [4] From this point of view, the man Marx talked about is the reality, is in the social relations, is in the historical development, is the social role of the living bearers, not abstract individuals, the complex social relations of the sum defines and reflects the essence of human.

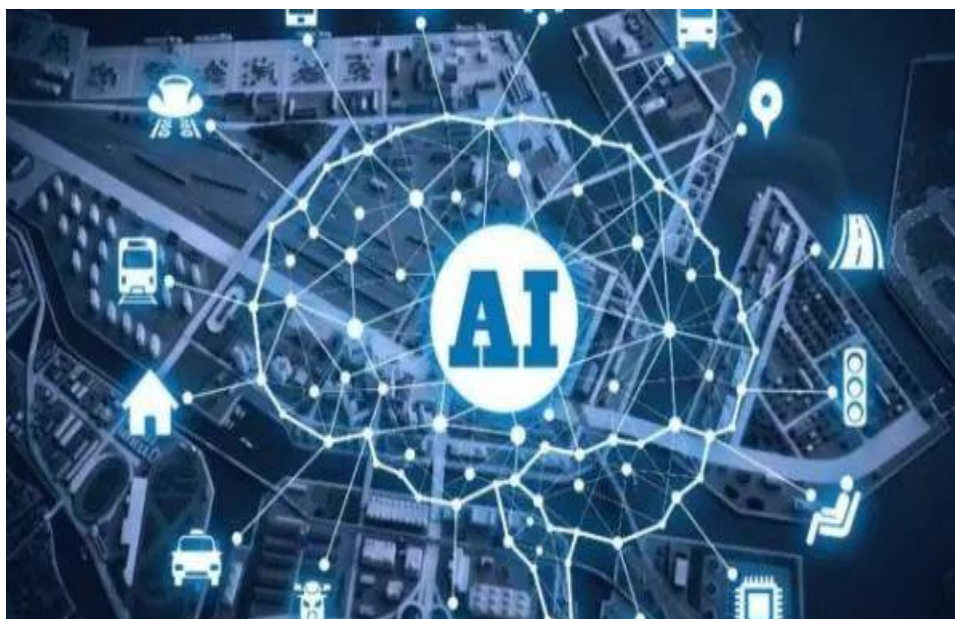


Figure 3. Technology and Life

3. Different Scholars' Understanding of Human's Way of Living Marx Put Forward the Famous Theory of "Three Social Forms" from the Perspective of Social Relations in his Economic Manuscript of 1857-1858.

Zhang Guoshun pointed out in the Reform of Living Mode and the "Happiness" Dimension of Marx's Thought that the "three social forms" correspond to three different ways of living [5]: one is the way of living in pre-modern society; Second, the way of living in modern society; The third is the way of living of the future society. In the three different ways of living, because of the richness of human social relations and the extent of the development of essential power, the realization of human happiness is also different. In this article, he believes that the way of living in modern society on the one hand liberates people from the dominant way of living, and people begin to be discovered, developed and improved as human beings, thus making the pursuit of happiness possible. On the other hand, people fall into the isolated and objectified fragmentation of living state, and move towards a one-sided, alienated and to be reformed way of living.

Some scholars have reflected on people's way of living from the perspective of philosophy. Yang Hongxiang and Pang Lisheng believe in Modernity Criticism of People's Way of Living -- Based on Marx, Nietzsche and Heidegger that people's way of living, as a unique perspective to examine people's modern living situation, can bring all modernity problems and even all philosophical problems into their vision. They point out that the purpose of examining the modernity problem is to focus on the real people, and only in this way can we avoid falling into modern nihilism and truly explain the nature of the "modernity" problem. This paper points out the similarities and differences of Marx, Nietzsche and Heidegger through their reflections on the modernity of the way of human existence. Finally, the author puts forward that the way of human being is constructed by the essential power of human being, and the essential power of human being is manifested through the way of human being. However, they did not point out how to construct a real human existence mode that can fully realize human's free personality, which also provides inspiration for our later research.

At the same time, Chen Xueming and Liu Yang pointed out in on the Theoretical Characteristics of Rice's Criticism and Reconstruction of Human's Way of Living -- and on His Contemporary

Reconstruction of Marx's Historical Materialism that William Rice, the founder of ecological Marxism, took Marxist theory as the theoretical basis for his study of human's way of living. Nature, man and society are the basic foothold of Les's investigation of man's way of living. Rice analyzed Marx's dialectical relationship between man and nature into two aspects: one is that man is a natural being with the ability to change nature; the other is that man must change nature to meet his needs. Rice emphasized the necessity and possibility of reasonable control of the relationship between nature and human under the condition of a new society (socialist society). He emphasized natural emancipation and thought that natural emancipation was the emancipation of human nature.

Fromm divided the way of human existence into two categories: "heavy possession" which takes possession as its value orientation and "heavy existence" which takes existence as its value orientation. He believes that these two types are two inherent tendencies in human beings. The former originates from the need of human survival and solves the problem of human physical existence; The latter originates from the spiritual needs of human beings and results in loneliness and anxiety. He fiercely criticized the existence mode of "heavy possession" in contemporary western capitalist society, pointing out that under the domination of anonymous authority, people go with the flow and follow others' opinions, and gradually lose their independence and critical ability. At the same time, the realization of the existence of the "heavy existence" of political, economic, cultural, social and other aspects of the assumption, but to what extent these theories are feasible is a matter of debate.

4. Review by Different Scholars on the Application of Artificial Intelligence and Technology

Xie Fusheng and Li An argued in *The Technology Behind Technological Innovation* that the technological innovation model provided by the economics of technological innovation provided a theoretical basis for the analysis of the phenomenon of technological change. Since technology itself is the carrier of social culture, the technological change must reflect the characteristics of the society in which it resides. It is some essential characteristics of technology itself that define the speed, direction, result and scope of technological innovation. In this regard, they put forward the instrumental theory and the entity theory of technology and pointed out that in order to explain the process of technological innovation, we must consider the nature of technology and grasp the development of technology from the internal social and material attributes.

Lu Naiji pointed out in his book on *Artificial Intelligence from the Perspective of Large History* that Popper put forward the theory of "three Worlds" in the 1970s. Throughout the evolution of the three worlds, artificial intelligence will break through all boundaries, analyzed the similarities and differences between strong and weak artificial intelligence, and pointed out that strong artificial intelligence tends to be scientific. Curiosity drives science while weak AI tends to be technical. Science and technology is a double-edged sword, "man himself is a double-edged sword. One blade is good, the other is evil; One edge is self-control, the other is self-indulgence; One is the infinite desire to know and control the world; the other is the limited ability to know and practice; One side is the longing for the uncertain future and the boredom of the past, and the other side is the fear of the uncertain future and the nostalgia for the past. As long as the human breath, will not stop curious and controlling steps; As long as human beings continue to explore and dominate, the ultimate object of conquest is themselves [6].

Sun Ying and Han Qiuhong pointed out in *The Analysis of the Modernity Challenge of Artificial Intelligence from the Perspective of Historical Materialism* that "the self-derivation of super intelligence will bring threats to the survival and development of human beings by rapidly changing the way of production and life, changing the concept and consciousness of human beings. Therefore, we must return to the holistic understanding of" realistic individual "in Marx's historical

materialism. [7]In the article, they believe that it is necessary to recognize the modern risks of artificial intelligence and dialectically treat the increasingly developing science and technology. On the other hand, it is necessary to think about the social and historical development of human liberation and correctly understand the relationship between artificial intelligence, capitalism and human liberation in the Marxist analysis method.

Yan Kunru traced back the source of alienation in Artificial Intelligence Technology and Its Essence, narrated Marx's theory of labor alienation, pointed out that artificial intelligence technology alienation is the contemporary manifestation of Marxist alienation, AI machine has deepened human's self-alienation, human's class nature alienation and human communication alienation, and analyzed the nature of AI technology alienation. This paper puts forward a series of problems facing AI at present, which provides a theoretical basis for us to deeply understand the root of AI technology alienation and how to resolve it.

Tu Liangchuan, in the Singularity Theory of Artificial Intelligence from the Perspective of Marx's Historical Materialism, holds that "Artificial intelligence is a kind of creative product of human under certain social and historical conditions, with similar social and historical effects as capital. It puts forward the dual role of artificial intelligence in an extreme way. The full development of artificial intelligence will certainly change the way of human existence and the logic of social operation." Their singularity theory of artificial intelligence provides inspiration for us to reflect deeply on the nature of intelligence and the urgency of visualizing products.

Xue Feng and He Yunfeng argued in the Three Dimensions of Artificial Intelligence Interpretation from the Perspective of Marxist Labor Theory that to investigate artificial intelligence from multiple aspects [8], it is necessary to analyze it from the perspective of Marxist labor theory and interpret artificial intelligence from the three dimensions of labor ontology, labor value theory and labor happiness theory. They advocate a correct understanding of the challenge of artificial intelligence to human subject status, learn to use the perspective of development to look at the nature of human, dialectically look at the future of artificial intelligence, and strive to eliminate the alienation of AI, so that it can move towards the direction of improving human labor happiness. In his book *New Problems of Historical Materialism Caused by the Era of Weak Artificial Intelligence*, Hu Bin argued that what human beings should study most now is the problem of weak artificial intelligence, which has become a fact and continues to change and develop. He pointed out that the production mode that accepts weak artificial intelligence based on the capitalist system will last for a long time, and in order to make weak artificial intelligence technology become a new development of human productivity, Weak AI technology must be integrated in a non-capitalist way, that is, weak AI technology should not be completely owned by private capital and only serve the circular appreciation process of capital, but should be established in a community to supervise the development and application of weak AI technology, so as to ensure that the use of this technology is conducive to the free and comprehensive development of human beings. At the same time, they stated that "in order to realize the communist society supported by weak AI technology, the productivity and production capacity must be improved simultaneously [9]. Only when the production capacity brought by weak AI technology is integrated on the basis of free labor, can it serve as the progress of productivity to realize communism for the realization of communism".

Xia Yonghong believes in Labor and Justice in the Age of Artificial Intelligence that any prediction that artificial intelligence will replace human beings ignores the human data labor behind artificial intelligence. In the future, all members of society may be labeled as "data workers." In this paper, she put forward the proposition of extended cognitive labor, arguing that the cognition of the mind will inevitably involve the operation of the body, and the body and the mind have public attributes. Therefore, any cognitive activity is embodied and any labor is public. Extended cognitive labor acquiesces in a kind of justice principle based on common ownership, that is, value must be

jointly created by all members, and only when the community jointly occupies it is just.

5. Related Interpretations of Labor Theory of Value by Different Scholars

Gu Shugui thinks in the Connotation of Unproductive Labor from the Labor Theory of Value that although the labor theory of value is a theory about commodity production, it is also the basis of understanding labor production. It advocates the establishment of the non-productive labor theory on the basis of the labor theory of value, that is, the development of productive labor provides the material foundation and human resources for the development of non-productive labor, and the development of the non-productive labor sector is not only the inevitable result of the improvement of the labor efficiency of the productive labor sector, but also plays an active role in the development of the productive labor sector.

In *New Reflections on Marx's Productive Labor Theory*, An Tietong argued that "the criteria for judging productive labor and unproductive labor should first be divided into whether labor belongs to the socialist category. If it can meet the" three favorable "criteria, it is socialist labor; otherwise, it is not. Secondly, to see whether it can create new value for the society, whether it can make the capital proliferate, whether the new value is social possession, if yes, it belongs to productive labor, vice versa; Finally, no matter what kind of labor, as long as it can create value for society, can increase capital, and the new value is occupied by society, it is productive labor [10].

Zheng Haixia and Zhang Zhongquan argued in the *Rationality of non-productive labor's participation in Value Distribution* that it is necessary to redefine non-productive labor, expand its extension, and recognize that non-productive labor creates value, and creation value and distribution value are unified, so non-productive labor's participation in value distribution does not violate the rationality of the labor theory of value.

Cao Wenhong holds that Hart and Negri's efforts to explore revolutionary potential and motivation from the field of labor are full of spirit of resistance and feelings of struggle. To some extent, they follow the intrinsic purposive of historical materialism, but they misread Marxism and overstate the role of non-material labor. Therefore, they failed to truly understand and explain the driving force of social change and progress. It can be said that their theory of "non-material labor" can only be a non-Marxist theory in the name of Marxism.

Feng Qiong pointed out in *Immaterial Labor and the Revival of Contemporary Criticism of Political Economy* that Hart, Negri and Gaz all took immaterial labor as the starting point and refocused on the logic of capital. While criticizing the alienation and crisis of capitalist society, they explored ways to solve the problem of social liberation, but their critical vision was bound to the logic of capital. He believed that non-material labor is only a special form in the process of material labor, and Marxist criticism of political economy with labor as the starting point is still applicable to modern society. He advocated to analyze capital from the duality of labor, attach importance to abolishing private ownership of the means of production, and replace capitalist relations of production with new relations of production.

At present, Chinese scholars' view of Marx's labor value theory still exists, but compared with the past, now it is more comprehensive. There are mainly the following:

(1) Skeptical about the labor theory of value

In this kind of view, the main representative is Professor Yan Zhijie. In the *Labor Theory of Value: Reflection and Controversy*, he holds that: first, Marx's precondition for analysis is limited (in simple barter, simple labor), so the conclusion that commodity value is determined by labor is only to a certain extent; Second, exchange value and use value are the same concept, but for different objects, there is no essential difference. Thirdly, "abstract labor" is inappropriately endowed with the meaning of concrete category, that is, abstract labor is an independent entity of

the recognition and understanding of concrete labor. Fourthly, the analysis logic and function of the labor theory of value are deficient, because the "common thing" in which two different commodities can be exchanged can only be abstract labor, that is, the ordinary human labor condensed in the commodity [11].

At the same time, there is a disconnection between the labor theory of value and the market price theory, and labor is by no means the only factor of value. Some scholars believe that Marx's labor theory of value implies three theoretical premises: one is barter exchange, which avoids the exchange value or proportion being affected by supply and demand; Second, it is assumed that the factors outside labor are non-compensable, so the position of land and capital elements in Marx's exchange value analysis is meaningless. Third, it is assumed that the labor of commodity production is simple labor, and complex labor can be regarded as many times simple labor, so the tertiary industry is not included in the concept of labor to create value. Therefore, Marx's labor theory of value is not fit to explain the modern commodity economy and market economy. At the same time, the scholar also thinks that Marx's labor theory of value unduly elevates the role and status of exchange value, and then makes it disassociate from the use value, and exchange value is also a use value, which should belong to the use value, and the duality of commodity is actually the same [12].

(2) Support the mainstream labor theory of value

Wen Qiang and Wen Hourun advocate persisting in the development of the labor theory of value. They believe that Marx reveals the real source of surplus value on the basis of the labor theory of value, that is, workers create value in the surplus labor time, and draw the classic conclusion that labor is the only source of creating value. [13] Professor Wei Xinghua put forward the correctness of the labor theory of value in several articles, and pointed out that the labor theory of value should be inherited and adhered to, and developed and innovated [14]. Some other supporters of the theory of value should not work on the concept of value, but should distinguish the concept of value in the philosophical sense from the concept of value in the commodity economy. Most scholars believe that we should not only adhere to Marx's labor theory of value, but also enrich and develop Marx's labor theory of value in combination with the reality of modern social development. On this basis, many scholars have discussed the following issues:

a. The creation and distribution of value

Some scholars believe that the ownership of factors of production is only the basis for factors of production to participate in distribution, and the criteria for various factors of production to participate in distribution are based on their contributions to the factors of production. In a perfect market economy, the creation and distribution of value are unified.

Most scholars believe that value creation and distribution are two problems. Value creation reveals where new value comes from, that is, what $v+m$ comes from, and value distribution refers to the way in which new value is distributed. Labor is the only source of value, and the three factors of production constitute the source of use value. Since non-labor factors of production are indispensable conditions for the production process, that is, wealth owners have the right to participate in the distribution of value, which is determined by the ownership of production factors. Some scholars believe that the labor theory of value is not a theoretical basis for distribution according to work, and participation in distribution cannot be determined simply by participation in value creation, nor can it be explained by participation in value creation.

Cheng Enfu believes that materialized labor does not create value, because materialized labor is a thing, different from the nature of labor force, relative to human "living labor" is "dead". One labor of the laborer cannot create value many times; Materialized labor can only stay in the theoretical analysis of ideas, can not be used for positive evidence. It also points out that science and technology without living labor cannot create value itself. All the factors involved in the production process, only the laborer's own living labor can create value, other factors of production regardless

of the form of their existence, as factors themselves do not create value.

[b] Debate on productive and unproductive labor

With the rapid development of economy and continuous progress of society, most countries in the two major camps of society have basically changed from "material production sector" to "non-material production sector". The proportion of tertiary industry is expanding day by day, and the question of what kind of labor creates value has become a new topic.

① Labor that produces non-physical use value also creates value

Some scholars believe that the three industries, no matter industry and agriculture or service industry, create value as long as they can create use value for exchange. Cheng Enfu, a scholar who holds this view, maintains that "all labor that directly produces material goods and cultural goods and directly serves the production and reproduction of labor goods, including natural and legal entity internal management labor and scientific and technological labor, belong to the labor that creates value. We deny that productive labor that creates value is limited to the field of material production, but we do not agree to extend it to the economic field of pure trade, or even to non-economic activities such as the party, the government, the military, and the public security law [15]. In addition, Wang Shuying advocated to deepen the labor theory of value from the field of material production to the field of service, holding that labor in the service industry is productive labor and the source of social wealth and value. Regardless of whether the labor results provided by production labor are intangible or tangible, as long as they can meet people's needs, it is productive labor [16].

Zhao Maolin thought that Marx's theory of labor value was the theory of open system development. He summarized modern labor into four concrete forms: one is material production labor; Second, spiritual production labor; Third, social service labor; Fourth, manage labor. It is pointed out that both material production labor and non-material production labor belong to the category of production labor essentially and with the improvement of labor productivity in the field of material production, the transfer of labor and labor to the field of non-material production has become the trend of social development. It is argued that the labor that conforms to the "three favorable" standards should be regarded as the productive labor that creates wealth value to be protected and promoted [17].

Zhang Hongwu [18] pointed out that Marx's concept of productive labor includes labor in the field of spiritual production, which is determined by social production relations. Therefore, productive labor also has various forms in the field of non-material production, and the development of productive labor in the field of non-material production is the inheritance of Marx's labor theory of value.

Wang Huahua advocates replacing "narrow material stipulation" with "broad material stipulation" of labor and unifying the concept of labor as normal labor, including production labor and non-production labor in the traditional sense. They have natural material properties and can create value. In view of this, she believes that productive labor and unproductive labor cannot only be based on the "tangible" and "intangible" of labor products, the difference in use value, and the field in which labor is located.

Tang Zaixin believed that with the rapid development of science and technology in the contemporary era, the creativity and intelligence of labor have been greatly enhanced, and labor has changed from manual labor in the past to intellectual labor, and intellectual labor is gradually playing an increasingly important role in production. At the same time, he pointed out that service labor in the economic field and labor in the field of material production are both productive labor. Under the new historical conditions, the labor of production value should not be limited to the material labor, but should be extended to the labor in the whole economic field, including the labor of providing services as the main body.

Only productive labor in the field of material production creates value

By analyzing the characteristics of various non-productive labor in the field of material production and the field of non-material production, Fan Ruibin believes that only the productive labor in the field of material production is the only source of value and surplus value. He believes that management labor has no direct contribution to the development of productive forces and the creation of commodities, and the cost of management labor cannot be added to the value of commodities. No matter how much labor is paid, the income obtained by managers including other service personnel in the enterprise is not the structure of their own labor. They just carry out the functions of capitalists and realize the appreciation of capital functions on behalf of capitalists. Therefore, their income occupies the surplus value created by production workers in the form of the income of business owners. It is open to debate whether managers and other service personnel are paid for this purpose [19].

6. Research and Discussion on Marx's Theory of Surplus Value

Liu Qian and Pei Xiaoge pointed out in "Research on the Development of Marx's Theory of Surplus Value" that Marx's understanding of surplus value is a gradual process, and these important ideas are mainly reflected in "1844 economic philosophy manuscript" "1857-1858 economic manuscript" "1861-1863 economic manuscript" and economic masterpiece "Capital".

The Economic and Philosophical Manuscript of 1844 puts forward the new concept of alienation labor, which contains the thought of surplus value. Although Marx's alienation thought in this period is still full of philosophical speculation, it contains the embryonic form of the theory of surplus value. A few years before he wrote his Economic Manuscript of 1857-1858, Marx made some progress in key theories and concepts, creating a scientific labor theory of value. Marx argued that "the value of all goods depends on their cost of production, in other words, Depending on the labor time it takes to create them. " [20]And here Marx makes clear that price is a monetary manifestation of value. At the same time, Marx has made clear that the essence of the exchange of labor and capital is the temporary transfer of the right to use labor.

In the "Chapter on Capital", which is the majority of the Economic Manuscript of 1857-1858, Marx not only clarified constant capital and variable capital, fixed capital and floating capital, but also pointed out the real source of surplus value. Starting from the different roles of different capital in the production of surplus value, Marx divided capital into constant capital and variable capital, and believed that constant capital and variable capital played different roles in the formation of profit rate. In addition, Marx also made a preliminary investigation in the key quantitative analysis, that is, the measurement of the degree of exploitation of workers and the division of surplus value by different capitalists. He not only specified the rate of surplus value and the rate of profit, but also conducted a corresponding study on the relationship between the two. In the Economic Manuscripts of 1857-1858, Marx's understanding of surplus value had made great progress compared with the Manuscripts, but his understanding of some key concepts was still not accurate enough.

The Economic Manuscript 1861-1863 was written by Marx as a follow-up to the first volume of The Critique of Political Economy published in 1859. But the writing plan failed to materialize, and the manuscript made a qualitative leap in content. Marx distinguished from the Angle of labor materials and data, and had a new understanding of fixed capital and floating capital, constant capital and variable capital. In this manuscript, Marx examined for the first time the three different stages of the development of the productive forces of capitalist society; Collaboration, division of machinery and mass production. On this basis, Marx analyzed the stages of the capitalist production development process

Sex, for the first time, raised the question of the subordination of labor to capital. According to

the development stage of capitalist production and the change of the production mode of surplus value, Marx believed that the subordination of labor to capital experienced a transformation from formal subordination to actual subordination.

In "Capital", Marx's surplus value system firstly starts from the capital formula and its contradictions, analyzes its internal contradictions, and finds the key to solve the contradiction of the capital formula. Labor becomes a commodity. That is, money can only be converted into capital if labor becomes a commodity.

When we study anything, we should be deeply aware of the class position we are in, the difference of class position and the different angles of analysis. In the study of modern economics, although the main economic problems in different periods are different, the nature of mainstream economics is still to serve the class interests of the bourgeoisie. We should learn from, learn from and innovate, take its essence and discard its dross. Instead of simply "adopting the doctrine", we must think about it and combine it with our own conditions. At present, if we want to develop the political economy of socialism with Chinese characteristics, we must learn from all the fine human civilizations, including capitalism, and achieve the principle of "putting ourselves first and working for ourselves".

Marx abstracts special surplus value from the study of concrete form. In the process of concrete theoretical expression, the rational process is from the abstract to the concrete logical method. According to Marx, "Formally, the method of narration must be different from the method of research."

Specific to the surplus value itself and its special realistic performance, this kind of embodiment from abstract to concrete is: Marx found the key to solve the contradiction from the general formula of capital and abstracted a concept representing the general surplus -- surplus value. Then, in the analysis of surplus value, from the production, circulation, realization of surplus value to its actual performance in capitalist society -- profit, interest, land rent. The process in which this logic unfolds is also the process in which surplus value is divided among different capitalists. Through this discussion, the transformation from abstract to concrete is completed theoretically. This research method from abstract to concrete provides us with reference and enlightenment.

In order to solve the contradiction in the theories of Ricardo and other bourgeois economists, Marx put forward the theory of the duality of labor on the basis of the two factors of commodity, and made clear that the labor that creates value is abstract labor. On the basis of the duality of labor, he defined the difference between the use value and the value, so as to construct the internal logical connection between the labor theory of value and the theory of surplus value. At the same time, it distinguishes labor from labor, labor value from labor value, clarifying that the essence of wage is the value of labor rather than labor value, distinguishing surplus value from profit, pointing out that surplus value is the balance after deducting labor value from the new value created by living labor, and profit is the balance after deducting all prepaid capital from the total price. The amount of surplus value depends on the amount of variable capital, the amount of profit depends on the amount of total capital, and the same balance, viewed from the relationship between variable capital is surplus value, viewed from the relationship between total capital is profit.

7. Development of Production Organization Theory

Since the 14th century, the production organization in human economic life has been changing. The birth of capitalist production organization is marked by manual workshop. In the 1850s, Britain took the lead in completing the Industrial Revolution and established the factory system based on machine industry, which represented the most advanced form of organization at that time. In the late 19th century and early 20th century, the United States gradually formed the "Ford system"

production organization characterized by assembly line operation and M-shaped organization structure, which became the dominant production organization form of developed capitalist countries after World War II. Since the 1970s, lean production has been gradually formed in Japan. At the end of last century, the United States absorbed the lean thought of Japan and combined with the development of science and technology, gradually formed a new networked production organization form of "mass customization".

Generally speaking, production organization refers to the ways in which a member of society produces. Capitalist production organization refers to a social entity that is formed through the sale of labor force and engages in cooperative production for exchange through complex division of labor and coordination.

8. Research Suggestions

In recent years, the research on the intelligence of the living world has become a topic discussed for a long time in academia. Many scholars have answered that the occurrence of the three Industrial Revolutions not only improved the productive forces, but also promoted the development of human history and made the human society step from barbarism to civilization. Just as Marx said, "The productive forces created by the bourgeoisie in its less than 100 years of class rule are bigger and more than all the productive forces created by all the generations in the past." This is enough to reflect the powerful resource organization ability of the bourgeoisie, but the problem also highlights, the exploitative nature of capitalist production will inevitably lead to its replacement by a higher social form, through the summary of the above problems, we can continue to explore the room. First, existing studies lack an accurate grasp of "intelligent living mode", and the connotation of "production mode" is still not clearly defined. What are the characteristics of human's way of living in the age of intelligence, where is the trend of development, and how it evolves from the past to the present are problems worth our deep thinking.

Second, there are few critical studies, comprehensive studies and reflective studies on Marx. Most domestic scholars are exposed to second-hand translation materials, and the accuracy of the original works of Marx's classic texts is very little. Some details are also very few, so they can comprehensively understand the historical context and discourse context of Marx. Moreover, some scholars only grasp Marx's dogmatic interpretation of the text and maintain some words and phrases in a faith style. They lack reflective thinking and cannot comprehensively understand with a critical vision and historical development perspective, and it is difficult for them to conduct deeper discussions on deeper issues.

Thirdly, in my opinion, the relevant research on people's way of living and science and technology in the background of intelligent era is to clarify how people in the social reality develop step by step from the past to the present, to solve practical problems, and to give us a clear definition. We should not only stay on the study of Marx's text. We need to use Marx's text to deconstruct reality, but more should be combined with the development of The Times, to guide the current practice. Marx's theory is open to development and will always keep pace with The Times, to constantly absorb new blood to improve and develop themselves. Generally speaking, the academic circle has conducted in-depth research on Marx's survival mode, science and technology and other relevant theories, and has conducted in-depth discussion on Marx's relevant texts, which also provides a lot of reference information for China's current "digital economy", "people-centered", social development and other policy making. If we can accurately study and judge the development trend of Marx on the basis of combining Marx's text and the development of The Times, and provide a clear blueprint and clear understanding for the survival and development of human beings, it will inject a torrent for everyone, provide unlimited power, and then help realize

the value pursuit of freedom and liberation of all the people!

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Conflict of Interest

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