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# MERGANTILE SOCIETY GENERALIZED DESTRUCTIVE OF THE FOR THE TOTAL



# KILL CAPITALISM

Los Amigos de Van der Lubbe  
Present:



The texts which can be read in the following, as part of this intent at a comic, have been taken from the article "El Dominio de la Mercancia", which was realized by the now dissolved "Grupo Anarco Comunista" of Mexico. (A full translation can be read at the following link: <https://malcontent.noblogs.org/post/2016/07/15/the-dominion-of-merchandise/>)

It should be mentioned that other additions have been made on part of the editorial group with the aim of complementing and enriching the body of the text a bit more.

The quotations from Marx which accompany the texts are fragments of his work

"Foundations of the Critique of Political Economy – Grundrisse."

Made in the year 2016  
in some place on this  
controversial planet called the world.

We encourage the spreading and reproduction of this material through all the pertinent mediums possible.

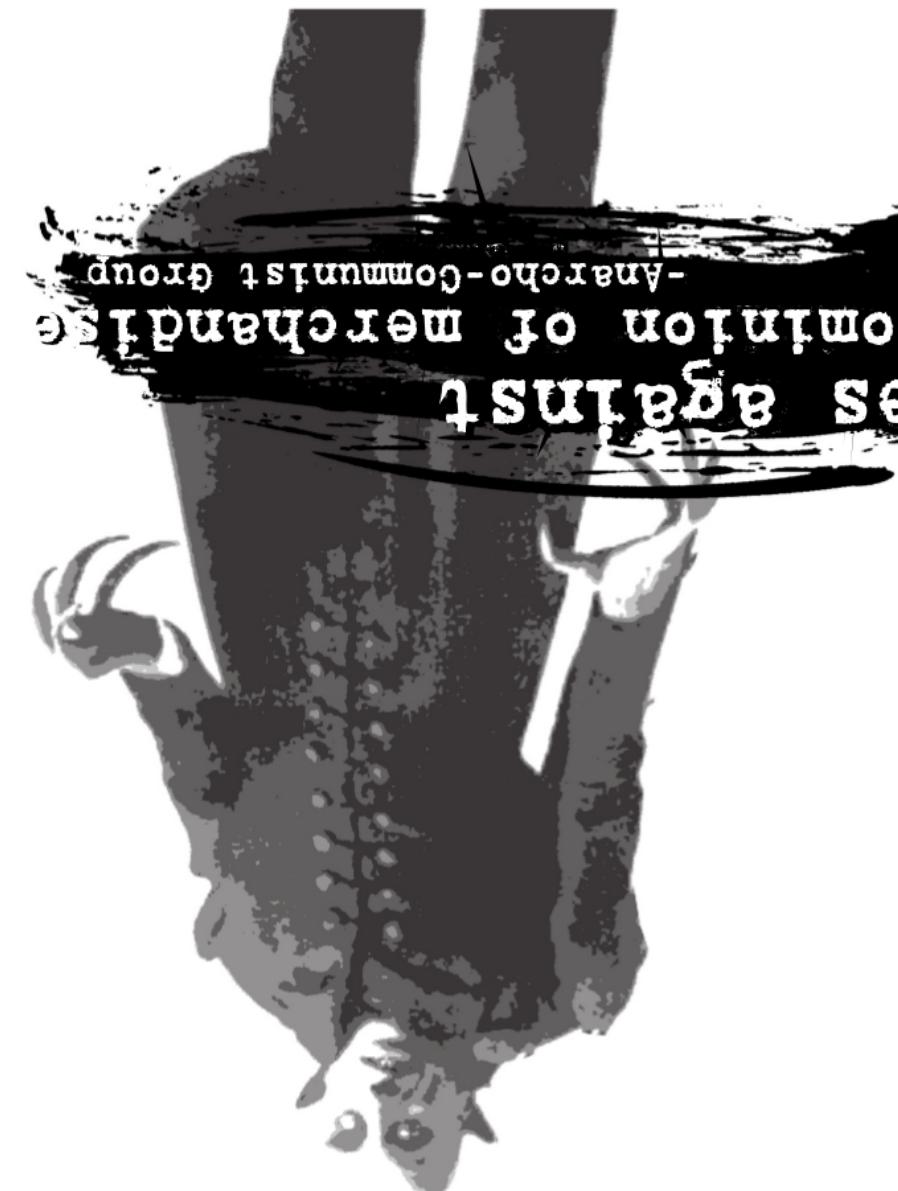
# WILD PROLETARIANS OF THE WORLD UNITE!



LET'S EXTEND THE  
CLASS WAR AGAINST  
CAPITAL, DEMOCRACY,  
THE FATHERLANDS,  
THE STATE AND  
WAGE LABOR!

**Los Amigos de Van der Lubbe**  
Present:

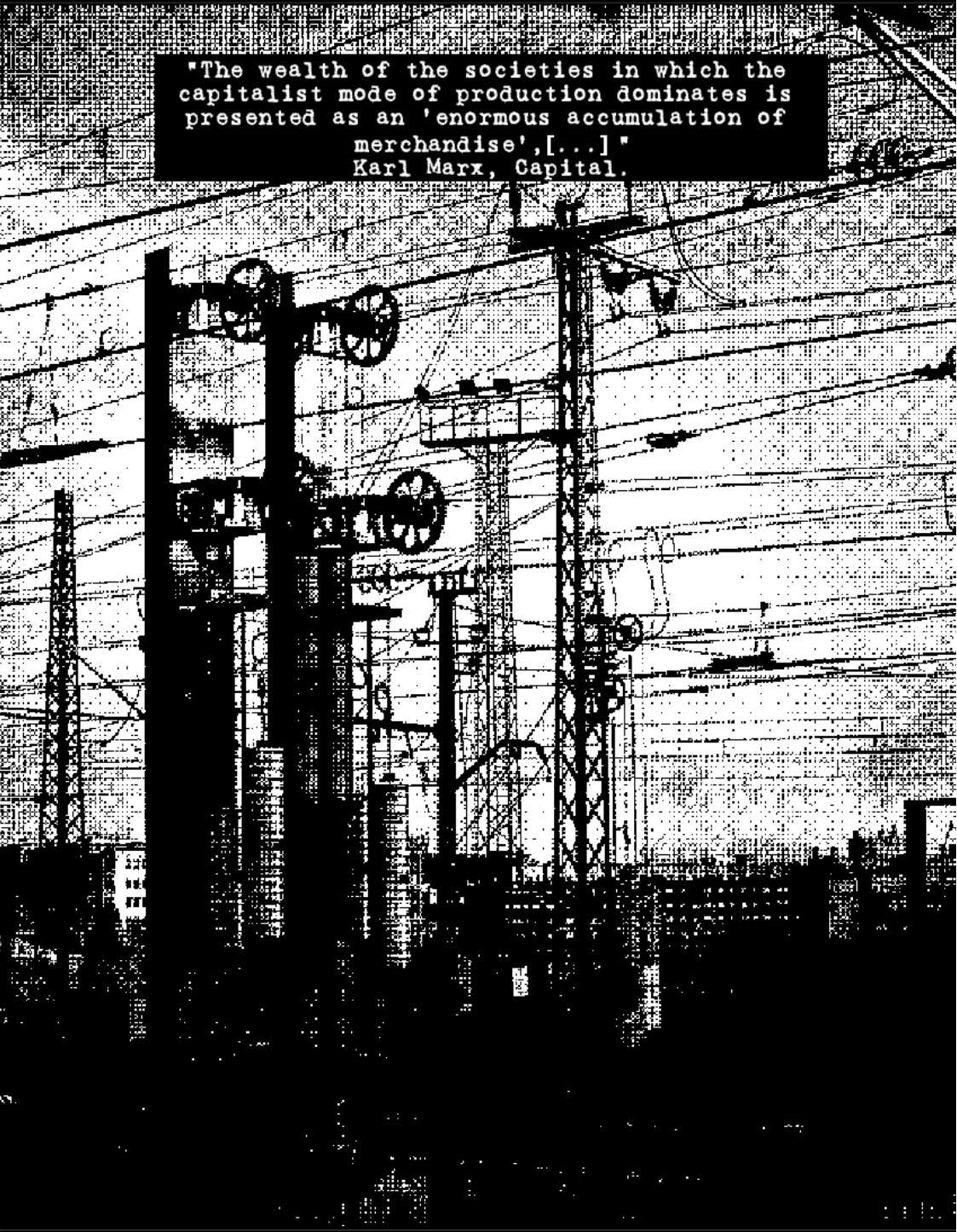
# The domination of merchandise Notes against



Anarcho-Communist group

Destroying merchandise doesn't consist of the crude action of the destruction of a thing, or display, but the destruction of the social relations which permit such things, or rather, capitalism. The radicalism of the that before the common worker and consumer, by trying to self-manage their life, believes that by being a limited consumer, is equal to zero. There's no solution to be had in the diminishing of consumption, or of the self-management of merchandise, as it is planned. It's not a question of stopping the consumption of Coca-Cola substituting it with a refreshment much less the expropriation of merchandise, in order to continue producing and exchanging in a collective and liberating way, without desocially disrupting all which entails the essence of a society which maintains relations of exchange, buying-and-selling of products and goods. For many years the thesis of self-management has erred fundamentally: in believing that self-managing capitalism with its companies, factories and banks just as they are, is to revolutionize the self-management is the bourgeoisie plays against its own misery and exploitation. The destruction of merchandise it regis with the world where the merchandise and everything which generates it regis with sovereign power. It's the collapse of human separations, of wage labor, of the commodityification of the being of the classes, of the state, of value.





"The wealth of the societies in which the capitalist mode of production dominates is presented as an 'enormous accumulation of merchandise', [...]".  
Karl Marx, Capital.

Now I'm starting  
to comprehend it!  
It's time for all  
this shit to end  
once and for all!

It's true, the proletarians have  
nothing to do for saving and  
improving this system; We're  
only left with fighting for its  
total annihilation!



Merchandise is, par excellence, the unifying element of society under the current capitalist conditions of production. All relations which man carries out with the world are mediated by merchandise, all that which he produces, consumes, desires, takes his reason for being as merchandise, the value of it in the world, its concrete existence, is given by the simple fact of being what it is: merchandise.

All the humanitarian incursions, struggles against terrorism, defense of the clear objective, for Capital of fastenland or preventativ industries have left behind, that the only victims of "current democratized societies", has been slavery, placing the proletariat into imposed impudent war over the class countries, "in a small percentage of the population", these being at risk of human labor, or as those of the LO (international production, locked up in farms of forced trafficking prostitution narcotics

Pleasure does not exist under capitalism, the fulfillment which it offers us only brings us to ourselves with informal commerce, the game of wage exploitation or self-exploitation for some industrial companies although not all of us live imprisoned in some form or other during the financial crisis, the recession of the constant of Capital, either during the economic growth of the sacerdotal northland economy, have only reterritorialized in this crude reality, the power of visualizing that all "economic development" is naught but the rate of earnings in growth of a minority, which always goes hand in hand with the most touch increment in levels of this crude reality, the power of visualizing that if weren't enough, the bourgeoisie doesn't only keep the hungry capitalism of State terrorism. It's the worldwide proletariat in its place through larger measures and the expansion of wars, meaning the exploitation of the working class society.

And if that weren't enough, the impoverishment and scarcity of the constant of Capital, either during the financial crisis, the recession of the economic growth of the sacerdotal northland economy, have only reterritorialized in this crude reality, the power of visualizing that all "economic development" is naught but the rate of earnings in growth of a minority, which always goes hand in hand with the most touch increment in levels of this crude reality, the power of visualizing that if weren't enough, the bourgeoisie doesn't only keep the hungry capitalism of State terrorism. It's the worldwide proletariat in its place through larger measures and the expansion of wars, meaning the exploitation of the working class society.

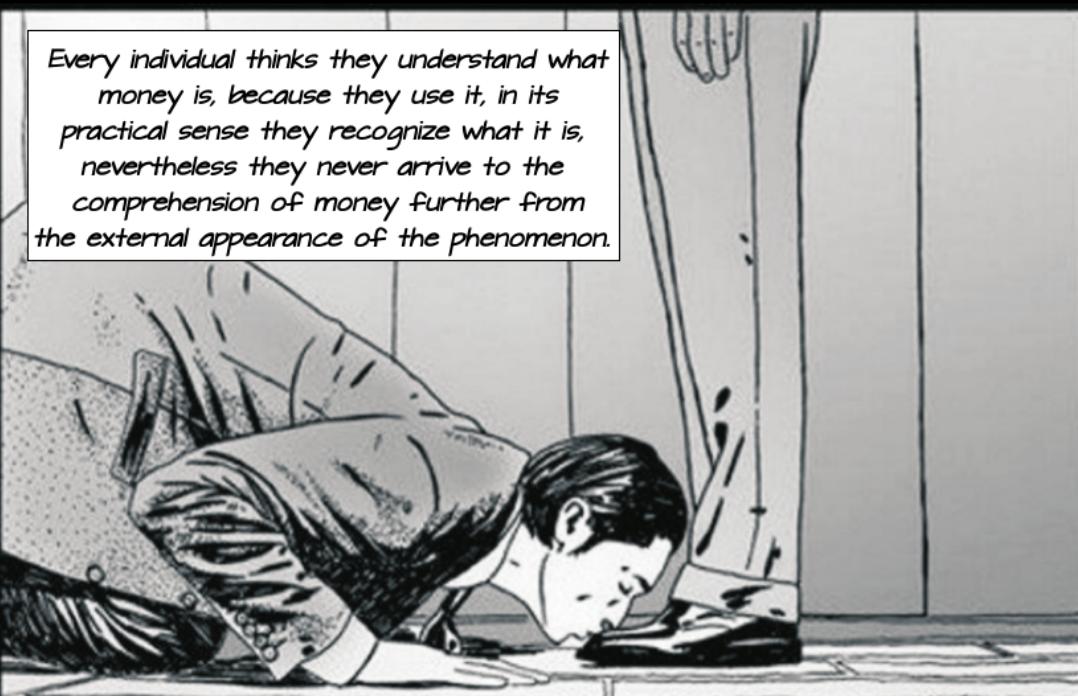


which appears to be something that it is not capitalist mode of production, yet they are found to be mystified by a really traces of the mercantile society are manifested in all aspects of the capitalist mode of production, yet they are found to be mystified by a really



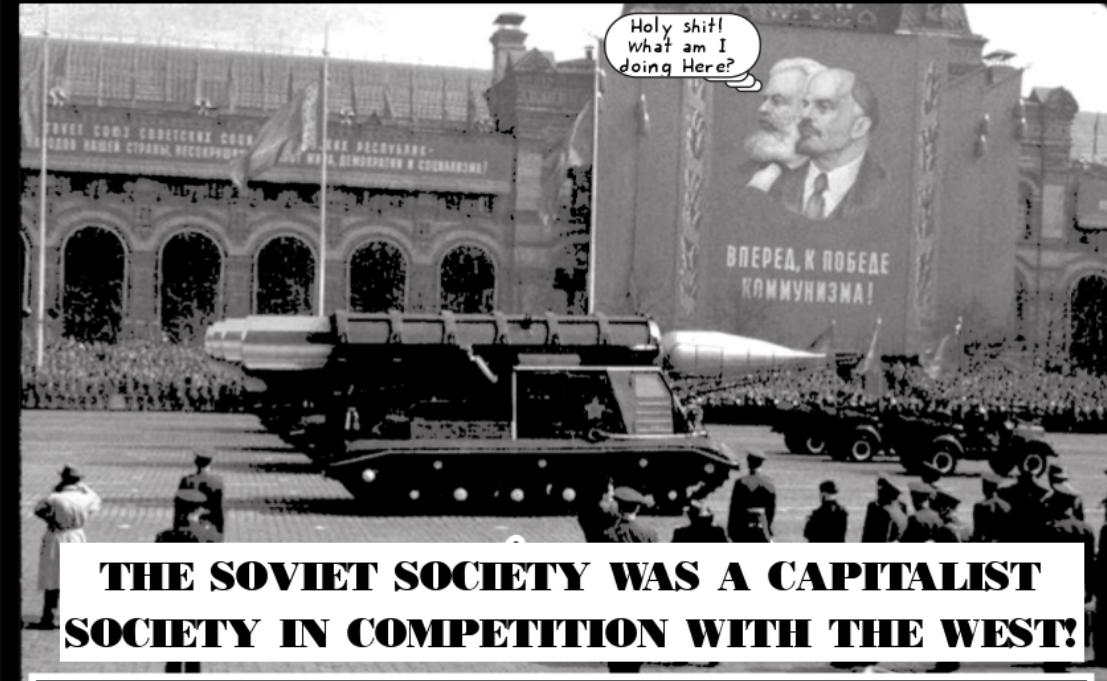
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Every individual thinks they understand what money is, because they use it, in its practical sense they recognize what it is, nevertheless they never arrive to the comprehension of money further from the external appearance of the phenomenon.



So it occurs with everything, with work, wage, property, family, love, etc. The truth is that nothing exists except for in function of the system of production of merchandise, or rather, capitalism. Life in general and work in particular are conditioned by this, work is reduced to a massive production of goods and services for the sale, the accumulation of capital and its reproduction. This means a benefit for the owner of the means of production, but a sacrifice for those that lack them. Nothing would have a reason for being if the merchandise didn't produce value (benefit), the eternal activity for the diminishing in costs and the growth of benefits; the real meaning of merchandise

is found in the dictatorship of value, the industries accelerate or diminish their production in the function of this, similarly wars are made, crises are presented, mountains of food rot in the stores, the unemployed workers multiply, etc. Subjected as we are to the economy and its mode of fulfillment, that being its mercantile form, our relations with the external world cannot be understood more than as a continual exchange of goods, valuating, commodifying and depreciating the essence in favor of personal benefit. This is to be observed from sexual attraction, affinities with friends, and obviously in the labor world



## THE SOVIET SOCIETY WAS A CAPITALIST SOCIETY IN COMPETITION WITH THE WEST!

The desire that exchange value not be developed into capital, or that the work which produces exchange value doesn't become wage labor is as pious and it is stupid. It should remain completely clear: While the base of exchange value is conserved, these projects [labor vouchers] won't go further than hoodwinkeries, and the illusion that metallic money falsifies exchange derives from a total ignorance of that which refers to the nature of money... It's equally clear that more varied "revolutionary" operations can be practiced with money, while these attacks leave everything else as it is and appear only to aspire to a few rectifications. While the measures are directed against money as it is, it only comes down to an attack on the consequences of which the causes subsist.





## La insecurite sociale

"Capitalism is the kingdom of separations which compartmentalize our life. The user, the producer ("productive" or "unproductive"), the salaried as the unemployed. All of them lose, as the unemployed, the meaning of life. Dispossessed of everything and dominated, they live a themelves, individualists live a partialized life (work time/free time), specialized (professional orientation, time passed in transports for the movements provoked by the geographical divisions of work and habitat, as well as by the actions necessary to manage one's own misery)."





At a simple glance merchandise is presented as something natural, something which in itself doesn't possess a contents higher than its simplistic explanation, naturally merchandise is that object which is needed and is for sale, to there arrives the common understanding and we convince ourselves that going into further analysis of it is wasting time, given that it is thought that merchandise is merchandise and that's it - as simple as that! Nevertheless, merchandise hides a whole series of relations behind itself which have a reason for being thanks to the current conditions of domination which are given in the capitalist society, or rather, it is in capitalism and its structural framework in which we could go deeply into the analysis and critique of this, which at a simple glance we appreciate so trivially. Formally merchandise is shown to us as the product of the human being, something useful which must be

exchanged for another useful thing, something necessary for our subsistence, that is, merchandise is determined by its "value" a use value which is conditioned by the necessity of the human being over it, for example the value which is possessed by a pair of shoes or a kilo of cereal determined by the necessity of a person to wear shoes and eat. But the use value isn't that which uniquely characterizes merchandise, it isn't if it doesn't possess that other component which it really signifies: the exchange value. Exchange value is the capacity of this or that product for its exchange, meaning how much is it worth in comparison to another product, for example: How much is a pair of shoes worth (merchandise A) as opposed to x kilos of cereal (merchandise B) we can understand that a pair of shoes is worth the worth of 20 kilos of cereal ( $A=20B$ ).

Labor is not only the use value which confronts capital, but, rather, it is the use value of capital itself. As use value labor exists uniquely for Capital, and it's the use value of capital itself, meaning the mediating activity through which capital is valued, it is absolute misery as an object.

The activity in Capital only presupposes the reproduction of that. All the advances of civilization, consequently, or in other words all the growth of the social productive forces, or if you will, of the productive forces of work itself - as they are derived from science, the inventions and the combination of work, the improved means of communication, creation of the global market, machinery, etc.- don't enrich the worker, but capital; once again, they only increase the power which dominates labor, increasing the productive force of capital.





after being placed on a market  
Production was directly social  
Without the mediation of exchange  
The community distributed what it  
produced according to simple rules  
and everyone directly got what it  
gave him. There was no individual  
production, i.e., no separation among  
individuals who are re-united only after  
production by an intermediate link  
exchanging, namely by comparing the  
various goods produced individually.

Historically merchandise appeared  
from the destruction of the  
primitive community. In these  
primitive communities nobody  
produced more than they  
consumed. The level of productive  
forces was very low, and the  
storage of provisions, of supplies,  
goods were not produced to be  
hunting, fishing and gathering.  
Production consisted essentially of  
goods consumed after exchange.

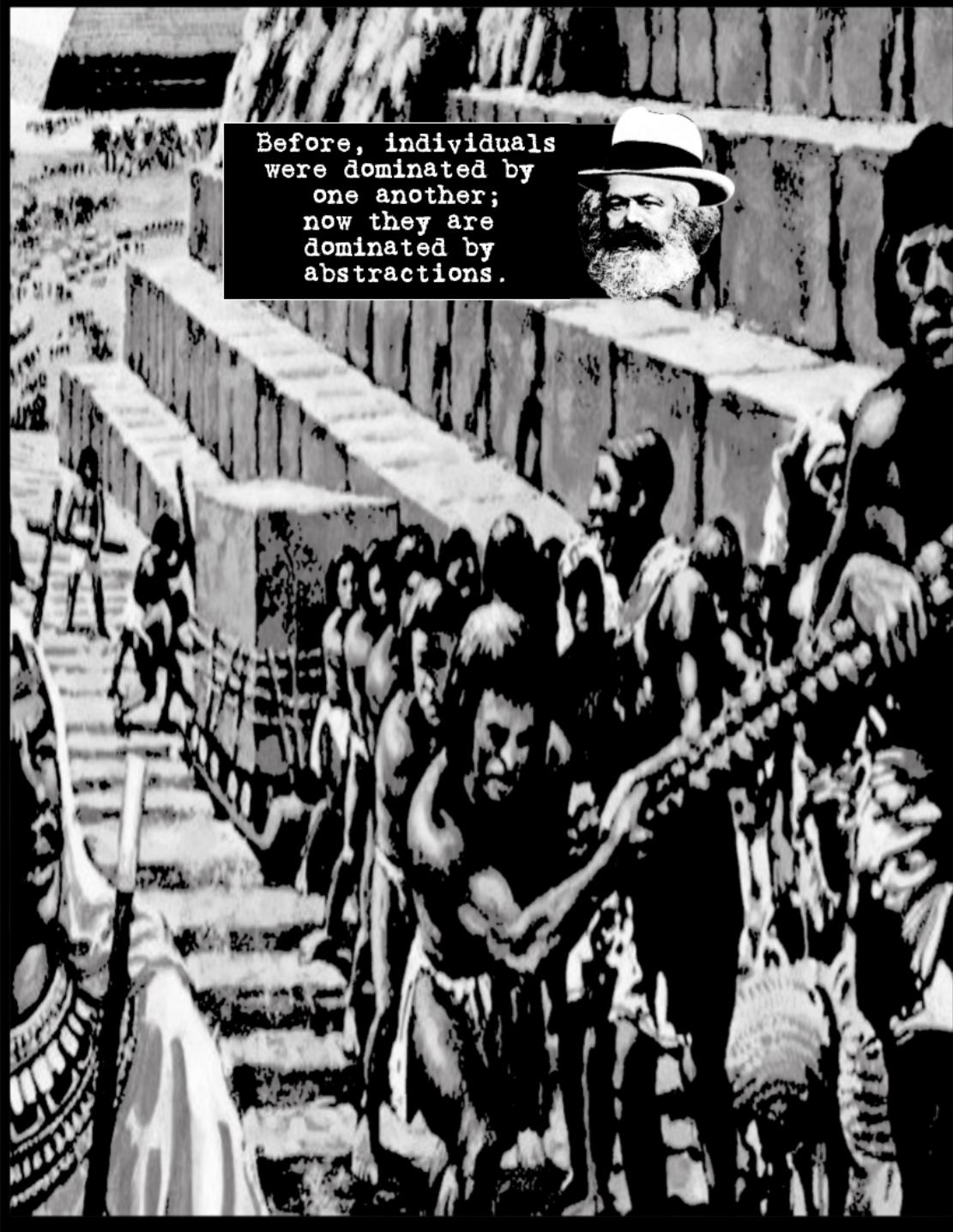
But along with Capital buying millions of  
workhands to maintain the rate of  
exploitation in the process of mercantile  
production, it's also fundamental that  
another large part of human beings be  
thrown into the most misery survival  
without large margins of profits for the  
development of merchandise. The  
dynamical of development and progress  
of the capitalist civilization will be  
confined to ghettos and neighborhoods  
where the self-destructive cycles are  
the order of the day by means of  
militarization, violence and drug trafficking

of accumulation of profits for the  
development and at the margin of this process  
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Finally, all this commodification of the  
human being in Capital reaches to extend  
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society necessities and impositions, we  
obliged to labor for wages in order to  
objects since long before: when we're  
not an extraordinary problem, were  
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system of body as merchandise. We are  
attraction to a body, created by a  
to something so bad as the simple  
which are directed "reducing sexual desire

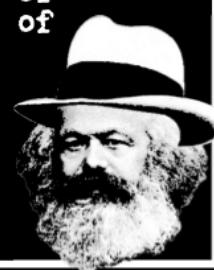
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Before, individuals  
were dominated by  
one another;  
now they are  
dominated by  
abstractions.

Wage labor is the manner in which the human being is presented as a piece of merchandise, sells their physical and intellectual force in exchange for a salary, a salary which the capitalist stipulates beforehand. The capitalist buys the worker, the employee, the laborer, for them to produce merchandise [which already beyond generating a value in the market above its cost of production, such merchandise also reflect profits].



The "productive" worker is so little interested in the shit that he must make as the very capitalist that employs him... in fact, the true definition of the productive worker consists in the following: a man that doesn't need or demand anything more than what is strictly necessary in order to be in conditions for procuring the most benefit for his capitalist. The slaves had exchange value, the worker DOESN'T; his lack of value and devaluation constitute the premise of capital and the condition of free labor in general. The worker always returns to their point of departure as a worker and everything he gains (wages) is diluted in the consumption of junk.

This rupture of the primitive community began the era of the society of the commodity. The social classes, where merchants and submissives interacted, divided into classes, where merchants and submissives interactions appear. Where each individual not only produces their subsistence for what others produce. Private property, the defense of it, the regulation about the value and the exchange of members of the society are already and duties of the society are already imposed by those that achieve an accumulation of more goods than robbery, war or simple deception. This robbery, war or simple deception. This division is configured in the ruling classes derived from the present social division is configuration of commerce. The specialization of commerce. The hegemony of their power and their apparatus of domination (the State), of the societies, and to maintain the nascent ruling classes control the life they demand the contribution of his taxes in kind or in labor, and so fund the regularization army for defense and consequences (of resources and people), in opposition to other peoples a mercantile society.

Activities were decided (actually imposed on the group by necessity) and achieved in common, and their results were shared for common. The development of tools for production made hunting and gathering disappear from the primitive community, and in a later development exchange within the same tribe, so separating the members of the community and in this way, the exchange of its activities and needs with the growth of its activities and needs but also commodities, goods which have a use value as well as an exchange value. The community produces not only goods, but also commodities, goods which have a use value as well as an exchange value. Commerce first appears between communities, trades, socially divided labor. The very nature of labor changes. With the exchange value. [ ] What the individual makes for himself and for the group is separate from what he makes for the purpose of exchange with goods from other communities. The second part of his activity means sacrifice, constipation, waste and consequences. At this stage workers and non-workers, and into the community no longer exists.

The merchant class complicated the free market to merchants. At this stage it separates into various members of the society becomes diversified. It separates into various members of the society becomes diversified. The young businessman distinguishes him as such, the same as the merchant class separates them. At the punk make him a punk before the punk make him a punk that merchant class in this dedicated time that merchant class separates them, it also unites them, because one as much as the other are recognized in this dedicated activity for the possession of the culture, pastime, lifestyle, status, etc. one buys an identification with their micro-culture or a hip hop artist. Each for a tagger or another Dicks, or Ecko, Perry, of some rich tennis player or fabrics, an Adidas, Nike, etc. is the preference of a "sportsman", a Fred through the shirts are different in cut and individuals and another brand by others, brand is preferred by a group of individuals, meaning a shift of a given represents, the tendency which it acquired, the tendency which it was the brand the boutique where it was secondary when it is taken into account nothing more. The usefulness becomes nothing to cover us, a garment and serves to cover us, a garment and because the type of merchant that one dresses better than the other, but differentiated from a punk, not because itself, meaning a young businessman is chosen identity, but by the merchant individual and another isn't given by their one sense, the difference between one amount of other kinds of merchant now not only a certain merchant is bought, a concept, a sensation is bought; for example, in the case of a shirt, which And this now occurs generally with the majority of merchants, with clothes, And this now occurs generally with the exchange of merchandise, with clothes, now not from its traditional understanding itself from its own needs, but sees the necessity of what others produce. Private property, the defense of it, the regulation about the value and the exchange of members of the society are already imposed by those that achieve an accumulation of more goods than robbery, war or simple deception. This robbery, war or simple deception. This division is configuration of commerce. The specialization of commerce. The hegemony of their power and their apparatus of domination (the State), of the societies, and to maintain the nascent ruling classes control the life they demand the contribution of his taxes in kind or in labor, and so fund the regularization army for defense and consequences (of resources and people), in opposition to other peoples a mercantile society.

The system of production in its advanced phase doesn't only create usefulness or physical properties, but for that suggestion provoked by the use value is defined more than anything by a mystical quality, not for its usefulness or physical properties, but for that suggestion provoked by the public, the brand, the ideology. The merchant is a whole range of sensations and possibilities so that the merchant creates a merchant in its advanced phase doesn't only create culture, pastime, lifestyle, status, etc. one buys an identification with their micro-culture or a hip hop artist. Each for a tagger or another Dicks, or Ecko, Perry, of some rich tennis player or fabrics, an Adidas, Nike, etc. is the preference of a "sportsman", a Fred through the shirts are different in cut and individuals and another brand by others, brand is preferred by a group of a given represents, the tendency which it was the brand the boutique where it was secondary when it is taken into account nothing more. The usefulness becomes nothing to cover us, a garment and serves to cover us, a garment and because the type of merchant that one dresses better than the other, but differentiated from a punk, not because itself, meaning a young businessman is chosen identity, but by the merchant individual and another isn't given by their one sense, the difference between one amount of other kinds of merchant now not only a certain merchant is bought, a concept, a sensation is bought; for example, in the case of a shirt, which And this now occurs generally with the exchange of merchandise, with clothes, And this now occurs generally with the exchange of merchandise, with clothes, now not from its traditional understanding itself from its own needs, but sees the necessity of what others produce. Private property, the defense of it, the regulation about the value and the exchange of members of the society are already imposed by those that achieve an accumulation of more goods than robbery, war or simple deception. This robbery, war or simple deception. This division is configuration of commerce. The specialization of commerce. The hegemony of their power and their apparatus of domination (the State), of the societies, and to maintain the nascent ruling classes control the life they demand the contribution of his taxes in kind or in labor, and so fund the regularization army for defense and consequences (of resources and people), in opposition to other peoples a mercantile society.



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Capitalism as much as merchandise, above all, are a social relation. Merchandise is before all else a social relation, a manifestation of the conditions of the capitalist society, which is presented thanks to the movement and participation, consciously or not, of all the capitalist conditions of existence and reproduction of the reality. Merchandise is not simply a "thing", it's the heart of the capitalist society, it's the motor force which envelops humanity in a coming and going of actions, thoughts, anxieties, necessities, which are directed to continue revitalizing a society where the mercantile relations rule.



The existence of money presupposes the reification of the social nexus. In the reification of capital, individuals are confronted with their own Exchange and with their own production, as if they confronted a material relation, independent from themselves.... and this nexus isn't a product of the individuals, but historical.

When the ancients created gods (totems and animals), they raised them above themselves to worship them; in that manner the creations occupied from then on a dominant, supreme position. The mystical inventions of human thinking activity acquired a character higher than the physical, which in becoming exterior exercised power over their creators. In capitalism humans are governed by their mode of production, since that which is produced, in being merchandise becomes something external which dominates the producers and their relations. This is the fetishism of merchandise.



In the bourgeois society merchandise is elevated to a God, where all live in hope of the paradise which Capital promises. Money is the Jesus Christ that saves humanity to accede to the pleasures of paradise, but nothing is so simple, because to find one's Jesus Christ it's necessary for everyone to pay their quota, carry their cross, meaning: Do salaried work in order to buy, to be happy, to feel fulfilled, to arrive to paradise.