

## **A CONTRIBUTION: ON THE ‘PRESCRIPTIVE PLACE’ TO LACANIAN DISCOURSE ANALYSIS**

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The aim of this article is to present and elaborate on the Prescriptive Place (PP) as a category of discursive analysis that can provide a theoretical space to name and comprehend the diverse forms of oppression installed in social relationships that directly affects subjectivity and causes suffering to the subject. In this place the capitalist interpellates the worker from the positions of the “already-subject”, safeguarding a response from the worker who responds to this interpellation on the basis of the rules prescribed in the script of the capitalist system, providing therefore the continuation of the oppressive dynamic of this system. The subject who responds to this interpellation enjoys the *jouissance* in this alienating position or searches for a disruption and subversion of the PP. This opens possibilities for subversion and destitution and the subject can respond from different places or can create new discursive spaces directed by another ethics, as the ethics of desire.

### **Introduction**

This study was based on a research we have previously undertaken on the analysis of discourses of activists from social movements and urban collectives in a range of Brazilian cities. The analysis was taken drawing on Lacanian Psychoanalysis to comprehend and analyse the discourses brought by the subjects in the process of the research. From these experiences we highlight the Prescriptive Place (PP) as an analytic resource to enlarge the scope of the so called Lacanian Discourse Analysis (LDA).

Our objective in this article is to elaborate on the Prescriptive Place (PP) as a category of discursive analysis that allows us to name and approach diverse forms of oppression that operate in social relations and directly affects subjectivity and makes the subjects suffer. In this case, the adjective “prescriptive” utilized in this formulation takes us to three main meanings, for the *Houaiss* dictionary of Portuguese language these are: first, it relates to something that has been prescribed, expired, lost its validity due to its time; the second meaning takes us to the idea of something that “has been written in advance, already traced, determined”, as a script. Third, it regards to prescribe something, as a medical prescription.

From this, the Prescriptive Place (PP) operates as something that is already expired that needs, therefore, to be changed; not giving an idea of something static. Further, PP appears as something that has been written in advance, as a script, a prescription that needs to be followed. *The authoritarian discourse operates in these discursive places in order to transform the subjects into objects and in this way to maintain the status*

*quo operandi*. Here we highlight the capitalist discourse (Lacan, 1972) that oppresses the worker concerning the surplus value and surplus *jouissance*, causing suffering through the exploitation of labour.

In this sense, the PP functions as a script (symbolic and imaginary) in which the positions of the one who interpellates and the one interpellated are already pre-defined by the hegemonic capitalist discourse, which imposes an oppressive dynamic in social relations and affecting the subjectivity, causing suffering and discontent.

With PP we aim to contribute to LDA as this theoretical framework allows us to comprehend a range of authoritarian political discourses and social phenomena, as seen in Brazil and elsewhere. Based on previous research and on the Lacanian theory perspectives, we tend to think that it is only possible to conduct a LDA outside the “positivist methods” of other research frameworks, as here, the researcher considers the subject of unconscious, whose structure is organized in relation to castration and the constitutive lack. In this sense, the logic of the social organization of the subject has at its basis the lack, the structural incompleteness, creating a politics that is not total, it is precarious, and has to be constantly reconstructed and renegotiated, in order not to elect precisely a totalizing and hegemonic political model.

The Lacanian Discourse Analysis (LDA) refers more to the engagement of the analyst and researcher with the Lacanian concepts and the ethics of psychoanalysis than simply to an improvement of a method (Parker e Pavón-Cuéllar, 2013). We note that there is an apparent dissonance in the way that each researcher makes use of LDA, as it could not be different if we consider that Psychoanalysis is a practice in the culture, hence, in a process of psychoanalytic research, the history of the subjects and their subjectivity are part of the research becoming important elements to understand and to analyse the discourse.

Michel Pêcheux (1995) can be considered a pioneer in the utilization of Lacanian concepts in discourse analysis, introducing essential concepts such as the signifier and the unconscious in his work. Later, Ernesto Laclau also bases on Lacanian concepts in order to develop a theory of discourse highlighting, for example, the concept of the empty signifier. However, only in the 2000s researchers will propose ways of conceptualizing discourse analysis epistemologically based on the psychoanalytic concepts of Jacques Lacan.

The first publications that articulate the concepts of the Lacanian discourse analysis were from Ian Parker in 2006, who suggests a LDA. This analysis proposed by the author does not intend to be a mere psychoanalytic technique, but rather, it argues on an epistemology able to generate a specific type of analysis of social phenomena, based on the dynamics of the discourse of the subject of unconscious. We claim here on a new style of thinking research in psychoanalysis; an alternative to the methods that treat as object the subjects who participate in the research (PARKER and PAVÓN-CUÉLLAR, 2013).

Paola Castro (2014) revisits the Ian Parker and David Pavón-Cuéllar work and points out three signifiers to circumvent the LDA, these are: *innovative, alternative and subversive*. Critical research has to be *innovative* in three main aspects: historical engagement with the phenomenon studied; knowledge and coherence of the researcher with the theories that frame the debate; and the subjective positioning

(feelings; wills; beliefs...) of the researcher in relation to the phenomenon researched. In this way, LDA becomes an *alternative* to the existing handbooks on research, particularly in psychology, as it considers the dynamics of the subject of unconscious in its discursive production. This analysis does not provide mere techniques of research, but rather it opens a possibility for a critical understanding of human subjectivity. LDA is *subversive*, as it can subvert the master's discourse (Lacan, 1969/1970), which is related to the knowledge of science and the capitalist system to reach the knowledge of the subject, who by its turn it is implicated to the *politics of desire*.

For Parker (2013) the relation between discourse and psychoanalysis is at the centre of the Lacanian thought, seen from the first writings of Freud on talking cure to Lacan's use of Saussure's work regarding the nature of discourse and his impact in the structure of the unconscious. These conceptions of discourse will take psychoanalysis to be seen as a practice in the culture; therefore, it also becomes a discourse (Lacan, 1969/1970), distancing from dogmatic and standardized practices.

The interpretations in LDA vary, as Lacan did not offer in a systematic way a type of analysis outside the analytic setting. However, it is seen in his work some developments that allows us to systematize a discourse analysis and his followers are left with the task to combine these ideas and to offer in a more organized way contributions to LDA. Parker (2013) recognizes this "dispersion" of concepts of discourse analysis in the work of Lacan and points to the need of maintaining at least seven elements in LDA (formal quality of the text; anchoring of representation; agency and determination; the role of knowledge; positions in language; deadlocks of perspectives; interpretation of textual material).

### **On the subject, discourse and culture**

For Quinet (2009) the Lacanian theory in the 50s was mainly influenced by the linguistic and the Freudian unconscious, in this way the analytic knowledge was exclusively linked to language. From the 1960s onwards, Lacan works constantly around the conceptualization of the *object a*. Later, from the *object a*, he creates and delimits two fields: language and *jouissance*, which appear as complementary.

In the field of language, Lacan focused on the function of speech, therefore, under the law of language there are: 1- the subordinated speech for recognition and the authentication of the Other; 2- language under the operation of the metaphor (as the metaphor of the Name-of-the-Father) and of the metonym. In the field of *jouissance*, Lacan elaborates on the discontent in the culture. Lacan argues that some sufferings are due to the renounce of drives; the search for the experience of totality; the nirvana's return to the "mother's womb". The field of *jouissance* marks the incessant repetition of the subject in search for satisfaction (always lost) in these drives and this is why this repetition has no limits, it overflows and makes the subject to meet a specific pleasure in this never-ceasing attempt.

In this way, Lacan makes it clear that in the relationships of the subject in the social bond there is always an economy of *jouissance*, which means that the subject is oriented also by the pleasure principle,

however from a Lacanian perspective *jouissance* is something fugacious that never satisfies the subject entirely. It can be a drive discharge that soon ceases, but in the sequence claims for the repetition of the neurotic rite for self-satisfaction.

Following this Lacanian perspective, we can argue that the subject of the unconscious is articulated in the field of language (symbolic identification) and the field of *jouissance* (imaginary satisfaction), hence, in the processes of sociability, through language, there are relations of pleasure arriving from the life drive or the death drive in which the *jouissance* is connected by its entropic condition.

In this way, Lacan (1969-1970/1992) cites the surplus *jouissance* as the *jouissance* that derives from the repetition of the work, as it is demonstrated in the equation of the master's discourse. This repetition generates entropy, an expenditure of energy that does not return. The object a is the naming of the failure of this repetition, the *jouissance* that exceeds symbolization, which is not completely satisfied and it is not accounted for

What appears from this formalism, to continue to follow Lacan, is, as we have said earlier, that there is a loss in enjoyment, and it is at the place of the loss of this something which introduces repetition, that we see arising the function of the lost object, of what I call **o**. What does this impose on us, if not this formula that at the most elementary level, that of the imposition of the unary trait, working knowledge produces, let us say an entropy. (Lacan, 1969/1970, p.13).

In this sense, turning to the reading of Pavón-Cuéllar (2010) who places language in a constant relation between unconscious and culture, that is inasmuch as the unconscious as culture are constituted by the same signifier structure that is operated through the same symbolic system. In this interface, discourse is understood as a result of processes of production of the enunciation and its externalization (BRANDÃO, 2004), a complex process that Lacan (1969-1970/1992) called social bond.

From this we get closer to a view that recognizes culture as a structure that incorporates constituting elements of narratives that the subject makes about the other subjects. Lacan (1969-1970/1992) continues what has originated in the Freudian theory, and deepens this chain on the production of discourse. Lacan refers to the existence of signifiers that intertwine in a specific context, to the point of obscuring or even producing new meanings to the signified (upholstery points – *points de capiton*) in a specific social-historical context. This chain has such a consistency that reaches the point of structuring the very subject of unconscious (PAVÓN-CUÉLLAR, 2010).

Lacan (1988a) throughout his theoretical development on the primacy of the signifier over the signified advocated on a shift in the Saussurian approach for the processes of signification. In this direction, we can think of some instances of this shift. The cry of a baby, for example, presupposes a communication lack for expressing in signifiers (cry, since the baby “has no” words to say) what is happening with the child, however adults immersed into language, when hearing his cry can attribute a meaning to it (such as stomachache), however the effect of this meaning comes later, as a response signifier/signified (such as remedy – the baby is ill) (FINK, 1998, p.22).

When Pavón-Cuéllar (2010) comments on the Lacanian statement that “culture is a bath of language”, he comes to the conclusion that culture and unconscious are inside the same conceptual field, structured as language. But why is then the case that each subject speaks and suffers singularly and for this reason differently one from another? Precisely because of the relational field between the unconscious and culture/society, the subject of unconscious (of “all of us”, speaking beings) is coated *in language*, in a specific culture that shares knowledge and rules through *the same signifier structure* that actualizes itself in the same discourse, called *transindividual discourse*. It is in this signifier reference that the subject assumes a discursive position that will structure their discourse in the language that we share. This unconscious of the subject is, therefore, a structured language, that makes subject *in the* signifier structure, *in the* language, in the *transindividual discourse*.

To move from the announced contradiction, it is needed to recognize that the same transindividual discourse does not traverse in an identical way different subjects. On the one hand, in the symptom, each subject suffers and disturbs the same discourse in a different way. While for that which is expressed by the symptom, the same discourse does not articulate in the same way for all subjects that are found and related within it (PAVÓN-CUÉLLAR, 2010, p. 49).

For Pavón-Cuéllar’s (2010) the transindividual discourse actualizes a structure of unconscious language that connects the subject in the culture, at the same time that it creates possibilities for a structuring of human subjectivity that makes each subject unique. If the signifier represents the subject to another signifier, we call attention to the dynamics of its constitution from its arbitrariness, that is, a play of differences in which each of them is absolutely different from the other, however constituting relations among them from identity and difference (DARMON, 1994, p.17-18). Each signifier has its identity inside the chain, which by its turn marks the unique characteristics of each one, as outside the chain it becomes “empty”. In this way, the signifier keeps its idiosyncrasy, while at the same time it needs the other signifier to produce its effects (chain).

The effect of unity and the characteristic of linearity marked by polyphony<sup>1</sup> of each signifier, makes it unique for the subject inside the same signifier/signified symbolic system, that is, language (CABAS, 1982, p.89). Hence, a signifier always refers to another signifier, constituting in chain and producing meaning (BEIVIDAS, 2001, p.315). The mark of the signifier is to be a symbol of lack (DARMON, 1994, p.12), precisely because from the speech (individual) to language (social symbols) it results into a constitution of the signifier (S<sub>1</sub>), as something that always fails in the naming of the real.

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1 Polyphony is a word used in music. A chord from the guitar is constituted by a series of notes (the 6 chords that compounds it, free or pressed by the fingers) that creates together a specific sound effect. The chord, properly speaking, is formed by a series of notes that are possible to be placed in a specific chord, determined by its scale, which includes or excludes notes (some notes are not allowed for a specific chord). In our case, an ensemble of signifiers constitutes a communicative enunciation and an effect of meaning to the signifier.

## **Signifier, jouissance, death drive**

In this sense, the signifier (LACAN, 1998b, p.505) “always anticipates its meaning, unfolding as upfront its dimension”, and while it insists by for the production of meaning it is never totally spoken, as if in a interval between one signifier and the other something escapes language.

This is why in a investigation on ideology and PP, we need to find the elements that repeat in a signifier chain, which sounds as a kind of signifier marking, something that is already there as if it was given and makes the subject to compel into a *jouissance* of repetition in which the death drive prevails.

In order to illustrate this aspect concerning the repetition of signifiers which takes to the prevailing of the death drive, we turn to the article of Lara Junior and Fraga (2013) who have undertaken a discourse analysis on the cover of the Brazilian magazine called *Revista Veja*<sup>2</sup> between the years 1995 to 2012 focusing on the covers of social movements and left wing parties. It was seen that this magazine took the Movements of the Landless Rural Workers (*Movimentos dos Trabalhadores Rurais Sem Terra* (MST)) as the representative of social movements, and the Workers Party (*Partido dos Trabalhadores* (PT)) as the representative of the left wing parties. From this analysis it was seen that ideology was used by this instrument of production of discourses as a mechanism that names and presupposes a script of symbolic interpretations through pictures, colours, loose words and distorted interpretations regarding MST and PT, through *the same signifier structure*.

Lara Junior e Fraga (2013) point out that in *Veja Magazine* creates a specific discursive formation in relation to the Landless Movement (Movimento Sem Terra) and Workers Party (Partido dos Trabalhadores) that does not appeal directly to hate, but it presents a specific linguistic form that gives the face, name and colour of the enemy and, consequently, the reader hates them. Following this, we can suppose a specific signifier chain constructed by *Veja Magazine* in the portrayal of social movements, materialized in the Landless Movement (MST).

The chain of signifiers drawn below illustrates the ideological discourse of the *Veja Magazine*, more specifically between 1995 and 2002, during the Fernando Henrique Cardoso government, a president that openly defended neo-liberalism and in a radical way aligned Brazil to this economic model. The media supported this model. This support in terms aimed to transform social movements of popular struggles into groups of villains and criminals of the neoliberal democracy.

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<sup>2</sup> The magazine called *Revista Veja* was launched in 1968 and throughout these years has become the largest journal in weekly circulation in Brazil and one of the biggest in the world, for example in 2016 the magazine reached 1.118.000 copies sold. ([http://portalimprensa.com.br/noticias/ultimas\\_noticias/76808/veja+comemora+ve ndas+mas+tiragem+deixa+a+marca+de+1+milhao+de+exemplares](http://portalimprensa.com.br/noticias/ultimas_noticias/76808/veja+comemora+ve ndas+mas+tiragem+deixa+a+marca+de+1+milhao+de+exemplares) ) . As part of the Civita group of communication, this magazine has become, throughout these years, and especially in the last 14 years, one of the main vehicles of communication of the interest of the dominating classes in Brazil. For more information, see: Lara Junior e Fraga, 2013.

**Red(S<sub>1</sub>) >Communists(S<sub>2</sub>) > Communist devils(S<sub>3</sub>) > Violent (S<sub>4</sub>)> Bad(S<sub>5</sub>)> MST(S<sub>6</sub>)...HATE**

In the cover of the magazine, the red is associated to the MST (Landless Movement). *Veja* utilizes the red colour of the flag of the movement to associate it to communists who, by its turn, since the military dictatorship (1964-1965), are treated as evils that menace the Christian Brazilian society through violence and destruction of societal values and of the national order and progress (Lara Junior, 2016). Hence this can only be bad and those who are associated to these signifiers have to be hated, as they represent the evil.

The repetition of the signifier, therefore, is the articulation between the unit dimension of each signifier that can acquire different meanings. However, in an effect of the combination among them and the formation of the chain, it results in a specific discursive construction aimed by the magazine, circumscribing a Prescriptive Place (PP). That is, what is repeated are not only words by themselves, but a composition of associations between the MST and signifiers that guide the anticipated meaning (i.e. the MST has to be hated) in the combination of its differential characteristics which separates the signifiers one from another, at the same time that they connect among them: the red therefore, is not blue, yellow is another colour, it is communist; the communism (from the totalizing notion that there are not different communist experiences) is red from blood and not of democracy; the MST is red-communist, violent; communism and the MST are things of the devil, hence, the enemy/the contrary to God, those who make the bodies and the nation impure and have to be extirpated as in an exorcism.

From a neoliberal government of Fernando Henrique Cardoso, Brazil elected Luiz Inácio Lula da Silva president from 2003-2010 who managed to put in his place Dilma Rousseff (from 2011 to 2016) also from the Workers Party (PT). Although Lula and Dilma have developed public policies on resource redistribution that were important to the poor people of Brazil, many of the members of the government were caught inside schemes of corruption and some of them were condemned by the Brazilian court.

In this way, during the period between 2003 and 2016 the signifier chain prescribed by *Veja* is then amplified, as it connects the image of the ex-metallurgical Brazilian president to the MST (landless movement). In this way, there is a replacement of the signifier MST by the signifier PT. Now hatred is not addressed only to the social movement, but also to the party that represents power and all that is associated/interpreted to them has to be hated and repelled, as illustrated in the next signifier chain:

**Red(S<sub>1</sub>) >Communists(S<sub>2</sub>) > Communist Devils(S<sub>3</sub>) >Violence(S<sub>4</sub>)> Bad(S<sub>5</sub>)>PT(S<sub>6</sub>)> Hate(S<sub>1</sub>) PeTralha<sup>3</sup>(S<sub>2</sub>)>Dilma(S<sub>3</sub>)> Dilma out (Fora Dilma) (S<sub>4</sub>)....**

In this signifier chain, *Veja* uses the red colour of the flag of this party to associate it to the colour of communists, following the same trajectory taken concerning the MST, in this way hatred is displaced for this party,

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<sup>3</sup> Petralha: a pejorative way to refer to the people associated with the Workers Party (PT)

following the signifier chain whose meaning was already there: to destroy and delegitimize a subversive practice to neo-liberalism. In this case, there is a metonymic dislocation that previously it was interrupted the hatred and destruction of MST, in this case, the signifier of destruction dislocates to the PT (**PeTralhas**), since this party supported and brought visibility to the MST and other social movements (reds).

In order to associate hate to PT, they have used a series of scandals of corruption that occurred during the period of the government of Lula and Dilma and associated them with the *Metralha Irmãos* (Beagle Boys) (a group of organized criminals from the Wall Disney stories), resulting in the neologism “**PeTralha**”= PT+metralha= organized criminals. Dilma Rousseff being president of Brazil and a member of PT, was personified as the chief of the **PeTralhas**. A number of popular manifestations happened between 2015 and 31<sup>st</sup> of August of 2016, the day in which the Chamber of Deputies approved the impeachment of the president. It is relevant to highlight that this Brazilian Republican rite followed the legal rules that the case deserved. Finally Dilma was condemned even though nothing has been proved against her that justified her impeachment.

To follow this, we turn to Parker (2013) who brings a scene from the movie “The Negotiator” in which Danny Roman (interpreted by Samuel L. Jackson) from the Chicago Police is caught in an ambush. He then kidnaps a bus to prove his innocence, through a negotiation. He asks for a negotiator from another district area Chris Sabian (interpreted by Kevin Spacey) to be called to negotiate with him, since his district is corrupt and will incriminate him.

Parker (2013) refers to a specific scene where there is a conversation between Danny and Chris, however Frost (the corrupt police cop who was in charge of the action to arrest Danny) was following the conversation nearby. In this scene, only the two (Danny and Chris) who were in the position of negotiating could understand the chain of signifiers of their talks and Frost could not understand what was being said by them, because the chain of signifiers could only make sense for Danny and Chris.

On the other hand, Frost prescribed a signifying chain for Danny and for this he interpellated him under the gaze of the people and his colleagues from the police force, from the place of corrupt policeman. In case they believed him, he would be saved from his acts and Danny would pay for them. Let’s see the following chain put by Frost:

**Danny(S<sub>1</sub>) >Black(S<sub>2</sub>) > Policeman(S<sub>3</sub>) >corrupt(S<sub>4</sub>)> guilt(S<sub>5</sub>)>prision(S<sub>6</sub>)> HATE**

When Danny and Chris initiated another signifier chain, Frost simply could not understand what is being said. In this sense, we use the same logic to refer to the signifier chain that we demonstrated in the example of *Veja* magazine, as it only makes sense for us, Brazilians. We are the negotiators and the foreigners who listen to this chain are put in the position of Frost, outside of what is being said, while the Brazilian who reads *Veja* magazine, reproduces this association, and a good example here is the overthrown of Dilma Rousseff from the presidency in 2016.

## Ideology and the definition of PP

In the dynamic mentioned above we find two important questions marked by ideology – the first is explained by its final objective that is to maintain the mechanisms of oppression and inequality operating as if they were inherent to the social bond, and second, to the need of the subject to identify him/herself with the discourse of the oppressor (field of language) where s/he is exploited and starts to act as if there is something supposedly given in the structuring of the bond and gets satisfaction in this position (field of *jouissance*). As seen in the example of the signifier chain started up in Red(S<sub>1</sub>), where it is not clearly offered the image of the one who has to be oppressed, but who in the identification with S<sub>1</sub> in the sequence of the chain can take one to hate who is framed in this symbolic and imaginary prescription.

In this direction, Althusser (1996) introduces the notion of ideology connected to the constitution of the imaginary, that is, ideology acquires operation precisely in the realm of fantasy, ideology, therefore, becomes part of the constitution of the Other in the unconscious and structures the relation with the other on a prescribed signifier chain. There is here a profound relation with what Pavón-Cuéllar (2010) argues on the transindividual discourse, and the primacy of the signifier that is imposed upon the signified, creating prescribed meanings in the process of signification (Danny = guilty; Dilma = **PeTralha**), therefore, to fill the signifier with ideology guarantees the construction of the PP, this is why Danny and Dilma could only speak from the place of the “guilty” and “**PeTralha**”.

Returning to the example of the child, still in the mother’s womb, the baby already receives from her parents a name, future projections, etc. As well as (we add to the example of Althusser) a social class, gender, and a series of attributions from the unconscious desire of their parents who formulate the imaginary of the being. The individuals are interpellated as subject in the sense that they are *already-subjects* to occupy a number of positions in the social bond.

It is in this way that ideology set within the ideological formations gains a constitutive character. As Brandão (2004, p.48) asserts “the discursive formations are what, in a specific ideological formation and taking into account class relations, determine ‘what can and should be said’, from a pre-established position in an ‘already-existing’ context” Pêcheux (1995) points out that the characteristics of ideology provide a possibility of analysis of the contradictory conditions, created in a specific historic moment, mainly considering the contradiction inequality-subordination as an element in which ideology has the function of perpetuation. This ensemble of elements is a structure of discursive formations, constituting an ideology.

The ideological interpellation consists, therefore, in the emitter (Frost) of the discourse directly to the receptor (Danny) as someone who should respond from this pre-determined *place* (corrupt policeman). We can cite another example: In Brazil in 2005 two young Black teenagers were running to take their exams for the university admission<sup>4</sup> (*vestibular*). On the way they were stopped by the police, who suspected

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<sup>4</sup> News broadcasted in 14.01.2005 at <http://www1.folha.uol.com.br/folha/cotidiano/ult95u104240.shtml>

that they were running because they committed a crime. The police approach delayed the students making them to lose the admission exams. Why was the police reaction one to interpellate the young men as supposed “thieves”?

For the police understanding, when the young Black teenagers were running in the streets that was because they were doing some contravention. It was not thought that they were simply running to take their admission exams. This sad case clearly portrays how these teenagers were interpellated and positioned within PP, that is, as thieves and that Black people do not go to the university. Together with this positioning from the police there is an effect of exclusion of the Black population that is structured in the Brazilian society since the time of slavery which is reproduced in this example.

This theme illustrates how PP can be understood as a positioning of the already-subjects, Black-thieves is seen as a script where their social positions are already defined. In the interpellation from the police there is no other possibility for the Black teenagers. At this point we take the etymological meaning of prescription which brings us the idea of medical prescription, a given prescription to be followed without further questioning. The practitioner gives the prescription for the well-being of the subject. In the case mentioned, the police followed the prescription in which the young Black is a potential thief (the incarcerated population in Brazil is constituted by 61.6% of Black people<sup>5</sup>) and their place is in prisons and not in the university.

This is why in PP there are structures of signification (in the transindividual discourse) influenced by ideological discourses that situates places and identifications through signifier chains, allowing for this type of oppression to occur freely (as in the case of the young Black people). These are seen as truths that are taken as “given”, excluding the social-historical elements such as the effects of slavery on the African people in the country (and elsewhere) and do not consider how this dynamic is a producer of inequalities and injustice against this “specific group”, as also highlighted by Dallari (2007). The overlap of PP makes history to be forgotten overlooking then the other social issues at stake.

Further, we have highlighted how this script determines the PP of the subjects: police (Law representative) x young Black people (thieves), this operates as a force that pushes the subject, although there are ways “to leave this place”, there is an excess of state apparatus regarding this issue to keep the established order within these places. Therefore, this PP is also administered by the capitalist state.

As we can see, social control is instituted through ideology, to guarantee the reproduction of relations of domination that hegemonically perpetuate themselves in society. In this way, the subjects that are born in a capitalist society are in an ideological context, where they should identify themselves with capitalism, as since childhood they incorporate the place that they have to occupy in the social relations (LARA JUNIOR & JARDIM, 2014, p.66)

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<sup>5</sup>“The incarcerated population in Brazil has risen to 622.202 people, in which 61.6% are Black people. The national census of imprisonment (*Levantamento Nacional de Informações Penitenciárias (Infopen)*), with data from Dezember 2014 published them in 26/04/2016 by the National Department of Penitentiary (Departamento Penitenciário Nacional (Depen)), of the Ministry of Justice” Viewed in: 19/12/2016.

<http://www.cartacapital.com.br/sociedade/mais-de-60-dos-presos-no-brasil-sao-negros>

In this sense, our culture is conducted by the capitalist hegemonic discourse that offers identitarian elements (field of language) for the subjects to constitute themselves and to construct a social bond in which they are ideologically interpellated as labour to then satisfy themselves exhaustively working, making profits and surplus value (field of *jouissance*), structuring with entropy the PP.

PP, therefore, defines a position in which the subject interpellates: “hey, you there”, and the other subject responds: “Yes, that’s me”. This a relation similar to what Pêcheux (1995) elaborates on the subject in the “backstage”, where s/he is interpellated by the discourse of the Other, placing him in a passive way. According to Brandão (2004), this is the ideological effect of discourse to the subject: firstly, he erases (as forgetfulness) the entire notion on exteriority (social-historical context) in which his conditions of speaking are constituted, deceiving the subject that s/he is the “absolute creator of her/his own discourse”.

In another moment, the possibility to take up that which s/he did not say, and to try to say it once again (as an explanation for the subject about what s/he meant to say), as “an operation of linguistic selection that all speaking people make between what is said and what is left to be said” (BRANDÃO, 2004, p.82), creates a kind of deception (*engano*) to the subject, as if her/his words merely reflects the objective knowledge of reality.

Speaking, or the attempt to elaborate a discourse in PP is linked to the contradictions of the process of the formation of the subject and the culture in which the subject is inscribed, and this creates an illusion of a unique subject, indivisible, the subject as “origin of meaning” as Brandão (2004, p.83) asserts.

The production, therefore, of this ideological meaning amalgamates PP in which the subject is taken as indivisible, absolute, the effect of the subject of modern science and that enjoys (*jouissance*) in this position (Lacan, 1961 – 1962/2003) giving support to this place. From this position he is interpellated as subject, “already-subject” (Althusser, 1996), a hidden identity, but “familiarily strange” (PÊCHEUX, 1995, p.155) following the misconception (*engodo*) that s/he is not subject to the authoritarian signifier structure.

In this sense, we argue that PP must have a fetish to be taken as something that is inherent to processes of sociability. Žizek (1996) claims that in feudalism the essential character of the fetichized relationships were given in hierarchical relationships, that was distinct between subjects and kings. This aspect presupposes something natural in the hierarchy, as each one behaves as “one should behave” (the prescriptive place of the subject acting as subject and the king as king), as a pre-established truth and which is outside the subjects: the legitimacy of different positions take place when subjects and kings maintain them, supported by legal norms that punish those who do not behave according to their given roles.

Žizek (1996), drawing on Marx, points out that in capitalist societies there is a displacement of the fetishised relationships between things. Here the symptom that emerges from the frustration of the subjection to the capitalist labour is “fulfilled” by the goods that are available. These goods are there for the consumer as if the conditions of production were outside the product, emptied of meaning, hierarchically

distant. In this sense, PP creates in the social relations a specific notion of freedom, of relationships between “free individuals”.

With the establishment of bourgeois society, the relations of domination and servitude are repressed: formally, we are apparently concerned with free subjects whose interpersonal relations are discharged of all fetishism; the repressed truth -- that of the persistence of domination and servitude -- emerges in a symptom which subverts the ideological appearance of equality, freedom, and so on. (Zizek, 1994, p.310)

In this sense, the subjects look for goods from the moment when they need to sell their labour, exchanging for wages that allows them to pay the rent, to buy food and clothes, and to make this sale of labour travestied in freedom, which, cinically, they become satisfied with this relation (*jouissance*) and become, supposedly, to feel identified with a discourse that legitimates their sale of labour. In this way, mechanisms are created to maintain and impose PP, where subjects naturalize their oppressions as inherent to human condition, and enter into a cycle of fetichization of goods where these goods become the engine of their drives.

In this direction, we take up the example of the *Veja* Magazine analyzed by Lara Junior e Fraga (2013) and we call attention for the name *Veja*, which in Portuguese is an imperative mood in the grammatical function for Look! Drawing on “1984” by George Orwell (1949/2010), we focus on the two minutes of hatred, a daily routine when the members of the party – privileged in that dystopia – sit in front of the telescreen<sup>6</sup> to watch the images of atrocities that the traitor Goldstein should have committed. This routine serves to wish for the torture and death of the dissidents, represented by the image of Goldstein, done in the most energetic and intense way as possible. In other words, they come to profoundly hate him and to direct any feeling related to hatred and dissatisfaction against that despicable other.

Often after the two minutes of hatred, forged news on the doings of the big brother (sovereign leader), such as the rise in the chocolate ration, are seen in the same telescreen that was used to discharge hate. This Other who calls to look at the telescreen is precisely the master signifier Big Brother, sovereign, non-castrated, who owns the truth of life. The viewers respond to this interpellation of this PP. Goldstein dared to leave this place, and for this he was punished.

In the same vein, the imperative “look”, evokes the other, in her/his singularity as an interpellation: “*hey you, by yourself, look at this!*”. In the vast majority of the editions of this magazine there are issues around health, sex, beauty, etc. always interpellating the reader (*Look the IQ of beauty; Look at this, they found the guilty: sugar the villain of the XXI century*). With this, political themes, as the ones quoted earlier, are strongly featured and have a broad impact in the Brazilian population.

This is an example of the materiality of the interpellation of ideology and identification with the hegemonic discourse. An invisible sender orders “look”, the other is interpellated and responds “I am

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<sup>6</sup> A television apparatus distributed in the areas destined to the members of the party in the city, used to broadcast news and also for surveillance.

looking, I am eating less sugar, I hate MST”. It is in this sense that ideology appropriates from the need of the neurotic to respond to what the Other wants from him, offering elements to allow the signifier chain to operate, giving borders to PP, and producing a feeling of an intimate outcome that yells hate against a president who was democratically elected or who arrests young Black people.

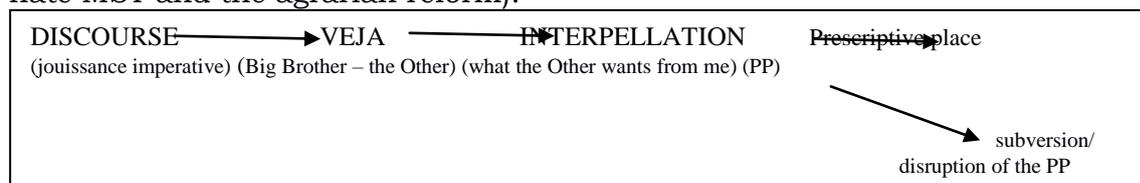
As the Big Brother, someone tells us: “look, hate and be thankful to the rise of the ration of chocolates”. And when the phantasmatic *jouissance* of acquiring “chocolates” is not reached, the subjects of this PP blame their own effort for not getting them and start to work more under all types of circumstances and/or they blame and hate anyone who questions them on this alienating position.

### Final remarks

Based on the analysis on the “*revista Veja*” (*Look* magazine), we highlight some signifiers that make the constitution of the Prescribed place (MST /PeTralhas), and creates elements of language that delimits a discursive positioning that works as discursive references to the naming of the anticipated meaning: *MST/PT must be destroyed because they are evil, criminals, they have a retrograde political agenda, they are violent, etc.*

These structural processes, rather than being determinations, they are authoritarian discourses that push the subjects to situate themselves in the places of reproduction of a type of social bond. The prescriptive places in these structures create associative patterns, which are semantic, producing a formal and prescriptive meaning that situates the subjects in discursive positions of reproduction and maintenance of the hegemony of the imperative discourse of capitalism.

In this sense, the imperative of the capitalist discursive *jouissance* is incorporated by “*Veja*” (Other), producing despotic signifiers that interpellate the subject to respond: What does the Other want from me? In this case, what is wanted comes from the symbolic, imaginary and real reproduction of capitalism through Prescriptive Places and its oppressing and destroying effects on the subjects who are put in these places (e.g. I hate MST and the agrarian reform).



In this place, the capitalist interpellates the worker from the positions of the “already-subject”, guarantying that the worker will respond to this interpellation from the prescribed rules in the script of the capitalist system, giving sequence to an oppressive logic of this system. The subject who responds to this interpellation has *jouissance* in this alienating position or search for a disruption and subversion of the PP. In this sense, naming this PP allows us to construct other dynamics from anti-capitalist discursive constructions; positions of resistance and struggle, reporting abuse and analytic interpretations that emancipate the subjects from these places.

This structural positioning in the PP, therefore, is not a totalizing and determining one if we consider the disruptive and subversive possibilities of this structuring, as in the etymology of prescriptive, there is something that gets expired, that loses validity due to the time period, opening up then possibilities for this to be subverted and destitute, allowing the subject to be able to respond from other places or even to create new discursive places based on another ethics, as the ethics of desire.

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