

***Effects of capitalist discourse: pleasure, anonymity and acting out***

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The theme of this colloquium, « Malaise, castration, alterity », invites us to question the ways in which contemporary malaise manifests. In 1930, Freud insisted on the paradoxical aspect of the relationship between man and his neighbor and the social link as the main source of this suffering, precisely in the heart of this malaise. We are condemned to a mutual dependency. This is inscribed in our own subjective constitution. “The Other and the others are structurally essential for our subjective constitution: there is no issue for the subject without his inscription in the field of the Other”. Drive renunciation is the price required by social life, which turns the relationship with others into a relationship with the object of desire, of love and hatred.

According to Lacan, “this fellow creature is the intolerable imminence of pleasure. The Other is only its cleared out *terreplein*”. Earlier, in the Proposition of October 9, 1967, he prophetically warned of a future in which an increasing segregation would be enhanced to serve the common markets. He also warned us of the universalisation introduced by science coupled with the capitalist discourse, producing the manipulation of social groups and peoples, bringing us back to the horror of concentration camps, to the ethnic cleansing, whose reproduction we can tragically see at Gaza. In a recent interview circulated on social media networks, the Gaza territory is turned into a resort, a kind of new Riviera, once it will be bought by the president of the United States. The only important thing is businesses!

Lacan's approach to the social link comes from the scheme of four discourses; he emphasizes that the discourse is a way of treating enjoyment. During the Milan Conference (1972/1978), he presented the discourse of the capitalist, not as a fifth discourse, but as a perverse slipping of the discourse of the master, that would promote the social link foreclosure. What interests us to emphasize here is that this discursive modality obstructs the social link, so that the subject remains fixed to this promise, ignores his division and obeys the injunctions: Enjoy it! Consume it!

The discourse of capitalism promotes perverse practices that aim to obstruct castration, promising a limitless pleasure outside the field of ethics.

Approaching the contemporary malaise, we want to discuss the effects of this discourse in its present phase of financial capital, whose central characteristic is anonymity.

Current social networks are an important element of the dynamic of the discourse of the capitalist and a permanent source of malaise promotion. Characterized by imaginary dominance, social networks have anonymity as a typical mark, which fosters hatred, violence and, above all, encourages the acting out.

Nowadays, violent acting out can be visualised online. This mode of “link” to appease the anguish caused by face-to-face interaction, is not exempt from consequences. It involves the imaginary but ignores the castration, since it shows different signals in several spheres in various contexts of self-exposition and exposition of others. The unrestrained use of network virtuality is increasing in the most remote places of the planet. A huge percentage of users that aim to reduce their emotional pain are permanently connected to virtuality, to the screen that disregards the symbolic and the physical presence.

In this process, there is no intermediation, no limit to pleasure; networks, Internet, cell phone, almost like bodily prostheses, became an integral part of the subjects and even the presence of authorities is useless to restrain it, since for several users of this universe, all laws are abolished everywhere.

Thus, a large part of the human suffering comes from the fact that we are more and more exposed to the social links oriented by the intent to avoid dissatisfaction and not by the search for pleasure; presently, if there is some discomfort, there is something wrong with the imaginary and the objects supposed to buffer constitutive human malaise are constantly summoned.

We already know that human beings have a tendency to aggression and cruelty; it allows us to think that the display of violence in the social sphere is a way to express what is produced in the psychic sphere. We are also allowed to consider this violence as a subjective expression of an intense internal malaise as an exteriorisation of violent impulses that the subject is unable to symbolise. Speech is replaced by violent acting out. This is the radicality of anguish and malaise acting destructively against the subject and his similars.

Freud asks why life is so complicated, why human beings have so many difficulties to find happiness and notices at the same time that social life is one of the sources of this suffering. « Though we don't want to admit it, we cannot understand why the institutions we ourselves have created are unable to bring us well being and protection” (Freud, 1930). In this regard, he states that we have failed in our intent to avoid suffering and that to live in society we need a certain amount of malaise and that we need also to contain the self-destruction and the destruction of others. Nevertheless, societies with a few exceptions, remain in the permanent opposition between oppressors and oppressed, between masters and slaves. Their laws are conceived according to the interests of ruling classes and ignore the interests of those who are subjugated. It fosters dissatisfaction, uneasiness (FREUD, 1930) and, by the way, conflicts, rebellions and wars.

In this same way, we find a permanent increase of femicides. According to data from the United Nations, this violence is universal, though Africa is the continent having the highest number of slain women and girls. In our country, we have had a 12% increase in femicides, which is a demonstration of the difficulty in the relationship to the difference, underlined by the woman's position in relation to her castration and the reality of the body. Women are still considered as a simple object to those who are in position of possessing the semblant of the phallus, though this semblant is the woman's position itself.

In our search on this topic, we have learnt that, in 1932, Freud stated that the need of power and the kind of relation established with it cause in human

beings a desire for hatred and destruction. Destructivity is a human feature that always overwhelms us and provokes strangeness, even though we know that it belongs to the history of the most diverse societies. Therefore, it is important to underline that, in the violent acting out, there is the inscription particular forms of subjectivation, in which castration and lack are not operative.

The mechanisms used to give vent to these energies, to the death drive, are modified whilst the social discourse is modified in the use of the symptom to deny the existence of the other, a denial of the otherness itself; denying the existence of the difference is a denial of the difference that lives within us. It's curious to notice that, for Lacan, otherness is not just in the others, but inside the divided subject who presents the strangeness that lives inside him.

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