



Between Normal and Pathological: some fallacies of psychiatry

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Argument

In this essay we try to demonstrate that being crazy can be a way of being normal. For, who decides what is normal and what is pathological?

Development

We do not intend in this essay to question psychiatry and its curative power, but only to raise some questions that have to do with the social items "normal" and "pathological". What, in reality, is normal? And what is pathological? It has to do, certainly, with a certain disorder of thought, but also physical, because what is cerebral hits what is physical. Were it not for the psychology that we learned in the seminary, we would be completely blank, adding to the frequency of psychiatry, where a little bit of everything has happened, from 1995 until today...

Still, as anthropology has an interest in everything, we move forward, at the dawn of a new century, of a new millennium between prophecies and insistent thoughts, between the Hindi philosophy of my neighborhood and the Saturday mass in the Catholic Church.

1.

Recession brings us closer to reality than success, if it is not arched...this is what our experience tells us, it takes a failure to reach success, as if we had to take one step back in order to take two steps forward. Even so, we have taken a step forward, if it is about moving forward (See the movement "Les empêcheurs de penser en ronde" by a French university, who is also a book publisher).

2.

If, in the times before the Internet, before TV, social interaction was in a way free and free, with rare exceptions, nowadays one pays to have interaction, increasing the strategy to do so, to not feel lonely, and when one feels lonely it is always the Other's fault and not the same, the identical.

3 .

Pathological is a discourse and behavioral deviation, a more or less determined, more or less definitive state of being in dissonance with society or some group. It is the opposite of alienation, which results from the maximum attention and concentration of a group, as happens with soccer cheerleaders.

3.

Man is not an autonomous being, he proceeds by assimilation of the elements of the physical and social environment, unless he is psychologically deranged and insensitive to stimuli from outside, from his physical-psychic, physical-chemical unity (see in this regard "The Human Phenomenon", by Teilhard de Chardin).

4.

So what is normal, sociologically? It is the group, because society contains deviations. It is the norm, however out of touch it may be with

reality and today the norm is the deviation, while the deviation, the pathological, is what holds with the norm. But... is the norm the common sense?

5.

Madness is the loneliness of the soul, and there is no shortage of people out there who don't want to be alone with themselves, but are, as a consequence or cause of something. And what about psychiatric power? Does religion somehow replace psychiatry or does it just precede it, is one more way to be crazy?

6.

Isn't madness an organic reaction to something in the physical and social, psychic environment, as Teillard de Chardin would say in "Le Phénomène Humain"? the endemic response to a reaction, to an invasion?

7.

Then there is the question of medicines. Is it only for chemical reasons? Does the psychic have to do with the chemical? Then, the interests of the pharmaceutical industries, which feed on sick people...or maybe no...

8.

Is there a scientific life and is it that of psychiatry? And what is the role of the social sciences, don't they also postulate a scientific life?

9.

Says this year's Nobel Laureate that "the world is drifting toward making the unacceptable the norm." It is this struggle between norm and deviance, in behavioral terms, that matters as much to the social scientist as to the psychiatrist, but it matters what the mind thinks, if the mind is what (if) it thinks...

10.

To this is added what psychology calls sexual modesty, that is, the blood in the anal area, the menstrual blood, because the whole body is a motive of desire, therefore, it has to be fit, as clean as possible, as white as possible, for industrial social life. Hence the contrast between black and white, that is, the slave is considered dark, black, therefore guilty and loaded with sin.

11.

Of course, loneliness can distort our view of what is the norm, socially. But so does marriage, it imprisons two bodies and two souls that might otherwise live in freedom. But the social works through bonds, sociology tells us.

12.

But isn't the author, the artist, also fit for freedom when he creates bonds with his ideas? Underneath so much inspiration lies a psychically fragile and tormented being...

13.

And, in this sense, is it not to be considered that the attendance on the part of the user, of the "normal" citizen of psychiatry generates marginalization, even in the job market, mental health, the poor relation of health, being the great taboo of society, on a par with sexuality, just as culture is of the state budget?

14.

"You dwell in the moment /and you can't get out of it," says the U2 song, full of obsessions, which follow one after another, thoughts or ideas that don't exist. But, if they are thought, they exist, in the terms of a pantheism, in the terms of a psychiatry of mental stumbling blocks...

15.

In OCD's it is the clutter that makes everything more complicated and bothersome, the sexuality that is voracious, the cleanliness of the body and the space around it, while in other pathologies we see, above all, a breakdown of connection with reality, as if the subject's mind (and what is the mind, really, if not its products?) were independent of the usual reality. I argue that all of this, almost all pathologies, have to do with a primordial fear of death.

16.

Not all psychic evil is necessarily psychic, chemical, psychiatric in itself. What lies at the bottom of psychic evil is moral evil, that is, the asymmetry between the "I" and the World, that is, between God and between brothers and sisters, breakdowns and failures in relationships (loving, casual), economic deprivation, lack of quality of life. But not only this, many actors are

They feel unhappy and commit suicide. Apparently they have everything, besides fame and social success. But isn't that artificial? That is, won't we have to go back to the old traditional communities where everything is won and known about each other, and isn't that somehow a bigger challenge for Big Brother?

17.

After all, whose fault is it? Yes, the blame for disease, for various states, for a bad state budget, for evil in the world, for war? It is men's and the god they created, if man was made in the image and likeness of God, the reverse is also certain, more than certain. And the guilt, the moral guilt of so many thoughts, a roll of them, and so many and so many illnesses, when we don't know for sure which are the worst, the psychic or the physical...

18.

Is it the fault of the Judeo-Christian tradition, the chosen people feel guilty and of what? Of not having their god with them at all times? Pantheism always seemed to us a dangerous idea, politically dangerous, because there are always fights and disagreements and there always will be, Kant's perpetual peace is just a philosopher's glimpse, as well as Francis of Assisi's dreams...

19.

On the other hand, doesn't public filth come from sloppiness in customs, from "let it go," from the lack of hygiene in the streets and in the garbage cans? This is cyclical and depends on income obviously, because the poor have no excuse to be clean as the rich have. Then, the role of religion and politicians setting an example, sometimes a bad example, all

They pull up for sanctity, when they forget that "down here" there is a lot to do, i.e., even the U.S. continues to make efforts to have life on Mars and forgets the truly earthly problems that still exist. As long as the economy is working, everything is fine. So, there is in certain benign psychic illnesses a truly acute sense of perfection and morality and it all has to do, in my view, not only with genetics, but with the physical and social environment, i.e., it is the environment, not only drugs, that can cure the psychiatric patient¹ ...

20.

In a sense, bodily ills are also psychic ills, see morbid obesity or anorexia, see eye diseases, which shape not only a personality as it evolves in the fabric of the social, but its representation vis-à-vis the Other, the Other who may just be across the street or in the Metro, simply.

21.

In any case, even in a soccer team, the psychic is the engine of both the subject and society, and in a sense, in more or less all human activities, it is closely linked to the physical, i.e., it is the old saying *mens sana in corpore sano*² .

¹ These ideas of ours will pick up, meet certain theses of Max Weber, namely "The Protestant Ethic and the Spirit of Capitalism", but also those of Goffman, "Prisons, Manicomes and Convents" " The Presentation of the Self in Everyday Life".

² "Sound mind in sound body", a great and significant ideal of the Greeks.

22.

Therefore, normal is something of the order of the arbitrary, that is, I have to have a family where everything goes well and a more or less predictable behavior, according to my profession, within a certain social division of labor (Durkheim). If I deviate from this behavior, or from normal speech, I am bound to be sick and end up hospitalized, even if I haven't hurt anyone. Everything depends on whether I take my crazy behavior seriously or not, and everything depends on the social cohesion and dynamism of the society, of my group...

23.

The question remains, what is normal? What is pathological. This is what deviates from the norm, whether in terms of delinquency, or in the media sphere of public space... Only those who have been on the "other side" for some time, like certain artists (Van Gogh or Dali, for example), realize that there is no great difference between one state and the other, and between madness and unreason and normality is a border that is known to be sewn with very fine lines...

24.

Because, essentially, the people, like the subject, need memory, need to feel attached to this world, whether or not they believe in the Other (World and Other-Person), need to be always reiterating their presence on earth, perhaps because they are not (at least entirely), from here.

25.

Guilt, remission, indulgence-forgiveness, here is the eternal feedback loop of the mystical personality, God being a myth, no evil can be said

from Him in no way, we have to submit to a *persona* that is not entirely human, nor entirely divine, the Christ, the Anointed of god. However, a certain comfort is achieved in the Church, in the Churches, in the face of psychic challenges in a cosmopolitan, impersonal context, depersonalized in relationships, when there is always a wave of those, especially those who come from the village, who pull to the side of solidarity, undoing the anemia proper to certain societies or groups.

26.

Raúl Iturra said that the anthropologist, due to the demands of his profession, is as prone to super intelligence as he is to schizophrenia, in the whole of a very exhausting profession, because you have to think the Whole and the Part, the tiny, microscopic (where there is human life) and the totality of human phenomena that, sometimes, are total social phenomena...

In this sense, as the physician (psychiatrist), the sociologist (although less so, since the latter studies more about "normality"), the psychologist, and finally the anthropologist (although sometimes leaving it to the geographer) and the social worker, I would even say the theologian, are concerned with total human phenomena, which is the relationship between men (among themselves) and the relationship with the All, be it the World, or, in a certain sense, the divinity...

27.

Don't look for inconsistencies. Live with what you are given, with what you have earned. He is all around you and brings you health, even if you are stubborn and want to do His work. So you have to submit, for it is too much weight for one person. Accept it, it hurts less.

28.

More and more exciting disciplines are being developed, such as ethnopsychiatry (with Georges Devereux at the head, already since a few decades), that is, madness is not only a business but also an interesting thing, for those who see it from the outside, obviously, because the patient is sometimes so immersed in his world, like the autistic universe, that he doesn't realize that his thinking, his behavior, is not normal, that is, not social. It is not, in a word, adequate, functional Evans- Pritchard, "Structure and Function of Primitive Societies")...

29.

There is, therefore, a certain relativity in psychiatry, as there is in anthropology, namely in social anthropology, that is, depending on the context, the variations are the most diverse, even of the symptoms and what I have reached of the economy of the libido in another writing has a lot to do with sexuality as a form of affirmation/liberation but also as a method to mark ground, territory.

30.

Therefore, our argument essentially goes through sexuality, which can heal, as the Church does, but can also pervert, addict, between the two, the three, the four, if we understand correctly. But is sexuality and sex an element that can be considered anthropocene? I argue that it is, not to the detriment of other approaches. Because the subject fantasizes about it for several hours during the day, because it is one of the most extraordinary experiences a human being can have, to feel complete and fulfilled...

31.

Anthropology is sometimes so vague as to be frightening, is it possible to take inventory of all human activity and theorize about it with God's help? Surely yes. Psychiatry is also frightening, because the mind is politically open and there are no limits to thought. Then there is the reinvigorating effect of literature that brings us, day after day, to everyday reality and finally to normality...

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