

Violence, guilt and act: Psychoanalysis and politics¹

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Abstract

The relationship of violence, guilt and acts suggests a series of prior deductions regarding people and their relationship with social ties. This work shows, based on a study carried out among adolescents in the city of Fortaleza, Ceará, Brazil, the conception constructed regarding the essential categories to think about the cause of the breakdown of family ties, the subjective effects of a globalized society and the relationship between predatory consumption and systemic violence. The analysis carried out with the conceptual framework of psychology undermines the ingenuous construct of a policy of social inclusion without subjective effects, mainly when situated in the field of a social ideology of autonomy that seeks to shift from a society of control to the establishment of the autonomous subject. Control continues to operate and the subject is prevented from responding to the efficacy and efficiency demanded by the capitalist discourse, which imposes the act of consuming in detriment to the condition of desire. We also conclude in this analysis that merchandise has lost its market condition, to the extent it has been enveloped by fetish, and has been raised to the condition of a supreme object – a type of *Superobject*. The subject consumes the act rather than the merchandise, regardless of the means to attain this condition of enjoyment, so that the object is no longer inserted in the field of consumption. This implies a new form of postmodern totalitarianism, whose maxim is consumption *über alles!*

Keywords: psychological distress, social ties, violence, psychic re-structuring, research in psychoanalysis.

The research entitled Violence, Guilt and Act, carried out in the city of Maracanaú, in the metropolitan region of Fortaleza, Ceará state, in northeastern Brazil, brought elements of great importance to the analysis of the political references that disintegrate social ties in the vision of a group of teenagers. The elements encountered enabled contact with relevant reflections based on the critical positions indicated by them and highlight the presence of a characteristic trait of anomy in contemporary society. In the same way it permitted a reading of the lack of implication of citizens regarding responsibility for the weakening feeling of guilt over these practices, it allowed a deeper discussion of the relationship between increased violence and social inequality, including a critical reading of the reigning social policies in Brazil.

The analysis undertaken here proposes in the field of psychoanalysis and society a critical vision of adolescents in expressing their desires for a life in society capable of supporting their demands: power, politics, institutions and social support. With this, there are important indications about the form of thinking about the subjectivity of adolescents who live in Brazilian neighborhoods considered to be violent and poor.

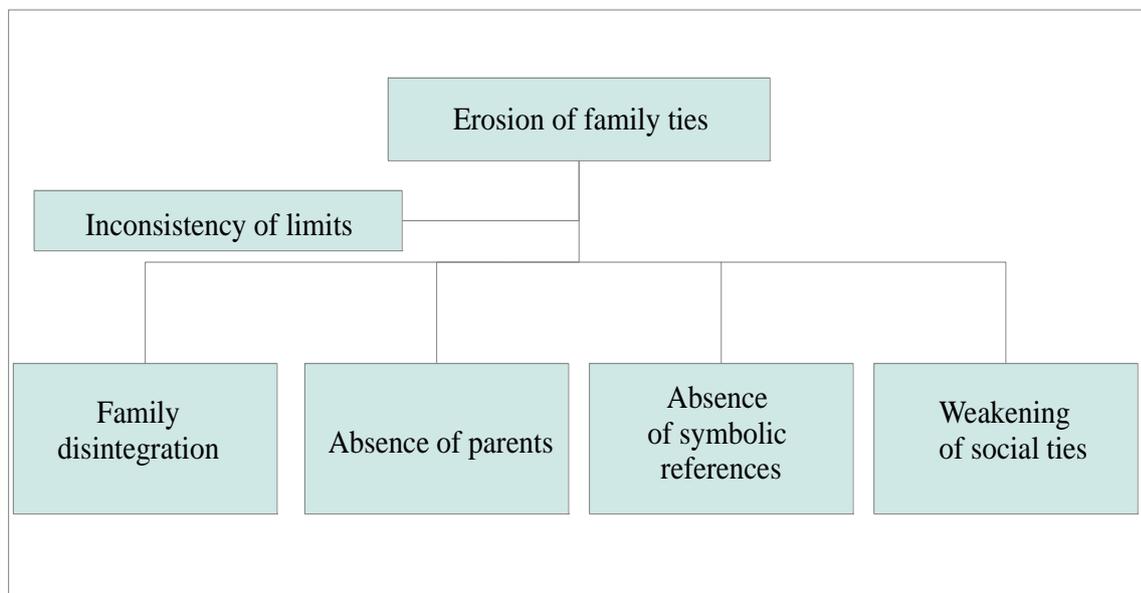
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This article proposes that there is a political fallacy associated with the impoverishment of constructions of the sense and power of political and social claims, and that there is a new form of control launched by modern biopolitics, as shown by Giorgio Agamben in his work *State of Exception*, along with the influence of autonomy in the form proposed by Alain Ehrenberg (2010). The discourse of these teenagers reveals that this fallacious logic is the basis of a new form of social exclusion, which perpetuates violence and heightens what can be called narcissisms of small differences, as indicated by Freud in 1921 in his work *Group Psychology and the Analysis of the Ego*. Finally, the works of Jacques Lacan on discourses, mainly the effects of the capitalist discourse, close the circuit of a critical analysis utilized by Slavoj Žižek, in his work entitled *Violencia en Acto*, which deals with the effects of violence on social life.

At the start of each part of this article we present a graph showing the logical order of the themes analyzed and discussed, in light of the material raised with the teenagers studied.

I



One of the crucial points we analyzed with the adolescents in the city of Maracanaú was the implication of the reigning social policy project in the country³ and its relationship with the weakening of family ties. The first point that stands out as an effect of this logic is that all political projects have repercussions on the formation of family ties, with respect to the circulation of desire and the formation of symptoms shown by citizens.

The importance of this observation for the study of adolescence is exactly the bias of the subjective repercussions that social projects can take into account in planning public policies and their social affectation in the realm of the family. This means to say that in light of the current discourse on the lack of an inherent limit in the family ties, the indication that this fragility is nothing less than an effect of social policies applied in the country's recent history reduces the importance of a regulatory function produced essentially within the relations

³ The adolescents who participated in this study were enrolled in the *ProJovem Adolescente* (ProYoung Adolescent) project established by the Brazilian government. The project functions within a perspective of social inclusion, among the objectives being the *strengthening of family and community ties and return of youths to school until graduation* (<http://mds.gov.br/assistenciasocial/protecaobasica/servicos/projovem>).

constructed in the family.⁴ Morality, in this respect, is the result of a political and social discursive distribution⁵ and does not necessarily obey a genesis composed within the family itself.

Therefore, the project for a modern biopolitics responsible for control over the life and death of citizens, besides advancing in a macro-social scale, finds repercussion – no less important – in the form of control over the quality of family relations, besides formalizing a distributive logic based on a morality. In the vision of the adolescents, this implies paths that politics follows in function of morality. In direct form, what we can analyze in the discourse of the adolescents studied with respect to the place of the family⁶ today points toward a disaggregation, not of the order of a subjective apathy originating in people themselves. This is a consequence of the regime imposed on families in the search of financial survival and the attempt to obey the policy of social inclusion. This dynamic causes the void more than ever before present in the heart of family ties.

The promulgation of the law by mandating an effective and efficient life⁷ officializes the compulsory absence of parents from the family space. It makes its presence felt in the lack of regulation of family ties, imposed by the absence of reference to the law made by someone who minimally occupies the function of imposing family order. This aspect appears as one of the standout points in explaining the erosion of family ties, resulting from a policy that seeks autonomy of families.

By these paths, the material constructed from the comments of the adolescents studied indicated unease about the dimension of the inconsistency of limits, a consequence of the conflict between policies and responses of family ties in the everyday experience of families. The limits within families are inconsistent, especially because of the absence of consolidated external symbolic references,⁸ which function as a recognized regulation or demarcate the existence of an index that occupies functions within family spaces.

But this does not only imply a type of lost ties nostalgia. It mainly implies living with a displacement of this function to instances that policies expropriate for themselves, to the extent that at a second moment the application of the laws promulgated by modern biopolitics

⁴ This is an essential shift to think about the position of politics, the subjective reverberations in the heart of the family and their repercussions on adolescents. In this sense, responsibility is redistributed between the family and public policies. Against the current backdrop, the logic that *the family is responsible both for the care and development of its members, in its internal ambit, as well as the aspects aimed at adaptation to society and continuity of its culture* (Lidchi, 2004), would receive another determining component generated by applying social inclusion policies. While these policies bring great social benefit, they also promote a return of a social logic guided by the capitalist discourse (Lacan, 1993/1969-70), with effects on the family, leading its members to a position that contradicts the idea of exclusive responsibility.

⁵ The inclusion of aspects such as the family's attributions in current society and the formation and influence of public policies are elements contemplated by Itaborai (2005).

⁶ Elisabeth Roudinesco (2003), in her work *The Family in Disorder*, brings an interesting discussion on the family and the effects suffered with the insertion of technoscience. We can deduce that one of the questions in play in this family relationship and the discursive devices of technoscience involves morality. This is a much different position than that taken by Freud in 1908 with his text on Civilized Sexual Morality.

⁷ This point perhaps closes one of the great contemporary discussions about the shift of a society whose regulatory reference passes from a disciplinary pole to a pole of autonomy. Ehrenberg (2010) explores this discussion in his work *La société du Malaise*.

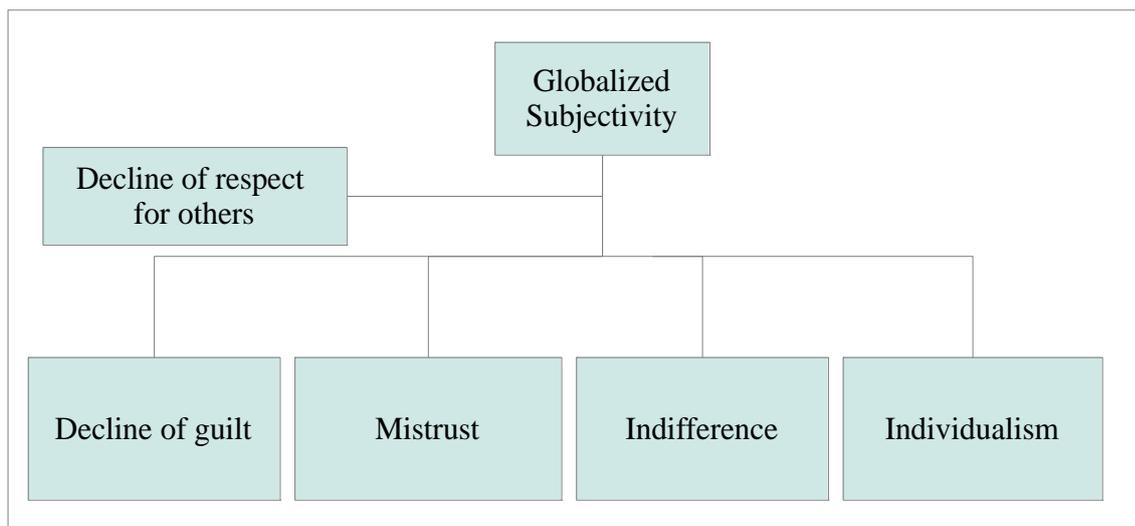
⁸ To expand on this question, the works developed at the Laboratory about the new forms of inscription of the object (LABIO) amply discusses this in many ways (Carneiro, 2008; 2009; Carneiro et al., 2010).

establishes a politics whose discourse exercises a direct power over family ties. With this, the family's functions are passed to social instances that engender a new configuration of power.

This leads to the formation of symptoms that circulate in the space of the family and also displaces the rational comprehension of what previously was contravention, assuming new ways for adolescents to relate to parental figures. The symptom⁹ for psychoanalysis may act as a currency of exchange between subjects and ties, especially because it is the form that psychoanalysis finds to claim a subjective disorganization. In other words, it is the way the subject finds to sustain his position versus the strange, the incomprehensible, that is designed in the scenario of the law, of society and the political space par excellence, the family.

In the final analysis, what is explicit in this passage is that if for psychoanalysis desire is the desire for the Other, in this family configuration as a form of response to the policies in force, the Other of desire lacks authorship and function – an authorship¹⁰ can situate and sustain a position of faith. Without this place what circulates is inconsistency, fragility, disaggregation, absence of symbolic references capable of moving the citizen toward a goal, guided by the path of desire. There is a movement that occurs not via the majority path of desire, but rather by the path of the will that, in other words, serves to advance consumption by life, distributed by the imperatives of the reigning discourse in the logic of capitalism.

II



The paradigm shift to a society focused on efficiency and efficacy brings an important consequence in the logic of the investment in pleasure and the field of politics, analyzed based on the subjective effects of a globalized society.

⁹ The symptom, as a provider of insight into the subconscious, can be taken as an indication of the position of the subject with respect to social ties. Žižek (2004), in his work *Violencia en Acto*, engages in a comprehensive discussion involving discourse, violence and acts, serving as an essential starting point for the symptomatic construction of the subject in face of the imperative calls of the majority social discourses.

¹⁰ The discussion about the relationship of author, authorship and authority is of great value for analysis of the position of the subject versus the law and the regulation of social ties in the context of dissemination of violence. Carneiro (2009) addresses this relationship based on the subjective constitution and the implications that the subject receives from the capitalist discourse, mainly stressing the reaction of the subject faced with the law without authorship and that deposes the place of authority in the context of institutions.

The first effect of globalization is the displacement of a family management of subjective relations – guided by a dimension of explicit control – to a logic of an autonomy, whose essence is the maxim of today’s capitalism: efficacy and efficiency.¹¹ In other words, the big change is what is implicit in the message of globalized consumption, in which control shifts from an explicit reference to the existence of devices that limit the relations among citizens to a logic of the function that the object of consumption exhibits in and of itself. What it exhibits is an effect of fascination, that is, a new way of saying that efficacy and effectiveness have already been transplanted to the object. Starting from globalization, the object starts to gain its own life and a manner of seduction that is inherent to it, imbued by the discourse that sells and distributes it. With this, objects are elevated to the globalized category of *Superobject*,¹² with its own light and without mediation of others, except for the way the subject is led to commit the act that allows obtaining the good.

In this respect, adolescents point to the attempt of globalization of subjectivity as one of the main sources of the decline of respect for others, just as parental functions have been diluted by the appeals of a modern biopolitics, in which the functions of order in the family start to be claimed as a species of social attributions. Put another way, the decline of respect for others, evidenced by the intensification of acts of violence, appears on the heels of an *object politics* that disseminates the importance of the fascination exercised by the object, supersized by way of the discourse of capitalism. All *object politics* has no other destination than that of incidence on bodies. This is the link that articulates the function of control over bodies taken by modern biopolitics. It is from there that life and death are articulated under the aegis of biopolitics, or according to Agamben (2007), in the name of a *thanato-politics*.

This passage is important because if we closely follow the discourse of adolescents, we will see that the crisis of authority rests precisely in the dilution of the function of authorship. The starting question for the discussion of authorship is posed when one evaluates the question of *with whom does the guilt rest?*¹³ The logic of insertion of this *object politics* is distributive and expansive. The lack of authorship in the sense of culpability for the acts of transgression committed has become installed within the family space, whence it spreads to the social and institutional field in the form of well-intentioned proposals that act to shear the social ties regarding a designation of authority. When the family authority goes in search of autonomy outside its space, it weakens the feeling of authorship of the reigning order among the components of the family. Without this presence demarcated, because it has been transported to the globalized sphere, the guilt of the subject lacks an important resource for compliance with authority.

This shift registered in the discourses of the adolescents is very interesting when we think of the subjective effects caused. These effects are clearly situated in the field of the social logic of a narcissistic culture, but cause us to question the insistence of the discursive production of a proposition that is consistent in this narcissistic culture. Indifference, mistrust and individualism, planted in the considerations of the decline of respect for others, are not only a random subjective reaction. Rather, they are an extension or response of the policies of

¹¹ According to the logic employed by Alain Ehrenberg (2010), op. cit.

¹² This concept of Superobject (Carneiro, 2004; 2008) is a reflection of the strong investment of the capitalist discourse by the imperative of globalized consumption. At the same time, it is the way found by the resulting deed between science and technology with the proposal to eliminate the remainder that falls from any operation of the subject with language.

¹³ To expand this discussion, the series *Culpa, responsabilidad y castigo*, organized by Marta Gerez Ambertin (2005; 2006; 2009), presents a series of discussions involving this question. The texts are analyzed in light of psychoanalysis and in confluence with the law.

insertion that are always part of a discursive control of modern biopolitics. These traits can be noted as specifics to the subject, which except when raised to the category of social regulation, do not lead to a sustainable comprehension, since an individualistic logic in which mistrust and indifference reign lacks a regulating myth. And what Narcissus is this that serves as mythical regulation to the point of promoting a disaggregation of social ties?¹⁴

The first point explored, based on the comments of the adolescents, indicates that the discourse of consumption, as one of the representatives of globalization, does not serve the purposes of regulation. Instead, above all it serves as a cause of disorder – as found in the family space – that reverberates in the social sphere. What is indicated is nothing less than a type of anomy, that is, the presence of law that has lost its capacity to regulate. From here we can insist that the law is on the way to suspension, similar to what was discussed in the previous topic. The law itself in a state of suspension causes effects such as mistrust, indifference or an impulse to individualism, since it can no longer be presented to the subject in the same way as formerly idealized. And this may offer to society is a type of globalization of the traits exhibited by citizens regarding others and institutions. This means to say that Narcissus no longer serves as a regulatory myth of social ties. If he appears or is called to appear, it is because the symptoms of indifference and mistrust have emerged in the place where there is no mythical reference in the discursive sense that the term requires to sustain a tie. The myth that regulates the subjective sphere of subjects in the context of social ties is that which functions as a reference, respect, a type of ligature that composes social ties. And Narcissus does not serve this purpose, since he is a structuring myth of the Ego, who cannot exhibit autonomy.

What Narcissus promotes in the context of current societies is a desperate search for the body, in search of sense. He appears in this version driven by the discourse of capitalism, based on a state in which the subject – already constituted – faces affectation of the order in the workmanship of the tie that is loosened as a result of the suspension of the law. Therefore, Narcissus complains of the narcosis that attacks his body and receives from others only indifference. These others, due to the deafness planted in the plane of globalized politics, are the same ones that flee to the dimension of authorship and that refer each one to his state of psychic origin in which the I rests as the first nominative operation of recognition.

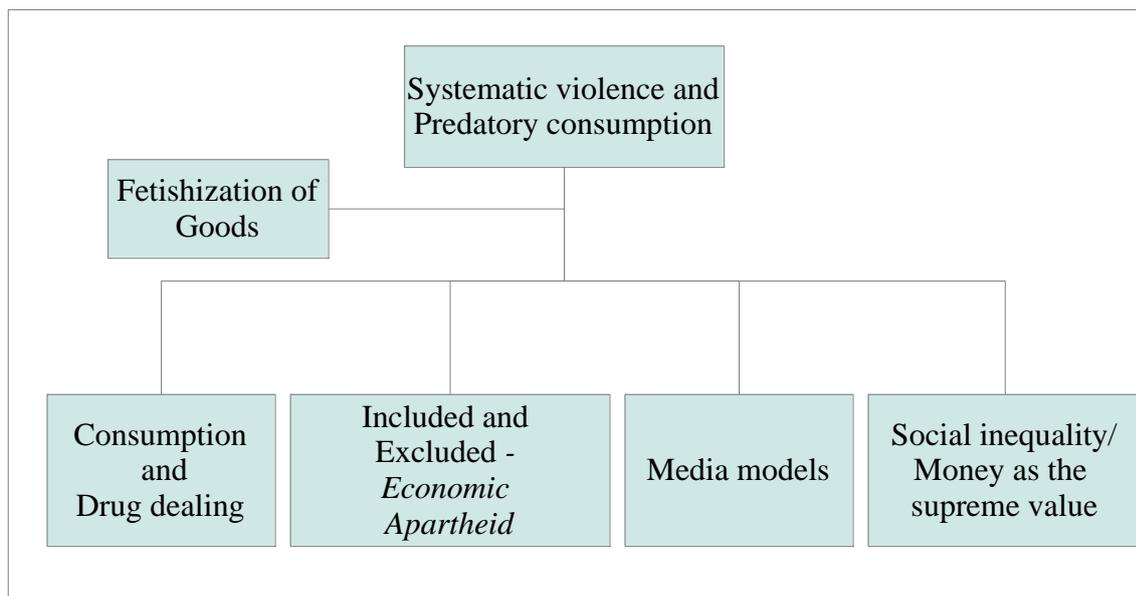
The effects of globalization hunt for the name of the subject and normatize it as a whole without a unary trait capable of preserving singularities. As a generic nomenclature, the subject staggers in search of a name to provide identity. The names the adolescents indicated to us in the study are these: indifference, mistrust and individualism. The act is indifferent; mistrust is the beacon of the society in which they live, the political form to attain efficacy and efficiency. The result is that guilt is buried by the globalizing appeals and social ties feel the effects that Freud¹⁵ coined as the narcissism of minor differences.

¹⁴ Carneiro (2007) takes up this question by examining various angles of the attribution to Narcissus as a regulatory myth that does not have force of symbolic sustentation in the context of current societies. In the essay's analysis, he points to the claim of subjects to a lost place in the heart of social ties, which in other words engenders a *Narcissism* resulting from the lack of identification with the semblance of the discourse of capitalism.

¹⁵ Freud (1976/1918) states in the text: "Contributions to the Psychology of Love: The Taboo of Virginity" that, *"It is precisely the minor differences in people who are otherwise alike that form the basis of feelings of strangeness and hostility between them. It would be tempting to pursue this idea and to derive from this 'narcissism of minor differences' the hostility which in every human relation we see fighting successfully against the feelings of fellowship and overpowering the commandment that all men should love one another."*

How can one blame a subject who acted in the cause of an imperative which globalization advocates – in name of the conquest of autonomy – as being the expected efficacy and efficiency? It is not that guilt has disappeared from the social scene. It only remains in suspension, just as has happened to the law in the *State of Exception*. It occurs just the same as when the prohibition on killing is suspended and summary execution of the enemy is authorized.¹⁶ Without this implying subjective pardon, the subject can repel the act of summarization for not having been affected by the authorization received. In this case, guilt must be sought in the indications that indifference covers up and the anguish that mistrust proclaims among the relations of the social ties.

III



Thus we reach a point of articulation in the logic presented in this analysis, of an imminently political nature, in which the discourse states that the anomy present is an unquestionable trait of the law, taken to the extreme, systematizes violence, as if there were authorization to kill. On one side there is authorization and on the other the subtlety of the discourses that circulate urging consumption *über alles!* This authorization to predation fits perfectly with the discursive logic of a postmodern totalitarianism. On one side is the intention to go forward with a plan forged in the globalization of desire, while on the other is a new form of totalitarianism that weakens when the subject does not admit in his psychic constitution and in his singular position in the social ties the possibility of the uniformization of suffering, pain or pleasure.

This political project with disastrous subjective repercussions is guided by a logic whose ideology is based on the passage from the sovereignty of desire to the tyranny of enjoyment. The operation is complex but at the same time deductive. Accompanying this passage implies revisiting the point we stressed about the elevation of objects – known as *gadgets*¹⁷ – to the condition of *Superobjects*. In that passage we mentioned a quality that stands out due to the imperative proposal of consumer society, through the fascination attached to each object, to the point of transforming it into a *Superobject*. With this, the culture of globalization relies on

¹⁶ Freud (1973/1933), in his text *Why War?* – makes important contributions to this discussion.

¹⁷ Lacan (1981/1972-73) stresses this reference in the chapter *A love letter* published in Seminar XX.

an eminently subjective concept to attain the collective idea of the condition of overcoming the malaise within culture. The maxim is promulgated whereby *every object can be raised to the status of the Thing*.

The supremacy of an object plays the role of a postmodern reference of totalitarianism, even though we know that in the end that project is bound to fail. Fail because every time an object is elevated to the condition of a *Superobject*, it becomes increasingly apparent that it cannot be taken as a redeemer of desire, since this condition of redemption implies the subjective death of man. The only condition it permits to the subject is the finding that, between him and the object raised to a position of adoration, the result is an accursed amorous position. This was the logic underpinning the idea of courtly love¹⁸ lived in the middle ages, with one big difference: this effect, when taken from the discourse of capitalism that aims the profit by all means, recognizes neither Court nor subjects.

What is triggered in the logic of raising any object to a magisterial condition is the globalization of conditions that emerges as a new form of totalitarianism: the access to the *Thing* as an effective and efficient way of positioning oneself in the world. This is a course that can be deduced in the discourses of the adolescents when they discuss and point to systematized violence. The struggle for the *Thing* triggers a logic that it will never be found, touched and assumed by the subject. It implies the presence of an impossibility that, repeatedly rewritten, never stops creating objects that it represents.

The most drastic consequence indicated by the adolescents' discourse is that in this condition, goods modify the framework of the market, classically understood as a mechanism for selling things to others through a medium of exchange. Goods, when fetishized,¹⁹ lose their value as merchandise in the subjective sphere of each citizen. The place they come to occupy in subjective terms is that of a fascination,²⁰ opening the possibility of being obtained not by coins that buy them, but rather by an act, because all fetishes have an investment reserved for them at the level of an act, whether or not sexual. The logic is of tyranny,²¹ a word that names an act in which the condition of a coin of the realm that serves to mediate between what is

¹⁸ Lacan (1981/1972-73), in the same Seminar XX, makes allusion to courtly love, stressing that it is enigmatic. There are other interesting entrances to situate the presence of courtly love that Lacan (1988/1960) emphasizes in Seminar VII – The Ethics of Psychoanalysis. Among these is the inhumane character of the love that leads to some acts very near insanity.

¹⁹ When goods lose their market value and gain the status of fetish, they find the crack that shifts freely between the need and the cause of desire. Lacan (2006/1963) explores this relationship in his Seminar X – Anxiety, concluding that for the fetishist it is important that the object of fetish should be there, that it is a condition upon which desire sustains itself. Therefore, the logic becomes established from the desire for the Other based on a perverse reference, in the sense of transforming the money that the market sustains based on goods. The problem that arises from this logic when interposed in social ties, in function of a discourse, is explored by Lacan himself (1997/1964) in Seminar XI, when he highlights the reign imposed by the discourse of capitalism in the chapter on tyche and automaton. The risk highlighted consists of the return of need, in turn implying consumption placed in service of the appetite.

²⁰ Fascination can also be interpreted nowadays as a product of the discursive operation in name of consumption and as an effect of the search for naming that the subject constructs in face of the huge inconsistency of the Other. The inconsistency of the Other, when overly assumed by the impotence of a discourse with hegemonic pretensions, causes a lack of identification in the subject with a regulatory myth. This discussion is present in the work of Carneiro (2007).

²¹ This coin in the symbolic plane can be taken as the two faces the father presents in a mechanism of symbolic formation. The faces of a father and their relation with the two faces of the law, which are equivalent to the tyrannical side and the amorous side, are crucial for the conformation of guilt and responsibility of the subject. In this sense, Gerez-Ambertin (2005; 2006; 2009) analyzes these two important subjective references in various passages of a three-volume collection called *Culpa, Responsabilidad y Castigo*.

desired and what is obtained disappears. In other words, when a good is raised to the condition of a fetish, by the place reserved for it – as an access to a Thing – it breaks with the concept of the market and economically imposes a tyrannical dimension, an imperative in which the dominant regime is that of enjoyment at all cost. The definitive maxim of this logic is that the subject should enjoy the fetish and forget the value of the object.

What befalls the subject with this tyrannical logic? That he can possess the object through another form of obtainment, by ways that are outside the law supported and dialogued by a political economy dictated by the market. This triggers another form of subjective positioning within the social ties. The use ceases of an economically known currency – that serves the subject as a form of access to the good – and an act enters the scene, one that also responds to the appeals of fetishism, i.e., something in the name of sex, pointing toward a passage without dialectization between desire and drive.

A type of globalized *standardization* starts to interfere that becomes stronger in name of the order of access to the thing: the violent act. This leads to the understanding of the systematization of violence, by means of raising goods to the globalized condition of a fetish – not less universal – of any object to the condition of *das Ding*. Since the Thing does not lend itself to this objective apprehension, because it will always be reserved for a subjective condition, we witness the fast ascension of the valorization of the gadgets to a globalized position, as in the case in Brazil of the elevation of crack to the position of the standout Drug.

This is one of the effects of the fetishized merchandise that circulates outside the official market economy: it forces the apparition of objects that gain imaginary strength of regulation in a parallel globalized world. This means to say that the logic of the fetishistic act perfectly fits what can be deduced from the indications of the adolescents, as being the gist of a *counter politics* constituted to spur the consumption of gadgets. An example is crack, which is five times more powerful as regular powdered cocaine and is cheaper and more accessible than other drugs. Crack in Brazil has gained the position of the Thing, and even more, has become a globalized fetish. Besides a subjective effect, it has also gained the condition of being a nominative reference with effects of globalization, and not only among the poorer classes. It has gained the status of nominative object that allows access to the Thing, for rich and poor alike. It is a postmodern type of inclusion that suggests nothing less than what we know from Lacan²² based on the concept of foreclosure, that is, a type of inclusion outside the reigning official discursive regulation.

This fact – of great importance for generation of a critical reading made by the adolescents – implies another logic presented in the heart of the social ties. Since there has been change in the currency for access to goods, this means to say a new conception is present in the format of globalization triggered for access to this condition. Movement, time and space, specific to this elevation of gadgets to the condition of Things, have intensified what can be called a web of distribution²³ that runs counter to the traditional Market.

²² The concept of foreclosure, when used by Lacan (1966-67) in Seminar XIII, The Object of Psychoanalysis, refers to the position the subject takes toward the name of the Father, in the sense that he experiences a forced symbolic exclusion. This entrance serves for comprehension of the logic presented in this article, in function of the inhuman and perturbing character promoted by this new version of courtly love. The concept also appears in Lacan (1992/1956) when he deals with the theme of Psychoses, in Seminar III.

²³ To accompany this discussion, the text of Carneiro (2008) *O sujeito nas armadilhas da tecnociência* undertakes a discussion of the distributive logic of the Master in the current capitalist discourse (http://www.polemica.uerj.br/7%284%29/artigos/lipis_1.pdf).

The logic unleashed is characteristic of the operation of distributiveness, of access to equality and fruition of the tyranny of enjoyment. Without appeal to the Court and without separating the subjects, because all have access to crack regardless of social class, an effect of equality is established in the midst of a social appeal unleashed by the reigning capitalist discourse. A new mobility has been created that sabotages the logic of the traditional market concept and installs a movement that distributes gadgets both horizontally and vertically so that they occupy a position *sine qua non* for the subjects to enjoy with crack under the same order. With this we have arrived at a distributive logic, the logic of the formation of networks that have been counter-politically expropriated by the drug gangs.

The consumption engendered by the maxim of contemporary capitalism is a success; it is above everything and everyone. However, while the capitalist discourse in the molds of the traditional market shows us a dichotomy formed between the included and excluded, suggesting an *economic apartheid*, the imperative for globalizing consumption that indicates consumption *über alles* instills postmodern *l'égalité* promulgated by the maxim of the globalization of enjoyment. This is an equality that travels in the hands of the new languages and technologies, as a way of diminishing differences. And this is another important quality of the devices utilized by the reigning politics in the equality of rights: the loss of the critical reference between that which is the order of the market and that which expropriates the order of seduction based on free information. In the final analysis, what is hard to elucidate in this hybrid process of references, between what is of the market and what belongs to the new discourse – which escapes the rules of the market – is the true object of supreme value that the adolescents call attention to in their discourses. The only subjective way out is that offered by the route of the fetish of the act.

What serves for a deeper analysis of the situation promulgated by this political proposal is that against social inequality there is a counter-logic, parallel to the conventional and that expropriates the interactive proposal of globalization. There is a very strong economic presence that, obeying the dictates of the market, subverts it, while proposing a new form of promoting equality. While the traditional insistence is on the discussion of differences between rich and poor, globalization promotes the illusion of equality of enjoyment, which can only be tinged by the strong proposals to overcome others in name of elevating gadgets to the level of *Superobjects*. In this plane, rich and poor unite through a supreme value promulgated by the seduction imposed on artifices of the fascination that equality engenders. It is the very elimination of differences, whose effects puts an end to the capacity to subjectivize and elevate the social ties to what we know as an open-air battlefield transposed to the act of consuming.

It appears to be a victory for capitalism, but it denotes the failure of a project. It is clear that if there is some equality, it is in the proposal for collective consumption, but the relations exhibited in the context of Brazilian society imply generalization of the acts of a systematic violence. In this context, the intended hero is the citizen who tries to defend himself against the acts of others. However, there is no use in being a hero of resistance to an act when the outcome can be one's own death, since there is no vestige of recognition by others. Fetish ceases to be an exclusive quality of money as a way to access the object and becomes a globalized quality that can be perfectly detected in the transmutation of any gewgaw into a *Superobject*.

By way of conclusion

What can be seen from the formulations realized based on the interventions conceded by the adolescents is that the reality experienced by them in their social spaces does not differ from what can be found in other regions of Brazil: disintegration of family ties, forms of subjectivization tied to a globalized perspective, systemic violence and predatory consumption.

The path between social policies and the passage to violent acts can utilize means that generate subjective effects, marking each adolescent by the inconsistency of the limits, ending in acts against others, family disaggregation, absence of parents in the household, deteriorating symbolic ties that promulgate the weakening of the social ties.

In terms of the subjective responses, the most important points found were the decline of guilt along with mistrust, indifference and individualism, and that these serve to question the existence of the myth of the narcissistic culture, as regulator of the barbarity that becomes established in the civilization.

What in reality becomes established with the device of globalization are the effects that each citizen puts on the agenda, complaining of a loss of position or a capacity of adherence to an indisposition resulting from an incessant form of consumption. In other words, the indisposition resulting from this movement points to the decline of desire and the inflation of the will.

The point that stood out most was the critical position of the adolescents, by dismantling the redeeming ideas that circulate in the discourses promoted by policies of insertion. They tell us between the lines of their discourse that there is an undesirable insertion in social terms that promotes objects and fetishes, above all bringing the displacement of the accent given to the conception of the objectivized market, to an object always presented in subjective terms. The goods put in the place of enjoyment act as a totalitarian tool within the new political conception of consumption.

In the final analysis, the seduction and fetish announced by the discourses of consumption banalize the position of the citizen and promote a market that obeys a distributive logic. However, the adolescents, in exercising a current of counter-politics, claim, in face of the logic of a thanatos-politics, a subjective position of difference. They indicate that even within the proposal of totalitarian insertion, desire does not cease, while want imprints the mark of saturation. If we know, based on Freud (1973/1924), that the masochistic position of the subject suggests narcosis of the body, precisely because the principle of pleasure promotes the inclusion of the death drive, it also nurtures the desire for a new position that articulates with the creative process that never ceases renewing itself in the proposition of the existence of the social ties. This is perhaps the great political movement that psychoanalysis can take up as a tool in the social field.

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