

NOTE FROM THE FRONT LINE

Palestine: A genocide.

Or when psychoanalysis forgot that every symptom is political

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ABSTRACT

Based on its material conditions—objective and subjective—the current mode of social production promotes a particular kind of existence that perceives itself as a helpless thing, thrown towards a dark destiny from which there is no way out. As Jameson (2009) stated, it is easier to imagine the end of everything than the end of capitalism. In this sense, the Palestinian genocide can't help but be thought of as an acute symptom of global capitalism and the fight to the death for leadership of the new geopolitical map and the world civilisational process. Therefore, all our 'psy' practices must be thought of in the light of a series of theoretical and ethical-political frameworks that *make compossible* (Badiou, 2002) a matrix of critical insight that, at the same time that interrupts the automatism of the social, allows us to think about psychopolitical discontents as complex forms of psychic and subjective suffering that precede and exceed the bourgeois ideological sphere of the familial and the private individual.

KEYWORDS: politics; social; symptoms; capitalism

THE UBIQUITY OF THE CRISIS

For some time now, we've been living with the feeling of being dead, of inhabiting a time and a place where crisis and finitude are our only real conditions of being and of appearing. This turns our existence into apathetic, fearful, panicky, stressed, anxious, ignorant, selfish,

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individualistic, racist, hateful, and lonely excrescences. In short, it makes us broken and defeated in the face of the future.

In the same way that yesterday we recognised COVID-19 as a symptom of the global capitalist regime, we also do so with the genocide of the Palestinian people carried out by the State of Israel, since October 7, 2023. Due to the magnitude of the destruction and the speed of its scale, today it can be said that this massacre of civilians (more than 14,500, of which almost 80% are children and women) is the most important political event of the 21st century. However, the campaign of media blocking, censorship, persecution, and ideological cancellation carried out by the apartheid regime of Israeli far-right Zionism, plus the war, financial and political support of Yankee imperialism, and the complicit silence of the main powers of the European Union (Germany, France, England), have turned this new catastrophe of the human species into an empty consumable spectacle through Instagram and Facebook.

However, multiple voices of support and solidarity towards the Palestinian people have been raised around the world, demonstrating the non-absolute nature of the Western imperialist regime. Which shows us that despite Jameson's (2009) assertion about our impossibility to imagine the end of capitalism, the death drive of capital does not transmute everything alive into dead things or waste. The martyrs of Palestine will not be forgotten or buried under the rubble produced by bombs and hyperbaric rockets and piled up by Caterpillar IDF D9 bulldozers, nicknamed 'Teddy Bear' (*Doobi*, in Hebrew).

This time it is not about the cold war between communism and capitalism, nor about the anti-terrorist war against Islamic fundamentalist factions; even when we recognise the existence of groups like Hamas. The problem, this time, is the reconfiguration of the global geopolitical map and the dispute over the hegemonic direction of the civilisational cultural process, in the face of the advance of China (and the BRICS, an acronym that represents the group of so-called emerging powers: Brazil, Russia, India, China, and South Africa). This new dispute between deflated North American imperialism and its old allies from the last century and the new powers has its first bloody chapter in the Gaza Strip, a strategic place from which to control the entire Middle East and where one of the most important deposits of oil and gas in the world is located (in the Levant Basin or Levantine Sea, within the Mediterranean), valued by the UNCTAD (United Nations Conference on Trade and Development) at \$450 billion in a 2019 report (UNCTAD, 2019).

It is clear then that the problem is the crisis of hegemony of the old empire and the acute economic and financial crises that this provokes within the capitalist mode of production itself. To such an extent that even right-wing intellectuals recognise that in contemporary societies, democracies are nothing more than an empty word, which covers up the concrete power of the financial economic model, whose liberal scheme requires the doctrine that there are only individual consumers. As Badiou (2002) states, under the logic of capital, democracy and liberalism are united to such a point that the economic and political dimensions of the

human being behave as indistinct spheres. This fusion is what Pavón-Cuéllar calls 'the degrading capitalist modernity' (Pavón-Cuéllar, 2021, p. 15), within which man and his relationships with sameness and otherness become pure waste.

BEYOND THE DISCOMFORT, WHAT CAN WE DO WITH OUR THEORETICAL, POLITICAL, AND CLINICAL PRACTICES?

Despite the generalised feeling of failure, defeat, brokenness, and the end of the world that organises our subjectivity, we owe ourselves a patient exercise of raising awareness of our psychopolitical discomforts. Of course, it is not about doing it from a nostalgic or melancholic position that vindicates the old conscientious and sensitive paradigm of the modern, centred, and reflective subject, heir to the most naive and romantic illustration. Nor is it about waiting for the return of some god to show us the way. What it is about is courageously assuming a heretical and profaning position, which detotalises the widespread encryption of the crisis in which we feel sunk.

The militant (re)formulation of our practices in an emancipatory sense must be aligned and oriented to produce a generic, revolutionary subjectivity, which is capable of critically addressing not only its symptoms but also the great fundamental problems that concern the alienating functioning of the complex totality of capitalism: class struggle, gender, race, religion, hegemony, representation, political mediation, the State and its cultural ideological apparatuses, natural resources, rights (those of our species and other species, such as animals), etc. Additionally, to not become stuck in a matrix of a liberal, individualist, bourgeois, familialist, meritocratic, pathologising, blaming, biologicist, and psychologist nature.

All psychoanalytic practice is political. By politics I understand a counter-hegemonic praxis, unbinding and delocalising of certain forms of the contemporary social bond; that is, a praxis that interrupts the automatism of repetition of our world and our existences. Politics, then, should not be equated with the political: 'the political', on the contrary, is that which refers to the continuity of what is, to the machinic and headless management of a certain form of social bond. Politics, unlike the political, makes a hole (or exception) in the complex totality of the social.

Thinking about a politicisation of the unconscious requires us to invent, in the face of the law of capital and the signifier, in the face of the logic of value, the letter, the fetish, and the brilliance, different ways of organisation of the social bond, at a distance from that which overdetermines us as living beings. The politicisation of the unconscious, for its part, requires thinking of the unconscious not as a particular type or class of an own, private, interior, substantial object, but as a social-historical sedimented result (of long, medium, and short duration) of the stratified discourse of the Other. Additionally, by Other we must understand

the name and place of a series of concepts that have objectively and subjectively organised our concrete ways of living, of thinking, of saying, of feeling, of dying. Some of the great concepts that historically embody the Other are God, Reason, State, and the Unconscious (Lewkowicz, 2004).

Therefore, politicising the unconscious requires understanding the historical situation against the background of the complex, contradictory social totality, stratified at different levels and historical durations in which our small and large emancipatory struggles, all our forms of social abstraction, all the dark games of knowledge-power that organise and prioritise our everyday life, unfold. Everyday life in which, among many other things, the indices and degrees of the normal/pathological binomial are established.

The future of our ethical-political struggles against neoliberal and neo-fascist capitalism, against generalised ecocide, against patriarchy, against new forms of colonialism, and against all forms of psychopolitical discontents depends on it. To defend the cause of Palestine is to understand this as a political historical subject, to defend the future of our species and all living species that inhabit this planet.

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