

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."

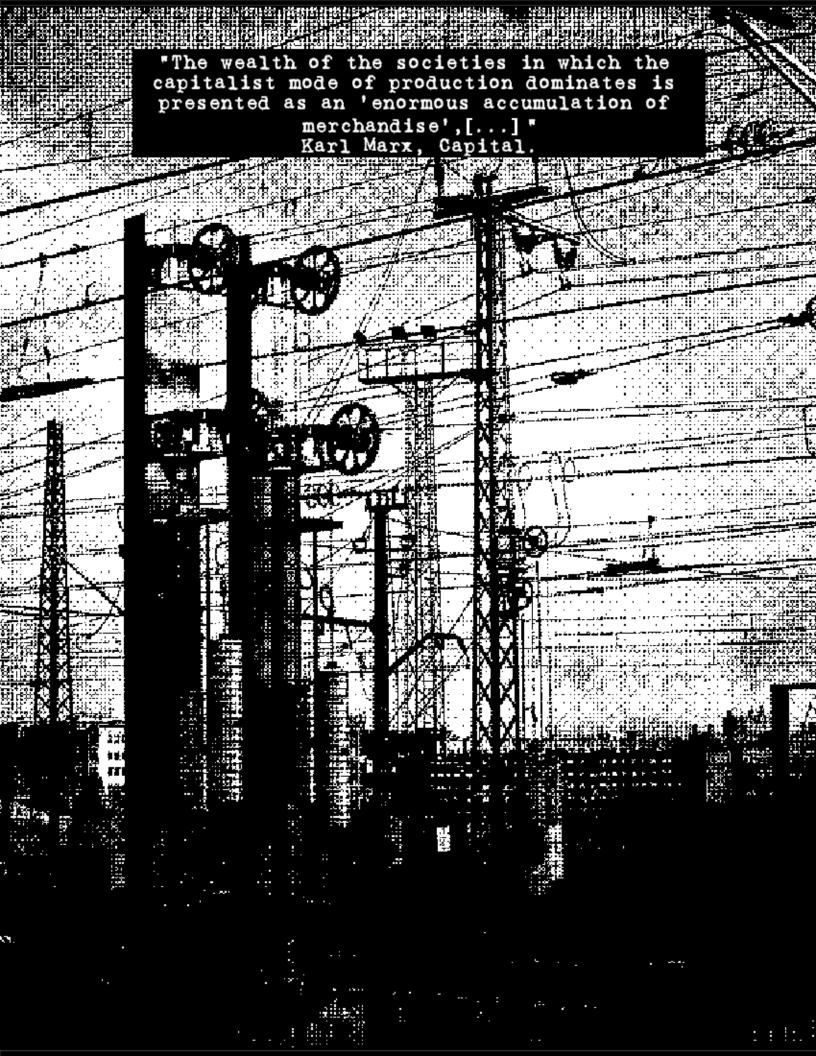
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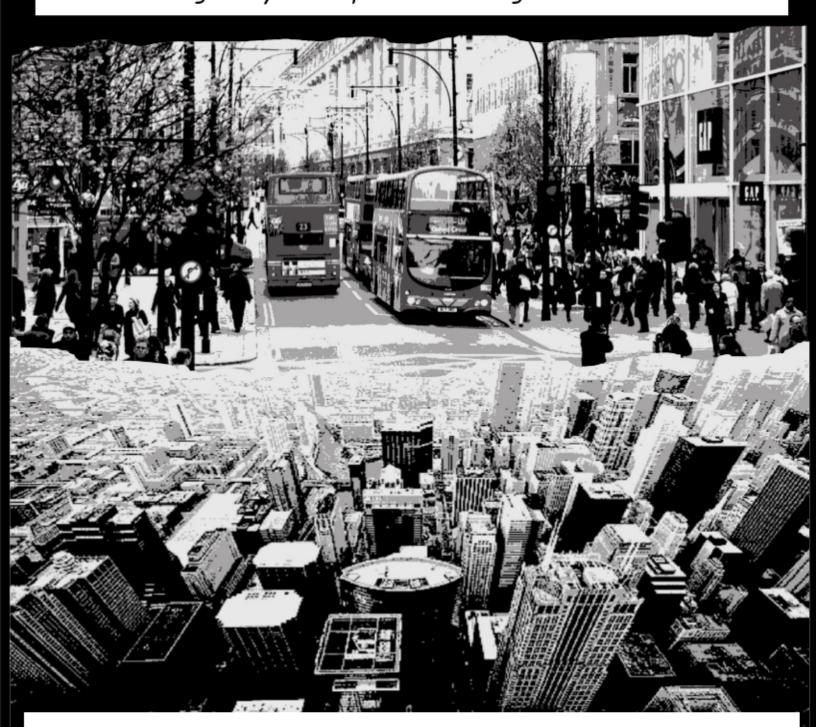
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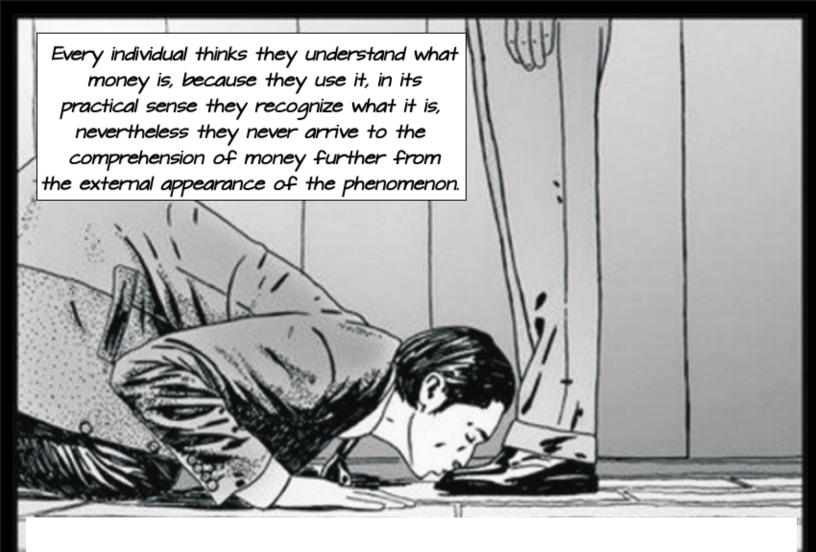




Merchandise is, par excellence, the unifying element of society under the current capitalist conditions of production. All relation which man carries out with the world are mediated by merchandise, all that which he produces, consumes, desires... takes its reason for being as merchandise, the value of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



The 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 reality which appears to be something that it is not.

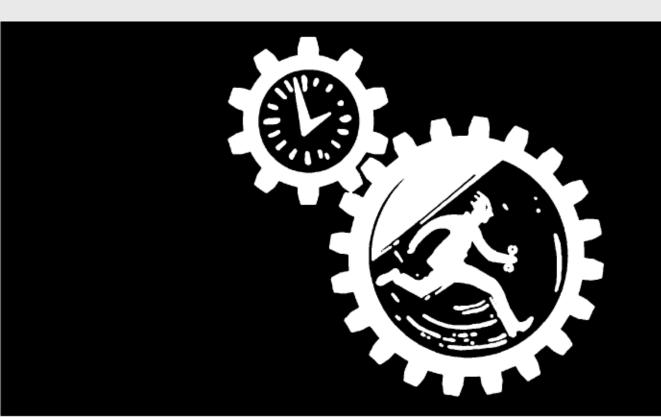


So it occurs with everything, with work, wage, property, family, love, etc. The truth is that nothing exists except for in function of the system of production of merchandise, or rather, capitalism. Life in general and work in particular are conditioned by this, work is reduced to a massive production 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.

"Capitalism is the kingdom of separations which compartmentalize our life. The user, the producer ("productive" or "unproductive"), the salaried as much as the unemployed. All of them lose, dominated, the meaning of life. Dispossessed of everything and of themselves, individuals live a partialized life (work time/free time), specialized (professional orientation, defined and limited statutes) dispersed (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)."

La insecurite sociale





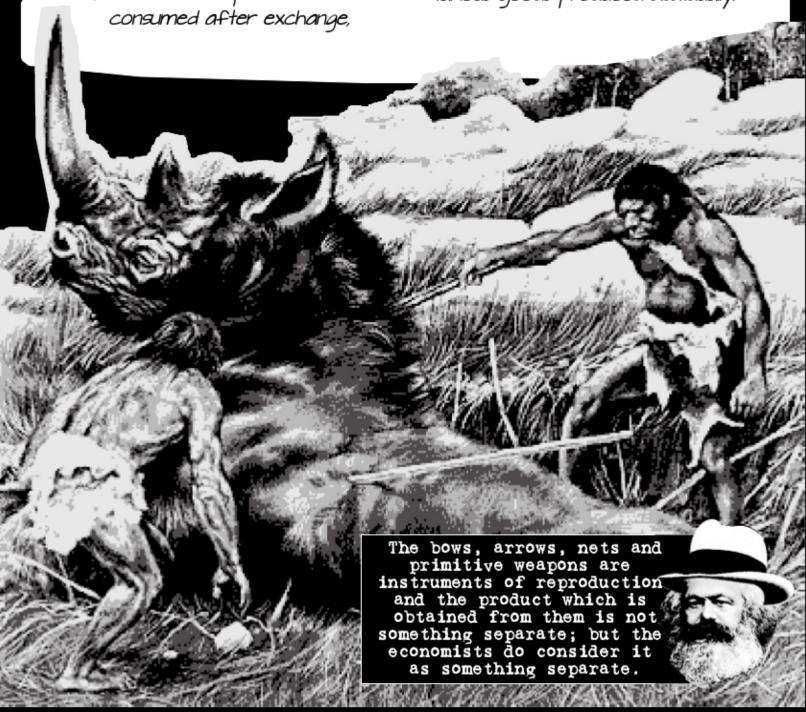
At a simple glance merchandise is presented as something natural, something which in itself doesn't possess a contents higher than its simplistic explanation, naturally merchandise is that object which is needed and is for sale, to there arrives the common understanding and we convince ourselves that 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 bf 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

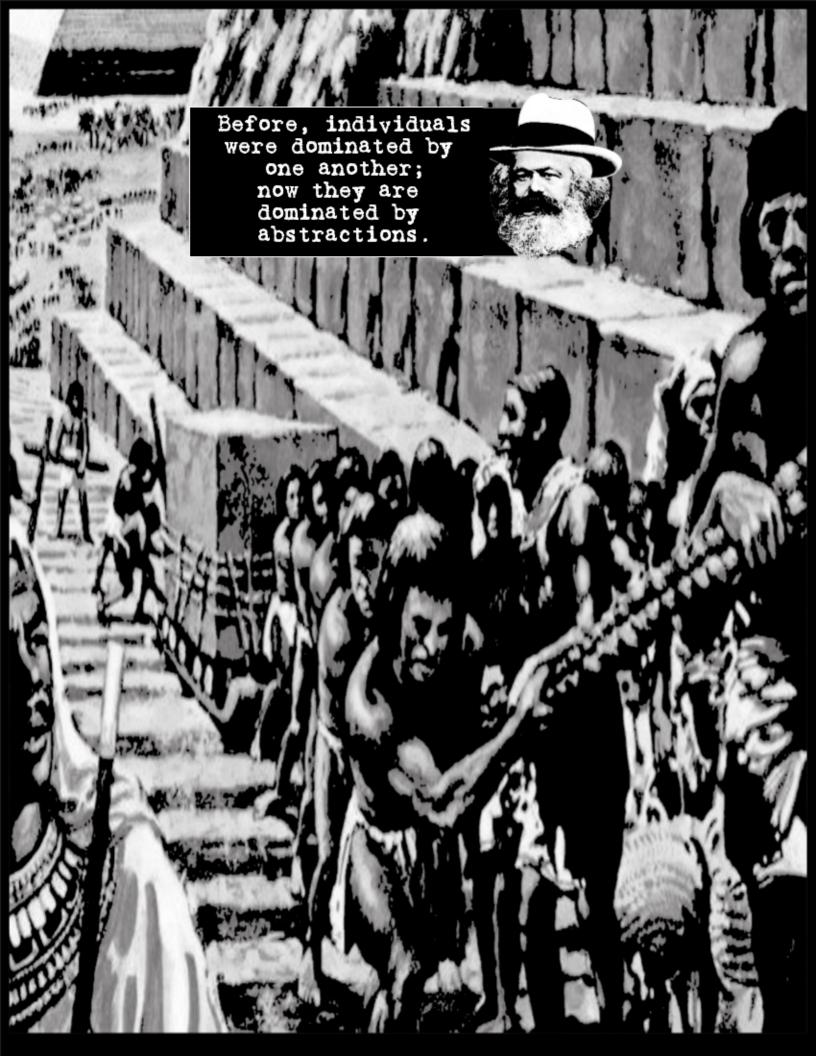
exchanged for another useful thing, something necessary for our subsistence; that is, merchandise is determined by its "value" a use value which is conditioned by the necessity of the human being over it, for example: the value which is possessed by a pair of shoes or a kilo of cereal determined by the 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 posses 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).

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, was often nearly impossible. Production consisted essentially of hunting, fishing, and gathering. Goods were not produced to be

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
exchange, namely by comparing the
various goods produced individually.





Activities were decided (actually imposed on the group by necessity) and achieved in common, and their results were shared in common. The development of tools for production made hunting and gathering alsappear from the primitive community, substituted by agriculture; it's at that place, the exchange from tribe to tribe and in a later development exchange within of the community and in this way, fracturing it.

This rupture of the primitive community began the era of the civilization, meaning of the societies avided into classes, where mercantile and submissive interactions appear, where each individual not only produces their subsistence for where each individual not only produces their subsistence for what others produces. Private produces the era of the community began the era of the societies and submissive interactions appear, where each individual not only produces their subsistence for what others produces the era of the societies and submissive interactions appeared whe

With the growth of its activities and needs, 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, then penetrates inside communities, giving rise to specialized activities, trades, socially divided labor. The very nature of labor changes. With the exchange relation, labor becomes double labor, producing both use value and 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, constraint, waste of time. Society becomes diversified, it separates into various members engaged in different trades, and into workers and non-workers. At this stage the community no longer exists."

This rupture of the primitive community began the era of the civilization, meaning; of the societies divided into classes, where mercantile and submissive interactions appear, where each individual not only produces their subsistence for producing in order to compare it with what others produce. Private property, the defense of it, the regulations about the value and exchange of merchandise, the rights and duties of the society are already imposed by those that achieve an accumulation of more goods than they need to survive; being through robbery, war or simple deception. This division is configured in the ruling classes derived from the priesthood, warrior activity or from the specialization of commerce. The nascent ruling classes control the life of the societies, and to maintain the hegemony of their power and their apparatus of domination (the State), they demand the contribution of taxes: in kind or in labor, and so fund the regularized army for defense and conquest (of resources and people), in opposition to other peoples. The invention of the coin facilitated the interaction in economic activity (relating to merchandise) that in the immature stage complicated the free circulation of them: the expansion of a mercantile society.

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.

The system of production in its advanced phase doesn't only create merchandise, it creates a whole range of sensations and possibilities so that the merchandise is sold more rapidly and more compulsively. Where 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 publicity, the brand, the ideology.



In all cases, the use value tends to distance itself from its traditional understanding. Now not only a certain merchandise is bought; a concept, a sensation is bought. For example, in the case of a shirt, which serves to cover us, a garment and nothing more... the usefulness becomes secondary when it is taken into account the brand, the boutique where it was acquired, the tendency which it represents.. meaning, a shirt of a given brand is preferred by a group of individuals and another brand by others, though the shirts are identical in cut and fabric, an Adidas, Nike, etc., is the preference of a "sportsman", a Fred Perry, of some rich tennis player or skinhead, for another Dickies, or Ecko, for a tagger or a hip-hop artist. Each one buys an identification with their microculture, pastime, lifestyle, status, etc.

And this now occurs generally with the majority of merchandise; with clothes, shoes, food, entertainment and an endless amount of other kinds of merchandise. In one sense, the difference between one individual and another isn't given by their chosen identity, but by the merchandise itself, meaning, a young businessman is differentiated from a punk, not because one dresses better than the other, but because the type of merchandise that the young businessman consumes distinguish him as such, the same as the merchandise of the punk make him a punk before the others. At the same time that merchandise separates them, it also unites them, because one as much as the other are recognized in this dedicated activity for the possession of the merchandise which fulfill their lives, as all beings are found in the capitalist world.

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.

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 miserly survival, devoid and at the margin of this process of accumulation of profits for the

dominant class. These masses of people, who aren't utile, nor valuable to the dynamic 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.



Finally, all this commodification of the human being in Capital reaches to extend itself to the most intimate parts of life; when we only see in the other the benefits which they could procure us or we value them as objects at our service. Human relations are riddled with incidence of this. "We have arrived to "love" merchandise, and when we love between subjects we also do so as between merchandise. This relation of persons as mere things can be observed simply in the streets, the glances

which are directed "reducing sexual desire to something so banal as the simple attraction to a body, created by a system of body as merchandise". We are objects to be contemplated, we are objects in the streets, in the bed. But this isn't an extraordinary problem, we're objects since long before: when we're objects since long before: when we're object to labor for wages in order to satisfy necessities and impositions, we convert into merchandise that other people buy for their ends."

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.



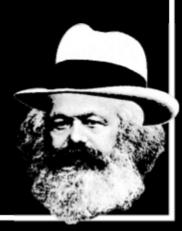




THE SOVIET SOCIETY WAS A CAPITALIST SOCIETY IN COMPETITION WITH THE WEST!

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.



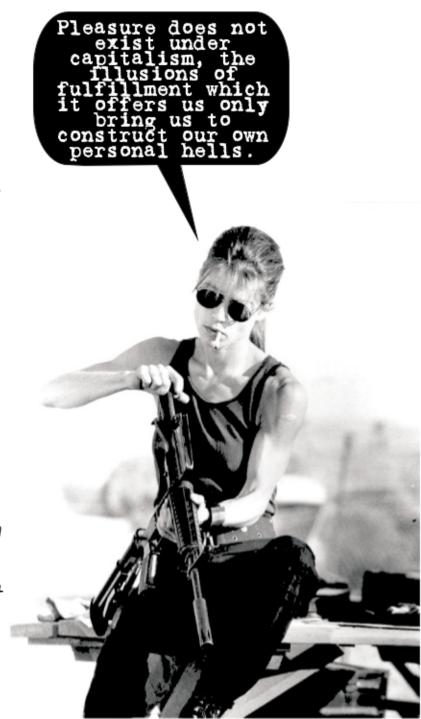
Many will think and say that slavery in the "current democratized societies", has been left behind, that the only victims of slavery are to be found in "underdeveloped countries" "in a small percentage of the population", these being at risk of human trafficking, prostitution, narcotics production, locked up in farms of forced labor, or as those of the ILO (International Labor Organization) would say, the aforementioned represent [..."modern slavery which must be eliminated"...]

But, hasn't slavery been until now the source of amassing capital for the bourgeoisie? Aren't we a type of slaves that, although not all of us live imprisoned in some farm or some industrial complex, are obligated for pure survival to enter the game of wage exploitation or self-exploit ourselves with informal commerce, or rob, in seeking to make a living and in passing live the "capitalist dream"?;

The constant of Capital, either during the financial crisis, the recuperation or the economic growth of the sacrosanct national economy; have only reiterated 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 monstrous increment in levels of impoverishment and scarcity.

And if that weren't enough, the bourgeoisie doesn't only keep the worldwide proletariat in its place through hunger causing measures and the exasperation of State terrorism, It's the imperialist wars, meaning the world wars, in which the proletariat, in addition to constituting the cannon fodder for the interests of their oppressors is participant in the self-annihilation of its role as gravedigger of the class society.

All the humanitarian incursions, struggles against terrorism, defense of the fatherland or preventative invasions have the clear objective, for Capital, of imposing imperialist war over the class war; placing the proletariat into massacres where the immolation constitutes the launching point for the economic reactivation of the market in its diverse phases: technological advances, replacement of productive forces, mercenary services, credit loans with high interest rates between States and large scale production of military supplies.



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!



Destroying merchandise doesn't consist of the crude action of the destruction of a "thing" on display, but the destruction of the social relations which permit such "things", or rather, capitalism. The radicalism of he that believes that by being a limited consumer, by trying to self-manage their life, before the common worker and compulsive 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 ingeniously as it is planned. It's not a question of stopping the consumption of Coca-Cola, substituting it with a refreshment from a cooperative business.

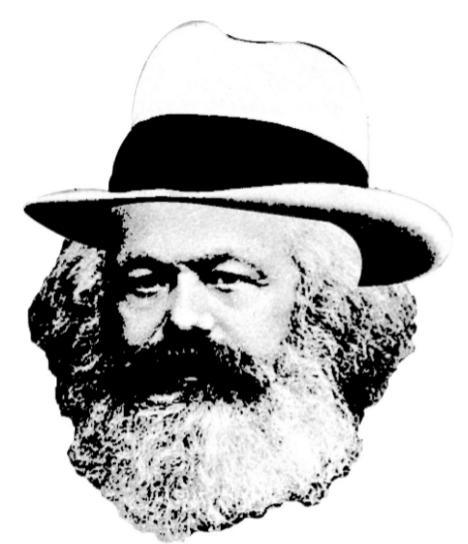
Much less the expropriation of merchandise, in order to continue producing and exchanging "in a collective and liberating way" without absolutely disrupting all which entails the essence of a society which maintains relations of exchange, buying-and-selling of products and goods. For many years the thesis of selfmanagement has erred fundamentally: in believing that self-managing capitalism, with its companies, factories and banks just as they are, is to revolutionize the society

Self-management is the last card which the bourgeoisie plays against an impatient proletariat that desires to take part in the management of it's own misery and exploitation. The destruction of merchandise is the destruction of the world where the merchandise and everything which generates it reigns with sovereign power. It's the collapse of human separations, of wage labor, of the commodification of the being, of the classes, of the State, of Value...

of the generalized mercantile society.



WILD PROLETARIANS OF THE WORLD UNITE!



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

KILL GARASA



FOR THE TOTAL DESTRUCTION OF THE GENERALIZED MERCANTILE SOCIETY!

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