THE POSTMODERN NEGRO
& HIS GRAPH OF DESIRE

The link between French Psychoanalysis and 2020s Negro consumer culture



SIMPLIFIED AND APPLIED!

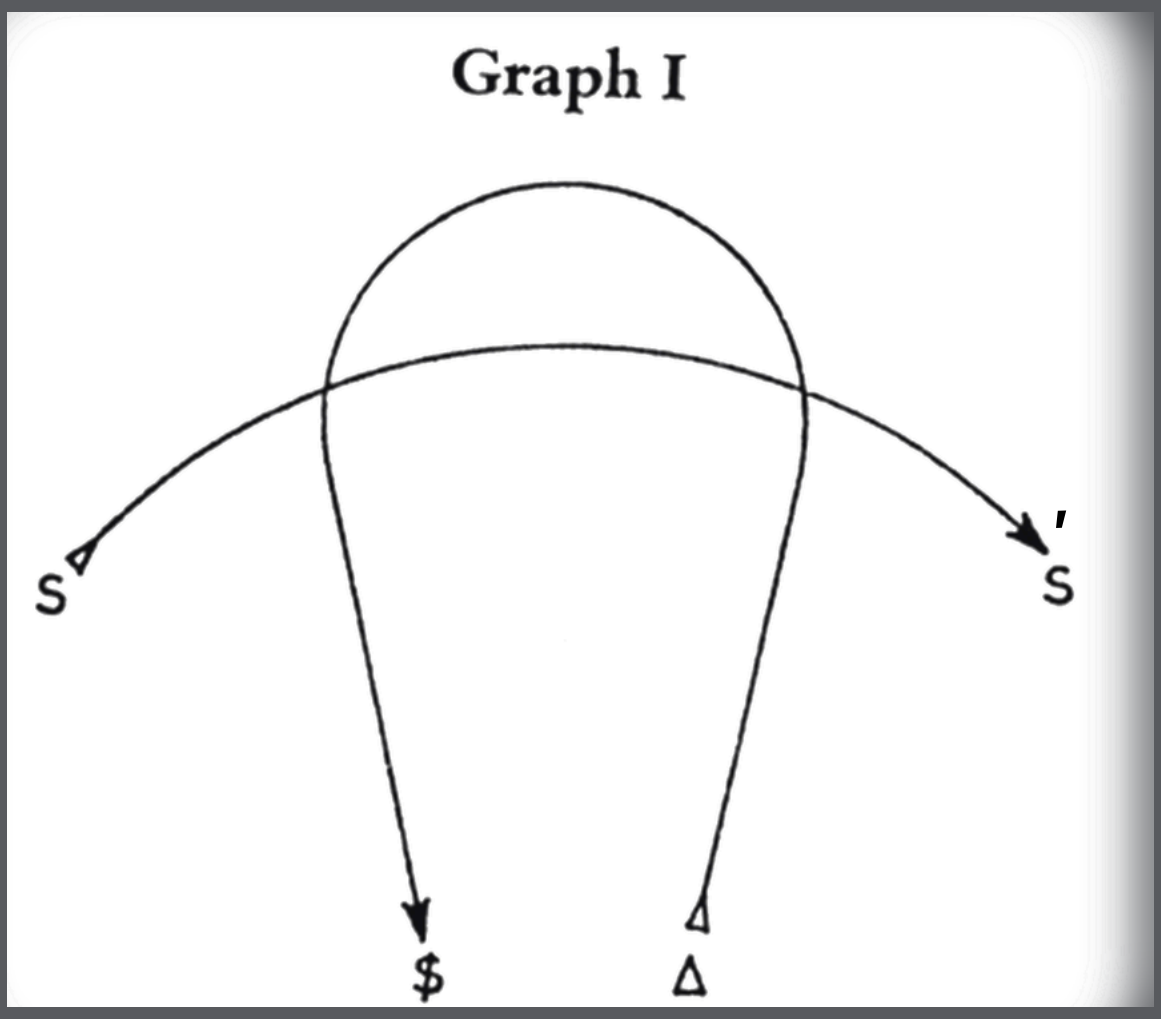
Reese R. Revere · Revere Marketing Moguls www.reveremarketingmoguls.com

1221 Brickell Ave Suite 900, Miami FL 33131

GRAPH I

The Split Subject & His Signifiers

before you can think, language is waiting 4 you



KEY:

S a signifier - a word

S′ the signified- difference between all words

Δ Blank subject- blank negro baby, no words, no thoughts, prior to learning language

$ Split subject -the negro after learning the nuances of AAVE, & the difference between all words

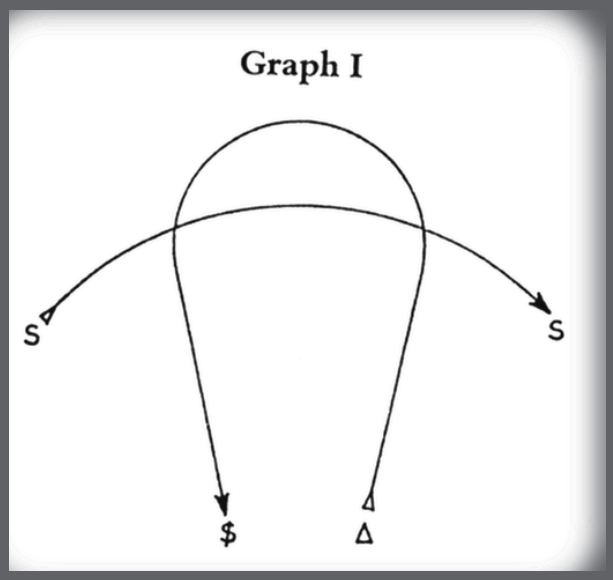
The difference between words is where desire is born.

The full breakdown is in the essay → reveremarketingmoguls.com/articles

GRAPH I · BREAKDOWN

SUBJECT, SELF & SIGNIFIERS

You are born into the world as a Black American (Triangle), forced to interact with the world through the English language (AAVE)*, what Lacan calls Signifiers (S).



Through language you learn to differentiate between categories of meaning; what we call the Signified (S'), or easier to understand as the vast database of all words and how they describe each other.

The learning of AAVE and all its nuance is what stamps the Postmodern Negro permanently as an originator of desire.

This is why we call him the split subject $. Every word he learns, he learns in comparison to every other word, its value against all the rest. Only in this way can he become aware of everything possible, every object, every manner of being, and exactly where it ranks in society. But knowing the ranking forces something else on him, he must now ask; where he will fit in it?



His answer to this question is the precondition for the development of a self worth, and it's also where he splits.

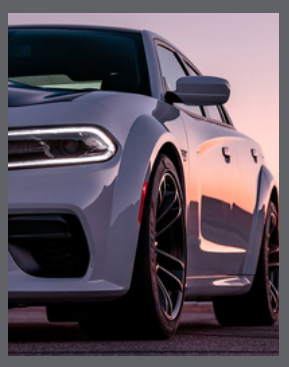
Without a answer there is no self to communicate. With it, he must picture every self he could possibly become, pick one as his ideal, build a temporary version of himself to face society while he isn't there yet, and communicate that self to others, all using a system of language and values he must rent from society.



This gap is where desire is born, and never resolves. A perpetual tax debted to the Postmodern Negro living in capitalist society.









Consider: a slider, a putt-putt, a hoopty, a whip, wheels, a donk, a vert, a old school, scat, lamb chop. All of these allude to the same thing, an automobile. Once the Postmodern Negro learns the difference between these words and understands the (current) ranking between them, he automatically ranks himself amongst them. No longer "I need an automobile" but rather "I see society has a ladder of cars, and I DESIRE the top one."

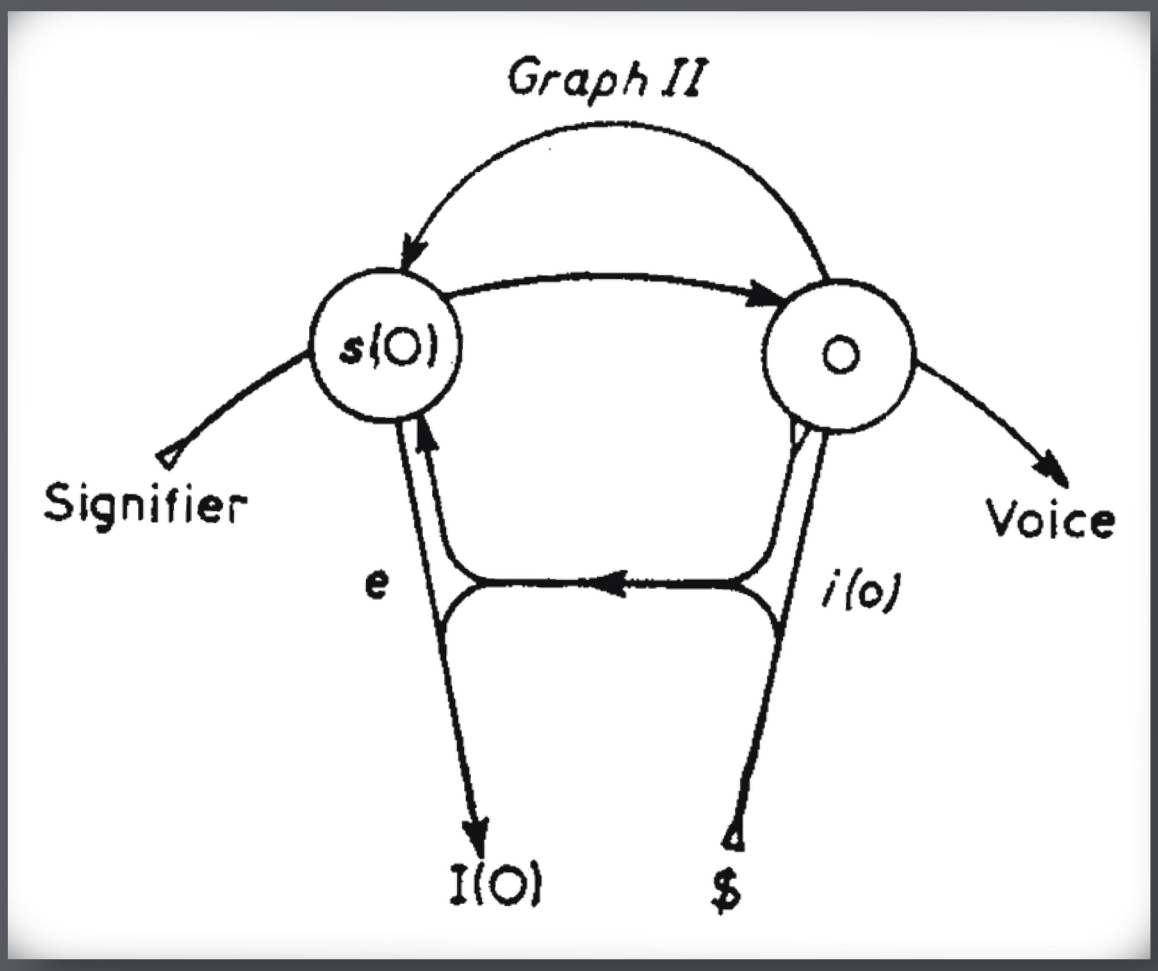
*AAVE- African American Vernacular English

Full breakdown in the essay → reveremarketingmoguls.com/articles

GRAPH II

The Split Subject

two loops running at once



KEY:

Signifier	All the words created and used by Negro society
s(O)	Signification of the other- how these words relate to each other and the hierarchy that forms as a result*
O	The Other- the whole symbolic order aka [BLACK] SOCIETY
Voice	Where meaning exits your mouth
i(o)	Ideal ego- who you want to be
e	Ego- who you are right now
I(O)	Ego ideal- who society wants you to be
$	Split subject

*The basis for [Black American] culture.

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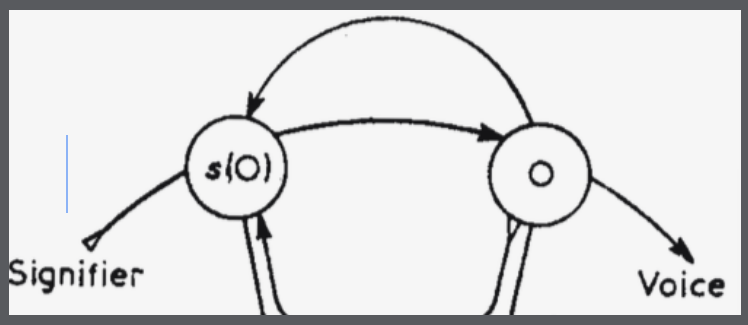
GRAPH II · BREAKDOWN

Upper & Lower Self

You are now a split subject forced to exist in two psychological loops at once:

The upper is extroverted, it's how the Postmodern Negro speaks to and deals with society.
The lower is introverted, it's how he consults himself before he ever opens his mouth, his inner monologue.

UPPER



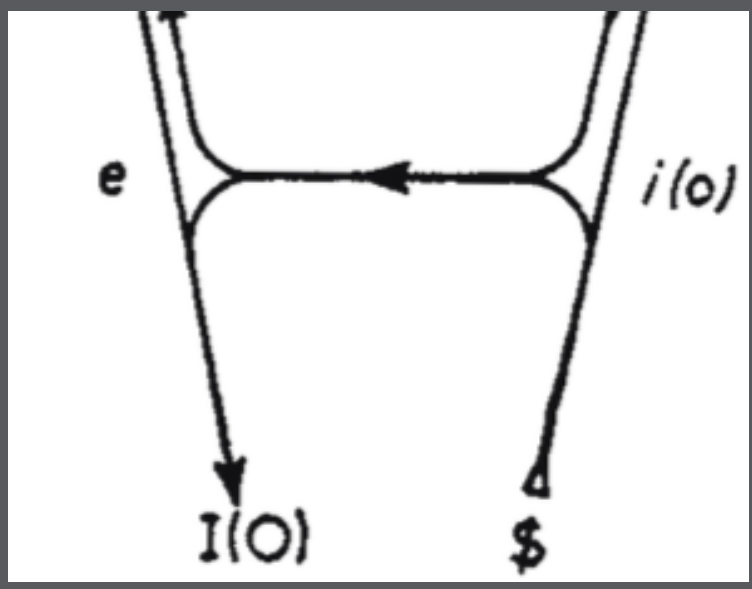
The upper loop: the signifier enters his mind and moves through s(O), signified of the other, then reaches O, society itself, who tells him exactly how those words differ from each other in this moment in history (late 2020s). With that understanding he goes back to s(O), then is able to communicate to others with his Voice. This entire process happens before he speaks. He can never create new meaning, only rent it from society (the other).



This is where slang is born; being fly, having that on, swag, being fresh, coming trim, all several variations of the same ideal; put together yet the one we use is the one [negro] society currently deems "in fashion"

LOWER

The lower loop is how the Negro consults himself. The path starts from split subject to i(o), the ideal ego, who he wants to be, the things he aspires to as a person, then to E, his ego, who he is right now, then lastly to I(O), the ego ideal; who Negro society wants a Negro to be. This loop is where his self esteem is formed, and is constantly running underneath the entire loop before he ever speaks.



These two circuits never line up.

It's why what a negro says and who he is rarely match, because one loop is how he faces the world and the other is how he faces himself.

There is always a gap, and that gap is where desire grows like a bacteria or a fungus. The reason he keeps desiring is because he's trying to lay carpet in a black hole (split psyche).

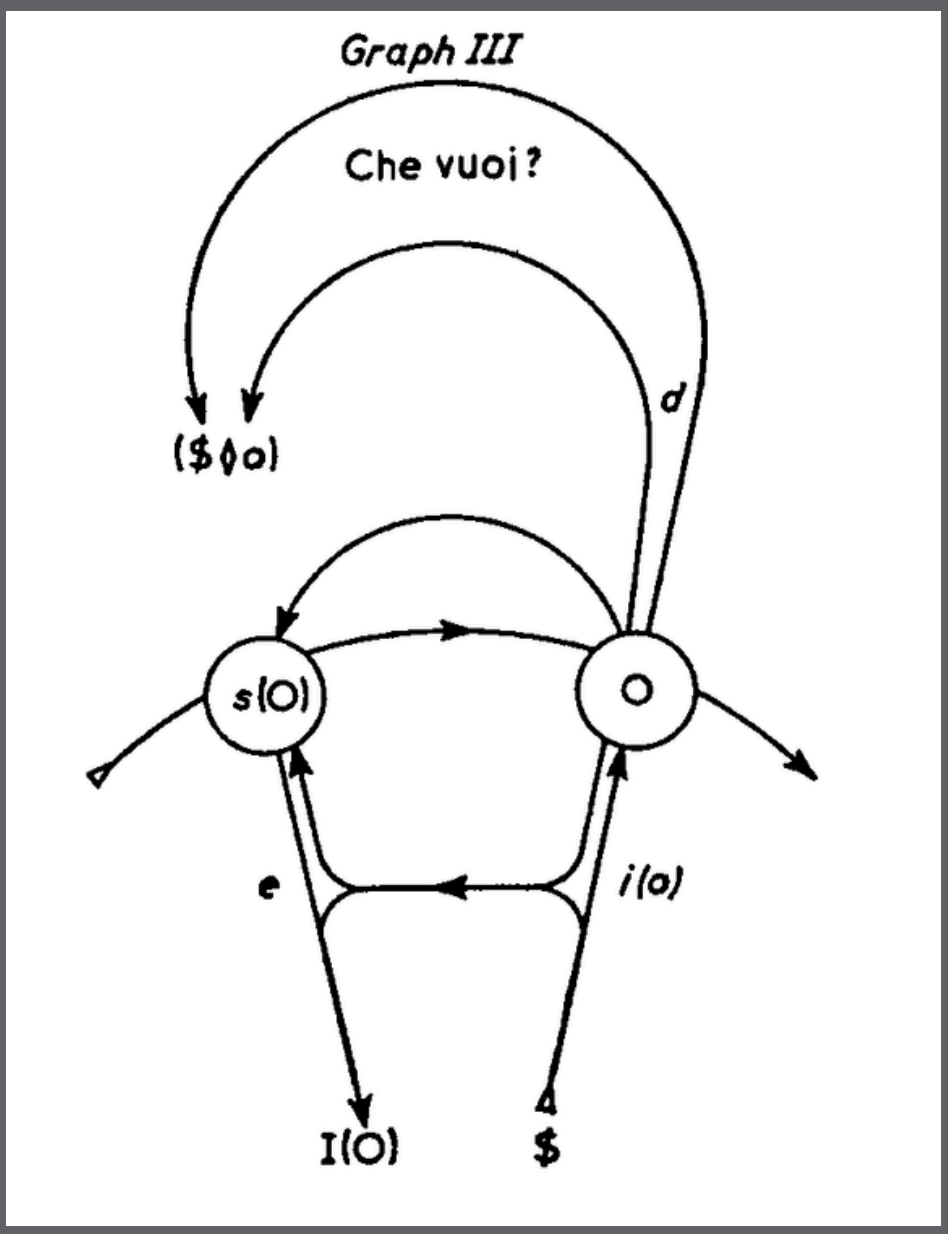
KEY NOTE:
You cant create meaning in the same way you cant create lingo, you just borrow it, grab a book from the culture's extremely vast library (the English language/ AAVE), and open it to a page nobody's seen before.

The full breakdown is in the essay → reveremarketingmoguls.com/articles

GRAPH III

Che vuoi?

What do you want black man?”



KEY:

Che vuoi?	Societys question you can never answer
($ ◊ a)	Fantasy
d	Desire
s(O)	Value hierarchy of words
O	Society, the Other
i(o)	The ideal ego, who you want to be
e	Ego, who you are right now
I(O)	Ego ideal, who postmodern American capitalist society wants a Negro to be
$	Split subject
a	Object Petit a- the next object u grind for

The full breakdown is in the essay → reveremarketingmoguls.com/articles

GRAPH III · BREAKDOWN

Social Feedback & Identity Construction

Graph I maps your internal thoughts.

Graph II maps your external voice.

Graph III is a bit more metaphysical; it maps your exact relationship with reality and consumerism.

Here is the flow:

The Postmodern Negro (the split subject, $) wakes up, grabs his ideal ego i(o), and walks out the door into society (the Other). Moving through society, he grabs desire (d) and with it he forms a relationship with object petit a; the object he believes will complete him, but never does because he ends up wanting something else.

The next morning, as he walks through society, he is stopped. Society taps him on the shoulder and asks: Che vuoi?

Direct translation from Lacan this means simply "What do you want?". For our purposes ,we can understand this to mean:

“In a hyper-capitalist America, What do YOU want, Black man?"



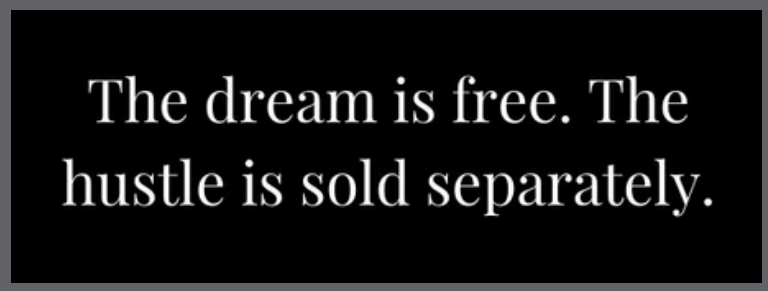
Because you don't have a clear answer to this question, you are forced to develop a Fantasy.

Look at the exact symbol for the fantasy: ($ ◊ a)

It is made of two parts. It is you, the split subject ($) permanently linked (◊) to the unachievable object (a). Your entire fantasy is intertwined with you being tied to an object you can never actually have.*

This is the exact psychological framework behind Postmodern Negro fads like reposting aspirational quotes to your story or creating a vision board, manifestation. You are forced to create a visual reality, linking yourself to the objects you desire, to shield yourself from the fact that society has no real answer and you are looking into a void.

The vision board is a defense mechanism against the loneliness and vastness of the void. The negro curates these images to find comfort in the emptiness.







*Side note on object petit a: Think about the negro who grinds for years to purchase a Rolex. Upon finally buying it, a few days later after the dopamine wears off they think, "Yea the rollie was cool, but now how much dem mf yachts going for?" ...There is always a new object waiting to replace the last one. you will NEVER stop desiring

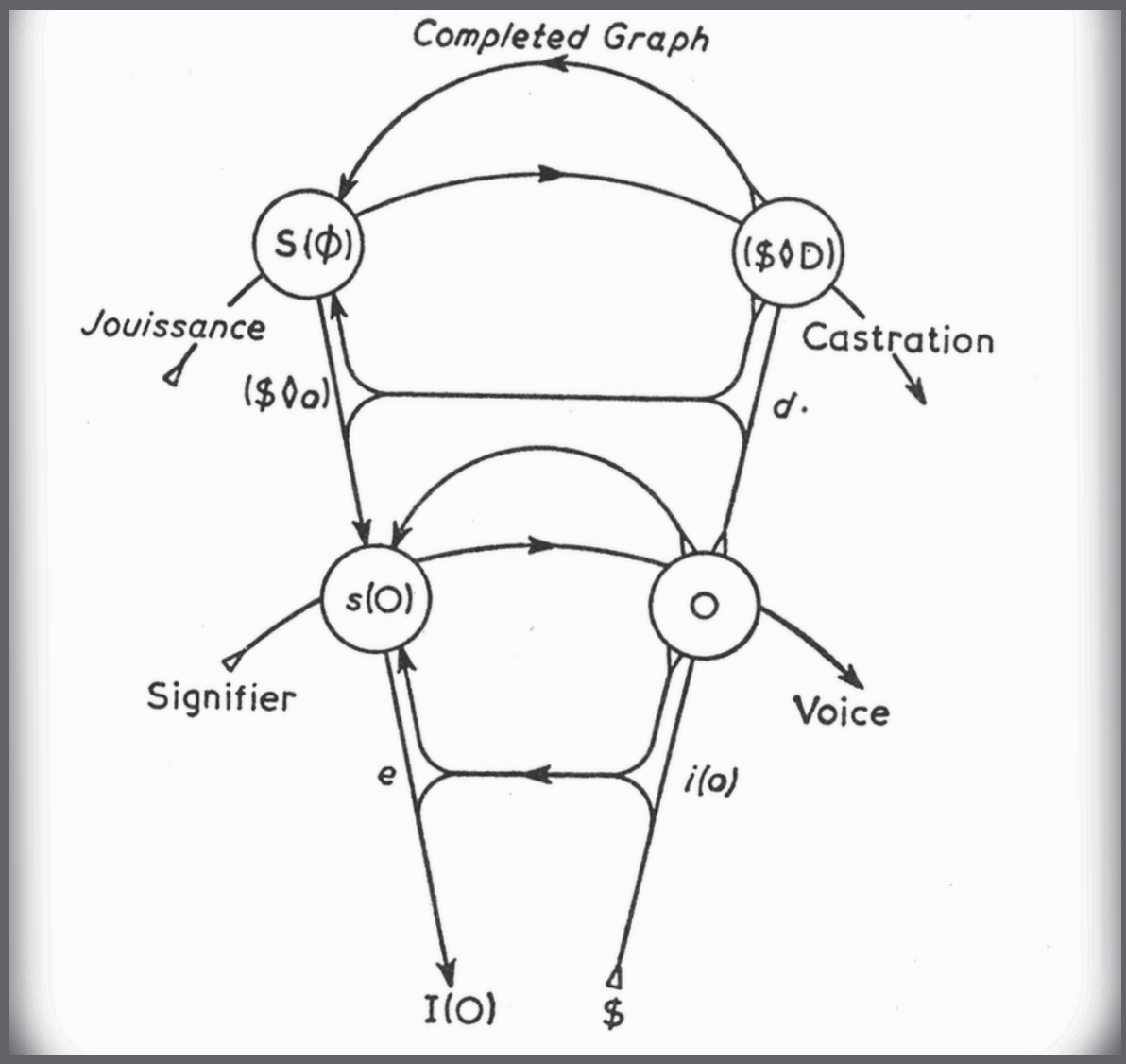
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GRAPH IV

The Completed Graph

Consumerism circuit closes



THE KEY

Jouissance	Extreme joy to the point of pain?
Castration	Cutting ur balls off
S(Ø)	Signifier of the lack- society is missing something too
($ ◊ D)	Drive- Hustle (get rich or die tryin') *
($ ◊ a)	Fantasy
d	Desire, still unfilled

> *Demand always outruns satisfaction. The system is sealed shut by design.*

*This can be easily understood as [Negro] American hustle culture. Popular phrases vocalizing these sentiments include but are not limited to:
"If i want it imma grind for it" "Cant no nigga outwork me mane" "U gotta stay down for dat comeup"

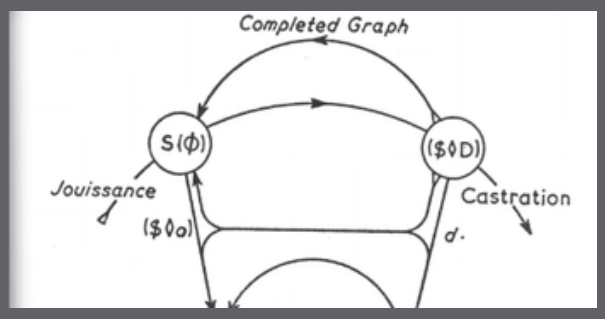
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GRAPH IV · BREAKDOWN

GRATIFICATION & REPRESSION

09/10

The graph is now complete.



The top loop is your subconscious, what the Postmodern Negro may not have the words to explain, running on top of the bottom loop, which is all that he can muster to communicate from the bounds of his rationality.

The Top Loop starts with jouissance. Lacan defines jouissance as pleasure pushed past the point of comfort, maybe like the feeling of being tickled? Pleasure to the point of discomfort he says.

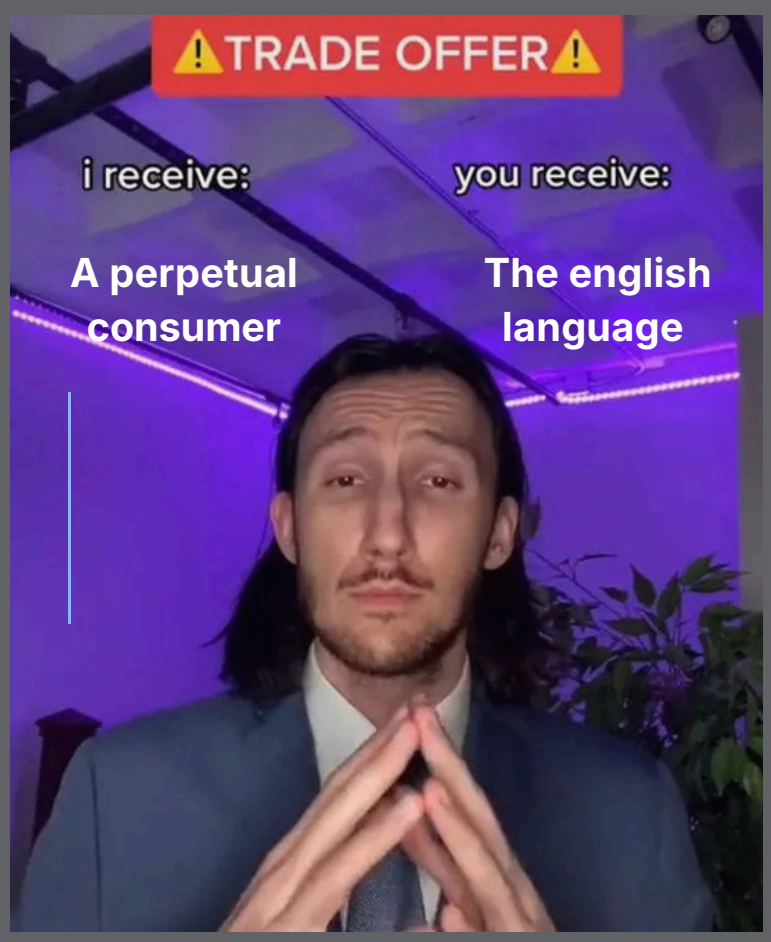
TO BE HONEST I DON'T KNOW WHAT THE FUCK HE MEANS BY THAT.



How I understand it, applied to the Negro, this term simply means instant gratification. I wanted it, I bought it, you can't tell me shit 'cause I get what I want, it's my world; and " My God don't play bout meeeeee."

From jouissance we go to S(Ⱥ), the signifier of the lack. Essentially the hole in society, proof that society itself doesn't have the final answer either. Because society can't give you the answer, your instinct is to demand it anyway. This pushes you forward into ($ ◊ D) The Drive; or in our words, The Hustle. Here the negro demands the broken system gives him what he wants by exerting physical energy for it chaining himself to an endless grind earn capital for the use of capital expenditure. But Demand always outruns satisfaction. So from The Hustle, we exit straight into castration which Lacan defines it as a deep, structural sense of incompleteness, accepting that neither you nor the Other actually has "it," whatever "it" is.

But to be fair with the reader, I DON'T KNOW WHAT THE FUCK HE MEANS BY THAT EITHER.



How I understand the word castration is to remove one's balls!

If jouissance is the position where you can put your balls on the table and assert yourself through, the opposite is where you have your balls captured. You aren't able to satisfy your desire and are forced into repression (the prerequisite to desire.)

So in the case of the Postmodern Negro:
jouissance = instant gratification,
castration = repression.

For the Postmodern Negro living in the broader American capitalist consumer society, self-worth is tied to objects. A hyperfixation on financial gain may be developed, as money is the only available means of reaching feelings of jouissance in modern society.

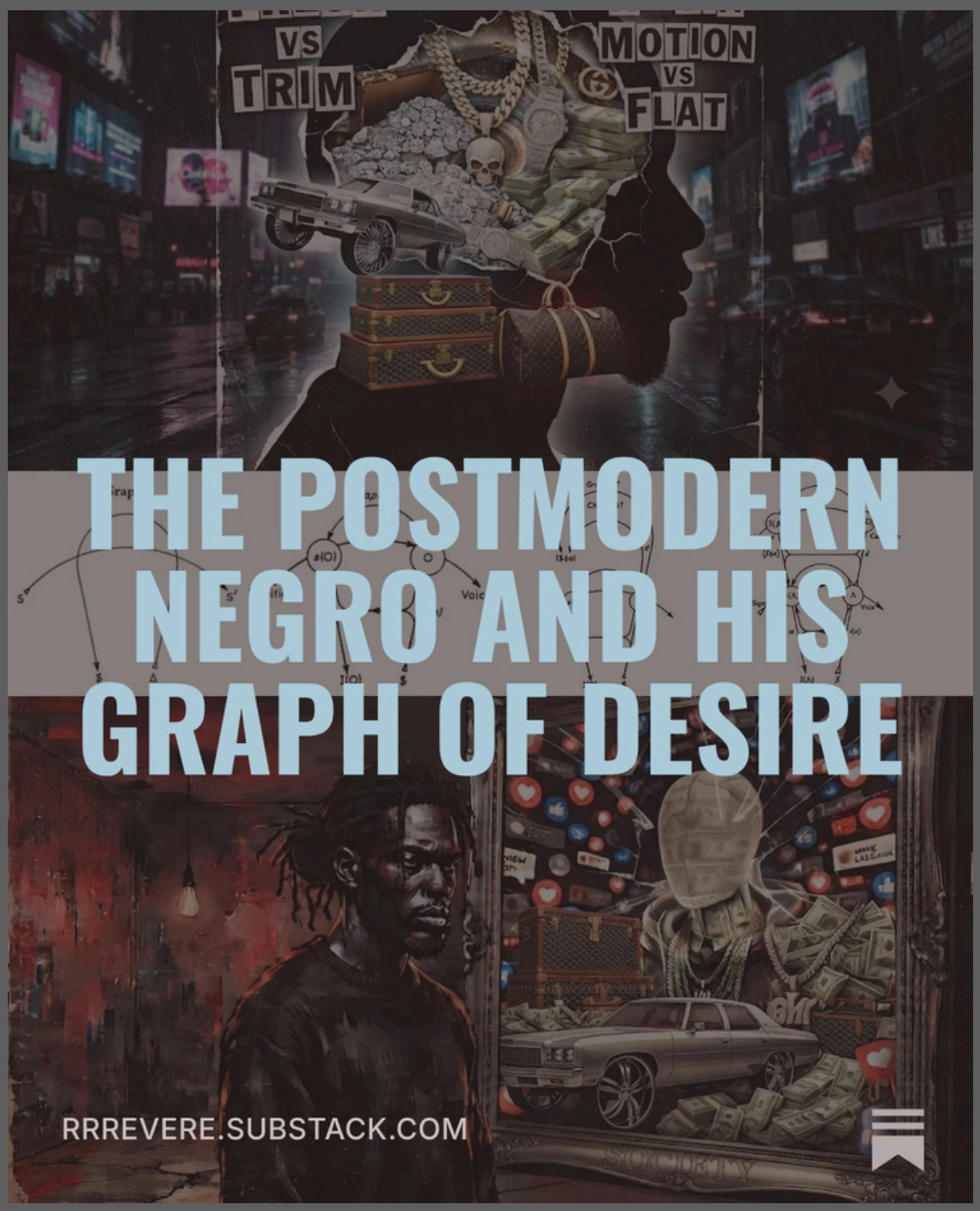
This is due in no part to any predisposition to vanity or narcissism in the Negro, but from the general instinct in homo sapiens to self-actualize. Thus the Postmodern Negro, a homo sapien born into a time where self-assertion is measured through capital expenditure, must operate in the world this way.

This is how the loop closes, and his fate is marked as a perpetual consumer, a perpetual object of desire.*

*A drastically dire side effect of what we could only attribute to learning the English language.

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The Postmodern Negro, simply by learning the English language, was engineered to be America's perfect consumer.



Full article on substack.