

## **SURVEILLANCE – DOES IT EXIST ONLY IN REALITY SHOWS?**

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### **A Short Analysis on Surveillance based on the Reality Show-like TV Programs, such as Big Brother 2.**

It may be observed that, parallel to the problem of explicit surveillance in Big Brother Brazil 2 (BBB 2), surveillance is being disseminated in certain public and private places, needless to say, not without hot debates on the subject. So that a better understanding of this contemporary phenomenon could be had, a brief incursion on surveillance will be made. It will be approached in its relationship to the Neoliberal system, to the public and the private spheres, to the society of the spectacle described by Debord (1997), and to results in subjectivity, specifically in the particular case of BBB 2.

Guinsberg (2001) made a parallel between the hegemonic Neoliberal system and violence. The Neoliberal system construes the doctrinal base that emphasizes and pulverizes violence and the insecurity levels generated by the system. In fact, these make use of ideological masks to hide the horror. Neoliberalism foregrounds the justifications for the establishment of surveillance are built. It is also partially accountable for the subjective consequences hailing from the internalization of values that the hegemonic model constructs and promotes. Even if one supposes that insecurity and fear have existed throughout human history, their present day characteristics are different in degree, in their causes and conditions (Brunner<sup>1</sup>, 1998 apud GUINSBERG, 2001, p. 165):

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<sup>1</sup> BRUNNER, José J. *Globalización cultural y posmodernidad*. Santiago del Chile: Fondo de Cultura Económica, 1998.

Sheer statistics, even though brought forth by the defenders, have shown the disappearance of numberless social and labor benefits that existed previously, the increase in unemployment, the decrease in salaries (especially in underdeveloped countries), with the consequent fall of buying power in the poorest sectors of society, as consequences in the implementation of this model, producing a wide chasm between nations and among sectors of these same nations.

Guinsberg (2001) has some food for thought on the issue. He associated contemporary insecurity with three possible sources of sufferings suggested by Freud (1981): the body; the external world, or rather, nature, whose excessive strong and destructive force may lay down humanity; finally, the link with other human beings, or rather, culture. Facing these sufferings inherent to human life and the possibility of diminishing them, the individual transforms part of the pleasure principle into the reality principle. Freud (1981, p. 3048) says:

If culture imposes such terrible sacrifices not only on sexuality but on all aggressive trends, we will understand better why primitive man experienced less stress. He did not know the restrictions of his instincts. On the other hand, few perspectives existed for him to benefit from long periods of pleasure. Civilized man has replaced a section of possible happiness by partial security.

The hub of the problem lies precisely here: culture does not fulfill its function which, according to Freud (1981), consists in protecting the human being in the face of nature and in monitoring reciprocal ties among men. In other words, the function of protecting and giving security. Guinsberg (2001, p. 163) asks the following:

[...] what happens when these cultural functions are not fulfilled in a satisfactory manner and, as it currently happens, the feeling and the dire facts of insecurity strike the individual? What happens to the reality principle which comes before the pleasure principle: is it the failure of culture in general or of particular forms of culture?

Guinsberg (2001) writes that answers to the above questions are difficult and that the present escalation of insecurity affects essentially the third type of suffering, the relationship between people. Fear is part and parcel of contemporary man who produces situations of anguish, even chronic anguish, and modifies forms of life and behavior which may be seen as paranoia. An inexistent security is sought after in this social environment of violence and insecurity. In such new configurations of social life, the great and the small eye become indispensable to protect and defend the individual from another greater invisible eye, created by the social imagination that may destroy and exclude the individual. This great 'invisible eye' is the gaze of big money, a phrase coined by the already mentioned Carone (1991). The author rightly establishes that big money is the 'great and all-powerful subject' which, at present, has the characteristics given to the deity, such as omnipotence, omnipresence and omniscience. This powerful 'divine' entity, however, will not protect; rather, it will destroy. This is done not merely by violence through robberies and acts of terror but by violence established through the law of social Darwinism (Bauman, 2001). The victors will be guided not merely by the law of effort and ability but by luck<sup>2</sup>.

Surveillance have provoked a series of debates with the following headlines: "The war on privacy"<sup>3</sup>; "They are observing you"<sup>4</sup>; "Fear changes the routine life of 74% in São Paulo"; "Hiding the Real"<sup>5</sup>; "Big Brother USA: Never has American society been so watched to such an extent"<sup>6</sup>; "From Uncle Sam to Big Brother"<sup>7</sup>; "USA increases its surveillance on the population"<sup>8</sup>, among others.

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<sup>2</sup> This theme will be discussed in more detail in the section on proofs of leadership.

<sup>3</sup> GARFINKEL, S. A guerra da A guerra da privacidade. *Folha de S.Paulo*, São Paulo, 5 mar. 2000. Caderno Mais, p.11-13.

<sup>4</sup> LEPIANI, Giancarlo. Estão de olho em você. *Veja*, São Paulo, 30 maio 2001, p.77-84.

<sup>5</sup> GIANOTTI, José Arthur. A ocultação do real. *Folha de S.Paulo*, São Paulo, 7 out. 2001. Caderno Mais 07, p.12-13.

<sup>6</sup> DÁVILA, Sérgio. Big Brother E.U.A.: nunca a sociedade americana foi tão vigiada. *Folha de S.Paulo*, São Paulo, 16 jun. 2002, p.A-23.

<sup>7</sup> DE Uncle Sam a Big Brother. *O Estado de São Paulo*, São Paulo, 21 nov. 2002. Sem paginação.

<sup>8</sup> AITH, Marcio. EUA aumentam vigilância sobre população. *Folha de S.Paulo*, São Paulo, 9 set. 2002. Folha Mundo, p.A-8.

These reports deal with current questions on surveillance and the forms they are being constructed and justified, including the concerns and the reactions that mobilize and demand this theme.

There is no doubt that insecurity is one of the most debatable themes on the globe, since the increase of violence is part and parcel of this very same insecurity. The first justification for such absolute surveillance is an antidote against insecurity and fear from disseminated violence, not merely within a restricted context, but in its global form. The historical mark is the fall of the World Trade Center on the 11 September 2001, which inspired the promise of abolishing the panic, promoted and installed within the symbolism of terrorism, the bearer of wickedness, attributed to a certain section of people. At this point, surveillance presents itself “for the protection of the people”. It is the only possibility for the prevention of insecurity and in favor of security, or rather, the statement “Good will defeat evil” pronounced by Bush in 2001<sup>9</sup>.

Another important fact which contributes towards people currently accepting surveillance is violence met on city streets. It provokes “[...] collective fear, almost helplessness, [...] fear [...] propagates itself exponentially in abandonment [...] Where is the State’s presence in the city with such an aesthetic for vandalism?”<sup>10</sup> In this context, security is indispensable for the development of psychism to ensure support. Surveillance is a must for security and gives the *a priori* impression that all are wrongdoers.

A pretext is thus concocted for the establishment of the “great peephole”, the unrestricted surveillance, inscribing itself in our day-to-day routine. The idea is broadcasted worldwide that one should deprive oneself from a certain privacy to obtain the necessary security in the long run. Surveillance is thought to benefit humanity. A new cultural model of control/oppression is thus slowly and glamorously implanted by which the human masses will find a classification of the world, victim and villain, and certain values, such as surveillance, that gives them security and protection. This occurs as if the very act of surveillance were not an act of terror/horror with regard to shame, secrecy and intimacy.

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<sup>9</sup> These words were transmitted by many TV channels and newspapers and are currently a common jargon for all.

<sup>10</sup> Data from a survey by Datafolha. In: Medo muda a rotina de 74% em São Paulo. *Folha de S.Paulo*, p. C-7, 17 May 2002.

The second motive for the introduction of surveillance is the market economy. Publicity makers know that the most efficacious way to recognize the taste of one's client is to observe his attitude when confronted with a product. Consumers' attitudes are minutely observed. Dávila (2002, p. 23)<sup>11</sup> registers:

[...] similar to rats in a giant lab, consumers are filmed while in motion, with all details [...] How long did someone stay in front of an object on sale? Which sales folder was the most analyzed? Who laughed? Who grinned? Which price provoked comments?

The routine register of consumer habits and locomotion are reported in a giant databank over which the consumer has no control. It is an easy matter and leaves no trace after violating the privacy of individuals. This boils down to the fact that technology accesses privacy in a discrete and efficient way. Another example consists of interactive TV programs which register each and every touch of the remote control button and send back to the operator the data on what has been seen by the TV/computer owner. When such information is harnessed, the firms identify the habits of the consumers and offer other products compatible to their preferences.

The third motive: what makes surveillance acceptable is that it promises assets to society. We may pay our bills with our credit card and buy air tickets through the internet. These and other advantages are valued and made accessible by the technological society. The above facts suspend all attribution of meaning when they destroy the ability to discriminate, called "symbolic violence" by Costa (1986). This occurs when the meaning of surveillance is hidden and deceives the consumer through an ideology of things-made-easy, attributed to the invasion of privacy.

In the fourth motive, the human being, under supervision, is highly valorized. Valorization is linked to the fact that the 'big peephole' gives an aura of fame which supposedly highlights the 'singularity' of the individual in the context of the society of the spectacle (Kehl, 2002b). In his 1960 thesis, Debord indicates an inversion in the relationship between the public (citizenship) and

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<sup>11</sup> DÁVILA, S. Big Brother USA: nunca a sociedade americana foi tão vigiada. *Folha de S.Paulo*, São Paulo, 16th June 2002, p. A-23.

the private (intimacy and subjective) when he states that during the last fifty years society has been ruled not by politics, religion, school or family, but by the spectacle. According to Kehl (2002b, p. 3), “[...] in the society of the spectacle the impact mediated by events is as much important as its place in history or its political consequences that it acquires independent on all other events”.

In other words, the power of the image hides the operations of the news, while individuals, under the impact of the media, keep to themselves exclusively what had been strategically programmed, hiding all items that make possible the exercise of living for oneself and for society (citizenship). According to Debord (1997), this occultation is the heart of the logic of the spectacle.

In the society of the spectacle public space is replaced by visibility, whereas the individual greatly values his participation in exposition/exhibition. The latter produces more effects on the social texture than real active participation in events and themes in society. This situation constructs a person uprooted in his traditions, memories and life history – consequently, it culminates in anti-citizenship isolation. So that he could exist in the public sphere, the individual should pass through the fame of the media whose space overestimates the construction of an image above one’s own image. Subjectivity and citizenship are substituted by exposition, that is, the individual/subject is replaced by fame (Kehl, 2002a); citizenship and intimacy are destroyed in their own specificities. Privacy becomes a currency by which the individual, allured by fame, exchanges his intimacy and shame for a “fifteen minutes of fame” (Coelho, 1999). One may also attribute a sweetening aspect to fame since it hides violence and the implicit horror in surveillance. Actually, evil is trivialized.

According to Debord (1997), fame is the result of having/possessing in a consumer society. Fame is so unmistakably represented that it transmits an ideological message through the cultural industry. It fails to induce the individual, with his regressed and fragmented ego, to switch on its higher psychic stances. The individual, incapable of discerning, believes that instead of buying necessary objects for his own use, is really buying friendship, companionship, beauty, trips, charm and sex. And this is done as if the libido were mere merchandise and on sale, and not a human attribute which is capable of attending to certain desires and to conquer the other. The subject is

made captive, a prisoner of ideology, and left empty. In the have and visibility culture, and thus in appearance (Debord, 1997), it is indispensable that the society of the spectacle stands at the top of consumer society. It represents a more embracing and clear-cut virtual/real image and, at the same time, a false one. The individual is baited by his own image – narcissism – and fails to discern the limits of what produces life or death, “I” or “non-I”. Deprived of any autonomy, wearing a death mask (Adorno, 1986a), what is visible to the other announces *a priori* one’s own death. The time of being a subject of one’s own history is different from the time of having in consumer society and of the time of visibility (Kehl, 2002b) in the society of the spectacle (Debord, 1997).

Certain statements and discussions arise from surveillance, normalized by present contingencies. The State has become a terrorist when it hedges the rights of citizens and makes them undergo an abusive surveillance by imposing on them a repressive pattern similar to that found in totalitarian regimes described by Orwell (1949) in *1984*. The British author, disillusioned by Stalin’s socialism, criticizes totalitarian societies in this book.

The individual has his privacy/intimacy shattered so that he will shun fear and obtain security, so that he will benefit from technology and accept/conform himself to the laws of the free market. So that he may be ‘secure’, the individual accepts being a suspect and criminalized until he proves the contrary. Safire (2002)<sup>12</sup> states that a gigantic database will give the USA government access to each and every resident of the country, all his shoppings by credit card, all the newspapers and journals brought, all his medical prescriptions, all the Internet sites visited, all e-mails sent and received, all bank accounts, together with all other information.

Coupled to these data there is also the Echelon project<sup>13</sup> which “is a system used by the National Security Agency of the USA to intercept and process international satellite communications” (Geraldes, 2003, p. 1). There is also on the market a minute-sized computer chip called Digital Engel which may

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<sup>12</sup> SAFIRE, . Você é um suspeito. O Estado de S.Paulo, São Paulo, 15th November 2002.

<sup>13</sup> Echelon is a computer worldnet whose chief function is to Access, seek and analyze messages by means of million of pre-programmed key words in telephone calles, fax, e-mails and telex intercepted by electronic means. Data from Revista do Linux. Source: <<http://www.revistadolinux.com.br/ed/012/echelon.php3>>. Access on: April 18, 2003.

be placed in a personal object such as a belt, earring, wrist watch; it may even be implanted under the skin<sup>14</sup>. Through this system the individual may be localized at any spot on earth. The simplest surveillance resources consist of video cameras, already installed in various public and private places, such as shopping centers, buildings, public buildings, electronically warded residences etc. One may not forget that the Internet is one of the communication spaces extremely difficult to maintain any secrecy or privacy.

At present, the individual's life is, in many circumstances, extensively invaded and probed at. Further, he cannot escape such undesirable surveillance. A common example consists of a message, most often false, found in public places, which says "Smile, you're being filmed". Most probably the reader will feel himself protected; at the same time, he loses his spontaneity, he is careful of his behavior, he is aware of the image being transmitted, he is concerned on his appearance, since 'somebody' is looking on. Finally, the message may leave the reader angry since his privacy has been invaded or because he has been deceived. These resources will make the individual feel that he is being suspected of something or even that he is permanently closely watched. Surveillance promises security but condemns the individual to a life of discomfort since he is thought to be unreliable.

The trivializing of surveillance, in which all are exposed to the great peephole, punishes, disciplines and places the individual on the bar. Caniato (forthcoming)<sup>15</sup> says:

Perversity in the internalization of these social attributes of evil (internalized social violence) is diffuse and antagonistic, especially when the functions of the ego in discriminating the real enemy/aggressor break down. These ideologically perverted representations, moved over to the individuals' inner life and subconscious, pervade the subjects' psychic life, administer his desires, feelings, thoughts and actions to the point of making the subjects cooperators/accomplices of the social cruelty that tortures them.

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<sup>14</sup> LEPIANI, Giancarlo. Estão de olho em você. *Veja*, São Paulo, 30 May 2001, p.77-84.

<sup>15</sup> CANIATO, Angela Maria Pires. *Da subjetividade sob sofrimento narcísico numa cultura da banalidade do mal*. (forthcoming).



Surveillance diminishes more and more the public space, invades the private one and makes it the spectacle's peak. Costa (1999) writes that intimacy becomes a currency, a product that may be sold, especially as a token of the victors' style of life. In fact, intimacy has been robbed of its moral and emotional allurements. Costa also says that when the invasion of privacy is trivialized, "[...] one of the noblest ethical acquisitions of our culture, or rather, the right to be spontaneous, is surrendered" (Costa, 2001, p. 16)<sup>16</sup>.

The item exposed by the surveillance in the BBB 2 program is the mobility within the frontier between the public and the private spheres. The public sphere is redefined as the stage on which the private life is enacted and publicly represented – voyeurism. According to Bauman (2001), the organizers expect that these programs lay the participants' private life before the eyes of the public and they do not care what will be done with their image. Participants of such a program have their intimacy violated and manipulated. Violation of secrecy may be done in exceptional circumstances according to Costa (1999), especially when danger to life or an attempt against freedom is involved. The right to invade the privacy of another person should not be surrendered to anyone; it should be exposed even less to those persons who turn the suffering and the misery of the people into a source of income. Through greed they violate the person's intimacy and expose him/her to the worst types of humiliation, hidden and anesthetized behind the mask of fame. When people are subjected to such atrocities, they lose their right to privacy, with all the consequences that this entails.

At present, men and women are made accountable as if they were monads. This fact is aggravated when one takes into account the degradation that occurred in the recent past, as a historical memory, and will occur in the future, as a project that will be built by the all-present here and now. Kurz (2001, p. 12)<sup>17</sup> says:

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<sup>16</sup> COSTA, J. F. O direito à espontaneidade. *Folha de S.Paulo*, São Paulo, 9th September 2001. Folha Mais, p. 16.

<sup>17</sup> KURZ, R. Populismo histórico. *Folha de S.Paulo*, São Paulo, 18th March 2001. Folha Mais, p. 12-13.

[...] the imposing order of the social system supports the dogma of the other's natural legitimacy to any possibility of valorization. This is the reason why the causality of negative experiences falls on individuals in their immediate existence. The individual is blamed for his lack of luck and failures, even for the crises, violence and social catastrophes that are only caused by groups or individuals subjectively blamable. The system is never blamed for any mistake.

The functioning of society's structures is thus preserved, whereas men and women are blamed. The individual seeks the causes of his misery and his failures in his own laziness and indolence. His own eyes are fixed on his performance and thus deviated from the social space where the contradictions of the individual existence are collectively produced. In this context, the individual emerges from individualism, exclusion and competition. The private colonizes the public space and the latter, emptied of its civility, may be called "non-place" (Bauman, 2001), or rather, a space without any symbolical expression of identity, relationship and history. Similarly, Lipovetsky (1983) identifies the inexistence of discipline in collective life and the call of individuals for the prevalence of "instinct ethics" – hedonism.

Under surveillance, under heavy suspicion, the individual easily eliminates all possibility of the spontaneous. Costa (1999) says that the right to secrecy is absolutely necessary for thought. The construction of the individual is possible when the individual decides what, how, when and to whom he may talk. When thought wanders uncontrollably, individuality dissolves. There are two theoretical stances in this idea. The first says that the individual needs a space in which intimacy may reign. Naturalness, spontaneity, mistake and creation will develop. The second one states that the right to privacy gives identity to the individual. When there is nothing that needn't be hidden from the public, when there is no secret whatsoever, when the confessional is uncovered and its contents are the object of puns, criticism and jokes made by an anonymous and unknown crowd – TV viewers – the individual is totally subjected to the logic of the essentially invasive and emptying surveillance.

The paralyzed individual, to whom thinking and criticizing are made impossible, with his ego shattered, exercises a defense mechanism called the identification with the aggressor (Ana Freud, 1978). He transfers to his peers

the surveillance condition and makes them tiny guards that would cooperate in his self-censure/massacre and maintain the status quo. This boils down to the fact that he remains at the mercy of the invisible eye that imprisons him and removes from him any possibility of constructing his thought, indispensable for autonomy and individuality (Adorno, 1995) and the edification of the true human being. Otherness is not acknowledged. Differences are eliminated, desire is imprisoned, freedom is restricted so that the concupiscence imposed by the market is attended to and satisfied. Finally, due to a lack of privacy, autonomy is impaired and the construction of otherness is forfeited. In these circumstances democracy is made impossible and the individual becomes an automaton/an object that has only the right to non-existence if he escapes from the invisible eye.

At present there is an escalation of violence because of general impunity (Caniato, 1999). The prevision of Garfinkel (2000, p. 12) is worth quoting:

[...] in the last 50 years we will see new types of threats against privacy whose roots are not found in communism but in capitalism, in the free market, in advanced technology and in the unrestricted exchange of electronic information [...] The problem in the term privacy is that it actually fails to transmit the complete idea. Privacy is not merely an act of hiding things. It means controlling one's life, autonomy and integrity. In the computerized world of the 21<sup>st</sup> century privacy will be one of the most important civil rights. However, the right to privacy is not the right to close the doors and the curtains, perhaps to commit some illicit or illegal act. It is the right to control the details of one's life that should remain restricted to one's own home and not exposed to the external world.

The theme surveillance lacks severe criticism since, within the democratic perspective, technological advance should not be synonymous with the loss of individual rights or oppression. When surveillance is established in daily routine, the exigency of a heightening in the protection of intimacy is installed. According to Sennett (1988), it is the tyranny of intimacy, impelled and monitored by the persecution idea of mistrust brought about by the horror and the possibility of punishment. At this point censure is established; it restricts

activities and strips the individual of his vital force. The degradation of the libido occurs. In the BBB 2 program, one could observe a paradox in the scenes in which the couples' intimacy is revealed. The presence of the other is a disturbing factor and impedes the expression of sexuality's vital force. Freud (1981, p. 3043) has said: "[...] the antithesis between culture and sexuality lies in the fact that sexual love is a relationship between two persons, in which the third has a superfluous and disturbing role". When freedom is impaired, the force of desire is weakened by the lack of fruition in privacy.

When privacy is eliminated, the public will be concerned with a perverse type of privacy or by competition ties such as "Do the best to save yourself in spite of the others". There is a consequent discarding of the collective welcome that gives the necessary support throughout life. Private space is occupied by scenes passed on by the media and the TV viewer becomes a passive accomplice when he accepts being formed, molded and standardized by identification patterns set out by the media which attends in the first place consumer society (Muñoz, 2002). Explicit sexuality during the program is presented to the viewer as a model to be followed.

Hassoun (2002, p. 36) associates the structure of "evil" to individual unhappiness and to melancholic cruelty:

Evil would be an inheritance that exists and structures itself in the social sphere in a scandalous enunciation: if there is an Other, this Other is made up of suffering and exclusion, a bearer of an unsustainable and indiscernible difference. A town that presupposes that it has reached homogenization will only exclude the Other. What is left of a society that denies otherness but a mere ferocious crowd, more and more melancholic in proportion to its disguise and travesty in a series of decadent institutions that express a consensual discourse? What will become of modernity if one subtracts symbolized differentiation and social tensions that represent it? It will see the untying of links and will recognize the Other when he is clothed in suffering.

Societies that forget their own histories and their past heritage eliminate their differences and the possibilities of a future by trial and error. In fact, what actually emerges is the impossibility of acknowledging the Other (Hassoun,

2002). It is even more serious when one ponders on the basic idea of the Neoliberal market, based on individualist and gains of its participants, with its insistence of the individual against<sup>18</sup> the collective. According to Freud (1948e), the panic phenomenon is the untying of links, the potentialization of the crowds and the cult of an individual without any humanity.

Basing himself on a text by Dupuy<sup>19</sup> (1991 apud Pereira, 1999), Pereira (1999) studied the relationship between helplessness and panic. He thought of panic not as psychic chaos but as a possibility of survival in the context of helplessness. The same author analyzed the similarities of the capitalist market with the crowds. In both circumstances the individual interests predominate over the group's ties. Accordingly, the panic paradox is implicit: on one hand, panic arises from the rupture of libidinal ties that, up till that moment, united the crowd. This rupture is transmitted by the contagion of one individual to another. On the other hand, the crowd expresses, at extraordinary proportions, the very same multitude since, at this stage, the collective soul dissolves itself. Dupuy<sup>20</sup> (1991 apud Pereira 1999) suggests a fixed internal spot, the whole, the panic organizer, composed of individual acts. He uses situations in which the panic multitude obeys collective orientations, in spite of its apparent disorder. Pereira (1999) adds that in the context of panic a certain flight organization occurs immediately and that the enrolment to groups in flight is more intense and immediate than that of the multitude. Panic is not merely a psychic chaotic and incomprehensible state, but an answer to helplessness before which the individual is led to seek help and survival through a 'fusion' with the whole. It is supposed that fusion with the whole – a fixed, internal and transcendental spot – will bring security and fulfillment that are lacking. In such a perspective the leader will lead the masses through the unnamable dangers of existence (Dupuy, 1991 apud Pereira, 1999)<sup>21</sup>.

The perspective discussed in our research lies within the intersection of the themes that mark helplessness in the triggering and in the maintenance of anxiety crises which may develop into panic. The individual, helpless and under

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<sup>18</sup> Against is used here in the strongest terms, or rather, in terms of enmity and opposition.

<sup>19</sup> DUPUY, J.P. *La panique*. Paris: Les empêcheurs de penser en rond, 1991.

<sup>20</sup> DUPUY, op. cit.

<sup>21</sup> DUPUY, J.P. *La panique*. Paris: Les empêcheurs de penser en rond, 1991.

surveillance, is excluded from the possibility of ever being a historical, autonomous or decision-taking agent. Owing to censure, albeit in the limelight, he is impaired to give vent of his life instinct and his whole psychic structure is forfeited. The individual is emptied of everything human – only pseudo-individualization (Adorno, 1986d) exists, or rather, only a death mask (Adorno, 1986a) remains.

An important question may be eventually asked: How do the BBB 2 participants, separated from their friends and relatives, subjectively react before the great eye of the Other and of 38 camera eyes, the portable microphone which detects all speech wherever one is, the remarks when one has to communicate oneself to the others, since writing memos is prohibited, the TV director; the interlocutor and other people involved in the organization and functioning of the program, together with millions of TV viewers?

The psychic laws that orientate this type of relationship will be given below. The individual in such relationships is always the target of the other's gaze who, apparently and without any definite criteria, will lead him up to the grand prize: money and fame (in fact, appearing on the TV screen is already, according to our viewing society, an existence within the public space).

For survival the individual necessarily needs the other as a helper (Freud, 1981). Under surveillance, before the great eye of the other, in a transference relationship, impotence and persecution feeling are rife in the observed person, since every attitude taken may be set against him. Since his life instinct is imprisoned, anxiety and total apathy are triggered. The apathic individual totally surrenders himself to the impotence of hate and, without any possibility of reacting, becomes a shipwreck in feelings of culpability. Anxiety is a consequence of the persecution feeling caused by the surveillance situation, which makes the individual oscillate from simple attention to panic before the unknown eye. At this moment, a heeding is necessary. Freud (1948c, p. 262) characterizes fear "as a reaction before the perception of an external danger, that is, an expected and foreseen harm. Such a reaction is linked to flight and may be considered a manifestation of the conservation instinct".

According to this point of view, fear is a beneficent feeling since it preserves life. Salvador Dali<sup>22</sup> calls paranoia-critical activity the spontaneous method of knowledge, based on a critical observation, which allows individuals to perceive, by means of a more critical attitude, the facts shown by the media. When the paranoia-critical activity is released, it may be said that fear involves the BBB 2 participants on TV. It may be concluded that surveillance, inherent to the program, causes real fear when it brings fame, or rather, when their virtues and their ignominies are put in the limelight. This is even truer when the program is edited: eventually collage constructs a particular 'reality' which is far more distant from reality.

In the wake of a defense against the danger of his being evaluated, the helpless individual has at his disposal some defense modes so that he would survive under the impact of anxiety and panic and protect/take care of his self-image/esteem. According to Costa (1999), in the wake of helplessness and chance, the individual experiences the disillusionment of the contemporary world. He either lives on the frontier of panic or "[...] in a murderous conformism" (Costa, 1999, p. 64). There is no way out: through fear or through indifference, the individual is in agreement with the trivialization of evil. He may, in fact, have resource to a certain type of mechanism when he builds an image to be transmitted by the media above his own image. These are the antics of Cida, the depression of Rodrigo and the panic experienced by Manuela. It is even Tarciana's discernment when, after a conversation with the program's interlocutor, she comments: "Why did he refer to my running about? I run about as everybody here does". This proves that the persecution feeling hovers above the group. It actually depends on the discourse of the interlocutor, since the participants know that a specific image is being transmitted to the viewer which frequently does not coincide with the real thing lived in confinement.

Finally Quinet (2002) pinpoints the gaze as the central character in the Narcissus legend. Besides gazing, the individual is the object of the others' gaze. Psychoanalysis describes the reactions produced by this gaze. It triggers desire, provokes anxiety and paranoia, imposes protection measures ... The gaze is the privileged object that awakens the interest of the scenery with its

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<sup>22</sup> MILAN, B. Quem está atento vive melhor. *Folha de S.Paulo*, São Paulo, 16th May 2002, Folha Equilíbrio, p. 16.

images, that forms the empiric world. Such a gaze appears in the society of the spectacle under the imposing stance of fame, visibility, transparency and surveillance.

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