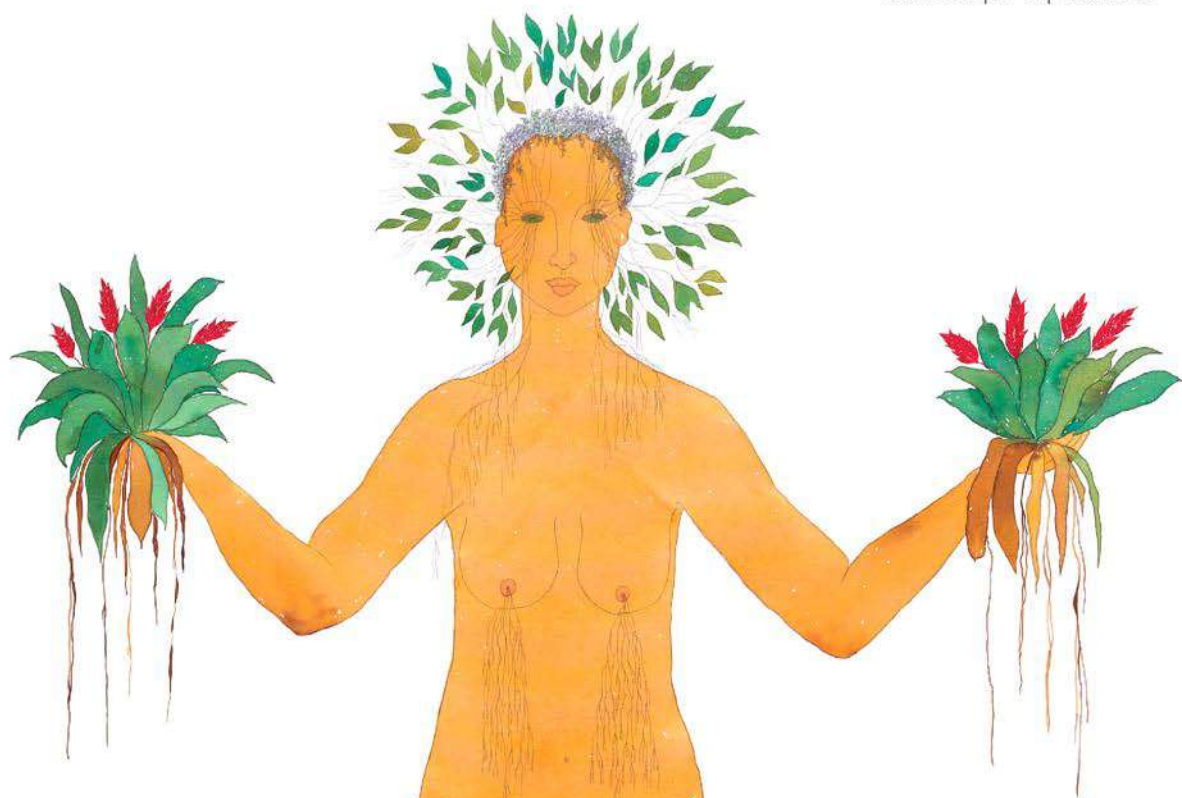


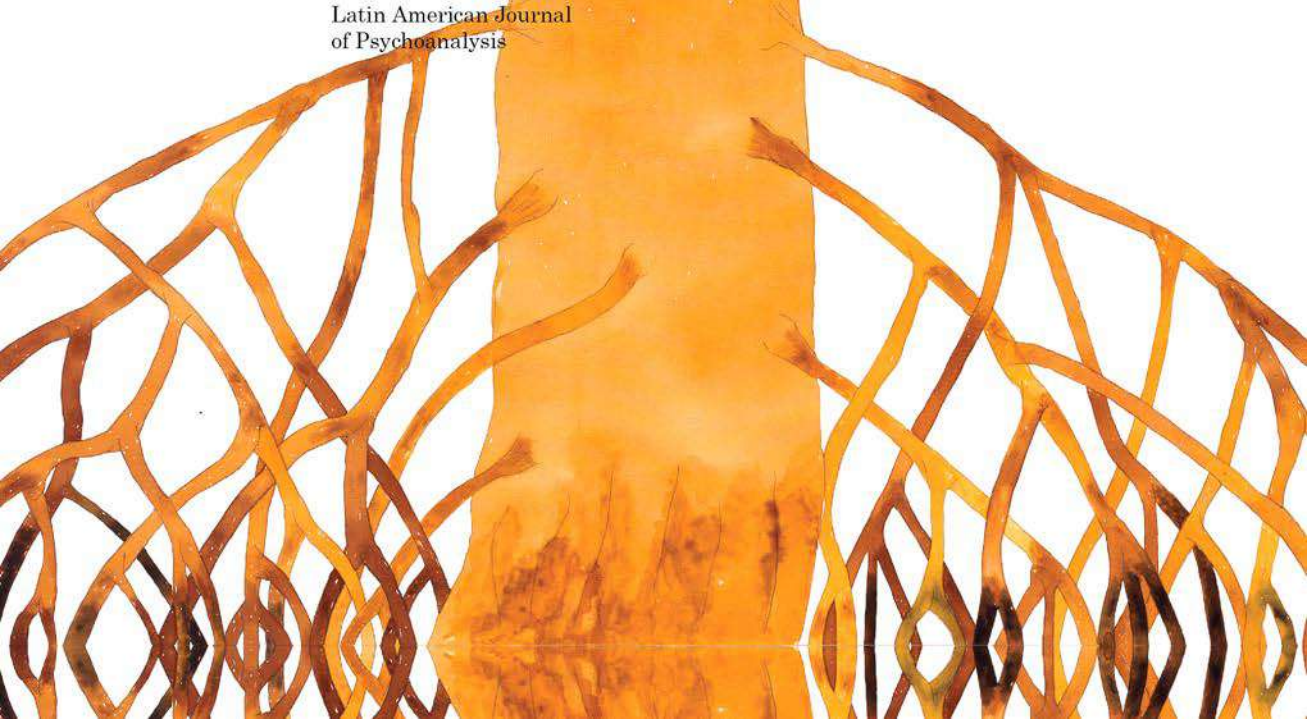
Intolerances

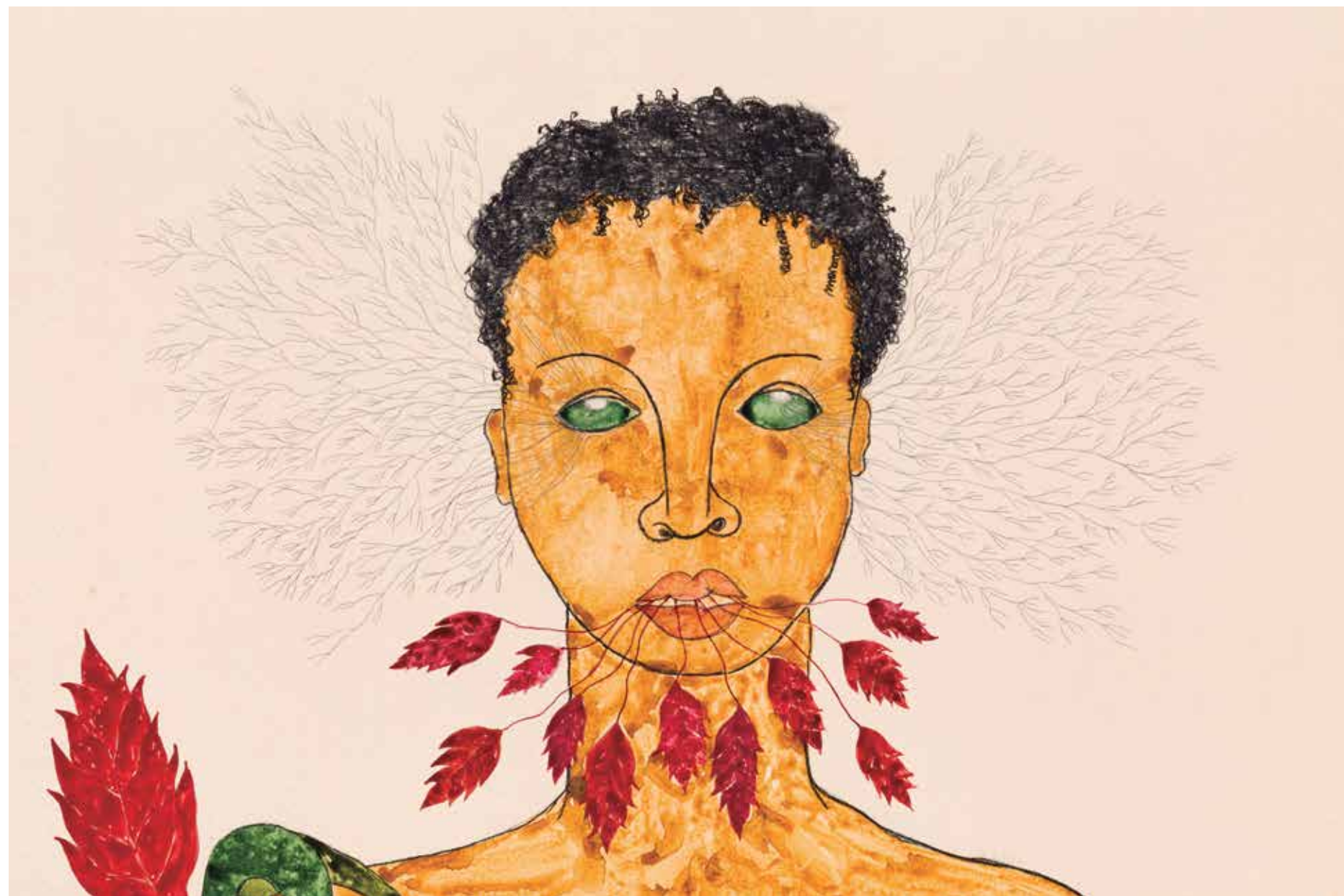
Volume 22 | Nº 2 | Year 2024



Calibán

Latin American Journal
of Psychoanalysis





Rosana Paulino
Garça-branca (2023)
From the series *Mangue*. Graphite, acrylic and natural pigment, on canvas, 267x559 cm.
Private collection. Photo credit: Bruno Leão.



Rosana Paulino
Garça-branca (2023)
From the series *Mangue*. Graphite, acrylic and natural pigment, on canvas, 267x559 cm.
Private collection. Photo credit: Bruno Leão.



Calibán

Latin American Journal
of Psychoanalysis

Intolerances

Volume 22, N° 2, Year 2024

ISSN 2304-5531 - Biannual

Official publication of FEPAL

Latin American Psychoanalytic Federation

Luis B. Cavia 2640, apto. 603, esq. Av. Brazil

Montevideo, 11300, Uruguay

revistacaliban.rlp@gmail.com

www.facebook.com/RevistaLatinoamericanadePsicoanalisis

www.instagram.com/caliban.rlp

Staff

Editors

· Carolina García Maggí (Uruguay, APU), Editor in Chief

· Cecilia Moia (Argentina, APA), Deputy Editor in Chief

· Eloá Bittencourt Nóbrega (Brazil, SBPRJ), Associate Editor

· Silvana Rea (Brazil, SBPSP), Deputy Associate Editor

· Alicia Briseño (Mexico, SPM), Associate Editor

· Griselda Sánchez Zago (Mexico, APG), Deputy Associate Editor

Executive Committee

Raya Angel Zonana (Brazil), **Arguments:** Soledad Sosa (APU, Uruguay,

Editor), Abigail Betbedé (SBPSP, Brazil, Editora), Silvia Gadea (APU,

Uruguay), Samantha Nigri (SBPRJ, Brazil), Marina Meyer (SPM, Mexico),

Miriam Grinberg (SFCM, Mexico), Claudio Danza (APU, Uruguay),

Daniel Castillo (APU, Uruguay), Esteban Jijon (GPO, Quito), Gisela

Gorrese (SBPRJ, Brazil), **Vortex:** Eloa Bittencourt (SBPRJ, Brazil, Editor),

Cecilia Rodríguez (APG, Mexico), María Luisa Silva Checa (SPP, Peru),

Regina Estevez (SPPFor, Brasil), Ana Córdoba (SPC, Venezuela), Nilza

Campos (SPBsb, Brazil), **Dossier:** Silvana Rea (SBPSP, Brazil, Editora),

Suzanne Robell Gallo (SBPSP, Brazil), Claudia K. Halperin (SBPde PA,

Brazil), Paula Ramalho (SBPSP, Brazil), Judith Harders (APM, Mexico).

By heart: Adriana Pontelli (APC, Argentina, Editor). **Extramuros:**

Griselda Sanchez Zago (APG, Mexico, Editor). **Classic and modern:** María

Luisa Silva Checa (SPP, Peru, Editor). **The Foreigner:** Gabriela Levy (APU,

Uruguay, Editor). **Incident:** Cecilia Moia (APA, Argentina, Editor), José

Galeano (Apdea, Paraguay). **Invisible Cities:** Claudia Carneiro (SBPsb,

Brazil, Editora). **Art and communication:** Mariana Mantíñán (APU,

Uruguay, Editor).

Editors of Revision

Spanish version: Soledad Sosa (APU, Uruguay)

Portuguese version: Tiago Mussi (SBPRJ, Brazil, Editor), Daniel Senos

(SBPRJ, Brasil) André Luis Vale (SBPRJ, Brazil)

English Version: Analía Wald (APA, Argentina), Ananya Kushwaha (IPS,

India), Adriana Ponzoni (APU, Uruguay), Susana Muszcat (SBPSP, Brasil),

Ilse Rehder (SPP, Perú).

Regional Council of Editors

Fernanda Borges (SBPRJ, Brazil), Raquel Plut Ajzenberg (SBPSP), Sandra

Selem Ferreira Adami (SPMS), Jacó Zaslavsky (SPPA), Daniela Morábito

(SPM), Ramón Florenzano (APCH), Rosa Martínez (APCH), Eduardo

Kopelman (APC), Jorge Bruce (SPP), Rómulo Lander (SPC), María Arleide

da Silva (SPR), Cristina Bisson (APdeBA), Ana María Pagani (APR), Julia

Braum (SAP), Paolo Polito (AsoVeP), Julia Casamadrid (APM), Carlos

Frausino (SPBsb), Cristina Curiel (SPM), José Galeano (Apdea, Paraguay).

Consultive advice

Abel Fainstein (Argentina, APA), Bernardo Tanis (Brasil, SBPSP),

Dominique Scarfone (Canadá, CPS), Elias Mallet da Rocha Barros (Brasil,

SBPSP), Laura Verissimo de Posadas (Uruguay, APU), Leopoldo Bleger

(Francia, APF), Leopoldo Nosek (Brasil, SBPSP), Marcelo Viñar (Uruguay,

APU), Marta Labraga de Mirza (Uruguay, APU), Moisés Lemlij (Perú, SPP),

Olgária Chain Feres Matos (Brasil, FFLCH/USP, EFLCH/Unifesp), Stefano

Bolognini (Italia, SPI).

Board Committee

President

Wania Cidade (SBPRJ)

Alternate: Sergio Lewcowicz (SPPA)

General Secretary

Joyce Goldstein (SPPA)

Alternate: Ana Velia Vélez (SPB)

Treasury

Pablo Marcelo Santander Toro (APCh)

Alternate: Juan Dittborn (APCh)

Scientific Coordinator:

Marina Massi (SBPSP)

Alternate: María Cristina Fulco Fernández (APU)

Publications Director

Adriana María Pontelli (APC)

Alternate: Lúcia Palazzo (SBPRJ)

Office Director

Ana Irigoyen (APU)

Alternate: Alberto Moreno (APU)

Director of Community and Culture

Diana Zac (APdeBA)

Alternate: Alicia Briseño Mendoza (SPM)

Director of Professional Council

María Pía Costa Santolalla (SPP)

Alternate: Martha Patricia Infante (SOCOLPSI)

Children and Adolescents Coordinator

Zoila Beatriz Ortiz (SOCOLPSI)

Alternate: Anabella Sosa de Brostella (APAP)

Journal indexed in Latindex

· *The opinions of the authors of the articles are their sole responsibility and do not necessarily reflect those of the editors of the publication. Reproduction is authorized citing the source and only with the express written authorization of the editors..*

· *If you are responsible for any of the images and we have not been contacted, please contact us at our email.*

Image credits:

On cover and interior:

Rosana Paulino y Angelica Dass

www.rosanapaulino.com.br

@rosanapaulino.official

www.angelicadass.com

@angelicadass

Section opening illustrations:

Lucas Di Pascuale (pp. 14, 106, 114, 172, 186, 200, 208)

Translation, correction and standardization of texts:

Alejandro Turell, Natalia Mirza, Gastón Sironi, Laura Rodríguez Robasto, Mariné Fernández Gianni, Denise Mota, Ricardo Duarte, Luisa Marques Berrutti.

Editorial assistant: Arena Hernández

Art and design direction: Di Pascuale Estudio

Table of contents

6 Editorial

6 Intolerance, fanaticism and psychic reality

Wania Maria Coelho Ferreira Cidade

10 Throwing worlds into the world

Carolina García Maggi

14 Arguments: Intolerances

16 Intolerance, fanaticism and psychic reality

Marcelo N. Viñar

19 The symbolic essence of the human being: its strength and its fragility. Fanaticism and polarization in the 21st century

Ruggero Levy

30 Intolerance, identity logic, and other ways of thinking about the common

Analía Wald

46 The others, the fanatics: An uncomfortable approach

Marisol Bedoya

54 A study of the fanatical mind

Roosevelt Cassorla

69 Intolerance of the feminine enigma: Kill the woman!

Marta Gerez Ambertin

80 Black Rage: The Psychic adaptation to the trauma of oppression

Beverly J. Stoute

106 The Foreigner

108 Tolerance as a symptom

Diego Singer

114	Vortex: Indifference
116	Indifference <i>Eloá Bittencourt Nóbrega</i>
118	The indifference of the psychoanalyst: self-betrayal <i>Adrián Liberman L.</i>
121	Proscribed words <i>María Julia Ardito</i>
125	Grief, disavowal and indifference for a world that is breaking apart <i>Maria Luiza Gastal</i>
128	Indifference and hospitality <i>Luis Grieco</i>
132	The <i>belle indifférence</i> of whiteness in psychoanalytic training institutes <i>Juan Telles y Larissa Albertino</i>
134	Dossier: Africamerica
136	Africamerica <i>Silvana Rea</i>
139	Trades, customs and geniuses: African women and Afro-descendants in colonial Mexico <i>María Elisa Velázquez Gutiérrez</i>
147	Afrolatinos: Footprints, memory and scars <i>Boniface Ofogo Nkama</i>
154	Monolingualism as a policy of inclusion/exclusion: The dignity of the human person in the Angolan rural school <i>Ezequiel Pedro José Bernardo</i>
161	Decolonisation of thought and organic intellectuality: The role of Brazil's black movement <i>Claudia Miranda</i>
168	I was born of coal <i>Bento Baloi</i>

172	Textual
174	Celebrating colour A conversation with <i>Angelica Dass</i>
186	Classic & Modern
188	Virgínia Leone Bicudo: racial studies, institutionalization and diffusion of psychoanalysis in Brazil <i>Carlos Cesar Marques Frausino y Paola Amendoeira</i>
193	Nise da Silveira and the madness enigma <i>Ney Marinho</i>
200	By Heart
202	Let me tell you... (To Saúl Peña) <i>Max Hernández Camarero</i>
204	Eduardo Gastelumendi: Between Here and Beyond <i>María Pía Costa Santolalla</i>
208	Binnacle
210	Artist in this issue What ties us together in equality and what makes us plural? On the impact of Rosana Paulino's work <i>Simone Wenkert Rothstein</i>
214	Authors in this issue
218	Guidelines for authors

Intolerance, fanaticism and psychic reality

*This history of violence and injustice is recalled every time
an unarmed Black man is killed. [...] living in a racist society
entails daily devaluation and degradation.*
Beverly Stoute

The 35th Latin American Congress of Psychoanalysis chose *Intolerance, fanaticism and psychic reality* as its theme, from my point of view, because we are living in a moment in which violence, the exasperation of convictions (which tend to eliminate coexistence with heterogeneity), the fall of thinkability and the rise of hatred of the other, in the individual and collective fields, have expanded in Latin America and the world. What we observe is a sick society, which produces varied psychic symptoms, hopelessness regarding social pacts that promote life and well-being, the breakdown of the law, as a symbolic element in social dealings and in the dynamics of interpersonal relationships.

I once heard the Brazilian political activist Lúcia Xavier¹ say that white people are surprised and frightened by the growth of fascism, but for five hundred years enslaved African populations and their descendants have been denouncing racism, and that same group does not care. Now, centralization and dictatorship imposed by the fascist political system are practices that countless people do not want to see or experience, considering that it is the rise of intolerance and fanaticism, which ignore, exclude and kill otherness.

Having realized that racism necessarily implies intolerance of the different, the logic of superiority and inferiority by the mechanism of projection of hatred on non-white people, by the fanatical conviction that black² is the enemy that must be annihilated, symbolically or effectively, and that the 35th Congress of the Latin American Psychoanalytic

1. Lúcia Maria Xavier de Castro is a Brazilian Human Rights activist and coordinator of the NGO Criola. She was a reviewer of the Durban Declaration and its Plan of Action at the 3rd World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance.

2. In the classification of the Brazilian Institute of Geography and Statistics (IBGE), the terms *preto* [Translator's Note.: black person in Portuguese; the word is used to refer to the darker-skinned population] and *pardo* are used. They name *negro* the sum of *pretos* and *pardos* in Brazil. And it is also the expression used politically, integrating populations that were set apart because of their fragilization and domination.

Federation (Fepal) will also address this matter, we invited to publish the work of the North American psychoanalyst Beverly Stoute in this issue of *Calibán*.

In her article, she shares her thoughts on the uninterrupted violence and dehumanization against black and indigenous populations, and demonstrates how racism affects subjectivation and provokes physical and psychic illnesses in these subjects, a fact that calls for theoretical and clinical research by psychoanalysts.

I met Beverly Stoute in December 2020, in a webinar promoted by the International Psychoanalytic Association (IPA). With the moderation of the psychoanalyst Paula Ellman, I promptly met Beverly again together with psychoanalyst Fakhry Davids. We represented, respectively, North America, Europe and Latin America, and discussed *Thoughts about prejudice and racism in our worlds: Implications for our IPA*. At that meeting, both of them impressed me by introducing, in a lively and emphatic way, racism in the psychoanalytic clinic as a prevalent factor of psychic suffering and trauma. The novelty was not only in their presentations, but also in the fact that they were Afrodiasporic psychoanalysts who approached the topic emphasizing very common aspects in the Latin American reality.

Now Beverly presents the text “Black Rage: The Psychic Adaptation to the Trauma of Oppression”, with the same fluency and wit of that first meeting, indicating her vast knowledge and important research on racism, the impact of slavery on black subjects, interracial relations and the traumatic consequences of the experiences in the daily lives of these people.

Her text begins by addressing the racial trauma suffered by Freud himself due to his Jewish condition and postulates that this condition hindered his perception of the social and cultural dimensions in the construction of the psyche. According to Beverly, the absence of this theme in the beginnings of psychoanalysis –the fact that Freud did not carefully examine racial oppression and trauma by bringing them into the heart of his theoretical formulations impoverished psychoanalysis– which was omitted in relation to the pain and trauma provoked by racism, and prevented the recognition of this phenomenon by the psychoanalytic community. For Beverly, Freud's denial of racial oppression remains today and has implications even for the lack of reflection and diversity in psychoanalytic settings.

But it was the global episode of the pandemic and the murder of George Floyd, in the middle of this process, that gave Beverly the elements to think of an awakening of the world's population to the contempt, silencing and injustices against the African American population.

The pandemic, as we know, was indiscriminate and affected everyone, with fear and the threat of death being shared among us. For Beverly, when the pandemic and a brutal racist murder met in time and space, the possibility of recognition of the shared cultural universe brought together the analytic duo. This is important in the construction of the author's thought, since she judges that it was precisely the denial of the deleterious influences of the racist outside world in the development of psychoanalytic theory that has kept psychoanalysts away from reflecting on this serious phenomenon that kills, discriminates and sickens entire populations, as in the case of indigenous peoples, who have seen entire native tribes and languages of our American continent disappear. The text also remarks the fact of the suffering that the African-American population does not matter to the general population; there is no commitment or responsibility in relation to the course of events. She says, “the fact that our legacy of racism has prevented us from becoming a universal ‘we.’”

Beverly claims for the inclusion of “a socially embedded narrative” to include the concept “of a culturally embedded self that internalizes the influence of race, culture, ethnicity, gender, class, the social surround, and historical context.”

Meanwhile, the unfolding of the history of incessant social injustices finds, in a moment of mourning and threat of extinction of humanity by Covid-19, the face of a black man crying for help: he says he cannot breathe, he has a face, he has a name, he has an identity, and his executioner, just like the stereotypical cowboys of American hero movies, undaunted, exterminates him in broad daylight in the 21st century. We, the world, appreciated with shock the racial violence that kills every day through the eyes of a young woman³ who recorded the murder. We were all witnesses, and this fact redimensioned the mockery against the black body.

From the psychoanalyst's perspective, this systemic racism, which deeply affects the psychic reality of these populations, opened with the image of Floyd being killed by the policeman at the height of the pandemic. The “unprecedented” popular pressure, which united white and black people at the time, allowed social reality to invade various spheres of life, work and theory. From that experience, Beverly associated the racial trauma experienced by Freud to a redefinition of the concept of moral injury, and began her conceptualization of Black Rage as a defense mechanism. It was this rage that mobilized so many people around the world to demand justice for George Floyd. I remember a little black girl at one of the protests, who looked very angry and shouted, “No justice, no peace.”

A digression: George Floyd was murdered on May 25th, 2020; on May 18th, 2020, seven days before, João Pedro Mattos Pinto, a fourteen year-old boy, was murdered in Rio de Janeiro, in a police action, in the middle of the pandemic and with the usual cruelty used against the black population: they took the body of the young man, shot, from inside his house, and did not contact the family, who desperately had to look for him in the city.

“Policemen in six Brazilian states killed, on average, six black people per day in 2020 –one victim every four hours–. [...] The numbers refer to the first year of the Covid-19 pandemic” (Ferreira, 14th December 2021, 1st paragraph). In “normal” times, according to the United Nations, “every 23 minutes, a young black man dies in Brazil”; “the organization states that violence in the country is related to racism” (Marques, November 7th, 2017).

In this sense, I do not see that Brazil, for example, has expanded awareness and responsibility in relation to racism and to inequality after Floyd's murder, even if the scene of his death has caused a great impact on the population. I observed that the fact that an American was killed in such a violent way and for a banal reason provoked indignation in people, while Afro-Brazilians continued to bury victims of State violence without causing the same reaction. They remained invisible and in the role of those who must die.

The idealization and the thought of a “superior nation” by the colonized perception of Latin American people made us turn our gaze outwards –to the United States of America– and ignore what was happening in our territory. In spite of this, psychoanalysts became involved in the cause and published articles on the subject of Black Lives Matter, in the Psychoanalytic Observatory of the Brazilian Federation of Psychoanalysis (Febrapsi). Undoubtedly, this was an advance in the discussion invariably silenced under the excuse, criticized by Beverly, that psychoanalysis has nothing to do with politics, culture or social issues.

Meanwhile, in the United States, “George Floyd came to symbolize for the movement the moral injury that, for African Americans, stretched back generations, but now afflicted the nation.” It was the assumption of responsibility for a centuries-old violence, that is, the passage to the universal “we.”

The Black Rage, according to the author, was the driver of the whole movement after Floyd's murder, and as a defense it means a way for the black subject not to get sick, as a violent drive for liberation (Frantz Fanon). The difficult thing is to understand how the subject does not become ill by being daily exposed to hatred and cruelty, activating these feelings to protect his dignity and self-esteem. This is the proposal of the discussed text: to bring a black and psychoanalytical look into our research.

Have a good reading!

Wania Maria Coelho Ferreira Cidade

President of the Latin American Psychoanalytical Federation (Fepal)

References

- Ferreira, L. (December 14, 2021). Em 2020, uma pessoa negra foi morta pela polícia a cada 4 horas, diz estudo. *UOL*. <https://tinyurl.com/wadteydz>
- Marques, M. (November 7, 2017). “A cada 23 minutos, um jovem negro morre no Brasil”, diz ONU ao lançar campanha contra violência. *G1*. <https://tinyurl.com/2cu5dtdm>

Translation from Portuguese: Luisa Marques Berrutti

3. Darnella Frazier, High School junior, seventeen years old

Throwing worlds into the world

Sumas¹

*Uno más uno, decimos. Y pensamos:
una manzana más una manzana,
un vaso más, un vaso,
siempre cosas iguales.*

*Qué cambio cuando
uno más uno sea un puritano
más un gamelán,
un jazmín más un árabe,
una monja y un acantilado,
un canto y una máscara,
otra vez una guarnición y una doncella,
la esperanza de alguien
más el sueño de otro.*

Ida Vitale

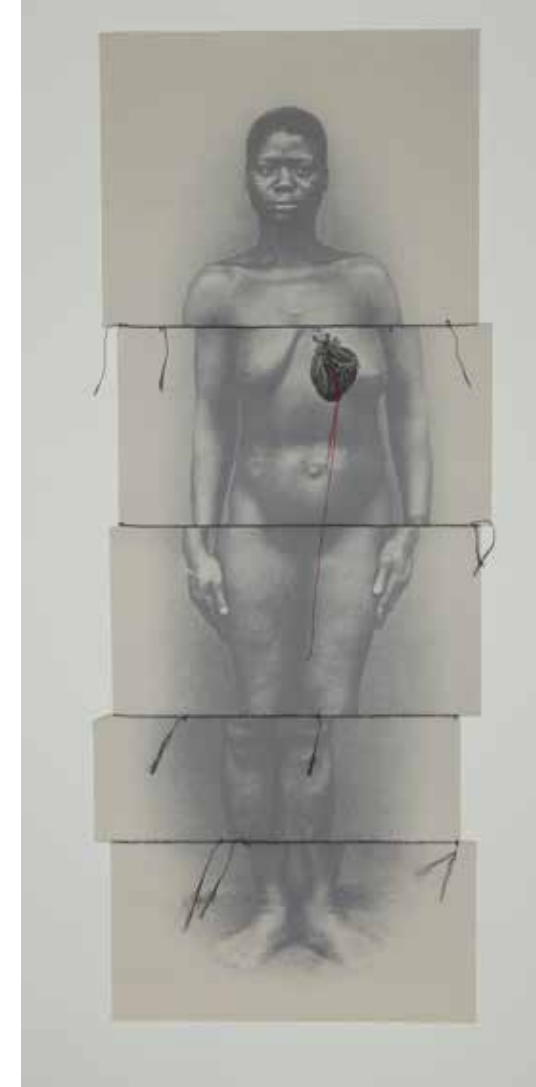
The title with which I introduce these notes comes to me from a melody by Caetano Veloso (1997), in praise of the book and its gift of launching worlds into the world.

An idea that may suggest the promise of other universes of existence, projecting horizons that interrupt totality and one-way truths. We understand that this is not a simple addition to what is already established, which could be a pluralism trivialised under contemporary globalist preaching. In order to recognise other worlds, an operation of un-locking is required, destabilising structures of forclusion in order to allow passage to the

1. Sums

*One plus one, we say. And we think:
one apple plus one apple,
one more glass, one more glass,
always equal things.*

*What a change when
one plus one is a puritan
plus a gamelan,
a jasmine plus an Arab,
a nun and a cliff,
a chant and a mask,
again a garrison and a maiden,
someone's hope
plus someone else's dream.*
Ida Vitale



Rosana Paulino

Assentamento, 2013. Installation; digital print on fabric, drawing, linoleum, sewing, embroidery, wood, paper clay and video. Textiles: 180 x 68 cm each; bales of hands: 120 x 80 x 75 cm; monitors: 23.2x 5.4 x 17 cm; hands: 35 x 10 x 9 cm each; mats: 155 x 55 x 2.5 cm; pallets: 120 x 80 x 16 cm; video: *Mar distante*, 22 min. Private collection. Photo credit: Isabella Matheus

other. Nor is this an invention, as Derrida (1987/2017, p. 62) rightly points out, but rather a letting of the other, which is not a self, to come.

To think of it in this way requires interrogating our conditions of listening, the unheard, which leaves evidence of the deficit and what has successively failed to be heard. It is the starting point for the recognition of the desire to exist of a minority which seeks to constitute itself in a universe where it is in excess because it has not yet imposed itself, as M. de Certeau (1974/2023, p. 86) points out.

We definitely need to take this question to the minoritised subjects, to their own languages and to the possibility of speaking about suffering in their own terms. That is where the subaltern dwells, with its own strategies for producing the other. Otherness is not an entity or a subject, it is the production of a lack. It requires marks of difference, but this inscription is not an anatomical or biological datum, it is the desiring mark that is inscribed together with the other or, better, as a response to the other. 'The hope of someone else, the dream of another,' as Ida Vitale's verses say, in that space of the one and the other who do not

cover each other, who are not in proportion or continuity, and which can even result in a disturbing intimacy. In that space of the one and the other who do not cover each other, who are not in proportion or continuity, and which can even result in a disturbing intimacy.

The papers that introduce the **Arguments** section offer psychoanalytical readings of intolerance and its fanatical dimensions. They invite us to think from multiple analytical lines. In times of great confusion, we need different lines of flight that allow us to think about the *Stimmung* of our time and subjectivity, in a context that is not very legible and very volatile.

At this limit of words, we encounter the visual poetics of Rosana Paulino, a Carioca artist, who moves us with a work of potential beauty and pain. Paulino gives back to the bodies of the African diaspora their roots, life germinating and rising up with dignity. As in the cover drawing, in which bromeliads sprout from arms held high, while a multiplication of roots wrap and weave, forming a virtuous community. Paulino's work does not seek to construct original mythical histories, nor to violate memory; they are acts of reinvention, with sutures, imperfect seams, of what was not and what is not erased from the experience of injury and woundedness.

In the so-called civilising mission, fifteen million people were abducted from Africa for more than three centuries to be used as human commodities. This 'triangle of shame' was the slave trade between Europe, America and Africa, under the illusion of progress, which was nothing more than a hoarder's idea fuelled by human carbon.

Africamerica is the theme chosen for the **Dossier**, in which latitudes that are closer than distant come together and become shared cultural crossings in this *mare nostrum* that is the South Atlantic. Black Atlantic, Paul Gilroy (1993/2014) called it, renamed Red Atlantic by Paulino, bloodied by slave violence.

These oceanic links were at the same time a network of theoretical and political transfers, from which emerged the concept of negritude and another perspective on colonialism and Modernity with Fanon. This Modernity, from which racism was born in its contemporary expressions, found its theorists: the Holy Office in inquisitorial Spain, with the idea of purity born of casteism and its ethnocentrism. The expulsions of Jews and Muslims from Spain were thus justified, as was the ethnocide of the original peoples in America.

We could think of an anatomy of paranoia, that which transits between the singular and the collective, authorising extermination and spoliation, not as a psychopathological structure, but as discursive operations, as a factory of knowledge that manufactures subjectivities with its modes of segregation, naturalised and sedimented in its doxas. In particular, an author like Foucault (1975-1976/1996) does not take up the question of the figures of tolerance, more interested in the fabrication of subjects within relations of power and knowledge. He disarticulates the idea of the confrontation of two races to show that it is the splitting of a single race, the hierarchy of a super-race, organising a stable asymmetry and inequality (p. 206). In this sense, Diego Singer brings an interesting approach to the subject of tolerance thought of as a symptom in **The Foreigner**, by carrying out a genealogy of the concept and questioning some of its widespread uses.

Perhaps artistic interventions can be suggestive ways of interrupting homogenous and universalist narratives, and making them waver.

Angelica Dass, Brazilian artist, talks to **Textual** about her work *Humanae*, a project that results in a human kaleidoscope of infinite colours, skin pigments, noted on the Pantone scale. Playing with variation, she interrogates and lays bare the prejudices, the obsession of Modernity with numbering, programming and objectifying speaking life.

From these prevailing logics, non-Western regions are often conceived as places of a derivative, non-original history. Latin American psychoanalysis has not been left out of this hegemonic vision, conceived as a psychoanalysis lagging behind the metropolis. Nevertheless, with all its obstacles, we see how it acquires vigour from the South, as it is transformed by the questions it encounters here, interrogating suffering from perspectives fertilised by listening, in transference with words and culture.

The 35th Fepal Congress is preparing a tribute to two figures of Latin American psychoanalysis: Virginia Leone Bicudo and Nise da Silveira, Brazilian psychoanalysts; lucid, unwavering women who, far from giving in to social conservatism, were concerned with the inclusion of minoritised subjects, including them in the debate and rethinking practices. **Classical and Modern** takes us on a journey through their works, highlighting the power of a thought that is still advanced today.

By Heart remembers two esteemed and outstanding colleagues, Saúl Peña and Eduardo Gastelumendi, of the Peru Society of Psychoanalysis.

We are living in times in which belligerent discourses that quickly ignite radicalism and arrogance are on the rise. Underneath the media furore, a widespread state of mind, characterised by apathy and loss of interest in the mundane, is obscured. *Indifference* is the theme addressed by **Vortex**, which explores the dimensions of lovelessness in relationships. From depressions as an epochal symptom to the fear of exclusion, in a world that functions with *apartheid* logics.

Late capitalism, with the accumulation of oligopolies and the precariousness of human life, far from accommodating vital expressions in their diversity, unleashes segregation and the racism of discourses. From its beginnings, psychoanalysis emerges as a symptom against the discourse of the master and the standardisation it produces. As a reversal of capitalist modes, the analyst's listening hosts the Other. Instead of an appeal to identity, it produces a divided, wandering, migrant subject. Thus, each analysis is a singular journey, without anchors. It is a saying of the unique, time by time. It is a listening to plurality without hierarchies, in an inverse sense to the assignment of identity, a form of violence, as Roland Barthes (1976-1977/2002) pointed out.

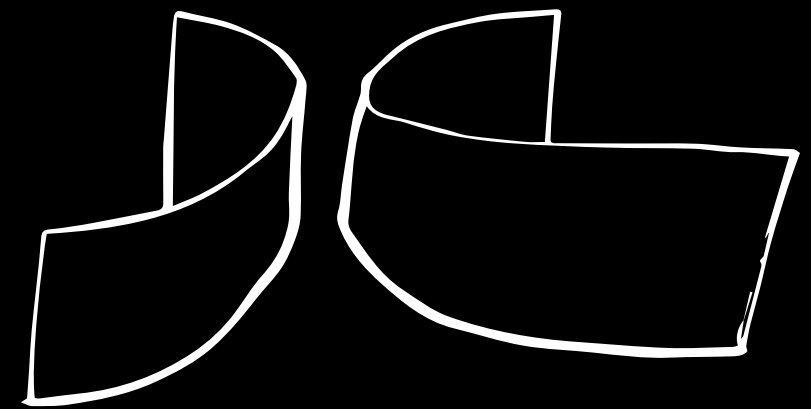
These opening notes are a farewell. We leave the reading to you so that you can reach its pages and navigate without a linear horizon, that advantage that journals have over books. There is no place of beginning and departure.

Accompanied by those women Paulino dreams of, mangrove women, *Filhas de iansã*, ja-tobás women, nascituras women, ready to be born. Thus we prepare new beginnings, new starting points and passages to what is to come. We invite you to follow together the journeys we are about to take.

Carolina García Maggi
Editora, *Calibán* - RLP

References

- Barthes, R. (2002). *Cómo vivir juntos*. Siglo XXI. (Trabajo original publicado en 1976-1977).
Certeau, M. de (2023). *La cultura en plural*. Godot. (Trabajo original publicado en 1974).
Derrida, J. (2017). *Psyché: Invenciones del otro*. La cebra. (Trabajo original publicado en 1987).
Foucault, M. (1996). *Genealogía del racismo*. Caronte. (Trabajo original publicado en 1975-1976).
Gilroy, P. (2014). *Atlántico negro: Modernidad y doble conciencia*. Akal. (Trabajo original publicado en 1993).
Veloso, C. (1997). Livros [canción]. En C. Veloso, *Livro*. Universal Music.



Arguments:
Intolerances

Intolerance, fanaticism and psychic reality

From time immemorial it happens that -without prior warning- we are brought into the world, where a long and unknown work awaits us in order to stop being nobody (or nothing) and start being someone. An experience of being alive that unfolds horizons of inquiry, of knowledge and ignorance. Discovering the phoneme that creates the word enables language by articulating the present in the experiential triptych of past and future, which is what differentiates human intelligence from animal intelligence.

How do we find a framework for dealing with subjects that require an encyclopedia? I opted for the simplest solution: to seek references from people more lucid than me. Here are the authors I have consulted.

Amoz Oz says in his book *Against Fanaticism* (2006/2007) that the fanatic only knows how to count to one, he does not know the two and has no access to the otherness. He presents himself as an altruist. He wants to save our soul from sin and error. His greatness hides his fragility. I add happiness, like orgasm, is axiomatically ephemeral. They cannot wait for the lights of everlastingness.

From Deputy Commander Marcos (24 March 2001), of the Zapatista guerrilla movement:

Our oldest taught us that the celebration of memory is also a celebration of tomorrow. They told us that memory is not a turning of face and heart to the past, not a sterile recollection that tell us about laughter or tears. Memory, they told us, is one of the seven guides the human heart has to walk along its footsteps. The other six are truth, shame, consequence, honesty, respect for self and other, and love.

That is why, they say, memory always points in the direction of tomorrow, and it is this paradox that ensures that in that tomorrow, nightmares are not repeated, and that the joys, which also exist in the inventory of the collective memory, become new. (paras. 6-7)

Svetlana Alexievich, the first journalist to win the Nobel Prize in 2015 testifies in her book *War Has No Woman's Face* (1983/s. f.) in the words of Anne Kaliagine:

* Asociación Psicoanalítica del Uruguay.

[On terror] I don't know... Let's see, I understand what you're asking me, but my vocabulary doesn't reach... [...] It's necessary... that the spasm suffocates, just as it suffocates me at night, in silence. Suddenly I remember. And I'm drowning. Shivering with chills. That's how it is. Somewhere there are the words... It needs a poet... Like Dante... (p. 129)

Intolerance erupts when words, instead of enriching the meaning of the social bond that is being processed, impoverish it, and where interlocution constructs a victim and a victimizer. Onychophagia or any other masturbatory gesture initiates the path that will last a lifetime, regulating self-esteem through ghosts and daydreams.

But rather than plunging into the labyrinth of individual and subjective narcissism, what this 35th Latin American Congress of Psychoanalysis is concerned about and suggests is to focus on the intolerable that affects groups and crowds. The groups and crowds with leaders who pierce and muck up democratic pluralism and fall into totalitarianism, which then sprouts like fungus in the damp. With the digital revolution and the Covid-19 pandemic, in-training analysts (which we all are at the turning of the millennium) need to resign the drug addiction of confinement (in the words of Serge Leclaire) and make room for exchange with child and, above all, adolescent groupness. We will see that it is there where unsuspected positions and ethics nested which challenge even psychoanalytic neutrality.

Let us return then to the notion of collective narcissism, i.e the position of the singular subject and its inscription in transsubjective ensembles both in its libidinal character and in its sadistic counterpart. Pierre Legendre (1995/2016) argues that we never saw and never will see a society live and govern itself without a founding scenario, without totemic narratives, without precepts and prohibitions. In other words, we will never see a society living and governing itself without something that holds together dissimilar discourses, that is, that manages to articulate a coincidence of opposites.

Tzvetan Todorov in his book *We and the Others* (1989/2003) adds that the world can only live in the plurality of cultures that includes myths, poetry and traditions.

But this identity sameness, which is proclaimed as transparent and exalted, is damaged by the intolerance that corrodes the narcissistic excess that Freud never ceased to denounce and that Castoriadis (1987/2003) concludes with the following statement:

Racism shares something far more universal than is often willingly admitted. Racism is either an outgrowth or an avatar, particularly acute and exacerbated [...] a monstrous specification, an empirically almost universal feature of human societies. It is the apparent inability to constitute oneself without excluding

the other and the apparent inability to exclude the other, without devaluing and, finally, without hating him. (p. 4)

I have the impression that group work in psychoanalysis has declined, and I have the conviction that group dynamics is advantageous for the identification of the difference between material reality and psychic reality.

In closing, I propose to emphasize the need to set aside time besides the consultation practice and to take up tasks such as, for example, the one that the Febrapsi Psychoanalytic Observatory carries out, which fills us with contributions.

Abstract

The text reflects on intolerance, fanaticism and psychic reality, citing Amoz Oz, deputy commander Marcos, Svetlana Alexievich, Pierre Legendre, Tzvetan Todorov and others. It proposes focusing on the intolerable that affects groups and crowds, from the position of the singular subject and its inscription in the trans-subjective sets. The importance of group work in psychoanalysis to understand the dynamics between material and psychic reality is highlighted.

Keywords: *Intolerance; Fanaticism; Groups.*

References

- Alexievich, S. (s. f.). *La guerra no tiene rostro de mujer* [versión e-reader]. <https://cursoshistoriavdemexico.wordpress.com/wp-content/uploads/2018/09/alexiev-svetlana-la-guerra-no-tiene-rostro-de-mujer-historia-de-las-mujeres-del-ejercito-rojo-1.pdf> (Trabajo original publicado en 1983).
- Castoriadis, C. (2003). *Reflexiones en torno al racismo*. <https://red.pucp.edu.pe/wp-content/uploads/biblioteca/93.pdf> (Trabajo original publicado en 1987).
- Legendre, P. (2016). La otra dimensión del derecho. *Derecho PUCP*, 77, 63-84. (Trabajo original publicado en 1995).
- Marcos, subcomandante (24 de marzo de 2001). *A los niños, niñas, ancianos, ancianas, jóvenes, jóvenes, hombres, mujeres de la Argentina*. https://palabra.ezln.org.mx/comunicados/2001/2001_03_24.htm
- Oz, A. (2007). *Contra el fanatismo*. Siruela. (Trabajo original publicado en 2006).
- Todorov, T. (2003). *Nosotros y los otros: Reflexión sobre la diversidad humana*. Siglo XXI. (Trabajo original publicado en 1989).

Received: 3/06/2024 - Approved: 09/06/2024

Calibán - RLP, 22(2), 19-29
2024

Ruggero Levy*

The symbolic essence of the human being: its strength and its fragility. Fanaticism and polarization in the 21st century

*Man should not be called a rational animal
but a symbolic animal
(Cassirer, 1944).*

Introduction

I begin with a provocative image, but one of great heuristic value. Cassirer (1944) states that we will never find a pack of dogs dancing around a tree to make it rain because the dogs “know” that this is not the way to find water. However, at some point we will certainly see a group of men doing this, simply because they have developed this belief. In other words, *Homo sapiens* is capable of irrational practices because he is not a rational being, but, he is a symbolic being (Cassirer, 1944).

As Yuval Harari (2020) rightly describes, around 35,000 years ago, as a result of some genetic mutation, *Homo Sapiens* developed a symbolic ability that allowed them to record their emotional experiences in the world, store them and share them using a system of signs and symbols. This sharing of experiences and the development of beliefs around the narratives constructed allowed them to form ever larger groups and impose themselves on the other hominid species that inhabited the earth. Of course, the development of this capacity for abstraction, that is to say, to build a symbolic reality about - and from - their experiences in the real, also allowed the primitive sapiens to make plans and strategies that would guarantee their supremacy over the rest of the hominid species. This ability to “name”, to designate signs and symbols that represent real experiences, the essence of human beings, defining their humanity. Walter Benjamin (1921) said that the lion defines its essence by roaring and that man defines its essence by naming. This is also the reason why Cassirer said that man should not be called a rational animal, but a symbolic animal.

* Sociedade Psicanalítica de Porto Alegre.



Rosana Paulino
Atlântico vermelho (2015)
 Digital print on textile, cut-out, acrylic
 and stitching
 65 x 139 cm
 Private collection.
 Photo credit: Bruno Leão

Since then, man has lived in a symbolic universe that allowed him to develop narratives, myths, and religions, as well as literature, the arts in general, science, and technology. The construction of this extensive symbolic network has meant that man can no longer approach reality without doing so through this network that he inhabits and that inhabits him. The human subject has come to inhabit that intermediate space (Winnicott, 1951) between reality and the internal world which, in turn, is also made up of an extensive unconscious and conscious symbolic network. Civitarese (2018), following Bion, says that man builds his reality through “dreaming”, representing and symbolizing. In other words, reality is actually a fiction. And, as we will see throughout this work, man struggles hard to accept that the reality he has constructed is, in fact, a “dream”. A reality constructed in such a way that it is familiar and soothing (Civitarese, 2018). This will happen in both the individual and collective spheres: the human being’s ability to “dream” constructs narratives that work as one’s own reality. As we’ve seen so far, this symbolic capacity was - and still is - the strength of human being, their creativity, from which all the aesthetic and scientific wealth in the world we inhabit was born. However, simultaneously, this essential competence is also the fragility of human beings, as it makes them manipulable and susceptible to believing narratives that may be absolutely false, in the sense of being detached from the truth of the facts, or even violently destructive, as we will see below.

Fanaticism, violence and polarization

In his classic *Malaise in Civilization*, Freud (1930) made a brilliant contribution, stating that in

the construction of human subjectivity, there is an inescapable tension between the individual and culture, in any culture, at any time. But more than that, Freud made it clear that culture is built on the tensions between Eros and Thanatos. “*Civilization is a process at the service of Eros, whose purpose is to combine isolated individuals, then families, peoples, races and nations into a single great unity, the unity of humanity*” (p.81), says the father of psychoanalysis. But he understands in this text that the “aggressive instinct” conspires against this program of Eros and that the meaning of the evolution of civilization represents the struggle between Eros and Thanatos. It seems to me that this assertion is still true, as we have witnessed the presence of the death drive attacking civilizational constructions at both national and planetary levels. It is directly present through wars, but also through genocide, attacks on nature and knowledge, such as denialism, and other forms of attack on the truth.

However, although the tension between the two great drives is expressed, I believe that both are necessary for the construction not only of human subjectivity and but of civilization itself. It is necessary to link, to connect, in order to build a human subject, a family, a nation. But it is also necessary to disconnect in order to build a subject and all civilizational constructions, otherwise we would fall

into “con-fusion”, as Bion would say. In indiscriminate fusion, the self-other differentiation, the differentiation between peoples, culture, etc., is lost. As an example, I mention the drama of the Yanomamis, an important tribe in the Amazon. One way to destroy them would be to “link” them indiscriminately to the culture of the rest of the Brazilian people. “Assimilating” them, merging them, diluting them in the broth of the culture of the rest of Brazil, would be a form of genocide, of extermination of a people and therefore, it would represent an inestimable cultural loss. In other words, over-connecting can also be a form of destruction. In the duality of drives, there is no such thing as a good drive and a bad drive. Both are necessary for life. The death drive is not bad in itself. It simply exists. Everything depends on how the drive combination/intricacy occurs and the destiny of each one.

Having made this introduction, I want to focus on the constitution of subjectivity in our culture. Understanding how the construction of the subjectivity of the human subject occurs in each cultural moment is a function of psychoanalysis. I understand it as a property that emerges from a complex interaction between the individual’s biology, the object relations they experience and the cultural context of their time. Freud, in his various works on the interface with culture, studied the impact of the culture of repression on the psyche at the end of the 19th century and in the middle of the 20th century. Today we will see that the culture of the image, of the digital world, of narcissism and excess impact us in different ways.

I believe that we should think about the issue in the following way: in all times we will find cultural forces that promote symbolic processes, in other words, mental growth; and other forces that lead to the stagnation of psychic growth and, at times, to symbolic impoverishment, or even the impairment of symbolic function, constituting dementing forces. We can add that each culture in its time affects human subjectivity in its own way, causing different discomforts and even different pathologies.

Although thanatic forces, expression of the death drive, have always existed in human culture, they present themselves differently in each era (Chul-Han, 2017). At times, intricate with the life drive, they are discharged in action through aggression. At other times, they act silently, causing successive disconnections, both intrapsychically and in human groups, causing polarizations that are often irreconcilable. We will see that in contemporary times, they present themselves in a particular way and also with a worrying intensity. What is more, in contemporary times we have witnessed explicit expressions of violence on a large scale, through racism, misogyny, anti-Semitism, homophobia, terrorism, such as Hamas’ extreme violence and cruelty; wars, such as Russia’s invasion of Ukraine, Israel’s invasion of the Middle East against Hamas; and massacres such as Darfur in Sudan, where nearly 200,000 people died, and Syria, where Bashar al-Assad killed more than 300,000 civilians. These terrible acts of violence are carried out due to various factors: economic, conquest of territories, defense of territories, historical hatreds, transforming into complex phenomena, but always anchored in shared narratives that sound like unquestionable truths that justify these destructive acts, however irrational they may be. As Bion (1970) states, reason is a slave to the passions.

I would like to focus on another malaise, another form of violence that is invisible, viralized, invasive, and disseminated in today’s culture, and which is of great interest to us as psychoanalysts: the violent attack on the truth. I believe that this is also a consequence of the characteristic of the human being that I highlighted at the beginning of this work, that of living immersed in

the symbolic world of the narratives that have been constructed and that govern them. As I stated at the beginning, therein lies all human creativity, but also human vulnerability. I will address what has been called *post-truth*, as well as other phenomena of the so-called virtual reality which is increasingly present in human life.

The phenomenon of post-truth and *fake news* has taken on an extremely worrying dimension in Brazil, but not only in Brazil. This phenomenon affects everyone indiscriminately, given the spread of digital devices and media.

Post-truth was considered the word of the year by the Oxford Dictionary in 2016 and is a phenomenon in which public opinion reacts more to emotional appeals than to objective facts. The subject comes to consider true what is in line with what they think and, again, without the concern of verifying whether it is true or false. Truth, as a search for correspondence between a statement and the facts themselves, is pushed aside, especially if a particular piece of information aligns with the beliefs and emotions of a specific group. It goes without saying that, this problem affects us as psychoanalysts in an significant way. From Freud to the present day, psychoanalysis has always been concerned with understanding how the sense of truth is constructed, whether in the analytical relationship or in the human mind in general (Levy, 2019).

The problem becomes worrying when the tendency of human beings to judge facts according to their perceptions is exploited by the mass media for political, economic and social purposes. In these situations, individuals come to believe certain information that may not have been verified as true, but that no longer matters. This phenomenon has at least two derivations. On the one hand, people identify with the news, eventually true, that best suits their concepts. But on the other hand, much more serious, certain groups identified in their way of thinking by social media algorithms are bombarded with *fake news*, with the aim of inducing a belief in a certain “truth”, false, manipulated, etc. This is, I believe, another of today’s great invisible forms of violence. The mind, the subject’s beliefs, being manipulated in an invisible, imperceptible way. And as I pointed out just above, given that the human subject inhabits the symbolic universe that he himself constructs, but which at the same time governs him, the narratives constructed to manipulate him become extremely pernicious. One of the main consequences of this system is that it creates groups, collectives of fanatics with beliefs that are impervious to being changed by facts or arguments, who conflict with other equally fanatical groups. In this situation, intolerance is only a small step away. There are certainly narcissistic elements involved in intolerance, because in these fanatical

groups there is a feeling of affirmation and superiority over those who think differently. And in this case, what is different threatens the feeling of affirmation and superiority, destabilizes it, and therefore needs to be eliminated, or rather, in today's parlance, "cancelled". Fanaticism is structured through a way of thinking called fanatical thinking by Dario Sor (1993), which is the opposite of scientific thinking. Scientific thinking is the kind of thinking that is capable of verifying whether a particular thought is true or false. Fanatical thinking, on the other hand, is characterized by the omnipotence of "it is because it is", regardless of the verification of its veracity. Bion (1962) also studies this way of thinking, as it prevents "learning from experience" and is characterized by arrogance that leads to stupidity. When dominated by fanatical thinking, one loses the ability to think in a complex way, in other words, to keep a large number of variables in mind, many of them even contradictory. The tendency is to fall into binary thinking, right/wrong, good/bad, etc. We fall into a divided and fragmented view of the world, without the possibility of seeing good and bad aspects of the same object, the same group, the same nation, the same ideology. A culture of hatred takes over. A true schizophrenic environment fostered by the binary discourse of hate that often overflows the boundaries of social media and ends in violent and destructive acts.

In addition, in the social media environment and, therefore, in society at large, a process of self-censorship is created for fear of expressing an idea that might contradict one of the fanatical groups and provoke angry or violent reactions, including the so-called "cancellation", which is a kind of virtual lynching. The greatest risk of the culture of cancellation is that it becomes a kind of surveillance that will prevent any and all freedom of expression, without the possibility of reflection and verification of the facts.

The development of highly sophisticated state-of-the-art artificial intelligence (AI) systems further complicates this situation. These systems are capable of not only creating false narratives directed by algorithms at the groups they are interested in manipulating, but also inserting these narratives into the images of well-known personalities as if these were their ideas. This is extremely violent, not only in relation to the personalities whose ideas are perverted, but also in relation to the population who have their perception of reality distorted, their subjectivity invaded and their thinking process totally perverted. With regard to Artificial Intelligence, Yuval Harari[3] has strong opinions that we should take into account, whether we agree or not. He believes that AI systems should not be entangled in the lives of billions of people at a faster rate than cultures can safely absorb them because it is difficult for the human mind to cope with the exponential speed at which these tools are developing more advanced and powerful capabilities. In a similar way to psychoanalysis, but with another language and concepts different from those we use, Harari will say that language, that is, the conscious and unconscious symbolic system, is the operational system of human culture and the human mind. AI's new mastery of language means that it is now able to invade and manipulate the operating system of human civilization. *By gaining mastery of language, AI is seizing the master key to civilization, from bank vaults to holy sepulchers* (Harari, 2023).

As already pointed out, we always face reality through the symbolic world, the culture in which we are inserted. However, this symbolic network in which we are immersed has always been woven by other human beings. What will it be like to experience reality through a prism produced by non-human intelligence? For thousands of years we have guided our

lives by our dreams and the dreams of other humans, whether it is religions, ideologies, morals or ethics created by humanity. What will it be like to live the life "dreamt" by non-human systems, as AI hacks the human operating system, language? By controlling language, AI will be able to control the human mind without installing a chip in any human being (Harari, NR 3). The primitive AI of social networks, choosing the words, images and sounds that reach us, selecting the posts with the most vitality, the most reactions and the most engagement, has already created problems for us, creating a "curtain of illusions", social polarization and damage to democracy. Millions of people have confused these illusions with reality. Harari's opinion, with which I agree, is that if there is no in-depth study and planning by entities not interested in profit and power, but by reputable international scientific organizations, which is very unlikely, regrettably, *the most complex forms of AI will be used for profit and power by a few corporations, even if they destroy the foundations of our society* (Harari, footnote 3).

There are countless benefits that AI can bring to humanity, but that doesn't matter if it destroys the foundations of our society. The reckoning with AI has to take place before our politics, economy and everyday life become dependent on it.

Polarization and psychoanalytic institutions

In *Attention and Interpretation* (1970), Bion makes important contributions to institutional functioning. He studies the relationship between the group or establishment with the mystic, the genius, in other words, the bearer of a new idea. Based on his concept of the container « contained relationship, he comments that if the establishment, the container, is sufficiently elastic and complacent, it will be able to accept the new idea presented by the genius or mystic and thus transform and grow. However, if the container is too rigid, two things can happen: either the container breaks up, or the genius with his new idea is expelled. In these situations we could think that the container actually becomes a rigid and oppressive cloister. That is the difference between a container and a cloister. The former, the container, has to be flexible and elastic in order to accommodate and transform itself by incorporating a new idea. However, its complacency cannot be infinite and lose its limits, because that would be the disappearance of the container, the loss of its functionality, its identity. One thing is to transform the identity, another is to lose it. The second- the cloister- is oppressive due to its rigidity. It is incapable of absorption and transformation. However, even if the establishment is elastic and has the capacity to transform itself, it is necessary to underline its conservative nature. It will always

have some resistance to transformation, which may be greater or lesser, depending on the case. I believe that this model is extremely useful for understanding the functioning of our psychoanalytic societies and their vicissitudes in absorbing new theories, new authors, new proposals for functioning, modifications to their training curricula, new moral attitudes, etc. We have seen psychoanalytic societies changing, modifying their curricula, their theories, their training models and even their relations with culture and the social environment, assuming a much more participatory and committed attitude towards the community in which they are inserted. We can see that some face this process more easily, others with more resistance, but it seems central to me that there can be a transformative process. Similarly, I consider it important that the essential, core identity of each psychoanalytic society is not lost. In other words, that the basic purpose of studying, developing and transmitting psychoanalytic theory and method is preserved, even if it incorporates these new attitudes.

Perhaps the challenges facing psychoanalytic societies and their institutes today are greater than in the past. Why do I say this? Because one thing was the changes that existed in theories, in psychoanalytic concepts and in the fashions of authors, but within the same cultural paradigm. Of course, there was also the question of the establishment's relationship with the new idea, with all its tensions, and political and ideological disputes often disguised as scientific. But in the contemporary world the question is much more complex and broader, since beyond the tensions that have always existed (disputes over dominance in institutional politics, personal and group interests) these occur in the context of a paradigmatic break in culture. In addition to what I have already said about the invasion of human subjectivity by the culture of the image, of narcissism, viralized by digital media, as well as the epidemics of burnout and depression, we are experiencing profound changes in relation to sexual morality and identity issues linked to sexual diversity, the role of women and men in today's culture, racism, anti-Semitism, prejudices in general, which are absolutely challenging for psychoanalysis. Challenging in the sense that psychoanalytic institutions must introduce the study and debate of these issues into their axis maintaining a radical listening to the phenomena that arise while sustaining the psychoanalytic method. This means, for example, understanding the unconscious fantasies involved in this enormous diversity of presentations of sexuality in contemporary times, or in the psychoanalytic approach to subjects from identity groups who are victims of prejudice, and studying the particularities of the analytical processes in psychoanalytic treatments of these situations, making a real *"aggiornamento"*. What is more, we will have to understand that many of the subjects of these excluded groups, treated with prejudice and intolerance, come from deeply traumatic experiences and we will have to take care not to retraumatize them by attributing their suffering solely to their internal world. These people live in deeply hostile, intolerant, and therefore traumatic realities.

This whole identity movement and the fight against discrimination of minorities undoubtedly represent a cultural advance in the inclusion of individuals who were previously marginalized. But I repeat, psychoanalysis must be able to study these phenomena in depth, from the psychoanalytic point of view, taking care not to fall into the fanatical polarizations of "us and them" that paralyze the ability to think and turn reflection into an ideological struggle.

The fact is that all of this is a challenge for psychoanalytic institutions. What will they do and how will they behave in relation to the new ideas, postures and presentations of

sexuality, or the anti-racist struggle, or the struggle against sexism, just to name a few: will they be able to transform themselves, evolve from them? Or will they resist and expel the bearers and defenders of these ideas? Or will they fragment into fratricidal struggles? Or will they lose their identity as psychoanalytic institutions and become ideological staging posts?

I think that the biggest challenge of psychoanalytic institutions is not to be contaminated by the climate of polarization, censorship and patrolling of those who think differently in order to obstruct freedom of expression and free thinking so they can maintain the debate around arguments based on psychoanalytic concepts, but also being permeable to other areas of knowledge, without losing contact with the culture in which they are inserted and even with the vicissitudes and idiosyncrasies of political and cultural issues.

I believe that the discussion should be substantive and not adjectival, such as *"You are conservative"* or *"I am progressive"*, *"I am going to save psychoanalysis and you are going to destroy it"*, or vice versa. Debating ideas based on concepts is fundamental for scientific growth and the development of psychoanalysis.

Conclusion

In the 21st century, then, the process of subjectivation has been affected in several ways. If in the 20th century psychopathology was orbiting around the great neuroses described by Freud, the result of a repressive sexual morality, we will see that in the 21st century subjectivity is affected differently. We observe an overload of frustrations and excitements, stemming from the culture of performance (Han, 2017); narcissism increased by various factors, exceptional performance, the culture of the image and the invasion of human life by the digital world; we are witnessing an epidemic of depressions and suicides, identity crises, and a tendency towards polarization and fanaticism exploited by algorithms, but perhaps caused by underlying feelings of emptiness and helplessness. We know from Meltzer (1973) that there is a human tendency to protect oneself from helplessness through narcissistic identifications with fanatical and violent leaders in an effort to resolve their identity voids or fragility. Of course, we know that on a collective scale, other determinants make the situation extremely complex, as I have tried to highlight throughout this text, but it seems that helplessness and identity emptiness underlie it. Algorithms will likely tap into this very gap in the search to belong to a cohesive, strong identity group that is superior to other groups with different or opposing identities or narratives. Then we fall back into the narcissism of small differences and polar-

ization. Fanaticism increases again because we know it opposes recognition and respect for otherness; it threatens the fanatic and must be eliminated. Man clings to the narratives constructed in these polarized, intolerant groups of fanatics and they become an incontestable truth. As you can see, we then return to the scene constructed at the beginning of the work, of a group of men dancing around a tree to provoke rain. The ability to think and compare our ideas with facts, which characterizes scientific thinking, is lost.

It might be appropriate to think that primitive man remains in us, coexisting with civilized man. They are constantly confronting each other. And perhaps this is why wars, attacks, racism, anti-Semitism, and various forms of prejudice occur: because of the ease with which man returns to more primitive behaviors in which violence is seen as a solution and to primitive and binary ways of thinking. Moments of blindness, we could say, recalling Saramago (1995). Saramago creates a fictional situation in which the members of a community gradually lose their sight. In the end, blind, they return to barbarism. Perhaps we can also reflect on the theme of human irrationality, violence, prejudice, wars, and fanaticism from this angle: man goes through moments of blindness in which he is unable to see, and therefore to think, to use reason. He acts driven by his most primitive impulses, by his most basic needs, and then barbarism and darkness arise. Blind, he is incapable of seeing the other as his own kind. But we cannot fail to mention those who are permanently blinded by their fanatical hatred! In other words, the scenario is complex, there are countless variables. I have tried to address some of them, but we can say that despite all the technological advances, changes in culture and morality, given that man inhabits a symbolic universe, governed by myths and beliefs, he is easily governed by some of them that are absolutely irrational and can lead him to violence, destruction, and even self-destruction.

Abstract

Throughout the work, the author studies various aspects of the mental functioning of human beings, basically their symbolic essence, and also characteristics of today's culture, seeking to understand some features of the contemporary world, particularly the tendency towards polarization and fanaticism. Finally, it emerges that despite all the scientific and technological progress, man - very easily - reverts to more primitive functioning.

Keywords: Psychoanalysis and culture; symbolization; narcissism; fanaticism; polarization; contemporary

References

- Benjamin, W. (1915-1921) - On language in general and on the language of man. IN: Writings on myth and language. Ed. 34, São Paulo, 2013.
- Bion, W. (1962) - *Learning from experience*. Mexico: Editorial Paidós, 1991.
- Bion, W. (1970) - Attention and interpretation. Translated by P. C. Sandler. 2. ed. Rio de Janeiro, Imago, 2007.
- Cassirer, E. (1944). *Essay on Man: Introduction to a Philosophy of Human Culture*. São Paulo: Martins Fontes, 1997.
- Civitarese, G. (2018) - Sublime subjects - Aesthetic Experience and Intersubjectivity in Psychoanalysis.

- Routledge Editor, London, 2018.
- Freud, S. (1911) - The Two Principles of Mental Functioning. Sigmund Freud - Complete Works, Vol. Editora Companhia das Letras, translated by Paulo César de Souza.
- Freud, S. (1930) - *Mal-Estar na Civilização*. ESB, Vol. XXI, Imago, Rio de Janeiro, 1980.
- Han, Byung-Chul (2017) - *Topology of violence*. Editora Vozes, RJ, 2019.
- Harari, Y. N. (2020). *Sapiens: A brief history of humanity*. São Paulo: Companhia das Letras.
- Levy, R. (2013) - The time of uncertainty: praise for modesty - in defence of a certain mystery necessary for symbolization. *Revista de Psicanálise da SPPA*, v. 20, n. 2, p. 265-276, August 2013.
- Levy, R. (2019) - Truth and the aesthetic dimension of psychoanalysis. *Revista de Psicanálise da SPPA*, v. 26, n. 1, p. 61-83, 2019.
- Levy, R. (2021) - Disruptions in culture: visible and invisible violence. *Ver. de Psicanálise da SPPA*, Vol. XXVIII, N 1, April 2021, pp. 43-60.
- Meltzer, D. (1973) - *The sexual states of mind*. Rio de Janeiro, Imago, 1979.
- Roudinesco, E. (2021) - *The sovereign self: Essays on identity drift / Elisabeth Roudinesco*; translated by Eliana Aguiar. - 1st ed. - Rio de Janeiro: Zahar, 2022.
- Saramago, J. (1995) - *Essay on blindness*. Companhia das Letras, São Paulo, 1995.
- Sor, D. (1993) - *Fanatismo*. Editorial Ananké, Santiago, Chile, 1993.
- Winnicott, D. W. (1951). *Transitional objects and transitional phenomena*. In: *Play and reality*. Rio de Janeiro, Imago, 1975.

Received: 02/03/2024 - Approved: 028/04/24

Intolerance, identity logic, and other ways of thinking about the common

The mistake is to believe that perspectives are added from outside to a pre-existing world “on” which they have a point of view. Once again, they are not external to the world, but, on the contrary, it is the world that is internal to the perspectives.
Lapoujade, 2018. p. 48.

Intolerance implies attitudes of rejection and confrontation towards what is perceived as foreign, be it people, tendencies of thought, or cultural manifestations. Simply put, intolerance manifests itself in attitudes of visceral rejection towards the other, that is, an a priori rejection, which is not handled in a rational or empathetic manner. In this area, intolerance constitutes a social problem, since it lays the foundations for discriminatory actions and speeches, for social segregation, and can lead to fanatical, fundamentalist attitudes, and persecutions or hate crimes.

Discrimination against people or groups for reasons of race, religion, politics, gender, age, physical or mental condition, etc., is part of the structural violence of the prevailing social system. And, as such, it permeates the intimacy of our affections and our existential strategies. Thus, it invites us to think about the articulation between subjectivity and the social, the singular and the collective, and the crossings in the clinic of politics and micropolitics. On the other hand, it is worth highlighting that the different types of intolerance and discrimination have their own specificities and contribute to constituting vulnerabilities that intersect. Without wishing to essentialize, each of these forms of discrimination has its own historical, political, and epistemic articulations and its own modes of resistance.

Contributions about the psychological suffering associated with forms of structural racism, as well as different forms of discrimination, have been increasing in quantity and complexity. It is worth mentioning the controversy about the causes of racism between Frantz Fanon and Octave Mannoni (Mannoni, 1950/1956, 1969/1973) and, more generally, the contributions of Fanon and Quijano to the emergence of decolonial epistemology. Along these lines, many authors have deepened their understanding of othering processes. A person or group can be othered by sex, skin color, or place of origin. I quote the definition given by Ayouch in 2017:

With this term, I designate the projective identification mechanism that constitutes a minority group as “other”, in a polysemy where the senses of “other” of the West, constructed by Orientalism, of the internalized other pointed out by F. Fanon, but also

of otherness represented as both inferior and threatening, converge. An othered group is not an identity community, but a category naturalized by discrimination, and to which a homogeneous, other identity is conferred. The attempt to adjust subjectivities to current norms is equivalent to annihilating any otherness inherent to subjective singularity. (Ayouch, 2017, p. 6)

Davis has made important contributions in the field of structural racism and Paula Ellman referred to the concepts of otherness and othering at the last IPA Congress, in Cartagena, 2023. Of course, there are many other contributions to this perspective – above all, Brazilian authors – and the topic is far from exhausted.

Discrimination is a structural aspect of colonization, in turn, central to the emergence of capitalism. Capitalism cannot be thought of outside of the colonizer/colonized relationship, and these relationships continue to shape our worldview or, as today’s anthropologists would say our Western worlds. In the Erotica issue of Calibán magazine Thamy Ayouch (2023) returns to the need to review psychoanalysis and its theoretical constructs:

By appearing as one of the last products of Modernity, in the same way, that it was born within the device of sexuality, psychoanalysis is also inscribed at the center of coloniality and capitalism. Although it fundamentally questions many of the principles of the capitalist system or the device of sexuality, psychoanalysis often exempts itself from studying how coloniality acts within its clinical or theoretical device. (2023, p. 23)

Psychoanalytic discursivity

Each era has a politics of the sensible. This aesthetic-political regime defines what can be seen or heard and what cannot appear in the spectrum of the perceptible at each time and in each geography (Rancière, 2000/2014). Psychoanalytic discursivity is historically, and geographically situated, and Freudian metapsychology does not incorporate the effects of relations of oppression and subalternity. Theories that are imposed are not only descriptive but also prescriptive: they enunciate modes or policies of subjectivation within the framework of which people are singularized. The problem is that our theories reflect our own logic of subjectivation, which is presented as normalized and universal for all people. Miranda Fricker (2007) has coined the concept of epistemic injustice to explain the application of colonizers’ concepts and theories to the colonized or oppressed. In her 1988 text, Gayatri Spivak asked whether the oppressed can speak.

* Asociación Psicoanalítica Argentina.

So, on the one hand, we find that our theories have a bias regarding the absence of relations of oppression, violence, and racial subalternity, and a theory about sexualization that normalizes subjectivation under the Oedipal organization. On the other hand, the concepts with which we analysts think about subjectivation and the philosophical and anthropological references on which they are based contain, in themselves, as their inevitable counterpart, discrimination. There is no subjective affirmation, there is no group identity without exclusion, and that original exclusion is the germ of the jouissance of segregation. If identities are sustained in a significant reference elevated to the condition of a trait of the ideal, they are only affirmed in opposition to the other, according to a binary logic that recreates confrontation scenarios.

If the Symbolic is understood, in the manner of J. Butler (1990/2016), as a sedimentation of social practices, "a set of norms whose contingency has been obscured by theoretical reification" (p. 63). Can psychoanalysts contribute to deconstructing a metapsychology based on oppositional terms and the negative? If the family is the agent of subjection to social normativity, can we think of a subjectivity that is not affirmed in segregation, repression, and suppression? Is another conception of desire possible? Will this help to consider the other outside the friend-enemy logic? Some crossroads require a certain distancing to be able to think about ourselves, an effort to denaturalize our own logic of subjectivation.

Since the map is not the territory –perceiving is interpreting, as Piera Aulagnier (1975/2010) would say–, to configure the map or construct meaning about our experience, we perform certain cognitive operations such as discriminating, separating, selecting, excluding, making cuts, recognizing and grouping heterogeneities. The hypothesis I want to deploy is that discriminatory logic is inherent to the modern episteme, and then continue thinking about how the logic of discrimination based on belonging traits of race, gender, class, abilities, etc., colonizes the unconscious. I would like to ask, as Laplanche posed, whether there are more flexible modes of the constitution than those based on oppositional logic, such as the logic of phallus-castration. Here I draw from Preciado's criticism (November 17, 2019) of binary and oppositional epistemes, when he says that the regime of sexual difference, with which psychoanalysis works, is neither a nature nor a symbolic order, but a political epistemology of the body, and as such, it is historical and changing.

So, we start from a paradigmatic approach that assumes that what we consider given, normalized, "natural", how we understand the self, reality, the social, the family, the epistemic practices linked to the ways of knowing are historical and situated modes, which respond to power dynamics. These dynamics have had philosophical and anthropological references that prescribe certain logic for the production of subjectivities, realities, and the configuration of the collective. The modern paradigm has class logic at its center, and our cognitive, epistemopolitical practices consist of classifying, categorizing, and putting into pigeonholes. These practices are translated in psychoanalysis by the logic of the signifier, by the need to nominate, to grant identity.

Identity and class system

Let us look at the most important features of this system: classes have definite boundaries, all members of a class have at least one common property, an element either belongs or does not belong to the category (in a taxative and exhaustive way), and categories or classes are uniform: they have no internal structure. What determines class membership arises from the application of the principles of Aristotelian logic: the principle of identity establishes an essentialist and immutable notion of identity, the principle of non-contradiction demands absolute membership, and the

principle of the excluded third party tells us that it is necessary to choose between inclusion and exclusion. Denise Najmanovich (2020) says that this logic gave rise to what she calls the 'container model', making it unquestionable. In this way, it condemns us to fixed and static knowledge. A grid in which our only option is to choose which pigeonhole is correct, while the system of pigeonholes is outside our 'jurisdiction', and thus becomes unquestionable. While Aristotle did not make logic a metaphysical discipline, he did establish a correspondence between logical thought and ontological structure. That is, we not only know the world from a classificatory logic, but we perceive ourselves and others from this logic.

Words such as *inclusion, recognition, and integration* respond to this logic of categories, of containers. We come together with others and distance ourselves from others based on the traits we have in common. Our psychoanalytic theories are also based on these oppositional categorical logics: I/not I, S/object, Object/ narcissistic. Some authors have been drawing attention to the in-between, to more flexible models. To be able to question the concepts we use, we have to be able to think of them as being constructed based on the metaphors with which we map the world (Lakoff and Johnson, 1980/1986). Categorical logic, of clear and distinct categories, is alien to the idea of hybridization, mixtures, and crossbreeding. The correlate of categorical logic is the immune paradigm.

Roberto Esposito has argued in *Immunitas* (2002/2005) that xenophobia is an immunological defense against an external enemy - a classical and intuitive conception of immunology as an opposition between the self and the other. All forms of racism are fundamentally immunological. Racism is a social antigen, as it distinguishes clearly between self and other, and reacts against any instability introduced by the other.

Categories are thus human creations, and not universally valid descriptions, as claimed by an imaginary that holds the power to classify. Common sense is the least common of senses, it is metaphorical and is normalized through family transmissions that provide the central axes of subjectivation. To paraphrase Norbert Elias (Elias and Scotson, 1994): when discussing racial problems, one tends to put the cart before the horse. It is claimed, as a rule, that people perceive others as belonging to another group because their skin color is different. It would be more appropriate to ask how it happened in this world that one has acquired the habit of perceiving people of another color as belonging to a different group.

This is how we think, this is how we were subjectivized. We are still modern. Philosophical or anthropological references prescribe epistemic frameworks that define what a subject is, what the links are, and how we understand reality. They configure a vision of the world (or paradigm) that is normalized.

Alternatives

Some alternative philosophical or anthropological references allow us to think about things differently.

Viveiros de Castro (2004), author of the so-called anthropological turn, tells an anecdote that accounts for ontological presuppositions of the cosmo-praxis of certain peoples that he calls "ex-tramodern." The Brazilian musician Milton Nascimento had made a trip to the Amazon, guided by some friends from Viveiro de Castro who work for an environmental NGO. One of the most important points of the trip had been a two-week stay among the Cashinahua of the Jordão River. Milton was very excited by the warm welcome he received from the Cashinahua Indians. He decided to use an Indigenous word, txai, as the title for the album he was recording. The Cashinahua had used the word txai abundantly to address Milton and the other members of the expedition. When the Txai album was going to be released, one of the members of the NGO asked him to write a sleeve note. He wanted Viveiros to explain to Milton fans what the title meant and to say something about the sense of fraternal solidarity expressed by the term txai and its meaning, "brother." Viveiros de Castro responded that it was impossible to write the note in those terms since txai can mean almost anything, except, precisely, "brother." He explained that txai is a term used by someone to address certain relatives – for example, their cross-cousins; It means something similar to "brother-in-law." It refers to a man's actual or possible brothers-in-law and, when used as a friendly vocation, the implication is that the latter are kindred types. But none of this was going to work; Milton thought that txai meant "brother," and it also seemed absurd to give the album a title whose translation was "brother-in-law." The Cashinahua and other Indigenous peoples of the Amazon use terms whose most direct translations are "brother-in-law" or "cross-cousin" in various contexts in which people of the Euro-Christian tradition would expect something like "brother".

The powerful Western metaphors of brotherhood privilege certain (not all) logical properties of this relationship. What are siblings, in our culture? They are individuals identically related to a third term, their genitors, or their functional analogs. The relation between two siblings derives from their equivalent relationship to an origin that encompasses them, and whose identity identifies them. This common identity means that the siblings occupy the same point of view on an exterior world. Thus, unrelated people, when conceived to be related in a generic sense, are so in terms of a common humanity that makes all of us kin, that is, siblings, or at least, to continue to use the previous image, parallel cousins, classificatory brothers: children of Adam, of the Church, of the Nation, of the Genome, or any other figure of transcendence...Two partners in any relationship are defined as connected insofar as they can be conceived to have something in common, i.e. to be in the same relationship with a third term. To relate is to assimilate, unify, and identify (Viveiros de Castro, 2004, p. 16).

As a general relationship model, the 'brother-in-law' connection manifests itself as a cross-linked connection with a mediating term that is perceived in opposite ways by the two ends of the relationship: my sister is your wife, and vice versa. Here, the parties involved are united by what differentiates them, united by what separates them. My bond with my brother-in-law is based on the fact that I maintain a different kind of relationship than he has with my sister or my wife.

Most of us tend to view the act of relating as a process of discarding differences in favor of similarities. However, indigenous thinking adopts a different perspective: it considers that the opposite of difference is not identity, but indifference. Therefore, establishing a relationship, such as the one that exists between the Cashinahua and Milton Nascimento, implies distinguishing indifference, introducing a difference where it is presumed there is none. The conception of social connection is not based on sharing something in common (something that acts as a foundation), but quite the opposite: a relationship can only arise between what differs and insofar as it differs.

In this context, the relationship becomes an action of differentiation, a creation of difference.

At the level of thought, the "sibling" connection, that is, that we unite because of what we have in common, responds to categorical, class logic: We learn by classifying common traits, while indigenous thought thinks of relationships as an operation of difference. We can ask ourselves: how do psychoanalysts think about the relationships between two or more subjects? How do we understand groups, the common, our institutions, and collectives?

Relational ontologies

Esposito (1998/2003), a philosophical referent of the so-called 'relational ontologies', develops a model of community in which the common results, then, from the work to be done by the members of a group to do something with their differences, their otherness. Differences increase as exchanges take place, resulting in an enrichment of the possibilities of thinking along different axes: political, administrative, economic, affective, legal, etc. Janine Puget (2008) says that whenever differences are reduced, there is a stiffening of bonding productions and, therefore, a bonding impoverishment. On many occasions, when a reality that is difficult to process is imposed, which in some sense exceeds what is already known, the diversification of perceptions is reduced, the illusion of unification is created and exchanges are impoverished, as well as meaning, losing the strength of the richness of polysemy. Along these lines, Maurice Dayan (1985) writes about common realities:

Two different individuals may have an identical discourse, leaving them with the impression that they share the same vision of things, but in reality, they have only found the same discursive form to describe what is sayable and compatible with their respective ways of constructing reality. (Dayan, 1985, pp. 38-39).

In Viveiros de Castro's terms, their perspective. The difference is not one of signifiers but is articulated in bodies and worlds.

Viveiros de Castro's concept of 'controlled equivocation' is interesting for exploring the problems of translating/ betraying the discourse of others. Equivocality is inherent to discourse. Could it be that psychoanalysts can only aspire to controlled equivocation?

The subject?

One of the pillars of relational ontologies is found in the philosophy of Spinoza, who was excommunicated for questioning the concept of the subject (Méndez, 2011). According to him, there is no Subject because we are relations, and there is no substance; we are links and do not exist outside of these connections. The interaction is not limited to other human bodies but encompasses everything in the universe. Our existence cannot be separated from the totality of what exists, and everything that exists affects us. Our way of existence is a desire to be with others and to affect bodies; The more bodies we have, the more possibilities of perception we have, since we are more affected. The effects of these affections are passions: there are happy and sad passions that increase or decrease our ability to act. According to Spinoza, the worst sad passion is melancholy, since it plunges us into a state of devaluation and inability to relate, a position that he considers political rather than psychological. Power as a domain generates sadness and diminishes our power to act. For Spinoza, everything that happens to us is a collective matter. Joyful passions increase our power, especially love, which increases my power and my desire to increase the love of others. It is a radically different way of conceiving ties, otherness, and the social.

Returning to the concept of the "brother-in-law" connection, there is no illusion of homogeneity or conformity. We can understand friendship as a joyful passion, a practice that arises from difference and desire. Although there must be some affinity, what is important is the conversation. Friendliness is conceived as a practice of difference to continue the dialogue, exchanging perspectives, building narratives, and affecting each other. The collective practice of friendship, which is observed in institutions, is presented as an opportunity to create a friendly environment. It is not simply a matter of tolerating, but rather promoting coexistence between these diversities, which are the result of differences. Western ways of thinking, influenced by anthropological, philosophical, and psychoanalytic references, often lead us to see those who differ from us or have different opinions as enemies. In contrast, a friendly environment is one in which diverse perspectives can coexist. The broader the range of perspectives we have on a topic, the more complete our understanding of it will be. Exposing these differences and living in the tension they generate increases our capacity for action and multiplies our desires. Can we inhabit that tension constructively?

To conclude

How can we conceive of a collective where a bond is established which, instead of rejecting what is different, allows for a 'distant closeness' (Heidegger's oxymoron, 1989/2011) with what is foreign, the *jouissance* of the similar and the foreignness of that which is one's own? In Seminar 17, Lacan (1969-1970/2008) answers (It is not through fraternity) in the manner of the Cashinahua:

No fraternity can be conceived if it is not by being separated together, separated from the rest, it has not the slightest foundation [...]. Be that as it may, they discover that they are siblings, one wonders in the name of what segregation. That is to say that, as far as the myth is concerned, it is rather weak (p. 121).



Angélica Dass
Humanae. 17 October - 20 October, 2016. Quito, Ecuador.

According to Lacan, segregation manifests itself as a response to the encounter with the Other and triggers a 'mania for fraternity'. It is a compulsion towards a synthesis that is rooted in the masses, with defensive mechanisms concerning satisfaction and the search for full realization in identification. Collectives formed under the logic of the masses generate the illusion of a shared *jouissance*, sometimes even in hatred, creating the illusion of a common identity. Psychoanalysis works against this compulsion towards synthesis, promoting instead the upheaval of drive fixations and the confrontation with the impossibility of absolute satisfaction. In this way, it favors singularities within social collectives. It does not place itself outside the regulatory ideals, but at the same time sustains heterogeneity.

In his text 'O anti-narciso' ['The anti-narcissist'], Viveiros de Castro (2010) proposes a non-racist and non-speciesist metaphysics. He states:

Against these great dividers – us and the others, humans and animals, Westerners and animals, Westerners, and non-Westerns – we have to do the opposite: proliferate small multiplicities. It is not the narcissism of small differences, which Freud famously detected, but what we could call "the anti-narcissism of infinitesimal variations." (p. 16)

It is about making the notion of difference infinitely complex: unstable, mobile, dark, and confusing, not locatable. Even the difference between humans and other living beings is only one difference among the many we make. It is not necessarily the sharpest, the most stable, or the most important. The concept of deterritorialization (Deleuze and Guattari, 1980/2008) refers to a move away from a rigidly imposed, hierarchical context that seeks to package and categorize things (concepts, objects, etc.) into discrete units with an individually coded meaning or identity, towards a rhizomatic zone of multiplicity and fluctuating identities, where meanings and operations flow freely between such things, resulting in a set of interconnected entities that is dynamic, constantly changing and has blurred individual boundaries.

In *Analysis Terminable and Interminable*, Freud (1937/2016) refers to the unfortunate results of some analyses and highlights the hostility, hatred, and partisanship in doctrinal formation, but also the effects on the relationship between analysts and the community. These are balances of analyses in which the defense mechanisms against the intolerability of one's own satisfaction are exacerbated. On the contrary, the shock of one's drive fixations as the outcome of analysis would make us tolerant of our own jouissances and the jouissances of others in their difference. Analytical practice is a practice of friendliness-hospitality, Derrida would say (Derrida and Dufourmantelle, 1997) - it is the encounter with absolute difference, with what does not make a whole, far from the mass and without aspiring to any totality. It favors the encounter with what makes us exceptional, which is not the same as thinking of ourselves as an exception or outside of a legacy.

Commentary by Abel Fainstein¹

The growing interest in issues related to discrimination and racism led the International Psychoanalytic Association (IPA) to broaden its mission to deal with the problems of the communities through the creation of a specific committee, in addition to the work of the various committees that make up IPA in the Community. Since the assassination of George Floyd, in the United States of America, a large number of psychoanalysts began to address the discrimination that affects the black population. At the beginning of 2023, the topic of anti-Semitism was included, which acquired enormous space following the massacre perpetrated on October 7, 2023, by the terrorist group Hamas in Israel.

As pointed out in Analía Wald's text, colonialism, whiteness, gender, sexual diversities, and anti-Semitism have in common their connection with the processes of othering. However, each topic, and in each place, deserves to be addressed in its uniqueness, its historicity, and hence the importance of psychoanalysis, which is especially interested in the case by case, avoiding any generalizations, often associated with prejudices. These are themes that are part of the obscurities of each era, often denied, denied by a large part of the world, including psychoanalysts and their societies, not exempt from resistance concealed under forms of power that designate who to otherize.

1- The comments of Abel Fainstein and Raya Zonana on the work of Analía Wald result from the exchange produced at the roundtable talk organized by Cristina Salas (Argentine Psychoanalytic Association, Junín) on Discrimination and diversity that took place at the 61st Symposium, 51st Congress of the Argentine Psychoanalytic Association. Abel Fainstein and Raya Zonana were summoned in their capacity as, respectively, coordinator and Latin American representative of the recently created Committee on Prejudice, Discrimination and Racism, of the International Psychoanalytic Association.

The anthropological references to Viveiros de Castro proposed by Wald broaden our approach by working on the limits with inter-discipline and focusing on the way we understand identity and difference.

In a recent roundtable talk, Alejandra Tortorelli (Cabral and Tortorelli, September 12, 2023)², an Argentine philosopher, called us to modify the perspective. We are used to thinking that identity generates difference. However, following Deleuze and other authors, she proposes that it is difference that generates identity. Thus, there is a transformation in the way these issues are worked on in practice.

Analía Wald highlights the environmental and cultural context and emphasizes that capitalism makes this its masterpiece. We can ask ourselves what makes its masterpiece out of. The projection of what is experienced as bad makes the constitution of the self. Is it not from these marks that make the psychic structuring that capitalism makes its masterpiece? Following what Analía's work suggests, subjectivation and socialization are the same process, given that psychic structuring occurs in a certain context in which the processes of projection and affirmation take place. Thus, she highlights the non-familial subjectivizing agents.

The work proposes that theories are fictions: projection, identity, othering, affirmation, and expulsion are conceptual fictions to account for the constitution of the psychic subject. The notion of self/other discrimination as a central axis in subjectivation affects, for Analía, the ways of thinking about the group, and the social collectives. She proposes a review, questioning the psychoanalytic discursivity in order not to think from the negative, from repression, from what we have in common, but from the differences. I quote her: "Categories are human creations, and not universally valid descriptions, as is maintained by an imaginary that holds the power to classify".

The practice of hospitality implies accommodating the other within us. The magnificent text that J.-L. Nancy (2000/2006)³ wrote after receiving a heart transplant and testimonies of women who have had children through assisted fertilization give an account of this work of accommodation. However, Alejandra Tortorelli suggests that the difference is always in us. We know that the experience of the unconscious is testimony to this.

To deepen these questions, the reference in the work to Viveiros de Castro and Milton Nascimento was of particular interest to me. Unlike our use of the term "brother" based on what we have in common, the Cashinahua use something like "brother-in-law" or "cross-cousin" to

2- Cabral, A. y Tortorelli, A. [APA Argentine Psychoanalytic Association] (12 de septiembre de 2023). La problemática de la diferencia: Su lugar en la cura psicoanalítica Asociación Psicoanalítica Argentina [video]. YouTube. <https://www.youtube.com/watch?v=wwaCM0aQiYY>

3- Nancy, J.-L. (2006). *El intruso*. Amorrortu. (Original work published in 2000).

relate to others. They do so based on difference. It is not about relating to each other based on similarities but on differences. The opposite of difference is indifference, not identity. Friendliness is a practice of difference through conversation. The establishment of a bond that allows distant closeness is not through fraternity.

Based on these developments, Analía then proposes to deconstruct metapsychology. She denounces binary approaches. How to achieve familiarity with the different? How can we elude othering from a place of power, as happens for example in Brazil with the white population in the face of the black majority?

Among us, Janine Puget highlighted the risk of reducing differences in institutions. Curiously, although many of us agree that identity does not make the difference, but rather the other way around, the Argentine Psychoanalytic Association (APA) remains the only Argentine society that does not accept that training analyses be carried out with analysts who do not belong to the institution.

In the text, Analía comments that exposing the differences increases power. We are beings of desire, and not only subjects of repression. I agree: the tendency to think that uniformity generates more power is characteristic of fanaticism. Hitler proposed fighting for Greater Germany to erase differences and thus increase the power of the Nazi movement.

If the difference is power, it is not othering. F. Heritier (2007)⁴ maintains, based on anthropological experience, that difference does not imply stratification of powers or hierarchies. The difference is structural, but it does not necessarily lead to exercises of power and violence. This summarizes, in some way, these perspectives.

Analía Wald's text creates an openness of thought, proposes different layers, provokes new ideas, and suggests a dialogue.

Angélica Dass
Humanae

6 August-15 November, 2021. Monopoli, Italy.



4- Reference cited by Alberto Cabral in the Pannel. See: Heritier, F. (2007). *Masculino/femenino 2: Disolver la jerarquía*. Fondo de Cultura Económica.

Commentary by Raya Angel Zonana: Proposals for a dialogue⁵

*You begin with the connection between law and power. It is certainly the correct starting point for our inquiry. Am I authorized to substitute the word "power" for "violence" [«Gewalt»], which is harsher and more strident? Law and violence are opposites for us today.*⁶

Freud, 1932⁷

Our profession implies that we venture into foreign worlds and, in that way, be disturbed, and carried away by other languages, other universes. The work of the psychoanalyst is completely permeated by diversity.

Analía Wald's text creates an opening for thought, proposes different layers, provokes new ideas, and suggests a dialogue.

1. The word *othered*, which the author conceives from Ayouch (2017), refers to a minority group treated as "other" and, thus, excluded; generally considered inferior and threatening, with negative traits. In Brazil, however, blacks, being the majority of the population, constitute the othered group, as occurs with the *cholos* in Peru, for example. There is a complexity that is worth reflecting on when a minority has power and proposes who "the other" is, the foreigner. This is the basis of the operation with which colonization and capitalism created and sustained a certain system.

I reckon about how easy it is for someone to take the place of a foreigner and how strong this mark is.

I remember the movie *The Hunt* (Vinterberg, 2012)⁸, in which a five-year-old girl, starting from a game in her living room, fantasizes about a scene with a sexual overtone about her kindergarten teacher.

In ambiguous language, she tells the adults about the fantasized scene and leads them to suspect that the teacher has had an attitude suggestive of pedophilia. This teacher, an extremely dear person, is suddenly persecuted, expelled from socializing with his friends, and threatened with death. A collective delirium takes shape, and this man goes from being a subject to being an abject, set aside by the community. He embodies what Agamben (1995/2012)⁹ calls *Homo sacer*, someone who can be killed without the murderer being punished.

5- Psychoanalytic Association of Sao Paulo. SPSP.

6 - Translation from the Spanish J. L. Etcheverry edition. The translation corresponds to pp. 187-188: Einstein, A. y Freud, S. (1991). ¿Por qué la guerra? En J. L. Etcheverry (trad.), *Obras completas* (vol. 12). Amorrortu. (Original work published in 1933 [1932]).

7- Freud, S. (2020). Por que a guerra? En M. R. Salzano Moraes (trad.) *Obras incompletas de Sigmund Freud: Cultura, sociedade, religião: O mal estar na cultura e outros escritos* (pp. 421-443). Autêntica. (Original work published in 1932 [1933]).

8- Vinterberg, T. (director) (2012). *The Hunt* [film]. Zentropa Entertainments.

9- Agamben, G. (2012). O bando e o lobo. En G. Agamben, *Homo sacer: O poder soberano e a vida nua* (pp. 104-113). UFMG. (Original work published in 1995).

Once he occupies that position, the subject or an entire ethnicity or category of subjects will always be under threat. At any moment, hatred can be reborn. And is reborn.

This happens in our communities, whether to refer to individuals or altered ethnic groups, and the need to create sacrificial scapegoats is surprising.

Thus, we follow Freud in his response to Einstein's letter: can we change the word "power" to the word "violence"?

2. Contact with "otherness", both external and with our own "other", is always thorny. I use this term in the very sense of the thorns that scratch, leave wounds, and break our skin, to speak of what Analía Wald calls "politics of the sensitive", which marks every time and every epoch. What can be heard, what can emerge or not be perceived, the aesthetic-political regime of an epoch.

Byung-Chul Han (2019)¹⁰, the German philosopher, suggests that the mark of contemporary aesthetics is in the smooth. The smooth has no breaks, no edges, and no resistance, it extinguishes its opposites, and it is total positivity. In the smooth surfaces, without ruptures, what is reflected is "the self"

An example that the author offers us is the art of Jeff Koons. According to Han, this art opens an "echoing space" of resonance in which "I guarantee my existence" (p. 13).

Balloon Dog, one of his works, for example, according to Koons deserves only a "WOW!!!". Without judgment or reflection. [...] It is a wonderful object to motivate the viewer into existence. Its material reflects, mirrors, and by reflecting, the viewer is assured of himself" (quoted in Han, 2017/2019, p. 13). The artist proposes that in his "polished and brilliant sculptures there is no confrontation with the other. It is a work in the field of the soothing, of the imperturbable, the relieving" (p. 9).

Now, the inevitable contact with the other is anything but relief-generating or relaxing. It always has rough edges, it provokes us, it invokes us. Negativity -which would be missing in Koons' works- is, however, essential in art and unequivocal in life. It is a necessary wound, it is what opposes us, and it shocks us. The work of art sets out to "knock" the viewer out of their supposedly tranquil space.

Like the aesthetics of psychoanalysis, art dislocates, and imposes the other. The contact proposes a topography, relief, layers, subtleties, and roughness in something that is hidden, and that is not completely visible. It is always full of edges, pores, and holes. And even more so when these edges, pores, and holes emerge in the encounter with the foreign that bursts out of one's own.

If Narcissus considers ugly what is not a mirror, as Caetano Veloso (1978)¹¹ would say, we can see Koons' art as an irony: the negativity that insists on escaping from total positivity. This is what happens before the fascination that the works of this artist provoke, in this "Wow" of someone devoted to his own image, looking at himself in his own reflection, an object of himself. If desire is about being only luminosity and brightness, it exports what seems opaque, dirty, painful, what is disgusting and is placed in the black, the Jew, the gay, the trans, the woman... Movements of separating from the other, of discriminating, classifying, and racializing occupy the scene.

10- Han, B.-C. (2019). *A salvação do belo*. Vozes. (Original work published in 2017).

11- Veloso, C. (1978). Sampa [canción]. En C. Veloso, *Muito* (dentro da estrela azulada). Philips.

12- Freud, S. (2020). O mal estar na cultura. En M. R. Salzano Moraes (trad.) *Obras incompletas de Sigmund Freud: Cultura, sociedade, religião: O mal estar na cultura e outros escritos* (pp. 305-410). Autêntica. (Original work published in 1930).

What would be the function of the other, if not to be my slave, or the scapegoat for my ills, from which I imagine I can free myself, writes Freud in *The Malaise in Culture* (1930/2020)¹².

The negative is outside, in the abject other.

Returning to Analía Wald's text, colonialism and capitalism make this their masterpiece. And again, I ask, following Freud: can we substitute the word "power" with the word "violence"?

3. One last point, on the anecdote of Viveiros de Castro, to think of meetings and exchanges with greater amplitude, based on differences, not on similarities. We are not brothers and, in reality, would we want to be?

Sérgio Buarque de Holanda, Brazilian historian and sociologist, in *Roots of Brazil* (1936/2016)¹³ understood the Brazilian as the cordial man, from the Latin *cordialis*, referring to the heart.

What does this mean? The cordial man is not kind or loving by calling everyone "brother" or saying that the employees of the house or company are "his family" and treating them with supposed intimacy. This does not reveal the closeness, but rather a behavior with an "affectionate appearance", not necessarily with sincere and deep affection. There is a perverse form, an attempt to deny difference to impose one's own law and exercise power.

Finally, to be able to inhabit the tension of differences, here, in two languages, requires sharpening our listening, proposing other perspectives in conversations (*with-meeting, versare*-changing: many versions), as the "anti-narcissism of infinitesimal variations" suggested by Analía Wald insinuates. This does not make us "relatives", it does not make us a "family"; on the contrary, it exposes our strangeness as a space to be explored.

Will we be capable of this openness and hospitality? Hopefully, because then something will indeed be able to scratch the smooth.

Abstract

Intolerance towards individuals or collectivities for reasons of race, religion, politics, gender, age, physical or mental condition, etc., is part of the structural violence of the prevailing social system and invites us to think about the articulation between subjectivity and the social, the singular and the collective, the crossings in the clinic of politics and micro-politics. The concepts with which we psychoanalysts think of subjectivation, and the philosophical and anthropological referents on which they are based, contain within themselves, as their inevitable

13- Buarque de Holanda, S. (2016). *Raízes do Brasil*. Companhia das Letras. (Original work published in 1936).

counterpart, discrimination. There is no subjective affirmation, no group identity, without exclusion, and this original exclusion is the germ of the jouissance of segregation. If identities are sustained by a signifying reference, elevated to the status of a trait of the ideal, they are only affirmed in opposition to the other, according to a binary logic that recreates scenarios of confrontation. The modern paradigm has at its core the logic of classes and our cognitive, epistemopolitical practices consist in classifying, categorizing, pigeonholing. These practices are translated in psychoanalysis by the logic of the signifier, by the need to nominate, to give identity. From referents of relational ontologies and perspectivist anthropology, it is possible to conceive social collectives from a bond that, instead of rejecting what is different, allows a “distant closeness” with what is foreign, with the other’s singular jouissance and the foreignness of one’s own.

Keywords: *Paradigm, Otherness, Social bonding. Candidate to keyword: Segregation.*

References

- Aulagnier, P. (2010). *La violencia de la interpretación*. Amorrortu. (Original work published in 1975).
- Ayouch, T. (2017). Normas y subjetivaciones menores. *Topía*. <https://www.topia.com.ar/articulos/poder-y-psi-que-un-psychoanalysis-mas-alla-funcion-psi>
- Ayouch, T. (2023). “Los cuerpos y los placeres” contratan: Dispositivo de sexualidad, dispositivo de raza y queer decolonial en el psicoanálisis. *Calibán*, 21(1), 14-35.
- Butler, J. (2016). *El género en disputa*. Paidós. (Original work published in 1990).
- Dayan, M. (1985). *Inconscient et réalité*. Presses Universitaires de France.
- Deleuze, G. y Guattari, F. (2008). *Mil mesetas: Capitalismo y esquizofrenia*. Pre-textos. (Original work published in 1980).
- Derrida, J. y Dufourmantelle, A. (1997). *De l’hospitalité*. Calmann-Lévy
- Elias, N. y Scotson, J. (1994) *The established and the Outsiders*. SAGE.
- Esposito, R. (2003). *Communitas: Origen y destino de la comunidad*. Amorrortu. (Original work published in 1998).
- Esposito, R. (2005). *Immunitas: Protección y negación de la vida*. Amorrortu. (Original work published in 2002).
- Freud, S. (2016). Análisis terminable e interminable. En J. L. Etcheverry (trad.), *Obras completas* (vol. 23, pp. 21-74). Amorrortu. (Original work published in 1937).
- Fricker, M. (2007). *Epistemic injustice*. Oxford University.
- Heidegger, M. (2011). *Aportes a la filosofía: Acerca del evento*. Biblos. (Original work published in 1989).
- Lakoff, G. y Johnson, M. (1986). *Metáforas de la vida cotidiana*. Cátedra. (Original work published in 1980).
- Lacan, J. (2008). *El seminario de Jacques Lacan*, libro 17: El reverso del psicoanálisis. Paidós. (Original work published in 1969-1970).
- Lapoujade, D. (2018). *Las existencias menores*. Cactus. (Original work published in 2017)
- Mannoni, O. (1956). *Prospero and Caliban: The psychology of colonization*. Richard Clay and Company. (Original work published in 1950).
- Mannoni, O. (1973). La descolonización de mí mismo. En O. Mannoni, *La otra escena: Claves de lo imaginario*. Amorrortu. (Original work published in 1969).
- Méndez, M. L. (2011). *Procesos de subjetivación: Ensayos entre antropología y educación*. Fundación la Henedija.
- Najmanovich, D. (2020). Ni adentro ni afuera de las cajas: De la inclusión a la convivencialidad. En G. Szyber y G. Untoiglich (comp.), *Las Promesas incumplidas de la inclusión*. Noveduc.
- Preciado, P. B. (November 17, 2019). Intervención en las Jornadas N° 49 de la École de la Cause Freudienne: Mujeres en Psicoanálisis. https://drive.google.com/file/d/1qRc0SPPPhfKkM2cu1ByLnN-fpC_z50lke0/view
- Puget, J. (2008). Coartada social y psicoanálisis. *Psicoanálisis*, 30(2-3), 333-338.
- Spivak, G. (2011). *¿Puede hablar el subalterno?* El cuenco de plata. (Original work published in 1988).
- Rancière, J. (2014). *El reparto de lo sensible: Estética y política*. Prometeo. (Original work published in 2000).
- Viveiros de Castro, E. (2004). Perspectival anthropology and the method of controlled equivocation. *Tipiti*, 2(1), 3-22.
- Viveiros de Castro, E. (2010). O anti-narciso: Lugar e função da antropologia no mundo contemporâneo. *Revista Brasileira de Psicanálise*, 44(4), 15-26.

Marisol Bedoya*

The others, the fanatics: An uncomfortable approach

*No one I know has ever done anything ridiculous.
No one who talks to me has ever been humiliated.
They've been princes in life, every last one of them . . .
If only I could hear some other human voice
Confess not to a sin but to an infamy,
Tell not about an act of violence but of cowardice!
No, all the people I listen to, if they talk to me, are paragons.
Who in this wide world would admit to me that he was ever despicable?
O princes, my brothers,
I've had it up to here with demigods!
Where in the world are there people?
Am I the only one on earth who's ever wrong and despicable?
Fernando Pessoa, excerpt of «Poem in a straight line»*

Many years ago, when I was still a child, one of my brothers took me for the first time to a stadium where a football cup final was being held. In the stands, people seemed mostly normal, some of them effusive, but normal. Some were chanting songs to the beat of drums and the atmosphere was generally cheerful. Everything began to change when the opposing team scored the first goal. The chants of encouragement turned into insults and the enthusiastic faces were gradually transforming into belligerent and contempt expressions.

I precisely remember the adrenaline rush I felt when, what I considered my team, from that day on, scored the equalizer and then, the winning goal. I remember how easily I learned those insulting chants, as well as understood the reason why the fans clashed each other. While I didn't agree with throwing stones at rivals, I thought there had to be a way for certain people with bad taste to understand that you can't combine blue with red¹.

Thinking about this anecdote, I remember Freud (1921/2009b), who helps us to understand that there is some kind of emotional contagion that seems to hypnotize certain crowds that are easily manipulated by some fanatical leader. Are these manipulable masses, these fanatical leaders, these hypnotized in multitude, such alien groups found only in stadiums, on battlefields or, far away, in the Middle East?

* Psychoanalytical Association of Asuncion.

1. Characteristic colors of a Paraguayan football (soccer) team.

Many years after the experience in the stands, I entered a psychoanalytic institution and, to my surprise, the sensation was curiously similar. At the beginning many people were enthusiastic, sharing knowledge and thinking in groups, but once the discussions/matches started, you could clearly see the different teams, with their different flags. Those of one team fought with the other team with their intellectual chants. They chanted loudly the ideas of some Dr. E., some Mrs. K. and some Dr. L., each team, in unison the same song, all very similar to that “dale, dale, O” that the supporters of my team knew.

I think that when we evoke in our minds the fanatics, we are always thinking of the others: the extremists, the Nazis, the Middle East, the fans of my club, the religious people. However, are the others really the fanatics? Are we psychoanalysts outside this group that appears to be so distant and so alien?

Unfortunately, Amos Oz (2006) - and I agree with him - thinks that fanaticism is an ever-present component of human nature, almost like an evil gene. Following Oz's line, it can be understood that the fanatic becomes one, not because of the values promoted by a religion or by a culture or mentality. In reality, becoming a fanatic has to do with a struggle that is older than Nazism, older than Islam, almost as archaic as the sun, I would say. It is an old struggle between fanaticism and pragmatism or, perhaps, fanaticism and tolerance. We analysts would think that it is an old struggle that we know well, between Eros and Thanatos, life drive and death drive, between envy and gratitude.

Cassorla (2019) describes the fanatic as one who transforms the perception and knowledge of reality to tailor it to his conscious and unconscious needs and desires. In this sense, the fanatic manages a one and only truth, an absolute point of view, in which any fact that does not coincide with that truth is separated, perverted or destroyed.

He also adds that, in order to give meaning to his existence, the fanatic needs followers, acolytes, disciples, perhaps patients, on whom he feeds and whom, for their own sake, he needs to convert to the truth that will save them. In this line, there is no room for doubt, for otherness, for guilt, for mourning and much less for depression or reparation. To give strength to the idea, Cassorla adds:

The fanatic considers himself as infallible. Assured of the superiority of his truth, he fights for the “salvation” of the other. When the other resists salvation, the fanatic believes that there is an envious rivalry. Consequently, he needs to attack all evidence that would discredit his ideas, including doubters. Any form of perversity is justified, in the name of Truth or the Cause. (p. 9)

Do we still feel far away from the fanatics? Do they still look like the others?

I am going to resort to a clinical example to try to approach an idea that I would like to call fanatical interpretations.

On one occasion, a patient came to consult with an analyst who carried the banner of his theoretical “team” very visibly in front of everyone. At one point in the session, the patient mentioned to the analyst a delay in her cycle and a fear of being pregnant by her ex-boyfriend, with whom she had had a casual encounter. The analyst, very eloquently, sentenced: “What you really desire is your father’s penis, and since you cannot have it, you are trying to replace that desire by that of a son”.

The patient retorted that she did not see any sense or relation with what he was telling her and that, besides, what she did not really want was to be pregnant neither with a son nor with a penis. The analyst then interpreted that she did desire that penis/pregnancy, and that is why she had neglected it, and that denying it was the cause of a resistance of her unconscious, which prevented her from going deeper and getting in touch with such an obvious desire. The patient retorted that she did not see any sense or relation with what he was telling her and that, besides, what exactly she did not want was to be pregnant neither with a son nor with a penis. The analyst, then, interpreted that she indeed did desire that penis/pregnancy, and that is why she had it unprotected, and that denying it was the cause of a resistance of her unconscious, which prevented her from going deeper and getting in touch with such an obvious desire.

Of course, all of us who have once read Freud are familiar with the theory of the “penis/baby” symbolic equation. Nonetheless, what use could this young woman, worried about a possible pregnancy, have had for such an interpretation? Probably after that session, in addition to feeling lonely, she would have felt not only worried about the delay of her cycle, but also about desiring her father’s penis.

You may argue that the theory underlying this interpretation is acceptable, that it is a way of explaining the mind, that it is written in the language of the unconscious and, therefore, if it were not for the resistances of the ego and the superego, what was interpreted could be understood and elaborated by the consciousness. I reply that all this is true. However, the fanatical problem lies at the point where there is no room for doubt. There is no room for another to be another and, moreover, it seems to be a need to force the other to accept an interpretation, to inject a theory that does not fit.

I also remember a well-known mentor who advocated that: interpretations could not be delivered as doubts. It is not allowed to say, for example, “this could mean something” or “this would appear to be something else”. The interpretation must be an affirmation, since, according to him, the explanation of what happens with the patient’s unconscious is the work of the analyst, who must deliver certainties, not doubts or possibilities. To deliver interpretations as questions, said our admired mentor, would be to hand over to the patient the responsibility of doing our work. It seems that the analyst in our example was the best student in this mentor’s classes.

The problem with all this begins at the point where we want to make the patient speak our language, adhere to our theories and incorporate them as the only antidote to be cured. Would it not be better to create a new language or concoction between the two of them? Of course, the altruism of the psychoanalyst is not questionable, it is obvious that seeking to get the patient to admit her desire for the father’s penis was only to help her find the cure. The analyst is trying to show her a path of truth, of a truth, which in that context does not seem to admit doubts, there are only certitudes. We must not forget that the fanatic only wants to save the soul of the other and is more interested in the other than in himself, as clearly are we all analysts.

I would propose, then, that a fanatical interpretation is a strong statement, which has been previously written and is offered to a patient as if it were a unique, unquestionable and unmovable truth. The fanatical interpretation does not arise from the emotional encounter between patient and analyst but is generated by combining words taken from books and theories and is applied in an authoritarian manner as an explanation to the patient’s conflicting unconscious. In this sense it lacks creativity, and mainly affect, since, being the theoretical description of universal unconscious, it fails to bring an individual closer to his or her own experiences. From this point of view, another characteristic of these fanatical interpretations is that they could be applicable to any person and be repeated thousands of times with the same tone and the same words.

These fanatical interpretations are well articulated and are very seductive. They come imbued with security, eloquence and superiority, which generates in the patient a feeling of smallness and ignorance in the face of so much greatness and intelligence. If this happens, the patient has no other way out but to submit and convince himself that the analyst’s words are indeed the words of the unconscious.

If this new truth is questioned or rejected, it is attributed to an attack of the analyst’s ability, to a resistance or to an unresolved conflict of the patient. The transference at this point is used as an instrument of power, with which the patient is led into a dark and unknown cul-de-sac, and therefore, must remain at the mercy of an analyst who will enlighten him with his saving wisdom.

The truth is that these interpretations, which I call fanatical, were once written in order to think and explain a mental state, a metapsychology, the conformation of the psychism, and that is the value they deserve. The big problem with these geniuses thought up by these doctors, ladies and gentlemen, is that they were not written for that distressed patient in front of us, on that day and in that context. By this I mean that not all desires or fears of pregnancy are desires for fathers’ penises, and not all bombs are explosions of aggression directed at progenitors who are in coitus.

From all this we can conclude that it is impossible to get out of a fanatical interpretation. On the contrary, it is imposed, insisted upon or, on the contrary, the new enemy that goes against it is disqualified, destroyed or dismissed. I believe that our example shows how the patient’s voice is silenced, dismissed and, we do not know to what extent, destroyed. Is there room for that or any other analyst to be wrong?

I take this opportunity to recall a small fragment of Philip Roth’s novel *American Pastoral* (1997/2013), where in my opinion it is precisely expressed how is a bond of real knowledge and intimacy with another:

In any case, it remains true that life is not about understanding your neighbor well. Living is about misunderstanding him, misunderstanding him again and again and again and again, and then, after careful reflection, misunderstanding him again. Thus, we know that we are alive, because we are wrong. (pp. 53-54)

While these theories I have been talking about have been very elaborate and studied, I consider that using them as interpretations serves to mask a lack of creativity and contact with the patient's emotional state, but mainly I think that fanatic interpretations are used by some analyst, not you or me, to defend themselves from their own conflicting aspects, to defend themselves from their own emotional pain. Finally, as mentioned by Eizirik (October 2, 2023) in a recent podcast, one of the germs of the little fanatic within all of us is the inability to cope with our emotional pain and our own helplessness.

As mentioned above, these fanatical interpretations have a very seductive characteristic, as they sound so intellectual and profound, so appropriate and full of unconscious meaning. Or doesn't it sound wonderful to listen to the following excerpt from a classic?

In this passage, the tree on which the wolves are sitting in the dream appears. But it contains an unequivocal connection to the castration complex. The old wolf was deprived of his tail by the tailor. The fox tails of the wolves in the dream are, hence, compensations for this lack of a tail. (Freud, 1918 [1914])/2009a, p. 31)

You may have noticed that I took an isolated fragment of a possible interpretation of the wolf's man's dream. Could it be correct? It could be. It might, in fact, be correct. The problem lies in its unequivocal connection to the castration complex. What is fanatical about this interpretation would be to be certain that our theory - in this case, a developing theory - is applicable to any element that is similar and can provide an answer and solution to all conflicts. I could give examples of fanatical interpretations, from Klein, with separation anxiety disorder; from Meltzer, with zonal confusions; from Lacan, with jouissance; from Winnicott, with lack of holding. Readers may excuse me, but although I have been looking for several days for an example from Bion, I did not find one, I wonder why.

Bringing these examples and following Cassorla's (2019) argument, my intention is to reemphasize how well articulated these fanatical interpretations can be presented, how convincing they sound and how they are apparently sustained on solid intellectual foundations. In this narrative, highly complex logics would seem to be present, which can even simulate alpha elements, almost resembling thoughts. However, by not giving space to something new, they end up encapsulating themselves in something immutable that remains stagnant, rigid, and what we can see in the background are simple beta elements that seek to disguise themselves as alpha.

If as analysts we think that it is not enough to know aspects of oneself, but rather that it is necessary to become oneself in order to become psychoanalysts with an identity of our own, we cannot use interpretations or guidelines that are written by others for others. Moreover, if we consider analysis as a process in which the analyst is also expected to emerge transformed, how could he or she do so, using the same words used by his or her teachers, as if they were repeating the Gospel?



Angélica Dass
Soy-adolescente-y-qué-más
1 December-31 December, 2022. Madrid Spain.

By saying this I do not imply that all analysts have to develop new theories in order to be able to work, I am aware that we have incorporated several objects and models that guide our thinking and build our interventions. However, if the text is not constructed with the patient's text, if all that comes with us is not intertwined with the emotional state of that session and, above all, if we try to force a theory into a mind, we should ask ourselves if we are not falling into a kind of fanatical interpretation.

If the analyst in our first example, after sentencing the desire for the penis, had listened to what his patient had to say, he would probably be able to construct something new with her. Perhaps if he talked about the fertility or infertility of their encounter, perhaps if he wondered what he was germinating or not germinating in her and why this patient did not want something new to be born, perhaps, and only perhaps, that analysis could have taken another path.

So how can one avoid falling into these fanatical interpretations? I assume that in the same way one avoids falling into other extremes, racism, discrimination and intolerance in general. Namely, by ensuring that the other is another, other with a history, a language, an emotional language, a written text and another to be written.

Trying to answer the question of how not to become fanatical analysts, comes to my memory the movie *JoJo rabbit*, directed by Taika Waititi (2019), which narrates, as a satire, the story of a fanatical child of the Nazi regime. The boy had learned from their leaders and was convinced that Jews had horns and tails, and that they could transform into monsters and read minds. These were the reasons why they had to be eliminated. His mother, a member of the resistance, hides a young Jewish girl in her house, whom JoJo meets at one point. Great is the boy's surprise to find that the girl has neither horns nor a tail, nor can she read minds.

JoJo finds himself in great confusion about what he feels with this discovery, and something new opens up: ambivalence, a possibility to question his certitudes, his dogmas and his emotions. Ambivalence, the space for doubt and curiosity opens up the possibility of getting to know the other, in this case, this Jewish girl, with whom the protagonist ends up falling in love and whom he ends up protecting.

This example allows us to understand that one of the protective factors against fanaticism is ambivalence, which is presented as an emotion that generates doubts. Similarly, there are also other elements that can keep us away from fanaticism and, consequently, from fanatical interpretations, which have already been mentioned by Oz in his famous book *How to cure a fanatic* (2006), such as creativity, literature, art and sense of humor.

In this sense, the creative and poetic analyst, willing to build new spaces and scenarios along with his patient, is less likely to fall into fanatical interpretations, and if he is also capable of laughing, listening, doubting and thinking, he has already won most of the battle, even if he has to admit that certain traces of a fragile fanatic may live in him.

Why do I say fragile fanatic? Because only a feeling of fragile desperation needs a powerful savior that delivers certitudes instead of insecurities. Full trust in a superior being, teacher, guide, or theory are only symptoms of a great underlying fragility and strong helplessness that needs to transform the unknown into absolute truth and the different into an enemy.

Frailty in this sense triggers hatred. A hatred ready to destroy the other, a hatred disguised as kindness that attacks differences, questioning, rebellion, the search for authenticity.

Jorge Bruce (2022) proposes that we analysts may think that working with the most disruptive emotions shelters us from the suffering of the rest of mortals, and thinking along these lines, we could think that it directly shelters us from being fanatics. However, we can see on a daily basis that there is an impulse that leads the fanatic to propagate a truth, to proclaim it in different spaces, in new adepts, to introduce it with interpretations, perhaps in congresses, scientific periodicals, in institutions and even in the privacy of the doctor's office. This is why we must be very awake, with our eyes wide open and our ears tuned, since this fanatic part is always prowling around, trying to take over other parts, looking for internal and external followers, sneaking in with solid arguments and enviable eloquence.

To conclude, I would like to go ahead and caution that, if at the end of this writing some of you feel a certain contempt for my ideas or perhaps an impulse to show me that your masters do not really say what I am affirming, and fervently want to convince me otherwise, I will not attribute it this time to my lack of knowledge nor to my inability to transmit ideas. This time I am going to limit myself to accusing you, the others, us, the fanatics.

Abstract

Starting from the premise that fanaticism is inherent to all human beings, this work attempts to show the ways in which psychoanalysts reveal the fanatic parts of their own personality. In the same way, it tries to present tools to build a clinic in harmony with the emotional states of each session. Based on ideas of contemporary thinkers, as well as psychoanalysts of different periods, we will try to answer the questions: Who are the fanatics? Are they really the others?

Keywords: Fanaticism, Group, Psychoanalytic field, Mass, Otherness, Ambivalence, Personality, Interpretation.

References

- Bruce, J. (2022). La otredad maligna. *Calibán*, 20(1), 182-185.
- Cassorla, R. (2019). Fanaticism: Reflections based on phenomena in the analytic field. *The International Journal of Psychoanalysis*, 100(6), 1338-1357.
- Eizirik, C. (October 2, 2023). Tempos extremos [podcast]. *Podcast ComplexaMente*. <https://podcasters.spotify.com/pod/show/complexamente/episodes/04---Tempos-Extremos-e2a2fjt>
- Freud, S. (2009a). De la historia de una neurosis infantil (el hombre de los lobos y otras obras). En J. L. Etcheverry (trad.), *Obras completas* (vol. 17, pp. 1-112). Amorrortu. (Original work published in (1918 [1914])).
- Freud, S. (2009b). Psicología de las masas y análisis del yo. En J. L. Etcheverry (trad.), *Obras completas* (vol. 18, 63-136). Amorrortu. (Original work published in 1921).
- Oz, A. (2006). *How to cure a fanatic*. Princeton University.
- Pessoa, F. (1992). *Antología poética*. NoBooks.
- Roth, P. (2013). *Pastoral americana*. Debolsillo. (Original work published in 1997).
- Waititi, T. (director) (2019). *JoJo rabbit* [película]. Fox Searchlight Pictures; Piki Films; Defender Films.

Received: 01/11/24 - Approved: 05/31/24

A study of the fanatical mind

We know that Psychoanalysis is a psychology of the individual and, at the same time, a social psychology (Freud, 1921/1969b) which uses clues to investigate mental functioning. The formation of our psyche intrinsically depends on the bond with others. The proper internalization of this bond enables otherness, a basic condition for humanization. In this way, the individual becomes ethically committed to hospitality, both to those who are similar and, above all, to those who are different. The myth of Narcissus shows the fatal consequences of failure in this process, and the myth of Oedipus reveals the complex vicissitudes of this conquering.

Clinical phenomena in which the perception of otherness is not constituted or is deficient, such as psychotic, borderline, autistic, and perverse configurations, have repercussions on the social environment. This same social environment may have been a factor in the pathology as well as being a depository and stimulus for its expansion.

In this text, I will focus particularly on fanaticism, a phenomenon that has been present throughout human history and is a topic of concern today. As a social fact, it has been the subject of philosophical study and human sciences. For Psychoanalysis, which has its roots in the clinic, it is a difficult subject, because the fanatic –full of certainties– despises it. The psychoanalyst therefore has no access to the details of the fanatic’s mental functioning. Nevertheless, there are valuable hypotheses in classic texts, such as the books by Haynal, Molnar and Puymège (1983) and Sor and Senet (2010). More recently, the amount of psychoanalytic work has increased, with Latin American authors standing out (Armengol, 1999; Bassols, 1999; Catz, 2016; Chuster et al, 2014; Ferrari Filho, 2017; Fonseca, 2018; Goldberg, 2003; Mazon, 1982; Marimaa, 2018; Mondrzak, 2021; Rozenberg and Boraks, 2016; Rubinstein, 2015; Tizón, 2015; Viñar, 2006) and the compilation organized by Sahoaler (2021), with valuable comments on the works of Cassorla (2021b), Cothros (2021), Peskin (2021) and Recalcati (2021). At a recent conference at the Buenos Aires Psychoanalytic Association, the papers by Cassorla (2021b), Geist (27 October 2023) and Puchol (27 October 2023) were discussed.

In a previous text (Cassorla, 2019b), I had the opportunity to formulate hypotheses based on clinical research with patients not considered to be socially fanatical, but who manifested phenomena of that type in the analytical field. These are based on factors related to primitive symbioses that reappear, mainly in adolescence, through attachment to religions, ideologies, and other social facts. Continent/content relationships experienced in childhood as insufficient and fraudulent and defensive narcissistic organizations articulate with early aspects of fanatical configurations, giving rise to fantasies that manifest as fanaticism. These factors are combined with

deficits in the processes of symbolization, resentment, and transformations into hallucinosis, among other derivatives.

Voltaire, one of the fathers of the Enlightenment and author of the *Philosophical Dictionary* (1764/2021), shows, in his argument on fanaticism, aspects of the spectrum between madness and fanaticism:

Fanaticism is to superstition what delirium is to fever [...]. The one who has ecstasies, and visions, who considers dreams as realities and imaginations as prophecies is an enthusiast; the one who feeds his madness with death is a fanatic. [...] The most detestable example of fanaticism was that of the bourgeois of Paris who rushed to murder, behead, throw out of the windows, and cut in pieces, on St. Bartholomew’s Night, their fellow citizens who did not go to mass. [...] There are cold-blooded fanatics: they are judges who condemn to death those who have committed no other crime than not to think like them [...] Once fanaticism has gangrened a brain, the sickness is almost incurable. I have seen convulsion-ridden people who [...] speaking of miracles [...] gradually grew impassioned: their eyes got inflamed, their limbs trembled, rage disfigured their faces, and they would have killed anyone who contradicted them. [...] These people are convinced that the holy spirit that fills them is above the laws and that their enthusiasm is the only law they must obey. [...] A man who tells you that he would rather obey God than obey men, and is sure that he deserves heaven if he cuts your throat. It is usually the old men who lead the fanatics and put the dagger in their hands: [...] who made the imbeciles enjoy the joys of paradise and promised them an eternity of the pleasures which they had made them taste on condition that they murdered anyone who they pointed out (p. 2233).

The reader must have remembered the Inquisition, fascism, Nazism, Stalinism, the massacres of the Native Americans, black slavery, pogroms, the Ku Klux Klan, Islamic terrorists, genocides in Armenia, Rwanda, the Belgian Congo, Bangladesh, the Taliban, the Great Leap Forward in China, the collective suicides of Jim Jones and others, terrorist dictatorships in Latin America. And the fanatic close to you, in your family or in your social group, who, given the right stimulus, can spring into action.

The word *fanatic* comes from the Latin *fanus*, meaning ‘temple’. The fanatic was the gatekeeper who carefully guarded the sanctuary. Later on, the word referred to the fervently religious person who devoted himself exclusively to a single god, remembering that the Romans were polytheists. The term was extended to mean the madman, deliriously enthusiastic, frenzied, enlightened, exalted by his faith.

* Sociedade Brasileira de Psicanálise de São Paulo y Sociedade Brasileira de Psicanálise de Campinas.

The fanatics transform perception and knowledge of reality to suit their conscious and unconscious fantasies. They are absolutely certain that they have the Truth, that they are unique. In the fanatical mind, there is no room for doubt, tolerance, otherness, guilt, grief, depression, or reparation. There is no sadness or joy. This is confused with excitement. They live in a hyper-real world, where things are what they imagine them to be, nothing beyond that.

The fanatics consider themselves infallible. Confident of the superiority of their Truth, they fight for the 'salvation' of the other. When the other resists salvation, the fanatic is certain of an envious rivalry. All evidence that contradicts their certainty is assaulted, including the doubters. Any form of perversity is justified in order to protect the Truth or the Cause.

The fanatic uncritically values causal relationships which are, at the same time, the product of their mind. A given situation, true or false, is generalized, and responsibility is attributed to all individuals of the same category (e.g., ethnicity or religion), who are enemies. If at any point evidence shows otherwise, the fanatic will create new beliefs to confirm their Truth.

The contagious ability of fanaticism can cloud the thinking capacity of the observer, who is in danger of becoming a follower of the belief. Fanatical beliefs can spread like infectious diseases affecting vulnerable hosts, as Freud (1921/1969b) has already shown.

The above facts lead to the assumption that the emergence of fanaticism in a person, social group, or society is facilitated when it feels weakened and threatened. In order to counteract this despair, they look for a powerful savior who will replace uncertainty with certainty. The powerful element is attributed to socio-cultural beliefs gained from social groups or instilled by leaders. This 'inoculation' is an important factor in the transformation of beliefs into fanaticism. The transmission of fanaticism begins in early childhood and probably earlier. Infants and young children who live in an environment of fanatical certainties introject these characteristics, which become manifest mainly in adolescence.

There is a clear link between fanaticism and resentment. The resentful person feels traumatically mistreated and continues to live to take revenge on the object that has supposedly or actually affected him (Kancyper, 1994). The transgenerational transmission of resentment causes conflicts and wars to continue for generations.

We can distinguish psychotic aspects from fanatical aspects. The reality created by a psychotic seems strange to everyone. However, fanatical ideas are accepted as reasonable in certain social groups, even if they seem strange to others. Unlike the fanatic, the psychotic is not in search of followers.

Fanatic and psychotic aspects coexist and mutually influence each other. Psychotic outbreaks, genocidal explosions, collective suicides; the union of perverse and psychotic aspects reinforce the fanatic organization.

Contemporary fanaticisms

Although fanatical behavior is similar throughout human history, the factors that trigger it are related to social variables that shape behavior in certain phases of the functioning of each society. The concept of contemporary fanaticism, therefore, does not imply remarkable differences from the fanaticisms of the past. Actually, its content is not sufficiently original, as we shall see below.

In another text (Cassorla, 2021b), we included among the fanatical defenses a conglomerate in which we identify denial [*Verneinung*] (Freud, 1925/1969a) and disavowal [*Verleugnen*]

(Freud, 1927/2014) of reality, with the creation of idealized fetishes that replace the perception of incompleteness. Through hallucinatory transformations, the fanatic feels proudly identified with a kind of almighty, omniscient, and omnipotent God (Cassorla, 2019a). Classically, that idealized object is projected onto a religion or political ideology whose followers are seen as superior.

Two characteristics that are even more dangerous to society are part of the fanatical structure. 1) The certainty of being surrounded by enemies, who will turn against the fanatics and destroy them. This is an obvious projective mechanism, although we know that confrontations between two or more fanatical groups may occur. Dissidence often creates another fanatic group in which "heretics" must be eliminated, and vice versa. The threatened fanatic must defend himself by destroying their perceived enemies. 2) The imperious need to conquer followers. As a result of unconscious insecurity, it is necessary to form powerful homogeneous masses, which will reinforce the beliefs and fight against the enemies of the Cause (Cassorla, 2005). Those who do not agree with the mass should be eliminated.

The above factors must be complemented by the need to dehumanize the enemy. In this way, they will be subjected to everything that is done with animals and "things": torture, elimination, reduction to ashes.

In contemporary fanatical movements, two trends predominate: jihadism –that is, the violent extermination of "unfaithful" by force, giving rise to a certain Islamic society –and the ultra-right. The latter has become increasingly powerful. It includes neo-fascists, national-socialists, and a mix of followers of white supremacy and white nationalism, extreme misogyny and homophobia, anti-Semitism and the fight against immigration. Accelerationists (a supremacist branch) preach immediate violent action. *Incels* (voluntary celibates) blame feminism for their affective and sexual difficulties and preach a society of alpha males. Conspiracy theories (such as QAnon) are ever-present, and the internet is the virtual battleground. In 2023, 410 extreme right-wing groups were identified in Europe (Carretero and Lezcano, January 20, 2024).

A contemporary fanatical terrorist

Psychoanalytic knowledge can draw on information from outside the analytic field, such as myths, anthropological and historical accounts, fictional works, and biographies. Their detailed study, guided by psychoanalytic theory, can stimulate ways of understanding the theory itself. One runs the risk of trying to "fit" the theory into the narrative.

Aware of that possibility, I explore the book *One of Us*, by the Norwegian writer Åsne Seierstad (2013/2016), dedicated to the terrorist attack of July 22, 2011, in which Anders Breivik killed 77 people and

wounded 51 others. Through a thorough study, she puts us in touch with the emotions of the victims and gives a detailed description of Breivik's life and ideas. I try to “dream” from the emotional experiences aroused by the reading. The reader, whose access to the book is not difficult, may have his or her own “dreams”. The “dreams” as a whole expand the ability to think, even if we must be alert to attacks on it (Cassorla, 2016).

Anders Breivik, after months of careful planning, got into a Labor Party youth camp and shot indiscriminately. A few hours earlier, he had placed a bomb near the Norwegian Parliament.

Wenche, Anders' mother, is described as a fragile woman with intense depressive episodes. When she was born in 1946, her mother had contracted polio and was paralyzed. Wenche spent the first years of her life in an orphanage. She then stayed with her widowed and paralyzed mother, by whom she did not feel accepted. She contemplated suicide. Later, Wenche developed a psychotic condition, that lasted until her death.

Wenche ran away from her family at the age of seventeen and moved to Oslo. At the age of twenty-six, she got pregnant by her boyfriend and refused to have an abortion. Elizabeth was born in 1973. Four years later, she got pregnant by a diplomat and they married. Anders was six months old when his father was transferred to London, where Wenche became deeply depressed. She left her husband, returned to Oslo with the children, and appealed for separation. Anders did not meet his father until four years later. Seierstad explains how Wenche learned to hide the pain beneath a polished exterior.

Anders' early life shows a crying, demanding, unpredictable, and violent baby. He lived attached to his mother, who could not bear him. Remember that Norway was a social welfare state, the result of social democratic governments. Wenche asked for a carer to help her with the children, which was granted. Shortly afterward, she looked for a family to leave the children with for the weekend. She needed a break from the unbearable Anders. Seierstad says that Wenche asked to let Anders touch his weekend father's penis. According to her, that was important for the boy's sexuality, as “he only saw girls peeing”. Months later, Wenche applied to the guardianship council for a foster family: she wanted the children to “fuck off”. Anders never left her alone. “At night, he slept in her bed, close by, and ‘bothered’ her” (p. 25).

Norwegian politics were changing. The feminist movement of the 1970s opened the way for Gro Brundtland. As Prime Minister, she was the target of hate speech, defamed and ridiculed. In 1981, the Labor Party lost the election, and the right took power. Neo-liberal changes were implemented, threatening the welfare state. The opposition, led by Brundtland, resisted, becoming the object of hatred by Wenche and almost half the population. The described movements became routine in the rest of the Western world.

Anders was becoming an increasingly difficult child. The children on his block called him Meccano Boy, because of his “stiff, angular” movement; he looked like “a set of parts to put together” (p. 38). The guardianship council referred the family for psychiatric evaluation, and treatment was imposed. Anders, at the age of four, had to attend the kindergarten that was part of the therapeutic plan. In the evaluation report, the following sentences are recorded: “inability to engage in play”, “unaware of symbolic play, ‘lacks spontaneity, initiative, imagination, and empathy’, ‘his language is insufficient to express his emotions’, ‘mechanically participates in activities, without showing joy or desire’, ‘became agitated when someone sought contact’, had ‘a forced, defensive smile’ (p. 38).

Surprisingly, Anders adapted to the environment, and it was concluded that there was “no individual psychological damage” (p. 40). He had resources that could be developed if the domestic

situation changed. Wenche was diagnosed with a borderline personality disorder. Unstable situations should be avoided, in order to help her structure her external life. Another report states that the relationship with the mother was

very ambiguous, as the mother on the one hand connects him symbiotically to herself and on the other hand aggressively rejects him. Anders is a victim of the mother's projections of a paranoid, aggressive, sexual fear in relation to men in general. (p. 42)



Angélica Dass
Soy-adolescente-y-qué-más
1 December-31 December, 2022. Madrid Spain. Photo: Andrés de Gabriel.

The report concludes: “Given the severely pathological bond between Anders and his mother, it will be very important to initiate measures as soon as possible in order to prevent a serious deviation in the child's development” (p. 42). A stable foster family is suggested. “However, the mother is strongly opposed to this, and the consequences of a forced intervention are not clear” (p. 42).

The situation changed when the father, aware of these recommendations, applied for custody of the child. A court case was initiated; Anders remained in the mother's care until the trial. Some time later, the father withdrew from the proceedings, as he saw that his chances of winning were minimal. The author warns that the mother's preference shows how things still had to develop in “highly developed” Norway.

The psychologist at the National Center for Child and Adolescent Psychiatry did not give up and demanded that Anders' custody should

be changed. The mother's lawyer accused him of monomaniacal persecution. The case was changed by a new report from the kindergarten, which described a "happy and content child". According to the father, the evaluation was carried out by a friend of Wenche's. In the end, at the Child Protection Commission, an inexperienced officer (according to Seierstad) was persuaded by the mother and her lawyer to take a middle course. Anders would continue with the mother. Three home visits were made, all in the mother's favor. The case was dropped. Anders was five years old.

Over the next few years, immigrants came to Anders' neighborhood –mostly Islamic immigrants hired for lack of labor. Then, more Islamic immigrants in search of opportunities. After that, refugees from Latin American dictatorships and more Islamic refugees. Anders had no problems living with them.

In 1986, the Labor Party returned to power thanks to a conflict between the right-wing parties. Gro Brundtland became Prime Minister. Changes were implemented. Maternity and paternity leave were extended, early childhood education expanded, and single-parent families gained more rights. Social polarization manifested in accusations of "state feminism", patriarchy, and "Vaginal State". Anders' school life took place in this environment.

Anders was a strange child and liked to stay isolated, observing others. Seierstad describes his experiments abusing animals and notes that the neighbors felt their pets threatened. The boy mocked and assaulted those who did not speak the language clearly enough to defend themselves. He would throw stones. If someone cried, he delighted, "there was a twinkle in his eye" (p. 51). When the father of a handicapped girl he bullied threatened to hang him on the clothesline in the basement, he left her alone.

Gradually, Anders began to bond with other children, and his behavior became more normal. His first friend was Ahmed, a Pakistani, after he beat Anders for being mistreated by him.

In the late 1980s, Saddam Hussein resolved to annihilate the infidel Kurds. Muhammad had decreed that infidels would be gathered in hell. The Turks had already done the same to the Armenians (1915-1923). Other terrorist movements were on the rise, and the jihadists were becoming more and more powerful, encouraged by the disputes between the great powers and by the various Arab countries. The Western Christian society, full of infidels, would be their main target. Muammar Gaddafi, the Libyan dictator, used to say that he did not need bombs to dominate the West. The "belly of his women" was enough.

As an adult, Anders continued to live with his mother, his only counselor. The symbiotic relationship was obvious. He went into business and failed in some. He was very successful in printing fake diplomas for "decoration". His business shut down when the U.S. government became concerned about the number of such diplomas that were being passed off as genuine.

Anders' attention to details manifested in other areas as well. He became one of the most important graffiti artists in the city. This fact put him in contact with gang disputes for prestige and admiration. His leadership qualities were contrary to his voracious aspects, and he was gradually expelled from the groups. At school, he was ridiculed and humiliated. In the 1995 yearbook, it was noted: "Anders used to be part of the class, but then he became everyone's enemy"; "Anders does stupid things for no reason, like hitting the headmaster" (p. 86). Then there was a reference to the "losers" in the class, a group to which Anders belonged. He was fifteen, and the father, who tried to welcome him into his new family, disowned him.

Anders invested in his body. He had a nose job, used rice powder, took care of his hair, which was falling out, and worked out a lot. He considered himself a metrosexual. He decided to join

politics, starting in the youth wing of the right-wing Progressive Party. He managed to climb the ranks thanks to his extensive knowledge –acquired on the Internet, according to Seierstad– and a game of seduction, in which he offered himself for activities, mainly from the press. He left the party when his name was not included among the candidates for the Municipal Council. His last message warned of a civil war when Muslims became the majority in Norway.

Anders then became one of the main leaders of violent video games. "Andersnordic" meticulously controlled his fellow combatants, who spread, on the Internet, across Europe. His avatar was tall and strong, with a grayish, menacing face. He played full time, and in six months he reached the highest level possible. He became a Punisher and leader of the World of Warcraft, the power elite. Anders dedicated himself to that life for five years, training his ability to destroy enemies.

Anders then became obsessed with extreme right-wing websites. They all preached white male supremacy and the destruction of the influence of Islam in the West. Socialists, feminists, the politically correct were criticized. The injustices committed against Europeans, the beheaded heads, the castrated knights, the mass rapes were denounced. It was a return to the Middle Ages and the time of the Crusades. The expulsion of the Ottomans was sung at the Siege of Vienna (1683). Seierstad shows how Anders distorted the news to make the events in Europe appear to be the fault of the socialist enemies, cultural Marxism and, above all, the immigrants who would dominate the continent. In Norway, the main responsible for this would be the Labor Party.

Anders finally wrote his book. Seierstad notes his constant repetition of slogans copied from the internet, warning of the dangers of Islam and the threat to Western civilization. He blamed cultural Marxism, whose offshoot, feminism, had appropriated culture. Innumerable enemies were named: multiculturalists, "suicidal humanists," capitalist-globalist politicians, media, universities, scientists and religious leaders, accused of "cultural genocide of the indigenous people of Europe and of foreign invasion and Muslim colonization. [...] They were also responsible for the rape of half a million European women and the active support of feminism, emotionalism, egalitarianism and Islam" (p. 215). The rapid increase of hatred and resentment is obvious.

The declaration of war revealed, meticulously, the strategy. Leaders of political parties, trade unions and cultural institutions would be murdered. Cultural Marxists could have their punishment mitigated under certain circumstances. Multiculturalists would be forgiven if they surrendered. Muslims would be deported according to a detailed scheme, and all vestiges of their culture would be wiped out.

The first phase of the war would last until 2030. It would be released from secret cells with no contact with each other. The second phase, between 2030 and 2070, would have more sophisticated forms of re-

sistance and would end up overthrowing the governments of Europe. From 2083 there would be peace: the revolutionary brigades of conservatism would won the war and society would be rebuilt. The Templars were the organization leading this process. Anders was the supreme leader, the Justicious Knight Commander. On his grave would be the inscription “Born into Marxist slavery [...]. Died a martyr in the struggle against the criminal Marxist regime” (p. 221). And, if he was imprisoned, he should take advantage of the trial to spread his ideas.

The next step was to cause a disaster to attract attention. Among several possibilities, he chose to eliminate young people from the Labor Party. In a spectacular way, he would spread his ideas and show his heroism. The thoroughness and patience with which the attack was planned and carried out brought it to perfection. In the attack on the camp, the young men were hunted down and the wounded shot with a hatred that went beyond any sense of guilt or compassion.

Anders used the trial to show off. He gave the Nazi salute and rationally justified that he could not be being tried by a corrupt court. During the trial, he was diagnosed as schizophrenic. Public opinion and he himself disagreed. It was humiliating to be considered mentally ill. The reports were redone, and finally Anders –satisfied with himself– returned to prison as a sane person. He continued, by all means, to spread his certainties. He is currently (2024) suing the Norwegian state, holding it responsible for the depression he contracted in prison. Seierstad, in my opinion, minimizes Anders’ intelligence, used perversely.

Identifying factors

The psychoanalyst is pleased to have a detailed document of Anders’ life. However, they are aware that the book’s author could only describe his overt behavior. Neither the witnesses nor the author herself are exempt. The author recalls Freud and Bullitt’s controversial book (1931/1984) about Woodrow Wilson, which shocked her because of Freud’s emotional involvement with the biographer. She knows she is taking the same risk and hopes that insight will help her.

The story refers to a mother who uses the defenses found in *borderline* configurations. These defenses are nourished by early traumas, deficit factors in the processes of symbolization, and difficulties in the discrimination between self and object. Triangularity is experienced as traumatically threatening. The individual fears the feeling of non-existence, which manifests as tedium, emptiness, permeated by persecutory aspects (Cassorla, 2016, 2021c).

The anxiety of non-existence can be controlled through attachment to the primary object, in reality, and in fantasy. This symbiosis (which may alternate with autistic withdrawal) is taken up with other highly idealized objects, as happens in fanatical beliefs.

It is hypothesized that Wenche projected an internalized symbiotic relationship onto her son. The maternal confusion, seducing Anders and rejecting him at the same time, indicates her difficulty in bonding with an object separated from herself. The concreteness of the child’s thinking, his impossibility of “as if”, and his defensive rigidity show Anders’ difficulty in humanizing himself.

Let us recall that adolescence constitutes a second process of “desymbiotization”. The young person is stimulated, by the pulsional impetus and by the attraction of the exogamous world, to seek for new objects with which to repeat the symbiosis. At the same time, he/she needs to work-through the mourning for the privileges of childhood and for the parents he/she must abandon. When the capacity to symbolize is sufficient, the symbiosis is undone, opening space

for the Oedipus, the otherness, the relationship with an other discriminated from oneself. When there are no resources for this to happen, the threat of rupture of the symbiotic relationship is experienced as the terror of non-existence. This fact is well known in situations where a young person tries to kill him/herself after imagining losing the idealized boyfriend/girlfriend or when he/she kills him/her, as we see mainly in femicides (Cassorla, 2017). Another way of maintaining symbiosis in young women is pregnancy. The friction with parents –who cannot be left and who are, at the same time, perceived as suffocating– are clearly manifested in the accounts of Anders’ family.

Society offers young people the possibility of resuming a symbiosis with idealized leaders or situations. The person, helpless, becomes addicted to fanatical religions and sects that promise salvation if they follow their rules. Collective suicide (as in the case of Jim Jones) shows that an idealized world is available even after death. The same happens with Islamic terrorists, with the children and young people of the Crusades, and similar situations.

Other ways of merging with the idealized object are provided by ideologies. Young people and children, who are more vulnerable, are their main targets. Nazi Youth, Communist Youth, and the like give the individual the feeling of belonging to something superior, transcendent, one with the god-leaders. We are in a fanatical area. *Fans* (the term derived from “fanatic”) of an artist, or a sports star, often come to their senses after a performance. This is not always the case when the compulsion to fill up is based on drugs, social networks, and violence.

I imagine Anders’ compulsive need to feel that he existed led him to the graffiti gangs. Symbiosis can occur together with obsessive defenses and intellectualization. The most successful fusion occurred when he became involved in video war games. Anders became a leader, famous throughout Europe.

It has been observed that terrorist groups look for followers among players of violent video games. Studies on school attacks show this (Cassorla, 2023a). Far-right ideas proved ideal for Anders to project his resentments. One of the factors in his misogyny may be the hatred of a rejecting and suffocating mother (Cassorla, 2019b). Winnicott (1989) highlights how dependence on the mother can lead to hatred against women, in both sexes. Misogyny, like the other studied phenomena, entails complexities that cannot be reduced to a few factors.

Anders does not hide his envious admiration for the powerful and fearless immigrant gangs, unlike the “feminized” Norwegian ones. His greatest resentment seems to be directed at the welfare society, which helped the immigrants (forgetting that his family was also helped) and thus drew resources from a decadent Europe, hijacked by cultural Marxism. For Anders, as well as for the neo-liberals, merit is what counts, and the strongest should lead and rule.

In other texts (Cassorla, 2021a, 2021b, 2023b) I have proposed that fanatical and denier choices have in common the return to an idealized world. I have already referred to the model of fetishism (Freud, 1927/2014). The fetish fills the terrifying perception of emptiness. Paradise will be sought by the fanatical terrorist in this or another world. This paradise is articulated with myths and historical and cultural aspects in which the past is idealized. Interestingly, there is sympathy towards the stories of the Middle Ages. The loyalty and heroism of the knights, in a context where the rules were clear and everything was achieved by merit (by force), deny the starving multitudes that served the feudal lords. Fundamentalisms –that is, the literal interpretation of sacred texts (according to the interests of the fanatics)– allow a coming back to situations that civilization is supposed to have overcome. At other times, a recent past, such as the dictatorship in Brazil, is idealized as a period of paradisiacal “peace”. Darwinism, science, vaccines must be dismissed because God will provide everything. The reaction against the complexity of life, of the inherent conflicts to the human condition is an attack on democracy, a system in which negotiation is permanent. This is seen as a sign of weakness or corruption and must be eliminated and replaced by certainties that will bring “order and stability”.

In conclusion

We are aware of the complexity of the phenomena under study, which require interdisciplinary deepening. We run the risks related to reductionism, wild speculation, and ethnocentric biases (Abella, 2018). We value the contributions of social scientists, who have shown the relationship between situations of abandonment and the capitalist system, neoliberalism, the hypertrophy of reason, the idealization of the market, liquid modernity, narcissistic society, the decline of the paternal function, necropolitics –which leads to dehumanization–, issues that we will not be able to address¹. This text suggests that fanatical and denialist behavior is, at the same time, a product of and a reaction to these social instabilities linked to individual factors, including the hopelessness of the individual who does not feel integrated into the competitive society.

We are currently witnessing the spread of the so-called destructive populism, which aims to destroy democratic institutions, especially those that seek to mitigate social suffering. Omnipotent destructive affects are idealized, and the continental function of a democratic society is deformed or dismantled. This implies the permanent rise of exciting destructive acts aimed to maintain the symbiotic relationship of destructive narcissism (Zienert-Eilts, 2020).

Fanaticism and denialism attack the individual or group that relies on reason, that allows and seeks debate, controversy, that respects the evidence and opinions of others. The greatest threat to the fanatic is freedom of thought. That is why, behind every denialism, there always exists a latent hatred of freedom, of creativity, of rich coexistence with others, of the ability to think, feel and transform the world by learning from experience.

1. A review of the social aspects can be found in *Postmodernism* (September 30, 2005).

Abstract

After describing the characteristics of fanaticism, the author focuses on the mental functioning of Anders Breivik, a Norwegian terrorist fanatic. Biographical data from the book *One of us*, by Åsne Seierstad, is used. The detailed study of Anders' childhood, primitive traumas, his symbiotic relationship with his mother and the development of his fanatical ideas is connected to the social situation in Norway, where conflicts between the welfare state and the neoliberal state manifest themselves. The author discusses how ultra-right ideas (white supremacism, misogyny, homophobia, anti-immigration ideas) enhance the need of the fanatic and the denier to be part of a powerful group, owner of the Truth, which opposes their emotional fragility.

Keywords: *Fanaticism, Terrorism, Symbiosis, Adolescence, Symbolization, Migration.* **Candidates to keywords:** *Denialism, Early trauma, Neoliberalism.*

References

- Abella, A. (2018). Can psychoanalysis contribute to the understanding of fundamentalism? An introduction to a vast question. *The International Journal of Psychoanalysis*, 99(3), 642-664.
- Armengol, R. M. (1999). El fanatismo, una pervisión del narcisismo: Sobre el origen y la acción del superyó, reflexiones morales. *Temas de Psicoanálisis*, 4, 131-166.
- Bassols, R. (1999). Sobre fanatismo y violencia: Ensayo desde una perspectiva psicoanalítica. *Temas de Psicoanálisis*, 4, 167-179.
- Carretero, N. y Lezcano, A. (20 de enero de 2024). Terror invisible: Así es la nueva ola de ultraderecha que defiende pasar a la acción. *El País*. <https://elpais.com/eps/2024-01-20/terror-invisible-asi-es-la-nueva-ola-de-ultraderecha-que-defiende-pasar-a-la-accion-terrorista.html#>
- Cassorla, R. M. S. (2005). Barbárie, terrorismo e psicanálise. *Revista Brasileira de Psicanálise*, 39, 87-90.
- Cassorla, R. M. S. (2016). *O psicanalista, o teatro dos sonhos e a clínica do enactment*. Blucher.
- Cassorla, R. M. S. (2017). Jóvenes con intento de suicidio. *Controversias en Psicoanálisis de Niños y Adolescentes*, 21(121), 21-27.
- Cassorla, R. M. S. (2019a). Em busca do objeto idealizado. *Revista Brasileira de Psicanálise*, 53, 49-65.
- Cassorla, R. M. S. (2019b). Fanaticism: Reflections based on phenomena in the analytic field. *The International Journal of Psychoanalysis*, 100(6), 1338-1357.
- Cassorla, R. M. S. (2021a). Arrancando os olhos: Reflexões sobre negacionismo. *Jornal de Psicanálise*, 54(101), 95-112.



Angélica Dass
Humanae, 1 December-31 December, 2022.
 Madrid Spain. Photo: Max Estrella.

Cassorla, R. M. S. (2021b). Fanatismo: Reflexiones a partir de fenómenos del campo analítico, con adenda sobre negacionismos. En J. R. Sahoalder (org.), *De fanatismos y carismas: Encrucijadas psicoanalíticas* (pp. 133-164). APA.

Cassorla, R. M. S. (2021c). Simbiose, adolescência e autodestruição. En R. M. S. Cassorla, *Estudos sobre suicídio: Psicanálise e saúde mental* (pp. 85-94). Blucher.

Cassorla, R. M. S. (2023a). "Aterrorizo, logo existo": Reflexões sobre os ataques às escolas. *Febrapsi Notícias*, 29(66), 9-10.

Cassorla, R. M. S. (2023b). Conviction, lies and denialism: Psychoanalytic reflections. En F. Busch (org.), *Psychoanalysis at the crossroads: An international perspective* (pp. 169-181). Routledge.

Catz, H. (2016). Il fanatismo come presenza di un'assenza imbandierata dalla certezza: una relazione possibile tra Bion e Lacan. *La Psicoanalisi*, 59, 101-106.

Chuster, A., Soares, G. y Trachtenberg, R. (2014). Aspectos detalhados de uma grade negativa: A maldade e a complexidade do mal. En A. Chuster, G. Soares y R. Trachtenberg, *W. R. Bion: A obra complexa* (pp. 115-133). Sulina.

Cothros, H. (2021). Fanatismo, fetiche y pasión por el sentido. En J. R. Sahoalder (org.), *De fanatismos y carismas: Encrucijadas psicoanalíticas* (pp. 77-85). APA.

Ferrari Filho, C. A. (2017). Odeio, então existo! Fanatismo, uma linguagem (possível) ao narcisismo de morte. *Revista de Psicanálise da SPPA*, 24, 571-585.

Fonseca, V. R. J. R. M. (2018). *O ódio como excitação e o massacre vertical do outro*. Trabajo presentado en la Sociedade Brasileira de Psicanálise de São Paulo, San Pablo.

Freud, S. (1969a). A negativa. En J. Salomão (trad.), *Edição standard brasileira das obras psicológicas completas de Sigmund Freud* (vol. 19, pp. 293-300). Imago. (Trabajo original publicado en 1925).

Freud, S. (1969b). Psicología de grupo e a análise do ego. En J. Salomão (trad.), *Edição standard brasileira das obras psicológicas completas de Sigmund Freud* (vol. 18, pp. 89-179). Imago. (Trabajo original publicado en 1921).

Freud, S. (2014). O feticismo. En S. P. C. Souza (trad.), *Obras completas* (vol. 17, pp. 302-310). Companhia das Letras. (Trabajo original publicado en 1927).

Freud, S. y Bullitt, W. C. (1984). *Thomas Woodrow Wilson: Um estudo psicológico* (H. L. Barros, trad.). Graal. (Trabajo original publicado en 1931).

Geist, M. (27 de octubre de 2023). *Las pasiones y la construcción del otro: La trama semiótica de los discursos fanáticos*. Trabajo presentado en la Asociación Psicoanalítica de Buenos Aires, Buenos Aires.

Goldberg, C. (2003). Fanatic hatred and violence in contemporary America. *Journal of Applied Psychoanalytic Studies*, 5(1), 9-19.

Haynal, A., Molnar, M. y Puymège, G. (1983). *Fanaticism: A historical and psychoanalytic study*. Schoken.

Kancyper, L. (1994). *Ressentimento e remorso: Estudo psicanalítico* (J. R. S. Noto, trad.). Casa do Psicólogo.

Marimaa, K. (2018). *The many faces of fanaticism*. <https://tinyurl.com/46u9v7f2>

Mazon, F. J. (1982). *Psicología del fanatismo* [tesis de doctorado]. Universidad de Barcelona.

Mondrzak, V. (2021). Pensamento fanático: 1984-2021. *Revista de Psicanálise da SPPA*, 28, 121-136.

Peskin, L. (2021). Algunas reflexiones sobre carisma, fanatismo, poder y transferencia. En J. R. Sahoalder (org.), *De fanatismos y carismas: Encrucijadas psicoanalíticas* (pp. 39-57). APA.

Postmodernism (30 de septiembre de 2005). En *Stanford Encyclopedia of Philosophy*. <https://tinyurl.com/3pu92cjin>

Puchol, M. (27 de octubre de 2023). *El fanatismo en su dimensión de intolerancia a la alteridad: Sus vínculos con la desinformación y la verdad cancelada*. Trabajo presentado en la Asociación Psicoanalítica de Buenos Aires, Buenos Aires.

Recalcati, M. (2021). Fanatismo. En J. R. Sahoalder (org.), *De fanatismos y carismas: Encrucijadas psicoanalíticas* (pp. 27-37). APA.

Rozenberg, M. y Boraks, R. (2016). Esperança e fanatismo na clínica psicanalítica. *Trieb*, 15(1-2), 83-97.

Rubinstein, R. A. (2015). Fanatismo. *Revista de Psicoanálisis*, 72(23), 363-373.

Sahoalder, J. R. (org.) (2021). *De fanatismos y carismas: Encrucijadas psicoanalíticas*. APA.

Seierstad, A. (2016). *Um de nós* (K. L. Garrubo, trad.). Record. (Trabajo original publicado en 2013).

Sor, D. y Senet, M. R. (2010). *Fanatismo*. Biebel.

Tizón, J. L. (2015). *Psicopatología del poder: Un ensayo sobre la perversión y la corrupción*. Herder.

- Viñar, M. (2006). Alegato por la humanidad del enemigo. *Psicoanálisis*, 28(2), 399-419.
- Voltaire (2021). *Dicionário filosófico* [versión e-reader]. Montecristo. (Trabajo original publicado en 1764).
- Winnicott, D. W. (1989). *Tudo começa em casa* (P. Sandler, trad.). Martins Fontes.
- Zienert-Eilts, K. J. (2020). Destructive populism as “perverted containing”: A psychoanalytical look at the attraction of Donald Trump. *The International Journal of Psychoanalysis*, 101, 971-991.

Received : 04/02/2024 - Approved: 04/05/2024

Translation from Portuguese: Luisa Marques Berrutti

Calibán -
RLP, 22(2),
69-79
2024

Marta Gerez Ambertin*

Intolerance of the feminine enigma: Kill the woman!

1. Intolerance of the feminine enigma

Woman is changeable, like a feather in the wind [La donna è mobile, qual piuma al vento], says a fragment from Verdi's *Rigoletto*. Woman embodies a something...that makes her covetable, but also indecipherable and feared. The changeable, the *mobile*, goes from the mother to the desired woman, from the sacred to the profane, from the angelic to the diabolical, from the saint to the whore, from the naïve to the Machiavellian, from the voluptuous to the mystical; in short, from the seductive to the enigmatic and from the irresistible to the unbearable. Is it because she is so changeable, multifaceted, and mutable that she becomes intolerable? Is that what motivates intolerance to the feminine enigma?

On this thorny question - of recognising and accepting women in their differences - Freud opens up some very valuable clues in 1917 when, precisely, he situates it as an enigma and a taboo. The text *The Taboo of Virginity* should have been entitled, rather, *The Taboo of Woman*. There Freud refers to the syntagm ‘taboo of personal isolation’ (p. 195) to allude to a fundamental question, nodal to the issue of the segregation of women, because he stresses that human beings are bound together more by aversion and intolerance to what is different than by their similarities. They compact or buckle together against any otherness that is hostile to them insofar as they cannot stand small differences, which provokes feelings of foreignness (the sinister) and hostility (hatred). *They are not united by love, but by horror*, as J. L. Borges would say. Horror, intolerance and hostility to otherness. The *altero*, the Other, is feared, and for this reason, it is isolated as taboo: dangerous and threatening.

And since what binds humans together the most is fear, rejection, and hatred of what is different, then, to consolidate a group, a country, a party, there is nothing better than creating the internal or external enemy – according to what is convenient. In this way, they will compact themselves against that different who disturbs them.

This human characteristic *-too human-*, which some political or religious thoughts have tried to modify since ancient times, has been (and is) excessively encouraged by authoritarian leaders, who generally begin by defining the “enemies”, to whom they attribute the responsibility for all the ills suffered by the Nation and, therefore, the solution to all the problems will be

* Instituto Clínico Jacques Lacan.

to “annihilate” the enemy, who is characterised by a set of traits that mark him as evil, immoral, corrupt or pathological, that is, the threat of the alter that must disappear.

Masotta (1980) touches on this question laterally when he refers to “the hatred that opposes the closest peoples” (p. 63), in the same sense in which Freud affirmed that what unites the individuals of the group is the external enemy.

Freud took the syntagma “*taboo of personal isolation*” from the English anthropologist Ernest Crawley, who discusses it in his book *The mystic rose: A study of primitive marriage* (1902). Freud draws on these developments to argue that it is in the narcissism of small differences that the hostility and intolerance of difference that provokes group solidarity is based. From there comes the rejection of women as different, enemy, and hostile (taboo), and also their contempt: fear and degradation (and, paradoxically, attraction), which is nested in the castration complex. Freud reiterates this, albeit in a different way, in *Terminable and Interminable Analysis* (1937/1980), as ‘disavowal of femininity’ (p. 253). Brilliant contribution to the subject, because the taboo on women is a disavowal of femininity.

2. Intolerance of the Otherness: The Taboo to Women

In order to approach the diverse shades of women, it is necessary to advance along the paths of subjectivities and sexualities that are related to the discourse on sexual differences which, beyond anatomy, refer to the subjective positions of jouissance - according to Lacan - and to the policies that are arbitrated on them.

First of all, it is necessary to dwell on the question of the *enigma* and emphasise that the term enigma comes from the Latin *aenigma* - that which is difficult to interpret. In Greek, αἴνιγμα [*ainigma*] means ‘obscure saying’, something that can only be understood in a veiled way. The enigma, therefore, is that which is indecipherable, that which cannot be discovered (dis-covered), cannot be fully unveiled, always holds an unknown. The enigmatic would be that which is covered by a certain veil that cannot be completely, definitively *unveiled*. Various enigmas have remained unsolved for centuries, one of which concerns women.

Why is it so difficult to solve the mystery surrounding her? Can the woman be accessed without the enigmatic veils? But what would she be without veils?

In Greek mythology, when the hunter Actaeon sees the naked body of the goddess Artemis, she not only turns him into a deer, but has him torn to pieces by Actaeon’s own dogs. Athena blinded Tiresias for the same reason. This leads us to ask ourselves: Why this pretension to remove the veil from women, even at the risk of finding death itself in the enterprise? What does this intolerance to endure her veiled imply? What if it were only possible to access her veiled and enigmatic? What does this intolerance imply on the part of men (if not also on the part of women) who, by not enduring her veil, either die or end up being killed? Why kill the enigma? Because they cannot decipher it? Is this the reason for her murder?

We will have to slowly unravel this question -like plucking the daisy-, without rushing. Lacan says (1972-1973/1981):

There is a jouissance, [...] a jouissance of the body which is, if I may say so... beyond the phallus, why not make it the title of a book? It would be the funniest thing. And it would give

real substance to the WLM (women’s liberation movement). A jouissance beyond the phallus (p. 90).

Perhaps this jouissance that lies beyond the phallus and which only women can access - without fully locating it - is what makes them so enigmatic, and they, recognising that this jouissance drives everyone crazy (including themselves) because they cannot access it, need to mask it, to barely hint at what lies beyond the veil. They even need to veil it for themselves. That is what the female masquerade is all about. A lover says: ‘It wasn’t her that I loved. It was that mystery that troubled me and made me lose my head’ (Wilde, 1887/1972, p. 413).

But what is behind this veil that summons this jouissance that only women can enjoy...? There is nothing; only a void, says Lacan, the real.

And those who protest that women are opaque about their desires and their jouissances because they do not manifest them clearly and can even deceive about them become intolerant of the feminine enigma. But, in the unlikely event that a woman could come out of the hiding place of her veils and masks, displaying her jouissances in the open, it would produce the irremediable flight of the *partner* in panic and anguish because there is nothing there, nothing but the real, *das-Ding*.

Now, in order to reach the destination, it is necessary to advance cautiously and to go round and round in the feminine labyrinth, from which, of course, it is only possible to get out by jumping, or rather, by flying, with the help of the *flying kite* that we will discuss below.

The logic of men, according to Lacan, is always phallic, to which they need to cling in order not to lose their masculinity; it is the logic of the One and the All, of the universal. It is the logic of what can be counted in the signifying field, of what one has and what one does not have. Lined up behind the phallus, they fear everything that insinuates not having and that which inevitably summons castration. They maintain a temptation to reject, segregate and, if possible, eliminate that which reveals another jouissance, a different and supplementary (not complementary) jouissance; hence their intolerance. ‘My science collapses before women’, says Flaubert (2004, p. 360) in a letter to his mistress Louise Colet dated 27 September 1846. This is why Lacan affirms that The [crossed out] Woman does not exist, there are women with their singularities of jouissance

We understand that for these reasons the *acting-out* and the passage to the act of violence against women, whether as physical or psychological abuse, or as murder, occur where intolerance of otherness and difference reigns, seeking only the unveiled, de-veiled, and de-valued woman.

In Freud’s 1917 text, the taboo of virginity is encompassed by a broader taboo: women. And he states it clearly: ‘Women are taboo in

every sense' (p. 194) because of their enigmatic and disturbing mystery. Like all taboos, they carry with them 'danger', and therefore provoke anguish, horror, and, of course, joyful attraction. It is worth highlighting that Freud, in *Totem and Taboo* (Freud, 1913/1986) refers to taboo as ambivalent between attraction and rejection. As a woman is always alien, she is always hostile, unfathomable to others and even to herself. In *Can Laymen Practise Analysis?*, Freud (1926/1976) emphasises that this difference makes her a dark continent, a black continent (a reference to Rider Haggard's *King Solomon's Mines*).

To place her as taboo, says Freud, is to guard against the anguish caused by her unknowns, the anguish of men and also of women, which is why it is necessary to take precautions in the face of this danger. Because a woman is not even similar to herself. To be alien to herself is more than otherness with herself, and for this reason she will have to avoid the threat of the real using her masquerades.

For centuries there was a way to avoid the horror of women as taboo and to avoid the enigmas they arouse. To consider a woman as a property of men and to make a woman - from the phallic logic of men - their woman, their object, their thing, one more of their properties, that alone made her tolerable. A woman would be that which has an owner, 'the woman of'. As a cup is a cup, a 'woman is a woman', identical to herself, but with an owner, and one should not go about questioning her desires and nooks and crannies too much. Machiavelli ends the penultimate chapter of *The Prince* with this horrible sentence: 'It is better to be violent than moderate because fortune is a woman and to keep her submissive, it is necessary to beat her without ceasing to flatter her' (Machiavelli, 1532, as in Villari, 1953, p. 257).

But times were changing, women rebelled themselves against their supposed owners. In *A Doll's House* (a play written in the mid-19th century), Ibsen (1879/1981) produces a dialogue that could well be the opening of the Feminist Manifesto:

Husband: So you are going to betray the most sacred duties?
 Nora: What do you consider my most sacred duties?
 Husband: [...] They are your duties to your husband and to your children.
 Nora: I have others no less sacred.
 Husband: [...] What are those duties?
 Nora: My duties to myself.
 Husband: First of all you are a wife and a mother.
 Nora: I don't believe in that anymore. I believe that, first of all, I am a human being, just like you... or, at least, I should try to be. I know that most men will agree with you [...]. But I can no longer stop to think about what men say [...]. It is necessary for me to give my own opinion on the matter and to try to give an account of everything. (pp. 1034-1035)

It is at that moment, when a woman prioritises her desires, that she becomes more taboo, dangerous and enigmatic than ever. Who can bear this? That is why it is necessary to silence her enigma by exercising physical or psychological violence on her, often to the point of killing the enigma.

But it is necessary to insist on Freud's (1933 [1932]/1979a) assertion that woman is taboo in its entirety. Men withdraw from or are wary of women for fear that contact with them will weak-



Angélica Dass
 Sororidades instagramer
 28 January - 17 March, 2019 . Madrid Spain.

en their strength (p. 194), not because they are afraid of being infected by their femininity, but because they fear their difference, their mysterious indefiniteness, the absence of signifiers to capture them and locate them as a cup, a chair... a domesticable object.

A taboo involves the fear of an incomprehensible danger: 'woman provokes a basic horror' (p. 194), fear in man because she is mysterious, covetable, incomprehensible, alien and hostile. He fears being weakened by her and 'showing himself incompetent' (p. 194). Incompetent to circulate on an uncertain continent, on that black continent where no GPS works, no cartography delimits it, unless one resorts to inventiveness. Hence Lacan (1966/1985) affirms that 'a man without ambiguity' (p. 803) is the one who is not a flyer and can fly with the woman, travel with her through that different supplementary jouissance that cannot be located, the one who can fly without too many pretexts and can accompany the thousand and one turns of the woman in her supplementary jouissance; in short, a man who has overcome the taboo to femininity and has overcome the intolerance to the enigma.

While the taboo on women testifies to the fear (irrational and unfounded, like all taboos) of 'woman as alien and hostile' (Freud, 1918 [1917]/1979b, p. 195), the desire from the masculine side, from the phallic side that unifies and measures all having and not having, is to domesticate, dominate, appropriate woman and place her in a position of servitude. But woman is not all, as immeasurable, always escapes, like a feather in the wind. So how to capture her?

3. Capture a woman: Cherchez la femme, pardieu! Cherchez la femme!

The difference that woman embodies by her unfathomable mystery makes her dangerous as well as seductive. The taboo on her has made her the cause, ever since the world has been a world, of the world's messes, of the world's inconsistencies, but, why not, also of some keys to face these inconsistencies, and this is what is lost in the compulsion to remove her veils. The myths of various cultures locate in it the origin of temptation and perdition, not only of men, but also of humanity. Suffice it to recall Eve and the tempting-cursed apple, the beautiful Helen and her flight with Paris precipitating the Trojan War, the beautiful and curious Pandora spreading evil to humanity for not refraining from opening the forbidden box... Women who plunge into the forbidden, beyond the symbolic, and spread punishment over gods, men and the world.

It is necessary, then, to locate her, to find her, quickly, quickly... *Search for the woman*, to solve her enigma, to investigate it, to cultivate it... or to silence it? But how to look for her? How to find her? Will there be a locator for it? Will her enigma be revealed? What are the benefits of investigating it, what are the benefits of cultivating it, what are the benefits of silencing it by eliminating it? *by killing her?*

Cherchez la femme is a French expression that literally means 'look for the woman'. Lacan makes frequent use of it in his texts. It is assumed that, in the background of an intrigue, there is always a woman. Without finding her it is not possible to solve the imbroglio. Some choose not to solve the intrigue, eliminating it. Others venture into the attempt to decipher it and even cultivate, fertilise the unknowns.

The expression comes from the 1854 novel *The Mohicans of Paris* by Alexandre Dumas. The first use of the phrase in the novel reads: *Cherchez la femme, pardieu! Cherchez la femme!* [Search for the woman, pardieu! Search for the woman].

The phrase represents a cliché of popular detective literature: no matter what the problem is, a woman is the key to it. I allow myself to cross-reference it with Hamlet's line: *The world is out of joint!* (scene 5, act 1); look for the woman, and solve the mess. Recall that Hamlet's dilemma is how to take revenge on the murderous uncle by disinvolving the mother who, in haste and *mobile*, married Hamlet's brother-in-law, Hamlet's father's brother.

4. Deciphering, cultivating or... killing the enigma

Freud (1933 [1932]/1979a) says: 'The enigma of femininity has made men of all times suspicious' (p. 105). He hits the nail on the head when he affirms that wherever there is a derangement, it is always necessary to look for the woman, to investigate the woman, to decipher the woman, because even if, as Lacan says, 'the woman' does not exist (not all of her exists), there are women. And women have an ineffable sexual jouissance, a jouissance beyond the (maddening) phallus, an incommensurable and incommensurable jouissance that calls to be deciphered. That's why the question of women makes everyone uneasy, because 'like a feather in the wind', what does a woman want?

Serge André (1986/2002) states that it is necessary to address this question from two points of view:

1° Not to stop questioning 'that which makes femininity an enigma' (p. 201). And this is what we are dealing with here.

2° The advantages of 'cultivating, rather than solving, such an enigma' (p. 201). The life of the speaking being perhaps depends on the veil over this mystery not being lifted, because if we tear the veil, we destroy the signifying field, the language... because behind this veil there is nothing.

What would it be like to cultivate the enigma? If we allow ourselves to cultivate the enigma - and not eliminate it - what would be the benefit? If a woman's desire remains a question, everyone benefits insofar as the enigma functions as an incitement to pass through that beyond the phallus that opens the doors to the real. Can men and women stop questioning themselves about the real and the inconsistency of the Other? Of course not, both need to go through the labyrinths of castration. It is necessary to sustain the contemplation, to recognise that there is a great enigma and to dare to cultivate it because it accounts for an unfathomable part of all subjectivity; that is to say, something that abysses in the diversity of the sexes. By denying it, women are objectified as a commodity to be possessed, and that is it, or, more simply and dramatically, the enigma is eliminated, avoiding any questioning. It would be a crime of incompetence.

But it is possible, as Freud and Lacan do, to unravel the daisy and ask: What does the woman want? Does she sometimes want? Does she sometimes want you? Does she sometimes reject you? Whom does she want? What is she looking for? Infinite enigmas... which, by not daring to investigate and cultivate them, incite to kill women. «Kill the woman!» operates as a push to jouissance, a super-egoic imperative.

The woman's place is a hiding place and a taboo. The mysterious secret of her elusive sexual jouissance - the one to which no hard answer can be found - cannot be confronted without stumbling.

Psychoanalysis renounces an answer as to what ~~the~~ [crossed out] woman is, because she does not exist fully and plainly: 'There is no *the* Woman, since she is not-all' (Lacan, 1972-1973/1981, p. 89). There are women, never all, and Lacan was concerned with investigating how they become, for they are always becoming along infinite paths and infinite modes. They are not born tailor-made, *prêt-à-porter* for every taste..., no; thus, it will be necessary to interrogate the varied desires and jouissances that circulate in each one of them. But how difficult it is to catch a desire like a feather in the wind! Perhaps on the condition of flying with her ..., and not even then.

"The woman is more hidden than the path along which the fish passes in the water" (Masotta, 1980, p. 53). There is no previous or subsequent tracing of this route, but one can accompany the little fish by diving with it. Of course, those who, due to their incompetence, cannot

bear the recondite, drown it. Others are encouraged, they are the men without ambiguity -Lacan *dixit*-.

5. Labyrinths of sexuation: The female side and the ineffable feminine jouissance.

This theme will be approached from two points of view.

First question: the logics of sexuation in Lacan (1972-1973/1981), the all- phallic for the male side and the not -all-phallic for the female side (p. 95).

It is possible to exemplify the formulas of sexuation with the simile of the *sexed kite* on the female side. It is not a question of trying to capture sexual diversity with crushing formulas, it is a question of following the Lacanian logic of sexuation set out in Seminar 20 by following the labyrinth of feminine jouissance.

Lacan goes beyond Freudian phallogocentrism to establish different logics of sexuation: the all-phallic whole for the male side (universal, sustained in the symbolic phallus) and the not-all phallic for the female side (singular, linked to the inconsistency of the Other and the object *a*). Depending on how a subject places themselves (no matter their biological sex), they can place themselves on the male side or on the female side, and from there to the infinite variations of the rainbow of sexual diversities. Some men place themselves on the male side, and others who place themselves on the female side - and their multiple alternatives. Likewise, some women place themselves on the female side and others who place themselves on the male side - with infinite alternatives. The range of possibilities is very wide, and the variety of jouissance infinite.

Subjects are positioned according to these logical modalities independently of anatomical differences. With which, in turn, diverse jouissances are installed; among them the phallic jouissance that prevails on the male side - all men are linked to the phallic function - and the additional supplementary jouissance on the female side - not all women are referred to the phallus - which exceeds any accounting of the phallic signifier. The phallic signifier which, for Lacan, is what makes it possible to give a measure, to measure, to have an accounting of the world. On the other hand, the additional, supplementary jouissance of the female side is immeasurable and infinite, it cannot be universalised, it can only be procured in the singularity. And that is why Lacan crosses out ~~The~~ [crossed out]. Woman, that is, the woman does not exist, what exists are women with their singular, particular jouissance.

Freudianly said it is possible to define jouissance beyond the principle of pleasure -which is countable. Néstor Braunstein (2006) connects jouissance with the death drive: “If jouissance has to do with the drive, it is to the extent that it leaves a balance of dissatisfaction that encourages repetition” (p. 65).

Let us give a trivial example: if one eats one bar of chocolate it is possible to have pleasure and to measure that pleasure; on the other hand, if one eats a hundred bars of chocolate there is no possibility of pleasure, the eater loses himself in a tide of chocolates, something that often happens in bulimia.

Now, if Lacan affirms that the Woman does not exist (and crosses out the ~~The~~), it is because women only exist on the side of the phallic non-all. They can have a jouissance that is Other and different, supplementary, infinite according to Lacan; an ineffable, untraceable jouissance that escapes the order of words and the signifier, that escapes the measurable. Hence the enigma ‘what does a woman want?’, which makes femininity an enigma to be unveiled, which does not undermine the woman side, as some feminists think, but places them in the place of invention, because veils are there to provoke and insinuate, to seduce, not to be lifted. It is Salome’s veils that make her mysterious, provocative and seductive. Without the veils, Salome would be nothing. Salome’s extra jou-

issance leads her to ask Herod for the head of John the Baptist, when she could have asked for half the kingdom. If she had been on the masculine side, she would undoubtedly have asked for the whole kingdom.

That hidden feminine jouissance that seduces - and sometimes horrifies - can be expressed in a mystical asceticism like that of Saint Teresa. In the marvelous sculpture dedicated to her by Bernini, the position of her body, her veils, and the expression on her face show her in a true mystical orgasm. Or the unbridled passion of Medea - a true woman, according to Lacan - who goes as far as the total misdirection of her revenge by killing her children and sacrificing her motherhood to punish the man who betrayed her.

Hence, according to the logic of sexuation on the female side, to achieve a mooring, to achieve a support, she needs the phallic signifier (male side) in order not to lose herself in the jouissance of the Other.

Second question: women and the simile of the flying kite.

It is possible to explain this with the simile of the flying kite. What does a kite have? It has a support, a stick where the thread or rope is tied, and then the kite, which is generally made of bamboo and paper – the lighter the better –; then the wind is needed, of course, to make it fly.

According to the formula of sexuation, the female side needs the mooring of the phallic signifier (the male side), and the woman can fly as she pleases. In other words, one can compare the woman to a flying kite. The kite can fly much further than the male side, but if it lets go of the phallic mooring, it can fly to infinity... it can go off to who knows where; that is what is frightening about the female side, that it flies endlessly, that it flies like crazy... The male side cannot take such liberties, the male side always needs to be held closer to the ground so as not to lose the phallic support, which it always fears losing, which frightens it. And, because they fear losing phallic support, they fear and are intolerant of that which can be detached from that support: such as women, who seduce, attract, horrify, when they do not make you want to kill them because that jouissance, beyond phallic support, is indecipherable and different.

In the formulas of sexuation on both sides (man and woman), the phallic signifier allows the subject to be tied down, avoiding subjective dispersion while accounting for jouissance that is, circulating through desire. But the female side, which can enjoy the non-phallic, from supplementary jouissance, is located on the side of the absolute Other, where there is no phallic attribution of having, therefore, it is a side more inclined to move beyond the phallus and the overflows of supplementary jouissance, the excessive feminine jouissance, which makes women, sometimes, a little crazy, and other times, completely crazy, a crazy woman!

6. Killing the woman and the enigma

Finally, I move on to another topic that is linked to what has been discussed so far: intolerance to the feminine labyrinth and its jouissances.

These are hypotheses that come from the intersection of the legal field with psychoanalysis. The central hypothesis is the following: when a crime is committed, supposedly out of jealousy, in a very high percentage of cases the jealous man attacks his partner; the jealous woman, on the other hand, attacks her rival.

Why, generally, are women attacked at the moment of acting-out or passage to the violent act that leads to murder? This ferocity towards women has to do with the place of enigma and taboo that they occupy and that is intolerable.

Jealous men kill/attack their partner (they are after the woman!). Why do they attack her? Not because they are strong, but because they are weak. They are desperate to know what their beloved experienced in the arms of their rival. What jouissance could this rival have brought her that they could not? What did she feel with this rival that she never felt with him? What is this additional jouissance of the woman that they cannot grasp or locate? It is Othello's lament: "May we call ourselves masters of these pampered creatures, and not of their appetites." And it is that their appetites and jouissance exceed the relationship itself.

The problem lies precisely there when one believes that one has domesticated a woman's jouissance and mistakes a bond, a loving or sexual tie for a property to deny the tremendous enigma that feminine jouissance awakens. To believe himself as the woman's owner, and that which is his property should not escape his control. A way not to fear a woman is to consider her to be one's object, one's thing, one's rib: *one's* woman. The problem is that she is never all for him or anyone else. They may believe themselves to be owners, but feminine jouissance, her appetites always escape... *like a feather in the wind*. And what about betrayed women? They attack..., they kill their rival (they also look for the woman!) in the acting-out or passage to the jealous act, trying to capture that jouissance that the other woman was able to obtain and that they consider they have not known, that which the "other" was able to experience in the arms of the beloved and about which they remain alienated. That jouissance as a plus, that supplementary jouissance of The Woman.

While men unleash all their fury on those they believe to be their women, their property – so as not to question or cultivate the enigma – or rather, what they believe to be *their* woman, women, on the other hand, unleash it on the "other" woman, assuming that this other woman possesses the key to the jouissance that eludes her.

The germ of femicide/feminicide, of that fear/hatred of women from the place of enigma and taboo, but which is rejected, and therefore violence, crime, and segregation..., there where that which escapes, the real and the void, cannot be recognized as part of the being of all, of men and women and the infinite variations of sexual choice.

A weird and atrocious way of avoiding questioning feminine jouissance in crimes of jealousy. Perhaps because women's sexuality is an unknown land that never ceases to raise enigmas and leads some to "a tumult of evils with no way out."

There is no final and definitive answer to the enigma posed by questions about women. Often, their murder is an attempt –failed– or the impossibility of cultivating the enigma before solving it. I believe that from there I understand the keys to femicide and feminicide.

With this I conclude. Murder occurs where women are wanted without veils, unveiled and devalued. But then she is no longer a woman; far from it, she is a piece of furniture, just a thing. That is why I call this murder a crime of *incompetence*, a crime to the different and the *altero*, which does not in any way excuse or exonerate the intolerance that women's jouissance brings about; therein lies her difference and her charm, which unfortunately often precipitates her annihilation and death.

Abstract

Woman is changeable and variable. "Woman is completely taboo" – says Freud – due to her enigmatic and disturbing mystery. Perhaps because she is so changeable and multifaceted, does she

become unbearable? And is that what motivates the intolerance of the feminine enigma? Is that why they kill her? Impossible to clear up the unknowns surrounding her. The question "what does a woman want?" always remains open. Trying to close it represents an intolerance to the enigma.

Keywords: Woman, Sexuation, Joy, feminine enjoyment, Taboo, Intolerance, Murder.

References

- André, S. (2002). *¿Qué quiere una mujer?* Siglo XXI. (Trabajo original publicado en 1986).
- Braunstein, N. (2006). *Goce*. Siglo XXI.
- Crawley, E. (1902). *The mystic rose: A study of primitive marriage*. Theodore Besterman.
- Flaubert, G. (2004). *Obras completas* (vol. 3). Aguilar.
- Freud, S. (1976). ¿Pueden los legos ejercer el análisis? Diálogos con un juez imparcial. En J. L. Etcheverry (trad.), *Obras completas* (vol. 20). Amorrortu. (Trabajo original publicado en 1926).
- Freud, S. (1979a). Conferencia 33: La feminidad. En J. L. Etcheverry (trad.), *Obras completas* (vol. 22). Amorrortu. (Trabajo original publicado en 1933 [1932]).
- Freud, S. (1979b). El tabú de la virginidad. En J. L. Etcheverry (trad.), *Obras completas* (vol. 11). Amorrortu. (Trabajo original publicado en 1918 [1917]).
- Freud, S. (1980). Análisis terminable e interminable. En J. L. Etcheverry (trad.), *Obras completas* (vol. 23). Amorrortu. (Trabajo original publicado en 1937).
- Freud, S. (1986). Tótem y tabú: Algunas concordancias en la vida anímica de los salvajes y de los neuróticos. En J. L. Etcheverry (trad.), *Obras completas* (vol. 13). Amorrortu. (Trabajo original publicado en 1913).
- Ibsen, H. (1981). Casa de muñecas. En H. Ibsen, *Obras selectas*. EDAF. (Trabajo original publicado en 1879).
- Lacan, J. (1981). *El seminario de Jacques Lacan, libro 20: Aun*. Paidós. (Trabajo original publicado en 1972-1973).
- Lacan, J. (1985). Subversión del sujeto y dialéctica del deseo en el inconsciente freudiano. En J. Lacan, *Escritos 2*. Siglo XXI. (Trabajo original publicado en 1966).
- Masotta, O. (1980). *El modelo pulsional*. Altazor.
- Villari, P. (1953). *Maquiavelo: Su vida y su tiempo* (A. Ramos Olivera y J. Luelmo, trad.). Gandesa.
- Wilde, O. (1972). *La esfinge sin secretos*. Aguilar. (Trabajo original publicado en 1972-1887).

Received: 03/30/24 - Approved: 05/29/24

Beverly J. Stoute*

Black Rage: The Psychic adaptation to the trauma of oppression

To be a Negro in this country and to be relatively conscious is to be in a state of rage, almost all of the time¹.

Jame Baldwin

In his much-discussed and often disputed *Beyond the Pleasure Principle*, Freud (1920) posited the fundamental duality between Eros and Thanatos—the life and death instincts, our constructive and destructive forces—even before he fully elaborated the theory on aggression, and it is here that any psychoanalytic formulation related to racial hatred must begin. At the root of Freud’s thinking is the ominous idea that there lurks something dark and destructive in all of us. The idea that racism can take expression in the most extreme forms of violence and inhumanity, in my mind, exemplifies the darkest realization of how racism can be recruited as an accomplice in humanity’s potential destructiveness. Yet Freud formulated a theory of the “universal mind,” detached from cultural and social context, which allowed him to disavow the pain of his own racial trauma, a precedent that made it difficult for psychoanalytic theory to subsequently recognize, formulate, and integrate the experiences of the oppressed.

As a consequence, we have for a long time seen an extraordinary lack of reflection on how this silence on racial oppression has impeded the development of theory, limited the diversity of our professional organizations, and blinded many to the reality of racial violence in society generally.

Freud’s neglect of race and racism in psychoanalytic theory

Freud, as a Jew, had his own lived experience of racism. He knew poverty and discrimination; he knew devaluation, degradation, and despair at the hands of racial hatred, and, in his writings, he made many references to his Jewishness. That Freud endured anti-Semitism, especially during his medical training, is well documented. Sander Gilman’s scholarly research

* Atlanta Psychoanalytic Society y American Psychoanalytic Association.

1. Full quote: “To be a Negro in this country and to be relatively conscious is to be in a state of rage, almost all of the time—and in one’s work. And part of the rage is this: It isn’t only what is happening to you. But it’s what’s happening all around you and all of the time in the face of the most extraordinary and criminal indifference, indifference of most white people in this country, and their ignorance. Now, since this is so, it’s a great temptation to simplify the issues under the illusion that if you simplify them enough, people will recognize them. I think this illusion is very dangerous because, in fact, it isn’t the way it works. A complex thing can’t be made simple. You simply have to try to deal with it in all its complexity and hope to get that complexity across” (James Baldwin, 1961 radio interview, WBAI New York)

(1991, 1993) has documented that Jews were considered the “Negroes of Europe” and that “the male Jew and the male African” were seen as “equivalent dangers to the ‘white races’ in the anti-Semitic literature of the late nineteenth century,” with Freud being referred to as a “black Jew” (1993, p. 19).

In evolving a universal theory, Freud had a dream, not unlike the African American dream, that he would be judged by the content of his character and understood by the content of his universal unconscious, regardless of color, creed, or race—in essence, that our shared humanity would trump difference. He did not theorize racial trauma as germane to psychoanalytic theory, and many have pointed to his quest to disidentify his theory with Jewishness even though he, as a Jew, was all too familiar with oppression. Understanding this aspect of Freud’s history might allow us to reconceptualize his perspective as that of a racially traumatized Jew. A knowledge of the developmental aspects of racial trauma can help us understand why, despite this lived experience, he forged a universal theory that discounted social and cultural contexts.

Our connection to our group affiliation in racial and ethnic identity comes together in latency and early adolescence, and so racialized experiences at this nodal point in development, as in the following account, carry added valance (Stoute 2019). Moskowitz (1995), using Peter Gay (1988) as his source, recounts a story of a young Freud: When Freud was about ten or twelve

his father told him about an incident in which the elder Freud was walking down the sidewalk, all decked out and wearing a new fur cap, when along came a Christian man who knocked the cap into the muck and shouted, “Jew, off the sidewalk!” Freud asked his father, “What did you do?” His father answered, “I stepped into the road and picked up my cap.” The young Freud “was deeply disillusioned and developed fantasies of revenge. He identified with the Semite Hannibal, who had sworn to conquer the mighty Romans. He also came to see himself as part of a suppressed minority that must always be in opposition to mainstream culture (pp. 550–551).

This fantasy of Hannibal—the humiliation and the identification with the minority—proved to be an important connector to an understanding of Freud’s neglect of racial trauma and the subsequent effect on his theoretical writings. Extending psychoanalytic theory here to the

more robust integration of racial trauma and psychic adaptation to trauma allows us to make sense of how the lived experience of racial trauma reawakened during the Covid-19 pandemic uncovered a dark reality for us all.

Our experience during the pandemic was a far cry from, but not totally disconnected from that of psychoanalysts in attendance at a meeting of the British Psychoanalytical Society during World War II. When air-raid sirens were heard during the meeting, D. W. Winnicott reportedly rose to say, “I should like to point out that there is an air-raid going on.” Those present took little notice, and Winnicott sat down as the meeting continued (Phillips 1988, p. 61). During the 2020 pandemic, analysts could no longer ignore the external world, the social and cultural backdrop, as the threat of the virus and the threat of racism closed in on the analytic dyad, forcing a recognition anew of our shared cultural space (Winnicott 1967).

As I wrote this paper in June 2020, during the pandemic, the background noise was constant: It came from the demonstrations every day on the streets of the city where I live, and from demonstrations across the cities of our nation and the world. It prompted an essential question: How do we make sense of the disavowal of personal responsibility for the violence, cruelty, suffering, pain, and denial of promised freedom in understanding the narrative of the American psyche, the fact that our legacy of racism has prevented us from becoming a universal “we” even in a pandemic? It is not possible to present the theoretical formulation of Black Rage as the psychic force that galvanized a social movement without localizing my perspective as a psychoanalyst, because psychoanalytic exposition must involve a socially embedded narrative. If we formulate from the perspective of a socially embedded narrative, we come to the useful concept of a culturally embedded self that internalizes the influence of race, culture, ethnicity, gender, class, the social surround, and historical context. We have each brought our own psychic, cultural, racial, ethnic, gendered, and societal reality to this conversation on the pandemic, as we all grapple with the sense of ongoing threat in the social surround impacting our internal psychic reality.

As an African American, cisgender woman of mixed cultural descent, my American narrative, therefore, starts with the slave, is carried from slavery into freedom fighting, and includes migration and immigration; it is this cultural, intellectual, and religious history that centers me even as a psychoanalyst. The American narrative for me reaches back to that of the indigenous people, because they are the people with whom I share the first socially sanctioned position of the Other in this narrative. Akira Kurosawa’s Rashomon attempts to get at the “truth” of an event while taking into account the perspective of each person who witnessed it. From my cultural context, the Black Panther Party cofounder Huey P. Newton takes up a similar idea in conversation with Erik Erikson: “People seem to think,” he explains, “that because they live in the same geographical space and in the same period, they must be living the same reality, but there are several realities, and the official one is defined by power” (Erikson and Newton 1973, p. 30). Race in America defines psychosocial position, and that has never been more evident than during the pandemic. We went from the pandemic of the virus to a pandemic of anxiety to a pandemic of racism. We were forced to take notice together of the impact of social reality on our experience, our work, our theories; I will use psychoanalytic theory here to shed light on the unprecedented series of societal events that have unfolded. Integrating the story of a young Freud’s racial trauma with a novel

application of the concept of moral injury led me to a conceptualization of Black Rage as a defensive and mobilizing force at the heart of the 2020 uprisings across the globe.

Formulating how black rage catalyzed a mass realization during the pandemic

In March 2020, when the pandemic hit full force in the United States, I thought, as Freud might have, that the teams were human beings versus the virus, and in a pandemic, the virus knows no race. Patient and analyst faced the challenge together and simultaneously. We were all afraid. Like the crack in the Liberty Bell, though, the stark reality became clear as the data organized along the familiar racial fault line. The highest risk factor, the preexisting condition that affected my health status most, was being Black in America. This should not have been surprising, since accounts in the public health literature on epidemics in our nation’s history—from the yellow fever epidemic of 1793 (Hogarth 2019a,b), to the smallpox epidemic of the 1860s (Downs 2012), to the Spanish flu pandemic of 1918 (Gamble 2010)—reveal similar racialized narratives: racism and segregation limited access to diagnosis and care and led to propagandized unsubstantiated prejudices about susceptibility to illness (Hogarth 2019a,b; Viboud and Lessler 2018). None of these epidemiological analyses predicted the challenges we faced as events unfolded for us.

Figure 1. Racial epithet received by Mayor Keisha Lance Bottoms



On her Twitter account Mayor Bottoms revealed this racial epithet was texted to her phone number by an anonymous source. In her response she quoted the Rev. Martin Luther King Jr.: “Conscientious stupidity or sincere ignorance.”

Forcing us into a state of global anxiety and fear of annihilation, the pandemic had us trapped in our homes, quarantined for days, weeks, months on end. There was no shopping, diminished material indulgence, no bars, no in-person social gatherings; instead we were mesmerized by daily counts of the dead. Doctors were turned into frontline soldiers with inadequate protection. Some of the sick got care; others, often people of color, were turned away from hospitals to die at home. In Georgia, where 83 percent of Covid-19 cases were African Americans, Governor Brian Kemp, a white man, against all medical advice in April, shockingly lifted the state's shelter-in-place order to reopen businesses while infection rates continued to rise. And when Mayor Keisha Lance Bottoms of Atlanta, a Black woman, toed the public health line by maintaining the shelter-in-place, she received a disturbing text message that she then tweeted (see Figure 1).

Then the euphemism "essential worker" was coined. In the past, that term would have been a step up for slaves, but it stirs ambivalence now. What did we get? Rationalization, fanning of racial hatred, depraved indifference, blatant denial, a government that says there is no systemic racism. We, as citizens in a democratic nation, felt betrayed, as we all experienced some measure of devaluation by a government that acted immorally. The veil was lifted to reveal a deep violation of what is right for us all. If, before Covid-19 African Americans carried moral injury by proxy for generations as descendants of slaves, now it was moral injury front and center for all of us. We did not know it would be a perfect storm for an uprising, but maybe we secretly hoped, because how else could we discharge the rage of betrayal than by living out the American tradition— from the Boston Tea Party through the civil rights movement—of protesting injustice.

Against this social backdrop, on May 25, 2020, a murder—no, a lynching—shook our nation. George Floyd was an ordinary man, killed over a twenty-dollar bill. The crime might have ended up in the police files, along with those of thousands of other ordinary, unarmed, murdered Black men. But Darnella Frazier, a seventeen-year-old high school student, in the face of four armed Minneapolis police officers, stood her ground and video-recorded the lynching with her cellphone. Her pictures exposed Officer Derek Chauvin's cavalier, almost casual expression—as if he were posing for a photo—as his knee compressed George Floyd's chest and neck for eight minutes, forty-five seconds, while Floyd gasped "I can't breathe" sixteen times¹. That video shook the world (see Figure 2). Was it just the iPhone we needed to crack the disavowal of reality and personal responsibility for the endemic racial violence, and call attention to the fact that people of color live under constant threat every day? Amy Cooper's call to the police, for example, positioned Christian Cooper, an African American Harvard-educated birdwatcher walking peacefully through New York's Central Park on that same fated day in May, but one step away from becoming a twenty-first-century Emmett Till.

1. News reports at the time gave eight minutes, forty-five seconds, as the time Floyd's neck was pinned by his assailant's knee. At the trial of ex-officer Derek Chauvin, however, it was revealed that Chauvin held his knee on Floyd's neck for nine minutes and twenty-nine seconds, holding his knee in place even after his victim had stopped breathing and was dead. The prosecuting attorney, Jerry Blackwell, broke down this span of time into three intervals: "4 minutes and 45 seconds as Floyd cried out for help, 53 seconds as Floyd flailed due to seizures and 3 minutes and 51 seconds as Floyd was non-responsive" (CNN News, March 29, 2021).

On June 7, 2020, CNN reported that demonstrations in Brazil, Argentina, Kenya, South Africa, France, Germany, and a host of other nations mirrored those in the U.S. A young Black man interviewed during a demonstration that day was asked by the reporter, "Being in the crowds, are you afraid of getting the virus?" He replied, "I can risk the virus if it means I fight for social justice." It is both profound and powerful that people willingly risked exposure during the pandemic of the virus to fight the pandemic of racism. The words of Claude McKay (1953) are uncannily apropos: in his poem "If We Must Die," written as a response to white mob attacks on African American communities during the infamous Red Summer of 1919², he wrote, "If we must die, O let us nobly die / So that our precious blood may not be shed / In vain; then even the monsters we defy / Shall be constrained to honor us though dead!" (p. 36).

Figure 2. Derek Chauvin's knee on George Floyd's neck as Floyd gasped for air

A still image taken from a video, courtesy of Darnella Frazier via Facebook, shows Derek Chauvin, then a Minneapolis police officer, during the arrest of George Floyd. Credit Darnella Frazier, via Agence France-Presse-Getty Images.



As the demonstrations waged day after day, we craved moral leadership. And so, it happened: In the absence of a moral leader to unite us, a symbol of injustice was created to mobilize the people. The hero of the moment became "we the people," who galvanized

2. "On July 27, 1919, an African American teenager drowned in Lake Michigan after violating the unofficial segregation of Chicago's beaches and being stoned by a group of white youths. His death, and the police's refusal to arrest the white man whom eyewitnesses identified as causing it, sparked a week of rioting between gangs of Black and white Chicagoans, concentrated on the South Side neighborhood surrounding the stockyards. When the riots ended on August 3, 15 white and 23 Black people had been killed and more than 500 people injured; an additional 1,000 Black families had lost their homes when they were torched by [mainly white] rioters" (History.com editors 2009, "The Red Summer of 1919").

an uprising—the Black Lives Matter movement. George Floyd came to symbolize for the movement the moral injury that, for African Americans, stretched back generations, but now afflicted the nation. The parallel mirroring international demonstrations communicated to the world that the real pandemic was racism, and that Black Rage could be a shared, mobilizing human experience. Somehow, the daily demonstrations that month, almost two thousand nationwide, cracked the societal disavowal of personal responsibility for the violence, cruelty, suffering, pain, and denial of promised freedom in understanding the narrative of the American psyche; until then, the legacy of racism had prevented us from becoming a universal “we” even during a pandemic. The shocking effect of the Black Lives Matter demonstrations galvanizing the movement during a pandemic, however, made me ask, how did the murder of George Floyd catalyze a worldwide reaction that exposed a deeper questioning of the racial fractures in American society?

Moral injury as foundational

As I was pondering how to explain the basis for the moral injury—essential to understanding this series of events—without a lengthy exposition of American history, my unconscious took me to a book I had read at age sixteen that helped me integrate these ideas. Frederick Douglass’s speech “The Meaning of July Fourth for the Negro” (1852) helped me organize a psychoanalytic framework to understand the connection of the social upheaval during the pandemic to the Black Lives Matter protests in response to the lynching of George Floyd.

Douglass escaped slavery in 1838 and lived as a free man in Massachusetts. In 1852, at the Ladies’ Anti-Slavery Society in Rochester, New York, he spoke on the occasion of the Fourth of July. Here is what historians consider the most moving passage of his famous speech:

What, to the American slave, is your 4th of July? I answer; a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim. To him, your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciations of tyrants, brass fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade and solemnity, are, to him, mere bombast, fraud, deception, impiety, and hypocrisy— a thin veil to cover up crimes which would disgrace a nation of savages. There is not a nation on the earth guilty of practices more shocking and bloody than are the people of these United States, at this very hour [p. 192].

Douglass’s speech helped me make the connection between the enduring sense of moral injury that dates back to slavery right up to myriad reports of contemporary racial violence in our country. In the American narrative, the two powerful stories of dehumanization and degradation are those of Native Americans and African Americans. Native Americans had their land stolen and suffered genocide. Africans were kidnapped from their home continent and enslaved. The two groups are united in moral injury, a concept I will explain. It is at the core of our suffering as

oppressed groups in America.

Jonathan Shay, a psychiatrist and classics scholar, coined the term *moral injury* while working with Vietnam vets. In his defining paper, Shay (2014) explains:

Moral injury is present when there has been a betrayal of what is right either by a person in legitimate authority or by one’s self in a high stakes situation. Moral injury impairs the capacity for trust and elevates despair, suicidality, and interpersonal violence (p. 182).

In *Achilles in Vietnam*, Shay (1994) finds the template for the concept in Homer’s *Iliad*, in which Achilles is enraged when his commander betrays him. The moral injury of betrayal, Shay writes, “impairs a person’s dignity by a violation of what’s right” (p. 21). Shay describes Achilles’s “indignant rage,” signaling that this is rage at being treated unfairly, as the “word *dignity* [is] hidden in the word *indignant*” (p. 21). He distinguishes it from *berserk* rage, which refers to a “blood-crazed” state of fury (p. 77). Shay recognizes that the challenge is to exercise the rage of indignation while controlling the retaliatory murderous rage.

Mildred Antonelli (2017) further develops the moral injury concept to refer to “a core component of trauma that occurs when one’s actions have profoundly violated one’s code of ethics, when one has been a victim of such violation, or when one has been a passive witness of such violation” (p. 406). In essence, it is “inhumane behavior experienced as a betrayal of what is right” (p. 407). The concept of betrayal trauma in the literature on domestic violence also draws on the importance of this core element of the betrayal of trust (Platt, Barton, and Freyd 2009).

How do we understand the cause of the moral injury in this circumstance? My answer: Frederick Douglass indicts his fellow countrymen in an unparalleled, poignant address for betraying the Constitution’s promise of liberty and protection for the descendants of slaves brought to this country from Africa. The betrayal occurs on many societal levels, whether it is the betrayal of their humanity by making them property or that of inflicting on them such violence that the contract of equal rights and equal protection under the law is broken. Those are betrayals reaching back generations for African Americans, and the national guilt has never been absolved.

This history of violence and injustice is recalled every time an unarmed Black man is killed. Approximately three hundred Black Americans are killed by police annually. In 2018 *The Lancet* pub-

lished a study by David Williams’s group at Harvard (Bor *et al.* 2018). Mental health reports were correlated with data on shootings, revealing that every time an unarmed Black American is shot in the United States, the mental health of African Americans in the state where the shooting took place is adversely affected for three months, while that of white Americans usually remains largely unaffected.

If George Floyd’s murder had occurred in isolation, the mourning might have been restricted to the African American community. But it occurred in the setting of a world crisis that magnified and extended the communal effect. The uprising carrying the indignant rage of moral injury—could we believe our eyes?—stretched across culture, race, gender, age, and national boundaries. As the uprising swelled with the Black Lives Matter movement at its core, it was carried along by the outcome of African Americans’ moral injury: Our moral injury is a specific kind of rage—Black Rage. For African Americans, living in a racist society entails daily devaluation and degradation. Black Rage, conceptualized here as an adaptive mental construct, carries a unique transgenerational valence and, from a psychoanalytic standpoint, is a powerful and necessary defensive psychic force. Black Rage protects, preserving dignity and self-worth, thereby mitigating the impact of racial trauma. This point is essential in understanding racial trauma and its damaging effects at the individual and group level, as well as the protective value of nurturing and mobilizing Black Rage as an adaptive and dynamic defensive construct.

Having developed in the particular cultural context of African American history and oppression, Black Rage as a construct also contains the superego imperative of what is right and the collective unconscious store of transgenerational traumas and defensive directives that manifests in an enduring sense of moral injury. It can be said that there is a libidinal cathexis to the superego imperative when the sense of what is right is violated in moral injury. The rage is recruited intrapsychically to counter the attack from the racist’s projection and the devaluation inflicted on the self. In this situation, the Black Rage construct does more than shield the self and the self’s sense of worth. It protects the self from internalizing the devaluation of racism and, at the same time, reinforces a superego imperative that is experienced in a sense of moral injury. Shielding the self with the mobilized rage creates a metaphoric force field, as it were, protecting the vulnerable self with a counterphobic defense, as for the oppressed person there is an intrapsychic tradeoff: it is better to feel rage than fear or devaluation. If the person of color can modulate and control the activated rage affect, by mobilizing the Black Rage construct toward defensive aims when under racist attack, the individual is able to stave off retaliatory aggression, resist internalizing the incoming aggression and devaluation, and convert psychic turmoil into an adaptive response.

Would it surprise you to know that I, too, a Black psychoanalyst, have Black Rage? It is well-encapsulated, stored in my mind; it protects my sense of self and fuels my drive to write, because Black Rage, as an adaptive construct, promotes defensive sublimations. The activated Black Rage construct serves a protective function as I work to modulate the reactive rage while living in a racist society that assaults my consciousness daily.



Figure 3. Robinson Shantay, “The Significance of the Black Lives Matter Mural,” from website of Black Art in Life, vol. 1, issue 1.

Michelle Obama once said, “When they go low, we go high.” Stacey Abrams fueled her rage at her manifestly unfair loss of the 2018 governor’s race in Georgia into an historic grassroots campaign against voter suppression in the South. Without doubt this campaign galvanized the 200 percent increase in voter turnout that turned Georgia from red to blue in the 2020 presidential election. Might one postulate that these are examples of controlled, functional Black Rage acting as a mobilizing force?

Another extraordinary contemporary example of Black Rage, which by definition promotes controlled and functional defensive operations, is depicted in Figure 3: a stretch of 16th Street in Washington, D.C., was renamed Black Lives Matter Plaza in response to the many demonstrations for social justice. And if riots are “the language of the unheard,” as Dr. Martin Luther King Jr. (1966) once remarked, then Mayor Muriel Bowser, in big bold yellow letters, silently screamed to the demonstrators “I hear you!” On the group level, as the rage was modulated and the call for justice given recognition, the Washington demonstrations became more peaceful. One might go so far as to say that the experience of recognition by Mayor Bowser had a therapeutic calming effect on the protesters. Harnessed on a global level, as we have all borne witness, Black Rage catalyzed a mass realization and galvanized a movement.

In theorizing on the psychic resilience of oppressed people, it is necessary to point out that rage may not always be mobilized in an adaptive way. In the early days of the pandemic, as steam had been building in the pressure cooker of our society’s unacknowledged racism, the sense of moral injury had become acute. At the time George Floyd was murdered, it was difficult to modulate the reactions of rage on an individual and group level. Here, the affect of rage in the rage

reaction must be distinguished from Black Rage as an adaptive defensive construction. Unmodulated rage as an affect, if not mobilized adaptively, can be internalized or externalized to an excessive degree and should be distinguished from controlled, modulated Black Rage as a defensive adaptation. The sequelae of internalized rage, when it cannot be mobilized toward an adaptive end, can produce severe psychic consequences, including but not limited to mood symptoms and problematic effects on interpersonal functioning. If externalized, unmodulated and uncontrolled rage can be discharged and lead to violence, especially when the moral injury is not given recognition, as, for example, in the demonstrations of 2020 that led to destruction of property³.

That Freud's early work on conceptualizing trauma was foundational to psychoanalytic theory, and that psychoanalytic theory is conceptually crucial in understanding racial trauma, might seem ironic. His retreat from conceptualizing a theory of oppression and racial trauma demonstrates the extent to which internal conflict and trauma, even for a genius of his magnitude, had far-reaching implications inhibiting the development of psychoanalytic theory—and consequently, our field.

Conceptualizing Freud's secret Black Rage

In "A Disturbance of Memory on the Acropolis," Freud (1936) identified the "limitations and poverty of our conditions of life in my youth" as contributors to his dissociative neurotic symptom at the Acropolis, which was indicative of his success neurosis (p. 247). Dorothy Holmes (2006) eloquently reinterprets this symptom with reference to the poverty and anti-Semitism Freud endured. His emphasis on oedipal conflict as a wholly adequate explanation for his success neurosis may have further contributed to the early focus on oedipal theory over deeper considerations of race and class in the field as a whole. That the young Freud fantasized about Hannibal is telling in this connection. Hannibal the Semite was actually an African general, a true conqueror feared by many, which fits quite nicely into the narrative⁴. For the boy whose father could show him no model to fight back against racist degradation and relieve him of humiliation, the secret identification with the Black general both encapsulated and expressed, I believe, Freud's Black Rage.

3. The further extension of rage, and more complicated examples of how to modulate it in times of social upheaval, can be found in the mobilizing of rage toward revolution in colonialism, as discussed by Fanon, in the struggle for freedom by many African nations, later including South Africa, and in the civil rights movement in the United States. Fanon, in *The Wretched of the Earth* (1963), also pointed to the necessity of revolutionary counterviolence as the only way to overcome racialized trauma.

4. There is general agreement among historians that Hannibal was the son of Hamilcar Barca, the Barcas line being one of the most distinguished families in Carthage (Bradford 1981, p. 21). It is also often said that his family traced its origins back to Queen Elissa (Dido), the legendary founder of that great North African city. Little is known about his mother. There is historical debate as to whether being a native of a North African region implies Hannibal was a lighter-skinned African or a darker-skinned African (for a detailed historical review, see Chandler 1988). There are accounts of him as having a "dark-skinned face" (Donavuer 1932, p. 244). Whether he was a Black (dark-skinned and indigenous) African or a light-skinned African, either would serve a role in the identification of African with Blackness. Freud was labeled a "black Jew," a curious racial/ethnic designation that had a connection to the social identity of Blackness as the symbolic oppressed minority. The line of historical debate, beyond my scope here, that speaks to the practice of intermarriage in North Africa at that time further complicates the issues.

Freud stopped short of conceptualizing racial trauma as significant in theory, or race as a factor in the development of identity; however, I speculate that in fantasy Hannibal represented a powerful, wished-for African general father figure as a model who asserted Blackness, and that this fantasy served as an unconscious container of Freud's secret Black Rage. Freud's allusion to fathers in *Civilization and Its Discontents* (1930) lends credence to this focus on the importance of one's father as a role model and stabilizing force: "I cannot," he wrote, "think of any need in childhood as strong as that for a father's protection" (p. 72).

This unconscious reservoir of Black Rage contained in the fantasy of Hannibal, it is my contention, fueled Freud's ambitious climb to an intellectual Acropolis—an oedipal triumph that was a challenge for him to manage as he held at bay the humiliation and damaging assaults of anti-Semitism along the way. Imagining a psychic sphere in which there was no race with the vision of a universal mind idealized the dream of human equality and represented a defensive solace to endure the brutal anti-Semitism of which he was surely a constant victim. His internalized racism is still represented in his writings—in part, in his references to a primitive racial Other. There was no analyst to help heal his racial trauma, to help him mobilize his Black Rage further into an antiracist stance. In some ways, this crippled him intrapsychically from envisioning antiracism, even in theory.

Defining Black Rage as a functional and adaptive mental construct

The concept of Black Rage dates back to the seminal 1968 book *Black Rage* by William Grier and Price Cobbs, both African American psychiatrists, who described the myriad ways Black people living in a racist society feel devalued. In *Black Rage*, published in the aftermath of the rioting that followed Dr. Martin Luther King Jr.'s assassination, amid the specific societal and cultural context of the civil rights struggle and the rise of the Black Power movement, Grier and Cobbs called for a revised psychoanalysis of racism that located the afterlife of slavery in our psyche, not just our politics.

From their work with urban youth with substance-abuse disorders forty years later, Hardy and Qureshi (2012) built on Grier and Cobbs's ideas to formulate the concept of rage as "the culmination of pervasive, chronic, and recurring experiences with devaluation and the dehumanization of loss without benefit of redress that is directly and poignantly linked to experiences with degradation, marginalization and devaluation" (p. 335). Rage can be dysfunctional if suppressed; internalized, it

turns in on the self, especially in the face of ongoing trauma, leading to depression, self-destructive behavior, substance abuse, and even suicide. If externalized, dysfunctional rage can lead to violence. Black Rage is contextualized in African American culture, then, and defined as operative in the sustained response of oppressed people who endure repeated acts of injustice without opportunity for redress. Black Rage builds up as an accumulated adaptive reaction to experiences of racism and discrimination over generations and applies, specifically, to the reaction to ongoing oppression. In this context Grier and Cobbs, and Hardy and Qureshi, all seemed to recognize that Black Rage, if mobilized in a functional way, has a culturally specific adaptive potential that can be transformative.

Black Rage, formulated here as a mental construct, exists in a specific dynamic equilibrium as a compromise formation in the psyche that is a functional adaptation for oppressed people who suffer racial trauma and racial degradation, one that can be mobilized for the purpose of defense, adaptation, or even psychic growth. The connection to an enduring sense of moral injury makes clear its defensive protection of the dignity of the racial self⁵ for oppressed people, for whom there is a libidinal cathexis to the superego imperative when the sense of what is right is violated in moral injury. Psychoanalytic theory is conceptually crucial in understanding racial trauma, and integrating the construct of Black Rage into our theoretical formulations extends our understanding of oppression and racial trauma with far-reaching implications for our theory and clinical work. Integrating the concept of Black Rage as an adaptational psychic construct into analytic theory validates and directs therapeutic attention to the traumatic experiences of the oppressed.

An involving psychoanalytic formulation of functional Black Rage

The concept of otherness as a theoretical construct had not yet been formulated but was implied by Freud when he wrote, in *Civilization and Its Discontents*, “It is always possible to bring together a considerable number of people in love so long as there are other people left over to receive the manifestations of their aggressiveness” (1930, p. 114). Formulating the concept of Other on the basis of race came much later in psychoanalytic theory. In *Black Skin, White Masks*, Frantz Fanon (1952) wrote, “There is no longer any doubt that the true Other for the white man is and remains the Black man” (p. 206). Fanon wrote poignantly of the damaging consequences to the psyche of internalizing racism for the Black man who is the persistent object of devaluation, projected aggression, and racist degradation, substantiating the importance of psychic defense in mitigating the associated racial trauma. While expressions of racism can manifest in a multiplicity of ways, there is always a projected devaluation of the person of color which, Fanon maintained, is internalized by Black people as a sense of inferiority. Taken together, individual and group experiences become components of a social system that bombards people of color daily with evidence of systemic disregard and devaluation of a person or group’s humanity in order that another group might assert its privilege and domination. A society structured by racism does this in many forms and in varying degrees, always creating a moral injury and individual racial trauma, as well as what I will term group *oppression*

5. See Holmes (2016b) and Stoute (2019), respectively, for discussions of how to define dignity and the importance of protecting the dignity of the self in racial trauma.

trauma. The oppressed know this, but the oppressors, who exist in a moral void, must be shown it.

To understand how race is recruited as a marker of difference in the American arsenal of Othering requires psychoanalytic formulation from the reference point of a socially embedded narrative. The American cultural ego ideal of greatness for whiteness thrives while projecting its destructiveness onto a racial Other; whiteness projects while Blackness endures. The construct of Black Rage psychically bolsters that endurance. As a construct in the mind, similar to the topographical model, where mental agencies have psychic functions, Black Rage carries associated mental representations drawn from both the individual and the collective cultural unconscious and serves a crucial defensive and adaptive function. As such, these state and functional qualities influence how rage as an affect is experienced and expressed.

The construct of Black Rage as a mobilizing adaptive defense is a missing link in psychoanalytic theory conceptualizing the psychic functioning and resilience of oppressed people whose dignity is constantly assaulted. Black Rage as a construct functions as an adaptation to oppression trauma for those who endure the projected destructiveness in the position of a socially sanctioned Other living in a racist society. It proved difficult to construct this analytic scaffold. Rage, as a reaction, is not usually conceptualized as part of a defensive construct or adaptational response.

In a racist society, built on the paradigm of a white superiority / Black inferiority binary, socially sanctioned ego distortions, coupled with defective and regressive superego functioning, promote the disavowal of the persistent violence and aggression directed at the Black Other. A Eurocentric theoretical formulation devoid of social context that ignores racial trauma as a fundamental vicissitude in development, and the fact that derivatives of oppression can become intrapsychically embedded in traumatic ways, limits our understanding of otherness. To fully elaborate the adaptive function of the Black Rage construct, then, theory must factor in the contributing cultural effect of the white-supremacist social backdrop of American society, in which the individual is not “raceless” but is in fact a Black racialized Other. It is through white supremacy’s racializing lens that Black people are othered and experienced as objects of constant threat. Indeed, the white-dominant, white-supremacist paradigm is projected onto the entire social frame, requiring ongoing psychic vigilance for the person or group of color.

Such vigilance requires that people of color modulate and control rage reactions on an ongoing basis. Mitigating and suppressing the reactive rage and converting the resultant psychic turmoil to an adaptive response requires the defensive operations of repression and sublimation.

Insistence on a moral imperative in the associated moral injury reinforces the individual's effort to resist retaliating, as the appeal to what is right is recruited from the unconscious trans-generational data bank of African Americans, which includes the cultural dictum to retain the capacity to love even when being hated. Even if this move is successful, it occurs at a psychic cost to the individual because the deflection of devaluation is never complete, and significant psychic energy is expended to quell the retaliatory rageful impulses stirred up. This transformation of initially helpless rage to a mobilizing defensive force is an aspect of what Dionne Powell (2020) has described as resisting "psychic enslavement" to achieve "psychic emancipation." Black Rage, and the social and cultural experience that is its context, can consequently be understood as a deeply held adaptation that enduringly impacts the individual's intrapsychic and interpersonal functioning.

A white-supremacist society, to formulate from a Kleinian perspective, operates on a paranoid-schizoid group level whereby racist projections invade the intersubjective space, and the Black racial Other is forced into the position of deflecting, defending against, metabolizing, or internalizing the toxic projections of the white-dominant society. Socially sanctioned projective attacking of the Black Other is raised from the individual level to the organizing frame of the culture. As the cultural norm, it becomes a ubiquitous contributor to the racial trauma invading the intersubjective field, both analytic and cultural. Early analytic theorists, having whitewashed the cultural field, had not identified this ongoing threat as coming from an external cultural source or realized that the analyst's unconscious racism might collude with the background culture in creating a racialized intersubjective field.

In understanding the significance of this defensive protection, Bion's concept of *linking capacity* (1956) is particularly helpful. Bion (1959) underscored that the main theme was not just an attack on the link but on the consequences of such an attack: "on the one hand the . . . disposition to excessive destructiveness, hatred, and envy . . . [and] on the other the environment which, at its worst, denies . . . the use of the mechanisms of splitting and projective identification, resulting in [what Bion terms] destructive attacks on the link" (p. 313). So, to apply Bion's formulation, the Black racial Other is repeatedly forced into the position of psychic shock absorber struggling to withstand these attacks on linking, in order to preserve the capacity to think. The adaptive function of the Black Rage construct affords defensive protection in withstanding the damaging consequences of an attack.

For the Black Other in a racist society, then, the attack on linking is raised further to the level of the cultural frame, in which white supremacy, through its many sophisticated projective forms, dictates the norm and infiltrates individual intersubjectivities and intersubjective cultural spaces. It would seem logical, then, that in a racist society the oppressed are in a constant state of readiness to mobilize and modulate Black Rage as an adaptive defense, even when their affective state is manifestly calm. The social conditions of slavery and the subsequent period of Jim Crow lynching, out of which this adaptive strategy evolved, attest the great survival value of the strategy of holding indignant rage intrapsychically while appearing manifestly calm.

In a society operating on this paranoid-schizoid level, Black Rage would be a necessary construct for the healthy functioning of the Black Other. Attempting a psychoanalytic formulation of Black Rage raises the question of whether a theory of oppression must first be formulated in which the construct, as a functional adaptation, would be a normal developmental acquisition in preserving the integrity of the racialized self that must navigate a racist society. In theory we

would then be forced to posit that there exists a racialized self with a developmental trajectory integral to the formation of identity.

Black Rage carries transgenerational mental representations in oppression trauma

In the speculative work *Totem and Taboo*, Freud (1912–1913) theorized a type of cultural memory with associated mental representations that could be transmitted across generations; this laid the foundation for modern conceptualizations about the transgenerational transmission of trauma. Operating from his own cultural context, Vamik Volkan (Volkan, Ast, and Greer 2002) integrated his work with other psychoanalysts' work with Holocaust survivors (Freud and Burlingham 1942; Friedman 1949) and theorized a mode of transgenerational transmission in the setting of mass historical traumas. He formulated that

transgenerationally transmitted self- and object-images . . . belonging to the survivors of mass shared trauma often initiate specifically history-related *unconscious fantasies* in their descendants, whose task it becomes to deal with the shame, rage, helplessness, entitlement, and guilt that the previous generations have been unable to work through for themselves (p. 17).

Volkan (2013)⁶ wrote compellingly of "collective trauma," referring to specific mass historical events that have caused "a large group to face drastic losses, feel helpless and victimized by another group, and share a humiliating injury," the mental representations of which become intertwined with the group's core identity, and are thus labeled the group's *chosen trauma*. On a dynamic level, Volkan goes on to map out how

6. Volkan's lifelong work on conflict resolution, bringing ethnic groups together toward mutual understanding, peacemaking, and resolving interethnic conflict, has commanded accolades, awards, and international recognition including five Nobel peace prize nominations. Yet many LGBTQ colleagues have expressed outrage at Volkan's reluctance to recant his writings, including a book edited with Charles Socarides about conversion treatments for homosexuality (1992) or renounce his past affiliation as vice president of NARTH (the National Association for Research and Therapy of Homosexuality), an organization that supports conversion therapy for minors. This despite the fact that the American Psychoanalytic Association, as an organization, issued an apology to the LGBTQ community in 2019 for discriminatory and exclusionary practices. At present he is, however, reconsidering these objections. Volkan's reluctance to recant seems ironic since it would be a logical extension of his theoretical position to extend his work to formulate that the discrimination endured by the LGBTQ community is a culturally imposed mass trauma.

large-group historical traumas are thus not simply comprised of static, shared conscious memories of the event. Rather, they are highly dynamic complexes of recollections, fantasies, affects, wishes, and defenses (i.e., mental representations) whose influences are transmitted from generation to generation. It is this complex of mental representation that is passed to future generations who, as ‘carriers’ must cope with the unmastered psychological tasks (Volkan, Ast, and Greer 2002, p. 25).

This concept of “mental representations” as part of the transgenerational transmission of group trauma, can indeed be applied cross-culturally, and specifically to the African American experience. For African Americans, generations⁷ of chattel slavery and its later derivatives, the Black Codes and Jim Crow segregation, promoted centuries-long socially sanctioned and culturally endemic traumatic mass violence. In addition, the related mental representations, oral traditions, and even social structures representative of slavery have become psychically imprinted, overlaid now by violent societal events that reactivate traumatic reactions. So, while mass traumatic events can become the focal point in a group’s identification and history, as in Volkan’s designation of the concept of chosen trauma, the more pervasive nature of ongoing racial violence in American history makes the more global term *oppression trauma* warranted as a descriptor of this culturally specific manifestation.

In a contemporary sociocultural analysis, Hardy (2019) similarly applies the term *oppression trauma*, to encompass “the interlocking of sociocultural oppression and trauma that is systemic, pervasive and protracted over time,” and continues to postulate astutely that “race, class, ethnicity, gender, sexual locations and mental and physical ability . . . are all social locations [that can be] connected to the experience of sociocultural oppression” (p. 135; see also Hardy 2013). The psychoanalytic formulation presented here integrates and makes particular to the African American experience the ideas of Volkan and Hardy. The traumas and systemic oppression endured by African Americans that began with slavery are represented mentally in the collective cultural unconscious, having been passed down transgenerationally, and are activated, amplified, and repeated by the ongoing violence of systemic racism. That is the definition proposed here of *oppression trauma*. From this perspective, the Black Rage construct as a mental agency operates as a focal vehicle carrying mental representations from the individual, transgenerational familial, and collective cultural unconscious and represents the convergence of psychic and sociocultural trauma embedded largely in the unconscious domain.

This oppression drama not only occurs on an individual level, but also connects on a transgenerational intersubjective level; African American parental role models and family oral traditions serve, in conscious and unconscious ways, to reinforce the cultural moral imperative of voicing the betrayal of the moral injury while also striving to retain the capacity to love while

7. Wilkerson (2020) postulates that chattel slavery ran the course of twelve generations in America.

being hated⁸. As James Baldwin reminds us, African Americans generation to generation have demonstrated in word and deed to their sons and daughters, “Please try to remember that what they believe, as well as what they do and cause you to endure, does not testify to your inferiority but to their inhumanity” (1962, p. 8). Baldwin, in this letter to his nephew, demonstrated in *The Fire Next Time*, in so many ways, that for African Americans there is a transgenerational teaching of defensive strategies drawn from collective unconscious stores that foster group identification, cohesion, and survival. Black Rage, as formulated here, is an example. That victims of collective trauma pass down cultural teachings about threat, group preservation, and the sense of an “historical self” is a well-documented cross-cultural finding (Hirschberger 2018).

Surviving degradation, from slavery to Reconstruction and through Jim Crow to the civil rights movement, provided ample traumatic lived experience to perfect Black Rage as a transgenerational defensive and adaptational weapon that operationally suppresses and sublimates rage reactions to ongoing oppression. At the heart of Baldwin’s advice to his nephew, his namesake, is not only the directive to repress the rage but, further, to do it “with love”: “We, with love, shall force our brothers to see themselves as they are and to cease fleeing from reality and begin to change”; he also reminded young James that “you come from sturdy stock . . . men who . . . in the teeth of the most terrifying odds, achieved an unsailable monumental dignity” (p. 10). It is this “with love” that is so powerful in Baldwin. He asks us to withstand hate, while maintaining our capacity to love, using “the word ‘love’ here not merely in the personal sense but as a state of being, or a state of grace—not in the infantile American sense of being made happy but in the tough and universal sense of quest and daring and growth” (1962, p. 95). I believe Baldwin recognized the need to protect (as Bion might interject, protect our linking capacity), to preserve the capacity for receptivity and mirroring inherent in the capacity to love while one endures devaluating attacks in being hated. The mantra *Love so as not to hate* is transmitted transgenerationally in African American families and in the symbolic function of the Black church as the mortar of psychic resiliency.

8. This cultural imperative was also reinforced during the civil rights movement through the model of Dr. Martin Luther King Jr. (1957), who took up the ideas of Mahatma Gandhi. Both espoused a moral philosophy of nonviolent resistance that, I would argue, was a derivative form of managing the rage of oppression toward a sublimated end while giving primacy to the sense of moral injury and assaulted dignity.

Creating a theoretical scaffolding for a theory of oppression trauma that encompasses racial trauma will facilitate our understanding the individual familial and cultural mitigating factors that are protective. For African American individuals and families, especially those that are resilient, Black Rage is an internalized adaptive construct that is fortifying. If the defensive directives are cultivated, internalized, and passed down, Black Rage, as a mental agency with defensive functions, supports African American adolescents in acquiring the ability to metabolize their rage reactions to discrimination across development. An understanding of oppression trauma makes clear that developmental factors that enhance one's ability to tolerate frustration and promote what Bion (1963, 1970) termed the ability to "suffer experience" can be crucial to enduring racial trauma, especially when containing familial objects serve as role models.

This may speak to why historically Black colleges, for example, can provide protective growth-promoting environments for Black adolescents during this important developmental period, to expose them to role models who reflect and support the adaptive mobilization of Black Rage, foster group solidarity, and consolidate group racial identity. Acquiring and exercising Black Rage as a buffer relieves the developing racial self from absorbing the assault from persecution, demoralization, and the self-hatred that can result from internalizing devaluing experiences; it facilitates metabolization of these toxic experiences, thereby preserving the capacity for receptivity and connection, and affords protection of the dignity of the racial self.

Clinical extensions of Black Rage as a culturally contextualized adaptation

Enduring discriminatory experiences and the attendant racial trauma exact a biological toll on a physical and psychological level. If the rage activated in withstanding the discriminatory experiences of oppression trauma cannot be controlled and mobilized in a functional and adaptive way, retaliatory aggression cannot be contained. On an individual level, one is left defenseless, vulnerable to assaults on the self and at risk of internalizing one's degradation or devaluation, or acting out the stirred-up anger. Influenced by when in development racialized traumatic experiences occur, by the integrity of one's premorbid personality structure, and by accessible ego resources, a range of pathological manifestations result from withstanding racially traumatic attacks. Symptomatic manifestations include depression, substance abuse, and an array of other psychological and physical symptoms (Roberts and Rollins, 2020; Hart 2021; Stoute in press). A racist society presents ongoing threats, so the allostatic load of enduring these racially traumatic experiences provokes post-traumatic reactions (Hart 2021).

In working with patients in psychotherapy and analysis who have been victims of persistent racial trauma, Hart (2019, 2021) reports, as does Hardy (Hardy and Laszloffy 1995; Hardy and Qureshi 2012), an array of symptoms that adult patients who have endured racially traumatic experience endorse upon presentation for treatment:

depression, suicidality, anxiety, paranoia, phobic reactions, self-destructive or violent behavior, sleep or appetite disturbance, weight loss or weight gain, anhedonia, somatic problems (without a clear physiological cause), acute relationship conflicts, chronic relational difficulties, memory and concentration disturbances, dissociation and related forms of discontinuity, and substance abuse and dependency (Hart 2019, p. 16).

For children and adolescents, the consequences similarly manifest in physical symptoms and mood symptoms but also as anxiety and behavioral problems (Brody et al. 2006). Defensive operations, as in the adaptive mobilization of the Black Rage construct on an individual level, foster resilience and mitigate the allostatic load of racial trauma. In the psychoanalytic theory of oppression proposed here, could a developmental line be established, then, for the adaptive function of Black Rage in the defensive construct that promotes resilience in enduring the assault on dignity that oppression trauma poses for marginalized people of color?

Implications of postulating rage as an emotional drive with a development line

Panksepp's revolutionary theory of Affective Neuroscience (2005) debunks Freud's binary categorization of the instinctual drives, offering instead a nuanced, experimentally based formulation. Panksepp operates from the fundamental premise that "emotional feelings emerge from specific, evolutionarily dictated brain operating systems" (Davis and Montag 2019, p. 2). As demonstrated by experiments using electrical stimulation, pharmacological agents, and anatomical lesions of vertebrate brains, Panksepp identifies seven core primary process emotions that are shared universally by all human (and mammalian) brains; these core emotional systems, he theorizes, operate as "emotional action systems" that are localized anatomically to the limbic system of the human brain. Panksepp characterizes and documents seven primary-process emotional command systems: SEEKING/Expectancy, RAGE/Anger, FEAR/Anxiety, LUST/sexuality, CARE/Nurturing, PANIC/Sadness, and PLAY / Social Joy (Davis and Montag 2019, p. 3)⁹. Based on Panksepp's taxonomy, Solms (2020) speaks to the formulation of RAGE, and each core primary emotion, as an emotional drive.

While the theory grounds these seven core emotional experiences in limbic response systems, childhood experience and cultural factors influence their expression throughout development. Although RAGE, for example, is a genetically based ancestral emotional drive shared by all mammals, Panksepp concedes that there is considerable variation in how and to what extent RAGE is expressed based on childhood experience, maternal-infant interaction, social learning, and cultural influence. Emotional learning and cultural socialization can also create unconscious associations that are trigger points for aggressiveness

9. The capitalization is used to distinguish these emotional brain system labels as formulated in Panksepp's taxonomy from the use of the terms in ordinary language.

(Todorov and Bargh 2002). Further, in this new model all the primary emotional systems, including RAGE, have developmental lines, and culture has an impact on development and expression.

Based on Panksepp's neurobiological formulation, I contend that Black Rage as a mental construct is one culturally specific developmental outcome for the expression of RAGE. Mental representations of oppression trauma, incorporated from the individual, transgenerational familial, and collective cultural unconscious, influence the progression and expression of RAGE. Black Rage, having evolved in the African American cultural context, has primed the defensive operations, on an individual and cultural level, that confer psychic protection and resilience in response to the assault on dignity of the dehumanizing experiences of oppression that began with slavery. Defensive operations that prioritize repressing and controlling overt expression of retaliatory aggression toward the aim of sublimation are given primacy and intergenerational solidity. In this way social and cultural derivatives of oppression can enduringly embed trauma intrapsychically.

Conclusion and moving forward

It is too early to fully comprehend the forces that led to the Black Lives Matter uprisings of 2020 and the multiracial, multicultural global response, but I will offer a preliminary formulation. Perhaps the inter- weaving of the Covid-19 pandemic and worldwide uprisings sparked anew¹⁰ our awareness of what I envision as a cross-cultural intersubjective space across the globe.

George Floyd became an icon of suffering for all African Americans, especially African American men. Remarkably, he has also become a *symbolic self* for people across the world who have suffered degradation and dehumanization, people who now identify with him—and, through him, with Black America. The image of the white policeman kneeling, with his hand in his pocket, on a Black man's neck, enacting the scene of “conqueror” and “conquered,” evoked the deep sense of moral injury that I believe resides in all of us. Dare I hypothesize that these dynamics of devaluation and oppression reside in the collective cultural unconscious of all nations, and that the symbolic self of George Floyd allowed a reflective mentalization of suffering and recognition across nations? While not everyone who utters “Black Lives Matter” subscribes to the movement, many now see the reality that too often in our past Black lives did *not* matter, and our global community now identifies with the moral injury to which Black Rage corresponds. Without Black Rage as a mobilizing force to carry the moral injury of African Americans, the history of our nation demonstrates that racism would consume us—as individuals, as a nation, and maybe as a global community—and strip us of our moral integrity and humanity, one dead Black or brown body at a time.

The picture that shocked the world, and the iPhone video that amplified its dramatic effects, afforded a vast virtual witnessing and a recognition of racial violence by the global community.

10. Winnicott (1967) speaks to this concept of cultural space in his classic paper “The Location of Cultural Experience.” This idea was the conceptual forerunner of the concept of intersubjectivity, as Winnicott spoke to “the place where cultural experience is located in the potential space between the individual and the environment” (p. 370).

Citizens of the world came to recognize the operational moral imperative that Black lives must matter in order for all lives to matter. Black Rage as an adaptive and mobilizing force, and the moral injury it has carried for African Americans across generations, preserved an entry point for white America—and citizens across the globe—to experience symbolically and carry together our oppression traumas as shared, mobilizing human experiences.

Presented here, out of this specific historical and cultural experience, is a unique psychoanalytic formulation of Black Rage as a functional and dynamic adaptive construct operating in the psyches of the oppressed, of its mobilization on a group level in uprisings, and of how, during the Covid-19 pandemic, it operated as an intersubjective connecting force across the globe.

Can we import the concept of Black Rage into the psychoanalytic lexicon? Psychoanalytic theory must allow a space for the protective function of RAGE as having a defensive adaptation. In theorizing about the psychic resilience of the oppressed, RAGE can be seen as a culturally primed emotional drive inherent in the Black Rage construct.

Importing the concept of Black Rage into the lexicon of analytic theory is crucial to constructing a scaffolding for theorizing on the psychology of oppression, the damaging effects of racial trauma, and the transgenerational transmission of trauma. We will never have more people of color in the field of psychoanalysis or other mental health fields, especially African American men, until we allow a psychic and theoretical space for the construct of Black Rage as a necessary adaptation to validate and allow for the traumatic experiences of the oppressed. No theory can become truly antiracist without integrating the functional utility of the Black Rage construct in its defensive protection of the racial self.

This opens a new chapter in our developing a psychoanalytic theory that recognizes the damaging effects of racial trauma and oppression as they impact individual subjectivity and the intersubjective cultural field. Further, this formulation elucidates the interface of the biopsychosocial dimensions of trauma on the border of the psyche and the internalization of culture. Not only do culture and the social surroundings impact the analytic dyad, but culture can be deeply and enduringly embedded in the psyche for oppressors and oppressed alike.

We are a nation that boasts a Judeo-Christian tradition with a moral imperative at its core, but we will never realize *loving thy neighbor as thyself* or administer *liberty and justice for all* until we stop hating and projecting onto thy neighbor as the Other. In *Civilization and Its Discontents*, Freud (1930) wrote, “I may now add that civilization is a process in the service of Eros, whose purpose is to combine single human individuals, and after that families, then races, peoples and nations, into one

great unity, the unity of mankind” (p. 122). Can this historical moment become a pivot point for more substantive conversation and action toward healing our culturally derived oppression traumas to recover and preserve our shared humanity? Black Rage is with us, in us and, as oppressed people have always known, can save us. Can we lean into and utilize the moral imperative carried in Black Rage as a radical catalyst for our shared psychoanalytic liberation?

Abstract

The pandemic uprisings of Black America activated mirroring world-wide outrage against racial injustice. Integrating the story of young Freud’s racial trauma and the concept of moral injury, the concept of Black Rage expresses the ways in which people of color endure experiences of trauma and oppression. Carrying mental representations and psychic functions, a proposed Black Rage construct operates as an intrapsychic adaptation that can be mobilized for the purpose of defense and psychic growth for those who suffer dehumanizing trauma. The concept of Black Rage includes components of transgenerational transmission of trauma and results in varying forms of sociocultural expression.

Keywords: Racism; Trauma; Freud, Sigmund. **Candidates to keywords:** Black Rage; Race; Oppression, Transgenerational trauma, Mass trauma, Slavery, Racial trauma, Hannibal.

References

- Antonelli, M. (2017). Moral injury. *American Journal of Psychoanalysis*, 77, 406-416.
- Baldwin, J. (1961). *Entrevista radiofónica*. WBAI.
- Baldwin, J. (1993). *The fire next time*. Vintage. (Trabajo original publicado en 1962).
- Bion, W. R. (1956). Development of schizophrenic thought. *International Journal of Psychoanalysis*, 37, 344-346.
- Bion, W. R. (1959). Attacks on linking. *International Journal of Psychoanalysis*, 40, 308-315.
- Bion, W. R. (1963). *Elements of psychoanalysis*. Heinemann.
- Bion, W. R. (1970). *Attention and interpretation*. Tavistock.
- Bor, J., Venkataramani, A. S., Williams, D. R. y Tsai, A. C. (2018). Police killings and their spillover effects on the mental health of black Americans: A population-based, quasi-experimental study. *The Lancet*, 392, 302-310.
- Bradford, E. (1981). *Hannibal*. Dorset.
- Brody, G. H., Chen, Y.-F., Murray, V. M., Ge, X., Simons, R. L., Gibbons, F. X., Gerrard, M. y Cutrona, C. E. (2006). Perceived discrimination and the adjustment of African American youths: A five-year longitudinal analysis with contextual modification effects. *Child Development*, 77, 1170-1189.
- Chandler, W. B. (1988). Hannibal: Nemesis of Rome. En I. van Sertima (ed.), *Great black leaders: Ancient and modern* (pp. 282-321). Transaction.
- Davis, K. L. Y Montag, C. (2019). Selected principles of Pankseppian affective neuroscience. *Frontiers in Neuroscience*, 12. <https://www.frontiersin.org/journals/neuroscience/articles/10.3389/fnins.2018.01025/full>
- Donavuer, F. (1932). *Swords against Carthage*. Biblo & Tannen.
- Douglass, F. (1950). The meaning of July Fourth for the negro: Speech at Rochester, New York, July 5, 1852. En P. S. Foner (ed.), *The life and writings of Frederick Douglass: The Pre-civil war decade* (pp. 181-204). International Publishers. (Trabajo original publicado en 1852).
- Downs, J. (2012). *Sick from freedom: African-American illness and suffering during the civil war and reconstruction*. Oxford University.
- Editores de History.com (6 de agosto de 2020). (Trabajo original publicado el 2 de diciembre de 2009). The Red Summer of 1919. *History.com*. <https://www.history.com/topics/black-history/chicago-race-riot-of-1919>
- Erikson, E. H. Y Newton, H. (1973). *In search of common ground: Conversations with Erik Erikson and Huey Newton*. Norton.
- Fanon, F. (2004). *The wretched of the Earth* (R. Philcox, trad.). Grove. (Trabajo original publicado en 1963).
- Fanon, F. (2008). *Black skin, white masks* (R. Philcox, trad.). Grove. (Trabajo original publicado en 1952).
- Freud, A. y Burlingham, D. T. (1944). *War and vchildren*. International Universities. (Trabajo original publicado en 1942).
- Freud, S. (1999a). A disturbance of memory on the Acropolis. En J. Strachey (ed.), *Standard edition of the complete psychological works of Sigmund Freud* (vol. 22, pp. 239-248). (Trabajo original publicado en 1936).
- Freud, S. (1999b). Beyond the pleasure principle. En J. Strachey (ed.), *Standard edition of the complete psychological works of Sigmund Freud* (vol. 18, pp. 7-64). (Trabajo original publicado en 1920).
- Freud, S. (1999c). Civilization and its discontents. En J. Strachey (ed.), *Standard edition of the complete psychological works of Sigmund Freud* (vol. 21, pp. 64-145). (Trabajo original publicado en 1930).
- Freud, S. (1999d). Totem and taboo: Some points of agreement between the mental lives of savages and neurotics. En J. Strachey (ed.), *Standard edition of the complete psychological works of Sigmund Freud* (vol. 12, pp. 1-161). (Trabajo original publicado en 1912-1913).
- Friedman, P. (1949). Some aspects of concentration camp psychology. *American Journal of Psychiatry*, 105, 601-605.
- Gamble, V. N. (2010). There wasn’t a lot of comfort in those days: African Americans, public health, and the 1918 influenza epidemic. *Public Health Report*, 125(supl. 3), 114-122.
- Gay, P. (1988). *Freud: A life for our time*. Norton.
- Gilman, S. (1991). *The jew’s body*. Routledge.
- Gilman, S. (1993). *Freud, race, and gender*. Princeton University.
- Grier, W. y Cobbs, P. (1968). *Black rage*. Basic Books.
- Hardy, K. V. (2013). Healing the hidden wounds of racial trauma. *Reclaiming Children & Youth*, 22, 24-28.
- Hardy, K. V. (2019). Toward a psychology of the oppressed: Understanding the invisible wounds of trauma. En M. McGoldrick y K. V. Hardy (ed.), *Re-visioning family therapy: Addressing diversity in clinical practice* (pp. 133-149). Guilford.
- Hardy, K. V. y Laszloffy, T. A. (1995). Therapy with African Americans and the phenomenon of rage. *Psychotherapy in Practice*, 1(4), 57-70.

Hardy, K. V. y Qureshi, M. E. (2012). Devaluation, loss, and rage: A postscript to urban African American youth with substance abuse. *Alcoholism Treatment Quarterly*, 30, 326-342.

Hart, A. (2019). The discriminatory gesture: A psychoanalytic consideration of posttraumatic reactions to incidents of racial discrimination. *Psychoanalytic Social Work*, 26, 5-24.

Hart, A. (2023). Thinking clinically about post-traumatic reactions to racial trauma. En B. J. Stoute y M. Slevin (ed.), *The trauma of racism: Lessons from the therapeutic encounter* (cap. 7). Routledge.

Hirschberger, G. (2018). Collective trauma and the social construction of meaning. *Frontiers in Psychology*, 9. <https://www.frontiersin.org/journals/psychology/articles/10.3389/fpsyg.2018.01441/full>

Hogarth, R. (2019a). A contemporary black perspective on the 1793 yellow fever epidemic in Philadelphia. *American Journal of Public Health*, 109, 1337-1338.

Hogarth, R. (2019b). The myth of innate racial differences between white and black people's bodies: Lessons from the yellow fever epidemic in Philadelphia, Pennsylvania. *American Journal of Public Health*, 109, 1339-1341.

Holmes, D. E. (2006). The wrecking effects of race and social class on self and success. *Psychoanalytic Quarterly*, 75, 215-235.

Holmes, D. E. (2016). "I knew that my mind could take me anywhere": Psychoanalytic reflections on the dignity of African Americans living in a racist society. En S. Levine (ed.), *Dignity matters*, (pp. 119-140). Karnac.

King, M. L., Jr. (27 de octubre de 1957). Interview with Martin Agronsky: Nonviolence is the most powerful weapon. *Look Here* (NBC).

King, M. L., Jr. (27 de septiembre de 1966). Interview with Mike Wallace. *Sixty Minutes* (CBS).

Kurosawa, A. (director) (1950). *Rashōmon* [película]. Daiei Film.

Levenson, E. (30 de marzo de 2021). Former officer knelt on George Floyd for 9 minutes and 29 seconds – not the infamous 8:46. CNN. <https://edition.cnn.com/2021/03/29/us/george-floyd-timing-929-846/index.html>

McKay, C. (1953). If we must die. En C. McKay, *Selected Poems of Claude McKay* (p. 36). Bookman Associates. (Trabajo original publicado en 1919).

Moskowitz, M. (1995). Ethnicity and the fantasy of ethnicity. *Psychoanalytic Psychology*, 12, 547-555.

Panksepp, J. (2005). Affective consciousness: Core emotional feelings in animals and humans. *Consciousness & Cognition*, 14, 30-80.

Phillips, A. (1988). Winnicott. Fontana.

Platt, M., Barton, J. y Freyd, J. J. (2009). A betrayal trauma perspective on domestic violence. En E. Stark y E. S. Buzawa (ed.), *Violence against women in families and relationships: Victimization and the community response* (pp. 185-207). Praeger.

Powell, D. R. (2020). From the sunken place to the shitty place: The film *Get out*, psychic emancipation and modern race relations from a psychoanalytic point of view. *Psychoanalytic Quarterly*, 89, 415-445.

Roberts, D. y Rollins, O. (2020). Why sociology matters to race and bio-social science. *Annual Review of Sociology*, 46, 195-214.

Shay, J. (1994). *Achilles in Vietnam: Combat trauma and the undoing of character*. Maxwell Macmillan International.

Shay, J. (2014). Moral injury. *Psychoanalytic Psychology*, 31, 182-191.

Socarides, C. F. y Volkan, V. D. (ed.) (1992). *The homosexualities and the therapeutic process*. International Universities.

Solms, M. (2020). Emotional drives and their place in human development. *Yellowbrick Journal of Emerging Adulthood*, 7, 4-10.

Stoute, B. J. (2019). Racial socialization and thwarted mentalization: Psychoanalytic reflections from the lived experience of James Baldwin's America. *American Imago*, 76, 335-357.

Stoute, B. J. (2023). How our mind becomes racialized: Implications for the therapeutic encounter. En G. O. Gabbard y H. Crisp (ed.), *Textbook of psychotherapeutic treatments: Second edition* (cap. 26). American Psychiatric Association.

Todorov, A. y Bargh, J. A. (2002). Automatic sources of aggression. *Aggression & Violent Behavior*, 7, 53-68.

Viboud, C. y Lessler, J. (2018). The 1918 influenza pandemic: Looking back, looking forward. *American Journal of Epidemiology*, 187, 2493-2497.

Volkan, V., Ast, G. A. y Greer, W. F., Jr. (2002). *The Third Reich in the unconscious*. Routledge.

Wilkerson, I. (2020). *Caste: The origins of our discontents*. Random House.

Winnicott, D. W. (1967). The location of cultural experience. *International Journal of Psychoanalysis*, 48, 368-372.

Received: 9/4/2024 - Approved: 27/5/2024



The Foreigner

Tolerance as a symptom

*I wish rather that you could not endure to be with any kind of neighbor
or your neighbor's neighbor; then you would have to create your friend
and his overflowing heart out of yourselves.*

Friedrich Nietzsche, 1883

It often happens that we understand a situation in which we are involved based on ideas that are too abstract. We resort to familiar models, to forms of thought in which we have confidence, and we insist even more on generalities that seem self-evident to us when we are in crisis, and so we find ourselves misguided if we really intend to problematise and transform these situations. And if abstract thinking meets what is presented as morally unimpeachable, then the risk is twofold

We are going through an era that seems to be marked in the political-affective register, at the global level, by the advance of the so-called new rights or neo-fascisms. In our region, the figures of Bolsonaro and Milei emerged as triumphant leaders in democratic electoral processes willing to embody and push the crisis of contemporary democracies to the limit. They seem to have emerged and to be sustained by fanaticisms with conservative-religious roots, but also by a capitalist creed incapable of tolerating any kind of discourse or practice that questions the fundamental dogmas of the private accumulation of capital. So-called 'hate speech' is proliferating, targeting progressive positions, feminism, LGTBIQ militancy and trade unions.

In this context, to use the discourse of tolerance and to advocate its restoration may be an automated gesture that perhaps needs to be reviewed. Firstly, because it is often set at the crossroads of a moralism and a general statement: 'we must be more tolerant', as a sort of categorical imperative valid for all times and situations. Secondly, because it usually points to others as intolerant, and thus avoids examining one's own intolerance. Why should we do this examination? Not in order to comply with the imperative to eliminate any hint of intolerance, this time hidden in ourselves, but in order to understand its manifestations and what they may indicate.

For such an exercise to be possible, the first step is to emerge from the refuge of the generic demonisation of intolerance. Indeed, a close opportunity presents itself in the well-known paradox that afflicts its universal application: should we also tolerate the intolerant, the violent, those who openly and explicitly try to attack the very principles of respectful encounter in plurality? Should we welcome all ideas; should we value and respect the fa-

natical expressions of racism, classism, sexism that legitimise or directly produce discrimination and injustice? At this point, the abstract idea of tolerance bites its own tail. But it is not necessary to carry out this exercise in order to maintain that there is for us, the intolerable.

In the early 1970s, the Prison Information Group (GIP) was created in France, with Michel Foucault as its central figure, but conceived above all as an organisation to enable incarcerated people and their families to make their voices, ideas and grievances known. *Intolerable* was the name of the GIP's publication denouncing the conditions of imprisonment and the political nature of the persecutions. In the group's founding manifesto we read: 'The courts, the police, the hospitals, the asylums, the school, the military service, the press, the TV, the state are intolerable' (Eribon, 1989/2011, p. 277).

Can it be that, on certain occasions, the affirmation of what is intolerable is a symptom of a vitality that needs to be cultivated? On the other hand, can the universalisation of a policy of tolerance be a symptom of a defection in the face of the tensions inherent in existence? Following a Nietzschean imprint and denying the vagaries of a universal of tolerance, the aim is to consider to what extent the tradition of tolerance can harbour reactive forces in order to better understand the complex situation we are going through.

To this end, let us take a short genealogical look. The Latin word *tolerare* (to hold, to bear) has Roman roots and Christian conceptual tributaries; there is an underlying universalism in the possibility of bearing with all others. But tolerance as a social articulator will end up occupying a central place in Modernity, during the process of consolidation of the bourgeoisie from the 17th to the 19th century. In this context, thinkers such as John Locke in the English liberal tradition, Voltaire in the French Enlightenment and John Stuart Mill in nineteenth-century utilitarian liberalism stand out.

In the first case, one of the founders of legal-political liberalism published an essay and several letters on tolerance towards the end of the 17th century. They are intended to support the end of persecution and religious wars. In this regard, Locke (1689/1999) states that

the care of souls is not entrusted to the civil magistrate or to any other man. It is not entrusted to him by God, because it does not seem that God has ever given any man sufficient authority over another to compel him to embrace his religion. Nor can such power be conferred upon the magistrate by men, for no man can so abandon the care of his own salvation as to adopt by compulsion the worship of the faith which another man, whether prince or subject, imposes on him. No one can, even if he wishes to, conform his faith to the dictates of another. It is faith that gives strength and effectiveness to the true religion that brings us salvation. Whatever profession of faith we may make, whatever outward worship we may conform to, if we are not fully convinced in our soul that the one is true and the other is pleasing to God, such profession and such worship, far from being an advance, will be an obstacle to our salvation. (p. 67)

What we see here is a process of internalisation of the religious experience that allows us to disengage external (public, political) obedience from the inner self, from individual belief. There is no point in forcing anyone to practise this or that cult because only individual autonomy can be at the service of one's own salvation. This is a process of privatisation of the religious phenomenon, which is beginning to decline in its function of social religation

Almost a century later, Voltaire published his *Treatise on Tolerance* (1763/2016), the core of which is based on premises close to those of Locke:

* Professor of Philosophy en la Universidad de Buenos Aires y la Universidad Nacional de San Martín.

Human right can in no case be based on anything but this natural right; and the great principle, the great universal principle of both, is, throughout the whole earth: 'Do not do what you would not have done to you'. It is not comprehensible, therefore, on such a principle, that one man can say to another, 'Believe what I believe, or you will perish.' (p. 45)

It is about preventing someone from having to hold such beliefs by force. When such fanatical and violent practices are imposed, then we are dealing with intolerant acts, more beastly than human:

The right of intolerance is therefore absurd and barbaric: it is the right of tigers, and it is all the more horrible, because tigers only kill to eat, and we have exterminated ourselves for a few paragraphs. (p. 46)

The pacifying function of tolerance linked to the universalism of reason, a necessary condition for coexistence that puts an end to civil wars, is also evident here.

A shared spirit can still be found in the 19th century, in *On Liberty*, by the utilitarian philosopher John Stuart Mill (1859/2001). His intention is, above all, to defend freedom of thought and expression. He argues the importance of the effective existence of a plurality of voices as a way of avoiding dogmatism. In an era in which religious persecution is not as much of a concern as it was two centuries ago, the danger of intolerance is, among other things, the impossibility of frank discussion and the abandonment of the public arena of dispute:

Our intolerance, purely social, kills no one, does not extirpate any mode of thinking; but it induces men to conceal their opinions, or to refrain from any active effort to propagate them. Heretical opinions, among us, do not gain, or even lose, much ground in every decade or in every generation; but they never shine with a living radiance, and continue to incubate in the narrow circle of thinkers and scholars where they had their birth, without ever spreading their light, false or true, on the general problems of humanity. And thus a certain state of things is maintained which is very desirable for certain spirits, because it keeps the prevailing opinions in apparent calm, without the tiresome ceremony of having to reduce anyone to the amendment or to the dungeon, while it does not at all prevent the use of reason by dissenters who have the disease of thinking; a very proper plan for maintaining peace in the intellectual world, and for letting things go on more or less as they did before. But the price of this kind of pacification is the complete sacrifice of all the moral courage of the human spirit (p. 48).

Despite the epochal and conceptual differences between these modern defenses of tolerance, there is a common universalist, rational, egalitarian, liberal background to them. There is a representation of a type of subject capable of being self-mastered, non-aggressive, but still firm in his convictions and willing to defend them. We have here two elements for what we are interested in: to be able to assess the ways in which tolerance and intolerance are invoked and practised at our crossroads. The first aspect refers to the need to critically review this ideal of modern, transparent, individualistic subjectivity, whose conflicts with others are being neutralised through a process of internalisation. The second aspect requires a review of whether the use of tolerance as an imperative did not become an alibi for no longer having to uphold any ideas. At its modern peak it was, on

the contrary, about protecting the possibility of expressing certain ideas in which one firmly believed, without being persecuted or violently attacked. It is necessary to think, honestly, whether the appeal to tolerance has not suffered a displacement that allows refuge for the cynicism and hypocrisy of those who, in the last resort, are hardly interested in holding an honest idea. Perhaps, more than a tool for coexistence between individuals or groups with different positions, tolerance has acted above all within individuals, as a way of morally beautifying or masking the fact that they no longer have any position. Thus Nietzsche (1889/2013) states: "There is no doubt that a much greater number of convictions are possible today than in former times: possible, i.e. permitted, i.e. *harmless*. From this arises tolerance for oneself" (p. 123). Genuine hypocrisy requires one to be forced to pretend to have one faith when one has another, but nowadays everyone is easily detached from his faith or has several at once, and their incompatibility seems not to matter in the slightest. Nietzsche attacks the 'tolerance for oneself' which implies the peaceful coexistence of several convictions because, for this to be possible, they must all be very weak.

At this point tolerance appears as a refuge for relativism. Everything is received equally, the only thing that counts is the variety, the accumulation, the plurality of neutral voices. What this disposition conceals is that we no longer know how to judge, select, compose, discriminate. Ultimately, there is nothing that disturbs, that threatens, that is disruptive to individual or collective identity or way of life.

To be satisfied with men, to have an open house in one's own heart, that is liberal, but it is nothing but liberal. The hearts that are capable of aristocratic hospitality can be recognised by the many curtained windows and the many closed shutters: their best rooms are empty. Why? - Because they await guests with whom one is not 'satisfied'. (p. 131)

This Nietzschean reference to hospitality is important because it is a type of relationship with the other that is different from that of tolerance. The question of hospitality is a question about the other as a stranger, it is an interrogation of the foreign, the different. It implies a problematisation of the status of this other and the relationship he or she has with me, how I receive him or her, and the possibilities of this other modifying or altering me. The problem of hospitality has appeared since ancient times in relation to travel, as can be seen in Homer's *Odyssey*. It was necessary to have rules of hospitality for the strangers who appeared at our doors.

Jacques Derrida (Derrida and Dufourmantelle, 1997/2000) deepened his analysis in a line that articulates Emmanuel Lévinas with Friedrich Nietzsche, emphasising the reduction of the other to the same.

The question of hospitality begins there: should we demand that the foreigner understand us, speak our language, in all senses of the term, in all its possible extensions, before and in order to be able to welcome him among us? If he already speaks our language, with all that this implies, if we already share everything that is shared with a language, would the foreigner still be a foreigner and could we speak of asylum or hospitality towards him? (p. 21).

Tolerance then appears as a kind of conditioned hospitality that keeps me safe from the threatening character of the radically other. We are both saved as long as we do not mingle, as long as we remain uncontaminated. Tolerance unfolds under the logic of invitation, of untouched sovereignty, of the preservation of one's own identity with respect to the possibility of its disappropriation. The spectre, on the other hand, arrives under



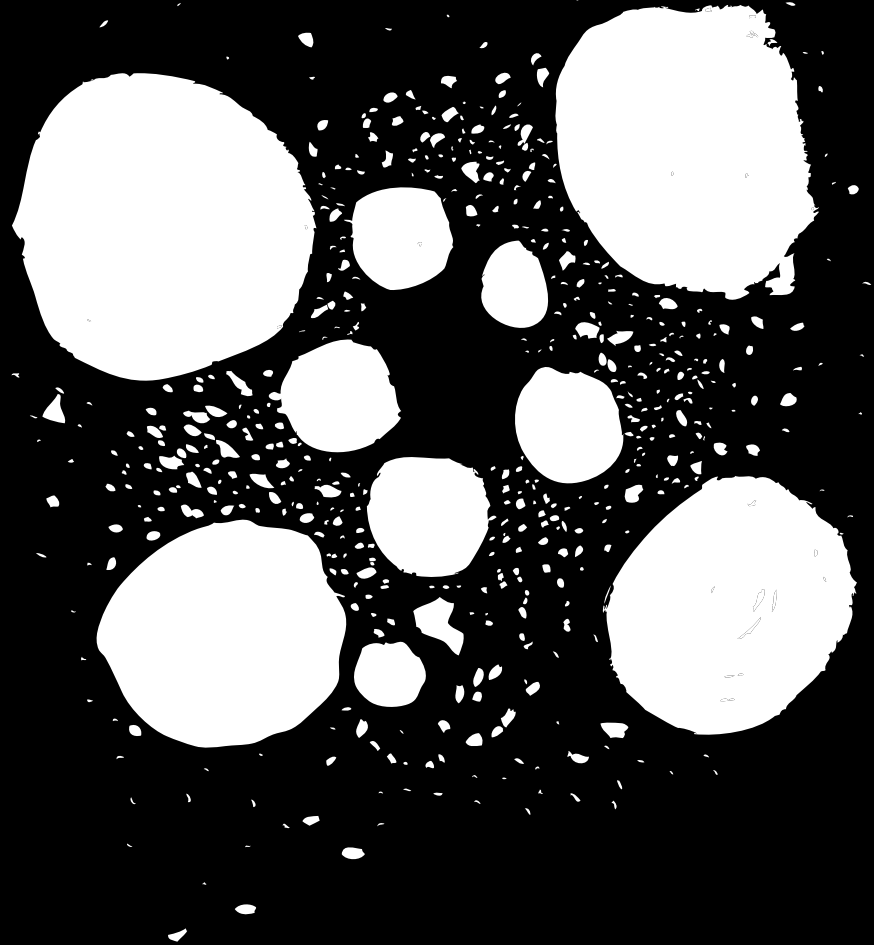
Angélica Das
Soy-Adolescente-Y-que-Mas. 2048 cm. x 1638 cm.
 1 December-31 December, 2022. Madrid Spain.

the logic of visitation, of siege. It does not propose a false peace, like tolerance; it does not pretend to eliminate a threat that cannot be solved.

It is not a question of denying all importance to the call for tolerance, but of being able to understand its limits and how it can sometimes conceal a reduction of otherness and also be a symptom of a relativism that may well be functional in eras of disbelief and disorientation such as the ones we are going through. If we are unable to distinguish between tolerance as a symptom of the weakening of the ways of life we are capable of creating and its use in the service of the proliferation of these ways of life, then we should not be surprised by the flourishing of reactionary positions and the seduction they exert. In the end, a 'yes' and a 'no', instead of a 'whatever' under the mantle of tolerance.

References

- Derrida, J. y Dufourmantelle, A. (2000). *La hospitalidad*. De la Flor. (Trabajo original publicado en 1997).
- Eribon, D. (2011). *Michel Foucault*. Flammarion. (Trabajo original publicado en 1989).
- Locke, J. (1999). Carta sobre la tolerancia. En C. Mellizo (trad.), *Ensayo y Carta sobre la tolerancia*. Alianza. (Trabajo original publicado en 1689).
- Nietzsche, F. (1993). *Así habló Zaratustra*. Altaya. (Trabajo original publicado en 1883).
- Nietzsche, F. (2013). *Crepúsculo de los ídolos*. Alianza. (Trabajo original publicado en 1889).
- Stuart Mill, J. (2001). *Sobre la libertad*. Alianza. (Trabajo original publicado en 1859).
- Voltaire (2016). *Tratado sobre la tolerancia*. Diada. (Trabajo original publicado en 1763).



Vortex:
Indifference

Indifference

The common is first and foremost a question of institution and government.

Pierre Dardot and Christian Laval

It doesn't seem to make much sense to think of indifference when so many situations occur in the world, when so much information reaches us from so many places and media, mainly *online*, as if it were difficult to resist these incitements ('this bombardment' would be too strong nowadays?) But is this why a state of indifference ends up emerging as a defence against excess, against pain?

In *Studies on Hysteria*, in the clinical case of Elisabeth von R., Freud (1893-1895/1992) could not fail to see the *belle indifférence*, typical of hysteria: despite feeling pain of an uncertain nature, the patient maintained a cheerful countenance. How many more difficult conditions do we see today in the clinic, with narcissistic backgrounds, with patients who are colder and more disdainful?

Indifference is the most terrible expression of lovelessness. Opposition has a function in drive life: love can turn into hate, and one of the oppositions to love is indifference; when the subject/ego is full of itself, wrapped up in its own pleasures, the external world is indifferent to it (Freud, 1915/2013).

In "Sólo le pido a Dios" (I only pray to God") the singer and composer León Gieco (1979) presents poetry as a song against indifference, a request that summons us to the movement of doing what is possible so that pain, injustice, war and the future are not indifferent to us.

Gieco and Freud were right to think of the harmful effects of indifference, considering the narcissistic disruption beyond the mainte-

nance of life, often malignant both in relation to oneself and in relation to the other, particularly when differences are seen as disqualifications, with indifference, as we see in many areas of today's world.

It is with this concern that we question and invite you to think about how we are positioning ourselves as psychoanalysts in the clinic, inside and outside the consulting room, in relation to these emergencies observed in the field of social and political life. We consider that confronting this problematic in the practice of psychoanalysis is an unavoidable task that we have to start working on.

Thus, the invited authors have provided us with a rich variety of points of view on the theme of *Indifference*.

Thus, the guest authors have provided us with a rich variety of viewpoints on the theme of *Indifference*.

Adrián Liberman L. (Venezuela), "La indiferencia del psicoanalista: Traición a sí mismo" (The indifference of the psychoanalyst: Betrayal of oneself). The author invites us to think about indifference as one of the contemporary symptoms of the trivialisation of the suffering of others. He reflects on psychoanalytic institutions, their members and the way in which we, psychoanalysts, are involved today with the forms and sources of social suffering.

María Julia Ardito (Peru), "Palabras proscritas" ('Proscribed Words'). The author shows her intention to bring out of exile, out of indifference, the pain of women who live in a female penitentiary, bringing out hope through poetry, the words of Milagros.

Maria Luiza Gastal (Brazil), "Duelo, desmentida e indiferencia por el mundo que se despedaza" ("Mourning, denial and indifference to the world that is breaking up"). The author presents reflections on indifference to the

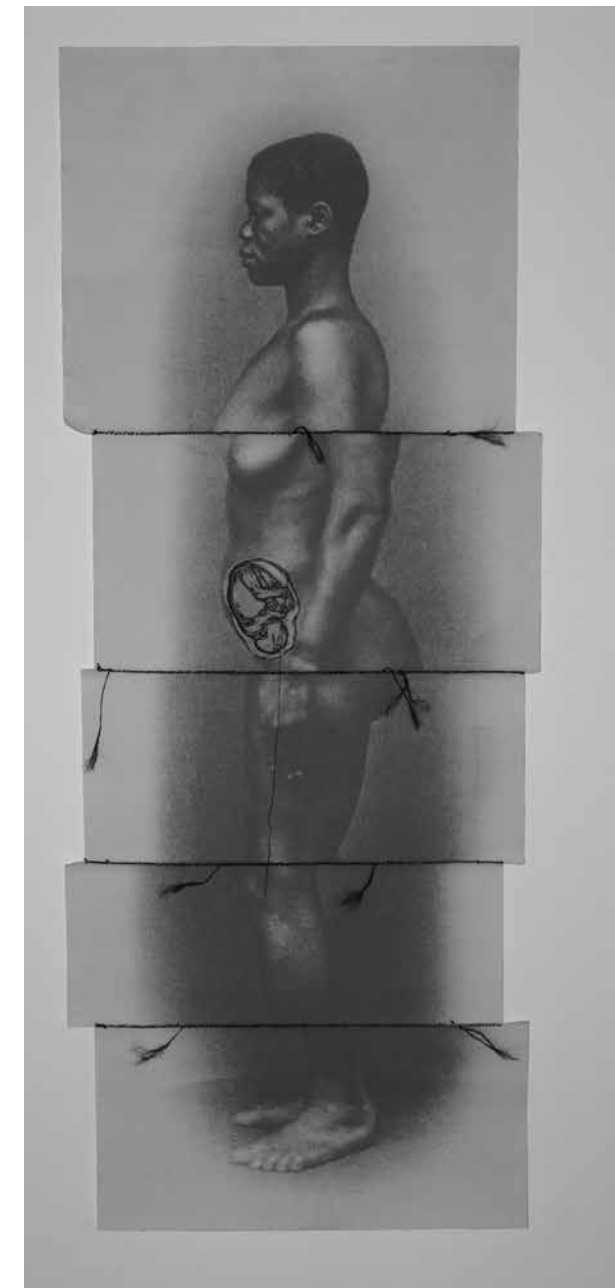
impact of climate and environmental change. Through examples and theoretical references, she points out the lack of action in the face of the growing signs of destruction.

Luis Grieco (Uruguay), "Indifference and hospitality". The author proposes intertextual articulations starting from *in-difference* to hospitality, passing through authors ranging from Freud to Derrida.

Juan Telles and Larissa Albertino (Brazil), "La *belle indifférence* de la blanquitud en los institutos de formación psicoanalítica" (The beauty indifference of whiteness in psychoanalytic training institutes). The authors address an emerging issue in our societies, namely the implementation of the Social-Racial Programme of access to psychoanalytic training, highlighting the institutional tensions based on whiteness.

References

- Dardot, P. y Laval, C. (2017). *Comum: Ensaio sobre a revolução no século XXI* (M. Echalar, trad.). Boitempo. (Trabajo original publicado en 2014).
- Freud, S. (2013). *As pulsões e seus destinos* (P. H. Tavares, trad.). Autêntica. (Trabajo original publicado en 1915).
- Freud, S. y Breuer, J. (2016). Estudios sobre a histeria. En L. Barreto (trad.), *Obras completas* (vol. 2). Companhia das Letras. (Trabajo original publicado en 1893-1895).
- Gieco, L. (1979). Sólo le pido a Dios [canción]. En *4º LP*. Sazam



Rosana Paulino

Assentamento (2013)

Installation; digital print on fabric, drawing, linoleum, sewing, embroidery, wood, paper clay and video. Textiles: 180 x 68 cm each; bales of hands: 120 x 80 x 75 cm; monitors: 23.2x 5.4 x 17 cm; hands: 35 x 10 x 9 cm each; mats: 155 x 55 x 2.5 cm; pallets: 120 x 80 x 16 cm; video: *Mar distante*, 22 min. Private collection. Photo credit: Isabella Matheus.

The indifference of the psychoanalyst: self-betrayal

Shrugging one's shoulders has become the most common response to others and their pain. There is today a gulf between the experience of distress, injustice, exploitation, or sadness experienced by the other, and the impact (or rather the absence thereof) on the psyche of those who *learn* about it. Suffering has lost its quality of disturbing, moving, and indignant, to become empty. It has been perverted into entertainment, a fleeting event, a commodity to be distracted, consumed quickly, and forgotten. Perhaps because today, as

never before, we have ways of knowing about the pain of others in quantities and speeds that overwhelm the possibilities of the I to elaborate what is perceived.

The above appears as a symptom, a defense, and, more ominously, as a structure in the analyst's office but also, within psychoanalytic groups or in practitioners of the Unconscious who maintain a dissociation between the *inside* of the daily practice of psychoanalysis and the *outside* of the social and cultural environment in which they are immersed.



Rosana Paulino
Garça-branca (2023)

From the series *Mangue*. Graphite, acrylic and natural pigment, on canvas, 267x559 cm. Private collection. Photo credit: Bruno Leão.

I refer to a little-traveled terrain, which is the ominous effect that certain ideals about the specificity of the analytical practice and the exercise of the profession have on indifference as a shared symptom. Part of the imaginary of the course of the analyst's daily life, built in Western and middle-class urban environments, configured the idea of a subject dedicated to the attention of individual suffering, without echoes to distract him. Individuals and associations constructed a fallacious divorce between the *inside* of the office -the terrain of the clinic- and the *outside*, social or cultural, and therefore alien to the angle of convenience of psychoanalysis. An unsustainable separation that collapses every time a crisis bursts through the doors of the consulting room in the form of pandemics, inflation, misery, or the collapse of the rule of law, forcing (hopefully) one to ask what is happening, but which insists, astonishingly, perhaps as a defensive form of maintaining an imaginary cohesion in the practice of a profession, one that has as its guarantee the reluctance to lend ears and words to the denunciation of injustice, poverty, forced exile, ignominy and exploitation that some exert on others. This reluctance, partly unconscious and partly not, makes the analyst who maintains it a trafficker of words, not a continuator of the Freudian gesture that is, among others, one of questioning and anger. The latter is because I venture to think in the wake of what Roudinesco (2014) maintained: that the invention of psychoanalysis had to do with a desire to endow psychic suffering with dignity. Proposing to place the ear where the corset, the drug, and the straps that immobilized the hysterical or the "madman" were placed, responded to something more than a methodological question. The beginning and development of psychoanalysis was the putting into action of compassion and lending an ear where oppression placed emotional suffering in the asylum, the mental hospital, or the prison (Mannoni, 1979/1996). It was a breaking of spades to change the unbearable pain of the other into ways of treating it that were not continuations of its causes, of turning mistreatment into ways of reestablishing what is human in every suffering.

In this order of things, practicing psychoanalysis implies being moved by the analysand's story, what he feels was done to him and cannot say or what he wants to say and cannot do so (Laurent, 2004/September 2, 2006). Even if neutral and abstinent in the technical, the analyst is not allowed to be indifferent to the horrors he hears. As a practitioner of an ethics of desire, the psychoanalyst is bound, as a corollary, to be concerned with what humans do to each other. An example of this, among others, is the denunciation of poverty as violence, as an existential situation whose chronicity is sometimes the main factor in causing psychic suffering, and not so much the vicissitudes of repressed or forecluded infantile sexuality.

Understand and denounce poverty, with its constellations of suffering, as the mistreatment of a few towards many. And so with all the variants of infamy of which we become aware, but not always conscious.

The above leads me to say that psychoanalysis and its practitioners, to be co, are obliged to be consistent to make a presence in the public square. To be citizens in the sense that the Greeks understood it, to denounce barbarism, and to watch over the word as a bond and a way of resolving conflicts. If, due to some whims of the profession and its characteristic of intimacy or due to the forms that the ways of grouping together take, the private is dissociated from the public, we become perverted. Or we become alienated, becoming culturally irrelevant. If Evil is opposed by indifference, the word disappears, and inhumanity and madness take over the common space.

The above prompts me to say that psychoanalysis and its practitioners, to be coherent, are obliged to be present in the public square. To be citizens in the sense that the Greeks understood it to denounce barbarism and to watch over the word as a bond and a form of conflict resolution. If, due to some vagaries of the profession and its characteristic of intimacy or due to the forms taken by the ways of grouping in guilds, the private is dissociated from the public, we become perverted. Or we alienate ourselves, becoming culturally irrelevant.

* Sociedad Psicoanalítica de Caracas.

If Evil is countered by indifference, the word disappears, and inhumanity and madness take over the common space.

Therefore, the social dimension of psychoanalysis, which causes so much itching in some skins, is not a *poorly analyzed remnant* of some, but the logical consequence of the Freudian founding gesture.

However, to rescue me from the dangers of idealization or manic denial, and to get a realistic view of the matter, it is necessary to insert other aspects. Like, for example, the institutional history of psychoanalysis is lavish in expulsions and “excommunications” of some who expressed themselves vehemently (too much, perhaps) about manifesting themselves on social unrest. Cases like those of Reich, Fromm, Szasz and the Argentine groups Plataforma and Documento, with their nuances, show that the analytical *establishment* is fine with compromise as long as it is not too strident...

If Evil is countered by indifference, the word disappears and inhumanity and madness take over the common space.

Thus, the social dimension of psychoanalysis, which causes so much irritation in some skins, is not a poorly analyzed remnant in some, but the logical consequence of the Freudian founding gesture.

However, to rescue me from the dangers of idealization or manic denial, and to get a realistic view of the matter, other aspects need to be inserted. Such as, for example, that the institutional history of psychoanalysis is prodigious in expulsions and ‘excommunications’ of some who expressed themselves vehemently (too vehemently, perhaps) about speaking out about social unrest.

Cases such as those of Reich, Fromm, Szasz, and the Argentine groups Plataforma and Documento, with their nuances, show that the analytical *establishment* is fine with commitment as long as it is not too strident...

This highlights a phenomenon that is often overlooked: the intrinsically conservative nature of the institutionalization of psychoanalysis. Becoming a symptom and resistance at the same time, our institutions stimulate the questioning passion, as long as this is one that they can *regulate*...

To conclude, the “banality of evil” described by Arendt (1963/2003), the indifference portrayed by Weil (1934/2015) or Camus (1947/2005) are not only epochal ailments, manifestations of current subjectivity, they are symptomatic ways of resolving the overwhelming insistence of Evil. And as a symptom, it resolves and perpetuates at the same time.

Indifference is a silent plague that invokes silence.

As for psychoanalysts, those who choose not to actively deal with the injustice that exists before their very eyes may be honest technicians of healing, but at the price of paying with what psychoanalysis is at its core: being a public good, even if the public does not know it...

References

- Arendt, H. (2003). *Eichmann en Jerusalén: Un estudio sobre la banalidad del mal*. Lumen. (Trabajo original publicado en 1963).
- Camus, A. (2005). *La Peste*. Grijalbo. (Trabajo original publicado en 1947).
- Laurent, E. (2 de septiembre de 2006). *Principios rectores del acto analítico*. <http://ampblog2006.blogspot.com.ar/2006/09/principios-rectores-del-acto-analitico.html> (Trabajo original publicado en 2004).
- Mannoni, M. (1996). *La teoría como ficción: Freud, Groddeck, Winnicott, Lacan*. Crítica. (Trabajo original publicado en 1979).
- Roudinesco, E. (2014). *Sigmund Freud: En su tiempo y en el nuestro*. Penguin Random House.
- Weil, S. (2015). *Reflexiones sobre las causas de la libertad y de la opresión social*. Trotta. (Trabajo original publicado en 1934).

Proscribed words

*Those people, who ignore each other,
are saving the world.*
Jorge Luis Borges (1981)

Writing about indifference in our psychoanalytic work led me, as a first reaction, to consider indifference as a defense mechanism in the face of the pervasive onslaught of violence and the nameless pains we witness; so, this one comes to save us from collapse. But when I approached León Gieco's poetry “Solo le pido a Dios” (“I Only ask of God”) (1979) as a song against indifference, those words moved me and dismantled my first protective layer. From there, images began to emerge as associations. I understood that this other way of approaching the issue may provoke a certain movement and openness. So I set out to write assuming this blank space as vital to allow other lyrics to be drawn and other songs to be heard that open up to dialogue.

The first image that appears to me is the iron door of the women's prison that I have been attending for the last fifteen years. Door that separates two worlds. Outside, life circulates, with its people, and behind the wall, the condemned women. However, being in that “at the doors”, in that space of transition, I think of the fantasy prevailing in our contexts that by enclosing, killing or expelling - or taking some to an island -, society is freed from the threats of destruction or the violence that annihilates.

That door also separates the notion of time. Outside, on the street, the compulsive acceleration for achieving goals, many of survival; and on the other side, “the detainees.” María said in her session:

It's as if everything outside was stopped here inside. What will happen when I go

out and meet my family? But I'm not detained (stopped) [laughs]. What a pun I've made! Here I am learning from my classmates and trying to be a different woman. I do new things every day. I'm not detained.

Many think that in prison life is in parentheses or suspended, subject to the rules and sentences. However, looking at the world from that door, I think I'm standing in a very faint line of separation. Perhaps life within the prison can bring some novelty that will help rescue us from this dystopian present in which we live as humanity.

I believe that these women with their voice can reveal to us creative ways of living in a dehumanizing world without giving up that Ithaca that provokes movement. And maybe encourage us to open our minds to address new topics.

I decide to start weaving in filigree with the words of Milagros (Chávez, 2022), who, after living twenty-three years in prison, makes public part of her narrative turned into poetry. I chose her because now her words are associated with a proper name without so many risks. She set off her debt and can expose her story, thus gaining the public from her marginality. But in her words are the voices of those many that I listen to and read only when I go through the iron door

Many times we were surprised, our hopes torn away without anesthesia, but the most important thing was to learn to suture the unstitched, to embroider more dreams and more illusions. (p. 18)

Freedom will come sooner rather than later. You have to wait for it building, making life, making history... it will come... that day is near. (p. 20)

* Asociación Peruana de Psicoanálisis.

She has not lost hope or creative strength, even having lived in the abyss of death, with guilt in tow, marked by social condemnation and subjected to a system that sabotages every attempt at subjectivation. "Instead of disappearing, it is born. What has happened to such a creature, where has it gone through that it has thus been freed from extreme passivity, from the incessant suffering to become a living subject without further ado?" (Duarte, 2020, p. 187).

*Digging our hands into the bitterness of the crisis
We discovered sweet outings
The word was there
Generous all
So that superficial wounds heal quickly
And the deep ones don't get infected
Then
To pull truths out of my tongue
I secretly committed poems
So they know that I was here
And so much happened...*

I wrote

(Chávez, 2022, p. 22)

Writing - and, in particular, poetry - is what saves them. Over the course of decades in prison, turning what they have experienced into words allows them to cross the boundaries of meaning and assume the day to day; they can be named. After many years, they will be able to access pencil and paper, in the meantime:

*I sometimes did it
With my shackles
Then with the blunt tip of a pin
With a knitting needle
Other times and with a lot of luck
With the sharp dress of a mussel
I turned them into my graphite
Chiseling pieces of concrete
As a wild animal in the middle of the jungle
Seals in the rocks of the caves
Its territory and its existence
(P. 23)*

For many of the women, it is poetry that allows to say the unspeakable, to cry the pain without a

name (Freud, 1915/1992). This is how, in moments of darkness, they are not only reborn, but letter by letter they are making their freedom (Duarte 2020).

I write

*I write urgently
Because the paper puts its shoulder
Delivers its hand
Dries my crying
And smiles with me.
[...]*

*I write because when I do it
My skin is shedding
[...]*

*I write with chills
When they tear my skin
Or pinch my soul
And I lick my wounds.
I write because I register the present
That has roots
That aspire to a future
And that tomorrow will be history.
I write with my heart in slices
When I am indignant
[...]*

*I write many times.
With a hole in the back
With a bitten hand
With the requisition of my smile
And the epitaph of my dreams.
[...]*

*I write when from my chest
A voice is fired
So that my scream doesn't drown
So that I don't get burned
And don't hang myself either.
I write so I don't die.
That's why I write.
(Chávez, 2022, p. 44)*

Milagros is aware of the social and political indifference that declares so many condemned lives non-existent. That's why she can say that her country doesn't expect her. However, she crosses the door carrying the hope that her new narrative will be heard.



Angélica Dass
Humanae

23 October 2013-25 March 2014. São Paulo Brazil. PHE São Paulo.

*I leave the country of darkness
And I'm going back to the other
That made me a stranger
And now is not waiting for me.
I carry the projects in a backpack
And a suitcase
Overflowing the drafts
With the words hanging
From a story
Written without resentment
That aspires to be read
When crossing the border,
From two worlds that are the same country.
My country.
(P. 54)*

Inside and outside the prison, she continues to be strange and foreigner. Thus, she, like so many who have crossed that door, leave with the mark of that new identity that is given by exile (Duarte, 2020).

As survivors of oppressive and violent systems, perhaps they reveal to us the need to keep inviolable life spaces, strongholds where we can continue to weave, with what is possible of reality, new births. They open our senses to wake us up to the signs of the right moment: Kairós. And to appreciate writing as vital to do the psychic work of elaboration

and restoration of the social bond. But for this we need to recognize and interpret indifference as a social symptom - posed by the psychoanalyst Velásquez (2008) - that makes the human become irrelevant to another human being - pointed out by Freud (1915/1992) - and, therefore, to think of oneself as free of social responsibility.

They also invite us as psychoanalysts to recognize ourselves as exiled from worlds that are imposed on us without our consent and from others that do not need or wait for us. They propose us to think of exile as an essential dimension of human life.

Perhaps they invite us to uproot ourselves from so many places where we have established ourselves, and to choose to keep an attentive listening from certain margins, to capture what emerges in the midst of chaos and darkness, consolidating our being in spaces of uncertain transition.

Aware, from there, to fight the indifference that deprives us of being able to recognize the provocation of the present as an opportunity, and not only as a threat. Only then will the proscribed words find their place of expression, their emergence from secrecy.

References

- Borges, J. L. (1993). The righteous. In J. L. Borges, Complete works (vol. 4). Circle of readers.
(Original work published in 1981).
- Chávez, M. (2022). *From the inside*. Angels of the Paper.
- Duarte, O. A. (2020). *A poetics of exile: Hannah Arendt and María Zambrano*. Herder.
- Freud, S. (1992). Impulses and drive destinations. In J. L. Etcheverry (trad.), *Complete works* (vol. 14, pp. 105-134). Amorrortu. (Original work published in 1915).
- Gieco, L. (1979). I only ask God [song]. 4.º L. P. Sazam.
- Velásquez, J. F. (2008). Indifference as a social symptom. *Virtualia*, 18. <https://www.revistavirtualia.com/storage/articulos/pdf/AkQzBYtFxS2E44nInIHibu61xwR8o-TRZ7pexhiTZ.pdf>

Translation from Spanish: Ilse Rehder

Calibán - RLP, 22(2), 125-127
2024

Maria Luiza Gastal*

Grief, disavowal and indifference for a world that is breaking apart

In *The Interpretation of Dreams*, Freud presents the dream of a man who slept in the bedroom beside the one where the vigil for his dead son was being kept. He wakes up from a dream in which his son, standing beside him, says “Father, don’t you see I’m burning?”. The body was actually burning, due to a candle that fell over it, when the person who was keeping vigil by its side fell asleep. The question from the son comes as an accusation that there was something more to that dream than the fulfillment of a desire – guilt (Freud, 1900/2019, p. 587).

“Dad, don’t you see I’m burning?” is a question our children make, and that should awaken us from our lethargy, while the sky falls down on our heads, in the shape of storms, hot waves and pandemics, due to our actions and omissions. If guilt does not awaken us, if our apparent indifference persists, how to wake up?

Thanatologist Kriss Kevorkian (2019) created the term *environmental grief*, in an attempt to understand the reason of our inaction, when facing the crescent evidences that climate changes affect our planet and our psyche. She suggests that real motivation of the action would depend on recognizing our *environmental grief*, but we do not have a similar lexicon to the human grief for the loss of our natural world, or for the distressing feeling of watching beached whales, or the burnt paws of a jaguar in Pantanal set on fire. The grief for these events, says she, is an *unpriviledged grief*, term given by another gerontologist, Ken

Doka, to describe the unknown of invalidated grief, such as the result of suicide or abortion (Rosenfeld, 2016).

Glenn Albrecht (2005) created the term *solastalgia*, a neologism based on *solace* and *desolation*, English expressions of latin origin. Solace evokes comfort or consolation during suffering or an anguishing event. Desolation is related to abandonment and loneliness. The latin suffix “algia” refers to pain, suffering or illness. In summary, *solastalgia* is the “pain or sickness caused by the loss or lack of solace and the sense of isolation connected to the present state of one’s home and territory” (p. 45). It is the suffering from individuals or communities when their place of residence and territorial attachment is attacked, deteriorating their sense of belonging and identity. It does not have to be a result of literal loss or removal from home or territory. In many communities studied by Albrecht, even if they were still “at home”, they no longer felt consolation or comfort in their own territories. Frequently in indigenous communities devastated by colonialism, solastalgia also emerges in urban communities where big economic projects are in place, or in lower class regions, where the absence of the State causes growing misery, translated into a degraded environment. Or in regions impacted by war. Or in the Guimarães Rosa’s Sertão.

Because before, swaying through a ravine a creek ran down the hill (...). We were joyful to see the stream offering the foam of its clear coolness, and thinking about the value of that. (...) So, they decided to build the

* Sociedade de Psicanálise de Brasília.

House there (...). But, after one year of residence, and when less expected, the creek dried. (p119)

It was in the middle of a night, when everyone was sleeping. But each one felt, suddenly, in the heart, the echo of its silence, the lack of the song of the noise. (...) Then, everyone got up, they searched the yard, with lights at hand, to find what was not there. (...) Manuelzão in front, the dogs always barking.

“It lost its whisper...” Said, with a certainty, deeper inside, farther from the silence, it was gone. The creek that belonged to all was gone (...) The tears had dried... with its hilly mouth. It was as if a lonely boy had died. (p119-120)

(...) We could not cut that line in the woods because, maybe, who knows, the creed could return, so the ditch was there waiting, protected. (...) sometimes we would wake up, in the middle of the night, losing sleep, as if we could hear the creek once again whispering down the ravine. But it wasn't it. (p. 149)

Facing so much pain, how can psychoanalysis understand and face our apparent indifference? Paul Hogget (2013) describes a gap between scientific knowledge on climate changes and the part of public opinion that denies it, being this gap created and nourished by the powerful and rich part of humanity that gains from carbon-emitting activities and promotes the ideological denialism, shared by institutions, speeches, *fake news* and a lot of money. Another gap, says he, opens up when the acknowledgement of facts do not lead people to act according to what they know, because they feel they can do very little (like recycling trash or close faucets...), because they do not believe in their own ability to do it, because government policies stimulate them otherwise (by stimulating the consumption or “dirty” energy policies) or, finally, because they doubt that individual actions can make a difference. The result is the apparent indifference, that can hold great anguish.

And the political-ideological denialism comprises two old acquaintances of psychoanalysis: denial and disavowal. In the first one, the knowledge about the crisis is repressed and brought to conscience as a negative. The climate crisis does not exist, temperatures are not rising, or they do rise without our participation. We do not have to do anything. Freud (1914/2010) warned us that even though the analytical work allowed the acknowledgement of the repressed content, the repression process is not necessarily removed by it. The consequences of the climate crisis are excessively threatening, monstrous even. Without strength to face it individually, one way to cope is by repressing what we can and deny it. To confront the negative with reality is not enough to win it and can even strengthen repression. It is required empathy and receptiveness to help people recognize the reality, the loss and the grief, to reinstate the split-off parts and reduce defenses, allowing possible changes at the individual level. The problem is that the news keep increasingly frightening.

However, it is disavowal, the perverse defense, that dominates the scenario, reducing anxiety by means of omnipotence and, along with it, also reducing guilt and shame. But not facing the painful reality can lead, in the end, to an escalation of anxiety, which averts the individual (and humanity in its entirety) to think about solutions. With regards to nature, the first step to conquer triumph over denial is to acknowledge our vital dependance on Earth, which we deny manically. And, obviously, our destructiveness.

For Sally Weintrobe (2021), climate changes are the result of an economic model that deregulate the rules that control human greed, an exceptionalism based on three premises: that I have the right to see myself as ideal; to have everything I want; and to use omnipotent thinking to rid myself of the unpleasant moral feelings related to the two afore affirmations. We are immersed in a cruel culture, where disavowal rules.

What is the way out? In any case, it starts with political action and, therefore, a collective one. It includes listening and exchanging, within an attitude of being open to what is new and has, up until now been ignored.

Other cultures (some of them, such as the indigenous ones, that have already been through the end of the world) can teach us how to survive in a shattering world. We need to hear the poets, who translate the *solastalgia* of hills corroded by mining and rivers silenced by drought. And, of course, there's psychoanalysis, which since its inception has focused on what is human and its crises. This matter deeply concerns us and we cannot evade ourselves from thinking about it.

References

- Albrecht, G. 2005. 'Solastalgia: A new concept in health and identity. PAN: philosophy activism nature, (3), 41-55.
- Cunsolo, A., & Ellis, N. R. 2018. Ecological grief as a mental health response to climate change-related loss. *Nature Climate Change*, 8(4), 275-281.
- Freud, S. Recordar, repetir e elaborar. In: In *Obras completas* (P. C. Souza, Trad., vol. 10). São Paulo: Companhia das Letras, 2010. p. 193-209. (Original work published in 1914)
- Freud, S. 2019. A interpretação dos sonhos. In *Obras completas* (P. C. Souza, Trad., vol4). São Paulo: Companhia das Letras. (Original work published in 1900).
- Hogget, P. 2013. Climate change in a perverse culture. In: Weintrobe, S. (ed) *Engaging with climate change. Psychoanalytic and interdisciplinary perspectives*. New York: Routledge.
- Kevorkian, C. 2019. On environmental grief and the rights of nature. *Seeing the woods*. <https://seeingthewoods.org/2019/05/03/environmental-grief-and-the-rights-of-nature/>. Acesso em 29/02/2024.
- Rosa, J.G. 1956. “Uma história de amor de amor”. In: *Corpo de baile* 1a. ed. Rio de Janeiro: Livraria José Olympio Editora.
- Rosenfeld, Jordan. 2016. “Facing down “environmental grief””. *Scientific American*, 21 July. [https://www.scientificamerican.com/article/facing-down-environmental-\(4\) \(PDF\) Interrogating the five stages of \(ecological\) grief. Available from: https://www.researchgate.net/publication/337830274_Interrogating_the_five_stages_of_ecological_grief \[acesso em 29/02/2024\].](https://www.scientificamerican.com/article/facing-down-environmental-(4) (PDF) Interrogating the five stages of (ecological) grief. Available from: https://www.researchgate.net/publication/337830274_Interrogating_the_five_stages_of_ecological_grief [acesso em 29/02/2024].)
- Weintrobe, S. 2021. *Psychological roots of the climate crisis. Neoliberal exceptionalism and the culture of un-care*. New York: Bloomsbury.

Indifference and hospitality

The invitation to discuss with Latin American colleagues about the problem of *Indifference* called up, in my memory, the image of the kaleidoscope, whose movements create *different* figures and shapes. I expect that the following lines, conceived as intertextual articulations, can build foundations for this collective exchange of words and senses.

Indifference describes a state of mind where there is no proclivity or rejection towards people, situations, objects, ideals, etc. Lack of interest, apathy, insensitivity are some synonyms, and the prefix -in indicates denial. Thus, *in-difference means no difference*.

A freudian “indifference”

Amidst his metapsychology papers, Freud mentions, in *Triebe und Triebchicksale* (1915/2008), the notion of *indifference*. Conceptualizing the dualism in the *drive* theory, with two groups of *drives*: ego and sexual, he proposes that one of its vicissitudes is the *reversal towards the opposite*. That might refer to the *drive goals* (from active to passive) or to the *content*, “the transformation of love into hate” (p. 122). However, about the content, he afterwards suggests:

loving admits not merely of one, but three opposites. In addition to the antithesis ‘loving-hating’, there is the other one of ‘loving-being loved’; and, in addition to

these, loving and hating taken together are the opposite of the condition of unconcern or indifference (p. 128).

Freud conceives an “original reality-ego” that evolves to a “pleasure-ego”, to which the external world appears foreign, displeasing, and indifferent (pp. 130-131). The opposites of loving, according to their order of appearance in development, would be: indifference, hating and being loved.

About indifference and its context

“The problem, to the Psychoanalyst, is to think about what we generically and ambiguously call ‘social’; that is, how the little intimate history of a singular subject and their family romance is articulated with the cultural structures” (Viñar, 2002, p. 99).

Since the last decade, our region has witnessed the growing resurgence of *new-old* socio-political projects focused on *speeches* that claim the downfall of ideologies, discrimination against dissidents, deny deaths and disappearances during the last dictatorships, reject gender and sexual diversity rights, encourage ethnic persecutions and promote nationalist harangues against Latin American migrant populations. From this standpoint, *violence towards differences* spreads as an analytical device from a sociocultural perspective that naturalizes *cruelty*, denies *otherness* and establishes the figure of the *other* (alter) as an enemy, rather than a peer. As García (2023) reflects, “Perhaps we are experiencing a word and speech degradation, a decline of symbolic that tends to avoid conflicts and encourage violent actions to suppress the different” (p. 198).

Intertextual dialogues

These dialogues seek to problematize that request for *indifference* as a social analyser (violence towards difference), while striving not to be *indifferent* (insensitive) to the current “outside world”.

Cruelty

Derrida (2001) asks: “Where does cruelty begin and where does it end?... What can Psychoanalysis tell us about this subject?” (p. 52).

Freud (1930 [1929]/2007) proposes that it is difficult for all human beings to accept the destruction drive as inherent to our condition, with the innate inclination towards evil, aggression and cruelty (pp. 115-116).

Ulloa (1995, 2012/2020) conceives cruelty as the situation where a subject, depending on others for their needs, is mistreated and violated, with no *third-party* (law) symbolically functioning as an appeal. It is the *tragic trap*, whose paradigm is torture. What stands up there is not anxiety but psychic pain, which lacks the capacity of being represented. It begs the question, following some of Gil’s ideas (2020), about *how* are some subjects capable of violating and killing others without guilt, anguish, regret, but with total *indifference* (pp.141-143).

Conversely, Silvia Bleichmar (2011) tells us that “actual forms of desubjectivation are silently violent and mainly expressed through marginalization and indifference” (p. 34), suggesting afterwards that “indifference is the extreme form of cruelty” (p. 513).

Disavowal of alterity

“When and how can we overcome this binary logic that enables the recognition of alterity without panic, terror or hatred?” (Viñar, 1998, p. 97).

According to Levinas’s ideas, it is when encountering the other’s face that the welcoming attitude towards alterity and exteriority should prevail (Fernández Guerrero, 2015, p. 437).

Schkolnik (2016) has theorized, in analytic practice, the *disavowal of alterity* in relation to the original, the failures in primal repression, the acting pathologies, etc. According to her proposals, that disavowal is related to indiscrimination with the primal object, rendering it arduous to establish clear distinctions between the self and the other. “They find the existence of that other, whom they perceive as strange, unbearable, as it revives something of the original uncanny bond” (p. 40).

The alter – the alius

In connection with the above, we observe a growing social tendency for the other to cease functioning as a *peer* and become an *enemy*. In this regard, Daniel Gil (2007) develops an interesting conceptualization of *intolerance*, pointing that humans “oscillate between the *ipse* (self), the *idem* (the same), the *alter* (the other alike) and the *alius* (the stranger)” (p.141). He proposes that the *self* requires the *alter* (the other alike) for its recognition, but this *alter* can shift towards the *alius* (foreigner, stranger), who is discriminated against, excluded or eliminated. Then, the other (*alter*) ceases to be a neighbour and becomes an enemy.

These mechanisms of annihilation of alterity through disavowal and naturalization of cruelty gradually create models where *the differences* are violently abolished (*indifference*), in pursuit of ideals of narcissistic exacerbation, fundamentalisms and territorial market logics. Accordingly, the discourses seek to undermine collective, supportive and social projects, promoting individualistic, homogenous and phallogo-ethnocentric models, with desubjectivising proposals at social levels. *Alter* becomes *alius*.

What can Psychoanalysts say, contribute and do in this critical debate about *indifference* (unsensitivity and non-difference)?

* Asociación Psicoanalítica del Uruguay.

1. Loving-hating, proposed together, seem to be an important precedent to the conception of fusion and defusion of life and death *Triebe*. (Freud, 1920/2008a).



Rosana Paulino
Mangue (2022)
 From the series *Senhora das plantas*. Graphite, acrylic and natural pigment, on canvas. Private collection. Photo credit: Bruno Leão.

Hospitality

From hostility to hospitality: notes to think creations from differences.²

According to Derrida (1997/2021), encountering the other involves embracing the *difference*, and *hospitality* arises from the question, from the invitation to the encounter with the unknown. *Hospitality* represents openness to alterity, to the novelty that comes from the other.

To achieve this, it is important to conceive psychoanalysis as a discursive practice embodied in culture, permeable and sensitive to the singular and the collective. It should be able to deconstruct its theoretical-technical frameworks, attempting to understand new subjectivities and develop strategies that de-

naturalize the deadly cruelty, that perpetuates suffering and indifference, disabling libidinal attachments.

Being able to conceive an exogamous Psychoanalysis, that seeks meanings in the foreignness of the subject of the unconscious but also accommodates the foreignness of *individuals within the culture*.

A Psychoanalysis that is not *indifferent* to the current issues and can conceive the origin of *differences*, not in classical binary oppositions (feminine-masculine, etc.), but in the inherent capacity of the human being to recognize in the other what makes them unknown and heterogeneous, with whom to build an *us* (*in Spanish: nos-otros*).

Being able to reconstruct projects from that *similar-otherness*, to resume the social ties, the common good, nurturing the work of the preconscious, the value of words, the symbolization and creation of devices that allow thinking, feeling and doing... *culture*. Let us hope, as Freud proposed at the ending

of his *Civilization and its discontents* (1930 [1929]/2007), that “eternal Eros makes an effort to assert itself in the struggle against its equally immortal adversary. But who can foresee the outcome?” (p. 140).

We will continue thinking about and alongside others...

References

- Bleichmar, S. (2011). *La construcción del sujeto ético*. Bs. As.: Paidós.
- Derrida, J. (2001). *Estados de ánimo del psicoanálisis: Lo imposible más allá de la soberana crueldad* (V. Gallo, trad.). Paidós.
- Derrida, J. (2021). *La hospitalidad*. Bs. As.: De la Flor. (Original work published: 1997).
- Fernández Guerrero, O. (2015). *Levinas y la alteridad*: Cinco planos. *Brocar*, 39, pp. 423-443.
- Freitas Giovannetti, M. (2005). La hospitalidad, hoy, en la clínica psicoanalítica. *Revista Uruguay de Psicoanálisis* n° 100. (Online). APU. Montevideo.
- Freud, S. (2007). El malestar en la cultura. En J.L. Etcheverry, *Obras Completas* (vol.21, pp.57-140). Amorrortu. (Original work published: 1930 [1929]).
- Freud, S. (2008a). Mas allá del principio de placer. En J.L. Etcheverry *Obras Completas* (vol.18, pp. 1-62). Amorrortu. (Original work published: 1920).
- Freud, S. (2008b). Pulsiones y destinos de pulsión. En J. L. Etcheverry, *Obras Completas*, (vol.14, pp. 105-134). Amorrortu. (Original work published: 1915).
- García, J. (2023). *Coreografías inconscientes*. Letra Viva.
- Gil, D. (2007). *Escritos sobre locura y cultura*. Trilce.
- Gil, D. (2020). *Sobre algunas de las formas más comunes de degradación de la vida cotidiana*. El Pago.
- Gómez Mango, E. (1998). La identidad abierta. En: Viñar, M. (Compiler) (1998). *¿Semejante o enemigo?* Trilce.
- Horenstein, M. (2020). *Brújula y diván. El psicoanálisis y su necesaria extranjería*. Viento de Fondo.
- Schkolnik, F. (2016). *Práctica psicoanalítica*. Rebeca Linke.
- Ulloa, F. (1995). *Novela clínica psicoanalítica*. Paidós.

Ulloa, F. (2020). *Salud ele- Mental. Con toda la mar detrás*. Del Zorzal. (Original work published: 2012).

Viñar, M. (1998). El reconocimiento del prójimo. En: Viñar, M. (Compiler) (1998). *¿Semejante o enemigo?* Trilce.

Viñar, M. (2002). *Psicoanalizar hoy*. Trilce.

The *belle indifférence* of whiteness in psychoanalytic training institutes

On many occasions when we discussed the recent changes in our Society, especially since the implementation of the Social-Racial Program for access to psychoanalytic training, we heard concerned colleagues share their fears about the paths that training at our institute was taking. They feared that we were focusing too much on “social” issues and therefore losing the focus and clinical quality of our training. After all, what we came for in training is clinical excellence, fine-tuning of our listening and deepening our theoretical studies. They suggested that these “social” subjects could be studied separately, in a complementary way, by those interested in delving deeper into them. Similarly, relieved members commented on their satisfaction at finally being able to talk about psychoanalysis again. They felt that we had strayed too far in recent years, only talking about racism and politics.

Where is the “excess” they complain about? We don’t think it’s in our curriculum, which has undergone little or no change in order to encompass the social discussions they feel saturated with. Perhaps in the scientific programming of our society and others, where the theme of racism, social ills, various collective sufferings and violence has gained ground, or even in the debates during seminars and scientific events, where the “diversity” group has introduced, articulated and shared experiences and questions based on their clinical experiences and new interpretative lenses on the classic

texts, whose discussions tend to neglect such issues.

Despite expressions of concern about the state of “true” psychoanalysis and the intensification of debates on social issues in Brazilian IPA (International Psychoanalytical Association) societies, little has changed. The movements perceived and denounced as “excess” have not been able to translate into profound institutional changes, nor into the dismantling of the structures that sustain the “slave-like social form” (Sodré, 2023) on which our Psychoanalytical Societies were built. Thus, although there is recognition that these issues need to be discussed and there is an effort to make these institutions increasingly plural and accessible to non-white people, what we see on a day-to-day basis is the low level of participation of members in programs on the subject and the hollowing of the discussions around it, as well as a difficulty in transforming what can be studied/discussed into concrete actions of reparation.

So what explains the reproduction of a colonial culture by institutions that set out to think about today’s society? What would explain the fact that institutions build mechanisms of equity and yet reinforce racist culture, remaining apathetic in practice to the repercussions of racial tension arising from it?

There is a characteristic of whiteness that sustains its permanence in spaces of knowledge and power: indifference. The non-raciali-

zed white individual, in other words, the one to whom race has never been an issue because he is the standard human being, alienated in a social and subjective structure that is well assimilated and almost silent, remains indifferent to any tension in this field to which he may be summoned, remaining oblivious to everything that is not himself (Muller & Cardoso, 2018). Reflecting on the condition of whites in structurally racist countries, as is the case in Brazil, Brum (2021) develops the idea of “existing violently”, a condition that implies that, even if the white subject is not, their presence and - especially - their body refer non-white subjects to the violent history that precedes them, so that “the best white can only be a *good little master*” (p. 18).¹

By feeling that the attention given to these issues and their impertinence to psychoanalytic training is “excessive”, are non-racialized white subjects narcissistically defending themselves from the reality that not only are all their relationships crossed by racism, but that their own bodies are a sign of this violence (Nogueira, 1998)? This, it seems to us, is a possible way out of an understanding that can be felt as unbearable, so distressing that it threatens the very narcissistic integrity of the ego. Gondar (2020) argues that there is something we don’t want to admit in the Brazilian reality, past and present, and that this denial sets in motion a defense mechanism called splitting. Thus, in the face of horror, a split in the self would be produced and the entire history of the violation of non-white bodies and souls perpetrated in the name of white-eurocentric ideology, whose privileges many still enjoy today, would be denied in a part whose integration would demand an immense narcissistic effort from the ego.

When we read the letter of invitation for this issue of Vortex, we lingered on the fo-

llowing quote: “Despite feeling pains of an indeterminate nature, she maintained a cheerful countenance” (Freud, 1893, p. 195). Non-racialized whites suffer from whiteness without being aware of it, split up in their apprehension of their own humanity and their relations with other humans. They go about their lives happily, enjoying the inheritance and structural and symbolic privileges bequeathed to them by their ancestors, without questioning the price they pay for it. “Indifference is the most terrible expression of lovelessness,” the editors write to us. What does their whiteness cost these subjects? How much does the whiteness of psychoanalysts cost psychoanalysis?

References

- Brum, E. Banzeiro òkòtò: *Uma Viagem à Amazônia Centro do Mundo*. São Paulo: Companhia das Letras, 2021.
- Freud, S.; Breuer, J. (2016). Estudos sobre a histeria. 1893-1895. In: FREUD, S. *Obras completas*. Tradução Laura Barreto. Revisão da tradução Paulo César de Souza. São Paulo: Companhia das Letras.
- Müller, T. M., & Cardoso, L. (2018). *Branquitude: estudos sobre a identidade branca no Brasil*. Appris Editora e Livraria Eireli-ME.
- Nogueira, I.B. (1998). *A cor do inconsciente: Significação*

* Sociedade Brasileira de Psicanálise do Rio de Janeiro.

1. N. of the T.: *sinhozinho* in portuguese, the name by which the slaves called their masters in colonial Brazil.



Rosana Paulino
Parede da memória 1994/2015. Installation. Patuás in acrylic blanket and textil sewn with cotton threads, photocopy on paper and watercolour.
Approximately 8 x 8 x 3 cm each. Collection of the Pinacoteca de São Paulo. Photo credit: Isabella Matheus

Africamerica

*Exu
tú que eres el señor de los
caminos de la liberación de tu pueblo
tú que conoces a los que empuñaron
tus hierros candentes
contra la injusticia y la opresión
Zumbi Luiza Mahin Luiz Gama
Cosme Isidoro João Cândido
sabes que en cada corazón de negro
late un quilombo¹
en cada choza
otro palmarés crepita
los fuegos de Xangô
iluminando nuestra lucha
presente y pasada*

*Te ofrezco Exu
el ebó² de mis palabras
en este padê³ que te consagra
no yo
sino mis y tus
hermanos y hermanas en
Olorum
nuestro Padre
que está
en el Orum
Laroiê!*

Abdias do Nascimento, 1981

This **Dossier** originated from the 5th Congress of Psychoanalysis in Portuguese (CPLP), held

* Sociedade Brasileira de Psicanálise de São Paulo.

1. T.N: Place of black resistance in colonial Brazil.
2. TN: Ritual of purification and spiritual renewal practiced in religions of African origin.
3. T.N: Offering to Exu with the aim of establishing a connection and requesting his protection and assistance.

in Bahia, focusing on the theme *Slavery and Freedom: Crossings of the Body and Soul*.

At the event, Brazilian colleague Ignacio Alves Paim Filho highlighted the scant presence of Black participants and contributors and the lack of references to works by Afro-descendant intellectuals in the presented bibliographies. Paim's remarks led us to consider whether we might be witnessing or even contributing to epistemic racism or "epistemicide."

Epistemicide, as elaborated by Souza Santos (2019), comes from the designs of colonialisms, and refers to the adoption of a single epistemological model as producer of knowledge, devaluing and destroying other knowledge systems, and denying a place for cultural diversity. This practice of erasure and discredit of non-hegemonic and Eurocentric-inspired knowledge was used by Sueli Carneiro (2023) to understand structural racism in Brazil. Are we unconsciously accommodating ourselves in the privileges of the pacts of whiteness? (Bento, 2022).

From this inevitable and necessary discomfort, we decided to dedicate this **Dossier**, linked to the theme of the 35th Congress of the Latin American Psychoanalytic Federation (Fepal), to African and Afro-descendant authors from Latin America, who were invited to discuss the African diaspora. The difficulty we encountered in securing collaboration due to their busy schedules led us to wonder whether Paim's remarks might have already led to the filling of other platforms.

The history of forced immigration to the New World for mercantile slavery persisted from the 16th to the 19th century. Between 1502 and 1866, 11,200,000 Africans disembarked here as enslaved individuals. Approximately 2,000,000 did not reach their destination. Around 700,000 were taken to Mexico and Peru, more than the United

States received throughout its history of human trafficking. 4,800,000 arrived in Brazil.

Until 1600, Mexico had the largest enslaved population in the Americas. Its independence process, which began in 1810, was led by General Vicente Ramón Guerrero Saldaña, known as the Black Guerrero, who would later become the second Mexican president. However, in 1822, aiming for an ideal of equality, he instituted the elimination of racial categories from birth, marriage, and death certificates. He thought that without race, there would be no racism. However, over time this measure contributed to diluting Black elements and burying the heritage of all Afro-Mexicans to come (Gates Jr., 2011/2014).

It was the same spirit that generated the idea of racial democracy in Brazil, a narrative that gained strength from the 1930s with the thoughts of Gilberto Freyre (1933/2006). Its foundations lie in the assumption that through the harmonious relationship between masters and enslaved, racial miscegenation would be produced. As a result, the Brazilian nation would become a mixture of ethnic matrices that would gradually be whitened, resulting in equal democratic conditions for everyone. Thus, creating the myth of the absence of racism in the country.

Peru, in turn, preserved its Inca past better than its African heritage. After being known as "the black city," Lima became predominantly composed of European immigrants and reached the 19th century with the Afro-Peruvian population segregated into pockets. José Campos Dávila, one of the country's most renowned scholars, recounts that when he was a student, the United States offered college scholarships for Afro-descendant applicants. On that occasion, the Ministry of Education refused the offer, claiming there were no Black Peruvians (Gates Jr., 2011/2014).

In the Southern Cone, the 70,000 enslaved Africans, about 1% of the total trafficking, arrived mainly through the Rio de la Plata to the ports of Montevideo and Buenos Aires. In Uruguay, the 1996 census indicated that 5% of the country's population was Afro-descendant. In Argentina, in 1887, the official percentage of the Black population was calculated at 1.8%, although in the early

1800s, it accounted for a third of the capital's inhabitants. There, with the arrival of European immigrants in 1853, the myth of the disappearance of the African presence created a movement of hiding aimed at strengthening a white, European, and modern national identity (Braz, 2018).

We know that the prosperity of Europe's modernity project, and later America's, was sustained by the colonial and slave system, which used Africa as the necessary wild and primitive otherness. Finally, of the entire African continent, only Ethiopia⁴ and Liberia were not colonized by Europeans. But this was only possible due to the use of race as a universal scientific affirmation to the detriment of other's reason, with the distinction between humans and non-humans, civilized and barbaric. This justified the legitimacy of some people's right to life over others', as later developed by Achille Mbembe (2006/2011) in *Necropolitics*. Denying this historical fact is to maintain colonialism and its practices as a wound that was never treated, a trauma condemned to repetition in history (Kilomba, 2008/2019).

Therefore, we open the **Editorial** with the final excerpt from *Padê de Exu Libertador*. A poem of exaltation and praise to Exu, the orixá of communication, protection of paths and languages, and also the orixá of dynamism and transformation. In his verses, Abdias do Nascimento (1983) strikes against racism, claims the place of the African ancestral language and culture, and raises a voice that demands to be heard. Here, our tribute reminds us of the importance of Abdias as an actor, poet, writer, playwright, visual artist, and professor at the Federal University of Bahia (UFBA), where he received the title of Doctor Honoris Causa. A militant in the fight against racial discrimination and for the valorization of Black culture, he was a leader of the Democratic Labor Party (PDT), secretary of the Rio de Janeiro government, served as a federal deputy from 1983 to

4. Ethiopia won the war when Italy tried to dominate it, and Liberia was founded in 1822 by free slaves who were brought from the United States to Africa by the *American Colonization Society*.

1987, and as a senator of the Republic from 1997 to 1999. His book *The Genocide of the Black Brazilian: Process of a Masked Racism* (1977/2016) was a reference for works such as *Small Anti-Racist Manual* by the writer Djamila Ribeiro (2019), and for *Structural Racism: Plural Feminisms* by Silvio Almeida (2019), the current minister of the Ministry of Human Rights and Citizenship of Brazil.

In the following pages, we bring María Elisa Velázquez Gutiérrez from Mexico, who talks about the place of African women in the everyday life and imagination of the viceregal period, when New Spain was territory of the Spanish Empire. From Cameroon, Boniface Ofofo Nkama presents the tradition of oral transmission in African societies through the figure of the *griots*. Then, from Angola, Ezequiel Pedro José Bernardo (Bindumuka) addresses the issues of the imposition of monoculture and monolanguage in Angola, and Claudia Miranda from Brazil reaffirms the importance of Black movements in dismantling colonial structures. Concluding our Dossier, the poetic call to the brothers of the diaspora by Mozambican writer Bento Baloi.

References

- Almeida, S. (2019). *Racismo estrutural: Feminismos plurais*. Jandaíra.
- Bento, C. (2022). *O pacto da branquitude*. Companhia das Letras.
- Braz, D. L. de F. (2018). Onde estão os negros na Argentina? *Revista de la ABPN*, 10, 363-374.
- Carneiro, S. (2023). *Dispositivo de racialidade: A construção do outro como não ser como fundamento do ser*. Zahar.
- Freyre, G. (2006). *Casa-grande & Senzala: Formação da família brasileira sob o regime de economia patriarcal*. Global. (Trabajo original publicado en 1933).
- Gates Jr., H. L. (2014). *Os negros na América Latina* (D. M. Garschagen, trad.). Companhia das Letras. (Trabajo original publicado en 2011).
- Kilomba, G. (2019). Memórias da plantação: Episódios de racismo cotidiano. Cobogó. (Trabajo original publicado en 2008).
- Mbembe, A. (2011). *Necropolítica* (E. F. Archambault, trad.). Melusina. (Trabajo original publicado en 2006).
- Nascimento, A. do (1983). *Padê de Exu libertador*. En A. do Nascimento, *Axés do sangue e da esperança (orikis)* (pp. 31-36). Achiamé. (Trabajo original publicado en 1981).
- Nascimento, A. do (2016). *O genocídio do negro brasileiro: Processo de um racismo mascarado*. Perspectiva. (Trabajo original publicado en 1977).
- Ribeiro, D. (2019). *Pequeno manual antirracista*. Companhia das Letras.
- Sousa Santos, B. de (2019). *O fim do império cognitivo: A afirmação das epistemologias do Sul*. Autêntica.

Calibán -
RLP, 22(2),
139-146
2024

María Elisa Velázquez Gutiérrez*

Trades, customs and geniuses: African women and Afro- descendants in colonial Mexico

Introduction

Thousands of women from various cultural regions of the African continent, mainly from the region of Senegambia, Angola, the Congo, and regions of East Africa, arrived in New Spain under force during the viceregal period. In homes in cities or towns, ranches, villages, and agricultural, mining or cattle-raising ranches, they carried out different basic activities of daily life, such as washing, cooking, and caring for children or the elderly and sick. They also carried out trades in some guilds, on agricultural ranches, and were merchants, midwives or healers, occupying an important place in the economy and cultural reproduction of New Spain society, little valued even by contemporary historiography.

Around the 1990s, studies on women of African origin began to appear in Mexico, and since then several studies have emphasised their active and decisive participation in the formation of Mexico. Currently, the Afro-Mexican women's movement has managed to raise its voice and fight for better living conditions. Since their recognition in the second article of the Mexican Constitution, several public policies have begun to impact their visibility. Although there is still a long way to go, the Afro-Mexican movement and in particular its women are now recognised as subjects

of rights who for centuries have experienced discrimination for centuries. This text narrates, in a very general way, the importance of women of African origin in Mexico during the New Spain era, emphasising their jobs, their way of dressing and their character.

The early days: Blacks, mulattoes, pardas and zambas

Wolof, Mandingas, Fulas from the Senegambia region of West Africa and thousands of others from Angola and the Congo, belonging to the well-known Bantu culture in central and eastern Africa, were forcibly brought to New Spain throughout the viceregal period. The drastic demographic decline of the indigenous populations after the conquest, due to epidemics, mistreatment and what has become known as 'desgane vital', as well as the prohibition of enslaving the indigenous people with the laws of 1542 'justified' the trade of enslaved people from the African continent from a very early date. Along with children and boys, young women and girls were kidnapped and transported from the ports of embarkation on the African coasts to Veracruz, the port authorised for the trade. Acapulco also received, although in much smaller numbers, enslaved Africans from Mozambique who were transported across the Indian Ocean to the Philippines and then to the South Sea port. Later, Campeche and some other anchorages on the Pánuco were authorised to receive merchan-

* Instituto Nacional de Antropología e Historia.

dise and enslaved people; many others arrived from the Caribbean and Central America, as well as from Atlantic and Pacific ports that had coastal shipping lanes at that time. In addition, enslaved people arrived from Spain or Portugal. It is important to underline that it has been calculated that around 250,000 enslaved people arrived in New Spain during the viceregal period; however, this figure could grow significantly, as it does not take into account those who entered through smuggling, a number that is very difficult to calculate, as well as the Creole descendants who were born in New Spain, so the number estimated so far could double.

All these women and their descendants, belonging to heterogeneous cultures with specific languages, religions, customs and ways of thinking, were known as *negras*, *mulatas*, *morenas*, *pardas*, *de colour quebrado*, *lobas*, *coyotas* and other colloquial and pejorative names. These names, without referring to their history, responded to the Spaniards' disdain and contempt for their origin and cultural background. Their names were also changed through baptism, replacing them with other Christian names, such as María, Isabel, Ana, among many others, or with the names or surnames of their owners or mistresses. The ever-present exchange with indigenous and Spanish populations explains why the knowledge and diverse expressions of their cultures were recreated and transformed, such as gastronomy, languages, dances, music or ways of curing and raising children.

After the long voyage, they arrived in the ports of New Spain and were usually taken to the main cities, to ranches, farms and cattle ranches, and some people remained in the ports, depending on the demand for labour. For example, it is known that enslaved people, including women, were often sold in Mexico City, in the Plaza Mayor, as attested by a document from 1618 in which it is stated that a slave girl was sold in 'the large portal of the square' (Inquisition, vol. 317, exp. 18). Mining

centres such as Pachuca, Guanajuato, Zacatecas or Taxco, as well as northern towns such as Saltillo and Monterrey received enslaved people during the viceregal era, and so did haciendas in Morelos, Veracruz, Tabasco, Hidalgo, Michoacán, Oaxaca, Puebla, Campeche or Mérida and almost all the current states of the Mexican Republic. In addition to the large landowners, the enslaved men and women were required by guild masters, civil servants, clergymen, merchants, workshops, schools, nuns, among others.

Women were requested for work on agricultural estates, including sugar cane plantations, but above all in private homes, farmhouses, convents, schools, guild workshops, hospitals, and work sites, among others. They washed, cooked, swept, cleaned, did the shopping and, as one of them said in 1600, 'had no other job than to serve her mistress whatever she commanded' (Inquisition, vol. 256, exp. 4). For example, it was very common for nuns in convents to request permission for enslaved or free women of African origin to live with them in the cloister, as attested by the case of the nun Antonia de San Bernardo, of the convent of Nuestra Señora de Balvanera, who said she needed

a maid to serve me because I have none and I am alone and at present I have found a little mule (*mullatilla*) called María de San Joseph, aged between fifteen and sixteen years old, free and willing to be in the convent. (Bienes Nacionales, vol. 45, exp. 30, f. 92).

Freedom could be obtained by manumission, that is, through the will of owners in life or by testament. Another way in which many people of African descent in New Spain became free from the beginning of the 17th century in various regions was through relations with other groups, in particular with the indigenous populations. As is well known, relations between Indians, Spaniards, Portuguese, Africans or Orientals, as

in other Hispanic territories, were not prohibited in New Spain. While it is true that laws such as the Compilation of the Laws of the Indies recommended marriages between the same groups, the Catholic religion considered marriage as a sacrament in which the spouses had to be free to choose their partners; moreover, many relationships took place outside formal unions.

It is true that prejudices and economic interests were always present in establishing a marriage, but the fact that there was freedom to choose one's partner allowed for relationships outside marriage to be frequent. The Council of Trent and various provincial councils emphasised not to violate the free choice of spouses and marital life; therefore, mixed marriages were not forbidden. Moreover, the fact that slavery was inherited through the womb, and considering that indigenous populations since 1542 could only be enslaved by 'just war', enslaved males of African origin tended to prefer indigenous women to procreate free sons or daughters. Thus, people known as *mulatas*, *pardas*, *de colour quebrado*, *lobas* or *coyotas* began to be increasingly present in cities, towns, villages, ranches and mining centres. Over time, and by the mid-17th century, the Afro-descendant populations in New Spain constituted a heterogeneous group. A significant number, difficult to quantify, continued to be enslaved, but others were free and held jobs in New Spanish guilds, were foremen, muleteers, merchants, militiamen and even ranchers. As part of the attributes and stereotypes assigned to African and Afro-descendant women in New Spain were their magical gifts, their sensual attractions and their defiant and proud character. They seemed to combine the opposite image of the 'ideal' woman of the era, who should be demure, submissive, discreet and obedient. What Sor Juana Inés de la Cruz called 'women of azabachados faces' contrasted radically with Christian postulates about the relationship between body and spirit which, as Mar-

go Glantz (1995) points out, seemed to want to 'overcome the bodily prison and annihilate its materiality' (p. 7), a notion far removed from African cultures, in which other criteria governed the role of women, as well as the valuation of the body and desire.

Trades, customs and geniuses

As already mentioned, several activities were carried out by women of African origin during the viceregal era, especially in the home. Sweeping, washing clothes, tidying the house, preparing and serving food were, as they are today, fundamental activities for the economic and social reproduction of the communities. In addition, it was common for African women and Afro-descendants to be hired or used on a daily basis to sell fruit, vegetables, sweets, meat or even objects that the owners made, such as ceramics, in the streets, or to carry out some activity, such as washing other people's clothes or serving in inns and shops. Trades, customs and geniuses

Many of them, along with the indigenous women, were in charge of breastfeeding and raising the children of the owners or mistress. The wet nurse, or *chichihuas*, played an important role in the era, not least because death in childbirth was common and newborns needed milk and care to survive. The bonds of affection that were established between wet nurses and children were often strong, and often these children in their adulthood granted freedom to the women who had raised them or inherited property, including houses. For example, the historian Tomás Dimas Arenas (2020) relates the case of the bachelor Joaquín Cayetano Díaz, who in his will declared that he had inherited from his father in Sombrete, around 1748, a mulatto slave named Elena Javiera with eight children, to whom he granted freedom for 'having served, attended and cared for him faithfully' (p. 145). Nursing mothers and wet nurses can be found in sources such as wills, but also in some images, such as an eigh-



Rosana Paulino
Garça-branca (2023)

From the series *Mangue*. Graphite, acrylic and natural pigment, on canvas, 267x559 cm. Private collection. Photo credit: Bruno Leão.

teenth-century votive offering to the Virgin of Solitude that is in the Museo de la Soledad in Oaxaca City. The image narrates an earthquake faced by a well-off family and how the household workers, including one of African origin, help people, especially children, out of the house. The votive offering, presented by the woman of African origin carrying a child, narrates the event and thanks the Virgin for having escaped unharmed. It is important to underline that the custom of women of African origin breastfeeding children was not always well regarded; for example, Gemelli Carreri (1699/1995), at the end of the 17th century, when explaining why Creole men preferred mulatto women, pointed out: ‘for

this reason, they unite with mulatto women, from whom they have suckled along with the milk, the bad habits’ (p. 45).

Magical gifts and powers to obtain certain privileges were part of the attributes and stereotypes that were associated with women of African origin. A very high percentage of complaints of sorcery in the Inquisition were made against African women and women of African descent. Very often they were accused of using powders, drinks and certain amulets or sticks to achieve purposes such as healing, to win the love of a man, to harm certain people or to protect themselves from possible harm that someone might want to cause them. It should be remembered that

the Inquisition had no jurisdiction over indigenous populations since 1571, with the argument that ‘they had just been evangelised’, and therefore, Africans and Afro-descendants became, for no very logical reason, since they had not been evangelised either, the scapegoats of this institution, whose function was to watch over what they considered the only true and true faith: the Christian one. The knowledge of African and Afro-descendant populations and their customs, including the ways of exercising their sexuality and carrying their bodies, confronted the moral values of Europeans, and although this knowledge was recreated in New Spain, it continued throughout the viceregal period, causing concern and mistrust in certain social sectors.

For example, in the 16th century, in 1572, the Inquisition denounced to the Inquisition ‘María de Córdoba, a very fat mulatto woman’ and a neighbour of Mexico City for being a bad Christian, since she wore

witchcraft and superstitions by joining with an Indian sorcerer, punished as such, and by consorting with him and making diabolical inventions with words as well as with oils and other things by placing lit candles in the form of an altar or salt and office on a table or ark. (Inquisition, vol. 74, exp. 40, f. 187).

In the same sense, in 1618, in Mexico City, a group of women were accused; among them, a black Creole woman was accused of being responsible for the strange noises heard in private homes; the enslaved woman was apparently sold several times for this reason (Inquisition, vol. 317, exp. 18). In 1618, also in Mexico City, a mulatto woman named Ana de Pinto who lived in the Hospital de la Misericordia was accused of using powders and making poultices to try to cure Bartolomé Ruiz, a bailiff, as follows:

some ointments, putting he knows what things or ointments on him [...] jumping on

a small piece of paper he took some powder he had and sprinkled it on top of the poultice he had on and then blessed it all, making the shape of a cross, saying over the head of the sick person. (Inquisition, vol. 318, exp. 9, ff. 468-471).

The declarant, Esteban Manríquez, a sixty year old bailiff, said that days later he returned to visit his friend and saw how on the side of his heart the bailiff had sewn a little bag of payroll, and when he asked him what it was for, the sick man and his wife Ana Pelaez said that the mulatto Ana Pinto had put it on him to remedy certain anxieties of the heart. Then Esteban decided to take a pair of scissors and saw that on the outside of the payroll there was some silk and a few hairs. Apparently, it was an amulet that the mulatto woman used for healing. Amulets were very common in North and West African cultures, especially among the Mandingoes, and were even known as ‘Mandingo bags’, and among other things were used as a form of powerful protection¹. According to Cécile Fromont (2020), they developed in Atlantic Africa under the conceptions of the power of nature and its relations with the material world.

Within households, the kitchen was a strategic space for the gathering of workers, children and women who were in charge of food preparation. The kitchen was a privileged place for socialising and exchanging knowledge, talking about intimate matters, commenting, and sharing grief or good news. In the kitchens of private homes, nuns’ convents, hospitals or schools, women of African origin were in charge of preparing everyday food, including the much-prized chocolate which, according to chronicles of the viceregal period, was drunk at all hours of the day.

1. Andrea Guerrero (2021) has shown the use of amulets in New Granada and New Spain.

Precisely chocolate, both in documentary and pictorial sources, was linked to women of African origin in trades and sorcery. In several complaints by the Inquisition, they are accused of using certain 'powders' and 'strange' substances in chocolate to 'bewitch' their masters and cause them harm (Velázquez, 2011). Also in pictorial works, especially in those known as caste or mixed-race paintings, we usually see them linked to chocolate. This relationship is somewhat striking, since chocolate, as we well know, is a product of Mexico, and as such could be more associated, although not necessarily, with Indigenous women. The women known as *negras*, *mulatas* or *zambas*, among many other nicknames, appear in these images making or serving chocolate, and almost always in pairs with a Spaniard. The relationship with chocolate, both in documentary and pictorial sources, could be due to the skin colour of women of African origin, although this seems a very simple answer. It is more reasonable to think that it is associated with their activities of making and serving chocolate, but also to the idea, according to some sources, that this drink enabled sexual access from pre-Hispanic times, and that it was even forbidden to religious orders of women, such as the Carmelites, to drink it. The fact that chocolate associated with women of African origin is present in documents and visual images, even for beating her Spanish partner with the grinder, reveals that certain qualities of this drink, in relation to its sexual attributes, were associated with African women and their descendants in New Spain society as part of the stereotypes and prejudices that existed around them from the earliest times.

Another element that characterised women of African origin in New Spain was the use of a *saya de embrocar*, commonly black, with which they appear in various images as screens, but above all as a picture of caste. As is well known, the way of dressing was, from early times in New Spain, a

symbol of people's social and economic status, and even laws, ordinances and social norms emphasised how people should dress according to their quality and, therefore, their place in society. Despite this, and the importance that clothing had in Spain as a reference to economic and social position, New Spanish society was more irreverent and free in the use of clothing, as Viera (1777/1992) points out in the 18th century: 'The most decent and ostentatious man presents his women, who are not distinguished in their dress from the most ladylike' (p. 95). And he goes on to say: 'It is a marvelous to see them in temples and on walks, so much that so many times you cannot tell which one is the count's wife, or which one is the tailor's' (p. 95)

It seems that garments were developed for certain groups that were in demand and were representative for a long time. For example, the *saya de embrocar* worn by some women, including *black* and *mulatto* women, which scandalised travellers such as Gemelli Carreri (1699/1995) towards the end of the 17th century:

the mestizas, mulattoes and blacks, who form the greater part of the population, not being able to wear a cloak, nor dress in the Spanish style, and disdaining the costume of the Indians, walk about the city dressed in an extravagant manner, wearing a petticoat draped over their backs or their heads like a cloak, which makes them look like so many devils. (p. 25)

Almost a century later, Ajofrín (1965) also referred to this clothing worn by women of African origin in a more precise way:

The costume of the black and mulatto women is an embrocate *saya* (like a small silk basquiña, with its avocado brackets, and for the hem a good ribbon or ribbon), which they wear over the head or over the shoulders, with the head sticking out through

the narrow waist of the *saya*: they wear their petticoats, which they call petticoats, of Chinese cloth with fringes of Holland or rich lace and honest shoes. (pp. 59-60).

The black skirt with silver clasps or ribbons ("saya de embrocar") that Ajofrín describes appears repeatedly in paintings of castas of the 18th-century. This garment may have been made in New Spain, and its use may have spread especially in the 18th century, possibly, among other things, because of the ordinance prohibiting *mestizas*, *mulatas* or *black* women from dressing like *Indians*. There is no precise testimonies of the way African women dressed at those times, but it is interesting to note that a cloak worn by North African Berber women is very similar in shape and the use of clasps on each side. It is possible that some African influence existed in the making of this garment; although it is difficult to prove it, what is certain is that, despite the fact that there is much to investigate, this skirt characterised women of African origin in New Spain and gave them a certain uniqueness.

Finally, the genius, temperance or character of women of African origin in the society of New Spain had certain distinctions compared to other women. This, as mentioned at the beginning of this text, not only had to do with the stereotypes and prejudices that were held about them as 'savage and barbaric' women, prone to sensuality and provocation, with virtues for sex and 'natural' tasks, considered to be proper to women, such as breastfeeding. They had to do, above all, with the ignorance of European societies about the role of women in African cultures, their importance in fertility and social reproduction, the harmony between body and spirit, as well as the existence of a more fluid and harmonious relationship with the body, even in Islamised societies. All this and their often resilient performance in New Spain made them women with certain qualities that were even recognised in their time

First of all, it should be noted that, as

documentary sources attest, they repeatedly resisted their condition of subjection and fought for their rights and those of their children, or reported to the appropriate instances the mistreatment or humiliation they suffered. For example, it is known that African and Afro-descendant women, mostly enslaved but also free, faced rape or sexual harassment by their owners, and in some cases by friars or priests. Such is the case of Petrona Hernández, a free mulatto married to Juan Pérez, a master muleteer, and a resident of the city of Puebla, who, living in Tlatelolco, in 1622 decided to denounce Friar Domingo de Caravallo for solicitation before the Inquisition, since after 'having personated and after having confessed, a religious called Fray Domingo de Caravallo solicited her for those clumsy and dishonest' desires. It is not known if the denunciation had any effect. Still, it is important to note that free mulatto women turned to this institution when they felt offended or harassed (Inquisition, vol. 335, exp. 59, f. 256).

The pride and openness of mulatto women, as the inscription on an eighteenth-century caste painting enunciates, reveals precisely the 'genius or temperance' of women of African origin, which dictionaries of the period regarded as arrogance, smugness or haughtiness and boldness, audacity or daring². Their defiant attitude, which can be seen in 18th century images of them arguing with and even beating their partners, as well as in documents throughout the viceregal period, makes it clear that subjection to slavery or discrimination was met with defiant responses, possibly related to their cultures of origin. This knowledge was reproduced and transformed with the new realities of New Spain society, and was expressed in the daily activities they carried out together with the indigenous and

2. See: Covarrubias Orozco (1611/1977) and Real Academia Española (1726-1739/1963).

Spanish populations. The magical gifts attributed to them, which very possibly had to do with their knowledge and wisdom, the forms of dress that characterised them and their attitudes to face or negotiate different circumstances in life are testimony to their capacity for social agency and also to their importance in the economic, social and cultural shaping of New Spain.

References

- Ajofrín, F. de (1965). *Diario de viaje que hizo a la América en el siglo XVIII* (vol. 1). Instituto Cultural Hispano Mexicano.
- Bienes Nacionales (s. f.). Archivo General de la Nación, México.
- Covarrubias Orozco, S. de (1977). *Tesoro de la lengua castellana o española*. Turner. (Trabajo original publicado en 1611).
- Dimas Arenas, T. (2020). La población afrodescendiente en Sombrerete durante el siglo XVIII: Dinámica demográfica y vida cotidiana. En R. Castañeda García y J. C. Ruiz Guadalajara (coord), *Africanos y afrodescendientes en la América hispánica septentrional: Espacios de convivencia, sociabilidad y conflicto* (vol. 2). El Colegio de San Luis, Red Columnaria.
- Fromont, C. (2020). Paper, ink, vodun, and the Inquisition: Tracing power, slavery and witchcraft in early modern portuguese Atlantic. *Journal of the American Academy of Religion*, 88(2), 460-504.
- Gemelli Carreri, J. F. (1995). *Viaje a la Nueva España: México a fines del siglo XVII*. Universidad Nacional Autónoma de México. (Trabajo original publicado en 1699).
- Glantz, M. (1995). La asesis y las rateras noticias de la tierra: Manuel Fernández de Santa Cruz, obispo de Puebla. En M. C. Maquívar (coord.) *La "América abundante" de Sor Juana*. INAH, Museo Nacional del Virreinato.
- Guerrero, A. (2021). Bolsas mandingas en Cartagena de Indias durante el siglo XVII. *Memorias*, 43, 69-93.
- Inquisición (s. f.). Archivo General de la Nación, México.
- Real Academia Española (1963). *Diccionario de autoridades*. Gredos. (Trabajo original publicado en 1726-1739).
- Velázquez, M. E. (2011). Comida, chocolate y otros brebajes: Africanas y afrodescendientes en el México virreinal. En C. Good Eshelman y L. E. Corona de la Peña (coord.), *Comida, cultura y modernidad en México: Perspectivas antropológicas e históricas*. Investigación/ Proa, INAH, Consejo Nacional para la Cultura y las Artes.
- Viera, J. de (1992). *Breve y compendiosa narración de la ciudad de México*. Instituto de Investigaciones Dr. José María Mora. (Trabajo original publicado en 1777).

Calibán -
RLP, 22(2),
147-153
2024

Boniface Ofogo Nkama*

Afrolatinos: Footprints, memory and scars

Between the 16th and 18th centuries, more than 20 million Africans arrived enslaved on various coasts of the Americas in a trade that was the greatest humiliation of the human race. Most of the captives came from the west coast of Africa. The slave traders were afraid to go into the heart of the continent, which was unfamiliar and inhospitable. The enslaved came from great pre-colonial empires, such as the Mandingo empire, the Yoruba kingdom, the Ashanti kingdom or the Bakongo empire, all of them cradles of the oldest civilisations on the continent, with the most varied and inexhaustible African oral tradition in Africa.

Africans captured or sold by their own brothers carried with them a rich intangible oral heritage, one of the most volatile that human beings possess. Many could sing, tell stories, recite epics, and play instruments. They were part of the griot caste. Others, like Benkos Bioho, founder of San Basilio de Palenque¹ (to be discussed later), belonged to the nobility.

They came from societies of primary orality. As they did not know writing, with exceptions that confirm the rule, the transmission

of stories, legends, epics, myths, proverbs, medicinal knowledge and even the history of their own tribes had been passed down centuries before, from the mouths of their elders.

Once in America, the enslaved were condemned to lose everything, starting with their own name. Young warriors or pubescent teenagers formerly called Traoré, Kouyaté, Sidibé or Mandinga were repeatedly beaten until they took the surnames of their captors and their new names. They were also forced to renounce their ancestral religions. Christianity was imposed on them as their religion.

The attempt of spoliation and acculturation did not, however, prevent the enslaved from continuing to perform their ancestral rites in hiding or in the dark of night, or to sit and sing of their loneliness and tragedy in the few free moments they had. These melancholy, freedom songs in the cotton plantations later evolved into blues and jazz. The rhythm of African drums also had a decisive influence on today's Latin rhythms, such as son, guaracha, bolero, merengue, samba, cumbia, vallenato and mapalé. When they had children or had to take care of their masters' children, black women never stopped singing African lullabies, full of poetry and tenderness.

Thanks to the heroic Africans and the oral legacy they passed on to their descendants, tales, lullabies, myths, legends, epics, and also religious practices such as voodoo and Sante-ria survive today. While the blacks were sub-

* Universidad de Lille.

1. San Basilio de Palenque is an Afro-Colombian village 50 km from Cartagena de Indias, inhabited by descendants of the Maroons who won their freedom in the 1600s. Declared a UNESCO Masterpiece of the Intangible Oral Heritage of Humanity, this libertarian territory has been visited on many occasions by Mbuyi Kabunda.

jected to forced labour and lack of freedom, the only refuge they found was the immaterial oral wealth they brought with them. Thanks to their sacrifice and rebellion, America today has a living and inexhaustible African heritage. Thanks to oral transmission, Latin America is considered the only ethnically and culturally mixed subcontinent.

The value and strength of the oral memory of the enslaved successfully defied obstacles such as the passage of time, ethnic mixing, social and cultural isolation, or the gradual loss of the original language.

According to Agustín García Calvo (2002), reality is 'that which is spoken of' (p. 15); in the case of Afro-Latins, historical reality proves the opposite. When most of their languages were lost, not only did the cultural reality in which they had been educated not disappear, but, on the contrary, they were able to reformulate it in the captor's language, preserving or rearranging some concepts to ensure cultural transmission. The Spanish and Portuguese of Latin America are mestizo languages. They are riddled with place names, plant names, food, musical instruments, and rhythms, all of African and indigenous origin. Through the oral legacy of the first enslaved people, made up of the most varied expressions of orality, or with the simple typology and subject matter of oral stories, the approximate origins of the different Afro-Latin communities can be established.

What are the mechanisms by which oral transmission has taken place between different generations of Afro-Latino communities? How can a certain moral reparation be achieved to help heal the wounds?

Addressing these concerns is the aim of a project initiated several years ago to carry out field studies in different areas of concentration of black population. What I present here are only the provisional conclusions drawn from more than fifty exploratory trips made since 2005 to Brazil, Colombia, Cuba, Ecuador, Costa Rica and Venezuela. To begin with, we will review some constants that can be observed in the

oral transmission between the different Afro-Latin communities. We will then look at the specific case of San Basilio de Palenque, which is the paradigm of the phenomenon of oral transmission among Afro-Latinos, an example of struggle and resistance. Finally, we will draw conclusions from this analysis.

1. The Myth of Return, or the Idealisation of Africa

In the field of oral transmission, some features, characters, and rites specific to orality that can be observed among Afro-Latinos have their equivalents in Africa, although they have been subject to pertinent updates, transformations, and rearrangements due to forced Christianisation, contact with European and indigenous cultures, and the passage of time.

1.1. The role of the elderly in oral transmission: through the 'Council of Elders.'

In a society where the oral mode of cultural transmission predominates, grandparents play a central role. They embody the survival of collective memory. If in Africa an elder who dies is a library that burns - in the words of Amadou Hampaté Ba (Ekoungoun, 2014) -, among Afro-Latinos this figure maintains its role despite living in a context of secondary orality. In San Basilio de Palenque, where the social organisation is made up of age groups, the kuagros composed of elders play a role as transmitters of the customs, legends, and history of the Afro-Colombian people.

Among the Black people in the province of Limón, Costa Rica, whose collective memory traces back to Jamaica, it is the grandparents who keep alive the link to the African oral tradition. They came to Costa Rica from Jamaica at the end of the 19th century to build the railway, and many young people are unaware that Jamaica was just a stopover on their long exodus and consider it their motherland. They think their roots are there. As a form of protest, they refuse to speak Spanish and only



Rosana Paulino
Parede da memória 1994/2015. Installation. Patuás in acrylic blanket and textil sewn with cotton threads, photocopy on paper and watercolour. Approximately 8 x 8 x 3 cm each. Collection of the Pinacoteca de São Paulo Photo credit: Isabella Matheus.

communicate in English (like Jamaicans), carry English surnames, dance calypso, eat rice and beans, tell stories of a wily brother Ananzy and dream of Jamaica. Many think that such tales have an English origin. But the grandparents know they are tales of African origin. They heard them from their parents, some of whom had been slaves or children of slaves. At a storytelling evening at the Black Star Line, home of the Marcus Garvey Cultural Centre, during which some grandmothers told Spider Brother stories, the young people were astonished to discover that the stories featuring Ananzy were of African origin, specifically Yoruba: 'Does this mean that these stories were not written by the white man?', asked a young man in his thirties.

I explained to him that they must have been collected by a white man, but that they are stories that are still told in the evenings in Benin, Nigeria or Togo. It was their ancestors who brought them to America. They are told

among the blacks of Cuba, Salvador de Bahia, and the Caribbean in the United States.

1.2. The importance of women in oral transmission

In Africa as in America, black women play an important role in oral transmission through songs, lullabies, and stories. A child's first contact with the spoken word is through their mother's lullabies. The tenderness of black women is manifested through these lullabies, which they sing while the child is strapped to their backs. Generally, black mothers and grandmothers are the ones who sing and tell stories to their children and grandchildren, although other figures fulfil this function, such as the griot.

1.3. The existence of a character who embodies wisdom

A babalao is a priest in the cult of Orula, the orisha god of divination in the Yoruba religion. *Babalao* means ‘wise father’. It is a prominent figure in Cuba, and not only among black people. Many Cuban Santeros are white. His word is sacred, and he is also an excellent teller of legends (*patakis*, in Yoruba). When a person goes to ask the babalao to read the Ifa oracle, the babalao narrates a legend that the person must interpret and apply to the situation that concerns them

In all parts of black Africa, this character exists and goes by different names, depending on the ethnic group. In Senegal and other Islamic-influenced countries, they are the marabouts; *modibo* in Cameroon. These people, in addition to being the best interpreters of the Koran, are mediators between mortals and Allah and embody wisdom. In animist communities, such as the Ewe of Togo, the equivalent character is the ‘sorcerer’, the all-knowing, all-seeing, master of words. He has a powerful storytelling ability and sometimes uses amulets, totems, and fetishes.

1.4. The existence of a character who knows and can convey stories better than anyone else.

Griot is a Woloff word meaning ‘flying bird’. He is a master of words, the repository of collective memory. He knows the history of the village, the biography of its inhabitants, and the best legends and folktales. He embodies the ‘oral library’. This character is still alive in most West African communities. Among Afro-Latins, this figure merged with others, such as the babalao.

However external influences, such as religion, cross-cultural contact, and ethnic mixing, led to a different evolution of the two oral transmission processes. In the case of Africa, it was colonisation and post-slavery Christianisation that had the greatest impact on

oral transmission, which was related to ritual practices.

With colonisation came Christianity. The main evangelising effort of the missionaries was to eradicate the idolatry in African customs. They did not succeed. Although Africans formally converted to Christianity, they continued to worship ancestors and inanimate beings in secret. With colonisation also came writing, although some native peoples had already developed their own, such as the Ethiopians or the Bamoun of Cameroon. The first compilations of African folktales are by authors belonging to the Western clergy. In such collections, the filter of Judeo-Christian morality is clearly perceptible. At the end of the 19th century, the German ethnologist Leo Frobenius published the collection *The Black Decameron* (1983). Catholic morality did not influence it. As a good anthropologist true to the Lutheran tradition, the compiler does not subject the stories to the filter of morality. At the beginning of the 20th century, the surrealist poet Blaise Cendrars discovered the African stories, was fascinated by their cubist structure, and published the adaptation *Black Stories for White Children* (1989), which caused a real sensation in parisian cultural circles.

In the case of the diaspora, in addition to Christianity, oral transmission was also affected by the repression of the slave regime, the lack of community life and, after liberation, social and racial inequality, migration and contact with other cultures. Because of the lack of community life, African institutions dedicated to orality, where people traditionally meet to parley, such as the ‘tree of the word’, disappear.

2. San Basilio de Palenque, Intangible Oral Heritage of Humanity

San Basilio de Palenque is the emblem of freedom for Afro-descendants in Colombian and even for Afro-descendants throughout Latin America. It is a township in the municipality

of Mahates, department of Bolívar. Some 3500 blacks live there, free since the 17th century, that is, two centuries before the abolition of slavery.

It was founded by slaves who, tired of enduring mistreatment by their captors, escaped to the palenques on the north coast. In the time of slavery, a palenque was any territory populated by maroons. San Basilio de Palenque owes its fame to the fact that it is the only palenque that remains intact and continues to fight to preserve its identity.

The Palenqueros retain an ethnic consciousness that allows them to understand themselves as a people, thanks to their language, Palenquero, the only Creole language with a Spanish and African lexical base in the entire American continent.

The chronicles of the era tell that a certain Benkos Bioho was a slave of Bantu origin who arrived in Cartagena de Indias in 1599. Raised in Africa in the spirit of war, Benkos organised an escape with other slaves, with whom he founded the Palenque de San Basilio. On this subject, Fray Pedro Simón (1892) writes:

And in those times [1599] began an uprising and retreat of certain black maroons in that city of Cartagena de Indias, whose first steps were that one Juan Gomez, a resident of the city, mistreated some of those he had, among onewas called Domingo Bioho, so spirited, brave and daring, that he had the courage to flee from his master’s house, and to take with him four other blacks, his wife and three black women, all from his mistress, who, with others who did the same, slaves of Juan de Palacios, residents of the same city, retreated, all thirty of them, to the arcabuco and swamps of Matuna, which are to the south side. (p. 219)

For two decades, Benkos and his comrades organised a battalion to confront the Spanish Crown. Their only demands were for freedom, autonomy of government and demarca-

tion of the territory. When it was impossible to reduce them, and due to the difficulty of the terrain and the tenacity of the maroons, Benkos finally obtained a series of privileges for himself and his people from the Crown, such as freedom of movement throughout the area, including Cartagena, and the right to bear arms and to be treated with dignity inside and outside their village.

Fray Pedro Simón says of him:

to grant them licence to enter the city and leave it with their Captain Dominguillo, as they did at all hours, and the Bioho walked with such arrogance that besides being well dressed in Spanish style with sword and golden dagger, he treated his person like a great gentleman. (p. 223)

The peace achieved lasted twenty years. On 6 March 1621, Benkos was treacherously captured and condemned to be hanged. In a letter to the King of Spain, the governor of Cartagena, D. García Girón, justifies this capital punishment due to Benkos’ growing popularity:

One of the most pressing matters to address was the uprising that had taken place in a city by some blacks whose leader and captain was a black man named Domingo Bioho, a man so bellicose and brave that with his tricks and charms he led all the Guinea nations that were in this city... and without being able to punish either him or the black rebels he brought with him, a very unequal measure was taken with him and he was allowed to come and settle twenty leagues from here, with all his soldiers, who all made and founded a town called Matuna, a strong place between marshes and water channels and fortifying it with many palenques, Domingo Bioho never allowed any Spaniard to enter his town armed. (Sucre, 1928, p. 108).

After a century of destruction and reconstruction of their village, the Palenqueros achieved a definitive peace in 1713, with the signing of the *entente cordiale*, thanks to the mediation of the bishop of Cartagena, Antonio María Cassiani.

Since then, his name is often found in the epic tales of grandparents, in children's stories, in popular songs and, above all, in the history of Palenque as told by the Palenqueros.

In Palenque, Palenquero, or Bantu for the elders of the village, is spoken. It is a language developed and transmitted orally, which mixes words of African origin, specifically Bantu, with a Spanish and Portuguese lexical base. Thanks to this Creole language, it has been possible to establish that the Palenqueros came from Bantu areas. Key words in Bantu languages, such as *monasito* (child), *moto* (man), *ma ngombe* (cattle), the plural markers *ma* or *ba*, present in Palenquero and common to all Bantu languages from central Cameroon to South Africa, indicate the Bantu ancestry of the Palenqueros. Possessive pronouns, as in Bantu languages, are placed after the noun.

Carlos Patiño Roselli (1971) shows in his description of Palenquero grammar that the Palenque Creole language bears the imprint of many elements of languages from Congo and Angola, in short, from countries scientifically recognised as belonging to the Bantu linguistic area. By keeping the language of their ancestors alive, enriching it with circumstantial languages, the Palenqueros have demonstrated that the preservation of a language does not necessarily depend on a written culture, but rather on the oral transmission that takes place among the members of the group.

The customs, the traditions inherited from the first enslaved people, the medicinal knowledge and the language have been transmitted orally. Palenquero grandparents, as in Africa, are the backbone of this transmission. They are proud of the Maroon history of their people and pass on to their descendants the dream of Africa, their motherland.

The Lumbalu refers to the complex funeral rituals and it is celebrated for nine days, during which all family members and relatives of the deceased, as in Africa, interrupt their daily activities and, if they are away, must return to the village for the wake. The dead are accompanied by the sound of drums throughout the ritual, and by women's heart-rending cries, which are understood to facilitate their passage to the afterlife.

In recent years, the process of transmission has been threatened by racial discrimination, forced migration, acculturation and lack of institutional support.

In 2005, UNESCO declared the cultural space of San Basilio del Palenque a Masterpiece of the Intangible Oral Heritage of Humanity. This recognition helped in the development of educational programs and research and revitalisation projects that are strengthening the cultural identity and the bonds that connect the Palenqueros to their African roots. Afro-Latinos have the right to the preservation of collective memory. It is a way to heal the traumas caused by enslavement. They also have the right to know the social and cultural reality of Africa. Bridges must be built to enable them to get to know the land of their ancestors. Some exchange mechanisms have emerged from art (between Cuban and African musicians). For the Festival de Tambores de Palenque, they often invite great Congolese rumba artists.

Formal mechanisms must be established to allow the flow of information and cultural trends between peoples, on an equal footing. The orality of both sides of the Atlantic must meet again. The states on both sides of the Atlantic must transform the triangular trade of gold and slaves into a relationship of mutual enrichment. This would be an effective way to heal the wounds of the soul.

In an interview with Marta Johnson², a leader of the Afro-Costa Rican community, she stated:

We blacks have been victims of the worst humiliation that a human being can suffer, like the Jews. They have received recognition, reparation, with the creation of a state that enjoys the support of the most powerful countries on earth. But we black people are still waiting for someone to help us heal our wounds. We need the world to keep alive the memory of what happened. The real slavery, the mental slavery, will only end with the sincere acknowledgement of our memory.

References

- Cendrars, B. (1989). *Cuentos negros para niños blancos*. Espasa Calpe.
- Ekoungoun, J.-F. (2014). Archives Amadou Hampâté Bâ: Vers une politique de conservation cohérente. *Continents manuscrits*, 1.
- Frobenius, L. (1983). *El Decamerón negro*. Lozada.
- García Calvo, A. (2002). *Contra la realidad: Estudios de lenguas y cosas*. Lucina.
- Patiño Roselli, C. (1971). Lingüística estructural y gramática española. *Noticias Culturales*, 122.
- Pedro Simón, fray (1892). *Noticias históricas de las conquistas de Tierra Firme en las Indias occidentales* (vol. 5). Medardo Rivas. <http://www.archive.org/details/tierrafirmeindias05simbrich>
- Sucre, L. A. (1928). *Gobernadores y capitanes generales de Venezuela*. Litografía y Tipografía del Comercio.

2. Private conversation with Marta Johnson, November 2006.

Monolingualism as a policy of inclusion/exclusion: The dignity of the human person in the Angolan rural school

Initial considerations

Contemporary discussion has focused on the question of the dignity of the human person as a state concern, as it is enshrined in the Constitutions of Republics. It is through the magna carta that efforts must be made to avoid atrocities, while preserving the right to equality of every subject. Thus, studies on public-linguistic policies and social justice, educational policies and linguistic democracy, among other topics, seek to enter this field of reflections that involve colonial ideologies and the construction of the nation-state, rooted in precepts of linguistic homogenisation.

The above can be seen in the Constitution of the Republic of Angola (2010) and in the Law on the Bases of the Education and Teaching System (Law 32, 2020). The Magna Carta instituted linguistic hegemony by attributing to the Portuguese language the status of official language and its use in all spheres of social life. Although the law reveals concern for equality, justice and democracy, many communities consider this discourse to be utopian insofar as the recovery and revalorisation of linguistic-cultural

identities continue to be silenced, reflecting the colonial system and practices. This exclusionary policy is observed, for example, when in contexts of linguistic diversity, education is taught only in the Portuguese language, violating the languages, cultures and knowledge of these subjects.

Monolingualism as a flag for the construction of the Angolan nation-state can be understood as an ideology of inclusion/exclusion which, through linguistic homogenisation, interrupts and silences peoples, languages, cultures and practices. In this way, it questions the linguistic-educational policy in favour of the dignity of the human person in multilingual Angola. In this way, the article seeks to reflect on the way in which language and educational policies safeguard the dignity of the human person, in a scenario of linguistic diversity, within Angolan rural schools.

The complexities of a monolingual policy and the dignity of the human person

Discussing monolingual policy in a context of linguistic diversity necessarily requires delving into the historical process of colonization and understanding the complexities in post-independence Angola. This section

will be developed based on the dignity of the human person enshrined in the Magna Carta (Constitution of the Republic of Angola, 2010).

Angola is a country with linguistic diversity located in sub-Saharan Africa and inhabited by peoples of Bantu, Khoi, San, and Indo-European origin; the latter is the result of colonization (Bernardo and Severo, 2018). The colonial system that exploited the country for nearly five hundred years implemented a policy of assimilation, instrumentalization, and oppression that spread Portuguese linguistic and cultural ideologies through the establishment of an education system that forced the children of the sobas, régulos, and other traditional authorities to attend school in the capital, Luanda, and to become emissaries, within their village community, of the Portuguese language and culture as a way to silence their identities and worldviews (Liberato, 2014). The Catholic Church, through the Holy See, and the Portuguese achieved spirituality, morality, and institutionalized an education with a Western matrix, an education focused on the process of assimilation and acculturation of Angolans (Nkuma, 2021). This attitude reflects the way in which colonial ideologies and education aimed at “the deconstruction and reconstruction of the mental and moral structure of African natives, in order to make them more docile to their project of domination, colonization, and exploitation of their wealth” (Gime, 2022, p. 144).

Decree No. 77 of 1921, promulgated by Norton de Matos, High Commissioner of the Portuguese government, attempted to silence national languages by instituting teaching solely in the Portuguese language, claiming that national languages would cause problems in public order, freedom, and the security of the Portuguese. This silencing policy can be observed in the following articles and clauses:

Art. 1; clauses:

- 3) the teaching of the Portuguese language shall be mandatory in any mission;
- 4) The teaching of any foreign language is prohibited.

Art. 2 It is not permitted to teach indigenous languages in mission schools.

If on one hand the actions carried out by the colonial system are described as a true violation of the rights of the people, on the other hand, it was expected that after independence the country would recover the silenced values of linguistic and cultural identity, as a form of “resurrection.” However, it is perceived that, instead, “restoring the nation in a situation like this is, in absence, to dream of a romantically utopian ideal, which is hidden by the political reality” (Said, 1993/2011, p. 340).

Therefore, the Magna Carta of the Republic of Angola post-independence states in its Art. 1:

Angola is a sovereign and independent Republic, based on the dignity of the human person and the will of the Angolan people, whose fundamental objective is the construction of a free, just, democratic, supportive society of peace, equality, and social progress. (Constitution of the Republic of Angola, 2010, emphasis mine)

The Constitution adds, in its article 19, section 1, that “the official language of the Republic of Angola is Portuguese.” Section 2 emphasizes that “*the State values and promotes the study, teaching, and use of the other languages of Angola, as well as the main languages of international communication*” (emphasis ours). *The officialized and institutionalized monolingualism labels the other languages as “national languages,”* a designation that implies consequences of subordination with respect to the legitimized language, the Portuguese language (Bernardo and

*Instituto Superior de Ciências da Educação de Cabinda.

Severo, 2018). However, the current scenario leads us to the question of the dignity of the human person viewed from economic and social situations, ultimately leaving the reflection on Angolan language policy as a space of inclusion/exclusion.

Sarlet (2001/2015) understands the dignity of the human person as:

the intrinsic and distinctive quality recognized in each human being that makes them deserving of the same respect and consideration from the State and the community, involving, in this sense, a complex of rights and duties that ensure the person against any degrading and inhumane act as well as guaranteeing the minimum existential conditions for a healthy life, in addition to offering and promoting their active and responsible participation in the destinies of their own existence and in life in communion with other human beings, through due respect for the other beings that make up the web of life. (pp.70-71)

We believe that if the dignity of the human person is a concern of the State and involves the individual, its respect ceases to exist when the necessary conditions are not provided to achieve the widespread discourse of human dignity. In other words, for example, ignoring the linguistic diversity of the country is equivalent to putting these individuals at a disadvantage compared to speakers of the legitimized and official language. It is that “fictional monolingualism” as a form of ideology that “produces an ideal of an imaginary native speaker who is far from being native in the literal sense” (Lüpke, 2016, p. 39). In these cases, it is necessary for the State to ensure, through the Magna Carta and the laws and decrees connected to it, equal opportunities, so that each individual feels part of society and can direct their destinies, and that being a speaker of the national language is not an impediment to achiev-

ing their goals. Thinking in this way is a way of ceasing to view individuals as objects, as it is they who are destined for the dignity of the human person.

“The actions that undermine the possibility for an individual to learn, be judged, and receive care in hospitals in their languages transform them into vulnerable subjects, as the dignity of the human person, as the foundation of the Magna Carta, is based on the guarantee of that enshrined right (Bernardo, 2021). It is worth noting that the silence promoted by Angolan pro-monolingual linguistic policy nullifies the recognition and reevaluation of linguistic diversity and harms the right to equality and dignity. The rescue of dignity as a *sine qua non* element of the human condition is also one of the principles enshrined in the African Charter on Human and Peoples’ Rights of the Organization of African Unity (OAU) of 1981, of which Angola is a signatory, highlighting issues of freedom, equality, justice, and dignity. The African Charter states in its Article 5 that: *‘Every individual has the right to respect for the inherent dignity of the human person and to recognition of his legal personality’* (emphasis added). Thus, it is clear that:”

Dignity cannot be waived or alienated, therefore, one cannot speak of a person’s claim to be granted dignity, as this attribute is inherent to the human condition itself. (Sarlet, 2008, p. 16)

It is evident that the policy of linguistic homogenization is a “fiction” and creates a crisis in the exercise of human dignity in the rural context, which demands (re)thinking concrete and practicable policies for the future of the rural community, since the discourses that suggest that linguistic diversity would be the cause of ethnolinguistic conflicts and would establish regionalism ultimately strengthen a system of marginal education, class division, and linguistic and cultural antidemocracy.

The Angolan rural school as a place of inclusion/exclusion

The empowerment of the Portuguese language as the language of instruction in all schools across the national territory encapsulates the ideological principle of the Popular Movement for the Liberation of Angola (MPLA), which sought the linguistic and cultural homogenization of the country, leading to countless problems in rural schools whose community languages are delegitimized, such as communication issues. In this regard, Gime (2022) indicates that:

the school, in Africa, continued to be, in most cases, a byproduct, a legacy of the colonial system, which explains its elitist nature and the fact that it better served the requirements of the metropolitan way of life than those of the African nations. (p. 32)

The author adds that the school, through its ideology, is concerned with disseminating the culture of the elite, while everything that does not reflect it is silenced, establishing a system of imposition in teaching, undemocratic, due to an incompatibility with the context (Gime, 2022). The attitude described above can be seen as an act of exclusion of the community speaking the national languages, a language without place and without time within the school. Therefore, it is said that the rural school

represents a confrontation with a foreign world presented in a foreign language and according to procedures to which they are not accustomed: compartmentalization, temporal organization, confinement to a closed place (the school), and contact with someone outside the community. (Müller, 2011, p. 38)

In our opinion, the model and form of the school are problematic in that they do not meet the desires of the community they are intended for, making it a place of exclusion.

In diagnostic studies on teaching in rural schools in the province of Bié, some of the people in charge of education revealed that:

The teacher gets very frustrated, and then our son doesn’t understand anything from the teacher, nor can he teach our son due to the language issue. Our children need to be taught in our language so that it also helps them. Our culture is also something our son does not learn in school. Our children used to play our culture a lot, but now they don’t. It is Umbundu that we always speak at home and not Portuguese. We see the homework, but we don’t know how to help because we don’t speak it and we don’t know Portuguese well. (Bernardo, 2022, p. 207)

While the family claims, in our opinion, a more real and not fictitious place of teaching, that is, that the school is considered with the context in mind to reduce asymmetries, abandonment, and school dropout, in an interview with the principal of the Constantino Fragata Tchandalombua primary school, she revealed the following to us:

Parents are not worried if their children go to school or not. They, one or the other, come to the meeting when we call them. Some parents take their children to the fields, because when we go through the community houses to find out why the children no longer went to school, they tell us that the school didn’t help them, the school material doesn’t help, nor the snack that they gave us only sometimes, and on top of that, they teach them in Portuguese, which

we don't speak, and there's no way to help with the homework.¹

It is observed that the rural community has shown resistance to the model and the ideologies that the school transmits; therefore, the lack of collaboration with the school is related to the dissatisfaction with the achievement of its objectives. On the other hand, taking the children to the fields is a form of resistance to the adopted curriculum, which does not consider the practices of the community. In this way, in relation to the school scenario in a rural context, we highlight a part of our field diary:

The school made of sand, the dusty ground showed its nakedness. The students had to bring benches to sit on. Their feet became the support to place the notebook in order to write. The atmosphere in the classroom did not attract the students; it was possible to observe that while the teacher explained the content to the students, they chatted with their closest classmates in Umbundu. I do not know exactly what they were talking about. The teacher, concerned with meeting the objectives of the class, never stopped to make silence in the classroom and ask for attention for the content being taught. When recess time arrived, it was possible to notice the enthusiasm of the students; at that moment they spoke loudly in Umbundu. When the teacher decided to teach in Umbundu, we observed that the students paid attention and their moods were different.

This experience in rural schools has influenced the institutionalization of some acts of exclusion, becoming more violent by

promoting the limited mastery of the content taught (reading, writing, arithmetic, among others) and the construction of reasoning, since they think in their languages, and they are required to translate into Portuguese, a language of which they have little mastery regarding its structure (Bernardo and Severo, 2018; Bernardo, 2021). It is about the experiences that rural schools offer to students and that Calundungo (2020) denounces:

Given the way many educational contents are currently organized, there is a serious risk that learning will not meet the needs and expectations of students, as these were defined considering the abilities, possibilities, and expectations of adolescents and children living in urban contexts. (pp. 238-239)

Based on the aforementioned, we understand that the policy that silences the subject and the family's participation in the teaching-learning process of their student, instead of being inclusive, becomes exclusive, and those who exclude become unjust, and those who become unjust cannot safeguard the dignity of the human person. The school cannot lose sight of the fact that families are, in fact, fundamental for the teaching process to be efficient and effective because they themselves support and encourage their children in their love for learning. In this regard, Guebe (2019) states that "the simultaneous use of both languages in the schooling process of children prevents the rupture between school and family, as the school needs to adapt harmoniously to the realities of the students' lives" (p. 86).

Final considerations

Reflecting on language policy issues in Angola helps us understand the role it plays in achieving human dignity and, consequently, the inclusion of speakers of non-legitimized languages. The impact of institutionalizing monolingualism in rural schools calls into question the teaching-learning process and reduces the student's ability to be included and learn in the language they understand and speak best. It is imperative to (re)think of the school as a space for the socialization of the individual to reduce the harmful effects of language policy on the lives of the communities that make up the sociolinguistic mosaic of the country. However, the impact of language policy on the exercise of human dignity is embodied in the right to equal opportunities, and this necessarily occurs with the adoption of democratic and plural public policies that are linguistic-educational.

References

- Bernardo, E. P. J. (2021). Poscolonialidade e lugares linguísticos (des)conexos no ensino em contexto rural angolano: (In)visibilidades em tela. *Revista Internacional em Língua Portuguesa*, 40, 17-33.
- Bernardo, E. P. J. (2022). Da língua e outras coisas mais na escola rural: Um diagnóstico da situação em Ngunda/Bié. En A. Cohn da Silveira y S. Rodrigues Garcia Balsobre (org.), *Políticas linguísticas para uma educação de resistência* (vol. 1, pp. 187-218). Zarte.
- Bernardo, E. P. J. y Severo, C. G. (2018). Políticas linguística em Angola: Sobre as políticas educativas in(ex)cludentes. *Revista da Abralin*, 17(2), 210-233.
- Calundungo, S. (2020). Educação nas zonas rurais. En A. K. Nguluve, I. Paxe y M. Fernandes (org.), *A Lei de Bases do Sistema de Educação: Debates e proposições* (pp. 233-261). Literacia.
- Carta Africana de los Derechos del Hombre y de los Pueblos, relacionada con promover y proteger los derechos humanos y las principales libertades en el continente africano. 27 de junio de 1981. https://www.saflii.org/ao/legis/num_act/caddhedp396.pdf
- Constitución de la República de Angola [Const.]. Art. 1. 21 de enero de 2010 (Angola). https://mtti.gov.ao/fotos/frontend_1/editor2/constituicao_da_republica_de_angola.pdf
- Constitución de la República de Angola [Const.]. Art. 19, inc. 2. 21 de enero de 2010 (Angola). https://mtti.gov.ao/fotos/frontend_1/editor2/constituicao_da_republica_de_angola.pdf
- Decreto 77 de 1921 [con fuerza de ley]. Promulga la prohibición de la Iglesia Católica y Protestante de enseñar las lenguas indígenas en las escuelas de misiones para africanos. 9 de diciembre de 1921. D. R. A. N° 50, 1ª Serie, 343-344.
- Gime, C. (2022). *Fundamentos filosóficos do insucesso das reformas educativas na África Bantu: O caso da RDC, da Zâmbia e de Angola*. DS.
- Guebe, A. (2019). *Educação escolar e educação tradicional: Caminhos divergentes e convergentes*. Mayamba.
- Ley 32 de 2020. Que modifica la Ley n.º 17/16, de 7 de octubre. Ley de Bases del Sistema de Educación y Enseñanza. Revoca la Ley n.º 13/01, del 31 de diciembre, y toda la legislación que contradiga lo dispuesto en la presente Ley, agrega los artículos 124.º-A, 124.º-B e 124.º-C, y promulga la referida Ley. 12 de agosto de 2020. D. A. R. N° 123, 1ª Série, 4423.
- Liberato, E. (2014). Avanços e retrocessos da educação em Angola. *Revista Brasileira de Educação*, 19(59), 1003-1031.
- Lüpke, F. (2016). Uncovering small-scale multilingualism. *Critical Multilingualism Studies*, 4(2), 35-74.

1. Conversation held with Madya, director of the Constantino Fragata Tchandalombua primary school, in the village of Ngunda, Bié province, Angola, during the month of October 2021.

- Müller, V. R. (2011). *Crianças dos países de língua portuguesa: História, culturas e direitos*. EDUEM.
- Nkuma, K. (2021). *Os Matumbus e o valor das suas matumbices: Os 3 eventos extraordinários da grande ventania de 61*. Nael.
- Said, E. W. (2011). *Cultura e imperialismo* (D. Bottmann, trad.). Companhia das Letras. (Trabajo original publicado en 1993).
- Sarlet, I. W. (2008). A dignidade da pessoa humana. En I. W. Sarlet, Tesis doctoral, Pontificia Universidade Católica do Rio de Janeiro. https://www.dbd.puc-rio.br/pergamum/tesesabertas/0613190_2008_cap_2.pdf
- Sarlet, I. W. (2015). *Dignidade da pessoa humana e direitos fundamentais na Constituição Federal de 1988*. Livraria do Advogado. (Trabajo original publicado en 2001).

Decolonisation of thought and organic intellectuality: The role of Brazil's black movement

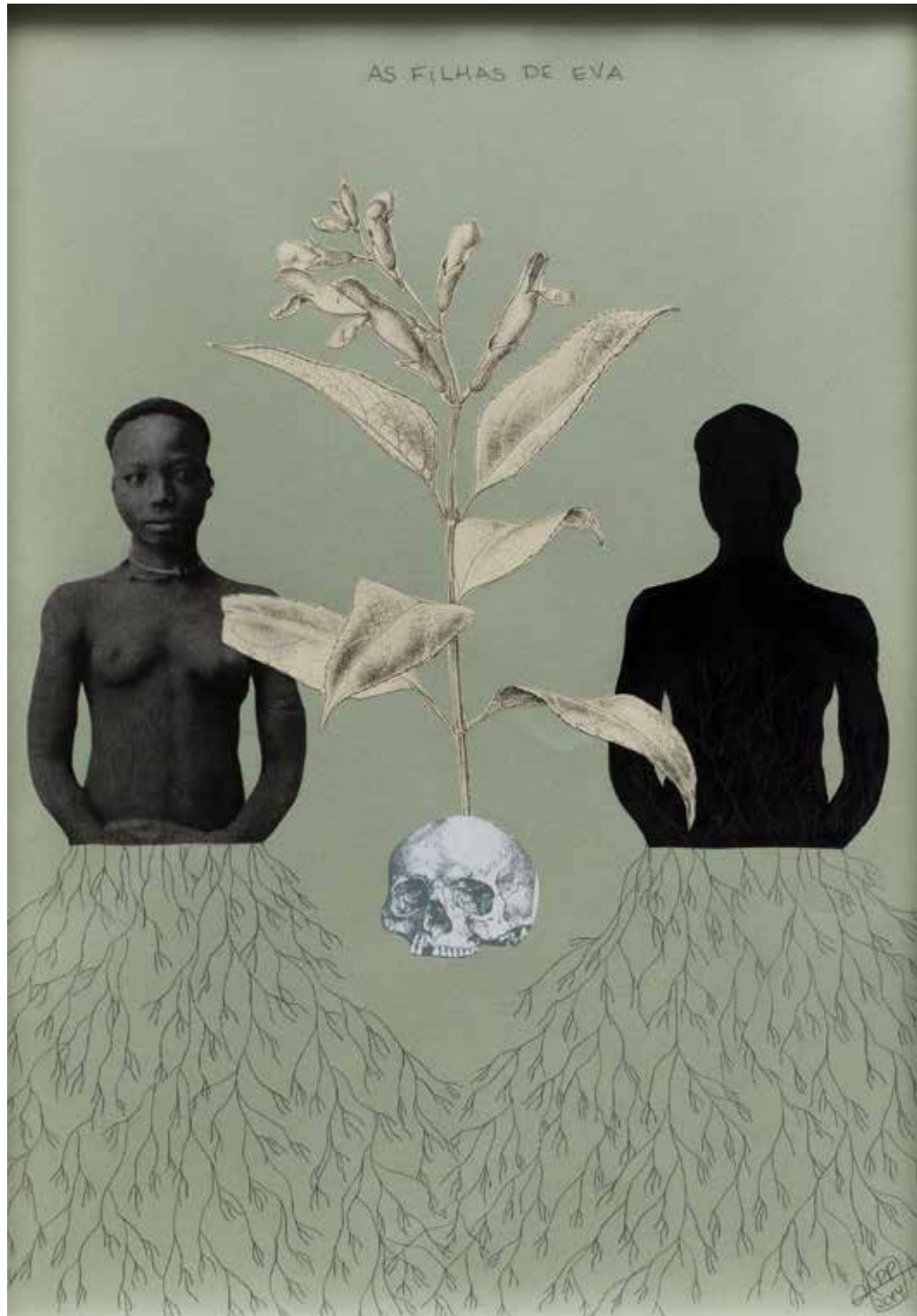
We know that, in the process of forced migration, a universe was kidnapped by colonial violence. In the Afro-Latin diaspora, this fact calls for the reconstruction of knowledge and ancestry through processes of community re-existence¹. One of the most prominent intellectuals on the subject of decolonisation is originally from Martinique, a Caribbean island. His ideas conquered the world as epistemological alternatives and have guided the liberation struggles of exploited countries. He is Frantz Omar Fanon (1925-1961), quoted in theses by groups from different regions to help analyse the social relations that are established today. Africa and its diaspora were impacted by the consequences of human trafficking and still continue to formulate other linguistic, philosophical, historiographical or aesthetic references, always in the opposite direction to colonisation.

Groups of experts, from different sectors, were influenced by Latin American and Caribbean revolutionary thought, and this was

the starting point for the emphasis placed on other forms of belonging. The theses of Frantz Fanon, Lélia González, Aníbal Quijano, Oyèronké Oyèwùmí and other insurgent intellectuals offer analytical contributions. Fanon fought for the liberation of dominated peoples, in different areas such as medicine, as well as dedicating most of his time to organisations and parties involved in the task of decolonisation, suffering extreme persecution until his death. We recognise the leading role of Lélia González for her interpretation of Brazil, who thus created a set of concepts by which Latin America, the Caribbean and Africa are reinterpreted with an Afro-feminine and anti-racist vision. As a member of a pioneering group in Brazil involved in the revision of the narratives produced in the field of occidental feminisms, and precisely because of her theorisation as a feminist and as an intellectual of the Black Movement, it is essential to take up Lélia's way of interpreting Brazilian society:

Where we stand will determine our interpretation of the double phenomenon of racism and sexism. For us, racism constitutes the symptom that characterises Brazilian cultural neurosis. In this sense, we will see that its articulation with sexism produces violent effects on black women in particular. Consequently, the place from which we will speak situates another, the one we have usually situated in previous texts. And the change came about as a result of certain no-

* Universidade Federal do Estado do Rio de Janeiro
1. N. of the E.: The literacy of re-existence is proposed by linguist Ana Lúcia Silva Souza, and refers to the social and historical complexity surrounding everyday practices of language use as a destabilising factor of the discourses taught in formal education. Re-existing is a strategic action to reconstruct narratives that were hijacked by colonality, updating them according to epistemologies generated in the experience of black resistance and the practices of Afro-Brazilian ancestry. See: Souza, A. L. S. (2011). *Letramentos de reexistência - poesia, grafite, música, dança: hip-hop*. Parábola.



Rosana Paulino
As filhas de Eva (2014). Collage, graphite and acrylic on paper 49.5 x 39.5 cm. Private collection. Photo credit: Isabella Matheus.

tions which, by forcing their emergence in our discourse, led us to take up the subject of black women from another perspective. These are the notions of mulatto, servant and black mother (González, 1984, p. 224).

Mapping the theories produced on Africa and its diaspora is part of the task of different intellectuals committed to the politicisation of new generations. Black women challenged narratives and confronted the social sciences with their internationally recognised arguments and cartographies. It is worth confronting ourselves with the discourses we inherited about people represented as women and blacks, based on the fragment quoted above. A black intellectual, Lélia González crossed Latin American and Caribbean borders to study decolonising processes more closely. She managed to present a conceptual framework with a strong impact in which 'América Ladina'² gained centrality.

Something very similar happened with Oyèronké Oyèwùmí (1997/2021), who offers an African and Afrodiasporic perspective, reinterpreting discourses invented in the Occident about the Yoruba populations of Nigeria and their cultural traits:

The characteristic contribution of feminist discourse to our understanding of Western societies is that it makes explicit the gendered (and therefore embodied) and androcentric nature of all Western institutions and discourses. The feminist optic lays bare the man of ideas for all to see. Even discourses such as those of science, considered objective, have been shown to have a tendentious male bias. (p. 26)

2. N. of the E.: Expression coined by Lélia Gonzales to refer to the experience of resistance of native peoples and the diaspora, giving visibility to histories that have been erased for centuries and reiterating the importance of valuing African socio-cultural matrices as a place of re-existence.

From this place of analysis, it is urgent to raise new questions and research on the invisible paths that sustained the dehumanising representations of the societies dominated by the colonising countries.

In turn, Aníbal Quijano (2005) formulates a critique by adopting the notion of 'coloniality of power', in which he problematises the constitution of Latin America and colonial, modern and Eurocentric capitalism as a new pattern of world power. It is there, he argues, that the social classification of the world's population begins on the basis of the idea of race, with the respective process of mental construction that expresses the most diverse subalternising intentions of colonial domination. And, for this reason, it requires an analysis of colonial identities (Indians, blacks and mestizos):

to the extent that the social relations that were taking shape were relations of domination, such identities were associated with the corresponding hierarchies [...], as constitutive of them and, consequently, of the pattern of colonial domination that was being imposed. (p. 202)

With the analytical framework proposed by Quijano, we enter into a process of historical re-inscription. And since this is not done alone, base organisations are gaining importance for those who wish to understand Latin American critical thought and to energise new political and pedagogical agendas. This has happened in Brazil under the guidance of various intellectuals.

The epistemological disputes of the Brazilian Black Movement

The Brazilian Black Movement gains prominence when it proposes alternative ways and chooses education as a collective route. Its associations and centres have created anti-racist technologies to promote the process of insertion of invisible groups. Its proposals are visi-

ble in formal and non-formal spaces, and the movement has been responsible for exemplary plans that have even sustained public policies and projects of great impact throughout the country.

We can consider that the Brazilian Black Movement denounces the silence that is established as a ritual in favour of racial discrimination in the educational system; denounces stereotypes in teaching materials; participates in the modification of the Law of Guidelines and Bases of National Education, (LDB) to include the teaching of African and Afro-Brazilian history and culture; participates in the creation of the National Curricular Guidelines for the Education of Ethnic-Racial Relations; created guidelines for Quilombola education; advocates for the inclusion of authors in university curricula; produced guidelines for the education of Afro-Brazilians; participated in the creation of the National Curricular Guidelines for the Education of Ethnic-Racial Relations; created guidelines for quilombola education; advocated for the inclusion of authors in university curricula; produced materials where African and Afro-Brazilian philosophy gained visibility; has lobbied with state and public universities for the implementation of affirmative action policies on racial quotas and combating religious intolerance; and created Centres for Afro-Brazilian Studies (NE-ABs) in universities.

The Black Movement is ancient, but, as Petrônio Domingues (2007) points out, historiography did not incorporate the movement's protagonism during the period of the Republic (after 1889-2000):

There were associations formed strictly by black women, such as the Sociedade Brinco das Princesas (1925), in São Paulo, and the Sociedade de Socorros Mutuos Princesa do Sul (1908), in Pelotas. Simultaneously, what is called the black press appeared: newspapers published by blacks and designed to address their issues. For one of the main black leaders of the era, José Correia Leite,

'the black community needed an alternative press,' which transmitted 'information that could not be obtained elsewhere.' (p. 104)

The author presents aspects linked to narratives about the African diaspora in Latin America, but we will focus here on the case of Brazil, which is indispensable in this panorama. Entire societies have learned that Africa is a country and that Africans already had a tradition of selling people to other countries. Today, we still hear in the official press or in oral texts such terms as 'the descendants of slaves'. Imperial Law No. 3353, known as the Golden Law, was enacted on 13 May 1888, abolishing the slave trade in Brazil. It was a process that began with another law, Eusébio de Queirós, in 1850, but the country was the last to become independent in the region and the last to completely abolish slavery. It is a collective task to recognise the absence of theses in the field of social sciences that explain how black groups were kept, for a long time, as a socially legitimised field, which led to keeping, for a long time, out of the references that have been part of the reconstruction of the country.

It is remarkable that, in Brazilian curriculum materials, the history of education does not mention key names that ratify black leadership in past centuries. Nor is there any mention of the history of resistance or the movement for the liberation of kidnapped Africans. A process of great value for the promotion of epistemological and historiographical justice is thus prevented.

Moreover, we enter the 21st century with serious problems of social equity, especially when the emphasis is on formal education. According to data from the 2000 Census of the Brazilian Institute of Geography and Statistics (IBGE)³, only 2.1% of blacks (black and brown) have completed higher educa-

3. In Brazil, social movements and also black intellectuals use, in most references, this same categorisation in race relations studies.

tion, i.e., one fifth of the white rate, which is 10%. Among the 300,000 (0.4%) who have already completed a master's or doctoral degree, only 1.8% are black, while 86.4% are white. In this sense, when I speak of 'blacks' I follow the IBGE categorisation and refer to groups or individuals who are so recognised by their bodily characteristics, such as the features that make up the African phenotype, which stand out more for the shape of the face, the type of hair and the colour of the skin, without there being any doubts about their ethnic-racial belonging. Data from the Instituto de Pesquisas Econômicas Aplicadas (IPEA, 2005) reveal that

the enrolment rates of blacks and whites is an excellent indicator of how the education system is unable to combat racial inequalities: the proportion of children aged 7-14 [...] in primary education is 92.7% for blacks and 95% for whites. (p. 194).

This reveals a colonial-inspired trap that proposes the non-education of the peoples of the African diaspora. This reveals the consolidation of a project in which the laws⁴ are designed to guarantee the well-being of the families of the groups inherited from the European colonisers, and not to think of the well-being of the whole.

In this sense, the educational and pedagogical perspective of the Brazilian Black Movement proposes, together with the state, effective actions for the inclusion of Afro-Brazilian peoples. This is a political and intellectual effort. Afro-Brazilians have been represented as *aliens*, even though they make up more than 50% of Brazil's population.

4. The Land Law is an example of this vocation of the patrimonialist state in Brazil. On this, see Andreilino Campos (2010).

The field of studies on Education for Ethnic-Racial Relations (ERER)⁵ had a phase of great conquests in the first two decades of the 21st century, when leftist governments occupied the bureaucratic machine. It was consolidated in the face of many obstacles, especially the ideology of racial democracy⁶, created to distinguish Brazil as a racial paradise in the African diaspora.

According to the research results presented in the document *Retratos da desigualdade* (IPEA, 2006), one of the important moments in people's lives in which discrimination is present is the moment of socialisation through school insertion.

Schools, together with families, are the privileged spaces for the reproduction (and therefore also for the destruction) of stereotypes, segregation and the visualisation of the perverse effects that these phenomena have on individuals. (p. 13).

In the 1990s, some studies on the situation of higher education have attracted my attention because of comparisons with other Latin American countries.

Concern for formal education appears at the top of the collective agenda. The 3rd Brazilian Congress of Black Researchers, whose theme was 'Social Research and Affirmative Action Policies for Afro-descendants', in Sep-

5. N. of the E.: Education for Ethnic-Racial Relations refers to certain guidelines for teaching curricula that include the teaching of Afro-Brazilian and African history and culture as recognition of the identity, socio-historical and cultural repertoires of black populations, in an equitable manner in relation to the other ethnic-racial groups that make up Brazilian society, together with indigenous, European and Asian populations

6. N. of the E.: Racial democracy is a narrative that gained traction in the 1930s through the thinking of sociologist Gilberto Freyre. It is based on the idea that there was harmony between masters and slaves, and that racial miscegenation made the Brazilian nation a mixture of ethnic matrices, which provided democratically egalitarian relations and conditions, creating a myth about the absence of racism in Brazil.

tember 2004, already reflected the theoretical and philosophical changes, including a large number of academic papers on these processes of re-existence. The event brought together more than 600 researchers, including those working in the governmental sphere and who are major references in public universities for their work. Young undergraduate and post-graduate students are also involved with the agenda and with the struggle that is taking place throughout the national territory. In 2017, the theme was 'New Frontiers of Racial Intolerance: Old Practices of Discrimination and New Spaces'. With so many challenges we learn that the spaces for the formation of ideas play the role of imposing themselves in the teaching spaces as spaces of the collective (insurgent movements and dynamics), bringing their own way of observing the different knowledges and knowledge legitimised as scientific.

Muniz Sodré (2012) in his work on decoloniality, networks and education deconstructs and exposes the persistence of the monoculture of knowledge produced by the modern, universal and western hegemonic ideal of the truth of scientific knowledge over other knowledge originating from cultural traditions that were reduced to the status of myth in colonised societies. Racialised populations live a daily life of violence of all kinds, and these challenges include the deconstruction of stereotypes.

As we have seen, the idea of the decolonisation of thought is present in the Black Movement's approach, and the emphasis is on the perception of the existence of a collective discussion on ways of fighting. From this point of reflection, it can be concluded that the history of black education is also a history in which physical and rhetorical struggle remain obstacles.

The politics of whiteness⁷ were structured on the basis of a set of actions that guaranteed the 'non-penetration' of a design defined by physical presence, by aesthetic and linguistic performance. That is to say, on the basis of a set of expressions set aside with the colonising intention of non-European clandestine cultures. It is essential to review the responsibility of the social sciences in the creation of these that have dehumanised Africa and its diaspora.

Thinking decolonially thus helped black intellectual-activists to confront the agenda in which class struggle remained the horizon of the left. On the other hand, from Fanon's ethics it is possible to consider a translation of the possibilities of belonging, pointed out by the Black Movement in general. In black history, it is essential to return to the place of origin, and thus we find meaning in what Muniz Sodré (1988/2005) has pointed out: 'blacks of various ethnic groups (nagôs, haussás and others) participated in the famous Revolt dos Malês in 1835' (p. 55). These are some examples of what is not in the hegemonic social memory of Brazil, nor in other places where diasporic subjects are found. The idea of decolonisation of thought alluded to in Fanon's ethics is attractive for the perspective that interweaves the approach to narratives about the colonial other and its displacement in the relations established from these inspirations.

In this sense, the device of whiteness (Castro-Gómez, 2010) marks these contexts through colonial processes and culturally orients the social structures as well as the ways of defining the knowledge that is produced in them. The path of critique and then dialogue

7. N. of the E.: The politics of whiteness are the structural advantages, the social, economic, political and subjective privileges of white people in societies structured by racism, perpetuating it. Psychologist Cida Bento proposes the term 'narcissistic pact of whiteness', referring to the commitment to maintain the racial structure of privilege. See: Bento, C. (2022). O pacto da branquitude. Companhia das Letras.

with the state was, in the case of Brazil, in my opinion, a proposal for the creation of a space for negotiation.

Endnotes

Therefore, even while maintaining the activity of groups of intellectuals in their respective organisations, it remains a challenge to build a sense of belonging, as we have racialisation as a legacy. Groups made up of recognisably 'white' subjects, non-racialised people, maintain advantages related to their inherited colonial position. They receive looks of recognition that express such forms of identification. Over the centuries, an ethos and ways of conceiving society have been built up in which exclusion no longer causes discomfort. Deaf-blindness is a fundamental resource to protect and maintain the self-identification of colonial power with whiteness, in the sense adopted by Santiago Castro-Gómez (2010). But the role of the groups that make up social movements gains importance. We continue to denounce the brutality that served to exterminate the Afro-Brazilian youth, the Yanomami peoples, and still serves to keep domestic workers locked up as slaves. Locating the instruments that allow the elimination of the other is a *sine qua non* task in the 21st century.

References

- Instituto de Pesquisa Econômica Aplicada [IPEA] (2005). *Políticas sociais: Acompanhamento e análise*. IPEA.
- Instituto de Pesquisa Econômica Aplicada [IPEA] (2006). *Retratos da desigualdade*. IPEA, UNIFEM.
- Campos, A. (2010). *Do quilombo à favela: A produção do espaço criminalizado no Rio de Janeiro*. Bertrand.
- Castro-Gómez, S. (2010). *La hybris del punto cero: Ciencia, raza e ilustración en La Nueva Granada*. Pensar.
- Domingues, P. (2007). Movimento negro brasileiro: Alguns apontamentos históricos. *Tempo*, 12(23), 100-122.

- González, L. (1984). Racismo e sexismo na cultura brasileira. *Ciências Sociais Hoje, Anpocs*, 223-244.
- Instituto Brasileiro de Geografia e Estatística [IBGE]. (s. f.). Censo 2000. *ibge.gov.br*. <https://www.ibge.gov.br/estatisticas/sociais/administracao-publica-e-participacao-politica/9663-censo-demografico-2000.html>
- Oyèwùmí, O. (2021). *A invenção das mulheres: Construindo um sentido africano para os discursos ocidentais de gênero. Bazar do Tempo. (Trabajo original publicado en 1997)*.
- Sodré, M. (2005). *A verdade seduzida*. DP&A. (Trabajo original publicado en 1988).
- Sodré, M. (2012). *Reinventando a educação: Diversidade, descolonização e redes*. Vozes.
- Quijano, A. (2005). Dom Quixote e os moinhos de vento na América Latina. *Estudos Avançados*, 19(55), 9-31.

Bento Baloi*

I was born of coal

I was born in a poor neighbourhood, in one of the suburbs of the Mozambican capital, in the depths of my Mother Africa. I was born of coal. I was born at a time when my Mozambique was not even a homeland. My land was nothing more than an overseas province of those who, centuries before, had forced generations and generations of Mozambicans to embark on slave ships crossing the Atlantic on voyages of no return.

I was born of the African soul, belief, strength and sap. Africa circulates in my blood. I am made of the *drum*, the *marimba* and the *xipalapala*, the African flute. With every step I take, I feel the soles of my feet treading on the sandy Mozambican soil where my roots are. There is a strong harmony between my mind, my heart, my soul, my blood and the ground I walk on.

I was born to parents who were taught to deny their own identity. They were taught to ostracise their own language, culture and centuries-old history. The dominant European matrix imposed on them a pattern of behaviour that proclaimed the superiority of one race over the other. This was the case at school, in the hospital, on public transport and in all dimensions of society. It was part of the method: mind control!

My parents were taught that the prototype human being was the one of European origin. The others, like my parents, were mere Indians, that is, second-class citizens, relegated to the insignificance of their humble neigh-

bourhoods, filled with all kinds of deprivations, including that of walking the streets of their own city without a permit signed by a white patron.

This generation of men and women did not sit idly by. Rebellious attitudes circulated underground, giving voice in the cities to the liberating saga brewing in the countryside. National independence became inevitable.

My childhood was caught up in the turmoil of that revolutionary epic. The colonial system was falling and a new homeland was being born. The greatest challenge for the liberators was to define the criteria of identity in a mestizo society. A black majority, yes, but with a remnant of people of European and Asian origin.

This miscegenation was not only racial, but also ethnic. My Mozambique covers, from north to south, a large territorial extension, with peoples of Bantu origin speaking different languages and having different cultural habits. More than thirty ethnic groups share a patrilineal south and a predominantly matrilineal north. There are many *Mozambiques* within a single Mozambique.

In the midst of that effervescence, despite my young age, I became a great winner. I achieved something that my parents and grandparents never had. Something new in every Mozambican. Something with a taste of honey. With a taste of the future: a homeland and a flag.

I grew up watching a society struggling to build the foundations that would sustain that homeland. Cultural, political and economic



Rosana Paulino
Sin título (1997)

Untitled, from the series *Backstage*, 1997 photocopy transferred onto textile, wooden frame and sewing thread 30 cm (diameter). Private collection. Photo credit: Isabella Matheus.

foundations. I am talking about the awareness of being part of something that belonged to all Mozambicans. Whether they were dark or light coloured. Of *Changane*, *Ndau*, *Macua* or *Yao ethnicity*. Simply Mozambicans.

I was taught to think differently from my parents. I was taught to believe that every human being was nothing more than a human being. Whether black, white, mixed race or Indian. *Bitonga*, *Sena*, *Nyungwe* or *Maconde*. He was a human being. All the same. All Mozambicans.

I was taught to believe that what the white mind and white hands could do, the black mind and black hands could do. What the black mind needed were educational oppor-

tunities to learn to grow. To learn to see the world through different eyes. To challenge itself. To develop.

Politicians then embraced different options in an attempt to promote the desired development. Sometimes sharing left-wing ideals, and sometimes, especially in recent decades, increasingly turning to right-wing neoliberalism.

Regardless of the ways chosen, the most important thing is that I always wanted to breathe the fresh air of my homeland. To walk on my soil every day and, above all, to have a flag of my own! The flag of a Mozambique that was part of the colourful mosaic of my beautiful and free Mother Africa.

* Mozambican writer.

It was at school, at the cinema and through literature that I learned that there were many brothers and sisters, with roots and blood as African as mine, scattered throughout the Americas. From Latin America to North America. They did not emigrate in search of a job or better living conditions. They are men and women who are descendants of the victims of history. Descendants of those who were torn from Mother Africa to be enslaved. Those who were mercilessly thrown across the Atlantic and forced to use their labour power for purposes alien to their African interests, and in exchange for nothing.

Black like me, these men and women were born of coal like me. In their veins flows the same Africa as mine. They are as much made of *xigubo*, our warrior dance, as I am. They love our Mother Africa as much as I do. What differentiates us is geography. It is a generation born to the festive rhythms of Latin America or steeped in the cold pallor of North American lands. I, on a daily basis, still breathe the pure air of the African savannahs. Every morning I still hear the tropical rhythm of a drum that summons me to enjoy the joy of being African.

With so-called progress, even if I am in this impoverished Mother Africa, anyone who thinks I live in dens dodging daily dangerous encounters with elephants and lions is mistaken. Nothing of the sort. To see giraffes and buffalos I also go to the zoo or wildlife reserves. I live in a city, in a flat in a multi-storey high-rise building. I drive my car every morning to work. With globalisation, I also cool my throat with a fizzy, ice-cold Coke in my glass and enjoy a burger from McDonald's or chicken from KFC whenever I can.

I also have a refuge to escape globalisation. When I want to, I escape the noise of the city and isolate myself in a rural corner of Chibuto-Maivene, the remote village where my direct ancestors rest. There I can walk barefoot, stepping on the magical soil of this African land that connects me to myself and to the essence of my being.

Without electricity, with water drawn from underground wells, in Chibuto-Maivene I sleep in mud and reed huts with grass roofs. There, sleep is always deep. I am reunited with my family and friends. I get a strong inner peace that relaxes my soul and my mind, preparing me better for the daily hustle and bustle of the city.

But it is obvious that not everything in this Mother Africa is a world of wonders. We still have a long way to go. Do we have wars? Lots of them! Unemployment, poverty and hunger? Yes. So what is our Africa crying out for? Many things: there is a lack of cohesion and more assertive development strategies. We need to put an end to wars, corruption and other social ills. We need growth. We need to overcome poverty and take firm steps towards economic and social progress.

But let me add something else. I believe that building a bridge would also be useful in helping Mother Africa to grow. A bridge that spans the entire length of the Atlantic and establishes a communion between her and her children lost in the diaspora. If I were an architect, I would design this bridge with three lanes.

First, a social lane: we, ordinary men and women, both those living here in Africa and those of African descent in the diaspora, need to establish direct connections. We need to get to know each other better, live together and establish synergies. We need to embrace each other and reinforce the strong ties that bind us together. We need to encourage the coming together of cities, schools, neighbourhoods and other forms of social organisation. Let us not forget that the same blood runs through our veins. We have the same roots. We were born from the same coal buried deep in the depths of our Mother Africa.

The brothers and sisters who are scattered all over America need to come to Africa, to step on the soil of their land. They need to perspire in the African heat, to hear the cock crowing in the morning and to fill their eardrums with the joy of an African dove jump-

ing from branch to branch. They need to be reunited with their roots. Perhaps a day in Chibuto-Maivene - it invigorates the mind and soul, no doubt about it! Do it at least once in your life!

Second, a cultural lane: Africa is the cradle of humanity. It is a bottomless pool of cultural diversity. The marks of this diversity remain to this day in the set of beliefs, values and, above all, in the artistic and cultural expression of people of African descent in the diaspora.

It is not enough for Brazil to export to Africa its beautiful soap operas, which often only show one side of the coin. More is needed - much more! Brazil and the entire African diaspora need to return to mother earth to drink from their roots. The African sap that runs through their veins needs to be rejuvenated.

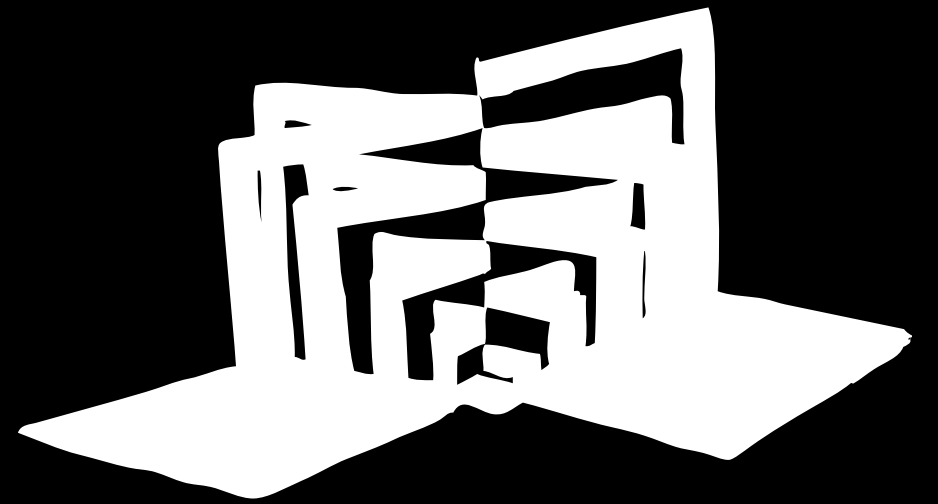
However, together we have to fight for this cultural transit to flow in both directions. In this way we all win. African art products (music, books, films, etc.) need to find a place in America, especially within communities of African descent. That is one of the ways for Africa to remain united. Africa's children need to stay connected to their origins and learn how much there is of our African history and culture. Publishers, theatre companies and music groups must promote an unusual movement in this lane, feeding both sides of the bridge.

Third, an economic lane: if the first two lanes have a good flow, traffic on this third lane will come naturally. We have to think positive and believe that Mother Africa is still fertile ground for investment. I am not just talking about philanthropic initiatives. I am talking about investments in business areas with huge potential to generate profits and catapult Africa itself onto the path of development.

Africa is a paradise to be explored. A diamond to be cut. With each passing day, Europeans and Asians are jostling for space, repositioning themselves in our production zones and extending new claws that will only perpetuate the unequal ties established throughout our centuries-old history. We Africans and Afro-descendants continue to sit back and

watch the plundering of the resources of our Mother Africa.

One last question in closing: Who could build the three lanes of this bridge? Europe? North America? Asia? No way. History teaches us that no one will do it for us. You and I, my brother in the diaspora, have to overcome mental barriers, overcome stigmatisation and martyrdom. Together we can fight for ourselves and for our Mother Africa. Africa does not belong only to those on this side of the Atlantic. It belongs to all of us!



Textual



Bret Hartman- TED Global Talk. Vancouver

Coordinates

A conversation: in the springtime of Madrid, alternating a virtual moment with a real one. The person I am receiving has left the screen, and we find ourselves doing the only thing that, as the poet Joseph Brodsky said, we can do for a better man: follow the conversation.

An artist: Angelica Dass, a name that designates as much as it covers up, like all names. Born in Rio de Janeiro, emigrated to Madrid. Nomad and untraceable, as artists tend to be.

A work: a gigantic *work in progress*, a map with which she maps the territory of the changing colours of the human species. Far from any schematic classification such as the one that has shaped our chromatic ways of looking -white, black, yellow-, *Humanae* investigates the nuances, the unique and the conjunctural of the skin we inhabit.

An affiliation: Bispo do Rosário and the catalogue of the world undertaken with remains, Cristina de Middel and the wink of her Afronauts, Claudia Andújar and her marked Yanomami. A series can be drawn behind the skin-coloured portraits - what is skin-coloured - a filiation from which a work emerges, cutting itself out.

A way of speaking: dislocated, the effect of a migration, Spanish appears as an adopted language that preserves the marks of a broken syntax, as revealing as it is charming. And for this reason it deserves to be preserved in the transcription.

A theme: racism, its urgency, the way out of the bien-pensant *closet* that we owe ourselves, the obligation to denounce it less in others than in ourselves.

Mariano Horenstein

Calibán -
RLP, 22(2),
174-185
2024

Celebrating colour

A conversation with Angelica Dass*

Do you have any relationship with psychoanalysis?

Not with psychoanalysis, no, but I have been in therapy for many years. In order to have the work I have, it is essential to take care of myself mentally. In order to understand where you come from, you have to reconcile yourself with things that have happened to you, with your own history. It is obvious that I have chosen beauty and celebration, but - especially when I am talking about *Humanae* - it is a work that is born out of pain, and I have had to work a lot on this pain to reach the level of peace and celebration that I have in front of this.

Has therapy been a space to work on those things?

Of course it has. To look at where I come from, because my work comes from a family history, personal history, from years, things that were bad about me. How do you talk about this person? I was stuck in negative stereotypes. Understanding that the problem is not me, but the others, is a complex process. The Afro-descendant, any ethnic minority, has a powerful part of self-hatred. Trying to achieve what you are not and will never be. To be able to understand these things implies a process.

You see me in plaits today, don't you? Because I'm working a lot and I don't have time

* Interview conducted in Madrid, in both virtual and in-person formats, between 28 March and 1 April 2024.

to wash, detangle and take care of my hair, but normally what people know is me with a big afro, my crown! But my mother straightened my hair when I was six years old, and I went until I was twenty-seven, when I came to Spain, without looking in the mirror and really knowing who I was because I kept this hair straightened with caustic soda, in a very aggressive way. It burns your scalp. My mother did that because she loved me. Because she wanted me to fit in. But I've kept that up; at twenty-seven, I could have given it up a long time ago. In Spain I had to cut my hair and suddenly discovered what beautiful hair I had. But for a long time I questioned whether it was right or not. I remember going home with curly hair; my mother said 'But don't you have any money? Come here, I'll take you to the hairdresser. Imagine all the work one has to do to be able - I'm talking from a point of view that I use in art, but also therapeutically - to look at yourself in the mirror and recognise who you are. That's what therapy was for: to recognise, understand and celebrate who I was.

Doesn't your therapy have anything to do with psychoanalysis?

It may have a foot in psychoanalysis, but it's not traditional psychoanalysis, as when you are sitting on the side the psychoanalyst who doesn't look at you in the face (my therapist does look at me in the face). I had a lot of difficulty finding a therapist. How are you going to talk about dehumanisation, racism and find someone who can be that mirror? She has to have a history to be able to understand what I'm talking about. My therapist has a family history of refugees, her father was in a Mussolini concentration camp in Italy, she is Italian, an immigrant in Spain. She even told a bit of her story so that I could understand that she understood what I was talking about. **When you talk to someone who comes from a position of privilege, there is a certain difficulty in empathising.** I went through many therapists before I got to this person, and I've been with her since 2019.

And what you say is not from a theoretical point of view, but from your experience... You had a hard time finding someone who can empathise...

Of course!, someone who can tell this story **and not question whether you are exaggerating or not, whether it is racism or not, or the complexity of this family, a complexity that happens around places. Being born into an Afro-descendant family in Brazil is complex, it has many layers, mixed things, even things that justify a past that is difficult to understand, but one manages to do so.** There were those who couldn't understand in depth some of the stories I told, where it was difficult to define who was the good guy and who was the bad guy.

A lot of things have been happening in Latin American psychoanalysis, and particularly in Brazilian psychoanalysis... What you say resonates with what is happening: a process to start making structural racism visible in Brazil, a country with a black majority or mixed-race population, and yet where in psychoanalytic institutions there are very few black analysts...

And I add a layer to what you are talking about, because I also went to therapy in Brazil. I had behavioural therapy...

That has nothing to do with psychoanalysis.

I know it doesn't, I know it perfectly well, but the two psychologists I had when I came from Brazil with the intention of recognising that there were things that were wrong with me and that I wanted to work on normally were all white, they were a universe that was and is white, and there are nuances where you can't. My psychologist is now white, but she has nuances in her history that make her understand dehumanisation. I have Brazilian friends who live in Portugal and they have never experienced being treated as less human, with less value. In the case of the immigrant, dehumanisation means having fewer rights, being a second-class human being. My Brazilian friends in Brazil had never experienced any kind of dehumanisation from their place of white middle-class privilege. Until they fell into the position of immigrant in Portugal. And you can't imagine the beatings they get, one after the other. I have experienced that without leaving, literally, the neighbourhood where I lived in Rio de Janeiro. They had never seen that in their own country there were people who literally experienced the same thing. And that's how it is, so it's getting out of this comfortable position. The whiteness in a general way in Brazil is incapable of perceiving many things that literally happen around them.

And I can tell you other nuances, talking about migration. I had a wonderful teacher, a person who supported me for many years in Brazil when I wasn't even in the art world, I was working in fashion; she always saw me as a brilliant student and has always encouraged me. But she always believed in meritocracy, that I would have got to where I would have got to because of merit, and that those speeches that spoke of dehumanisation, of discrimination, were a bit like the Brazilian classic, *mimimimi*, you're all complaining!

Mimimi?

Mimimimi is like a pejorative way of talking about complaints. Until she had two granddaughters, look what destiny is like, with intellectual disabilities, and she has literally been told '*Noonono*, we can't keep these girls in school. You have to send them to another one because we don't want them here', and only when she had to listen to things like this, she saw that it doesn't matter how much money you have, that one of your granddaughters goes to the German School, it doesn't matter, because there are times when we, humans, are treated as less human. In my case it is because of colour; in others it is because of migration, and there are others who are there because of different disabilities. That's why in *Humanae*, in a first, visual layer, obviously I talk about colour, but what I'm talking about is dehumanising.

I am touched by what you say. Psychoanalysis was an invention of refugees, originally, basically Jewish émigrés escaping Nazism, but afterwards in many societies it has been installed as if it were just another profession, with all the chiaroscuros of the liberal professions. And in a country like Brazil, which is mostly accessible to whites, there are very few black psychoanalysts in Brazil, and fortunately those who exist now are audible, they write, publish and direct us. We are today in a task of reflection and critique, of thinking about whether it is possible to

exercise a profession like that of psychoanalyst from a place identified with power or whether the profession of psychoanalyst has more to do with a margin, more with the place of the immigrant, with the place of the black, with the place of the Jew, with the place of someone rejected to which you referred.... There is a whole theoretical discussion around that.

Because it has happened many times. The appropriation, the security and - sorry for quoting the word - the whiteness of power, which appropriates many layers, many things that have belonged to different minorities. It squeezes and amplifies them by completely erasing their origin. And that can happen in so many aspects of our lives. Look, I have a friend who is a country singer, and everybody sees the banjo as a white American instrument, and you think of the most redneck American redneck thing that *country* is. It's of Senegalese origin, you know? The banjo is of Senegalese origin, and now everybody is crazy about Beyonce singing *country*, but it has a black origin. I'm giving that example that is now pop, you're giving psychoanalysis, and there are thousands of things that we have on the planet we live on. The dynamics are always like that. The oppressor goes and collects. How many people have tried to steal *Humanae*? That's how power dynamics work. The banjo, my story, the story of psychoanalysis; it's a dynamic of our society.

With images there is a special accent, the way it is named, 'to take' a photograph, 'to take' a photograph, in some countries it is 'to remove' a photograph... There is always something of subtraction of something from the other when a photograph is taken....

Exactly. The appropriations of my images can happen because I have had a certainty that nothing would happen; imagine, I am the all-powerful one, I can always do it. I'm the one who even tells your story, I'm the one who's going to say. And just because I put a name on it is enough, and what you are saying about psychoanalysis, that it has a history that comes from a lot of pain and is now exercised by people who are in a position of power and who literally erase that history that comes behind it.

Well, the analytical field is not uniform...

No, but these are things that are still happening today, and they are dynamics that are present in our society in different fields.

And that is at the origin of *Humanae*?

Look, it's in a reflection that I'm doing while I'm making *Humanae*, which is a *work in progress* because I'm the first one to change with the project, I'm listening, reading, learning from people, all of that grows as the work grows. I didn't have the intellectual base I have now when I started taking my first photos; everything grows along with the project.

You came from the world of fashion, as a photographer?

No, I am a designer; my first training was in fashion design. I did a technical and mechanical baccalaureate because at home I had to work early; I did one of the best

classes in Rio de Janeiro, a public, federal school, which was the elite; you had to take a test when you were thirteen to enter as if it were a university. That's my first profession. The second, I went to study fashion because it was a way to have a creative job that was also very technical, I studied in a school of creativity that materialised in a profession. Earning money, having a job. I still felt the need to be creative, to think. Studying fine arts is a luxury, you don't need to be able to eat from the table tomorrow. That's where some of the privileges I've had throughout my life begin; I went to study fine arts, scenography and costume design at the Federal University of Rio de Janeiro, I came to do an apprenticeship at the Museo del Traje in Madrid, I married a Spanish man.

Is that why you are here in Spain?

Well, it's the reason I came. I could have gone back home a long time ago; I've been back to many places, lived in many places, but that's the reason I came back to Spain. And photography was not a professional idea; with what I came here, with the job I had in fashion in Brazil, I no longer had the contacts, so I started working in a shop, as a shop assistant, and I remembered one thing I did very well: photos. Without being a profession, photography was something I had at home since I was very young. At the caesarean when I was coming out of my mother's belly, my poor mother there in the operation theatre, my father was there with an analogue camera, I have photos of my birth that I can show you. And I have had this device in my life throughout my life, I have known how to operate this device; another privilege, because I had something that not everyone had.

What did your father work as?

My father is an electrician, but he always liked photography, documenting his existence. I have many photos of my family because it was important for him to document that he existed. That's an important point; I didn't know it was important, but someone has the history he has and wanted to document his existence: there's something interesting there! So I remembered, at that time, as a shop assistant. I took very good pictures and I also knew about fashion, so what I did was to write to editors of many Brazilian magazines. Everyone told me that they were not interested in having someone in Europe, but I took a ticket and went to Paris and did streetstyle photos, *street fashion*, which was just starting. I took pictures of exhibitions in museums, Paris is all about fashion during Fashion Week, so I went for that week. So, to one of the magazines, very small but whose editor was kind enough in her 'no', I sent her the photos and I said 'Look, this is what I did', and she asked me 'Can you tell a story', and I said 'Yes'.

I told stories, and she bought the photos from me. That was in 2009. And then *Marie Claire* said 'Opa! Why isn't she in my magazine? So then I started working at *Marie Claire* Brazil, I got accredited at Fashion Week in Spain, and I started working *freelance* taking pictures for magazines like *Vogue* and *Glamour*. Then I would go and take a lot of photos, and then I would separate them according to who the client was, and from there they called me for a project called 'Hola Fashion', where they were doing online shoots and they were doing things for those who needed a little bit of the magazine. That's when I started working with them, that's when I was going to become

a photographer and do art. I was a bit frustrated in my work with fashion because I never saw myself in the photos I was taking, I had the feeling that I was feeding stereotypes, and I got into a photo shoot to think. There, as the final project of this master's degree in photography, *Humanae* was born in 2012. From there at the beginning I managed to combine a bit of art with continuing to work commercially, less and less in fashion, and in 2015 I stopped doing commercial projects.

Apart from that, because they wrote to me from TED saying that they wanted me to give a talk at their main event. So I knew I had to say yes... And I can tell you this because I'm not being a cretin, but I, who am very intelligent, knew that I only had one chance, that I had to be a sniper, that I couldn't go with a machine gun, that I had to do an impeccable TED, and I did it. And from then on there was a before and after in that project. I'd already done important exhibitions, I'd already worked with the UN, I'd already been in biennials, but I knew that with this TED I was going to manage to provoke this conversation in the spaces I wanted, which wasn't this white cube that is the art world, that it was going to be literally putting it in the street. I think what I'm telling you in a nutshell is a story that has many layers and complexities, but you understand how I went from fashion or more impersonal photography to the narrative of *Humanae*, my biggest project.

Humanae is about showing diversity and getting out of that black/white dichotomy, showing that nobody is pure of anything, and nothing good has come out of purity in human history....

As a species we live in this contradiction: each one of us belongs to this group, and at the same time each one of us is unique. It's exactly those things you're talking about, that diversity is a complex scene with many layers, and that's what makes us special.

I like the name Humanae very much. Being a Latin word it has opacity, mystery... It allows it to be read in many ways. But I was listening to you talking about the 'human species'; the word 'race' is really an absurdity...

It doesn't apply to the human species, does it!

That's what I was getting at, is that there is only one race...

I'm going to be more specific and more biological: the human being shares 99.9% of the same genetic code; this 0.01% is so similar that we cannot as a species have the subclassification of race. This works for other species or for dogs, cats, where genetically there is more difference between one and the other than between us. That's brutal!

I am absolutely in tune with what you are saying....

I insist, many times I say this way: I'm sorry, you don't have to be in tune or agree with me, biologically this is how we work, you can say whatever you want to justify it, but you must know that what you are talking about, any existence of race, is the same as saying that the Earth is flat!

Well, let's agree that at the moment there are a lot of people who say so, in the United States there is a Flat-earth movement...

It's that the concept of race exists as a social construct and it cuts me down every day. It's a lie used to dehumanise other human beings every day, that's why it exists, not because biologically it applies to the human species.

But in Humanae there is an attempt to map the human species in terms of colour. Do you agree with that? As if one could map it, show the immense variety and singularity of the colours, of the members?

Look, there's a big failing in my work, which is that I'm never going to be able to portray all eight billion people on the planet. If you think about it, this attempt at mapping often comes from the spectator, and more than anything from the spectator who is intellectualised, because the times when I'm talking to someone who is very simple in the favela of Rio, he says: 'I understand what you're saying! If you cut here it's going to be red for everyone! Exactly, many times the people who have the need to intellectualise and get rid of that layer are exactly the people who want to study the subject. When people ask me how many colours I have, I answer 'I have no idea'; what I know is that nobody is black and white, and that we talk like this because there is a reason for this. I want to provoke that thought. Why are we limiting ourselves in this way with what you are seeing?

The question I wanted to ask is not so much to do with the images you produce, but with the Pantone code you give below. You deliberately put a code on every picture, you choose from a palette of colours.

Do you know why? Because within the Pantone scale there are a lot of different numbers for the colour black, because there are many shades and many tones of black, of white. I haven't been able to find a human being to this day that fits in those classifications, so that's why I put this number, because what I'm saying is that this person is a non-white or a non-black, and it is this colour only at the moment I took the photo, because if I take the photo in summer or winter, if I take the photo when the person is sick, if I take the photo of a person who has just got emotional and cried in the studio, the colour is going to be different. The colour that comes out in the photo is the colour of the day we met and talked about who we were, because that's what happens in the studio, I don't know who is going to come in, people are volunteers, I'm not choosing what colour I want to take the photo; instead, that person comes to me, we talk about why she wants to be part of this project. What connects her? And people tell me; sometimes it has to do with the colour, sometimes not. I take this picture, I materialise it and that's what I put out there.

There is a relationship with each of those photographed, it is like a collaborative work....

This is why I say that *Humanae* is built by the desire of these people.

Let's talk more about racism...

I don't talk about racism for the purpose of entertainment.

Even a discourse on racism can occupy that place.

Well, sometimes, but that happens with all social struggles, in any social movement, in any movement, in feminism, in separatism (like here in Spain), there is always a part, which can be very small, within these movements, that doesn't want the problem to be really solved because it continues to live on this. The day that the problem has a solution, look, I always say, I would be happy not to have to take any more photos of *Humanae*, that I never have to talk about racism again, I don't want it, I will be happy the day that it is not necessary. I continue because it is necessary, you are not going to say no to me.

It's a work in progress, but when does that project end?

Until I feel that I am no longer dehumanised because of my skin colour, and that's what I put on the day everyone put a little black square for George Floyd on Instagram. Maybe now people will understand why I'm tired of *Humanae*, why I'm tired, at 41 years old, of being dehumanised because of the colour of my skin. Why is this? Me, as long as I feel I have to talk about this... Apart from this, **I believe that it is the dynamics of the art world that wants new things... I'm not going to do anything new! I've found my way of expressing it! I'm going to keep doing it like this and I'm going to do it like this**, look, I'm going to tell you, **it's good and it's efficient**. I can tell you that there are children in schools who have stopped to reflect on these images and have had a change in behaviour because they have had contact with these images, and I know this because my concern is not just to have an impact on a white wall of a museum and make people think. I go after the result, I ask, I send a form to the teacher, I ask for feedback and I ask: 'What has happened', and she answers me: 'There is a before and an after in your class, yes there is'. In my class, if students talk about flesh-coloured pencil, it is the other students who correct them; in class they no longer make jokes about other nationalities because they know it hurts them. I have found a way to use art, to propose myself something real where there might be changes, because I can't say that the change in that child is a permanent change, because for that you have to keep going every day, and that's why I keep going every day. When are you going to finish? When the world is no longer shit and it is no longer necessary to do this. For the moment, I keep going.

It's a kind of manifesto, isn't it?

Yes, and that's why they have gained so many layers; they are not just hanging on the wall, because I could have stayed, look, my life would have been much easier if I had stayed with the wall option, made a little new project, talked about diversity and racism and pain every year, sold it, and that's it. I would have been, in many ways, especially economically, much better off, but I chose another path because I saw that it wasn't consistent with what I felt; it wasn't going to be consistent, really.

You know Claudia Andújar's work, from the project with the Yanomami, where portraits appear with numbers, and the number came from a vaccination campaign, it was a number to identify them. At the same time, Claudia Andújar came from a Holocaust survivor family, the tattooed numbers evoked her... The Pantone number that you add to each photo, in a work that highlights the absolute uniqueness of each one... Tell me more about your need to put a Pantone number on each photo...

No, look, the first two photos are of me and my husband, and one of the things that happened to me, because this reflection of this work begins at home... So, **the first two photos are the two of us because people asked me a lot what colour my son was going to be**, so the first two photos are of us. That's how it starts, *Humanae* starts like that, because I knew it could be between those two colours, I was a brown #7522E and he was a #99-7C.

You identified the numbers...

He was a pink colour and I was a brown; the colour of the son was going to be a colour between the two, I didn't know which one, but it could be one between those two, so we are the first two pictures, literally.

And there you understand where he's coming from so you can go on. Look, maybe the colour of this son is going to be at home, I had to go to Brazil, work for someone who was going to Brazil, and I wanted a photographer for the documentary who spoke Portuguese. I was the perfect person, and I took advantage of this trip to take pictures of my family because I said: 'Maybe those colours are among the ones in my house'. But the funny thing is that every picture I took, and I told what I was doing, that person just interacted with the idea in a way that I didn't expect, because, one, I was thinking of them and fitting them into an ethnic group and a colour, and they didn't necessarily fit into the same thing that I was defining in their head, right, because that's how we work, with stereotypes and social constructs, even, right? Second: I started to see literally all the nuances of colours that I had because I knew that everybody... but, when you stop to take a portrait and you repeat it in that same way, and you pick up the colour of the same place and that, you start to see that there are little nuances, small ones, in all this, that sometimes looked the same to me, or what was different was not so different or was not so different when you looked at them side by side. I go back with those photos to Spain, where I have my husband and a good part of my in-laws, and I took photos of my in-laws, my sister-in-law, and obviously the conversations were completely different, about who they were, why I was doing it, what was the importance of this.

I said no, because I think **the most important thing about this project is not even the image, it's everything I'm talking about with these people and that people are telling me, that's why it's a work in progress, because the first one to learn from this story was me, and at the same time I'm somehow exchanging and teaching with the other**. There, after that I made a public call, I had a friend with a studio next to my house, and I put on Facebook: look, I'm trying to try, what I learned about black and white doesn't correspond to reality, who wants to, it's just to come to the studio. And you can't imagine, a lot of people I didn't know started

coming to the studio out of the blue, to participate, and then I did the same thing in a gallery in Barcelona, and those were the first photos I took for the project.

So the aim is that a lot of people think that I want to discover your colour, and what I want to prove is that you are neither black nor white, and I definitely didn't manage to find that. **What I give you at that moment is the colour of the day that we have met to be able to talk about this subject**, which is the most important thing.

It's the colour of a conversation.

It is the materialisation of this moment, because I can call you to have a coffee with me and talk about who you are, what your family history is, blablabla, but I can do this and say 'Look at this instead of taking a selfie', which is what everyone asks for at the end of the session: 'Oh, can I take a photo with you', as a representative of this encounter in which we talked about the humanity we had in common, because it is not only about colour, the work already went beyond this. What I'm giving you is this because for me it's still a self-portrait, the first photo of this project is me, what I'm giving you is your photo-my photo at the same time.

That's where the idea of working with Pantone came from, because I come from design. It was one of the things that made me the craziest when I was married, and sometimes I think, and I've talked about it a lot with my therapist, because I froze ovules, I really think sometimes that I haven't had the courage to have children because having met so many people has taught me a lot of beautiful things, but also a lot of shit about the world we live in and how shitty it is to be of African descent in this world. So many times, I - which is not unconsciously, I don't put it as an excuse for not having children - I have a dread of having my son experience all this that he is going to have to experience coming into a world as a Spanish Afro-descendant, that all the people will ask him 'Where are you from? Not from here. Where are you from?', because they're going to want to know who I am, or see a lot of stories that I hear from families who have racialised or adopted children, or people who have stories that are of total non-belonging, of loneliness and pain; I think that's another thing that I've worked on as part of the work and as part of therapy and part of who I am, because a lot of times I talk about how the beginning of this work is very connected to the idea of 'What colour are you going to have your child?' 'And I was incapable of having the cojones after doing a work like this... I don't know if I'm making myself clear.

Perfectly... You have frozen ovules, so who knows?

Well, I don't think anymore.

So how to know?

I don't know, it's difficult.

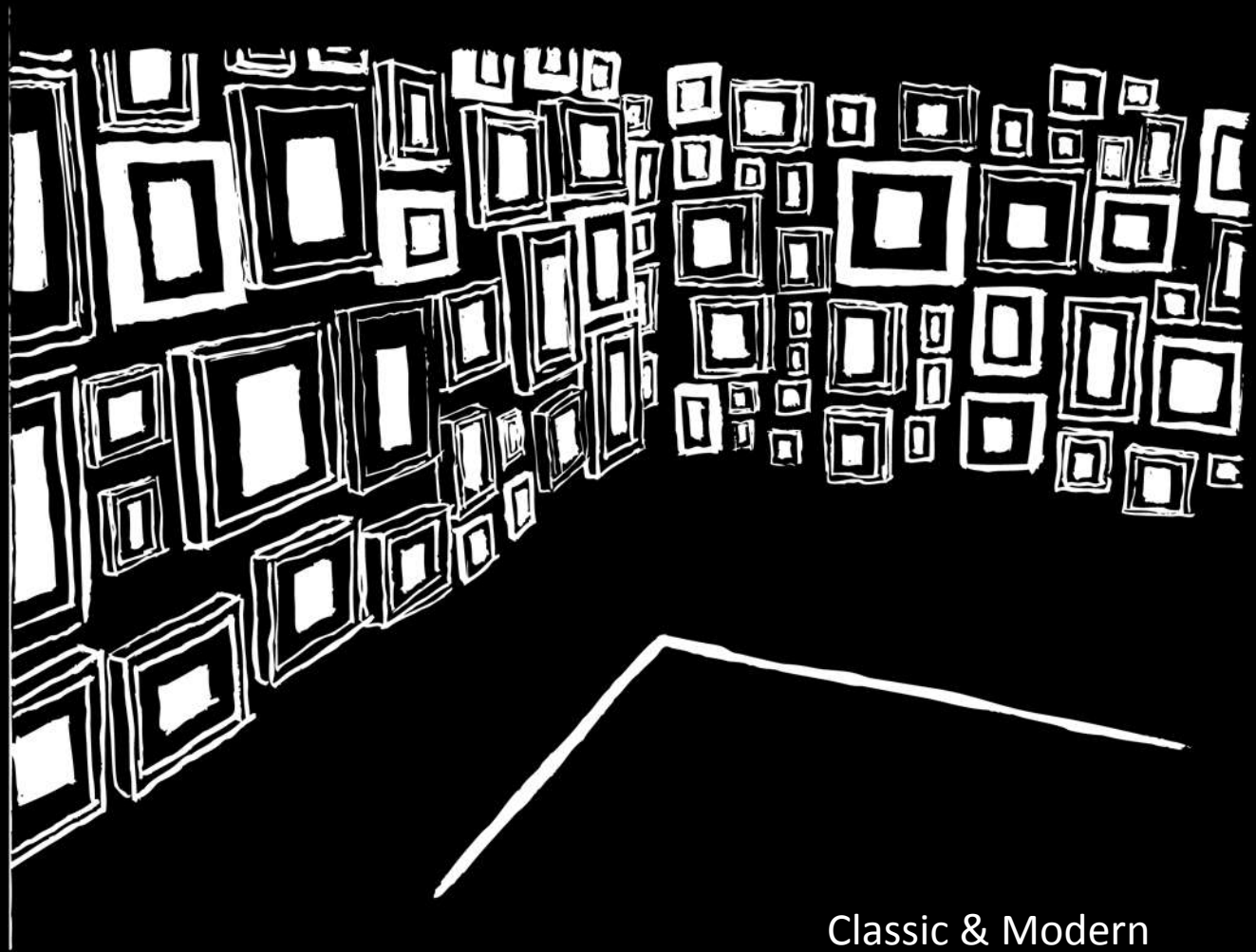
Well, you do many other things, your fertility goes in many other directions.

Exactly, I am not traumatised by this, I am clear about it, because if you can, you can, and if you can't, nothing happens, and I have many sons around the world.

This is also something that has to be left behind, this idea that a woman is only fulfilled by being a mother, which is also an anachronism in the worst sense of the word.

Another stereotype, another social condition that you are not a woman if you are not a mother.

Angelica Dass (Rio de Janeiro, 1979) is a Brazilian photographer internationally recognised for her project *Humanae*, in which she explores the diversity of skin tones as a way of questioning racial prejudice. Her work has been exhibited at the Museum of Modern Art (MoMA) in New York, El Museo del Barrio and major cultural institutions around the world. She has received awards such as MIT Technology Review's Innovators Under 35 and the PHotoESPAÑA Descubrimientos Award. Dass is recognised for her impact on contemporary art and social dialogue on identity and racism. She has other projects, such as *De pies a cabeza* (2011), *Desenredo* (2012), *Yo soy somos* (2017) and *280 chibatadas* (2018).



Classic & Modern

Virgínia Leone Bicudo: Racial studies, institutionalization and diffusion of psychoanalysis in Brazil.

Virgínia Leone Bicudo's trajectory is the biography of a woman gifted with a deep sensitivity to understand the complexity of the human condition and its afflictions. Her life was marked by a singular and intense capacity to transform personal experiences into activities, actions and the production of knowledge. To go through her biography and her vast work is to recognize aspects that make her significant in the history of Brazilian and Latin American psychoanalysis, as well as in the understanding of the dynamics of contemporary Brazilian society (Abrão, 2010; Frausino, 2018).

Besides working as a psychoanalyst, she was a health educator, psychiatric visitor, sociologist, university teacher, scientific disseminator and protagonist of several initiatives in the field of institutionalization, dissemination and internalization of psychoanalysis in Brazil. A professional career with several vertexes, activities that complemented each other over the years and in almost all of which she was a *pioneer*. She was a sociologist when the profession was being institutionalized and a psychoanalyst when the profession was in its infancy in Brazil.

However, while on the one hand her entrepreneurial power - in the dissemination, promotion and, above all, development of psychoanalysis and sociology in Brazil - was belatedly recognized and is today widely debated, on the other hand, we cannot say the same about the little attention and dissemination given to her vigorous and broad scientific production and to her theoretical-clinical thinking.

Looking at Virgínia Leone Bicudo's name, we see that it represents the convergence of different origins, cultures and experiences, weaving a narrative that transcends generations and reflects the complex formation of Brazilian identity. She is the daughter of an Italian immigrant and the son of a slave who migrated to a large urban center, São Paulo. In other words, the names, in a certain way, are aligned and arranged in a civilizing timeline: from slave *Virgínia* to citizen *Bicudo*, having as a link the immigrant *Leone* (Gomes, 2013).

Virgínia was born in 1910 and died in 2003, in the city of São Paulo, capital of the state of São Paulo.

* Sociedade de Psicanálise de Brasília.



Angelica Dass
Humanae. 16 February-15 May 2022. Paris.
France Photo: David Paquin.

In 1938, she was the only woman among eight graduates of the sociology course at the Free School of Sociology and Politics of São Paulo (ELSP), where she assumed, in 1940, the teaching of the Mental Hygiene and Psychoanalysis course. In 1945, at that institution, she defended her master's dissertation, *Study of Racial Attitudes of Blacks and Mulattos in São Paulo*, becoming one of the first masters in sociology in Brazil. This work was the result of in-depth research on social relations in the city of São Paulo, through the intersection between sociology, anthropology and social psychology. In the Unesco Project, Bicudo (1955) methodologically anticipates intersectionality as a tool and technology to understand the complexity of subjective and racial experiences. It is only in 1989 that Kimberlé Crenshaw will coin the term *intersectionality* (Amendoeira, 2020a).

One of her pioneering actions is embodied in her master's dissertation, which promotes an epistemological break in the study of social relations in Brazil. Until the first half of the twentieth century, academic works in the social sciences, in the country, came from men, white and black, and few women, but none black - with the exception of Virgínia (Gomes, 2013). However, the 1945 dissertation would only gain due recognition from academia and Brazilian society in the first decades of this century.

The dissertation demonstrates the need to recognize the existence of *color prejudice*, in a period when the ideology of democracy and Brazilian racial harmony was hegemonic in the national and international scenario, while the black population constituted a significant majority, as could be seen in the psychiatric hospitals and prisons of the time.

Brazil was considered a successful example of the ability to coexist and peacefully mix social differences and races. Thus, the conclusion of her research confronts the tra-

ditional view of the time, which, in addition to emphasizing racial harmony, interpreted color prejudice as an integral and secondary part of class prejudice. The fantasy of democracy and racial harmony in Brazil, as always, is an efficient resource to avoid the psychic pain caused by integration in the consciousness and recognition of the social damage that racism produces (Amendoeira, 2020b; Maio, 2010).

In 1950, she was invited by the United Nations Educational, Scientific and Cultural Organization (Unesco) to carry out the research “Attitudes of pupils in school groups in relation to the color of their classmates” (Bicudo, 1955). The work is like an outcrop that makes a crystal veil emerge in the crust. It evidences the defense mechanisms and feelings present in *racial attitudes* among students, as well as the influence of intrafamily relationships in the development of such attitudes (Amendoeira, 2020b).

In 1937, still studying sociology, Bicudo began her analysis with the psychoanalyst Adelheid Lucy Koch, recently arrived in Brazil. Virgínia and Durval Marcondes, one of the pioneers in the introduction of psychoanalysis in Brazil, integrate the group that gave rise to the trajectory of the construction of the Brazilian Society of Psychoanalysis of São Paulo (SBPSP), which, together with the Psychoanalytical Society of Rio de Janeiro (SPRJ), the Brazilian Society of Psychoanalysis of Rio de Janeiro (SBPSP) and the Brazilian Society of Psychoanalysis of Rio de Janeiro (SPRJ), the Brazilian Society of Psychoanalysis of Rio de Janeiro (SBPRJ) and the Psychoanalytic Society of Porto Alegre (SPPA), are consolidated as referents of Brazilian psychoanalysis and poles of diffusion of psychoanalytic knowledge for other regions of the country (Eizirik, 2018; Frausino, 2022; Pieczanski & Pieczanski, 2017).

It is symbolic that the first person to lie down on the couch to begin the psychoanalytic training of the IPA, in Brazil and in Latin America, was a woman, black, non-medical, a teacher at the Department of Education of the State of São Paulo, daughter of a black father and an Italian immigrant mother. Especially if we add a material-historical perspective and think that at that time it was not at all common for black people to reach the university. How many generations, after the arrival of enslaved Africans and the liberation from slavery, did it take for a black and peripheral woman to arrive at the university and lay down on a couch?

In 2024, after eight decades of the registration of this scene, psychoanalysis is dispersing and internalizing in Brazil. The presence of women is a mark in our societies, in the institutes and in the direction of our institutions. The psychoanalytic training of laymen - not doctors and not psychologists -, a distinctive feature of the institute of the Psychoanalytic Society of Brasília (founded by Virgínia) and others, came to be discussed by the psychoanalytic community and accepted by other societies in Brazil and Latin America. However, the racial issue is something that crosses our institutions, with a low presence of blacks (Frausino, 2020a), a fact that compulsively asks us: until when?

Bicudo was also dedicated to the diffusion of psychoanalysis in the cultural environment. In the 1950s, he led a radio program in São Paulo, wrote a series of weekly articles in a widely circulated newspaper and edited the book *Our Mental World* (1956), which gathers part of the articles published in the newspaper.

Between 1955 and 1960, as a trained analyst, she lived in London, participated in activities at the Tavistock Clinic and the London Institute of Psychoanalysis, had close contact with the Kleinian group, with W. R. Bion and Melanie Klein, and with echoes of the Controversies and *the* ideas and works of the Bloomsbury Group.

Upon her return from London, she headed the SBPSP institute for fourteen years, disseminating and consolidating the London model of psychoanalytic transmission and training, inspired by Klein. Indirectly, she influenced the training of several generations of Brazilian psychoanalysts through the diffusion of the SBPSP institute model to other

institutes. The theme of transmission, training and teaching of psychoanalysis was one of her concerns throughout her institutional life, which justifies her several articles and interviews on the subject and her long permanence at the head of the institute. In other words, the concern with the transmission and acquisition of knowledge was always present in Bicudo's life: she started at the Normal School, went on to teach at the university and continued in the direction of the institute.

Bicudo also promoted the introduction and dissemination of Kleinian ideas and Bion's works in Brazil and was one of the pioneers in the development of child psychoanalysis in the country. After the London period, in addition to directing the institute, she devoted herself to the production of theoretical and clinical articles, works on the formation and transmission of psychoanalysis and reflections on the interaction of psychoanalysis with culture, a characteristic that she maintained throughout her psychoanalytic career.

In the field of psychoanalysis dissemination, in 1966 she promoted the launching of the *Journal of Psychoanalysis*, with the aim of disseminating the work of analysts in training and analysts of the SBPSP institute, and in 1967 she encouraged the re-launching of the *Brazilian Journal of Psychoanalysis*.

In 1970, Bicudo lived in Brasília, the capital of Brazil, located in the central region of the country. She started there the formation of the first group of candidates from Brasília, which will give birth to the future society. The foundation of the Society of Psychoanalysis of Brasília (SPBsb) was another of her institutional legacies. It was a vector of the internalization and diffusion of psychoanalysis in Brazil, a country of continental dimensions, in which psychoanalytic institutions were historically concentrated in three urban centers in the South and Southeast - Porto Alegre, São Paulo and Rio de Janeiro - but which are currently present in other localities (Frausino, 2020b).

Her concern towards the dissemination of psychoanalysis persisted in Brasília, where she created the journal *Alter*. The first issue was launched in October 1970, and the publication continues today, as a vehicle for disseminating the production of members and trainee analysts of the SPBsb and the psychoanalytic community.

Virgínia Bicudo intertwined everything she lived, felt, experienced, suffered and did. She studied the relationship of man with culture, interpersonal and interpsychic relationships, and lived and studied, like few others, a quota of the singularities of the constitution of Brazilian society: the not silent prejudices of class, gender, color and race. Between sociology and psychoanalysis, she pointed out and made emerge, by thinking freely, the complexity and multiplicity of factors that imply the prejudices, the impacts and unfolding of violence, of oppression and of the historical, social and cultural context in the constitution of the identity of individuals and of their inner world.

References

- Abrão, J. L. F. (2010). *Virgínia Bicudo: a trajetória de uma psicanalista brasileira*. Fapesp; Arte e Ciência.
- Amendoeira, P. (2020a). Olhares negros nos importam: o paradigma Virgínia Leone Bicudo. *Revista Brasileira de Psicanálise*, 54(2), 241-249.
- Amendoeira, P. (2020b). Virgínia Leone Bicudo: semente crioula na América Latina. *Caliban*, 18(2), 131-133.
- Bicudo, V. L. (1955). Atitudes of students in school groups in relation to the race of their peers. In R. Bastide & F. Fernandes (ed.), *Relações raciais entre negros e brancos em São Paulo* (pp. 227-310). Anhembi.
- Bicudo, V. L. (1956). *Nosso mundo mental*. Instituição Brasileira de Difusão Cultural.
- Bicudo, V. L. (2010). *Atitudes raciais de pretos e mulatos em São Paulo*. Sociologia e Política (original work published in 1945).
- Eizirik, C. L. (2018). A panoramic view of contemporary Brazilian psychoanalysis. Em F. Martín Gómez & J. M. Tauszik (ed.), *Contemporary Latin American psychoanalysis* (vol. 1, pp. 1235-1252). APA.

- Frausino, C. C. M. (2018). Virgínia Leone Bicudo: um capítulo da história da psicanálise brasileira. *Caliban*, 16(2), 178-188.
- Frausino, C. C. M. (2020a). Um olhar sobre Virgínia Leone Bicudo. *Revista Brasileira de Psicanálise*, 54(3), 226-236.
- Frausino, C. C. M. (2020b). Somos filhos de Dona Virgínia. *Associação Livre: Jornal da Sociedade de Psicanálise de Brasília*, 9(10), 14-19. <https://tinyurl.com/38w6th74>.
- Frausino, C. C. M. (2022). Falácias psicanalíticas: o bacharelado em psicanálise. *Cult*, 283, 29-31.
- Gomes, J. D. (2013). *Os segredos de Virgínia: estudos de atitudes raciais em São Paulo (1945-1955)* [PhD thesis]. Faculdade de Filosofia, Letras e Ciências Humanas, Universidade de São Paulo.
- Maio, M. C. (2010). Educação sanitária, estudos de atitudes raciais e psicanálise na trajetória de Virgínia Leone Bicudo. *Cadernos Pagu*, 35, 309-355. <https://doi.org/c9cgmz>
- Pieczanski, N. L. & Pieczanski, A. (2017). *The pioneers of South American psychoanalysis: an essential guide*. Karnac. (Original work published in 2014).

Calibán - RLP, 22(2), 193-199
2024

Ney Marinho*

Nise da Silveira and the madness enigma

Madness has always followed mankind and been its enigma as well. It has been given different names and sometimes even honored as something divine. It is often repelled to the city and culture suburbs. Our Western civilization is an example of this. Madness conveys us psychoanalysts to Freud's wonderful text: *The Uncanny* (1909) in which he describes something that is familiar and unusual at the same time! Except for the famous *The Case of Schreber* (1911), Freud did not explain this phenomenon that has followed us as a spectre. Let's recall Jacques Derrida – *Marx's Spectres* – that in order to debate about the Marxist persistence, he reminds us of the beginning of the communist manifest (“... a spectre prowls around Europe, the communist spectre”) approaching it to the beginning of Hamlet in which the murdered father's spectre indicates that *Something is rotten in the State of Denmark*.

I understand the immortal presence of Nise da Silveira (1905 – 1999) that still calls our attention: madness cannot be ignored. It is part of the human condition. Therefore, it is a great pleasure to have Nise side by side with another heroin, Virginia Bicudo, to be honored by FEPAL.

Nise was brave and sensitive to listen to what madness had to say. She listened, respected and lived with the most excluded of all people.

Let's recall the story of our character, muse and spectre. Despite having known Nise very superficially, I know of her fight for dignity and respect for those suffering with madness and I have tried to fight her fight the same way in order to reach a country far different from the one we live in and the one she dreamed of.

The origin

Nise was born in the small northeastern state of Alagoas which is known for its natural beauty, popular culture and plenty of contrasts. Alagoas is the land of military

* Sociedade Brasileira de Psicanálise do Rio de Janeiro.

Generals since it provided many of them to our first republic from 1889 to 1930. It is also the Lost Nation of Fugitive Slaves, better known as “The Quilombo¹ dos Palmares” (the biggest resistance movement against slavery) as well as the land of great writers and artists such as Graciliano Ramos, Jorge de Lima, Alberto Passos Guimarães, Otávio Brandão, Luiz Cerqueira, Cacá Diegues and many others together with land property and oligarchy which are very common in the northeast of Brazil. Nise experienced the permanent contrast between the creativity of a people, its nature and the declining conservatism that offers violent resistance to any change that withholds its privileges.

Nise was born in Maceió in 1905. She was the only child of a pianist mother and a journalist and mathematics professor. They were both intellectuals very committed with social changes. Her name recalls us to the muse – Nise – to the rebellious poet Claudio Manuel da Costa². When she was only 16 she decided to study medicine in Salvador, Bahia. Despite her family’s choice for her to be a pianist, her parents succumb to her decision and support her to take a class with 157 students in which she was the only woman. Her determination will be a milestone of her character. Fortunately, some classmates of hers such as Arthur Ramos who was later recognized as a great anthropologist, and her cousin Mario Magalhães da Silveira who she gets married to and becomes a notable sanitarian.

When her father dies, Nise is determined to move to the State of Rio de Janeiro in the neighborhood of Santa Tereza where young intellectuals have endless projects but very little resources. She then meets Otávio and Laura Brandão, Manoel Bandeira, Di Cavalcanti, Castro Rebelo, Carlos Drummond de Andrade and is introduced to the communist movement and the literature behind it. However, there is no reference to her being engaged to the Brazilian Communist Party (back then it was called The Communist Party of Brazil). Her enemies on the other hand, were right in considering her a communist but in the most profound meaning of the word: sweet, peaceful and always determined no matter what to defend the rights of the excluded and fight for an equal and fraternal world. It was in fact a concern for the recently free slavery regime society whose dominant classes were native of families of landowners with their addictions of arrogance and impunity. However, I believe her origins of communism were many: from the Northeast (no doubt about this), from her new friends, readings, but most of all from her contact with the human suffering that the real practice of medicine offers and teaches for those who are willing to learn. In this regard, I would include the work with the mentally sick, the mad, those who were excluded from a regular life with those considered *normal*. Nise made her internship at the old Mental Hospital at *Praia Vermelha* where she showed the same brilliance that her final Medicine thesis revealed: *An essay on the woman’s criminality in Brazil* – in which she is arrested and denounced by a nurse for her personal books on Marxism. A unique event follows her arrest: a patient who seemed indifferent to the environment but was treated by Nise with great respect, beats up the nurse after knowing of her imprisonment. At that time, Nise was able to feel and observe under descriptions from textbooks that there was much more to life, even if unconsciously, but that could surface at any moment in a less dramatic way.

1. “Quilombos” were communities far from cities where fugitive slaves lived with dignity. Some of them lasted for more than one hundred years. The state of Alagoas had the most important “quilombo” governed by Zumbi.

2. The poet Claudio Manoel da Costa participated of a movement to free Brasil from Portugal. He was denounced and arrested in 1789. He died in prison murdered probably.

The infamy of prison

Nise was arrested at her workplace in the presence of her patients on March 26 of 1936. Not being properly judged, she remained in prison until June of 1937. This arbitrary imprisonment was due to the *Communist Upheaval* of September 1935 with some military regiments which were defeated in a few weeks and had their leaders arrested. It is important to point out that Hitler was in power in Germany (1933) and Mussolini in Italy; soon after the defeat of the republic, Franco in Spain and Salazar in Portugal, composed the Nazi-fascist group which preceded World War II. Soon after the Communist Upheaval in Brazil and despite not having any connection with the aforementioned uprising, the persecution for left wing intellectuals, physicians and politicians was initiated.

While in prison, Nise went through tough experiences with friendships, companionship and outrage. According to one of her biographers (Agilberto Calaça) this had a profound impact in her life. This can be found in a Brazilian classical literature book – *Prison Memories* – in which Graciliano Ramos, a fellow countryman arrested under the same circumstances, describes the life that promising intellectuals, physicians and even members of the armed forces would have among convicts who ranged from misdemeanors to homicides, but who all had been excluded from a Fascist and hypocrite society. Their characters witnessed one of the biggest crimes of our history: the handing over of Elisa Berger and Olga Benário Prestes (pregnant with the daughter of Luiz Carlos Prestes³, Anita who is currently a historian and was saved due to an international campaign unleashed by the catholic attorney Sobral Pinto whose integrity fed the hope of many people), to extradition in a German concentration camp to be killed. But her life after freedom is surrounded by a constant threat of being arrested at any moment since her reintegration to the public service only happened with the amnesty in 1944. Moreover, her husband and one of our greatest sanitarian physicians of all times, Mario Magalhães, was under surveillance due to suspicions of being member of the Communist Party. Therefore, he and Nise had to work in discretion in the Amazon. According to their biographers Agilberto Calaça and Moacir Medeiros de Sant’ana, this is how they spent years of semi-clandestinely and wandering in Brazil.

Spinosa and Jung

The restless Nise enjoyed this forced idle period to deepen her research on the Dutch philosopher’s work with whom she identified herself with since her youth. This was due to the Dutchman’s courage of pursuing what he believed in. His philosophy and ethics were embodied in his own biography such as our young psychiatrist at that time. She learns about Jung when returning to the Psychiatric Center Pedro II in *Engenho de Dentro* (name of the neighborhood that popularized the hospice), where most of our brilliant psychiatrists worked and who years later were able to accomplish the psychiatric reform that extinguished the big madhouses. Nise, who was averse to the traditional therapeutic practices such as electroshocks, insulin shocks or cardiozolic shocks, took refuge at the forsaken occupational therapy sector created by the geniality of Juliano Moreira and a few other pioneers who foresaw the artistic production, work and activity as a therapeutic element which was ignored by tradition. This tradition was reduced in order to eliminate symptoms while looking for psycho-

3. Luiz Carlos Prestes was the more important communist leader and was arrested with his wife Olga, a German communist Jewess.



Angelica Dass
Humanae. 16 February-15 May 2022. Paris.
 France Photo: David Paquin.

pharmacological discoveries that *could cure the disease but not the patient* as our old teacher Portella Nunes would often say. Therefore, from this extreme different point of view, Nise formulated her remarkable speculations. The first one can be considered very simple: *Although unconscious, there is a rich and constant inner life in patients*. Despite not being enough for Nise's uneasiness, this simple ascertainment was a leap to Freud's study. Nise recognized Freud's geniality but deemed him stuck to achieving rationality to unconscious manifestations. Nise observes that her patients produce regular, irregular, sophisticated, complex and harmonious forms. Therefore, Nise questioned Jung whether these forms could be *Mandalas* – circular designs found in many cultures ranging from American Indians to Buddhist and Hindu temples – which are always linked to curative procedures. Being a wise Swiss, Jung agrees with Nise and she initiates long researches on mythology, history of religion and other themes that will bring her close to Jung's analytic psychology. Therefore, Nise starts therapy with Dr. Marie Louise von Franz in Zurich. This consistent theoretical-clinical basis will allow Nise to launch many projects such as: "Casa das Palmeiras", "Museu do Inconsciente" and others. She also publishes the result of her work as well as her conjectures: *Occupational Therapy – Practice and Theory*; *Unconscious Images*; *Casa das Palmeiras*; *Letters to Spinoza* and *Cats – the emotion in caring*.

Isolation and recognition

As time goes by, the incipient service of occupational therapy grows and reaches 17 different sectors. But it was only in 1954 that the sector was regulated by determination of the Psychiatric Director Doctor Paulo Elejalde who was an enthusiast of Nise's work for a long time. Barriers start to be broken. A reputed art critic, Mario Pedrosa, was probably one of the first to recognize the aesthetic value of the art performed by Nise's patients. They are unknown artists who get recognition through national and international expositions and overcome the polemic of the "Psychotic Art" or "Art of the Psychotics". However, the recognition came more from scholars than from the psychiatric environment that, unable to challenge Nise's success regarding the therapeutic proposal (patients who had been admitted in mental hospitals for years started to participate in regular activities) kept a significant silence and distance and refused to at least discuss her complex and sophisticated proposal.⁴ On top of that we can add the fear that therapy through artistic and social activities could stimulate the movement here in Brazil of transforming the old hospices in therapeutic environments with short stays and the development of a broad psychiatric reform. However, this only happened at the end of last century with the anti-asylum movement. Another element that delayed the process was the dictatorship from 1964 to 1985 since every group activity was seen as a threat to the regime. The recently founded therapeutic communities and psychoanalytic group sessions in public organs were closed.

Nise's presence

Social inclusion of any nature is always seen by the "Establishment" as a threat. This is an issue of great interest to us since the political, economic and historic explanations are all very disappointing. As we all know, any exclusion is impoverishing.

Psychoanalysis scholars from Freud, Bion, Klein, Winnicott and Lacan to the more recent ones such as Green and Rousillon have always called the attention to the epistemological value of art and to the need of developing a *negative capacity*: "cope with uncertainties and mysteries without the search of irritable reasons" as according to Keats and cited by Bion, Shakespeare represented so well as a man of achievement.

This is how I see *Nise's immortal presence* as the one who had "...the courage to listen to madness and death" (Kierkegaard). We believe that enigmas are not to be solved, explained or even abandoned, but to stimulate our investigation and respect.

Presence and current topics when the primordial states of the mind are subject of attention and research by countless psychoanalysts both individually as well as in groups. Let's reflect on our limitations while approaching madness or *the mad* the same way on the irrational group manifestations that can be best explained with the current wars in the 21st century.

Let's listen to Luiz Carlos (citado por Calaça, 2001) one of Nise's patients when she introduced the work with wool by cats and dogs:

4. An unique exception is the Doctorate Thesis: *Artistic expression and Schizophrenia – Adelina Gomes's case through images*, by psychoanalyst and psychiatrist Maria Cristina Reis Amendoeira who uses the history and artistic production of a Nise's patient.

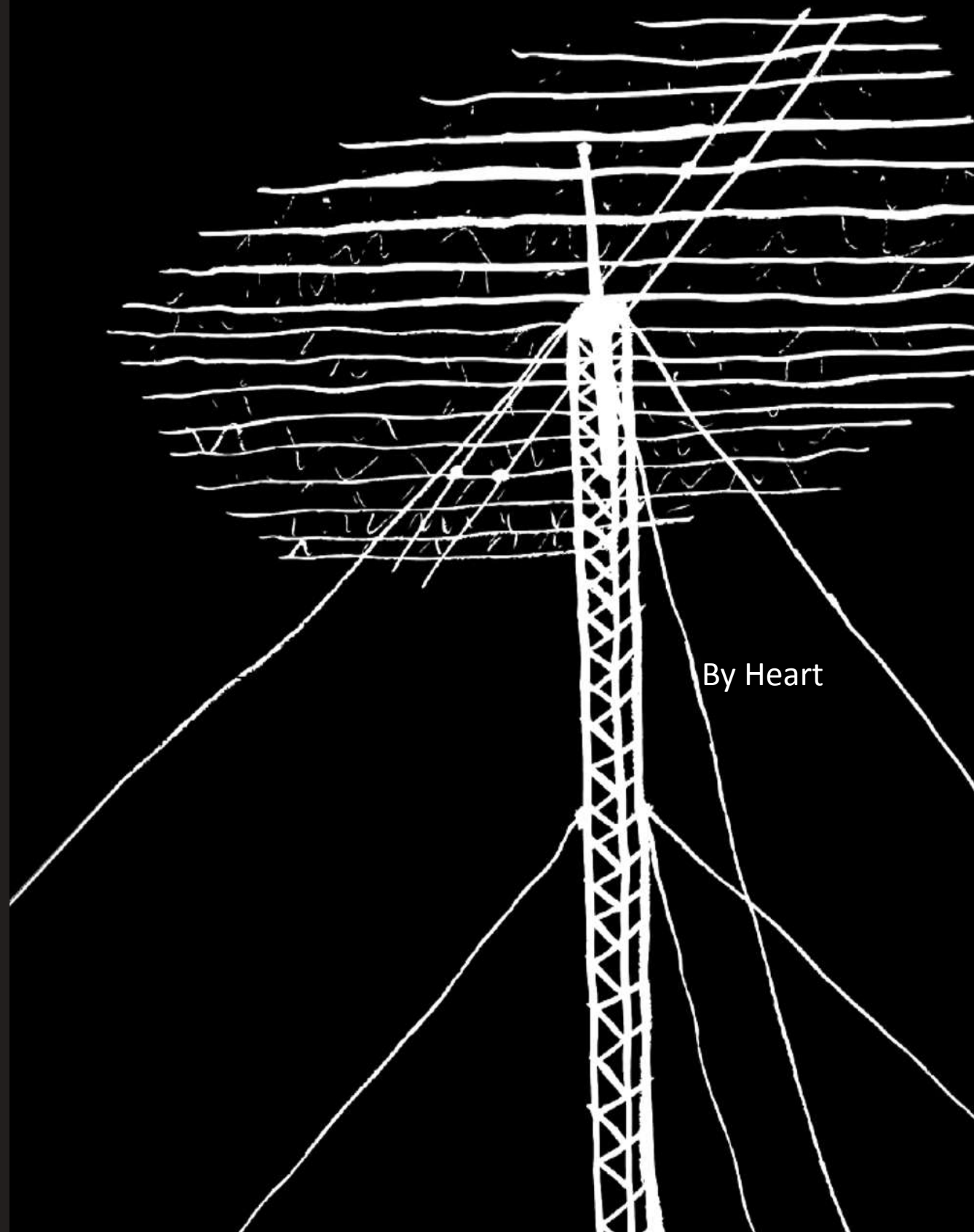
Wild Angora cat
Blue eyes gray nose
Brown cat
Nut brown male ear
And now just speed
So caring to love (p. 201)

Bibliography

- Amendoeira, M. C – *The Artistic Expression and Schizophrenia: Adelina Gomes's case through images*. Doctorate Thesis. UFRJ Institute of Psychiatry, 2008.
- Calaça, A. – Nise da Silveira: biographical sketch, In *Quaternion, C. G. Jung Study Group, nr. 8, 2001*.
- Cerqueira, L. – *For the rehabilitation in psychiatry (From Pretherapy to the Therapeutic community)*. Rio de Janeiro: Universidade do Brasil, 1965.
- Derrida, J. *The Spectres of Marx*. Ed. Relume Dumará, Rio de Janeiro: 1994.
- Freud, S. 1919 *The Uncanny*. Standard Edition XVII. The Hogarth Press, London: 1974.
- Medeiros de Sant'ana, M. Nise da Silveira, the psychiatry reinvention, In *Quaternion, C. G. Jung Study Group, nr. 8, 2001*.
- Ramos, G. *Prison Memories*. Ed. José Olímpio, Rio de Janeiro:1953.
- Silveira, N. – Nise da Silveira's bibliography, In *Quaternion, C. G. Jung Study Group, nr. 8, 2001*.

Documentary Films

- Unconscious Images* (1985). Director: Leon Hirzman.
- Olhar de Nise* (2015). Director: Jorge Oliveira.
- Nise – The heart of madness* (2015). Director: Roberto Berliner.



By Heart



Calibán -
RLP, 22(2),
202-203
2024

Max Hernández Camarero*

Let me tell you...

To Saul Peña

I must begin by saying that my old friendship with Saúl inspired what I am about to tell you. A friendship that began in the neighbourhood and was forged at the university and in the Psychiatry Department of the Hospital Obrero, which was directed by the master, our master, Carlos Alberto Seguin. This bond was reaffirmed when, after his and Carlos

* Sociedad Peruana de Psicoanálisis.

Crisanto's pioneering incursion, I travelled to London for psychoanalytic training, and we shared our concerns during the years we were there.

The conversations at the Maudsley Hospital, the borschts at the Bloom, the supervisions with Henri Rey, our appreciation of Winnicott's work and the way Masud Khan delved into schizoid complexity, the passionate account of the intricate journey that took him to Buenos Aires given to us by Don Ángel Garma, one long night in Paestum, the discussions after the scientific meetings of the British Psychoanalytical Society, the endless coffees when Jaime Heresi visited London, the conversations about group psychotherapy with Carlos Crisanto and Moisés Lemlij, the meetings in Edinburgh with G. M. Carstairs, president of the World Mental Health Organization, the thousand occurrences during a busy car journey to the Rome Congress. There are so many and so important moments that I keep from those years that, as our admired Gardel once said, remembering them 'makes me tear up'.

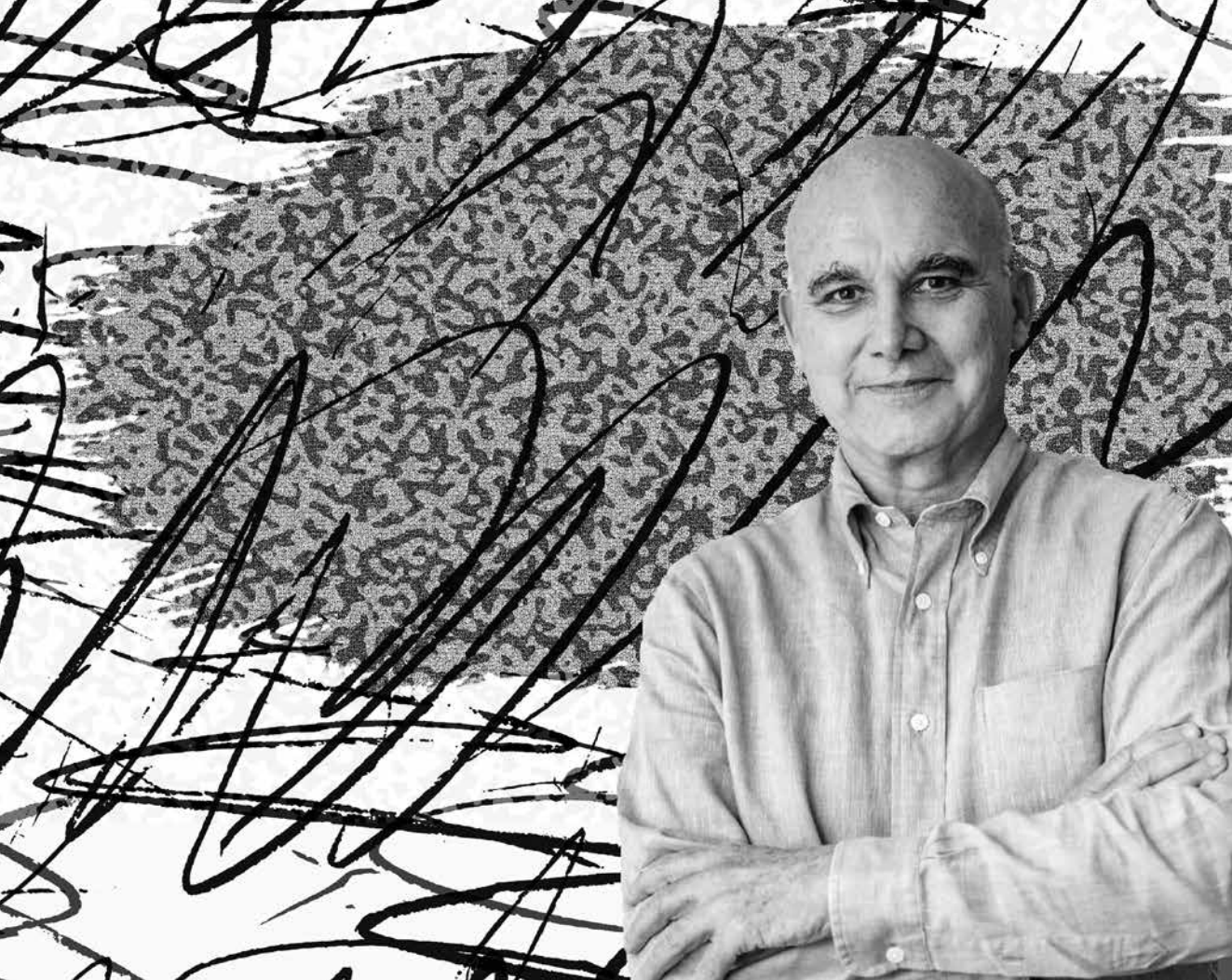
It is not possible to enumerate all that Saul did on his return to this land. Suffice it to say that, after many nights of meetings of the three 'London' analysts, thanks to his enthusiasm and tenacity, the Centre for the Development of Psychoanalysis became a preparatory study group and, finally, a component society of the International Psychoanalytic Association (API). A pioneer of psychoanalysis in Peru, he never neglected the links with the Peruvian Psychiatric Association (APP) and the National Academy of Medicine. A Latin Americanist by law, he presided over the Latin American Psychoanalytic Federation (Fepal).

Tireless in his clinical and teaching activities, he communicated his enthusiasm to all those who knew him and left his personal mark on each of the institutions in which he participated. Among the numerous articles on psychoanalytic theory and technique that he published in national and international journals, those referring to the interpretative mutuality between analyst and patient, and to the function of the analyst's aggression in the setting ('therapeutic Thanatos'), whose use allowed him to navigate the stormy dialectic of emotions with his patients, stand out.

I cannot fail to mention his ongoing fight against racism and corruption, which he analyzed in books and articles, and confronted in media appearances. He also introduced to national reflection the concept of compromised integrity proposed by Leo Rangell when he studied the background, the consequences and the negative and corrupting impact on American society revealed in the aftermath of the Watergate scandal.

Perhaps because he was a cosmopolitan, proud to have been born in Jauja, he was capable of elaborating - 'translaborating', Seguin would have said - conflicts that seemed antagonistic to others. His assertive attitude, charisma and bonhomie went hand in hand with an overflowing generosity of which his countless disciples testify. Passionate and polemical, he could sit at the table with Tyrians and Trojans, and wander between Eros and Thanatos.

Dear Saul, now that you are there 'where forever and never lineally dwell', I give you a big hug from this evanescent here and now.



Calibán -
RLP, 22(2),
204-207
2024

María Pía Costa Santolalla*

Eduardo Gastelumendi: Between Here and Beyond

Eduardo Gastelumendi was a kind man: it was impossible to escape his charm. He was intelligent and fundamentally good. He had a heart-warming smile and an extraordinary willingness to listen. He listened with willing eyes and open ears, giving the impression that what we were saying actually made sense. Together with his ease for making associ-

* Peruvian Society of Psychoanalysis.

ations, his vast readings and reflections made for endless dialogue and made him a great conversationalist.

He was tied to life and its pleasures, but with a wing in the beyond. His curiosity about the mystic world, in its broadest sense, was inexhaustible, guided by a quest for all facets that transcended concrete reality to delve into the depths of existence. That gave him an aura: it seemed that, instead of walking, he was suspended a few millimeters over the ground he stepped on. His mind sought another dimension. However, he was not at all ethereal, because his mind would always be making interesting connections between the here and the beyond.

This existential quest found resonances in the works of Jung, who inspired him, incorporating a spontaneous connection with the universe in his psychoanalytic exploration. Music, one of his passions, was also a way for him to transcend: he played percussion, guitar, piano and flute, giving himself over to enjoying melodies in such a way as to make evident how they filled his soul.

I met him when he was about eight years old and I was six. I was at a cousin's house, one warm morning, when we were told the Gastelumendi brothers would be visiting to spend the afternoon with us, because their father had died and the burial was to be that day. Three boys appeared dressed in sailor outfits, blue with white trims, all three of them very well combed and very well-behaved. We played all afternoon in the garden. Eduardo would tell me that he could not recall anything of that story. But that is how I remember our first encounter, where his existence melds with the dramatic nature of his orphanhood.

He started studying medicine in the Universidad Nacional Mayor de San Marcos in Lima, Peru, and later went to Brazil to continue his studies as a psychiatrist in Fundação Universidade do Rio Grande do Sul. There he met and fell completely and forever in love with Guida. Back in Lima, he trained as a psychoanalyst at the Peruvian Society of Psychoanalysis (SPP) Institute.

Very early on, his curiosity about the depths of existence took him to delve in experiments related to altered states of consciousness, thanks to his experiences at the Department of Psychiatry in the Guillermo Almenara Hospital in Lima, where he was inspired by the "folkloric psychiatry" developed by Seguin and Chiappe.

Mario Chiappe invited him to an experience with LSD, at rather high doses, in order to research its effects and its application for psychiatric patients. Eduardo reported about this trial: "the experience was stunning, incredibly rich" (Gastelumendi, 2023, p. 138), and ended by saying: "I feel that I never went back to being the same person after that (and maybe I became a better person in some way)" (p. 140). From this experience, they put forth that ayahuasca would be the Peruvian equivalent to LSD, but, being a ritual brew used by ancestral cultures, it required to be ingested under the guidance of a shaman.

That is how Eduardo came to explore the therapeutic effects of ayahuasca, always under a psychoanalytic perception:

During an intense experience with ayahuasca, the limits of the Self become even more permeable and the internal experience of the Self becomes deeper. I would describe it as been submerged in one's own soma, in the realm of the Id. There is also the sensation of being in touch with very old experiences, with emotions formerly lived and forgotten. (Gastelumendi, 2013, p. 101)

Our friendship developed when, upon my return to Peru after a lengthy time abroad, we ran into each other working at the same addiction rehab center. He quickly became for me a privileged conversation partner on psychoanalysis, on life, on ayahuasca, on film, readings and politics. Rich exchanges, clinical discussions and pleasant friendly encounters sealed close ties that extended to Guida, his adored partner.

We later shared leadership tasks at our institution, called by Jorge Kantor, another dear friend that I still miss. When Eduardo became president of our Society, it was going through a moment of internal confrontation and divisions that were a matter of concern. Eduardo, always seeking balance, had the ability to accommodate the various arguments and reach conciliation, thanks to his deep respect for people. He brought serenity and harmony back to the SPP.

I was his vice-president, and our partnership as a work team was full of initiatives. It was a surprise to work with someone who, far from seeking control, furthered action and autonomy; instead of raising objections, he would encourage boldness, though he himself had more of a tranquil nature and favored balance. Generous and considerate, for him the other person held a privileged place.

These were the qualities that put his stamp on the Peruvian Psychiatric Association during his term as its president; when he held the office of treasurer of the Latin American Psychoanalytic Federation (FEPAL), where he put in order the federation's finances; when he held offices in the International Psychoanalytical Association, as chair for Latin America at the 51st Congress in London, as co-chair for Latin America in the Related Professions Committee, Board member for Latin America and, lastly, co-chair for Latin America in the Applicant Societies Committee.

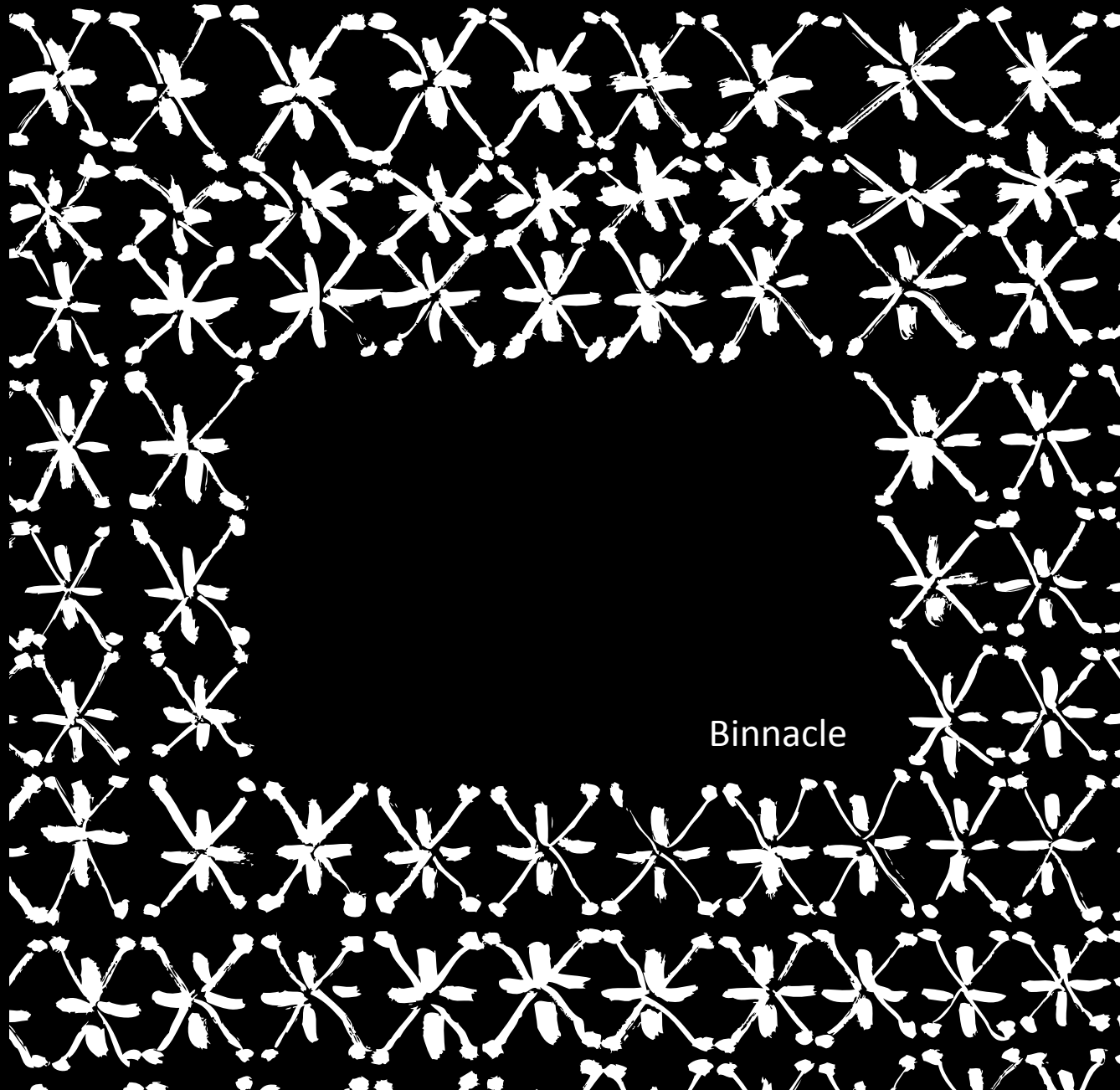
Already ill and wishing to leave his legacy on such a daring subject as the therapeutic use of ayahuasca, he dedicated the last months of his life to writing *El reino fuera del Yo, del Ello: Psicoanálisis y ayahuasca* (The Realm of the Ego, of the Id: Psychoanalysis and Ayahuasca) (2023).

He lived his illness with the intensity of someone who was willing to experience everything that life held for him, up to and including pain. Death was for him a journey that one could almost say he "savored". He faced his circumstance with great courage and wanted to maintain awareness of the experience to the last. I remember one afternoon we were in his office, a beautiful space full of everything he liked: plants, stones, books, photographs. His flute was also there with a beautiful stand for musical scores. He no longer saw well and needed more light, so he had decided to change the enormous wooden door for one made of glass to bring light into the space. "How dare I, right? Quite an investment... for what life I have left." He continued to make the most of every instant he had left. We talked about the privilege of looking at death with eyes wide open, with the hope of finally finding answers to so many questions about existence; that light he still sought.

His departure is still claiming a painful process for me, and I have still not managed to dispel the malaise of the silence with which he left me. Perhaps assimilating my grief will require time. But writing these lines has allowed me to remember the extraordinary human being that he was, and ponder on the enormous gift it was to share with him part of his project, having him near and learn from him.

References

- Gastelumendi, E. (2013). Una mirada psicoanalítica a la experiencia con ayahuasca. *Psicoanálisis*, 12, 91-110.
- Gastelumendi, E. (2023). *El reino fuera del Yo, del Ello: Psicoanálisis y ayahuasca*. Sociedad Peruana de Psicoanálisis.



Binnacle

Artist in this number

Calibán -
RLP, 22(2),
210-213
2024

Simone Wenkert Rothstein*

What ties us together in equality and what makes us plural? On the impact of Rosana Paulino's work



I start my second day visiting the Venice Biennale (2022), and right in the first rooms of the Arsenale, I am captivated by the drawings of Black women's bodies merging with nature. They are tree-bodies, raw flesh bodies. With

delicate soft lines, using earthy tones, the artist draws lines that root and sprout, that overflow in tears, that entangle, that shock with their strength – that envelop me.

* Sociedade Brasileira de Psicanálise do Rio de Janeiro.

Amid so many brilliant works, I am drawn to the powerful lines of Rosana Paulino's drawings. Still under their impact, I remember the painting "The Origin of the World" (1866) by Gustave Courbet, in which the female genitalia are explicitly depicted, giving such credit to the interiority of the female body. Poignant! The strength of the visual artist Rosana Paulino's work echoed in me the poem of another great artist, master of words, the poet Elisa Lucinda (2022). In "The Poem of the Similar," the writer links the experience of loneliness to that of the crowd, forging the border between what is singular and what is common:

*Everyone kisses
Everyone desires
Everyone yearns
Everyone cries
(p. 76)*

But, between everyone and us, there is Rosana Paulino. Let's return to her and her work. Paulino deals with the collective but always exposes what is intimate, of motherhood, of identity, of what overflows and what roots.

Born in 1967 in São Paulo, where she lives and works, Rosana Paulino holds a bachelor's and a doctorate in visual arts from the School of Communications and Arts at the University of São Paulo (ECA-USP), with a specialization in printmaking from the London Print Studio. Using different techniques and materials, the artist – whose leitmotiv is social, ethnic, and gender issues – depicts, represents, recreates, and re-stitches the experience of Black women in Brazilian society, addressing the various types of violence suffered by this population, largely a result of slavery and racism.

Through intricate collages and symbolic representations, Paulino challenges viewers to confront the shadows of the past and rec-

ognize the intersection between the personal and the political. Her works provoke a deep questioning of the power structures and belief systems that perpetuate intolerance and fanaticism. By immersing ourselves in the realities of the subjects represented in her pieces, we are confronted with the complexity of the human condition and the urgency of a critical analysis of social dynamics.

With a consistent trajectory, Paulino has works in museums such as the Pinacoteca, the Museum of Modern Art (MAM), the São Paulo Museum of Art (Masp), and the Afro Brazil Museum in São Paulo; the Museum of Latin American Art of Buenos Aires (Malba) in Argentina; and the University of New Mexico Art Museum in the United States. She has participated in exhibitions both in Brazil and abroad. Among her solo exhibitions are: Americana Malba Argentina (2024); Nascituras Mendes Wood DM Brazil (2023); The Time of Things Mendes Wood DM Belgium (2022). She has also participated in significant group exhibitions such as: Choreographies of the Impossible 35th São Paulo Biennial (2023); Dos Brasis: Black Art and Thought Sesc Belenzinho São Paulo (2023); Expression(s) Décoloniale(s) Château des Ducs de Bretagne Nantes (2023); Quilombo: Life, Problems, and Aspirations of Black People Inhotim Minas Gerais (2022); Brazilian Histories Masp São Paulo (2022); Desvairar Sesc Pinheiros São Paulo (2022); and The Milk of Dreams 59th Venice Biennale (2022).

With this brief presentation of the artist done, I return to my stitches. Following Freud's suggestion, let's listen to the poets – in our case, the poet:

*It was this God who gave destiny to my verses
He was the one who stripped them of
{"individual clothing"
And gave them another of a still greater
{"individual"*

Although more just
 It scares and calms me
 To be the bearer of several souls
 Of a single common echo
 To be reverberant
 Mirror-like (Similar)
 To be the mouth
 To be the owner of the word without an
 owner
 Of so many owners it has
 This God knows that the word "someone"
 Is merely the singular of the word
 {"multitude"
 (Lucinda 2022 p. 75)

As Lucinda says, I feel the singular of the word multitude. I identify with the women represented by her and Paulino. Their pain, their loneliness, their search for roots, their quest for space, expression, pleasure, and affirmation are theirs and mine too.

Both Paulino's work and Lucinda's poem point to what is characteristic of a singular trajectory, a population, a culture. They speak of what is peculiar but immediately refer us to

what makes us common. We are of the same species, the same humanity, the same "par-essence." The artists offer us resources to think about or question what we call narcissistic defenses and consider fanaticism and intolerance as the reverse of such "par-essence."

In *The Future of an Illusion* (1927/1996), Freud writes that in the face of an exacerbated feeling of powerlessness, humans tend not only to fervent faith but also to intolerance towards those who do not share the same beliefs. In summary, we can say that to protect oneself from intense primitive anguish, the anguish of death and the threat it represents, "evil" is projected onto and into the Other, who must then be annihilated concretely or through fanatical rhetoric. In this case, the Other – the foreigner "messenger of death" – cannot be seen as similar.

This is what it is about: the antidote to fanaticism lies in the ability to put oneself in the other's shoes, the ability to empathize, to identify with what is common and with the radical difference.

You in the skin of the other, their words
 in my voice:

Look, if it weren't for the intelligence of
 {" similarity"
 It would be just my love
 It would be just my pain
 Silly and without bonanza
 It would be my hope alone
 (Lucinda 2022 p. 77)

References

- Courbet, G. (1866). *The Origin of the World* [painting]. Musée d'Orsay, Paris, France.
- Freud, S. (1996). *The Future of an Illusion*. In S. Freud, *Brazilian Standard Edition of the Complete Psychological Works of Sigmund Freud* (J. Salomão, trans., Vol. 21, pp. 11-64). Imago. (Original work published 1927)
- Lucinda, E. (2022). *Stop Speaking Ill of Routine*. Record.



Rosana Paulino
Parede da memória (1994-2015)
 Installation. Patuás in acrylic blanket and textil sewn with cotton threads, photocopy on paper and watercolour.
 Approximately 8 x 8 x 3 cm each. Collection of the Pinacoteca de São Paulo. Photo credit: Isabella Matheus.

Authors in this issue

Larissa Albertino

Psychologist and Psychanalyst in training at the Brazilian Psychological Society of Rio de Janeiro (SBPRJ).
larissa.albertino@gmail.com

Paola Amendoeira

Psychologist and Psychoanalyst by the International Psychoanalytical Association (IPA). Member of the Sociedade Psicanalítica de Brasília (SPBsb) and teaching member at the Instituto Virgínia Leone Bicudo of SPB/Br. Specialist in Mental Health for Children and Adolescents. *Co-chair* of the Committee for the United Nations and member of the *Steering Committee* in the International Psychoanalytical Association.
paolamendoeira@gmail.com

María Julia Ardito

Psychoanalyst. Member of the Sociedad Peruana de Psicoanálisis (SPP). Master's degree in creative writing from the University of Salamanca. Clinical sexologist and sexual educator. Family therapist. Specialist in dynamically oriented psychological counseling. She works in a doctor's office and a maximum-security women's prison.
mjardito@gmail.com

Bento Baloi

Born in 1968, in Maputo, he began his career in theater in the early nineties. The three books published: *Recados da Alma* (2016; romance), *Arca de Não*

É (2021; chronicles), and *No Verso da Cicatriz* (2021; romance) – Winner of the Prize Mia Couto to the best Moçambicano Romance published in 2021/22
bento.baloi@gmail.com

Marisol Bedoya

Full member in teaching function of the Asociación Psicoanalítica de Asunción (APdeA).
marisol_bedoya@hotmail.com

Ezequiel Pedro José Bernardo

Assistant Professor in Instituto Superior de Ciências da Educação (ISCED) of Cabinda; Chief of the Clinical Research Section and Postgraduation Studies. Teaching Linguistics at the Universidad Federal de Santa Catarina (UFSC).
bindumuka@hotmail.com

Roosevelt Cassorla

Member and Training Analyst in the Sociedade Brasileira de Psicanálise de São Paulo (SBPSP) and the Sociedade Brasileira de Psicanálise de Campinas. Full Professor of the State University of Campinas (Unicamp). Member of the Editorial Board of magazines of the Argentine Psychoanalytic Association (APA) and the Madrid Psychoanalytic Association (APM), among others. Former member of the Board of the International Journal of Psychoanalysis (IJP). Coordinator of the working party Microscopy of the Analytical Session. Sigourney Award 2017.
rcassorla@uol.com.br

María Pía Costa Santolalla

Psychoanalyst with training function and former president of the Sociedad Peruana de Psicoanálisis (SPP). Founder and current president of the Asociación Psicólogos Contigo, a project with which she won the IPA Presidential Award in the Community 2018. Professor at the SPP Institute. Currently, director of the Professional Council of Fepal.
mariapiacosta.s@gmail.com

María Luisa Gastal

Psychoanalyst of the Sociedad de Psicoanálisis de Brasília (SPBsb). Assistant professor at the Virgínia Leone Bicudo Institute of Psychoanalysis. Member of the Climate Committee of the International Psychoanalytical Association (IPA). Biologist, PhD in Ecology at the University of Brasília (UnB). Professor at UnB.
malugastal@gmail.com

Marta Gerez Ambertin

PhD in Psychology. Postdoctoral in Clinical Psychology. Former director and professor of the Doctorate in Psychology at the Universidad Nacional de Tucumán (UNT). Books (published by Letra Viva): *Las voces del superyó*; *Imperativos del superyó*; *Entre deudas y culpas: Sacrificios; Venganza y culpa*.
martagerezambertin@gmail.com

Luis Grieco

Psychoanalyst. Member of the (APU). Asociación Psicoanalítica del Uruguay (APU). Master's degree in Psychology and Education by the Facultad de Psicología, Universidad de la República (Udelar). Former Adjunct Professor at the Facultad de Psicología, Universidad de la República (Udelar).
luisgrieco23@gmail.com

Max Hernández

He has been vice president of the International Psychoanalytical Association (IPA) and president of the Sociedad Peruana de Psicoanálisis (SPP), of which he is a founding member. He has received the Mary S. Sigourney International Psychoanalysis Award. He is executive secretary of the National Agreement of Peru.

maxhercam@gmail.com

Ruggero Levy

Effective Member and Training analyst at the Sociedade Psicanalítica de Porto Alegre (SPPA).
ruggerolevy@gmail.com

Adrián Liberman

Psychoanalyst and full member with training function at the Sociedad Psicoanalítica de Caracas (SPC). Director of the SPC Psychoanalytic institute. Member of the International Psychoanalytical Association (IPA), the Latin American Psychoanalytic Federation (Fepal) and the Latin American Institute of Psychoa-

analysis (ILAP). Author of numerous articles and postgraduate professor. He has lived in Miami, United States, since 2016.
adrianliberman@gmail.com

Ney Marinho

Psychiatrist, Psychoanalyst; Effective Member with Specific Functions at the Sociedade Brasileira de Psicanálise do Rio de Janeiro (SBPRJ). PhD in Philosophy by the Pontifícia Universidade Católica do Rio de Janeiro (PUC-Rio). Former president and director of the SBPRJ Institute. Scientific Director of the Federação Brasileira de Psicanálise (Febrapsi). First coordinator of the SBRPJ Exchange Commission - Community of Portuguese Language Countries (CPLP). Areas of work: psychoanalysis and philosophy, psychoses, history of psychoanalytic thinking.
neymarinho2943@gmail.com

Carlos César Marques Frausino

Psychoanalyst, member of the Sociedade de Psicanálise de Brasília (SPBsb), Master's Degree by the Universidade Estadual de Campinas (Unicamp). Former Director of the Federação Brasileira de Psicanálise (Febrapsi). Former editor of *Revista Alter da SPBsb*.
carlosfrausino@gmail.com

Claudia Miranda

Postdoctoral in Community Psychosociology from Universidad Federal de Río de Janeiro

(UFRJ). Professor at the Universidade Federal do Estado do Rio de Janeiro (Unirio) Professor and researcher of the Black and Indigenous Liberation Movement. Professor at the International School Beyond the Afro-Descendant Decade and research coordinator of the Center for Afro-Descendant and Indigenous Studies.
mirandaunirio@gmail.com

Boniface Ofogo Nkama

PhD in Hispanic Philology from the Complutense University of Madrid (UCM). Associate professor at the Université de Lille; researcher on *oraliture*. Author of several children's literature books, including *El elefante que perdió su ojo*.
boniface_ofogo@yahoo.es

Diego Singer

Professor of Philosophy. Master in Interdisciplinary Studies of Subjectivity, at the Universidad de Buenos Aires (UBA). He coordinates philosophy study groups and is a professor at the Universidad de Buenos Aires and the Universidad Nacional de San Martín (UNSAM). He is the author of the book *Políticas del discurso: Intervenciones filológicas en la escuela*.
diegosinger@gmail.com

Beverly J. Stoute

Psychiatrist and psychoanalyst of children, adolescents and adults. Analyst by training and supervisor at the Emory Uni-

versity Psychoanalytic Institute. Lecturer, educator, author, clinician, consultant and leader in this field, internationally recognized; she is a professor in multiple training programs and practices in Atlanta, Georgia. beverlystoutemd@gmail.com

Juan Telles

Psychologist. Master in Clinical Psychology from the Pontificia Universidade Católica do Rio de Janeiro (PUC-Rio). Psychoanalyst in training at the Sociedade Brasileira de Psicanálise do Rio de Janeiro (SBPRJ).

juan-telles@hotmail.com

Maria Elisa Velázquez Gutiérrez

IResearcher at the Instituto Nacional de Antropología e Historia, Secretaría de Cultura. Director of the Dirección de Etnohistoria in the same institute. Member of the National System of Researchers and the University Consortium on Afro-Latin American Studies, and the Afro-Latin American Research Institute, Harvard University.

maelisavelazquez@gmail.com

Marcelo Viñar

Physician. Honorary member of the Asociación Uruguaya de Psicoanálisis (APU). Author of articles related to identity and adolescence. Former associate professor of the Department of Medical Education of the Facul-

tad de Medicina, Universidad de la República (Udelar). Latest published books: *Fracturas de memoria* (1993), *Mundos adolescentes y vertigo civilizatorio* (2013) and *Experiencias psicoanalíticas en la actualidad socio-cultural* (2018).

marcelo.vignar@gmail.com

Analia Wald

Member of the Argentine Psychoanalytic Association (APA). Specialist in children and adolescents. PhD in Psychology from the Universidad de Buenos Aires (UBA), where she is a professor, researcher, and director of a clinical program.

Professor in the master's degree in Psychoanalysis APA-Universidad del Salvador and other Argentine and foreign universities.

awald1963@gmail.com

Simone Wenkert Rothstein

Psychoanalyst. Associate member of the Sociedade Brasileira de Psicanálise do Rio de Janeiro (SBPRJ). Specialist in Comprehensive Care and Maternal and Child Health from the Universidad Federal de Rio de Janeiro (Maternidade-escola/UFRJ).

simonewr@rotx.com.br



Calibán

Latin American Journal
of Psychoanalysis

Guidelines for authors

Calibán is the official publication of the Latin American Psychoanalytic Federation (Fepal), an organization linked to the International Psychoanalytic Association (IPA). It has been published regularly since 1994, and was previously titled *Revista Latinoamericana de Psicoanálisis*. Its goal is to promote the dissemination and development of Latin American psychoanalytic thinking in its specificity and to foster a dialogue with the psychoanalysis produced in other regions. It seeks to stimulate reflection and debate by bringing issues pertaining to psychoanalysis into contemporary scientific, cultural, social, and political contexts. It comes out twice a year. Each number includes essays, scientific articles, interviews, book reviews, and any other types of texts that the editors may find pertinent. The opinions expressed in each paper (including those stated by interviewees) are the sole responsibility of its author. Their publication in Calibán – *Revista Latinoamericana de Psicoanálisis* does not imply in any way that the editors share them.

1. The papers submitted to Arguments must be unpublished. However, if the editors consider them of special interest, essays that were either published or presented at conferences, roundtables, and so on may be included, accompanied by the specification of the place and date where they were originally published or read.
2. If authors include clinical material, they must take the strictest measures to preserve the identity of the patients, and they are exclusively responsible for complying with the necessary procedures to achieve confidentiality or obtain consent.
3. Submitted papers will be independently reviewed, following the “double blind” method, by at least two members of the journal’s Reviewing Committee, who may offer recommendations toward the potential publication of the articles. The evaluation will be based on measurable criteria, and the resulting acceptance, rejection, or request for changes or elaborations will be the responsibility of the journal’s reviewers, who must make their suggestions to the Editorial Committee. The editors will decide whether or not to publish them based on the appropriateness of the topic and the journal’s scope.

4. Papers must be written in Spanish or Portuguese. In specific cases, original papers in other languages may also be published. Papers should be sent by email to editoresCalibán@gmail.com and revista@fepal.org in two versions:

- A) original article with the author's name, institutional affiliation, email address (at the end of the first page), and fifty-word bio; and
- B) anonymous version with pseudonym and no references that may identify the author. References to the author in the digital file properties must be eliminated. Both versions must have the following format: Word document, A4 paper, Times New Roman 12 font, and double spaced. Neither version must exceed 8,000 words. Specific sections of the journal may require fewer words.

5. The bibliography, which will not be taken into account in the word count, must be reduced to a minimum and correspond to explicit references in the text. All publication information of works cited must be included, and authors must be very careful to specify when they are quoting other authors and to be faithful to the original. The bibliography and the quotes must adjust to the international norms of the American Psychological Association, available at www.fepal.org.

6. Authors will also include an abstract in the original language of the article, written in the third person and with a length of approximately 150 words, and an English translation of this abstract.

7. Authors must include keywords listed in the Psychoanalytic Thesaurus of the Buenos Aires Psychoanalytic Association (APdeBA) in the article's original language and in English. The Thesaurus is available at <http://www.apdeba.org/wp-content/uploads/tesauro.pdf>.

8. If the paper is accepted for publication, authors must sign an authorization form where they legally give up their rights. As a result, the written, printed, or electronic reproduction of the paper will only be possible with the explicit and written authorization of the editors.



Calibán
Latin American Journal
of Psychoanalysis

Arguments: ***Intolerances***
The Foreigner

Vortex:
Indifference

Dossier: **Africamerica**

Textual:
A conversation with **Angelica Dass**

Classic & Modern

Artist:
Rosana Paulino



Calibán

Latin American Journal
of Psychoanalysis

