

Preface to Bahasa Indonesian edition of *Psychoanalysis and Revolution*

Ian Parker and David Pavón-Cuéllar's Manifesto: Questioning the Concept of Sanity.

In my novel on the '65 genocide, *From the Grave*, I wrote that perfect slavery or colonization is when the slave becomes happy as a slave, and even adores and defends the master to the death with their soul and body. They are the ones who, whether they realize it or not, have played a part in maintaining hegemony for hundreds and even thousands of generations. Then what if there are slaves who start questioning their occupation? What if the slave starts to feel unhappy? Isn't anxiety, anger and pain a natural reaction in a world full of injustice?

Thus, those who have the responsibility of researching human behaviour, diagnosing various anxieties and anger and 'treating' these suffering individuals, have the opportunity to become collaborators of oppressive rulers and systems or otherwise become change agents who raises awareness of the tremendous impact of this oppression on the mental health of most people.

This is one of the things that prompted Ian Parker and David Pavón-Cuéllar to write a manifesto on matters pertaining to psychiatric conditions. Because Ian and David observe how patients attend and entrust their problems to psychologists they consider experts, most will be directed to be more accepting and happier in this oppressive system. In other words, psychologists serve as tamers for unhappy people, so that they can continue their duties and function in perpetuating this oppression.

The long history of the world is often considered as just a series of old events that do not need to be raised in Indonesia. Past human rights violations are no longer considered important to be discussed by the government. Discussions of history manipulated by the rulers, for the sake of the eternity of a handful of super-rich human beings, are seen as venting of vengeance.

Ian and David reveal the importance of awareness of the history of oppression, which benefits only about 1% of the world's population. Meanwhile most are those who work hard both inside and outside the home, and who are forced to serve the system that oppresses them, often because there is no other choice. In this oppressive system, people are sometimes unaware of it. They still carry out their duties as 'slaves', but often their unconscious will revolt and this rebellion can erupt at unexpected moments with unexpected expressions as well.

Ian and David urge those who are considered 'experts' to deal with expressions of anxiety, anger and personal problems, not just to create 'normal' human beings who can then more effectively be servants of an oppressive system, regardless of much larger issues that are still rampant. In this regard, Ian and David argue that capitalism has become one of the main triggers of various individual psychic problems, which must be addressed together. Capitalism has alienated many human beings from themselves. This is because human beings in the world of capitalism are valued only by how much they profit from production

which is increasingly making 1% successful. Most humans become like mere robots. They get stuck in the same task, repeating it over and over and losing control of themselves.

So this book is a manifesto, a political call for us to face the power of this system together. Ian and David criticize psychology, which treats human beings as patients who must be treated in order to function again, without recognizing the oppressions that have reigned so long. On the other hand, psychoanalysts are born out of dissatisfaction with psychology that seems to inflict blame on the individual and is unwilling to fight against a greater force.

But psychology as a field of science and practice of mental health has become so widespread in all parts of the world and led to the simplification of various human diversity and complexity. Ian and David observe how in psychology, human behaviour is forged in simple psychological concepts. These concepts are then propagated so massively that our culture is filled with superficial but effective psychological representations of the capitalist system. In this case, the rebels of the system will be described as sick, insane, or at least, people who need to be healed.

Psychoanalysts try to immerse individuals without generalizing or making them 'normal' again. However, Ian and David do not leave psychoanalysts free of criticism. They also questioned how psychoanalysts were not always able to carry out their duties as breakers of oppressive systems, due to various social and political pressures.

For Ian and David the task in this manifesto is to reconstruct psychoanalysis as an effective movement to break the stability of the elite whose foundations began hundreds and even thousands of years ago. Ian and David compare psychoanalysis to Marxism, which is necessary at a certain time, in which it can be a discourse of liberation from the problems created throughout history.

Facing a problem that has long been a monster, it takes a never-ending solidarity from all sides, along with a new form of togetherness so that human beings are no longer alienated by this system. So it is not surprising that Ian and David refer to Marxism as an ideology that also frees human beings from the grip of oppression that has been rampant and accepted as normal, 'normalcy'.

But what happened in Indonesia? Leftist views are still under suspicion. TAP MPRS Number XXV/MPRS/1966 is still in force and states that 'the teachings of Communism/Marxism-Leninism are in essence contrary to Pancasila' and 'That it is necessary to take firm action against' activities that cause or develop the understanding or teachings of communism/Marxism-Leninism'.

By mixing the teachings of communism, Marxism and Leninism and at the same time banning them, the state has tried to shut down measures to question the power of capitalism. In addition, because communism is still stigmatized without being studied or understood, it can be a weapon for anyone who dissents by labelling them as communists and at the same time as strange or insane.

So, I am very happy that Ian Parker and David Pavón-Cuéllar's book has been translated into Indonesian, because it is very important to read as much as possible. Because whatever we do should be able to change the world, to be a much fairer place for every creature.

I myself am not a psychologist, psychoanalyst or researcher in this field. However, after reading his book, I suddenly felt that Ian and David's writings also voiced my concerns. Ian Parker and David Pavón-Cuéllar managed to make things that are quite complex easier to understand by most lay people, without detracting from the essence of the writing itself. There are lots of great books, even very good ones. But rarely is there a book that makes my days brighter. Ian Parker and David Pavón-Cuéllar's book is one of them.

Soe Tjen Marching