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# Capitalism

Capitalism, a term used to denote the economic system that has been dominant in the western world since the breakup of feudalism. Fundamental to any system called capitalist are the relations between private owners of nonpersonal means of production (land, mines, industrial plants, etc, collectively known as capital) and free but capitalless workers, who sell their labour services to employers... The resulting wage bargains determine the proportion in which the total product of society will be shared between the class of labourers and the class of capitalist entrepreneurs.

It reveals itself for what it is: an autonomously developing separate power, based on the increasing productivity resulting from an increasingly refined division of labor into parcelized gestures dictated by the independent movement of machines, and working for an ever-expanding market.

It is an elementary fact of economics that specialization and exchange, under a division of labor, make a level of productivity possible which otherwise would not be remotely attainable. In pre-capitalist centuries, when a man's economic well-being was limited by the goods he himself could produce with his own primitive tools, an unconscio-

nable amount of labor was required to make or acquire the simplest necessities-and the general standard of living was appallingly low: human existence was a continual, exhausting struggle against imminent starvation. About half of the children born, perished before the age of ten. But with the development of the wages system under capitalism, the introduction of machinery and the opportunity for a man to sell his labor, life (to say nothing of an ever-increasing standard of material well-being) was made possible for millions who could have had no chance at survival in pre-capitalist economies.

The first stage of the economy's domination of social life brought about an evident degradation of being into having - human fulfillment was no longer equated with what one was, but with what one possessed. The present stage, in which social life has become completely dominated by the accumulated productions of the economy, is bringing about a general shift from having to appearing - all "having" must now derive its immediate prestige and its ultimate purpose from appearances.

This is the moral meaning of the law of supply and demand; it represents the total rejection of two vicious doctrines: the tribal premise

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and altruism. It represents the recognition of the fact that man is not the property nor the servant of the tribe, that a man works in order to support his own life-as, by his nature, he must-that he has to be guided by his own rational self-interest, and if he wants to trade with others, he cannot expect sacrificial victims, i.e., he cannot expect to receive values without trading commensurate values in return.

The entire economy then became what the commodity had already shown itself to be in the course of this conquest: a process of quantitative development. This constant expansion of economic power in the form of commodities transformed human labor itself into a commodity, into wage labor, and ultimately produced a level of abundance sufficient to solve the initial problem of survival - but only in such a way that the same problem is continually being regenerated at a higher level.

No politico-economic system in history has ever proved its value so eloquently or has benefited mankind so greatly as capitalism- and none has ever been attacked so savagely, viciously, and blindly. The flood of misinformation, misrepresentation, distortion, and outright falsehood about capitalism is such that the young people of today have

no idea (and virtually no way of discovering any idea) of its actual nature. While archeologists are rummaging through the ruins of millennia for scraps of pottery and bits of bones, from which to reconstruct some information about prehistorical existence-the events of less than a century ago are hidden under a mound more impenetrable than the geological debris of winds, floods, and earthquakes: a mound of silence.

The constant decline of use value that has always characterized the capitalist economy has given rise to a new form of poverty within the realm of augmented survival - alongside the old poverty which still persists, since the vast majority of people are still forced to take part as wage workers in the unending pursuit of the system's ends and each of them knows that he must submit or die. The reality of this blackmail - the fact that even in its most impoverished forms (food, shelter) use value now has no existence outside the illusory riches of augmented survival - accounts for the general acceptance of the illusions of modern commodity consumption. The real consumer has become a consumer of illusions. The commodity is this materialized illusion, and the spectacle is its general expression.

# Power

Economic growth has liberated societies from the natural pressures that forced them into an immediate struggle for survival; but they have not yet been liberated from their liberator. The commodity's independence has spread to the entire economy it now dominates. This economy has transformed the world, but it has merely transformed it into a world dominated by the economy.

What is economic power? It is the power to produce and to trade what one has produced. In a free economy, where no man or group of men can use physical coercion against anyone, economic power can be achieved only by voluntary means: by the

voluntary choice and agreement of all those who participate in the process of production and trade. In a free market, all prices, wages, and profits are determined— not by the arbitrary whim of the rich or of the poor, not by anyone's "greed" or by anyone's need— but by the law of supply and demand. The mechanism of a free market reflects and sums up all the economic choices and decisions made by all the participants. Men trade their goods or services by mutual consent to mutual advantage, according to their own independent, uncoerced judgment. A man can grow rich only if he is able to offer better values—better products or services, at a lower price—than others are able to offer.

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5 To this end the reserve army of the unemployed is enlisted into the tertiary or “service” sector, reinforcing the troops responsible for distributing and glorifying the latest commodities; and in this it is serving a real need, in the sense that increasingly extensive campaigns are necessary to convince people to buy increasingly unnecessary commodities.

Such control yielded obvious gains in efficiency, through the integration of divergent refining, marketing, and pipeline operations; it also made the raising of capital easier and cheaper.

The economy’s triumph as an independent power at the same time spells its

own doom, because the forces it has unleashed have eliminated the economic necessity that was the unchanging basis of earlier societies. Replacing that necessity with a necessity for boundless economic development can only mean replacing the satisfaction of primary human needs (now scarcely met) with an incessant fabrication of pseudoneeds, all of which ultimately come down to the single pseudoneed of maintaining the reign of the autonomous economy.

It was claimed then—as it is still claimed today—that business, if left free, would necessarily develop into an institution vested with arbitrary power. Is this assertion valid?

# Alienation

The spectacle's social function is the concrete manufacture of alienation. Economic expansion consists primarily of the expansion of this particular sector of industrial production. The "growth" generated by an economy developing for its own sake can be nothing other than a growth of the very alienation that was at its origin.

The problem of alienation and the problem of personal identity are inseparable. The man who lacks a firm sense of personal identity feels alienated; the man who feels alienated lacks a firm sense of personal identity.

Workers do not produce themselves, they produce a power independent of themselves. The success of this production, the abundance it generates, is experienced by the producers as an abundance of dispossession. As their alienated products accumulate, all time and space become foreign to them. The spectacle is the map of this new world, a map that

is identical to the territory it represents. The forces that have escaped us display themselves to us in all their power.

The concept of alienation, in its original psychiatric usage, denoted the mentally ill, the severely mentally ill—often, particularly in legal contexts, the insane. It conveyed the notion of the breakdown of rationality and self-determination, the notion of a person driven by forces which he cannot grasp or control, which are experienced by him as compelling and alien, so that he feels estranged from himself.

The alienation of the spectator, which reinforces the contemplated objects that result from his own unconscious activity, works like this: The more he contemplates, the less he lives; the more he identifies with the dominant images of need, the less he understands his own life and his own desires. The spectacle's estrangement from the acting subject is expressed by the fact that the indi-

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vidual's gestures are no longer his own; they are the gestures of someone else who represents them to him. The spectator does not feel at home anywhere, because the spectacle is everywhere.

Thus, he displaces his sense of self downward, so to speak, from his reason, which is the active, initiating element in man, to his emotions, which are the passive, reactive element. Moved by feelings whose source he does not understand, and by contradictions whose existence he does not acknowledge, he suffers a progressive sense of self-estrangement, of self-alienation. A man's emotions are the product of his premises and values, of the thinking he has done or has failed to do. But the man who is run by his emotions, attempting to make them a substitute for rational judgment, experiences them as alien forces. The paradox of his position is this: his emotions become his only source of personal identity, but his experience of identity becomes: a being ruled by demons.

Though separated from what they produce, people nevertheless produce every detail of their world with ever-increasing power. They thus also find themselves increasingly separated from that world. The closer their life comes to being their own creation, the more they are excluded from that life.

But why? What is the problem of alienation? What is personal identity? Why should so many men experience the task of achieving it as a dreaded burden? And what is the significance of the attacks on capitalism in connection with this issue?

The general separation of worker and product tends to eliminate any direct personal communication between the producers and any comprehensive sense of what they are producing. With the increasing accumulation of separate products and the increasing concentration of the productive process, communication and comprehension are monopolized

by the managers of the system. The triumph of this separation-based economic system proletarianizes the whole world.

Those who assert that the conceptual level of consciousness alienates man from the real world, merely confess that their concepts bear no relation to reality—or that they do not understand the relation of concepts to reality. But it should be remembered that the capacity to abstract and conceptualize offers man—to the extent that he is rational—a means of “relating” to the world around him immeasurably superior to that enjoyed by any other species. It does not “alienate” man from nature, it makes him nature’s master: an animal obeys nature blindly; man obeys her intelligently—and thereby acquires the power to command her.

The proletariat has not been eliminated. It remains irreducibly present within the intensified alienation of modern capitalism. It consists of that vast majority of workers who have lost all power over their lives and who, once they become aware of this,

redefine themselves as the proletariat, the force working to negate this society from within. This proletariat is being objectively reinforced by the virtual elimination of the peasantry and by the increasing degree to which the “service” sectors and intellectual professions are being subjected to factory-like working conditions.

It is true that a great many men suffer from a chronic feeling of inner emptiness, of spiritual impoverishment, the sense of lacking personal identity. It is true that a great many men feel alienated—from something—even if they cannot say from what—from themselves or other men or the universe. And it is profoundly significant that capitalism should be blamed for this. Not because there is any justification for the charge, but because, by analyzing the reasons given for the accusation, one can learn a good deal about the nature and meaning of men’s sense of alienation and non-identity— and, simultaneously, about the psychological motives that give rise to hostility toward capitalism.



The spectacle obliterates the boundaries between self and world by crushing the self besieged by the presence-absence of the world. It also obliterates the boundaries between true and false by repressing all directly lived truth beneath the real presence of the falsehood maintained by the organization of appearances. Individuals who passively accept their subjection to an alien everyday reality are thus driven toward a madness that reacts to this fate by resorting to illusory magical techniques. The essence of this pseudoresponse to an unanswerable communication is the acceptance and consumption of commodities. The consumer's compulsion to imitate is a truly infantile need, conditioned by all the aspects of his fundamental disposition. As Gabel puts it in describing a quite different level of pathology, "the abnormal need for representation compensates for an agonizing feeling of being at the margin of existence."

The alienated man is fleeing from the responsibility of a volitional (i.e., self-directing) consciousness: the freedom to think or not to think, to initiate a process of reason or to evade it, is a burden he longs to escape. But since this freedom is inherent in his nature as man, there is no escape from it; hence his guilt and anxiety when he abandons reason and sight in favor of feelings and blindness. But there is another level on which man confronts the issue of freedom: the existential or social level—and here escape is possible. Political freedom is not a metaphysical given: it has to be achieved—hence it can be rejected. The psychological root of the revolt against freedom in one's existence, is the revolt against freedom in one's consciousness. The root of the revolt against selfresponsibility in action is the revolt against self-direction in thought. The man who does not want to think, does not want to bear responsibility for the consequences of his actions nor for his own life.

Productive use of the “social surplus” was the special virtue that enabled capitalism to outstrip all prior economic systems. Instead of building pyramids and cathedrals, those in command of the social surplus chose to invest in ships, warehouses, raw materials, finished goods and other material forms of wealth. The social surplus was thus converted into enlarged productive capacity.

The development of productive forces is the unconscious history that has actually created and altered the living conditions of human groups — the conditions enabling them to survive and the expansion of those conditions. It has been the economic basis of all human undertakings. Within natural economies, the emergence of a commodity sector represented a surplus survival. Commodity production, which implies the exchange of varied products between independent producers, tended for a long time to retain its small-scale craft aspects, relegated as it was to a marginal economic role where its quantitative reality was still hidden. But whenever it encoun-

tered the social conditions of large-scale commerce and capital accumulation, it took total control of the economy.

The free market represents the social application of an objective theory of values. Since values are to be discovered by man’s mind, men must be free to discover them—to think, to study, to translate their knowledge into physical form, to offer their products for trade, to judge them, and to choose, be it material goods or ideas, a loaf of bread or a philosophical treatise. Since values are established contextually, every man must judge for himself, in the context of his own knowledge, goals, and interests. Since values are determined by the nature of reality, it is reality that serves as men’s ultimate arbiter: if a man’s judgment is right, the rewards are his; if it is wrong, he is his only victim.

Exchange value could arise only as a representative of use value, but the victory it eventually won with its own weapons created the conditions for its own autonomous power. By mobilizing all human use value and monopolizing its fulfillment, exchange value ultimately succeeded in

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controlling use. Usefulness has come to be seen purely in terms of exchange value, and is now completely at its mercy. Starting out like a condottiere in the service of use value, exchange value has ended up waging the war for its own sake.

It is in regard to a free market that the distinction between an intrinsic, subjective, and objective view of values is particularly important to understand. The market value of a product is not an intrinsic value, not a “value in itself” hanging in a vacuum. A free market never loses sight of the question: Of value to whom? And, within the broad field of objectivity, the market value of a product does not reflect its philosophically objective value, but only its socially objective value.

Use value was formerly understood as an implicit aspect of exchange value. Now, however, within the upside-down world of the spectacle, it must be explicitly proclaimed, both because its actual reality has been eroded by the overdeveloped commodity economy and because it serves as a necessary pseudo-justification for a counterfeit life.

This does not mean, however, that the values ruling a free market are subjective. If the stenographer spends all her money on cosmetics and has none left to pay for the use of a microscope (for a visit to the doctor) when she needs it, she learns a better method of budgeting her income; the free market serves as her teacher: she has no way to penalize others for her mistakes. If she budgets rationally, the microscope is always available to serve her own specific needs and no more, as far as she is concerned: she is not taxed to support an entire hospital, a research laboratory, or a space ship’s journey to the moon. Within her own productive power, she does pay a part of the cost of scientific achievements, when and as she needs them. She has no “social duty,” her own life is her only responsibility—and the only thing that a capitalist system requires of her is the thing that nature requires: rationality, i.e., that she live and act to the best of her own judgment.

The satisfaction that no longer comes from using the commodities produced in abundance is now sought through recognition of their value as commodi-

ties. Consumers are filled with religious fervor for the sovereign freedom of commodities whose use has become an end in itself. Waves of enthusiasm for particular products are propagated by all the communications media. A film sparks a fashion craze; a magazine publicizes night spots which in turn spin off different lines of products. The proliferation of faddish gadgets reflects the fact that as the mass of commodities becomes increasingly absurd, absurdity itself becomes a commodity. Trinkets such as key chains which come as free bonuses with the purchase of some luxury product, but which end up being traded back and forth as valued collectibles in their own right, reflect a mystical self-abandonment to commodity transcendence. Those who collect the trinkets that have been manufactured for the sole purpose of being collected are accumulating commodity indulgences — glorious tokens of the commodity's real presence among the faithful. Reified people proudly display the proofs of their intimacy with the commo-

ty. Like the old religious fetishism, with its convulsionary raptures and miraculous cures, the fetishism of commodities generates its own moments of fervent exaltation. All this is useful for only one purpose: producing habitual submission.

Now observe that a free market does not level men down to some common denominator—that the intellectual criteria of the majority do not rule a free market or a free society—and that the exceptional men, the innovators, the intellectual giants, are not held down by the majority. In fact, it is the members of this exceptional minority who lift the whole of a free society to the level of their own achievements, while rising further and ever further.

But commodity abundance represents a total break in the organic development of social needs. Its mechanical accumulation unleashes an unlimited artificiality which overpowers any living desire. The cumulative power of this autonomous artificiality ends up by falsifying all social life.

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About half of the children born, perished before the age of ten. But with the development of the wages system under capitalism, the introduction of machinery and the opportunity for a man to sell his labor, life (to say nothing of an ever-increasing standard of material well-being) was made possible for millions who could have had no chance at survival in pre-capitalist economies. 14

This is the moral meaning of the law of supply and demand; it represents the total rejection of two vicious doctrines: the tribal premise and altruism. 14

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15 The reality of this blackmail — the fact that even in its most impoverished forms (food, shelter) use value now has no existence outside the illusory riches of augmented survival — accounts for the general acceptance of the illusions of modern commodity consumption.

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The commodity’s independence has spread to the entire economy it now dominates.	16
In a free economy, where no man or group of men can use physical coercion against anyone, economic power can be achieved only by voluntary means: by the voluntary choice and agreement of all those who participate in the process of production and trade.	16
This economy has transformed the world, but it has merely transformed it into a world dominated by the economy.	16
In a free market, all prices, wages, and profits are determined—not by the arbitrary whim of the rich or of the poor, not by anyone’s “greed” or by anyone’s need—but by the law of supply and demand.	16
The mechanism of a free market reflects and sums up all the economic choices and decisions made by all the participants.	16
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A man can grow rich only if he is able to offer better values—better products or services, at a lower price—than others are able to offer.	16



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- 17 To this end the reserve army of the unemployed is enlisted into the tertiary or “service” sector, reinforcing the troops responsible for distributing and glorifying the latest commodities; and in this it is serving a real need, in the sense that increasingly extensive campaigns are necessary to convince people to buy increasingly unnecessary commodities.
- 17 Such control yielded obvious gains in efficiency, through the integration of divergent refining, marketing, and pipeline operations; it also made the raising of capital easier and cheaper.
- 17 The economy’s triumph as an independent power at the same time spells its own doom, because the forces it has unleashed have eliminated the economic necessity that was the unchanging basis of earlier societies.
- 17 It was claimed then—as it is still claimed today—that business, if left free, would necessarily develop into an institution vested with arbitrary power.
- 17 Replacing that necessity with a necessity for boundless economic development can only mean replacing the satisfaction of primary human needs (now scarcely met) with an incessant fabrication of pseudoneeds, all of which ultimately come down to the single pseudoneed of maintaining the reign of the autonomous economy.
- 17 Is this assertion valid?

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Economic expansion consists primarily of the expansion of this particular sector of industrial production.	18
The man who lacks a firm sense of personal identity feels alienated; the man who feels alienated lacks a firm sense of personal identity.	18
The "growth" generated by an economy developing for its own sake can be nothing other than a growth of the very alienation that was at its origin.	18
Workers do not produce themselves, they produce a power independent of themselves.	18
The concept of alienation, in its original psychiatric usage, denoted the mentally ill, the severely mentally ill—often, particularly in legal contexts, the insane.	18
The success of this production, the abundance it generates, is experienced by the producers as an abundance of dispossession.	18
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As their alienated products accumulate, all time and space become foreign to them.	18
The spectacle is the map of this new world, a map that is identical to the territory it represents.	
The forces that have escaped us display themselves to us in all their power.	
The alienation of the spectator, which reinforces the contemplated objects that result from his own unconscious activity, works like this: The more he contemplates, the less he lives; the more he identifies with the dominant images of need, the less he understands his own life and his own desires.	
Thus, he displaces his sense of self downward, so to speak, from his reason, which is the active, initiating element in man, to his emotions, which are the passive, reactive element.	18
The spectacle's estrangement from the acting subject is expressed by the fact that the individual's gestures are no longer his own; they are the gestures of someone else who represents them to him.	18
Moved by feelings whose source he does not understand, and by contradictions whose existence he does not acknowledge, he suffers a progressive sense of self-estrangement, of self-alienation.	18

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- 19 A man's emotions are the product of his premises and values, of the thinking he has done or has failed to do.
- 19 But the man who is run by his emotions, attempting to make them a substitute for rational judgment, experiences them as alien forces. The paradox of his position is this: his emotions become his only source of personal identity, but his experience of identity becomes: a being ruled by demons.
- 19 Though separated from what they produce, people nevertheless produce every detail of their world with ever-increasing power.  
But why?
- 19 They thus also find themselves increasingly separated from that world.
- 19 What is the problem of alienation? The closer their life comes to being their own creation, the more they are excluded from that life. What is personal identity? Why should so many men experience the task of achieving it as a dreaded burden? And what is the significance of the attacks on capitalism in connection with this issue?
- 19 The general separation of worker and product tends to eliminate any direct personal communication between the producers and any comprehensive sense of what they are producing.
- 19 Those who assert that the conceptual level of consciousness alienates man from the real world, merely confess that their concepts bear no relation to reality—or that they do not understand the relation of concepts to reality.
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- 19 The proletariat has not been eliminated.
- 19 It is true that a great many men suffer from a chronic feeling of inner emptiness, of spiritual impoverishment, the sense of lacking personal identity.

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Not because there is any justification for the charge, but because, by analyzing the reasons given for the accusation, one can learn a good deal about the nature and meaning of men’s sense of alienation and non-identity— and, simultaneously, about the psychological motives that give rise to hostility toward capitalism.

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But whenever it encountered the social conditions of large-scale commerce and capital accumulation, it took total control of the economy.	
The free market represents the social application of an objective theory of values.	22
Exchange value could arise only as a representative of use value, but the victory it eventually won with its own weapons created the conditions for its own autonomous power.	22
Since values are to be discovered by man’s mind, men must be free to discover them—to think, to study, to translate their knowledge into physical form, to offer their products for trade, to judge them, and to choose, be it material goods or ideas, a loaf of bread or a philosophical treatise.	22
By mobilizing all human use value and monopolizing its fulfillment, exchange value ultimately succeeded in controlling use.	22
Since values are established contextually, every man must judge for himself, in the context of his own knowledge, goals, and interests.	22
Usefulness has come to be seen purely in terms of exchange value, and is now completely at its mercy.	22
Since values are determined by the nature of reality, it is reality that serves as men’s ultimate arbiter: if a man’s judgment is right, the rewards are his; if it is wrong, he is his only victim.	22
Starting out like a condottiere in the service of use value, exchange value has ended up waging the war for its own sake.	22

- 23 It is in regard to a free market that the distinction between an intrinsic, subjective, and objective view of values is particularly important to understand.
- 23 Use value was formerly understood as an implicit aspect of exchange value.
- 23 The market value of a product is not an intrinsic value, not a “value in itself” hanging in a vacuum.
- 23 Now, however, within the upside-down world of the spectacle, it must be explicitly proclaimed, both because its actual reality has been eroded by the overdeveloped commodity economy and because it serves as a necessary pseudo-justification for a counterfeit life.
- 23 A free market never loses sight of the question: Of value to whom? And, within the broad field of objectivity, the market value of a product does not reflect its philosophically objective value, but only its socially objective value. This does not mean, however, that the values ruling a free market are subjective.
- 23 The satisfaction that no longer comes from using the commodities produced in abundance is now sought through recognition of their value as commodities.
- 23 If the stenographer spends all her money on cosmetics and has none left to pay for the use of a microscope (for a visit to the doctor) when she needs it, she learns a better method of budgeting her income; the free market serves as her teacher: she has no way to penalize others for her mistakes.
- 23 Consumers are filled with religious fervor for the sovereign freedom of commodities whose use has become an end in itself.
- 23 If she budgets rationally, the microscope is always available to serve her own specific needs and no more, as far as she is concerned: she is not taxed to support an entire hospital, a research laboratory, or a space ship’s journey to the moon.
- 23 Waves of enthusiasm for particular products are propagated by all the communications media.
- 23 Within her own productive power, she does pay a part of the cost of scientific achievements, when and as she needs them.
- 23 A film sparks a fashion craze; a magazine publicizes night spots which in turn spin off different lines of products.
- 23 She has no “social duty,” her own life is her only responsibility—and the only thing that a capitalist system requires of her is the thing that nature requires: rationality, i.e., that she live and act to the best of her own judgment.

The proliferation of faddish gadgets reflects the fact that as the mass of commodities becomes increasingly absurd, absurdity itself becomes  
a commodity.

24

Trinkets such as key chains which come as free bonuses with the purchase of some luxury product, but which end up being traded back and forth as valued collectibles in their own right, reflect a mystical self-abandonment to commodity transcendence.

Those who collect the trinkets that have been manufactured for the sole purpose of being collected are accumulating commodity indulgences—glorious tokens of the commodity's real presence among the faithful. Reified people proudly display the proofs of their intimacy with the  
commodity.

Like the old religious fetishism, with its convulsionary raptures and miraculous cures, the fetishism of commodities generates its own moments of fervent exaltation.

All this is useful for only one purpose: producing habitual submission.

Now observe that a free market does not level men down to some common denominator—that the intellectual criteria of the majority do not rule a free market or a free society— and that the exceptional men, the innovators, the intellectual giants, are not held down by the majority.

24

But commodity abundance represents a total break in the organic development of social needs.

24

In fact, it is the members of this exceptional minority who lift the whole of a free society to the level of their own achievements, while rising further and ever further.

24

Its mechanical accumulation unleashes an unlimited artificiality which overpowers any living desire.

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The cumulative power of this autonomous artificiality ends up by falsifying all social life.



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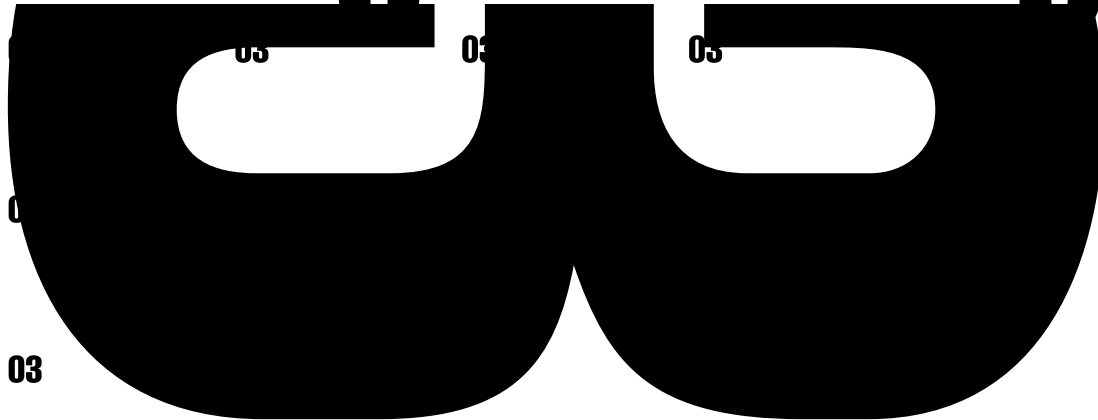
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 31 valid? was the unchanging basis of earlier soci-  
 31 eties. Replacing that necessity with a necessity  
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 31 ly mean replacing the satisfaction of primary  
 31 human needs (now scarcely met) with an incen-  
 31 sant fabrication of pseudoneeds, all of which  
 31 ultimately come down to the single pseudoneed  
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35 The subjected good to The about working The conditions. na- tural, or The meaning of men's sense of alienation force universal and non-identity— to it negates this profoundly society significant from that, but in capitalism This reinforced Not by but a against quite freedom different in level one's of existence, pathol- ogy, is “ The The abnormal

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 must of judge use for **value**, himself, exchange in **value** the has context ended of up his waging own  
 the knowledge, we goals, for and **37** **necessary**  
 its interests. **37**  
 own Since sake. understand **37**

ItUse is **value** in was **explicit** formerly to understood a as free an market implicit that aspect the of

distinction exchange **the** between **value**.

proclaimed,  
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 Now, both  
 intrinsic,  
 however, **value**  
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 and of  
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**37 37 37**

and

itself because having its services pay for the

a necessary free price of the market for never a loses

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counterfeit sight life.

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whose (for use a has visit be  
of the question: Of value to whom? And

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within the broad field of objectivity, the market value of a

product does not reflect its philosophically objective value, but  
come to an the end doctor) in when it-  
self.

she Waves needs of it, enthu  
only its socially objective value.

siasm she for learns particular

The This satisfaction does that not no mean, longer however, comes that from the use of value in the  
ruling commodities products before in markets abundance are is subjective

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now If sought the through stenographer recognition spends

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of all their her value money as on commodities.

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the This satisfaction does that not no mean, longer however, comes that from the use of value in the  
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the that faithful. she Reified live people and the commodity.

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**life." — pseudo-**

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**serves**

**for**

**as**

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the intellectual giants are not held down by the majority. In fact, it is the members of this exceptional minority who lift the

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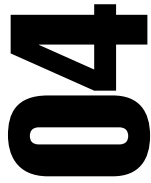
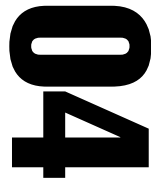


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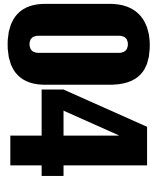


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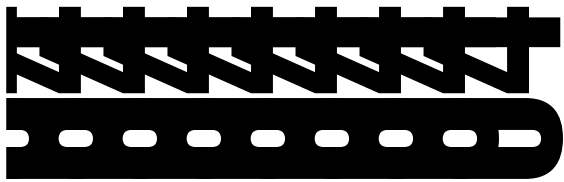


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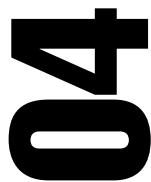
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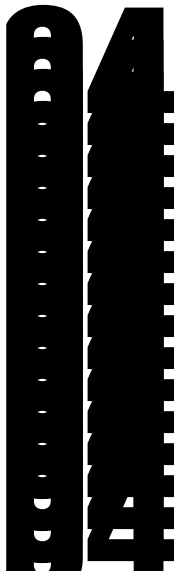
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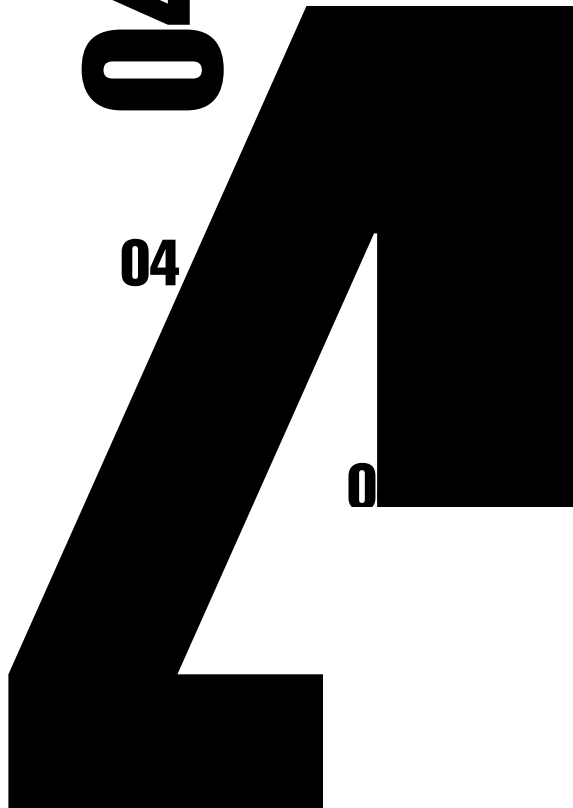
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t hewp rdoocmeisnaotfepsr  
d Tuhcitsi oencornaodmey  
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itm tihte ohratsh emneortelny  
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e d s d s e l e d a h ● ● n f a o f i a f r e d e e d e  
c t o l a t e b n c o n y i n y i w t h v e h a e n a e n n  
o i n i n a r o a o d r g l i n g a r t e p s p r o t r e g e g  
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v a e m a d o y n o e n t e e p e e t b o c e h o i n e i n c  
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v t e l v e b e d e i y l b i y l b y b v l a n t a o t r a ● ●  
r y T r y l l e c h a e z o c ● ● b m y o n g b i e l h i e t  
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s e e d e d e m b u y b y a n k a i l t a i c a r o a y r d y i  
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t b, y p u y j d g g e e n e d e h d ● ● h a y h a y n  
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& p e s p e s c u a c h o m o n d a t d r a y l l e  
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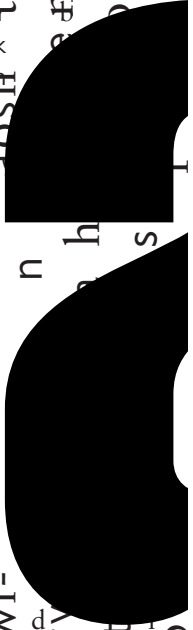
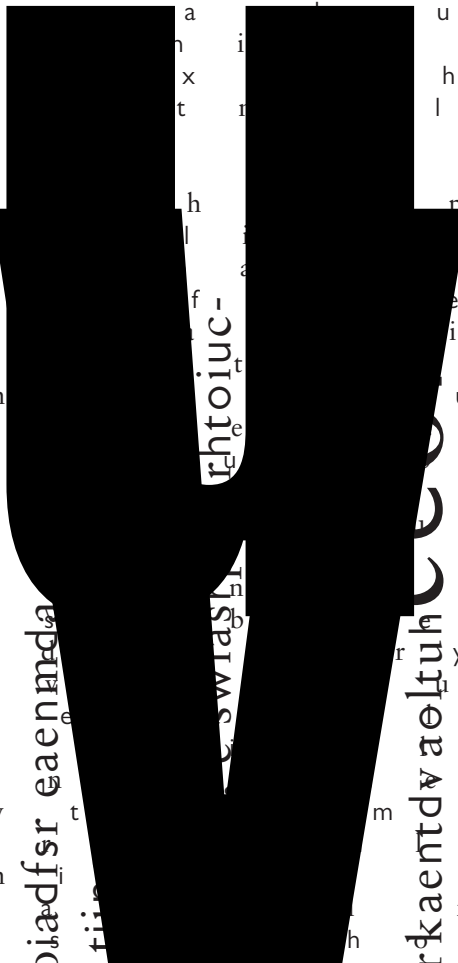
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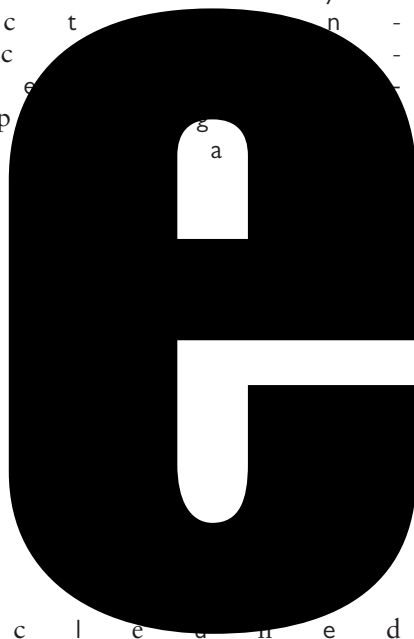
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