

Analysis is a combat sport

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In principle, it seems that psychoanalysis is limited to cure, in the secret of the space of the couch and the chair. It seems to have nothing to do with politics, and also a fighting policy.

But we must understand that in addition to our intimate formation of the unconscious in childhood, the repression of society will be added, as it exists when we are born. Our desire is in the fight against social repression. For some crucial problems, the cure does not allow her to solve them alone. But the cure has this great advantage of perceiving the sexual cause of "discomfort in Civilization." For example, thanks to Freud's Massenpsychologia, we know that the man who has taken power, democratically or not, is always betraying, he likes to do the opposite of what he has promised, he likes to do evil, to steal money. For example, the Queen of England, who needs nothing, has hidden an important part of her money in tax havens. In China, the main leaders of the country are often condemned for corruption. It is an enjoyment to deceive the people. In France, the socialist president Hollande has done the opposite of his program: it is a pleasure. The generally unique person who runs a State is a projection to the top of the society of the early father of early childhood. He likes to sodomize his subjects, his subjects. Analysts are the only ones who can understand this sexual motive of politics and can intervene on purpose. As Lacan has said: "The unconscious is the political."

Until 1933, Freud has enthusiastically sustained the creation of free psychoanalytic clinics in Berlin, Vienna, Moscow. But today, it is enough for us to intervene only with actions from below, in the neighborhoods, but it also seems necessary to intervene at the top of the State, questioning the hidden motive of some political decisions, for example, concerning the mistreatment of women, or of the children.

If we do not, although we are the only ones to understand the deep motives, it is not because we are cowards. When an analyst does not want to take a position, it is because he imagines that he must remain neutral. Actually, his intended neutrality is a collaboration, he thinks he is on the side of the rich, on the side of power. Actually, the analyst is a worker to the significant chain, he is a worker, a black man, a Jew. Many of those analysts who say they are neutral behave in the cure as the masters of society, who close their mouths for years, crush their patients with their silence without risking the slightest interpretation. They enjoy their patients as the masters of society. Freud wasn't like that, he talked a lot and Lacan did too. Those who claim to be neutral do not do their work of interpretation. It is the I.P.A that has instituted these rules of silence and it must be said that some Lacan students have done the same, identifying the famous "object a" and staying in silence. This attitude is also the

case of some Millerians, who imagine that they are the "cause of desire" of their patients. It is an incredible claim: It is the opposite! The analyst is not an object, but a subject at the service of the transfer. Politics has its effects in the direction of the cure itself.

We are finally in a change of Epoch, and the analysis must also change. The conceptions of the cure, until now, were in relation to the patriarchal ideology that puts the analyst in the position of silent Master. It was not the practice of either Freud or Lacan. Colleagues who repeat Lacan's formulas 40 years ago must adapt them to our time. They are very late, especially on the issue of women, sexual relations, and psychic bisexuality. Lacan was a man of his time. For him, it was not possible to imagine what is at stake in our time.

In our time, we live an unprecedented Civilization disorder, since the birth of Monotheism, religion has been the pretext of the oppression of patriarchy. Those changes can also be a release by analysis. Now, analysis can freely take its political role, without further obeying or imitating the masters of society.

I will speak to begin my thesis of the liberation of women, which is a fact of the most current and most visible of our time. It must be said that women have released themselves, and homosexuals too. Men were always against and many analysts also because they are afraid of femininity. They are afraid of female orgasm, prefer to pay prostitutes who do not enjoy, so they are calm. They prefer to hit and kill women, rather than realize that they are children, compared to the beauty of women. Women have been able to begin to free themselves when science has shown that there was no god in heaven. Religion was always the pretext of the oppression of women. Men prefer to run away from femininity, forcing women to become mothers. It is a way to run away from femininity. In a letter, Freud has written that after three years of marriage, women's lives were hell.

In your country, politicians want to force women to a single destination: to become a woman and nothing else. It is a way to kill femininity. Prostitution was the normal exercise of sexuality during the centuries of patriarchal oppression. The parents went to the homes of prostitutes with their children, to initiate them to sexuality. Now we can clearly see that the liberation of women can also be a liberation for men, who can finally discover what love is, sexual in its fullness.

As a consequence, of the relative fall of patriarchy in our times, for the first time the question of who they are is: "who is a man?" This issue is now in the foreground. It is not only the woman who is a mystery, but the man also, with her sexuality. It is a liberation for them too. Also for many men there may appear a latent homosexuality that was previously a suffering, an intimate shame. Thus new problems appear that cannot be solved any more by hitting women. It is the solution of those who are distressed by the splendor of the feminine.

The consequence of these enormous intimate revolutions that touch a crowd is the risk of taking more and more drugs and medicines, under the pretext of a naturalistic use of neurosciences and behavioralism. It is what opens the need for a fight against the North

American classifications of the D.S.M., which consider those who suffer from psychic problems as ill who must take medications all their lives. It is a fight against the pharmaceutical industries that opens up.

And it is only analysts who are able to say that the cause of suffering is psychic, and not genetic. Behaviorists, those who use neurosciences in a liar way, have the thesis that everything comes from the brain, from the genetic and not from the language relationship between humans and love that is a necessity of life, if life means something.

Even they do not realize that they hold the same thesis as Nazi doctors. They are racist theses, you have to report them. German doctors said that each one's abilities were determined by their race. Today's false neuroscientists who say that capabilities are within the brain, and not in human relationships, say the same thing, may be without realizing it. You have to help them realize, finally. A child whose mother does not speak to him dies. It is a matter of love and not of genetics. In Argentina, I was told that there is a new D.E.A. Denounced by Marcela Isaías, from Rosario. With this important issue, you have a good subject to fight, without waiting for help, because the analysis gives us an irreplaceable weapon of understanding.

This law is better known as dyslexia law. With the analysis we know that dyslexia is not a neurological disease. All children are at one time dyslexic when they order their Oedipus complex. The letters are a projection of his body on paper, more or less twisted. The letters we write are similar to our body, more or less inclined to the right or left. The lyrics are our photographs. Some children remain fixed at this time in the Oedipus complex and are dyslexic. You have to listen to them and help them solve their problems with the word, and not with medication. Do not consider them as organic birth sick. It is a way to kill children; Hitler has sent autistic children to the concentration camps with the help of Asperger. Asperger's name is Cursed.

There are several points of struggle, on which we are alone to understand what it is. For example, in France, the heads of psychiatry have obtained that the Freudian method is no longer studied during the training course of the new psychiatrists. It is true that several of these bosses have had financial interests with pharmaceutical laboratories. We fight in France for the protection of a Freudian formation of young psychiatrists who only learn the diagnoses of DSM. In France, right now we are beginning a great struggle for the multidisciplinary training of psychiatrists who do not know how to do anything other than give medicines to everyone. It is very dangerous, they do not know how to distinguish psychosis and neurosis, for example. There is no more listening from patients in the hospital. It is a relapse from several centuries before. Of course, you have to act and write in the newspapers. Write to the president of the republic. We do.

With this possibility of political intervention of the analysis, one must be very careful. There are analysts who have tried to take advantage of the entry of psychoanalysis into politics. During the election campaign in France, Jacques Alain Miller and Melman have called to vote

for right-wing men. I guess they hope to have a place in the government. It is not our conception of the politics of analysis. We are at the service of the common good, of our common dreams, and not at the service of us.

I will give you an example of political struggle led by analysts. Last year at the University of Nanterre there has been a demonstration in favor of the ADHD / false diagnosis that allows drugs such as Ritalin to be given to children. We went there one hundred analysts, we were rejected by the internal police of the university. But it is finally a success because this year, there is no more AD / H congress in Nanterre. In this demonstration, I have done my first concert in public with a song that I have repeated to a meeting in San Juan de Compostela. And now is the time for my third public concert with the same song: It is from a song by the Spanish Republicans fighting Franco: (the Moors that Franco brought). Before, it was a Jewish song of the Sepharades.

“Lobo pharmaco bring the DSM

And in my mind they want to enter!

Big Pharma brings DSM

And in my mind you want to enter

While analysts remain,

The wolves will not pass,

While analysts remain

Big Pharma won't happen ”