

Analysis of Alienation under Capitalist Commodity Economy

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Abstract. With the continuous development of capitalism, the links between countries in politics, economy, culture and other aspects are increasing, which promotes the promotion of science and technology, and speeds up the pace of economic globalization. But at the same time, the drawbacks of capitalism are increasingly exposed, virtual capital, the gap between the rich and the poor, money worship, economic crisis have become the normal under the capitalist system. These drawbacks even penetrate into our country due to the continuous strengthening of economic and cultural ties between countries, and this problem should be paid great attention to. Our country has also taken some measures in these aspects, adopting the socialist system and culture with Chinese characteristics to eliminate these drawbacks of capital.

Keywords: capitalism; economy; Commodity society; consumption.

1 Introduction

Capitalist commodity economy is developed on the basis of capitalist private ownership and labor-employment relations. Its purpose is to obtain unlimited surplus value and continuously complete capital accumulation. The essence is to make more and faster money for the bottom producers. With the continuous development of capitalist commodity economy, the malpractices of capitalist commodity society are becoming increasingly apparent. Man is dominated by commodities, commodity fetishism gradually becomes a trend, labor becomes a commodity, art becomes a commodity, culture becomes a commodity, consumerism becomes more commoditized, and so on. This paper, from the standpoint of Marxism and combining with the social phenomenon of socialism with Chinese characteristics, analyzes and discusses the series of problems caused by capitalist commodity society, and discusses the dissimulation of labor, art, consumption concept and culture caused by capitalist commodity society, in an attempt to enlightens and warn that our country is faced with commodity social phenomenon.

2 Chapter One: Alienation of labor in commodity society

The alienation of labor can also be seen as materialization, which means that the labor force produced by the bottom laborer becomes the capital originally accumulated by the capitalist. The more the laborer works, the more labor value will be generated, and the accumulation of capital will be born from this. The phenomena of alienation of labor are as follows: the product of labor produced by the laborer does not belong to himself, but to the capitalist.

Workers should be doing what they like, but actual workers feel pain in the process of working. Workers are subject to private bosses, and there is alienation between people. Labor has become a forced means of earning a living, rather than taking the initiative to work, without its own subjective initiative.

These phenomena make the relationship between man and man and between man and things become a transaction relationship similar to that between commodities, but this unreasonable phenomenon of labor alienation is widespread in modern capitalist commodity society. The working people should not sell their labor power to the capitalists, and should not be exploited by the capitalists for surplus value, which is the essence of the capitalists' pursuit of money. Horkheimer said: "Although capitalist Labour has a certain creativity, the worker cannot be the master of his own Labour, he does not work for the sake of work, but for the sake of survival, this Labour is not voluntary, but forced." [1] The commodities created by the worker through his labor do not belong to the worker, but to the capitalist, who, by his infinite exploitation of the worker, makes profits, resulting in the constant exploitation of the worker, and the more he works, the more he is exploited. Horkheimer recognized the nature of the primitive accumulation of capital, and also recognized the blood and ruthlessness of capital's attention to the commodity economy. The values of capitalism are contrary to the values of the East. The capitalist economy advocating the supremacy of capital is difficult to accommodate the cries of the bottom workers, and it can only be a constant demand and exploitation.

Marx put forward that labor should be a value-creating activity of human beings. However, the activities of people in the capitalist commodity society do not belong to themselves, and are forced by money and life and become a slave relationship. This oppressive employment relationship has brought disaster to the workers and made the workers suffer. The more labor the worker gives, the more impoverished he becomes himself, and this labor becomes an activity of distorted relations of exploitation. On the contrary, job seekers in contemporary Chinese society work consciously and actively according to their own preferences, to obtain happiness and satisfaction from laborers, and to stop this situation of selling labor force as a commodity. The alienation of labor gives us the corresponding enlightenment: As early as at the Fifth Plenary Session of the 18th CPC Central Committee, the Chinese government put forward the five development concepts of "innovation, coordination, green development, openness and sharing", among which "sharing" pays more attention to solving the problems of social fairness and justice, insisting on taking the people as the center, and establishing harmonious social relations to solve the problem of wealth and money in the hands of capitalists, so that the people can enjoy the wealth of social development. The people enjoy the fruits of social development. Implement the idea of sharing and build a harmonious social relationship. Second, in response to the problem that workers' contribution of labor force is oppressed by private capital, we must first guarantee the right to work in accordance with the law, and work must reflect the will of individuals, carry out free work, and be able to have a say in their working hours and work intensity. From the social level, we should improve the Labor Law and the Civil Code, and effectively protect the legitimate rights and interests of workers from the legal level. Foxconn, for example, has a high number of suicides among its employees, and its production intensity is high, but wages are low. Moreover, problems such as extending workers' working hours and continuous overtime work run contrary to the subjective will of individual workers. This low-level processing work with high labor intensity and single labor action greatly destroys workers' minds. Companies only focus on the

completion efficiency of processed products, ignore workers' personal feelings, lack necessary humanistic care, and chase efficiency and interests. This may be the main reason why Foxconn employees commit suicide. In response to the exposure of problems such as the absence of law enforcement and the damage to the normal rights of workers in Foxconn, law enforcement agencies and many media have turned their perspectives into them, raising the hourly wage of workers, signing labor contracts, improving employee welfare benefits, and paying workers' five social insurance and one fund, etc. The legitimate rights and interests of workers are protected. Law enforcement agencies are actively involved, and the legislature has also made improvements in the normative aspects of labor legislation. Efforts have been made to ensure the legal rights of workers.

3 Chapter Two: Art works become commodities in commodity society

Benjamin first put forward the theory of artistic production on the basis of Marxist material theory, he believes: "Material production is a practical activity of human beings, and the process of artistic creation is also a production activity." As a special production practice, artistic creation shares common laws with material production practice, and it also possesses various elements in material production. Production links and producers, consumption links and consumers, products in the process of production, artworks in the process of circulation and exchange. The creator of art is the material producer, the work of art is the commodity, the person who appreciates and buys the work of art is the consumer, and art is a special commodity for him." [2] Benjamin emphasizes that the producer of commodities is the individual, and art can also be regarded as a special material production, but this denies the uniqueness of individual subjective creation to a certain extent. Horkheimer believes: "Due to the needs of the market, in order to meet the tastes of the public, to meet the needs of the public, the purpose of art creation is no longer simple, no longer reflect the value of culture, but become a commodity to meet the market." [3] Art is made to be bought, to be appreciated, to be measured in monetary value, to be traded." Horkheimer explained artistic creation from the perspective of society, which is inseparable from the social historical background and even influenced by social productive forces. This also makes the production of artworks not simple. With the development of The Times, the commercialization of art has gradually become a popular trend. From the field of painting, in the 1990s, China's contemporary art emerged on the world stage, and there were the first artworks that sold at high prices. Zhang Xiaogang's "Blood · Big Family" series, Yue Minjun's "Guffaw" series, Fang Lijun's cynical works, Wang Guangyi's "Great Criticism" series, etc., all obtained high prices through market auctions and market transactions. The commercialization of art has become an indisputable fact. First, the commercialization of art has improved the living standards of artists to a certain extent. The changes in the creative environment have promoted the creation and innovation of artists themselves, resulting in more popular works of art, which have also integrated art into ordinary buildings and infiltrated People's Daily life. Meet people's spiritual and cultural needs. But the same commercialization of art also makes art works linked with wealth and money, and a large number of "popular products" appear in the market, lacking personal subjective creation, but blindly following the production of others. The noisy creation background makes artists lose the original intention of artistic creation, making their works gradually disappear

like everyone else. Because of the commercialization of artworks, artists ignore personal creative inspiration and blindly pursue commodity prices. From our own point of view, we should have a dialectical attitude to look at this kind of art commercialization. To see the progressive commercialization of works of art. It is necessary to see the ugliness and drawbacks of artworks simply becoming the means of primitive accumulation of capital, to strengthen their own ideals and beliefs, and to strengthen their own inner cultivation. In the era of art commercialization, do not lose the direction and move forward bravely.

4 The third chapter is the alienation of consumption concept in commodity society

The concept of consumption changes with the development of social economy, and the development of social productive forces is the fundamental reason for the change of the concept of consumption. With the efficient development of the western capitalist economy, the vigorous productive forces continue to provide material basis for consumption. The material basis owned by consumers is extremely rich, even exceeding the needs of individual life and production and is too sufficient, which constantly appeals to the middle and bottom consumers to produce a higher level of consumption concept. According to Lefebvre, "Consumption alienation is rampant in daily life, capitalist society is a bureaucratic society that controls consumption, and the bourgeoisie controls the ideology of the masses through consumption." [3] After entering the consumer society, people's values have also changed, and the value concept of consumption, entertainment and leisure has gradually become the mainstream of consumption. The alienation of consumption is driven by the logic of capital and alienated from human nature. "In the process of consumption, people are restricted and controlled by commodities, and people are no longer free and conscious activity subjects, but gradually become slaves of consumption." [4] Lefebvre emphasized the influence of the social environment, and after being seduced by capital, people produced consumption concepts that were not consistent with themselves. People are not independent individuals, but are invaded and affected by the surrounding environment. In *The Sound Society*, Fromm emphasized that "expensive tableware or crystal vases are never used because they are afraid of being smashed, and the mansion has many unused rooms, unnecessary cars, and slavery." [5] Working people's blind consumption is sometimes not for demand, but to meet the psychological sense of gain. Fromm emphasized that continuous consumption will expand the desire of workers, and people's consumption behavior and consumption choices are alienated from their real production and life needs. This psychological satisfaction of possession makes people constantly challenge unlimited high consumption. In Marcuse's theory of consumption alienation, it is mentioned that: "We can know that consumption alienation not only causes false happiness and the loss of individual critical concepts, not only causes the loss of consumer critical consciousness, weakens the revolutionary morale of the working class, and makes culture step down from the sacred platform into a naked cultural commodity, but also greatly damages the environment and causes prominent ecological problems." [6] Marcuse emphasized that false consumption gives workers false satisfaction, and their subjective consciousness will gradually sink into the alienated consumption concept. It is precisely this nihilistic satisfaction of consumption that fills the consciousness of middle and low workers, which makes "money worship" constantly distort the consumption view of workers.

The prominent manifestation of the alienation of consumption concept is "money worship", which refers to the consumption concept of people's fanatical pursuit of money and material, and the consumption concept shows that money is first and everything is in line with money. [7] To a certain extent, it can indeed inspire lower level workers to actively engage in work and promote the development of the economy at this stage, but the disadvantages are more serious. The consumption concept of money worship makes people crazy about money and interests, which changes the social relationship from the perspective of workers into a relationship of interest exchange. Money worship has produced a bad effect on politics, economy and culture in our country. Under the double background of money worship and market economy, in terms of culture, the whole social atmosphere has become moral indifference, material desire, money first. In order to chase the audience flow, many TV stations create programs that ignore the traditional Chinese cultural heritage and spread a large number of fragments of culture. Moreover, many entertainers, as public figures, should be responsible for spreading Chinese excellent culture and carrying forward the Chinese spirit, but they take the lead in evading taxes, resulting in a worse social impact. In the political field, the national public officials are also misled by the "money worship" and lose their original heart, and use their power to realize their own interests, and there are a lot of corruption, bribery, power and money trading and other behaviors. The Party Central Committee actively acts as a strong and high-intensity anti-corruption, insisting on the combination of "fighting tigers, killing flies and hunting foxes". Create a clean political environment and serve the people effectively. In terms of economic production, the products of private bosses appear shoddy, jerry-cutting production behavior, in order to chase fanatical profits to lose themselves, will add a large number of harmful substances in their products. For example, recently more hot Internet celebrity Xin Jifei, through the popularization of online videos, let the majority of netizens understand that the food we eat outside is not safe, daily food and condiments add a large number of harmful food additives, fanning for profit manufacturers to move the food industry's "core cheese" on the grounds of threatening to delete the video. It can be seen that this phenomenon has even become a accustomed disease in the food industry. "Double Eleven", "Double twelve" and other consumption carnival is that capitalists use people's full consumption psychology for marketing, so that people do not simply consider the practicality of goods, and use people's price to reduce blind consumption psychology to guide people to go shopping. In recent years, the hot "fried shoes" is the use of workers to pursue the psychology of luxury trends, the use of limited sales, hunger marketing, product co-branding to make shoes do not meet their own value of the "sky-high". What we need to do is to resist this distorted and unhealthy view of consumption, carry forward the core values of socialism with Chinese characteristics, and give play to the leading role of socialist core values in the development of the social and market economy. Secondly, our country should constantly improve the application of laws and regulations to regulate the business behavior of society and individuals, so as to better curb the "money worship", corruption, individual industry speculation and other phenomena. In particular, in terms of market economy regulation and government supervision, relevant policies need to be further optimized and improved. From the individual level, we should arm ourselves with the right values, reject excessive money desire, and establish the right consumption outlook and values.

5 Chapter four: Cultural alienation in commodity society

With the continuous development of Western capitalism, the world has entered a new era of cultural industry, with more and more frequent exchanges and collisions between cultures, mass culture began to produce according to a standard, and one-sided pursuit of flow and profit realization, social culture lost its traditional cultural value, becoming more industrialized and commercialized. In order to satisfy the curiosity of the masses, popular culture began to copy, adapt and produce a large number of worthless products, just like the goods in the production line to satisfy people's desire for a moment and pursue the pleasure brought by pleasure. Horkheimer stressed that "mass culture has become a new cultural model, a new way of living for people, and social phenomena can lead to cultural crises in capitalist countries." [8] Mass culture takes the modern mass media as the carrier and produces a large number of cultural products and cultural commodities. In order to meet the market demand and meet the taste of the public, the mass culture has become popular culture, and the value of culture is measured by sales and money, so that the original artistic value of culture is lost." Horkheimer realized that in the developed modern society, mass culture is produced, sold and widely disseminated like commodities through modern media technology, and it gradually loses its original cultural and artistic value. This kind of fanatical pursuit of mass culture will turn people back, and people will lose their critical and reflective nature. As a result, people will become "one-dimensional people" and society will also become "one-dimensional society". Jamson also put forward a similar point of view: "In the post-industrial era, the depth of people's lives has been gradually smoothed out, and vulgar, low and dramatic mass culture has become the mainstream of future society." [9] Jamson recognized the tendency of mass culture to sink, and also recognized the development direction of mass culture. In the cultural logic theory of late capitalism, he argues: "As a new type of product emerging in the process of capital expansion, cultural products in capitalist society have the same characteristics as general commodities. These cultures have mixed various artistic materials in the world through the use of artistic techniques such as imitation, patchwork and hodgepodge. And then the patchwork to produce cultural products and to bring people a strange light, a sense of being overwhelmed. However, these cultural products have lost their rightful history. Such cultural products are like "four different things", confusing people's common sense and view of history, making people gradually lose their perception of history or reality." [10] Jamson's prediction has been ruthlessly realized in modern society, which is not only the abnormal development trend of mass culture, but also sounded the alarm for the development of mass culture in our country. By satisfying the temporary desire of laborers, simply piecing together, deleting and hybridizing popular hot topics and hot discussions is itself a kind of deception.

China's traditional culture is broad and profound, enduring vitality and vigorous, but the social process of flying across, so that China's mass culture also has drawbacks, for example, numerous entertainment talent shows, idol dramas emerge in an endless stream, but the in-depth study down to change the same. A one-sided change of program title. Such mass entertainment culture also shows the above mentioned characteristics of loss of original value, lack of cultural depth, sense of history has been reduced, and mass culture has been copied. China's contemporary mass culture blindly follows the trend and lacks innovation, and its cultural content is extremely easy to become single. Therefore, we must strengthen our cultural confidence, take the road of socialist culture with Chinese characteristics, make more

efforts in the innovation and integration of programs, create good programs that combine Chinese characteristics, take the dissemination of Chinese culture as our own duty, dig deep into the blood of traditional Chinese culture, and highlight the depth of national culture.

6 Conclusions

Under the general environment of capitalist commodity economy, we cannot get rid of the influence of commodity economy, capitalists occupy the means of production and become private, laborers are oppressed into extreme employment relations, and labor is alienated. The market economy is dominant, all production is served by the market, and artistic creation in pursuit of freedom has become a commodity to be traded on the market. People satisfy their momentary desires through wanton consumption and begin to pursue interests first. Popular culture, catering to people's tastes, has gradually become less profound and one-dimensional. The above problems are enough to give us enlightenment, we want to become a rational thinker in the era of commodities, too invested in commodity consumption will make themselves Mired in it, difficult to extricate themselves, we must maintain their own sanity and judgment in the tide of the era of commodity society, correctly look at the various drawbacks brought by the commodity economy, and keep the balance of the rod in their hearts. At the same time, the country further improves precision poverty alleviation policies and increases support for impoverished areas. We need to strengthen the construction of the social security system, improve the living standards of low-income groups, and narrow the wealth gap.

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