

THE AGENT'S DESIRE AT GAME THEORY: THE SOCIAL LAW AND THE ROLE OF THE PERVERSE

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ABSTRACT: *This chapter begins with the finalization of the social law in the unconscious. In this moment is finalized one of the four basic characters of the psyche. Among these, the perverse and the neurotic are considered economic agents, and differ not by rationality, a forecast of causation necessary to achieve a desire, but by the desire itself. While the neurotic tries to please the other, the perverse wants to dominate. So the perversions of social law are one of the points of this article which are not examined in economic theory. Because the perverse feels no guilt, life becomes a game where pass ahead at any cost is part of the game. So, one can understand the big perverse as the one who try to become the tyrannical father of the primal horde, and the little perverse as the one who practices the banality of evil.*

KEYWORDS: Economic Agent; Social Law; Perversion.

INTRODUCTION

In Faveret (2015, chapter 2) it was discussed how the desire of the economic agent is developed, regarding the transformation of the initial desire from the world of emotions in which the infant lives, to the symbolic, rational and objective world in which lives the adult. The desire begins as an yearning for a lost object, passes along the drives, the desire of the other's desire, which leads as a result to the emergence of emotions, and finally ends at the desire for the substitutive object-other. One of the innovative hypotheses of this paper is precisely that the function of the unconscious is to transform emotions in rational, symbolic and objective behavior, guided by desire. "The unconscious is structured like a language" (Lacan, 1998, p. 25).

However, according to psychoanalysis, which, as does the Game Theory, deals with the relationship between the ego and the other, the agent may be a psychotic, perverse, neurotic or normal character. This appears in Game Theory at the game of the scorpion and the frog, where the scorpion asks the frog to transport him to the other side of the river, and the frog hesitate with fear of being stung. So the scorpion lies and says that he could not do it, or he would die by drowning because he didn't know how to swim. At the end, to please the scorpion, the frog carries him across the river, and they both die, because the scorpion stings the frog, justifying himself with the saying "It's my nature" (Varian, 2006, p. 575).

This paper so explains the connection between the first and the second paragraphs, that is, how the differences between agents are formed, through the long path of the desire formation that occurs in the very first childhood, resulting in the character psychotic, the perverse, the neurotic, and the normal one. This long path becomes written in the unconscious as a processor chip that turns emotions in rational symbolic behavior in the world of objects. To economic agents, the cases of interest are the neurotic and the perverse, especially the latter, who seeks

to impose its own law, in the place of the social law, becoming the main participant of collusions, such as the collusion for tax evasion, which can be modeled as a prisoner's dilemma (Faveret, 2015, chapter 1).

THE FINALIZATION OF THE SOCIAL LAW

The Superego

The social law, which for this paper is essentially the passage of the emotions to symbolic behavior, the latter taken as the rationality, is mainly made by the father, that separates the mother and the child, but also by the adult world as a whole. Due to the state of helplessness-dependence, the child is in no position to contest the adult world, that Lacan calls as the great other, or Other, hence coming the aphorism "the unconscious is the discourse of the Other" (Lacan, 1978a, p. 22), and "the desire of man is the desire of the Other" (Lacan, 1978b, p. 297). So the baby/child has to conform to a heterogeneous world, sometimes threatening, and this conformity constitutes the social law in the *superego* and the *id*, that comes from the Other.

Lacan emphasized this aspect, the passage of the social law to the child, which was previously known as castration or castration complex, and later as the father's law (Lacan), or the social law. The *id* is the place where the complexes are repressed, hence the popular term "the guy has inferiority complex" or "the guy is a repressed". At about the end of the fifth year takes place the passage of the child by the Oedipus, the name given in reference to Oedipus from Greek mythology, who kills his father and marries his mother, without knowing it, in reference to the unconscious.

In psychoanalysis, the Oedipus complex is the repression in the unconscious of the desire to kill the father to stay with the mother. In the completion of Oedipus, the castration arises, i.e. the obligation to respect the father, and the prohibition of incest. The passage through the Oedipus is the completion of the formation of the unconscious, which structures the generations' gap, or more broadly, the social law. In the completion of the Oedipus from psychoanalysis, the father definitely keeps the child away from the erotic life with the mother, because he wants the mother to himself. Hence, there is the comparison with the myth of Oedipus, because the child would like to kill his father to stay with her mother.

The child, during the formation of the unconscious, has a dual position relative to the father. On the one hand he is loved, due to the protection that the child receives from him, and on the other he is hated due to the limits that he imposes, and for keeping the child away from her mother. This Other (father) that makes the passage of the social law (or castration) is, in the Lacan's terminology, the symbolic father. To avoid the guilt for hating his father, at Oedipus the symbolic father dies, and the paternal restrictions (the social law) are internalized like a totem (Freud, 1974) in honor of the ancestors, with the name of the *superego*, the third and last component of the psyche. From there on, there are no external constraints to the individual, because he himself is auto-restricted. "The *superego* plunges its roots in the *id*, and in a ruthless manner, shall act as judge and censor functions in relation to the *ego*" (Roudinesco & Plon, 1998, p. 744).

We had reason to fear them, especially our father, even while we were sure of their protection against dangers (...). The relationship with the father is affected by a special ambivalence. The own father was a danger, perhaps because of the early relationship with the mother. Thus, he

inspires both fear as nostalgia and admiration (Freud, 1971, pp. 24 - 33) apud (Jalley, 2009, p. 263).

Indeed, in "The ego and the id", Freud presents the birth of the superego as "the result of two factors of great importance: one biological, the other of a historical nature." The first consist precisely "in the long state of helplessness and dependence of the human infant", the second in the Oedipus complex and its repression in relation to the "biphasic establishment" of libidinal development. In the same text, some pages later, he says that the superego is "the memorial of weakness and old dependency of the ego" and that as such it "perpetuates its domain, even in the mature ego (reife Ich)" (Jalley, 2009, p. 264).

THE SYMBOLIC AND IMAGINARY RELATIONS

The symbolic and imaginary relationships are important for social law, the structuring of the drives and their channeling to the object world (of the objects-others), for in them are given the unconscious identifications and rivalries. The symbolic relationship is the relationship with the Other, and is a hierarchical relationship. It is through this unconscious relationship that many of the imaginary relationships during life are structured.

Those who think like us, in a way, share a relationship with the Other similar to ours. And since the Other generalizes - from our parents to the academic Other, law, religion, God, tradition and so on - the imaginary relations are not only early childhood characteristics and somehow are overcome psychologically with time. They remain important throughout all our life (Fink, 1998, p. 110).

Much of the imaginary relations are structured from the symbolic relations with the Other. They are horizontal relationships in a group, that is, non-hierarchical, that Lacan characterized as relations between the ego and the other (with a lower case to differentiate from the Other of the unconscious). A very important aspect in the imaginary relationships is that many of them arise from the vertical or hierarchical relationships with the Other, and become imaginary distinguishing factors for the rest of the life, influencing, for example, the relations at work with the boss or the subordinate, where the symbolic relationships are the basis of the imaginary relationship. It is through the symbolic relationship with the Other that much of the imaginary relationship is made.

The "imaginary relations" are not illusory relationships - relationships that do not really exist - but relations between egos where everything happens only in terms of an opposition: the same or different. They involve other people that we believe to be like us for several reasons. (...) Corresponding to the main imaginary opposition between same and different, imaginary relations are defined by two prominent features: love (identification) and hate (rivalry) (Fink, 1998, p. 109).

People who are like us are objects of love, while those who are different from us are objects of hatred. But even in families with identical twins where there is excessive identification, rivalries may arise. It is the "narcissism of small differences" (Freud, 2010, p. 81), very common in the modern world.

This also explains to some extent, another side of such a closed identification: the tension generated by la petite différence. The difference inevitably insinuates itself even among the

identical twins, may be due to differential treatment by parents or changes in appearance over time, and the closer the relationship in the beginning, the greater the hatred towards differences, however small they are (Fink, 1998, p. 110).

Initially the imaginary relationships are between siblings close in age, and later they are extended to all relations, for all life.

The sibling rivalry is the best known example of imaginary relationships involving hate. Whereas the very young children do not question generally the subordination to the parents - noticing a distinct difference between the parents and them - they are always questioning, from a young age, his position and his status among the brothers. (...) Over time, this same kind of rivalry generally extends to classmates, cousins, friends, and so on (Fink, 1998, p. 110).

So the identifications and rivalries are structural parts of the drives and the processing of emotional experience into rational, symbolic and objective behavior, therefore structuring the social law.

PASSING BY THE OEDIPUS

At five years old, the child passes through the Oedipus, i.e., finishes the removal of the symbolic mother and father, concluding the *id* and the *superego*. The unconscious autonomously begins to transform emotions into rational and symbolic behavior, and thereafter the rational behavior of the *ego* shall develop itself in life, at work, school and university in search of objects-others substitutes of the lost object.

However, the unconscious desire that will guide the rational actions will depend on the basic character of the unconscious, defined in psychoanalysis as psychotic, perverse, neurotic or normal. Therefore, this has social and economic importance, because there is more than one type of economic and social agent, whose desire guides rationality. To understand the multiplicity of the agent, it is needed to understand how the passage through the Oedipus is.

The Freudian Oedipus

Based on the ancient myth of Oedipus, the father will pass the social law to the child, symbolized in the mother's removal (prohibition of incest) and the generation gap. The Oedipus has three stages, which are in the Freudian version (Julien, 2003, p. 62):

1. "The child is connected to the mother and excludes the father. So two desires are modulated: the incest and the murder of the father, desires at the same time primordial and forgotten";
2. "Birth of castration anguish". The child sees the father as a jealous rival, therefore hostile, that threat with castration, that the boy can see in the girl, and the girl in seeing the boy feels nostalgia from what one day she had;
3. It is the love for the father that causes the decline of the Oedipus. "The oedipal attachment to the mother and the castration anguish by the father decline and disappear." The boy hopes one day receive, by the identification with the father, the insignia of virility in accordance with the Ideal of the *ego*. The girl identifies herself with her mother and hopes that one day she will receive the phallus that she has not, from a man. With that the castration (the social law) is completed.

The Lacanian Oedipus

To depart the mythological connection of the Oedipus, which would undermine the scientific construction of psychoanalysis, and also because the modern father is not as distant and hostile as he was in the past, Lacan reformulated the Oedipus, also in three stages. The Lacanian Oedipus also goes in line with the role of the unconscious as an emotion processor into rational, symbolic and objective behavior (Faveret, 2015, chapter 2), because the Lacanian version accentuates the passage of "being" to "having". With this, the Lacanian Oedipus also mitigates the problem of the treatment of gender, which is present in the Freudian Oedipus (Ribeiro, 2011).

1. The phallus is the signifier of the lost object. The child wants to be the desire (the phallus) of the mother, but the mother's absence, and the presence of the father, places the child in the dialectic of being, that is, being the phallus what meets the lack of being, the child has doubts about whether is she the mother's phallus;
2. The father deprives the child's mother (the maternal phallus), and so the child begins to see the father as a rival phallus, in the dialectic of being. Gradually the child symbolizes the absence of the mother, as in the game of fort-da (Dor, 1991a, p. 50), assimilating that the father is not the rival phallus, but that he has the phallus, that is, the father makes the social law and the castration, which is obeyed by the mother. This is the child's entry into the dialectic of having, where the child is still unsure if the father has or not the phallus;
3. The father lends the phallus to the mother, and therefore proves that have the phallus, which he may give to the child one day, consummating the social law of the incest interdiction, and the generation gap. That is, the child cannot expect to have the phallus now, only in the future.

But it's only promise. That is the symbolic castration: a distance between the present and the future. It refers to having: one has not today. Will be later; but with one condition: that renounces in being today. The real father establishes thus the difference between the generations, a difference that is the last word about the incest interdiction: the present of the mother is not the one of the child. This denial is the annulment of the being in the child, annulment that, assumed with happy receptivity, allows a having that will be transmitted in the future (Julien, 2003, pp. 70-71).

THE THREE MODES OF DENIAL OEDIPUS

The question to end this section is the multiplicity of the epistemological agent, which appears in the Oedipus. That is, people hold rationality, understood as the prediction of the causal chain required to achieve an object. But the goal of the agent depends on the desire that appointed him, and that results from the way the child passes through the Oedipus. Lacan connected the Oedipus with the three basic characters of the psyche, which, ordered from the less normal character to the more normal character, are the psychosis, the perversion, and the neurosis.

The Psychotic

At psychosis, there is the child's refusal to keep herself psychically away from the maternal jouissance, that is, she does not enter the Oedipus, perhaps due to the horror from the current social situation. This means that the child will not adequately symbolize the real into reality, and the real not symbolized will reappear later as hallucinations and voices that are imposed on the agent like certainties, because he has not the doubts of the first stage. "At psychosis, the

certainty - a delusional certainty, par excellence - already shows, therefore, a disorder in language". (Quinet, 2005, p. 21).

A way to connect the psychotic with reality, is through the work with paintings, art in general and even poetry, in an attempt to materialize the hallucination of the real in the fantasy of reality. The psychotic agent is of interest to medical science, and do not represent an economic agent.

The Perverse

At perversion, the child passes through the first stage of the Oedipus and enters the second stage, realizing that the mother is deprived of the phallus, and so has knowledge of the castration law and sex difference. At the same time the perverse launches a denial of the second stage, that is, the mother has the phallus (the phallic mother) through the fetish. "The fetish is thus a defense against the anguish of the mother's desire; is quite because he has the same function as the phobia: put a protection outpost before the danger of being swallowed by the insatiable desire of the Other " (Julien, 2003, p. 109).

In epistemological terms the perverse is a subject of great interest as an economic agent, because he does not recognize the social law, manipulating it through a fetish to impose its own law, resulting in an attempt to domination. The fetish means to the perverse that he unconsciously is the phallus of the mother, and therefore he can deny the castration, i.e. the social law. It's like the scorpion of the game, which lies to deceive the frog and achieve a perverse enjoyment, even dying in a situation not cooperative that is worse for both the frog and the scorpion.

The perverse do not have to avoid the civil law to pervert the social law, towards domination, but handles it through collusions, as in the case of tax evasion (Faveret, 2015, chapter 1). But little is known of the perverse in clinical terms, because he has a jouissance in the perversion of social law, not seeking treatment. One might think that the excessive accumulation of wealth or power in general, would be the possible indicators of perversion, in an attempt of the perverse to impose his own law.

The Neurotic

At neurosis, the child passes through the first and second stages of Oedipus, giving up being the phallus, but does not enter in the third stage, having being caught in the dialectics of having, that is, the child has doubts whether or not the father has the phallus. This leaves the child anguished, or vindicating towards the Other that has the phallus, creating the neurotic fantasies.

In epistemological terms the neurotic is also an important economic agent because his insecurity in relation to the Other may lead to the desire of pleasing him to be accepted, in a demand for love. This can be interpreted by the perverse as submission, as in the case of the frog. The neurotic is already an improvement compared to the perverse, because he wants love and not domination (which is a primitive form of love), albeit in an indirect and complicated way.

As patriarchal institutional structures in many countries can be considered as intrinsically perverse, considering the population's income inequality, this can lead inadvertently the

neurotic to participate in collusions of the perverse, which aggravates his symptoms as the neurotic wants to feel secure, and not dominate.

The Normal

The normal person, psychically, is one that goes through the three Oedipus stages. This means that this person will always desire objects-others substitutes, demanding love, and accepting the frustration whenever it presents itself, and wanting new objects-others as life goes on, according to his unconscious metaphorical chain S2 (Faveret, 2015, chapter 2). This person not only has a rational behavior but is also able to experience their emotions according to the situations of life.

However, a normal person does not seek treatment, and because the perverse patriarchal institutional structures are factories of psychotics, neurotics and perverse, it is unknown if nowadays it is possible to someone achieve psychic normality. That's why it is not said that the denials of Oedipus are diseases, but do the basic characters of personality.

TRAUMA AND REPETITION

People who do not reach the normal character, perhaps everyone, are so because they denied the Oedipus at some stage, due to some psychological trauma, which is a childhood event that has not been symbolized. What the trauma does is interrupt the metaphorical chain S1-S2, and therefore the drive satisfaction, making that the maternal jouissance does not turn into a new desire. So at some point in S1-S2, the metonymy does not become a metaphor (Faveret, 2015, chapter 2), and the agent starts to repeat behaviors, expressing a jouissance in this situation.

At psychosis voices are repeated in the hallucinatory maternal jouissance. At perversion is the trend to a shift in the social law, in torsion for a perverse jouissance, where the death drive takes part. At the neurotic, the repetition is the symptom, as in hysteria, obsessive behavior, and phobias. The neurotic jouissance occurs in the repetition of the symptom due to the stabilization of a psychic situation that makes him unhappy and exhausted mentally, but safe. As an example, a neurotic situation happens when the person to close the front door, have to return several times to make sure that it is locked.

By the computational analogy (Faveret, 2015, chapter 2), it is as if the trauma stay enrolled in the unconscious as a stretch of faulty code operating system (OS) in ROM. In certain situations this code is triggered, and the person presents the compulsion to repeat.

THE CURE

The trauma and repetition lead to the question of the psychoanalytic cure. As at birth the baby's brain is unfinished, the social situation that led to the trauma was chemically written in the mind / brain of the child as a repression, and therefore the healing of the trauma may be impossible, unless in the case of the lightest neuroses, that may arise at the final part of childhood. That is why in psychoanalysis the healing happens when the agent becomes more productive, despite of his disorder.

Become more productive means that is possible to amend the S1-S2 chain, building an alternative way to the stretch blocked by the trauma. At psychosis this connection can be made with painting and art in general, linking the hallucination of the real not symbolized to the

fantasy of reality that somehow remade the symbolization of the trauma, and because of the plasticity of the brain can even constitute a quasi-permanent cure, although this is very difficult to happen.

At neurosis, the therapy with the psychoanalyst can identify the symptom and the cause of the trauma, and thus, the patient can avoid situations that generate the symptom even changing occupancy / work or social environment. The patient also learns to get along better with the symptom, knowing better what he is facing and how to proceed, which can lead to the disappearance of the symptom. In this way the situation can be contoured and rationalized, which is also a way to amend the S1-S2 chain.

The only case in which there is no treatment is the perversion of the social law, for the perverse has a jouissance in this act, and so he does not seek treatment. As, moreover, the perverse seek institutional positions linked to power and domination, it is difficult to happen an institutional action on the issue, because the perverse are almost always the foxes who take care of the henhouse. And the one who naively wants to be the rat that hangs the rattle in the cat's neck, when he does not make it by perverse motives, which end up creating collusions and prisoner's dilemmas (Faveret, 2015, chapter 1), becomes an easy prey to the perverse manipulations. The only way to complete the castration of the perverse is with the cultural and institutional evolution, towards the understanding of the social law, aiming at the reduction of inequality.

THE ROLE OF THE PERVERSE

The issue of the perversion is whether the socially perverse, which participate into collusions structured as a prisoner's dilemma (Faveret, 2015, chapter 1), perverting the social law - is the same perverse of the psychoanalysis. It will then be analyzed the perverse of psychoanalysis to show that this perverse may well become the social perverse of this paper, like the scorpion. First the perverse of psychoanalysis is an existential impasse, because the perverse, unlike the psychotic and the neurotic, does not seek expert help, because he does not consider himself sick.

And yet, it is not that, for the simple reason that the so called perverse does not consider himself a sick person. Most of the time, they are reputable and respected men or women, in their social, professional or familiar life, but they have, on the other hand, secretly and quietly, another life that does not fall under the gaze of the guardians of the legal medical order. That's why this absence of demand creates a lack of psychiatric research (Julien, 2003, pp. 102-103).

The Beginning Of The Medical Concept Of Perversion

However, despite the relative lack of research in the late nineteenth century there were already a definition of perversion as abnormality, in the field of psychiatry, assuming that "Sexuality is the real reason of perversion since that the sexual pleasure can lead to abnormality " (Julien, 2003, p. 103).

Kraft-Ebing declared as perverse all the exteriorization of the sexual instinct that does not meet the objective of nature that is, mating, when the time of a natural sexual satisfaction is given. (...) The perversions are divided into two main groups: first, those in which the goal of the action is perverse and it comprehends here the sadism, masochism, fetishism and exhibitionism; then those in which the object is perverse, and the action is almost always, as a

result: the group of homosexuality, the pedophilia, the gerontophilia and the autoerotism (Moll, 1990, p. 86) apud (Julien, 2003, p. 103).

Freud'S Intervention

However, the situation evolved with psychoanalysis, so that perversion is no more considered an abnormality. "The novelty of psychoanalysis scandal is to abolish the boundary between perversion and normality. Enough of condemnation! There is impropriety (*Unzweckmässigkeit*), writes Freud in 1905, in his *Three Essays*, at the reproachful use of the word perversion" (Julien, 2003, p. 104)

And so Freud is finally led to a new definition of perversion. This is not pre-Oedipal. It is, instead, from the castration complex, that, in 1927, in the article entitled "Fetishism", perversion is named with its real name: not a repression or a foreclosure, but a denial (Verleugnung), that is a dual position at once: recognition that the mother has not the phallus and denial of this recognition: the mother has it as the fetish, as a displaced phallus. Perversion is denying the sexual difference: every woman has the phallus (Julien, 2003, p. 107).

Lacan'S Intervention

Psychoanalysis then went, guided by Lacan, to characterize the perversion as a structure, where the agent is characterized by the challenge to the social law.

Hence the privilege conferred from the beginning to the two notions - the desire and the jouissance - to make the perversion a large component of the psychic functioning of man in general, a kind of provocation or permanent challenge to the law. (...) Lacan did with the evil, in the sense of Sade, an equivalent of the good in the Kantian sense, to show that the perverse structure is characterized by the subject's will of becoming an object of jouissance offered to God, as much ridiculing the law, or else by an unconscious desire to annul himself in the absolute evil and in the self-annihilation. (Roudinesco & Plon, 1998, p. 586).

How then begins the challenge to social law? At perversion, the desire for negative recognition begins when the father deprives the mother of maternal phallus, that is, of the child. The child then feels robbed of the maternal phallus condition, and denies the Oedipus by denying the difference of the sexes, that is, taking the mother as phallic through a fetish. The perverse steals (in the game) where he was stolen and "has no other outlet but to subscribe to the challenge of the law and its transgression" (Dor, 1991b, p. 105).

At the perverse, the issue of the challenge organized itself in a completely differently way. What is fundamentally challenged is the law of the father. The challenge lies, therefore, for its part, essentially in the registry of the dialectic of being. In fact, we found the most significant confirmation of this through the mandatory requirements with which the perverse brings in the law of his desire. He tends to impose it as the only law of desire which he recognizes and not as the expression of a desire that would be based on the law of the other's desire. It is because the law of the other's desire is at the inauguration, the father's law that one can say from this point of view that is the father who makes the law for the mother and the child. This law of the father, with all that imposes of a lack to be symbolized through castration, is the ultimate goal that the perverse will devote himself permanently to challenge. Challenging this law, he challenges, therefore, exactly because of that, the rule that demands that the law of his desire is submitted to the law of the other's desire. (Dor, 1991b, p. 133).

So, it has been characterized that perversion is challenge and transgression of social law. Consequently in clinical terms perversion can be characterized as fetishism, masochism, voyeurism, female and male homosexuality, transvestism, sadism and exhibitionism (Julien, 2003, pp. 112-116), but in epistemological terms the perverse can be anyone who systematically violates the social law, and therefore perfectly suited to be the perverse of this paper, a collusion builder structured as a prisoner's dilemma (Faveret, 2015, chapter 1).

From Sexual Perversion to Social Perversion

One aspect of the psychoanalysis' perverse, concerns to the question of the fetish, which implies in a perverse jouissance, jouissance that happens through the fetish, that "in the Lacanian perspective of a perversion doctrine extended to the 'perverse structure', and according to which the fetish, as an object (small) "a" [the Lacanian lost object], becomes the absolute condition of desire and the place of a jouissance"(Roudinesco & Plon, 1998, p. 326). The fetish, which in the popular fantasy often appears as the foot of a woman, or specific clothing as that of the nurse, can in fact be any metaphor, which rules out the idea that the perverse jouissance can occur exclusively in the sexual universe.

As seen in the example with which Freud begins his article "The Fetishism". Interestingly, he does not resort to fetishists' classics, those who worship foot, panties or any other object nearest to the common sense. Freud exposes the case of a patient whose condition of desire is tied to a certain "glow in the nose" of the other. The analysis will unveil a set of words that allows a Trans linguistic understanding of this linkage: brightness that in German is "glanze", is homophone of glance that, in English, means looking. The secret of this fetish lays in the fact that this guy have lived the first years of his childhood in English speaking country. Here is the clue of the constitution of this fetish demonstrating their determination by the symbolic coordinates of the history of the subject, denoting as all fetishes, the drive object in question (the look) (Quinet, 2005, p. 20).

In the renowned author in psychoanalysis Slavoj Žižek, the Jewish appears to be the fetish of the Nazi perversion, which denies the social law (understood by Žižek as the class struggle). Explaining better, to Nazism the class struggle exists only insofar as it is caused by the Jews, who inoculate themselves like a virus in the social body. So in persecuting the Jews, the Nazis put the Jews as a fetish, getting there a perverse jouissance. That is, the perverse enjoys with the contradiction of the social law, which would be the Jew's existence, putting their law as if it were the true law. Hence the need to exterminate the Jews and the proof of being the Nazis true social perverse.

Here, again, the "real socialism" differs radically from fascism; we begin by the latter. How to link the class struggle - as the core of an "impossible" difference - to the fact that, in the fascist discourse, "a" is really the Jewish? The answer must be sought in the fact that the Jews acts as the fetish that masks the class struggle and at the same time, takes the place of it: fascism is fighting against capitalism, liberalism etc., which supposedly destroy and corrupt the harmony of society as an "organic whole", in that each particular "State" has the function of a "member", i.e., where "each of which has its particular place, natural" (the "head" and the "hands" etc. .); so he tries to reestablish between classes the harmonious relationship of "head" with "hands", "capital" with "work". (...) In short, the "Jew", to play the role of a "disturbing" element that introduces from "outside" the "surplus" of the class struggle, is really the denial "positive valued" of the class struggle, that "there is no class relationship" (Žižek, 1992, pp. 92-93).

Thus, the social perverse (the Nazis, for example) would be a perverse of psychoanalysis, though a perverse of psychoanalysis (formerly a homosexual, for example), is not necessarily a social perverse.

A clear example of social perversion in Nazism, concerns to Kaltenbrunner, one of those sentenced to death at the Nuremberg trials. With Himmler, head of the SS, and Heydrich, his lieutenant place, dead, Kaltenbrunner, the third in the hierarchy represented the SS in the trial of Nazi leaders, and such was his responsibility for crimes against humanity (genocide), that his fate "was sealed from the beginning of the trial, or even before that "(Smith, 1979, p. 204). When asked why he did not assume his responsibilities to identify and protect the innocent inside the SS, responded by saying that it was all a game, a good illustration for what it means to be the social perverse of this paper.

The difficult task that faced the defense lawyers of the organizations has become virtually impossible, for some of the defendants sought to save face at all costs. (...) The best illustration of the grip that was placed the defense lies in the case of Kaltenbrunner and the SS. Kaltenbrunner was the second in command after Himmler for two years. (...). There was no sensible margin for him to feed hope of acquittal. Still, he endured day after day on the platform, denying any knowledge of the facts and responsibility over them. After the trial and sentenced to death, one of the defense lawyers grew closer and asked him why not assume the responsibility for the atrocities of the SS and why not helped the Court, identifying and protecting, within the SS, the innocent. The Kaltenbrunner response incorporates all the cynicism and all selfishness of the Nazi regime. "The trial is a game," sneered, "and everyone play to win" (Smith, 1979, pp. 129-130).

Perversion as a Game Within A Game

The Jews for Kaltenbrunner, were just pieces of a game that he took part, and therefore there is no blame for the perverse, for he did nothing more than following the rules (Nazi rules, in the case), regardless of their moral outcome, and so he did not expect to be considered a criminal. In fact Kaltenbrunner wanted recognition and admiration, but the perverse do not know how to ask for love, and bear the possible frustration, then he tries to dominate, in search of an impossible recognition, whose consequence is the destruction coming from the death drive, as in the case of the Scorpion.

But how works the game of the perverse? It's actually a game within a game, because in democracies there is a civil law that tries to approach the social law, where everyone should be equal. But the perverse through collusions perverts excerpts of the civil law in order to dominate in an immoral game played only by them. Because they do not feel guilty, they are satisfied in acting within the civil perverse law, not with the spirit of the law, which is the social law. This is the case of the racial decrees of the Nazis, introduced into the body of the German law.

A clear example of how this happens in Game Theory is the game of the prisoner's dilemma of table 1 (Axelrod, 2006, p. 8).

Tabela 1 – The Prisoner's Dilemma

		Column Player	
		Cooperate	Defect
Row Player	Cooperate	R=3, R=3 Reward for mutual cooperation.	S=0, T=5 Sucker's payoff, and temptation to defect.
	Defect	T=5, S=0 Temptation to defect, and sucker's payoff.	P=1, P=1 Punishment for mutual defection.

In this prisoner's dilemma, R is the reward for mutual cooperation, T is the temptation to defect, S is the sucker's payoff, which cooperates unilaterally, and P is the punishment for mutual defection. Although the best results for both is R because they together have an outcome of six, if one defects the other, gains five (T) and the other zero (S). So as not to make a sucker of them (S), both defect and together earn P, i.e. two, which is the worst result for both, from all four possible outcomes.

When this game is played an indefinite number of times, there is not a single result (that is the social law of the game), which is already something strange, since the best outcome would be R for both. The possible outcomes of this game in a context of perversion of the social law are covered in Faveret (2015, chapter 1). But when the value of temptation (T) is too high, say $T = 7$, there may be a collusion and the perversion of the social law of the game, as a game within a game, because now $(T + S > R + R)$. Now both players can make a collusion, and pervert the social law, for combine in a move one cooperates and the other does not, getting $(T + S)$ as outcome, and on the next play the cooperative player become non-cooperative and vice-versa, getting $(S + T)$ as outcome. So they have together the value 7, instead of 6. It is clear that there must be other players who suffer the consequences of the collusion, such as the Jews, in the case of Nazism, or the tax payers, in the case of tax evasion (Faveret, 2015, chapter 1).

THE BIG PERVERSE, THE LITTLE PERVERSE, AND THE BANALITY OF EVIL

The Big Perverse

To Freud (1974), in the beginning mankind lived in a state of savagery, the primal horde, where the head of the horde was the tyrannical father, who had all women. The sons, desiring his father's women, murdered him to stay with his wives. However, although the father had been tyrannical, he had also protected the sons, who feeling guilty for the father's murder draw up a pact between brothers against parricide and to respect the father's women, which were their mothers.

To honor this covenant they built a totem symbolizing the respect for the dead father (i.e., to

the ancestors). The pact between brothers then is the passage from savagery to culture, and might be seen as the passage of the Paleolithic hunter-gatherers to the agricultural revolution of the Neolithic. The initial fraternal pact is always renewed when each child goes through the Oedipus, incorporating to the *superego* the prohibition of incest and the respect to the father, in the form of the castration or social law.

However, how culture comes from a repression of the initial primitive instincts, even though that patriarchy loses strength gradually, and the equality increases with cultural evolution, there is always a little bit of the tyrannical father in every human being, man or woman biologically, because culture accumulates itself in metaphorical layers over these primitive instincts.

By patriarchal function we understand precisely the place of the father in the life of our Western societies as being supported in the place recognized to transcendence. That this place is in decadence is that attest countless authors. (Lebrun, 2010, p. 14).

When castration is denied by the perverse, and he tries to impose its own law, it occurs a psychic regression, and in the case of the big perverse, who try to stay on power in any field of activity, by participating in collusions and perverting of the law, there is an attempt to replace the tyrannical father. A good example appears in London (2007, p. 69), which calls this resurgence of primeval characteristics by atavism.

On the horizontal axis, the group members linked up libidinally, and with the same degree of intensity with each other. In the vertical axis, their members were linked to the leader, the boss, substitutive figure of the primordial father of the primal horde, elaboration derived from Freudian joints held in Totem and Taboo (1913). (Penna, 2014, p. 170).

However, while members of the group were subject to shared emotional bonds, the head was free, that is, the demand for equality was only given to members of the group, to the leader was allowed a different status and all wanted to be directed by him. The leader of the primal horde had few libidinal ties, not love anyone but himself, that is, his nature was domineering, absolutely narcissistic. (Penna, 2014, p. 170).

THE LITTLE PERVERSE

However, the primal horde and the tyrannical father, although they are needed to study the passage from savagery to culture, they are not sufficient to fully characterize the human species. The existence of a lone alpha male, who has all females, seems like the case of the lion, and in the case of a close relative of the human species, is the case of the gorilla. But the closest living relatives of humans are the patriarchal chimpanzee, and the bonobo (or gracile chimpanzee) matriarchal. And in this case, humans behave much more like the patriarchal chimpanzee, where there are flocks with dominant males and low rank males, coalitions (collusions) and constant power struggle, with possible changes of the group on power.

Males maintain and improve their social ranks by forming coalitions. These coalitions have been characterized as "exploitive" and are based on an individual's influence in agonistic interactions. Being in a coalition allows males to dominate a third individual when they could not by themselves, as politically apt chimps can exert power over aggressive interactions regardless of their rank. Coalitions can also give an individual male the confidence to challenge a dominant male. The more allies a male has, the better his chance of becoming dominant. However, most changes in hierarchical rank are caused by dyadic interactions.

Chimpanzee alliances can be very fickle and one member may turn on another if it serves him. (Wikipedia, 2012, "Common Chimpanzee" entry).

Male chimpanzees exist in a linear dominance hierarchy. Top-ranking males tend to be aggressive even during dominance stability. This is likely due to the chimp's fission-fusion society, with male chimps leaving groups and returning after extended periods of time. With this, a dominant male is unsure if there has been any political maneuvering and must re-establish his dominance. Thus, a large amount of aggression occurs 5–15 minutes after a reunion. During aggressive encounters, displays are preferred over attacks. (Wikipedia, 2012, "Common Chimpanzee" entry).

In the case of humans, the dominant males are not as the tyrannical father of the horde, which had all the women, such as the gorilla and lion. They are more like the chimpanzees patriarchal, where the access to females can be used as a bargaining chip to maintain a dominant coalition. The males of low rank also take advantage of fighting in coalitions to increase their sexual opportunities.

Low ranking males commonly switch sides in disputes between more dominant individuals. Low ranking males benefit from an unstable hierarchy and have increased sexual opportunities. In addition, conflicts between dominant males cause them to focus on each other rather than the lower ranking males. Social hierarchies among adult females tend to be weaker. Nevertheless, the status of an adult female may be important for her offspring. Females in Tai have also been recorded to form alliances. Social grooming appears to be important in the formation and maintenance of coalitions. It is more common among adult males than adult females (Wikipedia, 2012, "Common Chimpanzee" entry).

Then comes the little perverse, that looks like the male of low rank, which rather than trying to impose its law, try to join in coalitions or collusions to get access to hierarchical advantages, such as access to food, and sex, by the access to females. To join a collusion, as in the case of humans who behave as the little perverse, also means a perversion of social law, because by the social law would exist equity in opportunities, and the adherence to the collusions is made to circumvent this equality. The little perverse also tries to impose its own law, to the limited extent of the bigger collusion law.

THE BANALITY OF EVIL

A classic case, which in the perspective presented in this chapter can now be clearly understood, is that of Adolf Eichmann, which Arendt (2013), classified as a case of the "banality of evil". "Servatius himself had declared, even before the trial, that the personality of his client was that of a 'common postman'" (Arendt, 2013, p. 162). Eichmann however was largely responsible for the implementation of the final solution, the genocide, being in charge of transport for the deportations of Jewish.

At all times, Eichmann did his best to make final the Final Solution - this was not under discussion. The question was only whether this was a proof of his fanaticism, his boundless hatred of Jews, and if he had lied to the police and committed perjury in court, stating that he always obeyed orders. (Arendt, 2013, p. 163).

The question, however, according to this paper was not the hatred of Jews, but the temptation

to join the powerful Nazi collusion, acquire social recognition, material, and with the opposite gender, in the uniform of the SS, and even in a scope limited, impose his own law, which characterizes Eichmann as a little perverse, who took advantage of an opportunity to get ahead in life at the expense of the lives of Jews and other persecuted people.

What Eichmann failed to tell the president judge during his interrogation was that he was an ambitious young man who was sick of the traveling salesman job even before the Oil Company Vacuum does not want to hold him anymore. From a routine life without meaning or consequence, the wind had blown him for history, so he understood, that is, into a movement always in motion and in which someone like him - already a failure in the eyes of their social class, of his family and, therefore, in his own eyes as well - could start over and still build a career. (Arendt, 2013, p. 45).

CONCLUSION

The homo economicus, agent of neoclassical economics, which is an arm of the main stream of the economy, is necessary, but not sufficient to explain economic behavior, especially the confrontation, collusion and the perversion of the law, according Faveret (2015, chapter 1). However, these are explicit and implicit behaviors in Game Theory, also a main stream arm, but much more recent. As the Game Theory also addresses the relationship between the "ego" and the "other", the agent of this theory falls into the arms of psychoanalysis, which provides a universal model of how the mind works, unlike psychology, whose explanations are always partial, because they refer to specific situations.

Within a psychoanalytic explanation of the economic agent, this is not just Cartesian, which by thinking examines the object. To examine himself in the figure of the economic agent, one has to consider that there are at least two types of economic agent, the perverse and the neurotic, whose rationality is guided by different purposes in accordance to the desire that motivates them. While the neurotic basically seek to please the other in search of safety and love, the perverse seek love through using power and domination, which is impossible, because love can only be achieved by a request, and this implies the possibility of frustration. Even so the perverse, that obtains torsion of jouissance in power and domination, and has not his situation institutionally understood, does not receive treatment, and does not stop to pervert the social law through collusions. Keynes classified this behavior as an inexhaustible desire for superiority, which prevents the income distribution.

It is true that the needs of human beings may seem inexhaustible. They, however, are divided into two categories: the absolute needs in the sense that we feel them whatever the conditions of the human beings like us, and the relative needs, in the sense that they only exist insofar as their satisfaction elevates us and makes us feel superior to our peers. The needs of the second category, those that satisfy the superiority desire, may be truly inexhaustible, since - the higher the general level - the greater they become. But this is not true of the absolute needs: here, we can reach earlier, perhaps much sooner than we think, the moment in which those needs will be satisfied in the sense that we will prefer to devote the remaining energies to non-economic purposes (Keynes, 2010, p. 35).

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