

## An Attempt to Understand The 4th Industrial Revolution and the Unconscious Through Schizoanalysis

### *Şizoanaliz Yoluyla 4. Sanayi Devrimi ve Bilinçaltını Anlama Girişimi*

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**Abstract:** Bringing the 4th Industrial Revolution and the unconscious together constitutes the aim of this study. One of the prominent features of the 4th Industrial Revolution is the ‘internet of things’. In this sense, all objects and even people are connected to a common database through technologies such as bar-codes, QR codes, chips, RFID. “Connectivity” is one of the most prominent features of the 4th Industrial Revolution. We focused on schizoanalysis to find the unconscious counterpart of this understanding. Because schizoanalysis sees the unconscious as something machinic and explains everything in terms of interconnected machines. Here, we tried to bring together the understanding of the unconscious in the form of interconnected machines and the connection in the 4th Industrial Revolution. The method applied for this was document analysis. This text, which is not a field study, has been prepared based on books, articles, etc. related to the subject depending on the document review method. Although the 4th Industrial Revolution involves gathering and attachment, it also involves significant risks. Although it is not possible to say this for the unconscious of schizoanalysis, what is essential to note for the 4th Industrial Revolution is that these connections also carry a risk of control and supervision. What needs to be done is to bring together connection and autonomy or freedom.

**Keywords:** 4. Industrial revolution, schizoanalysis, smartness, unconscious, connection.



## Introduction

Mayer and Oosthuizen (2021) conducted a study on the 4th Industrial Revolution and the changes in emotions, especially anxiety and excitement. In another study, Mayer and Oosthuizen (2022) focused on the unconscious system-psychodynamics in Germany's 4th Industrial Revolution engineering company in South Africa. They investigated phenomena such as conflict, identification, boundary drawing, authority, role and responsibility and how they operate in the unconscious. Although Mayer and Oosthuizen's work seems to be related to the unconscious and the 4th Industrial Revolution, it is not. The unconscious is associated with the 4th Industrial Revolution in some aspects. However, there is no connection between the unconscious and the 4th Industrial Revolution in general.

Other studies related to the 4th Industrial Revolution are John et al. (2019), Khan & Jayanthi (2023), Muthuramalingam et al. (2019), Sridharan (2015), Stimmel (2016). They focus on the 4th Industrial Revolution and the smartness of systems. They define something that connects to the network as part of this network and smart.

However, there is no direct study on the unconscious and the 4th Industrial Revolution. Our study aims to contribute to filling this gap in the field. In general, it tries to establish a relationship between the unconscious and the Industrial Revolution. However, we first need to know about the 4th Industrial Revolution and its main characteristics.

The 4th Industrial Revolution, which was first mentioned at the Hannover Fair in 2011, was used to indicate that we are now entering another industrial phase. Unlike the others, this industrial revolution includes artificial intelligence, 3D printing system, smart home, smart logistics, smart agriculture, smart city, RFID, robot technology, etc. Another most important feature of the 4th industrial revolution, which is different from the previous industrial revolutions, is that it includes the 'internet of things' or 'internet of everything'. This is that objects or everything were connected with each other via internet, RFID, chip, barcode.

The interconnection of objects or things and the exchange of information constitute what we call 'smartness'. An object becomes smart if it is connected to this network. Smart home, smart refrigerator, smart



logistics, smart city have such an infrastructure. All these and their smartness are related to connecting to this common database. Smartness and connectivity are similar things. In this study, we have focused on the unconscious rather than smartness. While the 4th Industrial Revolution is related to the smartness, this study is related to the unconscious.

Deleuze and Guattari's theory of schizoanalysis, which defines the unconscious in terms of connection, offers a useful perspective on the unconscious in the era of the 4th Industrial Revolution. In the 4th Industrial Revolution era, when smartness refers to the processes that consciousness and intelligence have taken or will take, how can we know the forms that the unconscious will take? Which theory is better suited to explain the unconscious today?

Deleuze and Guattari's theory offers a new perspective on the aforementioned questions, even if it is not sufficient. Deleuze and Guattari see the unconscious as a productive thing, a machine. Rather than associating the unconscious with representation or theater as in psychoanalysis, schizoanalysis sees it as a machinic process associated with production. Therefore, it considers the unconscious as something machinic.

The aim of this study is to show how the unconscious will be in societies that are experiencing the 4th Industrial Revolution, where objects and everything is becoming interconnected and smart. The theory of the unconscious in the modern period was provided by psychoanalysis and Freud in particular. Psychoanalysis provided an adequate explanation for the 2nd and 3rd Industrial Revolutions (there is no such thing for the 1st Industrial Revolution). For the 4th Industrial Revolution period, Deleuze and Guattari's theories of the unconscious are favorable.

The central problem of our study is whether a prospective theory of the unconscious, to be developed in the era of the Fourth Industrial Revolution—where objects and everything are interconnected—can likewise be constructed on the basis of connectivity. The second main problem of our study is what kind of theory of the unconscious do Deleuze and Guattari propose for attachment? How does this differ from the unconscious of psychoanalysis?



“Our third problem is: In the unconscious that is based on connection, upon which syntheses does this situation depend? Our aim in seeking answers to all these problems is not to present an anachronistic approach. Deleuze and Guattari, of course, did not coincide with or witness the 4th Industrial Revolution and the changes it brought about. However, this does not mean that a favorable theory put forward by them cannot be used to understand the changes we are experiencing today.

According to Deleuze and Guattari, the unconscious reveals a structure that is constantly interconnected and does so through various syntheses. The first is a generative synthesis, the second a separative synthesis, and the third a unifying synthesis. The first of these, the generative synthesis, is a synthesis in which the unconscious is continuously connected in the form of “and then...”. While the internet, RFID, chip and barcode are the reasons that constitute the interconnection of objects and smartness in the 4th Industrial Revolution; generative synthesis enables the connection of the unconscious.

#### **1. 4th Industrial Revolution and Its Main Characteristics**

Before understanding the 4th Industrial Revolution and schizoanalysis, we need to know what the 4th Industrial Revolution is, and for this we need to remember the previous revolutions. The 1st Industrial Revolution refers to the first years of industrialisation. It is a weaving-based production system using steam and the spinning wheel. It is based on mass production based on the weaving and processing of cotton and uses steam technology (Pettinger, 2020, p. v).

The 2nd Industrial Revolution is generally based on the invention of electricity, the production of the internal combustion engine and the use of fossil fuels (Diesen, 2021, p. 23) and includes Taylorism and Fordism. In other words, it refers to the changes-transformations starting from the last quarter of the 19th century until the first quarter of the 20th century.

The 3rd Industrial Revolution includes the process that started after World War II and included the invention of computers and the internet (Johnson & Markey-Towler, 2021, p. 24; Kelly, 2019, p. 27). It refers to a period when microprocessors and transistors transformed the industry. In this case, it characterises a phase in which communication processes and



mass media gained importance starting approximately from the 1960s until the 2010s.

The 4th Industrial Revolution refers to the changes and transformations that we are going through starting from 2011. What changes and transformations are we going through right now? How should we understand these changes and transformations?

The 4th Industrial Revolution is based on objects accepting sensors, barcodes, labels, internet, etc. and connecting them to each other and their environment (Salkin et al., 2018, p. 4). It is the interconnection of objects through sensors, barcodes or labels such as RFID and the emergence of the Internet of Things (Xu et al., 2019, pp. 31-32).

The 4th Industrial Revolution includes processes such as the internet of things, artificial intelligence, machine learning, robots, 3-D printing systems, etc. (Ervural & Ervural, 2018, p. 268; Bal & Satoğlu, 2018, p. 237; Andre, 2019, p. 208). It indicates changes-transformations in many aspects of our lives. It characterises a process with negative risks as well as positive outcomes.

Although the 4th Industrial Revolution has other dimensions, it basically refers to a transformation that will be identified with the Internet of Things and smart systems. It is a system in which objects are connected to each other through various devices. Connecting objects to each other creates smart systems. Smartness is equivalent to the interconnection of objects (John et al., 2019, p. 215).

It is not correct to think that smartness is limited to objects. In the 4th Industrial Revolution, it is thought that people will also be connected to this system. Therefore, the term “internet of everything” is used over time (Karacay & Aydın, 2018, p. 175). Whether it is the internet of things or the internet of everything, what concerns us here is that the existing things are connected to each other through sensors, barcodes, labels, internet and thus smart systems are formed.

Smart homes, smart refrigerators, smart vacuum cleaners, smart cities, smart agriculture, smart transport, smart factory systems, etc. It can be said that the 4th Industrial Revolution includes many more things. In terms of understanding, although it is not one hundred per cent correct



and identical, we can say that the 4th Industrial Revolution and connecting and creating smart systems are one and the same thing.

In the 4th Industrial Revolution period, the refrigerator at home can notify the supermarket about the finished eggs and margarine. The car that detects congestion in traffic can notify the family of the person in traffic or the people to be gathered that the car will arrive late. In cities, data from sensors can determine empty parking spaces and notify drivers, the sensors in the houses in smart cities can notify the security units of the thief inside, and show the amount of moisture in the soil in greenhouses (Aktaş et al., 2016, p. 43).

In a smart factory, human beings, machines and resources are naturally interconnected, just like in a social network. Smart products know the details of how they are produced and how they are actively intended to be used to support the production process (Fidlerová et al., 2020, p. 47). In smart factories where everything is interconnected, raw material wastage and time can be reduced. Production units can operate more efficiently and cost-effectively by being aware of each other.

Through smart agriculture, it can be determined exactly when the soil needs irrigation. The amount of moisture in the soil can be learnt and acted upon by means of a sensor or other device placed inside (Diesen, 2021, p. 34; Karacay & Aydın, 2018, p. 178). With an integrated drip or sprinkler-based irrigation system, the soil can be effectively irrigated just in time by using less water. Similarly, minerals in the soil can be detected and fertilisation can be made accordingly by drones.

Smart transport navigation, traffic signal control systems, container management systems, automatic number plate identification and fast cameras for monitoring applications offer significant advantages (Muthuramalingam et al., 2019, p. 285). Through smart transport and barcodes or labels attached to the products, the temperature and water content of the products can be continuously controlled. Various measures against their deterioration can be taken in advance. Moreover, information on their location and when they will reach their destination can be accessed.

Through smart cities, environmental resources in cities can be consumed more efficiently and less damage can be caused to the environment.



Lighting can be saved, parking problems can be solved, water and waste problems can be significantly reduced (Khan & Jayanthi, 2023, p. 192; Sridharan, 2015, p. 234; Stimmel, 2016, pp. 23-24).

Many more things that we cannot count are possible thanks to the 4th Industrial Revolution, the Internet of Things and smart systems. In this respect, this revolution has many social and environmental benefits. However, it also has risks, the most important of which is increased surveillance and domination (Diesen, 2021, pp. 129-130; Acemoğlu & Robinson, 2023, p. 269; Zuboff, 2021, p. 435). Because in this system which everything is interconnected; where individuals go, with whom they come together, what they consume, etc. everything will become knowable. Therefore, the lives and privacy of individuals will be under more surveillance.

Despite the convenience in many ways, individuals are at increased risk of surveillance through smart and integrated systems. In smart cities where cameras are integrated with each other, in new vehicles where vehicles are autonomous and connected to the system, in this system where the entrances and exits of buildings are included in digital systems, the freedoms of individuals will be eliminated.

The risk of the loss of individual freedoms and the increase of domination through smart systems is reminiscent of Weber's analogy of rationalisation and the iron cage. Weber shows that rationalisation has many positive aspects. But on the other hand, he thinks that increasing rationalisation will also eliminate the freedoms of people and imprison them in an iron cage (Ritzer, 2012, p. 391).

Our aim is not to describe in detail every aspect of the 4th Industrial Revolution. Rather, it is to reflect its general outlook, but also to inform readers of its various risks. What is important from our point of view is to reveal that the 4th Industrial Revolution, of which various views are presented, is related to the Internet of Things, smart systems and establishing connections in this sense.

Can we relate this to the unconscious? Can we explain the unconscious with 'making connections'? If such a thing can be done, would it benefit the development of the meaning and scope of the unconscious?



To say it again, the 4th Industrial Revolution is basically about connectivity and smartness. A similar thing will be tried to be done in schizoanalysis through the unconscious. The study will seek to demonstrate how the unconscious operates and how connections are established.

## 2. Schizoanalysis and the Unconscious

The book *Studies on Hysteria*, written in collaboration with Breuer and published in 1895, is regarded as the official beginning of psychoanalysis. An important influence that played a role in the transformation of these studies into a theory came from Joseph Breuer. One day Breuer told Freud about an incident (Freud & Breuer, 2001, p. 71): A woman with hysterical characteristics came to him with a cough problem. When the emotional burden that caused the distress was revived during the treatment by means of hypnosis, it was seen that the effect disappeared spontaneously. She was shocked by this situation and immediately informed Freud, who continued the treatment (Kızılay, 2008, p. 24).

Freud had begun his psychotherapeutic practice together with Breuer and with a technique based mainly on hypnosis. As a result of the Freud-Breuer collaboration, it became clear that there was a connection between some hysterical symptoms and forgotten traumatic memories. Moreover, the recall of these memories during hypnosis sessions caused the hysterical symptoms to disappear. However, while Breuer considered this result with the classical concepts of 'hypnosis' and 'hypnoid state', which themselves require explanation, Freud developed the concept of 'unconscious' and tended to explain the phenomena with this concept (Tura, 1996, p. 41).

After leaving Breuer, Freud abandoned the hypnosis technique and developed the technique of 'free association': The patient was expected to say all kinds of ideas and images that came to his mind without any censorship and without any anxiety. Freud encountered the phenomenon of 'resistance' while applying this technique. The patient either said that nothing came to his mind or he conveyed his thoughts through censorship. During his analyses, Freud realised that these resistances were concentrated on certain points and that these points were important in terms of understanding the dynamics of the disease. In other words, behind the 'resistance' was the mechanism of 'repression' (Tura, 1996, p. 41).



In fact, the existence of the unconscious goes back much earlier. Freud's innovation, however, is that he conceives the unconscious in a relation of conflict or opposition with consciousness, not in a differential relation. In Leibniz there is a differential relation between consciousness and the unconscious – a relation established by the difference of vanishing differences; in Freud the forces of the two are opposed to each other. Freud is connected to Kant and Hegel, he resembles them in this respect. It was the school of Schopenhauer, well known to Freud and descended from Kant, who gave the unconscious the form of a conflict of wills, in other words, who moved away from the theme of the differentiation of perception (Deleuze, 2007, p. 102).

What is there in this unconscious, which is positioned opposite to consciousness? There are repressed desires and they are based on the "Oedipus" and "Electra" complexes (Freud, 2012, p. 155; Tura, 1996, pp. 43-46). Electra complex is a conflict arising from the daughter's orientation towards her father. The Oedipus complex, on the other hand, is a conflict arising from the male child's orientation towards his mother and is what Freud emphasises the most (Freud, 2011a, p. 152; Freud, 2011b, p. 280; Freud, 2012, p. 154).

Freud's most emphasized subject was the Oedipus complex, a term taken from Sophocles' play *Oedipus Rex*, in which the king kills his father and marries his mother without either of them knowing his identity. The other was a complex related to the woman's attachment to the father. In Freud's interpretation, it was the acceptance of emasculation (in Freud's view, girls develop penile envy) and an orientation towards the father, based on the myth of Electra, who, albeit half-heartedly, asked for the death of her mother Clytemnestra (Swingewood, 1998, pp. 306-307).

Freud states that children experience various conflicts from an early age, cannot resolve them and therefore develop neuroses later in life. What lies at the basis of this neurosis is the conflict in the unconscious, and this is basically related to the relations within the family, with girls turning towards the father and boys towards the mother. Thus, with Freud, the unconscious becomes important, but at the same time it is placed in a familial conflict. The scope of the unconscious is determined in a non-



expansive way. Conflicts within the family arising from the orientation of children towards their parents.

Freud's first discovery is the free synthesis in which everything is possible, endless connections, non-exclusionary distinctions, non-specific combinations, partial objects and currents. Psychoanalysis in this sense was initially a form of schizoanalysis, but then it took a different turn. The important thing is that Freud was not unaware of desire-production. According to Deleuze and Guattari, psychoanalysis did indeed discover it, but over time it turned its back on it and turned it into a tool of repression (Buchanan, 2014, pp. 56-57).

The main aim of *Anti-Oedipus* was to achieve a theoretical reconciliation between psychoanalysis and Marxism in order to create a new method of critical analysis, which they referred to as "materialist psychiatry" or "schizoanalysis". To achieve this goal, two things had to be accomplished. The first was to invite desire into social production and reproduction and transform it into an essential part of the infrastructure of everyday life, and the second was to incorporate the idea of production into the concept of desire in order to link it to reality (Buchanan, 2014, p. 66).

Schizoanalysis, through schizophrenics, enacts a regime change in the mind, which is quite different from psychoanalysis. First, unlike Freud, Deleuze and Guattari think that the symptoms of schizophrenia are not accessible through interpretation. Second, unlike psychiatry, which treats schizophrenia as abnormal, Deleuze and Guattari believe that the schizo process is completely normal, and third, they try to explain schizophrenia not as a loss of reality, but rather as reality (Buchanan, 2014, p. 63).

Schizophrenics are those who take the process of decoding and de-territorialization to the end. Therefore, they are the ones who oppose and decode the re-territorializations and codifications of capitalism in accordance with its needs (Deleuze, 2009b, p. 422; Goodchild, 2005, p. 167). This is because capitalism does not decode in its entirety; it re-codes in accordance with its own interests. In this way, it does not take the process to the end, and what it decodes on the one hand, it reconstructs on the other. What it decodes on one side, it recodes on the other. It is the schizophrenics who will take this decoding to the end, who will not resort to



any reconstruction or recoding in this process, and who will decode these as well.

### **2.1. The Unconscious Cannot Be Confined to the Familial Triangle**

The significance of schizophrenics and their delirium lies in the fact that they expand the scope of the unconscious. It is an opposition to the confinement of consciousness within the familial triangle. While in psychoanalysis the persons to whom desire is articulated are associated with the number 3, namely mother, father and child, in delirium this number increases and turns into 3+n. What is characterised by the number articulated to 3 is not only other people and races; it associates society, culture, politics, art, science, etc. with desire (Guattari, 2006, pp. 148, 357; Solmaz, 2017, p. 254).

... delirium as a psychotic reality is then a force that makes us think about the political and social field: delirium, far from taking into account the parental problematics of psychoanalysis, leads continents, races, tribes astray. This is both a pathological process that needs to be cured, but also a politically determined curative factor. (Deleuze, 2009a, p. 391)

The connection of the unconscious with the social and historical is best demonstrated by schizophrenics and their delusions. Delirium is a libidinal investment in a whole social, historical field. We delude classes, peoples, lineages, masses, herds (Deleuze, 2009b, p. 424). There are two types of delirium: separative and nomadic investments. The separative one has a paranoid character and refers to reactionary investments. The nomadic one, on the other hand, is displacementist and refers to capitalism's continuous crossing of borders and its engagement with other cultures and civilisations (Deleuze & Guattari, 2014, pp. 377, 404, 545). Although they say that paranoid delirium is specific to despotic society and schizophrenic delirium is specific to capitalism, which is constantly moving forward with decoding (Deleuze & Guattari, 2000, p. 89; Guattari, 1990, p. 95), D&G insistently oppose the view of schizophrenia as a disease and insist on understanding it as a process (Solmaz, 2017, p. 254).

### **2.2. The Unconscious Cannot Be Limited To Sexuality**

Although Freud tried to solve many problems with the Oedipus and Electra complex, this means that he ultimately thought of the issue



together with sexuality (Deleuze & Guattari, 2014, p. 151). However, thinking the unconscious together with sexuality leads to narrowing its scope. Because there are many other situations or objects that the unconscious and desire operate or are directed towards other than sexuality.

The approach of looking at the unconscious in relation to sexual tendencies limits human flows. The adoption of an inhuman sexuality rather than a sexualised, sexist approach that perpetuates the binary distinction between male and female actually lies at the root of Deleuze and Guattari's distance from feminist theories. "Desire-machines, molecular machinic elements, their arrangements and syntheses, are non-human sex, without which there is neither a human sex specifically determined in great assemblages, nor a human sexuality capable of investing in these assemblages" (Deleuze & Guattari, 2014, p. 423). Taking the concept of intensity from Nietzsche's metaphysics, they think that human sexuality or human gender approaches limit energy flows, and they speak of pre-personal, pre-singularity flows to oppose them (Colebrook, 2010a, p. 80; Solmaz, 2017, p. 227).

Realising that the association of the unconscious with sexuality is too limiting, Deleuze and Guattari enlarge the scope of sexuality in order to widen its field. They extend sexuality to everything. They talk about human sexuality, not just the sexuality between man and woman as in psychoanalysis.

The truth is that sexuality is everywhere: in the way a bureaucrat carresses his papers, a judge administers justice, a businessman circulates money, the bourgeoisie screws the proletariat, etc. And the libido needs neither distortions nor metamorphoses to get anywhere. Hitler provoked the fascists. Flags, nations, armies and banks arouse many people. (Deleuze & Guattari, 2014, p. 421)

### 2.3. The Unconscious Cannot Be Considered Together with Pleasure

In fact, Deleuze and Guattari argue that desire and pleasure are not the same. In other words, they argue why desire is not pleasure. However, we have found it appropriate to discuss this situation in a way that includes the unconscious. Because basically, it is the unconscious that desires. Again, there is an overlap, not a discrepancy, between desire and the unconscious.



Deleuze and Guattari explain why they do not accept the concept of pleasure. In fact, the view they implicitly oppose is Foucault, who puts pleasure at the centre (Marks, 2010, p. 113). Foucault, a theorist of power, states that power should not be considered together with the state, institution or apparatus. Because thinking power together with the state, institution or apparatus means identifying it with oppression (Foucault, 2003, p. 42). However, if power was based on repression, it could not function effectively. Power is based on knowledge and pleasure. Power produces knowledge and pleasure (Foucault, 2003, p. 74).

The first reason for not accepting the concept of pleasure is that, according to Deleuze and Guattari, pleasure is located at the periphery, not at the centre like desire. As seen in Foucault, power is at the centre and pleasure at the periphery. Or power is at the centre and then the pleasure produced by it. However, the opposite is the case for desire. Desire emerges at the centre, power at the periphery. Desire emerges at the centre and first, and power emerges later.

The second reason why the concept of pleasure cannot be accepted is that its movement is related to finitude (Deleuze, 2013a, pp. 69-70). In other words, the termination, finalisation of a movement gives rise to processes such as pleasure, joy, etc. However, the movement of desire is infinite. There is no interruption or end point in the movement of desire. "The ascetic has always been the condition of desire, not the justification of discipline or prohibition. When we think of desire, you always find an ascetic." (Deleuze & Parnet, 1990, p. 138).

Thirdly, the concept of pleasure and Foucault are on the side of Sade, desire and Deleuze and Guattari on the side of Masoch (Deleuze, 2009a, pp. 137-138). Deleuze and Guattari speak of constant desiring, which is an experience that must not end, a sensation closer to suffering than to pleasure and joy.

#### **2.4. The Unconscious Cannot Function Depending on Fantasy**

Deleuze and Guattari defend desire against Lyotard, who defines fantasy as the basic mode of functioning of the unconscious. Lyotard also focuses on the figural to explain fantasy and says that it has three types. The figural is 'a disturbing and creative process associated with an unmastered



fantasy and desire' (Flenady, 2016, p. 416; Callan & Williams, 2011, p. 46; Solmaz, 2017, p. 273).

The first of the figural is imaginary and is called figure-image. It is related to the object or objects encountered in hallucinatory or dream states and presented by the picture or film in the external world. The function of this object is to disrupt our current perception system, the functioning of our perception. The second is figure-form. Figure-form opposes the traditional understanding of beauty that emphasises harmony. It states that what is beautiful emerges from chaos and confusion rather than harmony or similarity. It shows how the aesthetic can emerge from rhythmlessness or disorder. The figure-matrix is the deepest and invisible basic fantasy. It is a space through which discourse, image, and form pass, or in which it itself is embedded in all of them. Here there is spatial confusion, words experienced as things and forms, things experienced as forms and words, forms evaluated as words and things (Lyotard, 2011b, p. 274-276; Solmaz, 2017, p. 273-274).

However, according to Deleuze and Guattari, the movement of the unconscious and desire is different from fantasy. Fantasy is basically imaginary. However, the movement of desire is real. Fantasy, which operates imaginatively, is located in the deprivation of the object. This deprivation is essential to desire and its relation to objects (Lyotard, 2011b, p. 270). The place where fantasy, which operates imaginatively, comes and settles is to constantly fall into a deprivation or lack, just as in desire. However, unlike desire, this deprivation or lack into which fantasy falls is imaginary, fictional, rather than being related to real conditions.

### **2.5. The Unconscious Does Not Contain a Deficiency**

In psychoanalysis, the unconscious operates according to an absence and negativity (Deleuze & Guattari, 2014, pp. 45-47). In the Oedipus and Electra complexes, there is an effort to complete what is lacking. Because the unconscious functions negatively and this negativity is related to its lack and the effort to complete this lack. In contrast to the functioning of the molar unconscious, the molecular unconscious does not know castration because partial objects do not lack anything. "... and thus they constitute free multiplicities, because multiple fractions produce productive currents ceaselessly, instead of suppressing them in a single fraction capable



of consuming them; because syntheses establish local and non-specific connections, inclusive distinctions, nomadic unifications..." (Deleuze & Guattari, 2014, p. 425).

Partial objects are not partial in the sense of being extended parts, but rather they are partialities as densities that always fill the space of a substance beneath them to varying degrees (as degrees of the substance: eye, mouth, anus); they are pure positive multiplicity where everything is possible without exclusion or negation (Deleuze & Guattari, 2014, p. 443).

Psychoanalysis uses the partial object to support its ideas of lack, of non-presence, and to support castration. It is none other than psychoanalysis that reduces desire to a fundamental lack by using the partial object negatively, even when it invokes notions of difference or difference. But this must be opposed. A positive theory of desire must be developed, one that is neither based on lack nor related to castration. We should understand desire positively and defend the understanding of desire that produces, not deficiency (Deleuze, 2009b, pp. 349).

What derives from desire are needs or requirements. They are the counter-products within reality that desire produces. Otherwise, what is supported by needs or requirements is not desire. Lack is the counter-effect of desire, it is accumulated, allocated, enclosed within natural or social reality. Because the creation of this lack or void is the goal of the market economy. Only by spreading a lack or deprivation in the midst of the abundance of production (Deleuze & Guattari, 2014, pp. 48-49), is dependence on the system increased.

Realizing that desire is associated with negativity and lack in psychoanalysis, Deleuze and Guattari try to replace it with a more positive theory of desire. They develop a productive theory of desire (Deleuze & Parnet, 1990, pp. 124-125) that does not rely on or operate through lack. In order to produce a more positive and productive theory, Deleuze and Guattari see desire and the unconscious as something machinic (Guattari, 2006, p. 391; Deleuze, 2009b, pp. 348-349).

## 2.6. Machinic Desire

Psychoanalysis positions the unconscious as a kind of theatre or a place of spectacle, rather than as a machine or a productive factory. With



psychoanalysis, the unconscious production units are replaced by representation, the productive unconscious is replaced by an unconscious that can only express itself (myth, tragedy, dream... etc.) (Deleuze & Guattari, 2014, p. 44). The fact that the unconscious is a theatre rather than a machine is based on the fact that all the things that have been experienced before are remembered and brought to consciousness in front of the psychoanalyst (Solmaz, 2017, p. 254).

The schizoanalyst is not an interpreter or a theater director, he is a machinist, a micro-machinist. Because in the unconscious there are no excavations or archaeology, no sculptures. There are only stones to be absorbed and other machinic elements that belong to displaced assemblages (Deleuze & Guattari, 2014, p. 486).

Deleuze and Guattari, who think of the functioning of desire and the unconscious not in terms of individuality but in terms of collective assemblages, state that its functioning is machinic. We must think of desire and its movement in terms of interconnected machines. 'Everywhere it is machines, not figuratively at all: literally machines, with their grasp, their connections. An organ-machine (machine-organ) is attached to a source machine (machine-source): one emits a current which the other interrupts. The breast is a machine that produces milk, and the mouth is a machine attached to it' (Deleuze & Guattari, 2014, p. 13). The mouth machine is connected to something else, which is connected to something else, or, going backwards, the breast machine is connected to another machine, which is connected to another machine. Since one machine is constantly connected to another, they operate in the form of 'and...and then' (*et, et puis*).

### 3. Synthesis of the Unconscious

Despite the structuralist tendencies of the 60's (Dosse, 2010, pp. 160-161), to see the unconscious as a machine means to evaluate it as productive. The unconscious is not a fixed, unchanging, frozen structure. On the contrary, it is a continuously functioning machine, functioning as it breaks down. It is like a factory that constantly connects with other machines and comes together with them.

In the unconscious, which functions like a factory, like a machine, various syntheses take place, the first of which is the productive synthesis.



The productive synthesis, the production of production, has a binding form: 'and then...' (*et, et puis*). This is so because there is always a current-generating machine and a machine (nozzle-mouth) which is connected to it, which interrupts this current, which takes away parts of it. And since the first machine is also connected to the other, whose current it interrupts or from which it takes fragments, the binary sequence proceeds in all directions. Desire ceaselessly adds together uninterrupted streams and partial objects, which by their very nature are fragmentary and fragmented. Desire flows, flows and cuts (Deleuze & Guattari, 2014, pp. 18-19).

The distinctive synthesis of recording comes to coincide with the binding synthesis of production. The process as the process of production expands into the method as the method of recording. Or rather, if we call libido the binding 'labour' of desire-production, it must be said that part of this energy is transformed into the energy of differential retention (Numen). Similar to the transformation of part of the libido as energy of production into energy of recording (Numen), part of it is also transformed into energy of consumption (Voluptas) (Deleuze & Guattari, 2014, pp. 28-34; Deleuze, 2015, p. 195; Dosse, 2010, p. 519).

Separative synthesis is the establishment of absolute boundaries between differentiated positions. Distinctions become exclusionary: One is 'either/or'. The boundaries between terms become fixed and an order or scheme is imposed on the world. Such boundaries have the effect of imposing a law on desire: 'You will not cross the border' (Goodchild, 2005, pp. 147-148). This exclusionary distinction imposes a double bind on desire: Either you accept the imposed differentiations or you fall back into the bottomless pit of the undifferentiated or the non-signified. To be outside the sphere of imposed order is a kind of madness or to dissolve into chaos (Goodchild, 2005, p. 148).

The Desire-machine is not a metaphor; it is that which cuts and is cut in accordance with these three modes. The first mode refers to the binding synthesis and mobilises the Libido as the energy of detachment, the second refers to the separating synthesis and mobilises the Numen as the energy of dismantling, the third refers to the unifying synthesis and mobilises the Voluptas as the residual energy. Under these three guises, the production of desire is at the same time the production of production, recording and



consumption. Plucking, dismantling, 'leftover', desire is the production and execution of real activities (Deleuze & Guattari, 2014, pp. 66-67). It is this residual energy that animates the third synthesis in the unconscious; It is the unifying synthesis of 'then this' or the production of consumption. How could the unifying synthesis of 'then this is what it was!', 'Then this is me!' be reduced to the endless, gloomy discovery of Oedipus: 'Then this is my father, then this is my mother...' (Deleuze & Guattari, 2014, pp. 33-34).

#### 4. The Unconscious and the 4th Industrial Revolution

We have tried to outline the ways in which schizoanalysis' way of thinking about the unconscious differs from psychoanalysis (it is not familial, it is not limited to sexuality, it is not related to pleasure, it is not based on fantasy, it does not contain incompleteness, it is mechanic, etc.). Of these, seeing the unconscious as mechanic and likening it to a factory is very important and closely related to the 4th Industrial Revolution. Because in the period of the 4th Industrial Revolution, everything, including objects and human beings, is seen as mechanic and connected to the same network. Because human beings are now thought of as a combination of the physical, physiological and digital, and this is called transhumanism (Kelly, 2019, p. 154; Nhemachena-Makamani-Mtapuri, 2021, pp. 4-5, 7; Dume, 2021, p. 115).

The analogy of the factory is also important and Deleuze and Guattari again emphasise the productive nature of the unconscious through this analogy. Instead of theatre, i.e. representation; the factory, i.e. production, gains importance (Deleuze, 2009b, p. 363; Deleuze, 2013b, p. 155; Guattari, 1990, p. 94). Factories have an important place in the 4th Industrial Revolution. But not in the form of modern factories. Smart factories, where all production processes are interconnected, are gaining importance.

The fact that the unconscious is a machine or likened to a factory rather than a theatre has a great similarity with the concept of 'connection' (Salkin et al., 2018, p. 20). Namely, Deleuze and Guattari see the unconscious as something that is connected from one machine to another and from one machine to another. According to them, the most fundamental characteristic of the unconscious is to be connected. Because the unconscious is not about individuality, but about assemblages. The fundamental thing is not that desire is the desire of the machine, but that the machine is



desire. What will ensure the aforementioned thing is the addition of a new wheel next to a wheel of the machine that operates in a productive way. It is the connection of the wheels to each other through the addition of a new wheel next to the existing wheel, and every machinic arrangement is a social organisation of desire (Solmaz, 2017, p. 232).

There are three syntheses in relation to the unconscious and attachment. However, not all of them, but especially the first one, the generative synthesis, is related to the 4th Industrial Revolution and its most basic feature, attachment. The generative synthesis involves constant connection, the articulation of one machine to another. It therefore works as ‘and then...’. ‘And’ involves the articulation of another machine, and “then” involves the articulation of another machine after it. As to the 4th Industrial Revolution, sensors, chips, barcodes, RFID, etc. enable the connection of objects (Leloğlu, 2017, p. 123). Only through these devices and technological tools can entities be connected to each other in the form of “and then...”.

The network is what connects things and people through sensors, chips, barcodes, RFID, the internet – in other words, Big Data. Does Big Data constitute the unconscious of our times? Does Big Data constitute the collective unconscious of not just one society, but of all societies connected to the network? In that case, is Big Data the unconscious; are technologies such as sensors, chips, barcodes, RFID, internet, etc. ways of connecting to this collective unconscious; and are those who are connected to the network beings who carry this unconscious?

This seemingly logical way of thinking is actually a rather crude superficiality, we need to think in more detail. Aren’t the entities connected to Big Data smart? Since it would be more accurate to think of smartness in relation to consciousness rather than the unconscious, wouldn’t Big Data then constitute the collective consciousness, not the collective unconscious?

So then, what is consciousness and where can it be distinguished from the unconscious? As Deleuze mentions, consciousness is what is in the now of time. Whereas the unconscious is the past. When something becomes the object or subject of consciousness, it is by drawing the past into the present.



So, the data that is pulled from Big Data constitutes consciousness and smartness, and the data that is not pulled and remains there constitutes the unconscious? We know how the data extracted from Big Data so far is realized. It happens through sensors, chips, barcodes, RFID, internet, etc. Since what remains in Big Data that we cannot pull out will have meaning, how can we pull out data at certain times, but not always? Since always connecting to Big Data constitutes what we call smartness, how can we connect to the network and pull data from it at certain times, but not always? Is there a clear demarcation between always and at certain times? How exactly do we distinguish between them and on what basis?

Indeed, might not what we designate as 'always' be conceived as the continuity of specific temporalities? In this case, can't we connect to Big Data at certain times, even when necessary, through sensors, chips, barcodes, RFID, internet, etc. Then, in this case, can we think of Big Data differently? Is Big Data a vast network base that constitutes both the collective consciousness and the unconscious? Does what we pull from it into the now of time constitute smartness and consciousness, and the data we leave there unpulled constitute the unconscious? For the world of the future, healthier and clearer answers to such questions need to be produced.

Deleuze and Guattari think of desire in relation to connection and the machine. They see it as something belonging to assemblages and avoid the individual, emphasising pre-individual singularities. Guattari thinks in a similar way and emphasises that individuality is an illusion. He states that capitalism is individualising, atomising. In this sense, an individual conceptualisation of desire can only be the aim of capitalist subjectivity, which tries to individualise desire. If this happens, then unfortunately there is nothing much left to do against the system (Guattari & Ronik, 2007, p. 344).

According to Deleuze and Guattari, every social organisation of desire indicates a collective order of articulation. From the subject of declaration, one moves to the subject of enunciation and takes the side of the displaced. There is no longer a subject in the subject, the subject disappears and the displaced subject takes over, which is more than a singular signifier (Guattari, 2006: 138). In a sentence such as 'I am going to school', the subject of the utterance is 'I', whereas in a sentence such as 'madmen to the asylum'



there is no subject. The verb itself, 'the necessity of the madmen going to the asylum' is the subject (Akay, 2005, pp. 14-15).

### Conclusion

This text, which tries to bring together the 4th Industrial Revolution and schizoanalysis, is based on the perspective that the industrialization phase is related to connectivity and that schizoanalysis sees the unconscious as something that connects to and invests in other entities. In the 4th Industrial Revolution, objects and people are connected to each other through sensors, chips, barcodes, RFID devices and situations such as "internet of things" and "internet of everything" emerge. The most fundamental thing in this system is networking. Connectivity is at the center of the system.

Similarly, the social theory put forward by Deleuze and Guattari foregrounds machinic being. The machinic involves a constant connection with other machines. They see the unconscious in a similar way as something machinic and functioning like a factory. Therefore, they associate the unconscious not with representation but with production. The productive synthesis, the "and then..." functioning of the unconscious is also a process in accordance with connections. There is a constant linking from one machine to another.

Connectivity is one of the key characteristics of the 4th Industrial Revolution. It is a characteristic feature of the 4th Industrial Revolution. This connectivity is realized through technologies such as sensors, chips, barcodes, RFID, internet, etc. Through these technologies, objects and people are connected to each other and form a network base, which is called Big Data.

Big data is the network base where data from objects and people are combined and integrated through related technologies. When objects are connected to this network base, they become smart. The equivalent of what Deleuze and Guattari refer to as the synthesis of the unconscious, the synthesis of "and...then" in the 4th Industrial Revolution period is technologies such as sensors, chips, barcodes, RFID, internet, etc. Only through these, objects and people are connected to the same network.



In a way, Big Data, to which beings are connected, shows itself as the source of smartness. It appears as the cause of collective reason and consciousness. On the other hand, it is also the place and source of the collective unconscious. While connecting to the network through technologies such as sensors, chips, barcodes, RFID, internet, etc. and presenting data to it or drawing data from it (the source of rationality) provides consciousness; the data that we do not draw from Big Data, that we do not bring to the present of time, that still remains in the past, constitutes the unconscious.

The fact that Big Data is the source of consciousness and the source of the unconscious provides various advantages and comforts on the one hand, but also poses a risk of control and supervision on the other. Because now the unconscious is also being recorded. Everything is recorded as data in computers, phones, internet environments, cloud memory, etc. This situation eliminates the transformative aspect of desire and desiring. Moreover, it leads to the risk that the desires of the masses will be determined and manipulated by governments, companies, engineers, software specialists, etc., and made more favorable for the system.

What needs to be done is to combine connectivity with autonomy or freedom. Even if one is connected, it is important to prevent gatherings from having large datasets of individuals and objects. The way to do this is through decentralized network attachment strategies. The best example of this is a blockchain-style operation that includes contract protocols and security information when connecting from one node to another. Only in this way can interconnections and autonomy be preserved together. Because centralized structures cannot intervene in such a connection. The actions and activities performed within the system are linked together in blockchains. It is becoming visible who is doing what.

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**Öz:** Bu çalışmanın amacı, 4. Sanayi Devrimi ile bilinçdışını bir araya getirmektir. 4. Sanayi Devrimi'nin öne çıkan özelliklerinden biri “nesnelerin interneti”dir. Bu anlamda, tüm nesneler ve hatta insanlar, barkodlar, QR kodları, çipler, RFID gibi teknolojiler aracılığıyla ortak bir veritabanına bağlanmaktadır. “Bağlantısallık”, 4. Sanayi Devrimi'nin en belirgin özelliklerinden biridir. Bu anlayışın bilinçdışı karşılığı bulmak için şizoanalize odaklandık. Çünkü şizoanaliz, bilinçdışını makinevi bir şey olarak görür ve her şeyi birbirine bağlı makineler açısından açıklar. Burada, birbirine bağlı makineler biçimindeki bilinçdışı anlayışını ve 4. Sanayi Devrimi'ndeki bağlantıyı bir araya getirmeye çalıştık. Bunun için uygulanan yöntem, belge analizidir. Saha çalışması olmayan bu metin, belge inceleme yöntemine bağlı olarak konuyla ilgili kitaplar, makaleler vb. temel alınarak hazırlanmıştır. 4. Sanayi Devrimi, toplama ve bağlanmayı içerse de, önemli riskler de barındırmaktadır. Şizoanalizin bilinçdışında bunu söylemek mümkün olmasa da, 4. Sanayi Devrimi için dikkat edilmesi gereken önemli nokta, bu bağlantıların aynı zamanda kontrol ve denetim riskini de beraberinde getirmesidir. Yapılması gereken, bağlantı ile özerklik veya özgürlüğü bir araya getirmektir.

**Anahtar Kelimeler:** 4. Sanayi Devrimi, şizoanaliz, akıllılık, bilinçaltı, bağlantı.

