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A COMMON LANGUAGE TO BUILD BRIDGES BETWEEN POLITICS AND PEOPLE WORLDWIDE?

Abstract

Language and Politics - An application of the Lacanian theory to one of our times' essential question: Without falling into another dictatorial system, that of democracy, how can we make a language that will be common to all, and will therefore allow for the building of bridges between people around the world, as well as between people and politics?

Key words: Symbolic language – Real language – Maturity – Laws of Life

I THE SYMBOLIC LANGUAGE OF THE UNCONSCIOUS: J. LACAN'S THEORY

A famous French psychoanalyst, Jacques Lacan revolutionized the field of psychoanalysis with his significant research and teaching. He developed a new conception of psychoanalysis, which has implications in a large number of other fields, such as culture, art, social sciences and politics. His theory about language in particular is very important to transmit in order to better understand the Unconscious and the importance Lacan gave to the language of the Unconscious.

“The Unconscious is structured like a Language.”

This famous sentence of J. Lacan summarizes a central concept in his theory, as well as his true originality.

What is the language of the Unconscious? It is an internal symbolic language unknown to the person who “speaks” it. It is a place where the “story” of our Symbolic language, built from the other and said to another, is established. This symbolic structure is based on a law: the Law of the Other, whose signifier

obeys the Law of the Name of the Father, or, in other words, the Law of the Symbolic Language, which leaves no space and no time for a real subject, just an object of the Other.

When Lacan said that the Unconscious was structured like a language, he said concomitantly that the logic of the Unconscious' order was like an authoritarian predetermination that operated apart from the person's will. The dictator is the Unconscious and its story is one of a language obeying the Laws of the Other. The essential consequence of this "tragedy" is that the subject is caught in a fundamental dependence to the other.

According to Lacan, the triad of the imaginary, the symbolic and the real represents the categories in the structure of the Unconscious, the source of the mental reality and the psychoanalytical experience. The mental reality is Symbolic, and its origin is the lack of the other. Thus, the Symbolic language is one of lack and emptiness, whose logical order is: Suffering – violence – hate. This is why it can only be a negative language.

The symbolic is the master; it encompasses both the imaginary and the real: The constitution of a real subject depends on how this symbolic joins up with the imaginary and the real.

The Notion of Subject

Who is the subject of the Unconscious? What is the desire of the Unconscious? Both are too Symbolic and not Real enough. The "Subject" of the Unconscious is the result of a language built from the Lack of the Other, which is the central category of the Symbolic. The Unconscious' "Subject" enters the world already marked by the Symbolic and by a fundamental opposition between to make live and to kill at the same time. Pleasure and suffering go together within the same word; they have two different meanings though: dominating the lack and suffering from it, which is why we speak of a "divided Subject." The Unconscious' desire is also divided because it comes from this symbolic subject, issued from lack.

The Subject thereby has no choice but to inscribe itself in the "field of the Other." Only the Psychotic does not accept this compromise; but this "refusal" leads him to forbid himself from entering the world. The implacable pre-determination of this Unconscious language makes us realize that nothing can change and no true freedom is possible if we do not get out of this way of functioning and if no real subject is built.

When the real appears outside, it means that "something" was not symbolized; it's its suicide! (Psychosis).

For J. Lacan the real is this part of the structure of the unconscious that cannot be said! If it escapes to the control of the symbolic, and pass in the

speech, it's "craziness"; it's as the explosion of the fantasy, (Moebius loop) which is the protection of the three structures of: symbolic imaginary, real which are intricate.

The real and the drives are linked: and on relation with drive of death.

Sequence of the Symbolic Language's Way of Functioning:

Lack of the Other → Suffering → Violence → Hate

Our entry into life forces us to pass through the door of the Symbolic; we do not have much of a choice. This prevents us from developing a real Subject for our self, which is why are we locked in the impossibility to make a free path in our life. This resistance is a way of functioning based on the denial of change. Priority is given to what the other transmits, to the parental language. But this choice, we can have it later and choose to really become Subject of our self by passing **from the lack of the other to the Desire for our Self**. This new story of a new language is what will bring peace and love between people.

"We are spoken beings"

When Lacan said, "We are spoken beings," he spoke the truth: We are all under the domination of a Symbolic language before we can even speak. Our entry into language is through "you," "he," "she;" never "I." Even much later, when we think, we continue to speak to ourselves using "you," not "I." This is a fundamental sign of our alienation to our own speech.

This language speaks for us before we start pronouncing words; and this structure of Language continues to control our life, from the inside, and to enforce its laws--the Laws of the Other, which Parental laws. They were constituted by the moral order and its forbidden actions or ways of feeling and thinking.

The Unconscious is a place from which everyone wants to escape as they grow up, to react, to disobey. But every reaction is under the seal of dependence to someone or something else; it does not emanate from our self. This is how everyone stays the object of another, who signifies him as his object.

This way of functioning, which J. Lacan described so well, explains our conditioning to an Other, to something external. This is what he meant when he said, "we are spoken." We are just signified by our signifier. We are completely locked in an order, in which the passage from the Unconscious to the Conscious is impossible, meaning everyone is under the domination of his Unconscious. The Unconscious is the language of our Signifier's chain.

Lacan's Moebius strip represents exactly this: the passage from an interior to an exterior, but remaining in the same space, locked within itself. There is no

under and no upper; no inside and no outside. No action, freedom, and especially no relationship are possible in such a structure, as there is no real connection possible. Everyone is divided between it's rapport from his origin (the other) and this another at who he speaks! It is the structure of the fantasy in the Unconscious

This structure is as amazing as it is inhuman; it is responsible for the impossibility to escape from it within the same space-time coordinates. Fatality of transmission? Alienation of this structure closed within itself.

Today, we can be conscious of the reality of our Unconscious' existence and of its way of functioning, but it is not enough to change our life and to become speaking beings instead of spoken. Passing from a Symbolic language, already done, to a new language, which we need to learn, is something we each have to do by our self. This means changing our position toward our Unconscious, not to kill it, but to force it to obey another power: this of another language made by our self that will begin a real construction of the "I", which can go toward another because it is separated from the other it came from.

The Inhumanity of the Unconscious' Symbolic Language

What does Inhuman mean? It means a language under the power of the Other, a way of functioning made of sequences toward hate and murder. Its Subject is the Lack and its Object is the body.

Inhumanity is dominated by *Jouissance*, a Lacanian word, which explains why everyone is necessarily the object of his only possible desire, that of *Jouissance*. In *Jouissance*, there is no time, no space, no relativity, therefore no life possible. It is the consequence of an impossibility to love.

Jouissance means winning over something that is already lost. It is the door to urges of death, the origin of all extremisms, both individual and collective. Like Antonin Artaud said, "The mind is the one that *jouit*, the body the one that suffers from it."

Jouissance is also considered the only way out of a drama, that of the transmission of Myths, in which our "little life" is nothing. A myth has no real space-time; a myth is the repetition of a transmitted language. The father of structuralism, Claude Levy Strauss, explained very well how the logic of the structure of myths obeys the Laws of the Other, without any link to life, but only to death. Levy Strauss conceived the structure of myths, the cultural structure, as a symbolic one. And when the Symbolic unleashes into the Real, it can lead to murder.

Freud could not have explained the "Oedipus complex" without applying the structure of myths. This structure gives its legitimacy to all murders, because the master of each life is never the self but the desire of the Unconscious, meaning the desire of the Other. It is a cultural story of murder and rivalry, which gives all the power to the Unconscious' drives of death.

The cultural, religious and political languages all have the same Parental structure, which makes them all Symbolic languages.

Politics and the Symbolic

If one looks at the personality of dictators, one finds that there is always a super ego with a very clever mind but a very poor level of maturity. The war for power is still the essential interest in politics. It is easy to share this *jouissance* with others and to make people believe that one man can change their life. But really, no man can change the life of any other man.

The "desire" for power is not a real desire but an answer to a lack in our history; and giving the power to this Lack is a way of making the logic of the Unconscious' Symbolic language win: Suffering → Violence → Hate. But when the Symbolic takes the power over our lifetime, life is no longer possible, and if the Symbolic Language keeps the power, our life is in danger.

Society is made of individuals, but the unconsciousness of this reality results in totalitarianism in societies that want to give order to a whole, without taking care of each one.

Claude Lévi- Strauss gave us a theory of culture as a symbolic system very effective he said" each culture can be considered as a whole of symbolic systems and at their head we find: the language, the matrimonial rules, the economics relationships, the art, the science and the religion".

So, all the negativity of life and the hate is a consequence of authoritarianism of culture.

We cannot pass from a language of hate to a language of love by simply becoming conscious of our Unconscious though; because the language of hate is done, and the language of love is to be made. We need a new language with a new logic that obeys the Laws of Life, instead of the Laws of the Other.

And a bridge between these two languages, like a bridge between people, cannot exist without a Real One and a Real Other. For this to happen, everyone needs to become subject of himself, meaning that in one same body, live according "I" and "me": in the same body the both : one subject that says : do for me and the object who answers: I do for you;

In the same, the slave and the master : the object and the subject.

There, can begin the structure of a new language made by our self.

II A REAL LANGUAGE BUILDING THE BRIDGE BETWEEN THE MINDS OF PEOPLE'S AND OF POLITICS

A new language that cannot be oppressed by any Other: This is real autonomy, when we can choose to regulate between what we want and what we do for this. This New Language can only be made consciously in real time and in a real space: our body.

J. Lacan brought to light the essential real questions for everyone.

Lacan's interest in the Symbolic was a real gift because he tried throughout his life to show us that we have something to do, a new structure to build, which will free us from our predetermination, our alienation to the Other, and from this "fatal" transmission, of which psychoanalysis is the proof.

J. Lacan believed in the Law; he respected it; but at the same time, he denounced the mortifiers of the Signifier and their effect on our lives. "The name of the Father" is at the origin of this; it asks the question of the distinction between obeying the law and obeying the narcissism of a human father. But the Law is the Law; and the father has to make his son respect it without inducing confusion by making this Law his own, only for his own satisfaction.

The rivalry between a father and his son is perhaps due to the confusion between the real father and the symbolic father. A successful life is one that passes from obeying the Symbolic Laws of the Other to obeying the Real Laws of Life; because the Laws of Life relate something, whereas the Laws of the Other relate to somebody.

Rivalry between men seems to be part of life; but all it means is that the Symbolic remains the master of our lives; and this is the problem. Politicians are a good example of being either too much Father or too much Son, but not enough Men.

The Passage from a Symbolic Predetermination to a Real Determination

The passage from a Sexual Symbolic Identity to a Gendered Real Identity could achieve the essential passage from the Unconscious Parental Language to the Adult Language, made Conscious. And this language could cross the boundaries and become a common language between all people in the world.

Today, people need to live together and to have the same essential values, which are not Symbolic Values, but Life Values. Everyone has to fight for (and not against) an Alive Language, and to leave the Unconscious' deadly

language behind. Everyone has to defend human life wherever it is in the world. This will only be possible though if an Adult language wins over the Symbolic language.

To become adult and alive, we need to change the logic behind our ways of thinking and functioning.

The logic behind the Laws of the Other is one of no life. To pass from this logic to the logic of the Laws of Life means building, in real time, a real subject made first of what he does, not of what he thinks. This is how we can build a real subject that equals 1, not $\frac{1}{2}$. $1 + 1$ can make a real number 2, not $\frac{1}{2} + \frac{1}{2}$, which make us necessarily dependant, suffering and hateful. Then, there can be 3, 4, 5, 6, 7, 8, 9, etc.

The condition for peace is a common language made by men and women so as to get out of the Unconscious' Symbolism and to enter a Real Consciousness of our Desire to live and to make life win, first inside each one of us, then outside.

Respecting life is an essential Law of Life. Having an alive language is the condition for this respect to exist.

We cannot pass from a language of hate of the other to a language of love without first beginning with our self, by building a real desire to make peace with our self. This is work because love is not a natural structure, hate is. Men are not responsible for this "mistake;" their interpretation of the Law, from the beginning until today, is. Fear is at the origin of all the wrong interpretations.

The Symbolic is above us; what we carry is the result of a transmission wanting to give priority to a wrong and neurotic knowledge. The feeling of lack is neurotic; suffering is neurotic; our way of thinking is neurotic; because the Other was placed at the center of our life, and the We became the center of our life as we grew up. But narcissism is a mental error; it takes the place of a real center inside us, and makes us become a reflection of our self, not really our self.

Neurosis and love do not go together, but everyone is neurotic; what can we do with this reality? We have to think and to begin to obey Laws that give us the feeling that we are ok with them.

To "suicide" life is so easy; to kill, to decide who has the right to live and to talk is easy. To want to defend life; to make efforts to make our life a real success; to be proud of the little things in our daily life: this is not natural; this is not easy; and this is not common to any man or woman.

Words for example are becoming increasingly meaningless; they are empty and this is dramatic. We need to be curious of our words and to feel their full meaning. We do not need not to be loved; we need to love everything we can, not everyone we cannot.

A common language means a same way of thinking and doing.

There can be no real subject without an essential respect for the Laws of Life. No real desire can wish for suicide or for death of all life.

This new common language will make a real subject possible, one with a real desire, and whose new unit of life will be: each day of our life, instead of our whole lifetime. We are the result of our doings and of our way of doing: **“I am what I make of myself” in real space-time.**

This new language of consciousness will develop a new memory based on what really happens, not on interpretations, and it will give an interpretation of a way of functioning that does not depend on any Symbolic way of thinking dominating space-time in its reality.

Putting the Laws of the Other at the service of the Laws of Life, here is perhaps the secret of the success of a life full of its desire to protect and to give priority to its values.

Living with our Self to Live Together

Today, borders between people are more and more narrow, and the notion of space is going in the same direction. Everyone on Earth now needs to respect life and to become at the service of its values in real space-time. We need to be able to live together and to respect all people. We need to make life win everywhere but not any way.

For this to happen, politicians need to learn how to put their strength at the service of their country; and not the other way around: putting people at their service. Politicians need to become mature individuals who are conscious of their responsibilities, and there needs to be a common language between politics and the people, as politicians are more and more forced to prove their interest for the country and for the people.

This new language will be democratic because it will not be for the interest of one man but for the same interest between this man and the others. This language's logic will be one of life and time; it will leave behind the notion of Ideals and the seductive idea of the power of one country over the others, in favor of relations between one country and the others.

A democratic language cannot come from the unconditional dependence to Symbols. We need to give a meaning to everything instead of placing the symbol before the meaning. If we kill the meaning, we stay locked in an empty area, without anyone, only shadows of reality.

Today, we have to push away all the “absolutes” and to push forward all the “relatives.” Today, it is essential to live anywhere in the world with the “absolute” desire to make the difference between the two fields and to make the relatives before the absolutes; because this is the only way that everyone will want to stand by the others with a same structure of values, a same language of what is essential to protect: Life, and its support: the body.

For psychoanalysis, this means that the future of this science resides in the passage to a new basis: from a Sexual Identity, based on power, to a Gendered Identity, based on relation. Our neurosis is what prevents us from living our life; and our Unconscious is the one that hates life and makes us unaware of our real desire: To love our life. The confusion comes from an error of logic of language that “thinks” our place in the world before we even open our eyes.

Neurosis is cultural. Life is natural.

To pass from cultural to natural means making a real dream come true:
To feel alive not only with an Other, but first with our Self.
The Natural has to build its Language and to structure the Instinct of Life,
which has been so significantly left out.

Annex

Some other concepts developed by J. Lacan:

- The Signifier (“Le Signifiant”)
- The Name of the Father / Lack-Castration
- Debarment / Psychosis
- Mirror Stage
- The Gaze: “Object a”
- Symbolic – Real – Imaginary: The Three Circles
- The Alienation of the Subject of the Unconscious
- The four discourses:
 - The Master
 - The Psychoanalyst
 - The Hysteric
 - The University
- The Phallus
- Jouissance
- The Borromean Knot: The Scheme of the Fantasy
- Metaphor – Metonymy
- The Body: There is no body in the Symbolic because the subject is made “out of its own body” (by the other).

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