

# THE HISTORY OF HUMANITY: THESIS ON THE HISTORICAL ARC OF VALUE AND THE STATE 2

## GCI

The success of the lie is what allows the false to be constituted as a value, that **the lie is today the only truth of global capital and world governmental power**. And as it is popularly said, the lie brings another lie..., until everything is a lie... With honorable exceptions, no one denounces counterfeit money as counterfeit and counterfeit money as the most important scam in the history of humanity. Nor is there any talk of the consequent relative decrease in material production in that mass of false (as a percentage of GDP) and even less, of the reduction in **the production of use values** that human beings need so much...

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## 5)

Money is substantially the development of value constituted in a granary or treasure. Its process of growth and consolidation as a "community" different and opposed to the rest of the communities has, as its only objective, "more money", accumulation of capital and the State. Money is, from its origin, the **value in the process** of community imposition, of growth and concentration, destruction of every human community.

As a **value** itself, it does not arise from the thing itself, nor from the "work" to produce that thing, as bourgeois political economy maintains, but from appropriation, from deprivation, from violence **concentrated** in a pole other than that of the production of what is necessary for the reproduction of the human species. In this sense, value is private property, expropriation of one social group from another that produces (tribute, usury, slavery...), or it is developed as value and power in the intermediation between different human groups (debt, issuance, destruction of local production, "forced exchange", trade of "equals" ...)

Usury, tribute, trade, slavery, monetary issuance... they are the forms par excellence **of the original accumulation of value** for thousands and thousands of years. In all cases there is always the component of **war and repression** as an essential condition for the accumulation of value, of capital.

A civilization based exclusively on the power of a class and the state was never found, without the accumulation of value, without its concentration and centralization by power.

There is no throne without treasure. Moreover, the center where value is accumulated is always the center of power. The origin of the centralization of authority and ancient despotism is **the treasury, the temple, the throne**, which in its process of empowerment will be **a bank, government, armed power, empire, plutocratic imperial aristocracy ruling the world...**

The "man" of the ruling class, that is, the bourgeoisie, the slave owner and more particularly the plutocrat, created god and shaped him according to his interests, so the center of the treasury was the Ministry of Relations with the "beyond". The temple became a bank, the concentration of the treasury was subsumed through slavery, usury, war and its derivatives (tribute, trade...) ... until it can issue certificates of deposit, debt and exchange, to extend its territorial domination around the world. Fiat **money and central banks** will be the superior instruments of that generalized subsumption of human beings in **money** and capitalism that will subjugate all humanity.

Value, money, capital, three "concepts" to designate one and the **same subject** throughout the history of humanity. It is the secular subject of despotism and exploitation. It comes into the world dripping **blood and mud** everywhere. Exploitation and domination are **invariably imposed by violence, war, slavery, trafficking, torture...**

## 6)

Official history, economic and political science, religion, law, the church, governments, schools and universities... they have as a nodal project of their foundation **to hide** this process, developing the mythology that value and money would come from the idyllic world of the exchange of equal beings.

In its Eurocentric (and racist version of the "chosen people"), capitalism would come from feudalism, simultaneously affirming that **capitalism is not slavery**, but an enormous advance with respect to all that they define as "previous or pre-capitalist modes of production". Of course, this contains the lie that this supposed incipient capitalism within European feudalism was not based on the slavery throughout the world that that same capitalism imposed. All the falsification hides the slave-like reality of capital and shows capitalism as the product of an idyllic system of peace, equality and prosperity.

In real history, capital does not come from feudalism but from **money** (which develops **outside and against** the fiefdom itself), from **money capital subsuming the world**, from usury, from extortion and tribute, from war, slavery and ultimately from the terrorist destruction of native communities throughout the world.

## 7)

The ideological construction of all the social sciences, from political economy to sociology or political sciences, and even Universal History itself, is based on that **FALSE starting point**, that "capitalism" comes from feudalism and that this change of "mode of production" (sic) is operated by the internal contradictions of feudalism that limited the progress of humanity.

The bloodthirsty role of **capital** throughout the history of humanity is concealed by replacing it with that of "work" that appears as **the hero of progress**, of the development of the productive forces and the enormous development of the values of human use, seeking in this way to arouse popular support and present capitalism itself as a great benefit for humanity itself.

With this, the circle of the history of barbarism is closed and the **idyllic world of work**, that is, of torture and slavery, is consecrated as the positive culmination of human life and activity.

With great fanfare it is announced: this permanent and good progress for all is the **Capitalist Mode of Production!** A veritable vicious circle of **progress, equality and happiness** in which the reconciliation of exploited and exploiting classes is the **sole program** of the State, as proclaimed by the Europeanist (racist) Judeo-Christian civilization, the "American way of life" (Yankee) and/or Leninism in power.

But, deceive yourself, my friend, when bourgeois economics and history say that exchange value is due to labor, they do not refer to real, concrete, historical "labor," which produces objects for human consumption, but to the idyllic image of it. They are not talking about the real history of work, that is, of secular **torture** and the 3 sticks (work comes etymologically from "three sticks") on which those who were subjected to oppression and exploitation were hanged, they are not talking about the real slave trade that allowed all the historical accumulation of 50 or 100 centuries of **slave capital** consolidated in European and/or Asian secular imperialisms.

When bourgeois political economy proclaims that "the source of value of all commodities produced is labour", far from thinking of slaves (wage-earners or not, as human productive activity) and the real transformation of things, it is thinking of the **valorisation of capital**, of the subsumption of that human activity in the creation of value. For political economy, capital is only "accumulated labor" and legitimately appropriated by those who worked before. Labor is capital and capital is labor is the fundamental historical maxim of all economic science.

That is to say, political economy is the very justification of the bourgeoisie as the class representing Labor, of the Third Estate. The bourgeoisie is, from the point of view of

economic science, the **working class** par excellence, as a dynamic element of the Third Estate that opposes the parasites, i.e., the clergy and the nobility, the landowners and the "non-productive" bureaucracy. The whole of classical economics that will affirm that value is produced by labor is thinking of the class that represents labor, both all accumulated labor and the living labor that it buys thanks to its historical labor.

The bourgeoisie defines itself on the basis of all these **lies of history**, as a class that owns past work, of the work that adds value and productively directs the whole process of valorization.

As Marx says in the chapter on "primitive accumulation" invented by political economy:

*We have seen how money is converted into capital, how surplus value comes out of it, and more capital comes out of surplus value. However, the accumulation of capital presupposes surplus value; surplus value, capitalist production, and this, the existence in the hands of the commodity producers of large masses of capital and labor power. This whole process seems to move within a **vicious circle**, from which we can only get out by **assuming** an "original" accumulation prior to capitalist accumulation ("previous accumulation", as Adam Smith calls it), an accumulation that is not the fruit of the capitalist regime of production, but its starting point.*

*This primitive accumulation comes to play in political economy more or less the same role that original sin plays in theology. Adam bit the apple and with it sin spread to all mankind. The origins of primitive accumulation are intended to be explained by telling them as an anecdote from the past. In very ancient times, we are told, there was, on the one hand, a hard-working, intelligent and above all thrifty elite, and on the other, a crowd of shirtless, lazy people, who squandered everything they had and even more. The legend of original theological sin tells us how man was condemned to earn his bread by the sweat of his face; The story of the original economic sin reveals why there are people who do not need to sweat to eat. Never mind. This explains why while the former accumulated wealth, the latter ended up having nothing to sell but their skin. From this original sin springs the poverty of the great mass that even today, in spite of how much they work, has nothing to sell but themselves and the wealth of the few, wealth that does not cease to grow, even though its owners have long since stopped working. It is these insubstantial trifles that M. Thiers, for example, still serve, with the poise and seriousness of a statesman, the French, once so ingenious, in defense of propriété. But as soon as the problem of property arises, it becomes a sacrosanct duty to embrace the point of view of the infant booklet, as the only one that fits all ages and all stages of development. It is well known that in real history conquest, enslavement, robbery and murder, violence, in a word, play a great role. But in sweet political economy idyll has always reigned. The only sources of wealth have been from the first moment law and "work", except, of course, "the current year". In reality, the methods of primitive accumulation were anything but idyllic.*

## 8)

As we said at the beginning of these theses, **all official history is false**, everything is **deliberately and scientifically** disrupted. Classical political economy is the determining social science of all bourgeois historical falsification, although it is evidently based on all religions, dogmas and secular sciences.

What appears as human activity progressing to produce more things and allow for better material well-being, is what they want to show us. It is the "positive" side that deeply hides the historical crime of capital advancing at the expense of war, slavery, torture, despotism...

They hide above all that **value**, capital... it is despotism and slavery and they show us, as if selling colored mirrors to the ignorant, Indians and blacks, the objects, the use values, the so-called "productive forces" ... And, of course, in all this letter of introduction and **propaganda** of capitalism, they put "labor value" at the center, as if it could be equivalent to human production and reproduction.

Historically, this apology for work as a value was the historical work of the "bourgeois parties for the workers" (as the revolutionaries of the eighteenth to the twentieth centuries called them), the social parties, the socialist, communist, social democratic parties...

In reality, although all things are the product of **productive human activity**, in the exchange of commodities, in "capitalism", this only concerns use value, the thing itself and the "work" useful to produce it. None of that is **valued** in capitalism. In capitalist commodity production, commodities are not exchanged according to embodied "labor" (as bourgeois economists believe, or make believe); but on the contrary, according to **the allocation of capital to the production** of each commodity, which implies the tendency to equalize the rate of profit and what all economists, including Marx, designate as the cost or **price of production**. What does it include, from its origin, the capital invested and the surplus value/profit corresponding to the tendency to the equalization of profit itself! The market of things thus shows to what extent it is subject to the **valuation of value** and that the exchange value of things only contains capital valorizing, regardless of whether or not it obeys a need of humans.

Bourgeois political economy has precisely as its foundation to make this generalized upheaval by presenting the real and historical such as violence and slavery as alien to capitalism, in order to affirm capitalism and "free labor" as an indispensable phase in the progress of humanity. This is the general method of political economy, which will later be assumed by social democracy in general and Marxism-Leninism as **the ideology of work and the state religion**. The idyllic origin of capital is the first stone of the entire ideological edifice of political economy, that is, of the apologetic biography of capitalism.

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