

THE DISCOURSE OF CAPITALISM AND THE EFFECTS OF SEGREGATION: A PRACTICE¹

Marcos Vinicius Brunhari², Orcid: <http://orcid.org/0000-0002-5369-2915>

Vinicius Anciães Darriba², Orcid: <http://orcid.org/0000-0002-9986-6554>

ABSTRACT. This article is based on the articulation between the Discourse of Capitalism and the progress of the technicization of science as a gear of segregation effects that would have as a consequence the production of an effective individual. The formulation of this question has the general objective to conceptualize the abolition statute of the subject's division made possible by the effects of segregation. We refer to Lacan's teaching in the late sixties, pointing to the substantiation and articulation of the notion of segregation effects as a process subsidized both by scientific progress and by a market logic. It is maintained that this contribution can be assisted in Lacan's teaching through the formalization of the Discourse of Capitalism. In this way, the articulation between the Discourse of Capitalism and the progress of the technicization of science, through the effects of segregation, the abolition of division in a process of coupling between subject and object of jouissance. It is from the abolition of division that an effective individual would be produced, a category derived from the effects of segregation and characterized by its availability to consumption and docility to evaluative metrics.

Keywords: Capitalism; Lacan; segregation; social bond.

O DISCURSO DO CAPITALISMO E OS EFEITOS DE SEGREGAÇÃO: UMA PRÁTICA

RESUMO. Este artigo parte da articulação entre o Discurso do Capitalismo e os progressos da tecnicização da ciência como engrenagem de efeitos de segregação que teriam como consequência a produção de um indivíduo eficaz. A formulação dessa questão tem por objetivo geral conceituar o estatuto de abolição da divisão do sujeito viabilizada pelos efeitos de segregação. Recorre-se ao ensino de Lacan, no período do final da década de 1970, apontando a substancialização e a articulação da noção de efeitos de segregação enquanto processo subsidiado tanto pelos progressos científicos quanto por uma lógica mercadológica. Sustenta-se que este aporte possa ser aferido no ensino de Lacan por meio da formalização do discurso do capitalismo. Dessa maneira, a articulação entre o discurso do capitalismo e os progressos da tecnicização da ciência promove, por meio dos efeitos de segregação, a abolição da divisão em um processo de acoplagem entre sujeito e objeto de gozo. É desde a abolição da divisão que se produziria um indivíduo eficaz, categoria derivada dos efeitos de segregação e caracterizada por sua disponibilidade ao consumo e docilidade às métricas avaliativas.

Palavras-chave: Capitalismo; Lacan; segregação; laço social.

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² Universidade do Estado do Rio de Janeiro (UERJ) Rio de Janeiro-RJ, Brazil - E-mail: mvbrunhari@gmail.com

EL DISCURSO DEL CAPITALISMO Y EFECTOS DE SEGREGACIÓN: UNA PRÁCTICA

RESUMEN. Este artículo se basa en la articulación entre el Discurso del Capitalismo y el progreso de la tecnificación de la ciencia como un engranaje de efectos de segregación que tendría como consecuencia la producción de un individuo efectivo. La formulación de esta pregunta tiene el objetivo general de conceptualizar el estado de abolición de la división del sujeto, hecho posible por los efectos de la segregación. Nos referimos a la enseñanza de Lacan a fines de los años sesenta, apuntando a la sustanciación y articulación de la noción de efectos de segregación como un proceso subsidiado tanto por el progreso científico como por una lógica de mercado. Se mantiene que esta contribución se puede medir en la enseñanza de Lacan por intermedio de la formalización del Discurso del Capitalismo. De esta forma, la articulación entre el Discurso del Capitalismo y el progreso de lo que la tecnificación de la ciencia promueve, por intermedio de los efectos de la segregación, la abolición de la división en un proceso de acoplamiento entre sujeto y objeto de goce. Es a partir de la abolición de la división que se produciría un individuo efectivo, una categoría derivada de los efectos de la segregación y caracterizada por su disponibilidad para el consumo y la docilidad para las métricas evaluativas.

Palabras clave: Capitalismo; Lacan; segregación; vínculo social.

Introduction

This article begins with a question that falls within the scope of Lacan's teaching in the late sixties and takes as a problem the intersection between the progress of the technicization of science and the Discourse of Capitalism as an enabling factor of what is referred to by Lacan in a character of process (1967a/2003, 1967b/2003) and as a segregation effect (1967/unpublished). It is a notion that does not acquire status of concept in the teaching of Lacan. We question here how the effects of segregation, associated with the intersection above, would have the consequence of promoting an effective individual. The condition for this, according to our hypothesis, which would refer to the field of a practice, is the abolition of the division of the subject. We hold that the isolation of a pure subject as the foundation of modern science (Lacan, 1967/unpublished) becomes a practice that can be applied from the ins and outs of the Discourse of Capitalism.

Thus, it starts with the proposal for a link between the Discourse of Capitalism and the technicization of science as a gear in the production of an effective individual that would operate through the effects of segregation. We have as general objective the conceptualization of the abolition statute of the subject's division as a process made feasible by the effects of segregation promoted by the intersection between the progress of the technicization of science and the Discourse of Capitalism, which, in turn, gives foundation to the proposition of an effective individual as a result of it.

Since "the prodigious fecundity of our science must be examined in relation to the following aspect, in which science would be sustained: it does not want to know anything about the truth as cause" (Lacan, 1966/1998, p. 889), we start from the idea that science brings in its core a fundamental exclusion of the subject who, hosted by psychoanalysis, carries an incomplete dimension of truth in a division with knowledge articulated to the significant linkage. Nothing wants to know coincides with the fundamental exclusion of the

subject by science and maintains with psychoanalysis an epistemological relation because, “when operating on the subject without qualities and without self-consciousness, antinomic correlate of modern science, psychoanalysis is, at the same time, proof and effect of the cut of science” (Iannini, 2013, p. 215).

If science excludes and nothing wants to know about the truth of the subject, it is in the name of its constitution as a field that finds limits and borders. However, the articulation of science with the Discourse of Capitalism allows an extension of an unlimited. On the unlimited derivative of the conjunction between capitalism and science, Alemán (2013) states that “technique is the introduction of the unlimited. While science would have as a limit what it needed to exclude in order to achieve its own constitution as a sphere, technique neither includes nor excludes nor refers to any limit” (p. 148). This technical progress towards the limitless finds in *practicability* the abolition of what is already excluded in the foundation of science.

If science is the ideology of the suppression of the subject that finds in the technicization an abolition of this, we cannot fail to highlight the fundamental importance of the Discourse of the University (Lacan, 1969-70/1992) in this process. According to Darriba (2015), “the conjunction of capitalism with science is based on the formalization of the discourse of the university, which links it to the problematic of knowledge” (p. 89). The relevance of the Discourse of the University resides in the course in which knowledge is embedded in the Discourse of Capitalism, which in turn applies it as a technique in the field of the unlimited. The knowledge elaborated by the Discourse of the University comes to occupy a place of object of consumption being, since then, claimed like limitless. Knowledge as an object of consumption must be complete in its technical scope. It is by the progress of the unlimited science that technicization promotes the abolition of the division of the subject. From this abolition, as will be seen below, an effective individual is erected under the wheels of a segregation effect. Here we treat this effect as an operation that opposes the causation of the subject and we will emphasize that the unlimited technicization of science aspires to the universalization of a pure subject manufactured by the Discourse of Capitalism in a process that combines subject and object and from which an *individual* is extracted.

This process governed by the segregation effect has as its backbone what we will define as the *consummation* of an encounter between subject and object, according to Lacan’s formalization of a Discourse of Capitalism. This encounter coincides with the abolition of the division of the subject that is segregated as an object to the category of *effective individual*. The optimization of a process in which one objectifies and deprives oneself of singularity becomes feasible by the gears of the Discourse of Capitalism in a management oriented by efficacy. In this way, we propose that the abolition of division produces an effective individual who has been architected from the universalization and constituted from a process of segregation.

The effects of segregation

Regarding the term *segregation*, Askofaré (2009) states that it is “progressively imposed as a notion that we resort to and that we put into operation more and more whenever it is in question to circulate the effects of the discourse of science in contemporary civilization”

(p. 345). The effects of the discourse of science today are linked to the statute given to the subject (Lacan, 1966/1998) and, from this, segregation emerges as a discussion that cannot be circumvented. The author thus divides two categories for the examination of the term: segregation as a principle and the effect of segregation. The first refers to the segregation in its structural aspect that brings in its foundation the process of separation and extraction of a jouissance in the constitution of the subject. In this work, we only focus on what is defined as the effect of segregation through its character of practice and its linkage to the Discourse of Capitalism.

Proposing a reflection about the notion of segregation makes it possible to observe the temporal circumscription and the punctuality with which Lacan works the theme. It is possible to put together the *Proposal of October 9 on the School psychoanalyst* (1967a/2003) and *Allocution on the psychoses of the child* (1967b/2003), dated October 1967, as substantializers of the notion of segregation in its character of process; while in the unpublished *Brief Discourse to Psychiatrists* (1967/unpublished), issued in November of the same year, a greater emphasis on the effect of segregation in its articulation with the scientific progress of universalization is observable. We will emphasize, next, this route between the substantialization and the articulation of the effect of segregation.

In the work titled *Proposal of October 9 on the School psychoanalyst* (1967a/2003), Lacan stresses the problem of segregation by asserting: “our future of common markets will find its equilibrium in an ever-widening expansion of the processes of segregation” (p. 263). This is a common market that corresponds to what we will indicate later as a management from which Lacan determines as processes of segregation. A market equilibrium will become feasible in a future where segregation will be broadened based on a production logic. The link between the progress of science and the future of the common market will be characteristic of this period of Lacan’s teaching (1968-69/2008, p. 40).

The mention of the author to the common market is equivalent to what the progress of science engenders in the social order. In this regard, in reference to the horror of the concentration camps, Lacan (1967a/2003) states that “what we saw emerge from them [concentration camps], to our horror, represented the reaction of precursors to what will develop as a consequence of the re-organization of social groups by science, and, nominally, of the universalization that it introduces” (p. 263). Universalization promoted by scientific progress is the means by which social and collective re-organization are established. Tools forged through scientific parameters evaluate and classify homogenized masses. With this quote, Lacan refers us to a management that operates in a market dynamics that is balanced by the expansion of segregating processes guided and made possible by the scientific progress occupied by a massification, unlimited universalization that does not want to know about division. Universalization is crucial at this intersection between the progress of science and the future of the common market as it is the measure of what is put into practice.

In *Allocution on the psychoses of the child* (1967b/2003), Lacan begins a discussion about freedom and madness as something pertinent to that moment, from scientific progress, in which questions of social structures were raised. If questioning social structures by means of scientific progress composes an idea of freedom, Lacan (1967b/2003) is quite emphatic about not collaborating with such a position because he understands that in this meander, what is seen are segregatory effects. According to the author:

Men are embarking on an era that we call planetary, in which they will be informed by something that arises from the destruction of an old social order, which I would symbolize by the Empire, just as its shadow was long outlined in a great civilization, to be replaced with something very different and not at all with the same meaning - imperialisms, whose question is: how to make human masses destined to the same space, not only geographical, but also, occasionally, familiar, remain separate? (Lacan, 1967b/2003, p. 361)

This planetary era coincides with the removal of an Empire, symbol of an old social order, in the name of what the psychoanalyst proposes as imperialisms charged with the task of maintaining the separation of the masses located in the same place. The segregatory process of imperialisms does not cease to be linked by Lacan to the progress of science and its practice in the social sphere derives from what is limited to science, but which is operationalized by the market.

What is indicated by Lacan (1967b/2003) as imperialism is ordered as a disintegration that will lead to an expansion of the processes of segregation in the social sphere. These processes highlighted by the author find in psychiatry boiling points about the practices of deprivation of liberty applied in the treatments of madness. The notoriety of the scientific progress and the resonances that appear on the medical field in the late 60's can be conjugated to the imperialism that is installed. In a commentary on the change in the role of the medical doctor from the acceleration as to the place of science in the world, Lacan (1966/2001) points out the role of the market in the production of therapeutic, chemical and biological products by making them available to the public and by asking the doctor, "just like a distributor agent is asked to put them to the test" (p. 10). What Lacan anticipates about the pharmaceutical industry and the use of medical services, in the name of an ever-growing desire for evaluation and testing, incurs the construction of world criteria and requirements of productivity: "because if health becomes an object of a world organization, it will be about how productive it is" (p. 14).

These studies, dated October 1967, allow us to observe a substantiation of the notion of segregation as a process involving both scientific progress and market logic. This process has a practical character and applicability directed to the social scope and particularly that of psychiatry. To have this medical area as the boiling point of segregatory practices directed at madness corresponds to a time when the coordinates of the imperialist foundation are generalized by a cross-link between scientific progress and productivity requirements. This intersection can be seen throughout Lacan's comments on segregation.

In his *Brief Discourse to Psychiatrists* (1967/unpublished), Lacan stress segregation as an effect. Apart from a practical process, the segregation effect is dependent on a link between the progress of science and the universalization that, as the author points out, is effective over the subject. In Lacan's remarks, this practice becomes a focus on madness as the object of a specialized science. The author states that "all these mad people were treated, treated in the manner that is called humanitarian, namely: they were locked up. This operation is not absolutely devoid of interest" (Lacan, 1967/unpublished). The incarceration of insanity, which is not unrelated to scientific progress, had its bases of action in humanitarian cause and in psychiatric knowledge. This operation, not devoid of interests, finds in the "pharmaceutical dynamics" (Lacan, 1967/unpublished) a sieve from which new terminologies and operations are produced without knowing what is changing, where the modifications and the senses point the same.

When referring to madness from the psychoanalytic mainstay, Lacan (1967/unpublished) does not fail to do so in his articulation to the field of language. The constitution of the psychotic structure differs in that the function of subject as effect of the signifier does not maintain with the Other of language a demand of object *a*. This object irreducible to the signifier remains coupled with the subject that relates to it, for example, by the manifestation of voices. Lacan points to such a coupling as to the order of freedom as to the impasses of neurosis in language. This freedom is what, according to the author, distresses psychiatrists in practice with their object of study. According to the psychoanalyst:

it is precisely because you are psychiatrists that you could have something to say about the effects of segregation, about the true meaning it has. Because knowing how to produce things certainly allows them to give them a different form, with a less brutal impulse and, if you want, more conscious. (1967/unpublished)

Lacan pronounces on the incarceration of madness in the psychiatric hospital delimiting as practice that has its roots in the scientific rise and the purification of a subject characterized by the neutrality. However, the very fact that the psychiatrist takes madness as an object of study would be a form of segregation that does not depend on the practice of locking up, and whose motivation is the isolation that responds by not wanting to know about psychiatry as a science. This object that madness puts on the scene motivates the closure of madness as well as motivating the taking of the madman as object of study. On this, Laia and Aguiar (2017) affirm that “the psychiatrization of madness, its objectification as a ‘mental illness’, even when it is no longer only in the closure of a hospice, can be conceived as reinforcing the construction of barriers, other forms of walls” (p.19). Locking up madman is not what isolates a subject, the very taking of it as an object is enough for that. Segregation is a practice that extends an abolition by techniques that are not limited to incarceration alone.

The isolation of a pure subject endowed by scientific knowledge overrules the division expressed by the phantasmatic structure ($\$ \diamond a$) in the name of universalization. The author asserted that “from this moment comes the science, if I may say, is born correlative to a first isolation of the subject” (1967/unpublished). This isolation is fundamental to modern science, however, as we will point out later, its universalization reaches social structures by defining a time when the division of the subject is annulled. In this way, psychiatry is illustrative of what Lacan extends to the field of science: the isolation of the subject as the original pillar. We want to discuss here, however, how this isolation propagates in the form of practice based on the universalization of the pure subject whose promotion finds in the progress of science the foundation of effects of segregation.

In his intervention, Lacan (1967/unpublished) articulates the effect of segregation to scientific progress that has at its base an isolation of the subject. It does not go unnoticed as this effect is evident in the social structure and also that a certain marketing is referred to in a vision of massifying future. This market future tied to scientific progress is quite peculiar in these works of Lacan on segregation. As we have already pointed out, an allusion to the concentration camps is present before this articulation. When he addresses psychiatrists, Lacan (1967/unpublished) makes the following statement:

The progresses of universal civilization will not only result in a certain malaise, as Freud has already realized, but also by a practice which will become more extended, and which will not show its true face immediately, but which has a name with which,

change or not, will always say the same and will occur: segregation. To the Nazi gentlemen, you could have a considerable recognition for such practices, as you were precursors and even had, a little more to the east, imitators in concentrating people, it is the price of this universalization, insofar as it only results from the progress of the subject of science. (Lacan, 1967/unpublished)

Civilizing progress already had, under the pen of Freud (1930 [1929]/1996a), the malaise generated from the demands of drive resignation. Lacan makes an addition by proposing the effects of segregation as an addition to the malaise that has as a mark an overrun, an increase, insofar as it is not shaped by the social bond. It is at this point that the French psychoanalyst refers to the concentration camps as precursors of such practices. This practice of segregation is designated as a price paid for the universalization resulting from the progress of science.

Beyond the malaise: Discourse of Capitalism and the effects of segregation

Accompanying the process called as the substantiation and articulation of the effects of segregation in the above-mentioned studies, we see that linking these effects to scientific progress is not enough to justify a practice. On this topic, we note that the reference to the concentration camps is launched by Lacan to allude to the practice of universalization. This is how this practice is not devoid of interests that engender it. The future of common markets and imperialisms that balance from the effects of segregation can be understood as the necessary contribution to the *practicability* of universalization based on the technicization of science. We propose that this contribution can be assisted in the teaching of Lacan through the formalization of a Discourse of Capitalism.

Initially, we will start from the Freudian orientations about the malaise and the impossibility and insufficiency that permeate the social bonds, to reach the principles of the discourse in the teaching of Lacan, in his *Seminar, book 17 - the reverse of psychoanalysis* (1969-70/1992). Since then, we have been accentuating the organization of the Discourse of Capitalism, in order to gather resources around the problematic between subject and object that is particular to this discursive modality. We propose that the intersection of the progresses of science with the Discourse of Capitalism makes possible the expansion of the processes of segregation by enforcing the relation between subject and object in terms of this discourse. This triad between technical progress, Discourse of Capitalism and effects of segregation has on the subject an incidence that we will try to differentiate as an abolition of division (Lacan, 1966/1998), a *consummation* from which subject and object do not differentiate.

Freud questions, in his *Civilization and its discontents* (1930 [1929]/1996a), about what the human being aspires to in his purposes in relation to its own life. Although this is a very pertinent and difficult question to answer, the psychoanalyst does not hesitate to propose that happiness and permanence of this is what confines that question. Given happiness as a purpose for life, it is possible to understand that its gear is sustained by a program guided by the pleasure principle. However, by a condition proper to this principle, failure to achieve such a goal is inevitable and impossibility runs through the prospect of happiness, imposing suffering as a pressing contrast.

Freud (1930 [1929]/1996a) proposes that the progress of culture involves a price to be paid by the one who is inserted in it. This price is characterized as a subtraction of that

which, ideally, could compose happiness and presents itself as a feeling of guilt derived from the constraints to the drive field. This malaise is basal in the constitution of culture and its incidence is indicated by Freud from the distinction of levels, from which suffering can originate, being the most painful of the sources of suffering that comes from human relationships. This source of suffering can be understood as social because it comprises mutuality in society as the genesis of malaise.

Malaise has opened wide the insufficiency of the social regiments to deal with human suffering, since the construction of this is sustained by the drive renouncement. The loss of satisfaction is fundamental in the establishment of mutuality and in the functioning of this, which refers to an impossibility, since social relationships do not guarantee the restitution of what has been lost, are insufficient for that.

This encounter between the impossibility, basal to the failure of happiness as an objective, and the insufficiency that is organized around the malaise promoted by the mutual relationship in society is an arrangement that can be highlighted in the famous Freudian assertion about the professions of educating, governing and analyzing. According to Freud (1937/1996b), "it almost looks as if analysis were the third of those "impossible" professions in which one can be sure beforehand of achieving unsatisfying results. The other two, which have been known much longer, are education and government" (p. 265).

The unsuccessfulness of such professions highlighted by Freud underlies the form of bonding between one who governs, educates and analyzes, and which is governed, educated, and analyzed. The impossibility and insufficiency that pervade relationships and foster discontent can be singled out as impossible professions which include in their constitution a certain failure. It will be necessary to resort to Lacan in his *Seminar, book 17 - the reverse of psychoanalysis* (1969-70/1992), to understand that these arrangements between impossibility and insufficiency are the gears of an apparatus considered as discourse. The discourses, according to Lacan (1969-70/1992), "are nothing more than the significant articulation, the apparatus, whose mere presence, existing status, dominates and governs everything that eventually can arise from words. They are discourses without a word, and then they are lodged in them" (p. 177). Without revoking the premise of the structuring of the unconscious as language, Lacan (1969-70/1992) begins to designate the modes of structuring the social bond as discourse.

From the fundamental relation of the signifier (S_1) to another signifier (S_2), an apparatus from which the subject (\$) is an effect and the object a is the cause of the desire, is that the discourse establishes itself as a means of articulation between language and jouissance. According to a definition of Lacan himself: "discourse is what? It is what, in order, in the ordering of what can be produced by the existence of language, is a function of social bond" (1972, unpublished). Thus, it is possible to affirm that the discourse is what structures the social bond from elements and from a specific ordering. In this way, four elements - a , \$, S_1 and S_2 - are coordinated, which are distributed by four distinct places - Agent, Other, Production and Truth (Figure 1). The rotation between the sequence of these elements in the specified places generates four distinct matrices of discourses: Discourse of Master, Discourse of Hysteric, Discourse of University, and Discourse of Analyst. We shall follow the definition of Discourse of Capitalism as a derivative of the Discourse of Master.

Each discourse, therefore, is the result of distinct positions of the sequence of elements in non-changeable places. Let us emphasize beforehand that the place of truth, beneath the

agent, works as a propulsion that moves the discursive apparatus. In this way, relations are forged between places: the arrow that moves from the place of Agent towards the Other is understood by Lacan (1969-70/1992) as the impossibility of the relation established in each discourse. This impossibility refers to the professions indicated by Freud (1937/1996b) and allows us to draw a parallel between governing, educating and analyzing and, respectively, the Discourse of Master, Discourse of University and Discourse of Psychoanalysis. In turn, between the places of Production and Truth, what is installed is an obturation, named by Lacan (1969-70/1992) as “impotence” (p. 185), a protection of the truth.

Resuming these details from the Lacanian proposal on the discourses, it is possible to point out that it is through the demand of culture for a drive renouncement that the social bond is established. It is because of the real loss of jouissance that discourses are founded by the signifier as an “apparatus of jouissance” (Lacan, 1969-70/1992, p. 50), which functions as the thermodynamic model of entropy in which excess is lost.

For illustrative purposes and in order to differentiate the Discourse of Capitalism, let us focus on the Discourse of Master. This discourse brings the philosophical heritage of the Hegelian dialectic and also the structural definition of the unconscious from the signifier. It is a privileged discourse that demonstrates the functioning of the chain signifier logic from where the subject is effect. On this discourse, Lacan (1969-70/1992) states that S_1 is “the signifier, the function of signifier on which the essence of the master rests. On the other hand, (...), the proper field of the slave is knowledge, S_2 ” (pp. 19-20). S_1 occupies the place of agent and, as such, makes power as dominant in this discourse. The place of the slave is the place of another and his position is the support of knowledge. In this discourse it refers, therefore, to the search made by the master for the recovery of a jouissance not by the way of knowing, but by the production of the slave. It is that the impossibility is set before the order imposed by the S_1 towards the S_2 in search of recovering in the product something that was lost from the beginning.

Lacan (1969-70/1992) distinguishes, from the production generated in the Discourse of the Master, an ancient master from a modern master, the capitalist. It is by the Marxist specification of surplus value as surplus of the non-equivalence between value-in-use and the exchange value of the labor force as a product and the denunciation of spoliation that is promoted by this mechanism which, according to Lacan (1969-70/1992), “the society of consumers acquires its meaning when the element, in quotation marks, which qualifies as human, gives itself the homogeneous equivalent of a plus-de-jour, which is the product of our industry, a plus-de-jour - to say at once – forged” (p. 84). The surplus value resulting from the difference between the value of human labor and the value of exchange is taken by the modern master as an object to be forged for consumption. This plus-de-jour, fetishized as a commodity by industrial capitalism, reveals a jouissance that is not doomed to entropy and loss, but rather as a result that is given as a product.

From these elements that evidence a fetishized product, Lacan (1969-70/1992) locates a “capital mutation, which also confers on the Discourse of Master its capitalist style” (p. 178). This mutation that gives the Discourse of Master a specific style points to the reduction of the plus-de-jour as a commodity fit for consumption. The consequence of this is given in the matheme of Discourse of Capitalism (Figure 1) as a change of places between the two elements of the left in the matheme of the Discourse of Master.

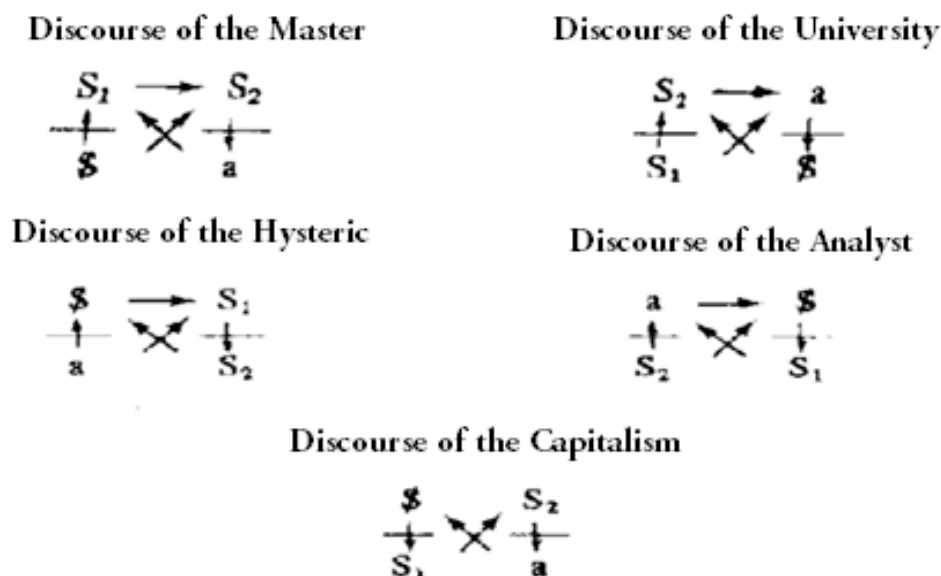


FIGURE 1. The discourses.

In this discourse, the knowledge is reduced to work with a view to the production of plus-de-jouir in the form of profit for the master and an object of jouissance for the consumer. It is thus that the subject finds himself in the place of Agent, as dominant in the scene of consumption, having ceased to occupy the place of truth with which the Discourse of Master maintained a relation of exclusion. It is from this dominant place that the subject is incited to the unbridled consumption of the objects forged by industry and the technical progress of science. A phantasmatic constitution can be understood in the meander of this relation between the greedy subject and the object with which the illusion of a recovery of jouissance arises. This is how the Discourse of Capitalism manages to maintain a closed circuit, in which the dimensions of impossibility and impotence disappear, in which the subject is guided by the object according to the laws of consumption. On this discourse, Lacan (1972/1978) states:

I definitely did not tell you that the capitalist discourse is ugly, on the contrary it's frantically astute, is not it? Frenetically astute but doomed to be bored. This is unsustainable, something I could explain to you, because the capitalist discourse is there, you see it with a small inversion only between S_1 and \$ that is the subject. That's enough for this to work like a roulette. This could not work better and therefore works very fast. This is consumed, consumed as long as it is consummated. (1972/1978, p. 41)

Characterized as frantically astute, the Discourse of Capitalism is completed as it consumes. This points to the fact that this discourse does not promote the social bond, since the relation that is established is between the subject ordered by the lack of jouissance and the object of accessible consumption, the *gadget*. Unlike the Discourse of Master in which the bond is established between the master and the slave in the Hegelian molds of self-consciousness, the modern master tends to disappear from the dominant place and to make Agent the voracious and greedy subject who consumes the product in an insatiable manner. Thus, it is understood that “surplus value is the cause of the desire of which an

economy makes its principle: of the extensive and therefore insatiable production of lack of *jouissance*” (Lacan, 1970/2003, p. 434). The gadget, in the function of *plus-de-jouir*, is the foundation of an economy that, on a large scale, becomes a management in which the subject suffers from it that is manufactured to be consumed, as well as, we try to sustain, in a process in which there is a coupling between subject and object. This coupling is what abolishes division and ratifies the *consummation* between subject and object.

The effective individual and its management

The encounter between subject and object provided by the Discourse of Capitalism is fundamental to the development of our objective. This is the point we call *consummation*, in which a false reunion with lost *jouissance* is completed by the consumption of the object produced on a large scale. We propose that this moment corresponds to the abolition of the division of the subject and that has its implementation in the management guided by the propaganda of complementarity between subject and *plus-de-jouir*. This route is what promotes, therefore, the attainment of the *practicability* of the effect of segregation.

In regard to this complementarity, Alemán (2014) affirms, “*jouissance* buffers or obliterates the division of the subject, making it an ‘individual’, who, in the midst of the most atrocious misery, becomes either an entrepreneur, entrepreneur of its own life or in a debtor, caught in a dead-end network” (p. 36). Having the surplus value as the cause of desire throws this insatiable individual into both exploitation and default. Explorer or defaulter are characterizations of a single condition of misery that is perpetrated in the proportion in which the object market allocates management based on *consummation*. This management puts into practice the universalization of the pure subject, isolated from its division.

It is a management that the Discourse of Capitalism diffuses with the rise of the market, which is not ignored by Lacan (1968-69/2008) when he affirms that “capitalism introduces something that has never been seen, what is called liberal power” (p. 232). It is observed, therefore, that this management is not only concerned with an economic plan in which the market exercises its free practices. There is an interference of this management on the normalization of daily life³ and the imposition of a generalized competition. According to Dardot and Laval (2016), each member of society must “conceive of itself and behave like a company” (p. 16). We reaffirm that this management coincides with what we point out, starting from Lacan, as a relation of *consummation* between subject and object in a process that happens through *entrepreneurialism*. The company sealed as an individual is based on the management according to which the efforts and results must be intensified and the expenses minimized according to a certain effectiveness.

The policy of the Discourse of Capitalism is not made by the social bond and this factor differentiates it from the discourses that Lacan initially formalized as a degradation, particularly in the incidence of its management that happens through the expansion of the free market and the expansion of capital. This management points to an *effective individual*

³ The rise of the market to the level of an economic management must be differentiated from the power of the State. This distinction can be based on the propositions of Foucault (1978-79/2009) referring to a study on neoliberalism in which the author seeks to analyze the political reason for governmentality. This reason constitutes as a management that is determinant on the human conducts. Foucault elucidates this management from some peculiarities based on a certain proposal of freedom that reaches both the market and the consumer.

that is caused by the *gadget* produced on a large scale by techno-scientific progress. We propose that the relation of consummation of the subject to this object, according to the coordinates of such a management, generates as effects the possibilities of stratification of a division in the name of an individual that responds to an evaluation process created under a project of effectiveness. This individual is then taken as nothing more than a *gadget* from the projects of effectiveness and technological improvement. Lacan (1972, 2011) favors this reflection when affirming:

What distinguishes the Discourse of Capitalism is this: Verwerfung, the rejection out of all fields of the symbolic, with the consequences of which I have already spoken - rejection of what? Of castration. Every order, every discourse related to capitalism leaves out what we simply call love, my good friends. As you can see, it's no small thing, right? (p. 88)

We can understand that the frantic cunning of the Discourse of Capitalism is firmly established in the *Verwerfung* of castration. The unlimited that composes the jouissance of the illusion of complementarity in the encounter with the *gadget* leaves aside the social bond and the love of truth. This rejection can be understood as an exclusion from what Freud (1937/1996) called impossible and insufficient in relation to governing, educating and analyzing and has as an illustration, in the Lacanian matheme of the Discourse of Capitalism, the absence of the arrows between the higher and lower places. We understand that the Lacanian assertion about the absence of social bond as a characteristic of this discourse is quite peculiar to what we seek here to recognize as a management, since this absence differentiates from a production relation what is an *effective individual* constituted from an effect of segregation. The future of the common market is associated with the technical progress of science in a route that targets the limitless of *consummation*. It is by a management based there that produces an individual passible to the scales that evaluate their motivation and adaptability by claiming it as armored to that which is of the order of the impossible. This is a cunningly elaborated product about the abolition of the division that constitutes the subject.

Final considerations

We begin with a question concerning the abolition of the division of the subject as a result of the effects of segregation associated with the intersection between the progress of the technicization of science and the Discourse of Capitalism. It is possible to indicate that this intersection gives the status of practice to the expansion of the processes of segregation that Lacan has placed as one of the effects of universalization that is proper to science. Universalization is propagated on a large scale, towards the unlimited, by the technicization of science and supported by *practicability* whose foundation lies in the abolition of the division of the subject. In the works of Lacan dating from the late sixties, we emphasize that the progress of science is intimately coupled with segregation and that Lacan takes as a paradigm the concentration camp in its factuality, which refers to an extreme of the segregatory effect. We emphasize that therein lies a process based on the isolation of a

pure subject, as the foundation of science, which points to an operation that is opposed to the causation of the subject.

With the abolition of the division of the subject, this is relegated to the category of individual. This category is characterized as a tributary of the segregation effect insofar as a coupling coincides with subject and object. Thus, the intersection between the progress of the technicization of science and the Discourse of Capitalism is the optimization of a process in which the subject is objectified and abolished in its division. If by the technicization of science, it is possible to glimpse the gears of the Discourse of Capitalism in operation, we seek to highlight how misery coincides with the launch of the subject in the direction of the coupling with the plus-de-jour. This relationship of *consummation* characterizes an encounter, which is facilitated by the intersection that we have emphasized and acquires the character of *practicability* through a management. This management operationalizes the individual, making him an entrepreneur of himself and docilizing it in the face of evaluations of effectiveness.

The coordinates thrown by this management point to an effectiveness that permeates both the social, institutional and subjective spheres. In this context, already indicated by Lacan (1968-69/2008) as a power introduced by the Discourse of Capitalism, tools are developed to evaluate performance and effectiveness. The evaluation is fundamental for a management concerned with the potentialization of its results and goals. This agenda aims at what we can call an *effective individual* who, among some characteristics, can be recognized by its availability to consumption and docility to evaluative metrics. The *effective individual* is, according to our conclusion, the product of the intersection between the progress of the technicization of science and the Discourse of Capitalism, produced by the effects of segregation. The application of these effects takes place by the abolition of the division of the subject that is coupled to the plus-de-jour. Through the *consummation* between subject and object that would arise, then, the entrepreneur itself, motivated by a management that aims for results and effectiveness.

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Marcos Vinicius Brunhari: Postdoctoral student of the Graduate Program in Psychoanalysis of UERJ (CAPES Fellow). PhD in Clinical Psychology from IP-USP.

Vinicius Anciães Darriba: State University of Rio de Janeiro (UERJ), Professor of the Institute of Psychology, Graduate Program in Psychoanalysis, Rio de Janeiro, State of Rio de Janeiro, Brazil. CNPQ PQ2 Research Productivity Scholarship