

From the Malaise of the Subject in the Present.

Jean-Jacques Moscovitz (Current Psychoanalysis)

"Why, to tell the truth, do people-people despise themselves, hate each other, abhor each other even in times of peace, and why does every nation treat others like this? is an enigma." (End of Current Considerations on War and Death" by Freud, 1916).

-----

Malaise in civilization ... This is a WEALTHY WORD FROM THE CLINIC OF THE OBSESSIONNEL in which touches the desire of murder of the father, hence his discomfort. But today such a desire is spreading much more intensely.

Malaise in the sense of Freud is the signifier of happiness, which is marked by sexual violence, and which is gravely thwarted by states tyrants depopulation of humanity, but already in our Western democracies more or less lame.

Where Death is like a distributable object between executioner and victim.

The film *The White Ribbon* (2009) by Michael Haneke, *A History of German Childhood* highlights the recognition in early twentieth century culture of child sexuality. The action takes place in 1913 on the eve of the First World War, it shows the path of awareness of the existence of infantile sexuality. This is a wonderful commentary to Haneke's own words from Freud's 1929 text.

After his 1929 book on the Malayan Sigmund Freud in 1933, this theme is repeated in his lecture "Anxiety and drive life", where, not without connection with the rise to power of Nazism in Germany, he questions the trauma it is much less tangible and common than it is in the life of fantasy, and so a possible subjectivity for the individual. So that the individual as such will know much of the author of his trauma, and thus more free to fight it.

Freud poses this so as not to be too quickly associated with this socio-political vision of the world between executioners and victims, diamonds / dominated, but rather to further situate the subject's Malaise in a civilization that opposes it.

And to criticize, Freud in his thirties and this is understood five out of five nowadays, the interest carried by psychoanalysts for morality, pedagogy, crime, emotional abandonment. From there he draws the conclusion of an anxiety no longer consecutive, second but primary, peculiar to a distress, a distress - hilflosigkeit- that evoked for the new-born against the desire of the Other that he can annihilate and / or to be destroyed. And to conclude, because of such an interest, the risk of leaving the "properly psychic domain, that of the unconscious". And, he adds, "to come out in full public market" ... to "cultural trade" says Lacan and therefore far from the Freudian thing.

This begs the question: is the crisis in culture / civilization an ideology, a convenient rhetoric to happily revisit our concepts on the approach of a Freudian theory of culture?

Today the risk is the same ... But however, the beating of the world and its crash makes us see how much such a risk is the sign of an 'Other' that has certainly become more lethal than before the atrocities of the Second World War.

To the point of having to spot the impact of mass crimes on the unconscious, impact that attacks the human race and in its life and its death. What Jonathan Little tackles in 2006 so curiously by dedicating his book "The Benevolent" to the dead and by putting himself, the author, on the stage of fantasized speech, nothing less than an SS killer of Jews dead in the Holocaust ... a sort of fresco in which death, without Little wanting to know anything about it, has become an object to be distributed in reality and to produce, in our day, a literary or media enjoyment. And for a psychoanalyst if death / murder has become a distributable object, does it now exist in the unconscious? Which would greatly alter our relationship to more or less accepted trauma? Where

would the structure of the subject be changed? Hence our modalities of support of Me taking precedence over the signification. And where the immense dangers of transhumanisms enforce an increase of the human being to infiltrate to finish what God / the gods did not know how to (ex) finish!

In 1929 Freud did not foresee these immense crimes when he wrote his "Malaise in civilization", which for him, let us recall, proceeds from the human sexual fact itself which can neither give us full the happiness, nor to avoid its own extinction, for there exists in human sexuality a force that impels it to its inertia -Thanatos / ms, and / or its destruction -Eros-.

It is that this Malaise as Freud supports it is between on the one hand a balance of life and death instincts, Eros and Thanatos, and on the other hand their dis-nesting.

Nowadays this Malaise has its place as a fundamental concept of the practice of psychoanalysis alongside those advanced by Lacan: the transference, the drive, the unconscious, the repetition. As what tends to engulf the subject (Malaise) in the collective (the civilization) is locatable, is heard with loud noises. . Such discomfort arises from the retrenchment of the subjective, to the point that today the sanction of the symptom -fascist mode of treatment for the least- takes precedence over its listening, and where the scientific expertise of the psychic and his pains at the conscious level eliminates any idea of the existence of the unconscious ...

And on the world stage, this discomfort is perceived in a powerful imaginary schema, that between the victim and his executioner, so much at the socio-political level that he builds a very thick screen to his awareness ... Where does he come from? ? In my opinion, the Nazi / Jewish couple directly from Auschwitz, now reconstituted en masse at the planetary level. Coupling to challenge at all ends where the strong is the hangman (the Jew, the Western), where the weak (the Arab, the Muslim) is the victim. And this is reflected in this ethnicist crisis in the European, which deaf as we saw in 1994 in the Rwandan genocide of Tutsis by the Hutus, the latter supported by France which has fed, it seems, a such murderous opposition.

To recognize the underground use of this coupling makes understand this term of "fatwa" of Daesh arrived full tube in our speech current for a few years, this punishment / revenge of death decided by lunatics of the god of Islam, Islam that they reveal without limits. And that strongly reject many citizens of Arab-Muslim culture of all countries and in particular in France. Fatwa: a condemnation without trial, and this as well on one, which is unacceptable in any state of law, and also a fatwa thrown on this or that state, to be wiped off the map of the globe by the nuclear weapon ...or death has become a weapon in kamikaze action. Where the criminal claims to be victimized .

Where the victim builds his fatwa, and claims to be offended by the traumatic effect that the West causes in him. From the outside of him according to him and not from his fantasy. Where, in such a fool of god, Freud's position of the trauma come to light because of the fantasy is justified here since such fanaticism produces a retrenchment built and ignored by any psychic interiority. Point which, recognized, would make him responsible for his fanatical desire for destruction and revenge by which this victim is designated in a single jet judge and executioner of the one he wants guilty. And throws fatwas around the world without wanting to see that this is a very big crime ...

The alienation of identity easily leads to a dominant victimization ideology, and to the destruction of the one that is not identical to the self of the victim turning ipso facto to the executioner.

What future trial, such as the Nuremberg Trial Judging the Nazis, will make us hear 70 after and after, after nameless killings, the logical milestones that lead to such planetary paranoia. How to give back its poetics to the language, to the third in the word obsolete dice the announcement of such future crimes?

Each one of us can be caught in his / her / its fantasy-attraction for the murder of the other and for his / her own self-destruction. And in order to know how to fight them, that's why we have to stay in our place as a psychoanalyst, journalist, artist, citizen to give ourselves some chance of interpreting the current one.