

Marx almost has always been a realist. As early as in his *The Jewish Questions* (1843), 1844 *Manuscripts* and *German Ideology* (1845), he already began to apprehend a deeper level of “reality” – reality that lies beneath the appearance. This effort continued to take effect with him through the writing of *The Communist Manifesto* (1848) and went to a summit in *the Capital* (1867-1894), in which a detailed picture of the capitalism production was unfolded.

Based on these realism methodological premises, Marx has moved from Hegelian philosophy to historical materialism and from the aggressive attitudes on labor revolt against social injustice to a full-grounded social revolution. The force of anti-positivist to discover the underlying reality pushed Marx all the way along his theoretical maturity.

In the 1844 *Manuscripts*, Marx dug into the labor relations based on the Hegelian discussion of “dialectical motion”, that though the master controls the slave, in return he is totally dependent on his slaves; and thus the history falls into a series of negations and struggles, during which thesis turns into antithesis, then synthesis and so on, bringing the history into a progressive process. It then could be interpreted to some extent that the labor and the producer are benefiting from the mutual exchange services in a interactive and changing perspective. Labor, in this sense, has some dialectical power against producer’s everlasting “fear of death” which is at first sight

counterintuitive, however paved the way to the final depiction of the entire production process in the Capital.

The Communist Manifesto involved with the topic both liberalism and utilitarian had always been interested in: human nature. Basically moral, human beings are in natural pursuit of freedom and social justice in Marx's eyes. However, what they have not saw at the surface can only be sensed using the mind is the existence of the private property, which can only become conscious and be achieved by people through the alienation from products, act of labor, species "being" and "each other". This is an ongoing circle, in which the rich get richer while the poor get poorer. Moreover, though the human labor in this sense is an embodiment of physical robbing, the capacity they expressed during the operation and the agency they gave to the society already made them social beings – in this way, individual self becomes a social self through some kind of forced however natural cooperation between labor and producer. Marx provided a philosophical way of looking at union and interdependence among the society and forming horizontal ties while breaking the vertical ties. In this case, capital is seen as a special property to produce more utility through a continual movement and based on the alienated labor.

In the On the Jewish Question and German Ideology, Marx continued to cut into the social facts that Liberalism and Utilitarian have paid enormous attention to as human nature, private and public spheres. In his consistent political philosophical and

economic ways of thinking, though in the public sphere, people are claimed to possess universal equal rights, political freedom and emancipation, in the private sphere they are alienated and exploited and thus lose the human emancipation. Religion is exactly playing the role in controlling people in the private sphere and slyly stole people of their human emancipation. The only way to get absolute freedom is to transcend both spheres, and to build a universal community by itself in which communism subsumes the political life. By participating in this community, people can get the true reality about what is really going on by getting rid of the illusion of freedom, which they have never been conscious of in the so-called civil society. Religion executes symbolic power, while capital brings about heteronomy. The only way we can find true freedom is to get rid of the religion and the state together, and the only way to overcome the domination is to overcome the system that creates the domination. Marx saw in this logic that individual consciousness actually is the reflex ion of the people's social relationships, just as the German ideology is to gain the social knowledge and the consciousness corresponding to every development.

The Capital represented a political economic panoramic of the whole process of capitalism production and the social relationships interlacing. Just as Marx himself said, he leads us all to "follow them (everything on the surface) into the hidden abode of production." He was not only paying attention to the production, but also to the social relationships occurring during the production, also known as the process of "how capital is produced". The most important part of his probe is he not assumed the

secret of profit making mainly on the self-interests as Utilitarian has done, but put “innate rights of man” into the arena. By freedom, he stroke the political liberalism in the face, as the alienation has robbed labor from complete freedom; by equality, he satirized the economic liberalism harshly, since the exploitation has stolen labor of the entire equality; by property, he beat the utilitarian, as property is not only something could be disposed by the owner himself, but also a outcome of the alienation process which should be seen as social; by Bentham, again against utilitarian’s arrogant confidence in absolute rationality of self-interests and the consequent “mutual advantage” and “common well...in the interest of all”, since in terms of “mutual” and “common”, if we do not take into account the freedom and equality, everything will just be useless and meaningless. By penetrating beneath surface appearances for the “reality”, Marx presented us a picture telling a lot more and profound than the “simple circulation”, “exchange of commodities” and “profit making”. We see the baseline lying beneath this “noisy sphere”, that is, social relationships.

The Capital is a work of “late Marx”, when he has already turned from a young Hegelian to a mature historical materialist. This change in his philosophical thinking determined his unique and panoramic view of the social injustice. At the time he has already been aware that the proletariat revolt has not yet been close by, as a result, he replaced his humanistic point on antagonism against social injustice with a more mechanical and systematical view of social revolution. By the portrait he has given of the capitalism production, he sensed gradually that exactly the principles of the

capitalism that was pushing the social revolution to its process. In this sense, instead of criticizing about the greedy and lack of social conscience of the capitalist as in his early works, Marx presented the innate logic of the capitalism, as well as their profit making, modernization and exploitation. He told us a story about how the social system takes control of individual life, which was a great advance based on his other works. He even admitted directly that the capitalism did create great wealth, promoted the technological, social and cultural innovation, and created a free public sphere. However, the most significant point in the Capital is the final replacement of a Communism society of the Capitalism society, which may occur when the social system of the capitalism collapse in the form of a great economic crisis. This late Marx had been growing up.