

The Idleness of the Objects of Use

Wellington Amâncio da Silva, Juracy Marques, Elilia Camargo Rodrigues

UNEB- Universidade do Estado da Bahia

This paper aims to discuss the consumer object in contemporary society in the face of reification and alienation. He notes the way in which the objectifications of the subjects the outfitted the inanimate thing, product of its production under the renewed exploitation aspects at work. It produced, in the face of subject produced and producers, in the role of human objects, becomes more important than the subject from the point of view of the immediate application of the thing produced.

Keywords: Marxian ecology, reification, work

Introduction

Part of the addiction subject to certain product so that the repetition of the use of this does effect a habit of consumption becoming the object part of your life. In other words, the object becomes idle when the consumer he is present on a daily basis as part of a menu, so causing more by seduction, is rooted in the individual through an automatic gate opener and now he holds the position of "host" to get confused and aggregate the essential things (eat drink, sleep, e.g.) for the everyday existence of the subject. Anyway, the object becomes idle when the individual passively trekked every stage of ritual insistence.

Super Consumerism

Based on that we realize that consumerism in its current form explores all possible instances of sensitive experiences becoming this skin flower empiricism. With this, we add that fetishism is a mediating mechanism that connects between knowledge, experience and subject, monopolizing any other form of relationship, interpretation and representation of reality. This says Anselm Jappe when you consider the "fetishism" is a reality because it is immanent to merchandise from the exchange value is therefore more than a phenomenon of consciousness.

Taking seriously the critique of fetishism, not only are the real social form, even more of the ideal instruments of modernity. The value is not none "economic thing" raw, but on the contrary, the total social form, i.e. the subject form and way of thinking. (Kurz, 1998, p. 27).

Soon the value outweighs the Kantian reason. It's not that knowledge begins with experience, but a bizarre inversion: the

experience in relation with the subject considered lysergic fashion-goods begins the rise of ignorance of totality. Here the experience no longer assumes the subject as a condition of their possibility, but the experience is existential condition *sine qua non* of the subject be aware of you. With this the subject is tricked into becoming an exteriorization of the merchandise. We can foresee in the near future two processes of reification Parallels intensified as the technological aspects of the structure intensify capitalist: the "inanimating" of the subject and the "subjectification" of the merchandise. These two processes converge to deliver a new type of individual who will be responsible for another postponement in the bankruptcy proceedings of global Capitalism system structures.

After the end of the "degradation of the absolute spirit" in Marx and Engels, the machine does not kill your hunger: we see happening right now a degradation of the crumbs of the spirit: we suspect that the whole philosophy after Kant, be conditioned to infer about the knowledge objects as if they were goods on the shelves of hypermarkets of the theory. Soon, the so-called objective reality in crisis gives way to the reality of *over-make-up* object (for consumption) on itself in the processes of human apprehension. "The universal principles of reason Western" are "market centers" (Kurz). In this way, being the most abstract concept of the world, have left the subject find the merchandise and in its form the tangible their frustrations to philosophical panacea-because the philosophical application scientific research also is already very contaminated-the concept and philosophical theory are submitted as tool for maintaining this system through the demands of fashion-goods. "Also the science, as such, was shaped to the shape-merchandise, and to that extent be

overcome... Overcoming the fetishist Constitution science assumes a meta-distance vis-à-vis the same science". (Kurz, 1998, p. 35).

I am what I am because there is consciousness in me, I realize that I'm something because there are becoming in this consciousness that embraces, because of that, my being. on the other hand, the *homo consumens* is no longer be because self-awareness gave way to the "conscience" of the goods by the fetish fetish-after all, it's a form of "self-awareness" transferred to the inanimate object for alienating processes and "autorreferencia transferred"¹— this representation of the object becomes inverted self-representation, that is, the object now "conscious" takes all place the subject of knowledge.

In his time (epoch of the bourgeoisie) Marx stated that this "was characterised by having simplified the class antagonisms" - what makes this simplification a fundamentalism – today we recognize that neutralized the class antagonisms, that we hear some speeches that there is no class; in this case (the gradual exhaustion of simplifying what was already plain to the point of dilution and evaporation of idea and class antagonisms) we have a over-fundamentalism.

The end of the world to apocalyptic, eschatological style precedes the end of the value. Is in bankruptcy of Western history that we can hear the *latest the journey of the spirit of civilization*, about it, "the Western history of value or commodity producer system" (Kurz, 1998, p. 29.) is, in essence, the itinerant spirit of Western civilization. "also the" end of history "does not refer to anything other than the crisis and the end of the value; If we want to, the end of the West".

Over-make up of the ritual of boredom at work/buy is not something that the prostitution of their workforce, it is addictive and tricks; as such, your dependence increases through these *reinforcing* and each time that individuals they indoctrinate their addiction but the consumer objects take the place of the subject. Since that trade off conceived for the proletarian can buy goods produced by other workers, a circulatory ritual to infinity, the trade is not business of Justice and legitimacy, but a statutory illegality; the Supreme motivator of this relationship is the money-non-existent object, not only for being alienated from subject – he's just a milestone of rock in the middle of a desert: Note sure if you have to withdraw money from the window thinking he had the monthly salary from work, when it's actually (and why not in favor of that truth) a money never off your because that kind of money, the way out is designed to serve only

to those who hold an environment or a situation of production of consumer goods or Ethereal materials. That's because the Subject didn't materially or symbolically (Ethereal) what to sell, selling their labor, in fact purchase the wind, buying a lie, don't purchase specifically nor because symbolically the symbol exists only in function of a social relationship and of cognitive conceptualization and decoding and that symbol as balance of forces of power – so, the worker when dressage so meekly silenced, thinking that the few goods that has at home are yours, you're nothing but a decoy to believe key trade and democracy of goods purchasable, when in fact, from its lifeblood if extracts the wealth.

The conservative Marxist Praxis

Is threatening to think certain words, for its semantic, historical and affective character become absolute as that in themselves, whether on the weather, time of the linguistic space of the cultures and of the ideological demands. For example, the absolute character that you want to assign to the word praxis by the imprisonment of meaning in Marxist sense classic is an opposite trend to the discourse of emancipation, inclusion and libertarian action where the word praxis is used as a concept, since all these speeches and ignorance accentuate the processes in the field of work upon himself, in this way, the word Praxis becomes a weapon from the hands of this Government While his victims to see as a shield. Comparing the Aristotelian source of Marx, Arendt comments that thought about the praxis in "Marx, in whose work and whose thought the question of action was so crucial," uses the term Praxis simply in the sense 'of what the man does' in opposition 'what man thinks.' (Arendt, p. 22, 2010).

Is at its core, while Word sacralized, given the socio-psychological control, in broad sense, of the subjects taken as free or in process – that's worked in the field of gender stereotypes. The freedom inherent in praxis is today an instrumental form and remote control abstractive behaviour and targeting of thought and to manage within a space of the complex social relations population imprisonment in its diverse and almost unreachable interstices, because before the Nice thought which precedes the practice, i.e., Praxis, there's manipulation of the will (*volutes*) of the subject by the massive appeal in stereotypes that suggesting the work emancipations in activism more superficial layers and harmless from social policy, and the subjectivities manufactured thus beyond Praxis-as a barrier that is void of subjectivity is plastic. There are some questions to be asked, for

example: what is the spirit behind or below the Praxis? What is the relationship between mental repertoire and the praxis of subject politicians? "Even when a representation is a priori, it determines the will through a pleasure attached to object that represents." (Deleuze, p. 14, 1963)

Disposal: when the purpose imposes causality

The process of alienation will be exponential as purchase value that is attributed to the object and the amplitude of the idea inculcated in consensual crowd need – open parentheses here to assert that the offer is no longer a determining factor – today, to many goods (mainly symbolic goods and technologies) is not absolute, the submission the old law of supply and demand, these two get watered on the product itself. Such a law was a theoretical edge to "measure" consumer trends and inactivity of this, when you couldn't control the relationship between the vagaries of the market and the organic production mode instability.

The purchase price that is attributed to the object enhances the idea of usefulness. Also the function of the value is manage and update the illusory aspects that generate the need for the acquisition of consumer goods between partner classes, but in cultural confluence.

When the motivation of doing (in the sense of *faber*) is given by the value of profit, the product is an attachment expendable, secondary, needless, vain. This seemingly innocuous phrase can reveal significant when searching demonstrate that is inherent to the product, and as an aspect of their identity, the motivation to have it done, i.e., it is more important to manufacture anything, however that sale. The product is filled in by the hollow concept (a true exercise of verbal trickery), so the one who consumes never takes place, because there is no use value or value of need. This is an aspect of ritual insistence as a strategy of creating consumer yearning.

In this system, the object when transformed by the "hands" of the machine becomes something nonexistent (it's a come to not be), a "anti-devir" history that perpetuates and remade as a mimesis of himself by consumerism, a petrified ex-Environment in artificial form angles-desirable product according to a concept applied to such, because ideologically propagandized with an entire apparatus, if you aspire to wellbeing and pleasure. Not find this well-being and pleasure reinforce the frustration of fleeting satisfaction (premeditated action) to retries (involuntary reaction) to obtain these through the only way possible: the purchase.

With organic instability want to synthesize the various human manifestations, subtle or "apparent" denial of production within the production environment. It's not about the thoughtful and ideologizing manifestations as opposite policy strategy within the production environment and promoted by those they sell their *labour* or his "mind of work", but the same issues inherent variability of human manifestations and their relationships that are always equidistant from the mechanical rhythm of production and of his apparent normality. Organic instability is manifested in reaction to *chronos*, that is, the "timeing" of the contingent processes inherent to the subject.

Note

1 Not to use the Freudian term "projection", loaded of misconceptions related to the concepts of sexuality, childhood and neurosis.

References

- Adorno, Theodor. *Dialética Negativa*. Editora Zahar: Rio de Janeiro, 2009.
- Adorno E Horkheimer. *Dialética do Esclarecimento*. Editora Zahar: Rio de Janeiro, 2006.
- Arendt, Hannah. *A vida do espírito*. Civilização Brasileira, São Paulo: 2010.
- Anderson, Benedict. *Imagined Communities*, London and New York: Verso, 1983
- Deleuze, Gilles. *La philosophie critique de Kant*. Presses Universitaires de France, Paris: 1963.
- KaratanI, Kojin. *Transcritique: On Kant and Marx*. MIT, Massachussets, 2003
- Kurz, Robert. *Os Últimos Combatentes*. 4ª edição, Vozes, Petrópolis: 1998.
- KARL, Marx, *Grundrisse*, Notebook IV. Penguin Books in association with New Left Review
- Sohn-Rethel, Alfred. *Intellectual and manual labour: a critique of epistemology*. Londres, 1978