

THE HISTORY OF HUMANITY: THESES ON THE HISTORICAL ARC OF VALUE AND THE STATE 6

GCI

The progress of the capitalist productive forces is the progress of human slavery.

GCI 1979-2025

18)

Let us return, to conclude, to the **globality of the historical arc of value valorizing**, the summary of which we synthesize in our theses. The **ideological denial of the invariance of value valorizing**, of capital, as the key to exploitation, power and historical oppression, has been the constant in all the explanations (**falsifications**) wielded by the ruling class to present the present as a result of the perpetual progress of world capitalism. The use of the development of the productive forces (pre-eminence of things over social relations and the relations of humans with their environment and their community) always seeks to **hide the invariance of** capitalist slavery. The fetishism of things (as if material production determined the structure of a society) hides the ever-increasing sacrifice of the human being, showing the things of what capitalism is capable of, and even more, the "socialism" presented by Leninism, as nationalized capitalism, as the supreme level of capitalism.

Concealing the true history of humanity, the economists and social historians of the ruling class (together with the intelligence services, the armies, the universities, the parties and trade unions..., that is, the totality of the state apparatuses of world capital) **put together the history of the progress of "things"**, that is, of the productive forces to sell their version (product), their brainwashing by virtue of the secular idyll of money and universal progress and concluded that the history of humanity should be defined by the stages of such progress: **primitive society, slavery, feudalism, capitalism, socialism.**

The **reification (reification) of the world** is the cornerstone of the denial of the "understanding" of history on the basis of relations of exploitation and power and the reduction of all social relations to the world of **things** and their progress. At the same time that they dazzle the world with the glitter of World Money as if it were only a thing chosen as money (theory of bourgeois political economy, including Marxism), just as "god" did with the "chosen people", it hides the degradation of things as if they had been chosen by humans: when they only obey, such as the weapons that destroy humanity, toxic industrial food and agrototoxic agriculture, to the interests of Money... (pound, dollar, yen...).

This **fundamental falsification of the history of mankind** dominates everywhere. Slavery is presented as the "freedom to choose" of the atomized and emasculated individual. The supreme level of it and the PLANS that ensure the **secular tyranny of world money**, such as the 2030 or 2050 agenda, as if it were the universal salvation of the planet and human beings, when in real life it tends to **programmed genocide and the total extermination of the human community**. This project leads, as has been declared, to reducing the world population from billions of people, to its idealized reduction to 500 million domesticated lambs in the service of the elect.

COLORED MIRRORS

They started buying things they had from the Indians and then with those same colored mirrors they bought them from them. The original communities made shit with those colored mirrors and those that could not dissolve with mirrors did so repressively (state terrorism): the Indians killed other Indians to obtain colored mirrors.

It is evidently the history of money, the imposition of labor and its international historical abstraction vis-à-vis the concrete man, of value in process vis-à-vis the community, of **money to the exclusion of any human community**.

In this historical process, the submission of the human being to the society of money implies simultaneously the objective and material submission to real money and the ideological submission to the images of the fantastic world of commodity idealization¹: the real exchange value and the colors and brightness of the mirrors, the metal of money and the idealized image that emerges from it as a foreign power. the real relation of production which exchange implies and the ideal relation which religion retains, the matter and the real brilliance of money, and the subjective dazzle described to us by the writers and philosophers of antiquity.

I think it is no exaggeration to say that Marx described this submission globally by placing the accent on material submission (properly speaking) and that Guy Debord rediscovered and exposed this double reality, fundamentally criticizing the dazzle that the image produces. Religion, literature, what was called art... it shows everywhere that submission of the human being to the idealized image of value.

MANUSCRIPTS 2004

19)

The bourgeoisie and its science have always made history start from **value** (of **money** and **capital**), not from value itself, but from labor. As if work had always existed or was the first

¹ It is clear that this is a single process, although in this article we insist on "the colored mirrors"

engine of humanity, as if work were inherent to human beings and the economy regulated the world based on labor exchanges.

These are the bases of the **falsification of history**. The subject (human labor) is taken as what the predicate actually is. In reality, it is money, value, capital that, through **expropriation, violence, domination and dictatorship**, creates, imposes, labor; that is, slavery. It is not labor that creates value, but on the contrary it is **money as a social relationship of slavery and oppression** that, based on torture and oppression, **imposed labor**, the exploitation of humans to increase money and develop capital and that expropriating, enslaving and dispossessing means of life was creating the "worker", to the commodity producer... with which it will constitute the primary dogma of the commodity exchange society.

David Ricardo begins his foundational treatise on political economy (Principles of Political Economy) by stating, like his predecessors, "The value of a commodity, or the quantity of every commodity against which it is exchanged, depends on the relative quantity of labor necessary to produce it..." It is totally logical that this is the cornerstone of the entire generalized mercantile system, which functions with equality, liberty and fraternity, the basis of democracy. Like all bourgeois science, it does not start from historical experience, but from the primordial dogma of "science": its adaptation to bourgeois interests of explaining its world on the basis of the dogma of eternal justice, equality, liberty and fraternity that constitute the juridical basis of its entire system and its religion.

There is nothing fairer in this idyllic world than for the capitalist to charge for "his" accumulated labor in the same proportion that the workers charge for their living labor, by selling the commodities at "their value". That is why the affirmation that "value" is created by labor prospered as the foundation of bourgeois society and its power (it suited not only the accumulator of labor, but also its conciliation with the active labor force and ensures the maximum subsumption of labor in capital), and even left in the museum of history, to the previous theory (physiocracy) of "value" that had always affirmed that value has nature as its **mother and work as its father**, that industry and, in general, industrial work, did not contribute much, because the only thing it did was transform and not create anything that had more value.

20)

In reality, all these theories, both those of classical economics and those of physiocracy and also vulgar economics, confuse use value with exchange value, **ideologically** seeking the origin of value, in the thing itself (fetishism), in the commodity as a result of "labor." But in the thing, only the uses and physical substances of the materials that constitute the thing can be discovered, but **there is no value**, not an atom of social recognition. Not even a

hundredth of money (value), that is, of true exchange value, which they say, should be found in that use-value, cannot be found in the thing.

When economists begin to explain the true exchange values, they come up against the evidence that commodities are NEVER exchanged for the work done, but as values being valorized: the true standard is not the thing but the value itself, that is, money, capital. That is why they end up recognizing that in reality this exists only in the change in that **imaginary society**, like that of Robinson and Friday on the desert island or that social model of equality, liberty and fraternity, but that in real society **nothing is changed by contained labor** but by the benefit of capital (tendency to equalize the rate of profit) as they end up recognizing, both David Ricardo and Karl Marx.

The problem is that economists always start from living or dead work, as if they were historical constants, without ever asking themselves where the work came from, which as we know, comes from torture (and not only "etymologically", but historically), from the three sticks (tripalium) to which you were hanged. Marx, who years earlier had denounced work as the communists and socialists of the time did, too determined by the Germanic Judaic social democracy, will sniff to the extreme of identifying production with work as if he were just another bourgeois economist, which will lead him to accept the labor theory of value and to identify "exploitation" with unpaid labor. In reality, it is not any contribution of Marx, but the very description that any mortal made secularly, to the extent that it is a biblical dogma (epistle of James²), which will constitute the very theory of surplus value of classical bourgeois economics.

In reality, what "creates" work are only "products of labor", that is, things and services (or "goods" as the most vulgar economists say). The fact that commodities are exchanged, in some proportion dependent on the work performed, **actually hides** the fact that the exchange is carried out in proportion to the valuation rates of capital, as it actually happens, as explained by economists and Marx himself (Volume III of Capital). This way of proceeding, appropriate to the ideological world of liberty, equality, fraternity, evidently implies all the **robinson that** everything originated in the "work of equals" in a world in which there is no money/capital and that all "equals" are producers. Beyond all the bourgeois mythology that is the foundation of economic science and the "law of value", it is important to understand that, socially, the **Robinsoneadas**, as ideologies complacent with the class conciliation proclaimed by bourgeois law and economy, are always part of the real social process **of subsumption of** the human being **in** capital, which includes all the historical **falsification**

² Excerpt from the epistle of James published in the Bible : *Come now, you rich ones! Weep and howl for the miseries that will come to you. ² Your riches are rotten, and your clothes are moth-eaten. ³ Your gold and silver are rusty, and their rust will testify against you, and will devour your flesh like fire. You have accumulated treasures for the last days. ⁴ Behold, cry the wages of the laborers who have harvested your land, which by deceit has not been paid by you, and the cries of those who had reaped have entered the ears of the Lord of hosts. ⁵ You have lived in delights on the earth, and have been dissolute; you have fattened your hearts as in the day of slaughter. ⁶ You have condemned and put to death the righteous,*

of identifying human production with labor and, therefore, humanity, with the production of values. As if money and capital themselves were also ETERNAL!

21)

But, no matter how much they turn the commodity, the thing, the Value itself, the real hard and sound Money, is not inside the thing itself, it is still nowhere to be found. There is no microscope with which to detect the amount of value in a thing. In the commodity itself, as a thing or service **there is NOT an atom of value**, while in **money everything is value**, even if there is not an atom of physical product.

The commodity only exists as a thing until it is socially valued. Only when value (which is the true subject of the operation) recognizes it as its peer, only when **money** recognizes it as part of **its world**, can the commodity be said to have this or that value.

But for the economist, labor is an ideological presupposition, as is the exchange of commodities for autonomous "producers" who present themselves to the market. So are a set of other hypotheses constitutive of that realm of equality, liberty and fraternity that the interests of his class dictate to him. Only in the **most blatant Robinsoneada**, only in that idyllic world of autonomous individual "producer" human beings, in that world that political economy designated as "simple commodity society" could "exchange value" be determined, as this bourgeois economic theory supposes, by the "socially necessary labor to produce a commodity" (David Ricardo's definition of abstract labor) to produce the products brought to market. Only in this way can the history of humanity be reduced to the history of the relations between **proportions of hours worked**, and even distort the history of slavery and exploitation in the theories of surplus value (absolute and relative) whose caricature is invariably: paid and unpaid hours of work (as if exploitation stopped after work!

That commercial company did not exist anywhere. There was never a society of free and equal men exchanging commodities. There are no independent free producers in history who buy and sell and put society together. All this vision is pseudo-scientific dogma, which constitutes the **foundation** from which bourgeois science is built. The exchange of commodities itself does not even begin within any type of human society, but between them, outside of them, or rather, in contacts, most of the time violent, that is, of war and rapine.

Moreover, whenever very different "societies" are found in history, some appear linked to **agricultural** production, to the community organized territorially according to production linked to mother earth and for which the concept of value or money..., has no other meaning than **aggression, tribute, usury, prison and slavery**. The other, on the contrary, the one that comes into contact is invariably a society of **POWER AND MONEY** and represents the **very crushing** of the human community, by imposing violence, tribute, debt, slavery, emission... The historical "encounter" is NEVER an encounter of equals... (in which case only mutual

help, sharing..., "gifting" ...) but an encounter of action/destruction, aggression/expulsion, appropriation/exploitation, slavery/war..., in short, the imposition of MONEY-POWER... destroying the human community and subjecting dehumanized beings to the FALSE community of Money.

No doubt because brainwashing is much more real than money laundering, because all technological progress, the means of social imbecilization, circulation and communication make the very reality of the **false** be promoted as something totally non-existent, in order to pass as something that does not affect ordinary human beings. Because the relationship of forces of the proletarian movements clashes with the ideologies of the citizens that the right and above all the left of the bourgeoisie continue to manage to impose." Everything is so false that it does not exist," says the "anti-capitalist" and recites the idiotized citizen. Worse, they take pleasure in laughing, as if at the non-existence of God, without realizing that the world directed by **the idea of God passes over them**. The Marxist-Leninist repeats in chorus with him "all this stuff about the financial world is fiction and therefore cannot influence the reality of capital at all". Vulgar materialist atheism ignores the **social force of religion**, in the same way that the Marxist-Leninist economist ignores the **power of falsehood**, of the economy in which he lives. Both live jumping between vulgar materialism (which denies the life of ideas) and the world of ideas (their idea of work as the source of value). For this reason, they are incapable of explaining **the importance of the false in the social relationship of forces** and refer to capitalism today, as if fake money were something absurd that does not play any social role. And of course, the great weakness of the proletariat in its struggle, and particularly that of the yellow vests, is the strength of this ideology, which citizenizes and penetrates the different assemblies, demonstrations, preventing the development of its strength. Meanwhile the world plutocracy continues to print counterfeit banknotes, which it transforms into world surplus value, and the press continues to muddy everything, so that the world population continues not to realize that each counterfeit banknote impoverishes it a little more. As the model of exploitation is not based on an individual exchange between the bourgeois and the exploited, but on tyranny, on the issuance of money, on finance, on usury, on military domination... "Marxist" science, and political economy in general, declares that it is not exploitation, as if colonization and open war had not been the most general and complete form of man's exploitation of man. As if the historical arc of courage subduing the human being by violence were not the greatest constant in the history of class societies!

From "COMMUNISM 68"

INTERNATIONALIST COMMUNIST GROUP (ICG) 2025

<https://icg-gci.kilombo.top/>