

“YOU HAVE THE SAME 24 HOURS LIKE A BILLIONAIRE”: NEUROPRODUCTIVITY AS A DEVICE OF BIOPOWER

**“VOCÊ TEM AS MESMAS 24 HORAS QUE UM BILIONÁRIO”: A NEUROPRODUTIVIDADE
COMO DISPOSITIVO DO BIOPODER**

**“TIENES LAS MISMAS 24 HORAS QUE UN MULTIMILLONARIO”: LA
NEUROPRODUCTIVIDAD COMO HERRAMIENTA DE BIOPODER**

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RESUMO: Este artigo tem o objetivo de realizar uma análise dos discursos de um anúncio protagonizado por um médico que propõe um método de neuroprodutividade para alcançar ascensão financeira. O *corpus* é composto por um vídeo-anúncio que se encontra com frequência no meio de outros vídeos expostos pelo *YouTube*, de modo que seu conteúdo é visto pela maioria dos usuários que acessam a modalidade aberta da plataforma. Diante do exposto, partimos de um gesto de interpretação sobre discursivizações em torno do capitalismo contemporâneo, centrado em uma política econômica neoliberal, sendo ele parte estruturante das condições de existência que conjectura o enunciado do mercado de *coaching* financeiro. Feito isso, passamos, então, aos entrelaçamentos do capitalismo contemporâneo agenciado no corpo, por meio do pressuposto teórico do biopoder de Foucault (2008). Fechamos o texto com observações acerca do funcionamento do discurso capitalista que controla os corpos por meio de práticas de autogovernança, incentivando o sujeito a se monitorar e ajustar continuamente sua biologia em prol do sistema econômico.

PALAVRAS-CHAVE: Capitalismo. Financeirização. Medicina. Biopoder. Neuroprodutividade.

RESUMEN: El objetivo de este artículo es analizar el discurso de un anuncio protagonizado por un médico que propone un método de neuroproductividad para lograr el crecimiento financiero. El corpus está constituido por un anuncio en vídeo que suele encontrarse entre otros vídeos en *YouTube*, por lo que su contenido es visto por la mayoría de los usuarios que acceden en abierto

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a la plataforma. Teniendo en cuenta lo anterior, partimos de un gesto de interpretación sobre las discursivizaciones en torno al capitalismo contemporáneo, centrado en una política económica neoliberal, que es parte estructurante de las condiciones de existencia que conjuran el mercado del coaching financiero. Una vez hecho esto, pasamos a la imbricación del capitalismo contemporáneo actuando sobre el cuerpo, a través de la asunción teórica del biopoder de Foucault (2008). Cerramos el texto con observaciones sobre el funcionamiento del discurso capitalista que controla los cuerpos a través de prácticas de autogobierno, incitando al sujeto a vigilar y ajustar continuamente su biología a favor del sistema económico.

PALABRAS CLAVE: Capitalismo. Financiarización. Medicamento. Biopoder. Neuroproductividad.

ABSTRACT: This article aims to analyze the discourse of an advertisement featuring a doctor who proposes a neuroproductivity method for achieving financial success. The corpus consists of a video advertisement that frequently appears among other videos on YouTube, making its content accessible to most users who engage with the platform's open mode. In light of this, we begin with an interpretative gesture regarding the discourses surrounding contemporary capitalism, focused on a neoliberal economic policy, which is a structural component of the conditions of existence that underlie the statement of the financial coaching market. Having established this foundation, we then explore the intertwining of contemporary capitalism as it is manifested in the body, through the theoretical lens of Foucault's concept of biopower (2008). We conclude the text with observations on the functioning of capitalist discourse that governs bodies through practices of self-governance, encouraging individuals to continuously monitor and adjust their biology in service of the economic system.

KEYWORDS: Capitalism. Financialization. Medicine. Biopower. Neuroproductivity.

1 INTRODUCTION

“The man, for millennia, remained what Aristotle designated: a living animal, and, in addition, capable of political existence; the modern man is an animal whose life as a living being is put in question within his political life.” (Foucault, 1999, p. 134)

The configurations of 'contemporary' capitalism are under a regime of accumulation shaped by a type of "interest-bearing capital" (Chesnais, 2016). During the structural crisis of capitalism, the transformations of capital—namely globalization and technological advancement—were processes inseparable from financial capital. In this context, financial corporations (banks, investment funds, and non-financial companies) operated to centralize surplus value through interest, profits, and individual yields, resulting in the liberation and deregulation of financial flows and fiscal austerity, which laid the groundwork for the concentration of vast amounts of capital in the hands of a few, operating within global markets (Chesnais, 2016).

According to Chesnais (2016), financial capital is sustained by the flow of profitability derived from interest, public and corporate debt, savings systems, among others, such that the development of interest-bearing capital is the very expression of its concrete functioning concentrated in the hands of international capital. These arrangements and rearrangements in the process of capital reproduction and accumulation are characteristic, or rather, foundational to a neoliberal economic policy that has expanded financial capital through regulatory processes, fiscal austerity, privatization of state-owned enterprises, and the demand for free trade, among other measures.

In summary, the neoliberal agenda represents the 'newest' recipe of capitalism to rescue itself from the crisis it has caused and to prevent the collapse of the tripod that sustains it: privatization, price increases, and wage reductions (Santos, Dutra Júnior, and Silva, 2024). This results from the advancement of capital concentration and centralization on the global market stage, a mode of operation that leads to the expansion of its financial activities.

However, the context of capitalism is not merely a prevailing economic system; above all, it is a device of power (Foucault, 1999) that operates through semioses, allowing it to circulate and consolidate as the only possible economic system. Its implementation process primarily involves divisions of labor in a proposal to promote economic freedom, individual entrepreneurship, free markets, and free trade, which are not only generated but also facilitated by the use of technologies. These are some of the structural

conditions that anchor and enable the incorporation of neoliberal policies, fundamental to the maintenance of contemporary capitalism, which assumes different modalities of work.

In this movement, labor undergoes precarity driven by entrepreneurial-ism, with informally employed, poorly remunerated roles. From this perspective, the worker 'holds' a degree of 'freedom' to perform services, having 'options' to undertake various functions simultaneously, as long as they assume the inherent risks of this process. This modality intensifies with the use of technology, in a process referred to by Antunes (2020) as the 'uberization' of work. This model of work flexibilizes service provision according to demand and is facilitated through online platforms.

Among the new professions that align with this neoliberal perspective, we find the realm of digital influencers, which is connected to another type, the coaches, including financial coaches among various spheres. All of these are part of a conglomerate within the process of financialization of contemporary capitalism, as previously discussed. Based on this, we have chosen for this work an advertisement video¹ published on the free platform YouTube about neuroproductivity. This analysis is justified on at least two points: the first is the repeatable materiality: the heightened production of audiovisual content offering advertisements on financial ascension. Identified as coaches, these individuals provide mentorship aimed at helping Brazilians navigate the financial crisis.

The second point is that the discursive regularities are, as Foucault (2015) states, forms of knowledge that constitute conditions of existence (why this statement and not another in its place) and are shaped by the regime of dispersion, which highlights what makes a statement rare: among numerous fields, there is a branch that focuses on the financial crisis. It is within this sphere that this work centers, analyzing the discourses of an advertisement featuring a doctor proposing a neuroproductivity method to achieve economic ascension.

We organized the article as it follows: in the first part, we will discuss the contemporary capitalism discourse, as it is a structuring part of the conditions of existence that conjecture the statements within the financial coaching market. In the second part of the analysis, we will identify the interconnections of contemporary capitalism as it is enacted in the body, through the theoretical assumption of biopower as proposed by Foucault (2008). Finally, in the concluding remarks, we will examine the analytical data obtained to understand the comparison of the enunciative process.

2 “SELF-ENTREPRENEURSHIP”: CONTEMPORARY CAPITALISM AND PRODUCTIVITY

The process of navigating the economic crisis stems not only from the notorious financial coaches, as argued in the introduction, who play a foundational role in mobilizing discourses around self-entrepreneurship. The power-knowledge dynamics of neoliberalism surround, or rather, give rise to this movement of producing subjectivities, which is prominent in the practices that shape the semiotics of contemporary capitalism. In Foucault's words (2008, p. 119),

[...] if economic exploitation separates labor power from its product, we can say that disciplinary coercion establishes a coercive link in the body between enhanced capability and intensified domination.” In this context, “the homo economicus that is sought to be reconstituted is not the man of exchange, nor the consumer man, but the man of enterprise and production” (Foucault, 2008, p. 201).

¹In this context, video advertisements are embedded within the original videos users choose to watch, functioning as a form of commercial promotion, with the first three minutes being mandatory. It is noteworthy that, in analyses conducted in 2024, the video in question appeared as an advertisement among YouTube videos. Given the intrinsic fluidity of digital platforms and the malleable nature of genres such as the “video advertisement,” the content is currently unavailable. The portal to which the viewer was directed (by clicking the advertisement) maintains an update that reproduces the discursive regularity associated with the original video. A shift is observed in the devices of capture and circulation of the utterance: the file that legitimized the discourse (the video advertisement) migrates to a new regime of visibility, yet continues to preserve traces of enunciation, subject formation, and power relations that structured the previous version.

Thus, economic instability weighs heavily on individuals who, in order to achieve financial stability, must exert more effort and discipline themselves. Consequently, work is conditioned by “a form of relationship of the individual with themselves, with time, with their circle, with the future, with the group, and with the family” (Foucault, 2008, p. 332).

One of the ways contemporary capitalism is maintained is through the promotion of a neoliberal policy that presents individuals as disconnected from their environment. In this context, “the articulation between ‘production’ and ‘the production of subjectivity’ is founded on debt and the indebted individual” (Lazzarato, 2014, p. 14). The audiovisual materiality, which serves as the analytical object of this study, constructs a discursive image of the economy focused on productivity and financial ascension, driven by a meritocratic discourse. Next, we will present an analysis of excerpts from the object of study that further explores this issue.



Figure 1: The Wealthiest Men in the World

Source: Porto (2024), printscreen elaborated by authors (2024)²

The first excerpt that unfolds in the initial minutes of the audiovisual piece highlights three entrepreneurs: Jeff Bezos, Mark Zuckerberg, Elon Musk, and Bill Gates. They represent a list of financially successful individuals in the world. Their images, prominently displayed in the opening minutes, discursively outline the context in which the discussion takes place, the mediating environment, and, furthermore, the financial framework that will be presented. The audience is influenced by the social positions occupied by these individuals, as well as their impressive resumes that place them within an extremely high financial scope, aspiring to attain such positions.

The discursive movement of the audiovisual piece, characterized by an entrepreneurial tone, is situated within the neoliberal modulation of self-entrepreneurship, which is founded on a detachment from the complex intricacies of the economic sphere, creating an intradiscursive parity: “you have the same 24 hours as a billionaire,” implying that you are not an entrepreneur because you do not know how to make good use of your time. This encapsulates the essence of capitalism, which “consists of the articulation of economic, technological, and social flows with the production of subjectivity in such a way that political economy appears identical to ‘subjective economy’” (Lazzarato, 2014, p. 14).

In analytical materiality, the business discourse framed by a medical discourse order produces and encourages the perpetuation of neoliberal “do-it-yourself” models, operating within the concept of the self-entrepreneurial subject, the “entrepreneurial self,”

² It should be noted that, during the analysis period, the video under study was available on the website of Integração Humana e Treinamento Eirelli, which presented a specific access method. When the link was activated, the user could not pause the content or view the timestamp in minutes; only screenshots could be captured, which is why minute-by-minute information was not provided.

situated within the maneuvers of contemporary capitalism. The processes of subjectivation, according to Guattari and Rolnik (1986, p. 31), are not centered on individual agents (in the functioning of psychic, egoic, or microsocial instances), nor on group agents. These processes are doubly decentered. They involve the functioning of machines of expression that can be of extrapersonal, extraindividual nature (machinic, economic, social, technological, iconic, ecological, ethological, media systems—essentially systems that are not immediately anthropological), as well as of infra-human, infra-psychic, and infra-personal nature (systems of perception, sensitivity, affection, desire, representation, images, value, modes of memorization and ideation, systems of inhibition and automatism, as well as bodily, organic, biological, and physiological systems).

In the processes of subjectivation, there exists a complex and continuous intersection between what is external and what is internal, organized through and within machinic subjectivity (Deleuze; Guattari, 2010). In the psychological realm, this forges identities as remnants of the production process, resulting in a certain degree of reification, whereby desire operates as an effect of power. In this regard, Deleuze and Guattari (2010) illustrate that life becomes an economic variable in which the body is treated as a commodity, managed through subjectivities and controlled by production demands affecting all components of both organic and inorganic bodies. In contemporary capitalism, the individual emerges as a corporified abstraction particularly useful for production. Within this framework, there is a subtle and diffuse form of social organization that impacts the individual's relationship with their own body, consisting of the articulation not only of economic, technological, and social flows, as previously discussed, but also of the production of subjectivities through disciplinary apparatuses and the modulation of masses by biopower (Foucault, 2008). In the following section, we will analyze additional excerpts that highlight this movement.

3 PRACTICES OF NEUROSCIENCE AS A DEVICE OF BIOPOWER

In the previous section, we discussed the constitutive fragmentations of the promotion of the meritocratic discourse, which is formed, not only, by a regime of subjectivities. It is precisely through the erasure of the process of primitive accumulation and alienation, as discussed by Marx (1985, 2013), and the financialization brought about by the enactment of the free market via neoliberal discourse that control and power are exercised. The management of the economy has always aimed at maximizing productivity to obtain profits at the expense of labor exploitation, as Marx (1985, 2013) discussed in his trilogy on capital. In contemporary times, the means to achieve this primarily revolve around the discourse of entrepreneurship, aligned with the structures of capitalism's semioses, with the internet being a fundamental tool. Next, we will further detail, through the analysis of excerpts, how the meritocratic discourse is cloaked as a disciplinary technique for the control and making subjects docile.

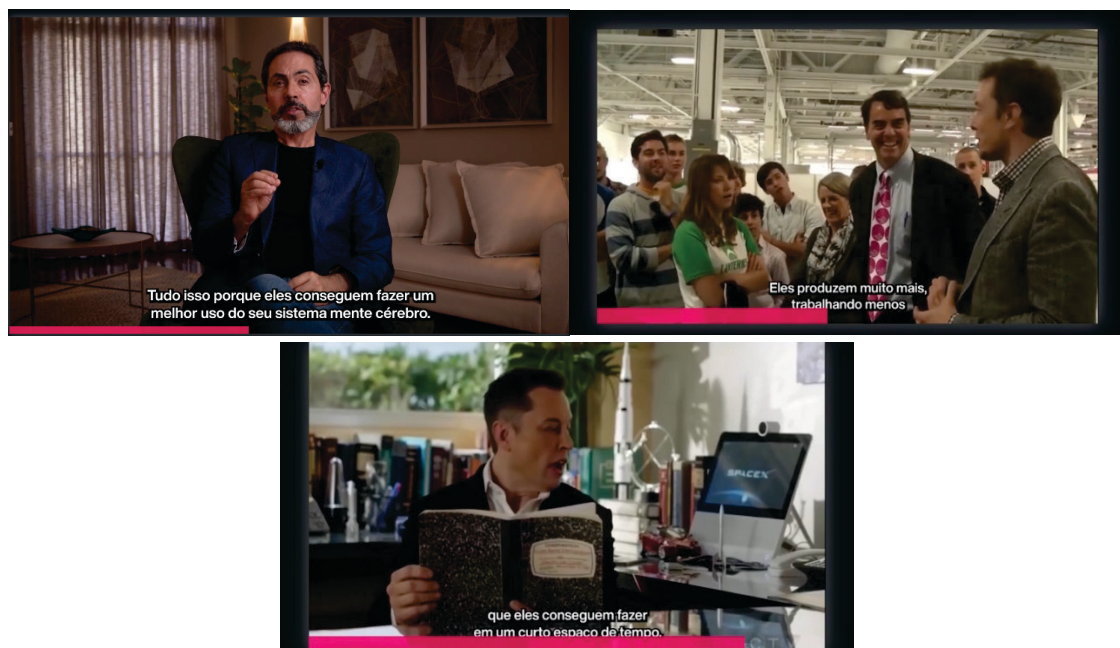


Figure 2: Business marketing and medical knowledge

Source: Porto (2024), printscreen elaborated by authors (2024)

Through the excerpts, one can observe the discourse of corporate marketing operating in audiovisual materiality through medical discourse. It is worth noting that, according to Foucault (2010), discourse is regulated through an order of knowledge and power. In the case of materiality, it comes from a legitimate place of knowledge in society: medicine. The statements made about productivity gain the value of scientific truth. According to Foucault (2010), “medicine is a knowledge-power that affects, at the same time, the body and the population, the organism and biological processes, which will have disciplinary effects and regulatory effects” (Foucault, 2010, p. 212). Therefore, in materiality, the place where the discourse is articulated—medicine—and who conveys it—a doctor—becomes a regulatory principle of corporate statements. It is noted that the scenes comprising the audiovisual take place in a living room, a place of familiarity and comfort, and a business space, the office. The places and positions are markers of the neoliberal discourse of self-entrepreneurship. The type of work and the position of power to be aspired to. In alignment, the image of billionaire entrepreneur Elon Musk, heir to emerald mines with a fortune estimated at around 1.38 trillion reais (Bragado, 2024) in one of the clips, reinforces this place of ascent in the financial market through the lens of meritocracy.

As Foucault argues (2014), all discourse production is simultaneously “controlled, selected, organized, and redistributed by a number of procedures whose function is to conjure its powers and dangers, to dominate its random occurrence, and to evade its heavy and fearsome materiality” (Foucault, 2014, p. 8-9). In its materiality, corporate discourse is presented as planned, detached from the historical movement that shapes it. It is essential to deconstruct this discourse, and for that, we will draw on Marx's (1985, 2013) assumptions about the primitive accumulation of capital. According to Marxist theory, there is a usurpation of the means of production that ensures the concentration and centralization of wealth, surpassing a power structure exercised over labor, workers, and land. In the author's words, “for the capitalist system to come into existence, it was necessary for the means of production to already be in the hands of merchant producers who would employ them to speculate on the labor of others [...] this is the cause of what is called ‘primitive’ accumulation” (Marx, 1985, p. 15). This configuration partly constitutes the existence of billionaires like those presented in audiovisual media.

It is important to emphasize that primitive accumulation is a historical, original, and fundamental condition for capital to exist concretely, take shape, and expand socially. It allows for the concentration of the means of production, the expulsion of workers, and the control over their access to those means. However, this is not the only factor that explains the relationship with billionaires. Marx (1985, 2013) also discusses the process of accumulation and reproduction of capitalism through crises. In this context, capitalism, in order to maintain its role as an agent of the economy and continue operating its mode of production, takes refuge in financial capital. This represents a development of the very response of that productive capital, which, while providing employment, also relies on labor market scarcity to create new possibilities for control.

Regarding the latest capitalist crisis, that of subjectivity, the individual is placed at the center of the debate. In this context, there exists—not exclusively, but also—a discursive arrangement that positions the individual as directly responsible for their own financial condition, separating it from the entire historical process. This discursive order can be observed in the current configurations of work, such as financial coaches, who thrive on the discourse of free demand and the free market to create solutions for the support and maintenance of the accumulation and reproduction processes of the capitalist system. From this perspective, Foucault (2002) shows that work, in its genesis, serves the function of correcting, disciplining, and alienating a part of the individual's life and time. The bourgeois organization has normalized every second of individuals' lives around work. For Foucault (2002),

Work is not at all the concrete essence of man, nor is it man's existence in its tangible form. For people to be effectively placed in work and connected to it, a process—or a series of complex processes—is required, through which individuals find themselves not in an analytical way, but in a synthetic one, linked to the apparatus of production for which they work. It is necessary for this operation or synthesis to be carried out by a political power for the essence of man to manifest as that of work (Foucault, 2002, p. 124).

Work finds its prominence through power relations even before production relations. It is a disciplinary institution that manages the lifetime of individuals within the framework of a perpetual economy. Thus, life becomes the fundamental metric for economic calculations. The bodies of workers must generate profits to become “human capital.” In the context of neoliberalism, work can be defined as “homo oeconomicus” (Foucault, 2008), the entrepreneur of oneself, where the individual is both the capital and the producer, serving as their own source of income. Regulation and control occur at micro-levels, through subtle mechanisms that

operate by seducing and winning over individuals to produce social well-being, with the aim of disciplining and individualizing bodies, making them docile and easy to manipulate. As Foucault (2008) states, trained bodies are subject to control. This is the movement of neoliberalism, which selects and organizes a discourse about the problem of the economic crisis generated within capitalism itself, centering it on the individual and their bodies. From an analytical perspective, the medical discourse produces truths about work, workers, and the financial market, demanding that individuals exert control over their minds to reach the heights of billionaires and thus achieve success.

The disciplining of bodies is shaped by a series of political and economic interventions, as well as control mechanisms, aimed at making individuals useful as a labor force for the social system, given that docile bodies are productive (Foucault, 2014). The development of capitalism is constituted by and through the development of techniques for understanding human life in its most diverse and intimate aspects; the more one knows, the more one controls, both for the purposes of exclusion and for the production of productive power (Foucault, 1999). In the author's words,

The adjustment of the accumulation of people to that of capital, the articulation of the growth of human groups to the expansion of productive forces, and the differential distribution of profit were, in part, made possible by the exercise of biopower with its multiple forms and procedures. The investment in the living body, its valorization, and the distributive management of its forces were essential at that moment of capitalism's affirmation (Foucault, 1999, p. 133).

In this direction, disciplinary power is essential for the development of the capitalist system, which, governed by the controlled insertion of bodies, articulates its expansion through the accumulation of capital exercised by mechanisms of surveillance, training, and various other forms and procedures of control, based on a disciplinary technology of the body for the exercise of biopower. In the following excerpts, we will see how this is constituted.

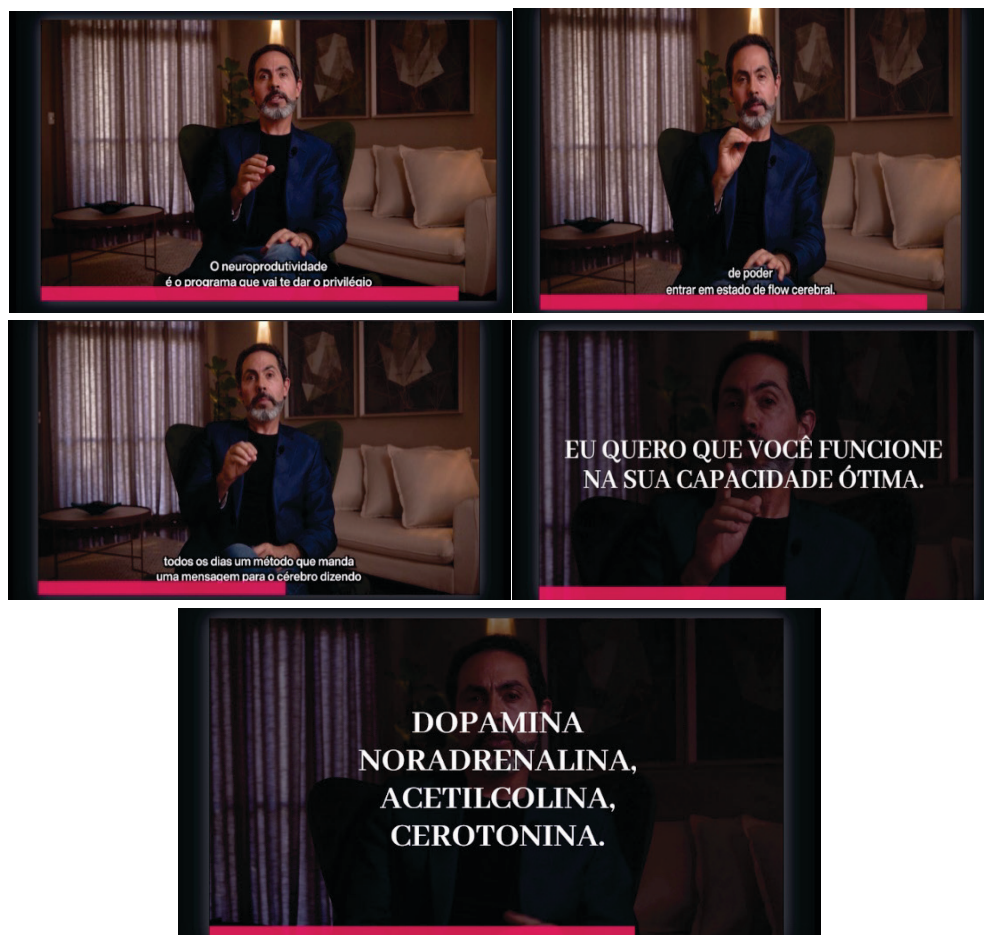


Figure 3: Medical discourse on productivity

Source: Porto (2024), printscreen elaborated by authors (2024)

As already indicated by Foucault (1999), the mechanism of control is based on specific forms of power, among which disciplinary power presents itself as one of the mechanisms. It is a device of control that acts directly on bodies through techniques of disciplining. Biopower, in turn, operates on the living body. The economic and social dynamics are intrinsically intertwined with the relation between power and body, a relation that Foucault (1999) calls biopower. Let us see, then, that power, as the author presents it, is not exercised only in a repressive way; for its full functioning there are mechanisms of productive power that discipline, organize the lives of individuals, shaping their bodies and behaviors so that they fit the economic system. In general terms, disciplinary power refers to one of the forms of control in which the body becomes an active element in the production of value. The investment made in this body implies an increase in economic flows, maximization of efficiency and profit. The fundamental element for regulating life in the consolidation between disciplinary power and regulatory power operates through the norm. As Foucault (1999, p. 302) explains.

The element that circulates between the disciplinary and the regulatory, which applies equally to the body and the population, allowing for the simultaneous control of the disciplinary order of the body and the random events of a biological multiplicity, this element that moves between the two is the 'norm' (Foucault, 1999, p. 302).

The connection between population growth and the expansion of productive forces is crucial for understanding how capitalism sustains itself. Foucault suggests that for capitalism to thrive, there must be management and control of human bodies, where discipline acts to ensure that individuals contribute to this accumulation dynamic. In the excerpts above, the neuroscience statements, mobilized by medical discourse as a form of biopower, turn the body into an object of ongoing regulation (Foucault, 2008), whereby the materiality has a specific end: using neuroscience practices as a business strategy to achieve financial productivity.

Neuroproductivity, a term frequently used in the second part of the audiovisual piece, is not merely a matter of personal effort; it is presented as something that depends on the individual's ability to adjust their neurotransmitters and control their habits in order to achieve an ideal state of performance for economic productivity. This discourse is supported by a strategy of controlling the internal biological processes of the individual (neurotransmitters, sleep, nutrition), transforming the body into a productivity machine. This control serves both as a means of disciplining the individual and making them more useful and efficient for the economic system, thereby manifesting "the rise of this new governability" (Butturi Junior, 2020). The management of body and mind thus becomes a responsibility of the individual themselves, who is urged to regulate their biology to reach the economic and social peak, driven by a narrative of success in self-governance within this biopolitical topology (Foucault, 2017).

The scientific domain, particularly medicine, as presented in the audiovisual material, utilizes grammatical constructions like "dopamine, norepinephrine, acetylcholine, serotonin" to construct a medical discourse that situates the body within a network of materialities. This network encompasses both biological factors (neurotransmitters, hormones) and technological elements (time management methods, distraction blocking), framing the body as an organism that responds to the demands of a hyper-productive world. However, this discourse does more than that; it mobilizes subtle yet powerful forms of control over the bodies and minds of individuals. Neuroscience, in this context, appears to be grounded in various forms of control: over bodies, medical knowledge, and the economy.

The enunciative strategy of extreme productivity, linked to brain flow, yields a regime of regulated self-governance: individuals are urged to govern themselves, interiorizing norms and practices that render them more useful and productive for society, while they also self-manage by adopting techniques to optimize time, energy, and focus. From a Foucauldian perspective, this process constitutes biopolitics that, by disciplining the body and mind, produces efficient bodies and subjects aligned with a rationality of continuous flow, performance, and self-improvement. Notably, biopower here does not operate repressively; rather, it incites individuals to self-regulate, adjust their biology, and enhance their behavior. Consequently, the neuroscience discourse presented in the audiovisual material nourishes and reinforces the adoption of bioascetic practices, which require individuals to commit to their actions through the modulation of their conduct and ongoing self-surveillance. It is expected that, by exercising their freedom and autonomy, individuals will become experts of themselves, specialists in their own bodies and minds, transforming into subjects whose physical performance aligns with the demands of neoliberalism and the conception of the individual as a productive

enterprise. The former notion of subordination and dependence on the company gives way to the "man of the enterprise and production," as noted by Foucault (2008, p. 201).

In the functioning of this discourse, there is a power to control the individual's own biology in pursuit of financial autonomy, which conceals a form of subjection as noted by Lazzarato (2014). In other words, freedom is transformed into a function of productivity within the capitalist system: the subject is free as long as they produce to the fullest extent. This discourse seems to uphold the promise of control over productivity, as it represents a form of subjugation that places the individual in a continuous cycle of self-surveillance and regulation. From Barad's (2007) perspective, this view of the body as something that can be excessively regulated overlooks the complexity of the intra-actions that constitute it. In light of this regime of control, tactics aimed at regulating neurotransmitters to achieve a state of maximum productivity fail to account for the contingencies of material life.

4 FINAL CONSIDERATIONS

In the path outlined here, the interconnections between power, the body, and capitalism have been partially dissected, focusing on how they materialize through the discourse of neuroproductivity as a means to achieve economic ascension. This analysis reveals a tension towards contemporary capitalism and the productivity promoted by the financial coaching market. Within this discussion, it becomes evident that the discourse of high productivity intensifies into a sophisticated mode of biopower and governmentality (Foucault, 2017). The effects that permeate both body and mind transform into objects of continuous regulation, where individuals are urged to self-manage and optimize their biology to attain extreme productivity.

We also noted that, according to Lazzarato (2014), contemporary capitalism is characterized by a dual regime of subjectivity: subjection—centered on the individual subject's subjectivity—and servitude—which encompasses a multiplicity of human and non-human subjectivities and proto-subjectivities (Lazzarato, 2014, p. 35). Thus, machinic servitude mobilizes semiosis that becomes a pathway to shaping subjectivity centered on the individual, while acting as a body that participates in the mechanisms of biopower.

The politicization of life in modernity unites what belongs to the realm of common life (*zoé*) with the way of living life itself (*biós*) in a relationship of inclusive exclusion, as Agamben (2002) presents in the epigraph of this article. That is, through the regulations of power, common life is excluded in the process of human potential expropriation, orchestrated through a biopolitics (Agamben, 2002). However, it is precisely through the game of exclusion of common life that it is included in the political space. In the analytical object, it was identified that the control of brain functions, through a neuroproductivity method, serves as the meeting point to turn the subject into a millionaire. Medical knowledge acts as the link that articulates biopower to discipline, thereby controlling the common life of the subject, managing time through the disciplining of the mind in service of economic productivity. Thus, "political practice transformed not the meaning or form of discourse, but its conditions of emergence, insertion, and functioning; it transformed the mode of existence of medical discourse" (Foucault, 1972, p. 74-75).

The contemporary implications of capitalism, which is circumscribed within a technological sphere created by its own mode of production, involve meticulous ways of monitoring bodies through biopower as an exercise of control over subjectivity itself, materialized in the discourse of mind governance. Biopower is an indispensable element for the development and maintenance of capitalism, which, in order to continue existing, requires control over bodies in the apparatus of production, achieved through practices of self-governance that encourage subjects to continuously monitor and adjust their biology for the sake of the economic system. This discourse, far from offering freedom, transforms the subject into an agent of their own regulation, perpetuating a cycle of subjection in which the pursuit of maximum productivity is never fully realized.

Capitalism acts upon bodies more incisively, displacing them from their conditions of existence to insert them into a projection of individual societies, or rather, into a society where economic conditions and all others are equal. In this view, the salaried individual does not possess the promising financial life of a billionaire heir because they did not make good use of their time. The machinery of capitalism operates through a power mechanism that defines dominance over bodies, not only to achieve desired outcomes but, above all, to articulate, through techniques and discipline, the fabrication of docile individuals (Foucault, 2014). Disciplinary

coercion enhances the body's forces as a marketable object; that is, the functioning of this neoliberal structure keeps individuals occupied in an incessant quest for financial ascension. The greater the productivity, the greater the exhaustion of their bodily capacity, resulting in more docile individuals, establishing a coercive link between increased aptitude and heightened domination (Foucault, 2014) for the maintenance of contemporary capitalism.

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