66 - GATTACA AND THE BIRTH OF BIOPOLITICS

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INTRODUCTION

This work takes the movie Gattaca (1997) to reflect the relationship between neoliberalism and biopolitics. The analysis is based on the Birth of Biopolitics work of Michel Foucault, in particular the class taught by him at the Collège de France on 14 March 1979, in which the teacher Foucault deals with the relation between the human capital theory and its genetic and economic implications.

The advancement of research in genetic engineering and the possibility of unraveling the sequence of human DNA have caused controversy. On one side are excited about the possibility of cure of inherited metabolic diseases of genetic origin, on the other the most pessimistic, concerned with the possible consequence of this knowledge and its implications discriminatory.

The film Gattaca, by presenting a way in which society could slip from the knowledge revealed to genetic engineering brings up these questions and enables us to make a reflection on the limits and possibilities of science and how it can be used to generate new forms of social segregation.

ABOUT FOUCAULT'S BIOPOLITIC

Foucault begins the work Birth of Biopolitics analyzing liberalism, especially its facet of rationalizing the exercise of government, and taking as a tool for a critique of governmentality earlier, based on the power of the sovereign, "that since the end of the fifteenth century was sought in the existence and strengthening of the state in order to justify a growing governmentality and regulate its development" (FOUCAULT, 2008, p. 432).

From this comes in a more "natural" rule, liberalism, Foucault argues that the general framework of biopolitics, the reason is the limitation or, in the words of Senellart, it is logical to "govern least, maximum efficiency, according to the naturalness of the phenomena with which they must deal" (SENELLART, 2008, p. 442).

The liberal thought, for Foucault, a part of society, questioning the necessity of government, "what is necessary to have a government and what purposes it should pursue in relation to society, to justify its existence" (FOUCAULT, 2008, p. 434).

Foucault analyzes the liberalism in its tracks and the German and American neo-liberalism through schools Ordoliberalism anarcho-liberalism German and American.

For Foucault, the contemporary world the market is responsible for the establishment of truth and thus has its own internal limitation. From this perspective are established ways more flexible and subtle control of people and crowds.

If the market is taken as reality, the political economy is the theory by which Foucault moves Birth of Biopolitics. Professor points out,

> [...] political economy is a kind of general reflection on the organization, distribution and limitation of powers in a society. Political economy, in my view, it is fundamentally possible to ensure that the restraint of reason government. (FOUCAULT, 2008, p. 19)

This political economy, according to Foucault was formed in line with the reason of state, in order to enrich the state, but gradually this logic is moved to a new governmental reason, reason of state minimum. There are at present, the displacement of the place of jurisdiction for the place of truth - the market is slowly establishing itself as a place of truth for the government practice.

The man in the post-war period, the teacher Foucault, the homo economicus, an agent of market exchange.

Foucault establishes a relationship between homo oeconomicus and the "human capital theory" saying that in addition to an agent of market exchange "the homo oeconomicus is a businessman and an entrepreneur himself [...] himself being its capital, and for himself the producer, and for himself the source of [their] income" (FOUCAULT, 2008, p. 311). Being an entrepreneur himself, he needs to improve himself professionally on an ongoing basis in order to compete in the market.

After this realization, Foucault points to genetics as active in this field, stressed that the biogenetic will in the future, so that the homo oeconomucus must enhance their skills and performance.

There is then a life shift to the center of the investments, the capitalization of a simple life and its aesthetic, is the link between neoliberalism and homo oeconomicus, a movement toward a combination of economics and genetics.

On the implications of genetics, Foucault notes

> It allows, in particular, provide for a given individual, whatever it is, the odds of getting this or that type of disease in a given age in a given period of life or a totally banal at some point in life. In other words, one of the current interests of the application of genetics to human populations is the ability to recognize individuals at risk and the type of risk that individuals running the length of its existence. (FOUCAULT, 2008, p. 313)

This ability to take risks would put them out of the market trading this way, Foucault says that you can imagine,

> that good genetic equipment - that is, [the] which may produce low risk individuals or the degree of risk will not be harmful, either to them or to their own, nor society - these good genetic equipment will become certainly a rare thing, and as it is a rare thing may well be [come], and is perfectly normal that come in circuits or economic calculations, that is, alternative options. (FOUCAULT, 2008, p. 313)

We can see that Foucault speaks of genetic combinations, but always quoting the traditional method of human reproduction as a combination of two "good genetic equipment". Foucault's reflections occur at the time this issue is just beginning to come under discussion, but that had not yet scientific discoveries that can put the issue to a new level of discussion. Frédéric Keck and Paul Rabinow, an exercise in doing archaeological and genealogical genetics from Mendel, point out that after 1980, with the production of DNA merge, "[...] instead of 'gene' entity that has become more vague, biologists now speak of

'genome' for which cover all the material contained in the molecular pairs of chromosomes of a particular organism, and transmitted from generation to generation" (KECK; RABINOW, 2008, p. 86).

As soon as the course unfolded (1979), Professor Foucault did not realize that from the year 1990 more than five thousand scientists around the world would make a collective effort in research intended primarily for the study of the genome, and in 2001, the American state, the British Wellcome Trust and the biotechnology company Celera Genomics announced the completion of the first complete map of the human genome" (KECK; RABINOW, 2008, p. 88). From this also opens the conditions of possibilities for human reproduction is genetically programmed and assisted more effectively.

This possibility has raised again a number of new ethical and political issues and possible to envision a future not so far that there would be little time exclusives movies or science fiction books. The possibility ever closer to living together with the invention of the human genetically programmed.

In this scenario marked by new scientific discoveries and inventions genetic, it reflect about certain ethical and political issues that revolve around common themes peculiar century as, for example, the controversies surrounding the topic of human reproduction guided by the genetic control. So, then, we present a brief analysis of the movie Gattaca, aiming to problematize some of these issues, it seems, soon part of our worlds.

ABOUT GATTACA

Gattaca is an American movie, released in 1997, written and directed by Andrew Noccol, which was also the screenwriter of The Truman Show (1998).

The movie is set in the future, in a society where the manipulation of the genetic code is a usual practice. Gattaca's society is divided into two "classes": the Valides, the fruits of genetic engineering, genes that are perfect, and the Invalides, the result of natural reproduction, and thus genetically imperfect.

Gattaca tells the story of two brothers, a "valid", genetically engineered, and other "invalid," conceived by natural method, the protagonist of the story.

The actor Ethan hawkw role of Vincent Freeman, a subject genetically imperfect dreams of being an astronaut, but due to their "problems" genetic sentenced to degrading tasks.

With the help of a doctor Vincent takes the genetic identity of Jerome, a genetically perfect man, a former athlete, who becomes an alcoholic after an accident paralyzed and dependent on a wheelchair.



SOME CONSIDERATIONS

Gattaca is set in a film-essay about a futuristic society in which the subjects are no longer monitored by the discipline and are being controlled by a genetic programming. In Gattaca the human capital of each individual is represented by its genetic potential, a kind of capital. Force in this society a new social hierarchy guided by stratification and genetic segregation. The film also highlights how the genetic crosses including the relationships and love. At their meeting, in addition to fondling young body are also to exchange hairs, which act as a kind of confession of who they are, their genetic identities.

On the one hand Gattaca highlights the perspective of control and segregation, on the other, however, the film also shows the time that no matter how efficient the company of genetic control may seem, it is also the movement of sabotage, riots peripheral strengthening the well-known saying that Foucault where there is power there is also resistance.

But in Gattaca resistance does not appear in the traditional form of organized collective movements. Subtle and illegal it emerges much more nonconformity and the insubordination that some subjects before they dare support the system. Such insubordination accompany the character Vincent Freeman and also the accomplices to it add up, producing cracks in the system. Thus, in Gattaca resistance occurs through what Deleuze called "lines of flight." According to Peter Pál Pelbart (2003, p. 25), this means that before the power that takes hold of life, the resistance is more efficient in the actual "power of life" in new forms of subjectivity that emerge in the contemporary context.

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GATTACA AND THE BIRTH OF BIOPOLITICS

This work aims to perform a reading of the movie Gattaca with the concept of Biopolitics developed by Michel Foucault. First we bring to the theoretical reflection, soon after, we made the film analysis. After analysis we concluded that the movie Gattaca shows the control made possible by biopolitics, but also the possibility of leakage of resistance existing in a society shaped by the monitoring and genetic control.

KEYWORDS: Gattaca; biopolitics; film analysis.

GATTACA ET NAISSANCE DE LA BIOPOLITIQUE

Ce travail vise à effectuer une lecture du film Gattaca avec le concept de biopolitique développé par Michel Foucault. D'abord nous amener à la réflexion théorique, peu de temps après, nous avons fait l'analyse de films. Après analyse, nous avons conclu que le film Gattaca affiche le contrôle rendu possible grâce à la biopolitique, mais aussi la possibilité de fuite d'résistance existant dans une société façonnée par la surveillance et le contrôle génétique.

MOTS-CLÉS: Gattaca; biopolitique; analyse du film.

GATTACA Y EL NACIMIENTO DE LA BIOPOLITICA

Este trabajo tiene como objetivo realizar una lectura de la película Gattaca con el concepto de biopolítica desarrollada por Michel Foucault. En primer lugar nosotros traemos a la reflexión teórica, poco después, hicimos el análisis de la película. Tras el análisis llegamos a la conclusión de que la película Gattaca muestra el control posible gracias a la biopolítica, sino también la posibilidad de fuga y de resistencias existentes en una sociedad determinada por el seguimiento y control genético.

PALBRAS CLAVES: Gattaca; biopolitica; análisis de películas.

GATTACA - A EXPERIÊNCIA GENÉTICA E O NASCIMENTO DA BIOPOLÍTICA

Este trabalho tem como objetivo realizar uma leitura do filme Gattaca - experiência genética com base no conceito de Biopolítica desenvolvido por Michel Foucault. Primeiramente trazemos a reflexão teórica para, logo em seguida, realizamos a análise fílmica. Feita a análise concluímos que o filme Gattaca mostra o controle possibilitado pela biopolítica, mas também as possibilidades de fugas, de microresistências existentes numa sociedade configurada pela vigilância e controle genético.

PALAVRAS-CHAVE: Gattaca; biopolítica; análise fílmica.

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