

FROM COMMODITY MONEY TO DIGITAL FETISHISM

Gritsev F., student

Scientific supervisor – Tesliuk N. P., PhD in Philological Sciences,
Associate Professor

Department of English for Humanities
Belarusian State University
Minsk, Republic of Belarus

Digital information has become one of the main factors of production, and at the same time it has become endowed with properties that it does not possess, it has become a force that man cannot control. The work *Capitalism and Schizophrenia* by two French authors, Gilles Deleuze and Felix Guattari, which combines elements of Marxism and psychoanalysis, seeking to create a synthesis of these systems, giving them an original philosophical character, can help explain this process. They reinterpreted Marx's idea of "commodity-money fetishism". One of their main conclusions was that the subject's desires and subjectivity itself in capitalist society are produced in the same conveyor beltway as commodities. This is why nomadic subjectivity, quasi-individuality, the empty self that understands itself only through the goods it consumes, through the inscriptions on its T-shirts, through participation in online flash mobs – this product of capitalist flux is the normal, modern human being [1, p. 35–50]. Taking their idea further, we can conclude that subjectivity in digital society is produced and formatted by personalized content through algorithms that predict preferences and influence behavior. Advertising, social networks, constant virtual interaction and digital payments have increased the subject's dependence on society, increased the inner feeling of lack and dissatisfaction due to the increased availability of various goods. In this context, digital fetishism introduces new aspects such as the cult of digital self-actualization, the dependence on online recognition, and the influence of algorithms on the formation of the subject's personal identity and desires.

References

1. Deleuze, G. *L'Anti-Edipe: Capitalisme et schizophrénie* / G. Deleuze, F. Guattari. – Paris : Minuit, 2013. – 506 p.