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FETISH: NORMAL AND PATHOLOGICAL

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Abstract: The presented study resumes the concept of fetishism, from a methodological approach and a documental analysis, highlighting what is considered normal and pathological, not only as a phenomenon of consciousness, but as a possibility of expression of capitalist society based on the abstract labor and in value, money and commodity. The objective of the article was to describe and discuss the fetish, its relations with normality and the pathological, in the sociological context, relating it to psychoanalytic concepts. The method used was the bibliographic review of scientific content available in the databases of Pepsic, SciELO, Google academic and virtual libraries of higher education institutions. The main results obtained in the present work, end up indicating that since the time of Freud the sociological side of narcissism has been highlighted and how this is the psychological counterpart of fetishism, thus forming the typical subjectivity of consumerism. In general terms, it is identified that the capitalist discourse is oriented towards the cancellation of the subjective experience (the experience of lack). The debate on the constitution of alternative subjectivities involves the recognition of a complex dialectic between disidentifications and identifications. It is a question of thinking about the possibility of building emancipatory political identities that, by showing heterogeneities and displacements (the non-totalization of the established order), promote alternative forms of social bonding to the existing ones. For, insofar as the production and radicalization of social antagonisms can be a strategy for an anti-capitalist struggle, it is because they would allow the inscription of faults and fissures in a discourse that is intended to be uncut, global and totalizing. It is concluded that, in this state of affairs, the limit between the

normal and the pathological is not inscribed, as it must be based on the sensitivity of the object's body, with regard to its characteristic so that a certain value can be incorporated.

Keywords: Fetish; Normal; Pathological; Freud; Psychoanalysis.

INTRODUCTION

This study seeks to analyze the fetish, highlighting the normal and pathological elements. Fetish is a controversial topic, but the concept of fetish is commonly used in all areas of knowledge, becoming the target of research for anthropology, philosophy, political economy, literature, sociology, religion, psychiatry and psychoanalysis (ROUDINESCO; PLON, 1998).

This way, it is necessary to conceptualize the word fetish, which in its most social sense, derives from 'sexual fantasies', an eroticization of a desire that the individual wants to experience, which in the psychoanalytical aspect, the theoretical basis that will be privileged in this study, it would be a substitute for the penis that is fixed in a libidinal overvaluation of the part of the body or object that replaces the missing phallus in the female sex (FREUD, 1927 apud ROUDINESCO; PLON, 1998).

In addition to relating to the concept of fetish in Freud, since according to Safatle (2018) Marx's approach, the fetishism of the commodity, institutes, as well as Freud, a disproportionate relationship in the sense hitherto prevailing in the discernment of fetishism that for Marx this term comes to be, at first, directed to two actions that European thought apprehended as attributes of 'primitive peoples', which nationalizes social processes through the ineptitude of abstraction and also a proposed way of thinking that proffers human constructions and attributes in objects (MARX, 1980).

From then onwards, a line of rapprochement between Marx and Freud regarding fetishism is discovered. Freud refers to fetishism as the object of desire that is subordinated to an idealization that was based on transforming it into the pure support of a trait elevated to the condition of incorporation of a sensitive value. Based on this dissimilar non-structuring, which Marx portrays through a conversation concerning the private abstraction of the commodity-form, based on the sensitivity of the body of objects with regard to its characteristic that has its negation so that a certain value can be incorporated (ROUDINESCO; PLON, 1998).

DEVELOPMENT

The subject's desire through which he satisfies a need whatever its nature, or also its origin, which can be a satisfaction by the stomach, as well as by his fantasies. This same human need, which can be realized through this object as consumption, or even indirectly as a means of production. And this object, which in capitalism is called a commodity, has its use value in its utility, which can only be realized with the use of its consumption, which will constitute the material of wealth, regardless of the social class in which the subject is classified.

Fetishes do not bring suffering to men, as they do not consider it a disease or seek analysis, on the contrary, they feel satisfied with it because it facilitates their sexual life. The fetish was the substitute for the mother's penis, which was lost, and which was important to the boy in childhood. It must have been abandoned, but the fetish is intended to preserve it from extinction. Thus, the fetish is a substitute for the woman's (mother) penis that existed in the boy's belief, that is, the boy refused to believe that the woman has no penis. If a woman was castrated, her penis would also be in danger,

and her narcissism revolted against that, as the penis is linked to narcissism. Repression is related to this pathological process; repression concerns the vicissitude of affect and rejection concerns the vicissitude of the idea.

Fetishism, on the other hand, indicates a type of love considered excessive for something (an object, a behavior, a person). Thus, we can find, for example, a fetishist of Rossini's music, or, with reference to the sexual fetishism of which Sigmund Freud speaks, a man who gets emotional when he sees high heels or leather clothes. Reference is also often made to the 'commodity fetishism' introduced by Karl Marx into the debate, and is then referred, usually to condemn them, to those who sell big cars or by a clothing brand whose consumption, it is suspected, must hide the poverty of their lives.

These uses of the words fetishism and narcissism are not "wrong": they encompass real phenomena that are encountered every day. And the question is not whether this use of words remains faithful to the original definitions given by Freud, Marx or, in the case of fetishism, also by the history of religions and anthropology. It is not a philological question. The question here is whether these two concepts will allow a broader and deeper understanding of the heart of contemporary society - an understanding that would derive from a renewed reading of the original concepts of Marx and Freud, but without, however, always focusing on their letter. Commodity fetishism is introduced by Marx at the end of the first chapter of *Capital* (1867/1976), after having analyzed the basic categories of commodity-producing society and, therefore, of capitalism: the abstract side of work, called abstract work, that is, work considered as the simple expenditure of undifferentiated human energy, measured in time, which forms the value of commodities (material or immaterial)

and is finally represented in money. Marx describes commodity fetishism as a social relationship between things and a relationship of things between people, an expression of a mode of production in which production directs humans rather than humans directing production. Men relate their private works not directly, but only in an objectified way, under the guise of things, that is, as a certain amount of equal human labour, expressed in the value of a commodity. However, they do not know this and attribute the movements of their products - the exchanges between producers and the proportions in which they exchange commodities - to their natural qualities. Fetishism is an unconscious and collective process that hides the true nature of capitalist production.

The boy observing the female genitals found that she does not have a phallus, but he rejected this belief and the weight of this unpleasant perception (woman not having a penis) and the force of his desire (woman having a penis) led him to a compromise, which is only possible. possible by the unconscious laws of primary thought or process. He concludes that the woman had a penis, but it was replaced by something else that aroused (inherited) the same interest he had in the woman's penis. However, the threat of castration interfered with the creation of this penis/fetish substitute. The fetishist has an aversion to female genitals, but this has been repressed. What remained was a triumph over the threat of castration and a protection against it. The replacement of the woman's penis frees the fetishist from homosexuality, since it endows women with characteristics that make them bearable as sexual objects. The advantage that the fetishist has in this replacement of the genital organ is that the fetish is not known to other people and, therefore, is not withdrawn from him and is always accessible to obtain sexual

satisfaction. However, some males become homosexuals when they observe the female genital organ due to the threat of castration, while others become fetishists, and still other males overcome it without difficulty.

After analytically studying a number of men who went to his office in which their object of desire was for a fetish, Freud (1990) emphasized that the search for analysis was not for the fetish itself, despite being recognized as a fetish. abnormality, that is, as a symptom of suffering, but on the contrary, fetishes do not bring suffering to these men, on the contrary, they have the fetish as a facilitator for their love life.

However, all this information obtained by Freud (1990) through analyzes that convinced him due to such naturalness and made him conjecture the same solution for all cases of fetishes, that he would be the penis substitute. But it would not be just any penis, but a peculiar and important one that existed in the boy's belief, that is, the woman's penis, being more specific, the fetish is the substitute for the woman's phallus. In fact, the boy refused to believe that the woman did not have a penis, and if there is a threat that the woman does not have a penis, that is, if she is castrated, her penis would also be in danger, and therefore, her narcissism rebelled against it because the penis is prone to narcissism.

This refusal of reality in which the boy, through the observation of the female genitals, realizes that she does not have a penis, and this desire of his, in this case that the woman does not have a penis, led him to an engagement under the will by the laws of the unconscious of thought, that is, a primary process. For this child, the woman still has this penis, but it would not be like before, and this interest he has for the woman's penis was occupied by something else that aroused the same relevance he had for this penis.

Freud (1990) continues his analysis in which this replacement of the woman's penis, has for the fetishist as a protection against castration, and this replacement of the woman's penis frees the fetishist from becoming homosexual, which comes to benefit women from characteristics in the course of making them sustainable as sex objects. One advantage that the fetishist has in replacing the woman's genital is that the meaning of the fetish is not known to other people, which, therefore, is not withdrawn from him in order to achieve sexual satisfaction, that is, it does not need any support from the fetishist what that men struggle to succeed.

However, while some men defend themselves from the threat of castration in creating a fetish that is overcome by most, on the other hand, others become homosexuals when they start to observe the female genital caused by the threat of castration. This substitution for the woman's phallus. According to Safatle (2018) Marx's approach, commodity fetishism, institutes, as did Freud, a disproportionate relationship in the sense hitherto prevailing in the discernment of "fetishism" that for Marx this term comes to be at first directed to two actions that European thought apprehended as attributes of "primitive peoples", which nationalizes social processes through the ineptitude of abstraction and also through a proposed way of thinking that proffers human constructions and attributes in objects.

From then on, we discovered a strand of rapprochement between Marx and Freud regarding fetishism. Freud refers to fetishism as the object of desire that is subordinated to an idealization that was based on transforming it into the pure support of a trait elevated to the condition of incorporation of a sensitive value. Based on this dissimilar non-structuring, which Marx

portrays through a conversation concerning the private abstraction of the commodity-form, based on the sensitivity of the body of objects with regard to its characteristic that has its negation so that a certain value can be incorporated.

The commodity is an external object arising from a production process in which its properties come to satisfy the needs of the final consumer. This wealth of societies in which the productive process of the capitalist system takes place is characterized by an enormous accumulation of goods, thus highlighting the importance of understanding how the satisfaction of the need of the final consumer from the commodity can be in subsistence, as an object of consumption and even as a means of production indirectly, that is, no matter how the commodity satisfies this human need.

Each object has a set of attributes that can be used in different ways, such as wood, paper, etc. Its use in countless ways makes this object a use value. And when these inputs are materially inserted into the commodity, these properties obtain their use value, a tangible good. These characteristics acquired by commodities during the production process are independent of the amount of labor force employed to achieve their useful qualities. When we mention use values, definite quantities always come to mind, such as a dozen shirts, a kilo of cement, five kilos of beans, etc. In which, in fact, the use value occurs through its use or consumption, likewise, in which this use value establishes a material content of wealth, whatever its social form.

This exchange value that, initially, takes place in the quantitative relationship between the use values of disparate commodities as the exchange takes place, and this correlation is constantly changing in time and space, appearing to be this exchange value as a

casual and only relative and, therefore, a nonsense in terms, a peculiar exchange value, pertaining to the commodity. Every commodity can be exchanged for others, in the most diverse proportions, a kilo of gold for x of silver, or for y of iron or z of linen, in which, instead of just one, gold has, in view of this, many. exchange values, so these exchange values are exchangeable with each other. These present-day exchange values of the same commodity develop, in all an equal meaning, in which the demonstration of a substance that can be distinguished from it. As, for example, the two commodities gold and silver, as well as whatever the proportion in which the exchange takes place, it is admissible, always to express it with a quantitative equality of the gold equals at some time to the quantity of silver, which means that the two commodities are equal to a third, which in turn differs from them. Both gold and silver, in their exchange value, are necessarily limited to this third.

Based on the use value of the commodity, and also on differentiated qualities, such as exchange values, in which it only differs in quantity, not containing, therefore, any particle of use value, in which if we deny this use value of commodity, what is left over is a property that is to be a product of labor power, this labor power that will have already undergone a transformation which puts aside its use value, despising, as well as the forms and material elements that transforms it into use value, no longer being a table, sofa, bookcase, or anything else that is useful, that is, dissipating all material qualities. When the utility characteristics of the commodity and, consequently, of the work product disappear, and thus, the different concrete labor forces disappear, which are not determined from one another, simplifying this labor force to abstract human labor. This residue that becomes a pure and simple mass

of the human workforce in a generic way, the expense of this human workforce, regardless of how it was spent and, with that, these goods come to characterize only the human workforce. spent in production, the human labor stored in it.

The value of a commodity, as well as its use, will only have value because abstract human labor power is embedded in it. And if the value of a commodity is measured by the amount of labor spent in the production process, which in turn is a homogeneous expenditure, a unique human labor force, despite containing numerous individual labor forces, but always existing an equivalence creating a average labor force, which is indispensable or even socially necessary for the productive process of the commodity.

The quantity of labor power socially employed in production will determine its magnitude of value, however, individually, each commodity becomes an exemplar of its category, but those that contain equality in their quantity and are produced at the same time will have the same value in its relevance. The value of a commodity is proportional to the value of any other commodity, as is the expenditure of labor power necessary for its production.

It also exists in this context in which a thing can be a use value without being a value, that is, it occurs when its usefulness does not come from the human labor force, as we can exemplify natural resources such as air, water, land, etc. This resource that satisfies the very need of this society generates a use value, but not a commodity, therefore, to create a commodity, it is not only to produce its use value, but to produce to satisfy the need for others, giving rise to the social value. This product, in order to become a commodity, needs to meet the need for a transfer for which it will serve as a use value through the medium of exchange.

This mystery that surrounds the commodity, even if it turns into something at the same time perceptible and impalpable, does not come from its use value and those factors that come to determine the value. In fact, in this process of insertion of the workforce, what we need to highlight are the functions of the human organism in which each function, regardless of its form, there is an expenditure of the brain, nerves, among other functions of the human organism.

When this workforce becomes indivisible from the commodity, this is called fetishism in which the products of the human brain appear to have a life of their own, autonomous figures that maintain relationships between them and with human beings. So, this fetishism in the universe of commodities comes from the social character of this labor force that produces the commodity. These products of private labor, which are useful objects that are transformed into commodities, which are independent of each other, and by associating these private labors, we arrive at the totality of social labor. And this social work is processed through the exchange of these work products that characterize the social specifications of these private works. Including this private work that is a part of this set of social work that, in addition to being on the basis of exchange, also allows for the social relationship between producers. Through the exchange of work products that acquire values, it exchanges a homogeneous social reality, different from its heterogeneity of useful objects that are perceptible to the senses.

This circulation of commodities through commerce gives rise to capital, more precisely in the 16th century. And capital appears in this final product of the circulation of commodities, in which we put aside the content of this circulation of commodities, and their different use values, and consider

only the economic molds constituted in this circulation procedure.

We return to a more simplified form of the circulation of commodities: $M-D-M$, in which we have the conversion of commodities into money and the inverse process of converting money into commodities, selling to buy. From the same point of view, there is also another specification, $M-M-D$, which would be the conversion of money into a commodity and the reversal of commodity into money, which now becomes buying to sell. This last process in which there is the circulation of money that is transformed into capital. These phases of the circulation of commodities in which $M-M$, which means purchase, will transform money into a commodity, and in the second phase, $M-M$, which means sale, the commodity returns to being money. What characterizes both phases are the exchanges of money for merchandise and vice versa, leaving aside the differences and formalities between the buying and selling process, in short, you buy merchandise with money and money with merchandise.

Having said that, let us return to the word 'consumption' in a sense of instrumental conformity in such a way that directs the subject/object relationship that some probability of recognizing, in the object, individualities of consuming and producing subjects would be blocked, since consumption is aimed at an immaterial value that is only committed when this subject is able to pass through and annul certain peculiarities.

As previously alluded to as Freud (1990), in a shift that will be truly undertaken by Lacan, opens the door to the resonance of the most archaic meaning of the word idealization, in the submission of the object to its mental layout, that is, it refers to the perception of the object as a projection of a mental schema that, in the case of fetishism, has an illusory image.

The fetish object, then, becomes a tiny object to support an illusory image. This explains why the fetishist is, without fail, a set designer who, in the course of a kind of contract, creates situations in which he seeks to nullify any recent dissonance in the object's body through its perfect conformation to the image, in which Lacan, for example, he will say that: "The fetish is in a certain way an image, and a projected image." (LACAN, 1995, p. 158).

FINAL CONSIDERATIONS

Poststructuralist social theories are undoubtedly among the most relevant theoretical perspectives of the last half century. It can even be said that the current physiognomy of the social sciences in general, and of sociology in particular, would be incomprehensible if the analytical formulations of authors such as Derrida (1989), Foucault (2007), Deleuze and Guattari (2002, 2007), Baudrillard (2009), just to mention a few. Although all of them have produced significant contributions to philosophical reflections, it is no less true that they have mobilized their conceptual arsenal to contribute to the understanding and analysis of the social, cultural and economic dynamics of contemporary societies. In particular, the logic of capitalism and its current mutations have been a long-running topic in this field of studies, which has made it possible to identify and describe the transition between modern industrial societies - centrally structured around markets and productive work - and those generally so-called late capitalist societies - characterized by financial globalization - and the new forms of flexible work.

We sought to recover the heuristic tools that Lacanian social theory offers for the description and analysis of contemporary capitalism. We focus, therefore, on the

identification of what Jacques Lacan characterized as capitalist discourse, presenting the set of conceptual elements that allow us to describe it as a political economy of jouissance. It is a discourse that, rejecting its constitutive / ontological impossibility, proposes to cancel the lack through a full and immediate consumption of the multiple and heterogeneous objects to be produced for us, then they become subjects commanded by the mandate to enjoy. Thus, the capitalist discourse cannot be considered, strictly speaking, a social bond: by linking the subject directly and without symbolic mediation with surplus jouissance, this discourse breaks any bond with the other. However, the capitalist discourse works.

Finally, the set of research questions around the problematization in this conceptual paradigm about the modes of resistance and the horizons of social transformation that derive precisely from this characterization of the capitalist discourse. In general terms, we identified that if the capitalist discourse is oriented towards the cancellation of the subjective experience (the experience of lack), the debate on the constitution of alternative subjectivities involves the recognition of a complex dialectic between disidentifications and identifications. It is about thinking about the possibility of building emancipatory political identities that, showing heterogeneities and displacements (the non-totalization of the established order), promote alternative forms of social bonding to the current ones, can be read from this debate, insofar as the production and radicalization of social antagonisms can be a strategy for an anti-capitalist struggle, it is because they would allow the inscription of faults and fissures in a discourse that is intended to be uncut, global and totalizing.

From here, a set of new theoretical questions opens, such as: the articulation of counter-experiences to the capitalist discourse obeys a process of production of a new ideological fantasy. Or could the differentiations, both in terms of symbolic fields and the modality of identifications, be traced around the logic of everything and not everything? Questions to Lacan's texts and their interpretations that seek to escape theoretical solipsism in order to contribute to the expansion of contemporary thinking about politics, whose ethical horizon is the questioning and transformation of the current relations of power and domination that characterize neoliberal hegemony.

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